

AN 340: PEOPLES OF HAWAII

Inst.: Richard Bordner

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

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Website: www.socialresearchsystems.com. Syllabus, required/recc readings all on Google Group for this course.

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

Tengan, Ty 2008. Native Men Remade: Gender and Nation in Contemporary Hawai'i. Durham: Duke Univ. Press.

MdDermott, John & Naleen Andrade (eds.) 2011. People and Cultures of Hawai'i: The Evolution of Culture and Ethnicity. Honolulu: Univ. of Hawai'i 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 must purchase 6 volumes (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
Sensational murder cases, racism, justice (?) and social change
The Yellow Peril Movement, WWII and the contemporary Japanese experience
The Okinawans and Koreans, the persistence of cultural identity
The contemporary Korean experience and recent stereotyping
The Filipino arrival // the Filipino migration and return cycle
The contemporary Filipino experience—oldtimers vs. new migrants and stereotyping
The Other Polynesians—Samoans and Tongans
Stereotyping and acceptance/SE Asians and other recent groups
Cultural diversity, multiculturalism and the dynamics of stereotyping

Course Grading:

Issue Presentation and Discussion Leading: You will lead two guided discussions. In this course we read a number of articles about each of the themes. You will lead a discussion about one aspect or sub-topic within that theme. You will choose which issue(s) you want to lead early in the semester. You will also have to choose one or two article(s) that the rest of the class will read. You must explain why you chose those articles. You must have the articles approved by me. **You MUST get the articles to me so I can send out the pdfs/links to the rest of the class ONE WEEK prior to the day you lead the discussion or you will receive an F for your discussion.** The presentations count for 30% of the course grade.

Issue Analysis and Evaluation Portfolios: For **Two** of the themes (one for each half of semester) that we cover in class, you will be required to turn in a written explanation of the: 1) Causes, 2) Consequences and 3) Trend Analysis of the near future on that issue. The content must reflect the course materials, specifically the assigned readings, that were part of that theme. Each portfolio will be due one week (to the day) after we finish that theme. There is a 5 page minimum length requirement. Late papers will not be accepted. Plagiarism within your portfolios will result in you receiving an F for the course. The portfolios count for 30% of the course grade.

Final Synthesis paper: 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); **or** 2) work on your own research project approved by the instructor at the beginning of the semester. The synthesis paper is worth 20% of your course grade.

Reaction Papers: There will be a series of reaction papers given during the semester. Each paper should be from 1-2 pages long. The reaction papers will be worth 5% of the course grade.

Field Trip: You must complete the field trip. This will count for 5% of the course grade.

Class Participation/Attendance: CUH requires attendance. In this class you will either be leading a class or participating while your colleagues do so, so you must be present in class and participate. You are expected to engage and contribute to the discussions and ask questions. Feel free to think out loud, voice an opinion (and then retract it) and engage in useful dialog. I reserve the right to ask individuals to limit their comments so that they don't dominate the discussion, and if you are completely silent I will solicit opinions from you. Attendance and participation is worth 10% of your grade.

Mobile Rules: Due to a recent problem with cell phones, the following rules are in place: 1) cell phones are off unless you have an emergency—let me know at the beginning of class; 2) text messaging is totally unacceptable in class—if you are caught, you are out of class for that day and listed as not attending.

Field Trip.....	5%	A= 90-100	D= 60-69
Presentation (2).....	30%	B= 80-89	F= -60
Synthesis Paper.....	20%	C= 70-79	
Issue Portfolios (2).....	30%		
Reaction Papers.....	5%		
Part/Attend.....	10%		

8.24- 8.28: WEEK I: Introduction: Physical Geography//Initial Polynesian settlement//
Development of Hawaiian society

Ass: Thrum module I (*Ihala*)

8.31- 9.4: WEEK II: Early Hawaiian society and change // 1400-1750 CE—Cultural change, regional variation // Hawaiian society at the time of European contact

Ass: Read Tengan Intro-Ch. 2, Andrade Ch. 1, Thrum module II (folklore)

9.7- 9.11: WEEK III: 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 Rohrer Intro-Ch. 1; Tengan Ch. 3-4; Andrade Ch. 2; Thrum module III-IV

9.14- 9.18: WEEK IV: 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 Andrade Ch. 3; Thrum module V

9.21- 9.25: WEEK V: Initial Chinese arrivals, Chinese social patterns in Hawai'i / The changing position of Chinese in Hawai'i

Ass: Read Rohrer Ch. 2-Ch. 4, Tengan Ch. 5-Conclusion

9.28- 10.2: WEEK VI: The Chinese in the mainland U.S. versus Hawai'i / The Haole stereotype versus the diverse realities / Tourists in various forms and time lines

Ass: Read Andrade Ch. 4, 7

10.5- 10.9: WEEK VII: When haoles aren't—the Portuguese and Puerto Ricans / The Local concept, inclusion and exclusion / Japanese arrival, inclusion and exclusion

Ass: Read Andrade Ch. 5

10.12- 10.16: WEEK VIII: Sensational murder cases, racism, justice (?) and social change / The Yellow Peril Movement, WWII and the contemporary Japanese experience

Ass: Read Andrade Ch. 6

10.19- 10.23: WEEK IX: The Japanese in Hawaii vs. the mainland / Okinawans and the cultural vacuum premise / Okinawans and the persistence of cultural identity

Ass: Andrade Ch. 8; Thrum module VI

10/26- 10.30: WEEK X: Koreans and the power of women / The contemporary Korean experience and recent stereotyping

10.29: FIELD TRIP REACTION PAPER DUE Ass: Read Andrade Ch. 9

11.2-11.6: WEEK XI: The Filipino arrival / Filipinos--circular and chain migrations / The contemporary Filipino experience—oldtimers vs. FOB's and stereotyping

Ass: Read Andrade Ch. 10-11

11.9- 11.13: WEEK XII: 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

Ass: Read Andrade Ch. 11-14

11.16- 11.20: WEEK XIII: SE Asians immigrant groups and social visibility (or lack of) / Social and economic tensions in modern Hawaii / Tourism and ethnicity

11.20 LAST DAY for EARLY Syn. Paper Submittal Ass: Read Andrade Ch. 15

11.23- 11.27: WEEK XIV: 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

11.30- 12.4: WEEK XV: Righting wrongs and making more wrongs—local implications of sovereignty / “Hawaiian Tourist Paradise” and social implications / Cultural diversity, multiculturalism and the dynamics of stereotyping

Synthesis Paper DUE 12.4 [hard copy only]

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. 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. **Use All Your Senses:** 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 Waikiki for tourists? How does Waikiki differ from the areas outside? Why is Waikiki so satisfying to tourists? What do you see people doing in Waikiki? Outside? What aspects of “Hawaiian” do you see manifested in Waikiki? Detail—what icons/symbols? What do they mean to tourists?

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 are 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? What details on the buildings say “power” and what about them makes you feel that? What variations do you see

between downtown and Chinatown in the structures? Where does Iolani Palace fit in all this? What about the people in each area? Types of businesses? In the last 10 years Chinatown has been going through major gentrification—how do you see this? Where are the boundaries between Chinatown and the gentrified area? Is Chinatown really only Chinese? What other ethnic groups?

Trip 3: Ritual Places: This trip is the symbolically complex. 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 2nd 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 HAWAI'I (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 19th century:

- *1917: Hawaiian Personal Names, by J.M. Lydgate 16—Note the different cultural logics—compare to today
- *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
- *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
- *1928: The Paehumus of Heiaus Non-Sacred, by T.G. Thrum 134—Ritual use versus museum
- *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
- Recommended, Not Required ---
- 1886: Some Hawaiian Conundrums, by C.M. Hyde 29—Note the logic and symbolism
- 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
- 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?
- collection
- 1907: Heiaus and Heiau Sites Throughout the Hawaiian Islands: Island of Kauai; Island of Oahu; by T.G. Thrum 149

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:

- *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?
- *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?
- *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?
- Recommended, Not Required ---**
- 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
- 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
- 1913:** Punaaiakoae; 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

Module III: Read from Vol. 1: RETROSPECTIVES, TRIVIA AND MARITIME

Assignment: Read over 1 year from 1877-1898 (your choice) to get a sense of what was going on that year—then read a 2nd year from 1900-1932 and look at what has changed from your 1st year, why?

- *1932:** History in Honolulu Streets, by C.J. Lyons 124
- *1882:** Bits of Unwritten History, by H.L. Sheldon 128

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.

- *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
- *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
- *1897:** Hawaiian Epidemics: An Historic Account of the Principal Epidemic Periods Known to Have Occurred in These Islands, by T.G. Thrum(?) 203

--- Recommended, Not Required ---

- 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
- 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:** History of Immigration to Hawaii, by W.D. Alexander 193—note the views of different groups

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 19th century.

- *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:** 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?
- *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, 2nd part below
- *1910:** Ascent of Mount Hualalai, by A. Menzies and British Museum 200

--- Recommended, Not Required ---

- 1898:** Japan's "Peaceful Invasion", by T.C. Hobson 28—compare to earlier 'Chinese' articles and attitudes
- 1906:** Extracts from an Ancient Log, by T.G. Thrum 144—note the interesting social and geographical relationships and how Honolulu becomes dominant
- 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?
- 1910:** Plantation Labor Trouble of 1909, by T.G. Thrum(?) 207—the plantation labor issues from the viewpoint of the *kama`aina* elites

Module VI: Read from Vol. 6: HAWAII-NEI: 1911-1920

- *1911:** The Affairs of the Wainiha Hui, by J.M. Lydgate 76—how does this fit or contradict stereotypes of Hawaiian social interaction/decisions?
- *1915:** The Vanishing Kuleana, by J.M. Lydgate 137—Hawaiian land right

issues

--- Recommended, Not Required ---

- 1911: An Historical Side-Light, by A. Johnstone 23—note Kamehameha II (Liholiho) stereotypes vs. this account
- 1911: Brief History of Hawaiian Unskilled Labor, by W.W. Goodale 116—note stereotypes of Hawaiians, how have they persisted down to today?
- 1918: The Passing of Kamehameha I, by W.D. Westervelt 178—without knowing his sources it's hard to say how accurate this account is, but it certainly gives a good idea of the attitudes/considerations when dealing with *ari'i* and their *mana*
- 1918: Must We Countenance the Hula, by T.G. Thrum(?) 183—why did Thrum, of all people, write this article? What type/forms of hula is he actually complaining about?

We comply with all federal laws and guidelines including Title 9.

Chaminade University of Honolulu recognizes the inherent dignity of all individuals and promotes respect for all people. Sexual misconduct, physical and/or psychological abuse will NOT be tolerated at CUH. If you have been the victim of sexual misconduct, physical and/or psychological abuse, we encourage you to report this matter promptly. As a faculty member, I am interested in promoting a safe and healthy environment, and should I learn of any sexual misconduct, physical and/or psychological abuse, I must report the matter to the Title IX Coordinator. Should you want to speak to a confidential source you may contact the following:

- Chaminade Counseling Center| [808 735-4845](tel:8087354845).
- Any priest serving as a sacramental confessor or any ordained religious leader serving in the sacred confidence role.

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>