

The Hawaiian Language Was Not Banned

Some people say that the Hawaiian language was banned in Hawai'i. However, there never was any law that banned the Hawaiian language or that made speaking Hawaiian illegal, and the facts affirm this.

Simply stated ... the Hawaiian language was never banned.

That does not mean, however, that the use of the Hawaiian language did not diminish, nor that Hawaiian language speakers did not decline. But it is not correct to say the Hawaiian language was ever banned or outlawed.

Many Point to a 2022 Resolution as 'Evidence' that the Hawaiian Language was Banned

In 2022, the Hawai'i legislature adopted HCR 130 and "offers this resolution as 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".

Like a lot of others, the legislature overlooks some historical facts and historical context, including,

The Resolution states Act 57, Laws of the Republic of Hawaii 1896 "declared an English-only law over Hawaii's public schools, prohibiting the use of 'Ōlelo Hawaii as a medium instruction".

- Like many others, the legislature only referenced one part of the sentence in Act 57; the entire sentence reads, "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 schools, or by direct order in any particular instance."

The plain language of the law is clear and unambiguous; and, there is no statement that the Hawaiian language was banned. If a school wanted to teach Hawaiian, it could seek permission from the Department.

An example of non-English language school instruction in the Islands was the formation and upward trend of instruction in the Japanese language schools in Hawai'i. (These were typically after school instruction.)

This claim of 'banning the Hawaiian language' (because of this law or for other theories) ignores what people back then believed and/or preferred.

The legislature overlooked that Kings of the Hawaiian Kingdom wanted English language instruction and the people asked for it. By 1850, English had become the language of business, diplomacy, and, to a considerable extent, of government itself.

The legislature overlooks the downward trend in enrollment and number of Hawaiian language schools that was evident well before the enactment of the law.

- In 1854, there were 412-Hawaiian language instruction common schools with a total enrollment of 11,782-pupils; By 1874, the number of common schools declined to 196, with only 5,522-students enrolled (71% of the overall student population.) By 1878, 61% of the students were still enrolled in Hawaiian language schools; by 1882, that figure had dropped to 33%.
- In 1895, the year before Act 57 was implemented, there were only 3 Hawaiian language schools with only 59 students – at the same time, there were 184 English language schools with 12,557 students – 99.5% of the students were in English language schools.

According to the Alexander and Atkinson, the reason for such a decline in Hawaiian language schools was,

“the desire of the Hawaiians to have their children taught the English language. Petition after petition is constantly being received by the Board asking to have the Common Schools [i.e., those taught in Hawaiian] changed into English Schools. The result will be then in a very few years more the Common Schools will have ceased to exist.”

The legislature overlooked the existence and expansion of the Hawaiian Language Newspapers in circulation; the numerous Hawaiian language newspapers that existed well beyond Act 57 (1896) confirms the Hawaiian language was not banned.

- Between 1834-1948, Hawai‘i saw the publication of over 100 different Hawaiian language newspapers. Approximately 125,000 pages were published, equating to roughly 1.5 million pages of ‘ike if transferred to A4 typescript. (This fact, alone, repudiates the claim that the Hawaiian language was banned.)

I agree with the legislature that “due to Act 57, many students were punished for speaking ‘Ōlelo Hawai‘i at school.” Others were punished at home.

However, those were personal family and school decisions, a choice each of them made; that was not the result of a broad ban on the language. And, we need to consider the norms at the time related to Corporal Punishment – back then, many believed that corporal punishment was necessary to the maintenance of proper discipline, and it was common to use Corporal Punishment for disruptive and/or disrespectful behavior.

In reality, then and now, the use of force (by parents on their children and teachers on students) was an allowed and accepted practice of discipline.

Corporal Punishment was allowed under Hawaiian Kingdom law authorized by the King and Privy Council; as noted in Statute Laws of His Majesty Kamehameha III, 1846, Chapter III.

Use of force continues to be allowed under existing Hawai‘i law. Today, in Hawai‘i Revised Statutes (HRS) §703-309 Use of force by persons with special responsibility for care, discipline, or safety of others, the use of force upon or toward the person of another is justifiable.

This discussion is not a defense of nor support for Corporal Punishment; it is presented so readers have the correct historical context.

Simply stated ... use of the Hawaiian language was never banned by law and the historical facts prove it. This is further explained in the following.

After Forty Years of Foreigners, then, the Missionaries Came & Taught Literacy to the Hawaiians

On the afternoon of January 20, 1778, Cook anchored his ships near the mouth of the Waimea River on Kauai's southwestern shore. When Captain Cook first made contact with the Hawaiian Islands in 1778, Hawaiian was a spoken language but not a written language. Historical accounts were passed down orally, through oli (chants) and mele (songs).

Before the foreigners arrived, Hawaiians had a vocational learning system, where everyone was taught a certain skill by the kahuna. Skills taught included canoe builder, medicine men, genealogists, navigators, farmers, house builders, priests, etc.

Practically every vessel that visited the North Pacific in the closing years of the 18th century stopped at Hawai'i for provisions and recreation; then, the opening years of the 19th century saw the sandalwood business become a recognized branch of trade.

Sandalwood, geography and fresh provisions made the Islands a vital link in a closely articulated trade route between Boston, the Northwest Coast and Canton, China.

At the same time, the Hawaiian demand for American goods was rapidly increasing, owing to the improved standards of living. The central location of the Hawaiian Islands brought many traders, and then whalers, to the Islands.

"And so for forty years Hawaiians wanted everything on every ship that came. And they could get it; it was pretty easy to get. Two pigs and ... a place to live, you could trade for almost anything." (Puakea Nogelmeier)

In the Islands, as in New France (Canada to Louisiana (1534,)) New Spain (Southwest and Central North America to Mexico and Central America (1521)) and New England (Northeast US,) the trader preceded the missionary.

A new era opened in the Islands in 1820 with the arrival of the first missionaries. It was the American Protestant missionaries who brought Hawai'i in touch with a better side of New England civilization and attention to the people than that represented by the trading vessels and their crews.

"The missionary effort is more successful in Hawai'i than probably anywhere in the world, in the impact that it has on the character and the form of a nation. And so, that history is incredible; but history gets so blurry ..."

"The missionary success cover decades and decades becomes sort of this huge force where people feel like the missionaries got off the boat barking orders ... where they just kind of came in and took over. They got off the boat and said 'stop dancing,' 'put on clothes,' 'don't sleep around.'"

"And it's so not the case"

“The missionaries arrived here, and they’re a really remarkable bunch of people. They are scholars, they have got a dignity that goes with religious enterprise that the Hawaiians recognized immediately. ...”

“The Hawaiians had been playing with the rest of the world for forty-years by the time the missionaries came here. The missionaries are not the first to the buffet and most people had messed up the food already.”

“(T)hey end up staying and the impact is immediate. They are the first outside group that doesn’t want to take advantage of you, one way or the other, get ahold of their goods, their food, or your daughter. ... But, they couldn’t get literacy. It was intangible, they wanted to learn to read and write”. (Puakea Nogelmeier)

The arrival of the first company of American missionaries marked the beginning of Hawai‘i’s phenomenal rise to literacy. The chiefs became proponents for education and edicts were enacted by the King and the council of chiefs to stimulate the people to reading and writing. The missionaries established schools associated with their missions across the Islands.

Early Education Programs in the Islands

Kuykendall (Volume 2) helps to explain the formation/operations of the early education programs in the Islands,

“[T]he American Protestant missionaries were the most potent driving force in the educational system of the kingdom; natives educated in schools founded and carried on by missionaries and missionary children constituted a great majority of the teachers in the common schools, while many missionary children became teachers in select schools.”

“It is also evident from the reports of the school department and from contemporary newspaper comments that there was a gradual betterment in the quality of the school buildings and their furnishings, in the number and quality of textbooks, and in the training and efficiency of the teachers; but it is clear that in all these respects there was still much room for improvement.”

“All the schools in the kingdom could be divided into two main categories: (1) common schools and (2) select schools. The common schools were the free public schools maintained by the government. whose object was ‘to instruct the children of the nation in good morals, and in the rudiments of reading, writing, geography, arithmetic, and of other kindred elementary branches.’”

“They were taught in the Hawaiian language by native Hawaiian teachers and afforded the only educational opportunity available to the great majority of the children of the nation.”

“Select schools, besides being, as the term implied, of better quality than the common schools, had various special objectives: to qualify their students for positions above the level of the common laborer, to teach them the English language, to supply teachers for the public schools, to train girls to be good housewives and mothers. In most of the select schools, English was the medium of instruction and a tuition fee was charged.”

laukea noted, “R. H. Dana, an early traveler to the Islands, summarized the effect of the development of the written language, the establishment of printing, and the efforts of the missionaries on the Hawaiian people.”

“the missionaries of the American Board have taught the people to read and to write ... they have given them an alphabet, grammar, and dictionary; preserved their language from extinction; given it a literature, and translated into it the Bible and works of devotion.”

“They found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish ... the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies (Dana in laukea)

“The Missionaries have been the fathers, the builders and the supporters of education in these Islands”. (Lee, December 2, 1847, Privy Council Minutes)

Education for the maka’āinana class of people commenced with learning the Palapala, as with the rest of the community, once the King sanctioned this to be pono for the masses to learn. After these humble beginnings for education, the maka’ainana, attended The Common Schools, as it was known, whereas, children of Royalty attended the Chiefs’ Children’s School.

As time moved forward from the mid-nineteenth-century, to the end of the nineteenth-century, and after many meetings of the Board of Education, vocational education was implemented in to the school system. (laukea)

Some Suggest the Missionaries Did Not Like the Hawaiian Language

After western contact and attempts to write about Hawai’i, early writers tried to spell words based on the sound of the words they heard. People heard words differently, so it was not uncommon for words to be spelled differently, depending on the writer.

Because of the increasing number of foreign visitors to Hawai’i after 1790, especially those who spoke English, it was only natural that Hawaiians should make a connection between the English language and the power and material wealth displayed by those who spoke it. The Hawaiians have called English namu haole 'foreign gibberish', but they were quick to recognize the advantages of knowing how to use it.

For example, in 1809, Kuakini had wanted Archibald Campbell to teach him English, but another haole resident had objected, saying, “They will soon know more than ourselves.” However, as the number of Hawaiians who had learned the language aboard trading ships grew, foreigners found it impossible to hoard English and dispense it at their discretion. (Schütz, The Voices of Eden)

The American Protestant missionaries arrived in 1820; on July 14, 1826 they finalized a 12-letter alphabet for the written Hawaiian language, using five vowels (a, e, i, o and u) and seven consonants (h, k, l, m, n, p and w.) That alphabet continues today.

Planning for the written Hawaiian language and development by the missionaries was modeled after the spoken language, attempting to represent the spoken Hawaiian sounds with English letters.

Interestingly, these same early missionaries taught their lessons in Hawaiian to the Hawaiians, rather than English. The missionaries learned the Hawaiian language, and then taught the Hawaiians in their language. In part, the mission did not want to create a separate caste and portion of the community as English-speaking Hawaiians.

This instruction marked the beginning of Hawai'i's phenomenal rise to literacy. The chiefs became proponents for education and edicts were enacted by the King and the council of chiefs to stimulate the people to read and write.

Kuakini was one of a number of chiefs who expressed an interest in learning English. For example, ten years later, just two weeks after the arrival of the Thaddeus in 1820, the king (Liholiho) was "ready to try to acquire the art of spelling and reading our language, though unable to speak it" But here, rank complicated the educational process: the king was not willing to allow commoners to acquire the knowledge before he himself did [as Bigham notes],

Liholiho, moreover, when he learned with what promptness we could teach reading and writing, objected to our teaching the common people these arts before he should himself first have acquired them.

His self-respect thus manifested was on the one hand encouraging, for we wished him to take the lead, and on the other, embarrassing, for we wished to bring the multitude under instruction, without reference to the distinctions of birth or rank.

(Here we can observe one of the first ideological conflicts between the Hawaiians' hierarchical system and the New England missionaries' principles of selective democracy.) (Schütz)

From the missionaries' point of view, the only advantage to using English in the early 1820s was that it was a temporary way to communicate until they could speak Hawaiian well enough to handle the difficult topics of persuasion and conversion. (Schütz, *The Voices of Eden*)

By 1831, in just eleven years from the first arrival of the missionaries, Hawaiians had built 1,103 schoolhouses. This covered every district throughout the eight major islands and serviced an estimated 53,000 students. (Laimana)

The proliferation of schoolhouses was augmented by the printing of 140,000 copies of the pī'āpā (elementary Hawaiian spelling book) by 1829 and the staffing of the schools with 1,000-plus missionary-trained Hawaiian teachers. (Laimana)

In 1834, the first Hawaiian newspaper was established; *Ka Lama Hawai'i* was printed at Lahainaluna School. For over 100-years thereafter, Hawaiian language newspapers flourished in Hawai'i and served as vehicles for the recording of a huge amount of traditional Hawaiian literature, history and culture.

By 1853, nearly three-fourths of the native Hawaiian population over the age of 16-years were literate in their own language. The short time span within which native Hawaiians achieved literacy is remarkable in light of the overall low literacy rates of the United States at that time. (Lucas)

A school destined to have considerable influence upon the future of education in Hawai'i was the Chiefs' Children's School (Royal School,) established by King Kamehameha III in 1839. This institution was set up to provide suitable educational advantages for the children of royalty.

The main goal of this school was to groom the next generation of the highest ranking Chiefs' children and secure their positions for Hawai'i's Kingdom. The King asked missionaries Amos Starr Cooke and Juliette Montague Cooke to teach the 16-royal children and run the school.

In a letter requesting the Cookes to teach and Gerrit P Judd to care for the children, King Kamehameha III wrote, "Greetings to you all, Teachers ... We ask Mr Cooke to be teacher for our royal children. He is the teacher of our royal children and Dr Judd is the one to take care of the royal children...."

Chiefs' Children's School (Royal School) was the first English language-based school; English was the medium of instruction for the Ali'i. The first class included five later rulers of Hawai'i, namely, Kamehameha IV, Kamehameha V, Lunalilo, Kalākaua and Lili'uokalani.

In the same group were also two girls who became prominent in the later days of the monarchy: Queen Emma, philanthropic wife of King Kamehameha IV, and Princess Bernice Pauahi, deeply interested in the education of Hawaiian youth. (Wist)

The King also saw the importance of education for all. "Statute for the Regulation of Schools" was adopted on October 15, 1840. Its preamble stated,

"The basis on which the Kingdom rests is wisdom and knowledge."

"Peace and prosperity cannot prevail in the land, unless the people are taught in letters and in that which constitutes prosperity. If the children are not taught, ignorance must be perpetual, and children of the chiefs cannot prosper, nor any other children".

Hawaiian literacy was enhanced by the compulsory school law of 1840. By that year, 15,000-students were enrolled in three kinds of schools: (a) boarding schools for adolescents of promise; (b) mission stations which both taught students and prepared Hawaiians to teach; and (c) common schools, staffed by native Hawaiians. The vast majority of the students were of the last type. (Huebner)

Even the chiefly passion for English waned somewhat when the first printing in Hawaiian produced nearly two decades of frenzied interest in literacy in that language.

From the mission press alone, from 1822 through the middle of 1845, there issued 149,911,383 pages, largely in Hawaiian.

This basically religious and educational material was supplemented by newspapers, government documents, and - beyond the world of print - personal letters. In short, the spoken language was sustained and bolstered by the written language - a kind of literature perhaps different from the American and European concept of the term, but nonetheless, literature. (Schütz, The Voices of Eden)

Beginning in 1846, the Hawaiian legislature declared that all laws enacted were to be published in both Hawaiian and English. The government used separate Hawaiian and English language newspapers in order to disseminate information on new laws.

The Statute Laws of 1846 noted that they would “take effect one calendar month after its promulgation in the Hawaiian and English languages, and become thereafter the established law of the nation.” (Statute Laws of His Majesty Kamehameha III, 1846)

The use of both the Hawaiian and English versions of the kingdom's laws ultimately led to disputes over which version applied to the facts of a particular case. In early reported decisions, the Hawai'i Supreme Court reaffirmed the supremacy of Hawai'i's indigenous language as the governing law of the Islands. (Lucas)

However, by 1850, English had become the language of business, diplomacy, and, to a considerable extent, of government itself.

As has been mentioned, English was the medium of instruction at the Royal School. All Hawaiian rulers from Kamehameha IV to Lili'uokalani, accordingly, were able to use English as freely as they did their native language. It was obviously to the advantage of the commercial interests that English become universal in the Islands. Some industrial leaders desired that it be made basic in all public schools.

Native youths, and to some extent their parents, saw the economic advantages in a knowledge of English. The monarchs favored the change. The Hawaiian legislature of 1854 authorized the establishment of a few classes in English for Hawaiians. (Wist)

The use of English in instruction raised concern by some:

“The theory of substituting the English language for the Hawaiian, in order to educate our people, is as dangerous to Hawaiian nationality, as it is useless in promoting the general education of the people. ...”

“If we wish to preserve the Kingdom of Hawaii for Hawaiians, and to educate our people, we must insist that the Hawaiian language shall be the language of all our National Schools, and the English shall be taught whenever practicable, but only, as an important branch of Hawaiian education.” (Mataio Kekūanāo'a; Report of the President of the Board of Education, 1864; Kuykendall)

In 1854, there were 412-Hawaiian language instruction common schools with a total population of 11,782-pupils, who received instruction in Hawaiian by Hawaiian teachers. But, as time passed, there was growing demand for English language instruction.

By 1874, the number of common schools declined to 196, with only 5,522-students enrolled (71% of the overall student population.) By 1878, 61% of the students were still enrolled in Hawaiian language schools; by 1882, that figure had dropped to 33%.

By 1888, less than 16% of all students were found in such schools, with the number of common schools falling to 64. Only seven years later, in the year of the overthrow of the Hawaiian constitutional monarchy, the enrollment in Hawaiian language schools had dropped to less than 3% of all students in public schools in Hawai'i. (Huebner)

Missionaries Were Concerned About the Push for English Language Instruction

In a letter to the Sandwich Island Mission, Rufus Anderson, corresponding secretary for the American Board of Commissioners for Foreign Mission (ABCFM) in Boston, wrote on April 10, 1846:

“I trust you will not fall in with the notion, which I am told is favored by some one at least in the government, of introducing the English language, to take the place of the Hawaiian. I cannot suppose there is a design to bring the Saxon race in to supplant the native, but nothing would be more sure to accomplish this result, and that speedily.” (Hawaiian Language Policy and the Courts, Lucas)

Missionary Reverend Lorrin Andrews remarked in 1864 that

“If English is taught to any advantage, many years must be spent, - much expense incurred, - qualified teachers must be employed, - the scholars must be kept learners, and there must be a watchful eye on the working of the whole system.” ...

“At all public institutions, English may be taught as a branch, and the expense may come out of the funds of that school; but for the Government to set up English schools, to the neglect of educating its own people in their own language, would, in my opinion, be a suicidal act.”

Similarly, missionary Reverend Lorenzo Lyons said:

“I’ve studied Hawaiian for 46 years but am by no means perfect. . . . It is an interminable language . . . it is one of the oldest living languages of the earth, as some conjecture, and may well be classed among the best. . . . the thought to displace it, or to doom it to oblivion by substituting the English language, ought not for a moment to be indulged. Long live the grand old, sonorous, poetical Hawaiian language.”

The Law People Cite Does Not Ban Hawaiian – No Other Law Banned the Hawaiian Language

Many point to Act 57, Sec. 30 of the 1896 Laws of the Republic of Hawai‘i as the justification for their claim that Hawaiian was banned. That law states:

“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 schools, 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.”

Some suggest that the law passed by the Provisional Government that required English language instruction was “an intentional effort to strip language and culture from Native Hawaiians and other groups that came here. But it was more harmful to Hawaiians because Hawaiian had been the primary language for centuries.” (Star Advertiser article)

Statements like this ignore the facts. A simple review of the law shows that the language was not banned.

The plain language of the law is clear and unambiguous; and, there is no statement that the Hawaiian language was banned. While it did say that “English language shall be the medium and basis of instruction,” the very next words in the same sentence of the law says, “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.”

So, if a school wanted to teach Hawaiian, it could seek permission from the Department.

Growth in the Japanese Language Schools

An example of non-English language school instruction in the Islands was the formation and upward trend of instruction in the Japanese language schools in Hawai‘i. (These were typically after school instruction; however, they were schools providing instruction in another language, other than English.)

The first Japanese language school in Hawai‘i was established in 1893 at Hālawā (Kohala district) on the Big Island by Rev. Juei Kanda and it had approximately 30 students. More started thereafter (1895 Rev. Tamaki Gomi started a Japanese language school in Kula, Maui, in 1896, the first school on Oahu was established by Rev. Takie Okumura of Māikiiki Christian Church).

In 1898 (well after the law was passed mandating English as the medium and basis for instruction), Rev. Okumura wanted to create educational opportunities for children of Japanese immigrants and requested the Ministry of Education in Japan to help provide Japanese language textbooks. In response to Okumura’s request, the Japanese government sent school textbooks along with physical education equipment in 1898. These textbooks were identical to the ones used in Japan and had been used by many schools. The number of schools expanded to a total of 134 by 1915.

Kings of the Hawaiian Kingdom Wanted English Language Instruction; the People Asked For It

This claim of ‘banning the Hawaiian language’ (because of this law or for other theories) ignores what people back then believed and/or preferred.

People also either didn’t know or didn’t care to acknowledge the statements and wishes from the Hawaiian Kingdom royalty.

English was taught in Select Schools; that program was not funded by the government. As early as 1851, it was noted (Richard Armstrong, Minister of Public Education to the Hawaiian Legislature), that,

“With the exception of the Royal School, **none of [the] select schools, in which instruction is given solely in the English language, are supported by government**, and an account of them is given here merely that the Legislature may have a full view of all the provision that is made, of whatever kind, for the instruction of the generation that is now coming up. It will appear evident to all, that the provision is not sufficient for all ...”

“The revenue arising from the present school tax is entirely exhausted in sustaining the native common schools, in which instruction is imparted in the Hawaiian language only by native teachers; and so high is the price of labor, that in some of the districts, the school funds are barely sufficient to keep the schools in operation for eight or ten months in the year.”

“The only other source of revenue for the support of the public schools, is the land that was appropriated for that purpose by the last Legislature; but as the interest only on the money realized from such land can be used, there have been no available receipts, as yet, from that quarter, although land has been sold to the amount of \$3,500.”

“What seems to be most needed now, is provision for the instruction of the interesting and increasing numbers of white and half-caste children in the several white settlements on the Islands; but more especially in Honolulu: and for natives who wish to acquire the English language.”

“The most, in fact, nearly all, white settlers speak the English language, and require to have their children taught in that language. But there being no provision made for such instruction; by law, it is irregular and uncertain, and in some places, not attended to at all; as neither white nor half-caste children any where attend the public schools taught by natives.”

“Should such neglect continue, the sad consequences cannot fail to appear in due time, in the ignorance, vice, and degradation of this part of our population.”

“I venture, therefore, to suggest to the Legislature, the enactment of a law, to provide for the education of the white and half-caste children, by special tax upon the white population, to be under the control, however, of a board or boards of trustees elected by themselves, only accounting annually, to the King's Government for the funds they may receive.”

“If any object to such a tax, let him consider which he will prefer, to pay a light school tax now, even though he may not be directly benefited thereby in the least, or a heavy and, perhaps, a crushing tax by and by, to support prisons; poor houses, police officers, or perhaps, even a standing army, to say nothing of the ten thousand annoyances of living in an ignorant, vicious, and degraded community.”

“Or should this measure be deemed inexpedient, let some other provision be made for the instruction of this most important class of children.” (Armstrong, 1851 Annual Report to the Legislature) (emphasis added)

Kuykendall (Volume 1) notes that the people wanted their children to be taught in English,

“Armstrong discussed the subject of English schools for native Hawaiians in his reports to the legislature in 1850, 1851, 1852, 1853, and 1854. He held it to be a certainty that English ‘must, eventually, become the language of the natives.’” In 1853 he wrote:

“On my tours around the Islands, I have found parents everywhere, even on the remote island of Niihau, most anxious to have their children taught the English language; and the reason they generally gave was a most sound and intelligent one, that without it – they will, by-and-by be nothing, and the white man everything.”
(emphasis added)

Interest and motivation for Native Hawaiians to learn English had the attention of Kamehameha III.

At the opening of the 1854 legislative session, **King Kamehameha III** gave the following remarks (in part),

“I have ordered my Minister of Public Instruction to submit to you, at length, the important subject of the education of my people, as the surest means of elevating them in the scale of morals, and of usefulness to themselves and the State.”

“There is a growing desire among my native subjects, that their children should acquire a knowledge of the English language, and considering the universality of that language in all the transactions of business, such a desire is very natural.” (emphasis added)

Accordingly, the legislature passed An Act for the Encouragement and Support for English Schools for Hawaiian Youth, July 20, 1854, which states (in part),

“Whereas, a **knowledge of the English language is very important to the success of Hawaiian people** in the pursuit of wealth, and to their intellectual progress” ...

“SECTION 4. It shall be the duty of the several Boards of Directors as aforesaid, and of their individual members, to use their best endeavors to impress upon the minds of the people the importance of a knowledge of the English language to their children, to induce them to provide for them as soon as possible the means of acquiring it, by contributing according to their ability, the means of supporting English Schools of good character among them.”

“All money or property entrusted to the Boards of Directors shall be carefully applied by them to the object aforesaid, and shall be minutely accounted for by them in their annual report with accompanying vouchers.” (English Schools Act) (emphasis added)

At the opening of the 1855 legislative session, **King Kamehameha IV** gave the following remarks (in part), saying, “education in the English language should become more general”,

“To foster education and widen every channel that leads to knowledge, is one of our most imperative duties. It will be for you to determine what obstacles, if any, exist, to the general enlightenment of my people. On this subject there will be submitted for your consideration, certain proposed changes in the Department of Public Instruction.”

“It is of the highest importance, in my opinion, that education in the English language should become more general, for it is my firm conviction that unless my subjects become educated in this tongue, their hope of intellectual progress, and of meeting the foreigners on terms of equality, is a vain one.” (emphasis added)

At the opening of the 1856 legislative session, **King Kamehameha IV** gave the following remarks (in part),

“The state and progress of Education among my people during the past year, you will learn from the Report of the President of the Board of Education. The change in that Department, by an Act of the last Legislature, has proved, thus far, to be beneficial.”

“It is particularly gratifying to know that instruction in the English language is prosecuted with so much success among my native subjects. I recommend you to make as liberal a provision for the support of this class of schools as the state of my Treasury will admit.” (emphasis added)

At the opening of the 1860 legislative session, **King Kamehameha IV** gave the following remarks (in part),

“The all-important subject of Education now occupies the public mind with more than usual interest, and I particularly recommend to your favorable notice the suggestions of the President of the Board of Education, with reference to substituting English for Hawaiian schools, in so far as may be practicable, and also in relation to the granting of Government aid towards independent schools for the education and moral training of females.” (emphasis added)

At the opening of the 1862 legislative session, **King Kamehameha IV** gave the following remarks (in part),

“The President of the Board of Education presents in his report an interesting sketch of the progress and condition of our schools and higher schools.”

“The importance of substituting English for Hawaiian schools I have already earnestly recommended, and in again bringing the subject to your attention, I would touch upon a matter which I think of equal importance, and that is in raising the standard of elementary education in the Common Schools.”

“This latter object may be secured by the institution of Normal Schools, as recommended by the President; but combined with the teaching of the English as a general thing throughout the Kingdom, it must place the object beyond a peradventure.”

“I regret that there has been but small progress in the institution of schools for the education and moral training of females. This subject ought to be considered paramount to any other in considering the educational necessities of the people.”

“I therefore hope that this Legislature will devise some means for more fully carrying out my views expressed in my address upon this subject to the last Legislature, and in connection therewith, I cannot forego the opportunity, as the head of this nation, to express my acknowledgments and appreciation of the services already rendered to this cause, either by individuals or organizations.”

“While on this subject, I cannot doubt but that you will join with me in the sorrow I feel for the loss which the Government and the cause of education have sustained by the death, since the last session, of Dr. R. Armstrong, the late President of the Board of Education.” (emphasis added)

Wist, in A Century of Public Education noted,

“Native youths, and to some extent their parents, saw the economic advantages in a knowledge of English. Kamehameha IV and later monarchs favored the change. Thus gradually there were accumulating numerous forces in favor of the dominance of English.” (emphasis added)

Enrollment Declines in Hawaiian Language Schools

Another issue people overlook was the obvious downward trend in enrollment and number of schools that taught in the Hawaiian language that was evident well before the enactment of the law.

Al Schütz, in *The Voices of Eden*, provides some summary information on enrollment and the number of schools (for Hawaiian language and English language).

School Attendance records clearly show the downward trend of student enrollment in Hawaiian language schools and the increases in enrollment for English language schools. That trend started well before the aforementioned legislation. The following is a copy of Schütz's table 16.1 (p. 352)

Attendance Records Comparison of Hawaiian and English Schools

| Year | Schools Conducted in Hawaiian | Number of Students | % | Schools in (or offering) English | Number of Student | % |
|------|-------------------------------|--------------------|------|----------------------------------|-------------------|-------|
| 1880 | 150 | 4,078 | 57.0 | 60 | 3,086 | 43.0 |
| 1886 | 77 | 2,018 | 22.4 | 95 | 6,998 | 77.6 |
| 1892 | 28 | 552 | 5.2 | 10 | 10,160 | 94.8 |
| 1895 | 3 | 59 | 0.5 | 184 | 12,557 | 99.5 |
| 1897 | 1 | 26 | 0.2 | 191 | 14,496 | 99.8 |
| 1902 | 0 | 0 | 0.0 | 203 | 18,382 | 100.0 |

(Schütz, *Voices of Eden* - Table 16.1, page 352)

As noted by Schütz, "The figures in table 16.1 are corroborated by statistics from a different source, an article on the history of education in Hawai'i (Alexander and Atkinson 1888): in 1878, the schools that taught in Hawaiian contained 61.8% of the total school population, but in 1888, only 15.7%.

In the year the law that mandated English as the medium of instruction, the number of Hawaiian language schools had dropped to only 3 schools and 59 students in Hawaiian language schools. In contrast, the year the law was adopted, the number of English language schools had grown to 184 schools and over 12,500 students – 99.5% of the total school enrollment in the year the law was passed was in English language schools.

According to the Alexander and Atkinson, the reason for such a decline in Hawaiian language schools was,

"the desire of the Hawaiians to have their children taught the English language. Petition after petition is constantly being received by the Board asking to have the Common Schools [i.e., those taught in Hawaiian] changed into English Schools. The result will be then in a very few years more the Common Schools will have ceased to exist." (emphasis added)

It is very likely that the change to English only in instruction was at least in part a business decision; but nobody suggests that – they fall back to the 'colonialism' claims. However, the attendance data is clear, enrollment (and the number of schools) in Hawaiian language schools had been in decline for many years and were almost gone at the time the law that mandated English as the medium of instruction was passed.

References to Reverend Dr Robert Stewart MacArthur

Many people cite an article by Shari Nagata, Language Suppression, Revitalization, and Native Hawaiian Identity that includes a reference, “As an ‘English only’ advocate observed, ‘With this knowledge of English will go into the young American republican and Christian ideas; and as this knowledge goes in, kahunaism, fetishism and heathenism generally will largely go out.’”

She does not say who the “‘English only’ advocate” was; however, the quote Nagata used is something said by a New York Baptist minister, Rev. Dr Robert Stewart MacArthur (sometimes spelled McArthur). However, she and others do not explain who he was of the full context of the quote they grabbed..

Someone referred to him as “Reverend Dr Cooper” ... “A Reverend Dr Cooper spelled out the purpose of the legislation in a commentary for the missionary newspaper The Friend a few months before the constitution was enacted” ... (from James Griffiths, Speak Not: Empire, Identity and the Politics of Language)

Actually, MacArthur was a minister from New York and briefly visited Hawai‘i during a world tour. He wasn’t from Hawai‘i, and certainly did not have political influence in Hawai‘i. Again, he was a minister from New York who happened to visit the Islands. Newspapers repeatedly stated that he was preaching in various churches during his short stay in the Islands. Those sermons were focused on Christian values, not politics.

Here is a sampling of what others said of him at the time,

“Dr. MacArthur said he had great hopes for the Hawaiians now that they were in the enjoyment of a pure and free government. He eulogized the officers of state, who are administering the affairs of the people.”

“‘They are good Christian men,’ he claimed, ‘and their government is the purest in the world today.’” (Pacific Commercial Advertiser, 12/11/1895, p. 1)

MacArthur “Arrived from Australia on June 21, 1895”

“Rev. Dr. MacArthur will occupy the pulpit at Central Union Church Sunday morning, and in the evening at Christian Church. Dr. MacArthur arrived by the Australia and is one of the prominent and able divines in the United States.”

“He has been pastor of the Calvary Baptist Church in New York for twenty-five years, and is on a vacation tour of the world to occupy a year. He will remain here for several weeks, visiting the volcano during his stay.” (Pacific Commercial Advertiser, June 22, 1895)

“Dr. MacArthur said that he had come a long distance out of his way to visit Honolulu in this the beginning of his trip around the world, and that he would never regret it. The hospitality and kindness shown him in this city would ever remain with him a pleasant memory.” (Evening Bulletin, July 8, 1895)

“Rev. R. S. MacArthur, in his New York Independent article republished by the Boston Transcript, pays the administration here the highest compliment it has yet had.”

“He says: ‘The Republic is established. Its officers are men of ability, of character, of purity and of patriotism. It is the purest government today on the earth.’ It is hoped such warm and earnest praise will have no ill-effects.” (Hawaiian Star, November 20, 1895)

The quote many refer to, including Nagata, was apparently first printed after MacArthur left Hawai‘i and appeared in the New York Independent and later reprinted, in part, in other papers; he said (reprint of the New York Independent article reprinted in the Boston Evening Transcript-Oct 29, 1895), in part,

“The English language will be taught in all the public schools. For a time all former methods of mission work have been disarranged; but now there will be adjustments to new conditions. The native pastorate could not direct these complicated influences; neither could those who favored throwing all the responsibility on the native pastors anticipate all that has come to pass.”

“The present generation will generally know English; the next generation will know little else. Here is an element of vast power in many ways. With this knowledge of English will go into the young American republican and Christian ideas; and as this knowledge goes in, kahunaism, fetishism and heathenism generally will largely go out.”

“The kahuna's days are numbered; the coming generation will defy his power, laugh at his pretensions and sneer at his denunciations. Already this power is broken; no longer do the people walk under its baleful shadow. Insults will not longer be heaped on deniers of heathenism.”

“With ‘the vices of civilization’ have also come some of its virtues. The native ministry is gaining power. The schools which have been established are raising up a new generation of educated young men and women. A new day is breaking; already the eastern sky is colored with its crimson and gold.”

MacArthur was a pastor, not a politician; and, there is no indication that he had any influence on Hawai‘i legislation. It is a stretch to suggest his comments in the New York Independent (and reprinted in full in the Boston Evening and in part in the Friend) suggests motives behind a strategy to eliminate Hawaiian in schools.

The full article by MacArthur is over 2,000 words; only 115 of them, found in a paragraph in the second half of the article, reference English language instruction. If his focus was to influence policy in Hawai‘i, the subject of English language in schools would have been placed up front in his article and would have had greater length.

The MacArthur article was religious based (consistent with his position and motivation as a preacher), thus, the English language education reference is minimal.

As noted, Hawai‘i Kings wanted English taught in schools and, prior to the law making English as the medium of instruction (and not an overall ban on speaking Hawaiian, there was already a significant downward trend in Hawaiian language schools. MacArthur was effectively correct that Hawaiian was on the way out and English was being sought as the language for instruction in the schools.

In summarizing the state of affairs for this period, Hawai‘i Supreme Court Chief Justice Albert F. Judd remarked in 1892:

We are aware that, though the Hawaiian language is the original language of this people and country, the English language is largely in use. Of necessity the English language must be largely employed to record transactions of the government in its various branches, because the very ideas and principles adopted by the government come from countries where the English language is in use.

Not that it is exclusively employed, or that the use of the Hawaiian language in any instance would not be perfectly regular and legal. The records of our courts show pleadings of all kinds in the Hawaiian language received with as much approval as those in English. Which language would be used would depend upon the comparative familiarity of the writer with one or the other.

The Existence and Expansion of the Hawaiian Language Newspapers (1834 – 1948) Confirms the Hawaiian Language Was Not Banned

The University of Hawai'i prepared a brief chronicle on the Hawai'i newspapers,

The first newspaper printed in Hawaii was a student newspaper, Ka Lama Hawaii (The Hawaiian Luminary), produced Feb. 14, 1834 at Lahainaluna on Maui.

It was written in Hawaiian, as were many of the early Island newspapers.

The missionaries, who ran the schools in the mid-1800s, introduced the idea of newspapers as a teaching tool. The first edition of Ka Lama, for example, was dominated by an essay on the habits and habitats of He Liona, the lion.

That same year saw the start of the first regular published newspaper, Ke Kumu Hawaii, also written in Hawaiian.

The missionary leaders saw these small newspapers not only helping to increase literacy and to teach academic subjects such as geography, but also as an excellent medium for teaching Christian principles.

Hawaiian scholar Ester Mookini recounts in her book *The Hawaiian Newspapers*: 'The paper served a dual purpose of providing reading material for the schools and presenting in an effective manner the views of the missionaries upon religious and moral questions.'

The first Hawaiian language newspaper established by a Native Hawaiian came about 27 years later with Ka Hoku o ka Pakipika (Star of the Pacific), published by J.K. Kaunamano. Among its editors was soon-to-be-king David Kalakaua. One of Kalakaua's many nicknames was "the editor king."

In 1836, two years after Hawaiian language newspapers took hold, the first English language paper was born, the Sandwich Island Gazette and Journal of Commerce. This version of the Gazette was sporadically published and lasted three years.

It wasn't until 1856 that the first regular English language paper was established, the weekly Pacific Commercial Advertiser. The Advertiser has published continuously since then, becoming daily in 1882 and switching names to today's Honolulu Advertiser in 1921.

The Pacific Commercial Advertiser continued the tradition of Hawaiian language newspapering as well, including a Hawaiian section, Ka Hoku Loa O Hawaii (The Morning Star of Hawaii), during its first five years. That section ended with the success of the first Hawaiian language daily newspaper, Ka Manawa (Time), established in 1870, and edited by David Kalakaua.

The Kingdom of Hawaii produced its own English/Hawaiian newspaper, the Polynesian, first in 1841 and then for a 20-year run from 1844-1864. Among the Polynesian's editors was Hawaii's first woman journalist, Elizabeth Swain Jarves, who took over the paper when her husband became ill and left Hawaii.

In 1855 a most remarkable newspaper appeared -- The Folio, Hawaii's first women's newspaper. It put forth the arguments of the mid- century feminist movement, including among others women's rights to vote and take on leadership roles in the church.

Although it was a single-issue newspaper, it was reprinted entirely in the popular monthly the Friend, giving it a wide readership.

The articles in The Folio were anonymously written, but newspaper scholar Helen Chapin says signs point to Catherine Whitney as the editor and principal author. Whitney was married to Polynesian editor and Advertiser founder Henry Whitney.

The end of the century brought turmoil as the kingdom was overthrown and the Islands were annexed by the United States. This period brought the last great era of Hawaiian newspapers as activist editors fought for the eroding rights of Hawaiians.

Journalist-warriors of the time included Joseph and Emma Nawahi with Ke Aloha Aina; Joseph Mokuohai Poepoe with Kuokoa Home Rule and Ka Na'i Aupuni; and Theresa Laahui Cartwright Wilcox with the Liberal and Home Rule Republika.

The longest running of these papers was Ke Aloha Aina, begun in 1895 by Joseph and Emma Nawahi. Joseph Nawahi was a journalist - statesman who served in the first Territorial legislatures. After his death, Emma Nawahi edited the paper through its last issues in 1920.

A summary prepared by J. Hau'oli Lorenzo-Elarco titled 'He Hō'ili'ili Hawai'i: A Brief History of Hawaiian Language Newspapers' confirms the existence and continuation of Hawaiian language newspapers that went well beyond the effective date of the law that many claim 'banned' the use of the Hawaiian language.

That summary states,

Between 1834-1948, Hawai'i saw the publication of over 100 different Hawaiian language newspapers. Approximately 125,000 pages were published, equating to roughly 1.5 million pages of 'ike if transferred to A4 typescript.

Another summary by Joan Hori, Hawaiian Collections curator at Hamilton Library, University of Hawai'i noted,

Ka Hoku o ka Pakipika (started in September [1861]), edited by David Kalākaua, was followed by Ka Nupepa Kuokoa in October.

This latter newspaper was to become the longest lasting Hawaiian language newspaper, published monthly in October, November, and December of 1861, and weekly thereafter until December 29, 1927. In the course of its history it would absorb a number of rival newspapers.

According to Helen Chapin the editors of Kuokoa

...published what turned out to be materials of the greatest importance to Hawaiian history.... In Kuokoa are genealogies, tales of gods and goddesses, vivid descriptions of Hawaiian birds, bird catching and fishing practices, instructions on canoe building, summaries of medical practices, accounts of travel through the Islands, and how to speak the Hawaiian language correctly.

In its pages, too, first appeared the of John Papa Ii and Samuel M. Kamakau, which were later gathered together respectively as Fragments of Hawaiian History (1959) and The Ruling Chiefs of Hawaii. ...

Ka Nupepa Kuokoa has been described as 'the first independent Hawaiian newspaper', in the sense that it was independent of American Protestants, French Catholics and the government of the Hawaiian kingdom.

However, Rubellite Johnson considers Ka Nupepa Kuokoa to be the successor to Ka Hae Hawaii, which had succeeded Ka Elele Hawaii as the official paper of the Office of Public Instruction.

She refers to an announcement by the editor of Ka Nupepa Kuokoa in October 1861, that the Kuokoa would continue where Ka Hae Hawaii had stopped.

Noenoe Silva classifies the Kuokoa as 'establishment,' as opposed to Ka Hoku o Ka Pakipika, which she describes as 'resistance,' and Ka Hae Hawaii (1856-61) as 'government.'

She points out that Kuokoa was owned and run by Henry Whitney, son of missionaries, and that his paper was endorsed by the Hawaiian Evangelical Association. She writes, 'Kuokoa was popular because of its rich content, and in spite of Whitney's attitude of superiority over the Kanaka Maoli.'

John Reinecke writes, 'The Kuokoa (1861 to 1927) in particular was for the long while a journal of opinion as well as information and afforded an outlet for the literary and didactic ambitions of Hawaiians.' (Hori, Hamilton Library, UH)

The fact that Hawaiian language newspapers continued to be published and circulated refutes the claims that the Hawaiian language was banned.

Corporal Punishment

As noted, there are many reports of families not letting children speak Hawaiian – those were personal family decisions, a choice each of them made; that was not the result of a broad ban on the language. Likewise, people report they or their family members were beaten for speaking Hawaiian in school.

Corporal Punishment is seen in the Chiefs' Children's School (the Royal School). As Amos Cooke wrote, "Not unexpectedly discipline at the Royal School was strictly maintained, sometimes with the use of corporal punishment. When we thought the case demanded it we have not hesitated to use the rod."

In order to understand his position, we need to look at the historical context of corporal punishment. This discussion is not a defense of nor support for Corporal Punishment. Why is this important?

It is important because the claims the people were beaten for speaking Hawaiian give the impression that Corporal Punishment at home and in the schools was beyond the norm and was an unacceptable form of discipline.

Calling it out gives the impression that this form of discipline was overly aggressive and punitive, beyond the standard of the day. Doing so gives a false impression of what was the norm/acceptable at the time.

In reality, then and now, the use of force (by parents on their children and teachers on students) was an allowed and accepted practice of discipline.

Corporal Punishment was allowed under Hawaiian Kingdom law authorized by the King and Privy Council; as noted in Statute Laws of His Majesty Kamehameha III, 1846, Chapter III. Of the Public and Private Schools:

"Section XV. It shall be lawful for any licensed teacher in actual employment in any sub-division of any of said districts to administer correctional punishment to the pupils of his school when, in his judgment, necessary, and the teacher so acting shall not be in any way amenable therefor:"

"Provided such correctional punishment shall in no case exceed reasonable flagellation [flogging or beating]; and"

"provided that in case a pupil shall be immoderately or unreasonably or cruelly beaten by his teacher, or wounded or maimed, the teacher shall be liable in private damages to the parent, adopter or guardian of such pupil, and"

"may, on complaint and satisfactory proof to the general superintendent of the district, be deprived of his license to teach: Provided that such teacher may at any time appeal from the decision of the general superintendent to the minister of public instruction who may affirm or reverse the sentence of suspension." (Statute Laws of His Majesty Kamehameha III, 1846)

Use of force continues to be allowed under existing Hawai'i law.

Today, in Hawai'i Revised Statutes (HRS) §703-309 Use of force by persons with special responsibility for care, discipline, or safety of others. the use of force upon or toward the person of another is justifiable under the following circumstances:

- (1) The actor is the parent, guardian, or other person similarly responsible for the general care and supervision of a minor, or a person acting at the request of the parent, guardian, or other responsible person, and:
 - (a) The force is employed with due regard for the age and size of the minor and is reasonably related to the purpose of safeguarding or promoting the welfare of the minor, including the prevention or punishment of the minor's misconduct; provided that there shall be a rebuttable presumption that the following types of force are not justifiable for purposes of this [paragraph]: throwing, kicking, burning, biting, cutting, striking with a closed fist, shaking a minor under three years of age, interfering with breathing, or threatening with a deadly weapon; and
 - (b) The force used does not intentionally, knowingly, recklessly, or negligently create a risk of causing substantial bodily injury, disfigurement, extreme pain or mental distress, or neurological damage.

- (2) The actor is a principal, the principal's agent, a teacher, or a person otherwise entrusted with the care or supervision for a special purpose of a minor, and:
 - (a) The actor believes that the force used is necessary to further that special purpose, including maintenance of reasonable discipline in a school, class, other group, or at activities supervised by the department of education held on or off school property and that the use of force is consistent with the welfare of the minor; and
 - (b) The degree of force, if it had been used by the parent or guardian of the minor, would not be unjustifiable under paragraph (1).

Commentary on Hawai'i's present law, at Hawai'i Revised Statutes §703-309 Use of force by persons with special responsibility for care, discipline, or safety of others, notes:

“Subsection (1) justifies the use of force against minors by a parent or other person in loco parentis, subject to two limitations:

- (1) the force must be employed for safeguarding or promoting the welfare of the minor, and
- (2) it must not be designed to cause or known to create a substantial risk of death, serious bodily injury, disfigurement, extreme pain or mental distress, or gross degradation.”

“Thus, the subsection sets a fairly simple and unexceptionable standard; the right of parents to use force to discipline their children is recognized, subject to clear requirements not to cause permanent injury.”

“Subsection (2) permits a teacher or other person entrusted with care for a special purpose (e.g., a camp counsellor) to use such force as believed necessary to further that purpose, including the maintenance of discipline, subject to the limitations of subsection (1) relating to death and injury.”

“This subsection recognizes that a teacher will not ordinarily need to have the full scope of parental authority, but will have certain special needs, such as maintenance of class discipline, which are peculiar to the teaching situation.”

“The intent of the Code in allowing this limited justification is not however, to encourage corporal punishment. (HRS Commentary on §703-309)”

That commentary within the Hawai‘i State laws goes on to state,

“The section is substantially in accord with preexisting Hawaii law. Hawaii law permits parents ‘to chastise [their children] moderately for their good.’”

“Under prior law, any corporal punishment was permitted if reasonable. To the extent that Hawaii case law suggests that the parents have uncontrolled discretion to discipline their children, the Code represents a change.”

“Similarly, teachers have had authority under Hawaii case and statutory law to use force to maintain discipline in the schools. The punishment must have been reasonable, and the teachers' discretion was considered less extensive than that of parents.”

This was not unique to Hawai‘i.

A 2016 book abstract of Corporal Punishment in U.S. Public Schools: Prevalence, Disparities in Use, and Status in State and Federal Policy by Elizabeth Gershoff and Sarah Font states, “School corporal punishment is currently legal in 19 states, and over 160,000 children in these states are subject to corporal punishment in schools each year.”

It goes on to state,

“In 1977, the U.S. Supreme Court ruled in its *Ingraham v. Wright* decision that school corporal punishment is constitutional, leaving states to decide whether to allow it.”

“Nineteen US states currently allow public school personnel to use corporal punishment to discipline children from the time they start preschool until they graduate 12th grade;”

“these states are: Alabama, Arkansas, Arizona, Colorado, Florida, Georgia, Idaho, Indiana, Kansas, Kentucky, Louisiana, Missouri, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, and Wyoming”

There are men alive today (in the Islands and on the continent) who, when students, made their own paddles in shop class - and, when discipline at school was necessary, carried that paddle to the principal’s office for a paddling.

Other stories of Corporal Punishment by Nuns in Catholic Schools, as well as teachers in other schools, are notorious,

I went to Catholic school from 1969 to 1981. First grade to 12th grade. The only physical punishment I recall were nuns striking kids’ knuckles with a ruler, or grabbing a kids’ ear to get them to stop screwing around in class. (C. Lang, Baptized and confirmed as Catholic)

I didn’t go to Catholic school, but I had public elementary school teachers in the 70s who would smack misbehaving kids with a ruler or yardstick. I vividly remember one time when a boy hit me, and my second grade teacher grabbed the yard stick and smacked his bottom so hard that it

snapped! I also remember misbehaving kids (boys) getting sent to the principal to be paddled when I was in public middle school in the early 80s. A rap on the knuckles by a Catholic sister would have been mild comparatively! (Sue Umezaki, Catholic Convert)

I went to public schools and I also had my hands swatted with rulers, so the Catholic schools didn't have monopoly on corporal punishment. Getting swatted with the pointer sticks, or swatted on the rump, or sat in the corner for being a dunce - not unheard of. I got a paddling a couple of times in the principal's office. The standing rule of the time was, if you broke the rules enough to get a paddling by the principal, then mom or dad would give you one when you got home. And they did! We knew what the rules were. We knew going in, that if we broke them, what was going to happen. And that if we got a spanking, we deserved it. (Ken Kahre, United States)

This discussion is not a defense of nor support for Corporal Punishment; it is presented so readers have the correct historical context.

Simply stated ... use of the Hawaiian language was never banned.