

2-1-2012

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Rebecca Thigpen

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**TEACHER RESPONSES TO PARTICIPATION IN
HAWAII'S KAHUA INDUCTION PROGRAM**

BY

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B.A., Sociology, University of Redlands, 2003
M.A., Childhood Education, New York University, 2005

DISSERTATION

Submitted in Partial Fulfillment of the
Requirements for the Degree of

Doctor of Philosophy

Multicultural Teacher and Childhood Education

The University of New Mexico
Albuquerque, New Mexico

December, 2011

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Dedication

I dedicate this dissertation to my father, Robert B. Thigpen, and to my mother, Julia H. Price. They provided me constant support and encouragement throughout the Ph.D. program.

Acknowledgements

I gratefully acknowledge and thank Dr. Marjori Maddox Krebs, the Chairperson of my dissertation committee and my advisor throughout the Ph.D. program. Dr. Krebs was a constant source of rigorous guidance, wise advice, and sympathetic encouragement from the day that she first invited me for coffee, during my coursework and my preparation for the Comprehensive Exam, and at all stages of my dissertation research and writing. Dr. Krebs will be remain a model for me throughout my career as an educator.

I thank the other members of my dissertation committee, Drs. Rosalita D. Mitchell, Diane Torres-Velasquez, and Tiffany S. Lee. Their knowledge and their helpful suggestions greatly improved the quality of my research.

I thank Ms. Kathryn S. Matayoshi, Superintendent of the Hawaii State Department of Education, for granting permission for me to conduct research involving Hawaii DOE teachers. I appreciate the willingness of Patty Leahey, West Hawaii Induction Resource Teacher, to inform me about many aspects of the Kahua Induction Program. I also acknowledge the encouragement provided by Walter Kahumoku, III and the Kamehameha Schools research team.

Finally, I thank the participants in my research. These nine Hawaii DOE teachers generously shared their experiences in the Kahua Induction Program and described the contributions of their membership in the program to their teaching effectiveness. These teachers exhibit an inspiring commitment to the education of the children of Hawaii.

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ABSTRACT

This qualitative, phenomenological study investigated teachers' responses to participation in the Kahua Induction Program for new and new-to-district public school teachers in Hawaii. Nine teachers were interviewed who had participated in the program for at least one year in the West Hawaii Complex Area on the island of Hawaii. Long, in-depth interviews with open-ended questions focused on the central research question: how do teachers understand their experiences in the Kahua Induction Program and the impact of their participation on their teaching?

Several themes emerged from the participant interviews. First, before entering the Kahua Program the participants felt a need for cultural understanding, for guidance in teaching effectively in the unfamiliar cultural context, and for supportive professional and personal relationships. Second, the teachers reported that the Kahua Program provided both significant knowledge of Native Hawaiian culture through field trips to locations of cultural

significance and helpful instruction on ways to implement this knowledge in their teaching.

Third, the participants' experiences in the Kahua Program helped them to introduce culturally responsive teaching practices that increased their students' engagement in learning and sense of personal empowerment while promoting collaborative teacher-student and student-student relationships. Fourth, the Kahua Induction Program provided teachers a foundation for more supportive relationships with students' families, with colleagues, and with members of the community; it also articulated a pedagogical approach that is transferrable to other cultural environments and that increased the participants' sense of satisfaction as teachers in Hawaii.

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Chapter 1: Introduction

Background of the Study

"Good Morning," I chirped, as I greeted each of my kindergarten students at the door on my first day of teaching on a New Mexico Native American reservation. My students were quiet and walked in with downcast eyes. I wondered why they seemed so nonresponsive. During whole-group lessons, I used the "one, two, three; all eyes on me" expression that had worked well in my kindergarten classes in Hawaii. My students struggled to look me in the eye, and I questioned whether I intimidated them or whether they did not like me. When I asked them a "where" question, they responded by pursing their lips and motioning slightly with their heads without replying or looking at me. I thought perhaps I was being sassed.

I shared my concerns a week later at lunch with several experienced teachers who also were not members of the tribe. I discovered that in this native culture it is often considered disrespectful for children to look adults in the eye and sometimes to reply verbally. Pursing one's lips with a slight head nod is a way to point direction.

"By the way," said one teacher, "absolutely no owls or snakes anywhere in the classroom; they are bad omens in this culture. And don't let them pick up feathers outside until we know exactly what they came from."

I hurried to my classroom to remove the picture of "Sally Snake" by the *S* on our alphabet wall and to look for a picture of an otter or an octopus to paste over the Owl for *O* in the alphabet puzzle. I realized that I needed to learn about my students' culture in order to connect with them, so they could learn from me.

My experience as a teacher new to a school and a culture illustrates one of many such cross-cultural experiences that occurred to me in my first years of teaching. This incident shows an aspect of several intersecting trends that became prominent in American education in the last decades of the twentieth century and that have continued into the twenty-first. This chapter summarizes these intersecting trends, as well as how my personal teaching experience helped me to recognize some of the consequences of these trends and the need for my research. The chapter then summarizes the purpose of the study, my research questions, my conceptual framework, the possible significance of the study, the definitions of important terms, and the delimitations and limitations of my research.

Intersecting trends. The American public school student population has become more racially, ethnically, culturally, linguistically, and socio-economically diverse, but the public school teacher corps has remained largely middle class and White/non-Hispanic, according to the National Center for Education Statistics (School and Staffing Survey, 2004). Consequently, because of teacher-student cultural differences, many teachers may not be adequately prepared to teach the emerging culturally diverse student population (Bartell, 2005; Zeichner & Hoeft, 1996).

At the same time, government officials and others have recognized that many of the nation's students are not acquiring the basic knowledge and skills necessary for participation in our increasingly complex society and economy (Nieto, 1996). Teachers therefore face demands that they teach our culturally diverse student populations more effectively. These demands are reflected in the high stakes, standardized testing required by the No Child Left Behind policy. More recently, these demands have led to the proposal that there should be detailed, national, common core standards for what students at each grade level should be

taught in English/language arts and mathematics (Draft K-12 Common Core State Standards, 2010).

While these trends have been occurring, large numbers of teachers, especially those new to teaching, began to leave the profession, and high levels of teacher attrition began to have serious consequences for many school districts. The problem of teacher retention and the growing demands on teachers to promote higher levels of student achievement have led many school districts to develop beginning teacher induction and mentoring programs (Feimen-Nemser, 1999; Gold, 1996).

New teacher induction and mentoring programs sometimes state that they seek to familiarize new teachers with the cultural backgrounds of their students and to introduce teachers to culturally sensitive ways to teach students whose cultures are markedly different from those of their teachers. However, some scholars question the extent to which this stated goal is being achieved (Cochran-Smith, Davis, & Fries, 2004). Zeichner and Hoeft (1996) state that although many induction programs emphasize the need to improve teaching skills, these programs often do not show how an understanding of the cultural backgrounds of students can enhance teaching skills. Moreover, limited literature exists on the experiences of teachers in induction programs that attempt to familiarize teachers with culturally responsive pedagogies.

Research goal. My study seeks to help fill the gap in the research on teacher induction programs. My research is framed by my basic phenomenon of interest. I explore how some teachers' understand their participation in a particular induction program and how their participation in that program influences their teaching practices. I focus on the

experiences of teachers in the Kahua Induction Program (KIP), a culture-based induction program in Hawaii.

Personal experience of the research need. As my introductory anecdote illustrated, I came to understand the need for my research not only from the professional literature but also from my experiences in multicultural classrooms. I have seen firsthand the need for effective induction and mentoring that enhances new teachers' understanding of their students' cultural backgrounds and that helps teachers to incorporate this knowledge into their teaching practices. The following summary of my personal journey in multicultural teaching is the experiential foundation of my research.

As an undergraduate in southern California, I worked as an after-school tutor at a local elementary school in which many students were English language learners. This experience introduced me to the challenges students face when their school learning experiences are incompatible with their home learning experiences. I realized that many of my students performed below expectations for their grade level simply because English was not their first language, and they could not read grade-level texts or comprehend oral instructions in English. Moreover, the lack of available resources to help English language learners at that particular school pushed me to think critically about social justice in relation to the classroom. Several years later, while studying for a master's degree in childhood education, I completed my student teaching in the New York City Public Schools. Again, I observed that the enormous socioeconomic, racial, and ethnic diversity of my students greatly influenced their classroom learning experiences.

I began my first elementary teaching position in my hometown, New Orleans. However, two weeks after the school year began in 2005, Hurricane Katrina forced me to

evacuate from the city and flooded my school. Fortunately, a representative from the Hawaiian Public Schools had previously interviewed me in New York, and I was hired to teach kindergarten at a public school on the island of Hawaii. Through this experience, I was confronted with my lack of preparedness for teaching culturally diverse students, despite my required master's coursework on diversity in the classroom and my multicultural student teaching experience.

In my first Hawaii classroom, my 20 students had a variety of cultural backgrounds, and English was not the first language of 12 of them. I struggled with ways to make our public school curriculum engaging to my students and relevant to their many cultures. I was formally assigned a mentor who observed several of my lessons and provided a few comments. New to teaching and new to this cultural environment, I felt that I would have benefitted from a more sustained induction program that provided a greater sense of collegial support and guidance on culturally specific teaching strategies.

Feeling very much on my own, I utilized cooperative learning groups, hands-on activities, and visual cuing to accompany verbal directions, practices which seemed to improve my students' engagement in learning activities. I sought out the advice of a Native Hawaiian teacher and incorporated aspects of Hawaiian language, culture, and environment into my lessons. These practices seemed to be helpful to all my students, but especially to those with Native Hawaiian backgrounds. However, my students were so culturally diverse that it was very difficult to introduce elements of all the cultures my students represented.

After two years in Hawaii, I moved to New Mexico to be closer to my family, and I accepted a kindergarten teaching position at a Native American reservation school. I was assigned a mentor who provided little assistance relevant to my concerns as a non-native

teacher unfamiliar with the cultural background of my students. I asked the indigenous language teacher to help me to incorporate aspects of the students' native language and culture into my teaching, and I noted that this increased student interest in our classroom activities. I discovered, however, that the same teaching strategies that had been effective in Hawaii were not as effective on the Native American reservation and had to be altered. For example, like my Hawaiian students, the children in the reservation school functioned well in small learning groups, but, unlike the Hawaiian students, these children worked more cooperatively in same-sex groupings. I would have been able to implement this understanding more quickly if I had not had to discover it on my own.

After realizing the importance of relating my teaching strategies to the particular cultural backgrounds of my students, I wanted to study multicultural education in greater depth. As I began my doctoral coursework, I accepted a fourth grade teaching position in a low-income, urban, public elementary school with a predominately Hispanic-American student population. I was assigned a mentor, but again I received little guidance on incorporating my students' particular cultural backgrounds into my teaching.

I found that by taking the home and community experiences of my students into account I could more effectively communicate the class material. For example, in order to learn about my students I bought a mailbox for the classroom and asked them to write to me about themselves. They eagerly wrote letters for the mailbox throughout the year, and I learned a great deal about their lives at home, as well as their interests and values. To some extent, I was able to adapt my lessons to their experiences. The students felt valued, and they improved their writing skills. I regarded the letters as confidential; my policy was that they would not be shown to anyone unless this was in the clear and necessary interest of the child.

In another example of my efforts to emphasize my students' cultural experiences, I decided to highlight the contributions of individuals with cultural backgrounds similar to my students' backgrounds. I posted cards that I either bought or made that outlined a particular individual's autobiography and taught the class about this person's achievements. Because the students reacted so positively, I described this practice to the other fourth grade teachers. We decided to post a "role model of the week" to coincide with the topic we were studying and asked students to learn about this person, using library materials or the internet. This activity stimulated the interest of students, particularly those who were similar to the role model in terms of race, ethnic background, or sex.

Through my own teaching experiences, I concluded that teaching methods are most successful if they are place-based and culture-specific. I also realized that I would have been more effective as a new teacher if I had been exposed in a formal way to my students' cultural backgrounds and to ways that I might use this knowledge in my teaching. Moreover, I would have benefitted from a greater sense of personal support and collegiality in my early years of teaching.

Selection of the research topic. As I was thinking about a possible dissertation research topic that would explore culturally responsive teaching practices, a friend and fellow teacher at the school in which I had taught in Hawaii told me about the induction program in which she participated. As she described it, this Kahua Induction Program (KIP) of the Hawaii Department of Education (DOE) sounded exactly like the formal induction program that I wished had been available to me. She said this program had been instituted to help new or new-to-district teachers more effectively teach Hawaii's culturally diverse students and to increase the levels of teacher retention. My friend said that even though she was not a

new teacher, the program provided her considerable personal support and helped her to make substantial improvements in her teaching. She felt that because of her instructional adaptations, her students experienced higher levels of achievement and engagement in learning.

On a visit back to Hawaii, I observed my friend's class and was impressed by her successful incorporation of strategies based on the culture of the island. I wondered if other beginning or new-to-district teachers had benefitted as much personally and professionally as my friend had profited from participation in the KIP. I was especially interested in how participants in the KIP responded in their teaching to the program's purpose, expressed in its mission statement:

To cultivate an awareness of and sensitivity to Hawaii's cultural approach to learning in the hope that it will bridge one's own educational framework with that of the host culture and its values of ohana [extended family], community, and place (Kahua, 2007).

I decided that, if possible, I would conduct my dissertation research on teacher responses to their participation in the KIP.

In the Hawaiian language, *Kahua* refers to a foundation or a platform on which something is based, like a house. The term can also refer to a doctrine or statement of principles (Pukui & Elbert, 1992). In other words, the KIP seeks to give teachers a foundation upon which to teach more effectively in the Hawaiian cultural context. The central goal of the program is to encourage new and new-to-district teachers to develop culturally responsive instruction practices for educating Native Hawaiians and other students in a multicultural educational context. The KIP also seeks to foster positive relationships

between new teachers and their students' parents, guardians, and other family members, as well as with the students themselves. A mentoring component utilizes Hawaii Department of Education academic coaches and retired teachers, along with community mentors, to help teachers develop culturally appropriate teaching strategies and to strengthen their relationships to community and family members. By preparing teachers to meet the needs of Hawaii's diverse student population, the program strives to improve student outcomes and to increase teacher retention rates (Kahua, 2007).

Purpose of the Study

The purpose of this qualitative, phenomenological study is to describe the essential nature of the experiences of Hawaii DOE teachers who have participated in the Kahua Induction Program in Hawaii for at least one year. Nine teachers who were in the program provided data about their experiences and their understanding of the impact of their participation on their teaching practices. In my study, the interviewees are called *participants*, as suggested by Seidman (2006), who believes that this term captures both the active involvement that occurs during in-depth interviews and the sense of equality that the researcher strives to attain with the participants.

In analyzing the interview data by searching for common patterns and themes in the responses of the participants, I sought to describe the essence of my participants' experiences in the induction program and in implementing the culture-based practices to which they were introduced (Creswell, 2007; Fraenkel & Wallen, 2009; Seidman, 2006). The next sections focus on my research questions, my conceptual framework, the potential significance of the study, definitions of terms, and delimitations and limitations.

Research Questions

My research questions are divided into a central question and five subquestions. The subquestions guided my formulation of the questions that I asked the participants in my study.

Central question. The central research question is this: *How do teachers understand their experiences in the Kahua Induction Program and the impact of their participation on their teaching?* The subquestions and the interview questions together focus my study on this central research question.

Subquestions.

1. How do teachers describe their experiences as beginning or new-to-district teachers, and what support did they think they needed in order to be successful in the classroom?
2. How do teachers understand their experiences as participants in the Kahua Induction Program, and how do they describe their understanding of any culturally responsive teaching strategies that were presented to them in the program?
3. How do teachers summarize the changes, if any, in their teaching practices that they made as a result of their participation in the Kahua Induction Program, and how do they describe their implementation of any culturally responsive teaching strategies in their classrooms?
4. How do teachers describe the ways that culturally responsive teaching strategies introduced to them in the Kahua Induction Program influenced their students' academic and personal development?

5. How do teachers interpret any influences of their participation in the Kahua Induction Program on their overall sense of effectiveness as educators and on their interest in continuing in their current teaching placements if given the opportunity to do so?

These subquestions are formulated as 14 interview questions that I asked teachers who participated in my study (see Appendix D).

Conceptual Framework

The conceptual framework that underlies my qualitative, phenomenological research is social constructivism. This theoretical perspective emphasizes that human beings construct their views of reality as they interpret the meaning of their experience (Creswell, 2007). Moreover, people engage in an interpretation of reality through social processes with one another. Therefore, in order to understand human thought, motivation, and behavior, the researcher must examine the meanings that groups of people give to their experiences. This conceptual framework led me to adopt a phenomenological approach to the conduct of my research because phenomenology focuses on persons' interpretations of the meanings of their lived experiences (Creswell, 2007; van Manen, 1990).

Significance of the Study

To help fill the gap in the research literature, I interviewed teachers who had participated in the Kahua Induction Program on the island of Hawaii. Significant common themes in the participants' interpretations of their experiences are formulated as generalizations about the essential nature of their experiences in the KIP. These generalizations about the participants' experiences and the consequences of these experiences on their teaching practices and student outcomes could be of interest to other educators. Such educators might include persons in Hawaii who make decisions about the KIP and

teachers in Hawaii who have not participated in the KIP but who may consider doing so. Since Hawaii already experiences the high levels of cultural diversity toward which the United States as a whole is moving (Status and Trends in the Education of Racial and Ethnic Minorities, 2007), these conclusions could be of special interest to those who may consider establishing induction programs similar to the KIP in other culturally diverse school settings. The findings of the study could also be of interest to teachers within and outside Hawaii who recognize the need to incorporate culturally responsive practices in their teaching.

Themes that emerge in my research do not constitute an evaluation of the KIP. Rather, these themes could help to inform any program evaluation that may be undertaken. Conclusions drawn in my research could also stimulate further research into the positive contributions that teacher induction programs in multicultural settings can have on teaching practices and on teachers' professional satisfaction.

Definitions of Terms

Culture: the way of thinking and living of a group of people that encompasses the learned behaviors, beliefs, and mode of relating to people and the environment (King, 2004).

Culture/placed-based, current best practices: the term used by the Kahua Induction Program to refer to culturally responsive teaching.

Culturally Responsive Teaching: strategies whereby teachers attempt to "understand the cultures of the students they teach, communicate positive attitudes about cultural diversity, and employ a variety of instructional approaches that build upon students' cultural diversity" (Kauchak and Eggen, 2003, p. 37).

Induction: “a comprehensive, coherent, and sustained professional development process that is organized by a school district to train, support, and retain new teachers, which then seamlessly guides them into a lifelong learning program” (Wong, 2005, p. 43).

Mentoring: a component of the induction process in which a mentor provides guidance and support for a new teacher (Gold, 1996; Wong, 2005).

Multicultural Education: “a field of study and an emerging discipline whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social-class, and cultural groups” (Banks, 2004a, p. xi).

Pedagogy: a teacher’s approach to subject matter, to classroom management techniques, to the personal style of interacting with learners, and to control over learning tasks (Knapp & Woolverton, 2004).

Phenomenology: a term that “describes the meaning for several individuals of their lived experiences” and seeks to grasp common strands in the meanings that people attribute to their experiences of phenomena (Creswell, 2007, p. 57).

Qualitative Research: research studies that investigate the quality of relationships, activities, situations, or materials (Fraenkel & Wallen, 2009).

Delimitations and Limitations

The delimitations, or restrictions, of my study result from the confinement of my research to interviews of nine public school teachers who have participated in a specific induction program in one area of one state. All teachers who participated in the KIP were not interviewed, and I did not interview teachers from all public schools with teachers who have been in the KIP. All of my participants had their experiences in the KIP in the West Hawaii Complex Area in the western part of the island of Hawaii, commonly known as “Big Island.”

The reasons for confining my interviews with teachers to those who had their KIP experience in this area of the island of Hawaii are explained in the section on the pre-interview stage of my study in Chapter III, the methodology chapter.

The potential limitations of my study depend on the degree of straightforwardness and consistency with which my participants describe their experiences as beginning or new-to-district teachers who have participated in the KIP and the consequences of their participation. If the participants should express low or differing levels of straightforwardness and consistency in responding to interview questions, the data could be corrupted and analyzed incorrectly.

Summary and Organization of the Remaining Chapters

In summary, my personal experience as a teacher in culturally diverse public elementary classrooms and my understanding of important intersecting trends in American education constitute the context of my research. The purpose of my study is to achieve insight into the ways that teachers who have participated in the KIP understand their experiences in the program and the effects of these experiences on their teaching effectiveness. The chapter set forth my research questions, the significance of the research, definitions of important terms, and the delimitations and potential limitations of the study.

Chapter two, the literature review, shows that induction programs at an early stage in the continuum of teachers' professional development are designed to help beginning educators to teach more effectively and to achieve higher levels of teacher retention. Data on public school teacher-student demographics demonstrates the increasing cultural mismatch between many teachers and their students that sometimes makes it difficult for teachers to meet the needs of culturally diverse students. The chapter outlines the goals of multicultural

education and the need for culturally responsive teaching practices to achieve these goals.

Then it considers the limited nature of the literature on the extent to which induction programs seek to introduce new teachers to such teaching practices. The historical context of Hawaiian interaction with newcomers provides background for consideration of the research foundations and goals of the KIP. The chapter concludes with discussion of the Kahua Pilot Program on the island of Hawaii, the various aspects of the KIP, and information on Pacific Islanders other than Native Hawaiians who are mentioned often by my participants.

Chapter three presents the research methodology of my study, including the nature of phenomenological research and why this approach was chosen. My efforts to ensure the quality of my data extend throughout the three stages of the research: pre-interview, interview, and post-interview. The section on the pre-interview stage discusses participant selection and access, my pre-interview preparation, and my contact with potential participants. The section on the interview stage outlines my process of data collection and my interview protocol. The section on the post-interview process considers my post-interview protocol and respondent validation, as well as my approach to data analysis. The section on general methodological issues discusses ethical concerns, validity, and reliability.

Chapters four through twelve discuss the prominent themes that arose in interviews with each of the participants in my study. Chapter thirteen focuses on the central themes that emerged in the responses of the participants when considered as a whole. Chapter fourteen summarizes and discusses the research results, and chapter fifteen outlines recommendations that are suggested by the study.

Chapter 2: Literature Review

Induction Programs

The induction period is the first stage of professional inservice development for teachers. New teacher induction programs have been developed and implemented to provide several kinds of assistance to new teachers and to help reduce teacher attrition.

The induction period in the professional development continuum. Professional development needs to occur throughout teachers' careers in order to promote their competence, performance, and effectiveness (Bartell, 2005; Day, 1999; Katzenmeyer & Moller, 2009; Mager, 1992). Teachers, like those in other professions, must constantly work to improve their abilities to deal with changing circumstances and new challenges. For teachers, professional development comprises "those processes and activities designed to enhance the professional knowledge, skills, and attitudes of educators so they might, in turn, improve the learning of students" (Guskey, 2000, p. 16).

The period in the professional development of teachers that follows preservice learning and that begins inservice learning is generally called the *induction period* (Huling-Austin, 1990). This bridge between teachers' formal preparation and expert practice is one phase in the "career-long teacher-development continuum" (Bartell, 2005, p. 43). This phase is a unique and formative stage in teacher development, a time of transition when teachers move from preparation into practice by trying out a number of strategies and approaches for their effectiveness (Villani, 2002). These first years of teaching are crucial to new teachers, "embedding perceptions and behaviors" about teaching, students, and their school environments (Gold, 1996, p. 548). This induction stage of professional development is

typically understood as the first one-to-three years of a teacher's career (Bartell, 2005; Feiman-Nemser, Schwille, Carver, & Yusko, 1999).

Traditionally, beginning teachers were confronted by situational factors that were new to them, but they were given autonomy in their classrooms and, like experienced teachers, were expected to implement the curriculum effectively to promote student learning (Feiman-Nemser et al., 1999). Yet, because teachers spend most of the day in their own classrooms, they are more isolated from coworkers and therefore less able to benefit from their advice than people employed in other professions (Huling-Austin, 1990). These expectations and conditions, plus the fear of appearing to be inadequate, make it difficult for beginning teachers to ask for help (Bartell, 2005; Moir, 2003). Yet, this period has the potential to shape the professional practice of teachers throughout their entire careers; in effect, it is a make or break period for many teachers (Bartell, 2005).

The problem of teacher attrition. During the last several decades of the twentieth century, large numbers of teachers began to leave the profession during their early years of teaching (Gold, 1996). High attrition rates became a significant problem for many school districts, because up to one-third of new teachers leave the profession during their first few years of teaching (Feiman-Nemser et al., 1999). Most estimates of attrition rates emphasize that 40% - 50% of teachers quit within the first five years of teaching (Ingersoll & Kralik, 2004). In support of these estimates, a study prepared for the National Commission on Teaching and America's Future concluded that almost one-half (46%) of teachers leave by the end of their first five years (Fulton, Yoon, & Lee, 2005).

It is difficult to quantify the relative influence of all the factors that contribute to teacher attrition, but prominent teacher complaints include low pay, a lack of planning time,

an overwhelming workload, difficult deadlines, too little recognition and administrative support, and isolation (Jazzar & Algozzine, 2006; Strong, 2009). Increased teacher anxiety is also caused by policies that impose conditions such as the daily realities of scripted lesson plans and requirements for the high stakes testing of students. Another factor contributing to high attrition rates is the difficulty new teachers sometimes have in meeting the needs of a student population that is becoming more and more culturally diverse (Bartell, 2005). This factor is discussed in greater detail below.

The nature and purpose of induction programs. Bartell (2005) states that although some teachers learn to navigate their first few years of teaching without significant help, many more teachers might have remained in the profession if they had received adequate support and guidance during their early years of teaching. Increasing recognition of the problem of teacher retention and a growing emphasis on the need for higher student achievement have led in recent years to the establishment of formal induction programs. These programs address the needs of new teachers for professional development during the induction period of their careers (Feiman-Nemser et al., 1999). Induction programs seek “to increase the confidence and effectiveness of new teachers, and thus to stem the high level of attrition among beginning teachers” (Ingersoll & Kralik, 2004, p.1).

Gold (1996) states that the support offered by induction programs for new teachers is generally of two types: a) instruction-related support gives novice teachers the knowledge, skills, and strategies to be successful in the classroom, and b) psychological support increases new teachers’ sense of confidence, self-esteem, self-reliance, and abilities to handle stress. Huling-Austin (1990) agrees that induction programs seek to improve the quality of teaching and to promote the personal and professional well-being of beginning teachers. She adds that

other purposes are to satisfy mandated requirements related to induction and certification and also to transmit the culture of the school system to beginning teachers. Novice teachers need to be introduced to responsibilities such as classroom management, appropriate curricula, standards and assessments, ways to manage conflict and solve problems, time management, and specific school and district practices. Professional opportunities may be offered in the form of meetings, workshops, curriculum training, or additional university classes (Bartell, 2005; Villani, 2002).

In general, induction programs seek to nurture and to develop beginning teachers' talents and enthusiasm so they do not become discouraged but rather are encouraged to hone and refine their skills (Mager, 1992). Taken in their entirety, the different aspects of induction programs should help new teachers to think meaningfully about their teaching practice and bring them into supportive professional communities (Bartell, 2005). Ideally, quality induction programs provide beginning teachers with the skills, dispositions, and knowledge necessary to promote student learning (Bartell, 2005; Feimen-Nemser et al., 1999; Mager, 1992; Moir, 2003; Portner, 2005; Strong, 2009; Villani, 2002).

A primary way that induction programs help new teachers to develop their skills and to become reflective about their teaching practices is by providing them opportunities for interaction and open, professional dialogue with more experienced teachers (Jazzar & Algozzine, 2006). Experienced teachers who provide consultation and assistance to new teachers are generally referred to as *mentors*, and teachers who are mentored are often called *mentees* (Villani, 2002). The idea that experienced teachers should assist novice teachers has existed for a long time; what is relatively new is the development of systematic approaches to organizing the relationships between mentors and mentees within the structure of induction

programs (Bartell, 2005). However, mentoring is distinct from induction. Induction is “a comprehensive, coherent, and sustained professional development process that is organized by a school district to train, support, and retain new teachers, which then seamlessly guides them into a lifelong learning program” (Wong, 2005, p. 43). Mentoring is a component of the induction process. Within an induction program, mentors provide guidance and support for new teachers. Successful mentors do not simply provide verbal help and support; ideally, they are master teachers who serve as models for beginning teachers (Gold, 1996; McDiarmid, 1990; Wong, 2005).

When effective mentoring occurs through personal relationships between mentors and mentees, the profession of teaching can be transformed from one of “isolation and high turnover to one of collaboration, continuity, and community” (Moir, 2003, p. 1). In successful mentoring relationships, mentors and mentees collaborate on goals and share accountability (Moir, 2003). Feimen-Nemser et al. (1999) insist that those responsible for successful induction programs must not simply assign mentors to new teachers and hope for the best. Instead, mentors must be given preparation, adequate time to observe their mentees regularly, and the support of learning communities.

Although most mentors are currently active, experienced teachers, some induction programs have also utilized other persons as mentors. Most prominently, retired teachers have sometimes been assigned as mentors. Retired teachers can be good sources of leadership in mentoring programs because their obvious experience gives them a wide repertoire of strategies to share, and they have time to deal with new teachers’ concerns without the pressures of their own classroom responsibilities (Ryan, 1986; Villani, 2005). There is also widespread support among major professional teacher organizations for using

retirees as mentors (Villani, 2005). The Kahua Induction Program (KIP) in Hawaii is one induction program that utilizes retired teachers as mentors (Kahua, 2007).

There were only a few new teacher induction programs in the United States prior to 1980, mostly begun by local districts or individual schools. However, several national reports on high teacher attrition rates were published, and annual meetings of professional teacher organizations called for greater attention to the need for new teacher induction programs (Huling-Austin, 1990). Induction programs were rapidly expanded during the 1980's and afterwards as the difficulties of retaining teachers became more acute (Bartell, 2005; Furtwengler, 1995). In 1984, only eight states had statewide policies regarding beginning teacher programs, but between 1984 and 1992 induction policies were adopted in 26 additional states. Of these 34 states, 18 mandated statewide induction and mentoring programs; the other 16 states that did not mandate statewide programs either began pilot programs or provided grants to school districts for such programs (Furtwengler, 1995). By 2005, 30 states mandated new teacher induction and mentoring programs, and 16 of them also provided some funding for the programs (Strong, 2009). However, Hawaii, the state in which I conducted my research, did not mandate an induction program by 2005.

In 1999-2000, 83% of U.S. public school teachers reported some form of participation in an induction program, of which there were a wide variety of types. About 70% of public school teachers said they worked with a mentor, and 68% said they participated in seminars for beginning teachers. Far fewer new teachers reported substantial additional assistance to ease their transition, such as a reduced teaching schedule, fewer preparations, or teacher aides (Smith & Ingersoll, 2004).

The effects of induction programs on teacher retention. There is evidence that quality induction programs promote greater teacher retention, which saves school districts money despite the costs of implementing these programs (Moir, 2003). Smith and Ingersoll (2004) state that it is difficult to quantify with exactness the relationship between participation in induction programs and teacher retention. The authors conclude, however, that “effective support for new teachers was strongly and significantly related to teacher turnover, after controlling for the characteristics of teachers and schools” (p. 685). Moreover, those who participated in more comprehensive induction programs had higher rates of retention. Teachers who benefitted from common planning time or collaboration with other teachers had higher rates of retention than those who simply received mentoring. The small percentage of teachers who had substantial additional support had still higher levels of retention.

As important as teacher retention is, the most important purpose of induction programs is to help teachers become better able to improve student learning outcomes (Darling-Hammond, 2005). Enhanced skills should also bring teachers additional professional satisfaction and increase the likelihood that they will remain in teaching. As Guskey (1986) suggests, positive changes in teacher attitudes are encouraged by those changes in their teaching practices that they find to be effective.

Moir (2003) notes that the benefits of increased retention are felt to the greatest extent in school districts with culturally and linguistically diverse students. This is because the schools in which cultural differences and language barriers present special challenges tend to be the schools with the worst rates of attrition. As a result, schools serving racial and ethnic minorities may often need to recruit a large number of replacements. Therefore, students

“who are most high risk will find themselves in classrooms with teachers who have the least experience, possessing the least ability to cope with their special needs” (Moir, 2003, p. 3).

In summary, the problem of teacher attrition and the growing recognition of the needs of new teachers has led to the introduction of induction programs for beginning teachers. Demographic data for teachers and students establishes another dimension of the need for new teacher induction programs.

Teacher-Student Demographics

Teacher-student demographic data shows that beginning teacher induction programs are also needed in order to prepare teachers to educate students who are often culturally, linguistically, and socioeconomically quite different from their teachers (Bartell, 2005; Grant & Secada, 1990; Seidl, 2007; Zeichner & Hoeft, 1996). The National Center for Education Statistics (NCES) report of teacher and student demographic data in its 2004 survey of the demographic characteristics of teachers indicates that 83.7% of public elementary school teachers in the United States were identified as White/non-Hispanic (School and Staffing Survey, 2004). In contrast, public school racial/ethnic minority student enrollment as a proportion of total school enrollment rose from 24% in 1976 to 34% in 1996 (Garcia, 2004). By 2004, the NCES reports, 42% of public school students were identified as racial/ethnic minorities (Status and Trends in the Education of Racial and Ethnic Minorities, 2007). Demographic projections estimate that by 2040 a majority of school age children will be from racial and ethnic minority groups (Hidalgo, Siu, & Epstein, 2004).

Data from the 2010 census shows that young Americans who go to school are far less white than older generations (Tavernise, 2011). Growth in the number of Whites under the age of 20 slowed in the 1990's, and the absolute number of young Whites actually declined

by 6 percent between 2000 and 2008. Between 2000 and 2009, Hispanic Americans, African Americans, and Asian Americans accounted for 79% of the national population growth, and in 10 states Whites are now a minority of those under the age of 20. These statistics show that there will be an increasing need for teachers of all backgrounds who are prepared to teach multicultural student populations.

Hawaii has the highest percentage of racial/ethnic minority students (80%) of any state (Status and Trends in the Education of Racial and Ethnic Minorities, 2007), and Native Hawaiians constitute the largest ethnic group in the Hawaiian public school student population at 27.6 % (Ledward, Takayama, & Elia, 2009). Moreover, Hawaii is the state with the highest portion of people (21.4%) who identify themselves as mixed race (Root, 2004).

Schools and teachers also need to give special attention to meeting the needs of students with backgrounds of childhood poverty and those who are English language learners. At least 20% of children in the United States are from immigrant families, many of them are English language learners, and immigrant children are the fastest growing portion of the population under the age of 18 (Cohen & Lotan, 2004; Hernandez, 2004). National poverty levels for the two largest racial/ethnic minority groups, African Americans and Hispanic Americans, are at least twice as high as for non-Hispanic Whites (Root, 2004; Gradin, 2008). In Hawaii, Native Hawaiian families have the lowest average family income of all major ethnic groups (Kana'iaupuni, Malone, & Ishibashi, 2005). Rohrer (2010) states that they “fall to the bottom of every socioeconomic indicator – they are the most disadvantaged people in their own land” (p. 437).

It is apparent from this data that there is often a lack of cultural congruity between the backgrounds of many teachers and their students. This cultural mismatch between teachers and students means that the approaches to learning of many cultural minority students are often quite different from the approaches on which school curricula and instruction strategies are based (Bartell, 2005; Nieto, 1996). As a consequence, beginning teachers are often not adequately prepared to teach our rapidly growing, increasingly diverse student population (Bartell, 2005). Many teachers therefore need assistance in acquiring the knowledge and skills necessary to bridge this gap (Saldina & Waxman, 1997).

Multicultural Education and Culturally Responsive Teaching

One dimension of the field of multicultural education focuses on the preparation of teachers for classrooms with culturally diverse student populations. Strategies and practices for implementing this dimension of multicultural education constitute culturally responsive teaching.

Multicultural education. The schools in which I had my student teaching and teaching experience in New York City, Hawaii, and New Mexico are all examples of multicultural schools. *Culture* refers to a group of people's ways of thinking and living that encompasses the learned behaviors, beliefs, and mode of relating to people and the environment that members of a group acquire through enculturation (King, 2004). *Multi* of course means a plural number, and the term *multicultural* refers to classes with students from diverse, or varied, cultures. Indeed, many classes are diverse in this sense, like my New York or Hawaiian classes, or my 2011-2012 New Mexico class, which is one-third Native American, one-third Hispanic, and one-third White. However, my other classes in New Mexico have also been multicultural, even though my students were completely or largely

culturally homogeneous. All my students at a Native American reservation school were from the same tribe, and most of my students at a low income, urban school had the same Hispanic background. Since both of these sets of students are members of ethnic groups that are cultural minorities in American society, both of these classrooms can be viewed as multicultural in terms of society as a whole. Furthermore, when the teacher has a different cultural background than most of his or her students, as in my case at all the schools, a multicultural classroom dynamic is created.

Banks (2004a) provides a widely accepted definition of multicultural education as “a field of study and an emerging discipline whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social-class, and cultural groups” (p. xi). Banks (2004b) discusses different dimensions of multicultural education. In addition to raising student outcomes and enlarging students’ sense of personal empowerment, he states that the field seeks to enhance students’ capacities for democratic citizenship, to further prejudice reduction, and to increase social justice in the distribution of power among groups in society. These goals of multicultural education are generally supported by other scholars in the field (Gay, 2000; Ladson-Billings, 1995b; Nieto, 1996; Saldana & Waxman, 1997; Sleeter, 2003). As Marshall (2002) suggests, those specializing in multicultural education share an orientation that seeks to ground teaching and learning processes in the democratic ideals of justice and equality. Multicultural educators want to restructure educational practices because the school experiences of students of color and those from economically poor and disempowered backgrounds are inferior to those of more advantaged students from culturally dominant backgrounds.

Care must be taken when ascribing to multicultural education the goal of achieving the democratic ideals of justice and equality. These ideals are often discussed in terms of the equal rights of individuals to political participation and to equal justice under the law. However, when democratic ideals are framed exclusively as the rights of individuals, the needs of communities, particularly indigenous communities, are often ignored. Indeed, a focus on the rights of individuals, sometimes described as “universal human rights,” can lead to attacks on policies intended to help preserve the way of life of an indigenous people (Rohrer, 2010). Kymlicka (1995) argues that in a multicultural society justice “will include both individual rights, assigned to individuals regardless of group membership, and certain group-differentiated rights or ‘special status’ for minority cultures” (p. 6).

When Banks (2004) states that a goal of multicultural education is to enhance students’ capacities for democratic citizenship, he explicitly refers to citizenship in a *pluralistic democratic society* (2004a, p. xi [emphasis added]). If a society is to be truly pluralistic, it must contain groups that are meaningful to individuals. Since their communities are enormously significant to native peoples, and since these groups often face many pressures, attention must be given to preserving the culture and traditions that sustain them. Only in this way can the pluralism that is essential to democratic citizenship be preserved. The Kahua Induction Program (KIP) has been designed to promote the culture and communities of Native Hawaiians while integrating academic educational goals with this cultural and community awareness (Kahua, 2007).

Culturally responsive teaching. An important way that multicultural education seeks to prepare educators to teach in multicultural classrooms is by familiarizing teachers with pedagogies that take into account and utilize in instruction an understanding and

appreciation of their students' cultural backgrounds. These pedagogies provide strategies and tools for implementing the contemporary theory of multicultural education. According to Knapp and Woolverton (2004), pedagogy refers to teachers' approaches to subject matter, to classroom management techniques, to personal styles of interacting with learners, and to approaches to learning tasks. These authors believe that teachers' pedagogies also convey overt and covert cues about students' intrinsic worth and prospects for success at school.

Alternative terms. All scholars do not prefer the same term to describe a pedagogical approach that emphasizes an understanding of students' cultural backgrounds and teaching strategies that build on and utilize this understanding. For example, Au and Mason (1983) and Au and Kawakami (1994) use the term *cultural congruence* to stress the need for cultural continuity between the home/community learning experience of students from diverse cultures and the strategies of teaching utilized at their schools. Au and Kawakami believe their research confirms the hypothesis that students from multicultural backgrounds will be able to learn more effectively "if classroom instruction is conducted in a manner congruent with the culture of the home" (p. 8). According to this orientation, the more that students' home experiences, skills, and values differ from the school setting, curricula, and pedagogies the more failure that the students will experience. However, the more home and school cultures are congruent the more students will be successful in school (Au & Kawakami, 1994).

Ladson-Billings (1995a) considers the use by researchers of the term *cultural congruence*, and she discusses other terms as well, including *culturally appropriate* and *culturally compatible* pedagogy. She thinks, however, that these terms "seem to connote accommodation of student culture to mainstream culture" (p. 467). In contrast, she believes

that the term *culturally responsive pedagogy* refers to “a more dynamic or synergistic relationship between home/community culture and school culture” (p. 467). Although Ladson-Billings believes the term *culturally responsive pedagogy* has these advantages, she prefers to use the term *culturally relevant pedagogy*. She thinks this term points to approaches that pursue changes in the established curricula in order to fulfill the dimension of the field of multicultural education that emphasizes the need for equal educational opportunity. She states that *culturally relevant pedagogy* describes teaching practices that not only promote students’ academic achievement but also help students “to accept and affirm their cultural identity” and to develop “critical perspectives that challenge inequities that schools (and other institutions) perpetuate” (p. 469).

All scholars do not emphasize a distinction between the terms *culturally responsive pedagogy* and *culturally relevant pedagogy*. For example, Gay (2000) refers to strategies that seek to overcome the cultural mismatch between students’ home culture and the school culture as *culturally responsive pedagogy*. However, she includes the term *relevant* in her definition of *culturally responsive* approaches that draw upon the “cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more *relevant* [emphasis added] and effective for them” (p. 29). Kauchak and Eggen (2003) state that culturally responsive teaching comprises those strategies whereby teachers attempt to “understand the cultures of the students they teach, communicate positive attitudes about cultural diversity, and employ a variety of instructional approaches that build upon students’ cultural diversity” (p. 37).

It is difficult to settle a semantic discussion about the superiority of one of these terms over another. I appreciate the dynamic, synergistic aspect of the term *culturally responsive*

pedagogy that Ladson-Billings describes, with its implication that positive action is needed by teachers to incorporate aspects of students' home cultures in their teaching. I also acknowledge the importance of the three goals that Ladson-Billings (1995b) believes are encompassed by the term *culturally relevant pedagogy*: the goals of “academic success,” “cultural competence” that is achieved when students affirm their cultural identity, and “critical consciousness through which they challenge the status quo of the current social order” (p. 160). However, these goals can be incorporated by teaching practices that are *culturally responsive*. I see no reason why teaching that is responsive to the students' culture cannot also be critical of the social status quo.

I use the term employed by Kauchak and Eggen, *culturally responsive teaching* (CRT), not because I think it is inherently superior to other terms, but rather because I believe that it adequately and simply points to pedagogical approaches that incorporate an appreciation of students' home cultures into teaching strategies and methods. I use the term *culturally responsive teaching* rather than *culturally responsive pedagogy* because, like pedagogy, teaching comprises both strategies and practices, but the term *teaching* might be more widely understood and used by the participants in my study.

The term *culturally responsive teaching* is compatible with the more detailed term used by the KIP in the statement of its goal: to introduce teachers to “cultural/place-based/indigenous/current ‘best practices’” (Kahua, 2007). Though the word *place* is not included in the term *culturally responsive teaching*, a culture generally develops in a particular place, and CRT necessarily requires practices that emphasize the place that is integral to the development and perpetuation of the particular culture.

The term *culturally responsive teaching* also contains the meaning intended by the term used in the Kamehameha Schools reports on effective educational practices for teaching Native Hawaiian children. These reports, discussed below, were based on data collected in a survey of 600 teachers who worked in a variety of school settings across the state of Hawaii. The reports define *culture based education* as “the grounding of instruction and student learning in the values, norms, knowledge, beliefs, practices, experiences and language that are the foundation of a(n indigenous) culture” (Ledward, Takayama & Kahumoku, 2008, p.1).

Studies supporting culturally responsive teaching. Various researchers have argued that CRT offers much promise for the teaching of culturally diverse student populations (Nieto, 1996; Osborne, 1996; Ruiz, 1991; Sleeter, 2001). Some scholars have engaged in major studies that support this finding. For example, Ladson-Billings (1994, 1995a) conducted a three year study of the practices of successful teachers of African-American students. She studied eight teachers who were nominated by parents as outstanding teachers in a predominantly African American northern California school district. She conducted extensive interviews with the teachers and observed their classes, visiting each of them an average of three times a week for two years. A constant factor in the effective teaching that she observed was the teachers’ understanding of and commitment to the creative use of the students’ home culture as a “vehicle for learning” (1995a, p. 161). This approach to teaching “empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes” (Ladson-Billings, 1994, p. 18).

Valdes (1996) observed ten Mexican American children at both home and school in a community close to the Mexican border and conversed extensively with members of the

children's families. She explored the ways these children were being prepared by their parents to function within the family, the community, and the classroom. She found important differences between the cultural values and assumptions the children experienced in their home and school cultures, differences that affected the students' performance at school. For example, Valdes reported that in contrast to the competitive school environment, with its emphasis on individual achievement, children from homes of Mexican origin are socialized not to call attention to themselves. They therefore have difficulty adjusting to demands that they try to perform better than their classmates at school. Valdes suggested that in order to teach these students effectively, teachers need to be more sensitive to the students' cultural values, and teachers need to communicate more effectively with the students' parents about the ways that schools operate and what is expected of children.

Cleary and Peacock (1998) examined Native American education and reported on their interview-based study that explored effective teaching strategies for Native American students. They set out to answer two research questions: how do cultural differences and real world issues affect the education of American Indian students, and what approaches have teachers found that work well with American Indian students? The authors asked their interviewees open-ended questions about their teaching on or near American Indian reservations and about their understanding of the effects of their teaching. Peacock and Cleary reported that successful teachers used a variety of instructional and interpersonal strategies to ensure student success. These included a whole language approach to literacy and activity-based lessons that made cultural connections between students' cultural learning styles and the curricula.

One way that CRT can be communicated to new teachers is through what Sleeter (2001) calls “community-based learning” (p. 103). Hawaii’s KIP utilizes members of the community as mentors who introduce teachers to the cultural backgrounds of students (Kahua, 2007). The potential for community members to serve as the mentors of teachers is supported in research by Moll, Amati, Neff, and Gonzalez (1992) on a program in an Arizona Latino community. This qualitative study was based on collaboration between researchers from the fields of anthropology and education. The study of “working class Mexican communities” (p. 132) in Tuscon, Arizona utilized ethnographic observations, open-ended interviews, life histories, and case studies. The study reported that teachers learned from parents and other community members those “funds of knowledge” (p. 184) that constitute the cultural background for all learning by the children of this community. The authors showed that when teachers learned to appreciate these funds of knowledge they were able to adopt culturally-based innovative teaching strategies in their classrooms.

Challenges to culturally responsive teaching. The emphasis on CRT is not without its critics. These criticisms include the arguments that a) teachers should treat all students the same, b) that CRT is insufficient to achieve the goals of multicultural education, c) that CRT places excessive burdens on teachers, and d) that CRT is not achievable by teachers.

Some teachers say that in order to teach students equally, they must treat all students the same, regardless of the students’ backgrounds. Some teachers even suggest that their role requires them to be colorblind, that they should not notice the color of their students (Nieto, 1996). However, when students from diverse cultures are all treated the same by a teacher from the mainstream culture, this usually means that the students are expected to learn in the same way as students from the dominant culture (Cornbleth, 2008). Teachers who refuse to

accept differences are usually ignoring the learning styles of students from diverse cultures and are “accepting the dominant culture as the norm” (Nieto, 1996, p. 136). Kana'iaupuni (2007) states that U.S. society usually sees students through a lens which interprets Western culture as the norm and does not understand that an indigenous people may share different values, experiences, and practices that lead them to learn differently. Goodman (1989) insists that the American ethos often emphasizes individualism over against the values of community. This frequently leads to the use of individualistic classroom pedagogies that do not fit the learning styles of Native Hawaiian children that are utilized in the "talk story" and group learning approaches discussed below.

Some critics of CRT say that it is too simplistic to claim that cultural dissonance between the school and home is responsible for the academic failure of ethnic and language minority students. Sleeter (1996) summarizes the position of those who argue that an emphasis on this dissonance can leave more fundamental social, economic, and political inequalities unexamined. In actuality, there is nothing incompatible between attempts to create pedagogical bridges across chasms between home and school cultures and attempts to build a more equitable and just society. Moreover, although the emphasis of this research study is on CRT, this does not mean that efforts to achieve social justice are unimportant. In fact, the preparation of teachers to teach culturally diverse students can support efforts to achieve social justice in schools and in society (Banks, 2004b; Ladson-Billings, 1995b; Nieto, 1996; Sleeter, 1996).

Some critics of CRT suggest that attempts to require teachers to develop culturally appropriate classroom experiences for students place excessive demands on teachers, because students may come from a variety of cultural backgrounds (Artiles, Trent, & Palmer, 2004;

Ramsey & Williams, 2003). However, it is possible for teachers to use creative approaches to connect different cultures through common threads. For example, based on their study of specific culturally responsive approaches to teaching students to read, Au and Kawakami (1994) concluded that in culturally diverse classrooms teachers and students could discover a composite culture while attending to the educational needs of the cultural group that is indigenous to that particular place and whose longstanding experience gives that place much of its character. This conclusion was supported in reports by Kamehameha Schools that were based on interviews of 600 Hawaiian teachers. “Beyond ancestry and culture, all [Hawaiian] students share a connection to Hawaii that can be leveraged” through place-based, culturally responsive learning (Ledward et al., 2009, p. 1).

Some critics may question the belief that it is even possible for teachers from the dominant culture to adapt their pedagogies to meet the needs of students from cultural backgrounds different from those of the teachers. However, Nieto (1996) suggests that many teachers intuitively make culturally sensitive modifications in their instructional practices. For example, many dominant culture schools favor a highly competitive, individualistic instructional mode in which children from the dominant culture are most likely to succeed. However, teachers often find on their own that cooperative learning styles that parallel their students’ home learning styles are more effective with many minority culture children. Although teachers may not be able to change the curricula in most public school settings, they can initiate constructive strategies in their teaching that utilize an understanding of the approaches to learning that their students bring from home to school.

Further evidence that teachers can learn to utilize CRT effectively to teach students who are culturally different from the teachers is found in research on the approach to

teaching reading that was utilized in the Kamehameha Elementary Education Program (KEEP) in Hawaii, discussed below. Au (1980) concludes that non-Native Hawaiian teachers learned to use this method quite effectively. Moreover, the recent Kamehameha Schools reports suggest that some of the very strong users of culture-based best practices in the Hawaiian context were not Native Hawaiian teachers (Ledward et al., 2009).

In summary, evidence shows that culturally responsive teaching practices can be learned and utilized by teachers whose cultural backgrounds are different from those of their students, and such practices can improve these teachers' classroom effectiveness in educating culturally diverse students. Moreover, culturally responsive teaching practices are also compatible with other goals of multicultural education, such as efforts to achieve educational equality. Since it is both possible and desirable for teachers to implement CRT practices to overcome the cultural mismatch between the cultural experiences of many new teachers and the cultural backgrounds of their students, this question arises: to what extent do new teacher induction programs promote the incorporation of CRT in the education of culturally diverse students?

Induction Programs and Culturally Responsive Teaching

The answer to this question is elusive, because of the limited scope of the literature on the extent to which induction programs introduce new teachers to CRT.

The research gap. Although many teacher education programs report that they now incorporate multicultural perspectives and content into their curricula, some scholars point to studies that question the extent to which this stated goal is achieved (Cochran-Smith, Davis, & Fries, 2004).

Researchers have pointed out that induction programs should be organized around a vision of good teaching and carefully designed activities that improve teaching practice (Danielson, 2002; Feiman-Nemser, 2003). Therefore, if induction programs are to prepare teachers adequately in the contemporary teacher-student cultural context, they need to help new teachers to attain “cultural proficiency” (Bartell, 2005, p. 106). Villani (2002) insists that the communication to teachers of a basic knowledge of the cultural backgrounds of their students is one of the four essential aspects of an effective induction program, along with the provision of emotional support and encouragement, essential information about the workings of the school, and cognitive coaching. Villani points out that without this cultural knowledge teachers will often misunderstand student classroom behaviors and words, attributing them to a lack of ability rather than to expressions of cultural diversity. Moreover, without cultural proficiency teachers will not be able to convey classroom material meaningfully to students.

Some induction programs specify that they pursue the goal of helping new teachers to develop pedagogical skills appropriate for the contemporary multicultural context. For example, California’s “Beginning Teacher Support and Assessment” program states that one of its seven goals is “to enable beginning teachers to be effective in teaching students who are culturally, linguistically, and academically diverse” (Strong, 2009, p. 10). Although some induction programs state, like the California program, that they intend to introduce CRT to new teachers, there is limited research on the extent to which these programs actually pursue this goal or on the effectiveness of the approaches they may utilize to implement CRT. Zeichner and Hoeft (1996) state that most writers who examine the literature on professional development conclude that although there has been much focus on improving

teaching skills, there has been little emphasis on ways that an understanding of the cultural backgrounds of students can enhance those skills.

Works on professional development often avoid this subject altogether. For example, Glathorn and Fox (1996) discuss 30 shortcomings of the novice teacher with regard to their knowledge, educational goals, planning, and teaching skills. However, there is no mention of limits in new teachers' knowledge of the cultural backgrounds of their students or of CRT. In his book on the evaluation of professional development programs, Guskey (2000) does not consider the need for evaluating programs in terms of their effectiveness in promoting CRT. More recently, the subject is ignored in Strong's 2009 book, *Effective Teacher Induction and Mentoring: Assessing the Evidence*. Moreover, in *Mentoring and Coaching: A Lifeline for Teachers in a Multicultural Setting*, Gudwin and Salazar-Wallace (2010) do not address the need for mentors to help mentees understand ways to utilize CRT. Instead, the authors simply discuss how mentors should communicate with mentees who have cultural backgrounds different from those of the mentors.

Feiman-Nemser et al. (1996) called for more studies of induction programs and their effects on teaching, especially in settings where turnover is high. Years after Feiman-Nemser pointed to the need for increased research on induction programs, there still seems to be a substantial gap in the literature on the extent to which, and the ways in which, induction programs convey to new teachers an understanding of the cultural backgrounds of their students and appropriate strategies for teaching these students effectively. The authors of the study of the Kahua Pilot Program, discussed below, state that "missing from the literature on teacher attrition, induction, and retention is the integration of culturally relevant, place-based training with traditional academic-focused induction" (Kahumoku, et al., 2010, p. 216).

More specifically, there has been limited research on the ways that participants in induction programs interpret their experiences in the programs, especially in programs that claim to introduce teachers to CRT.

One older study by McDiarmid (1990) did describe the experiences of teachers in a two-year teacher trainee program in Los Angeles, California that provided an alternative route to certification for persons who already had the bachelor's degree. The study collected data through questionnaires distributed to 110 teachers, as well as through class observations and interviews of ten trainees selected at random. The trainees attended two weeks of meetings prior to entering the classroom and weekly seminars during their first year, which introduced them to a large range of instructional and classroom management topics. However, topics related to multicultural teaching were not considered until a "multicultural week" at the end of the trainees' first year of teaching. The study by McDiarmid (1990) criticizes the content and mixed messages of these sessions and concludes that they did not bring significant shifts in the attitudes of teachers toward culturally diverse learners.

Teach for America. One program for new teachers should be particularly mentioned. Three teachers who volunteered for my study were sent to Hawaii by Teach for America (TFA), a program with an induction and mentoring component. TFA sends a highly selective group with various educational backgrounds in a wide range of fields to high needs areas in the U.S. for a two year teaching commitment. Most are recent college graduates, but about one-fourth have attended graduate school or held a professional position (Teach for America, 2010). TFA, which celebrated its 20th anniversary in 2011, had 4,485 incoming corps members in 2010-2011. It has a yearly budget of \$212 million and a staff of 1,400.

The organization receives some U.S. Government funding but is mainly supported privately by foundations, corporations, and individuals (Teach for America, 2011; Rotherham, 2011).

During the 2010-2011 year in the state of Hawaii, there were 125 TFA corps members who taught more than 8,500 students under the terms of a contract between TFA and the Hawaii Department of Education (DOE). The salary for core members during 2010-2011 year in Hawaii was \$40,557. All TFA members in Hawaii must enroll in and complete a state teacher accreditation program during their two year contract (Baldemor, 2011). My TFA participants mention that TFA assigns its members mentors from the University of Hawaii who observe classes and offer suggestions several times during the year, and TFA may conduct other brief class visits.

With regard to the TFA members taking part in my study, my research will explore the extent to which these participants think the KIP improved their teaching and provided them support beyond that which was offered by TFA. The next section discusses the historical and social context for the establishment of the KIP.

Foundations of the Kahua Induction Program

For Native Hawaiians, their sense of place is intertwined with their identity and desire for self determination, linking them together in their consciousness of a shared past (Kana'iaupuni & Malone, 2006). This sense of place is "a key force in the interplay of internal and external influences on contemporary Hawaiian identity processes" (p. 292). The sense of place is transmitted socially from one generation to the next and creates important connections between the land and the spiritual outlook of the people.

The assault on Hawaiian independence and the fight for Hawaiian identity. The efforts of Native Hawaiians to preserve the sense of place that is crucial to their culture and

to control the affairs of their communities should be understood in the context of the development of Native Hawaiian interaction with non-native people who established hegemony over their islands. The British explorer Captain Cook “discovered” Hawaii in 1778. Early during the 19th century, growing numbers of outsiders came to Hawaii, first as explorers, then as traders whose appetite for sandalwood for export to China led to the destruction of Hawaii’s sandalwood forests. By midcentury, whaling ships brought the most commercial activity. Missionaries and business speculators pressured the Native Hawaiians to abandon their traditional religious and cultural practices, as well as their patterns of government, and to trade commodities for land. The Native Hawaiians, like many indigenous peoples, did not previously share the concept of private land ownership (Crabbe, 2007; Silva, 2004; Trask, 1991). Therefore, the “privatization of land played an important role in the displacement of Native Hawaiians” (Kana’iaupuni & Malone, 2006, p. 293).

During the last quarter of the 19th century, Americans began to control large tracts of land devoted to sugar and then pineapple production. The need for workers on these plantations led to even more immigration. As the non-native population grew, the ravages of diseases to which Native Hawaiians were not immune and the destruction of Native Hawaiian food production patterns led to a reduction in their population. The percentage of Native Hawaiians as a proportion of the total population steadily declined from about 300,000 Native Hawaiians before Captain Cook arrived to about 40,000 at the end of the 19th century. By that time, non-natives constituted three-fourths of the population (Kana’iaupuni, Malone & Ishibashi, 2005). Today, the percentage of Hawaiians with Native Hawaiian ancestry is about 20% of the total population of slightly over 1,360,000 (Rohrer, 2010, p. 239; U.S. Census, 2010).

Another factor affects the percentage of persons in Hawaii who claim Native Hawaiian ancestry. Kana'iaupuni and Malone (2006) refer to a Native Hawaiian diaspora; approximately 40 percent of Native Hawaiians live in the continental United States and 60 percent reside in Hawaii. Native Hawaiians move for a variety of reasons, including low wages, the high cost of living (about 30% higher than on the mainland), as well as lower levels of education and higher poverty rates than the overall population.

Returning to the issue of domination, in the early 1880's a group called the "Committee of Safety," which was composed primarily of businessmen, agitated for United States control of Hawaii. In 1883, this group, supported by U.S. Marines from a warship docked in Honolulu harbor, announced the establishment of a new provisional government. They violated existing treaties by deposing Queen Lili'uokalani and destroying the Hawaiian Kingdom. In 1898, the United States government used the conflict with Spain, naval needs, and the strategic placement of Hawaii as pretexts for annexation. During the early 20th century, the U.S. military and plantations controlled from the mainland expanded in the Hawaiian territory. This story of encroaching power exercised by non-natives in Hawaii is like that of non-native expansion on the mainland in many ways. However, Native Hawaiians were never organized into tribes, and a reservation system was not officially established in Hawaii for the native population (Crabbe, 2007; Rohrer, 2010; Trask, 1991).

In 1989, the State of Hawaii acknowledged that when the Hawaiian Kingdom was destroyed in 1883 almost two million acres were taken by the provisional government without compensation (Crabbe, 2007, p. 27). In addition to lands that had come under private ownership, a substantial proportion of Hawaii came under the control of the territorial government and, after statehood in 1959, under the control of the State of Hawaii and the

U.S. government. Much of the federal land consists of military facilities, which, along with corporate power, expanded greatly in the 20th century (Crabbe, 2007; Trask, 1991). Rohrer (2010) states that Hawaii is “both the most touristed and the most militarized of the 50 states” (p. 437).

Silva (2004) insists that mainstream historians misunderstand Hawaiian history because they cannot read the Hawaiian language. She draws upon sources written in Hawaiian to challenge the widespread view that Native Hawaiians did not resist, and even supported, foreign domination. This myth and racist stereotypes of the “lazy, ignorant native” were used to support the overthrow of the Hawaiian Kingdom (pp. 164-180). She shows that from the time Captain Cook was killed for trying to subjugate the ruler of the island of Hawaii, throughout the 19th century and later, there was substantial resistance to the increasing power and control of foreigners. The annexation of Hawaii in 1898 took place in spite of a petition opposing it that was signed by an estimated 38,000 of the 40,000 adult Native Hawaiians living at the time (Kana'iaupuni & Malone, 2006; Silva, 2004).

Trask (1991) shows that the movement working for the sovereignty and self-determination of Native Hawaiians demands that these people should control their own land separately from federal and state lands. The state's Department of Hawaiian Home Lands holds a fraction of the original lands belonging to the Hawaiian Kingdom that were taken by the U.S. government after the overthrow of the kingdom. Those supporting Hawaiian sovereignty have protested that insufficient amounts of these lands have been released for housing by Native Hawaiians (Kana'iaupuni & Malone, 2006, Trask, 1991). In 1993, the U.S. government issued an apology and acknowledged that indigenous Hawaiians had never

relinquished claims to their inherent sovereignty over their land (Kana'iaupuni & Malone, 2006).

When this background is understood, we see that the existence and goals of the KIP should be situated in this history and in the strong commitment of the indigenous people of Hawaii to preserve their culture and traditions. The development and implementation of the KIP is the result of collaboration between the Hawaii DOE and Kamehameha Schools. Kamehameha Schools was funded by the terms of the Charles Reed Bishop Trust, the largest private trust in Hawaii. Charles Reed Bishop (1822-1915) was born in New York State and went to Hawaii in 1846 (Kamehameha Schools, 2009). He became a successful businessman, landholder, and banker (Bishop & Company became the First Hawaiian Bank). Bishop married Bernice Pauahi Paki, the daughter of an Hawaiian chief, and served the Hawaiian Kingdom as Foreign Minister, President of the Board of Education, and Chairman of the Legislative Finance Committee. He financed schools and charities, and upon his wife's death in 1885 he supported the terms of her will by combining her vast land holdings as the last direct descendent of King Kamehameha I with his own financial assets to establish the Charles Reed Bishop Trust. In addition to supporting other charities, this trust provided funds for the creation and support of Kamehameha Schools (Kamehameha Schools, 2009; Rohrer, 2010).

Kamehameha Schools. Kamehameha Schools has grown into an organization of private, co-educational schools that serve over 6,500 Native Hawaiian students from preschool through twelfth grade, mainly on three extended campuses on the islands of Oahu, Maui, and Hawaii (Kamehameha Schools, 2010). The schools seek to provide a high quality education that integrates mainstream academic study with Hawaiian cultural preservation.

From its beginning, Kamehameha Schools limited enrollment to Native Hawaiian children in accord with the will of Bernice Pauahi Bishop, which stated that the schools to be created were to give preference to “Hawaiians of pure or part aboriginal blood” (Rohrer, 2010, p. 439). Rohrer (2010) points out that the issue is significant because Kamehameha Schools can accept only a fraction of the approximately 70,000 children in Hawaii who claim Native Hawaiian ancestry.

Although Kamehameha Schools cannot accept all children with Native Hawaiian ancestry, this institution has supported the implementation of culturally responsive teaching practices in DOE public schools. Kamehameha Schools personnel conducted research, discussed below, that was important to the development of the KIP and its implementation by the Hawaii DOE. DOE material states that the continuing role of Kamehameha Schools is “to complement the academic mentoring program with a community/cultural component” that addresses the DOE induction program foundation elements (Kahua, 2007, p. 2). This type of public-private collaboration between the Hawaii DOE and Kamehameha Schools may be unique among American teacher induction programs.

The research foundations of the KIP were developed at approximately the same time as what Rohrer (2010) calls the “cultural and political revitalization” (p. 439) that began in the 1970’s when supporters of this movement established language immersion programs, explored practices like hula (a cultural dance), and organized to promote “different forms of sovereignty” (p. 439). The goals of the program, discussed below, seek the implementation of culturally responsive teaching practices that support the revitalization of Native Hawaiian traditions and communities (Kahua, 2007). Moreover, there have been Hawaiian Studies

teachers in some public schools for a number of years. These teachers emphasize Native Hawaiian language elements, traditions, and cultural practices.

Research on modes of learning. The KIP emphasizes modes of learning that are thought to be significant by scholars of indigenous education. As Cajete (1999) points out with regard to Native American modes of learning, educational strategies appropriate for indigenous peoples must build on an understanding of the connections between a people's way of learning and its particular place. Smith (2003) discusses traditional aspects of successful indigenous education by focusing on the Mauri of New Zealand. He elaborates the significance of children learning the Mauri language and engaging in educational practices that seek to validate and preserve Mauri traditions and culture. He insists that this approach to the education of indigenous people requires the incorporation of cultural structures that emphasize the collective rather than the individual, mainly by stressing the importance of the extended family, the members of which assume responsibility for the learning of all children. The importance of indigenous students' learning through group membership is concretely reflected in the Hawaiian classroom experiences reported by some of my participants.

Meyer (2010) discusses the Native Hawaiian epistemology, or way of knowing, which emphasizes an active, oral, and experiential process that is closely tied to the particular land and history of this people. Things learned had to make sense in the practical experience of the young. This approach to learning is emphasized by the KIP through field trips and lessons that show teachers how students often learn best by directly experiencing places of native significance and through activities that integrate academic learning with hands-on practices.

Another aspect of Native Hawaiian learning, according to Meyer, is its oral nature. The Hawaiian language was not written until missionaries in the early 19th century attempted to capture the sounds in writing. Silva (2004) states, “The reduction of the language to writing was meant to, and did, facilitate the process of conversion to Christianity” (p. 33). Nonetheless, the oral tradition remains strong in Native Hawaiian culture, and this mode of communication was elaborated and utilized in an important Kamehameha Schools program that was developed prior to the development of the KIP. Research findings on the success of this particular Kamehameha Schools program contributed to the establishment of the KIP with its CRT goals.

Since the explicit purpose of Kamehameha Schools is to educate Native Hawaiian children, this organization has considerable expertise in developing pedagogies that are responsive to the cultural backgrounds of Native Hawaiian students. These strategies were explored and implemented in the Kamehameha Elementary Education Program (KEEP), begun in 1971, which identified cultural discontinuities between instruction at school and the students’ home cultures as a major factor in student underachievement. KEEP was successful in raising student achievement by changing teachers’ approaches to instruction so they more closely paralleled the children’s cultural learning styles (Au, 1980; Au & Jordan, 1981; Nieto, 1996; Vogt, Jordan, & Tharp, 1987). The experience of educators with KEEP shows that the Kahua Induction Program builds on a commitment to CRT that has existed in Hawaii for some time.

KEEP focused on teacher/student and student/student interactions to facilitate literacy development and cognition. Teachers in the program experimented with different approaches to teaching reading to Native Hawaiian children and achieved success by

incorporating aspects of the students' cultural backgrounds into their instruction (Au & Jordan, 1981). The method found to be most effective utilized the *talk story* mode of verbal interaction that is crucial to Native Hawaiian social interaction in general, and particularly to relationships between adults and young persons (Benham, 2008a). In the *talk story* classroom approach, the children met with the teacher in small groups to focus on a guided reading lesson. The teacher rapidly questioned the students, who reacted to the teacher and to one another in overlapping patterns, and the teacher built on the reactions through further questioning. The interaction was mutual, and the story was in effect co-narrated. The children saw that their cultural background was valued as they communicated through a familiar learning style. The KEEP K-3 language arts program proved quite successful in promoting gains in reading proficiency (Au, 1980).

Those who studied KEEP emphasized that the essence of their findings lies not in the particular details of the "talk story" pedagogical process. Instead, their findings stressed the seriousness with which the program sought out ways to incorporate the learning style of children from the Native Hawaiian culture into teachers' pedagogical strategies. The researchers also found it impossible simply to deduce an appropriate teaching strategy from prior understanding of the students' culture. Experimentation and refinement were necessary (Au, 1980).

The necessity of experimentation to find the specific culture/place-based approaches to learning that are most effective with culturally diverse students is illustrated by an attempt to transmit the KEEP to another environment. When the KEEP was used as the foundation for the KEEP-Rough Rock Project on the Navajo Reservation, researchers found that the instructional strategies in the KEEP could not be automatically transferred to the different

cultural setting (Vogt et al., 1987). Features of KEEP had to be modified to be more culturally compatible with Navajo culture. For example, the program organizers found that Navajo children worked well in small groups but learned much more effectively when placed in same-sex groups, a preference congruent with their culture (Vogt et al., 1987).

In summary, the KIP needs to be understood in terms of the historical, socio-political, and institutional context of Hawaii and in the efforts of Native Hawaiians to preserve their culture and communities. Research on Native Hawaiian modes of learning and the KEEP Program of Kamehameha Schools, along with other research, shows that culturally responsive teaching practices support the actions of Native Hawaiians to preserve their communities and traditions while improving the academic success of their children.

Kahua Induction Program Goals, Supporting Research, and Program Aspects

The KIP functions under guidelines provided by specific programmatic goals. Kamehameha Schools research supports the importance of these goals in the Hawaiian cultural context, and the KIP approach to the instruction of teachers directly follows from the program goals.

Kahua program goals. The goals of the KIP are explicit (Kahua, 2007, p. 2):

1. To increase retention rates of new DOE teachers.
2. To increase new DOE teachers' understanding and implementation of appropriate, effective cultural/place-based/indigenous/current 'best practices' to educate all students, particularly those of Native Hawaiian ancestry.
3. To help new DOE teachers acquire strategies for building positive relationships with parents, guardians, and other family and community members.

4. To build and sustain collaborations between educators who represent higher education, Public and Charter education, and Kamehameha Schools.
5. To design and implement a well-tested orientation/mentorship program that improves both teacher preparedness and student outcomes (e.g. self-esteem).

The second goal, to help new teachers understand and be able to implement “cultural/place-based/indigenous/current ‘best practices’,” highlights the program’s emphasis on culturally responsive teaching. This culturally responsive teaching goal is directly related to the other goals. CRT is pursued through orientation and mentorship (the fifth goal), by enhancing relationships with families and members of the community (the third goal), and by strengthening the collaboration of educators from different sectors (the fourth goal).

Moreover the program assumes that when teachers are enabled to teach culturally diverse students more effectively, the teachers will experience more professional satisfaction. This personal satisfaction will support the first goal, higher retention rates.

Research supporting Kahua Induction Program goals. These pedagogical goals of the KIP are supported by the findings of recent reports by Kamehameha Schools that were based on a survey of 600 Hawaiian teachers. The reports discussed the nature and benefits of educational strategies that the study calls *place and culture-based education*. The findings emphasize an appreciation of “the values, norms, knowledge, beliefs, practices, experiences and language” that form the students’ cultural backgrounds (Ledward et al., 2008, p.1). The reports conclude that the best way to draw upon students’ family and community experiences is to integrate parents and community members directly into the learning process and to utilize community settings and community groups in educational activities.

The reports of this study show that students with teachers who utilized CRT to a greater degree achieved substantially higher rates of cultural knowledge, community attachment, and school engagement than students with teachers who employed CRT strategies to a lesser degree (Ledward et al., 2009). CRT practices also influenced student outcomes indirectly by strengthening students' perceptions of themselves and their attitudes toward learning over time. Moreover, place-based and service-learning projects that promoted community well-being were also found to be important to student outcomes (Ledward et al., 2008).

Smith and Sobel (2010) give four reasons for the success of community and place-based learning. First, this form of learning engages students. Many students are disengaged if they see little relationship between what happens in the classroom and the rest of their lives; they need to see that what they learn matters to the people who matter to them in their communities. Second, this approach to learning strengthens “the forms of trust and mutuality that hold communities together” (p. 40). Third, community/place-based learning reconnects students with the natural world. Fourth, community/place-based learning prepares students to be leaders by developing their sense of their own voice and authority.

Kahua Pilot Program. Kamehameha Schools research personnel reported on the Kahua Pilot Program that was introduced in the southeastern part of the island of Hawaii in 2007-2008 (Kahumoku et al., 2010). Using both qualitative and quantitative data, this study reports that the need for the KIP was accentuated because large numbers of teachers from the mainland come to Hawaii with little understanding of the local people and place. According to the study, they come because of the shortage of teachers in many locations in Hawaii, a shortage caused in large part by the problem of teacher attrition, which is persistent and

costly. The KIP was therefore developed both to promote teacher retention and to improve the effectiveness of teaching through culture/place-based learning.

Thirty-six new teachers joined the pilot program (24 women and 12 men). To attract participants, the program offered a stipend of \$500 to teachers who completed all aspects of the program, including program evaluation. In the school complex area in which the pilot program was conducted, 26% of the students were Native Hawaiian or part Native Hawaiian (Kahumoku et al., 2010).

Kahumoku et al. (2010) found that teachers who were participants in the pilot program were more likely to remain teachers in the district than those who were not in the KIP. While the first year retention rate of the 25 new teachers who did not participate in the KIP was 64%, the retention rate of those who participated was 91%. Moreover, the KIP participants showed significant gains in "their understanding and implementation of appropriate and effective family, community, culture-based, and place-based strategies" (p. 227). Participants believed that teaching can be of greater benefit to students if it emphasizes the students' cultural identity and sense of place. Various statements by participants are quoted. For example, one says that without the KIP experience

"I would not have taught some of the lessons that I did and I surely would not have had my students engage in projects based on the culture and history. I don't think that I would have integrated so much culture into my lessons and used the languages often" (Kahumoku et al., 2010, p. 224).

Finally, teachers reported that without the KIP they would have felt more isolated, less connected to the school, and more discouraged, feelings they believed that teachers not in the program experienced. Kahumoku et al. (2010) conclude that this reduction in the sense of

isolation of new teachers was an important reason for the higher retention rates among those who had participated in the KIP than among those teachers who had not participated.

Key components of the Kahua Induction Program. The positive results from the Kahua Pilot Program in 2007-2008 led in 2008-2009 to the expansion of the KIP in East Hawaii, East Oahu, and West Hawaii. West Hawaii is the area where the participants in my study participated in the program. During the 2008-2009 year, there were 141 teachers in the KIP on Hawaii and in one area of Oahu, and these teachers taught 8,000 students. In 2009-2010, the program expanded to other areas (Kahua Induction Program, 2009).

The Hawaii Department of Education (DOE) has seven districts, four on Oahu and one on each of the islands of Maui, Kauai, and Hawaii. These districts are subdivided into complex areas. These

complex areas are made up of a single high school and its feeder schools, that is, the middle and elementary schools that send students to this high school (Kahumoku et al., 2010, p. 233, note 1).

The island of Hawaii is subdivided into nine complex areas (Find mySchool on the Big Island, 2009). The West Hawaii KIP comprises the Honoka'a, Kealahou, Kohala, and Konawaena Complex Areas on the western part of Hawaii (see Figure 1). My research is thus an exploration of the responses of some teachers who participated in the KIP in a different part of the island of Hawaii than the area in which the pilot study was conducted.

The KIP is a collaboration between Kamehameha Schools and the Hawaii DOE. The DOE is responsible for administering the program, and monetary and personnel assistance is provided by Kamehameha Schools. The different DOE complex areas decide what to offer teachers as compensation for participating in the KIP. During the 2010-2011 year, teachers

in the West Hawaii Complex Area had a choice of a \$500 stipend or three to six professional development credits with successful completion of the professional development requirements, including a portfolio (Leahey, 2011).

The West Hawaii Kahua I [year one] Program consists of a two and a half day orientation and three Saturday seminars. The seminars provide opportunities “to learn about creating relevant culture-based and place-based lessons while focusing on curriculum, instruction, and assessment” (Leahey, 2010, p. 7). During the orientation period, teachers are given information on the demographic, socio-economic, and cultural conditions of locales on West Hawaii. The ancient Hawaiian and contemporary history of these locales is introduced, along with the geography and the plant and animal life. The songs, chants, and legends from the areas that are significant to Native Hawaiian experience are included. Teachers are given Haukai (excursion) packets on the itineraries of prospective field trips.

Teachers are also introduced to a pedagogical approach called *Moenaha*, an indigenous-based instructional framework that builds on the traditional Hawaiian learning continuum (see Figure 2). The KIP teaches that the Moenaha Framework can be represented by a circle that is divided into quadrants. Moving in the cycle clockwise, beginning in the upper right quadrant, the teacher and students need to be engaged in lessons that emotionally resonate and help the students feel the need to learn. The next quadrant shows that the teacher exercises a leadership role in explaining and communicating lesson content and appropriate skills. As pictured in the third quadrant, the teacher and students then apply and practice what was taught. Finally, the upper left quadrant emphasizes that the students appropriate what has been learned by personally engaging in the creation and production of this knowledge and in some way showcasing what they have learned.

The West Hawaii Kahua Program includes Konawaena, Kealakehe, Kohala, and Honoka'a

DOE Complex Areas

Kahua Pilot Program (2007-2008) indicated by _____

West Hawaii Kahua Program indicated by _____→

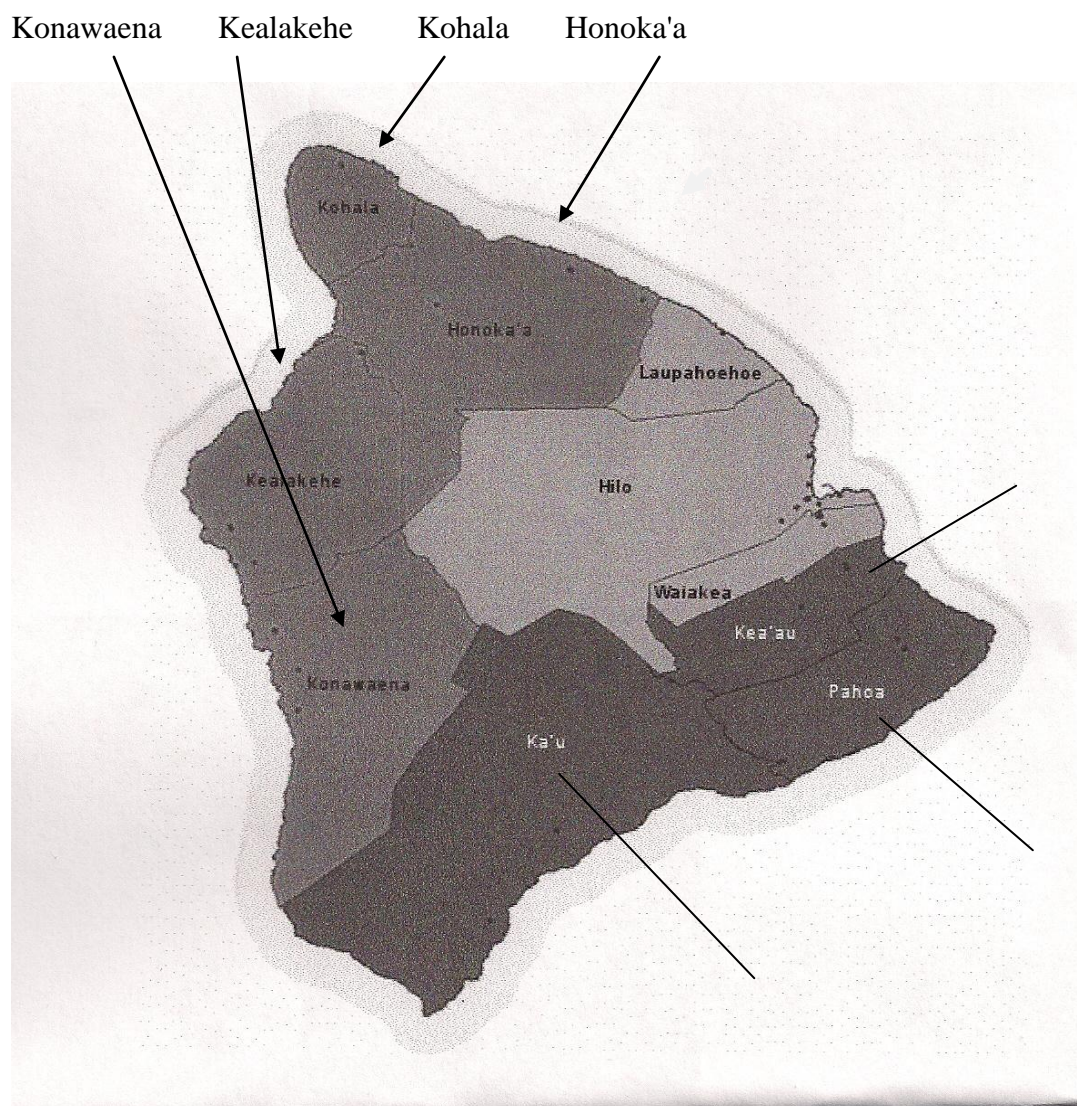


Figure 1. Kahua Pilot Program and West Hawaii Kahua Program on Hawaii

Island of Hawaii DOE Complex Areas

Adapted from Find mySchool on the Big Island (2011). *Hawaii Department of Education*.

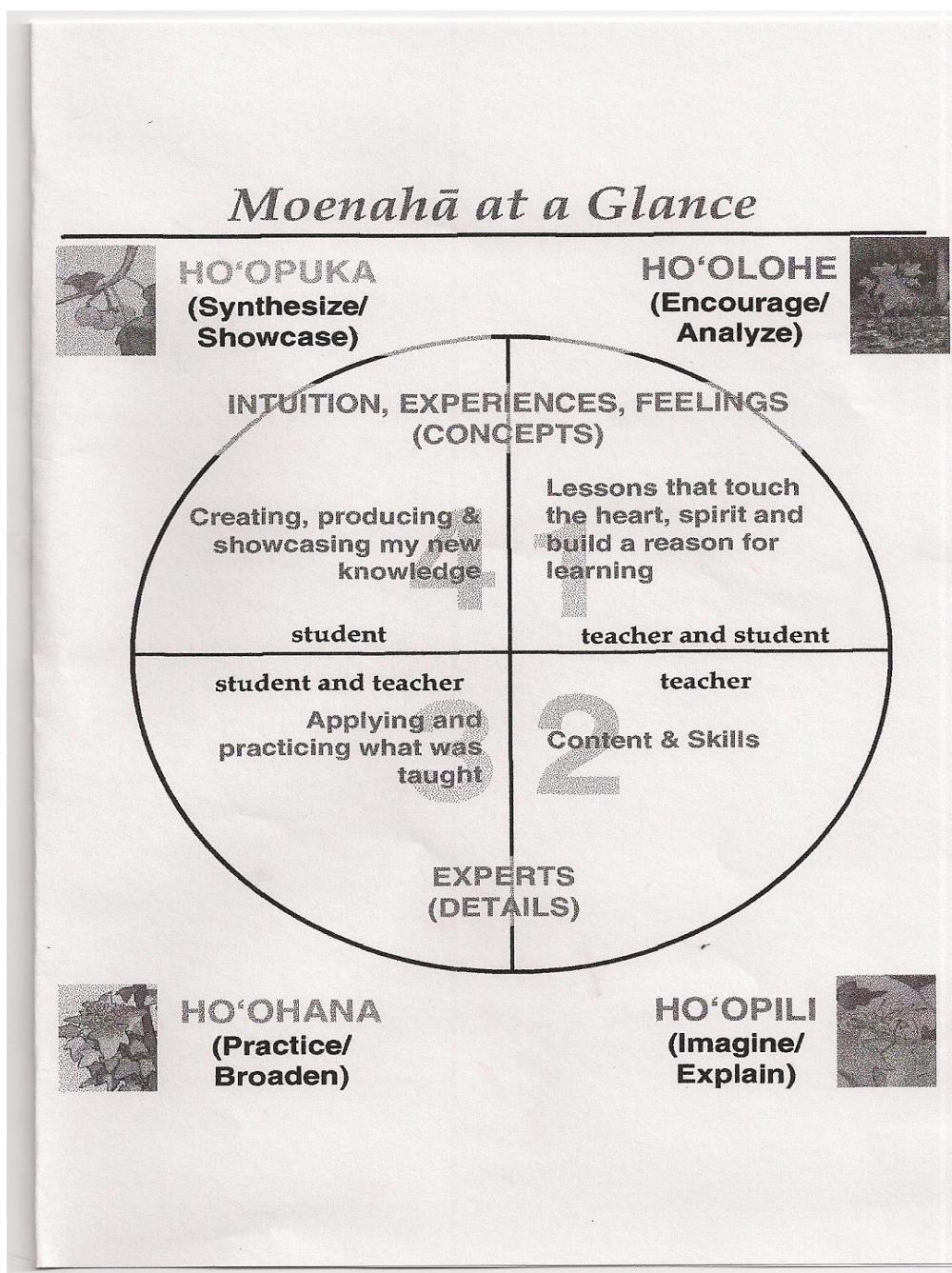


Figure 2. The Moenaha Framework

Adapted from personal communication from the West Hawaii Kahua Induction Program Resource Teacher (2010).

The Moenaha framework recognizes that this sequence of learning needs to be utilized with students in a way that is sensitive to their particular learning styles. The framework suggests that there are four types of learners, pictured as the four quadrants of a circle (see Figure 3). Moving clockwise beginning from the top right quadrant, imaginative learners tend to ask this question: *Why?* Next, analytic learners generally ask *What?* The third quadrant shows that common sense learners generally ask *How?* Finally, as portrayed in the upper left quadrant, some students tend to ask *What If?* The different quadrants indicate the predominant teaching strategies that need to be emphasized for the four different types of learners. The KIP participants are also introduced to materials on the basics of differentiated instruction and to assessment strategies appropriate to the Moenaha cycle that are termed *Assessment Strategies Around the Wheel* (see Figure 4).

After the orientation days, teachers participate in several KIP seminar days during the school year. The term “seminar” as used in the KIP does not refer only to classroom activities, as some might assume from the way the term is generally used. Seminar days are centered on field trips to places of Native Hawaiian significance that are coupled with instruction by persons performing different roles in preserving Native Hawaiian culture and communities. This broad use of the term “seminar” is made clear when Leahey (2010) states that in Kahua II [year two] the teachers participated in “seminars where they eradicated algae from the ponds at Papawai, planted coconuts on the banks of a stream in Waipio Valley, and planted koa seedlings in the Keauhou Forest Preserve” (p. 7).

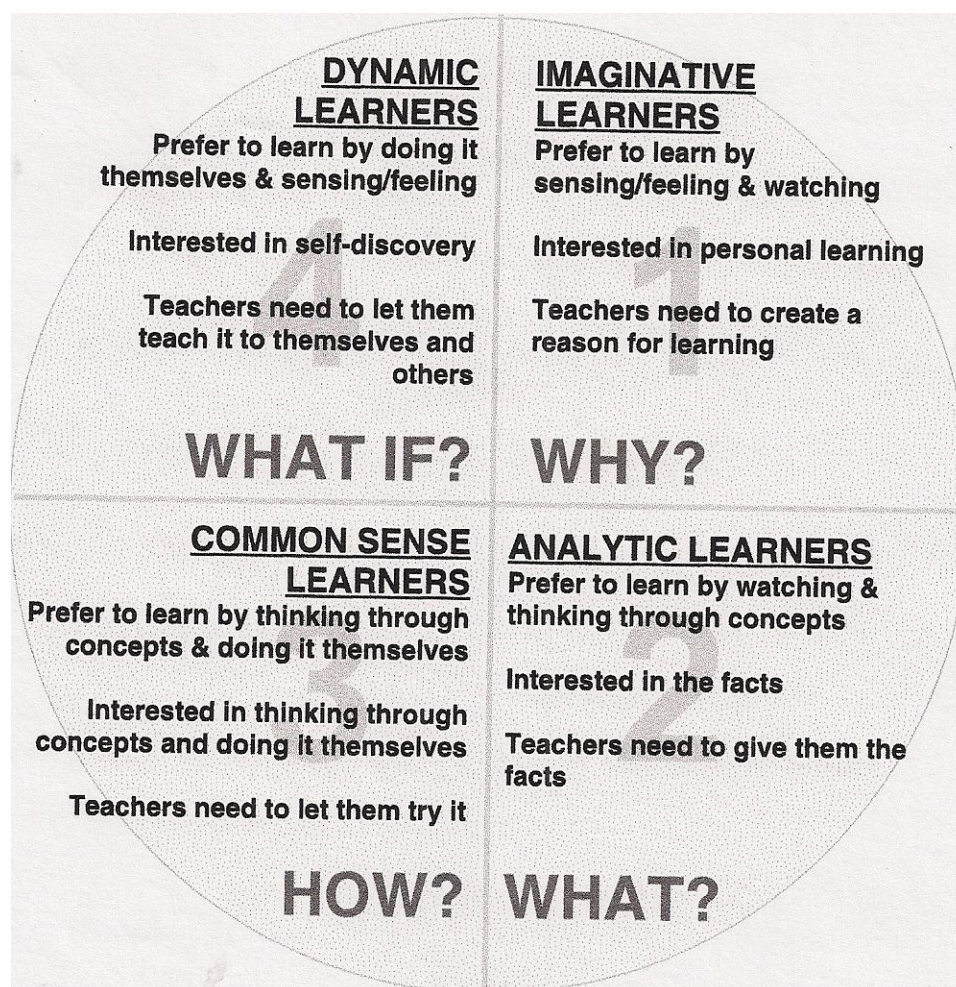


Figure 3. Four Types of Learners.

Adapted from personal communication from the West Hawaii Kahua Induction Program Resource Teacher (2010).

Other Pacific Islanders

The Hawaiian context in which the participants in my study teach now includes people from a variety of cultures. Among these people are Pacific Islanders who are not Native Hawaiians. These Pacific Islanders have migrated to Hawaii in large numbers, their children are in public schools and are often mentioned by the participants in my study, and

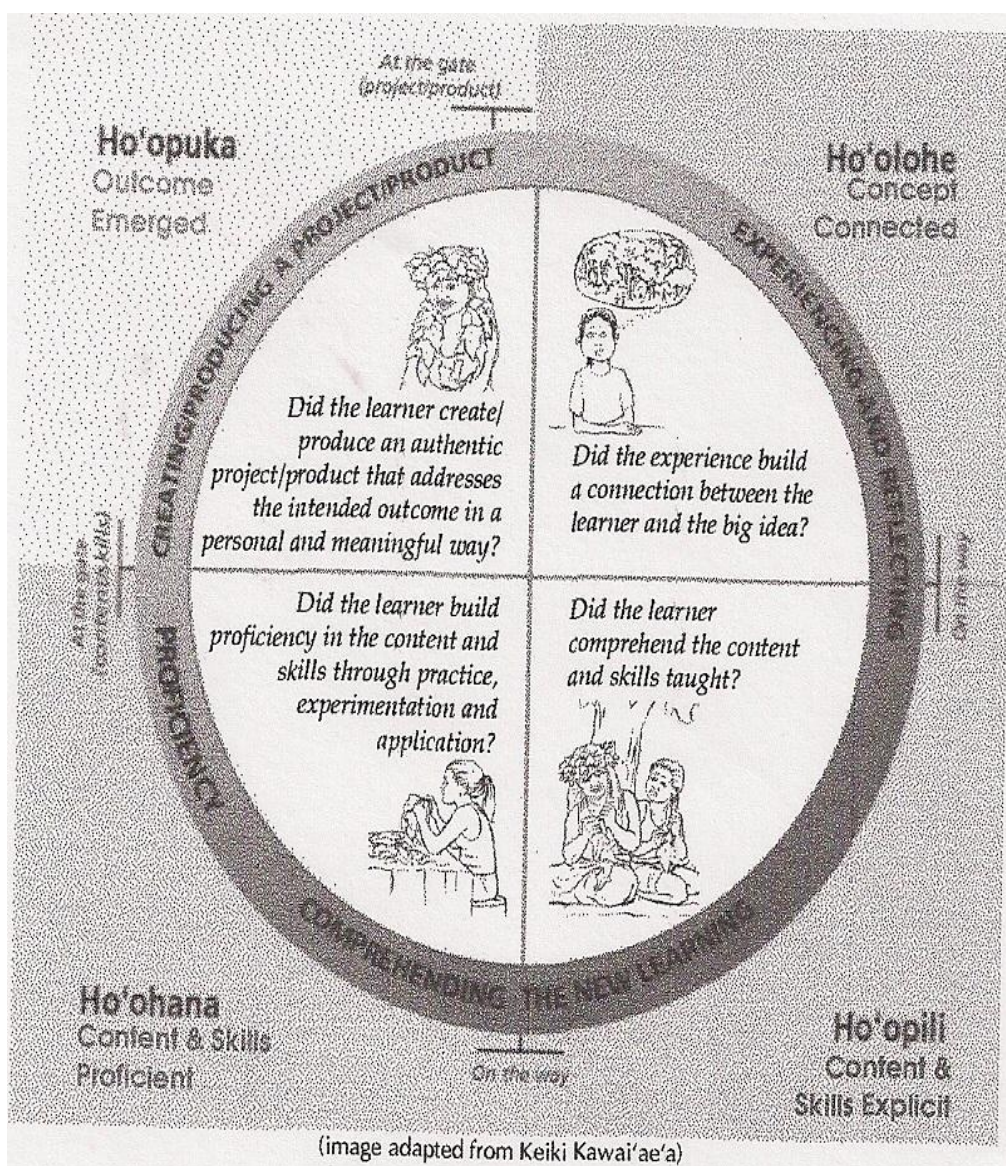


Figure 4. Assessment Strategies around the Wheel.

Adapted from personal communication from the West Hawaii Kahu Induction Program Resource Teacher (2010).

they are little known by the general American public. Like Native Hawaiians earlier, other Pacific Islanders became subject to American expansionism, largely in the 20th century. Many have emigrated to the U.S., especially to Hawaii. Like new immigrants elsewhere in the U.S., many of these newcomers work at low-paying jobs, associate mainly with those

from their own communities, and speak their native language rather than English. These Pacific Islanders on Hawaii constitute an important segment of the diverse cultural mix on the island.

Approximately 400,000 people checked “Pacific Islander other than Native Hawaiian” on the 2000 U.S. Census (Grieco, 2001), and this number grew substantially since the 2000 census (LaFrance, 2009). Those indicating that they were either Hawaiian or other Pacific Islander grew by 35.4% between the 2000 and 2010 Censuses (Humes, Jones, & Ramirez, 2011). A substantial portion of Pacific Islanders who live in the U.S. reside in Hawaii, for the obvious reasons that it is much closer to their native islands than to the U.S. mainland and has a climate similar to that of their home islands.

Some Pacific Islanders are referred to by my participants as *Micronesians*. This can be a confusing term because it is sometimes applied to persons from an ethno-geographic region in the western Pacific and sometimes to the citizens of a particular country. The Micronesian ethno-geographic region consists of approximately 2,000 islands, mostly in the northern hemisphere, many of which are uninhabited. There is wide cultural diversity among the inhabitants, and at least 15 mutually unintelligible languages are spoken. The United States assumed control of many of these islands after World War II under a United Nations Trusteeship. Most are now independent except for Guam and Wake Island, which are U.S. Territories, and the Northern Mariana Islands, which is a U.S. Commonwealth (Fischer, Kahn, & Kiste, 2008).

Some of the islands of the western Micronesian area together constitute the Federated States of Micronesia (FSM), an independent country that is a member of the United Nations. While this country consists of many islands, there are four which together contain most of the

population of about 110,000 citizens. The people from the FSM who are most often referred to by my participants are *Kosraens*, who are from the island of Kosrae and speak the Kosraen language (Fischer et al., 2008).

My participants also speak of the *Marshallese*. Some of the Micronesian islands east of the FSM constitute another independent country, the Marshall Islands, which is a member of the United Nations. The approximately 63,000 citizens mostly speak Marshallese. During World War II the United States captured these islands from the Japanese, and, along with what is now the FSM, the Marshall Islands were ruled for a number of years by the United States as a United Nations Trust Territory (Bureau of East Asian and Pacific Affairs, 2011).

Although the FSM and the Marshall Islands have obtained the status of independent countries, they have signed agreements giving the U.S. rights to use their waters for commercial and military purposes in return for financial aid and permission for their citizens to travel, live, and work in the U.S. without obtaining visas. Desperate financial conditions in these countries have led thousands of them to migrate to Hawaii (LaFrance, 2009).

From 1946 to 1958, the United States conducted scores of nuclear bomb tests on the Bikini and Enewetak atolls in the Marshall Islands. These tests led to many severe medical conditions for residents from the radioactive blasts, and some argue that Micronesians were forced to migrate from the islands when they had the opportunity to do so because their lands were poisoned and destroyed in the tests. Some also say that one reason the U.S. permits immigration from the Marshall Islands is from a sense of guilt about the health damages and deaths caused by the nuclear testing (LaFrance, 2009; Fischer et al., 2008).

My participants also often mention *Samoans*. The United States assumed control of the eastern islands of Samoa in 1900, two years after Hawaii became a U.S. territory.

American Samoa is 2,500 miles southwest of Hawaii and is the southernmost territory of the United States. Unlike Puerto Ricans, who are automatically U.S. citizens, American Samoans are not U.S. citizens unless they have a parent with U.S. citizenship; instead, they are “American Nationals.” The 68,000 American Samoans, most of whom speak the Samoan language, cannot vote in the U.S., but they pay no federal income taxes. They do have the right to live and work in the United States, however, and many have moved to Hawaii to seek greater economic opportunities (Office of Insular Affairs, 2010).

Another group of children with a Pacific island heritage who are mentioned by some of my participants are *Tongans*. The Kingdom of Tonga is a southern Pacific independent state that comprises an archipelago of 176 islands, most of which are uninhabited. Tonga is a constitutional monarchy and the last remaining Polynesian kingdom. Tongan and English are the official languages of its approximately 104,000 people (Bureau of East Asian and Pacific Affairs, 2010). A substantial number of Tongans live in the United States, with about 10,000 residing in Hawaii (Vorsino, 2010).

Summary of the Literature Review

In summary, teacher-student demographic patterns indicate that many new teachers experience a cultural mismatch between their own cultural, socioeconomic, and linguistic backgrounds and those of their students. These teacher-student cultural differences create an educational context in which teachers need to be more adequately prepared to meet the needs of culturally diverse students. Teachers need to acquire knowledge of students’ cultural backgrounds and be able to utilize culturally responsive teaching practices to educate these students effectively.

Induction programs have been established to help new teachers deal with the challenges they face, as well as to help meet the problem of teacher attrition. However, there is limited literature on the extent to which, or the ways in which, induction programs attempt to introduce new teachers to the cultural backgrounds of their students and to culturally sensitive pedagogies for teaching these students. My research was undertaken to help fill this research gap.

The historical context of the Kahua Induction Program is set in the interactions between Native Hawaiians and those who came to exert dominant influence in their islands, as well as in the efforts of Native Hawaiians to preserve their culture. Research on modes of learning appropriate to Native Hawaiians supports the goals of the KIP and provides a foundation for the culturally responsive practices promoted by this induction program. The Kahua Pilot Program that was instituted in one area of the island of Hawaii in 2007-2008 showed the program's promise for reducing teacher attrition and for introducing teachers to the culturally sensitive practices that are taught in the various aspects of the program. The following chapter elaborates the research methodology of my study.

Chapter 3: Methodology

Phenomenon of Interest and Context of the Study

This research is a qualitative, phenomenological study in which I collected data through in-depth interviews with teachers who have completed at least one year of the Kahua Induction Program (KIP) in Hawaii. This was my phenomenon of interest: I wanted to understand how beginning or new-to-district teachers' participation in this induction program influenced their implementation of culturally responsive teaching practices. My central research question was this: *How do teachers understand their experiences in the Kahua Induction Program and the impact of their participation on their teaching?*

In this chapter, I explain the nature of phenomenological research and why I chose a phenomenological approach for my study. Then I show how I attempted to ensure the quality of my data during the three stages of my research – pre-interview, interview, and post-interview. In the pre-interview stage, I discuss the securing of Hawaii DOE approval of my research, participant access and selection, and my pre-interview preparation. After a summary of the interview stage, I focus on the post-interview stage, which includes post-interview protocol and respondent validation, as well as my approach to data analysis. The section on general methodological issues addresses ethical concerns and the topics of validity and reliability.

The Nature of Phenomenology

Qualitative research studies investigate the quality of relationships, activities, situations, or materials (Fraenkel & Wallen, 2009). The conceptual framework or worldview that underlies this phenomenological, qualitative research is social constructivism, as discussed by Creswell (2007). This conceptual framework insists that human beings

construct their views of reality as they interpret the meaning of their experience. Moreover, people engage in an interpretation of reality through social processes with one another. To understand human thought, motivation, and behavior, the researcher must therefore focus on the meaning that people give to their experiences. Geertz (1973) states that since

man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretative one in search of meaning (p. 5).

Research from within a social constructivist worldview takes seriously the direct perceptions by persons of the phenomena of their experience and focuses on the meanings that individuals and groups attribute to this phenomena (O’Leary, 2004).

This qualitative study is conducted from the perspective of phenomenology. Developed by the late nineteenth and early twentieth century philosopher Edmund Husserl, this orientation adopts the social constructivist worldview because it emphasizes persons’ perceptions of the phenomena of their experience. Phenomenology “describes how one orients to lived experience” (van Manen, 1990, p. 4). Creswell (2007) states that whereas a narrative study reports on the life of a single individual, “a phenomenological study describes the meaning for several individuals of their lived experiences” (p. 57). Researchers conducting phenomenological studies understand that human beings develop meaning through a social process. Researchers seek to discover common strands in the interpretations that people attribute to their experiences of phenomena (Creswell, 2007).

A central concept of Husserl’s phenomenological is bracketing, or *epoché* (as cited in the *Stanford Encyclopedia of Philosophy*, 2007). The knower must adopt a very constrained

approach because perceptions and interpretations of experience must be grounded in a first-person perspective. One who seeks to understand the meaning another person attaches to the experience of a phenomenon must constantly work to exclude one's own presuppositions from the inquiry in order to describe the phenomenon under consideration exactly as its meaning is interpreted by the subject undergoing the experience (Moustakas, 1994). I therefore attempted at all times to be aware of any preconceptions I brought to my research and to bracket my preconceptions out of the process of investigation. I sought to describe in detail the participants' interpretations of their experiences in the KIP.

In Husserl's view, phenomenology should incorporate "transcendental reduction," whereby each experience is "conceived in its singularity" and "perceived and described in its totality, in a fresh and open way" (as cited in Moustakas, 1994, p. 34). I therefore focused on the relevant experience of each participant and attempted to give a complete description of that experience and the interpretative meaning the participant attached to it.

Husserl wrote in the tradition of Descartes, who insisted that knowledge can be certain only if it is known directly by the self through intuition (Moustakas, 1994). A person can grasp through intuition the essence of a phenomenon, its center of meaning and significance. One who seeks through intuition to understand the essence of the experience of a phenomenon employs what Husserl called "imaginative variation" (as cited in Creswell, 2007, p. 61), whereby the imagination, the senses, and memory operate along with the intellect to promote intuition.

Husserl thought that intuition is necessary to understanding essences and that this recognition is a process of mental construction in which essences are expressed as ideas. He called this process "ideation" (as cited in Kockelmans, p. 138). In ideation, essences are

separated from connections to anything accidental and are formulated as the core of the experience. The knower must remain aware of what Husserl called the “intersubjectivity” of experience, which is based on empathy toward the experience of others (Moustakas, p. 37). Therefore, as I sought to form ideas of the essence of the experiences of participants in the KIP, I understood that this is possible because the participants share with me the same capacity to see the world from another persons’ perspective.

Since those conducting phenomenological studies seek to understand the essential meaning of persons’ lived experiences of phenomena, these researchers often find that the best way to pursue their qualitative inquiries is by asking people about their experiences in some detail (Creswell, 2007; Fraenkel & Wallen, 2009). Phenomenological research therefore often utilizes interviews as a means to achieve full, in-depth responses by participants with regard to the phenomena of interest. In their free responses to questions, participants are asked to reconstruct their experiences and the meaning their experiences have for them (Seidman, 2006). Then researchers extract from participants’ interpretations of their experiences the statements that express the essence of their responses. Interviewing is thus the gathering of experiential narrative material through conversation (Hatch, 2002).

Researchers who conduct phenomenological, interview-based studies generally interview a number of individuals who have experienced the phenomena. Researchers assume that because phenomenology emphasizes human intersubjectivity, there may be commonalities in different persons’ perceptions and interpretations of similar experiences. Researchers therefore attempt to identify, to describe, and to understand these commonalities (Fraenkel & Wallen, 2009). The most essential statements from different participants are analyzed for themes that are then integrated into a narrative description. This description

depicts the essence of the experience of the phenomenon by a number of persons (Creswell, 2007; Fraenkel & Wallen, 2009). Fraenkel and Wallen (2009) state, “This searching for the essence of an experience is the cornerstone – the defining characteristic – of phenomenological research” (p. 429).

In summary, the theoretical foundations of my research are grounded in the social constructivist worldview and the phenomenological approach of Edmund Husserl. My qualitative study utilizes an approach that is “inductive to establish patterns or themes” in the interpretations that different teachers have of their experiences (Creswell, 2007, p. 37). My research activities seek to ensure the quality of my interview data during the three phases of the data collection process: the pre-interview stage, the interview, and the post-interview process.

Stage One: The Pre-Interview Process

The pre-interview stage focused on securing Hawaii DOE approval for the research, the process of acquiring participants, pre-interview preparation, and my contact with participants.

Securing Hawaii DOE approval. Upon my request for research approval, Hawaii DOE research personnel informed me that the Superintendent of the Hawaii Department of Education (DOE) needed to approve research that involved DOE teachers or students. Apparently, it was helpful that I was a DOE teacher, as approval is more difficult to secure if the researcher has no connection to the DOE. To secure this approval, I prepared the extensive required application materials. A copy of the Hawaii DOE Superintendent’s letter approving my research is attached (see Appendix A). I was informed that I could not directly contact teachers who had been in the KIP; instead, I would need to ask the Induction

Resource Teachers for the KIP in the complex areas to distribute a letter from me inviting teachers who had been in the KIP for at least one year to participate in my research (see Appendix B). I was also instructed to inform the principals of schools where the participants taught that I was conducting interviews with some of their teachers, and I sent letters to those principals (see Appendix C).

As circumstances developed, the Induction Resource Teacher for the KIP in the West Hawaii Complex Area proved to be quite supportive of my research. She distributed my invitation letter to teachers and sent me numerous materials about the KIP. The West Hawaii District began the first year of the KIP (Kahua I) in the 2008-2009 academic year and added Kahua II in the 2009-2010 academic year.

In addition to making it easier for my research proposal to be accepted by the Hawaii DOE, another advantage of my being a DOE teacher was the ease with which I was able to communicate with teachers who received and responded to my invitation via DOE email. My being a fellow DOE teacher may have contributed to their feeling of comfort about volunteering to participate in my research.

Participant access and selection. Creswell (2007) suggests that researchers conducting qualitative studies interview no more than ten people. During the pre-interview stage of data collection, I intended to acquire six to ten teacher participants. Seidman (2006) suggests that the two criteria for choosing the number of participants to interview are the sufficiency and the saturation of information. There should be a sufficient number to reflect the range of potential participants so that those not in the sample will be able to relate their experiences to those within the pool. Saturation is reached when the interviewer begins to hear the same information reported. At this point, the researcher can assume that an

appropriate number of participants was chosen. Therefore, I was prepared to alter the number of participants during the interview process if I decided that my research goals had not been met by my intended number.

Creswell (2007) points out that researchers in a phenomenological study should select participants who have all experienced the same phenomena. I therefore sought to interview Hawaii public school teachers who had completed at least one year in the KIP. Thus, all participants in my study would have had time to institute culturally responsive teaching practices in their classrooms. The teachers could have completed one year in the program (Kahua I) but not enrolled in the second year of the program, or they might also have enrolled in Kahua II.

The KIP permitted teachers who were new-to-district but not new teachers to enter the program during their first three years on Hawaii. I did not limit my study to new teachers. I thought that the inclusion of experienced teachers might provide a helpful dimension to my study, since they could compare their experiences teaching in Hawaii after participating in the KIP with their previous teaching experiences. In fact, two of the nine teachers who volunteered for my study had substantial previous teaching experience on the mainland but were new-to-district in Hawaii.

Delimitations of the study. The Induction Resource Teacher for the West Hawaii KIP sent my invitation letter to all teachers in the West Hawaii Complex Area who had been in the KIP for at least one year and who were still teaching in Hawaii. Nine teachers responded. Of these, eight still taught on the island of Hawaii when my interviews were conducted, and one taught on a different island. Because the teachers who volunteered for my study were all in the KIP in West Hawaii, I decided to restrict the focus of my research to

teachers in this area. This restriction, which I had not planned at the beginning of my research, brings delimitations to my study. All teachers who participated in the KIP were not interviewed, and I did not interview teachers from all public schools with teachers who had been in the KIP. Therefore, the degree to which my findings apply to other areas of the state of Hawaii where teachers have experienced the KIP may depend to some extent on the degree to which the KIP in other areas is similar to the program in West Hawaii.

Consequences of the delimitations. While this narrowing of my focus to teachers who had participated in the KIP in the West Hawaii Complex Area brings delimitations in my study, these delimitations benefitted my research in several ways. When I taught kindergarten in the West Hawaii Complex Area (2005-2007) before the KIP was established, I was both new to Hawaii and new to teaching. Because of my personal experience as a new teacher in this area before the KIP was instituted, I was able to grasp important aspects of the participants' experiences from a perspective that would not have been available to a researcher without this experience.

I was familiar with most of the Hawaiian language names and terms used by the participants, and I had been to a number of the places where the KIP took the teachers on field trips to locations of particular Native Hawaiian cultural significance. In addition, I had firsthand experience of students with cultural backgrounds similar to those whom the participants in my study taught. The common experiences that I shared with the participants seemed to increase their sense of ease in talking with me. Despite the benefits brought to my research by the narrowing of its focus to West Hawaii, I had not thought about these advantages when I had originally planned to conduct interviews with teachers who had participated in different sectors of the KIP on different islands.

Although I realized that the experiences I shared with the participants could help me in the interviews and in interpreting their experiences, I also understood that I would need to take special care not to allow my own experiences to dominate my understanding of the meaning the interviewees' experiences had to them. Of course, qualitative researchers can never fully exclude their own experiences from their research or be completely objective (Fraenkel & Wallen, 2009). I realized, however, that I needed to strive for *epoché* by constantly reminding myself to be conscious of the danger of allowing my own experiences to color or to distort my understanding of the participants' experiences.

Because of my decision to be open to the possibility of interviewing new-to-district teachers as well as new teachers, and because I had previously taught for two years in the West Hawaii Complex Area, I foresaw the possibility that I might personally know one or more of my research participants. This proved to be the case in one instance. I knew personally one of the teachers who had been in the KIP as a new-to-district teacher. In fact, she was the teacher whom I mentioned in the first chapter who initially informed me about the KIP. She had thus contributed to my selection of my research topic. Although this teacher had prior knowledge of my research, she received my invitation to participate like other teachers in the district received theirs, and she responded like the other volunteers. However, I cannot ignore the fact that I knew her and that I had prior knowledge that her responses to her experience in the KIP were positive. Perhaps an argument could be made that I should have excluded her from my participant pool on the grounds that my objectivity in interpreting her interview could be compromised. However, since “complete objectivity is probably never attained” by the researcher (Fraenkel & Wallen, 2009, p. 111), I reasoned that this teacher's experience and the unique perspective she brought to my study outweighed any

dangers that including her would pose for my objectivity. I resolved to be especially mindful of the need to minimize any consequences of my knowing her personally when I interviewed her and analyzed her interview. She is the participant called *Samantha*.

Characteristics of the participants. I will refer to the teachers who responded to my invitation by their pseudonyms, which they chose at the time of the interviews. All are white women. All were born on the U.S. mainland except Sally, who was born in a British Commonwealth country and attended college in the U.S. All but one lived on the mainland through college – or, in the case of the two experienced teachers, Samantha and Emily, substantially beyond college. Lindsey moved to the island of Hawaii from the mainland for her senior year of high school and went to college on Oahu. All except Samantha and Emily began their teaching careers on the island of Hawaii. Samantha had previously taught on the mainland for nine years and Emily for 30 years.

Samantha, Brooke, and Mary joined Kahua I the first year it was available on West Hawaii, 2008-2009; the others joined during 2009-2010. All except Emily followed up Kahua I with Kahua II. The interview chapters that follow this chapter are presented in order of the length of the participants' teaching experience on the island prior to their participation in the KIP. The first five – Brooke, TFA members Pamela, Sarah, and Grace, as well as Lindsey – participated in Kahua I during their first year on Hawaii, which was also their first year of teaching. The sixth, Mary, began her first year of teaching on Hawaii, but she left at midyear, then returned the next year and entered the KIP. The seventh teacher, Sally, also began her teaching career on Hawaii, but she taught one and a half years before participating in the KIP. Veteran teachers Samantha and Emily both entered the KIP during their third year of teaching on Hawaii, which was their last eligible year to enter the program.

Pre-interview preparation. I planned one long interview with each participant. In phenomenological research, the long interview is typically the method through which data is collected (Moustakas, 1994). McCracken (1988) states that the long interview brings “the opportunity to step into the mind of another person, to see and experience the world as they do” (p. 9). I planned that the interview that I conducted with each participant would not last longer than two hours. Seidman (2006) suggests that an in-depth interview shorter than ninety minutes will be too cursory, and one longer than two hours will be too great an imposition on the participant’s time.

My investigation of the importance of culturally responsive teaching (CRT) provided the general background for my formulation of the questions to ask participants. I constructed my questions from the perspective that new teachers need to understand the cultural backgrounds of their students and ways that this understanding can be effectively implemented in the classroom. My questions presume that teachers’ knowledge of CRT practices and a relevant set of skills necessary to implement this knowledge are essential to improvements in students’ academic achievement and sense of personal empowerment. The goals of the KIP served as a guide for the formulating of questions relevant to the participants’ understanding of their experiences in the program and the consequences of these experiences for their teaching practice.

Interview question preparation. Arksey and Knight (1999) suggest that the validity of a qualitative study can be improved by effective questioning of the interviewees. I therefore gave careful thought to the questions I intended to ask participants, so they would clearly understand the questions’ relevance (See Appendix D). I realized that qualitative research scholars recommend open-ended questions that indicate a subject to be explored

without suggesting to the participants how this subject should be discussed. Such questions generally encourage the participants to respond in greater detail and thus to widen the dialogue with the researcher (Creswell, 2007; Glesne, 1999; Fraenkel & Wallen, 2009; Seidman, 2006).

Since open-ended questions are generally preferable to questions that can be answered with simple "yes" or "no" responses, if participants answered any of my questions with a simple "yes" or "no," I was prepared to ask follow-up questions that explored the matter in greater depth. For example, question 12 asks: "Do you think that your participation in the KIP has affected your preparedness for teaching culturally diverse students and your attitudes about teaching these students?" If anyone responded "yes," my follow-up question would be this: "How did your preparedness and attitudes change?" If anyone responded "no," I was prepared to ask this: "Why do you think your preparedness and attitudes did not change?" The list of questions that I gave the participants prior to the interview was therefore not exhaustive. I intended to maintain flexibility about the questions, depending on the particular circumstances at the times of the interviews and on my thoughts during the interviews about follow-up questions.

Contact with participants. After teachers responded to my invitation letter (some by phone and some by email), I telephoned them to tell them more about myself and to explain my study in greater detail. Since Kamehameha Schools has a large role in the KIP, I let the participants know that I had been in touch with Kamehameha Schools Research and Evaluation Committee personnel and that they had expressed support for my study. I reiterated the information included in my invitation letter as to how the study would proceed, how long it would last, for whom it was being conducted, the possible benefits of the study,

and how the results would be disseminated. I answered any questions the potential participants had and told them that I would send them a list of the interview questions, as well as a copy of the consent form (see Appendix E) that I would ask them to sign when we met. I repeated that my study sought to meet ethical concerns, discussed below, by not identifying them or the schools at which they taught. I also asked each participant for suggestions about a convenient time and place for our interview.

Stage Two: The Interview

Following specific pre-interview steps, I made careful plans for the interviews in order to maintain the quality of my data. I realized that I, as the researcher, needed to communicate with flexibility, skill, and understanding, since the researcher is the key instrument in the collection and analysis of data in a qualitative study (Creswell, 2007; Guba & Lincoln, 1994; Seidman, 2006). The data in my study consists of the interviews that I conducted.

Preparing for the interview and meeting the participants. A few days before each of the interviews, I contacted the participants again to reconfirm the time and place of our meeting, and I reconfirmed the availability and conditions of each interview site. Immediately prior to each interview session, I attempted to put aside my biases to gain greater *epoché* by engaging in a personal relaxation activity. When I met the participants, I welcomed them and introduced myself fully. I again briefly reviewed the purpose of my study – to gather information on the effects of the teachers’ participation in the KIP on their teaching of culturally diverse students.

I reminded the participants that I would make an audio recording of the participants’ responses, which researchers recommend (Cresswell, 2009; Fraenkel & Wallen, 2009). I

also offered the participants another copy of the main questions to be asked. I then invited the participants to read and sign the informed consent form acknowledging their participation and providing permission to be audio taped. I suggested that they reflect calmly before answering any questions and focus on the moments of highest impact in their experiences (Moustakas, 1994).

My copy of the interview questions had wide spaces between them for me to take notes intended to help me formulate follow-up questions and later to assist in data analysis. In addition to what was said, I planned to note physical gestures and movements, pauses, or interruptions. Creswell (2009) states that it is important “to indicate the trivial, but often crucial, pauses and overlaps” (p. 209). Through careful and empathetic questioning, I hoped to add greater significance to the conclusions of my study. At the end of the interviews, I thanked the participants for their time, gave them a gift, and discussed our post-interview communication plans.

Terms, location, and time frame. In the interviews and in my subsequent analysis of the interview data, I followed the conventional Hawaiian usage. *On Hawaii* refers to the island of Hawaii, the largest and most easterly of the Hawaiian islands, often called “Big Island;” *in Hawaii* refers to the state of Hawaii. I conducted all but one of the interviews on Hawaii, where all of the participants experienced the KIP, and I interviewed my remaining participant on the other Hawaiian island where she now teaches. I interviewed the participants in November and December, 2010. To maintain a sense of immediacy in the in the interview chapters, I use the present tense in reporting the participants’ descriptions of their experiences.

Stage Three: The Post-Interview Process

After the interviews, I took steps to insure the quality of my data through the post-interview protocol that included interview transcription and respondent validation. I also began the process of data analysis by organizing the data as a first step in the investigation of significant themes.

Post-interview protocol and respondent validation. After each interview, I thought carefully about the participant's responses, clarified my interview notes, and began to transcribe the audio recording. Seidman (2006) insists that this transcription allows the researcher to analyze the participant's responses more reliably. I took notes on emerging themes as I transcribed the interviews. I then emailed a copy of this transcription to the participant and asked that she check its accuracy. I invited the participant to suggest any corrections in my transcription of the interview and to include any further thoughts since the interview regarding the topics of our discussion. Fraenkel and Wallen (2003) refer to this process of asking an interviewee to review the accuracy of a transcription as *member checking*. Maxwell (2005) states that member checks can be understood as respondent validation, because this process of soliciting feedback from participants helps the interviewer to avoid misinterpretations of participant statements and to note any interviewer bias. The process was intended to increase the internal validity of my research by reassuring me that I had an inclusive understanding of the nature of the participants' lived experience (Fraenkel & Wallen, 2009; Seidman, 2006).

Data analysis. After the interviews, the participants were given sufficient time to review the transcriptions of the audio recordings of the interviews and to return them to me, along with any further notes and comments they wished to include. The process of member checking did not lead to reformulations by the participants of their interpretations their experiences.

I then analyzed this data by engaging in the process of coding (Seidman, 2006). I first marked off in each participant's transcript any significant statements relevant to my study that described an experience or interpreted the meaning of an experience, a process that Moustakas (1994) calls *horizontalization*. Then I grouped these statements into categories, labeled them, and placed similar statements together. The categories that I utilized in interpreting the participants' experiences roughly corresponded to their responses to the major interview questions that I asked. The categories and the relevant interview questions are grouped as follows:

Personal Background

Experiences as a New Hawaii Teacher and Skills Needed

Involvement and Experiences in the Kahua Induction Program

Classroom Implementation of Culturally Responsive Teaching Practices

Impact on Students of Teacher's Participation in the Kahua Program

Impact on Teacher of Participation in the Kahua Program

Effect of Participation in the Kahua Program on Teachers' Professional Plans

I examined and analyzed the descriptions of the experiences in the different categories to see if there were common themes in the responses of each participant. Through this process, I developed clusters of meaning regarding the participants' statements (Creswell, 2007).

After examining the statements of all the participants in my study, I began to look for similarities and relationships between the themes in the responses of different participants as I searched for common themes shared by most or all of the participants (Fraenkel & Wallen, 2009; Seidman, 2006). This is a process of “data analysis that is inductive to establish patterns or themes” (Creswell, 2007, p. 37). I then explored these themes and wrote descriptions that express the essential nature of the participants’ interpretations of their experiences. Creswell (2007) calls these *textual descriptions*, which can then be combined with what he terms *structural descriptions*, discussions of the setting that influenced the experiences of the participants. On this basis, I developed a narrative illustrated by the participants’ words that constitutes the core of my research findings (Seidman, 2006). This narrative is a composite description that seeks to capture the “essential, invariant structure,” or essence (Creswell, 2007, p. 62), of the participants’ common experiences regarding the effects of their participation in the KIP on their teaching practice. I therefore attempted to ground my analysis in the participants’ voices as they described their experiences.

General Methodological Issues

This section addresses general methodological issues regarding my research. These include ethical concerns, as well as issues of validity and reliability.

Ethical concerns. I obtained Institutional Review Board (IRB) approval of my research from my university. The fundamental ethical principle in research with humans is that all participation must be voluntary (Seidman, 2006). I therefore informed the interviewees of the rights of participants, any potential risks, how the results would be disseminated, and contact information for my dissertation chairperson (Fraenkel & Wallen, 2009; Seidman, 2006).

For the purposes of my research, I have identified the relevant U.S. state, location, and program that is my focus. However, I assured the participants that they would not be identified and that I would also keep confidential the names of the complex areas and schools in which they taught. I explained how confidentiality would be assured and gave them a copy of the informed consent form, which each participant signed when we met for the interview. These actions helped ensure that my research met proper ethical standards.

I wanted the participants in my research to feel that they might benefit personally from my research as well as contribute to our understanding of the ways the KIP might benefit other new or new-to-district teachers. I told the participants when I met with them that by taking part in my research they would focus on the meaning of their experience in the KIP. This might, I suggested, provide an opportunity for them to heighten their understanding of their experiences and the possible impact they might have on their teaching practices with all students and particularly with those from culturally diverse backgrounds.

Validity. Validity refers to the appropriateness, meaningfulness, and usefulness of the inferences researchers make based on data they collect (Fraenkel & Wallen, 2003). Validity therefore pertains to the correctness or credibility of a description, conclusion, explanation, or interpretation of a study (Maxwell, 2005). Since the external validity of a study is based on the extent to which its findings are relevant to a larger population, one step towards assuring the generalizability of a study is to select a sample that is representative of the larger population (Seidman, 2006). A sample is a group of people who can “together represent the population of concern” (Weiss, 1994, p. 17).

The nine participants in my study constitute my sample. I cannot claim to employ random sampling because complete randomness requires a large number of participants.

True randomness “would be prohibitive in an in-depth interview study” (Seidman, 2006, p. 51). I was able to avoid one problem related to the issue of randomness because nine teachers who had been in the KIP in the West Hawaii Complex Area responded to my invitation to be interviewed, and I interviewed all nine. I thus did not need to consider how to choose participants from among many respondents. Of course, as Seidman (2006) points out, since interview participants must consent to be interviewed, there is an element of self-selection in an interview study, and randomness and self-selection are incompatible.

Though random sampling was not possible, Seidman (2006) supports the use of what he calls *maximum variation purposive sampling* (p. 53). The goal of this approach is to allow the broadest possibility for those who become familiar with the study to connect personally with what they read. To achieve this goal, the range of people and sites from which the sample is selected needs to be fair to the larger population (Seidman, 2006). I therefore strived to achieve a participant pool that included persons who resembled a range of DOE teachers who have taken part in the KIP. The participants taught at a variety of schools in West Hawaii. This approach helped to create a participant pool that more closely resembled the group of teachers participating in the induction program than if participants were all from the same school or complex area.

Seidman (2006) suggests that although random sampling may be impossible, the goal of the qualitative researcher is to go “to such a depth in the interviews that surface considerations of representativeness and generalizability are replaced by a compelling evocation of an individual’s experience” (p. 51). The researcher may find that the experiences of interviewees are connected in meaningful ways. Moreover, the researcher may “open up for readers the possibility of connecting their own stories to those presented in

the study” (pp. 51-52). By utilizing a sample in which participants report common interpretations of similar experiences, in-depth phenomenological interviewing “gives enormous power to the stories of a relatively few participants” (p. 52).

Two important threats to the validity of qualitative research result from research bias that is caused either by the selection of data that coincides with the researcher’s preconceptions or by the selection of data that for some personal reason attracts the researcher’s special attention (Maxwell, 2005). I attempted to follow Husserl’s emphasis on *epoché* by bracketing out of my study any presuppositions and biases. Maxwell (2005) points out that another possible challenge to the validity of a qualitative study is the influence of the researcher on the setting or on the individuals studied. This is known as *reactivity*. Although the researcher cannot eliminate all personal influences, he or she can work to recognize this influence, to understand it, and to use it productively (Maxwell, 2005). I therefore attempted to be aware of any influences I might have on the participants whom I interviewed. At the same time, I tried to evoke the participants’ genuine personal responses to the phenomena of their experiences in the KIP. My personal experiences teaching in the western area of the island of Hawaii where the participants experienced the KIP, as well as my experiences teaching in other culturally diverse settings, helped me to relate to the participants and to appreciate their experiences. However, I made every effort not to allow my personal experiences to affect my conduct of the interviews or my analysis of this data.

Reliability. The reliability of research “refers to the consistency of scores or answers provided by an instrument” (Fraenkel & Wallen, 2009). In the case of my research, the instrument was my interviews with participants in the KIP. In order to maintain the reliability of findings based on my interviews, I examined the responses of each participant

in terms of their consistency. My questions largely focused on the participants' experiences in implementing culturally responsive practices that were introduced in the KIP. Because my questions addressed the same topic from somewhat different angles, I carefully examined the participants' responses to see if there were patterns of consistency or inconsistency in their responses.

Creswell (2009) states that reliability can be enhanced by a good recording of the interview and by transcribing the tape carefully “to indicate the trivial, but often crucial, pauses and overlaps” (p. 209). Creswell helped me to see that I needed to take notes on the ways the participants presented their responses. I saw that a significant change in the tone of voice, a brief hesitation, or a fixation on some point could raise questions about the consistency of the responses. I did not find inconsistencies in the responses of the participants. Rather, the excitement in the participants' voices when they described their experiences in the KIP simply conveyed their strong appreciation of the program. Nonetheless, I was particularly careful when formulating general themes in the responses of each participant, and I was also careful in describing commonalities in the experiences of different participants.

Conclusion

A phenomenological approach contributed to the quality of my data by emphasizing the participants' interpretations of their lived experiences and by requiring me to strive to remove personal preconceptions from the process of inquiry. Long, in-depth interviews with open-ended questions elicited the participants' interpretations of their experiences. A coding process categorized each participant's statements and made possible discovery of significant themes in the participants' interviews. Common themes emerged as a foundation for

conclusions about the essential nature of the participants' understanding of their experiences in the KIP and the effects of their participation on their teaching. The following nine chapters summarize my interviews with the participants.

Chapter 4: Brooke

Personal Background

Brooke is a young woman from the Midwestern United States. In college, she studied elementary education, learning disabilities, and emotional impairments. She heard of teaching opportunities on Hawaii at a job fair and saw that the travel expenses of special education teachers would be paid. She applied and accepted a position. She and her fiancé felt that he could obtain employment in the extensive tourist industry on Hawaii.

Experiences as a New Hawaii Teacher and Skills Needed

When Brooke contacted me to volunteer for my research, she expressed concern as to whether or not her participation would be helpful, since her special education students were so seriously disabled. She thought that she was unable to use as many culture-based teaching practices with her students as other teachers might with their students. Despite her concern, I said that I would interview her, because I thought of the possible methodological advantages to my study of interviewing all the teachers who responded to my invitation, if that number was not too large.

When Brooke arrived on Hawaii, she did not feel prepared to live in such a different culture, and her classroom situation was very intense. Her students, who vary in age from four to eleven, have substantial physical disabilities and emotional impairments, and they sometimes have emotional outbursts that create difficult situations. In her first year, Brooke had seven students, the next year twelve, and six during 2010-2011. They are very ethnically mixed; her current students were Micronesian, Marshallese, Mexican, Hawaiian, and Caucasian. The personal qualities that Brooke thinks she needs with her students are

patience, compassion, organization, flexibility, and a willingness to collaborate. I have lots of specialists coming into my room all day. They know a lot more than I do, and if you're not willing to collaborate, it won't do much good.

She says that she was able to deal with her initial classroom situation because of her educational assistant, who was very supportive and helped build Brooke's confidence. Eventually, Brooke convinced this EA to go back to school to get her special education degree. The other teachers in the special education department were also welcoming, and one was especially helpful.

I had a self-decided mentor. I would go over and ask her about legal issues – writing all those IEP's. She would help me with teaching. She would give me resources, materials. I don't know what I would have done without her.

Brooke's principal does not observe her class and seems to be confident that she is doing a good job. As a consequence, she has almost total freedom in what she does with her students. For all her difficulties, she at least does not have to worry about standardized assessments.

Involvement and Experiences in the Kahua Induction Program

Brooke received an email about the KIP when she arrived on Hawaii for the 2008-2009 year, and she felt that she needed all the help she could get.

In my mind, you're getting paid, they bring you on fun field trips, you're getting help with teaching -- why wouldn't you do that?

Brooke found the leaders of the West Hawaii KIP to be very effective and supportive. She describes the field trips as her most enjoyable experience in the KIP, and she confesses that

she “*zoned out*” during the lesson planning sessions because they were understandably geared to students who did not have her pupils’ disabilities.

Although she is not able to use KIP materials on lesson planning, she appreciated the KIP instruction on Hawaiian words, including slang. This enables her to understand basic expressions of the children that she often had misinterpreted. For example, before her experience in the KIP,

a girl kept saying "pau-pau." I said, "No, we don't use guns here."

Brooke later learned that *pau* means “finished.”

Classroom Implementation of Culturally Responsive Teaching Practices

Although Brooke has been able directly to initiate only a few culture based practices with her students, she states,

I think Kahua taught me about being aware and connecting – and not just making students and families come to your culture.

She placed cultural posters on the wall that the KIP gave her. Because of the discussions in the program about resources available to teachers who incorporate Hawaiian culture, she now reads her children books that have Hawaiian characters and themes and are not simply typical American children's books.

We do dancing, music, kinesthetic stuff. We do the hula.

She got maps to have the children find where they lived, but this lesson was not successful because of their difficulty in understanding the concept of a map.

Brooke divides the class into teams with names based on the Hawaiian words for animals. The students enjoy calling out their team names and have pride in their teams.

Although they enjoy this use of Hawaiian words, she does not want to go further than this with the Hawaiian language. In fact, she told the Hawaiian Studies teacher,

“Absolutely no Hawaiian alphabet,” because all the vowels have different sounds than those I’m trying to teach. And they don’t have the ability to discern whether it’s the Hawaiian language or English. I would just like them to be able to pick up English words.

Although Brooke cannot introduce many aspects of Hawaiian culture into her classroom, she does arrange activities for her students that are advocated by the KIP. She leads many types of hands-on activities, she arranges for a therapy dog to come to class, and she takes her students outside the classroom. It should be kept in mind that there are no days in Hawaii that are too cold for children to be outside. Also, Brooke’s principal gives her the freedom to take her students where she wants and to invite whomever she wants into the classroom. Brooke therefore develops connections in the community with people who engage in different activities with her students, both inside and outside the classroom. For example, she arranges for people from her church to interact with the children. A high school teacher at a private school has his students come into her class one afternoon a week to lead the class. Other people take her children to the beach and play games with them. She tries to keep her students busy and engaged in varied activities in so far as their abilities permit.

The main thing with these kids is that you want them to learn social skills, life skills. Academics are probably not as important as learning relationships and functioning.

Brooke conveys a warm acceptance of the children in her class, a love for them that I found very moving. She says,

When I look at them, I can see their wonderfulness, and I like to be able to connect with them. I think my life purpose is to help kids who don't have many people to help them. Somehow, I have a gift for that type of kids.

Brooke is attentive to any progress her children make and sometimes becomes aware of an “*amazing breakthrough.*” For example, although one boy cannot walk or talk, she found that he understands a good deal but simply has no way to communicate. She discovered this by asking questions, and he began to clap to respond.

Building on that, now we have these buttons that he presses that say words, and he tells us what he wants. Before, we were doing everything for him, deciding everything, and he didn't get a say in anything – just trapped in this body – and now we're actually finding out that he can communicate, has wants and needs. Things like that just make it all worth it.

Impact on Students of Teacher's Participation in the Kahua Program

Brooke believes there has been indirect positive benefit to her students of her participation in the KIP. She feels that the program helped to develop her ability to be more effective in her relationships with her students. The KIP

gave me greater understanding of the Hawaiian culture and home life and helped me be sensitive to that – family structures, certain Hawaiian routines. It gave me a greater understanding of the kids, where they come from and their families, because it was obvious the kids came from somewhere different from me, and I was the odd one. I didn't understand how important it was to connect with them culturally and understand where they come from and where they go to after school.

Moreover, Brooke says that the KIP stresses not only that teachers acquire knowledge of their students' culture and home life but also that teachers should cultivate relationships with their students' parents and broader families. Brooke finds this to be good advice. She has developed good contacts with parents, some of whom she has to speak with through an interpreter. Her tendency was to want to push the children to learn, but the families

just have this acceptance and unconditional love. I've had to get used to trying not to force all this stuff that I'm implementing with them.

Brooke states that if a teacher does not have good relationships with parents, then they will avoid the teacher, who usually calls for unpleasant reasons. When she gets parents involved in the decision making process about their child, then they feel respected and important. Building good relationships with the pupils' families results in their willingness to get their children to school more often, and it also helps to obtain their support in dealing with issues such as the need for clean clothes to prepare for incidents. Because of the KIP,

I was able to understand more where my children came from, what they did after school, what their family structure was like. If we're doing a family project, you don't focus just on the mom, dad, brother and sister. You also focus on the grandparents, the aunties, the uncles. I wouldn't have known that if Kahua hadn't brought me to a greater understanding of what goes on in the Hawaiian homes.

Impact on Teacher of Participation in the Kahua Program

Brooke thinks that the emphasis by the KIP on the importance of teachers understanding and incorporating Hawaiian culture helped her to develop better relationships with co-workers and classroom aides at her school.

When I came here I was 22, and I had to be in charge of 50 and 60 year olds. I think the KIP helped me understand their culture and show them the respect that they are used to.

Her relationships with others were made easier because in the KIP she learned certain cultural rules that she would not have otherwise known, such as this: if one is invited somewhere, one must always bring a dish, even if the person says not to do so. By enabling her to have better relationships with her students' families and her coworkers, Brooke believes that she became more effective with the children.

Effect of Participation in the Kahua Program on Teacher's Professional Plans

Brooke has no plans to teach in a place other than Hawaii, and she believes that the KIP had an important role in helping her to feel comfortable on Hawaii.

I really liked how Kahua brought you in with open arms, which I don't always feel is the case in our normal lives.

She does not attribute her present plans to continue teaching on Hawaii entirely to the KIP. Most simply,

I love the lifestyle that I have. I love the teaching position that I have. I love the kids. I love the helpers in my room. I just love Hawaii – surfing, scuba diving, fishing. I work at night on a dive boat. Where else could you do that?

Brooke believes that the emphasis of the KIP on the importance of culture-based practices helped her to see that wherever she may teach in the future she will need to familiarize herself with her students' cultures and incorporate this understanding into her teaching to the extent that this is possible.

Chapter 5: Pamela

Personal Background

Pamela is from the Midwestern U.S. In college, she majored in international business and science. During her senior year, she applied to Teach for America and was accepted. She was originally scheduled to teach general education math, but the school assigned her special education classes. While in Kahua I, she taught special education algebra and pre-algebra, health, and education and democracy. During the 2010-2011 year while in Kahua II, she taught two inclusion algebra classes for ninth graders and two pull-out resource algebra classes for mixed grade levels.

During the summer before Pamela began teaching, TFA flew those assigned to Hawaii to the state for a week to see what their placements would be, to get to know the island, and to find housing and transportation. Then they were sent to a five-week teacher training program in Houston with about a thousand TFA recruits who would be serving in all parts of the country. The recruits had one week of intensive training and then for the next four weeks taught one hour a day in an inner city school while attending lectures. This TFA training essentially amounted to

teacher boot camp. We had people come speak to us on literacy, on diversity, on school systems, how to work with your cohorts, how to interact with your principal – teaching philosophy, teaching suggestions, teaching rubrics, content training, special education training.

When she came to Hawaii, Pamela was excited about the adventure and the opportunity to teach culturally diverse students. She had not experienced much diversity in

her own educational experience, but she had studied abroad in France and travelled a good deal. She had also studied different cultures in college.

I really enjoy the idea of living in a culture that is not mine. I find it fascinating – Hawaii. Being able to teach here was what drew me into the program, because I would be living somewhere pretty drastically different from what I was used to but still in the United States.

Pamela also feels that she has the personal characteristics to be a successful teacher in Hawaii, because she sees herself as a calm and friendly person by nature.

Experiences as a New Hawaii Teacher and Skills Needed

During her first weeks at her school, Pamela was “*shell shocked*.” A few days before school started, she and the other four new TFA special education teachers were at a meeting of the Special Education Department.

We were all at a table, smiley and idealistic, and the Student Services Coordinator came in – he's the person that handles the special education filing with the state and keeping track of ISP due dates and 504 plans. They told him, "These are our new teachers and none of them have ever taught SPED." He said, "You've got to be kidding me," and he walked out. It was a little intimidating at the time.

Pamela started teaching after one inservice day at her school.

I was just learning on the job originally. . . . the little things you don't think about like how do you take attendance? How do you check out books at the library? When do you tell your kids to pick up their textbooks? How do you build an assessment? How do you build a unit? How much is your department going to impact what you teach?

Nonetheless, the principal welcomed her and the other TFA teachers.

Our principal really bought into our program, and he encouraged us. And he had faith in our abilities as people who had been successful in the environment of public education.

Pamela wondered if other teachers questioned the TFA program because the TFA teachers were so young and inexperienced in the profession. However, she

never had any interaction with a teacher and felt like they don't want me here.

Despite her principal's welcome, Pamela had little mentoring by DOE personnel. A mentor came by, but it was a "*rushed experience*." She says that TFA conducts four observations a year by a person from the University of Hawaii, and a TFA observer also comes by occasionally to do a 10 minute drop-in observation. On the whole, Pamela does not feel that the comments by the mentor or observers were focused enough to provide specific suggestions for improvement. She speculates that her teaching may have received so little official attention by her school because she teaches special education. The people to whom Pamela goes for help are the other TFA teachers with whom she works. There are 10 on Hawaii whom she considers family and who are together in University of Hawaii classes that TFA has them take.

When asked what skills she thinks she needed to be a successful teacher on Hawaii, Pamela says there is no uniform way to be a good teacher because it is a creative profession, and to an extent people create their strengths. However, she names some qualities and skills that she thinks are essential.

You have to really enjoy interacting with kids, and you have to enjoy the challenges of performing or being on stage everyday, bringing high energy everyday. While you're in the classroom, you have to be fully dedicated to that process. Having good

organization is key; you have a million things going at once while you try to make sure that you're addressing every student's needs.

She continues:

Even how you build a lesson plan can be so complex , and you have to be an amazing communicator, because you are balancing communication between the administration, between students, between parents, between your community, between the other teachers on your block. You need to know why you teach, know what drives you. Having mastery of content is crucial, because I think your kids know when you know what you're talking about, and know how to present it, and if there's a logical format.

Pamela obviously sets very high standards for herself as a teacher. She admits she is a perfectionist and says that school is never that far from her mind. At home, she thinks about what is going to happen in her classes the next day and how she can help the students get the content. She is constantly worn out by her teaching responsibilities.

Despite the difficulties of teaching, Pamela finds it personally rewarding and an important way to act on her values. Education has been "*a religion*" to her; her desire to understand the world has given her "*fuel as a person.*" She had a sheltered, middle class life, but she wants her students to have the options that she gained from going to college,

feeling confident in my ability as a speaker, and a writer, and a problem solver.

She thinks the classroom is one of the first places that students can experience failure or success, and their attitudes about what they feel able to do often flow from this experience.

Working to improve these attitudes is, she believes, reason enough to teach.

Involvement and Experiences in the Kahua Induction Program

Pamela first heard of the KIP through TFA, which sent a brochure explaining the program as cultural support for new teachers. TFA teachers were strongly encouraged to join the KIP, and all of them did. Pamela wanted to be culturally educated and to build positive relationships on Hawaii, and this would interest her even if she did not need the knowledge for teaching. She would be able to visit places on the island that the ordinary tourist or citizen would not see, and the program would be led by people with connections to this place, to its culture and history. She recognized that the KIP offered a unique opportunity.

Pamela emphasizes particularly her enjoyment of the KIP field trips.

Usually the way Kahua works is in the morning you go to a cultural site, and they have people at that site who upkeep it or have a connection to it as an educational resource. In the afternoon debriefing they talk about teaching.

The Friday night before her first field trip, Pamela was not enthusiastic about it. She was tired and felt she had too much to do.

There are always things to grade, there's always room to improve your classroom. I think that I should do more projects – my classroom is a mess – I don't have notebooks graded – shouldn't I be doing that? I don't even have the basics of teaching down, and I don't want to wake up at 5 a.m. – I just want to sleep.

Pamela's attitude instantly changed when she arrived at the high school parking lot at 6 a.m. The group met ten Hawaiian women who gave the teachers leis and said, “We’re going to do our protocol [chant].” The women made the teachers feel welcome and told them they wanted their children

to have education of the highest quality, but not in the standard way. They said, "We want our kids to see that the sense of place is important and to be honored in education."

To Pamela, the KIP field trips are important because

this is a culture you need to experience. I would have never thought that I would stand in the face of a volcano with these 10 strong, proud, challenging, thoughtful women. And they let me in some of their sacred grounds. Throughout the process they were so good to us.

One field trip was to the Waipio Valley, the first time Pamela had been there. They left the bus and rode in the back of a pickup across a couple of rivers to a charter school at the base of the valley,

a landscape that would leave anybody breathless for a couple of seconds.

A man and wife from the Hawaiian immersion charter school talked about the taro plant and its cultural importance.

It's amazing seeing them being able to come back to this symbolic part of their culture and give kids hands-on knowledge. They encouraged us to incorporate that.

The teachers were told that students who would not have made it in a typical classroom setting could make progress at this school where they could be outside and learn through hands-on activities. The students spent part of the afternoon in another outside activity that utilized different skills as they mapped out the Waipio area.

On another KIP field trip, the teachers went to Waimea, where Native Hawaiians had a huge garden. The teachers were informed about the garden and were told cultural stories that communicate the meaning of Mauna Kea [the volcano] and Native Hawaiian Gods. The

group then went to an art gallery in Waimea where students were taught how to make a paper-like material from tree bark and how to use native dyes. The teachers were shown student projects and artwork, and they were informed about the process in which students named their artwork and told stories about its meaning. Then the group went to a heiau [Native Hawaiian temple]. They learned to make leis, and they enjoyed playing the Native Hawaiian games for Makahiki [the Native Hawaiian festival period].

Kahua II, Pamela says, consists of field trips in which teachers take part in activities important to the Native Hawaiian culture. The first trip during the 2010-2011 year was to visit a heiau [temple] near Kohala and the priestess in charge of it. Then they got salt from the rocks to put in small bags for children who were going to come there for a cultural day.

Although Pamela didn't want to get up so early for the field trips,
always when we're driving home I say, "Wow, that was a gift; I got something today."

At the end of the year, Pamela states, the KIP has a final meeting to which community members are invited, and the teachers showcase a presentation of some sort about their experiences in the KIP to demonstrate how they used its approach in the classroom. Pamela put together a Power Point presentation showing examples of her classroom projects that were hands-on.

Classroom Implementation of Culturally Responsive Teaching Practices

At the KIP orientation and during the afternoons on their field trips, lecturers
suggest that we use Kahua's lesson structure to have kids discover the information, then you re-enforce the information, then you have them teach the information. They

give a template so that you can check and see if your lesson plan has those components.

The main pedagogical point the KIP tried to communicate, according to Pamela, is the importance of introducing them to the Hawaiian heritage of learning through hands-on activities that connect students to the local culture. The teachers are told:

Just get your kids out of a textbook; there is a heritage here of learning through other means than what is done typically. Push yourself as a teacher to tap into those practices, . . . and understand that for a lot of kids on this island the way that works has a lot to do with their identity.

Pamela took this message to heart and resolved to find ways to get the content across through strategies that draw on students' personal experiences. At the same time, she wants

to close the gap between kids that are high performing in school and kids like mine. Typically, a lot of the Native Hawaiian children don't have the same achievement level as other students in school. I want to be more creative and take care of the kids that are getting left behind. I try to check myself by asking whether I'm leaving students behind.

Pamela realizes that teachers have to deal with standards and high stakes tests.

However, she agrees with the KIP that

it's important to try to tie standards to things that are relevant on the island – to connect their education to improving the island so they can use that education for the betterment of the Hawaiian people.

Pamela believes that she is able to introduce cultural aspects with fewer restrictions than she would have in general education classes. She suspects that this is because her students'

achievements just aren't on the same level of interest or importance as in general education in the eyes of people.

Because of encouragement by KIP personnel, Pamela says she tries hard to include aspects of the Hawaiian heritage in lessons. For example,

when I taught SLOPE in algebra this year I started with a picture of Mount Hualalai, which I don't think I would have done last year. I use Hawaiian names and the geography of the island.

Pamela might assign an algebra problem that involves calculations about someone buying local food items. When the class finishes the day's agenda that Pamela has put on her whiteboard, she writes,

"We're pau" [finished]. And I use Hawaiian names when we do word problems – kids' names.

Every day she has a "number in the news" on her whiteboard, which, during the first five minutes of class, she tries to relate to the island and use in some way mathematically.

Sometimes this leads to a discussion about local conditions or issues. For example, one day she wrote on the whiteboard the number of tourists that visited the island of Hawaii during one month, which was as many as live on the island. She then utilized this number to illustrate some calculations about tourism and the island's economy.

Another activity that Pamela uses is to ask students at the beginning of class to offer one word about how they're doing.

I just want them to be thinking about their state in the moment. It's interesting to see the kids choose words that are Hawaiian. They want to teach me words that are Hawaiian. I think it's such a part of their ethnic identity. Anybody lights up for that. They like the opportunity to show expertise in something, especially when it is something so grounding.

Although she relates culturally relevant materials to her lessons when possible, she sometimes feels that

I should tread lightly with cultural incorporation in the classroom.

She wants to be careful not to appropriate aspects of the students' culture in disrespectful ways.

I want them to feel I'm doing that role right and I'm not treading on something that isn't mine. I realize that I'm a visitor to the island in their eyes.

Impact on Students of Teacher's Participation in the Kahua Program

Pamela says that she always feels respected by her students from different cultural backgrounds and is never challenged. Although a majority of the staff at her school are white and from the mainland, most of her students are not white. A lot of the students claim multiple ethnicities, but they often divide themselves into ethnic groups. She thinks that probably 70% of her students claim Native Hawaiian ethnicity, of which they are proud. Of the remaining number, about half are from white or Asian families, and half have families from Pacific islands like Tonga, Samoa, and Micronesia, places of which Pamela has no knowledge. She says that Micronesians often stick closely together and speak Micronesian on campus, and that the other students speak of Micronesians in a derogatory manner.

Pamela tries to be responsive to the diverse mix of students in her classes, but she finds it difficult to incorporate the cultures of all the different ethnic groups in Hawaii while giving recognition to the culture of Native Hawaiians. For example, one day of the Homecoming Days was a heritage day, and

two different Caucasian kids said, "I don't have a heritage." They're Hawaiian in being born in the state of Hawaii, but they're not Hawaiian ethnically or racially.

However, she thinks there is a common knowledge base that all the students on Hawaii can share, and many of the non-Hawaiian students can talk about Native Hawaiian traditions. Still, these traditions seem more powerful to Native Hawaiian students, who speak in the present tense, using "we" as they include themselves as participants in these traditions.

Pamela says she cannot quantify the degree to which her students' academic or personal development has been affected by her experiences in the KIP. However, she believes that students are more engaged in the lessons and better able to grasp math concepts when she utilizes examples and words that relate to Hawaii culturally and geographically. She also thinks that relationships with her students have improved due to her experience in the KIP. She feels that the students see that she respects and incorporates the local culture, and this makes the classroom atmosphere more comfortable and purposeful. She also believes that the students see that she is working hard to meet their needs and to encourage them. She is obviously very personally involved in her teaching.

You see kids get frustrated, and a lot of kids are so fragile in their esteem. And being a teacher is difficult because you can see the way that you affect that esteem. When kids really get something, when it clicks, it's so fun for them and so fun for you.

Impact on Teacher of Participation in the Kahua Program

Pamela is very positive about her experience in the KIP.

Kahua strengthened my lesson planning; it definitely caused me to ask myself how to make this relevant for the kids.

The KIP gave Pamela the chance to see aspects of the island of which she would not have been aware, and she realizes now that it is important to know people in the local community.

It's important to me to know those people in the community and observe how those women interact and to think about the lives they've had, the changes they've seen on this island – and they're not embittered by it or withdrawing from it -- because I'm sure it's changed tremendously. They've made a conscious decision to fight for what they believe in. They give their story value because of the way they share it. I'm inspired by that.

Pamela continues,

In terms of energy, motivation, connection to this place, I have my ties to the community extended because of Kahua.

She sees a need for

more teachers reaching into the community and more community members reaching into the schools.

She believes that relationships between teachers and community members helps teachers become more effective because they are then more knowledgeable about the culture in which they teach.

Pamela feels good about the comments of the mother of one of her students who is in a difficult algebra inclusion class. This woman is Native Hawaiian and an educator who has

worked in the KIP. She and Pamela have had a lot of conversations, and they met for dinner one night to talk about her son's progress. The woman said that her interactions with Pamela had changed her opinion of bringing mainland teachers to the island.

"I've always thought that we need our people teaching our children, but I'm happy that you're teaching my son."

Her opinion changed because of her son's performance; she is impressed with the work he is doing and by the confidence she has seen him gain. She thought that Pamela was able to challenge the students while following creative teaching philosophy and practices.

Pamela is grateful for the openness and generosity of people in the KIP. They showered the teachers with food, gifts, school supplies, and books from Kamehameha Publishing. Although people in the KIP thanked the teachers for coming, Pamela thinks the teachers were

so fortunate to be under their wing for the day, to hear what they have to say, to see what passion they have. I would pay to do Kahua. It always makes me want to do my job better. It just makes you feel more like your profession is tied to the community. It should be, and for these people the community is a source of pride and connection.

Pamela believes that

among the local population there is a concern that there were lost years when the idea of preserving culture wasn't as present as it should have been For me, the idea of being invited to be part of that really humbles me and I'm genuinely thankful.

The way she tries to thank them is to work very hard teaching their children.

The overwhelming feeling of my Kahua interaction is that I genuinely feel so honored to teach here.

Effect of Participation in the Kahua Program on Teacher's Professional Plans

The KIP, Pamela says,

makes me feel good about my role in this community and what it can be. That strengthens my desire to want to stay. The whole thing with Kahua is community. Once you've found one, or are invited into one, or embraced by one, it's a really life giving thing. It adds to my incredible gratitude at being here.

Because Pamela feels a part of the community and wants to help sustain that community by teaching its children, she plans to stay and teach in her position the next academic year if offered the opportunity. By doing so, she would stay one year beyond the two year commitment she made when she entered TFA. She also thinks that the skills she has acquired in the KIP are transferable if she teaches elsewhere, because she has learned that she would need to use culture and place-based strategies in lessons wherever she goes. However, Pamela doubts that she will teach in Hawaii beyond this one extra year. She wants to go back to school herself, she wants to be closer to her family, and she still thinks about a career in international relations or law. Nonetheless, she believes that her KIP participation provided valuable personal experiences and improved her teaching substantially.

Chapter 6: Sarah

Personal Background

Sarah is one of the three TFA teachers among my participants who teach special education – in her case, high school special education math. She grew up in New Mexico and has an appreciation for different cultures because she went to public school in a culturally diverse community. Sarah went to a southwestern college in another culturally diverse community where she majored in political science and anthropology. She applied to the Teach for America program during her senior year.

Experiences as a New Hawaii Teacher and Skills Needed

More than my other participants, Sarah had at the time of her arrival in Hawaii some understanding of Hawaii's colonial past and a desire to help students overcome the effects of that history. Some of her political science studies had focused on the Hawaiian Sovereignty Movement's resistance to colonization.

Hawaii's being a colonized place made me really want to use education as a way to help my students resist that. I thought that being able to use culture and their experiences rather than more Western models of education in the classroom would fit the context of Hawaii.

Because she had focused on political science and anthropology,

I came into my position here really wanting to be able to incorporate different aspects of my students' cultures into the classroom, and I also viewed their education as a way for them to gain, if they didn't have it already, appreciation and pride in their culture, as well as an interest in preserving their culture and using knowledge to do that that they gained from the school system.

At the same time, Sarah felt conflicted about teaching in Hawaii. Due to the “*past history of Hawaii and its colonization*,” she wondered whether it was appropriate for an outsider to come to Hawaii to teach. Her doubts were removed when she and the other TFA members at her school were welcomed by the administration and the other teachers. The school made efforts to get them special training during professional development days, and there was informal interaction, too, such as senior teachers stopping by and saying, “If you need anything, let me know.” The math department gave its new teachers copies of lesson plans and other materials.

The major skills that Sarah thinks she needs in her position are flexibility and adaptability, because in special education many things happen for which you can never prepare, and the teacher must adapt in positive ways to the unexpected. In her first year on Hawaii, Sarah taught pre-algebra, mostly to ninth and tenth graders. In the 2010-2011 year, she taught algebra to all grades and had a math directed study class. Her classes provided a resource setting for eight to twelve students who rotated into her classes instead of going to a general education or honors math class, and they had a different mix of special education and general education classes. They had mild to moderate learning disabilities, ADD, or emotional disturbances. Most were at approximately the fifth grade level in math, and the top 10% were at about the seventh grade level. Her students had a wide variety of cultural backgrounds. The largest group consisted of those who were entirely or partially Native Hawaiian, and there were other Pacific Islanders, Hispanics, and Whites.

As a special education teacher, Sarah feels that she has a great deal of freedom because the school does not have a scripted curriculum for her. She thinks the school realizes that special education students may require more flexibility in teaching strategies and

in their learning timeline. Also, special education teachers tend not to be observed much by the administration or to receive much oversight. Sarah is not happy that there are low expectations for special education students, but, at the same time, she appreciates her freedom to try different cultural approaches, and she is more willing to take chances than she might be in general education.

Involvement and Experiences in the Kahua Induction Program

Both TFA and her school informed new teachers about the KIP and encouraged them to take advantage of the opportunities the program offered to learn about the community and to become more involved in it. In addition, the KIP held a meeting at her school to provide more detailed information about the program. Sarah joined the KIP because she wanted to learn more about the island and how to relate the culture of her students to the classroom lessons. She was not disappointed.

Several of the sessions were based on teaching us how to use culturally relevant curriculum. There were guest speakers talking about how to build relationships with the students here. They gave us a lot of lesson planning materials following their specific format, mostly that were specific to Hawaii and the culture.

The lesson planning materials placed the emphasis on

conceptual understanding rather than on the linear type lesson plans that I had learned how to do, where more emphasis was on the procedural. We didn't get specific lesson plans from Kahua. It was more the template and the format and also different suggestions for alternative ways to assess students – by choral responses, or projects, or performance-based activities rather than just by taking a test.

Sarah says that the KIP

also mixed in actual experiential learning – like going to the Waipio Valley, which was one of the best experiences that I’ve had, because it was really unique.

The trip into the valley was important because Sarah learned

about the significance of the place, as well as what is done there in terms of sustainable development – how they used farming and natural resources to be able to teach their students in the cultural immersion school. It helped me realize that learning doesn’t have to take place in a classroom with a whiteboard and note taking. A lot of times students will learn as much or more from going and experiencing something, and experimenting and playing around with different things.

Because she did not know much about the culture,

having these cultural experiences was most beneficial for me. I had the desire to implement culture in the classroom, and I had tools like the curriculum to do it. I just didn’t know about the culture itself, and it’s hard to implement curriculum if you don’t know about the culture.

At a KIP session, Sarah was also given the name of a woman who worked at her school to whom she could go for help and talk with about her experiences on Hawaii.

Classroom Implementation of Culturally Responsive Teaching Practices

Sarah realizes the importance of building relationships with the students by showing respect for them, and she believes that what she tells her students at the beginning of the year helps her to do this.

I communicate to them that I’m an outsider here: “I’m excited to be here; I’m excited to have you teach me about your place. Also, I’m excited to teach you things as well.”

Sarah made sure that her classroom was set up to foster cooperation by providing opportunities for pair learning and hands-on projects. She concentrated on building relationships with her students and found that sharing food with them helped her do so. She brought in food if the students had been doing especially well and sometimes brought in unconditional rewards, too. Sometimes there were potlucks when students would bring in different food items. The students in her citizenship class especially appreciated it when she made *musubi* [a popular Hawaiian snack consisting of blocks of rice with spam in between, wrapped in seaweed]. When she found that it helps students to focus with music in the background, she let them play the local radio station or plug an iPod into her speaker system.

Sarah finds it a challenge to deal with the sense of stigma that many of her students feel because they have been in special education since elementary school. They realize they are behind students in general education classes. It saddens Sarah when she sometimes hears a student say, “I’m so dumb” when they miss problems. Whenever a student makes such a comment, she says,

No, we’re all learning together; this is hard stuff you’re learning – for anybody it’s difficult, and we just have to work hard to be able to learn it.

She gives students extra practice and tries different strategies to help them learn the different content.

Sarah has the most parental contact with parents of the 12 students for whom she writes IEPs. She concentrates on

making sure that I’m available if they need me, making sure they have a way to contact me – communicating with them frequently, and also showing them that I really do care about their student’s success and that I see them as partners within

their student's education. And I think this collaborative approach is probably rooted in some of the cultural practices here as well.

The KIP emphasized that

a cooperative approach makes it easier to be accepted. It's a very small community, so there are a lot of different connections. I'm not necessarily communicating with parents, but its easy to find that you have kids who are related or who are very close or I find that a student is related to another student that I have in a different class. So there's a lot of contact with the community in that way – that's less formal, and taking the time to actually recognize and make these connections is helpful.

Sarah admits that in school she never particularly liked the subject she teaches – math, and she listed it as her lowest preferred subject to teach on her TFA application. However, in college she had taken math through pre-calculus and statistics, and she finds not only that it is easy to teach algebra but also that she enjoys doing so. Because she did not like math for most of her life and found it difficult, she can relate to her students' difficulties. She therefore works to figure out comprehensible ways to teach math that avoid the complicated explanations that had often frustrated her in school.

Sarah initially found it difficult to teach math in a culturally responsive way, but she discovered that

you can do things like writing a word problem that is relevant to an experience your students may have had. There were rate of change problems that I gave my students last year about the decrease in Native Hawaiian populations – there were critical elements in there, too. You don't have to turn your curriculum upside down. You

can build things that are culturally relevant into the exact same stuff that you are teaching anyway. That Kahua experience helped me realize it.

Sarah believes that her background in political science and anthropology gives her a foundation for teaching social justice through math. Since she has flexibility in teaching the standards she has to abide by in a math directed study class, she began to explore ways to connect teaching for social justice to math education. For example, she has her students, who are from homes with substantial poverty, use data and graphs from the census bureau to draw correlations about the relationships between race/ethnicity and income.

Sarah gradually began to do more hands-on math instruction. When teaching a graphing unit,

I drew a coordinate grid on the parking lot outside my window so that we could have a more hands-on conceptual understanding of that. I gave a group of kids an equation, and they would each stand on a point that it indicated. I did the same thing this year, but instead of taking forever to draw it outside, we used the tiles on the floor in my classroom. I just laid down duct tape to show an XY axis and number it. It was something that my students really like because it gives them more of a conceptual understanding, and also it's an experiential type learning.

Sarah requested that her math directed study class be permitted to join a plane table mapping project, along with a Hawaiian Studies class and two general education math classes. Her request was accepted, and there has been an in-school orientation and an on-site orientation in preparation for the project. Kamehemeha Schools is involved as well and is primarily in charge of the project. Her school only needed to get the students to the site and to support them there.

The purpose of this project was to map an ancient Hawaiian slide at Keahou. Sarah explains that Hawaiians had slides that were quite high and probably 20 feet wide. They had walls around them and a foundation of stones, and most would end in the water. On top of the stones there were smoother stones and up to two feet of padding made of different vegetation. People would slide down in a competition on sleds made of ohia wood that were about four inches thick. Only Alii [chiefs] and other very important people were allowed to participate in the competition, except during the three month Makahiki season when others could also slide.

The students are creating a map drawn to scale that includes each of the stones. The map will be used for preservation and restoration efforts.

Through these efforts the students are able to have direct involvement in their community. Some of them can trace their lineage back to that area, which is really exciting.

At the in-school orientation for the mapping project, a video was shown about past student experiences in mapping different heiau [Native Hawaiian temples] and using these maps to help restore them. The reflections that Sarah had her students write about the on-site orientation showed the students' pride in their culture. They

were not just saying things about culture in general or about Hawaiian culture. They were strongly identifying with their culture, which was really neat to read after just their first day of orientation.

She and the students also enjoyed walking around the heiau at Keahou in the water.

Sarah had her class do another project to prepare them for the mapping project. To teach them about scale factors, she got a book of roadmaps of west Hawaii and selected 10

different places. She asked the students to find the distances to these places in actual scale. They used centimeters, the scale on the map, to calculate ratio and proportion to figure out the distances. Sarah had wondered if this project would be boring for the students, but

after the first day they were saying, “This is fun; I want to do something like this again.” It was even exciting for them to look through the maps and find the locations where they lived. Several of them were saying, “I didn’t know I was so close to that.” It was a place-based lesson that got a really good response from students.

Impact on Students of Teacher’s Participation in the Kahua Program

Sarah believes that her students have developed academically and have a stronger sense of personal empowerment. She admits that it is difficult to tell how much of the growth is the result of her incorporation of culturally relevant practices into her teaching. However, she does notice that students in classes that were exposed to more such practices are more engaged in the lessons. This is particularly true of the math directed studies class, in which she led lessons to prepare students for the mapping project. For example, she says that after a math measurement activity a girl who is normally quiet and not much engaged in school came up to her and said,

“I really liked doing this. Can we do stuff like this more often?” It showed she was getting more interested in school, and on the field trip she would come up to me and ask specific questions. She normally struggles being able to formulate her ideas into questions, as well as developing reflections and perspectives. I’m excited to see if there are more changes as we do this project.

In another example, Sarah mentions a boy in that class who was born on Hawaii, lived a few years on the mainland, then came back to the island with his mother. The leaders

of the in-school orientation asked students for their reactions, and he said that he was excited to get back in touch with his culture.

At the on-site orientation he was volunteering for different things. He was so excited to do something to get back in touch with his culture – being selected as a leader. It was huge to see the positive effect of using a culturally based lesson and experience – an increase in confidence and leadership for that particular student. I'm excited about seeing him go through the whole project.

Sarah believes that when the local culture becomes integrally related to class lessons, the students have increased pride in their culture.

They feel empowered through the use of culturally relevant material.

Students with a sense of pride in their culture tend, she thinks, to exert a leadership role in relation to other students in the class, like the student who showed leadership at the mapping orientation. Since the majority of the students in this class doing the mapping project are seniors, Sarah wants to include more cultural practices in her lessons because

it could have a good effect on their making the final push to graduation and maybe doing something beyond that.

Though it is difficult for Sarah to quantify the students' sense of engagement in lessons, she is planning to attempt this for her paper in the graduate class that she is taking. In the class doing the mapping project, she will collect baseline data on the students' engagement in regular lessons without a cultural component through random time sampling. She will set a timer to go off every three to five minutes (silently) to remind her to evaluate the students' on-task behavior, whether they are actually engaged and asking questions. After noting the percentages of their engagement time for class periods when lessons

contained no cultural component, she will then measure the students' levels of engagement in lessons that have a cultural component. Her goal is to quantify the students' comparative engagement in the two types of lessons. Her hypothesis is that culturally responsive lessons will increase student engagement, and she believes that increased student engagement will lead to higher levels of student achievement.

Sarah appreciates the emphasis in the KIP and by the leaders of the mapping project that even if students are not Native Hawaiian it is important to their education that they learn about the culture of the place in which they live. She emphasizes this point to her students and does not notice negative reactions among her non-Hawaiian students about an emphasis on Hawaiian culture. At the same time, she realizes that

the ones who probably get the most benefit out of it are those who have some native Hawaiian identification.

Impact on Teacher of Participation in the Kahua Program

If she had not been in the KIP, Sarah thinks that she would not have been successful in implementing culturally based methods. She might not have even attempted to introduce them.

Without taking that first step, which was largely because of Kahua, I don't think I would be comfortable using different culturally based methods or going through research to find different ways to teach math for social justice or doing cultural projects like the temple mapping.

KIP instructors showed her that even though she is outsider on Hawaii, and even though she teaches math, she could involve cultural elements in lessons. The KIP

made me feel more comfortable and confident about my ability to think of creative ways to use culture in the classroom.

The KIP field trips provided a more direct and intimate form of cultural knowledge than she could have obtained otherwise.

You can travel around and learn things on your own, but when you have knowledgeable people who are teaching you about their culture and inviting you in to learn about it, knowing you are going to teach children in the community, it provides an entirely different experience and you are given more knowledge.

The KIP did not simply communicate cultural understanding to Sarah. The program also helped her to build relationships with her students that offer them an opportunity to teach her about their culture and even give her insight as to how the culture can be incorporated in class.

I think my biggest attitude change was just the realization that the students will show me how to involve their cultures. It helped me to be comfortable asking them questions like “How do you think this topic relates to your experiences?”

Sarah’s growing respect for her students’ cultural experiences and her willingness to let them share these experiences with her helped her to have a much more positive attitude about teaching them.

Through the KIP, Sarah also came to develop closer relationships with colleagues engaged in their common effort to teach and thus to preserve the Hawaiian culture. The KIP provided her connections to members of the community whom she could contact with questions.

It's nice to have contact with people who are really excited when you do things that are related to implementing culturally based projects in lessons. . . Having that support helped a lot.

She believes that this sense of support helped to make her teaching a much more satisfying experience than it otherwise would have been.

Sarah's sense of personal satisfaction from teaching also increased as she realized that she could reinforce the students' sense of pride and personal empowerment by helping them to see that they can work for changes in society. One reaction to her use of math to raise social justice issues was that students began to question practices that lead to inequality and to talk about what could be done to bring change. She believes that math lessons on data and graphs can help students become more interested in understanding inequalities in society.

I think the biggest thing is just to see my students feel empowered through the use of culturally relevant material. As I've learned to teach math and social justice with culturally relevant material, I've realized that giving them that knowledge gives them the ability to make big changes within their community – protecting their rights and doing something about injustices. My biggest motivation is to have them realize that even if other forces in society are telling them that their culture isn't important, they can have pride in their culture.

Sarah plans to do more research on ways that math can be used to further social justice.

Without the KIP, she thinks she would not be as confident about pursuing these interests or have the cultural knowledge to do so.

This approach to social justice through math can also increase the students' global awareness, Sarah believes. Teachers can include in their lessons some cultural aspects of other societies by saying to students,

"We have been teaching all these things about your culture; now let's talk about that other culture and how it's similar and how math could be used to protect rights there."

What one learns about one's own culture can help in understanding other cultures as well, she says.

It helps you realize that we're not all that different.

Effect of Participation in the Kahua Program on Teacher's Professional Plans

Sarah has decided that she wants to remain in the teaching profession, and her KIP experience has had an important role in this decision. KIP helped her to see the importance of education

in empowering students by reinforcing the pride they have in their culture and showing them that their culture and school don't have to be two separate worlds. I think Kahua definitely helps teachers bridge those two areas of life.

Her commitment to the pursuit of social justice also contributes to Sarah's desire to remain a teacher.

I want to stay in teaching. It can be a powerful way to make an impact on students, who will hopefully have an impact on their communities, too.

Sarah may want to get a Ph.D. in education in order to have more professional options. She has researched programs on culture and curricular connections, and at the end of our interview she inquired about programs at the University of New Mexico. Even if she

does get a Ph.D., she might continue to teach high school, largely because of her interest in social justice.

I would like to continue teaching high school special education math. You can do such creative things with math. . . .You can use it to teach social justice.

Sarah says that most math teachers, like the ones she had in school,

show how to do a problem and give students a worksheet of problems. If you use culturally based methods, you can't teach in that same way. You have to be creative in a different format.

She feels that if she had had a teacher in middle or high school who communicated that math is important because it can help you understand your society, she would have enjoyed math much more.

Although Sarah has decided to remain in teaching, and her commitment to TFA is completed end at the end of the 2010-2011 year, she has not decided where she will teach.

Her experience in the KIP

definitely increases the potential that I would stay here. It makes me feel comfortable and confident staying here.

At the same time, she has a relationship with a man on the mainland and may want to go there. Even if she does go, she has

the potential of coming back here long term.

If Sarah does not teach on Hawaii, she says that she would like to teach in an area with high needs, perhaps on a reservation somewhere in the Southwest or in a Title I school in an urban or rural setting. She believes that the emphasis on cultural understanding that is taught in the KIP is transferrable to wherever one teaches, whatever the culture, because

students need to believe lessons are relevant to their lives in order to learn academic subjects and to develop personally.

Chapter 7: Grace

Personal Background

Grace is a young woman from the East Coast of the U.S. who is in Teach for America and teaches special education. She received her B.A. and M.A. degrees in political science, focusing on social justice issues. She became interested in education and social justice when she read Jonathan Kozol's *Amazing Grace* and saw how education is a limiting factor in students' life choices and opportunities. Because of these interests, TFA appealed to her.

Experiences as a New Hawaii Teacher and Skills Needed

Grace's TFA training in Houston was difficult, mainly because she was assigned to teach reading to English language learners who had failed seventh grade, and she felt unprepared. On Hawaii, she teaches special education in intermediate school in the sixth through eighth grades. When she began teaching on Hawaii for the 2009-2010 year and then joined the KIP, she taught two sections each of three different subjects in three different grades. During the 2010-2011 year, she taught four self-contained classes to students who were with her for their core content – reading, math, science, and social studies. She also taught one sixth grade resource science class to students whose reading level was inadequate for the inclusion class and one eighth grade science resource class.

Grace's classes have been culturally diverse. She says that her students include Pacific islanders from Kosrae and the Marshall Islands, along with those who are Mexican, Filipino, Native Hawaiian, Portuguese, and "*hapa-haole, half white.*" When she came to Hawaii she was conscious that she knew little about teaching in this new multicultural

environment. Although she thinks it might therefore seem odd that she was assigned to teach Hawaiian history,

I was very upfront with my students. I said, "How many of you thought a haole [white person] would be teaching you Hawaiian history?"

Grace did not notice any ill will from other teachers, although there were some who "weren't overly friendly." She thinks they were wary because she was young and in a program they new little about. The attitude of those teachers changed quickly, however, as they became familiar with Grace's hard work. She did not feel any animosity from teachers, parents or students because she is white or from the mainland. Grace says that she and the other TFA teachers knew they were outsiders who needed to be respectful and to work hard to show that they were trying to help the students. We said,

"All three of us [in TFA] are here to learn from you, how to be good community members."

Those in TFA have a difficult role, Grace says. Teachers with five weeks of experience are put in some of the most challenging

positions that are hard to fill because they're hard, like middle school special education. People aren't knocking down the doors for those jobs. But I love it. I wouldn't want to teach anything different.

Grace conveys genuine enjoyment of her students. She believes they are malleable and crave a positive adult role model. They can be defensive, she says, because they are going through a lot at the age of 11, 12, or 13, but they respond when treated with the love and respect that shows them you are trying to help them. Grace also has a lot of fun with her

students because there is little oversight by her administration to make sure she is teaching content.

If my kids aren't creating a ruckus and getting into trouble on campus, then my admin thinks I'm doing a phenomenal job – if I can corral them and keep them in the classroom. It's not that they don't care if I'm doing a good job, but I'm never observed by an administrator.

Grace was not assigned a mentor by her school, but the KIP assigned her one after she entered the program. She received some feedback from TFA observers and from her university supervisor, who is with TFA. Grace thinks the KIP might be most important for those who come to Hawaii alone, without the support of an organization like TFA. Her department head has been supportive, and another teacher who is especially helpful is a little older than Grace and has a degree in special education.

There are some really wonderful people at my school; they are so community oriented. They love the school and really want to make it successful.

She thinks the other teachers appreciate having someone young come in who is energetic, enthusiastic, and open to learning to teach at the school.

On the whole, Grace's teaching experience is very positive, but sometimes it is challenging and disheartening. Because she knows her students well, she hears about their lives and hardships. Their family situations are not always stable, and she knows there is a limit to what she can do to help them, because she cannot change these circumstances.

I can do as much as I can in my classroom, but when they leave I can give them a granola bar and my cell number and tell them to call me if they need me.

The most important skill that Grace feels is essential in her teaching is patience. She needs to repeat her instructions or aspects of a lesson and not show that she minds doing so.

I can't get discouraged, because progress is happening, but it's so small you have to be really looking for it and then really celebrating it.

Grace has to manage IEP's, keep in contact with parents, and check the students' progress. However, her biggest challenge is the assessment that her students face. She is quite critical of the requirement that special education students must take assessment tests.

Assessment in special education is really tricky to begin with, because it's a different metric. What is excellent for one student, an outsider might say is just normal behavior, but they didn't see this kid back in August when he wouldn't look anyone in the eye, and now he's chatting away with so and so and has a friend. To me, that's incredible progress.

These social skills are what her students need, Grace says, along with reading, writing, and math – and curiosity. Fortunately, she has almost total autonomy in her classroom and can set her curriculum to what her students need, making it as rigorous they can handle.

Involvement and Experiences in the Kahua Induction Program

Grace signed up for the KIP because she thought this would be a good way to meet community members who were involved in education and to learn about the island of Hawaii and its culture. She also wanted to show that she was grateful to be part of its schools. Grace says that at the two-day KIP orientation

we went over how to plan culturally relevant lessons, and they gave us tips on Hawaiian and local culture. Community members and Kahua members – a lot of

former teachers—talked to us about how to be socially sensitive and also ways to incorporate cultures and places into your teaching.

According to Grace, the KIP presented a lesson plan structure that would give students the opportunity to practice what they have learned, in a hands-on way if possible, and then to present their understanding in some way. KIP speakers shared their experiences and challenges in teaching. This encouraged Grace

to reflect about what other teachers are doing with similar challenges or blocks when trying to make content relevant and meaningful for the kids.

Grace also learned how to meet the basic social expectations of the local culture, such as this:

if you are given a Tupperware of food, you always return it with something in it.

The field trip in Kahua I that Grace recalls most vividly is the visit to the Waipio Valley. She describes her experience meeting the husband-wife team who run the public charter school that is a Native Hawaiian immersion school.

One week the students would be in the school in Waimea, and the next week they would take all the students down into the valley. And they had this setup where the kids would grow taro, and they would relate it back to science or math or English. It was awesome to see. They brought some of their students down and showed us what they did. They were helping the kids to find their culture and themselves in this really important place for the Hawaiian people.

As a consequence of this experience, Grace says,

I think that helped me see the possibilities of place-based learning and encouraged me to try to take my kids out of the classroom more.

Grace appreciates the sense of support that the KIP provides. She knows that she could email the West Hawaii KIP leader anytime and ask to be put in touch with someone who could explain something related to Hawaii. The KIP also assigned Grace a mentor, who was the Educational Assistant for Grace's department head. In that office there are resources like a copier and books about subject content. Grace went there a lot and became friendly with the Educational Assistant, who would make lunch and coffee.

She's Samoan, but she's lived on the Big Island forever, and she's the best auntie.

She was like my grandma, and she was really positive and supportive.

This EA did not go into Grace's class, but she helped with one-on-one activities in the department head's class, which had a group of students that Grace also taught. Grace chatted often with this mentor, who told her what strategies were working for her with which students.

During the 2010-2011 year, Grace continued in Kahua II. She says that whereas Kahua I blends pedagogy and field trips, Kahua II has field trips in which the teachers do some form of work and hear about the place visited from someone with special expertise. Grace especially looked forward to the field trip to the fishponds in Keahou, where teachers would help clean the ponds and learn their significance to Native Hawaiians, and to the field trip to Volcano National Park.

Classroom Implementation of Culturally Responsive Teaching Practices

Grace got ideas from the KIP on how to utilize information about the island in her teaching so her students would feel more engaged and connected to the material.

Things that were apparent to people who had lived in Hawaii for many years didn't come naturally to me. Also, I had to break down my own idea of what a classroom is

meant to look like. I went to suburban schools where if the teachers said something, you do it. There was not a lot of discussion. But my image of school is not what works best for my kids. I had to break that down and Kahua helped me do that – to see how to present content in a more relevant way to my kids – more collaborative way – the teacher as a facilitator.

Grace was able to establish good relationships with her students by being willing to learn from them about their culture. For example,

every Friday last year I'd have my kids suggest something for the weekend, like a local food to eat or a local place to go. And on Mondays and Tuesdays we'd talk about it. It was an easy way for them to show their expertise and express their pride in where they're from. It was an opportunity for us to talk about something on a more personal level so that I was able to establish really good relationships.

Her students have experienced

a lot of failure and disillusionment at a really young age. So it's really important for me to make the classroom somewhere they want to be and make me a person they don't mind being around, so that we have a relationship and I can actually teach them.

Grace tries to incorporate the students' experiences on the island into her lessons when she sees an opening to do so. This also heightens the students' awareness of their surroundings, which Grace thinks is especially important for middle school students, who are very focused on themselves. She builds on the pride the students have about being from Big Island, even if they're not Native Hawaiian, and she tells them the island is such a special place.

“You look up and you see a volcano, and you look down and see the Pacific.”

Grace tries to move from topics the students have some experience with on Hawaii to subjects more outside their experience.

You need to start from who they are and where they’re from and then slowly extend out.

This is not always easy, because their experience usually does not extend beyond the island.

It shocked me when one of the kids asked, “Miss, do they have tattoos on your island?”

In teaching Hawaiian history, Grace finds her KIP experience invaluable. Kahua took teachers to the Kamehameha heiau [temple] on a field trip to Kohala, the birthplace of King Kamehameha I, who united the Hawaiian islands under his rule in 1810. Therefore, she could relate

different parts of the Big Island to what we were studying – like . . . showing them that . . . you can go back to Kohala and see the Kamehameha heiau. Or doing a re-enactment of something out of the coffee system. I got ideas on how to utilize the island in an effective way, so that the kids would feel more engaged and feel more connected to the material.

She also finds that the students enjoy her reading aloud books on Hawaiian legends that were pointed out to her by the husband-wife team she met on the Waipio Valley field trip. She often reads aloud because her students have difficulty reading themselves.

In science, Grace takes her students on field trips when this is possible. For example, when she discussed astronomy in her eighth grade science class she took them on a field trip to the observatory on Mouna Kea. She is trying to arrange to take students to the volcano

and looked forward to familiarizing herself with Volcano National Park on the Kahua II field trip.

Whenever possible, Grace incorporates discussions about Hawaii into her lessons. Since her students dive and fish, they enjoy sharing their experiences.

With my self-contained science class we're doing ecology and talking about food chains – living and nonliving biotic and abiotic factors – how changing something within a habitat can lead to more drastic changes in the food chain. I was making that all about Hawaii by having the kids generate living and nonliving factors at the beach, and from that making a food chain, like what you see when you go to Kua Bay, and talking about the effect of external factors on the food chain like development or pollution. So I try to center the lessons and the content in things my students know about in Hawaii or being from Hawaii, and then we can branch out from there.

The KIP helped Grace to see that even if you can't take students on field trips, you can still make the classroom a place

where things can be built and things can be grown. It doesn't have to be as static as paper and pen learning.

She found, as suggested in the KIP, that her students enjoy working collaboratively in hands-on, kinesthetic activities. For example, her sixth graders studied the basic atomic structure, and

we color-coded M&M candy for electrons, protons, and neutrons, and they used twizzlers to make the electron cloud. I try to do one project like that per unit whenever possible, sometimes more, depending on the unit and how much it lends itself to working together – emphasizing what Kahua focused on – student

relationships, not just with me but with each other – letting them take the lead and working together to solve problems.

For her end-of-the-year KIP presentation, Grace put together a Powerpoint presentation showing her students working on the project on atomic structure.

Impact on Students of Teacher's Participation in the Kahua Program

Grace thinks that her students have generally very positive reactions to her efforts to make their lessons relevant to the island. They are

definitely more likely to volunteer answers and be engaged when it's something they have prior knowledge of. And for them that's Hawaii and what they know about the environment or local practices, and asking them to tap into that gives them a lot of confidence.

For her research class that is arranged through TFA with the University of Hawaii, Grace tracked her students' content mastery by using benchmarks. She found that her students had conceptual mastery of the material they learned though collaborating in the lab on the atomic structure that was done with candy. Moreover, this group of students was her lowest performing group in terms of academic skills.

Kahua reinforced an emphasis on student collaboration that I was inclined toward. I was in the classroom figuring out what my kids like and don't like. When you go to something on a Saturday [a field trip] and that's what people are talking about it reinforces that inclination. I think that the collaborative aspect -- and the celebration of Hawaii within that – that's something that will stay with them.

Grace believes that when students collaborate they learn not only content but also how to work together and how to treat each other with respect. She finds it challenging to

get her students to respect each other's cultural identity, but she feels that she has been able to make some progress. It surprises her that the students are so aware of race and ethnicity even though Hawaii is truly a melting pot with extensive intermingling of cultures.

The students are constantly asking someone, "What are you?"

Her students also often express prejudice based on race and ethnicity, and at recess or lunchtime she hears students' intolerant comments. There are divisions between the Kosraean students, Hawaiian students, Marshallese students, and Mexican students, but the students about whom she hears the most prejudiced expressions are the Micronesians.

Grace emphasizes to students that whatever their ethnic group, they should celebrate their own identity and respect that of others.

It's really important for me to show my kids that it's wonderful to identify with your own culture and be proud of that, but you don't do that at the expense of someone else. We don't have to cut down someone else to raise our culture. I want my classroom to be a very inclusive place.

Grace tries to counter the students' prejudices by helping them to understand the experiences of different groups. For example, in the section of her Hawaiian history class on Pacific island history she talks about Micronesia and explains that a lot of people from Kosrae and the Marshall Islands are in Hawaii because the United States dropped nuclear bombs in their area.

In those two classes I didn't have any white students. It was all kids from Hawaii or Mexico or Pacific islands. So I was able to talk about colonization and disenfranchisement, especially here in Hawaii. I said that the United States imposed its will on the native population. "So even though you are all from different

backgrounds, all your cultures and your ancestors in one way or another experienced this. You have more in common than you think."

She tries to help her students see that they should think about this history before they make comments about someone of another background.

It's a tough concept for any middle schooler to recognize – the sameness in others.

They're so focused on themselves. But as a teacher you have some messages that are themes of yours that keep coming back. That's one of mine – it's mandatory in my classroom to be respectful of others.

Even if her efforts are not entirely successful, Grace believes that

I can at least expose them to an adult who does not see the world in such a black and white, racially and ethnically focused way.

Impact on Teacher of Participation in the Kahua Program

Grace is very positive about the impact of the KIP on her teaching. She agrees with KIP lecturers that the more knowledge you have about your students' culture, the better you will be able to teach them. Moreover, she thinks the KIP is effective in communicating important information about the island of Hawaii and its traditional culture.

That was very helpful to me, and the more knowledge you have about different cultures the better you are as an educator. I'm very curious to know about the Hawaiian culture and the best practices to teach a diverse population.

Her first year on Hawaii was so "crazy" that without her KIP experience she would not have thought much about incorporating cultural and place-based information into her teaching.

It's just not on your radar when you've got lessons to plan. Kahua made me reflect on things that I wouldn't have necessarily given myself the time and space to reflect

on and helped me focus on my own practice by asking how am I serving all these students in a culturally sensitive, effective way.

This emphasis in the KIP also gave her confidence in her developing convictions about what constitutes effective teaching. She had been dissatisfied with her own experience as a student because it was expected that students simply did what they were told, but the KIP helped her to act out of a commitment to this different model:

students working together collaboratively with the teacher. Kahua was really good articulating things I had already seen or felt – being more explicit.

She found that when the students had the sense that they were working collaboratively with her it was easier for her to develop good relationships with them, which the KIP leaders stressed was important on Hawaii.

They won't care as much about what you're teaching them if you don't care about them.

The KIP helped Grace respond to the negative perception that she thinks students and members of the broader community on Hawaii often have of mainlanders who come to teach for a year, or sometimes less, and leave without immersing themselves in the community. She says that the KIP helped her see the importance of involving herself in the community as much as possible. She plays basketball with the students, she coaches soccer, she works at school dances, and she volunteers for Habit for Humanity. She tries to show people that she is not just on a Hawaiian vacation but is earning her way with the students.

Effect of Participation in the Kahua Program on Teacher's Professional Plans

Grace completed her two-year TFA commitment during the 2010-2011 academic year. She cannot say exactly how much her KIP experience has to do with her decision, but she became quite satisfied with her teaching on Hawaii.

I know I'm going to be teaching on the Big Island next year; I can't say beyond that.

I hope it's at my same school, in my same line. I'm staying for sure.

Grace is not sure that teaching will be her career. She may want to go to law school, because it is a good background for advocacy. She thinks about working in advocacy with an international focus on matters such as human rights and refugee issues. Also, the more time she spends with her students, the clearer it becomes to her that many students with special needs and their parents need a voice, because the laws that are written for them do not necessarily promote their best interests. She can envision working as an advocate for students like those she now teaches. Her experiences in the KIP helped her to acquire cultural understanding and the skills to implement this knowledge.

Chapter 8: Lindsey

Personal Background

Lindsey teaches social studies in high school. She grew up mainly on the mainland, living in a variety of states in different parts of the country, and moved to the island of Hawaii with her mother and two sisters for the beginning of her senior year in high school – at the same school where she now teaches. For Lindsey, moving to Hawaii was a culture shock to some degree, but since she had moved so much on the mainland as a child she thinks she adjusted to Hawaii more easily than most people. After high school, she took a summer trip to Europe and realized how much she enjoyed history. She decided to go into teaching because she could get a job right after college and because teachers had always been a large part of her life, making transitions easier for her during her many moves while growing up. She enjoys working with teenagers, and in college she majored in history and in education in order to prepare to be a social studies teacher.

Experiences as a New Hawaii Teacher and Skills Needed

Since Lindsey had lived on Hawaii, graduated from the high school where she teaches, and attended college on Oahu, she was somewhat familiar with the land and culture of Hawaii when she began teaching. She also had family support because she lives in the same town as her mother, two younger sisters, and grandmother. In fact, her two sisters attend the school where she teaches.

As a first year teacher, Lindsey was only a little older than many of her students; she was 21 and had one senior who was 19. However, she believes that she had an easier time adjusting to Hawaii than other new teachers.

I teach in one of my old classrooms, and on my first day of school I had a senior homeroom. So, I could tell them literally, "I have been in your seat. I was a senior in that chair right there." It gave me some credibility that I wasn't someone who didn't understand them or their way of life.

Although Lindsey seems to be quite confident for a new teacher, in her first year she was "*just trying to hang on.*" She had little mentoring by school district personnel, and it was difficult for her to see the mentor whom the KIP assigned her except on KIP outings because the mentor worked at a different school. However, Lindsey had more contact with her during her Kahua II year, because the mentor's son was in Lindsey's homeroom. Her department head was also a Kahua I mentor and could answer Lindsey's questions. She has had very little observation by administrators, which she thinks is because she does not teach math or English and because she believes she has a reputation for competence in maintaining effective control of her class.

From her own school experience, Lindsey knew that students on Hawaii are very culturally diverse. Moreover, many students are conscious that they have different cultures in their backgrounds.

If you were to ask most students about their backgrounds, they will name 10 different groups.

At the same time, Lindsey can identify her students' predominant cultural backgrounds:

Filipino, Hawaiian, Kosraen, Tongan, Korean, Chinese, Japanese, White, and Black.

She therefore thinks that she needs to teach in ways that are sensitive to a wide variety of cultures.

Lindsey feels that students need high expectations, but they also need patience. She has a resource classroom and gets many types of students, some of whom have been "knocked around." She says that if they are pushed too hard they shut down. Unlike some of her colleagues, she permits makeup work to be turned in within a set time period after a warning that it is missing. Along with patience, she believes that students need flexibility. See therefore does not hesitate to postpone what she was planning to discuss during a class period in order to talk about a topic that students may introduce.

Involvement and Experiences in the Kahua Induction Program

When Lindsey first heard about the KIP, she was not interested. When told about several of the field trips, she thought, "*Fine, I've been there before.*" Still, she had the sense that she could benefit from learning more about the culture and communities of the area. At one of the meetings for new teachers, she met one of her student's grandmothers who worked with the KIP and who emphasized that attending Kahua could be important. This personal appeal supported another motivation: "*I was poor and needed the money.*" She signed up for the program.

Lindsey particularly enjoyed and benefitted from the KIP field trips and the program's emphasis on culture and place-based learning.

One thing I heard about numerous times in Kahua was the idea of a sense of place – where you come from, who you are, and understanding what that means to the world around you. That's something I kind of latched onto – the idea that if you don't know your history, you can't go forward into the future.

Lindsey appreciated the emphasis of KIP lecturers on the ways that a sense of culture and place can be communicated by teachers through stories. A particular KIP lecture, called

“The Truth About Stories,” was especially influential on her thinking and subsequent teaching. She says that KIP leaders taught that the respect for students that is essential to effective teaching is only possible if the teacher knows and appreciates the students’ stories, and their personal stories are the stories of their lives in the particular culture and place.

Classroom Implementation of Culturally Responsive Teaching Practices

The emphasis in the KIP on students’ stories resonated as Lindsey thought about her experience before she started her regular teaching position. In the previous summer, she taught summer school at her present high school to a group of "rough" students who had not made sufficient progress in their academic classes. She was only able to teach them because

I got to know them, got to know their stories, got to know where they came from, and it gave me a window of understanding with them.

Lindsey builds her teaching on the relationships she develops with students. Since she thinks students are more receptive to learning from her if they believe she respects their personal stories, she strives for insight into the students' backgrounds. To get to know students, she asks them to complete a survey with

questions about their home life, what they like to do, the languages that are spoken at home, internet access, . . . who’s comfortable with the computer and who isn’t – 12 or 13 questions.

Because Lindsey gets to know her students well and has a reputation for being comfortable with them, they come to talk to her a great deal. Her class is often a

hangout. Sometimes I know more than I want to know.

Lindsey uses stories in her teaching in a variety of ways. One way is by

starting my class with a story and then having the kids talk about what it means to them, and relating it to the idea of a sense of place; it was something I really got into.

She also encourages her students to think of their lives as narratives that they are writing. In connection with her survey at the beginning of the year,

I have them do a note card with the contact information of their parent or guardian, and also their goals – one for this year, one for high school, and one for life. We'll revisit these goals periodically, and I'll ask, "This is your goal. How are you going to get there?"

She asks students to think about where they want to be and what they want to be like in future years. She thinks they can have more perspective on their lives by seeing their past as the story of their development and the future as the story they will write about what they become. She learns about her students' continuing stories by having them keep a journal and writing in it every day when they come to class. There is always a quote on the board that they can respond to, or they can journal about whatever they wish. Sometimes, she says, the students will want her to read what they wrote then and there; otherwise, she will read the journals every couple of weeks, unless a student indicates that he or she wants to keep the journal private. To dramatize the ways that students have the ability to influence their own stories, she taught them the palindrome form of poetry in which poems can be read forward or backward as different poems to tell stories with different possible outcomes.

When her students share their concerns with her, she learns what is on their minds, and she sometimes utilizes this information in her teaching. For example, students were concerned that a number of girls at the school were pregnant or already had a child. She decided to focus on the general issue of teen pregnancy and taught her students information

about statistics, using teen pregnancy rates as an example. The students learned the statistical concepts well because they had a personal connection to the issue.

Lindsey also uses stories to explore Native Hawaiian culture. For example,
*in world history at the beginning of the year we started looking at creation stories
 and how different peoples said the world began. So, we looked at ancient cultures
 and the Hawaiian creation story and began drawing parallels.*

She finds that in history classes her students do not easily remember dates and other facts.

She has more success when she discusses history as

*stories of human interaction and how one interaction can have all these different
 effects— teaching them the stories but having an overarching theme that allows them
 to translate it better into their lives.*

As an example of interactions with many effects, Lindsey mentions that she teaches the domino effect of events that led to the beginning of World War I.

Lindsey sometimes tries to engage a class in the subject matter by encouraging them to think about how particular problems of today are related to earlier problems and how different stories, possibly with different outcomes, could be written about how today's problems could be addressed. She thinks this use of stories helps students to understand the nature of the earlier problem and how today's related problem, might be faced.

Impact on Students of Teacher's Participation in the Kahua Program

Lindsey believes her students have responded positively to her different uses of stories, both in their study of subject content in the history classes and in understanding their own personal lives as stories that they are in the process of writing and telling. Through this

perspective, she believes her students have become more socially aware and more self confident while in her classes.

Lindsey's experiences in the KIP gave her confidence that her basic inclinations about teaching culturally diverse students are sound. KIP lecturers emphasized the significance of pedagogical concepts that she had internalized at some level but about which she had not become fully conscious. For example, the lesson planning material introduced by KIP leaders reinforced her understanding of the importance of giving students at the beginning of each class a central question that they should focus on during that period. At the end of the class, she encourages students to summarize in their own words what they have learned regarding this central question.

Because the KIP supported her efforts to incorporate in her teaching the students' awareness of their cultures, Lindsey thinks she was more motivated to encourage her students to respect people with different backgrounds and to be better citizens.

My classroom is about teaching students tolerance for those around them, because they are not going to be here forever. They are going to meet people that are different from them. I think for a lot people multicultural education depends on what your students look like, but it is about preparing your students to interact with people outside the classroom.

The KIP helped her to implement

the idea of taking these different cultures and these different kids and giving them the tools and the lessons that they can take beyond the classroom into the world, and giving them the tools to interact with different peoples, based on lessons they were learning in the curriculum, and lessons they were learning about life.

Lindsey therefore believes that her experience in Kahua contributed to her students' personal growth as well as to their academic understanding.

Impact on Teacher of Participation in the Kahua Program

Because of the ways that her participation in the KIP has contributed to her students' academic and personal growth and to her confidence in the classroom, Lindsey has a very positive attitude about her participation in the program. She thinks its major effect on her teaching has been to broaden her understanding of ways to implement her basic inclinations about teaching.

I'm more true to how I want my classroom to run. And part of that came from Kahua, helping me have confidence or to know its OK to get away from the textbook.

Lindsey chose to enter Kahua II during the 2010-2011 academic year, "*because I liked Kahua I.*" A factor contributing to this decision was the possibility of receiving professional development credit upon successful completion of the program.

Although Lindsey understands the importance of visiting Native Hawaiian places and learning more about this culture, she says that the KIP also emphasizes respect for cultures in general and for the places and communities that nurture them. The program taught the importance of being

open and responsive to different cultures and different people and how to interact with them – with patience and tolerance. We aren't that different, and I try to translate these lessons to my students who aren't necessarily Hawaiian but can still benefit from these lessons. We all come from different groups, but people aren't that different.

Effect of Participation in the Kahua Program on Teacher's Professional Plans

Lindsey believes that the emphasis of the KIP on the need for teachers on Hawaii to understand Hawaiian culture is transferrable, in the sense that teachers everywhere need to understand their students' cultures. It is difficult, however, to assess the impact of Lindsey's experience in the KIP on her decision about whether or not to stay in her teaching position if given the opportunity to do so. She expresses no desire to stop teaching or to teach elsewhere and conveys satisfaction about her work. She says that the KIP contributed to her enjoyment of teaching and to her sense that her students are making progress academically and in their personal development. She feels that the program gave her the encouragement that she needed to act on inclinations about teaching that she brought to the position. She believes that if a teacher does not already have a clear a set of ideas in mind about how to teach, then the KIP will help them develop such a perspective. She also thinks that if teachers have a basic desire to stay in their current positions, then the program can help them make this decision with more confidence in their abilities and in the value of their teaching.

Chapter 9: Mary

Personal Background

Mary is the one participant who was not teaching on Hawaii at the time of our interview. However, she experienced both Kahua I and II on Hawaii. After those two years in the KIP, she moved to another Hawaiian island to teach where her fiancé worked. Since she was not in the KIP during the year she first came to Hawaii, the 2010-2011 year was her fourth year teaching in the state.

Mary grew up in the Midwestern U.S. and on the East Coast. After graduating from college with a teacher education degree in mid-year, she joined a program that sent interns abroad to work with students on military bases. After four months in Germany, the program sent her to Oahu for two months to work at a day camp and a child development center. She then applied for a Hawaii DOE position, and was offered a first grade class on Hawaii.

Experiences as a New Hawaii Teacher and Skills Needed

Mary's first year of teaching was difficult.

I felt really lost and confused.

The first grade teachers were friendly, but some of the other teachers, and even her principal, did not seem very welcoming. `

It was very stressful that first semester coming in. I learned that some of the other teachers just aren't friendly. It seemed strange to be in a new school with people who didn't seem to want you there. I just think that's the way they treat new people coming in. I think everybody was stressed with being at a failing school and focused on not meeting AYP [Annual Yearly Progress], and we were in restructuring.

Mary thought the older teachers were perhaps unhappy because restructuring forced them to teach differently. They were required to use the workshop model, which Mary had been taught, but which they had not used.

You have all these walk-throughs, the principal and other restructuring people walking through with their clipboards, checking off stuff, and they don't really tell you what they saw or anything. So, you're thinking, "Am I doing OK or am I not?"

A class for new teachers did help Mary some, and through that class someone would come to her classroom to observe a few lessons from time to time. However, Mary did not have a sustained mentoring experience. She ate lunch with the other first grade teachers, but in general

I felt like I was the young one and didn't fit in.

Since her school didn't assign her a mentor,

I went to the other first grade teachers when I was really unsure about something, but I didn't want to keep bugging them. If you're given a mentor you feel it's OK to go bug them every now and then.

She contrasts that experience in her first year on Hawaii with her later teaching experience in the 2010-2011 year on another island.

At my old school [on Hawaii] there was nobody there to say, "How are you doing?"

The only preparation for multicultural teaching that Mary had in her teacher training was a "cultural class" in college. She knew nothing about the culture on Hawaii, how to interact with the students, or some of the words they used. For example, the children were shocked that she could not identify a *honu* [sea turtle].

I felt like I didn't know what I was doing, because I was trying to teach them and they had other words they wanted to use. I wished I knew some of those words so I could interact better with them.

Her stress intensified.

It was one thing after another. I had no mentor. I didn't understand the culture and it was stressful. I wasn't sure whether I should stay in Hawaii.

Mary believes that this stress contributed to her becoming ill. She left Hawaii at mid-year for medical reasons and returned to the Midwest.

A small, sympathetic act from a first grade colleague prompted Mary to take the action that led to her return to the same school. A teacher sent her a card in the summer asking how she was and saying that her former colleagues missed her. Although Mary was feeling better and was having no success finding a teaching position in her home state, she had hesitated to call the principal at her former school. However,

because of that card, I felt brave enough to contact the principal.

The principal offered her a kindergarten class, which she accepted, but the day before she was to fly back to Hawaii the principal called to say she was moving Mary to fifth grade.

Involvement and Experiences in the Kahua Induction Program

When Mary returned to Hawaii, she found the other teachers friendlier than the previous year. She thinks that perhaps experienced teachers do not bother getting to know a new teacher during her first year because they don't know whether she will stay. She rejoined the class for new teachers, since she had not completed it the first year, and through this class she met the leader of the KIP in West Hawaii, who convinced Mary the program

would be helpful and a lot of fun. Some other teachers at the school were joining the program, and she decided to go with them for the two-day orientation.

In the KIP, Mary enjoyed learning the meaning of Hawaiian words and expressions that her students used. She also found it helpful to review material on teaching strategies, some of which she had learned in college. For example, she had learned by a different name the essence of what the KIP calls the "Moenaha Framework," but she benefitted from the way the framework was presented in the KIP.

You first teach the WHY, why the lesson is important, so the kids who want to understand why they're learning this will tune in to what's important. Then they have the WHAT for all those kids who are more detail oriented, who want to learn what the teacher has to teach them. Then the HOW is for the hands-on learners, so those kids can take what has just been taught and start using it. And then there is the WHAT NOW?, so they can take what they've learned, relate it to real life and do some kind of project to demonstrate what they've learned.

Mary saw that she needed to plan lessons that cover all four aspects of the Moenaha Framework. The KIP also assigned her a community member mentor to whom she could go with questions or for help with projects.

The KIP activities that Mary found most helpful were the field trips, which sometimes were to places that could ordinarily be visited only by Native Hawaiians. One such place was a beach area where the teachers helped clean up tide pools. They went to the site of koa trees to learn the trees' history and to help plant some of them, and a trip to the volcano was also informative and meaningful. The purpose of the field trips, Mary says, is to

encourage the teachers to incorporate an emphasis on Hawaiian culture into their lessons, because

even a lot of the Hawaiian kids don't know about their culture. We need to teach them that this was a special place for the ancient Hawaiians, and why it was special, and help them to learn about different parts of nature, about how to respect the land and keep it for future generations.

Classroom Implementation of Culturally Responsive Teaching Practices

Mary's KIP experience led her to use more directly the Moenaha lesson framework.

I think I do more explaining to the kids about why the lessons are important – not just going ahead in the unit with the standard, but explaining how things are related so it makes more sense to them and trying to incorporate more of the culture into what I'm teaching.

The KIP field trips also helped Mary see the importance of field trips for her students. However, whereas teachers at her school had been allowed to take one field trip per quarter, during the 2009-2010 year the furloughs were put into effect on certain Fridays for budgetary reasons, and her principal would permit no more trips. The principal said there would not be enough time at school to teach the requirements. Mary's response was that she could teach certain standards better by taking students into the community. She and another teacher had been planning a field trip to the tidewater pool to see the red shrimp, because they knew the people there were willing to teach their students. Now that Mary is at a new school on a different island, she is investigating the possibility of field trips.

Mary says that even without field trips she was able to utilize culture-based practices that relate Hawaii to her lessons. For example, in her poetry unit she had students write

about what they like in Hawaii. For reading, she used Hawaiian stories, of which there are many, or stories from the Pacific islands. In math, she taught measurement by having the students calculate the distance between places in Hawaii, using the scale on maps. In another math lesson, the class focused on

flips, slides, and turns, so we're seeing how they show up in nature. I like to sew, so I had the kids create a little quilt square with things from nature in Hawaii or things like the Hawaiian flag – just as long as it had flips, slides, and turns on it so we could cover our math standard. Some of the kids actually did the sewing, and they enjoyed that.

Mary admits that she wondered if others would doubt that the quilt square project was a worthy use of the students' time. She had planned for the class to work on the project in the afternoons after they took the Hawaii Standards Assessment test, since she thought they would not be open to starting a lesson after taking the test in the mornings. After that, she turned the project into a before-school activity, because she became nervous about someone seeing the students designing and sewing rather than practicing math problems or doing something else more in accord with the established curriculum. When the students completed their quilt squares, they put them across the wall of the classroom, and Mary took them for her project to the year-end KIP showcase.

Impact on Students of Teacher's Participation in the Kahua Program

Mary has observed that students who do not normally like school are more interested in lessons that are related to Hawaiian culture. During these lessons, they seem more outgoing and more engaged in the class, and they are willing to share their thoughts in

discussions. She mentions the example of one boy in her class who became more social through the process of designing his Hawaiian quilt square.

He was joining some other boys looking through some Hawaiian books, seeing what they were going to put on their quilt square. He would get excited when he saw different things, and he was talking with the other kids. This was a fifth grader, and he actually sewed. They all sewed, even the boys. That surprised me. I didn't have any boys throwing a fit about having to sew. It was good to see him more social, because he was so antisocial, good to see him interacting and enjoying the lesson.

Even

those kids who don't normally like school – they perk up when it's about Hawaiian culture. They are interested, and they have their own thoughts and ideas to share, . . . and they start to participate more in class discussions. And they seem more outgoing and engaged in those units where we talk about Hawaiian culture.

Mary thinks that even students from diverse cultures that are not Native Hawaiian enjoy lessons based on Hawaii and its traditional culture. The Hawaiian Studies Teacher who came to Mary's class once a week supported Mary's efforts to incorporate Native Hawaiian culture. She told the students that even if their ancestors were not from Hawaii, this was now their land, and they therefore needed to learn about the people, the land, and the way of life on Hawaii. At the same time, Mary would like there to be more emphasis on the cultures of groups that are not Native Hawaiian. She says the students posing the most challenges were the Marshallese. As relatively new arrivals to Hawaii, their English was less developed than that of other culturally diverse groups. The Marshallese students tended to

socialize only within their group, and other students were hesitant about interacting with them.

Because Mary and other teachers could not communicate with the Marshallese parents, the school arranged help for the teachers. Two men at the school who could speak Marshallese translated correspondence from the teachers to the parents. The school also held a Marshallese Night for their families to learn about the school, and the English Language Learners Coordinator worked to teach others about the Marshallese culture. After her KIP experience, Mary felt that she needed to develop her ability to teach students who had problems with English.

I signed up for a SIOLP [Sheltered Instruction of Other Languages Protocol]. It was on teaching ELL students, and my ELL Coordinator actually took it with me – there was an email out to people in our area if you wanted to take it.

Impact on Teacher of Participation in the Kahua Program

Mary believes that her participation in the KIP definitely changed her initial feeling that she was unprepared to teach students from the Hawaiian culture. When she returned to Hawaii after her illness, KIP leaders

taught me a lot and helped me to adjust to the culture better. I think if I had had the Kahua Program I probably wouldn't have gotten as stressed out as I did and probably wouldn't have ended up in the hospital. You need people who care about you and welcome you into Hawaii and want you to succeed. You want to be a successful teacher, to reach the kids and to learn and understand their culture. It made me feel like I had more support when I had the Kahua Program. I had more people to turn to, not only in my school, but in the other schools around me.

Mary believes that what she learned in the KIP would benefit her even if she left Hawaii to teach in an altogether different culture. She realizes that she would need to look for community mentors in any new culture.

A lot of people are willing to teach you about their culture. You need to find those willing to teach you.

At her present school on an island other than Hawaii, there is no Hawaiian Studies teacher, even though there is a large Native Hawaiian student population. Since Mary is the only school source for her students to learn about the local culture, and because she believes it is so important to incorporate this culture into her teaching, she is trying to learn more about that island's Native Hawaiian culture and to use aspects of what she learns in class. She also mentions that there are significant numbers of Filipino children at her present school and that she would like to use elements of Filipino culture in her lessons.

Mary believes that when she incorporates the local culture into her lessons her relationships with the students improve, and this contributes to her teaching effectiveness.

The teacher must be able to relate to the students well. Without such a relationship, they're not going to care what you have to teach them as much. But when they can relate to you and they feel like you care about who they are, then they are going to be willing to learn from you.

Mary noticed that after her completion of Kahua I, when she was in her second year as a fifth grade teacher, parents would say,

"I've heard good things about you. I'm really glad my kid is in your class."

Mary thinks that parental attitudes towards her improved when the parents saw that she values their culture and the place where they live.

Mary also finds that it is helpful to encourage student collaboration, which is emphasized by the KIP, and she believes that this collaboration is facilitated in small groups. In her new position on a different island, this commitment has been challenged because she teaches an inclusion class with a special education teacher who has been at the school for many years. This other teacher does not want to change the way she teaches or relates to the students. This teacher wanted to take over the reading with the class, but her approach is to call on one student after another to read. Mary says that this leads to student boredom, and she prefers to first read aloud so the students can hear the sounds and then to break the class into small groups. Also, she says, information about the students' academic progress can be used by the teacher in small groups to help those who may be struggling with a lesson. The other teacher simply goes beside students' desks to help them while the whole class listens.

Mary also finds it helpful to use small groups in her approach to class management. The other teacher raises her voice and speaks over the students' noise to get them to follow directions, but Mary uses a different approach successfully. She stands with her hand up to signal for the students' quiet attention. This works because she divided the students into groups at the beginning of the year and bought a trophy to serve as a reward. She keeps a tally on the board that gives points to a group when its members quiet down and follow directions.

Whichever group has the most points at the end of the day get to have the trophy on their table the next day. That seems to work better than me having to constantly yell at them. That puts them in charge of helping their group to be focused on task, because I give them points if everybody at their table has their math book open to the

right page, or if they're ready, and helping one another to get ready as well. So, I don't have to be nagging at them.

Mary was surprised that the students so identified with their groups that the goal of winning the trophy for the day provides sufficient motivation. No food or other rewards are needed. She thinks that KIP lecturers correctly emphasize not only that students learn well in small groups but also that work in groups strengthens student collaboration and heightens their self esteem.

In speaking with Mary, it is clear that she has confidence in her teaching approach and in the ways that she relates to students. In fact, she shows no evidence of being the stressed, unsure, and overwhelmed teacher who became ill during her first year of teaching on Hawaii. She gives substantial credit for her development to her participation in the KIP.

Effect of Participation in the Kahua Program on Teacher's Professional Plans

Mary believes that her KIP experience is clearly a factor in her decision to remain a teacher in Hawaii.

Kahua helped me know more about the culture, helped me know more about teaching strategies to use, helped me meet other people here so I didn't feel so alone.

Her second year on Hawaii when she joined the KIP was a very different experience than her first year when she became ill, and she thinks the KIP had a good deal to do with this change.

Mary planned to be married, and she has decided to stay in teaching on the island where she now lives. She has adjusted to living in Hawaii, and, despite the frustrations she sometimes experiences in teaching, she plans to stay in the profession. Mary's experience in the KIP and the supportive relationships this program offered her contributed to her decision to remain in the profession and to build a life in Hawaii. She believes that the emphasis of

the KIP on the importance of attaining cultural understanding and using it in teaching practices has substantially improved her abilities as an educator.

Chapter 10: Sally

Personal Background

Sally was the most reticent of my participants; she was quite reluctant to elaborate her responses. Since she said she had recently been ill, perhaps she simply was not feeling well, or perhaps her reticence has a cultural origin. Sally is the only participant who grew up in another country. She is a young white woman from a British Commonwealth country that is culturally diverse.

Sally received her credential in elementary education at a college on the U.S. West Coast. She then needed to substitute for several years because schools in her area were reducing their staffs. Finally, she applied to schools in Hawaii and was invited to take a replacement position for a fifth grade teacher on maternity leave at a school on the eastern side of Hawaii.

Experiences as a New Hawaii Teacher and Skills Needed

Before arriving on Hawaii for her first position on the island, Sally had travelled a good deal and enjoyed encountering new cultures. However, she knew little about Pacific island or Native Hawaiian cultures. She was fortunate to live with a friend of her sister's, who was from Hawaii. Since she was mystified by aspects of the new culture, she had someone to whom she could go with questions. She was able to ask, for example, what her students meant when they talked about a *haole* [a white person].

Sally says that her first year experience on Hawaii was "*overwhelming*." She was not prepared to teach the fifth grade, because her experience had been in lower elementary school, and she had a large class with many students who were in special education,

some with violent tendencies – quite a crazy 6 months. And I had a student that was suicidal, and they had to call the police because she was starting to hurt herself.

Although she had a mentor from the school district who came by about once a month to offer ideas, Sally would have liked more guidance.

After the first six-month period, she obtained a position teaching a fifth grade class on the western side of Hawaii. There, several teachers were supportive, including another fifth grade teacher. Her class had five or six special education students, and it was culturally diverse. There were students with Japanese ancestry, some Marshallese, a Kosraean girl, some Native Hawaiians, and the rest had mixed cultural backgrounds.

Involvement and Experiences in the Kahua Induction Program

Sally was moved to a kindergarten class at the same school for 2009-2010, the year she entered the KIP, and she continued to teach this class during the 2010-2011 year. She became aware of the program when one of her fellow teachers who had been in the KIP brought posters to school about the culture-based activities that participants in the KIP had learned to lead in their classes. Sally thought such activities could add to her class, and she wanted to learn more about the culture of Hawaii. Some other teachers from her school were signing up for the program, and she decided to join them.

Sally particularly enjoys learning about the mythology and stories of a culture. She learned some Native Hawaiian stories on the field trips, and she got a book from Kamehameha Schools with stories that she could read to her students, who enjoy them very much. She mentions with pleasure KIP field trip activities, such as learning to make leis at Keahou and playing Native Hawaiian games, some of which the Hawaiian Studies teacher at her school taught the children in her class. During one field trip, a lecture by a principal was

particularly inspiring, because it evoked in the teachers a fresh understanding of the reasons why they had entered the profession. The talk focused on the

restructuring that is going on and all the testing. It was about the kids and how you should be doing lesson plans that involve students' deeper thinking than just trying to get them to pass the tests.

The main goal of the KIP, Sally says, is to persuade teachers to integrate elements of the Hawaiian cultural experience into their classrooms and to suggest how this can be done. The program also designated a community member that she could go to later with questions.

Classroom Implementation of Culturally Responsive Teaching Practices

Sally says that she tries to integrate place and culture-based practices into most of her lessons.

You have to talk about the weather, the seasons, as part of the standards. So, it's just making sure that you talk about it from the perspective of Hawaii.

Sally learned the appropriate Hawaiian words and uses them in a song to teach body parts. When she does a lesson on plants, she integrates the Hawaiian names of the parts of plants growing in Hawaii that are eaten. For example, when discussing roots Sally talks about taro, the root of which is eaten, like a potato; when she deals with the stem, she focuses on sugar cane. When she teaches directions, she uses the Native Hawaiian words for North-South-East-West as well as the English words. She also

integrated some of the meleles they taught us to start the day with – a song or chant.

Sally thinks that to teach kindergarteners one mainly needs management skills and an understanding of where the children are developmentally, what they are capable of. She also

agrees with the KIP lecturers that it is especially important on Hawaii to maintain good relations with parents.

I invite parents to come into the classroom in the morning and read with their kids for the first 10 minutes of class. So, I get to see them in the classroom and interact with a lot of the parents.

The biggest challenge that Sally faces in introducing culturally responsive practices into her kindergarten class is the pressure to prepare the children to pass the test that is required for them to move on to first grade.

Everybody takes the test, and you have to pass the test to go to first grade. Junior K is supposed to loop with their teacher to K, but if they pass the test and their parents want them to, they can loop to first grade.

However, Sally's students in regular kindergarten must stay in kindergarten another year if they do not pass the test, even if they are six years old.

I feel the expectations of what they're supposed to be able to do is extremely high for five year olds and not developmentally appropriate. It's really hard to try to explain to a parent that their child is not meeting requirements when the requirements are not developmentally appropriate. It's not that their child has a learning disability or something – they're developing at a normal rate – yet, they can't go to first grade.

This requirement sometimes limits the attention that Sally can give to culturally responsive practices. Moreover, because of the testing and the planning at the school for restructuring,

they've taken out almost all student activities. There's no winter songfest, the fair that we've had in the past. We didn't have a Halloween parade.

Impact on Students of Teacher's Participation in the Kahua Program

Sally believes her students have been more involved in learning because she integrates aspects of Hawaiian culture into her classroom.

There is more engagement when you integrate Hawaiian cultural things, and the stories. They have more of a connection to it.

This cultural integration also improves her relationships with the children and their parents, which indirectly improves student learning.

You can relate better to them and to their families if you know more about their cultures – like in the Kosraean culture it's more important to talk to the man of the household than to the mother. You can talk to the mother about the child, but nothing will ever really be done. The dad is the one that's in charge.

It was also important for Sally to learn that

with someone from Kosraen or Marshallese cultures you should not show your leg, especially above the knee.

By coming to understand aspects of the diverse cultures on Hawaii, Sally is sometimes able to change student behavior. For example,

in some of the cultures on Hawaii the older siblings are pretty much the caregivers of a lot of our students. I had a Marshallese student who had a hard time in the classroom – keeping his hands to himself – and I would reward the older siblings who came for him if he did a good job. If he had a good day, I would let them all get a snack after school, because there was no communication with the parents.

This practice improved the child's behavior more than any other strategy that Sally tried, because the boy knew his actions would have consequences. There would be positive

consequences from good behavior, because his older siblings would also get a treat. Sally does not speculate about the consequences of his negative classroom behavior.

Sally believes that what she learned in the KIP about the culture of Hawaii benefits all the children in her class, even if they are not Native Hawaiian, because it increases their connection to the place. However, her school's population of Native Hawaiians is not large. She thinks it would also be helpful for teachers to learn about the other cultures from which large numbers of the schools' students come, especially those with family backgrounds in Kosrae and the Marshall Islands. Sally says that if she knew more about those cultures she would integrate this understanding into her class.

Impact on Teacher of Participation in the Kahua Program

Sally continued in Kahua II during the 2010 year. She believes that her participation in the KIP helped her understand how Native Hawaiians view the world and

the cultural aspects, where people are coming from – the history of the island and what has happened – the reasons why people might be protective of their land and not wanting people to come in.

She says that the KIP has been a very positive experience, one that has improved her teaching. Moreover, because she thinks that since the program has shown her the importance of cultural knowledge in teaching, she would attempt to understand the local culture wherever she might teach in the future. In that sense, what she learned in the KIP is transferrable. However, Sally has no plans to seek employment elsewhere.

Effect of Participation in the Kahua Program on Teacher's Professional Plans

Sally is planning to stay at her school during the next academic year if asked to do so.

I just bought a house, so I'm staying.

She thinks that her participation in the KIP is factor in her decision. It also

has to do with the school that I'm at, and the people at the school, and the culture of the school –which makes me want to stay.

Despite her general happiness with her school and its personnel, there are some forms of help that she thinks teachers need in order to be more effective, in addition to training about the cultural views of groups like the Pacific Islanders. For example, she thinks that

Hawaii needs a more extensive mentoring program for all first year teachers, so they have someone to talk to and rely on – to help them with the curriculum, with the culture, because there is a large turnover of teachers.

She recommends a mentoring program with retired teachers who could

help out new teachers – more than once a month – and even be in the classroom for the first part of the year.

Sally also believes that teachers are not provided with all that they need in order to do their job well. There is a language arts program and a math program, but she has to align it to the standards and fill in the missing parts. A curriculum coordinator at the school would be very helpful for this, she says. Also, she would like for there to be a science and social studies curriculum for kindergarten, as well as a music and art teacher. Sally tries to fill in these areas as best she can.

Chapter 11: Samantha

Personal Background

Samantha is one of the two teachers participating in my study who were veteran teachers when they came to Hawaii from the mainland. In college, she worked in a preschool and a day care program while pursuing her studies in education, and then she taught for nine years at an elementary school on the mainland. She and her husband decided they wanted to raise their two young children in Hawaii in order to feel safer and to be comfortable with the children playing outside. They also loved the beach. Her first DOE position was teaching a kindergarten class, but she was teaching first grade during her third year on the island when she entered Kahua I. The next year she was in Kahua II. The 2011-2012 year was her fifth year teaching in a Hawaii DOE school on Hawaii.

Experiences as a New Hawaii Teacher and Skills Needed

Samantha had taught at a low income school on the mainland and had both training and experience in dealing with students from families in the cycle of poverty. Her experience was in a school with students who were about 80% Hispanic. The rest were African Americans and Whites. In contrast, she found that among her students on Hawaii there was no predominate culture; she was amazed to have so many children from diverse cultures in her classroom. In her first public school class, there were children who were Native Hawaiian, Japanese, Filipino, Micronesian, White, African-American, Spanish, and Portuguese.

When Samantha first started teaching public school on Hawaii, she did not feel comfortable with Hawaiian culture. She couldn't pronounce the words (not even her own

street's name), and she didn't know what many words meant. Moreover, she had little support.

It was very frustrating. I felt isolated, like I was thrown in a room with a bunch of kids, and there wasn't support, no cohesiveness, no one monitoring you, telling you what you should be doing in a nonjudgmental way.

In contrast, on the mainland there had always been people coming into her class to see if she was doing what she was supposed to do and whether she needed anything.

Samantha's junior kindergarten class on Hawaii was composed of children who had not yet turned five. These younger children could have two years in kindergarten before going into first grade. The biggest challenge she faced as a junior kindergarten teacher was in communicating with parents about their children. There is more contact with parents of kindergarten children than with parents of older children, she says, because the parents bring the children to class. Since parents drop off and pick up older children in front of school, teachers tend to see these parents only at conferences or scheduled meetings. Although Samantha needed to talk to the parents of her children, many did not speak English.

The personal qualities that Samantha says she needs are patience, integrity, and a sense of responsibility, because she makes significant decisions with regard to the children. The curriculum and textbook provide a plan, but

teaching every year is different, and every group of kids is different. You have to make the judgment about how to execute the plan individually with students. There's nothing that works across the board.

Involvement and Experiences in the Kahua Induction Program

Samantha learned about the KIP from the program's emails. She had moved up to first grade and had developed a love for Hawaiian music and dance. She understood that there were rules in the culture, but she did not know them. The program was offering to help teachers understand the culture and to provide support, which she felt that she needed. She signed up for the KIP and was pleased to learn that there were other teachers at her school who were joining the program whom she would get to know better. Like Samantha, these other teachers were willing to try the new teaching approaches that the KIP suggested.

Samantha was amazed at the welcome the teachers received from the KIP leaders, who were very encouraging and positive. They greeted the teachers with a box of school supplies and said,

“Thank you for getting up early; thank you for taking your weekend to be here; teachers are so important... You're teachers – we're happy to have you here; you do such a wonderful thing.”

Samantha says that there was much protocol in the KIP, which they explained to the teachers. Everything was very clear.

They taught us the way they want you to teach the kids. They took us outside. They went through all this stuff that the good teacher would go through with the good lesson plan. It took me a while to figure out that's what they're doing – “we're going to break up into groups now” – “now you're going to talk for 5 minutes with your partners” – doing things to get everyone's attention – all those good techniques that they were modeling. After a while, you were thinking, “Wow, this is showing that teaching can be fun and exciting and positive.”

At one of the KIP workshops, Samantha says there was a training session on this question: What is your teaching style? The teachers took a survey to find out their teaching styles, and after identifying them the leaders talked about the strengths and weaknesses of each style. Samantha thinks that knowing her own teaching style helps her to become a better teacher. She knows the weaknesses she needs to work on, and seeing her strengths makes her feel more confident as a teacher. She sees that teachers can be effective with styles different from hers and that some students learn better with some styles than with others. When one understands this, Samantha says, one can respond better to the needs of the children. This training put her

on a different level as a teacher. It was really interesting and practical.

She feels that

since I'm living and teaching in Hawaii, since I'm swimming at the beach, breathing the air, picking the flowers, and since I'm teaching the children, I should be aware of the values and customs of the people whose land we're using.

Samantha agrees with the KIP that since you need to start with what is familiar to the children, and since there are such diverse cultures in Hawaii, you need to teach from the Native Hawaiian perspective.

Since to teach everybody's culture would take forever, especially in my room, we start with the Hawaiians – because we're all here – this is where our connection is. And then we can bring in other cultures and say, "How are your traditions like this?" It doesn't take much for kids to understand culture-based learning.

Because Samantha's town is so isolated, there was no mentor from the KIP who could visit her, but the KIP asked her to pick someone at the school who could be her

mentor. Samantha selected a teacher who seemed willing to try new ideas and was creative. Since this teacher received a stipend and made a commitment, Samantha felt she could go to her often with questions and for help.

Classroom Implementation of Culturally Responsive Teaching Practices

Samantha responded positively to the emphasis in the KIP on the importance of meaning in teaching, that what is being taught must have significance to the students if they are to remember the lesson. The KIP teaches that children should not be discouraged from asking,

“Why are we learning this? What does it have to do with me?”

The teacher must answer these questions, Samantha says, by starting with the meaning of what is to be taught. She needs to establish a relationship between the lesson and the student.

Connecting is another word for meaning, connecting the children to what they’re learning and having children reflect. That’s the whole concept of culture-based education – making connections.

Then, Samantha says, you teach the facts the students need to know. The teacher guides the process to this point, and then she lets them find the usefulness of what she has taught. Next, the students do some hands-on activity that expresses their understanding of the lesson. Without using the term, Samantha has explained the basic approach of the KIP Moenaha Framework. She says the teacher has to stop dealing with lessons in an “*in-out, in-out*” way; she has to take the time to focus on a subject and discuss it for a while.

The whole way this curriculum [in the KIP] works is that you start with the purpose and always end with a display of what you know; you can’t just do things without internalizing it.

Samantha says this approach requires intent, forethought, and time because it requires you to teach lessons differently than you have previously taught them. In contrast, the normal DOE curriculum is more scripted, and in some ways easier for the teacher to follow when she has so many things to do, when she faces the pressures of restructuring and testing. At the same time, the KIP approach

is fun and creative, and I know you can teach all your core basics in this place-based way.

The field trips Samantha went on with the KIP showed her the magic of the island. Without the program, she would not have seen the sun come up on Mauna Kea, or known the mystique and legends of the mountain, or picked taro in the Waipio Valley. She describes her experiences in the KIP when reading her class books that tell these stories, which she thinks enlivens the lessons.

After entering the KIP,

I was bringing culture into the classroom. I was more comfortable with bringing in legends. I would read legends, and we would sing songs. I played CD's because I'm not much of a singer; I'd bring in instruments and talk about native birds, native kinds of things.

Samantha and several other teachers at her school who were in the KIP decided to work together to emphasize in their teaching the particular area of western Hawaii in which their school is located, an area with less Native Hawaiian history than other places on the island. They focused on the geographic features, the plants, and the animals of the area. Her class found that a particular flower and the kolia bird had special meaning to Native

Hawaiians, and she did her presentation at the year-end KIP meeting on the animals of that region.

Samantha and the teachers at her school who were in the KIP and who had been working together on their area decided that the children at their school needed their own *oli*, [chant], for protocols, which are ceremonial courtesies. She explains that it is a Hawaiian tradition to do protocols with chants when visiting people in another area or when they visit you. A protocol is used to ask permission to enter, like knocking at the door, but through a chant. When the father of one of Samantha's students took the class on a field trip into a valley with traditional Native Hawaiian significance,

he explained that you stop before you enter a place; you do an oli as protocol. You are saying, "May we enter this land? We're here for good reasons – to enjoy the land, to bring no harm."

The host group then responds with their chant, giving permission to enter. Children from her school had gone to places where a protocol is expected, but they had always gone without a protocol.

The group of teachers Samantha was working with wrote an *oli* on poster paper and taught it to their students. They also showed it to the Hawaiian Studies teacher, who taught it to other classes when she visited them. Samantha wanted the protocol to be used when the first grade classes at her school went on their annual field trip to a particular tide pool. This group had never done a protocol, whereas the culture-based charter schools always did. She realized that she could not have her class do the protocol unless the other first grade classes also participated.

Samantha hesitated to ask the other first grade teachers because she had the least experience of all. The others had been teaching for more than 20 years and had been going on the tide pool field trip for at least 10 years. Finally, she worked up her courage and asked these other teachers if they would also have their classes do the protocol on the trip. They were willing to do so, and the Hawaiian Studies teacher helped to practice it with the classes. She explained its purpose – asking permission – and she taught them the proper way to do it: you stand still and straight, with your arms at your side.

On the field trip we got to the beach, and instead of just starting out we all lined up facing the ocean, and we did our oli. The response that we got from the parents and the other teachers was wonderful – just the feel – it made it a calmer field trip, based on intent. We were there for a purpose. And the kids were really well behaved, really respectful of the water because we were looking at tide pool creatures and putting them back. As we're planning the field trip for this year, the other teachers are saying they really want to do the protocol again.

The KIP gave Samantha the fortitude to pursue this project.

I would have never known to do protocol without the Kahua Program, and I would never have had the courage to get teachers who have been teaching for 20 years to do something different. I feel like that was my big success in Kahua II. These teachers weren't just going to do something on a whim, but they were willing to do protocol because I was confident enough and had the skills to introduce it to the group and carry it through successfully.

Impact on Students of Teacher's Participation in the Kahua Program

Samantha believes that her efforts to incorporate Hawaiian culture into her teaching had a positive impact on her students. For example, because Samantha loves hula and has hula instruments, she brought her *ipu* [a gourd percussion instrument] and other instruments to class and distributed them to the students. She found that a Samoan boy could keep the rhythm perfectly on the *ipu*, even though he struggled in school because he was behind in writing and reading. Samantha always let him have the *ipu* even though the other students wanted it.

I said, "No, he's the best at it. I'm going to let him use it and you follow along and see if you can keep up with his rhythm." It was so neat seeing him be the best at something, something that he could shine at. It was just by chance, because I was willing to bring things into the classroom. For this child it was a great moment.

The class practiced for four weeks, and presented the Hawaiian song for the May Day performance. The boy was proud to be the class leader for a month.

There was a bullying situation in Samantha's class that year. One girl was mean to the other girls and caused a great deal of dissention among them. However, this situation was defused by a particular class project in which Samantha asked the children to do a project about their family histories for all to share. The class found that almost all of them came from different places. In one family, the Dad was the first baby born in the town and the grandfather remembered when there were only five houses. The grandmother helped her granddaughter prepare a presentation for the class, which families attended to share pictures with the children.

After I did this whole Kahua unit that I had made, my class got tighter and closer, and there was a different feeling. It changed things.

Impact on Teacher of Participation in the Kahua Program

Samantha became close to the other teachers at her school with whom she worked in their project on the history, plants, and animals of their area. This group would not have come together without their common experience in the KIP.

It was fun getting to know the teachers from my school in the Kahua Program. I was teaching first grade. There were two second grade teachers and a fifth grade teacher – they had only taught one, two, or three years. It was fun working with that freshness. That was a wonderful experience in itself, and with my experience I felt like I could contribute.

Samantha feels that her teaching was improved by participating with the other teachers in their common efforts. Moreover, the other teachers provided the support that she had wanted in her first two years at the school. After her experience in the KIP, Samantha says,

I think I definitely have more confidence in bringing in things, and I feel more willing to just dive in. I don't have to be the expert on the culture; some of these kids know way more about the native things than I do, because of their backgrounds – maybe it's music, or art, or birds, or the beach, or volcanoes. I can just open up the discussion, bring in a book or something, and then let the kids bring in what they know.

Samantha tries to select projects in which the students want to engage, focusing on what they would find exciting to learn. She realizes that her freedom is limited by the many

requirements placed on teachers. However, she has resolved to add more culture-based materials to the units that she teaches when this is possible, like preparing the *oli* as protocol for the tide pool field trip. She plans to add

things that support what I'm already doing. This is where I'm continuing my Kahua journey. So maybe after 10 years I'll be doing it throughout the year.

Samantha also believes that the KIP helped her to see the importance of teaching with intent and communicating the purpose of lessons to the children. Teachers need to ask this question:

Are we making choices in our classrooms knowing where we want to go or are we just doing without intent? Why are we wasting the kids' time if we don't know the purpose of what we're teaching them?

The KIP showed Samantha the importance of her relationships with her students' families. For example, she had class parents whose own parents [the student's grandparents] raise *ipu*, the gourd that the *ipu* percussion instrument is made from. Samantha asked whether the family would be willing to donate an *ipu* to the class. The student's father said he would arrange this and ask the grandmother to come to class to show the children how to decorate it. Samantha built a lesson around this visit.

Samantha completed Kahua II as well as Kahua I, and enjoyed the second year as much as the first.

I tried to tell them to do a third year, but they said they can't. . . . I like the program so much that I went to an extra training at October break last year and on my own time did another class they had for charter schools on the concept of culture-based education – how to implement it and teach it.

Effect of Participation in the Kahua Program on Teacher's Professional Plans

Samantha realizes that one reason why the KIP was instituted was to retain more teachers in Hawaii. Many leave, she says, because it is hard to survive due to the prices and pay levels and because many who come to teach miss their family support. Samantha has no immediate plans to change schools, but she does express some frustration with the situation in which she teaches. The school is in restructuring and everyone is stressed because of the attention they must give to test preparation. She says,

I think we should judge kids on how they can function in society. Are we creating people who want to make the world a better place or are we creating people who can do a good test?

Because of her frustration, and

because I value culturally based education so much, and I value teaching in depth, I want to teach deep instead of wide – not this broad, surface kind of learning.

Samantha thinks she might enjoy teaching at a charter school with a more focused culture-based approach. However, she would want to teach at a school that her own children are also able to attend. She wishes her children could go to a Kamehameha school, but they cannot, because they are not of Native Hawaiian ancestry. She respects Kamehameha Schools a great deal because their emphasis on culture-based education is combined with academic rigor; Kamehameha Schools shows that both are necessary and that both are possible, she says. In summary, Samantha believes that her experience in the Kahua Induction Program positively influenced her perspective on teaching and provided her effective tools to implement culture-based practices in her classroom. She plans to continue teaching in Hawaii.

Chapter 12: Emily

Personal Background

Emily teaches special education English in the ninth and eleventh grades, as well as a citizenship class. She had many years of teaching experience on the mainland, first in general education and then in special education, before coming to Hawaii. After her personal situation changed, she remembered a trip when she visited all the Hawaiian islands at age 24.

The beauty overwhelmed me to the point of tears.

After applying to Hawaii, she was offered a position on the western side of Hawaii and taught for two years before moving to a different school in that area.

Emily entered Kahua I during her third year of teaching on Hawaii. She is the only participant in my study who did not move on to Kahua II after being in Kahua I, because of time conflicts with her work outside school hours for two different programs. She teaches in an adult education class in which students can receive a Competency Based High School Diploma, which is a way for them to get a high school diploma other than by means of a General Education Diploma (GED). She also tutors students who cannot attend school, either for medical reasons or because of severe behavioral issues.

Experiences as a New Hawaii Teacher and Skills Needed

Emily felt quite confident about her teaching when she came to Hawaii. This confidence, which was later modified by her KIP experience, extended to teaching culturally diverse students, because she had previously taught Hispanic and African American pupils.

I was very confident, because I had been teaching for 30 years. I can teach anybody anything. I was confident probably to the point of disgust to my peers. I believe kids

are kids everywhere in the world. I may be here in Hawaii, or I may be in Oklahoma, or the Dominican Republic, but kids are still kids.

The department head at her first school on Hawaii acted as Emily's mentor and told her she would have to learn things about Hawaii to be successful.

She told me about taking off the shoes when you go into a house. She told me you always take something when you're invited to dinner; you never go to dinner without something to share.

The department head also taught Emily some basic Hawaiian words that she would often hear and needed to know, much as if she were in a foreign country, words such as *pau* [finished]. It was common, she says, to hear people say "I'm *pau*," or "we're *pau*." Emily also learned many words and customs from the students.

Local people who were Emily's assistants were also of great help to her in the beginning. She enjoyed meals with them and they became close.

They would say, "You're local now." All of a sudden I wasn't a haole anymore.

According to Emily, the meaning of *haole*, a term for a white person, developed earlier in Hawaiian history when white people were encountered. The original meaning was simply a person who would not kiss on the cheek. Since you could not feel their breath, the word originally meant a person without breath. The word is now used to distinguish Whites from Native Hawaiians, sometimes in a derogatory way.

Many times I would have students with parents who did not want white people teaching their children. That was a negative experience for me. Once I met the parents and told them that I only want the best for their child and the parents, I was

able to reach them. But it really takes that personal attention to the parent as well as the children.

Emily says that for a teacher to be successful she has to know the subject matter and also know that each student learns differently. She believes there are different major learning styles – hearing, seeing, and kinesthetic, by doing. Therefore, the teacher needs to try two or three different ways of teaching the material with each learning style. Because she needs to go over material several times, the teacher needs a great deal of patience, especially in special education. Without patience, Emily says, the teacher will be angry all the time. Also, because students are constantly finding something funny, she needs to have a good sense of humor. For example when the students laugh at her accent and try to talk like her, the best way she can handle this is through laughter.

Emily summarizes the way she builds relationships with her students:

Kids need love, they need attention, and they need food. Food reaches all ethnicities, everyone. I think that's why I've been so successful here, because I feed my kids. I have a point system that I use, and with the points they buy food items in my classrooms. Food has been the connection between my kids and me.

Emily developed a system that assigns students a number of points. The students can bring their own food to class, which costs them points, or they can buy Emily's food, which also costs them points. Most of the foods that Emily mentions as examples are snack foods like beef jerky, peanut butter candy, and sodas, but items like chocolate milk and cup o' soup are included as well. Emily uses the food as a behavior management tool and also to motivate them to accrue points by doing their work for class. She tells the students,

“I’m not going to expect you to come to school just to get an education. I’m going to pay you to come to school.” This is how I pay them.

Emily spends approximately \$200 each month of her own money on food for her students. She also sometimes even prepares a meal for the class. For example, the week before our interview she served a luncheon to her citizenship class and talked with them about what is expected of students for graduation. She feels that the experience of sharing food with the students helps them to be more open to her advice and teaching.

Involvement and Experiences in the Kahua Induction Program

Emily learned about the KIP from emails that she received from the program. She loved the beauty of island and was aware that Hawaii had a rich history that she knew little about. However, she wanted to see more of the island and learn more of its history.

I’m going to get to see sights I’ve never seen, I’m going to get fed lunch, I’m going to get paid a stipend to do this – I’m going to try it. And when I got into it, Oh indeed! It was unbelievable. There’s no amount of money that could pay for what I got.

Emily’s enthusiasm about the KIP is obvious. She describes the program’s field trips as the aspect of the program that she most enjoyed, and she repeats details of the trips that other participants also discuss. She also responds positively to the KIP presentation of the traditional Native Hawaiian approach to hands-on learning.

Hawaiian education was not learning out of books. It was doing. It was learning how to make cloth out of bark; it was learning how to make dyes out of berries; it was learning how to fish with your Kapuna [elder]. It was learning from the kumu [teacher]. It was learning hands-on. It was learning with singing and dancing.

She believes that her students are more engaged in learning that consists in hands-on activities.

With regard to assessment, as a result of her KIP experience, Emily believes that *if a student can tell you what a story is about by writing a story or writing a song and playing it on the ukulele, or if they can dance it out, then the student has identified what are the important parts and should be able to be tested that way. If a student can write a song that tells me what this story is about, and sing it to me, then I should be able to accept that as a test.*

The KIP assigned Emily a mentor from the community. Emily did not see that person a great deal because of her own work schedule after school, but the mentor sent her emails about upcoming cultural events in which she might be interested.

Classroom Implementation of Culturally Responsive Teaching Practices

Emily was happy to learn about the emphasis in Hawaiian culture on “talk story” and the significance of oral traditions in Hawaii. Since many of her students cannot read, she has trouble dealing with the expectation that they should be reading. Therefore, she talks to the students when she wants them to draw inferences, to see causes and effects, and to see sequences of events. If they are dealing with a story, she first reads it to them, so she will have better results in getting them to try to read it themselves.

Emily is glad to have had the opportunity to learn about Hawaiian culture in the KIP. Although she feels that she has the support of some parents who want their children to remember their culture, she has encountered problems in attempting to implement aspects of Hawaiian culture in her teaching. She says that many students are fixated on the culture of the mainland and not particularly interested in learning about the culture of Hawaii. For

example, in her citizenship class of 19 students she had about 10 who did not want to participate in the chant that she had learned in the KIP. Moreover, many students are not Native Hawaiian, and some of them do not want to learn about the Native Hawaiian culture. One Samoan boy said,

“Yeah, we chant, but we don’t do the same chants that Hawaiians do, so do you want us to chant this or do you want us to chant that?”

Her own students are a diverse mix of Tongan, Filipino, Samoan, Japanese, and Micronesian students. Emily finds that Micronesians are sometimes ostracized by other students.

Although she expresses much appreciation for the emphasis in the KIP on Native Hawaiian culture, Emily thinks that one who is truly interested in learning and utilizing the culture of students should embrace all of their cultures. She realizes that this would be a difficult task for teachers on Hawaii because so many different cultures are represented among the students. Nonetheless, she repeats several times that she would like to have some way to learn about the cultures of her students who are not Native Hawaiian. Teachers simply do not have the time to research all the different cultures represented in Hawaii, she says, but

if we had easy access to that it would just be one more resource that would help us to be a better teacher.

She thinks that perhaps a library could be developed that would expose teachers to the different cultures of their students. Or, she suggests, DVD's could be distributed which introduce common phrases of different cultures that relate to education, so that teachers could approach parents more easily, something like

“Everything you wanted to know about Samoan but were afraid to ask.”

Impact on Students of Teacher's Participation in the Kahua Program

Emily appreciates learning about Hawaiian culture in the KIP because it gave her a sense of what is important to the Hawaiian people.

Knowing something about the culture does give the teachers a bridge, a connection that can help reach parents and students.

She believes that as she learns more about Hawaii and attempts to utilize this knowledge in her teaching she gains greater acceptance by students and their families. This acceptance is, she thinks, the most crucial prerequisite for a teacher's success in the classroom.

You can teach a kid, but if they don't like you – they don't have to love you, but they have to like you – you're not going to reach that kid. There's no way learning is going to take place in that classroom if that kid does not have some connection to you. It's not going to happen.

Impact on Teacher of Participation in the Kahua Program

The views that Emily brought to Hawaii about teaching in a culturally diverse setting have been altered by her KIP experience.

The attitude that I came here with, that I can teach any kid, anywhere, anything, has changed.

She emphasizes several times that in the KIP she gained an awareness of the importance of cultural understanding for effective teaching.

I learned more about being multicultural in Kahua than I ever learned on the mainland, and I had maybe 30 hours of multicultural training on the mainland.

She says that just as her own learning about Hawaiian culture improved her teaching, so would someone from Hawaii who moved to the school on the mainland where she had taught need to learn about the culture of that community.

Emily also says that she cannot understand the goals that parents have for their children if she does not understand their culture.

I realize that I need to know what parents want from their son or daughter. Parents have specific things that are important to them. And if I can't reach those ideals they want for their student, then I may not reach the child at all.

Although Emily's growing understanding of Native Hawaiian culture has improved her relationships with some children and their families, this cultural understanding alone has not enabled her to reach all the students, particularly those from diverse cultures that are not Native Hawaiian, cultures about which she knows little. Returning to the subject of her use of food with students, she says that with food she can reach across the gap between herself and students from different, unfamiliar cultures.

I do know that reaches my kids. If I had some other way, I would not spend my own money, and I could reach my kids. If I knew more about their cultures, I could reach them another way.

Effect of Participation in the Kahua Program on Teacher's Professional Plans

Emily has decided that she will stay in Hawaii as long as she has the opportunity to do so. She appreciates the people and the culture much more now than she would have if she had not been in the KIP, but she would have stayed in any case. She loves the island and is still fascinated by its beauty.

I think I do have some sort of spiritual connection to the island.

Because of her KIP experience, Emily now thinks that for teachers to be effective it is very important that they understand their students' particular cultures. However, because the KIP specifically focuses on Native Hawaiian culture, she continues to feel that she lacks adequate knowledge about many of the cultural groups represented in her classroom.

Chapter 13: Central Themes

This chapter focuses on the major themes that emerged in the interviews with my participants. A summary of the grade levels and content areas that the participants taught should be helpful. Brooke taught a special education class with severely impaired children of various ages up to age 11. Sally taught kindergarten and Samantha first grade, both in general education, and Mary taught a fifth grade general education class. Grace, who was in TFA, taught intermediate school special education classes in a variety of subjects. Lindsey taught high school social studies in general education. Pamela and Sarah, both in TFA, taught high school special education math, and Emily taught high school special education English and citizenship.

The Focus of the Research and the Four Themes

The main focus of my research was on this central research question: *How do teachers understand their experiences in the Kahua Induction Program and the impact of their participation on their teaching?* The responses of the participants to their KIP experiences and the consequences of these experiences are best understood in terms of four connected, overlapping, and mutually supportive themes that emerged in their interviews. In accord with the phenomenological approach adopted for this research, these themes describe the total lived experience of the teachers' as they participated in the KIP and implemented what they learned in the program in their teaching.

The participants' responses to interview questions served as the research data, which I subsequently organized into themes. Each theme addresses one or more of the subquestions listed in the first chapter that guided the formulation of my interview questions and provided the structure for the chapters on the participants.

Theme one centers on the participants' perceptions of their needs as new teachers on Hawaii. Theme two focuses on the participants' personal engagement in KIP activities and their implementation of culturally responsive teaching practices. Theme three addresses the participants' understanding of their effectiveness in implementing culturally responsive teaching practices. Theme four considers the consequences of the participants' KIP experiences on their sense of professional and personal support, as well as on their understanding of the transferability of the KIP approach and their professional plans.

Theme 1: The Participants' Perceptions as New or New-to-District Teachers

As new or new-to-district teachers, the participants had a strong sense of need for cultural understanding, for guidance in how to teach effectively in the unfamiliar cultural context, and for supportive professional and community relationships. When they began work on Hawaii, most participants were excited but apprehensive about their lack of knowledge of the new culture, and they lacked confidence about teaching in this culturally diverse environment. They joined the KIP because they felt a need for what the goals of the KIP stated that the program sought to provide teachers, namely, increased understanding of the culture and culturally appropriate teaching practices, mentoring to improve their “preparedness” and their “student outcomes,” and “positive relationships with parents, guardians, and other family and community members” (Kahua, 2007, p. 2). Although the possibility of compensation is mentioned by some of the participants as an added inducement to join the KIP, the teachers did not suggest that compensation was the only reason, or even the main reason, they joined the program.

The participants' understanding of their needs as new teachers on Hawaii.

Lindsey felt less personal need for the KIP than the other participants. She already knew a

good bit about the island because she spent her senior year at the high school where she taught, and she went to college on Oahu. She also had family support, since her mother, grandmother, and sisters lived in the same community. Despite her familiarity with the culture and her personal support, Lindsey says that at first she was "*just trying to hang on.*" Because she had little mentoring by school personnel and was observed rarely, she found that she needed more advice. Nonetheless, for her to join the program, she needed a personal appeal from a student's grandmother.

When Emily, the most experienced teacher in my study, arrived from the mainland to teach high school special education, she *was very confident, because I had been teaching for 30 years.* She thought,

I can teach anybody anything. I was confident probably to the point of disgust to my peers. . . . I may be here in Hawaii, or I may be in Oklahoma, or the Dominican Republic, but kids are still kids.

Emily later learned through her KIP experience that much of this early confidence was unjustified, although this confidence did help her initial adjustment to Hawaii. She realized that she needed to learn about the local culture, but, unlike other participants, she does not complain that she received inadequate mentoring or support in her new position. The special education department head at her first school on Hawaii acted in effect as Emily's mentor and taught her Hawaiian words along with important local customs.

Of all the participants, Mary had the most difficult first year experience on Hawaii. Although she had received a teacher education degree in the Midwestern U.S., she felt

overwhelmed. Her school was in restructuring, which created a general atmosphere of stress, and the other teachers and even the principal were not particularly friendly.

I felt really lost and confused. I felt like I was the young one and didn't fit in.

Although Mary attended a class for new teachers and was observed occasionally, she received little feedback. Because she was not assigned a mentor and received little help, she sought out

the other first grade teachers when I was really unsure about something, but I didn't want to keep bugging them. If you're given a mentor you feel it's OK to go bug them every now and then.

Moreover, there were

walk-throughs, the principal and other restructuring people walking through with their clipboards, checking off stuff, and they don't really tell you what they saw or anything. So, you're thinking, "Am I doing OK or am I not?"

Mary felt lost with regard to Hawaiian culture. Sometimes she did not know how to interact with her first grade students or understand some of the words they used.

I felt like I didn't know what I was doing, because I was trying to teach them and they had other words they wanted to use. I wished I knew some of those words so I could interact better with them.

Instead of feeling better over time, she became ill during the semester.

It was one thing after another. I had no mentor. I didn't understand the culture, and it was stressful.

She left Hawaii at the end of the semester, but she returned to the same school to teach a fifth grade class during the next school year.

The other participants fell between the extremes of Emily or Lindsey and Mary in terms of their levels of confidence and comfort about their teaching on Hawaii, and they experienced varying degrees of help and support. Like Emily, the other experienced teacher from the mainland, Samantha, had both training and experience in dealing with students from families in the cycle of poverty. Yet, she was amazed at the many diverse cultures her students represented. She did not know the meaning of Native Hawaiian words the students often used, and she could not pronounce them. Although she had a family and a satisfying personal life, her teaching

was very frustrating. I felt isolated, like I was thrown in a room with a bunch of kids, and there wasn't support, no cohesiveness, no one monitoring you, telling you what you should be doing in a nonjudgmental way.

Sally taught for one and a half years on Hawaii (she replaced a teacher at mid-year) before she joined the KIP. When she first arrived, she stayed with a friend of her sister's, who was from Hawaii and was able to answer questions and explain the meaning of common Native Hawaiian words. Nonetheless, her teaching experience was “*overwhelming*.” She had no background with the fifth grade, and her class was large and culturally diverse, with a mix of general education and special education students. She knew little about the culture and felt quite inadequate in her new role. Although Sally had a school district mentor who came to her class once a month, she wanted more help and support. She says,

Hawaii needs a more extensive mentoring program for all first year teachers, so they have someone to talk to and rely on – to help them with the curriculum, with the culture, because there is a large turnover of teachers.

Although Brooke has a degree in special education, before coming to Hawaii she had never worked with such severely disabled children, and she found that the classroom challenges threatened her sense of confidence. She did not receive official mentoring, but she had the aid of a very supportive Educational Assistant, and the other special education teachers were welcoming.

I had a self-decided mentor. I would go over and ask her about legal issues – writing all those IEP's. She would help me with teaching. She would give me resources, materials. I don't know what I would have done without her.

None of the three Teach for America members had studied education in college, and all three felt that their TFA summer training, while demanding, was insufficient for the multicultural classrooms they faced on Hawaii. While they were adventurous, energetic, and excited about being on Hawaii, their lack of training in the fundamentals of teaching or special education posed major problems for them. Grace recognized that TFA members are put into positions that

are hard to fill because they're hard, like middle school special education. People aren't knocking down the doors for those jobs.

Pamela began teaching after one inservice day. She says that in the first weeks of teaching she was “*shellshocked*.” She didn't understand the simplest organizational routines or broader pedagogical tasks such as how to construct a unit or an assessment. Before school started, she and the other four new Teach For America special education teachers at her school attended a meeting of the Special Education Department.

We were all at a table, smiley and idealistic, and the Student Services Coordinator came in – he's the person that handles the special education filing with the state and

keeping track of ISP due dates and 504 plans. They told him, "These are our new teachers and none of them have ever taught SPED." He said, "You've got to be kidding me," and he walked out. It was a little intimidating at the time.

Although the three young women in TFA felt that they lacked the sort of specific preparation that accompanies an education credential, they did not express the feelings of isolation and lack of personal support that were experienced by some of the other participants. In part, this may be because they came to Hawaii together and knew each other, they taught in the same complex area, and they had mutual ongoing activities through TFA. Pamela says there were 10 TFA members on Hawaii whom she considers "family," and they were together in University of Hawaii classes that TFA had them take.

The TFA members also felt welcomed by their school administrations and by other teachers. Pamela says,

Our principal really bought into our program, and he encouraged us. He put us around strong teachers that would help us that first couple of weeks.

According to Sarah, senior teachers would stop by and say, "If you need anything, let me know." Grace says that her department head was supportive, and her department was tight knit. However, neither she nor the three other TFA teachers received much official mentoring by their schools before they entered the KIP. Pamela says that a mentor came by, but the contact was rushed. All three say they were not observed by school administrators, but they were observed four times a year by a TFA observer from the University of Hawaii, and occasionally another TFA observer dropped by for a short, 10 minute observation. All three feel that the brief teacher training by TFA was inadequate preparation for their jobs and that the KIP helped to fill this gap.

The participants' sense that the Kahua Induction Program met their needs. The participants felt that the KIP met their needs as new or new-to-district teachers and that their experiences in the program were valuable to their teaching and to themselves personally. This can be established by a brief general summary of the participants' overall assessments of their experiences. This summary of their responses presents the general perspective from which the participants' interpretations of their specific experiences in the KIP emerge.

Mary regrets that the KIP was not available when she arrived on Hawaii. The program

taught me a lot and helped me to adjust to the culture better. I think if I had had the Kahua Program, I probably wouldn't have gotten as stressed out as I did and probably wouldn't have ended up in the hospital.

After spending two years in the program, she felt confidence about her teaching effectiveness and the way that she relates to students on an island other than Hawaii.

Of her KIP experience, Emily states,

Oh indeed! It was unbelievable. There's no amount of money that could pay for what I got.

Her KIP participation changed her mind about her immediate readiness to teach any student anywhere, because the program taught her the importance of understanding her students' particular culture.

The attitude that I came here with – that I can teach any kid, anywhere, anything – has changed. . . . I learned more about being multicultural in Kahua than I ever learned on the mainland, and I had maybe 30 hours of multicultural training.

Pamela says that the KIP led her to think more seriously about the importance of considering her students' experience when she developed lessons.

Kahua strengthened my lesson planning; it definitely caused me to ask myself how to make this relevant for the kids. . . . I would pay to do Kahua. It always makes me want to do my job better.

She feels

so fortunate to be under their [KIP personnel] wing, . . . to hear what they have to say, to see what passion they have.

While studying for her B.A. and M.A. in political science, Sarah had studied the Hawaiian Sovereignty Movement in college and came to Hawaii predisposed

to incorporate different aspects of my students' cultures into the classroom, and I also viewed their education as a way for them to gain . . . appreciation and pride in their culture, as well as an interest in preserving their culture.

At the same time, Sarah wondered whether it was appropriate for an outsider to come to Hawaii to teach, due to the

past history of Hawaii and its colonization.

Despite her predisposition to utilize the local culture in teaching, without KIP help

I don't think I would be comfortable using different culturally based methods. . . .

[The KIP] made me feel more comfortable and confident about my ability to think of creative ways to use culture in the classroom.

Sally states that the KIP helped her to

understand Hawaii more, and understand the cultural aspects, where people are coming from.

Without the KIP she would have had difficulty understanding the culture.

You can travel around and learn things on your own, but when you have knowledgeable people who are teaching you about their culture and inviting you in to learn about it, knowing you are going to teach children in the community, it provides an entirely different experience and you are given more knowledge.

Although Samantha was an experienced educator, her KIP training put her on a different level as a teacher. . . . *It is fun and creative, and I know you can teach all your core basics in this place-based way.*

She

tried to tell them to do a third year, but they said they can't. . . . I like the program so much that I went to an extra training at October break last year and on my own time did another class they had for charter schools on the concept of culture based education – how to implement it.

Lindsey, who teaches social studies, says she "latched onto" the KIP's emphasis on the idea of a sense of place – where you come from, who you are, and understanding what that means to the world around you.

She adds,

I'm more true to how I want my classroom to run. And part of that came from Kahua, helping me have confidence.

Grace says,

Kahua helped me focus on my own practice by asking how am I serving all these students in a culturally sensitive, effective way. . . . I had the desire to implement culture in the classroom. . . . I just didn't know about the culture itself.

Brooke found the leaders of the KIP to be very effective and supportive. She

really liked how the KIP brought you in with open arms.

In summary, when the participants began teaching on Hawaii they lacked confidence about their understanding of this cultural environment and their ability to teach effectively in it. They received inadequate mentoring about the culture and effective teaching practices, and they sensed a need for greater personal support. The teachers report that their participation in the KIP met their needs as new teachers on Hawaii and provided the sense of support they needed. Their responses are elaborated in the following themes.

Theme 2: The Participants' Engagement in the KIP and Implementation of CRT

The participants believe their experiences in the KIP provided an understanding of Native Hawaiian culture and helped them to implement culturally responsive practices. They agree that a central premise of the KIP is that Native Hawaiian culture has a broad influence on the identity of many students in Hawaii and that this culture should be understood by teachers so they can understand their students. Moreover, the participants agree that the cultural knowledge they acquired in the KIP must be implemented in instruction if teachers are to be effective in the Hawaiian context. As Grace puts it, since her students all share Hawaiian culture to some degree,

you need to start from who they are and where they're from and then slowly extend out.

Samantha says that children are focused on their own experience, which is rooted in their culture. Therefore, in Hawaii the teacher needs to understand

how and why the Hawaiian people have done things.

The participants' engagement in Kahua Program field trips. The participants agree that KIP field trips were personally engaging and gave them cultural knowledge that improved their teaching. Although the teachers appreciated many aspects of the KIP, they found the field trips especially engaging because they provided direct experiences of the Native Hawaiian culture. According to Pamela,

this is a culture you need to experience.

The field trips were introductions to Native Hawaiian culture through visits to the places, history, and aspects of life significant to Native Hawaiians. Pamela states that usually on field trips the teachers were taken in the morning

to a cultural site, and they have people at that site who upkeep it or have a connection to it as an educational resource. In the afternoon debriefing, they talk about teaching.

When returning home from the KIP field trips, Pamela would think,

Wow, that was a gift; I got something today.

The field trips were often dramatic, Pamela says, such as the ride in the back of a pickup across a river at the base of the Waipio Valley through

a landscape that would leave anybody breathless for a couple of seconds.

In addition to this field trip, the participants enjoyed visits to a tide pool with a rare species of red shrimp, to an ancient hieau [temple], and to the volcano Mauna Kea. The teachers learned to make leis, played ancient native Hawaiian games, and planted endangered native trees.

The participants' engagement in meeting persons involved in the Kahua Program. The participants felt engaged in KIP field trips in part because the places visited

were introduced by welcoming, memorable people who shared a deep commitment to the preservation of Native Hawaiian culture and to ways that an understanding of this culture could help the teachers implement culturally appropriate teaching practices. The educators and other others in the community whom the participants met greeted them warmly, valued them as teachers, and wanted them to be part of their efforts to preserve Native Hawaiian culture.

Pamela says that the women who met them on the first field trip told the teachers,

"We want our kids to see that the sense of place is important and to be honored in education."

Samantha was amazed at the welcome the teachers received from KIP leaders and from the women who greeted them with a box of school supplies and said,

"Thank you for getting up early; thank you for taking your weekend to be here; teachers are so important." You felt important being there.

Pamela adds,

I would have never thought that I would stand in the face of a volcano with these 10 strong, proud, challenging, thoughtful women. . . . Throughout the process they were so good to us.

On the field trip to the Waipio Valley, the teachers enjoyed meeting the husband-wife team who live there and run a public charter school that is also a Native Hawaiian immersion school. According to Grace,

One week the students would be in the school in Waimea, and the next week they would take all the students down into the valley. . . . They were helping the kids to

find their culture and themselves in this really important place for the Hawaiian people

Sarah appreciates the way the KIP introduced her to

knowledgeable people who are teaching you about their culture and inviting you in to learn about it, knowing you are going to teach children in the community.

Sally states that KIP instructors and community members helped her to understand how Native Hawaiians view the world, which, given the history of domination of Native Hawaiians by outsiders, explains

the reasons why people might be protective of their land.

In summary, the participants were so engaged in learning aspects of Native Hawaiian culture and how to incorporate this understanding in their teaching because this knowledge was communicated by welcoming persons who were committed to preserving the culture.

The participants' engagement in Kahua Program instruction on teaching. The participants were engaged in KIP instruction on teaching because it helped them to understand effective teaching practices that would help them incorporate Native Hawaiian culture into their lessons. The participants say that KIP lecturers linked their discussion of lesson planning and other aspects of teaching to the utilization of cultural knowledge. KIP instruction on teaching is offered at the initial two-day program orientation and then elaborated and reinforced during lectures on the field trips.

Some participants report that KIP lecturers stressed that teachers need to make clear to students the purpose and meaning of the lessons. Samantha, an experienced teacher, strongly agrees that teachers should encourage students to ask,

“Why are we learning this? What does it have to do with me?”

She emphasizes the importance of teaching with intent and communicating the purpose of lessons to the children. Teachers need to ask themselves this question:

“Are we making choices in our classrooms knowing where we want to go or are we just doing, without intent?”

She adds that the KIP helped her and other teachers to see that lessons should

start with the purpose and always end with a display of what you know; you can't just do things without internalizing it.

Lindsey agrees. Because of her KIP experience, she concentrates more on

explaining to the kids about why the lessons are important.

Sally says that as the lesson material is internalized the students will be more immersed in the learning process. She was particularly engaged in the lecture of a principal who reminded them to create

lesson plans that involve students' deeper thinking than just trying to get them to pass the tests.

According to Grace, the KIP

gave us a lot of lesson planning materials following their specific format, mostly that were specific to Hawaii and the culture. . . . Community members and Kahua members – a lot of former teachers—talked to us about . . . ways to incorporate cultures and places into your teaching.

The participants also agree with the suggestions of KIP speakers that students more easily perceive the significance of lessons and are more engaged in them when the lessons are connected to their culture. Samantha says,

Connecting is another word for meaning, connecting the children to what they're learning and having children reflect. That's the whole concept of culture based education – making connections.

She says that KIP speakers stated that after the purpose of the lesson is conveyed, students should be given the facts they need to know. The teacher guides the process to this point, then lets students find the usefulness of what she has taught. Next, the students do some hands-on activity that expresses their understanding of the lesson. Without using the term, Samantha explains the basic approach of the Moenaha Framework.

Samantha also realizes that in their approach to teaching the KIP lecturers modeled good practices.

They taught us the way they want you to teach the kids. They took us outside. They went through all this stuff that the good teacher would go through with the good lesson plan. It took me a while to figure out that's what they're doing – all those good techniques that they were modeling. After a while, you were thinking, "Wow, this is showing that teaching can be fun and exciting and positive."

Different participants indicate they agree with the emphasis by KIP lecturers that students should be regarded as collaborators with teachers in learning and that, as much as possible, students should be encouraged to collaborate with one another, especially in hands-on activities. The participants were told that such a pedagogical approach fits the Hawaiian tradition of group-based learning. For example, Grace says that the students whom the participants' met on the field trip to the Waipio Valley

would grow taro, and they would relate it back to science or math or English. . . . It helped me to realize that learning doesn't have to take place in a classroom with a whiteboard and note taking.

Pamela comments on the husband-wife team who ran this Native Hawaiian immersion school:

It's amazing seeing them being able to come back to this symbolic part of their culture and give kids hands-on knowledge. They encouraged us to incorporate that.

Emily says she agrees with the KIP emphasis that teachers should plan hands-on learning activities as much as possible, because traditional Native Hawaiian education

was doing. It was learning how to make cloth out of bark; it was learning how to make dyes out of berries; it was learning how to fish with your Kapuna [elder]. It was learning from the kumu [teacher]. It was learning hands-on. It was learning with singing and dancing.

A number of the participants mention that the KIP provided cultural instruction by teaching the meaning of Hawaiian language words and expressions that would be often used by their students and colleagues. The participants were also taught how to avoid certain social errors that could give affront to people on Hawaii.

The participants' experiences implementing CRT practices. The participants reported that because of their KIP experiences they had the knowledge, the motivation, and the confidence to implement Native Hawaiian culture in their teaching practices. The teachers show substantial originality in introducing this culture in a wide variety of ways, some of which can be briefly summarized.

The participants' varying culturally responsive practices. Lindsey says that what she learned in the KIP helped her to see the importance of

explaining how things are related so it makes more sense to them [the students] and trying to incorporate more of the culture into what I'm teaching.

At the beginning of each class, she gives students the central question that they should focus on during that period. At the end of the class, she encourages students to summarize in their own words what they have learned regarding this central question. She also emphasizes the purpose of lessons by beginning with the students' interests. For example, because a number of students at her school had become pregnant, her students were concerned about the issue of teen pregnancy. She taught them aspects of the use of statistics in social science, using teen pregnancy rates as an example. The students learned the statistical concepts well because they had a personal connection to the issue.

To give students an understanding of the local context in which Native Hawaiian culture developed, Samantha and several other teachers at her school who were together in the KIP decided to work together to emphasize in their teaching the unique geographic features, plants, and animals of their area. Samantha also saw the possibility of introducing Hawaiian cultural traditions through the creation of a school *oli* [chant] for ceremonial occasions like field trips to places of Native Hawaiian cultural significance. She convinced the more experienced first grade teachers to join her in creating and implementing a school *oli*. She regards this as a major personal achievement, not only because she learned enough about Hawaiian culture in the KIP to lead experienced teachers in the creation of the chant but also because

I would never have had the courage to get teachers who have been teaching for 20 years to do something different. I feel like that was my big success in Kahua II.

These teachers . . . were willing to do protocol because I was confident enough and had the skills to introduce it to the group and carry it through successfully.

The KIP also helped Samantha have the confidence to bring Hawaiian cultural materials to class. For example, she taught the children the cultural significance of hula and brought hula instruments to school. The students learned to play hula music and the class performed for a school presentation. She has resolved to add more culture-based materials to the units that she teaches when this is possible, including

things that support what I'm already doing. This is where I'm continuing my Kahua journey.

With her kindergartners, Sally is able to use Hawaiian words in many lessons.

You have to talk about the weather, the seasons, as part of the standards. So, it's just making sure that you talk about it from the perspective of Hawaii.

She uses Hawaiian words in a song to teach body parts and incorporates into her lessons Hawaiian and English names of the parts of edible plants in Hawaii and the North-South-East-West directions. She also

integrated some of the mele [chants] they taught us to start the day with.

In contrast to Sally, Brooke could incorporate only a few Hawaiian words with her impaired students of different ages. For example, her students enjoyed using Hawaiian words for animals that were assigned for their team names. The explanations of Hawaiian words in the KIP also helped her to understand some basic expressions of the children that she had misinterpreted. For example, before her experience in the KIP,

a girl kept saying "pau-pau." I said, "No, we don't use guns here."

She learned later that *pau* means "finished." Although Brooke cannot introduce many aspects of Hawaiian culture into her class, she arranges for her children a variety of activities that are advocated by KIP lecturers. For example, she recruits volunteers in the community to come into her class and to help take her children to different outside locations.

Mary accepts the emphasis of KIP leaders on the importance of incorporating

more of the culture into what I'm teaching. . . .Even a lot of the Hawaiian kids don't know about their culture. We need to teach them that this was a special place for the ancient Hawaiians, and why it was special, and help them to learn about different parts of nature, about how to respect the land and keep it for future generations.

Sarah says that because she had focused on political science and anthropology in college, she had some knowledge of

Hawaii's being a colonized place. . . . I came into my position here really wanting to be able to incorporate different aspects of my students' cultures into the classroom, and I also viewed their education as a way for them to gain, if they didn't have it already, appreciation and pride in their culture, as well as an interest in preserving their culture.

She adds:

I had the desire to implement culture in the classroom . . . I just didn't know about the culture itself.

KIP instruction about Hawaiian culture enabled her to carry out her goals.

Sarah initially found it difficult to teach special education math in a culturally responsive way, but she discovered that

you can do things like writing a word problem that is relevant to an experience your students may have had. . . . You can build things that are culturally relevant into the exact same stuff that you are teaching anyway. That [Kahua] experience helped me realize it.

Pamela puts a "number in the news" on her whiteboard everyday and relates it to the island. Sometimes this leads to a discussion about local conditions or issues. For example, one day she put on the whiteboard the number of tourists that visited the island during one month, which was equal to the population of the island. She utilized this number to illustrate some math calculations about tourism and the island's economy.

Grace says that because her middle school students are so focused on themselves, she builds on the pride they have about the island and includes references to it whenever she can in her lessons. She tries to center lessons

in things my students know about in Hawaii or being from Hawaii, and then we can branch out from there.

For example, when she deals with ecology in her science class she begins with a lesson called, "*What you see when you go to Kua Bay.*" She encourages her students share their experiences as they reconstruct a food chain and talk about external factors like pollution and urban development on the food chain. She says that her experience in the KIP

helped me see the possibilities of place-based learning and encouraged me to try to take my kids out of the classroom more.

After discussing astronomy, she took the class on a field trip to the observatory on Mauna Kea, and she took her history class on a field trip to Kohala, the birthplace and heiau [temple] of King Kamehameha I.

Hands-on culturally responsive activities. As KIP lecturers suggested, the participants found that students enjoyed hands-on learning activities that were culturally related. Grace now sees the classroom as a place where

things can be built and things can be grown. It doesn't have to be as static as paper and pen learning.

For example, she had her science class use color-coded candy to construct a replica of atomic structure.

Other participants also take seriously the KIP emphasis on students learning about Hawaiian culture in hands-on activities. For instance, in a math lesson in her fifth grade class, Mary taught measurement by having the students calculate the distance between places in Hawaii, using the scale on maps. In other lessons, she had her students

create a little quilt square with things from nature in Hawaii or things like the Hawaiian flag – just as long as it had flips, slides, and turns on it so we could cover our math standard. Some of the kids actually did the sewing, and they enjoyed that.

Sarah also had her students engage in hands-on math instruction. When teaching a graphing unit, she says,

I drew a coordinate grid on the parking lot outside my window . . . I gave a group of kids an equation, and they would each stand on a point that it indicated.

The next year, to save time

we used the tiles on the floor in my classroom. I just laid down duct tape to show an XY axis and number it. It was something that my students really like because it gives them more of a conceptual understanding, and also it's an experiential type learning.

When Sarah found that her students enjoyed this kind of activity, she decided to take this experiential approach further. She got permission for one of her classes to join a multi-class mapping project of an ancient Hawaiian slide. The purpose of the ongoing project is to create a map drawn to scale that includes each of the stones, and math calculations are utilized. The map is intended to be used to support Native Hawaiian cultural preservation and revitalization efforts.

More than the other participants, Sarah came to Hawaii with a fully developed interest in motivating students to focus on social justice. She teaches math standards flexibly as she explores ways to connect math to social justice issues. For example, she has her students, who are from homes with substantial poverty, use data and graphs from the census bureau to draw correlations about the relationships between race/ethnicity and income. Also,

there were rate of change problems that I gave my students last year about the decrease in Native Hawaiian populations. – there were critical elements in there, too. You don't have to turn your curriculum upside down.

The use of Native Hawaiian stories in lessons. Some participants found that their students were highly engaged in lessons that utilized stories with Native Hawaiian cultural themes. For example, several teachers mention that they read aloud stories that are based on Native Hawaiian legends that they learned on KIP field trips. Because of the program, Samantha says,

I was more comfortable with bringing in legends. I would read legends, and we would sing songs.

Grace reads aloud stories based on Native Hawaiian legends that were pointed out to her by the husband-wife team she met on the Waipio Valley field trip. Sally also reads such stories

to her kindergarteners. Because of her KIP experience, Brooke searches out books with Native Hawaiian characters and themes to read to her impaired students. Emily reads aloud to her special education students, and she appreciates the KIP instruction on the "talk story" verbal tradition in Hawaii. Mary reads her fifth grade students stories based on Native Hawaiian or other Pacific island experiences. Mary's use of stories featuring other Pacific island cultures shows her response to the fact, discussed below, that the classrooms of Hawaii contain students from other Pacific islands whose cultures are not addressed in the KIP.

Of all the participants, Lindsey utilizes stories in the most varied ways. She feels that effective teaching is only possible if the teacher knows and appreciates the students' stories, which are the stories of their lives in the particular culture and place.

One thing I heard about numerous times in Kahua was the idea of a sense of place – where you come from, who you are. . . . There was a lecture given on . . . “The Truth About Stories.” . . . That’s something I kind of latched onto – the idea that if you don’t know your history, you can’t go forward into the future.

One practice followed by Lindsey unites her interests in the use of stories and in the importance of purpose in teaching. She encourages her students to think of their lives as narratives that they are writing. She asks them to think about where they want to be and what they want to be like in future years. She says that students can have more perspective on their lives by seeing their past as the story of their development and the future as the story they will write about what they become. One way that Lindsey follows her students' continuing stories is by having them keep a journal and writing in it every day when they come to class. She puts a quote on the board that they can respond to, or they can journal about whatever they wish.

Lindsey also uses stories to explore Native Hawaiian culture. For example,
*in world history at the beginning of the year we started looking at creation stories
 and how different peoples said the world began. So, we looked at ancient cultures
 and the Hawaiian creation story and began drawing parallels.*

To summarize, the participants are positive about the value of their KIP experience. They enjoyed learning about Native Hawaiian culture, especially through the KIP field trips. They believe that KIP instruction about lesson planning and other teaching strategies in the Hawaiian cultural context both motivated them to incorporate culturally responsive practices in their teaching and showed them effective ways to do so. Their KIP experience also gave them the confidence necessary for them to experiment with ways to introduce their new cultural knowledge into their teaching even though they were new to Hawaii.

Theme 3: Kahua Program Participation and Teaching Effectiveness

The participants believe their experiences in the KIP helped them to introduce culturally responsive practices that increased their students' engagement in learning and sense of personal empowerment while building collaborative teacher-student and student-student relationships. By addressing the participants' understanding of the role of their KIP experience in their incorporation of culturally responsive teaching practices, this theme focuses directly on the central research question of my study.

Student engagement in learning and sense of personal empowerment. Most participants say that when they implement culturally responsive principles and practices they learned in the KIP that their students are more involved in lessons and develop their personal strengths. Mary finds that her students have more interest in lessons that incorporate aspects of Hawaiian culture. Even

those kids who don't normally like school – they perk up when it's about Hawaiian culture. They are interested, and they have their own thoughts and ideas to share. . . . They start to participate more in class discussions, and they seem more outgoing and engaged in those units.

Sally also believes her students are more involved in learning when she relates the lessons to Hawaiian culture.

There is more engagement when you integrate Hawaiian cultural things, and the stories. They have more of a connection to it.

Sarah says her students in the temple mapping project found it rewarding to have direct involvement in their community. Some of them can trace their lineage back to that area, which is really exciting.

She is grateful that the KIP helped her to see the importance of

empowering students by reinforcing the pride they have in their culture and showing them that their culture and school don't have to be two separate worlds. I think Kahua definitely helps teachers bridge those two areas of life. . . . [Students] feel empowered through the use of culturally relevant material.

She also thinks that when students can express their sense of cultural pride in school lessons or activities they are more likely to exert a leadership role in relation to other students. She refers to the experience of a boy involved in the mapping project. He was born on Hawaii, lived a few years on the mainland, then came back to the island with his mother.

At the on-site orientation, he was volunteering for different things. He was so excited to get back in touch with his culture – being selected as a leader. It was huge to see the positive effect of using a culturally based lesson and experience – an increase in

confidence and leadership for that particular student. I'm excited about seeing him go through the whole project.

When Sarah's students wrote their reflections about the on-site orientation, they *were not just saying things about culture in general or about Hawaiian culture. They were strongly identifying with their culture. . . . My biggest motivation is to have them realize that even if other forces in society are telling them that their culture isn't important, they can have pride in their culture.*

Sarah's students also responded positively to her efforts to use math to raise social justice issues. She says that without her KIP experience, she would not be as confident about teaching math for social justice or have the cultural knowledge to do so.

As I've learned to teach math and social justice with culturally relevant material, I've realized that giving them that knowledge gives them the ability to make big changes within their community – protecting their rights and doing something about injustices. My biggest motivation is to have them realize that even if other forces in society are telling them that their culture isn't important, they can have pride in their culture.

Samantha says that the KIP gave her the confidence to incorporate Hawaiian culture by bringing hula instruments into the classroom, which the children enjoyed. The Samoan boy who was behind in writing and reading but could keep perfect rhythm on the *ipu* was the class leader for weeks while the students practiced for the school presentation. Samantha could sense the pride the boy felt because he was

the best at something, something that he could shine at. It was just by chance, because I was willing to bring things into the classroom. For this child it was a great moment.

Because of her KIP experience, Samantha also led the effort to create a school protocol for the field trip to the tide pool.

The response that we got from the parents and the other teachers was wonderful – just the feel – it made it a calmer field trip, based on intent. We were there for a purpose. And the kids were really well behaved, really respectful . . . As we're planning the field trip for this year, the other teachers are saying they really want to do the protocol again.

Grace's students have generally positive reactions to her efforts to connect lessons to Hawaiian culture. They are

definitely more likely to volunteer answers and be engaged when it's something they have prior knowledge of. And for them that's Hawaii and what they know about the environment or local practices, and asking them to tap into that gives them a lot of confidence. They can feel good about that.

Lindsey thinks her students have been more engaged in lessons because of her uses of stories, which often involved Native Hawaiian culture, both in their study of subject content in history classes and in understanding their own personal lives as stories that have unfolded on Hawaii. Pamela says that when she relates the standards that she is teaching

to things that are relevant on the island, . . . they [her students] can use that education for the betterment of the Hawaiian people.

The teachers' relationships with students and collaboration in learning. The participants believe their KIP participation helps them to create good relationships with students that are based on respect for the students and their cultural backgrounds and that lead to increased collaboration between teachers and students in the learning process. Emily puts the need of teachers for good relationships with students bluntly:

You can teach a kid, but if they don't like you – they don't have to love you, but they have to like you – you're not going to reach that kid. There's no way learning is going to take place in that classroom if that kid does not have some connection to you. It's not going to happen.

She says that as she learns more about Hawaii and uses it in her teaching she gains greater acceptance by students and their families, which she thinks is a crucial prerequisite for successful teaching. According to Emily, *Knowing something about the culture does give the teachers a bridge, a connection that can help reach parents and students.* Sally agrees, saying of her kindergartners, *You can relate better to them and to their families if you know more about their culture.*

Pamela thinks that when students see that she is concerned about them and that she respects and incorporates the local culture, then the classroom atmosphere becomes more comfortable and the students more engaged. At the same time, she feels that she needs to be careful not to appropriate aspects of her students' culture in disrespectful ways.

I want them to feel . . . I'm not treading on something that isn't mine. I realize that I'm a visitor to the island in their eyes.

A collaborative activity that Pamela uses in the classroom is to ask students at the beginning of class to offer one word about how they're doing.

It's interesting to see the kids choose words that are Hawaiian. They want to teach me words that are Hawaiian. I think it's such a part of their ethnic identity. . . . They like the opportunity to show expertise in something, especially when it is something so grounding.

Mary agrees that

the teacher must be able to relate to the students well. Without such a relationship, they're not going to care what you have to teach them as much. But when they can relate to you and they feel like you care about who they are, then they are going to be willing to learn from you.

She therefore appreciates the KIP instruction sessions in which

there were guest speakers talking about how to build relationships with the students here.

Lindsey believes that students are more receptive to learning from her if they think she respects their personal stories. In order to learn something about their stories, she asks them to complete a survey with

questions about their home life, what they like to do, the languages that are spoken at home, internet access, . . . And on the back there are questions that give me a window into their interests, their activities, and their home life.

She collaborates with her students through her use of stories. One way she does so is by

starting my class with a story and then having the kids talk about what it means to them, and relating it to the idea of a sense of place; it was something I really got into.

She also asks her history students to help her decide how different stories, possibly with different outcomes, could be written about how today's problems could be dealt with. She

thinks this helps students both to understand the nature of an earlier related problem and to think creatively about how today's problem could be addressed.

Samantha says that the purpose of the chant that she persuaded the other teachers to adopt for field trips was to show respect for the land and the local culture.

You are saying, "May we enter this land? We're here for good reasons – to enjoy the land, to bring no harm."

The KIP helped her to develop a level of confidence that leads her to be

more willing to just dive in. I don't have to be the expert on the culture; some of these kids know way more about the native things than I do, because of their backgrounds – maybe it's music, or art, or birds, or the beach, or volcanoes. I can just open up the discussion, bring in a book or something, and then let the kids bring in what they know.

While Brooke cannot collaborate with her disabled children in the same way that the other participants can with theirs, she says that the KIP helped her to have better relationships with her students and their families. The program

taught me about being aware and connecting – and not just making students and families come to your culture. . . . I didn't understand how important it was to connect [with students] culturally and understand where they come from and where they go to after school.

Grace says that students

won't care as much about what you're teaching them if you don't care about them.

She found that the students felt she cared about them when they worked collaboratively with her. She had been dissatisfied with her own experience as a student in school from

kindergarten through eighth grade because it was expected that students simply did what they were told. However, the KIP helped her to act out of a commitment to a different model:

students working together collaboratively with the teacher. Kahua was really good articulating things I had already seen or felt – being more explicit. . . . Kahua helped me . . . see how to present content in a more relevant way to my kids – more collaborative way – the teacher as a facilitator. . . students working together collaboratively with the teacher.

Grace adopted new practices. For example, on Fridays

I'd have my kids suggest something for the weekend, like a local food to eat or a local place to go. And on Mondays and Tuesdays we'd talk about it. It was an easy way for them to show their expertise and express their pride in where they're from. It was an opportunity for us to talk about something on a more personal level so that I was able to establish really good relationships.

Sarah found that she could build relationships with her students by offering them an opportunity to teach her about their culture and even give her insight as to how the culture can be incorporated in class.

I communicate to them that I'm an outsider here: "I'm excited to be here; I'm excited to have you teach me about your place." . . . I think my biggest attitude change was just the realization that the students will show me how to involve their cultures. It helped me to be comfortable asking them questions like, "How do you think this topic relates to your experiences?"

Student collaboration improves engagement in lessons and student relationships.

Most participants say that when students collaborate during lessons they are more engaged in

the material, and they develop better relationships with their fellow students. For example, Samantha says that her students were engaged in working together as they practiced hula music and presented it to the school. Also, her first graders cooperated well in practicing the field trip chant with other first grade classes and in performing the protocol with them at the beach.

In Mary's quilt square project, students co-operated to find items related to Hawaiian culture to put on their squares. One boy in her class who had been very antisocial during the process of designing his square.

He was joining some other boys looking through some Hawaiian books, seeing what they were going to put on their quilt squares. . . . It was good to see him interacting and enjoying the lesson.

Mary thinks that the KIP is correct to emphasize not only that students learn well in small groups but also that their work in groups strengthens their collaboration and heightens their self esteem. She also finds that student enjoyment of collaboration, particularly in small groups, is a great help in encouraging their attentive behavior. For example, to signal for quiet attention she stands with her hand up, and this works because she gives points to particular groups of students for following instructions. She divided the students into groups at the beginning of the year and bought a trophy to serve as a reward. She keeps a tally on the board that gives points to a group when its members quiet down and follow directions.

Whichever group has the most points at the end of the day would get to have the trophy on their table the next day. That seems to work better than me having to constantly yell at them. That puts them in charge of helping their group to be focused on task.

She was surprised that the students so identified with their groups that the goal of winning the trophy for the day provides sufficient motivation for attentive behavior. No food or other rewards are needed.

Grace says that

Kahua reinforced an emphasis on student collaboration that I was inclined toward. . . The collaborative aspect -- and the celebration of Hawaii within that -- that's something that will stay with them.

Her lessons using color-coded M&M candy to represent atomic structure promoted student co-operation, and she found in her study for her University of Hawaii research class that students achieved content mastery of the material in this collaborative learning activity.

I try to do one project like that per unit whenever possible, sometimes more, depending on the unit and how much it lends itself to working together -- emphasizing what Kahua focused on -- student relationships, not just with me but with each other -- letting them take the lead and working together to solve problems.

In a project on scale factors, Sarah asked her students to work together to find the distances between places on Hawaii, using ratio and proportion with the centimeter scale on maps. This activity taught math by having students cooperate in utilizing aspects of the local culture. The students were saying,

"This is fun; I want to do something like this again." It was even exciting for them to look through the maps and find the locations where they lived. . . . It was a place-based lesson that got a really good response from students.

Challenges to participants' incorporation of culturally responsive practices.

When attempting to implement culturally responsive teaching practices, the participants

confronted two significant challenges: one related to demands placed on teachers by school policies; the other resulted from the great variety of cultures other than Native Hawaiian culture that are represented in classrooms on Hawaii.

Challenges posed by assessment requirements. The participants point out that assessment requirements affect the school atmosphere within which they teach, particularly when their school is undergoing or facing restructuring, and also limit their teaching options. For example, Mary believes that the stress she experienced when she first went to Hawaii was related to the preoccupations of other teachers and the administrators during the restructuring process.

Requirements relating to assessment tests extend to special education students and to kindergarteners. Grace says that her middle school special education students must take standardized tests, and she is quite critical of this requirement. Like many teachers, she says that the tests do not take into account the students' starting points.

What is excellent for one student, an outsider might say is just normal behavior, but they didn't see this kid back in August when he wouldn't look anyone in the eye, and now he's chatting away with so and so and has a friend. To me, that's incredible progress.

The biggest challenge that Sally faces in introducing culturally responsive practices into her kindergarten class is the pressure to prepare the children to pass the crucial test.

Everybody takes the test, and you have to pass the test to go to first grade.

Sally's students must stay in kindergarten another year if they do not pass the test, even if they are six years old.

The expectations of what they're supposed to be able to do is extremely high for five year olds, and not developmentally appropriate. It's really hard to try to explain to a parent that their child is not meeting requirements when the requirements are not developmentally appropriate. It's not that their child has a learning disability or something – they're developing at a normal rate – yet, they can't go to first grade.

This requirement sometimes limits the attention that Sally can give to culturally responsive practices. Moreover, because of the testing and the planning at the school for restructuring,

they've taken out almost all student activities. There's no winter songfest – the fair that we've had in the past. We didn't have a Halloween parade.

Mary says that field trips received the same fate. When she returned to Hawaii after her illness and participated in the KIP, she saw the importance of field trips and wanted to implement them for her fifth grade students. She and another teacher had planned a class trip to the tidewater pool to see the red shrimp and have the students take lessons from the people there whom Mary had met on a KIP field trip. However, teacher furloughs were put into effect on certain Fridays during the 2009-2010 year for budgetary reasons, and her principal permitted no more trips on the grounds that there would not be enough time left in school to teach the requirements. Since Mary feels that she could teach certain standards better by taking students into the community, she is again trying to conduct field trips at her school on a different island.

Because of the emphasis on scripted lessons that are designed to help students do better on tests, Samantha says teachers are encouraged to teach a

surface kind of learning. . . . Because I value culturally based education so much, and I value teaching in-depth, I want to teach deep instead of wide.

In-depth teaching, she thinks, permits the teacher to lead more extensive explorations of culture in lessons. She says that teachers have to stop dealing with lessons in an “*in-out, in-out*” way; they need to focus on a subject and discuss it for a while. This requires intent, forethought, and time. The usual curriculum is more scripted, Samantha says, and in some ways it is easier for teachers to follow when they face the pressures of restructuring and testing.

The freedom of special education teachers. Despite assessment requirements, the participants who teach special education experience more freedom in their teaching than those in general education. Brooke, the teacher of seriously impaired children, says that she has near total freedom, because the children she teaches are so seriously impaired and because her principal has confidence in her. She can have anyone she wants assist in her classroom or help take the children to various locations whenever she wants.

Pamela suggests that perhaps there was little observation by the administration of the TFA members because these

students' achievements just aren't on the same level of interest or importance as in general education in the eyes of people.

Grace says,

If my kids aren't creating a ruckus and getting into trouble on campus, then my admin thinks I'm doing a phenomenal job.

Sarah states that she has a great deal of freedom because her school does not give her a scripted curriculum, and her administration realizes that special education students may require more flexible teaching strategies than general education students. Although she is unhappy with the low expectations for special education students, she appreciates her

freedom to try different approaches. Emily does not mention her degree of freedom, but she implies that it is quite broad when she describes her food distribution practices.

Challenges posed by multiple cultures. Although the participants believe their teaching improved because of the understanding they gained in the KIP of Native Hawaiian culture, some say they would like greater knowledge of the cultural backgrounds of other students in their diverse classes. Emily presents this view most strongly. She says teachers do not have time to research all the different cultures represented in their classrooms, but

if we had easy access to that, it would just be one more resource that would help us to be a better teacher.

She suggests that a library for this purpose could be developed. Or, to help teachers relate better to students and parents, DVD's could be distributed to teachers with common phrases used in the different cultures and other basic information, something like,

“Everything you wanted to know about Samoan but were afraid to ask.”

Emily says that her use of food with students helps her reach across the gap between herself and students from different, unfamiliar cultures, but

if I knew more about their cultures, I could reach them another way.

Mary also believes it would help her teaching and her communication with students' parents if she could learn more about the cultures of groups that are not Native Hawaiian.

Sally says that if she knew more about the cultures and languages of the Pacific islands from which many of her students come, she would use this knowledge in her lessons. She especially wants to learn about the Kosraen and Marshallese cultures. Pamela finds it difficult to give recognition to the culture of Native Hawaiians and at the same time be responsive to the diverse mix of students in her classes.

When Samantha first arrived on Hawaii she taught junior kindergarten to children who had not yet turned five. She saw parents of her students when they dropped off and picked up the children, and she often needed to speak to the parents. However, many did not speak English, and she wanted to know more about their various cultures. Samantha recognizes that it would be difficult to provide cultural knowledge about all the cultural groups in Hawaii in the depth that the KIP provides about Native Hawaiian culture. Moreover, she agrees with the view of KIP leaders that because teachers need to start with what is familiar to children, and because all children understand Native Hawaiian culture to some extent, teachers need to emphasize this Native Hawaiian perspective.

Since to teach everybody's culture would take forever, especially in my room, we start with the Hawaiians – because we're all here – this is where our connection is.

And then we can bring in other cultures and say, "How are your traditions like this?"

In other words, an understanding of Native Hawaiian culture can provide a common ground of cultural understanding for all students.

Sally believes that her incorporation of Native Hawaiian culture into lessons benefits all the children in her class, even if they are not Native Hawaiian, since it increases their connection to the place. Pamela agrees that there is a common cultural knowledge base that all students on Hawaii can share, and she finds that many non-Hawaiian students can talk about Native Hawaiian traditions. At the same time, Pamela says these traditions are more powerful for Native Hawaiian students, who often use "we" as they include themselves as participants in these traditions.

Sarah appreciates the emphasis in the KIP and by the leaders of the mapping project that even if students are not Native Hawaiian they need to learn about the culture of the place

in which they live. She stresses this point with her students and does not notice negative reactions among her non-Hawaiian students. She realizes, however, that

the ones who probably get the most benefit out of it [learning Hawaiian culture] are those who have some Native Hawaiian identification.

Among the participants, only Emily says that students who are not Native Hawaiian sometimes express reluctance about engaging in a Native Hawaiian cultural activity. For example, she mentions that about half the students in one class did not want to use a chant that Emily learned in the KIP. One Samoan boy said,

"Yeah, we chant, but we don't do the same chants that Hawaiians do, so do you want us to chant this or do you want us to chant that?"

Some of the participants talk about the common ground of Native Hawaiian culture when they want to deal with the lack of tolerance that some students have toward students in different cultural groups. Grace is surprised that her students are so aware of race and ethnicity, even though there is extensive intermingling of cultures.

The students are constantly asking someone, "What are you?"

The groups against which there is the most prejudice, according to the participants, are the Micronesian and Marshallese students.

My participants who teach young children do not mention student intolerance, and the teachers of older students try to help students overcome their prejudices. For example, like other participants, Sarah agrees that what students learn about Native Hawaiian culture can serve as common ground for their understanding other cultures. She also thinks that her emphasis on math and social justice in her teaching increases the students' global awareness and respect for other peoples.

It helps you realize that we're not all that different.

She says that sometimes she can include in lessons some cultural aspects of other societies by saying to students,

"We have been teaching all these things about your culture; now let's talk about that other culture and how it's similar and how math could be used to protect rights there."

Grace tries to counter her students' prejudices by helping them to compare their own cultural group's historical experience to that of different groups. For example, in the section of her Hawaiian history class on Pacific island history she talks about the Micronesian area and explains that a lot of people from Kosrae and the Marshall Islands are in Hawaii because the United States dropped nuclear bombs in their area.

I was able to talk about colonization and disenfranchisement, especially here in Hawaii. I said that the United States imposed its will on the native population. "So even though you are all from different backgrounds, all your cultures and your ancestors in one way or another experienced this. You have more in common than you think."

She tries to help her students see that they should think about this history before they make comments about someone of another background.

It's a tough concept for any middle schooler to recognize – the sameness in others. They're so focused on themselves. But . . . it's mandatory in my classroom to be respectful of others.

Lindsey says that although the KIP focuses on Native Hawaiian culture, the program also emphasizes that students should be

open and responsive to different cultures and different people and how to interact with them – with patience and tolerance. . . . We aren't that different, and I try to translate these lessons to my students who aren't necessarily Hawaiian but can still benefit from these lessons. We all come from different groups, but people aren't that different.

She tells her students,

"My classroom is about teaching students tolerance for those around them."

In summary, the participants' believe their incorporation of culturally responsive practices in their teaching increased their students' engagement in lessons and their sense of personal empowerment. The participants found their teaching to be more effective when they developed respectful relationships with students that encouraged teacher-student collaboration and student-student collaboration in learning. The teachers believe they need to be creative in their attempts to introduce cultural components in their instruction as they confront the challenge of high-stakes testing requirements and try to provide a common ground of cultural understanding for students from many different cultures.

Theme 4: Effect of the KIP on Teachers' Sense of Support and Professional Plans

The participants believe their KIP experiences provided a foundation for more supportive relationships with students' families, with colleagues, and with members of the community, as well as an approach to cultural understanding that is transferrable to other cultural environments in which the teachers may work. These KIP experiences positively influence the participants' sense of their teaching effectiveness and their personal satisfaction from teaching in Hawaii.

The participants' relationships with students' families. The participants' believe that because of their KIP experience their relationships improved not only with their students but also with their students' families, which enhanced the teachers' effectiveness with students. Brooke says that the KIP

gave me greater understanding of the Hawaiian culture and home life and helped me be sensitive to that – family structures, certain Hawaiian routines. It gave me a greater understanding of the kids, where they come from and their families.

Moreover, the KIP helped her see that on Hawaii

you don't focus just on the mom, dad, brother and sister. You also focus on the grandparents, the aunties, the uncles. I wouldn't have known that if Kahua hadn't brought me to a greater understanding of what goes on in the Hawaiian homes.

Brooke says that when she builds relationships with families, they get their children to school more often, and she receives their support in dealing with issues such as the need for clean clothes to prepare for incidents.

Emily says,

I would have students with parents who did not want white people teaching their children. That was a negative experience for me. Once I met the parents and told them that I only want the best for their child and the parents, I was able to reach them. But it really takes that personal attention to the parent, as well as the children.

She adds:

Knowing something about the culture does give the teachers a bridge, a connection that can help reach parents and students.

Emily also understands that cultural beliefs have an impact on parents' expectations about their children, which she needs to understand.

I need to know what parents want from their son or daughter. Parents have specific things that are important to them. And if I can't reach those ideals they want for their student, then I may not reach the child at all.

Pamela feels that by encouraging her incorporation of Hawaiian culture, and thus improving her teaching, the KIP improved her relationships with her students' parents. She quotes with satisfaction a woman who is a Native Hawaiian teacher and whose son is in Pamela's algebra inclusion class:

"I've always thought that we need our people teaching our children, but I'm happy that you're teaching my son."

Sarah believes her relationships with students' parents have improved because she tries to show them

that I really do care about their student's success and that I see them as partners within their student's education. And I think this collaborative approach is probably rooted in some of the cultural practices here as well.

Mary noticed that during the year following her completion of Kahua I parental attitudes towards her improved. She thinks this is at least partially because the parents saw that she values their culture. Parents said,

"I've heard good things about you. I'm really glad my kid is in your class."

Sally agrees with KIP lecturers that it is especially important on Hawaii to maintain good relations with parents.

I invite parents to come into the classroom in the morning and read with their kids for the first 10 minutes of class. So, I get to see them in the classroom and interact with a lot of the parents.

She says that relationships with students and their families have improved as she learned about their cultures – like in the Kosrae culture it's more important to talk to the man of the household than to the mother. You can talk to the mother about the child, but nothing will ever really be done. The dad is the one that's in charge.

By understanding aspects of the cultures of her students' families, Sally is also sometimes able to improve her management of student behavior. For example, after she learned that in some of the cultures on Hawaii

the older siblings are pretty much the caregivers. . . . I had a Marshallese student who had a hard time . . . keeping his hands to himself, and I would reward the older siblings who came for him if he did a good job. . . . I would let them all get a snack after school.

The students' behavior greatly improved.

A bullying situation in Samantha's class was defused when she developed better relationships with students' families. One girl caused much dissention among the girls. However, a totally new tone was set in class when Samantha asked her children to do a project about their family histories for all to share. A student's grandmother helped prepare a presentation for the class, which families attended to share pictures with the children.

After I did this, . . . my class got tighter and closer, and there was a different feeling. It changed things.

The participants' sense of support from professional and community

relationships. Because of their KIP experiences, the participants felt a greater sense of support from KIP mentors and leaders, from colleagues, and from relationships with members of the community. The KIP assigned mentors to participating teachers, and these mentors had varying degrees of contact with the teachers, depending on their proximity and schedules. For example, the program gave Sarah the name of a woman who worked at her school to whom she could go for help. In contrast, Emily found it difficult, because of her work schedule, to have face-to-face contact with the mentor assigned by the KIP. Their communication was mostly through emails in which the mentor kept Emily posted on community events.

Samantha's town is isolated, and no mentor from the KIP could visit her. However, the program asked her to pick someone at her school who could be a mentor. She selected a teacher who seemed willing to try new ideas. This teacher received a stipend from the KIP and made a commitment, so Samantha felt she could go to her often with questions and for help.

Because of their proximity, Grace was able to have close contact with the mentor assigned to her by the KIP, who was the Educational Assistant for Grace's department head. Grace went to the department office often to visit this woman.

She's Samoan, but she's lived on the Big Island forever, and she's the best auntie.

She was like my grandma, and she was really positive and supportive.

Although this Educational Assistant did not go into Grace's class, she helped with one-on-one activities in the department head's class, which had a group of students that Grace also

taught. Grace chatted often with this mentor about the most effective strategies for the students they had in common.

In addition to the support from mentors that the KIP assigned, the participants developed supportive relationships with others through the program. The persons the teachers met on the field trips helped the teachers to feel valued as part of an ongoing effort by people in the community to perpetuate their culture. The participants also knew they could contact people in the KIP when they had a need. For example, Grace says,

Its nice to have a network of people like . . . the leader of Kahua. . . . I could email her any time and say, “Could you get me in touch with someone to explain to me X, Y, or Z.”

Some participants also describe how their KIP experience strengthened their relationships with colleagues. For example, because Mary had gone on the KIP field trip to the tidal pool with the red shrimp, she was motivated to work with a fellow teacher to plan to take their classes to the pool. Unfortunately, field trips at her school were cancelled.

Through their common participation in the KIP, Samantha became close to several other teachers at her school. They decided to work together to emphasize in their teaching the geographic features, the plants, and the animals of the particular area of West Hawaii in which their school is located. Samantha feels that her teaching was improved as she worked with the other teachers in their common efforts, and these teachers provided the sort of support that she had very much wanted in her first two years at the school.

It was fun getting to know the teachers from my school in the Kahua Program. I was teaching first grade. There were two second grade teachers and a fifth grade teacher – all were new teachers – they had only taught one, two, or three years. It was fun

working with that freshness. That was a wonderful experience in itself, and with my experience I felt like I could contribute.

Brooke thinks that the emphasis by the KIP on the importance of teachers understanding and incorporating Hawaiian culture helped her to develop better relationships with co-workers at her school.

When I came here I was 22, and I had to be in charge of 50 and 60 year- olds. I think the Kahua Program helped me understand their culture and show them the respect that they are used to.

She adds:

I have lots of specialists coming into my room all day. They know a lot more than I do, and if you're not willing to collaborate, it won't do much good.

Brooke also developed connections in the community with people who engage in various activities with her students, both inside and outside the classroom. She arranges for people from her church to interact with the children, and a high school teacher at a private school has his students come one afternoon a week to lead her class. People in the community take her children to the beach and play games with them.

Sarah is grateful that the KIP provided her connections to members of the community whom she could contact with questions. Moreover, she developed closer relationships with colleagues and members of the community who are attempting to teach and preserve the Hawaiian culture. She believes that this sense of mutual effort in a shared cause makes her teaching a much more satisfying experience than it would have been otherwise.

It's nice to have contact with people who are really excited when you do things that are related to implementing culturally based projects in lessons. . . . Having that support helped a lot.

Sarah recognizes the importance of the emphasis by the KIP that

a cooperative approach makes it easier to be accepted. It's a very small community, so there are a lot of different connections. . . . Its easy to find that you have kids who are related or who are very close or I find that a student is related to another student that I have in a different class. So there's a lot of contact with the community in that way.

Pamela says that her participation in the KIP has given her the feeling that she is connected to the people of Hawaii.

It just makes you feel more like your profession is tied to the community. It should be, and for these people the community is a source of pride and connection. In terms of energy, motivation, connection to this place, I have my ties to the community extended because of Kahua. . . . It makes me feel good about my role in this community.

She adds that

the whole thing with Kahua is community. Once you've found one, or are invited into one, or embraced by one, it's a really life giving thing. It adds to my incredible gratitude at being here.

She therefore sees a need for

more teachers reaching into the community and more community members reaching into the schools.

Mary, who had become ill during her first year on Hawaii, states,

You need people who care about you and welcome you into Hawaii and want you to succeed. You want to be a successful teacher, to reach the kids and to learn and understand their culture. It made me feel like I had more support when I had the Kahua Program. I had more people to turn to, not only in my school, but in the other schools around me.

Mary's second year on Hawaii when she joined the KIP was much more satisfying than her first year when she became ill.

Kahua helped me know more about the culture, helped me know more about teaching strategies to use, helped me meet other people here so I didn't feel so alone.

The transferrability of Kahua Program teachings and participants' plans. Some participants say that the emphasis of the KIP on the teachers' understanding of Native Hawaiian culture and ways to incorporate this knowledge in teaching practices is transferable to culturally diverse locations other than Hawaii and has had an effect on their professional plans. Emily states that someone from Hawaii who moved to the school on the mainland where she had taught would need to learn about the culture of that community and use this knowledge in lessons, just as she learned about the culture on Hawaii from her KIP experience. Lindsey agrees with the emphasis of the KIP on respect for cultures in general and for the places and communities that nurture them. She says that the KIP taught the importance of being

open and responsive to different cultures and different people and how to interact with them – with patience and tolerance. . . . We all come from different groups, but people aren't that different.

Sally says that after her KIP experience she would attempt to learn about, and to use in her teaching, aspects of the local culture wherever she may teach. However,

I just bought a house, so I'm staying [in Hawaii].

Likewise, Mary says that she realizes that she would need to look for community mentors to teach her the culture anywhere she teaches.

A lot of people are willing to teach you about their culture. You need to find those willing to teach you.

Because there is a large Native Hawaiian student population on the island other than Hawaii where Mary now teaches, she is trying to learn any distinctive characteristics of this culture at her new location. Moreover, since there are significant numbers of Filipino children at her school, she wants to learn aspects of this culture that she can incorporate. Mary's professional plans are definite. She will stay in Hawaii to teach, and she gives substantial credit to the KIP for making it possible for her to continue in the profession. If she had been in the KIP her first year on Hawaii, she

probably wouldn't have gotten as stressed out as I did and probably wouldn't have ended up in the hospital.

Lindsey, Samantha, Brooke, and Emily had no plans for a profession other than teaching and no plans to teach in a location other than Hawaii. Pamela, Grace, and Sarah, the three Teach For America members, planned to continue to teach for a third year on Hawaii if asked to do so, which would be one year beyond their teaching contract with TFA. It is reasonable to conclude that the KIP was a factor in their decisions, because these TFA members believe that the program contributed to their teaching effectiveness and to their overall satisfaction in their roles. Pamela says that her KIP experience

strengthens my desire to want to stay.

Sarah decided to stay in the teaching profession.

I want to stay in teaching. It can be a powerful way to make an impact on students, who will hopefully have an impact on their communities, too. . . .

I would like to continue teaching high school special education math. You can do such creative things with math. . . . You can use it to teach social justice.

Although Sarah will not necessarily remain in Hawaii after one more year, her experience in the KIP

definitely increases the potential that I would stay here. It makes me feel comfortable and confident staying here.

Even if she does leave Hawaii for a time, she has

the potential of coming back here long-term.

In summary, the participants feel that their KIP experience strengthened their connections to the people of the island and their culture. They believe the program helped them to relate better with their students' families and to develop supportive professional and personal relationships with colleagues and community members. Although some participants' had closer contact with KIP mentors than other participants, all think the program valued them as important to the ongoing efforts of community members to preserve their culture through the education of the children of Hawaii.

Chapter 14: Results and Discussion

The central research question of my study is this: *How do teachers understand their experiences in the Kahua Induction Program and the impact of their participation on their teaching?* The responses of the participants in the study indicate how some teachers in the West Hawaii Complex Area describe and interpret their experiences in the KIP and the consequences of their experiences on their work as teachers. All the participants in my study believe that the program helped meet their needs as new or new-to-district teachers on Hawaii and improved their teaching effectiveness.

The Participants' Perceptions of Their Needs as New Teachers on Hawaii

With the exception of one new teacher who spent her senior year on Hawaii and her college years on Oahu, all the participants reported that Hawaii was an intriguing but culturally unfamiliar place. Most participants lacked confidence and were unsure about how to teach in this new multicultural environment. Most felt isolated, adrift, and lacking in sufficient support. Even the teacher who was familiar with Hawaii said that at first she was "just trying to hang on," and one teacher experienced such stress that she became ill and left at mid-year. The participants needed to understand important aspects of the local culture, to acquire knowledge of teaching practices appropriate to this cultural context, and to develop a sense of professional and personal support so that they could teach more effectively.

During the period after they began teaching on Hawaii but before they entered the KIP, the participants received varying degrees of help with their teaching from school colleagues and administrators. Some were assigned mentors, and others were not, but most participants felt they needed more frequent, sustained, and helpful mentoring than they received. Although the three Teach for America members received some mentoring and

observation through that program, their needs for instruction about teaching were great because they had received only five weeks of training in TFA.

In effect, the participants felt that they needed all four of what Villani (2002) insists are the essential aspects of an effective induction program: 1) cognitive coaching – pedagogical training; 2) the communication of essential information about the workings of the teachers' school; 3) the communication to teachers of a basic knowledge of the cultural backgrounds of their students; and 4) the provision of emotional support and encouragement. While the participants in my study had previous pedagogical training (though the TFA members had very little), none had training that related culturally responsive teaching practices to information about the cultural backgrounds of students in the Hawaiian cultural context. The KIP connects the communication to teachers of knowledge about Native Hawaiian culture to training in the application of this knowledge in the classroom. In addition, the program provides teachers with emotional support and encouragement. Therefore, three of the aspects of a good induction program, according to Villani, are pursued by the KIP. The fourth, the communication of information about the teacher's school, is not part of the KIP, which is structured for a complex area with a number of different schools.

Kahua Program Teachings and Their Implementation by the Participants

The KIP fulfilled many of the needs that the participants experienced as new teachers on Hawaii. The program helped them to understand that Native Hawaiian culture has a broad influence on the identity of many students in Hawaii, particularly on those who identify as Native Hawaiians. The participants believe the KIP helped to familiarize them with significant aspects of Native Hawaiian culture and ways to implement this knowledge in their teaching practices. Some participants think that the KIP gave them the confidence they

needed as non-native teachers to incorporate Hawaiian culture into their lessons without feeling they would offend the students and their families. All the participants except one, who had schedule conflicts, chose to join Kahua II the year after they completed Kahua I.

The participants found the KIP field trips to be particularly enjoyable and informative. They were also inspiring, because the teachers were so enthusiastically welcomed by community members and KIP leaders, and the participants were introduced to the meaning of the culture to Native Hawaiians by persons deeply committed to preserving this culture through educating teachers about its significance. The participants accepted the view of KIP lecturers that by incorporating cultural knowledge into lessons the teachers could help enable students to learn academic subjects more successfully and at the same time help to preserve the Hawaiian culture.

Most participants think the pedagogical instruction of the KIP, which is based on the Moenaha Framework for planning and implementing lessons, provided helpful guidelines for effective teaching. The teachers appreciate the emphasis of the framework on the importance of making clear to students the purpose of lessons, the need for students actively to demonstrate what they have learned, and hands-on learning activities. The participants accept the suggestions of KIP lecturers about the value of stories in teaching and the lecturers' emphasis on the significance of teacher-student and student-student collaboration in learning.

The participants incorporated aspects of KIP teachings into their instruction, but they did so in varying ways appropriate for their grade level, subject matter, and the nature of their students. For example, the teachers of young children used Hawaiian words, songs, and stories in their classrooms, such as the kindergarten teacher when she taught body parts and

native plants and animals to her pupils. One teacher incorporated Hawaiian cultural traditions by having students learn about and perform hula music, and she co-operated with other teachers to gather information for their classroom about Hawaiian geology, plants, and animals, as well as to create and perform a school cultural chant. The teacher of severely disabled students introduced Hawaiian culture by reading stories with Hawaiian characters, and, more than any other participant, she made connections with people in the community who helped take her students outside or assisted in her classroom.

The participants drew on their understanding of Hawaiian culture as they prepared lesson plans, they followed the advice of KIP lecturers to clarify the meaning of lessons for students, and they encouraged students to relate the lesson content to their cultural experience in activities that demonstrated their understanding of the material. The three Teach for America members found it possible to teach math classes that incorporated the local culture through word problems and calculations involving locally relevant information. One TFA member discovered that she could use the cultural knowledge she acquired from the KIP to teach students math by focusing on issues of social justice.

The Participants' Effectiveness in Implementing Culturally Responsive Practices

When the participants implemented their cultural understanding in their teaching practices, their students' involvement in learning increased. Moreover, when their students became more involved in learning material related to their culture they felt more pride in their culture and more personally empowered. The teachers do not suggest that there was a correlation between their participation in the KIP and their students' achievement of higher scores on standardized tests. However, it seems reasonable to speculate that students who are more engaged in lessons because of their culturally relevant content might perform better on

assessments. The investigation of a possible correlation could be the subject of a different study.

The participants understand that effective teaching requires teachers to have strong relationships with their students, and the teachers think the deeper understanding of students' backgrounds gained through KIP participation improved their relationships with students. The participants found that respectful relationships with students that were based on the teachers' cultural knowledge made possible increased collaboration between teachers and students in the learning process, which the KIP advocates. Most participants devised ways for students to teach the teachers about aspects of their culture or to work with the teachers in class projects.

Most participants also arranged for their students to collaborate with one another in culturally related learning activities. The teachers found that during such lessons the students were more engaged than when working individually and were more likely to join group discussions. This student-student collaboration sometimes provided opportunities for them to develop their leadership capacities. Moreover, several participants found that student relationships developed in class could be utilized in effective behavior management strategies.

The participants faced two major challenges as they implemented culturally responsive practices. First, they had to be flexible in the way they introduced cultural components in order to respond to the challenge posed by the high-stakes testing of students and budgetary restrictions that sometimes limited learning opportunities such as class field trips. Second, they were challenged by the presence of students from many different cultural backgrounds that are not Native Hawaiian. Most participants agreed with the emphasis of

the KIP that it would be difficult to give teachers an in-depth understanding of all the cultures represented in Hawaiian schools and that knowledge of Native Hawaiian culture could provide a common ground of cultural understanding among all teachers and students. Most participants said that all students, whatever their cultural backgrounds, should have some understanding of the culture of the place where they live, because this common understanding increases their engagement in learning. At the same time, the participants realized that students claiming Native Hawaiian backgrounds more strongly identify with the local culture than students from the many other cultural backgrounds represented on Hawaii. Most teachers also indicated that they would appreciate some introduction to basic aspects of unfamiliar cultures other than the Native Hawaiian culture. They expressed a particular need to learn about the cultures of other Pacific Islanders.

Effect of Kahua Program on Participants' Sense of Support and Professional Plans

Although the KIP assigned the participants mentors, the amount of contact the teachers had with these mentors depended on their proximity and schedules, which varied substantially. Because the mentors were assigned by the program and received a stipend, the participants felt they could go to them frequently with questions and for help. Although all the participants were not able to stay in close contact with their assigned KIP mentors, all felt valued as teachers by the KIP leaders, who were available to answer questions and to provide contacts with members of the community who could be of assistance. Thus, through contacts they made in the KIP, the participants felt more closely connected to the community. The participants also developed closer, more supportive relationships with colleagues who had experienced the KIP with them. Because of these relationships, and also by acquiring greater

cultural knowledge and personal confidence, the participants often co-operated with colleagues on common projects, which reinforced the teachers' sense of personal support.

Most participants believe that KIP teachings about Hawaiian culture and better pedagogical approaches for this cultural context are transferrable to culturally diverse settings other than Hawaii. Wherever they may teach in the future, the teachers think they will need to learn the cultural backgrounds of their students and understand ways to be responsive to this cultural understanding in their teaching practices. Since it is impossible to determine with any degree of exactness the effect of the teachers' KIP participation on their professional plans, no precise calculation of reduced attrition rates can be derived. However, the cumulative effects of the participants' experiences in the KIP increased to some extent the degree to which they planned to continue to serve as teachers in Hawaii.

One teacher believes that if she had been a member of the KIP during her first semester of teaching she would probably not have become ill and left Hawaii at mid-year. After her return to Hawaii for the next academic year and her development as a confident teacher, she chose to remain a teacher on another Hawaiian island. The three TFA members each planned to teach on Hawaii for one year beyond their contract. One of the TFA members believes that the cultural knowledge she gained in the KIP enabled her to act on her desire to raise issues of social justice in her math teaching and contributed to her decision to remain in the profession, perhaps in the "long term" in Hawaii. The teacher of severely disabled students, the kindergarten teacher, the two most experienced teachers, and the high school social studies teacher are remaining teachers on Hawaii for the foreseeable future.

Summary of Research Findings

Although the precise effects of the participants' KIP experiences on their professional decisions are difficult to determine, the major finding of my study is clear: all the participants value their experiences in the program. Their participation in the KIP helped them gain needed knowledge of the local culture and taught them ways to implement this cultural understanding in practices that improved their teaching effectiveness. In short, their experiences in the induction program helped them to overcome the cultural mismatch between themselves and their students, an incongruity that too often leads to a mismatch between the approaches to learning of many cultural minority students and pedagogies on which school curricula and instruction strategies are based (Bartell, 2005; Nieto, 1996).

The participants' experiences in the KIP gave them the confidence they needed to incorporate the local culture into their teaching practices even though they were cultural outsiders. Their students were more engaged in material when cultural elements were introduced, and lessons drawing on the identification students had with their culture also encouraged them to develop other personal strengths, including leadership capacities. The participants' experiences in the KIP helped to improve their relationships with their students and with their students' families. In addition, the participants developed a stronger sense of professional and personal support from relationships with mentors assigned by the KIP, with colleagues, and with other members of the community whom they met through the program. Finally, by participating in the Kahua Induction Program, the teachers came to feel that they were valued members of the community who were engaged in common efforts to preserve the local culture. This general sense gave them a level of personal satisfaction that contributed to their teaching effectiveness.

Chapter 15: Recommendations

The themes that emerged in the interviews with participants in this study are the basis of the recommendations suggested. These recommendations focus on the need for future research, on actions that could be undertaken by school administrators and school district personnel, on practical activities in which teachers could engage, and on initiatives that parents or other community members might consider under appropriate circumstances.

Recommendations for Future Research

Further research should be undertaken on the experiences of teachers who have participated in the Kahua Induction Program in the state of Hawaii outside the West Hawaii Complex Area and on the experiences of teachers elsewhere who have participated in induction programs that have a cultural component. The responses of the participants in this study indicate how some teachers in the West Hawaii Complex Area describe and interpret their experiences in the KIP and the consequences of their experiences on their work as teachers. However, additional research on the responses of participants in the KIP in other complex areas in Hawaii could help to determine whether the responses of teachers in these areas are similar to the responses of my participants. Also, studies that compare the experiences of teachers in the state of Hawaii who have been in the KIP with the experiences of teachers who have not been in the program could also provide data as to the extent to which my findings can be generalized.

Broader national research is also needed. Substantial literature exists on the need for, and the benefits of, mentoring programs for new teachers. However, it is difficult to determine which induction programs state as a goal the training of teachers on their students' cultural backgrounds and even more difficult to ascertain the effectiveness with which

induction programs that state this training is a goal actually pursue and achieve this goal. As Kahumoku, et al. report, little literature exists on induction programs that connect "culturally relevant, place-based training with traditional academic-focused induction" (2010, p. 216). These gaps in the literature could be reduced by studies that investigate the responses of teachers to their participation in induction programs other than the KIP.

My research thus sketches only a small part of the picture that researchers need to draw of the extent to which, and the ways in which, induction programs introduce cultural knowledge to teachers and successfully instruct teachers in culturally responsive teaching practices. Until broader research is undertaken, both in Hawaii and nationally, the recommendations based on my research findings must remain more suggestive than conclusive. However, my conclusions are strong enough to provide some guidance to administrators, to teachers, to parents, and to community members.

Recommendations for School Administrators and District Personnel

Based on my research, school administrators and school district personnel should take seriously the needs of new and new-to-district teachers. These teachers need help. They especially need assistance when they are unfamiliar with the students' cultures. A mentoring program should be available, and when these teachers have cultural backgrounds different from those of numbers of their students, mentoring should provide the teachers knowledge about their students' cultures and instruction in ways to implement this cultural knowledge in their teaching practices.

A mentoring program with a cultural component should be available not only to new teachers but also to teachers new to an area. The two veteran teachers in my study report that, despite their previous experience, when they came to Hawaii they were bewildered by

the new culture. They needed help to understand this culture and to incorporate it into their teaching. Fortunately for them, the KIP permits teachers to join during their first three years in the district, regardless of the length of their overall teaching experience.

Mentoring that is offered teachers needs to be effective and sustained, unlike the mentoring experienced by some participants in my study prior to their membership in the KIP. Care should be taken to select mentors who have the proper experience and attitudes to be of help to new teachers. These mentors should be permitted and encouraged to give sufficient time and attention to the mentoring process. One of the participants in my study suggests that mentors could be retired teachers who

help out new teachers – more than once a month – and even be in the classroom for the first part of the year.

Moreover, as one of my participants with substantial teaching experience points out, mentors should receive a stipend, because then they make a commitment to their mentoring duties, and mentees feel they can go more frequently to these mentors for questions and for help. One possible method of compensation is to give mentors time away from other duties for mentoring.

If possible, mentoring should be an integral part of an induction program that, like the KIP, incorporates culturally related field trips, provides pedagogical instruction, and introduces teachers to community members who are available to answer questions or possibly to visit classes. If a fully developed induction program such as the KIP is not feasible, school and district administrators could arrange culturally related professional development opportunities that include cultural presentations by members of the cultural community about which teachers need to acquire cultural knowledge. Members of this

community could be invited to make presentations at faculty meetings or other school venues. Teachers would improve their cultural knowledge and skills. In addition, teachers would make contacts with members of the cultural community whom they could contact to help arrange class field trips to sites and activities of cultural significance to this community or to arrange for members of the community to make class presentations.

Particular problems are posed for teachers in circumstances like those on Hawaii, where there are not only students with a particular indigenous native cultural background but also a variety of students from other cultural backgrounds. Like the KIP, a mentoring program can instruct teachers on the indigenous native culture, which can then provide common ground for cultural understanding among teachers and students. In addition, the participants in my study suggest that teachers should be provided information about other cultures with which they may be unfamiliar. While formats such as DVD's that introduce different cultures may run the risk of over simplification or even the stereotyping of cultural practices, district and state administrators should consider the preparation of some form of introduction to the cultures represented in classrooms. One participant in my study mentioned that since there were Marshallese students at her school, and since teachers knew little about their culture, the school held a Marshallese Night for these families, and the English Language Learners Coordinator taught teachers aspects of the culture. Perhaps a similar program, or even a "cultural weekend" with speakers from various cultural communities, could be arranged, or perhaps a booklet with contributions from leaders of different cultural communities could be prepared and distributed to teachers.

One of the most important things that school administrators or district and state education officials could do to encourage culturally responsive teaching would be to establish

the expectation that such teaching is valued and expected. This expectation would influence teachers to take advantage of opportunities to gain information about their students' cultures and to implement this understanding in their teaching. The expectation would also influence the decisions of administrators that are related to teacher induction.

This research shows that teachers can be quite innovative in introducing cultural materials into their teaching of the required standards. However, standards-related testing requirements pose challenges that often limit the attention that teachers can give to the inclusion of cultural materials in their teaching. Therefore, those who formulate the standards that teachers must address should consider including cultural competency as a focus of value in standards-based education. In addition, the faculties of colleges of education should evaluate their course offerings to be sure that quality cultural competency courses are offered to education students.

Recommendations for Teachers

Based on the themes that emerged in the responses of the participants in this study, new or new-to-district teachers should ask themselves how much understanding they have of their students' cultural backgrounds. If portions of their students have an unfamiliar culture, teachers should seek ways to improve their knowledge of this culture and to learn appropriate strategies for incorporating this knowledge into their teaching practices. Teachers should consider taking advantage of an induction program or professional development opportunity with such a focus if one is available. If none is available, perhaps another culturally focused program exists in the community that could help provide information about the culture. Teachers could search for opportunities to develop relationships with members of the cultural community about which they want to learn. A group of teachers who are interested in

learning about this culture could request school administrators to invite a member of this community to speak at a faculty meeting or to a more informal group of teachers. Teachers could request that district administrators arrange professional development opportunities focused on this culture.

A teacher could also act individually to contact persons in the relevant cultural community who might be available to offer a presentation about the culture in a class visit. Parents of students in the teacher's class could possibly help to arrange the initial contact between the teacher and a member of this cultural community who might be interested in visiting the class. Then the teacher could request school administrators to approve the visit. Class visits would benefit not only the teacher but also the students who are not part of the cultural community from which the speaker comes. One possible benefit could be enhanced student collaboration based on mutual respect by students of different cultures. Perhaps members of the cultural community would be willing to help arrange a class field trip to a location of significance for this community. A participant in my study suggests that teachers should remember that

a lot of people are willing to teach you about their culture. You need to find those willing to teach you.

By taking steps to attain cultural understanding, teachers should be able to communicate better with their students and their students' families and thus to develop more supportive relationships with them. Teachers who increase their cultural understanding should create not only more culturally responsive lesson plans but also improve their behavior management strategies and classroom community building efforts. Teachers should have a greater overall sense of effectiveness if they assume the responsibility to

increase their understanding of their students' cultures and to implement this knowledge in their teaching practices.

Recommendations for Parents and Other Community Members

Parents or community organizations could also take the initiative to ask that teachers receive training in the culture of a community that constitutes either a cultural minority at the school or a cultural majority at the school that is not part of the dominant cultural group in the society as a whole. The cultural community may feel that if teachers were introduced to their culture the teachers would be more understanding of the needs of students from this community and be better able to teach them effectively. The parents or community leaders might engage a community organization in the minority cultural community to provide this help to teachers. This request could be addressed initially to a parent organization or a parent-teacher organization at the school, or it could be made directly to administrators. The request might even ask that school administrators as well as teachers receive this training. If there is substantial feeling in the minority community that the teachers at multiple schools in a district could teach more effectively with such professional development training, a district-wide request could be made to the school board.

Summary

This qualitative, phenomenological study investigated teachers' responses to participation in the Kahua Induction Program for new and new-to-district public school teachers in Hawaii. The program seeks to increase teachers' understanding of Native Hawaiian culture and their ability to implement culturally responsive teaching practices. At the same time, the program seeks to reduce teacher attrition. The nine teachers interviewed, who had participated in the KIP for at least one year, initially felt a need for cultural

understanding, for guidance in teaching effectively in the unfamiliar context, and for supportive professional and community relationships. The participants reported that the KIP met their needs through field trips that directly introduced Native Hawaiian culture and through instruction on culturally responsive teaching practices by persons committed to preserving this culture.

The participants believe that their experiences in the KIP helped them to utilize cultural materials that increased their students' engagement in lessons and encouraged them to develop other personal strengths. The participants' acquisition of cultural understanding also helped them to build respectful relationships with students that furthered teacher-student and student-student collaboration in learning. Although many cultural backgrounds are represented in Hawaiian classrooms, the participants believe that Native Hawaiian culture, which is emphasized in the Kahua Induction Program, can provide a common ground of cultural understanding for students and teachers alike. The participants also conclude that their experiences in the program helped them to improve their relationships with their students' families and to develop supportive professional and personal relationships with colleagues and community members. These relationships contributed to the participants' effectiveness in the classroom and to their personal satisfaction in their roles as teachers in Hawaii.

Appendices

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Appendix A: Hawaii DOE Approval of Research

LINDA LINGLE
GOVERNOR



STATE OF HAWAII
DEPARTMENT OF EDUCATION
P.O. BOX 2360
HONOLULU, HAWAII 96804

KATHRYN S. MATAYOSHI
SUPERINTENDENT

OFFICE OF THE SUPERINTENDENT

October 26, 2010

Ms. Rebecca Thigpen
75 Karston Drive
Wahiawa, Hawaii 96786

Dear Ms. Thigpen:

I am pleased to approve your request to explore teachers' perceptions of the influence of their experiences in the Kahua Program on their teaching practices.

I understand that through your study, you hope to recruit eight teachers who have participated in the Kahua Induction program for at least one year from the Windward and West Hawaii Districts. Both districts will assist in the distribution of your study information to prospective teachers. Teachers will be asked to contact you directly should they be interested in participating in your study.

Once these teachers have been identified, they will be invited to complete a two hour audio taped interview with the primary investigator. Interviewees' identities will be coded to preserve confidentiality. All study activities will take place during non-school hours, at off-campus sites.

Principals of teachers who have volunteered to participate in Ms. Thigpen's study will be sent packets that include a principal's letter and a copy of the interview questions.

In accordance with the Family Educational Rights and Privacy Act (FERPA), your study is approved with the following conditions:

- Participation by the schools and school staff will be voluntary. Your activities will be conducted with the understanding and approval of the school principals. Schools may withdraw from the study if it is found to be too intrusive.
- Participation by school staff is contingent upon obtaining their written consent.
- Your study must not contain any person- or school-identifiable information.
- All study activities will take place during time agreed upon by the school administrators.
- To accommodate teacher schedules, participants should be given the option of a phone interview, however, face to face interviews will be encouraged.
- Discuss the findings and recommendation of your study with the principals of the participating schools.

AN AFFIRMATIVE ACTION AND EQUAL OPPORTUNITY EMPLOYER

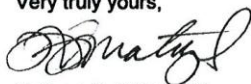
Ms. Rebecca Thigpen
 October 26, 2010
 Page 2

- Upon request, present the findings and recommendations of your study to the Complex Area Superintendents.
- Provide copies of the results of your study to the Assistant Superintendent of the Office of Curriculum, Instruction and Student Support and the Director of the Systems Accountability Office.
- Approval for future research studies is conditional upon submission of a completed report to the Systems Accountability Office.
- Should your study extend beyond one calendar year of approval, please submit an application for renewal prior to the expiration date accompanied by a current IRB approval.

We look forward to reviewing the results of your study as it may provide insight in the development to professional development and best practices for all teachers in effective cultural based teaching.

Best wishes for a successful research study. Please contact Lori Nagakura, Systems Accountability Office, at (808) 735-8250, should you have any questions.

Very truly yours,



Kathryn S. Matayoshi
 Superintendent

KSM:LN:kb

- c: Art Souza, Complex Area Superintendent
 Lea Albert, Complex Area Superintendent
 Suzanne Mulcahy, Complex Area Superintendent
 Office of Curriculum Instruction and Student Support
 Systems Accountability Office

Appendix B: Letter Inviting Teachers to Participate in the Research

From: Rebecca Thigpen

September 21, 2010

I am a third grade teacher at Wahiawa Elementary on Oahu. I taught for two years on the island of Hawaii before entering the Ph.D. program in Multicultural Teacher and Childhood Education at the University of New Mexico. While in New Mexico, I taught for one year on a Native American Reservation and for two years at a public elementary school in Albuquerque. I returned to Hawaii to conduct my Ph.D. dissertation research and to live on a permanent basis.

My Ph.D. dissertation is entitled “Teacher Responses to Participation in Hawaii’s Kahua Induction Program.” I plan to interview some Hawaii DOE teachers who have participated in the innovative Kahua Induction Program for at least one year. I want to explore the ways that these teachers understand their experiences in the program and how these experiences influence their teaching practices.

I am searching for volunteers who would be willing to be interviewed for my research, which will take place during the 2010-2011 academic year. The interview will not last longer than two hours and will take place at a mutually agreeable location off school premises and during the volunteers’ personal time. After the interview, each participant will have the opportunity to review the transcript and to make further comments. The identity of the interviewees will be carefully protected. I am the only person who will have access to the interviewee’s names or to the interview transcripts, which will be destroyed after my research is completed. Participants will be asked to sign a consent form outlining their protections that has been approved by the Institutional Review Board at The University of New Mexico.

The desired outcome of my research is to further our understanding of the ways that teacher participation in an induction program like Kahua can affect their teaching practices. These findings may help those interested in the Kahua Program to better understand its possibilities. These conclusions may be of interest to those who consider establishing induction programs similar to the Kahua program in other culturally diverse school settings. These conclusions may also stimulate further research into the contributions that new teacher induction programs in multicultural settings can have on effective teaching practices and on teachers’ professional satisfaction.

I would very much appreciate your willingness to participate in my research. Please contact me if you are interested in participating or if you would like more information about my study. Thank you for your consideration.

Sincerely yours,

Rebecca Thigpen, 808-282-2582, rebeccathigpen@gmail.com

Appendix C: Letter to Principals of Schools with Teachers Interviewed

I am a third grade teacher at Wahiawa Elementary on Oahu. I taught for two years on the island of Hawaii before entering the Ph.D. program in Multicultural Teacher and Childhood Education at the University of New Mexico. While in New Mexico, I taught for one year on a Native American Reservation and for two years at a public elementary school in Albuquerque. I returned to Hawaii to conduct my Ph.D. dissertation research and to live on a permanent basis. During my years teaching and in graduate school I became interested in the value of teaching in a culturally responsive way to improve student outcomes.

My Ph.D. dissertation is entitled “Teacher Responses to Participation in Hawaii’s Kahua Induction Program.” I plan to interview some Hawaii DOE teachers who have participated in the Kahua Program for one year or more. I want to explore the ways that these teachers understand their experiences in the program and how these experiences influence their teaching practices. The Hawaii DOE has approved my research.

As a professional courtesy, I want to let you know that I would like to invite teachers at your school who have been in the Kahua Program for one year or more to be interviewed for my research. For interviews on the island of Hawaii, I will fly over. All interviews will take place at a mutually agreeable location off school premises and during the volunteers’ personal time. Interviews will not last more than two hours. If interviewees are unable to arrange a full two hour interview, we could finish the interview later by phone. Following the interview, each participant will be provided with a transcript of the interview for review and additional comments. The identity of the interviewees and their schools will be carefully protected. The names of the interviewees will be coded. I will have sole access to the teachers’ identity codes and interview transcripts, which will be destroyed upon the completion of my project. Participants will be asked to sign a consent form that has been approved by the Institutional Review Board at The University of New Mexico.

The desired outcome of my research is to further our understanding of the ways that teacher participation in an induction program like Kahua can influence their teaching practices. These findings may help those interested in the Kahua Program to better understand its possibilities. These conclusions may be of interest to those who consider establishing induction programs similar to the Kahua program in other culturally diverse school settings. These findings may also stimulate further research into the contributions that new teacher induction programs in multicultural settings can have on effective teaching practices and on teachers’ professional satisfaction.

Please contact me if you would like further information about my research. Thank you.

Sincerely yours,

Rebecca Thigpen 808-282-2582; rthigpen@unm.edu

Appendix D: Interview Questions

1. Would you please describe your background, what led you to your present teaching position, and your thoughts about how prepared you were to teach culturally diverse students?
2. Could you please tell me about your experiences as a beginning or new-to-district teacher in Hawaii?
3. Would you please relate your thoughts about the skills you need in order to be successful in the classroom in your teaching position?
4. Would you share with me how you became involved in the Kahua Program and what motivated you to enter the program?
5. Could you please describe your experiences of participating in the Kahua Program?
6. Would you relate your understanding of some of the most important culture/place-based, current best practices that were introduced to you in the Kahua Program?
7. What were the effects of any mentoring by community members or contacts with members of students' families that you experienced in the Kahua Program?
8. How do you describe your implementation of any culture/place-based, current best practices in your classroom?
9. Could you please describe any challenges you face and successes you have had in implementing culture/place-based, current best practices in your classroom?
10. Are there any ways that your students' academic growth and social development have been influenced by culture/placed-based, current best practices that were introduced to you in the Kahua Program?

11. Did you make pedagogical changes in your teaching as a result of your participation in the Kahua Program?
12. Do you think that your participation in the Kahua Program has affected your preparedness for teaching culturally diverse students and your attitudes about teaching these students?
13. How do you understand the overall impact of your experiences in the Kahua Program on your role as an educator in a multicultural classroom context?
14. Do you think your participation in the Kahua Program will be a factor in your thinking about whether or not you will remain in your current teaching placement if given the opportunity.

Appendix E: Informed Consent Form

The University of New Mexico Main Campus IRB Consent to Participate in Research

Teacher Responses to Participation in Hawaii's Kahua Induction Program

Introduction

You are being asked to participate in a research study that is being done by Rebecca E. Thigpen, who is the Principal Investigator and Dr. Marjori Krebs, from the Department of Teacher Education. This research is studying teacher perceptions of the impact of their participation in the Kahua Induction Program on their instruction.

This study will investigate and describe the experiences of teachers who have participated in the Kahua Induction Program. Teachers will be asked to describe their understanding of any culturally responsive teaching practices introduced in the program and how these practices may have influenced their classroom instruction and their students' outcomes.

You are being asked to participate in this study because you are a teacher who has participated in the Kahua Induction Program. No people will take part in this study at the University of New Mexico. Six to eight persons will participate in this study in Hawaii. No sponsor is funding this study.

This form will explain the research study, and will also explain the possible risks as well as the possible benefits to you. We encourage you to talk with your family and friends before you decide to take part in this research study. If you have any questions, please ask one of the study investigators.

What will happen if I decide to participate?

If you agree to participate, the following things will happen:

You will discuss with the investigator an appropriate time and place for a two hour interview. You will be given interview questions prior to the interview.

You will meet with the investigator for the interview. You will sign the consent form at this time. The interview will be audio recorded.

After the interview, the investigator will transcribe the audio recording and send it to you for any corrections or additional reflection that you may wish to add.

How long will I be in this study?

Participation in this study will take a total of approximately three hours over a period of two weeks.

What are the risks of being in this study?

None other than those typically experienced in daily living.

There are risks of stress, emotional distress, inconvenience and possible loss of privacy and confidentiality associated with participating in a research study.

For more information about risks, ask one of the study investigators.

What are the benefits to being in this study?

Teachers will benefit from reflection on their experience in the Kahua Induction Program and from consideration of the impact of their participation on their classroom instruction and student outcomes.

What other choices do I have if I do not want to be in this study?

You may choose not to participate in this study.

How will my information be kept confidential?

We will take measures to protect your privacy and the security of all your personal information, but we cannot guarantee confidentiality of all study data.

Information contained in your study records is used by Rebecca Thigpen, in some cases it will be shared with the sponsor of the study. The University of New Mexico IRB that oversees human subject research, and other regulatory entities will be permitted to access your records. There may be times when we are required by law to share your information. However, your name will not be used in any published reports about this study.

The participants will choose their own pseudonyms for the study. The names of the schools where participants teach or the Hawaiian island on which they teach will not be named. Audio recordings of interviews and transcriptions of interviews will be labeled with your initials. They will be kept in a locked cabinet in the Principle Investigator's locked office and will be destroyed before January 1, 2013.

What are the costs of taking part in this study?

There are no costs of taking part in this study except the time involved.

Will I be paid for taking part in this study?

No, you will not be paid for taking part in this study.

How will I know if you learn something new that may change my mind about participating?

You will be informed of any significant new findings that become available during the course of the study, such as changes in the risks or benefits resulting from participating in the research or new alternatives to participation that might change your mind about participating.

Can I stop being in the study once I begin?

Your participation in this study is completely voluntary. You have the right to choose not to participate or to withdraw your participation at any point in this study without affecting any services to which you are entitled.

Whom can I call with questions or complaints about this study?

If you have any questions, concerns or complaints at any time about the research study, Rebecca Thigpen, M.A. , or his/her associates and Dr. Majori Krebs will be glad to answer them at 505-277-0602 8a.m. - 5 p.m. Monday through Friday. If you need to contact someone after business hours or on weekends, please call 505-228-8631 and ask for Rebecca Thigpen. If you would like to speak with someone other than the research team in regards to any complaints you have about the study, you may call the UNM IRB at (505) 272-1129.

Whom can I call with questions about my rights as a research subject?

If you have questions regarding your rights as a research subject, you may call the UNM IRB at (505) 272-1129. The IRB is a group of people from UNM and the community who provide independent oversight of safety and ethical issues related to research involving human subjects. For more information, you may also access the IRB website at <http://hsc.unm.edu/som/research/HRRC/maincampusirbhome.shtml>.

Consent

You are making a decision whether to participate in this study. Your signature below indicates that you read the information provided. By signing this consent form, you are not waiving any of your legal rights as a research subject.

I have had an opportunity to ask questions and all questions have been answered to my satisfaction. By signing this consent form, I agree to participate in this study. A copy of this consent form will be provided to you.

Name of Adult Subject (print)
Date

Signature of Adult Subject

INVESTIGATOR SIGNATURE

I have explained the research to the subject or his/her legal representative and answered all of his/her questions. I believe that he/she understands the information described in this consent form and freely consents to participate.

Name of Investigator/ Research Team Member (type or print)

(Signature of Investigator/ Research Team Member)

Date

IRB#:10-258

Version: 6/9/2010

OFFICIAL USE ONLY

APPROVED

6/9/2010



The University of New Mexico Main Campus IRB

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