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A HISTORY OF THE EDUCATION OF THE CHINESE IN HAWAII.

BY
SYLVIANNE FEI-AI LI
A. B., MACMURRAY COLLEGE FOR WOMEN, 1938

A THESIS SUBMITTED TO THE FACULTY OF OBERLIN COLLEGE
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1940

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Introduction

In the transplanting of any race or people, a period of acclimatization by the process of natural or formal education must inevitably ensue if that group wishes to survive both mentally and spiritually; and in many cases physically.

In any community a human, in order to make himself agreeable and useful, must learn to cooperate with his or her neighbors. This is usually accomplished by first learning the language of one's country of adoption, then to learn the philosophy of the inhabitants already established there, and finally to apply one's self diligently by industry and perseverance to occupation.

The Chinese in Hawaii have shown their ability in adapting themselves to American ways and learning, and have succeeded in making themselves amongst the most powerful and progressive forces in the educational and economic life of the Islands.

Since economic development is a factor which influences the educational opportunities of the state, this thesis will attempt to treat the progress of the Chinese in industry, commerce and the professions in their relation to the cultural and educational progress which is co-relative to the former.

Early educational facilities for the Chinese in Hawaii were provided by the Christian missions, financed by contributions from America, and by grants from the Hawaiian government. Almost at the same time small Chinese mission schools for the propagation of the Chinese language and customs, supported by the Chinese merchants residing in Hawaii, arose as if to combat the omnipresent influence of Americanism. No matter how hard the Chinese immigrants tried to keep their children from assimilating the foreign culture, economic conditions forced them to adopt the ways of the West. With a knowledge of English they could obtain better positions, and improve their lot in life. As time went on and the wealth and standards of the Chinese increased, Chinese language schools were established. Besides the desire of the first generation to instill in their children the Chinese culture and language, the nationalistic feeling derived from the birth of the new Chinese Republic gave force to the Chinese language schools; thereby counterbalancing or counteracting the American culture and language which had been received in the mission and public schools.

These Chinese language schools are composed of primary, elementary and junior high grades; and the students are to read and write Chinese, and study Chinese history and geogra-

phy. At present the Mandarin tongue, which is the language of Nationalist China is being taught in afternoon and evening classes.

Undoubtedly, the greatest factor in influencing the rise or decline of the Chinese language schools in Hawaii, is the position of China. If thereby raising its economic life and living standards, a great reservoir of opportunity will be opened for the Chinese youth in Hawaii. At the present moment American industry dominates in Hawaii, and therefore, the English language is the economic expedient of all who depend upon it for a livelihood. The Chinese language schools show a decline because of the greater necessity of adaptation to an American standard for the Chinese. Even orthodox Chinese parents inevitably succumb to the new acculturation and the medium of expression in their homes is mostly in the English tongue.

Since the public schools accentuate the democratic American philosophy and standards, Chinese have become more American and less Chinese with the passing of time. Many have intermarried with the native Hawaiians, and the offspring of these mixed marriages have adopted the American way of living.

With the adoption of the American public schools system in 1893, the non-sectarian, universal free-education gave the state the power of shaping the minds and lives of Chinese Children and youth, instead of the private language schools, whose main purpose was to teach the Chinese language and culture.

In organization and curriculum, as well as the method of teaching, the public school system of Hawaii resembles the school system of the States. The schools provide for more than 100,000 pupils of school age, and train them in reading, writing, and arithmetic, with stress on spoken English. While training the children in hygienic habits, good conduct and good citizenship, the schools attempt to develop through courses such as gardening, mechanics and homemaking, a practical citizen as well as a literate one.

The junior high and senior high school provides the opportunities to experiment with the students in their special aptitudes, and subsequently prepare themselves for practical livelihoods. More than one-third of the enrollment of the original student body entering the local College of Hawaii in 1919 were of Chinese parentage. The percentage of Chinese students has increased in the University of Hawaii, until the present day, which shows that more than one-third of the enrolled students at the University of Hawaii are of Chinese descent.

The private schools of Hawaii are licensed by the Department of Public Instruction and the majority of the teachers are from the United States. This adds to the Americanization of the Islanders, and influences the students to attend American universities. There are few states in America that have schools that are private numbering to those found in Hawaii.

These private schools have high scholastic aims, since they try to achieve an accredited listing for college preparatory schools, others specialize in the preparation for clerical and agricultural positions. There are many private schools which still maintain the character of the early missionary schools.

One thesis has been written relating to this problem of the education of the Chinese in Hawaii. This thesis is written by Kum Pui Lai, entitled "The Natural History of the Chinese Language School", in 1935. I have had access to pages forty to forty-two of this thesis. Two short articles from two books have been written relating to this problem of the education of the Chinese in Hawaii in 1929. One of which is Fred K. Lam's "A Survey of the Chinese in Hawaii Historically, Educationally, Commercially, Religiously, and Socially," and Kalfred Dip Lum's "The Education of the Chinese in Hawaii," from "The Chinese in Hawaii," The articles were both one page in length. Another article pertaining to my topic is Kum Pui Lai's "Occupational and Educational Adjustments of the Chinese in Hawaii," of which the author had kindly sent to me.

Since very limited material has been written on this subject, my method of procedure has been by reading books on the general topic of education in Hawaii and recording any facts relating to the education of the Chinese in Hawaii in my thesis. The materials used towards research of the thesis were from original periodicals, (periodicals) and books, from

the Oberlin College Library, Columbia University Teachers' College Library, Columbia University Library, the University of Hawaii Library, the Library of Hawaii, and the University of Southern California Library.

Chapter I
Early Educational Facilities for the Chinese
In Hawaii

The first school for the Chinese in Hawaii was founded in 1872 as a Chinese Sabbath School by the Y.M.C.A. in the Fort Street Church (the present First Chinese Church of Christ in Hawaii) to teach English to twenty-seven Chinese adults. The earliest daily schools established for the Chinese of the Islands were those of the Christian Mission, founded in 1878 to give instruction in Chinese and English to Chinese children and adults.¹ The teaching and administrative staffs of the early mission schools for the Chinese were alike, there usually being not more than two or three teachers (including the principal) in each school.

The support of the daily schools was largely maintained by annual grants from the Hawaiian Government and by missionary contributions from America. Between the years 1878 to 1882, for example, one of the schools, called the Bethel Chinese school, started through the efforts of a man by the name of Dunscombe, received two-hundred dollars annually from the Hawaiian Government. In 1882, the Chinese children

1.....

Lai, Kum Pui, Occupational and Educational Adjustments of the Chinese in Hawaii, Honolulu, Hawaii, Overseas Penman Club, 1936, p.1.

English School, under the principalship of Adela Payson, assisted by Tang Peng Sum, received four-hundred and four dollars and fifty cents annually from the Hawaiian Government. In 1897, small Chinese mission schools were supported chiefly by the Chinese merchants with annual grants from the Hawaiian Government.

Though these early mission schools were open and free of charge to all of the Chinese, only those who lived in, and immediately around the large cities in which these schools were located could attend. Few of the Chinese children and adults attended the mission schools because the great mass of the Chinese were still employed in the sugar plantations, away from the urban centers. Also in 1880, due to the shortage of women on the Islands, there were comparatively few Chinese children of school age. Of the children of school age, "a large percentage of Chinese boys and girls between the ages of twelve and fifteen lived in outlying districts."¹ Furthermore, many of the Chinese parents taught their children what knowledge of the Chinese culture and language they knew at home, as they "were reluctant to allow their sons and daughters to be drawn away from the customs and traditions of their forefathers."² The adults themselves, the majority of

1.....

Lam, Fred K. A Survey of the Chinese in Hawaii Historically, Educationally, Commercially, Religiously, and Socially, Honolulu, Hawaii, Institute of Pacific Relations, 1929, p.1.

2.....

Ibid.

of whom were foreign-born, were for the most part uneducated, only four-tenths of one per cent of the total foreign-born Chinese in 1878, having ever attended school.¹ Thus, the Chinese children and adults in the country and those families employed in the plantations were denied any formal schooling, and had learned English as best as they could in their daily work.

Chinese Language Schools

The Chinese language school was another means of education for the early Chinese in Hawaii. During the early eighties, there was a temporary suspension of Chinese culture due to the disillusionment of the laborers as to financial possibilities in the Islands. The Chinese men married Hawaiian women and adapted themselves to the native culture.² However, with

1.... Lam, Fred K., op. cit., p. 1

2.... One significant factor resulting in Chinese intermarriage was, and still is to some extent, the abnormal sex ratio of the fewness of Chinese women. The Chinese men married Hawaiian or part-Hawaiian women. The Hawaiian and part-Hawaiian women preferred to marry the Chinese men as they made stable husbands. "In 1910, the U.S. census added a new classification for the 3,734 Asiatic-Hawaiians, most of whom were Chinese-Hawaiians." (1) It is interesting to note that the Chinese-Hawaiian-Caucasian intermarriage produces a cultural hybridism that is superior to separate racial cultural groups of the islands. During the early years there did not exist any Chinese community sentiment to control out-marriages, so intermarriage was accepted. However, today, when a second or third generation son or daughter in a Chinese family marries a non-Chinese, there is severe parental and community disapproval. "The son may be disinherited and the daughter may be denied the privilege of social relations with her brothers and sisters." (2) Nevertheless since 1920, there has been a gradual increase in intermarriage among the Chinese and the number of pure Chinese is slowly decreasing. "During the fiscal year ending June 30, 27% of the Chinese bridegrooms married girls of other races, while 21% of the Chinese girls married out." (3) It is important here to note that up to recent times, rivalry among the various Chinese clans was so intense

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the growth of the second generation part-Chinese and Chinese children in the Islands, the first generation of Chinese saw in them the bearers of the Chinese culture. Thus the Chinese language schools were established as a means to revive Chinese sentiment. The language schools met with years of success and failure.

As early as 1872, small language schools of a sort were founded temporarily in the rural districts, where after the duties of the day in the dim lights of the plantation camp, the few educated Chinese would teach their children the language and rudiments of the Chinese culture. These "schools" did not last long, because the laborers migrated from the plantations to take up new occupations in the urban centers. As time went on, the Chinese population¹ in the cities increased..

that no intermarriage and very little association existed among them. (1) Lai, K. P., *op. cit.* p. 2. (2) Adams, Romano, *Interracial Marriage in Hawaii*, New York, The MacMillan Co., 1937, p. 153. (3) *Hawaii Chinese Annual*, Overseas Penman Club, Honolulu, Hawaii, Vol. 8, March 1937, p.1.

1.....
Previous to 1852, there were few Chinese in the Islands. In these early fifties, the sugar industry was rapidly being developed by the Americans. Cheap labor was needed to work on the plantations. The laborers whom they employed were native Hawaiians, but this race was rapidly diminishing. The natives preferred a more interesting type of work and did not care to work in the fields. To solve this problem, the government recruited laborers from the South Sea Islands. This scheme failed, for this similar Polynesian stock did not intermarry with the Hawaiians and were not inclined to work on the plantations.

So the government turned its eyes towards China, and in 1852, the Agricultural Society, composed of representatives of the powerful dominating sugar industry, hired a British vessel to go to China and bring back Chinese coolies to work with the

wealth and general standard of living of the Chinese rose. A nationalistic feeling developed with the birth of the Chinese Republic, thus creating a desire on the part of the Chinese to give their children education in the Chinese culture and language to counterbalance the American culture and language

depleted ranks of laborers on the sugar plantations. They returned on this first trip with about two hundred laborers. From then on until 1865, the influx of Chinese coolies into China was not very large. The largest importation of Chinese coolies occurred between 1865 and 1886, when the specially-organized Immigration Board, replacing the old Agricultural Society, imported 33,000 Chinese. Wages of about four dollars a month were comparatively better than those the coolies would have received in their native land. A report by Prince Liholiho to the Hawaiian Agricultural Society in 1864 on the valuable service of the Chinese writes: "Chinese have been introduced here and more are on their way hither. With all their faults and a considerable disposition to hang themselves, they have been found very useful. Suffice it to say that some of our largest sugar and coffee plantations are chiefly dependent upon them for the principal amount of labor done."(1) By 1886, plantation work had lost much of its attraction for other occupations held greater possibilities, "that less than six thousand of the twenty thousand Chinese residents of the islands were still working on the sugar plantations."(2) The remaining fourteen thousand branched off into trade and occupation in the islands.

In 1898 when the islands were annexed to the United States, importation of coolie labor for the sugar plantations ceased. Since the Chinese can no longer migrate to the islands, the number of foreign-born, or aliens, is steadily decreasing. The general population trend of the Chinese race in Hawaii since its migration or importation is as follows: 1853--364; 344 males, 20 females; total population, 73,138; 1860--700; 620 males, 80 females; total population, 69,800; 1866--1,200; 1,090 males, 110 females; total population 62,954; 1872--2,038 1,881 males, 157 females; total population 56,897; 1878--6,045 5,751 males, 294 females; total population, 57,985; 1884--18,254; 17243 males, 1,011 females; total population, 80,578; 1890--16, 752; 15343 males, 1,409 females; total population, 89,990; 1896--21, 616; 19,167 males, 2,449 females; total population, 109,020; (U.S. Census)--25,767; 22,296 males, 3,471 females; total population, 154,001; 1910 (U.S. Census)--21,674; 17148 males, 4,526 females; total population 191,090; 1920 (U.S. Census)--23,507; 16197 males, 7,310 females; total population, 255,912; 1930(U.S. Census)--27,179; 16561 males, 10,618 females; total population, 368,336.(3)

which they had received in the mission and public schools. The first generation Chinese pooled their economic resources and established permanent language schools as a means of retarding the westernization of their children. During this period, "somewhat similar to the Chinese immigrant institutions, such as benevolent societies and village clubs organized by the first generation to sustain family values lost through migration, the language schools function as "bridge" institutions, binding the Americanized Chinese to the first generation Chinese and their ancestral culture."¹

A typical attitude of the first generation may be found in the Mun Lun Yearbook of 1917 which states: "Our youths of school age number several thousands. Because they are brought up here in an American cultural milieu, their speech, contacts, and experiences tend to be foreignized. Concerning Chinese customs, and manners they possess no knowledge, and we are forced to bear seeing the process of a racial transformation. For many generations we have lived here, and our people have increased. But what our youths hear and see belongs to a different culture. If this keeps on, they can not help becoming a different race and forgetting their racial descent. Therefore the establishment of Chinese schools should not be retarded."²

The first Chinese language school established in Hawaii.

(1) Lee, William, "Chinese Arrived in 1789 on Eleanor," Hawaii Chinese Sequicentennial, Sept. 1939, p. 19. (2) Porteus, S. D. and Babcock, Marjorie E., "Temperment and Race," The Gorham Press, Boston, U. S., p. 37. (3) Star Bulletin, "Chinese Sequicentennial Number," Sept. 1939, p. 3.

1....Lai, Kum Pui, op. cit. p. 1

2....Mun Lun Yearbook of 1917, Honolulu, Hawaii, pp. 7-27.

was in 1894 under the principalship of Mr. Jackson Hee, a pioneer Chinese educator in Hawaii. Mr. Hee also served as the director of the Chinese department of the Francis Damon Institute which was established in 1896.¹ The well-known Jackson Institutions were founded in 1900 at Hilo, Hawaii, 1902 at Lahaina, Maui, 1906 at Kapaa, Kauai, and 1910 at Honolulu, Oahu. However, the Jackson Institutions are no longer in existence today.

Other early language schools were established by Wong Yee Sun, Chong Park Sun and Ching Yee Sun in various sections (f) Honolulu. These small private schools were conducted in the traditional Chinese system of instruction, which comprised of learning the old three thousand characters and memorizing the old Chinese classics. With the founding of the modern Chinese language schools which had a broader curriculum and less memory work in the 1900's, the early private language schools were dispersed.

The largest Chinese school in the Territory of Hawaii was established in 1910 by the supporters of the Chinese Constitutional Monarchy Party, and was called the Mun Lun School. During the following year, Dr. Sun Yat Sen, of the Republican Party, aided by his followers founded the Wah Mun School (now called the Chung Shan, in honor of Dr. Sun, the first president of the Chinese Republic.) In 1917, the Min Hon Institute

1.....
Lum, Kalfred D. "The Education of the Chinese in Hawaii," The Chinese in Hawaii, Honolulu, Hawaii, Overseas Penman Club, 1929.

was founded by Kalfred Dip Lum at the Kalihi district, while the Wah Mun School was founded by a group of Chinese merchants at Waipahu.

The Ping Mun School, now known as the Tan Kwong School, was established in 1926 by the United Chinese Society of Hawaii. This institution is supported financially by the United Chinese Society of Hawaii. The aim of the Ping Mun School was to provide free tuition for students who could not afford to pay the small tuition of a dollar per month. However, after a year's trial of the free tuition plan, this experiment failed and pupils were required to pay tuition.

In 1925, the Chinese Youth Mutual Assi^Stant Association, composed of a group of young men, established the Hoo Cho School. In 1935, the Hoo Cho School was turned over to the Chinese Community.¹ In 1926, the Wah Mun School was established by a group of Chinese merchants and planters in Wahiawa. The Chung Wah School, a branch of the former Jackson Institute, was re-established. The Tai Kung and Tai Chung Schools were founded and supervised by private individuals. The Yau Mun and St. Peter's were founded by the ministers of the First Chinese Church of Christ and the St. Peter's Episcopal Church respectively. Private schools established by private individuals were as follows: Kung Yick, at Heeia, Chung Mun, at Kahului, Maui and Wah Mun at Hilo, Hawaii. Other types of language schools are the evening classes for adults who are eager to study the Chinese language and courses in the Mandarin Language 1.....
Honolulu Star Bulletin, Hawaii Chinese Sequecentennial Number, Honolulu, Hawaii, Sept. 8, 1939, p.11.

which are given at the McKinley High School, the Mid-Pacific Institute and the University of Hawaii.

The semi-public language schools are supported chiefly by the Chinese people in the city of Honolulu. The people in Honolulu subscribed \$11,937.96 for the year of 1937. The schools and amounts received were:¹

Table I

Mun Lun School, Honolulu	\$3,500.00
Chung Shan School, Honolulu	3,300.00
Hoo Cho School, Honolulu	2,055.23
Tai Kung School, Honolulu	1,310.83
Wah Mun School, Wahiawa	1,071.90
Kung Yick School, Heeia	700.00
	<u>\$11,937.96</u>

A tuition fee of one to two dollars is charged per month at the Chinese language schools. The teachers are almost all foreign-born Chinese, a few being educated in the language schools in Hawaii, or are Chinese merchants and university students who devote a limited part of their time to teaching at the language schools. The salaries are \$60.00 per month for teachers in the elementary grades, \$90.00 per month for teachers in the high school grades, \$100-150.00 per month for principals in the elementary grades and \$175.00 for principals in the high school grades.²

The Chinese language schools are composed of the primary, elementary and junior high grades. There is no secondary school due to the fact that the students must devote most of their time to their occupations or study in the high school

1....Lai, Kum Pui, Hawaii Chinese Annual, Honolulu, Hawaii, Vol. 8, March 1937, p. 2.

2....Governor's Advisory Comm. on Ed., "Survey of Schools and Industry in Hawaii," The Printshop Co. Ltd., Honolulu, Hawaii, 1931 p. 141.

and the university. The hours in the Chinese language schools are two hours per day, three to five p.m. during the week and nine to eleven forty-five a.m. during Saturdays. The children are taught to read and write Chinese, and Chinese history and geography. The textbooks are from the Commercial Press of Shanghai, China. The dialect spoken and taught in the Chinese language schools in Hawaii is "Honolulu Cantonese."¹ At present the Mandarin or national language of China is being taught only in special afternoon and evening classes.

The "maturity stage" of the Chinese language schools occurred with the second, third and the first group of fourth generation Chinese students. The third generation of students who, in the fifth, sixth, seventh, and eighth grades of the Mun Lun School, for example, make up 26.5% of those grades; the second generation comprising 31.5%,² shows that the third generation Chinese students are the mainstays of the language schools. With the growth of the third generation Chinese in the years of 1929 to 1934, the number of language schools reached its highest point. The ratio, by year, for the number of second and third generation students in the Chinese language schools to those registered in the American public and private schools is as follows:³

1.....

A localized form of Cantonese.

2.....

Lai, Kum Pui, Op. cit. p. 42

3.....

Ibid.

Table II

1930	.2951
1931	.3001
1932	.3071
1933	.3327
1934	.4070

Today, with the third and fourth generation, there is an evident decline of the language schools. In 1937, figures compiled by The Overseas Penman Club of the enrollment of the third and fourth generation Chinese students in all of the language schools in the Islands, show that there were 3,255 students. In comparison with 1936, there has been a decrease of 392 students and a suspension of eight language schools. Today, 5,313 of 8,568 Chinese students in the public and private schools do not attend the Chinese language schools.¹

Chinese schools with their enrollments in 1937 are:²

Table III

Honolulu School	Male	Female	Total
Mun Lun	721	543	1,264
Chung Shan	450	292	742
Hoo Cho	151	117	268
Tan Kwong	127	114	241
Chung Wah	87	65	152
Tai Kung	49	56	105
Tai Chung	57	46	103
Chung Mun	58	33	91
Yau Mun	29	17	46
St. Peter's	19	26	45
Total	1,748	1,309	3,057
Rural Oahu:			
Wah Mun, Wahiawa	29	25	54
Wah Mun, Waipahu	23	18	41
Kung Yick, Heeia	18	21	39
Total	70	64	134
Other Islands:			
Chung Mun, Kahului	18	12	30
Wah Mun, Hilo	17	17	34
Total	35	29	64
Grand Total	1,853	1,402	3,255

Factors which have contributed to the maintenance of the Chinese language schools in Hawaii during the growth of the third generation are: race discrimination of Orientals; opportunities to secure better economic positions in China; growth of Chinese nationalism; sentimental attitudes towards Chinese culture; "the agitation and litigation relative to the language schools in Hawaii and the interest in the Mass Education Movement in China."¹ Factors which are contributing to the decline of the language schools in the third and fourth generations are: First, sending the children to the language schools at a later age period after an accelerated start in The American schools. A greater premium is being placed on the English language by the parents of the third and fourth generation pupils.² In this sense, the influence of the language schools is declining, while faith in the utility of the public schools to provide necessary training for the children, felt necessary by the more orthodox Chinese parents who formerly have been sending the pupils to the language schools at a much earlier age, is increasing. Secondly, the Chinese are adjusting themselves economically in Hawaii. Thirdly, the acculturation of the third, fourth, and fifth generation Chinese. The English language and customs are becoming the medium of expression in the homes. Fourthly, due to Japanese control in China, the function of the Chinese language school--

1..... pp. 11.

Lai, Kum Pui, "Hawaii Chinese Annual," op. cit. pp. 42.

2.....

Ibid.

to educate bilingualism for economic opportunities in China has ceased. However, value is still being placed on bilingualism in the business field in dealing with the first generation Chinese businessmen.

The foreign language school problem is a perplexing one in Hawaii. There is an unmistakable sentiment among the leading thinkers of Hawaii that the schools conducted privately in Oriental languages are detrimental to Americanization and racial assimilation. This attitude against the language schools noticeably resulted from the great wave of Americanism which followed the World War, and was accentuated by the hostility of California and the West Coast toward the Orientals. Three accusations are evident in the anti-language school sentiment; (1) that they are unpatriotic and even seditious; (2) that, coming as they do as extra besides compulsory public school attendance, they are detrimental to the health and mental activity of the children attending them; (3) that they retard the students in their acquisition of the English language. All of these accusations are directed primarily against the Japanese schools while the Chinese and Korean language schools pass almost unnoticed.

Evidence as to the truth of the first accusation would, of course, be difficult to accumulate. The second accusation is probably partly true, though there are no figures available at the present time. The third accusation raises the

1.....pp.12

Smith, William Carlson, Americans in Process, Ann Arbor, Mich., Edwards Bros. Inc., 1937, pp. 182

2.....

Lai, Kum Pui, op. cit. pp. 42.

question of the effect of Chinese language school attendance on the ability to acquire the English language. It is claimed that a retardation exists in the public school progress of those with those children who have not attended the Chinese language schools. The crux of the testing program is by testing the pupil's ability to learn the English language. It is believed that Chinese learned in the language school indirectly affects the learning of English and the ability to progress in other subjects. One particular method of determining grade retardation is the measurement of children by special tests dealing with various phases of their English ability. These tests used in one particular experiment conducted by Percival M. Symonds¹ included the Thorndike-McCall Reading Scale, form 3, Thorndike Test of Work Knowledge, Form A, Kelley-Trabue Completion Exercise Alpha, Charters' Diagnostic Language Test, Miscellaneous A, Form 1, and the Pintner Non-Language Mental Tests. These tests naturally depend on acquired experience, but it is experience that is shared by all groups alike, and hence the tests are a good measure of innate intelligence. They are all verbal tests, the validity of non-verbal tests being questioned by many psychological authorities. These tests were given to Chinese children in two elementary schools of Honolulu, in March, 1923. We shall call one school

1.....

Symonds, Percival M., "The Effect of Attendance at Chinese Language Schools on Ability with the English Language, "Journal of Applied Psychology, Vol. Vlll, Dec. 1924, p.3

2.....

Ibid

"A," and the other "B". The following table gives the years of attendance at a Chinese language school by pupils.²

Table IV

Public School	Never Attended	Attended 0 to 2 yrs.	Attended more than 2 yrs.	Total
A	87	52	141	280
B	71	52	110	233
Total	158	104	251	513

Avoiding many statistics, Symonds arrived at the following conclusions: A retardation was found in those pupils who had attended language schools or had been influenced by the Chinese language at home, on the street and playground, or those who had both influences. The results show that both of these factors have some effect in causing the retardation of pupils who have more than a natural "smattering" of the Chinese language at their command, and hence, in their thinking and in their conversation at school are to some degree retarded. The tests also show that the children of English-speaking homes are of about the same brightness as those who come from Chinese-speaking homes and are not at all superior in their English ability to the children from Chinese-speaking homes.

The tests show further that the Chinese children learn better English at school than they do at home. The type of "pidgin" English heard in the home and on the streets results in poorer language habits and grammatical usage than when no English is heard in the home. Correct speech has a worse enemy in the "pidgin" English of the home and the street than

in the Chinese language school. On the other hand, English learned in the home and on the street results in a larger English vocabulary than when the conversation and thought is in Chinese. Here again, the Chinese language school helps to prevent the growth of vocabulary by requiring expression and thinking in Chinese. Symonds in his conclusions from these tests with the Chinese children of two public elementary schools of Honolulu, estimates that the influence of the home, the playground, and the street is about four times as great as the Chinese language school in causing retardation in the English language and hence is directly connected with the pupils' progress in other studies of the public school.¹ Furthermore, he believes that differences among individuals far exceed differences caused by any one particular agency--in this instance, attendance at a Chinese language school. Symonds is of the opinion that the influence of the language school is "only about one-fiftieth of that influence that gives one twelve-year-old child the ability of the average youth of fifteen."² The factors that produce these differences are not the language schools, but the home, the playground, and heredity.

The main bone of contention is the handicap in English resulting from attendance at a foreign language school. Symonds

1.....
Symonds, op. cit. p.8.
2.....
Ibid.

concludes definitely that, taking Chinese children in the public schools of Honolulu, they are not noticeably retarded in English because of attendance from three to five o'clock every afternoon at a language school. Chinese children attending the Chinese language schools, the tests find, are neither younger nor older in their grades than those who do not attend the language school. However, what slight retardation that does occur is due to the foreign language school. "This retardation," says Symonds,¹ is practically nil in language habits. The retardation shows itself in their stock of English words and in their ability to use the English words to express their thoughts." Also, the fact that these students attend school more hours each day does not affect, as a rule, their progress in the public school.

The accusation that the foreign language school retards the students in their acquisition of the English language along with their general work in the public school, is only partly justified. The retardation is practically nil. The attempt to discredit the language schools in Hawaii and to drive them out of existence have actually prolonged the life of the schools. The Supreme Court declared the attempted Hawaiian law against language schools unconstitutional: "The enforcement of the Act probably would destroy most if not all of them (the schools) and certainly it would deprive parents of a fair opportunity to procure for their children instruction which they think important and we cannot say harmful."²

1....Symonds, cit., p. 8.

2....Governor's Comm. on Ed., op. cit. p. 140.

The Chinese language schools are performing a useful service in bringing together the culture of the first generation Chinese and that of the modern Americanized second and third generation Chinese, passing on to the second and third generation the cultural values of China and training the American citizens of Chinese parentage toward a broad understanding through the knowledge of two languages.¹ "It is quite probable that with the passage of time the essential functions of these schools will be taken over by the public schools, for the teaching of the languages, history and philosophies of the great nations of Asia should be an important part of the common education in such a place as Hawaii. It is recommended that every reasonable and practicable effort be made to conserve in our educational process the values which lie in the languages, literature and cultures of Asia."²

1.....

Keesing, Felix, M., Education in Pacific Countries, Shanghai, China, Kelly and Walsh Limited, 1937, p.154.

2.....

Governor's Advisory Comm. on Ed., op. cit. pp. 142-143.

Chapter II
Tax-Supported Schools for the
Chinese In Hawaii

It is in the field of public school education that the Chinese of Hawaii are feeling the greatest effects of the general educational process on their race. A discussion of the education of the Chinese in Hawaii, involves a summary of the general educational program in the Territory of Hawaii and its relationship to the Chinese race in Hawaii.

Organized public education in Hawaii began in the 1820's in the hands of American missionaries, whose religious zeal made them interested primarily in promoting the tenets of their religion. Hence the early schools of Hawaii were sectarian. These early schools were simple in its program of studies which included the reading and writing of the Hawaiian language and elementary arithmetic. The great majority of the pupils were adults of the nobility class. "The course of study was not long and after they had completed it many went out to teach others, so that within five years there were over four hundred such teachers, native Hawaiians, with hundreds of little schoolhouses all over the Islands."¹ Attendance dropped in 1830 because the students caught up with the poorly prepared teachers.² Thus in 1831, the Lahainaluna Vocational School

1.....

Crawford, David L., Paradox in Hawaii, Boston, Mass., The Stratford Co., 1933, p. 189.

2.....

Wist, Benjamin O., "Brief Review of Education in Hawaii," Papers and Addresses presented at Seminar-Conference in Educ. in Pacific Countries, Honolulu, T. H. Vol. I p.4.

was founded to train teachers. The Hilo Boarding School was organized in 1836 as a feeder for Lahainaluna.

In 1835, the chiefs, prime minister and king agreed to extend the privilege of education to the masses. In 1835 the governor of the island of Maui required that no one could hold office or "be married unless he could read."¹ This strengthened the trend toward education. The number of schools increased to nine hundred and there were fifty-thousand pupils.

During this period a number of schools called the select schools because they were for the white children and because English was used as the medium of instruction were established. A small tuition was charged at the select schools. The enrollment increased from year to year at these select schools because the teachers were believed to be better trained.² "In 1849 there were thirteen select schools with about five hundred pupils while twenty years later the number had increased to forty-six with over two thousand pupils."³ By 1860 the common schools⁸ had declined from an enrollment of fifteen thousand to eight thousand because of the popularity of the select schools. In 1888, tuition was abolished in the select schools. The select schools later disappeared as they were amalgamated with the common schools.

In 1840, education became legally the responsibility of the monarchical government and attendance was made compulsory for children between the ages of six and fifteen.⁵

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1.....

Grote, Caroline, A Summer in Hawaii, Boston, Mass. The Christopher Publishing House, 1937, p.108.

2.....

Crawford, op. cit. pp. 192

3.....

Ibid.

4.....

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select schools. In 1888, tuition was abolished in the select schools. The select schools later disappeared as they were amalgamated with the common schools.

In 1840, education became legally the responsibility of the monarchical government and attendance was made compulsory for children between the ages of six and fifteen.¹ Schools were established in "every district where there were fifteen or more children."² In 1843, a minister of education, the Reverend William Richards³ was placed at the head of the public school system. Richard Armstrong, who succeeded Reverend William Richards as the minister of education was the father of public education in Hawaii. The Reorganization Act of 1855 placed the control of public education in the hands of a board of education called the Department of Public Instruction, whose title is still held.

Though the importation of Chinese laborers for the sugar plantations began in 1852, 180 arriving in that year, there were very few Chinese children before 1860-1865. As Chinese immigration increased between 1865 and 1886, and as there were more Chinese marriages though a shortage of Chinese women. always existed, the number of Chinese children soon became significant. However, there were very few Chinese children in the public schools, as most of the early Chinese parents were not eager to have their children educated in the so-called "foreign culture." Also, "the majority planned to return

1...Allen, Riley, "Education and Race Probs. In Hawaii", A Review of Reviews, Dec. 1921, pp. 621.

2...Littler, Robert M. C., "The Governamce of Hawaii," Stanford University, California, Stanford Univ. Press, 1929, p. 132.

3...Grottee, Caroline, op. cit. p. 149

retarded the other racial groups. But the segregation of the Chinese in separate schools would defeat the purpose of the public schools in Hawaii which is racial harmony.¹ Therefore, the Chinese children were allowed to attend the public schools.

The interest of the Chinese in education was denoted by a great spurt in the attendance of Chinese children in the public and private schools (only a very small minority of Chinese were able to attend the latter) occurring between 1890 and 1900, after which there was a steady normal increase until the present day. The number of Chinese pupils in the public schools were in 1880, 85; 1890, 266; 1900; 1,289, an increase of almost 500 percent; 1910, 2,184, 1920, 3,961; and in 1930, 6,854.² On December 1, 1936, the Department of Public Instruction listed 87,276 pupils in the public schools, of whom 6,599, or less than eight per cent were Chinese.³ The intermarriage of the Chinese and Hawaiians was first evidenced on a large scale in the public school enrollment figures for 1894.⁴

of considerable privation and that for the acquisition of property was delayed considerably in the interest of education. How the fathers and mothers did toil and skimp in order to give the oldest boy his chance, and how he helped his younger brothers and sisters! The solidarity of the Chinese family made Chinese educational policy possible." The aim of Chinese education, as part of the larger Chinese culture of familism, is to train the children that they may contribute more effectively to the improvement of the family status.--pp.264-5

1.....

Crawford, David L., op. cit. p. 196.

2.....

Gulick, Sidney L., Mixing the Races in Hawaii, Honolulu, Hawaii, Porter Printing Co., 1937, p.54.

3.....

Biennial Report of the Department of Public Instruction of the Territory of Hawaii, 1935-36. p55.

4.....

The Chinese more than any other Oriental group have shown a great tendency to marry the Hawaiian women. The children of the combination of these two races are according to one writer "a fortunate one, bringing together as it did the strong sense of family obligations and thriftiness of the Chinese and the home-loving and affectionate disposition of the Hawaiian."

In 1910, there were 3,734 Asiatic Hawaiians; 1920, 6,955; 1930, 13,592; and in 1930, 3.4 Asiatic-Hawaiians, and 7.4 Chinese in Hawaii.(1) Livesay, Thayne Miller, A study of Public Education in Hawaii with Special Reference to the Pupil population," Honolulu, T.H., Univ. of Hawaii, 1932, p.21

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In 1893, the American public school system had virtually become a reality in Hawaii for American textbooks were used and American teachers were employed. The system showed its essentially American origin (via the missionaries and others) in the following characteristics: district control; parents' responsibility (along with the state) for the children's education, compulsory school attendance; universal free education (tuition in the public secondary schools was dropped in 1900 and again adopted in 1933); non-sectarian; the right of the state to certificate teachers and the right of the state to enforce school organization; tax-supported; and the right of the state to require the accounting of educational progress from officers. When the Islands were annexed to the United States in 1898, there were few changes required to adapt the Hawaiian public school system to the practice of the American States, for the Islands already had an American public school system.

A free public night school was established in 1896. It was attended largely by the Chinese and Japanese students who either could not attend the day school, or desired to supplement their education received in the day school.

The public school system has undergone numerous changes during the past decade. In 1920, the committee of the board of commissions was enlarged from six to seven members and was given the power to appoint a superintendent. The board of education and the superintendent have almost complete control over the entire Hawaiian Educational System.

L...Wist, Benjamin O., American Foundations of Public Education in Hawaii, New Haven, Conn., Thesis, 1937, p. 289.

The Territorial Department of Public Instruction staff includes, besides the superintendent of public instruction, a deputy superintendent; a director of vocational education, a supervisor of home economics, a supervisor of agriculture, a director of health education, a supervisor of the dental hygiene division, a secretary and office manager, and a clerical and stenographic force of fifteen persons in Honolulu.¹

There are eight supervising principals who take charge of local administration and supervision of the schools in their respective districts of the five main islands--Hawaii, Kauai, Honolulu, Rural Oahu and Maui. The duties of the supervising principals include supervising classroom activities, clerical and routine work. The number of schools, teachers, and districts which the supervising principals are responsible for are as follows:²

Terr. Dists.	No. of supervisory Dists.	No. of Sch.	No. of Techr's	Enrollment	Avrg. Tech. per. super. Principal
Central Hawaii	3	60	561	16,629	187
Eastern Western					
Kauai	1	20	259	7,548	259
Honolulu	1	42	1,039	32,247	1,039
Rural Oahu	1	22	365	11,585	365
East Maui					
West Maui	2	40	411	12,465	205
Total	8	184	2,635	80,474	---

1.....

Cook, Katherine M., op. cit. p. 28.

2.....

Ibid

The public schools in Hawaii are financed by biennial appropriations by legislature commencing January 1 of even-numbered years. The appropriations are grouped chiefly under the following three heads, (1) The general school fund, (2) Teachers' salary fund and (3) The special school fund. General administrative and classroom supplies are items of the general school fund as budgeted in the biennial reports of the department of public instruction.¹

The centralized school system results in strategical location of schools and in bringing together children in reasonably large groups from the point of view of social and education objectives. There are a few small schools in the Territory. Of a total of 183 school buildings, nine are one-teacher schools. Of sixty-seven school buildings, thirty-seven percent of the total number employ seventeen or more teachers and provide a principal who devotes full-time to administrative and supervisory duties.²

In 1921, the Department of Public Instruction took over all dental hygiene work. In 1925, under the Federal Smith-Hughes Act, the Department of Public Instruction accepted federal aid in vocational education. The emphasis on vocational education is based on Hawaiian pursuits as the sugar and pineapple industries. In September 1927, the Department of Public

1.....
Governor's Advisory Comm. on Ed., op.cit. pp.28.

2.....
Cook, Katherine M.,op.cit.pp. 29-29

Instruction under the authorization of the 1927 Legislature, organized a Division of Research. Three of the many achievements were: the establishment of the Kawanakoa Experimental School in progressive education; organization of "curriculum" study groups among teachers of the Territory; and a reclassification in schools emphasizing "social" groups in the schools. In the islands there is little progressive education. It is just what the good teacher has, to a very considerable degree at least, done in Hawaii as elsewhere.¹

"In organization and program the public school system provided for Hawaii's more than 100,000 children of school age resembles in all fundamental ways school systems in the United States."²

1.....
Dept. of Public Instruction, Terr. of Hawaii, Honolulu,
Hawaii, Jan. 1, 1930, Division of Research Bull., No. 5, pp. 12.
2.....
Cook, op. cit. pp. 30

Kindergarten Education for the Chinese In Hawaii.

In 1892, Francis M. Damon founded the first private kindergarten in connection with the Chinese mission of which he was in charge. In the following year, four free kindergartens were established by the Woman's Board of Missions for the Pacific Islands. Of the four kindergartens, one was for Japanese children, one for Portuguese, one for Hawaiian, and a fourth for children of other races. The free kindergarten was a welcome addition to the public school system from the standpoint of teaching English to the Chinese children early, since a ruling forbade attendance of children under six years of age in the elementary schools. By 1895, the Woman's Board of Missions found that the work was growing beyond all bounds, so the "Free Kindergarten and Children's Aid Association" was organized to direct and manage these activities. "Prior to 1896, so far as possible, the various racial groups were kept separate and distinct in the kindergartens, but in this year the experiment was tried of opening a mixed kindergarten in the Palama Settlement on King Street. This was so successful that after 1900 all the schools were made cosmopolitan."¹

The enrollment of Chinese children are as follows:² 1918, 284 of 1,270 were Chinese; 1920, 221; 1921, 252; 1922, 181;

1.1. . . .
Commissioner of Education, A Survey of Educ. in Hawaii, Washington, D.C., Government Printing Office, 1920, Bull. No. 16. pp. 47

2.....
Governor's Advisory Comm. on Ed., op. cit. pp. 79.

1923, 162; 1924, 190; 1925, 183; 1926, 148; 1927, 202; 1928, 171; 1929, 185; and 1935 of 1001 children 108 were of Chinese descent.

The kindergartens in Hawaii are very important because of the English problem; and the americanization and socialization of the numerous races in the Islands.¹ The kindergarten is an economical adjunct to the educational system because:²

1. Less retardation in later school years from kindergarten trained children.
2. Adjustments which usually take much of the time from work in the early grades is largely obviated.
3. Incoming material to the grades from the kindergarten is more skillfully and equably differentiated as to classroom programs.
4. Diagnosis of illness.
5. Interests begun in kindergarten.

The objections to the kindergartens are chiefly that the Chinese and other Oriental races take advantage of the kindergarten and profit more than the Hawaii children. This will result in the acceleration of the Chinese and other Oriental races so the Hawaiians will not attend the kindergarten. Also, the mental disciplinist objects to the "soft-training of youth," the expense of the kindergartens is too great.

The cost of the free kindergarten in 1929 was \$27,960.40 or \$24.00 a year for each child. 3,019 out of 7,000 five-

1.....

Wiley, Ross B., "Progressive Education in Hawaii, "Honolulu, Hawaii, Kawananakoa Experimental School, Sept. 30, 1929, p.3

2.....

Governor's Advisory Comm. on Ed., op. cit. pp. 80.

years olds are in kindergartens of some sort part of the day. Of 3,700 five-year olds in Oahu, two thousand five hundred and one or 60% are in the kindergartens in Honolulu alone. This may be illustrated by the following table:¹

Table VI

Children in free kindergartens (Oahu)	1,159
Private	1,092
Maui	396
Hawaii	322
Kauai	50
Total	3,019

The names of free kindergartens in Oahu are the Beretania, Kalihi-kai, Kalihi Union, Kinau, Liliha, Mother Rice, Muriel (Miller St.), Na Lei (Palama) and Nuuanu.

The number of children in private kindergartens (several being pay ones) not including the kindergartens on plantations are as follows:²

Table VII

School	1929
Bingham Tract	1040
Castle Memorial	160
Central Union	24
Chinese Mission	38
Hanahauoli (Progressive Ed.)	30
Kaimuki Private	50
Kauluwela Mission	118
Lanai	58
Mary Knoll (Catholic)	215
Mission Church	52
St. Elizabeth's	74
St. Mark's	117
Waiialae	68
Waikiki	70
St. Mary's Mission	22
Total	1,096

"The kindergartens in Hawaii are among the best to be found anywhere."³

1....Governor's Advisory Comm. on Ed., op. cit. p. 81

2....Ibid.

3....Wiley, Ross B. op. cit. pp. 3

Elementary Education for the
Chinese In Hawaii

There were one hundred and forty public schools and fifty-five private schools by 1900 in the islands. Almost all of these 140 public schools composed of elementary grades with the exception of one high school.¹ In 1900, there was an increase in the elementary school enrollment for the children of the Chinese and Japanese races reached school age. The enrollment for 1880 to 1932 was as follows:

Table VIII

Public and Private Schools for 1880 to 1900
(Public Schools only for 1910, 1920, 1930 and 1932)

1880	1890	1900	1910	1920	1930	1932
7,164	10,076	15,537	20,245	41,350	76,734	80,474

The 170 elementary schools in the Territory which includes the first six grades, provides the first compulsory educational opportunity for the bulk of the Chinese children in Hawaii. Chinese students enjoy the same opportunities in the public schools as children of other races. The various races in the public schools are the Hawaiians, part-Hawaiians, Portuguese, Porto Ricans, Spanish, other Caucasian, Chinese, Japanese, Korean, Filipino and all others. The majority of the children in the public elementary schools are non-white. The Japanese race predominates in most of the public schools of Hawaii, with the Chinese maintaining an average of eight

1.....
Crawford, op. cit. pp. 199

2.....
Cook, Katherine M., "Public Education in Hawaii, "U.S. Office of Education, Bull. 10, 1935, pp. 32.

or nine percent of the enrollment in each school. The Chinese from the ages of 10-14 are more than 91.2% in the public schools.¹

Previously, the Chinese sent their children to school as early as possible. The first grade Chinese pupil was sent to school at the age of six, while he is five years old in the Chinese chronological age and four according to the American age. The result was a failure and retardation of the Chinese children. To correct this problem birth certificates were required. However, birth certificates may be later than the birth by the statement of the parents. Today, the situation has cleared due to the necessity of immediate birth certificates at the birth of a child.

The elementary grades base their curriculum on the "activity" program. The desired knowledge, skills and attitudes are derived from the activities of the community in which the school is located. Thus these learnings function in the lives of the children. "The practical school organization of the present is based upon a belief that the pupils' best preparation for future living is to be found in the process of zestful, purposeful, well-rounded living here and now. Participation by every pupil in the planning and doing of things insures a better learning of facts and a greater usefulness of the body of information and skill that has been gained. Learning comes

1.....
Livesay, Thayne M., op. cit. pp. 69.

through the process of thinking and doing."¹

The policy of the public school during the elementary and intermediate years is as follows:²

"1. To train the child thoroughly in the fundamental processes, (reading, writing, arithmetic, etc.) with special emphasis on oral English.

"2. To develop correct habits of health.

"3. To establish through daily experience belief in the necessity and value of the faithful performance of useful work and to develop habits thereof.

"4. Through the school to lead toward desirable social attitudes, toward habits of reliable conduct, and to promote good citizenship.

"5. To develop through practical courses, such as gardening, homemaking and household mechanics, a knowledge of growing things and skill in the use of simple tools; this type of instruction evolving in the upper grades as rapidly as possible into definitely organized vocational classes."

The school program for the elementary grades is as follows:³

"1. First year children study home life. They learn about the responsibilities of the various members of the family. They learn to work together. They build miniature houses. They draw pictures of homes and of people in the home. They read about children and pets and tell stories of home life. It is in this very process that they learn to read and to use new words.

1....Governor's Advisory Comm. on Ed., op. cit. 86.

2....School Code, Terr. of Hawaii, Dept. of Public Instruction, Jan. 1, 1935, p. 27.

3....Biennial Report of the Department of Public Instruction of the Terr. of Hawaii, Honolulu, Hawaii, 1935-36, pp. 17-18

"2. Second year children study the immediate community--the work of the policeman, fireman, butcher, baker, storekeeper, and others whom they may see or know in their own neighborhood. Reading expands to take in stories of the people who make up the community and the activities going on about them.

"3. Third year children extend their interest to the wider community, studying somewhat the life of various races represented in the Territory. This leads naturally into a study of the ancient Hawaiians and other primitive peoples. Books written for children are fortunately available in this field. Such books are very widely used. In this process the reading skill is further developed.

"4. In the fourth year, pupils study food and clothing. In the fifth and sixth years they study transportation and communication. Throughout these three years, the method of instruction is much the same. The work usually includes visits by pupils within the local community for first-hand information concerning the subject. Returning to the classroom, they draw upon the articles of stories dealing with their subject, from the school library. The pupils may work in the school garden, make simple articles of clothing or models to illustrate what they are studying. These models may be steamships, trucks or airplanes. Under the leadership of the teacher, they thoroughly discuss what they are doing and what they are learning about food and clothing or transportation and communication. They

tell the story of their class experiences in this unit of work. They make booklets of what they have written, illustrated with pictures they have collected."

In 1924 and 1925, standard achievement advanced examinations were given to twelve, thirteen, fourteen and fifteen year old Japanese, Chinese, Hawaiian and part-Hawaiian pupils in the public schools. There were 702 Japanese, 351 Chinese, 106 Hawaiians, and 222 part-Hawaiians. The results of the testing were that the Chinese excelled in school achievement over other races, while the Japanese¹ and part-Hawaiians placed second. The Hawaiians placed the last.¹

Binet, Porteus Maze and other tests were given to a few thousand school children between the ages of seven and fourteen representative of the various races. Racial norms were established for every race. The I.Q. for the Chinese in comparison with the other races was as follows:²

Table IX.

Race	Binet	Porteus Maze
Anglo-Saxon	100	99
Chinese	87	92
Japanese	85	99
Portuguese	85	91
Hawaiian	84	1000

In Hawaii, the I.Q. combines all the relevant factors of environment, race, and total personality. I.Q. itself has little and no meaning.³

1.....Pratt, Helen, "Some Conclusions from a Comparison of School Achievement of certain Racial Groups." Journal of Ed. Psy., 20:661-668, Dec. 1929, p. 68.

2.....Black, Oswald, op. cit. p. 22.

3.....Ibid. p. 23.

The English situation is a major problem confronting the public schools in Hawaii especially in the elementary grades. Forty-thousand of sixty-thousand pupils in the public schools are of non-American parentage, thus each racial groups has its own ancestral language. A common medium of expression among the various racial groups was found necessary as the English language was found to be too difficult among the children for the many races. There came into use a vulgarized form of English called "pidgin English," which consists chiefly of English and Hawaiian words with some Chinese, Japanese, Filipino and Portuguese words. The Chinese and other racial groups use this type of English with its foreign intonations, sound substitutions, idiomatic phrases and macaronic speech because it is easy to speak, elastic, and may be altered continually to fit the occasion and the knowledge of the user. "Most of the children come from non-English speaking homes, and the first so-called English they hear is the "pidgin" English of the canefields, the ranches, and the street frequently mixed with profanity. This jargon is used when conversing with their playmates, and improper speech habits are formed before the children attend school. Once these habits are formed, the correction of them is not an easy problem. It is a hard fight, and teachers' methods are not always to blame for poor results."²

1.....Leebrick, K.C., "Education in Hawaii," Sunset, LVIII Jan. 1927, pp. 1-16.

2.....Biennial Report of the Dept of Public Instruction, 1923-4, Honolulu, Hawaii, Terr. Gov't, p. 17

The schools have attempted to emphasize good English, however, inside the schoolroom the pupils do their best to speak English, but once out on the playground, the street, or even in the home, the pupils revert to pidgin or their native tongue. In fact, the Chinese themselves look down on those of their race who are inclined to speak good English and call them "haolified".¹ Thus the Oriental Child though studious and eager to learn is handicapped in his lack of English when he enters the public school. Often there is a retardation in the elementary school due to the pupil's limitation in English.

In 1910, only six per cent² of all the Chinese of ten years old or older could speak good English. At present, almost all under forty or fifty years of age can speak good English, and all of those children under ten are on their way to being able to speak good, intelligible English.³ With the passing of the immigrant generation and especially of the second generation, not only will "pidgin English" become a dead language, but so will also the native languages of the foreign-born groups, except in so far as they are definitely cultivated for business or sentimental reasons. "4

The English situation has necessitated the Department of Public Instruction to establish public schools with high standards of English. "The Oriental children start with such a

1.....

Americanized

2.....

Lum, K. Alfred D., pp. 1

3.....

Gulick, Sidney, op. cit. pp. 51-52.

handicap in lack of the English language as makes the progress of a whole school class slow and labored, and the American child will be held back to the pace of the Oriental, who is studious indeed but toiling under a terrific weight of lack of English words and word-images to respond to the efforts of the teacher."¹ Also the increasing numbers of Caucasians and the large numbers of Army and Navy children for whom it was felt association at the ordinary, Oriental-dominated public schools would make them adopt vulgarized English and Oriental manners and mannerisms.

"The Oriental language and English standard schools will eventually become unnecessary and consequently be eliminated naturally as the coming generations become better assimilated into Hawaiian life and questions growing out of language difficulties are less serious."² "These are somewhat comparable to the so-called 'select schools' of the preceding century which finally became the common school when most children had risen to that level. Such may be the ultimate fate of these "standard schools of the present day, for one major aim of the whole system is to increase proficiency in the use of English among all who make the Islands their home."³

Junior-High School Education of the

Chinese In Hawaii

There are sixteen junior high schools in the Territory of

1.....

Allen, Riley, H. "Educ. and Race Probs. in Hawaii," Am. Review of Reviews, Dec. 1929, p. 616.

2.....

Pratt, op. cit. p. 53.

3.....

Crawford, op. cit. pp. 214.

Hawaii of which thirteen have grades seven, eight and nine, and three have grades seven, eight, nine and ten. Of the sixteen schools, eight are on the island of Hawaii, one on Kauai and one on Molokai. The junior high schools are terminal schools for approximately half the children. Thus effort to "bring the content of the various field of instruction into the scope of the pupils' understanding,"¹ is stressed.

The objectives of the junior high school are: "health, command of fundamental processes, citizenship, vocation, worthy use of leisure and ethical character."² Philosophies of Dewey and Morrison are used in the school procedure.³ The intermediate school plan provides the children opportunities to experiment in various fields to discover their special interests. Hence, it is organized on a departmental basis.

The required subjects are English, Mathematics, and Social Science. Electives include the Physical Sciences, Commercial Courses, Music, Art, Home Economics, Shop and Agriculture. More emphasis is being placed on manual arts, crafts, art and music, while Latin, French, German, and Algebra are being minimized in time allotment or discontinued in the junior high schools.⁴ The Chinese in the rural districts cannot benefit from the broad curriculum of the junior high school since this

1.....

Cook, op. cit. pp. 38

2.....

Governor's Advisory Comm. on Ed., op. cit. pp. 98.

3.....

Ibid

4.....

Ibid

type of organization has not been organized because of the sparsity of population. The rural sections retain the seventh and eight grades in the elementary schools.

Secondary Education for the Chinese In Hawaii

Secondary education in Hawaii has been a recent development of the last quarter century due to the increase of population, a changed educational philosophy which based the curriculum on the needs of the group than college preparation, industry could no longer provide for youth under eighteen and the need of rural secondary education by the public.

There are eight senior high schools in the Territory of Hawaii. They are as follows:¹

Table X

School	Location
Hilo High	Hilo, Hawaii
*Kauai High	Lihue, Kauai
Kohala High	Kohala, Hawaii
Konawaena High	Kealahou, Hawaii
*Lahainaluna	Lahaina, Maui
Leilehua	Schofield, Oahu
Maui	Hamokuapoku, Maui
McKinley	Honolulu, Hawaii

*9,10,11 and 12 others 10, 11, 12, grades.

Two new high schools have been established during the past several years--Roosevelt High School at Honolulu, Oahu, and Farrington High School at Honolulu, Oahu. The former consists of 9, 10, 11, and 12 grades while the latter comprises of grades 10, 11, and 12.

1.....

Governor's Advisory Comm. on Ed., op. cit. pp. 101

The largest senior high school is McKinley, at Honolulu, with an enrollment of 3,5000 of whom 915 were of Chinese descent in 1935-36. The enrollment of Chinese at the Roosevelt Junior and Senior high schools for 1935-36 were 141 of 1,977 students.

The objectives of the senior high school has been influenced by the seven cardinal principles of education. Since 1925 the changes made in secondary education included the following factors: Physical education (required), World History, grade ten, American Problems, grade 12, U.S. History, grade 11, one year of science--biology (Health), English (everyday English stressed), student government to practice citizenship, "unit library" system, individual differences, mathematics not required for graduation, etc.² "It is believed, however, that these surface changes in Hawaii are indicative of more fundamental changes in the general spirit of education."³ The high schools in Hawaii are still organized to prepare students of above average ability for college entrance though more stress is being emphasized for the majority who will not attend college.

The methods used in the senior high schools by the teachers are conservative as the senior high schools are an older institution with tradition and habit. "In Hawaii, though theoretically "every school principal has carte blanche to work out with the teachers a curriculum meeting local needs," little advant-

1.....

Gulick, Sidney, L., op.cit. pp. 54

2.....

Governor's Ad. Comm. on Ed., op. cit. pp. 108

3.....

Ibid.

age has been taken of this.¹

Weaknesses in the secondary education organization are: selection of students from grades eight and nine; no free textbooks but a book rental system which varies among grades; and the charge of a tuition fee.²

Enrollment of the Chinese in the Public Schools in Comparison with Other Races in Hawaii.

The Chinese and the Japanese "pay more attention to the education of their children beyond the grammar school than do several other population groups in Hawaii."³ This may be illustrated by data from the Superintendent of Public Instruction of the Territory of Hawaii and the United States Bureau of Census of 1930.

Table XI

PUPILS OF FOUR ANCESTRIES IN THE ELEMENTARY AND HIGH SCHOOLS OF HAWAII ON DECEMBER 21, 1928, BY NUMBER AND RATIO OF HIGH-SCHOOL PUPILS TO THE TOTAL NUMBER 15-19 YEARS OF AGE IN EACH GROUP

Ancestry	No. in Elem.Sch.	No. in High Schools	Total Number 15-19*of age in 1930	No. in High sch. for every 1,000 in Age Group 15-19 Years
Hawaiian	3,187	146	2,198	66.42
Portuguese	5,456	361	3,427	105.34
Chinese	5,187	1,091	2,572	424.18
Japanese	33,152	3,241	13,167	246.15

*The group 15-19 years was selected from the Census of 1930 because in 1928 they were 13-17 years of age. This is the age group which includes the majority of the high-school pupils.

1. Keesing, Felix, op. cit. pp. 96.

2. The charge of a tuition fee was brought up by the sugar planters who felt that they should not pay taxes for public schools as their children attended private schools. The sugar planters also believed that the higher education causes the laborers in the plantation to turn away from the soil in preference for white collar jobs. There was a great campaign in 1927-29. However, with the reduced appropriation in the school budget, the Tuition Law Act of 1927

The percentage of the Chinese in each grade of the 7,386 regular pupils in the twelve grades of the public schools is 6.6% in the first grade to 19.8% in the twelfth. From fifth place in the first grade the Chinese rise to second place in the twelfth grade. "From 7.2% in year ten they rise to 19.4 percent in year eighteen, practically a fifth of the total enrollment for that year. Starting in the first year with 5%, they show the highest percentage at year seven and the lowest at year nineteen, 2.3%. The largest decrease is at ages sixteen and seventeen, of 1.6%." ¹

There has been an increase of Chinese girls in the public schools due to the changed attitude and interest of the Chinese parents in education. According to data from records in the office of the Territorial Superintendent of Public Instruction, The Chinese have rated second in the increase of girls in the high schools since 1913. The number of girls in the Hilo and McKinley High Schools (the only high schools where data was available) was 24 or 28.9 of the total enrollment of eighty-three Chinese. In 1920 in the Hilo, Kauai, McKinley, and Maui Senior High Schools, the total enrollment of Chinese was 339 of which 113 or 33.3 percent were Chinese girls.

2.....from 42.
was passed in 1933 as an emergency fund program. Governor Farrington vetoed the act but it was passed.

3.....
Smith, William Carlson, Americans in Process Ann Arbor, Mich.,
4..... on 43.
Livesay, Thayne M., op. cit. pp. 69

percent were Chinese girls.

The Chinese in comparison with other races rate second in numbers in the schools of the Territory for the island of Oahu and the city of Honolulu and fifth for numbers in rural Oahu. The Japanese are the largest racial group in Hawaii "for the schools as a whole and for each of the island divisions, as well as in the city of Honolulu."² The Spanish are the smallest racial group in the islands. Below is a table to show the rank of races according to numbers enrolled in the public schools.³

Table XII

Race	Rank of Races According to Numbers Enrolled in the Public Schools						
	Terr.	Kauai	Oahu	Maui	Hawaii	Rural Oahu	Honolulu
Hawaiian	6	5	7	4	4	8	6
Part-Haw'ian	2	3	3	2	2	3	3
Portuguese	4	2	4	3	3	5	4
Porto Ricans	9	7	9	7	7½	9	9
Spanish	11	11	11	11	11	11	11
Other Caucasians	7	8	5	8	9	4	5
Chinese	3	6	2	6	6	6	2
Japanese	1	1	1	1	1	1	1
Korean	8	9	8	9	7½	7	7
Filipino	5	4	6	5	5	2	8
All Others	10	10	10	10	10	10	10

In the enrollment for the males and females, the Chinese are the most equal in proportion of 50.1% boys and 49.9% girls, a difference of 0.2%.⁴ The Chinese have the largest increase in

1.....from pp. 44

Smith, William Carlson, op. cit. pp. 169

2.....

Livesay, Thayne, M., op. cit. 59-60

3.....

Ibid p. 69

4.....

Ibid. pp. 94

enrollment through the grades. For the combined enrollment of all public pupils the Japanese represent 52.9 percent, the part-Hawaiian 10.5 percent, the Chinese 9.3 percent, and the Spanish 0.4 percent with other groups ranging between the two. ¹

College Education of the Chinese In Hawaii.

Most of the Chinese students in the Islands during the late 1900's did not attend college but entered into the business field after graduating from grammar or high school. ² This was due to the fact that business opportunities were highly favorable at that time. Also many of the grammar graduates had no opportunity to attend high school because of the scarcity of high schools in their districts. The majority of the Chinese students who pursued higher education, attended mainland colleges and universities because the curriculum of the College of Hawaii ³ was limited, there was no college of liberal arts. Because of the local tradition, the Chinese students attended mainland colleges and universities. ⁴ Thus, the "American citizens of Chinese parentage were the first, with the exception of a few in the Caucasian group to finish academic courses and receive degrees from colleges and universities in the mainland." ⁵

1. Livesay, Thayne M., op. cit. p. 115.
2. Wong, Harold H., Chinese Students in Hawaii, Honolulu, Hawaii, Mid-Pacific Magazine, Vol. 17, 1919, p. 1.
3. The College of Hawaii was founded in 1907 in Honolulu, Hawaii, as a Land Grant College by the legislature and was called the "College of Agriculture and Mechanical Arts." The courses were in agriculture, engineering (mechanical, electrical, and civil), household economics and general science. In 1911, the college moved to the Manoa Valley where the first building "Hawaii Hall" was erected. The name "College of Hawaii," was adopted.
4. Commissioner of Educ., op. cit. p. 281.
5. Lum, Kalfred Dip., op. cit. p. 1.

The college and universities which were attended by the Chinese students from the islands were: Harvard, Yale, Cornell, Oberlin, Jefferson Medical College, University of Michigan, University of California, University of Southern California, and chiefly, other western colleges and universities.

Twenty of the fifty-four students who entered the local college of Hawaii in the fall of 1919 were of Chinese parentage.¹ Of the entire student body which consisted of 107 students in 1919, thirty-six were of Chinese descent.² In comparison with other races in the College of Hawaii in 1919, the Chinese rated second to the Caucasian in enrollment. There were fifty-three Caucasians, thirteen Japanese, two Hawaiian and part-Hawaiian, and three Koreans.³ The percent of Chinese from 1924 to 1935 attending the University of Hawaii is as follows: 1924-25, 15% 1929-30, 19.7%; 1932-33, 21%; 1933-34, 19%; 1934-35, 22%.⁴ Until today, the number of Chinese students attending the local university⁵ is increasing for the scholastic standards of the University has become equal to the mainland state universities and colleges.⁶

The Chinese rank third with 35.1 percent in comparison with other racial groups--the Japanese, part-Hawaiians and other Caucasians, who persist toward higher education.⁷ The compari-

1. Commissioner of Ed., op.cit. pp. 283.

2. Ibid.

3. Ibid.

4. Gulick, Sidney, "Mixing the Races in Hawaii," op. cit. p. 78

5. Through the efforts of a petition started by a Chinese, the late William Kwai Fong Yap and other citizens in the territory, the College of Hawaii was raised to the rank of a university on July 1, 1920 which resulted in a broadened and intensified curriculum.

6. Gulick, Sidney L., Ibid.

7. Livesay, Thayne M., op. cit. p. 118

son of the Chinese with other races in the University of Hawaii for 1929-30 is as follows:¹

Table XIII

University of Hawaii Enrollment by Race.

Race	Reg. Undergraduate Students	Graduate Students	Part-time* Students	Total	% age Total
Hawaiian	7	2	28	7	0.6
Part-Hawaiian	106			136	10.5
Portuguese	21	2	13	36	2.8
Other Caucasian	185	63	224	472	36.5
Chinese	206	4	45	255	19.7
Japanese	301	8	40	349	27.0
Korean	19	1	5	25	1.9
Filipino	10			10	0.8
All others	1	1	1	3	0.2
Total	856	81	356	1,293	100.0

*Largely public school teachers

The Chinese are among the races who has taken advantage of the public education. "It seems clear that the professional leadership of the Territory will be drawn largely from these four groups—the Japanese, part-Hawaiians, other Caucasians, and Chinese, as a result of their superiority in educational achievement."²

Intelligence of the Chinese student based on the results of the Thorndike Intelligence Examination for High School Graduates given in 1922 at the University of Hawaii found the Chinese to have a median of 62 and ranged from 29-97.³ The following figures show the results of tests given to a representative group

1. Livesay, Thayne M., op. cit. pp. 75
2. Ibid. p. 118
3. Ibid.

entering students in the University of Hawaii in 1922 and 1923. The Anglo-Saxons, Japanese, and Chinese ranked, in each test, among the first three places:¹

Table XIV

Race	No. of Cases	Thorndike Score	Scholarship Record	Eng. Test
Anglo-Saxon	65	70.2	19.9	10.87
Japanese	60	61.6	21.9	7.4
Chinese	43	59.7	18.6	7.77

The above study at the University of Hawaii found no relation between the ability of the Chinese student and his achievement for other factors such as persistence and industry plays a large part.

The tuition fee of one hundred dollars prevents many of the poorer, yet qualified Chinese students from attending the University of Hawaii. To meet this problem, there are several types of scholarship which needy Chinese students may apply for: one of which is the Chinese Community Scholarship of Hawaii which was raised in May 1924, by the Chinese Community of Honolulu under the leadership of William Kwai Fong Yap. The interest on \$3,000.00 is used each year to help two students of the Junior and Senior year in College.

The Chinese students have progressed remarkably in the University of Hawaii. President David L. Crawford, President of the University of Hawaii says in reference to the Chinese students, "Hawaii is proud of its students of Chinese parentage for they are generally good students and able to hold their own against all racial groups."²

1.....Porteus and Babcock, op. cit. pp. 167

2.....Oriental Institute, Honolulu, Hawaii, pp. 78

Chapter III

Private School Education of the Chinese In Hawaii

Two decades ago, the Chinese families with financial means, generally sent their children to private schools because the private schools held an important place in the educational system of the Islands, due to the missionary and organizations behind of them; the private schools had more educational advantages which the public schools could not offer; and because of the prestige acquired by the private schools through the success of their graduates.¹ Today, the Chinese families with financial means send their children to private schools because of the social congeniality, boarding failure in another school, and preparation for a specific college or university.² The private schools do not hold as important a place as it did two decades ago for the public school "has risen to a relatively larger place and has become adequate for all general purposes."³

Of 14,946 students in the private schools of Hawaii in 1936, 1,969 are Chinese students. Of the 87,276 students in the private schools draw chiefly from the Hawaiians, part-Hawaiians, Portuguese and other Caucasians.⁵ The number of private

1. Commissioner of Ed. (U.S.), A survey of Education in Hawaii, Washington, D. C., Government Printing Office, 1920, Bull. No. 16
2. Governor's Comm. on Ed. op. cit. p. 145 p. 306
3. Ibid. p. 143
4. Lai, Kum Pui, Hawaii Chinese Journal, op. cit. p. 2
5. Livesay, op. cit. p. 34

pupils in the private schools of Hawaii compose of thirty-six percent. There are 859 private pupils on the island of Hawaii, 1,002 on Maui and 5,284 on Oahu. In 1919 to 1929, the number of private schools dropped from thirty-four to twenty-seven, nineteen being on the island of Oahu.¹

The aims of the private schools are toward college preparation and clerical positions. One percent of 1,300 graduates of private schools of the past ten years are in agricultural jobs while forty percent of the graduates are in clerical positions.² The Kamehameha Schools are the only schools which devotes part of their curriculum in agriculture. However, in the past ten years eight percent of the graduates have entered the field of agriculture while sixty percent entered in skilled trades. At the St. Louis College sixty percent are in clerical positions and none in agriculture. At the Punahou School, eighty-five percent enter college somewhere. At the Mid-Pacific Institute, seven of 3,000 graduates are in the field of agriculture.³

The Department of Public Instruction licenses all private schools and teachers. The private schools have high academic standards as their aim is in being listed on the accredited list for college preparatory schools. The teachers in private schools are from the mainland, few being graduates of the local university. "From the data obtained from eleven typical schools

1. Governor's Comm. on Ed., op. cit. p. 144

2. Ibid,

3. Ibid.

on Oahu, of the 221 teachers, 176 (or 80%) have had five years or more of teaching experience and nearly 50% of them have the bachelor's degree from some college or university."¹ The ratio of pupils to teachers varies in private schools,

"Private schools in Hawaii, as a rule, cost more to operate than do public schools. From the standpoint of scholastic product, this higher cost does not seem to be justified. That is, the scholastic training in the private schools is, on the whole, no better than in the public schools. From the standpoint, however, of the satisfaction to the parents and pupils which comes from the realigious or social control which obtains at a private school, the additional cost is perhaps justified.

.....Gross operating costs vary widely among the private schools, from \$85 to \$650 per pupil. If, however, boarding costs are considered separately, the variation is less wide. In comparison with the figures above the costs of operation in the public schools of Hawaii are \$65 per pupil for the elementary grades and nearly \$100.00 per pupil in the high schools."²

Most of the private schools in Hawaii had missionary origins, and many of them are still imbued with the missionary spirit. This is due to the fact that twenty years ago education was the function of the church. Other private schools

1. Governor's Advisory Comm. on Ed., op. cit. pp. 145
2. Ibid. p. 146.

are purely proprietary. All of the private schools fall roughly
1
into the following five classes:

"1. Boarding schools, industrial in trend or original purpose, and not giving complete high school course. Examples: Kamehameha Schools (for boys and girls); Hilo Boarding School (boys only); Kohala Girl's School; Maunalua Seminary (girls only).

"2. Boarding Schools giving college preparatory and finishing courses as well as elementary school work. Examples: Mid-Pacific Institute, including Mills school (for boys) and Kawaihāo Seminary (for girls); Honolulu Military Academy (boys only).

"3. Day schools with branching departments giving college preparatory and finishing courses. Examples: Punahou School (co-educational), including elementary school, junior academy, girls' boarding department and music school; Iolani College (boys only).

"4. Small mission schools. Examples: Korean Mission, Chinese Mission.

"5. Small proprietary or "select" schools, supported usually by tuition fees only."

Today, the changes made in the private schools are as follows: the Kamehameha Schools listed under boarding schools provides a complete high school course. The Mills School for
1. Commissioner of Ed., op. cit. p. 307.

boys have combined with the Mid-Pacific Institute. The Kawaihāo Seminary for Girls, the Honolulu Military Academy, and the small mission schools have been abolished. New private schools are the St. Louis College (elementary, junior academy and day school), the St. Andrew's Priory, (girls' day and boarding school), and the Hawaiian Board of Missions School.

The Hanahauoli and Kamehameha schools are the only two private schools which are changing their curriculums toward new educational methods and philosophies. "There are seventeen Roman Catholic parochial schools with an enrollment of approximately 8,000 pupils, from kindergarten to senior high. The largest of these is St. Louis College with all departments from kindergarten up."¹ Out of an enrollment in 1935-36 of 1,517 pupils, 444 were of Chinese descent. The Catholic schools in Hawaii are still large and expanding.² There are few states in the mainland which has as many private schools as Hawaii. The future of the private schools will still be an important factor in the educational system of Hawaii, but there will not continue to be a large number of private schools in Hawaii.³

1. Gulick, Sidney L., op cit. p. 56

2. Gov'nrs Comm. on Education, op. cit. p. 144.

3. Ibid. p. 147.

Chapter IV

Results of Education of the Chinese in Hawaii

Through the influence of education, the Chinese in Hawaii have achieved a high standard of Americanization. Americanization of the Chinese has been easy because there is no positive Chinese nationalism towards China or a growing Chinese nationalism among the Chinese in Hawaii to prevent the assimilation of American ways and ideals. Also the Chinese have been the longest residents in the Islands and are urbanized. The latter fact allows greater opportunity to come in contact with American customs and ways.

Throughout the public school system various efforts are being made to utilize the opportunities in the school program toward the Americanization of the Chinese and other races in the schools. The conduct and management of the public school cafeteria system offers an excellent example of means toward Americanization. The function of the cafeteria is directed towards better standards of living, gradual and natural adjustment to American social usages, improvement in health habits, consciousness of the importance of home and community sanitation, etc.¹ "Through the lunch service, when properly and completely carried on, the child of foreign parentage has opportunity for constant practice of simple customs and ordinary social procedure so important in the everyday future

1. Cook, Katherine M., "Public Education in Hawaii," U.S. Office of Education, Bull. 10, 1935, p. 54.

of the child." ¹
¹ The children are divided into three groups:
1 -- Food Preparation, 2 -- Service, and 3 -- Sanitation. The
cafeteria is financed partly by the territory and partly by the
proceeds of the cafeteria. Lunch costs five cents and consists
"of a substantial main dish, preferably with meat or fish
flavor in small quantities, a starchy vegetable, a green
succulent vegetable ($\frac{1}{4}$ lb. daily for each child), a whole
slice of bread and butter, and the addition of an occasional
fruit or sweet." ² There is served at mid-mornings a one-cent
lunch which consists of either ³milk or chocolate for children
who are undernourished.

The public school system of Hawaii with its americanization
program in the schools show the schools "can in a few decades
produce a very considerable degree of cultural uniformity and
a common political loyalty." ³ However, the Americanization
process is incomplete as the second and third generations are
subjected to a culture in school different from his home and
language school. This results in a chasm between the child
and his parents as the Chinese traditions in family life clashes
with the American democratic ideas of living. Changes in the
Chinese way of living to the American ways, customs and material
culture adds to a confusion in a western adjustment.

A means to solve the conflict between the first and second
generation Chinese is through the Parent-Teachers Association
which was begun in 1925 in Hawaii. The aim of the Parent-

1. Cook, Katherine M., op. cit. p. 54.

2. Ibid. p. 55.

3. Keesing, Education in Pacific Countries, Shanghai, China, Kelly
and Walsh, Limited, 1937, p. 24.

Teachers Association is "to encourage all influences and conditions which make for the growth and safety of the child, to educate parents and to create wholesome public sentiment. The movement is co-operative, non-political, non-sectarian, non-commerical effort to produce American Citizens who shall be strong in body, alert in mind, and sound in character, capable of perpetuating the best which has been developed in our nation-al life--the embodiment of social service, civic virtue and patriotism."¹ In September 1936, there were 66 local units in Hawaii, having a membership of 16,385 parents and teachers.² The Parent-Teachers Association has helped to unify the Chinese and other races toward a common goal of Americanism.³

A problem confronting the educators in Hawaii is the vocational preparation of the various races in Hawaii. Due to the saturation of labor in the urban markets, there is an emphasis in the public school curriculum towards rural independent farming and plantation work. Farming seems to have a stigma attached to it that keeps the local born youth away. Education of the sons and daughter of former plantation workers has created a paradoxical situation in Hawaii of how to get education and economic opportunities without sacrificing American ideals in Hawaii. However, this occupational problem does not affect the Chinese in Hawaii, who, "among the early immigrants did much to put the sugar industry on its feet,

1. Gulick, Sidney L., op. cit. pp. 65-66

2. Ibid. p. 65.

3. Ibid. p. 66.

themselves out of the labor class."¹

"Today we find the Chinese in the professions, in commerce, in skilled trades or as independent farmers."² The largest number of Chinese in professional work "are engaged in the teaching profession."³ In the beginning of the nineteenth century in all the Islands of Hawaii there were only fourteen Chinese teachers. Today there are 3,000 public school teachers in the Territory of which 415 are Chinese."⁴ Several members of the University of Hawaii are of Chinese decent.

There are over thirty physicians and surgeons practicing in Honolulu and the other islands of Hawaii. Many of the citizens in the Islands of Chinese ancestry are in the field of public health work. There are about thirty dentists in Honolulu and the outlying islands. Other types of occupations in such, the Chinese are engaged in accounting work, banking, government tax positions, the ministry, research chemistry, engineering, sugar technology and agriculture.⁵ Up until recent times, it was the hope of the Chinese parents to prepare their children in the public and language schools for service in a re-born China, but the optimism of this has been shattered by the Japanese occupation of China.

"The Americans of Chinese ancestry are indeed playing an important part in the professional life of the territory and are doing their share in upholding the standards of their professions..... The ethics of service and fine work have

1. Wist, Benjamin O., "Brief Review of Educ. in Hawaii," op.cit. p. 8

2. Black, Oswald F., Race Psychology in Hawaii with Special Reference to Clinical Methods, Pretoria, S. Africa, Carnegie

- Corporation Visitor Grants Comm., 1936, p.5.
3. Pang, H. Q., Many Chinese Enter Professional Field, Hawaii Chinese Sequecentennial, Sept. 1939, p. 41
 4. Lum, Kalfred Dip, op. cit. p. 1
 5. Pang, H. Q., Ibid.
 6. Ibid.

Chapter V

Summary

This thesis attempts to give a clear picture of the history of Chinese education in Hawaii, both past and present, and a prognostication of what may be expected in the future.

The drama which has been unfolding itself in the last seven decades in these small islands in the Pacific is probably the most interesting and of the greatest significance in the future events of the world. Here, in the crossroads of the world, the words of Kipling come to one's mind, "East is East, and West is West, and never the twain shall meet." How much truth there is in this statement has been answered by the people in Hawaii, especially the descendants of the Chinese plantation workers, who were brought to Hawaii from China in 1852 and later between 1885 until 1898 when the United States annexed the Islands, and the importation of Chinese coolie labor ceased. These descendants have adapted themselves to the new culture and in many respects are the torchbearers of their recently acquired personality and learning to all the other inhabitants of the Islands. As has been shown in this thesis, the Chinese are one of the most progressive forces in the educational professional and commercial life of Hawaii.

From the time that the early Chinese plantation laborers

found that a knowledge of pidgin English was a prerequisite for better jobs, until the present day when a thorough academic education is necessary to get ahead in any position of importance in Hawaii, the Chinese have lent themselves to an advanced educational program.

Although the influence of the early Chinese are felt by the existence of the language schools, which try to maintain Chinese culture and language, their power is definitely on the wane. The greatest reason for this decline is the fact that Americanization is in complete charge in Hawaii. With a centralized public school system, similar to that of the States, and an economic dependency of the people on American trade and commerce, the influences of the older generation are lesser than they were before the influx of Americanism. The early Chinese inhabitants of Hawaii were reluctant to allow their sons and daughters to be drawn away from the old Chinese culture and traditions, but the prospects of financial betterment broke this resistance, and an adaptation to the native culture followed. This is evidenced by the many intermarriages between Chinese and Hawaiian women. As the wealth and general standard of living increased, these Chinese of the first generation desired to give their children an education in the Chinese culture and language. Hence, the Chinese language schools were founded, and influence tended to counter-

balance the teachings and culture of the American mission and public schools. With the birth of the Chinese Republic, a strong nationalistic feeling arose, and the older Chinese looked forward to their children carrying on trade and commerce with China.

Due to the present Japanese domination in China, these hopes have been frustrated, and the influence of the Chinese language schools have waned. The American public schools of Hawaii are predominant, and the acculturation of the Chinese is proceeding rapidly. So much so, that the English language and customs are becoming the medium of expression in the homes, and the value of bilingualism is a cultural and not an economic advantage.

Chinese children have shown their aptitude for study, and make excellent students, because due to their home training they are subservient and obedient to their teachers and elders. With the increase of wealth among the Chinese families, the tendency is to send their children to the mainland for their college education, and this tends to complete Americanization in Hawaii.

The immediate problem of Chinese education in Hawaii is the standardization of education by the elimination of "pidgin English," especially in the elementary grades. Most of the children are of non-English speaking parents, and their first medium of expression outside of the home is a polygot jargon mixed with profanity, which has its origin in the canefields,

ranches, and the street. The teacher from the mainland has a hard task in the reformation of this defect, but the teacher who have lived in the Islands understands the problem of Hawaiian children and are more sympathetic and have been better able to correct the oral English of the pupils.

The history of the Chinese in Hawaii is similar to the history of many groups in the history of the United States. What has become of the descendants of the French, Spanish, English, Dutch and Swedish settlers of this country? As soon as England became the dominant factor in American life, the descendants of the other minorities adapted the culture and language of the established power. Later on, when Americans found themselves economically independent of England, a new culture arose, and even the language was greatly affected. The frontier elements mixed and we find that in the section of the country where New France existed, the language at first was a combination of French and English, in the Southwest and West, Spanish settlers gave a Spanish effect to the language, and the same can be applied to the Dutch. When the country had become settled and schools established, and standardized system of education prevailed, and correct English was emphasized. Thus it is in Hawaii, and in the not far distant future that the various elements will become integrated into the American culture and language as propagated by the American public schools in Hawaii.

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