



‘Ōlelo Hō‘ike ‘Aha Kau Kānāwai  
Legislative Testimony

**HCR 130/HR 130**

APOLOGIZING TO THE NATIVE HAWAIIAN PEOPLE FOR THE EFFECTIVE PROHIBITION IN HAWAII SCHOOLS OF THE INSTRUCTIONAL USE OF THE HAWAIIAN LANGUAGE FROM 1896 TO 1986.

Ke Kōmike Hale o ka Ho‘okolokolo a me ke Kuleana Hawai‘i  
House Committee on Judiciary & Hawaiian Affairs

Malaki 24, 2022

2:00 p.m.

Lumi 325

The Office of Hawaiian Affairs (OHA) **STRONGLY SUPPORTS** HCR 130 and its companion HR130, which formally apologizes to the Hawaiian people for the prohibition of instruction and use of the Hawaiian language. The perpetuation of ‘Ōlelo Hawai‘i is critical to the evolving culture, health, and well-being of Native Hawaiians, and this apology helps to heal the harm to the Hawaiian community and may help to ensure the continued use and growth of ‘Ōlelo Hawai‘i in Hawai‘i. ‘Ōlelo Hawai‘i must have a fighting chance for re-normalization since its near extinction due largely to past prohibition in Hawai‘i schools, HCR 130 would help give voice to the past harms.

**Although our state is constitutionally mandated “to promote the study of Hawaiian culture, history, and language[,]” and ‘Ōlelo Hawai‘i has been an official state language since 1978,<sup>1</sup> much remains to be done to ensure the re-normalization of the Hawaiian language in the Hawaiian Islands.** Once spoken fluently throughout Hawai‘i by Native Hawaiians and foreigners alike, ‘Ōlelo Hawai‘i was thought to be nearly extinct by the 1980s, when fewer than 50 fluent speakers under the age of 18 were left. **A major reason for the near extinction of the Hawaiian language was an 1896 law that effectively banned ‘Ōlelo Hawai‘i from being taught and spoken in schools, forcing English-only instruction.<sup>2</sup>** This 1896 law and its predecessors were in effect for roughly 90 years, until efforts by ‘Aha Pūnana Leo and others in the mid 1980s were finally recognized and realized by the legislature to once again allow for ‘Ōlelo Hawai‘i medium instruction in

---

<sup>1</sup> HAW. CONST. ART. XV SEC. 4.

<sup>2</sup> For a brief historical overview, please see “History of Hawaiian education,” on the Hawai‘i State Department of Education Website, available at <https://www.hawaiipublicschools.org/TeachingAndLearning/StudentLearning/HawaiianEducation/Pages/History-of-the-Hawaiian-Education-program.aspx> (last accessed Mar. 23, 2022).

our local schools.<sup>3</sup> Ensuring that our early learning system and policies recognize the importance of ‘Ōlelo Hawai‘i immersion – which may also have significant developmental benefits – for Hawai‘i’s infants, toddlers, and preschoolers is essential to remedy this past harm and near genocide of Hawaiian language and culture.

Although there is much momentum in the revitalization of the Hawaiian language, for ‘Ōlelo Hawai‘i to thrive, rather than simply survive, its usage must be normalized. The use of accurate and appropriate Hawaiian names and language will provide the benefits of revitalizing and once again normalizing our islands’ linguistic heritage, and reflecting the appropriate level of respect and recognition that should be directed towards one of the two official languages of the state.

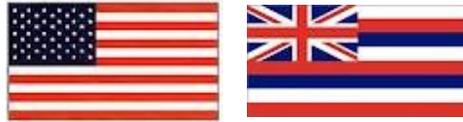
The strength and endurance of ‘Ōlelo Hawai‘i is intrinsically connected to the health and wellbeing of the Native Hawaiian people, and it is part of what makes Hawai‘i an authentic, unique, and beautiful place for all the people of Hawai‘i to enjoy, learn, and ultimately thrive. **E ola mau ka ‘Ōlelo Hawai‘i!**

Accordingly, OHA urges the Committee to **PASS** HCR 130. Mahalo nui for the opportunity to testify on this important issue.

---

<sup>3</sup> See generally *Clarabal v. Dep't of Educ.*, 145 Hawai‘i 69, 73, 446 P.3d 986, 990-93 (2019), available at <https://www.courts.state.hi.us/wp-content/uploads/2019/08/SCAP-16-0000475.pdf> (last accessed Mar. 23, 2022).

Center for Hawaiian Sovereignty Studies  
46-255 Kahuhipa St. Suite 1205  
Kane'ohe, HI 96744  
(808) 247-7942  
Kenneth R. Conklin, Ph.D. Executive Director  
e-mail [Ken\\_Conklin@yahoo.com](mailto:Ken_Conklin@yahoo.com)  
Unity, Equality, Aloha for all



To: HOUSE COMMITTEE ON JUDICIARY AND HAWAIIAN AFFAIRS

For hearing Thursday, March 24, 2022

Re: HCR130/HR130

APOLOGIZING TO THE NATIVE HAWAIIAN PEOPLE FOR THE EFFECTIVE PROHIBITION IN HAWAII SCHOOLS OF THE INSTRUCTIONAL USE OF THE HAWAIIAN LANGUAGE FROM 1896 TO 1986.

TESTIMONY IN OPPOSITION

This proposed resolution has three conclusions, or operative clauses. Two of them are the usual stuff apologizing for the overthrow of the monarchy and pledging to address its ramifications -- those are widely debated ad nauseum in many places and will therefore be ignored in this testimony.

The primary, relatively new thrust of this resolution is: "an apology to the Native Hawaiian people for the effective prohibition in Hawaii schools of the instructional use of 'Ōlelo Hawaii from 1896 to 1986." But no apology is owed for something that did not happen as alleged, and where the alleged victims were already eagerly embracing the cultural change being inappropriately complained about.

In his short story "The Man Upstairs" P.G. Wodehouse wrote: "It is a good rule in life never to apologize. The right sort of people do not want apologies, and the wrong sort take a mean advantage of them." We've seen the truth of that here in Hawai'i with the 1993 Congressional apology to Native Hawaiians for the allegedly U.S.-caused overthrow of the Hawaiian monarchy. Now we can foresee the truth of that in this resolution's attempt to have our legislature enact a local version of a resolution apologizing to Native Hawaiians for the alleged suppression of their language.

The Native Hawaiian grievance industry has profited enormously from the 1993 apology resolution, which has yielded public sympathy leading to political power and hundreds of "Hawaiians-only" racial entitlement monetary grants. The Hawaiian grievance industry hopes to imitate the federal apology resolution and its benefits by having the State legislature enact a similar apology resolution for alleged language-suppression, leading to legislation providing hundreds of millions of dollars in restitution to translate into Hawaiian the state Constitution, the Hawaii Revised Statutes, all court decisions and government regulations, etc. providing hundreds of high-paying government jobs for a growing army of race-partisan college graduates who majored in Hawaiian language or "Hawaiian Studies" and are otherwise unemployable.

The resolution correctly notes that the current state Constitution, as revised and adopted in 1978, says Hawaiian is one of the two official languages of the state. The complaint seems to demand an apology for routine activity contrary to that -- activity which happened from 1896 to 1986 because of a law passed 90 years previously in 1896. Isn't that just a bit ex-post-facto?

The allegedly evil law was Act 57, Laws of the Republic of Hawaii 1896, which, according to this resolution, "declared an English-only law over Hawaii's public schools, prohibiting the use of 'Ōlelo Hawaii as a medium of instruction."

Whoa! Really? What did the law actually say? Was Hawaiian language prohibited from being taught? Was Hawaiian language explicitly mentioned and singled out for suppression? Did the greatest effect of the law fall upon Native Hawaiians and Hawaiian language or did the law's greatest effect fall on other ethnic groups speaking other languages? Were most Native Hawaiians actually impacted by the law? Because, as in basketball: if no harm, then no foul. See Patrick W. Hanifin, esq. "Hawaiian Reparations: Nothing Lost, Nothing Owed" Hawaii Bar Journal, XVII, 2 (1982).

Here's the allegedly evil law:

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

Notice that Hawaiian language is not mentioned at all. The law is positive, requiring that something must be done -- it is not negative, prohibiting something. The law explicitly allows languages other than English [including Hawaiian] to be taught. The last sentence of the law explains the context. The Kingdom, Provisional Government, Republic, Territory, and State of Hawaii all had compulsory school attendance laws. Parents, farms, taro patches and factories were not allowed to use children like slaves -- all governments required children to attend "school" so they could have a chance at a good future. But what is a "school"? Governments must license

any "school", whether public or private, that wants to satisfy the law requiring all children to attend "school"; and government must enact regulations for who can be a teacher, what are the minimum requirements for the curriculum, how many days a school must be in session per year, etc. This law, Act 57 (1896) added the requirement that to be certified as a "school", every subject must be taught using English as the language of instruction.

Notice that the law applies to private schools as well as government (public) schools. There's an important reason for that, and it shows that if any ethnic group was victimized by this law, it was Asians and not Native Hawaiians who would be the victims and to whom any apology and/or restitution would be owed.

By the 1890s a large majority of the kids in Hawaii were Asian. The main target of the law was the private schools being run by the sugar plantation owners, where nearly all the kids were children of Asian plantation workers, plus a few Portuguese or Puerto Ricans etc. (Filipinos did not start coming to Hawaii in large numbers until 1906). School lessons were taught in Japanese or Chinese, etc. But English was already the main language of business and success in Hawaii. Furthermore, the Republic was aiming toward annexation to the U.S. where English was the predominant language. Kids born in Hawaii would grow up as U.S. citizens with voting rights, even if their parents did not naturalize. To have a society where everyone could understand each other and where democracy would be possible, it was important to have one language which everyone could speak, regardless of what language was spoken in the home. The solution was to require all the kids in Hawaii to learn English. Why not let Hawaiian be that universal language? Because outside Hawaii, nobody spoke Hawaiian. And because when foreigners came to Hawaii and wanted to assimilate, they almost always chose to learn English rather than Hawaiian.

Did this law cause a major decline in the ability of native Hawaiian children to speak Hawaiian? No -- for two reasons.

(1) If kids were speaking Hawaiian at home and in everyday life outside of school they would continue doing so. Kids can easily be fluent in two languages if each is a significant part of their life. For example, consider today's Hawaiian language immersion schools, where kids must learn every subject exclusively through Hawaiian language. But when you speak with those kids outside the school, somehow they can also speak English just fine. How is that possible? Because kids are surrounded by English on the street, on TV and radio, on the internet, etc. Speaking exclusively Hawaiian at school does not kill their English. Even if the parents of immersion kids speak Hawaiian at home, that still does not kill the kids' ability to speak English. So if the native Hawaiian kids in 1896 were forced to speak only English at school, that would not ruin their ability to speak the Hawaiian in their everyday life outside of school. So what then accounts for the gradual dying out of Hawaiian language, if it's not caused by English-only schooling? Simple. Everyday life in Hawaii was becoming increasingly dominated by English. Hawaiian was dying by natural causes, not by malice-of-forethought murder. Even in native Hawaiian homes the parents often demanded their kids to speak only English in the home because loving parents wanted their kids to succeed in the emerging society -- the parents might continue speaking in Hawaii to each other (especially to keep secrets from the kids!) even while demanding their kids speak to them only in English. This is what immigrant families often do in America today (probably including those now coming from Afghanistan, Ukraine, etc.) -- parents continue speaking their native language to each other, but demand their kids speak English. Of course Native Hawaiians were not immigrants to Hawaii; but their society was changing rapidly around them -- some say they were becoming "strangers in their own land" and thus they adopted the success-strategies of immigrants.

(2) Very few of the kids in the private schools on the plantations were Native Hawaiian, because Native Hawaiians usually did not want to work on sugar plantations. So the great majority of Native Hawaiian kids attended the government (public) schools. But the government schools moved inexorably from using Hawaiian as the language for teaching all school subjects to using English. This happened because the Native Hawaiian government adopted a deliberate, explicit policy to switch from Hawaiian to English for the good of the kids and the good of the national economy; and because the native Hawaiian parents demanded to have their kids in schools where English was the language of instruction. At first the policy of

gradually switching the government schools from Hawaiian to English was quite controversial among the ali'i; and there was pain and nostalgia expressed by some of the government leaders who adopted this policy. But the switch was very thorough. In 1892, the year before the overthrow when Lili'uokalani was still head of the government, 95% of all the government schools were already using English as the language of instruction -- thus the Kingdom was nearly in full compliance with the so-called evil 1896 law of the Republic even though it was still the monarchy in charge in 1892. This means that the 1896 law had very little impact on Native Hawaiians or the Hawaiian language, and was definitely not the cause of the near-extinction of Hawaiian language. No harm, no foul. No apology is warranted.

95% of the government schools in the Kingdom of Hawaii had switched from Hawaiian to English as the language of instruction BEFORE the monarchy was overthrown, even while Kalakaua and Lili'uokalani held power? Yes, the proof is below. If anyone strangled and nearly killed Hawaiian language, it was the native leaders and monarchs, not Act 57 of 1896.

A scholarly study of the history of language in Hawai'i was done as a dissertation by John Reinecke at the University of Hawai'i in 1935. The dissertation was improved and published as a book. John E. Reinecke, "Language and Dialect in Hawaii: A Sociolinguistic History to 1935." Edited by Stanley M. Tsuzaki. Honolulu: University of Hawaii Press, 1969. Reprinted 1988. Paperback edition February, 1995.

Mr. Reinecke says the shift from Hawaiian language to English began under the Kingdom and was very far along by the time the monarchy was overthrown (see Table 8, pp. 70-73). Reinecke's chart summarizes the number of schools and students operating in Hawaiian and English based on Education Department reports from 1847 to 1902. The number of students in Hawaiian language schools falls continuously through this period while the number in English-language schools rises; likewise the numbers of schools operating in the respective languages. The number of students in Hawaiian-language schools dropped below 50% in 1881 or 1882. By 1892 (the year before the overthrow), only 5.2% of students were in Hawaiian language schools and there were only 28 such schools in the Kingdom; at the same time, 94.8% of students were in the 140 English-language schools.

According to Reinecke, there were several factors accounting for this switch from Hawaiian to English as the favored language even before the overthrow.

(A) as early as the late 1840s, the Kingdom government had a policy of gradually increasing education in English because the government saw that as the more valuable language for developing the country in the long run (see factor C). They probably figured that parents could teach their children Hawaiian at home but the schools should teach English as much as possible to open up opportunities.

(B) English language schools were considered better schools by almost everyone and initially charged extra while the Hawaiian schools were free. A lawsuit was actually filed over the the extra charge for English-language schools! *Naone v. Thurston* 1 Haw. 220 (1856) Asa Thurston (father of revolutionary Lorrin Thurston) unsuccessfully argued that he was being discriminated against by having to pay about \$5 extra to educate little Lorrin and his siblings). Later, when the government got enough tax revenue to be able to afford to stop charging extra, people of all ethnicities (including Hawaiian) rapidly shifted their children to the now-free English language schools. But even before the extra fee was abolished, people of all ethnicities, including Native Hawaiians, were switching schools in favor of the English-language ones as soon as they could afford to pay the extra fee.

(C) Immigrants to the Kingdom, especially the Portuguese who brought their families, wanted to have their children educated in English. The Portuguese had no cultural reasons to prefer one language foreign to themselves (English) over another language foreign to themselves (Hawaiian); but all the practical reasons favored learning English rather than Hawaiian. English was already the language of business in Hawaii and certainly of the international business in the Pacific at that time. English was increasingly the language of government, even before Annexation. English (at least pidgin English) was the lingua franca that allowed immigrant Chinese, Japanese, Portuguese, Filipinos (who started coming soon after 1900), etc. to communicate with each other; so the better their children learned English the more opportunities they would have. There may be a few immigrant families who

chose Hawaiian as the language for their children's assimilation -- Reinecke said he knew of one case where a Japanese man married a Portuguese woman, started a rice farm, and the entire family spoke Hawaiian as their primary language in their home in Wai'alu, O'ahu. But "the exception proves the rule": most immigrant families chose English as their language of assimilation to Hawai'i, because English was clearly becoming the language for economic and social advancement.

(D) Reinecke also stresses another factor in the shift from Hawaiian to English: intermarriage between Hawaiians and others. The hapa (mixed-race) Hawaiian children picked up English rather than learning either or both of their parents' original languages fluently. Reinecke cites statistics showing that, at any given time, hapa-Hawaiians were more fluent in English and relatively less fluent in Hawaiian than "pure" Hawaiians. One explanation might be that at any given time the median age of hapa people is lower than the median age of "pure" anything because intermarriages have become steadily more common, leading to a growing number of hapa children in each new generation. Since the overall trend is towards English, English fluency is positively correlated with youth.

Another book confirms that the transition from Hawaiian to English as the medium of instruction was well underway voluntarily by the midpoint of the Kingdom, and was nearly complete before the monarchy was overthrown. See Albert J. Schutz, "The Voices of Eden: A History of Hawaiian Language Studies," (Honolulu: University of Hawaii Press, 1994). It was an official policy of the Kingdom's schools to promote English-language instruction, because learning English opened the door to the outside world both commercially and culturally. Many ethnic Hawaiian families preferred English-language schools to Hawaiian language schools. As first-generation Asian immigrants began producing children who reached school age, especially after the overthrow and during the Territorial period, very few of them showed any interest in Hawaiian language and were glad to have their children educated through the medium of English. During the Territorial period, Hawaiian language was taught as a second language in the public schools, and enrollments in Hawaiian were greater than enrollments in Japanese. Hawaiian language studies at the University of Hawai'i go as far back as the 1920s. By contrast, Kamehameha School (exclusively for ethnic Hawaiian children by a policy decision of its board of trustees) prohibited

Hawaiian language from 1887 up to about 1923, when the school began teaching Hawaiian as a second language. And here it's worthwhile to note that Kamehameha was teaching Hawaiian as a second language at a time when today's sovereignty activists like to say that the 1896 English-language law would ban Hawaiian language in any school, public or private.

Helena G. Allen published a book whose title clearly shows her political views: "The Betrayal of Liliuokalani" (Glendale CA, Arthur H. Clark Co., 1982). On page 111 she says the following in the context of discussing Lot Kamehameha V and the early 1860s: "Verbal battles were raging throughout the islands of whether Hawaii should be bilingual or only English speaking. There was no thought that the language, official or otherwise, should be Hawaiian. With the loss of a language, as [Lorenzo] Lyons pointed out, comes the destruction of cultural connotations and denotations. It was, however, becoming fairly obvious that a non-English speaking person could have no important government post. The country people began to cry to have English taught in their schools, 'Or,' they said, 'we will be nothing.'" By the time of the overthrow, English was well-established as the standard language of the Kingdom for use in government and business. Throughout Kalakaua's reign, the official record of proceedings of the Legislature was published twice in the same book: English and Hawaiian. Queen Lili'uokalani herself had only one time in her career when she gave a speech at the opening of the Legislature, and she used English to give her speech even though most of the Nobles and Representatives were native Hawaiian.

A remarkable booklet "Ha'ilono 2008" was produced by the staff of the Ho'olaupa'i Hawaiian Newspaper project under the auspices of Bishop Museum. On page 20 the booklet says: "We often hear that the decline of the Hawaiian language resulted from a law banning its use, passed by the Republic of Hawaii in 1896. The newspapers, however, tell a different story. In 1845, S.M. Kamakau petitions Kamehameha III, questioning the merit of appointing non-native over native Hawaiians for government positions. Kauikeaouli responds that he sees the importance of the old ways, but times are changing and he needs in office people trained in the Western ways to deal with foreign nations. 'I however hope that the time will come when these positions will be again placed among our own, once the young chiefs are educated.' To the right [photo of newspaper clipping from Ka Hoku O Ka Pakipika, May 8, 1862, p.2], Kamehameha IV addresses the legislature in 1862, '... I stated previously my opinion to you, that it is important to change all Hawaii's schools to English speaking schools, and I once again put

this forth to all.' Wai'ohinu, in 1875, sees English as the way for Hawaii to hold on to its independence. He states, 'Kamehameha III was greatly admired for his establishing the English language schools for the young chiefs to learn English. His foresight that English would be the means through which we would survive, was like that of a prophet.'

The document below from 1882 makes that policy of using English language as the medium of instruction crystal clear. It explicitly says "... it will be advisable to make it a rule that in all select schools, taught in English, the pupils be forbidden during school hours from conversing in Hawaiian. It is thought that the enforcement of such a rule would be of great value in aiding the scholars to master and familiarize themselves with the strange tongue." Thus, if forbidding children to speak Hawaiian in school is regarded as an act of suppressing Hawaiian language, then it was King Kalakaua himself who was already suppressing Hawaiian language in 1882!

This material is taken from Hawaii. Kingdom, Legislature. Education Committee — Report of the Committee on Public Education. [Honolulu, 1882], Archives of Hawai'i.

"The subject of English-language instruction is, in fact, central to this report. The committee express general approval of a plan to introduce English into all the schools, but with some reservations: "It is a good measure, doubtless, to turn all our schools into English schools, and yet it is contrary to rule and precedent in any nation to bring in a new and strange language, and proceed to force it upon the young, in order that they shall forget their mother tongue. A feeling of regret arises in considering the possibility that we, and the nation of the future, are to talk only in English, and that we are no more to hear the familiar accents and smooth-flowing speech that has come down to us from our ancestors." With respect to English instruction in government select schools, "the committee beg to say that in their opinion it will be advisable to make it a rule that in all select schools, taught in English, the pupils be forbidden during school hours from conversing in Hawaiian. It is thought that the enforcement of such a rule would be of great value in aiding the scholars to master and familiarize themselves with the strange tongue."

Debunking 3 false or misleading statements asserted as fact in this resolution.

Shameful falsehoods like the following three destroy any credibility this resolution might hope to have. Why are egregious falsehoods asserted in the case of alleged whiplash resulting from fender-benders or alleged racial victimhood due to historical events? To grossly magnify the alleged damages to an alleged victim in hopes of eliciting a profuse apology leading to enormous financial -- or even political --restitution.

Falsehood #1:

"Whereas the Hawaiian Monarchy's judiciary; law enforcement; health system; and public systems for education, which were the genesis of Hawaii's public education system, all functioned solely in the Hawaiian language"

Rebuttal: The concept of having a legal system based on written laws came from Britain and America. Throughout the Hawaiian Kingdom nearly all the judges and lawyers were Caucasian men of European and American origin whose native language was English. Most of the government department heads, school principals and teachers were English-speaking Caucasians. The proceedings of the legislature were published each year in a book stating what laws were passed, and that book was published in side-by-side English and Hawaiian. Juries for cases alleging crimes committed by Caucasians were required to be composed of Caucasians and the proceedings were conducted in English. Court decisions, most notably the ones regarding Constitutional law, were written in English: for example Rex v. Booth, 1863. To see a compilation of all the major court decisions of, for example, 1863: google the phrase

Hawaii reports 1863 legal decisions

Falsehood #2:

"Whereas the 'Ōlelo Hawaii was excluded from Hawaii's public schools for ninety years and would not be heard in official instruction for four generations"

Rebuttal:

The following information comes from The American Law Review, Volume 54 (Little, Brown, and Company, 1920), page 67:

The 1896 law was reaffirmed in a 1915 law that had identical wording and is copied in full on page 67 of the American Law Review.

The law was amended in 1919 is on that same page 67, as follows:

"Hawaii, Laws 1919, page 259, act 191, amending Rev. Laws 1915, sec. 277. The English language shall be the medium and basis of instruction in all public and private schools within the Territory, and any school where English is not the medium and basis of instruction shall not be recognized as a public or private school within the provisions of this chapter, and attendance thereat shall not be considered attendance at school in compliance with law; Provided, however, That the Hawaiian language shall be taught in addition to the English in all normal and high schools of the Territory; and that, where it is desired that another language shall be taught in addition to the English language, such instruction may be authorized by the department by direct order in any particular instance: Provided further, That instruction in such courses shall be elective."

Let me emphasize this portion of the 1919 law: "the Hawaiian language shall be taught in addition to the English in all normal and high schools of the Territory". "Normal" schools refers to schools that trained teachers, so clearly the government believed it was important for teachers to understand and speak Hawaiian because they would be dealing with children who might speak Hawaiian to them or to other children during the school day. It was accepted as a matter of course that Hawaiian would be heard and spoken in school, which is why the law required teachers to be trained to at least a

moderate level of fluency in Hawaiian. And of course the law also says that Hawaiian language courses must be taught in all the high schools, even aside from the teacher-education schools.

Here is some information about the laws of Hawai'i concerning Hawaiian language, taken from a sheet distributed by kumu hula John Lake in his Hawaiian culture classes. 1913: \$10,000 appropriated for publication of a Hawaiian dictionary; 1919: Law that Hawaiian shall be taught as a subject in all high schools and teachers' colleges; 1923: \$2000 appropriated for writing and publishing textbooks in Hawaiian; 1935: Daily instruction of at least 10 minutes in Hawaiian conversation or writing required in elementary schools serving Hawaiian Homes children. Clearly, Hawaiian language was alive, and received government funding in the schools throughout the Territorial period.

So we have proof that this resolution asserts a FALSEHOOD when it says "‘Ōlelo Hawaii was excluded from Hawaii's public schools for ninety years and would not be heard in official instruction for four generations." Pure baloney!

For detailed in-depth rebuttal to this nonsense, see webpage "Holding the State of Hawaii Department of Education accountable for propagating the lie that Hawaiian language was banned."

<https://www.angelfire.com/big1/1a/DOEHawnLangBan.html>

Misleading statement #3:

"due to Act 57, many students were punished for speaking ‘Ōlelo Hawaii at school, and the number of Hawaiian language speakers collapsed from nearly forty thousand in 1896 to a mere two thousand in 1978"

Rebuttal: In modern America some wealthy parents who speak English at home think French is the language that sophisticated cultural elites should

be able to speak at social events, art galleries, or while traveling abroad; so they send their kids to French language-immersion schools where the kids have all their math, science, history etc. classes taught through French language, and the kids are required to speak only French even on the playground. The kids get punished if they speak anything other than French. That's how language-immersion schools work. Despite school being conducted solely in French, the kids have no problem speaking their native language English outside school, because English is the language they are surrounded with "in real life." Likewise, in today's Hawaiian language-immersion schools, kids get punished for speaking English at school but still can speak fluent English because English is the language they are surrounded with "in real life." Act 57 required all "schools", public or private, to be English language-immersion schools in order to be certified as meeting the compulsory attendance law. In those schools kids who spoke anything other than English would be punished, regardless whether the "forbidden" other language was Hawaiian, Japanese, Chinese, or anything else. No race or language was singled out for punishment. And most of the kids affected by this policy were Asians attending the privately run schools on the plantations. As discussed earlier, the alleged decline of Hawaiian language speakers from 40,000 in 1896 to only 2,000 in 1978 was due to large-scale economic and social factors rather than the language of instruction in school.

Further rebuttal: Neither Act 57 of 1896 nor any of its successors prohibited parents or cultural institutions from creating special academies for their kids to attend after school and on weekends, where any or all of the classes could be taught in whatever language was desired, and where the history, culture and customs of the parents' homeland could be infused into the kids. Native Hawaiian parents chose not to do this because almost all of them strongly wanted their kids to attend English-language schools. By contrast, many Asian parents -- especially the Japanese ones -- created such special after-school and weekend academies for their kids. This happened even though, by law, Japanese and other Asian plantation laborers were paid lower wages than Native Hawaiian laborers; so the Asians endured a greater financial sacrifice to create their special academies for language and culture.

A scholarly study of the history of language in Hawai'i was done as a dissertation by John Reinecke at the University of Hawai'i in 1935. The

dissertation was improved and published as a book. John E. Reinecke, "Language and Dialect in Hawaii: A Sociolinguistic History to 1935." Edited by Stanley M. Tsuzaki. Honolulu: University of Hawaii Press, 1969. Reprinted 1988. Paperback edition February, 1995.

Reinecke, on pages 127-129, mentions that despite efforts by the Territorial government to suppress Japanese-language schools, there were a great many such schools. These Japanese schools, of course, were not certified by the government of Hawai'i as meeting the compulsory attendance laws. Children of Japanese ethnicity went to learn Japanese language and culture at these private schools after already spending the day in the regular government-certified English-language schools. About 5 out of every 6 ethnic Japanese children in Hawai'i attended these after-school Japanese language and culture schools -- In 1931 the figure was 87%.

Here are two items taken from the indicated pages of Rich Budnick, "Hawaii's Forgotten History 1900-1999" (Honolulu: Aloha Press, 2005).

p. 49: 11/24/20: Governor Charles McCarthy signs a law to require the Department of Public Instruction to regulate private foreign language schools, limit instruction to one hour per day, and to issue licenses to such schools and their teachers. All foreign language school teachers must pass an English test and possess the "ideals of democracy ... promote Americanism." There are 163 such schools -- 9 Korean, 7 Chinese and 147 Japanese -- with 300 teachers and 20,000 students. Many schools file a lawsuit to protest the law.

p. 58: 12/31/26: Superintendent of Public Instruction reports that a majority of Hawaii's 29,546 Asian students attending foreign language schools are U.S. citizens, not aliens.

**HCR-130**

Submitted on: 3/21/2022 3:13:42 PM

Testimony for JHA on 3/24/2022 2:00:00 PM

<b>Submitted By</b>	<b>Organization</b>	<b>Testifier Position</b>	<b>Testify</b>
Jennifer Azuma Chrupaluk	Individual	Support	Written Testimony Only

Comments:

Thank you for helping the general population to move forward in terms of opening and understanding of the plight of Kanaka Maoli. I hereby urge you to utilize the term Kanaka Maoli over Native Hawaiian because as citizens of the State of Hawai'i view things, *all* people who were born in this physical location are native Hawaiian, and their lack of education on the term itself causes great trouble to the Kanaka Maoli community at large.

Furthermore, I propose the idea that the Hawaiian language be offered at every school, as it pertains to educating the children according to the mindset of the place that they reside. In Florida, students are required to know all things about their geographical region, prior to learning how George Washington is their grandfather. In Philadelphia, students are required to be knowledgeable about all things concerning Philadelphia. In New York, the same, and in Puerto Rico the same. In Hawai'i, students are taught to be compatible with their American counterparts, and all things related to this particular region are taught as a secondary topic. Please work with the DOE to reform this portion of the education. Hawaiian is an official language of the State of Hawai'i and should be represented as such. Schools across America teach English, and in English, which is a language that belongs to Europe. Hawai'i should be representative of Hawai'i, not Europe. If people in America should speak English because it is an official European language of America - which is *not* Europe, it should be sufficient to teach Hawaiian in Hawai'i where the Hawaiian language is an official language of the State, Nation, and people.

Representative Mark M. Nakashima  
Representative Scot Z. Matayoshi  
Committee on Judiciary & Hawaiian Affairs

Kau'i Kahapea, MSW Student, Kanaka Maoli, Community Member

Thursday, March 24, 2022

Support for HCR 130, Apologizing to the Native Hawaiian People for the Effective Prohibition in Hawaii Schools of the Instructional use of the Hawaiian Language from 1896 to 1986

Aloha nui e ka hui o keia olelo hooholo. O wau o Kau'i Kahapea. He moopuna au o kahi kanaka o keia wa ia olelo ole i kona kula. I am an MSW Student at the University of Hawaii at Manoa, mother, Native Hawaiian, community member, and a direct descendant of a Native Hawaiian to who was impacted by this ban. I strongly support HCR 130, Apologizing to the Native Hawaiian People for the Effective Prohibition in Hawaii Schools of the Instructional use of the Hawaiian Language from 1896 to 1986.

I am a direct descendant of Miriam Haaeholani McCabe Kahapea, she is currently alive at 100 years old, and was impacted by this prohibition. Growing up she would tell me stories on how she would receive "lickens" at St. Anns School by the nuns if she spoke Hawaiian, and would then go home to receive "lickens" by her father because she was not supposed to do that. By preventing indigenous people of speaking their own language, it is the implementation of cultural genocide. When language is taken away from the people, their culture is also taken away. Future generations like my father, myself, and my children; do not know our own language. Fear and pain was instilled in our kupuna that prevented them from passing knowledge to us. It wasn't until I went to college that I started to learn Olelo Hawaii. There are many words in the Hawaiian Language that cannot be translated into other languages like English. This has prevented us from speaking and expressing ourselves effectively to each other and to our kupuna. Many of our moololo, and health remedies have been written for us to use; but many do not have access to this information since they do not know their own language. The ban on Olelo Hawaii in the schools has severed a connection between the people, the people to their ancestors, and the people to their traditional knowledge. I believe that this a cause for many Native Hawaiians abusing substances and having mental health concerns; they do not have the connection to their culture and spirituality to help self-regulate and guide them.

In closing, I stress the devastating impacts that the ban on using Olelo Hawaii in schools has caused to the Native Hawaiian. Although an apology will not remedy the impacts that has already been caused, it is a great start to patching the wounds we feel as a lahui. I strongly urge the committee to pass HCR 130. Thank you for this opportunity to testify. I ola i ka olelo hawaii!

**LATE**

**HCR-130**

Submitted on: 3/23/2022 6:07:33 PM

Testimony for JHA on 3/24/2022 2:00:00 PM

<b>Submitted By</b>	<b>Organization</b>	<b>Testifier Position</b>	<b>Testify</b>
Leah Delos Santos	Individual	Support	Written Testimony Only

Comments:

Aloha mai kākou! ‘O Leah Delos Santos ko‘u inoa. Hele au i ke kula nui o Hawai‘i ma Mānoa. Ke ha‘i mana‘o nei au i ke kāko‘o ma HCR 130. Pono nā Kānaka Maoli i ka mihi no ke kapu ‘ōlelo Hawai‘i. Ua ‘aihue ‘o ia maiā mākou ā ua ho‘oho‘i ‘o ia i ka ‘ānō iho nei wale nō. E kāko‘o ‘oukou i ka HCR 130, e ‘olu‘olu. E ola mau ka ‘ōlelo Hawai‘i!