

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., either in-person or via Zoom meeting

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Website/Blogposts: <https://greatsageproject.org/>.

Syllabus, readings and assignments are all in Canvas.

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.

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. You must be comfortable with retrieving data from the Web to complete the Service Learning Project. If you need assistance, contact me or the CUH Help Desk.

Please send all Assignments to me as e-mail attachments, either as Word docs/rtf/pdf formal files.

Do not attempt to complete all the course work on your phone—get a tablet. You can get a durable cheap one on Amazon for under \$100 US, or the price of one of your serious textbooks [Kindle Fire 8= \$89; Samsung Tab A= \$109]. Your eyes and carpal tunnel will thank you, not to mention you have a larger screen for gaming/videos.

GRADING:

- **CRITICAL THINKING EXERCISES:** You will complete a series of Critical Thinking Exercises [6 total-see the 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 CT will consist of a minimum of 6 paragraphs in a specific format [see below]
 - The CTs count for 70% of your course grade;
- **PALOLO-PUKELE PROJECT SERVICE LEARNING ASSIGNMENT:**
 - At the end of the Syllabus you will find the proposal sketch for the Palolo-Pukele Project. Everyone will take on one piece of this project in coordination with me. Think about what area looks the most interesting (in the Archival path) and let me know. I will assign you a specific task to complete as your Assignment. You can find the draft proposal at the end of the syllabus.
 - You must register with the Service Learning Office (they coordinate all the service learning on campus) to get credit for this assignment.
 - The Palolo Assignment will be worth 15% of the course grade
- **REACTION PAPERS and LEARNING ASSIGNMENTS [as required]:**
 - You will write a number of reaction papers, based on questions posed in video assignments
 - You will not be graded on grammar
 - They will be from 1-2 pages in length
 - There will also be several assignments during the semester directed at learning, both readings and tasks. You will be graded on the completion of the assignments.

- o Reaction Papers/Learning Assignments count for 5% of the course grade
- VIRTUAL FIELD TRIP:
 - o You must complete the Waikiki Virtual field trip described later in the syllabus in Street View on Google Earth (free download)
 - o This will count for 5% of the course grade
- ATTENDANCE:
 - o Attendance is mandatory in all CUH courses, in hybrid courses by physical presence or Zoom sessions
 - o Attendance counts for 5% of your course grade

CT exercises (6).....	70%	A= 90-100	D= 60-69
Palolo SL Project.....	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

You have 1 week from the due date on assignments to turn them in w/o penalty; after that late submissions will be penalized. Assignments more than 3 weeks late will not be accepted.

I usually get assignments graded w/in 2 working days of submission, but for major assignments it will be 1 week after the due date.

Critical Thinking (CT) Exercise Format

CT 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 VIRTUAL FIELD WALK

You **must complete the Waikiki Virtual Field Walk**. FOLLOW THE DIRECTIONS (there is a reason I want you to walk in that pattern), wander around, pause frequently and look around you. Write a short (no less than 2, no more than 5 page) reaction paper responding to the questions I've posed below. 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.

Directions: **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 then turn left and continue down **Kalakaua Ave.** into Waikiki. Pay special attention to the 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.**

Field Walk Questions: 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 an older (1920+) residential area **OUTSIDE** of Waikiki and across the Ala Wai canal from tourist heaven. Look carefully around and down the side streets, notice the typical (for Oahu) small house/residence and low-rise apartment mix. Then cross the canal. What are the most visible differences? How do residence patterns differ **INSIDE** Waikiki compared to McCully? Is all of Waikiki for tourists? How does Waikiki differ from the areas outside? Why is Waikiki so satisfying to tourists? What symbols of "Hawaiian" do you see manifested in Waikiki? Detail—what icons/symbols? What do they mean to tourists?

8/24- 9/4: 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 / Paa and change / regional variation / Eastern islands at Cook arrival / social tiers caste system 1780 / 2 religious system overlay / persistent social values

9/7 - 9/11: 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

9/14- 9/18: 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 /

9/21 - 10/2: MODULE 2, MODULE 2-3 [MOD 2 AMER. RELIGION; MOD 2-3 HAOLES-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 2nd migration / 21st c. Chinese migration, part-time tourists / Yellow Peril-Chinatowns / Labor Vacuums

10/5 - 10/16: 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 / 2nd migration Japanese tourists-residents

10/19 - 10/23: 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 2nd migration / Okinawan social values / Korean gendered migrations /

Picture-brides / Korean 2nd 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

10/26 - 11/6: 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

11/9 - 11/18: 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

11/19- 11/25: 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

PEOPLES OF HAWAI'I (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]

Thrum's Readings MODULE I= in Vol. 2: I HALA AND ARCHAEOLOGY: Read the following:

Traditional Hawaiian society as viewed in the late 19th 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 Ii57
- *1894: Ancient Hawaiian Water Rights and Some of the Customs Pertaining to Them, by E.M. Nakuina58—*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. Westervelt114—*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. Lydgate126
- *1928: The Paehumus of Heiaus Non-Sacred, by T.G. Thrum134—*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. Thrum173—*note the ritual complexity*

--- Recommended, But Not Required ---

- 1886: Some Hawaiian Conundrums, by C.M. Hydepg. 29—*Note the logic and symbolism*
- 1906: Mamalahoa, an Ancient Hawaiian Law, by C.L. Hopkins60—*Role of the Ari'i*
- 1913: Hawaiian Water Rights, by A. Perry62—*Compare to Nakuina (1894)*
- 1895: The Bird Hunters of Ancient Hawaii, by N.B. Emerson88—*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. Thrum149

Thrum's Readings 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 Reminiscencespg. 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. Nakuina46
- *1902: Aiai, Son of Ku-ula; Being Part II of Ku-ula, the Fish God of Hawaii, translation completed by S.N. Emerson50—*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. Boyd72—*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. Lydgate128—*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. Emersonpg. 27
- 1892: Battle of the Owls, a Hawaiian Legend, by Jos. M. Poepoe37—*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: Punaikoa; An Ancient Tradition of Oahu, by T.G. Thrum(?)91—*what moralities/values are taught in this story?*
- 1916: The Legend of Kanehunamoku: The Phantom Isle: Home of the Menehunes and Mu's, by T.G. Thrum(?)99
- 1921: The Hinas of Hawaiian Folk-lore; A Brief Outline of the Various Celebrities, by T.G. Thrum107—*note the complexity of traditional Hawaiian ritual world*

Thrum's Readings MODULE III= in Vol. 1: RETROSPECTIVES, TRIVIA AND MARITIME: Read the following:

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

Thrum's Readings 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. Alexanderpg. 9
- *1892: The Educational Work of the American Mission for the Hawaiian People, by C.M. Hyde119—*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. Gilman136
- *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. Juddpg. 77
- 1890: Early Visitors to the Hawaiian Islands, by W.D. Alexander79—*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. Alexander93—*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. Wright155—*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. Alexander193—*note the views of different groups*

Thrum's Readings 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 19th century.

- *1899:** Honolulu in 1853, by W. Goodale and T.G. Thrumpg. 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. Thrum118—*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 Museum172—*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 Museum200

--- Recommended, Not Required ---

- 1898:** Japan's "Peaceful Invasion", by T.C. Hobsonpg. 28—*compare to earlier 'Chinese' articles and attitudes*
- 1906:** Extracts from an Ancient Log, by T.G. Thrum144—*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*

Thrum's Readings MODULE VI= in Vol. 6: HAWAII-NEI: 1911-1920: Read the following:

- *1911:** The Affairs of the Wainiha Hui, by J.M. Lydgatepg. 76—*how does this fit or contradict stereotypes of Hawaiian social interaction/decisions?*
- *1915:** The Vanishing Kuleana, by J.M. Lydgate137—*Hawaiian land right issues*

--- Recommended, Not Required ---

- 1911:** An Historical Side-Light, by A. Johnstonepg. 23—*note Kamehameha II (Liholiho) stereotypes vs. this account*
- 1911:** Brief History of Hawaiian Unskilled Labor, by W.W. Goodale116—*note stereotypes of Hawaiians, how have they persisted down to today?*
- 1918:** The Passing of Kamehameha I, by W.D. Westervelt178—*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?*

PALOLO-PUKELE CULTURAL HISTORY SERVICE-LEARNING PROJECT DRAFT

r.b. 6/2020

PROJECT RATIONALE:

The Saint Louis School-Chaminade University campuses are located on the slopes of Ka Lae Pohaku within the area of Palolo Valley. While the campus (then of Saint Louis School) moved to Palolo in 1927-28, there has never been any comprehensive historical, biological or cultural study done of Palolo Valley. A historical survey of Kaimuki was published by John Takasaki in 1979 (Hawaii Journal of History) which mentions some sections of Palolo but that is the extent of overall survey material to date.

As Saint Louis School and Chaminade University both seek to more closely align their academic goals with engagement with the local (Palolo) community, the need for a comprehensive study of the past and present cultural landscape of Palolo has become clear. From the academic perspective, this allows faculty to engage students in meaningful place-based learning, which is central to the Hawaiian educational logic we support and encourage. This also provides a venue for faculty to engage in advanced research based on their areas of expertise within a common research topic. From the student's perspective (both secondary and university levels) this will be able to relate academic subjects and concepts to real-world scenarios based in their local community. For the Palolo community, this will provide both a document detailing the past and current conditions in Palolo Valley. This project will be a valuable resource for contemporary and future discussions about land use and decision making in Palolo.

As a comprehensive study, there will be a number of interrelated components to the project, ranging from archival research to ground-based survey. Following is a minimal outline of research themes found in cultural landscape regional studies:

Archival Theme material. All this should extend from the any early accounts-*Nupepa* Project-Star Advertiser archives, State Archives:

Compile a social history of Palolo-Pukele including any events

Biography-genealogy of families in Palolo-Pukele, especially LCA claims. Include their claims and history outside of just Palolo-Pukele.

Past and contemporary land use in Palolo-Pukele, especially agricultural use along Palolo-Pukele Stream. This would include all available text and any photos including ones illustrating agricultural patterns in Hawai'i even if not Palolo-specific [dryland ag, truck farming...]. This should include a discussion of most successful species and why. A key component will be integrating interviews of contemporary farmers in Pukele.

A summary of the current geological analysis of Palolo, which has a very complex geology based on the secondary Honolulu Volcanic eruptive sequence.

Past and contemporary religious use in Palolo-Pukele [I remember when I lived on Waiomao Rd. that a very controversial temple was built in the back [Korean Buddhist?]-what happened to it?] and do the religious institutions reflect perception of Palolo and changing ethnic residential patterns?

Field Survey material. This will be based on a pedestrian survey of Pukele Stream from the merge with Waiomao Stream *mauka* as far as accessible. The various themes will be running concurrently with students working on multiple projects simultaneously.

The first key component will be the botanical inventory/sampling, with an emphasis on traditional botanical communities still extent in the valley, along with a secondary emphasis on contemporary economically viable botanical communities. One theme will be the examination of potentially economically viable agricultural expansion in the valley, especially xerophytic. A significant portion of this work will include interviews with existing (and past if possible) farmers in Pukele with any insight they have on farming in the area in the 21st century and potential futures.

The second component will be a water-quality sampling of Pukele Stream, with the theme of examining the changes in water quality from *mauka* to *makai* in the stream.

The third component will be a zoological inventory/sampling of Pukele Stream, both of indigenous and exotic communities currently existing along (and in) the stream.

The fourth component will be an archaeological inventory survey examining past land use visible in the landscape along Pukele Stream. This will include any remnant archaeological features (most likely agricultural) both pre-contact and historic. A theme will be historic changes manifest in the built landscape. Where possible this survey will extend up the valley slopes to include as much of the Pukele Stream watershed as possible.

Progress and Summary Reports: A key component of this project is the engagement of the local community. A central part of this will be a website reporting work done to date and ongoing research. This will be updated as new research becomes available, with the goal of eventually having a repository for the Palolo-Pukele community reflecting on the past, present future of the valley. This would be best served by a free-standing website under direct control of the Project staff with either CUH or SLS administrative control (or possibly the Marianist Center?). As components are completed, final reports will be generated as formal research reports by the combined student-staff-faculty involved in that specific component.

GENERAL INFORMATION:

Disability Access

If you need individual accommodations to meet course outcomes because of a documented disability, please speak with me to discuss your needs as soon as possible so that we can ensure your full participation in class and fair assessment of your work. Students with special needs who meet criteria for the Americans with Disabilities Act (ADA) provisions must provide written documentation of the need for accommodations from the Counseling Center by the end of week three of the class, in order for instructors to plan accordingly. If a student would like to determine if they meet the criteria for accommodations, they should contact the Kokua Ike Coordinator at (808) 739-8305 for further information (ada@chaminade.edu).

Title IX Compliance

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. If you or someone you know has been harassed or assaulted, you can find the appropriate resources by visiting Campus Ministry, the Dean of Students Office, the Counseling Center, or the Office for Compliance and Personnel Services.

Academic Conduct Policy

From the 2019-2020 Undergraduate Academic Catalog (p. 39):

Any community must have a set of rules and standards of conduct by which it operates. At Chaminade, these standards are outlined so as to reflect both the Catholic, Marianist values of the institution and to honor and respect students as responsible adults. All alleged violations of the community standards are handled through an established student conduct process, outlined in the Student Handbook, and operated within the guidelines set to honor both students' rights and campus values.

Students should conduct themselves in a manner that reflects the ideals of the University. This includes knowing and respecting the intent of rules, regulations, and/or policies presented in the Student Handbook, and realizing that students are subject to the University's jurisdiction from the time of their admission until their enrollment has been formally terminated. Please refer to the Student Handbook for more details. A copy of the Student Handbook is available on the Chaminade website.

For further information, [please refer to the Student Handbook \(Links to an external site.\)](#).