

## 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 Hawa'ii. Durham: Duke Univ. Press.

McDermott, 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.

**Skill Competencies you must have to take the course:**

**We will be using Canvas for this course. You will also get an invite to share some of my Google Drive folders that have course materials for your use.**

**Assignments should be sent to me as e-mail attachments, either as Word docs/rtf/pdf formal files.**

**GRADING:**

- **THOUGHT OF THE WEEK EXERCISES:** You will complete a Thought of The Weeks Exercise for each Module [6 total-see schedule]. At the start of each module I will post some topics you might want to consider, or you can do one based on your own personal interest from the materials in that module—if you want to do your own, you must check with me first to see if it's appropriate.
  - Each TOTW will consist of a minimum of 6 paragraphs in a specific format [see below]
  - Each TOTW is due by the end of that module
  - The TOTWs count for 70% of your course grade;
  
- **PRESENTATION/BLOG POST:**
  - You do this by yourself [solo]—NO GROUP WORK
  - Presentation/blog will be based on a specific concept or topic from the course materials
  - We have two Service Learning Projects which you may do instead of this assignment—School Tutoring (Palolo) and SHINE, both through the SL Office
  - Do NOT repeat the material presented in the course Powerpoints—this must be your own material
  - Your goal is a presentation that would be useful for your classmates
  - Your presentation can be as a PowerPoint, blog post or website (your choice) and cover your topic in detail. For length estimate 5-7 PowerPoint slides or a 7-10 paragraph blog post as the minimum.
  - It must include: 1) clarification of any technical terms and explanation; 2) examples that clarify the question; 3) one or two final thoughts that show the importance of the issue; 4) cites and sources.
  - The Presentation will be worth 15% of the course grade
  
- **REACTION PAPERS and LEARNING ASSIGNMENTS [as required]:**
  - 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
  - There will also be a number of various assignments during the semester directed at learning, both readings and tasks. You will be graded on the completion of the assignments.
  - Reaction Papers/Learning Assignments count for 5% of the course grade

- FIELD TRIP:
  - You must complete the Waikiki field trip 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.

TOTW exercises (6).....	70%	A= 90-100	D= 60-69
Presentation/Blog.....	15%	B= 80-89	F= -60
Reaction/Learning Assign.....	5%	C= 70-79	
Waikiki Walk.....	5%		
Attendance.....	5%		

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

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;
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8/26- 9/3: MODULE 1-1 HAWAIIAN [MOD 1-1 HAWAIIAN]:

**Ass: For This Module Read Thrum module I (*I hala*)- II (folklore); Tengan Intro-Ch. 2, Andrade Ch. 1**

Topics: 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 system / 1400-1750 CE Cultural changes / Hawaiian society at European contact / Paoa and change / regional variation / Eastern islands at Cook arrival / social tiers caste system 1780 / 2 religious system overlay / persistent social values

9/5- 9/13: MODULE 1-2 HAWAIIAN MONARCHY [MOD 1-2 HAWAIIAN MONARCHY]:

**Ass: Read Rohrer Intro-Ch. 1; Tengan Ch. 3-4; Andrade Ch. 2; Thrum mod III-IV**

Topics: 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 Hawaiians

9/16- 9/20: MODULE 1-3 HAWAIIAN ETHNICITY [MOD 1-3 CONTEMP HAWAIIAN ETHNICITY]:

**Ass: Read Andrade Ch. 3; Thrum module V**

Topics: 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 /

9/23- 10/4: MODULE 2, MODULE 2-3 [MOD 2 AMER. RELIGION; MOD 2-3 HAOLE-CHINESE]:

**Ass: Read Rohrer Ch. 2-Ch. 4, Tengan Ch. 5-Conclusion; Andrade Ch. 4, 7**

Topics: 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 / Chinese early arrivals (Afong) / Cantonese-Fukienese vs Han / Chinese social patterns / changing place of Chinese in Hawai'i / Post-1970 2<sup>nd</sup> migration / 21<sup>st</sup> c. Chinese migration, part-time tourists / Yellow Peril-Chinatowns / Labor Vacuums

10/7- 10/18: MODULE 4-5 [MOD 4-5 PORTUGUESE-JAPANESE]:

**Ass: Read Andrade Ch. 5-6**

Topics: 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-immigrants / Yellow Peril Japanese fears, racism, legal / Jamieson-Massie murder cases / Anti-Japanese fears-WWII / Japanese labor vacuum / Japanese social values / mainland Japanese assimilation as survival / 2<sup>nd</sup> migration Japanese tourists-residents

10/21- 11/1: MODULE 6-7 [MOD 6-7 OKINAWANS-KOREANS-FILIPINOS]:

**Ass: Andrade Ch. 8-11; Thrum module VI Waikiki Walk DUE 11/2**

Topics: Okinawan migration / Okinawans-Japanese cultural genocide, persistence of cultural identity / Okinawan 2<sup>nd</sup> migration / Okinawan social values / Korean gendered migrations / Picture-brides / Korean 2<sup>nd</sup> migration, Koreatown / Contemporary Korean experience / Korean social values / 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

11/4- 11/15: MODULE 8-9 [MOD 8-9 PAC ISLANDERS-SE ASIANS]:

**Ass: Read Andrade Ch. 12-15 Presentation-Blog DUE 11/16**

Topics: 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 / 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

11/18- 11/22: MODULE 10 [MOD 10 HAWAII TOURISM]:

Topics: 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

11/25- 12/6: MODULE 11 [MOD 11 TODAY-FUTURE]:

Topics: 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

**Thought of the Week (TOTW) Exercise Format 7/18**

**TOTW FORMAT:**

4 Parts [THESE ARE THE MINIMUMS]:

- 1) Concept or topic covered—specify and define [1 PARAGRAPH]
- 2) Put into a context—what is it's importance w/in course material [1-2 PARAGRAPH]
- 3) Go into detail on 1-2 specific aspects of the concept/topic NOT covered in the class materials—you can use your course readings but you must also have at least 1 source outside of the course materials [5-6 PARAGRAPHS]
- 4) Discuss the context/relevance of this concept to you (personal), to us (Hawai'i), and to us (global) [2-3 PARAGRAPHS]
- 5) Citations with bibliography [APA format preferred]

**RULES:**

PARAGRAPH= defined as having 2 or more sentences.

CITATIONS= You must show where you got your material from. You MUST support your material with citations.

**WAYS TO LOSE POINTS:**

**1 Use internet/generic definition rather than discipline [course] specific definition= 1 grade down**

Logic= If you can't remember that the course is within a discipline, which has specific definitions attached to terms, then you're not engaging in the class. Also if you forget this rule, you need to be reminded to focus on task.

**2 Merely repeating class [powerpoint/talks] materials= 1 grade down minimum**

Logic= If you can't be organized time-wise to look for outside sources, then you're not completing the assignment—you're merely repeating my materials back to me.

**3 Opinion-Only Writing= If your writing only shows your opinion on the concept/topic; no citations= 1 grade down minimum**

Logic= No one really cares about opinions—they want proof to back up your assertions/analyses so that you are more convincing. If you really need to vent, that’s what social media is for.

**4 Working on exercises with others= minimum 1 grade down**

Logic= Sharing material means either you’re putting in ½ the effort, or, more likely, one member is doing all the work and the other are entertaining (hopefully) parasites.

**5 Bogus citations/sources= 1 grade down minimum**

Logic= If you only pull your sources from the immediate [Wikipedia-only for example] then just as with the generic definition, you’re not engaging with the material and showing any effort to process the class materials.

AN 340: WAIKIKI FIELD WALK

You **must complete the** Waikiki Field Walk. 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. **PAY ATTENTION TO THE TRAFFIC!! THAT IS PART OF WHAT YOU ARE OBSERVING. OBEY ALL THE PEDESTRIAN TRAFFIC LAWS. Have fun and keep out of trouble.**

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?

## PEOPLES OF HAWAII (AN 340)

### AN 340: T.G. Thrum's ALMANAC and ANNUALS Reading Modules

[\*= you must read these articles-most are only from 1-3 pages]

#### MODULE I= in Vol. 2: I HALA AND ARCHAEOLOGY: Read the following:

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

- \*1917: Hawaiian Personal Names, by J.M. Lydgate ...pg. 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 .....pg. 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

#### MODULE II= in Vol. 3: FOLKLORE: Read the following:

*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 .....pg. 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 .....pg. 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= in Vol. 1: RETROSPECTIVES, TRIVIA AND MARITIME: Read the following:**

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

**MODULE IV= in Vol. 4: HAWAII-NEI 1875-1897: Read the following:**

*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 .....pg. 9
- \*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 .....pg. 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= in Vol. 5: HAWAII-NEI: 1898-1910: Read the following:**

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

- \*1899: Honolulu in 1853, by W. Goodale and T.G. Thrum .....pg. 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, 2<sup>nd</sup> 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 .....pg. 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= in Vol. 6: HAWAII-NEI: 1911-1920: Read the following:**

- \*1911: The Affairs of the Wainiha Hui, by J.M. Lydgate .....pg. 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 .....pg. 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>