



Papa 'Ōlelo Hawai'i 280

Kula Nui o Kaminaka, Honolulu

Papa 'Ōlelo Hawai'i 280 o Kumu Keahi

Papa Pepa Kuhikuhi Kū'oko'a



Papa:	Papa 'Ōlelo Hawai'i – HA 280 – Papa Wiki O'ole'a o ke Kauwela		
	Kumuhana- 'Ōlelo / 'Ike / Loina Hawai'i Puke Maika'i - <i>Ka Lei Ha'aheo (Hopkins, 1992)</i> Puke Kāko'o - <i>'Ōlelo Hou (Lafg, 1990)</i> Punaewe le 'Ōlelo - <i>Kahiiuila (Keahi, 2012)</i>		
Kumu:	Kumu Keahi V. Renaud, B.S. MEd		
Wā Ke'ena	TBD - P1/P3/P4 @ TBA 848-NATIVES (628-4837)		
'Ike Pāpālua	E kikiloi e nā po'e maoli o kō mākou mau hulu kūpuna a me nā loina waiwai loa ke ho'onui 'ia ai ka mana pakahi mai ka piko Hawai'i mai. Aia ho'i ka loina nei ka mea e ho'omaka ai kō 'ike Hawai'i kū'oko'a. 'O ka mana, ka le'ale'a, a me ka hohonu e loa'a ana mai nēia mea aku nei e pono ai.		
Pahu Hopu	E holo i mua, e kukulu a'e, a e a'apo iho mai nā haumāna i ka 'ōlelo 'ōiwi e pili pū pa'a nei me ka nohona kūpono a me ka mana'o kūpuna kekahi		
Nā Hana Hua	'Ōlelo Makuahine		'Imi Noi'i 'Ōlelo Hawai'i
	Mana'o / 'Iini	Hana / Ha'awina	
Mokuna 1	Ho'olauna / Kukakuka Ho'omākaukau Ho'opa'a hou i nā mea mua	KaulaPa'a Kanaka / Haku Mo'olelo Kama'ilio i ka Pepa Oloke'a Koina Ho'opololei i ka Ho'ike Hope aku nei	Nānā wale i " 'Ōlelo Hou" No'ono'o i nā pahu hopu → Nānā i nā puke like 'ole
Mokuna 2	Nā 'Ōlelo Ma'a Mau Nā Ana Lula 'Oko'a Nā 'Ōlelo No'eau / Mo'olelo He 'oli / mele	Mamala 'Ōlelo Ho'ohalike / Wehewehe {Nā Kai 'Ewalu} { 'Ōlelo No'eau / Nūpepa Kahiko} {Kumu Keola Lake}	'Ohu'ohu i nā ki'i/pa'ani Kakau i ka Papa Kuhikuhi → Nānā i nā ki'i like 'ole
Mokuna 3	Kuisa #1 (Mokuna 1/2) Nānā hou maia Mokuna 2 Nā Ana Lula 'Oko'a Nā 'Ōlelo No'eau / Mo'olelo He mele/hula	Mamala 'Ōlelo Ho'ohalike / Wehewehe {Nā Kai 'Ewalu} { 'Ōlelo No'eau / Nūpepa Kahiko} {Kumu Keola Lake}	Ohu'ohu i nā 'oli/mele Heluhelu a ho'opololei → Nānā i nā mele like 'ole → Kikokiko i kahi mau 'ao'ao
Mokuna 4	Kuisa #1 (nānā hou) + Kuisa#2 Nānā hou maia Mokuna3 Nā Ana Lula 'Oko'a Nā 'Ōlelo Mo'olelo/Wikio He hula/oli	Mamala 'Ōlelo Ho'ohalike / Wehewehe {Nā Kai 'Ewalu} { 'Ōlelo No'eau / Nūpepa Kahiko} {Kumu Keola Lake}	Ohu'ohu i nā mo'olelo/pa'ani Ho'ohui i nā mea hoihoi → Nānā i nā mo'olelo like 'ole → Ho'omaka i kahi punaewe
Mokuna 5	Kuisa #2(nānā hou)+Kuisa#3 Nānā hou maia Mokuna 3/4 Nā Ana Lula 'Oko'a Nā Wikio/'Ōlelo No'eau He mele/hula	Mamala 'Ōlelo Ho'ohalike / Wehewehe {Nā Kai 'Ewalu} { 'Ōlelo No'eau / Nūpepa Kahiko} {Kumu Keola Lake}	Ohu'ohu i nā ki'i/pa'ani Kakau i ka Papa Kuhikuhi → Nānā i nā kānaka like 'ole → Haku i kekahi mau wikio
Mokuna 6	Kuisa #3(nānā hou)+Kuisa#4 Nānā hou maia Mokuna3 Nā Ana Lula 'Oko'a Nā 'Ōlelo No'eau/Mo'olelo He hula/oli	Mamala 'Ōlelo Ho'ohalike / Wehewehe {Nā Kai 'Ewalu} { 'Ōlelo No'eau / Nūpepa Kahiko} {Kumu Keola Lake}	Ohu'ohu i nā ki'i/pa'ani Kakau i ka Papa Kuhikuhi → Nānā i nā ki'i like 'ole → Ho'opau
Ke Kaha Papa	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] Ka Hō'ike Hope Loa: 30% [Final] Ho'ohui 'Ai Kaha: 100% [Total Grade]		Ko Papa Kaha Hope / Final Grade {Nota Bene} A = 100 ~ 90% + 'Eleu B = ~90 ~ 80% + 'Aikeu C = ~80 ~ 70% + 'Oimana D = ~70 ~ 60% (< 60% = kūkākūkā = "conference")



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Intensive Hawaiian Language 280 of Kumu Keahi



Course Syllabus (Intensive Summer Course)

Course:	Hawaiian Language Class – HA-280 Intensive Summer Course		
	Topic- Hawaiian Language/Cultural Study Reference Text - <i>Ka Lei Ha'aheo (Hopkins, 1992)</i> Suggested Text - <i>'Ōlelo Hou (Lake, 1990)</i>		
Professor:	<i>Kumu Keahi V. Renaud, B.S. MEd</i>		
Office Hrs	TBD P1/P3/P4 @ TBA 848-NATIVES (628-4837)		
Vision	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.		
Pahu Hopu	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		
Nā Hana Hua	'Ōlelo Makuahine	'Imi Noi'i 'Ōlelo Hawai'i	
	Paradigm / Objective	Mission / Plan / Execution	Lingusitic Research Component
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 102	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	Midterm #1 (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 Lingusitics - 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	Midterm #2 (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 - Epistemologic / Pedagogic / Cultural
Mokuna 6 Section 6	FINAL 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
Ke Kaha Papa	Attendance / Homework: 10% [Assignments] Field Trip / Volunteer Efforts: 10% [Excursions] Hawaiian Language Research: 20% [Research] Scheduled / Pop-Quizzes: 10% [Quizzes] Midterm Exams: 20% [Midterms] Final Exam: 30% [Final] Ho'ohui 'Ai Kaha: 100% [Total Grade]		Ko Papa Kaha Hope / Final Grade <u>[Nota Bene]</u> A = 100 ~ 90% + 'Eleu B = ~90 ~ 80% + 'Aikeu C = ~80 ~ 70% + 'Oimana D = ~70 ~ 60% (< 60% = kūkākūkā = "conference")



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HAWAIIAN-LEARNING IN HAWAIIAN BY HAWAIIANS IN HAWAII

Leadership Based on MANA: “Āina / ‘Ohana / Hana”

Epistemological Paradigm:

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

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

“A great civilization is not conquered from without until it has destroyed itself from within”
~ Will Durant, 2007

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 individual selves. This is as I was taught. Out of faithful respect for my culture, this is how you will be taught.

Instructional Linkage:

- **Nānā i ke kumu**

“Look to the source”

“I firmly believe, that before many centuries more, science will be the master of man. The engines he will have invented will be beyond his strength to control. Someday, science shall have the existence of mankind in its power, and the human race commits suicide by blowing up the world.” ~ Henry Adams, 1862

Though I am the teacher (“kumu”), we both know in Hawaiian thinking that our relationship is by mutual consent. It is “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 at your inherent trust. In essence, you have hired me to accomplish my mission; and I’ll endeavor well to do so. As a team, you will recollect that; *Huli ka lima i lalo e ola, Huli ka lima i luna e make !!*

Timely arrival to class and timely acquisition of our mission objectives is essential to a healthy arrival of the academic destination to which we all aspire. Therefore... as you know, *MAI KALIA PAU KA NIHO !!* This will be the truer essence of Hawaiian Time.

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 disengage this experience, and the subsequent grade will be rendered. You may also render your assessment of my proficiencies, methods, and efforts (or lack thereof).

*“For those who believe, no proof is necessary,
For those who do not... No proof is possible”* ~ Stewart Chase

Pedagogical Linkage:

- **Pa‘a ka waha, Nānā ka maka, Ho‘olohe ke 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. 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 strive to excel. ***Kulia i ka nu‘u, EŌ!***



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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.

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 provides 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, Marianist 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.



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Papa 'Ōlelo Hawai'i 280
Kumu Keahi Renaud

Papa Kau Mana'o

(Class Survey)

'O kou inoa: _____ I kēia lā: _____
(name and "nickname") <"Kumu Keahi" Renaud> (date)

"Gmail" Leka 'uila: _____ @gmail.com (Kelepona): _____
(strongly encouraged / preferred email) (telephone) <free text? Y or No? >
<Carrier? _____ >

No hea mai: _____ (Lāhui koko): _____
(where from) (ethnicity, optional)

Kekele Kulanui luna/lalo: _____ Kūlana kula: _____
(college major/minor) (Level/yr)

Nā Papa Hawai'i: _____ Makahiki/Kau: _____
Mahea ia? (Where?) (Years/Semesters)

Nā 'Ōlelo e a'e: _____ Makahiki/Kau: _____
(Other Languages) (Years/Semesters)



'O Kou Makemake / mau Pahuhopu / mau Hoihoi mai loko mai o nēia papa nei:
(Your desire / objectives / interests which you would like to get from or include in this class)

Keahi Renaud

Keahi V. Renaud
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