




# Papa 'Ōlelo Hawai'i 102

Chaminade University, Honolulu  
Hawaiian Language 102 / Spring 2011  
Course Syllabus (Independent Study)



<b>Course:</b>	<b>Hawaiian Language Class (Spring 2011)</b>		
	<b>Topic-</b> Hawaiian Language/Study		
	<b>Required Text</b> - <i>Ka Lei Ha‘aheo</i> (Hopkins, 1992)		
	<b>Suggested Text</b> - <i>‘Ōlelo Hou</i> (Lake, 1990)		
<b>Professor:</b>	<b>Keahi V. Renaud</b>		
<b>Office Hrs</b>	Henry 206, Chaminade P1/P3/P4 @ 11:00 am 848-NATIVES (628-4837)		
<b>Vision</b>	With our ancestors rests the empowering nature of the language. With protocol does one obtain the utility of such understanding. The value of this course will derive from the pursuit and exercise of these elements.		
<b>Pahu Hopu</b>	The outcome of this experience will be based on the ability to engender the empowering excellence of native dynamic discourse and cultural identity within traditional understandings. The student should have an elementary grasp of basic conversational contexts and situations		
<b>Nā Hana Hua</b>	<b>‘Ōlelo Makuahine</b>		<b>‘Imi Noi‘i ‘Ōlelo Hawai‘i</b>
	<b>Paradigm / Objective</b>	<b>Mission / Plan / Execution</b>	<b>Lingusitic Research Component</b>
Mokuna 1 Section 1	Introductions/Objectives/Interests Rules/Review/Plan/Implement Rapid Review of Prerequisites	IceBreaker/ Kumu Story Telling Mo‘olelo Discuss value/utility of the “ōlelo” Review FINAL from ‘Ōlelo 101	Discuss Requirements/Timeline Idea Proposals / Objectives /Plan ➔ Introduce language resources
Mokuna 2 Section 2	Prior Knowledge Recollection - Review/Restore/Reinforce Introduce Grammatical Patterns Cultural Component	Vocabulary Word Games / Play Introduce alternative texts and lessons - ‘Ōlelo Hou; Kumu Keola Lake 1990 Traditional Proverbs & songs	Gather pictures/graphics of topic - Introduction to pedagogical ideas Submit Outline Proposal for Paper
Mokuna 3 Section 3	<b>Midterm #1</b> (Mokuna 1/2) Compound/Conjugated Thoughts Intro translation/transcription Cultural Enrichment	Sentence Completion Exercises Simultaneous subject/verb & objects Lesson on archival newspapers Traditional Songs & Storytelling	Research Methodologies/Resources - Primary / Secondary / Tertiary Understanding epistemology. - Tradition / cultural / differential
Mokuna 4 Section 4	Lesson Review / Extrapolate Conversational Context Building sentence complexity Multiple Intelligence Approach Cultural Practice	Midterm Review / Student Corrections Native Linguistics - Native Speaker Videos Language and Land Correlations Traditional Storytelling / Chants	Submit Concept Approach - Review of Topic/Concept linkage  Community Service - “Kōkua, kako‘o, kia‘i”
Mokuna 5 Section 5	<b>Midterm #2</b> (Mokuna 1-4) Future / Frontier Phenomenon Additional Language Colloquial Multi-media / Periodicals He mele/hula	Review of Lexiconical Construction Comparative Sentence Structures Review of Video / Newspapers Element Traditional Chants / Hula	Submit Rough Draft - Schedule Follow-up meeting  Write Cultural Connective Review - <b>Epistemologic / Pedagogic / Cultural</b>
Mokuna 6 Section 6	<b>FINAL</b> Practical Paradigm Approach Multiple Intelligence / Pedagogy Cultural Context / Creativity Open Idea / Open Class Action	Midterm Review / Reconstruct Ideas Create Additional Hands-on Lessons Game construction / Play Learning Field Trip / Story-telling / Hula-Chant - Video Recordation / Narration	FINAL Report - Prepare Presentation  ➔ Project Evaluation / Debrief
<b>Ke Kaha Papa</b>	Ka hele ‘ana a me ka hana ha‘awina: 10% [Assignments] Kipa i nā wahi pana Hawai‘i like ‘ole: 10% [Excursions] ‘Imi noi‘i ‘Ōlelo Hawai‘i: 20% [Research] Nā Kuisa: 10% [Quizzes] Nā Hō‘ike: 20% [Midterms] <u>Ka Hō‘ike Hope Loa:</u> 30% [Final] Ho‘ohui ‘Ai Kaha: 100% [Total Grade]		<b>Ko Papa Kaha Hope / Final Grade</b> <b>{Nota Bene}</b> <b>A</b> = 100 ~ 90% + ‘Eleu <b>B</b> = ~90 ~ 80% + ‘Aikeu <b>C</b> = ~80 ~ 70% + ‘Oimana <b>D</b> = ~70 ~ 60% ( < 60% = kukakuka “conference” )



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## Students With Disabilities

Chaminade will provide assistance for any student with documented disabilities. Any student who believes he/she may need accommodations in this class must contact **Dr. June Yasuhara, 735-4845**, at the Counseling Center (office next to Security) in order to determine if the student meets the requirements for documented disability in accordance with the Americans with Disabilities Act. It is important to contact them as soon as possible so that accommodations are implemented in a timely fashion.

## Marianist Educational Values

Chaminade University is a Catholic, Marianist University.

### **The five characteristics of a Marianist education are:**

#### **1. Educate for Formation in Faith**

*Catholic Universities affirm an intricate relationship between reason and faith. As important as discursive and logical formulations and critical thinking are, they are not able to capture all that can be and ought to be learned. Intellectual rigor coupled with respectful humility provide a more profound preparation for both career and life. Intellectual rigor characterizes the pursuit of all that can be learned. Respectful humility reminds people of faith that they need to learn from those who are of other faiths and cultures, as well as from those who may have no religious faith at all.*

#### **2. Provide an Excellent Education**

*In the Marianist approach to education, "excellence" includes the whole person, not just the technician or rhetorician. Marianist universities educate whole persons, developing their physical, psychological, intellectual, moral, spiritual and social qualities. Faculty and students attend to fundamental moral attitudes, develop their personal talents and acquire skills that will help them learn all their lives. The Marianist approach to education links theory and practice, liberal and professional education. Our age has been deeply shaped by science and technology. Most recently, information and educational technologies have changed the way faculty and students research and teach. At Marianist Universities, two goals are pursued simultaneously: an appropriate use of information technology for learning, and the enhancement of interaction between students and teachers. As Catholic, Marianist Universities seek to embrace diverse peoples and understand diverse cultures, convinced that ultimately, when such people come together, one of the highest purposes of education is realized: a human community that respects every individual within it.*

#### **3. Educate in Family Spirit**

*Known for their strong sense of community, Marianists have traditionally spoken of this sense as "family spirit." Marianist educational experience fosters the development of a community characterized by a sense of family spirit that accepts each person with loving respect, and draws everyone in the university into the challenge of community building. Family spirit also enables Marianist universities to challenge their students, faculty and staff to excellence and maturity, because the acceptance and love of a community gives its members the courage to risk failure and the joy of sharing success.*

#### **4. Educate for Service, Justice, and Peace**

*The Marianist approach to higher education is deeply committed to the common good. The intellectual life itself is undertaken as a form of service in the interest of justice and peace, and the university curriculum is designed to connect the classroom with the wider world. In addition, Marianist universities extend a special concern for the poor and marginalized and promote the dignity, rights and responsibilities of all people.*

#### **5. Educate for Adaptation to Change**

*In the midst of rapid social and technological change, Marianist universities readily adapt and change their methods and structures so that the wisdom of their educational philosophy and spirituality may be transmitted even more fully. "New times call for new methods," Father Chaminade often repeated. The Marianist university faces the future confidently, on the one hand knowing that it draws on a rich educational philosophy, and on the other fully aware for that philosophy to remain vibrant in changing times, adaptations need to be made. Selected from Characteristics of Marianist Universities: A Resource Paper, Published in 1999 by Chaminade University of Honolulu, St. Mary's University and University of Dayton*

***Each of these characteristics is integrated, to varying degrees, in this course.***



# Offices of Kumu Keahi

Chaminade University, Honolulu

Adjunct Professor, Department of Humanities

*Hawaiian Language, Leadership, Religion, and Oral History*



Papa 'Ōlelo Hawai'i 101  
Kumu Keahi Renaud  
Kau Ha'ulelau 2010

## Papa Kau Mana'o

(Class Survey)

'O kou inoa: \_\_\_\_\_  
(name and "nickname") <"Kumu Keahi" Renaud>

I kēia lā: **23 Aukake 2010**  
(date)

"Gmail" Leka 'uila: \_\_\_\_\_  
(strongly encouraged / preferred email)

(Kelepona): \_\_\_\_\_  
(telephone) <free text? Y or No? >

No hea mai: \_\_\_\_\_  
(where from)

(Lāhui koko): \_\_\_\_\_  
(ethnicity, optional)

Kekele Kulanui luna/lalo: \_\_\_\_\_  
(college major/minor)

Kūlana kula: \_\_\_\_\_  
(Level)

Nā Papa Hawai'i: \_\_\_\_\_  
Mahea ia? (Where?)  
(Hawaiian Courses)

Makahiki/Kau: \_\_\_\_\_  
(Years/Semesters)

Nā 'Ōlelo e a'e: \_\_\_\_\_  
(Other Languages)

Makahiki/Kau: \_\_\_\_\_  
(Years/Semesters)

'O Kou Makemake / mau Pahuhopu / mau Hoihoi:  
(Your desire / objectives / interests)

*Keahi Renaud*

**Keahi V. Renaud**

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