INTRODUCTION:

In traditional Hawaiian society, the 'ohana worked together to fulfill their daily needs. Each person had a role in society. The ali'i nui was the supreme ruler and maintained total control with the assistance of his loyal lesser chiefs. The kahuna were the experts in society responsible for relaying their knowledge to the maka'ainana, more specifically the keiki, who were the learners. The makua were the skilled workers responsible for fullfilling the 'ohana's daily economic needs.

Farming and fishing were the main tasks of the Hawaiians. Taro, bananas, sweet potatoes, sugarcane, and 'awa were some of the produce grown with tools of hardwood or stone and shaped with their hands alone. The Hawaiians were expert in the art of building and furnishing their homes, preparing olona fiber, canoe making, composing mele, sports of strength, and nauwa (genealogy) houses. Fishermen carved hooks out of various bones, shells and hard wood as available and were experts in knowing where schools of fish ran as well as the best fishing method for specific types of fish and ocean conditions. Products were bartered or used at home. The Hawaiians were knowledgeable people and skilled in using their resources to meet their needs. It required intelligence to do this work properly (239).

The kupuna and makua were the teachers in society. Kamehameha selected the kahunas who taught the chiefs the art of healing wounds, chronic diseases, and the medicines needed to cure each disease. Parents instructed their children, the sons to plant and fish, the daughters to make and dye tapa and weave mats (237). Kamehameha collected skilled workers of the society; if he heard of a learned man he immediately made him one of his attendants and gave him land. He developed them into a class of teachers whose knowledge became the working arm of the government.

The Hawaiians were in old days a strong and hard-working people skilled in crafts and possessed of much learning (237). The people were kindhearted, affectionate, and hospitable, quick to learn and to carry out what was taught them. In traditional society, men were happy to acquire a skill and work for a chief. In return, they received land on which to live, food, tapa and fishnets.

After the arrival of Cook in Hawai'i, the population of foreigners increased. New arts were developed: shipbuilding, blacksmithing, tailoring, carpentry; a new industry was initiated, sugar, in which the Hawaiians were the first sugar mill builders and made fine molasses. Hawaiians were able to learn...
these new skills through their keen observation and patience.

Through contact with foreign merchants and sailors, some Hawaiians learned to read, write and speak English prior to the arrival of the missionaries. Some learned English in America, Tahiti, or other foreign lands. Several Hawaiian youth were educated in America including Kaumuali'i's son, George Humehume, Henry 'Opukaha'ia, William Kanui, Thomas Hopu, William Kamoho'ula, Pa'ulali'ili'i, Honolulu, Kalimahauna, 'Ukalimoa, Palu, and Kala'aulana.

The coming of the Puritan missionaries rapidly changed the form of traditional education. The early missionaries were accompanied by several Hawaiian youths indoctrinated in the Christian mindset. Within a year, missionary schools were set up to educate the young (chiefs). Liholiho sent his wives and the young chiefs to school and selected teachers to assist the missionaries. When chiefs such as Ka'ahumanu saw the importance of learning to read and write, each chief took teachers into their home to teach the chiefs of their household and other people of their district how to read and write. Thomas Hopu taught Keopuolani. Mr. Bingham, Mr. Kahuhu, and Mr. Kuke and others were the teachers of Kauikeaouli. Naomi Moe was the teacher of Ka'ahumanu. Punihale and Api'i were the teachers of Liliha.

By 1823, the Hawaiian language was reduced to an alphabet and a primer was printed. Kauikeaouli and Nahi'ena'ena could read Hawaiian by 1824.

When Boki returned from England in 1825, he told the chiefs that he was most impressed by their reverence for God, their great cathedrals and churches of London and that those who were educated...were the important people of the country, compared to whom the common people were like dust under their feet (273). In response to Boki's observations, Kauikeaouli, king at age 10, proclaimed as his will during the administration of his solemn oath before the people:

"My kingdom I give to God. The righteous chief, the children of the commoners who do right shall be my people, my kingdom shall be one of letters" (258).

This declaration mandated the rapid spread of Christian education throughout the isles. For the education of the chiefs' children, the Royal School was founded. Kauikeaouli, Ka'ahumanu and other chiefs sent their teachers to be educated at Lahainaluna after its opening in 1831. Punahou school was opened for the children of the Protestant missionaries; children of Roman Catholic families were sent to 'Ahuimanu and a high school in Honolulu. Children of
foreign fathers and Hawaiian mothers attended the government supported O'ahu Charity School. In 1836, a home economics based school for girls was opened in Wailuku and a boys boarding school in Hilo. Other schools established at this time included Mrs. Gummer's private school for girls, Central Grammar School, and an agriculture school in Waialua. Schools spread throughout the islands at Waipi'o, Kahalepo'ai, Hauone, Kalakoa, Wahiwai, Halekano, Kanewai, Lihu'e, Kalena, Maunauna, Kake, Pu'uku'u, and Honouliuli. When the missionaries began to settle in the outer districts they found that the people already knew how to read.

Within the next few years, the entire Bible was translated into Hawaiian and printed. The Bible served as the basic text for the Hawaiians.

Teaching methods were based on reading aloud and writing scripture verses translated by the teachers. Hawaiians were also taught proper Christian behavior. Hawaiians were taught to greet men or boys with a bow and women or young ladies with a curtsey replacing the traditional forms of greeting: touching noses, bowing of the head, greeting with the mouth, weeping, rolling on the ground, or kneeling (249). The subjects taught were spelling in unison; reciting syllables of two letters; reciting a refusal to keep wooden gods; names of lands; names of months; a recitation relating the emotion of the popel over the death of a king in a foreign land; portions of the books of Matthew, Psalms, Acts of the Apostles, and Luke; questions relating to God; the Ten Commandments; questions prepared for the exhibition; the desire of the rulers proclaimed at Honuakaha; the first hymn about 'Opukaha'ia; and the arithmetical processes of adding, multiplication tables, division, and fractions. Some schools taught how to get ready, to stand, to speak out, to take up a slate, how to place the pencil on the slate, thus: "Attention, get ready, wait, stand up, speak, give greeting." These were some of the many things taught in old days which gave reading such prestige (270-271).

Although the Bible was the main text, many different subjects were also taught to the Hawaiian student. Even still, taxes to support education should be used to finance the tools and equipment for hands-on practice of skills.
We learned geography, navigation, physical geography, geometry, mathematics, latitude and longitude, calculation of time, the earth, astronomy, science, about thunder and lightning, comets, flying stars, maps, places mentioned in the Bible, religion, anatomy, the study of mankind, oratory, reading, laws, charts for sailing, calendars...the pupil could have the delight of handling the instruments for determining the latitude and longitude, watch time by the telescope and determine meridian of the sun, see the sun, moon and stars and their motions in the heavens, the lightning and what does it (409).

Many Hawaiians, chiefs and commoners, men and women, studied English diligently. Hawaiians were sent to Lahainaluna to become leaders in the affairs of the government (271). With several Hawaiians educated in government affairs, many commoners petitioned against the appointment of foreign advisors to fill government positions. In a letter to Kamakau, the King stated that he would appoint foreigners until such time as the chiefs would become sufficiently educated to hold government offices.

I have appointed foreign officials, not out of contempt for the ancient wisdom of the land, but because my native helpers do not understand the laws of the great countries who are working with us. That is why I have dismissed them. It see that I must have new officials to help with the new system under which I am working for the good of the country and of the old men and women of the country. I earnestly desire to give places to the commoners and to the chiefs as they are able to do the work connected with the office. The people who have learned the new ways I have retained (402).

Thus for the chiefs and commoners, education became the key to status and power; not the loyalty beholden to the King as in traditional times. However, many found little use of the new knowledge. Many were idle as they lacked sufficient financial support to continue their education in a desired field.

In the schools they may have learned navigation and know all the rules by which to find latitude and longitude by the sextant...But upon emerging from the school and seeking a place in which to show their skill, what do they find? Some become school teachers, some preachers, some are in government, some make a living in ways suited to the uneducated, but the larger number become idlers. many of them would like to go into something worth-while but are prevented by poverty, and cannot take up any kind of work they would be fitted for. All this learning...of what good is it? Where is it leading? (375).
As western education gained value for the Hawaiians, traditional skills were not practiced. The experts in the traditional fields were disenfranchised. The traditional arts so intelligently indulged were passé. The new constitution, mandating the ability to read, write, speak English or Hawaiian in order to vote, further institutionalized the Western skills and educational system.

When learning began to spread all these skilled people who had been so well known in the days of first three Kamehameha's were lost sight of. When the constitution was made, men ceased to practice these skills. As many of the fishermen are dead, the art is becoming lost to the current generation (239). There were a few people knowledgeable in the ancient arts of kuhikuhi pu'uone and papahuihonua but today there are none. Statesmen and orator too have passed away. there were only a few who understood the art of genealogy in traditional times as it was kapu for the maka'ainana; some lived during the time of Kamehamaha but none exist today. Most of the native arts known to the people of Hawaii are now lost.

Therefore, as the economy of the Hawaiians is no longer based on their self-sufficiency to the land, the roles of each member of society has changed. There is little need for the kahuna to teach his expert knowledge of traditional skills; nor parents their daily knowledge of life. Children and adults are educated in the Western skills as traditional sills have disappeared. Hawaiians who once took pride in their traditional skills and lifestyle must now adopt Western culture.

But not ten Hawaiians combined have the skill and wit equal to that of the stranger in the legislature (377). People of today, however, learned they may be are mere stone-carriers and lime-mixers. The Hawaiian learning and skill becomes no more than a lazy sea washing up foam over the stones. Morning is all time for labor; when the sun is high the eyes blink drowsily and desire for effort is gone. The Hawaiian knows as much as the stranger, but he (the stranger) no matter how small his knowledge may be, sharpens it well and puts forth effort until he reaches the peak. So the race limps along tottering feet, stumbling along weakly, while thinking people allow their thoughts to sleep until they are laid away in their graves (376).

Traditional management of education, skills, work, time, and effort are now judged according to the Western culture and lifestyle.

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