PRESERVATION OF THE HAWAIIAN IDENTITY
IN THE
PRESENT DAY HAWAIIAN FAMILY

Before I present my paper, I wish to thank the World Conference of
Record for the invitation to be a participant. I deem it a privilege
and an honor. MAHALO - Thank you!

ALOHA!! As an introduction to my topic, "The Preservation of the
Hawaiian Identity in the Present Day Hawaiian Family," may I quote
Alexander Haley, "...In all of us, there is a hunger, a yearning deep to
know our heritage, to know who we are and where we have come from.
Without this enriching knowledge, there is a hollow yearning. No
matter what our attainments are, there is still a vacuum, an emptiness
and a most disquieting loneliness."

How true is this statement of Mr. Haley as it applies to the present
day Hawaiian family, not only of the native Hawaiians but those of
multicultural heritages as the part-Hawaiians. There is a hunger and
a yearning among them to be identified beside its name, color or blood.
They want to trace their roots, to learn, to know and to understand
their Hawaiian heritage, its history and culture. The problem is that
some of the older generations are reluctant to share their heritage and
genealogy with others, for to them, these records are sacred and are not
to be revealed to anyone; so this deprives the young people a knowledge
of their ancestors, therefore, they go about searching their past,
seeking not only to find their ancestors but to learn what it is to be
a Hawaiian.

As their pride in being Hawaiian increases, so will their desire to
learn more about the traditional practices of their ancestors. To them
research is a must if they want to know whence they came from and the
tradition, culture and practices of their forefathers.

Prior to the coming of Captain Cook to the Hawaiian Islands, the
eyear Hawaiian family functioned as the most practical of a socio-
economical educational unit. Within the family, there was a division
of labor. The young people were taught by their elders; boys were
taught the art of fishing and farming by observing the different moon
phases and monthly seasons of the year - to build grass huts and canoes,
to carve, to do feather works and other art crafts. The girls were
taught to weave, to beat tapa for clothing and covering, to do fiber
work and other handicrafts, to raise and care of children. The children
were taught personal cleanliness, personal behavior and respect for the
elders. Sex education was a family responsibility. Marriage in the
family was not between two people, it was a merging of two families.
Marriage agreement between the young people was made by the parents.
It became a binding contract until death separated them. The children
born to them sealed the relationship between the two families. The
wedding party and the child's first birthday was a time of great
joying among families and friends. They gathered together for a
Luau (Hawaiian feast). A Luau is a family activity. It means the
coming together of the families. It is a time when the families
share their resources and work together. Working together was the
essence of the Luau, not the Luau itself. The early Hawaiian family
was taught to observe the religious rituals and ceremonial tapus.
This religious discipline held the family together. When the early
missionaries arrived and found the native family practicing and observing
their ancient rituals and tapus, they labeled them pagans and set out to
convert them to Christianity. This, the natives accepted. They accepted
the Christian God and the written word, "the Bible." So great and so
simple was their faith in the written word of God, that they found in it
their strength and comfort when his native land no longer was his— but
merely a part of an alien sovereignty. The Bible was their solace in
time of sorrow. It was their comfort in times of strife and bitter tears.
The present day Hawaiian family need to observe this spiritual practice, to
maintain its identity in time of stress and bitterness. This early
Hawaiian family lived a life of the stone age, not as savages but as people
of culture ingenuity and industry. They had a high order of intellect and
imagination. These are reflected in their mythology legends, religion and
family social system (ohana). They were ruled by an absolute chief and
a priesthood and tapus so exacting that none could live or survive in a
most liberal culture. The land was its source of livelihood. It was the
center and basis of its economic existence, for it provided everything
(food and shelter). Its resources came from the land and the sea which
were immediate at hand. It determined the vitality of the family and where
it received its nurturing.

The ohana or extended family of yesterday included the close circle of
relatives related by blood, marriage and adoption. Family of the same root
of origin, no matter how many offshoots came from it, were still considered
cousins. One may be of a collateral line of the 10th or 11th generation
as it is defined in the relationships chart today. In the Hawaiian term
of ohana, they are still brothers and sisters. The youngsters will call
their cousins—uncles & aunts—and their elders—grandma or grandpa
or tutu.

This close knit tie among the distant cousins indicated in the past,
that ohana meant a family clan, rather than a nuclear or immediate
family. Ohana today could mean either one or the other. The ohana
also include the immortals, the aumakua or its ancestral gods. In
ancient Hawaii, relatives were both earthly and spiritual. Both were
looked upon for advice, instructional and emotional support. This
communication with the supernatural was a normal part of an ohana.
The Hawaiian had not only a sense of belonging to a supportive unit of
family, he also had a clear knowledge of his ancestry and an emotional
sense of his link between his ancestors becoming gods in the dim past
and his yet to be born descendants. The ohana system helps give the
Hawaiian a healthy sense of identity. Loyalty plays a very important
part in ohana and the principle of helping one and another applies to
the everyday activity of the family. It places an important emphasis
on the concept of being responsible, unselfish, sensitive, respectful
and tolerant.

These attitudes transcend everything and permit problems to be
solved by reason and emotion in the hope of opening greater insight and
love for each member of the family. This problem-solving concept in
the ancient tradition was called Hooponopono— to set right what is
wrong. In a case of a person's orivance, illness, mishap, unexpected
death or being possessed by an evil spirit, the head of the family
gather his ohana together. All the nuclear or immediate family or those
most concerned with the problem are invited to this gathering where the
problem is discussed openly. The member appears before the group and
presents his problem. He speaks freely and openly about his feelings,
particularly his anger and resentment.
The ancient practices used the discussion approach as a safety valve to handle old quarrels and grudges. After the problem is resolved, the ohana gather together to forgive and receive him with love into the family circle. This Ho'oponopono has a spiritual dimension so vital to the Hawaiian family. Today, this problem-solving efforts are encouraged in race relations in Hawaii. This is a quote from Dr. Kiyoshi Ikeda, Chairman of the Hawaiian Studies Program, University of Hawaii. "The concept and process of Ho'oponopono has provided and may be able to provide basis for exploring unresolved stresses and conflicts both within and among diverse populations within Hawaii. Such values and practices may be joined with supportive ideas and ideas share among all populations within the Islands. We all need to attend to that rich cultural heritage and practices of Hawaii which enable orderly change in race relations." When the early Protestant missionaries came to the Islands in 1820, they phased out this ancient practice of Ho'oponopono. They felt that its prayers and rituals were addressed to pagan gods, and the total Ho'oponopono was labeled paganism. The natives discontinued the practice only to be revived among the present day Hawaiian ohana.

As time went on, the Hawaiian did not remember Ho'oponopono as a whole, but only bits and pieces of it. Ho'oponopono or this family psychological therapy consists of or is the sum total of many parts; prayer, discussions, contrition, restitution, forgiveness or being forgiven. It is a useful method to remedy and prevent family discord. Today, a Hawaiian family in time of trouble or in need of spiritual uplift, search the scripture for an answer to their pilikia or problems. If the problem is a serious one, the family goes into fasting and prayer and a member of the family will interpret the scriptural passage selected by the person in trouble.

Many a time, the scriptural interpretation bring about satisfying result. This is Ho'oponopono to set right what is wrong. The present day Hawaiian family needs this spiritual therapy to preserve its Hawaiian identity.

Another concept of Hawaiian identity is the concept of sharing. It is a concept somewhat different from the Western and Asian system of sharing. Their ways of sharing implies that which is mine is mine and are shared only upon the needs of the family or their neighbors. The Hawaiian way of sharing is what is mine you are welcomed. This hospitality expresses a warm and generous giving away and sharing whether food or companionship or concern and comfort always in a person-person, family-person, or family to family way. Many of the Hawaiian family are observing this practice of what is now called Hawaiian Hospitality.

The modern Hawaiian family is accepting the viewpoints and operation through the wisdom of their elders for they are the source that the young people are trying to rediscover their roots, but what most of them have not done is to structure their lives in such a way that the influence of their ancestors, physically, morally and spiritually be a constant motivation force to preserve the Hawaiian identity in the present day Hawaiian family. It is very much alive today and for generations to come.

The young Hawaiians or part-Hawaiians of today look forward to the possibility of becoming Polynesian-Hawaiian in body and spirit. They begin to sense as only Hawaiians can sense this particular thing greatness is - something intangible, yet powerful and enduring. They are linked to the ancients, connected by inheritance to their appreciation of what it is to be human.
This is the foundation of the Aloha spirit. It comes from many things among them all to care and truly care for the poor, needy and the unwanted. Irrespective of their ethnic background - be they of Caucasian or Asian ancestry. This concept of foster care or hanai traditionally functioned within the Hawaiian family of yesterday. Hanai or foster care is nearly equivalent to the term of legal adoption. The difference between hanai or foster care and legal adoption is that the child in the Hawaiian tradition is not separated from his or her natural parents. The relationship between the natural parents and child is not terminated. It is encouraged. This pattern of hanai or foster adoption is still very much alive among the Hawaiian community. The essence for which seemed to be the assumption by parents of complete social rights and duties of the parent-child relationship over a child which is not their offspring. Nowhere today is the survival of the older patterns of hanai so marked as in the contemporary Hawaiian practices of adoption. For the hanai system continued the links between mother and child and retained for the child knowledge of his heredity. Legal adoption outside the family breaks all ties with the ohana. At its best, this strong traditional feeling of hanai means family support for the unwed mother and full acceptance of the child. Hawaiian kupuna or grandfolks feel so strongly that even a child of unwed parents should know his family background and object to legal adoption because it blots out the past. A Hawaiian couple who want to adopt feel the same. They are at all not concerned if the child is illegitimate. What they are worried about is taking a child whose parentage is concealed. There is no desire on the part of the Hawaiian parents to adopt only children of Hawaiian blood.

Many cases are on record where Hawaiians have adopted Japanese, Chinese or white children. Some families have adopted children from almost every racial group in Hawaii. These children live in the same household. They grow up together as though they were of the same ethnic blood relationship. They learn to respect and love each other and their foster parents. This is a common pattern in a Hawaiian community. Nowhere today is the survival of the old pattern of hanai so marked as in the contemporary Hawaiian practices of adoption. Now that I have presented a few concepts and practices of our forefathers to be preserved by our family today, let us Hawaiians now identify ourselves-who we are and whence we came from.

Our ancestors were great and hardy sea-faring men, who sailed the vast Pacific Ocean in the canoes. The tradition of the Hawaiian heritage had its beginning many, many, many centuries ago. Hawaii-Nui or Hawaii-Loa, the legendary forefather of the Hawaiian people was a noted fisherman. He and his men, who among them were astronomers, meteorologists and navigators roamed the vast ocean in search of good fishing grounds. On one of these fishing excursions, he discovered these Islands and named one of them Hawaii. He found these Islands to be the best fishing grounds, choicest above all the places he had travelled. Hawaii-Loa remained on the Island for some time and stocked his canoes with provisions and sailed back to his homeland, Kahikinoua Kele.

According to ancient tradition, Kahikinoua Kele appeared to be a continent. Could this be the Americas? Whence came Hawaii-Loa, the forefather of our ancestors. Many theories have been advanced by anthropologists of whence came the Hawaiians.
The most popular and acceptable theory is that the native Hawaiian culture was derived from a series of migrations of Polynesian speaking people from Central Polynesia beginning about eighteen hundred years ago during the 11th and 12th generation. These anthropologists made no mention of possible migrations from the Americas. The spectacular voyage of Kon-Tiki from Peru, South America, to the Tuamotus of the South Pacific demonstrated that no sensible anthropologist has denied that hardy people accidentally or purposely travelled from the New World to Hawaii. When Hawaii-Loa, his family and his people, among them farmers, boat builders and their families returned to settle in Hawaii, they brought with them their culture, religion, traditional customs and practices closely related to some of the Hebrew customs and practices and also to those of ancient Mexico. In an article that appeared in the Pacific Commercial Advertiser, dated September 15, 1866, the headline read, "Similarities of Old Hawaii and ancient Mexico." May I read some of the excerpts from this article that our ancestors may have come from the Americas:

"...We looked around upon the heiau (temple). How much the structure resembled the platforms of the temples, the pyramids, the plans of sacrificial worship, in ancient Mexico! How much the ancient Hawaiian temple (heiaus) the worship, the sacrifices and the horrid gods resembled theirs! Then we thought of the many peculiarities and superstitions, which were common to both races - the ancient Aztec and the Hawaiians, and we asked, can this be a mere coincidence? These people, these superstitions must have had a common origin.

Points of resemblance:

The ancient war-god of the Mexicans - and the war-gods of the Hawaiians - the companions of Kamehameha the Great, in his wars - had the same attributes.

The Quetzalcoatl of the Toltecs and Aztec and the sons of the Hawaiians had the same superstitions connected with them. They were both law-giving and enlightened gods - both went away with the promise to return and the simple-minded Hawaiians, on the arrival of Captain Cook, believed that Lono had returned, in the same faith that the Aztec, on the arrival of Cortez, believed that Quetzalcoatl had returned.

Most of their minor gods were similar in character and attributes. Their human sacrifices were the same. Their mode of feather-work was identical, and the cloaks of Kamehameha the First and of Montezuma were alike. No other barbarous or semi-barbarous nations possessed the same art. The obsidian axes and adzes of the Aztecs and Hawaiians are the same in structure. The canoes of the maritime Aztecs and those of the Hawaiians were similar in construction. Their feudal system, if not identical, has few points of dissimilarity.

Inferences:

From all these facts, are we not led to infer that the first inhabitants of the Hawaiian Islands were of the ancient Toltec or Aztec stock and that they emigrated from the coast of North America? Subsequently, no doubt, there was an accession of population from Polynesia, Malay and other regions to the West. Do not natural causes operate in favor of the hypothesis? The maritime colonies of the ancient Mexicans, were to the East and North East of these Islands. The trade-winds and ocean currents set from that portion of the coast in this direction, near three-fourths of the year.
The canoes of the ancient Mexicans driven by these winds and currents would inevitably land on these Islands. Driftwood from Oregon, California and Northern Mexico, frequently lodges against the Hawaiian Islands.

According to their traditions, the Aztecs emigrated originally from the North West probably some of their earlier settlements extended to California and Oregon. Then, taking either point of migration, the probabilities are the same. The Hawaiian Islands may have peopled at that semi-civilization which existed among them at the time of the conquest.

Reflecting on these facts as the shadows of night descended, we rose and walked away with the deliberate conviction that the primitive stock of Hawaiians was from the Western coast of America..."

It is evident from this article that the early Hawaiians came from Central America and not from Central Polynesia. The Book of Mormon tells us about 55 B.C., Hagoth, a Nephite builder of ships, built him a large ship and launched it forth into the west sea by the narrow neck of land which led into the land northward. This man build other ships. The first ship did return and many more people did enter into it and they also took much provisions and set out again to the land northward. It was never heard from. It was supposed that they were drowned. Another ship with people and provisions sailed northward but they too were lost at sea. The theory is that these lost ships of Hagoth could have been blown off course and entered into these streams of ocean current known as the Japanese current, which passes the Hawaiian Islands.

In the pre-Columbus times, the ancient people sailed their ships of commerce back and forth from North America to South America utilizing the consistent flow of the Japanese Current. Glass ball floaters from the Japanese seas, driftwoods and logs from the north coast of Mexico, California and Oregon drift onto the shores of Hawaii. One of the Hawaiian families traced her genealogy to Hawaii-Loa, 58 B.C. How accurate and reliable this family's genealogy is, I cannot say. But this I know, that our early forefathers came from the Americas and that we are cousins to the inhabitants of the North, South, and Central America. This earlyohana or family kinship had its beginning 600 B.C. when Lehi and his family left Jerusalem. Read the Book of Mormon which contains the history of the people living in the Western Hemisphere of which the Hawaiians' forefathers are the descendants of Lehi. This family kinship shared freedom and togetherness. This togetherness was the great strength that made the Hawaiians survive when the cultural revolution rapidly took place, when the foreigners introduced the Western culture and later the Asian culture. This family spirit kept alive the determination and tradition of ohana (family togetherness). With the abolishment of the tapu system, the sanction of the economic activity with influence of education, the sanction of the use of the Hawaiian language in business, in schools and in homes, the uprooting of the individuals and family branches diminished the functional unit of the social and economic affairs of the family togetherness. The intangible bonds of group loyalty that held a community together survived. It is shown in that stressing of sentiments of collective responsibility and group solidarity among the members of the household and the wider kinship group set off the Hawaiians of today from their Western and Asian neighbors.
It is said that the Hawaiians lack ambition and that his poor showing in the professions is not due to lack of intelligence or poverty or to lack of opportunity, but solely to general laziness. That is not so. To the ethnologist, the statement that the natives are lazy is merely an expression of the cultural myopia (shortsightedness). All that it means is that the psychology of one culture is being judged in terms of value derived from another. When two cultures come into contact and one submerges the other, then the natives' aversion to work is merely of a general lack of adaptation to the pattern of the new which is the work habits of an alien. The semi-assimilated native has often been robbed of the work incentives in his own culture without being able to find potent incentive in the new. There is ample evidence that the Hawaiian in his own culture was as industrious and able as his own culture demanded. Subsistence farming and work was to provide to implement the various economic obligation to the household, kin, neighbor and chief. The Hawaiian planted his ground, not great fields to become wealthy, but small fields that could be worked by the kin group. Cooperative work was a happy and satisfactory method of giving an incentive where labor might otherwise be arduous. The modern Hawaiian works best and most regular at irregular occupations as construction workers, merchant mariners, cowboy life or on jobs that gives him strenuous activity followed by period of relaxation. The present day Hawaiian family no longer subsist on fish and poi but upon the national food of other ethnic groups. Naturally, the urban Hawaiian has adapted himself in respect more closely to his American or Oriental neighbors rather than the rural Hawaiian among whom hospitality is still proverbial.

Difference of outlook, difference of attitude, conflict of interest between the young and old are characteristic of most culture. Such conflicts of outlook become more acute when culture is changing rapidly. The Hawaiian families of today the majority of whom are part-Hawaiians of different multicultural heritages, Caucasians, Asians, Polynesians and other ethnic ancestries. So great is the identification of thousands upon thousands of these part-Hawaiians with native heritage, that they think of themselves not as cosmopolitans but as Hawaiians. In interviews after interviews, part-Hawaiians even as little as 1/8 Hawaiian blood explained their identification is with the Hawaiians. According to the Bureau of Vital Statistics, there are about 8,000 pure native Hawaiians, more or less today as to 300,000 natives two centuries ago. The native Hawaiians are on the decline and within another four or five generations, the last of the native Hawaiians will have returned to his maker taking along with him his heritage and the Aloha spirit.

In 1897, Rev. Samuel Bishop in discussing the causes of the decrease of the Hawaiian race, made this concluding statement, "The Hawaiian race is worth saving. With all their frailties, they are a noble race of men physically and morally. They are manly, cordial, unfish and generous. Should the Hawaiian people leave no posterity, a very sweet generous interesting race will be lost to the world. They have been too kindly, too friendly, too trustful, which virtues the foreigner took advantage of their hospitality. The ohana are structures to allow everyone to make contributions to the good of the community.
Aloha is a philosophical approach to living based on service rather than exploitation, giving rather than taking, selflessness rather than selfishness, conservation rather than wastefulness, respect rather than oppression, love rather than hate. These insights prompt one to think of his Hawaiian heritage and identity. There is a yearning today among the young people for some kind of a unification that will bring the older and the younger generation together and give the young people some cause for identification other than color, dancing the hula or singing songs.

As it has been mentioned previously, the discipline which held the family together was religion. Following the death of Kamehameha I in 1819, the old religion was overthrown and the tapu system was abolished. The power of the priesthood came to an end. The Heiau or sacred King was no longer regarded as sacred and lost much of its supremacy. When the people saw that the gods did not destroy who had the tapus, there was a breaking of the hated prohibitions and restrictions. The field was wide opened and a ready welcome for the Protestant missionaries when they arrived the following year, 1820, who came to convert the heathens to Christianity. These missionaries not only exerted a great moral influence but reduced the language to writing, taught the Hawaiians to read and write, served as advisers to the King, and laid the foundation for agricultural and commercial development that the traders played an important part in bringing about changes in Hawaii. Some of these were unscrupulous in their dealings, others just used too much persuasion with child-like natives, who lacked sale resistances. When the traders took their food, their products, their sandalwood, their lands and their women, there was a sudden change that the people living in the stone age, face-to-face with persons well in advance in the machine age.

Why make stone adzes when the white man has something better made of steel. Why bother pound out tapa when the white man's cloth could be purchased at so much less exertion. Change of habits, concentration in large urban cities, subjection and often times, unsuited clothing, food and drinks hastened the decline of the native people.

Finally, there came a great number of foreigners from other countries, some to work on the plantation, others to carry various business enterprises, who not having with them their own women, eagerly intermarried with Hawaiian women. Thus, the Hawaiians, which has survived the impact of foreign civilization and the ravages of foreign diseases are slowly losing its Hawaiian blood in dilution. Today's Hawaiian culture is constructed on an entirely new type of foundation as the old culture declines and the new emerges. The Hawaiian family today are living in an entirely different economic climate. This new economic life is money. It requires employment and skill. If they want to survive, they must adopt this new way of life-work. It is no longer a subsistence economy where in the past, the resources from land and sea were immediate at hand and was their source of livelihood that they needed and the plants for medical use. A study of the modern Hawaiian reveals quite clearly that many of the traditional values of Hawaiian culture still persist and figure importantly in life today.

In the feudal days, the Makahinana or the common people were free to move about the land except during the tapu days (on certain lands that was permanently forbidden for him to trespass). The Hawaiian commoners never held title in fee simple. He, therefore, had no understanding of the value of kind of property, real property.
Before the Great Mahele of 1848, the land belonged to the Kings and the Aliis, as leaders of the community. The common people were granted rights to live on a piece of land and to use it, provided each paid the tax, which in those days were either products, labor or service. The Hawaiian crown and the Aliis nearly owned all the land because the people didn't know their rights and gave consent unknowingly and uninformed. In 1846, the Board of Commissioners to Quiet Land Titles, was established to check into claims of private individuals for lands they were authorized to occupy. Land Commissioners worked with two types of claims – those supported by documents and those based on a verbal assignment of land by a King or Chief. Witnesses were usually produced to testify to the assignment and also to the continuous use of the land by the claimant or his heirs up to the time of the claim.

With a Land Commission Award, a claimant could obtain a Royal Grant upon payment to Kingdom treasury of a cash commutation usually equally to a third of the land's value. Claimant must also pay and provide a metes and bounds survey. The Great Mahele of 1848, led to the end of the feudal system that existed in the Islands. Although, it was abolished, the concentration of ownership continued. The chiefs became fee simple owners of more than one third of the land – another third went to the government and nearly one third was kept as crown land by the King. Of the four million acres, less than 30,000 acres were awarded to the native tenants. These tracts of land awarded to the native tenants consisted chiefly of taro land and were considered the more valuable lands in the Islands. This completed the Mahele or division of land of the Islands into crown land and government lands.

This brought to an end the ancient system of land tenure in the Kingdom of Hawaii. To the native Hawaiians, the ideas of private property was alien. After the Great Mahele of 1848, foreigners bought government lands at moderate prices. Even some of the missionaries found land speculating was compatible with the spreading of the gospel. Beset by the unscrupulous dealings of the foreigners, debts, and mortgages, the native owners gradually saw their lands taken into control by some of the large estates managed by the white men. The pressure during the first half of the 19th century by the American and European settlers resulted in the subdividing of land titles in Hawaii at the time when the natives were unprepared to deal with land in terms of buying and selling. By the closing of the 19th century, ownership and control of the best agricultural land shifted into the hands of the white men. Then came the overthrow of the Hawaiian Monarch in 1893. It destroyed the Kingdom of Hawaii by a revolution.

The Revolution of 1893, took from the Hawaiian people their nation and public lands. Several years ago, a humble taxi driver (Ms. Louise Rice) because of her intense personal experiences with reading the Hawaii's Story, "Memoirs of the Late Queen Liliuokalani," organized ALOHA (Aboriginal Land of Hawaiian Ancestry). The sad accounts of the illegal overthrow of the monarchy stirred this young Hawaiian L.D. mother into a determined effort to begin anew the search for justice. The Aloha Association filed their grievances with the Executive Branch of the Federal Government, who with the support of Senator Daniel K. Inouye of Hawaii, investigated the claim of the illegal overthrow of the Monarchy and the illegal possession of the public lands or the crown lands.
The reports of the contemporaries investigations conducted by the Executive Branch of the Federal Government of the circumstances leading to the overthrow of the Hawaiian Monarchy clearly show that the taking of dominion and sovereignty over the Hawaiians was wholly without honor, fairness or justice and in violation of both international and domestic law of the United States. With these reports or findings, the Aloha Association pressed for reparation, the correcting of a wrong that has created profound distress to the native Hawaiian people for a long number of years. It sought the reparation of the crown lands or payment for some sort of obligation to repair or to redress for damage done to the native Hawaiian people. In 1977, Senator Daniel Inouye introduced a Senate Joint Resolution calling for the establishing of a Commission to study the question of the native Hawaiian claims and to make recommendations on the basis of its research. Several hearings were held in Hawaii on the Resolution by members of the United States House of Representatives and Senate. This bill passed the Senate twice but unfortunately, failed in the House. This bill is still active. Why speak of reparation? Because those who can trace their Hawaiian identity prior to the coming of Captain Cook in 1776, will be recipients of the benefits of the Hawaii Reparation if the United States Government recognizes the truths that it had illegally possessed these public lands and made just reparations.

The resurgence of Hawaiian culture in recent years is perhaps the most exciting chapter in the present day Hawaiian cultural history. Although, in the past two centuries, after the arrival of foreigners to Hawaii, the cultural activities and ideas of ancient Hawaii slowed down almost to a total decline and extinction of the native culture.

The new consciousness of being a Hawaiian did not really have an impact in the Hawaiian community until the 1960's. Its effect heightened the Hawaiian's sense of identification with history and culture. It also had the effect of making Hawaiians more conscious of their rights and grievances that have actually erupted into several demonstrations and protests which began in the early 1970's. At the same time, Hawaiians gained a greater sense of self-respect and faith in their Hawaiianness. The reawakening of the 70's so different in impact from anything in the past century is as much spiritual as it is a cultural re-birth. There was a revitalization of the arts, spoken language and Hawaiian culture.

The most fundamental part of any resurgence is the language, especially the Hawaiian language. Not too long ago, the Hawaiian language could have been affirmed that it was a dying language. Today, it is much alive, the kupunas (grandfolks) still converse in their mother tongue of which I do. The young Hawaiians and those of non-Hawaiian ancestry of the present day generation are interested in learning Hawaiian.

To learn the language, several private and public schools teach Hawaiian, even Kamehameha Schools, an educational institution for those of Hawaiian ancestry, who at one time did not proscribe teaching of the Hawaiian language but punished any student who were caught speaking the language. English had great prestige and all concentrated on it to the exclusion of the Hawaiian. The reaction against the use of the Hawaiian language was great that anyone heard speaking the language was branded an 'ignorant fool.'
A common theme running through all of these efforts to preserve and strengthen the Hawaiian ideals and traditions is a need to research and study the past. Not only librarians but kupunas, especially well-known authorities are constantly sought out by the opio (young people). Who could be a better teacher of its Hawaiian heritage than our kupunas (grandfolks) for they lived in the past, think in the past and practiced some of the culture of the past. They will not want to talk about their roots, their heritage, for they recalled events in which their ancestors suffered from the humiliation of allowing the culture of her people to be beaten to near extinction by strangers. The kupunas know too well the pain and sorrow to be alienated from their roots and land. Although, our kupunas hesitate to speak about the past, they will talk with their grandchildren about the future. This is a counsel of a grandmother to a grandchild:

"Grandchild, you are asking or fighting for something that is not yours any more. Did you earn it or is it because you are a Hawaiian. Our culture is no longer ours. What was real with deep meaning is gone. What is coming is a renewal of what was. You are the ones of today, use the wisdoms of your kupuna - for that belongs to you. Show them that you have love for your enemies and not hate or bitterness for what is past is gone. Before you show your anger, show understanding and back it with wisdom. Most of all, you have so much knowledge, use it wisely. In you - those of today and tomorrow - lie the future. My grandchild, make your own present and the future - for the past is no longer here. Make the renewal which was - with deep meaning and feeling. You are your brother's keeper. Support and sustain them who are not as fortunate as you are."

The difference between the younger and older generation is really one of outlook. The old folks are rapped up in causes that really do not interest the young. The old people live in the days of the past. They are keenly interested in politics and religion of an old-fashioned sort. The young Hawaiians are skeptical about the futures of the Hawaiians. While the kupunas have always been fighting for it. The kupunas will talk about rehabilitating the Hawaiians. At any rate, the kupunas are now beginning to think that the young people are just as much Hawaiian as they are, differing in outlook and what they think are worth fighting for.

With all interests and pressure, Hawaiian studies have come to be recognized as a legitimate academic program at the University of Hawaii and other community colleges.

For the Hawaiians, it has reinforced their sense of identity and boosted their pride in themselves - for those who feel that they are still strangers in their own land, this added feeling of self-worth may soothe the pangs of alienation and hostility. On the other hand, such feelings also lead to a greater awareness and high expectation, not only of one's self but of others as well. No doubt, the Hawaiian Renaissance will continue to have an impact on the social and political consciousness of the Hawaiians. It is a young movement. Its leadership and activist supporters tend to be young Hawaiians. They are bright, well-educated, articulate and confident. They represent a new generation infused with purpose and sense of perpetuating their Hawaiian heritage and identity.
The family of today must cherish and work hard to preserve its identity at any cost. The tradition of ohana (family togetherness) must be passed to the younger generation. The Hawaiian ohana is the backbone of the people of Hawaii. It is good to live the Hawaiian way. To be a Hawaiian is to learn how to live in this world of greed and bigotry. To be a Hawaiian is to think and act Hawaiian, to appreciate the traditions and practices of his kupuna and pass them down to his loved ones.

Non-Hawaiians have always played a role in preserving and perpetuating Hawaiian culture and ideals. The haole, the Japanese, Chinese, Russian, and Filipinos (and others) have come to identify themselves, culturally, psychologically, and spiritually with Hawaiianess. Anyone who claims or wants Hawaiianess, its culture and history, and is a part of Hawaii, its physical, moral and spiritual re-birth of and the preservation of its identity.

These adopted children of Hawaii of the 2nd and 3rd generations of different ethnic heritage have learned to live together as an ohana (extended family). They have learned to appreciate the traditions and culture of old Hawaii. Some have taken upon themselves the characteristics and traits of Hawaiianess. They have learned to help, to care, to share and to give the Hawaiian way - generously and freely. They have learned Hawaiian artcrafts, handicrafts, the ancient chants and dances. All in all, they are Hawaiians in heart and spirit for they have the Aloha spirit and Hawaiian hospitality.

The motto of the State of Hawaii which is, Ua Mau Ka Ola Aina Ika Pono (The spirit of the land is preserved in righteousness) is sacred to the Hawaiians. It represents the noble ideals and traits of Hawaii and should it be desecrated and trampled under the feet of strangers, Hawaii will no longer be Hawaii. The priceless word, "Aloha" or Aloha spirit will belong to the past. Dissensions and hatreds will arise among different racial groups. They will foster preferences and discriminations. It will be a survival of the fittest for this Island will be too small. Poverty and crime will be prevalent everywhere. Lust and greed will breed dishonesty in high places and so when the last of the Hawaiians leave this earth, he will take along with him the noble traits and attributes of their forefathers. The present day Hawaiian family is fully aware of its heritage and will endeavor in every way to preserve its Hawaiian identity and appreciate its Hawaiian heritage.

ALOHA!