

= Pʻnana Leo =

Pʻnana Leo (Hawaiian : " voice nest " ; often translated as " language nest ") are private , non - profit preschools run by families , in which the Hawaiian language is the language of instruction and administration . Initially opened illegally , the first Pʻnana Leo opened in 1984 in Kekaha , Kauaʻi . Based on the practices of 19th century Hawaiian @-@ language schools , as well as the Kohanga reo Mʻori language kindergartens in New Zealand , the Pʻnana Leo was the first indigenous language immersion preschool project in the United States (Wilson 1999b : 4 ; Calica & Rawlins 1999 : 1) . Graduates from the Pʻnana Leo schools have achieved several measures of academic success in later life . As of 2006 , there were a total of 11 Pʻnana Leo preschools , with locations on five of the Hawaiian islands .

= = History = =

Establishment of the Pʻnana Leo schools involved a long political struggle , including boycotts of the public schools (Wilson 1998a : 335 ? 336 ; McCarty 2003 : 155) . Using the Hawaiian language as a medium of education was outlawed in 1896 , and legal constraints against its use were maintained by territorial and U.S. state governments until 1986 (Wilson 1998b : 128 ? 129) . A renaissance of Hawaiian culture and politics in the 1970s brought a new focus to the topic of the revitalization of the Hawaiian language . Among its many consequences was the reestablishment of Hawaiian as an official language by a state constitutional convention in 1978 , as part of a recognition of the cultural and linguistic rights of the people of Hawaii .

Despite the revitalization of the Hawaiian language , many legal barriers remained in force as a legacy of past policies . In particular , public school education using Hawaiian as the language of instruction was banned by a law requiring the use of English as the medium of instruction through grade eight . The law more relevant to the private Pʻnana Leo was one which effectively banned the last remaining native speakers of Hawaiian from being teachers because they lacked , and were very unlikely ever to obtain , the proper credentials (Wilson 1998b : 132 ; Wilson 1999a : 333) . The initial removal of these legal barriers required three years of lobbying by families supporting the Pʻnana Leo schools . Opponents to the lobbying effort , including in particular the existing the preschool establishment , cited the potential harm to a child ' s development that being educated by untrained individuals might cause (Wilson 1999a : 333) . After laws were revised , the public school system was slow to provide Hawaiian @-@ language instruction across all age levels of students , so parents in different communities began to boycott the public schools at each stage as their children advanced from preschool to kindergarten to elementary school to middle school , in a progression from " an initially illegal preschool to a boycott kindergarten , a state elementary school , [and] a boycott intermediate school " (Wilson 1999b : 4 ; Wilson 1998b : 132) .

Eventually , these efforts led to the establishment of immersion streams or tracks , known as " schools @-@ within @-@ schools , " within existing school facilities (McCarty 2003 : 153) . Today the Pʻnana Leo preschools form the core of the " Aha Pʻnana Leo " Language nest corporation " or " Language nest gathering " (Wilson & Kamana 2001 : 149) , the organization which has provided the impetus for the reestablishment of a Hawaiian @-@ language educational system which also includes K ? 12 immersion schools and doctoral @-@ level programs in the language (McIvor 2005 : 10 ; Leo 2006) . The " Aha Pʻnana Leo produces curriculum and teacher training for its preschools . The first @-@ ever class of Pʻnana Leo students graduated from high school in 1999 , and in 2002 the Hilo campus of the University of Hawaii awarded the first master ' s degree completed entirely in the Hawaiian language (Edwards 2002) . As of 2006 , there were a total of 11 Pʻnana Leo preschools , with locations on five of the Hawaiian islands : Hawaiʻi , Maui , Molokaʻi , Oʻahu and Kauaʻi (Leo 2006) .

= = Goals = =

The schools ' goals include revitalization of the indigenous language , fostering Hawaiian identity ,

and " other central features of a person 's life and the life of a people " (Wilson & Kamana 2001 : 161) . Their community @-@ based , Hawaiian educational philosophy ? Ke Kumu Honua Mauli Ola ? includes the use of parental labor through in @-@ kind service , and requires that parents attended language classes and administer the schools through a parent committee (McCarty 1998 : 320) . This philosophy was based on the practices of 19th century Hawaiian @-@ medium schools (Wilson 1998a : 337 n 6) , as well as the Kohanga reo M?ori language kindergartens in New Zealand . The curriculum includes Hawaiian cultural practices such as gardening native plants and the foliage for lei ; visiting historically significant sites ; and the culturally @-@ important practice of ho 'okipa (hospitality) . Although classes are conducted in Hawaiian , they are functionally different from foreign @-@ language immersion schools .

Although early opponents suggested the P?nana Leo schools would harm students ' academic development , graduates from the schools have achieved several measures of academic success in later life . This is true despite the fact that the emphasis of the schools is on language revitalization rather than academic achievement : " Immersion students have garnered prestigious scholarships , enrolled in college courses while still in high school , and passed the state university 's English composition assessments , despite receiving the majority of their English , science and mathematics instruction in Hawaiian . Student achievement on standardised tests has equalled ... [or] surpassed that of Native Hawaiian children enrolled in English language schools , even in English language arts (McCarty 2006 : 38) . " These academic benefits come in addition to language revitalization and an increased realization of cultural pride .