

Inst.: Richard Bordner

Off. hrs: Upper (*mauka*) Beh. Science Bldg. #114, MWF 11:30-2, TR 11-12:20 or by app't.

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Website: [www.socialresearchsystems.com](http://www.socialresearchsystems.com). Required/recc readings all on this site.

### **WE WILL BE USING ECOLLEGE.**

**Required Texts:** Rohrer, Judy 2010. Haoles in Hawai'i. Honolulu: Univ. of Hawai'i Press.

Siler, Julia 2012. Lost Kingdom: Hawaii's Last Queen, the Sugar Kings and America's First Imperial Adventure. NY: Atlantic Monthly. (brand-new, Amazon or Barnes & Noble online bookstores).

Tengan, Ty P.K. 2008. Native Men Remade. Durham: Duke Univ. Press.

Thrum, George T. (R. Bordner, comp.). 1878-1934. George T. Thrum's Almanacs and Annuals: Being a Compilation of the Articles from the Hawaiian Annual from 1878 to 1933. Ms. (at Amazon.com as a e-book). **Remember that you only need volumes 2-5** (see the reading list).

**Course Description:** In this course we will be examining the life styles, values and historical experiences of the various ethnic groups that make up the contemporary peoples of Hawai'i. The focus of the course will be on the process of assimilation/socialization - the ways in which these diverse ethnic groups have adapted to one another. Hawai'i has been described as the 'melting pot of the Pacific' - the prime example of how people can learn to live with others of different cultures in harmony. Yet it has also been portrayed as a 'cultural volcano' - a place with deeply submerged tensions and hostilities. Can all of these apparently contradictory perceptions of the same place be true, or is the reality something entirely different? We will examine both the ethnic diversity of Hawai'i's population and the patterns of continuity within social life in Hawai'i.

### **BS-DIV Student Learning Outcomes**

#### **Behavioral Science**

1. Ability to apply the scientific method to the study of human behavior in various environmental contexts
2. An understanding of human behavior relative to various environmental contexts
3. An understanding of human behavior relative to adapting to various changing environmental contexts

#### **Course Objectives:**

This course meets the following Behavioral Science program goals that we have for you (the student):

- 1) a growth in your understanding of the reciprocal relationships between the individual and the group (ethnic or society);
- 2) a growth in your understanding of anthropological concepts and the appropriate use of the terminology.

This course has the following general course objectives:

- 1) To gain an appreciation for the cultural diversity of contemporary Hawai'i;
- 2) An increased knowledge of the historical and contemporary inter-group dynamics that allow for multiethnic co-existence;
- 3) An appreciation of the mixing process that melds different ethnic groups into a new and distinctive local culture;

- 4) A closer examination of the stereotyping process and its operational impact on interpersonal relations;
- 5) To directly address the Program goal of providing students with the tools they need to provide leadership roles and competency in a complex multicultural world, through understanding the perceptions and motivations of diverse ethnic groups and how they interact;
- 6) To directly address the Marianist goals of building collaborative learning communities and also integrating diverse viewpoints and values, through broadening your horizons as to the motivations and attitudes of individuals from cultural and ethnic backgrounds outside of your own experience.

This course will increase your knowledge and understanding of the following:

Hawaiian geography and environment // Initial Polynesian settlement  
 Changes in Hawaiian culture, regional variations // Hawaiian society at the time of Cook's arrival  
 The Monarchy, the Mahele, the ari'i, the maka'ainana and cash cropping  
 The late Monarchy and Overthrow // Dialog between *haole* and Hawaiian values  
 The Plantation period, Hawaiian stereotyping and the resurgence of Hawaiian identity  
 The "Hawaiian Tourist Paradise" and social implications  
 The initial Chinese arrivals, Chinese social patterns in Hawai'i  
 The complexity of the *haole* stereotype, history, empowerment and tourism  
 Why Portuguese and Puerto Ricans are "local" // the Local concept, inclusion and integration  
 The Japanese arrival, exclusion and integration  
 The Yellow Peril Movement, WWII and the contemporary Japanese experience  
 The Okinawans and Koreans, the persistence of cultural identity  
 The contemporary Filipino experience—oldtimers vs. new migrants and stereotyping  
 The Other Pacific Islanders—Samoans, Tongans and Micronesians  
 Stereotyping and acceptance/SE Asians and other recent groups  
 Cultural diversity, multiculturalism and the dynamics of stereotyping

**Grading:** 1) Exams: There will be 2 exams in this class, both of which will be essay in format. They will be based on both the readings and lectures. The exams will count for 50% of your grade. The exams will be take-home.

2) Research Paper: You will be required to do an in-depth examination of a particular aspect of one of the ethnic groups in Hawai'i. This can be either library research or fieldwork, BUT YOU MUST clear it with me first or take the consequences. The paper must be a minimum of 12 pages (text, double-spaced), with 3 major references other than class materials (3 internet sources= 1 source). The Research Paper will count for 30% of your course grade.

3) Tour Reaction Paper: You are required to conduct 1 short tour for the purposes of understanding some of the visible aspects of Hawai'i. A short reaction paper of 3-5 pages is due for the tour. This will be worth 10% of your grade. NOTE THAT THIS PROJECT IS DUE IN THE MIDDLE OF THE SEMESTER, not the end.

4) Video Reaction Papers: During the semester you will have some videos that I want you to write reactions to. The questions will be posed before the video. You will not be graded on grammar/spelling. This counts for 10% of the course grade.

3) Class Participation/Attendance: CUH has it as policy. Although this is an online class, **we will be having threaded discussions which you have to participate in.** Most of the material presented in the house lectures (the podcasts) are not in the readings. Attendance and participation is worth 10% of your grade.

Exams(2).....50%	A= 90-100	D= 60-69
Res. Paper.....20%	B= 80-89	F= -60
Tour Reaction paper.....10%	C= 70-79	
Video Reaction papers.... 10%	Part/Attend.....10%	

4/2- 4/6: WEEK I: Introduction: Physical Geography//Initial Polynesian settlement//  
Early Hawaiian society and change // 1400-1750 CE—Cultural change, regional variation // Hawaiian  
society at the time of European contact

**Ass: Rohrer Intro-Ch. 1, Tengan Intro-Ch. 2, Thrum module I-II (*I hala*) (folklore)**

4/9- 4/13: WEEK II: The Monarchy, ari'i elite, the maka`ainana and the Anglos // The Mahele and cash  
cropping as indicators of internal social change // Changing relationships between Hawaiian and  
Anglo--the late Monarchy, Overthrow, Republic

**Ass: Read Siler ALL, Tengan Ch. 3-4, Thrum module III-IV**

4/16- 4/20: WEEK III: Stereotypic dialog contrasting Euroamerican and Hawaiian values // The Plantation  
period, (Republic/Territorial) and Kama'aina elites // Hawaiian stereotyping, the resurgence of  
Hawaiian identity post-1950's

**Ass: Read Rohrer Ch. 2-4, Thrum module V**

4/23- 4/27: WEEK IV: Initial Chinese arrivals, Chinese social patterns in Hawai'i // The changing position  
of Chinese in Hawai'i and mainland US // The Haole stereotype versus the diverse realities //  
Tourists in various forms and time lines

**Ass: Read Tengan Ch. 5-Conclusion**

4/30- 5/4: WEEK V: When haoles aren't—the Portuguese and Puerto Ricans // The Local concept,  
inclusion and exclusion // Japanese arrival, inclusion and exclusion// Sensational murder cases,  
racism, justice (?) and social change // The Yellow Peril Movement, WWII and the contemporary  
Japanese experience

**MID-TERM HANDED OUT**

5/7- 5/11: WEEK VI: The Japanese in Hawaii vs. the mainland // Okinawans and the cultural vacuum  
premise // Okinawans and the persistence of cultural identity// Koreans and the power of women  
// The contemporary Korean experience and recent stereotyping

**MID-TERM DUE //FIELD TRIP REACTION PAPER DUE // Ass: Thrum VI**

5/14- 5/18: WEEK VII: The Filipino arrival // Filipinos--circular and chain migrations // The  
contemporary Filipino experience—oldtimers vs. FOB's and stereotyping// Changing level of  
tolerance and acceptance in Hawai'i—who can become local // Other Polynesians—Samoans and  
Tongans // Stereotyping and acceptance—Polynesians in Hawaii vs. California

5/21- 5/25: WEEK VIII: SE Asians immigrant groups and social visibility (or lack of) / Social and economic  
tensions in modern Hawaii / Tourism and ethnicity

11/28-12/2: WEEK IX: : Tourism in Hawaii, Hawaiian ethnic identity and images of place /  
The value and costs of tourism—Hawaiians, locals, recent migrants and 7+million visitors a year

**Ass: FINAL EXAM handed out**

5/28- 6/1: WEEK X: Righting wrongs and making more wrongs—local implications of sovereignty /  
“Hawaiian Tourist Paradise” and social implications / Cultural diversity, multiculturalism and the dynamics of  
stereotyping

**RESEARCH PAPER DUE 6/1**

**FINAL EXAM DUE 6/7**

**Project:** Below are a selection of several trips around different parts of O`ahu. You **must complete the ONE** that appears the most interesting (or the easiest for you to get to). I would strongly recommend the Waikiki Walk, but I have given you two other options. FOLLOW THE DIRECTIONS (there is a reason I want you to walk in that pattern), wander around, USE YOUR EYES, EARS, NOSE, then write a short (no less than 2, no more than 5 page) reaction paper responding to the questions posed for that trip. The goal of the assignment is to get you to look around carefully with a critical eye, looking for clues of spatial patterns and social images. Have fun and keep out of trouble.

**Trip 1:** Waikiki and Tourism: Please try and do this trip in the afternoon, any day of the week. Doing it in the evening is OK but it will be harder to see some aspects at night—though the night traffic (especially illegal) is very fascinating—just don't stare too much and be careful. And if you get solicited you have to sort that out yourself. Remember that you are doing a loop, so you should end up back at your start point at McCully Shopping Center. BE CAREFUL OF THE CAR TRAFFIC—REMEMBER YOU ONLY WEIGH 3-6% OF A CAR, MUCH LESS A BUS, SO PAY ATTENTION, BECAUSE THEY AREN'T GOING TO. IF YOU WANT TO GO AS A GROUP/TEAM, OK BUT DON'T DISCUSS WHAT YOU SEE WITH EACH OTHER, KEEP IT INDEPENDENT AND UNIQUE.

Directions: Easy to do by bus but if doing by car, parking is tough—I suggest parking at the Waikiki Shell or Honolulu Zoo. You MUST start at *McCully St* and *Kapiolani St.* intersection, at the McCully Shopping Center (mauka side of Kapiolani). Look around there, especially the residential area around the shopping center. Then walk down *McCully* across the bridge into Waikiki (*Ala Moana-Kalakaua*) then turn left and continue down *Kalakaua Ave.* into Waikiki. Pay special attention to the new Beachwalk redevelopment / Trump Tower area. Be sure and look into the lobbies of the hotels/apartment complexes as you go through this area. Go on down to *Kanekapolei St.*, then go mauka up to *Ala Wai Blvd.* Continue back down *Ala Wai Blvd.* paying attention to the buildings on your left and return back to *McCully St.*

What to look for: A classic conflict in Hawaii is residence vs. tourism, and the ultimate place is Waikiki. You are intentionally being started in a older (1920+) residential area OUTSIDE of Waikiki and across the Ala Wai canal from tourist heaven. Look carefully around and down the side streets, notice the typical (for Oahu) small house/residence and low-rise apartment mix. Then cross the canal. What are the most visible differences? What ones are not immediately visible—foot traffic, ethnic mix, clothing, smells, noise? What residence patterns do you see INSIDE Waikiki? Is all of inside Waikiki for tourists? Is it the same as outside? Why is Waikiki so satisfying to tourists? The Beachwalk is touted as the new 'salvation' of Waikiki tourism—what do you see when you are there? What do you see people doing there? What aspects of Waikiki are "Hawaiian" in the tourism sense of the word, especially in the new Boardwalk/Trump Tower section—what icons/symbols?

**Trip 2:** Downtown-Chinatown: This is a traditional wandering, very suited to those of you who are not familiar with either of these areas. Please conduct this trip during the day, preferably on a Saturday morning—if not possible, then a weekday. Sunday the place is empty, and late at night can get too interesting.

Directions: Park in any lot—there are several municipal ones off of *Beretania St.*, or the one in the Chinese Cultural Plaza. Be warned—they area not cheap. Cheapest way is to take the bus into town. I want you to walk in a loop from the intersection of *Hotel or River St.*, down to *King St.*, then along King to the EAST (into downtown). Continue down to Iolani Palace, then up *Richards St.* to *Hotel St.* and then down Hotel back to *River St.*

What to look for: You will see a diversity of communities, from the business center in the State, to the homeless cruising around A`ala Park across from your end point at River St. In between you transit through a multiethnic asian enclave and a gentrified area. Honolulu has been the seat of power in Hawaii since the mid-1850's—what evidence do you see for that in the placement, size and type of structures? Which ones say "power" and what about them makes you feel that? What variation between downtown and

Chinatown is most striking in the structures? What about the people in each area? The types of businesses? How does Chinatown change between King & Hotel streets as they are only a block apart? Is Chinatown really only Chinese? Who else (ethnic groups)? Where does Iolani Palace fit in all this puzzle?

**Trip 3: Ritual Places:** This trip is the symbolically complex but one of the most interesting. It requires a lot of driving around (essentially around most of the island). This trip would be a real pain by bus. Warning on this trip—all these sites are still in religious use by believers—behave yourself and keep your opinions to yourself, no noise or disrespect at the sites.

Directions: Go across the Pali to Kailua. After you go past Castle Memorial Hospital (on your left at the 2<sup>nd</sup> major intersection), turn at the next left (careful about cross traffic). Go down into the subdivision, turn right at the first intersection and continue to follow the signs to *Ulupo Heiau* State Park. Get out and walk around the *heiau* (or essentially the foundations). Next go up to Laie on the highway and follow the signs to the *Mormon Temple* (Church of Latter-Day Saints) in Laie. Again go and walk around the grounds and structures. Back in the car—either take H-3 (not my choice) or go around through Wahiawa to the *Arizona Memorial, Pearl Harbor*. Don't bother with the video or trip out to the memorial proper unless you want to pay the fee—it used to be (last year) free to walk around the museum area. Walk around, look at the exhibits—but most of all watch the people.

What to Look For: ). At *Ulupo Heiau*—note the natural features around—this *served* both political and agricultural functions. Can you guess at what they were just from the placement of the structure. Look around the base—any clues there? At *Mormon Temple, Laie*—note the design features—architectural, grounds, etc. This serves a explicitly religious context—any clues as to central values of the religion from the visual aspects of the place? At *Arizona Memorial, Pearl Harbor*—don't get too drawn into the museum exhibits pre se. What I want you to do is watch the people—how are they emotionally reacting to the exhibits? To each other? What are they talking about? Why? Why did I include this as a ritual/religious place when it's actually a NPS National Historic Site? What common factors do you see at all three locations? How are they all ritual? What are the most striking differences between the three?

## PEOPLES OF HAWAII (AN 340)

### T.G. Thrum's ANNUALS Reading Modules

[\*= must read]

#### Module I: Read from Vol. 2: I HALA AND ARCHAEOLOGY

Traditional Hawaiian society as viewed in the late 19<sup>th</sup> century:

- \*1917:** Hawaiian Personal Names, by J.M. Lydgate ..... 16—Note the different cultural logics—compare to today
- 1886:** Some Hawaiian Conundrums, by C.M. Hyde ..... 29—Note the logic and symbolism
- \*1890:** Ancient Idolatrous Customs and Kapus of the Hawaiian People; From a Thanksgiving Address of John Ii ..... 57
- \*1894:** Ancient Hawaiian Water Rights and Some of the Customs Pertaining to Them, by E.M. Nakuina ..... 58—Functionality versus U.S. law
- 1906:** Mamalahoa, an Ancient Hawaiian Law, by C.L. Hopkins ..... 60—Role of the ari'i
- 1913:** Hawaiian Water Rights, by A. Perry ..... 62—Compare to Nakuina (1894)
- 1895:** The Bird Hunters of Ancient Hawaii, by N.B. Emerson ..... 88—Note environmental impacts—Note how not consumer/market based
- \*1896:** Hawaiian Surf Riding, by T.G. Thrum(?) ..... 92—Compare to modern ESPN/big business surfing
- \*1904:** Hawaiian Burial Caves, by W.D. Westervelt ..... 114—Compare view of death/dead to modern western perceptions
- \*1922:** Wrestling with Place Names, by T.G. Thrum ..... 124—Note the age of many of the place names
- \*1925:** A Sea Island Land System, by J.M. Lydgate ..... 126
- 1925:** Hawaiian Land Terms, by T.G. Thrum(?) ..... 130—note complexity of terminology, compare to modern terms and usage—what do they tell you about the traditional Hawaiian view of the land?
- \*1928:** The Paehumus of Heiaus Non-Sacred, by T.G. Thrum ..... 134—Ritual use versus museum collection
- 1907:** Heiaus and Heiau Sites Throughout the Hawaiian Islands: Island of Kauai; Island of Oahu; by T.G. Thrum ..... 149
- \*1907:** Tales From the Temples; Heiaus of Oahu; Heiaus of Kauai; by T.G. Thrum(?) ..... 155
- \*1926:** Leahi Heiau (Temple): Papa-ena-ena, by T.G. Thrum ..... 173—note the ritual complexity

#### Module II: Read from Vol. 3: FOLKLORE

A selection of Hawaiian folklore, representative of the ethics and morality embedded of the pre-European contact period:

- 1885:** The Story of Kalelealuaka, A Hawaiian Legend, by N.B. Emerson ..... 27
- 1892:** Battle of the Owls, a Hawaiian Legend, by Jos. M. Poepoe ..... 37—note how myth gives place identity on Oahu
- \*1896:** Shark Stories, from Sheldon's Reminiscences ..... 42—why is there such a difference from the modern view of sharks when traditional Hawaiians lived and worked with sharks constantly?
- \*1901:** Ku-ula, the Fish God of Hawaii, by Moke Manu, translated and condensed by M.K. Nakuina ..... 46

- \*1902:** Aiai, Son of Ku-ula; Being Part II of Ku-ula, the Fish God of Hawaii, translation completed by S.N. Emerson ..... 50—how do these operate as morality tales—what do they say about traditional Hawaiian society and its values?
- 1904:** Traditional Account of the Ancient Hawaiian Prophecy “The Land is Given to the Sea”; translated from Moke Manu’s version, by T.G. Thrum(?) ..... 56
- \*1907:** Tradition of the Wizard Stones Ka-Pae-Mahu; On the Waikiki Sea-Beach Premises of Hon. A.S. Cleghorn, by Jas. H. Boyd ..... 72—these are the stones next to Duke Kahanamoku statue—what is their ritual value/importance today and why?
- 1913:** Punaikoa; An Ancient Tradition of Oahu, by T.G. Thrum(?) ..... 91—what moralities/values are taught in this story?
- 1916:** The Legend of Kanehunamoku: The Phantom Isle: Home of the Menehunes and Mu’s, by T.G. Thrum(?) ..... 99
- 1921:** The Hinas of Hawaiian Folk-lore; A Brief Outline of the Various Celebrities, by T.G. Thrum ..... 107—note the complexity of traditional Hawaiian ritual world
- \*1923:** Shark Beliefs, by T.G. Thrum(?) ..... 120—again why the attitudes about sharks compared to today? Compare to 1896 article
- \*1924:** Luahoomoe, The Avenged Priest, by T.G. Thrum (?) ..... 125  
Legend of the Floating Island: A Kauai Version Narrated by Mrs. S. Polani, of Kapaa, by J.M. Lydgate ..... 128—how does this operate as a vision/dream?
- \*1928:** Wahiawa’s Healing Stone, by T.G. Thrum(?) ..... 138—what social factors may have triggered this popularity?

#### Module IV: Read from Vol. 4: HAWAII-NEI 1875-1897

Keep in mind that these articles were written during the events in discussion or by individuals who had been a part of them, so they reflect then-contemporary attitudes and biases. But they also are a ‘view from the past’ as seen by the participants, rather than a modern (or post-modern) view of the past.

- 1889:** Early Constitution of the Judiciary of the Hawaiian Islands, by A.F. Judd ..... 77
- 1890:** Early Visitors to the Hawaiian Islands, by W.D. Alexander ..... 79—look at this from a Hawaiian point of view
- 1890:** The Chinese Question in Hawaii, by T.G. Thrum(?) ..... 87
- 1891:** A List of All the Cabinet Ministers Who Have Held Office in the Hawaiian Kingdom, by W.D. Alexander ..... 93—Note the number of non-Hawaiians in the name list when there were Hawaiian Monarchs on the throne
- 1891:** Supreme Bench of the Hawaiian Islands, by T.G. Thrum(?) ..... 97
- \*1891:** A Brief History of Land Titles in the Hawaiian Kingdom, by W.D. Alexander ..... 99
- \*1892:** The Educational Work of the American Mission for the Hawaiian People, by C.M. Hyde ..... 119—look at this in terms of acculturation and support from ari’i
- \*1893:** History of the Provisional Cession of the Hawaiian Islands and Their Restoration, by T.G. Thrum(?) ..... 123—note how this event really set the tone of the Monarchy and ironically given subsequent events, the trust of Americans
- \*1893:** Restoration Day: A Recollection, by G.D. Gilman ..... 136
- 1894:** A Sketch of the Constitutional History of Hawaiian Kingdom, by W.D. Alexander ... 148
- 1894:** Chinese Immigration to the Hawaiian Islands, by W.H. Wright ..... 155—compare to the 1890 article on Chinese
- 1894:** Addenda: The Present Hawaiian Situation, by T.G. Thrum(?) ..... 159—compare to the 1893 articles on British takeover

- \*1896:** Brief Record of Rebellion, by T.G. Thrum(?) ..... 177—given how violent this was, why has it disappeared from modern discussion of Hawaii (in your opinion)?
- \*1896:** Early History of the Present House of C. Brewer & Co., Limited, by J.F. Hunnewell ... 182—a good example of the development of the *kama`aina* power elite
- 1896:** History of Immigration to Hawaii, by W.D. Alexander ..... 193—note the views of different groups
- \*1897:** Hawaiian Epidemics: An Historic Account of the Principal Epidemic Periods Known to Have Occurred in These Islands, by T.G. Thrum(?) ..... 203

#### Module V: Read from Vol. 5: HAWAII-NEI: 1898-1910

Note the change in tone of a number of these articles from those above from the late 19<sup>th</sup> century.

- 1898:** Japan's "Peaceful Invasion", by T.C. Hobson ..... 28—compare to earlier 'Chinese' articles and attitudes
- \*1899:** Honolulu in 1853, by W. Goodale and T.G. Thrum ..... 42—try to compare to the Honolulu you know
- \*1901:** Honolulu's Battle with Bubonic Plague, by T.G. Thrum(?) ..... 77—this was the infamous Chinatown Fire and justification at the time
- \*1904:** Streets of Honolulu in the Early Forties, by G.D. Gilman ..... 106—as with earlier article, compare to modern Honolulu
- \*1905:** The Sandalwood Trade of Early Hawaii, by T.G. Thrum ..... 118—who were the guilty parties in this episode and why?
- 1906:** Extracts from an Ancient Log, by T.G. Thrum ..... 144—note the interesting social and geographical relationships and how Honolulu becomes dominant
- \*1906:** The Kamehameha IV-Neilson Tragedy, by T.G. Thrum(?) ..... 150—analyze this event—why has it disappeared from local history?
- \*1906:** Early Sandalwood Trade: Hawaiian Version, by T.G. Thrum(?) ..... 155—compare to the 1905 article again, who are the guilty parties?
- 1906:** Land Customs of Early Settlers in Hawaii; As Shown in the Foreign Testimony Records of the Commissioner to Quiet Land Titles, 1846, by T.G. Thrum(?) ..... 166—can you see any of the tensions that led to the Mahele here?
- \*1908:** An Early Ascent of Maunaloa, A. Menzies and British Museum ..... 172—one of the best early accounts of Hawaii at the initial stage of contact, 2<sup>nd</sup> part below
- \*1910:** Ascent of Mount Hualalai, by A. Menzies and British Museum ..... 200
- 1910:** Plantation Labor Trouble of 1909, by T.G. Thrum(?) ..... 207—the plantation labor issues from the viewpoint of the *kama`aina* elites

#### Academic Honesty

Academic honesty is an essential aspect of all learning, scholarship, and research. It is one of the values regarded most highly by academic communities throughout the world. Violations of the principle of academic honesty are extremely serious and will not be tolerated.

Students are responsible for promoting academic honesty at Chaminade by not participating in any act of dishonesty and by reporting any incidence of academic dishonesty to an instructor or to a University official. Academic dishonesty may include theft of records or examinations, alteration of grades, and plagiarism.

Questions of academic dishonesty in a particular class are first reviewed by the instructor, who must make a report with recommendations to the Dean of the Academic Division. Punishment for academic dishonesty will be determined by the instructor and the Dean of the Academic Division and may range from an 'F' grade for the work in question to an 'F' for the course to suspension or dismissal from the University.



## SCIENTIFIC METHOD DEFINITIONS

The **METHODS OF SCIENCE** are only tools, tools that we use to obtain knowledge about phenomena.

The **SCIENTIFIC METHOD** is a set of assumptions and rules about collecting and evaluating data. The explicitly stated assumptions and rules enable a standard, systematic method of investigation that is designed to reduce bias as much as possible. Central to the scientific method is the collection of data, which allows investigators to put their ideas to an empirical test, outside of or apart from their personal biases. In essence, stripped of all its glamour, scientific inquiry is nothing more **THAN A WAY OF LIMITING FALSE CONCLUSIONS ABOUT NATURAL EVENTS**.

Knowledge of which the credibility of a profession is based must be objective and verifiable (testable) rather than subjective and untestable.

**SCIENCE** is a mode of controlled inquiry to develop an objective, effective, and credible way of knowing.

The assumptions one makes regarding the basic qualities of human nature (that is, cognitive, affective, behavioral, and physiological processes) affect how one conceptualizes human behavior.

The two basic functions of scientific approach are 1) advance knowledge, to make discoveries, and to learn facts in order to improve some aspect of the world, and 2) to establish relations among events, develop theories, and this helps professionals to make predictions of future events.

Research Design And Counseling  
Heppner, Kivlighan, and Wampold

A **THEORY** is a large body of interconnected propositions about how some portion of the world operates; a **HYPOTHESIS** is a smaller body of propositions. **HYPOTHESES** are smaller versions of theories. Some are derived or born from theories. Others begin as researchers' hunches and develop into theories.

The **PHILOSOPHY OF SCIENCE** decrees we can only falsify, not verify (prove), theories because we can never be sure that any given theory provides the best explanation for a set of observations.

Research Method In Social Relations  
Kidder

**THEORIES** are not themselves directly proved or disproved by research. Even **HYPOTHESES** cannot be proved or disproved directly. Rather, research may either support or fail to support a particular hypothesis derived from a theory.

Scientific research has four general goals: (1) to describe behavior, (2) to predict behavior, (3) to determine the causes of behavior, and (4) to understand or explain behavior.

Methods In Behavioral Research; Cozby

In order to verify the reliability and validity of scientific research it is important to replicate the results. It is the preponderance of evidence that establishes/supports the theory.

<http://allpsych.com/researchmethods/replication.html>

## Hawaiian Social History Timeline

0-300 A.D.: OLD Estimated initial Polynesian settlement  
1000-1100 A.D.: NEW (2010) Estimated initial Polynesian settlement  
1400-1500 A.D.: Arrival of “Pa’ao” aspects of structured class society  
1778-1779 A.D.: Captain Cook “discovers” Ni’ihau-Kaua’i then rest of island group  
1778-1821: Period of Hawaiian-Euroamerican trader relationship  
1795-1819: Centralized Hawaiian Kingdom under Kamehameha  
1795-1828: Sandalwood (‘*iliah*) exploitation, *ari’i* consumerism  
1819-1824: Liholiho monarch (Kamehameha II), under semi-regency of Ka’ahumanu  
1821: Destruction of *kapu* by Ka’ahumanu, Keopuolani and Liholiho  
1821: Arrival of missionaries from New England (U.S.)  
1826: Under U.S. pressure Liholiho accepts personal *ari’i* sandalwood debts as government debts  
1825-1854: Kamehameha III monarch (Kamehameha III)  
1835-1861: Dominance of whaling in Hawaii as cash industry  
1846-1848: Mahele—the great land division shift from usufruct to land ownership: 60 % to King’s Lands  
(subdivided into Crown Lands (belonging to royal family) and Government Lands; 39% to Chiefly Lands  
(*ari’i/konohiki* claimants); -1% to *maka’ainana* (est. 68,000 pop.)  
1854-1863: Alexander Liholiho monarch (Kamehameha IV)  
1863-1872: Lot Kamehameha monarch (Kamehameha V)  
1873-1874: William Lunalilo monarch  
1874-1891: Kalakaua monarch  
1876-1886: Reciprocity Treaty (sugar for Pearl Harbor)  
1878-1889: Chinese labor migration (mass)  
1878-1886: 1<sup>st</sup> Portuguese labor migration  
1885-1900: Japanese labor migration (mass)  
1887-1891: 2<sup>nd</sup> Reciprocity Treaty  
1887: “Bayonet Constitution”, shift of constitutional monarchy  
1891-1893: Liliuokalani monarch  
Jan. 17, 1893: Overthrow of the monarchy  
1893-1899: Republic of Hawaii, S. Dole, president  
Jan. 1895: Failed counterrevolution to return the Monarchy  
1899-1959: Territory of the United States—the Territory of Hawaii  
1900-1901: Puerto Rican labor migration  
1903-1905: Korean labor migration  
1906-1913: 2<sup>nd</sup> Portuguese labor migration  
1906-1946: Filipino labor migration  
1928: Jamieson/Fukunaga kidnapping/murder case  
1931: Massie/Kahanawai assault-rape/murder case  
Dec. 7, 1941: Japanese attack on O’ahu: Martial Law declared; by 1944 1/3 all of O’ahu controlled by Army,  
300,000 acres + on O’ahu alone  
Oct. 1944: Military Law revoked, return to civilian law  
1959-2009: State of Hawaii

## AMERICAN/CALVINIST VALUE SYSTEM STEREOTYPE

- Time-oriented or Time-centric. Puritan-Calvinist, 1) time spent working=prayer (God's work); morphs into 2) time spent at work=God's work, morally good. Time spent relaxing/fooling around is Devil's work, morally bad, 'wasting time'. Measure accomplishments through time (credit hours to graduate, work 8-5...). In contrast to task-oriented or socio-centric.
- Time is measurable, not mutable. Time is unilinear (past-present-future), not circular. Time can be given value (hourly wage).
- New is usually better than old, simply because it can be modified (improved). Change is a synonymous with new. Calvinist—self-discovery, education is necessary to achieve salvation. Every individual must look to the Bible and interpret what is written there to achieve salvation. Life is then a process of self-discovery. "Change is necessary for growth". "New and improved". Old=stagnant.
- Space to be filled, modified, shaped. Empty space is abhorrent, "a waste of space". In contrast to "emptiness as a value".
- Individual-centric. The rights of the individual are dominant, "God made us all as individuals". Calvinist—Every individual is uniquely responsible for their own behavior, morality and prayer, everyone has to negotiate their own access to salvation/Heaven (in contrast to Catholic concept to Absolution). Move to holiness or sin is only within the purview of the individual. Groups are only collections of individuals (not larger than the sum of the parts) who must always keep to their individual goals/perceptions of right/wrong.
- All individuals are "born equal", therefore all have equal abilities to succeed/fail. The self-made millionaire is superior to the heiress.
- Wealth is not only a manifestation of "working hard" but also of God's blessing on the value of work/labor. Being wealthy is morally good. "Slacking off", "a bum" is a reflection of laziness, listening to the Devil. Being poor is morally bad. "If you stay poor it's because you are too lazy to do anything to pull yourself out of poverty".
- Material possessions/consumerism is therefore a reflection both of success and good, but also can be used to judge strangers as to their morality. To work there must be agreed-upon group measures as to the cost of objects. Individuals are "scored" on their personal possessions, "having a nice car" vs. "driving a rusted heap".
- Private ownership of property not just possessions—the landscape is commodified. Private property is another measure of both success and also morality.
- Individual self-worth in large part based on how one is viewed by others, reflecting consumerism. In contrast to internalized self-worth.
- View that civilized is good and a necessary goal. In contrast to nature, primitive, wild or savage. Domestication is the reflection of this (the lawn, trimming hedges, pets, etc.).
- Humans in a position of superiority/stewardship over everything else. Manage the environment, zoos, train chimps ASL, National Park system. God put people in the position of control over the planet.
- Ethnocentric view of social/cultural alternatives. Ethnocentrism powerful given the universalistic nature of American views of others.
- Universalistic—view that all humans have the innate ability to 'be Americans' and thus can be held to that standard. Also view that do really want to become Americans if could do so.

Stereotype Value Contrast—Calvinist vs. Hawaiian

CALVINIST	HAWAIIAN
Individual Orientation	Group Orientation
Time Oriented	Task Oriented ( <i>pau hana</i> )
Calvinist work ethic/morality	Task orientation
Written word	Spoken word as <i>mana</i>
Species-centric, humans dominant, ‘in God’s image’	Clan-centric, ancestors/animal forms are linked
Consumerism—material good consumption at individual level—ownership, visible status-prestige	Social networking—power through banking of favors (IOU’s)
Negative reciprocity widespread except immediate family level	Balanced reciprocity widespread, generalized w/in clan, negative with ‘stranger’
Generalized / universalized morality	Situational morality
Nuclear family	Extended family
White Man’s Burden ethnocentrism	Social isolation
Socio-econ segregation (horizontal alliance)	Social network (vertical alliance)
Economic dominance—free market model	Local-family business, service sector