

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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Syllabus, 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 series of e-books). 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.

Grading

Skill Competencies you must have to take the course:

- You must join the course Google Group to receive course materials

Course Grading:

GRADING:

- **COMPETENCY MEASURES:** 2 competency measures, both essay and take home.
 - They will cover both the readings and the lectures
 - You will have roughly a week to work on them
 - The mid-semester one counts for 10% of your course grade;
 - the final competency measure for 30% of your course grade.
- **CONCEPT ANALYSIS ASSESSMENT OR SERVICE LEARNING PROJECT:**
 - For **Two (2)** of the concepts (one for each half of semester) that we cover in class, you will be required to turn in a written explanation of the: 1) the definition and application of the concept in anthropology, 2) its relevance to your intended career and your personal life; and 3) how it will be manifest in social behavior here in Hawai'i in 10 years.
 - The content must be based on and reflect the course materials. In the schedule you will find the acceptable concepts that you must choose from and their due dates.
 - There is a three page minimum length requirement with citations where appropriate. Late papers will not be accepted.
 - Multiple individuals with the same content will be counted as plagiarism and will result in you receiving an F.
 - The concept analyses count for 20% [10% each] of the course grade.
 - Service Learning Project
 - The SL Option for this class is tutoring at one of the elementary/intermediate schools we assist that has a diverse Pacific Island population
 - You register for this through our Service Learning Center
 - For the SL Option you must a Final Report and compile daily field notes of your experiences. The Final Report will include how it contributed to increasing your understanding of the course material and value of the service to you.
- **GUIDED PRESENTATION:**
 - You work solo or as a team of 2
 - In this course we have a number of concepts linked to each of the modules.
 - You will lead the class in a guided discussion about one concept covered in the course
 - Your presentation will be based on Powerpoint or some other media/public display (your choice) and take approximately 10 minutes. You will be given 5 more minutes to lead a discussion with your classmates input so provide thoughtful points for them to ponder.

- It must include: 1) the definition and use of the concept in this course; 2) the relevance of the concept to you and your classmates [why they should learn and use it]; 3) 2-3 points to ponder to drive discussion at the end of the Presentation.
- The material must be submitted in electronic format at least 1 week prior to your presentation
- 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 Guided Presentation will be worth 20% of the course grade
- LEARNING ASSESSMENT ASSIGNMENTS:
 - I am changing a number of components of the course, specifically geared towards enhancing your ability to learn and self-regulate. I can guide you, but no one can make you learn—it's a cooperative venture.
 - There will be a number of tasks during the semester directed at learning, both readings and tasks. You will be graded on the completion of the assigned tasks.
 - Learning Assignments count for 5% of your course grade.
- REACTION PAPERS:
 - You will write a number of reaction papers
 - These will be on questions posed in class, usually related to videos
 - You will not be graded on grammar
 - They will be from 1-2 pages in length
 - Reaction Papers count for 5% of the course grade.
- FIELD TRIP:
 - You must complete ONE of the field trips noted below
 - This will count for 5% of the course grade
- ATTENDANCE:
 - Attendance is mandatory in all CUH courses
 - Attendance counts for 5% of your course grade
- ELECTRONICS RULES:
 - Computers-tablets used to take notes in class are encouraged
 - If you abuse this by trying to multi-task either with social media or working on material for other courses, you will lose the privilege for the rest of the semester
 - Smartphones are not acceptable as classroom devices, so they must be off;
 - Breaking these rules will result in you being thrown out of class for that day and listed as not attending.

Competency Measures (2).. 40%
 Concept Analysis (2)..... 20%
 Guided Presentation.....20%
 Learning Assignments..... 5%
 Field Trip 5%
 Reaction Papers.....5%
 Attendance.....5%

A= 90-100
 B= 80-89
 C= 70-79

D= 60-69
 F= -60

THERE IS NO POSSIBILITY OF EXTRA-CREDIT WORK IN THIS CLASS

8.22- 8.26: WEEK I: Introduction: Geography; Initial Settlement**Ass: Thrum module I (*I hala*)**Concepts: Western Bias / Hawaiians as Nobles-Savages / Hawaiian Isolations / Island micro-environments / Polynesian arrival / Hawaiian concepts of land-group / development of Hawaiian society-settlement shock / technology adaptations / Poly-Hawaiian social system8.29- 9.2: WEEK II: Hawaiian society and change 1400-1800 ce**Ass: Read Tengan Intro-Ch. 2, Andrade Ch. 1, Thrum module II (folklore)**Concepts: 1400-1750 CE Cultural changes / Hawaiian society at European contact / Pao and change / regional variation / Eastern islands at Cook arrival / social tiers caste system 1780 / 2 religious system overlay / persistent social values9.5- 9.9: WEEK III: The Monarchy and other players**Ass: Read Rohrer Intro-Ch. 1; Tengan Ch. 3-4; Andrade Ch. 2; Thrum mod III-IV**Concepts: Elites (Ari'i-Anglos), Maka'ainana / usufruct-cash crops-Mahele-land as commodity / Changing relationships between Hawaiian-Anglo--late Monarchy, Overthrow, Republic, Territory / Consumerism-commodity and ari'i / Calvinists / Monarchs-Geopolitics / morph to WMB / Mahele-intent vs reality / *kama-aina*-Plantation Boys / marginalization of Hawaiians9.12- 9.16: WEEK IV: The Plantation-Republic-Territorial-State period + Kama'aina elites**Ass: Read Andrade Ch. 3; Thrum module V**Concepts: Stereotypic contrasts Calvinist-Hawaiian values / Hawaiian culture-ethnicity / Hawaiian ethnic values / Revitalization movts / DHHL-OHA, identity and control / Tourism Hawaiian commodification 'Paradise' / Tribal Hawaiians? / Haole groups /9.19- 9.23: WEEK V: Haole stereotype-diverse realities / Tourism / Plantation as boot camp**Ass: Read Rohrer Ch. 2-Ch. 4, Tengan Ch. 5-Conclusion**Concepts: Post-1970s mainland socialization-globalization / role of Federal-State, WMB ethnocentrism / Tourists-Part time Residents as local wannabes / Plantation as forced assimilation / Migration PUSH-PULL factors / Plantation labor-**First Concept Analysis Assessment Due**9.26- 9.30: WEEK VI: Chinese immigration / Chinese as local / Chinese 2nd migration**Ass: Read Andrade Ch. 4, 7**Concepts: Early arrivals (Afong) / Cantonese-Fukienese vs Han / Chinese social patterns / changing place of Chinese in Hawai'i / Post-1970 2nd migration / 21st c. Chinese migration, part-time tourists / Yellow Peril Movt-Chinatowns / Labor Vacuums**Mid-Semester Competency Measure Paper Out-Return**10.3- 10.7: WEEK VII: When haoles aren't—Portuguese, Puerto Ricans / Japanese arrival**Ass: Read Andrade Ch. 5**Concepts: Local as identity-inclusion and exclusion / Portuguese as liminal group / Puerto Ricans as liminal group / Assimilation guide-models / Japanese arrival-segregation / Push-Pull factors / geosociobiology / family-neighbors / Japanese Imperialism-immigrants10.10- 10.14: WEEK VIII: Racism-Law / Yellow Peril-WWII Japanese HI-mainland /**Ass: Read Andrade Ch. 6**Concepts: Yellow Peril Japanese fears, racism, justice(?) / Jamieson-Massie murder cases / Anti-Japanese fears-WWII / Japanese labor vacuum / Japanese social values

10.17- 10.21: WEEK IX: Japanese in Hawaii vs. mainland / Okinawans success

Ass: Andrade Ch. 8; Thrum module VI

Concepts: mainland Japanese assimilation as survival / 2nd migration Japanese tourists-residents / Okinawan migration / Okinawans-Japanese cultural genocide, persistence of cultural identity / Okinawan 2nd migration / Okinawan social values

10.24- 10.28: WEEK X: Koreans migrations

Ass: Read Andrade Ch. 9

Concepts: Korean gendered migrations / Picture-brides / Korean 2nd migration, Koreatown / Contemporary Korean experience / Korean social values

FIELD TRIP PAPER DUE 10.28

10.31-11.4: WEEK XI: Filipino migrations

Ass: Read Andrade Ch. 10-11

Concepts: Filipino arrivals / Filipinos--circular and chain migrations / Post-plantation Filipino migrations—locals, FOB's and stereotyping / Ilocano-Tagalog social values / Remittance Economies-Labor migration as National policy

11.7- 11.11: WEEK XII: Pacific Islander migrations

Ass: Read Andrade Ch. 11-14

Concepts: Changing levels of tolerance-acceptance in Hawai'i—who can become local? / Samoans-Tongans in Hawai'i / Stereotyping and acceptance—Polynesians in Hawaii vs. California / Remittance pressures-Fa'a Samoa / lack of urban-global model in Pacific populations / Micronesians, CFA, Military and Hawai'i / Stereotyping and assimilation issues / Polynesian-Micronesian social values

11.14- 11.18: WEEK XIII: SE Asian migrations

Ass: Read Andrade Ch. 15

Concepts: SE Asian groups and social visibility / refugee's vs migrants / Social and economic tensions in modern Hawaii / SE Asian social values / Tourism and ethnicity-International market place

Second Concept Analysis Assessment OR Service Learning Paper Due

11.21- 11.25: WEEK XIV: Tourism in Hawaii

Concepts: Definition-social functions of tourism / Hawaii as 'tourist destination' 1890-2010 / Ethnic stereotypes in Hawaii tourism-marketing Aloha / Value-costs of HI tourism / 1.1 million residents and 8+million tourists-social implications / impact of Part time residents-tourism as investment

11.28- 12.2: WEEK XV: Contemporary issues

Concepts: Hawaiian ethnic identity, tribes, the Feds and sovereignty / "Hawaiian Tourist Paradise" and social implications / Cultural diversity, multiculturalism and the dynamics of stereotyping / National pressures to conform to American norms

Final Competency Measure Paper DUE 12.7 [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 HAWAII (AN 340)

T.G. Thrum's ANNUALS Reading Modules [*= must read]

Read 8.22 Module I: 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, But 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?*
- 1907: Heiaus and Heiau Sites Throughout the Hawaiian Islands: Island of Kauai; Island of Oahu; by T.G. Thrum 149

Read 8.29 Module II: 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, But 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*

Read 9.5 Module III: Vol. 1: RETROSPECTIVES, TRIVIA AND MARITIME

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

Read 9.5 Module IV: 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, But 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

Read 9.12 Module V: 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

Read 10.17 Module VI: 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>