



Papa Haipule Hawai'i

Hawaiian Religion & Storytelling (RE 450)

Kau Ha'ule Lau 2011 Kumu Keahi Renaud



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Office hrs: By Arrangement/ Appt
Class: Tues /Thurs 13:00 pm to 14:20 pm
Room: Ching Hall, Rm 251

Hawaiian Religious Beliefs

" Ka pule a kau kaua nei e haipule ai i mua o kou alo"

The *Akua* prayer which thy servant prays before thee daily

Course Syllabus

(As adopted by the Curriculum of Dr. John Keola Lake, Prof/Kumu-in-Residence)

Haipule – a continuous action of spiritual recognition of the creator during daily activities.

Description: Religion has, first of all, explanatory functions, it answers systematically the overall "why" questions. Secondly, it has validating functions, such as sanctions by all basic institutions, values, goals, which counts as righteousness, as being important to personal conduct and to social order and continuity. Discussion of Hawaiian religious beliefs will establish a cultural foundation in which a clearer understanding of Hawaiian religious practices . It will introduce the student to historical, cultural and religious experiences and development of the Hawaiian society from pre-contact Hawai'i to the monarchy.

Course Objectives: Those who successfully complete the course will be able to:

1. Will have an understanding of culture, and cultural differences. Understanding cultural values will bring a clear concept into Hawaiian's relationship with religious beliefs.
2. Understand and explain the relation of the Universe
Wakea, Earth (Honua), God, Akua, Land, 'āina and Man kānaka
3. Will understand the various segments in chants *oli*, prayers, *pule*, and protocol *loina*
4. Hawaiian theology: Gods & Humans. Have a clear understanding of the Hawaiian theological concepts of God(s) and Man (Kānaka)
5. Discuss Kapu (privilege and prohibition, Kanawai, (laws) and Mana (spiritual authority)
6. Understand the Hierarchy of Gods, Goddesses, aumakua, guardians, unihpili, spirits.
7. Understand Sacrifice and kingship (ali'i)
8. Recognize the various types and functions of each of temples
9. Understand kinolau, multiple forms in dealing with religious beliefs and concepts.
10. Be able to understand the role and interaction of Religion and politics of Chiefs
11. Identify the role of rituals, ceremonies /Makahiki Festival



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CURRICULAR AGENDA



Unit 1.

Concepts of Culture: natural and Cultural environments
(Values, Standards, Mores, Norms, Basic Needs, Communication, Arts, Folkways, Ecology, Technology, Conservation, Pollution)

Unit 2.

Definitions of Religions and Universality of Religion
Psychological and Sociological theories
Supernatural forces and beings
Intervention of Gods in Human affairs
Life after death
Religious practice

Unit 3.

Migrations: Origins and Settling patterns in Pacific, Micronesia, Melanesia and Polynesia
1500 B.C. Early Voyagers, 1180 A.D. Long Voyages
Reasons for Voyaging
How they traveled, what they brought.

Unit 4.

Na Ho'okele : (navigators) Na Honua i Ho'ea 'ia (Lands Settled)
Language is cultural identity
"Ha" (Life force) in Honua (Universe & World)

Unit 5.

Genealogical framework of Hawaiian chiefs
Understanding the Cosmogonic Beginning
The Kumulipo, chant of Creation
Heroic Period – great voyages and Navigators
Settlement Period – Establishing and expanding land base.
- stronger religious base, Kapu & Kanawai
Dynasty period: Chiefdoms and expansion

Unit 6.

Genealogy and Oral Traditions
Deification and memory-base- pre-history or written record
Power of memory – A'apo, basis of oratory
Profile of Hawaiian chants, Lyric and Literature of Hawai'i

Unit 7.

Rituals and Ceremonies
Life cycle of Ke Kanaka, man
Sacred sites and places, The Kahuna and the priesthood
Rituals and ceremonies
Hale Wanana, Halau Hula and Halau Lua, schools



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HAWAIIANS LEARNING AS HAWAIIANS FOR HAWAIIANS IN HAWAIIAN IN HAWAI'I

Learning Based on MANA: “Āina / ‘Ōhana / Hana “

Epistemological Linkage:

‘A‘ohe pau ka ‘ike i ka hālau ho‘okahi

“All learning is not finished in a single place of learning”

- Mahalo for this opportunity to share with you that which was passed to me from my ancestors, mentors, kumu, and that which I’ve derived from my own introspection. I’m neither the sage on the stage nor some Delphic oracle acting as the all-knowing guru. We comprise a team of learning wherein I will be here to learn from you, your dreams, your efforts, and your mana. Together, we will create more than the sum of our selves. This is as I was taught. Out of faithful respect for my culture, to the best of my ability, this is how I will endeavor to teach.

Instructional Linkage:

Nānā i ke kumu

“Look to the source”

- Though I am the teacher (“kumu”), we both know in Hawaiian thinking that our relationship is by mutual consent. I am “kāu” kumu... nothing more and nothing less. Therefore I will not forget that I am here by your desire, to teach you what you agree to make the effort to learn from me. I remain humbled and honored by your initial trust. In essence, you have hired me to accomplish my mission; and I’ll endeavor to do my best. As a team, we will recollect that; **Huli ka lima ilalo, e ola; Huli ka lima iluna, e make !!**
- Timely arrival to class and timely acquisition of our mission objectives are essential to our process, healthy progress, and arrival to the academic destination to which we’ll all aspire. Therefore... as you may already know of our kūpuna, **MAI KALI A PAU KA NIHO !!!** This will be the essence of our class understanding for “*Hawaiian Time*” and attendance.
- However, if your behavior, lack of respect, lack of attention, and/or lack of kuleana interferes with this journey, then you have not valued that which I offer, and we will agree to disengage from this experience, and any subsequent grade will be rendered. You may then also render your assessment of my proficiencies, methods, and efforts (or lack thereof).

Pedagogical Linkage:

Pa‘a ka waha, Nānā ka maka, Ho‘olohe ka pepeiao, Hana ka lima, Ma ka hana ka ‘ike

“Close the mouth, look with the eyes, listen with the ears, work with the hands, Learn by doing”

- We will be resourceful and faithful. We will learn more in less time so quickly in the ways of my ancestors, that we will travel farther sooner than all could scarcely imagine. But the driving ancestral paradigm becomes; **Mai maka‘u ka hana, maka‘u ka moloā!!**
- This is the quintessential elements of Hawaiian learning. Many may have forgotten. You will be promptly reminded in the event you may have difficulties remembering. I will not recite rules. I will not pontificate values. I will not promulgate what you know. I only offer ‘ike.
- You will conduct yourselves as professionals in a mature fashion. If I have to tell you what such behavior resembles, then you likely will not understand, regardless. I will also expect you to hold me to this same (or higher) standard. Because, in the end, we both recognize that this is the mission objective to which we must strive to excel. **Kūlia i ka nu‘u, EŌ!**



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Course Requirements

Final Course Grades will be based on an approximate equal weighting of

- (a) Regular Attendance / Commitment to Participation / Extra Credit
- (b) Periodic Quizzes (announced / unannounced)
- (c) Midterm Exam & Final Exam

Students With Disabilities

Hawaiian culture views any “physical/mental” challenges as an indication of great mana!

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.

The FIVE Characteristic Marianist Educational Values

Chaminade University is a Catholic, Marianist University.

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.