

# Head, Heart & Hand

In the early years, after the arrival of the first American Protestant missionaries, the Hawaiian language came to be the universal mode of education.

With the vigorous support of the Queen-Regent Ka'ahumanu, attendance in mission schools increased from about 200 in 1821 to 2,000 in 1824, 37,000 in 1828 and 41,238 in 1830, of which nearly half were pupils on the island of Hawai'i. (Canevali)

Common schools (where the 3 Rs were taught) sprang up in villages all over the islands. In these common schools, classes and attendance were quite irregular, but nevertheless basic reading and writing skills (in Hawaiian) and fundamental Christian doctrine were taught to large numbers of people. (Canevali)

It soon was apparent to the missionaries that the future of the Congregational Mission in Hawaii would be largely dependent upon the success of its schools.

Recognizing there were a limited number of missionaries to teach the chiefs and maka'āinana (common people), the missionaries effectively set up a school in Lāhainā to teach teachers.

With the main facility at Lahainaluna, the Mission then established "feeder schools" that would transmit to their students' fundamental reading, writing, and arithmetic skills, and religious training, before admission to the Lahainaluna.

In many of the mission schools the focus was educating the head, heart and hand. In addition to the rigorous academic drills (Head), the schools provided religious/moral (Heart) and manual/vocational (Hand) training.

## Foreign Mission School

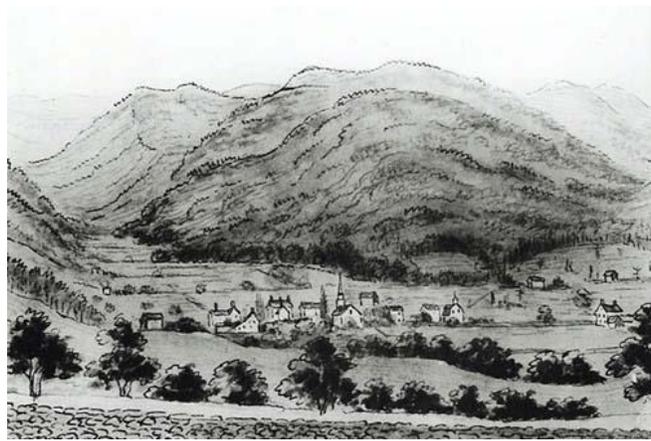
This broad-based, inclusive form of educational training can be seen back in the Foreign Mission School, set up by the American Board of Commissioners for Foreign Missions (ABCFM).

The object of the Foreign Mission School was the education, in the US country, of heathen youth (those that do not know God), so that they might be qualified to become useful missionaries, physicians, surgeons, schoolmasters or interpreters, and to communicate to the heathen nations such knowledge in agriculture and the arts, as might prove the means of promoting Christianity and civilization. (ABCFM)

Cornwall's Foreign Mission School exemplified evangelical efforts to recruit young men from indigenous cultures around the world, convert them to Christianity, educate them and train them to become preachers, health workers, translators and teachers back in their native lands.

The school's first student was Henry 'Ōpūkaha'ia, a native Hawaiian from the Island of Hawai'i who in 1808 (after his parents had been killed) boarded a sailing ship anchored in Kealakekua Bay and sailed to the continent. In its first year, the Foreign Mission School had 12 students, more than half of whom were Hawaiian.

Curricula operated at various levels, as some of the pupils were more advanced in their studies while others were just learning basic literacy - the more advanced students helped teach the others.



Once enrolled, students spent seven hours a day in study. Students studied penmanship, grammar, arithmetic, Latin, Greek, rhetoric, navigation, surveying, astronomy, theology, chemistry, and ecclesiastical history, among other specialized subjects.

Students rose around 5 or 6 am and ate breakfast together at 7 am in the dining room of the steward's house. Daily classes ran from 9 am to noon, and again from 2 to 5 pm, with all sessions taking place on the first floor of the main school building just across the street from the steward's house.

Academics were balanced with mandatory outdoor labor. Students were tasked with the maintenance of the school's agricultural plots and assigned to labor in the fields "two (and a half) days" a week and "two at a time." Additionally, the school enforced strict rules for students' social lives and study times.

They were also taught special skills like coopering (the making of barrels and other storage casks), blacksmithing, navigation and surveying. When not in class, students attended mandatory church and prayer sessions and also worked on making improvements to the school's lands. (Cornwall)

## Lahainaluna

When the first teachers school opened at Lahainaluna, Lāhainā was the capital of the kingdom of Hawai'i, and it was a bustling seaport for the Pacific whaling fleet.



Under the leadership of Reverend Lorrin Andrews, the school was established by the American Board of Commissioners of Foreign Missions "to instruct young men of piety and promising talents". It is the oldest high school west of the Mississippi River.

On September 5, 1831, classes at the Mission Seminary at Lahainaluna (later known as Lahainaluna (Upper Lāhainā)) began in thatched huts with 25 Hawaiian young men (including David Malo, who went on to hold important positions in the kingdom, including the first Superintendent of Schools).

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## Hilo Boarding School

Reverend David Belden Lyman (1803-1884) and his wife, Sarah Joiner Lyman (1806-1885,) arrived in Hawaii in 1832, members of the fifth company of missionaries sent to the Islands by the American Board of Commissioners for Foreign Missions, and were assigned the mission in Hilo.

"When we arrived in Hilo there were no foreign residents, save the Missionaries who proceeded us. There was but one frame building in this region ... which the Coans have occupied. There were no roads (only footpaths,) no fences, and the Wailuku River was crossed on a plank ... the only bell was hung in a breadfruit tree." (Sarah Lyman)

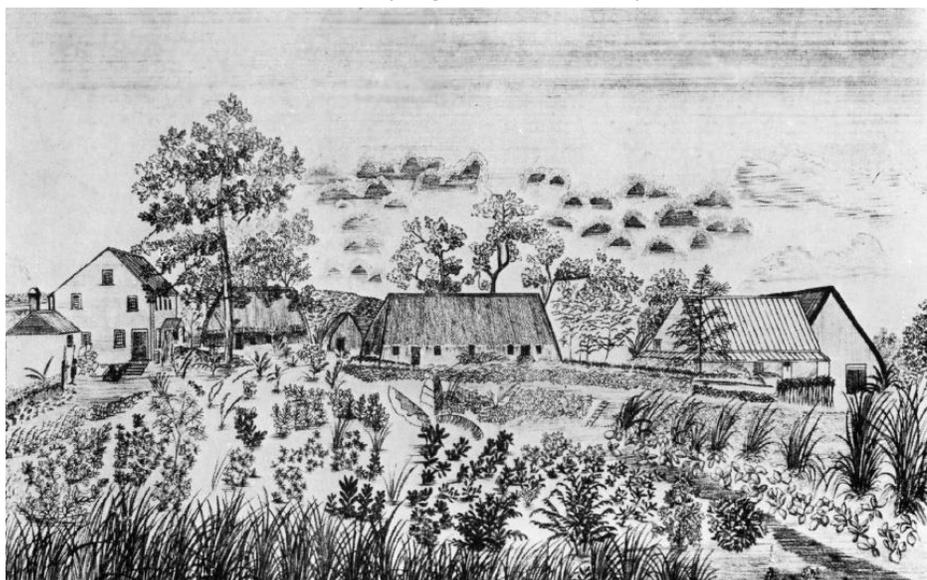
In 1835, they constructed the Hilo Boarding School as part of an overall system of schools (with a girls boarding school in Wailuku and boarding at Lahainaluna.)

On January 6, 1835 "our children's school commenced, eighty children present, sixty knew their letters. A number of the more forward children are employed as monitors to assist the less forward. (ie. advanced)" (Sarah Lyman)

In October 1836, two thatch houses were constructed near Lyman's house and on October 3 the school opened with eight boarders, but the number soon increased to twelve.

The school was operated to an extent on a manual labor program and the boys cultivated the land to produce their own food. (The boys' ages ranged from seven to fourteen.)

"Mr. Lyman who was brought up on a farm had an abiding faith in the value of manual labor; and his work in Hilo had convinced him that such activity in both primitive and introduced vocation was as necessary as book learning during the period of transition from one culture to another." (Lorthian)



Hilo Boarding School, under the leadership of the Lymans, was an immediate success. In 1837, six graduates were sent to Lahainaluna Seminary.

In 1839, the old thatch buildings were torn down and Lyman purchased the entire first shipment of lumber to arrive in Hilo to build a new school building, as well as a cookhouse and infirmary which would accommodate sixty to seventy boys.

The new school building lodged fifty-five pupils in its first year, most of them coming from outside Hilo. In 1840, sugar cultivation commenced on adjacent mission land, and was worked entirely by the boys of the school along with a "monthly concert" of labor by all members of the parish. The cane was probably ground in a Chinese-owned mill in Hilo.

The school occupied forty-acres of land (used mostly in farming activities,) and, in 1846, King Kamehameha III gave the mission the water rights of the Wailuku River in Hilo. In 1848, the school received a government charter and was incorporated.



More than one-third of the boys who had attended the school eventually became teachers in the common schools of the kingdom. In 1850 the Minister of Public Instruction, Richard Armstrong, reported that Hilo Boarding School "is one of our most important schools. It is the very life and soul of our common school on that large island."

Vocational training really took off in the period from 1897-1923, under the guidance of Levi Lyman, grandson of the founder. New buildings replaced the old and vocational programs were housed in a blacksmiths shop, a four room utility building accommodating a steam plant, dairy, poi factory and wood room for craft supplies (as well as gym and mechanical arts building.)

At first, greater emphasis was placed upon producing teachers and preachers than upon molding farmers or craftsmen. However, with the loss of Lahainaluna to the government, the Hilo school became reoriented to stress vocational training.

Hilo Boarding School was never a purely vocational institution, however, its founder's focus of educating the head, heart and hand carried throughout its history.

## Kamehameha Schools

The head, heart and hand model went beyond missionary schools. On April 1, 1886, Reverend William Brewster Oleson was hired from Hilo Boarding School to become the first principal of the Kamehameha School for Boys.

For eight years he held the principalship of Hilo Boarding School, so long occupied by Father David Belden Lyman, resigning only to accept the pioneer work of organizing the Kamehameha Schools. (HMCS)

“Only a limited number of Students will be received this year, and those desiring to enter the School in the future must apply on the 1st day of September 1887.” “Each student will occupy a separate room furnished with bed, table, and chair; and a list of items to be furnished by each student will be sent if asked for in advanced to the teacher.”



“Each student will be allowed to carry out 12 hours a week of manual labor. For industrial arts, two hours a day, and five days a week. Military drilling and physical education will be a portion of the curriculum everyday.”

“Arithmetic, English Language, Popular Science (Akeakamai,) Elementary Algebra (Anahonua,) Free-hand and Mechanical Drawing (Kakau me Kaha Kii,) Practical Geometry (Moleanahonua,) Bookkeeping (malama Buke Kalepa,) tailoring (tela humu lole,) printing (pai palapala,) masonry (hamo puna,) and other similar things, and blacksmithing.” (Kuokoa, June 28, 1887)

Oleson brought nine of his most prized pupils with him to Kamehameha Schools to create the school’s inaugural class. By then, Hilo Boarding School was the model for educating students at Hampton Institute in Virginia and Tuskegee Institute in Alabama. (KSBE)

“One and one half hours work, before breakfast was required of every boy, from the first day of organization. The rising bell sounded at 5:30 am; the Morning Work began at 5:45 and continued till 7 o’clock. Then breakfast. This work consisted of care of the buildings, grounds; helping about the kitchen and dining room; cutting wood for the school fires and for the teachers; and in clearing the Campus of rocks and weeds. Mr Oleson was out nearly every morning, supervising the work of the boys.”

“But so many colds developed, attributed to exposure to rain and to severe exercise without food, that early in 1898, each boy was given a cup of coffee and a piece of pilot bread before beginning work. And in October 1899, breakfast was served before the boys went to their morning work.” “Up to October, 1895, each boy was assigned to some definite work when he entered school; and he continued that special work during the whole of that year. Possibly, longer.”

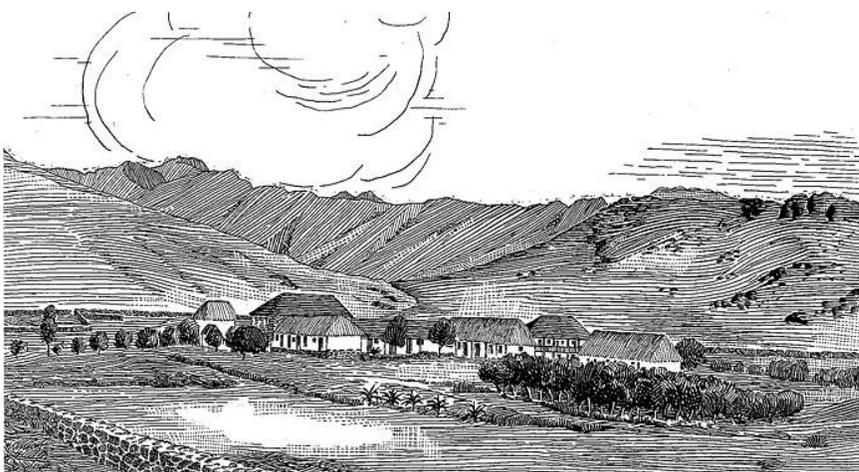
There was a great need for trained, skilled local labor, and businessmen anticipated that Kamehameha Schools would provide the training for young Hawaiians in the trade and service industries.

## O'ahu College – Punahou School

“The founding of Punahou as a school for missionary children not only provided means of instruction for the children, of the Mission, but also gave a trend to the education and history of the Islands. In 1841, at Punahou the Mission established this school and built for it simple halls of adobe. From this unpretentious beginning, the school has grown to its present prosperous condition.” (Report of the Superintendent of Public Education, 1900)

The school was officially named in 1859 and it was initially called the O'ahu College. It is not until 1934 that the school name was changed to Punahou School, the name we know it as today.

Founded in 1841, Punahou School was originally designed to provide a quality education for the children of Congregational missionaries, allowing them to stay in Hawai'i with their families, instead of being sent away to the continent for school. (Punahou)



The curriculum at Punahou under Daniel Dole combined the elements of a classical education with a strong emphasis on manual labor in the school's fields for the boys, and in domestic matters for the girls. The school raised much of its own food. (Burlin)

All students who entered the Boarding department were required to take part in the

manual labor of the institution, under the direction of the faculty, not to exceed an average of two hours for each day. (Punahou Catalogue, 1899)

“We had a dairy, the Punahou dairy, over on the other side of Rocky Hill. That was all pasture. We had beautiful, delicious milk, all the milk you wanted. The cows roamed from there clear over to the stone wall on Mānoa hill. There were a few gates and those gates caused me trouble because the bulls wanted to get out or some boys would leave a bar down ... Occasionally, just often enough to keep me alert, there would be a bull wandering around across the road and down the hill onto Alexander Field or just where I wanted to go.” (Shaw, Punahou)

By vote of the trustees, the standard of the school was raised, and the course of study included a thorough drill in elementary algebra, Latin, colloquial and written French, and a careful study of the poems of Longfellow, Whittier, Lowell, Holmes, Bryant and Emerson.

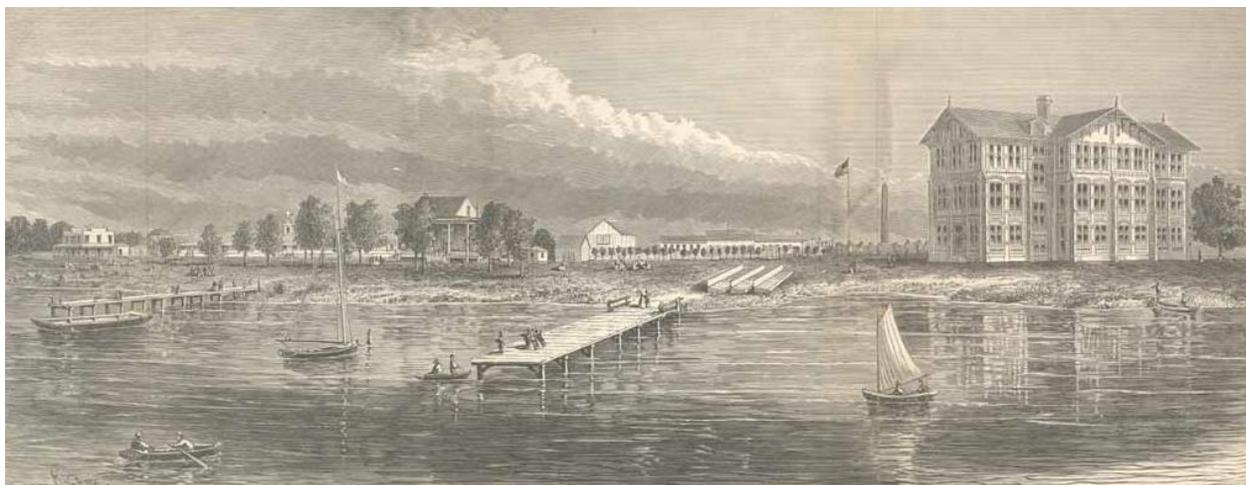
There is also regular instruction in freehand drawing and vocal music through the year. Lectures were given with experiments, designed to serve as an introduction to the study of physical science. A brief course in physiology and hygiene was given by the president of the College. (Punahou Catalogue, 1899)

## Missionary ‘Head, Heart & Hand’ Model Makes it Back to the Continent

With the help of the American Missionary Association, Samuel Armstrong, son of missionary Richard Armstrong, established the Hampton Normal and Agricultural Institute – now known as Hampton University – in Hampton, Virginia in 1868.

The Institute was meant to be a place where black students could receive post-secondary education to become teachers, as well as training in useful job skills while paying for their education through manual labor.

Hampton University’s most notable alumni is Booker T. Washington. “I was born a slave on a plantation in Franklin County, Virginia. ... As nearly as I have been able to learn, I was born near a cross-roads post-office called Hale’s Ford, and the year was 1858 or 1859.”



“One day, while at work in the coal-mine, I happened to overhear two miners talking about a great school for coloured people somewhere in Virginia. This was the first time that I had ever heard anything about any kind of school or college that was more pretentious than the little coloured school in our town.”

“In the darkness of the mine I noiselessly crept as close as I could to the two men who were talking. I heard one tell the other that not only was the school established for the members of my race, but that opportunities were provided by which poor but worthy students could work out all or a part of the cost of board, and at the same time be taught some trade or industry.”

“After hearing of the Hampton Institute, I continued to work for a few months longer in the coal-mine. While at work there, I heard of a vacant position in the household of General Lewis Ruffner, the owner of the salt-furnace and coal-mine.”

“During the one or two winters that at I was with her she gave me an opportunity to go to school for an hour in the day during a portion of the winter months, but most of my studying was done at night, sometimes alone, sometimes under some one whom I could hire to teach me.” (Washington)

After coming to Hampton Institute in 1872, Washington immediately began to adopt Armstrong’s teaching and philosophy.

Washington described Armstrong as “the most perfect specimen of man, physically, mentally and spiritually the most Christ-like....” Washington also quickly learned the aim of the Hampton Institute.

“I have spoken of the impression that was made upon me by the buildings and general appearance of the Hampton Institute, but I have not spoken of that which made the greatest and most lasting impression upon me, and that was a great man - the noblest, rarest human being that it has ever been my privilege to meet. I refer to the late General Samuel C. Armstrong.”



“It has been my fortune to meet personally many of what are called great characters, both in Europe and America, but I do not hesitate to say that I never met any man who, in my estimation, was the equal of General Armstrong. “Fresh from the degrading influences of the slave plantation and the coal-mines, it was a rare privilege for me to be permitted to come into direct contact with such a character as General Armstrong.”

The founders of the Tuskegee Normal and Industrial Institute, a new black college being built just east of Montgomery, Alabama, asked Armstrong to recommend a white man who could head the school. Armstrong suggested Washington instead. The institute would become a fundamental part of Washington's legacy. (NPR)

Many religious organizations, former Union Army officers and soldiers, and wealthy philanthropists were inspired to create and fund educational efforts specifically for the betterment of African Americans in the South by the work of pioneering educators such as Samuel Armstrong and Dr Washington. (HamptonU)

Washington rose to become one of the most influential African-American intellectuals of the late 19th century. In 1881, he founded the Tuskegee Institute, a black school in Alabama devoted to training teachers.

## Missionary Period

Over the course of a little over 40-years (1820-1863 - the “Missionary Period”), about 180-men and women in twelve Companies served in Hawai’i to carry out the mission of the American Board of Commissioners for Foreign Missions (ABCFM) in the Hawaiian Islands.

Collaboration between Native Hawaiians and American Protestant missionaries resulted in, among other things, the

- Introduction of Christianity;
- Development of a written Hawaiian language and establishment of schools that resulted in widespread literacy;
- Promulgation of the concept of constitutional government;
- Combination of Hawaiian with Western medicine; and
- Evolution of a new and distinctive musical tradition (with harmony and choral singing)