

Inst: Richard Bordner

Off. Hours: Upper (*mauka*) Beh. Science Bldg #114, MWF 11:30-2, T/R 11-12:20 or by app't. In person or via Zoom meeting

Phone: 739-4644 (off.), e-mail= rbordner@chaminade.edu

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

Texts: Required:

Oliveira, Katrina-Ann 2014. Ancestral Places: Understanding Kanaka Geographies. Corvallis: Oregon State Press.

MacDonald, G. & W. Kyselka. 1967. Anatomy of an Island: B.P.B.M. Special Pub. #55. Honolulu: Bishop Museum Press.(pdf) [in Google Group]

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. (purchase at Amazon.com as e-books). Remember there are 6 volumes you need to purchase.

Recommended:

Mak, 2008. Developing a Dream Destination. Honolulu: UH Press.

Ingersoll, Karin 2016. Waves of Knowing: A Seascape Epistemology. Durham: Duke Univ. Press.

Beamer, Kamanamaikalani 2014. No Makou Ka Mana: Liberating the Nation. Honolulu: Kamehameha Pub.

Course Description: This course is designed to provide you with a basic introduction into the human and physical environments found in Hawaii. We will examine both past, present and future landscapes in Hawaii with a major emphasis on the interaction between the human and physical conditions. A theme throughout the semester will be the unique nature of the ecosystems in Hawai'i, their fragility and the implications for planning and social change here in Hawai'i.

BS-DIV Student Learning Outcomes

Behavioral Science

1. The student will apply intellectual frameworks and models to interpret social interaction in Hawai'i from the Behavioral Sciences perspective.
2. The student will apply research approaches from anthropology and sociology.
3. The student will apply anthropological and sociological concepts related to **social justice** to current problems and issues in Hawai'i
4. The student will assess contemporary social issues in Hawai'i through the lens of cultural diversity.

Environmental Studies Program Student Learning Outcomes within this course:

1. The central importance of values, spirituality and worldviews in the “environmental movement”
2. The major environmental issues and their potential solutions
3. Scientific reasoning and methodology
4. The roles and importance of laws, politics and economics in environmental issues

Course Objectives:

This course meets the following Behavioral Science program goals that we have for you (the student):

- 1) growth in your understanding of the reciprocal relationships between the individual and the group (ethnic or society);

This course has the following course goals:

1. To develop a greater awareness of the relevance of the geographical perspective;
2. To develop a greater sensitivity to the complex dynamics of human-environment interaction in the unique ecosystems of the Hawaiian islands;
3. To encourage a more sophisticated awareness of complex relationship between social and environmental needs in a small and isolated environment.
4. 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;
5. 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.
6. Demonstrate an understanding of the potential positive role differing worldviews can play in understanding environmental issues

Marianist Values

This class represents one component of your education at Chaminade University of Honolulu. An education in the Marianist Tradition is marked by five principles and you should take every opportunity possible to reflect upon the role of these characteristics in your education and development:

1. Education for formation in faith
2. Provide an integral, quality education
3. Educate in family spirit
4. Educate for service, justice and peace
5. Educate for adaptation and change

Native Hawaiian Values

Education is an integral value in both Marianist and Native Hawaiian culture. Both recognize the transformative effect of a well-rounded, value-centered education on society, particularly in seeking justice for the marginalized, the forgotten, and the oppressed, always with an eye toward God (Ke Akua). This is reflected in the ‘Olelo No’eau (Hawaiian proverbs) and Marianist core beliefs:

1. Educate for Formation in Faith (Mana) E ola au i ke akua (‘Olelo No’eau 364) May I live by God

2. Provide an Integral, Quality Education (Na'auao) Lawe i ka ma'alea a kū'ono'ono ('Ōlelo No'eau 1957) Acquire skill and make it deep
3. Educate in Family Spirit ('Ohana) 'Ike aku, 'ike mai, kōkua aku kōkua mai; pela iho la ka nohana 'ohana ('Ōlelo No'eau 1200) Recognize others, be recognized, help others, be helped; such is a family relationship
4. Educate for Service, Justice and Peace (Aloha) Ka lama kū o ka no'eau ('Ōlelo No'eau 1430) Education is the standing torch of wisdom

Educate for Adaptation and Change (Aina) 'A'ohe pau ka 'ike i ka hālau ho'okahi ('Ōlelo No'eau 203) All knowledge is not taught in the same school

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.

Technical Assistance for Canvas Users:

- Search for help on specific topics or get tips in [Canvas Students](#)
- [Live chat with Canvas Support for students](#)
- Canvas Support Hotline for students: +1-833-209-6111
- Watch this [video to get you started](#)
- [Online tutorials](#): click on “Students” role to access tutorials
- Contact the Chaminade IT Helpdesk for technical issues: helpdesk@chaminade.edu or call (808) 735-4855

Tutoring and Writing Services

Chaminade is proud to offer free, one-on-one tutoring and writing assistance to all students. Tutoring and writing help is available on campus at Kōkua 'Ike: Center for Student Learning in a variety of subjects (including, but are not limited to: biology, chemistry, math, nursing, English, etc.) from trained Peer and Professional Tutors. Please check Kōkua 'Ike's website (<https://chaminade.edu/advising/kokua-ike/>) for the latest times, list of drop-in hours, and information on scheduling an appointment. Free online tutoring is also available via Smarthinking. Smarthinking can be accessed 24/7 from your Canvas account. Simply click Account – Notifications – Smarthinking. For more information, please contact Kōkua 'Ike at tutoring@chaminade.edu or 808-739-8305.

GRADING:

- **CRITICAL THINKING EXERCISES:** You will complete SIX (6) Critical Thinking Exercise during the semester, based on the current Modules we are covering [see schedule]. At the

start of each module I will mention some topics you might want to consider, or you can do one based on your own personal interest from the materials in that module—but if you want to do your own, make sure and check with me first to see if it fits with the material we're going over.

- o Each CT will consist of a **minimum of 6 paragraphs in a specific format** [see below for format details.]
 - o Each CT is due by the date specified in the syllabus, usually near the end of a specific module
 - o The CTs count for 70% of your course grade.
- PALOLO-PUKELE PROJECT SERVICE LEARNING ASSIGNMENT:
 - o 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 will find the draft proposal for the project at the end of the syllabus.
 - o You must register with the Service Learning Office (they coordinate all the service learning on campus) to get credit for this assignment.
 - o The Palolo Assignment will be worth 15% of the course grade
- REACTION PAPERS and LEARNING ASSIGNMENTS [as required]:
 - o You will write a number of reaction papers on questions posed to videos
 - o You will not be graded on grammar
 - o They will be from 1-2 pages in length
 - o 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
- WAIKIKI VIRTUAL FIELD TRIP:
 - o You must complete the Virtual Waikiki 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-person or via Zoom meetings
 - o Attendance counts for 5% of your course grade

CT Exercises (6).....	70%	A= 90-100	D= 60-69
Palolo Assignment.....	15%	B= 80-89	F= -60
Reaction/Learning Assign.....	5%	C= 70-79	
Waikiki Virtual Field Walk.....	5%		
Attendance.....	5%		

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

Grading Scale

Letter grades are given in all courses except those conducted on a credit/no credit basis. Grades are calculated from the student's daily work, class participation, quizzes, tests, term papers, reports and the final examination. They are interpreted as follows:

- A Outstanding scholarship and an unusual degree of intellectual initiative
- B Superior work done in a consistent and intellectual manner
- C Average grade indicating a competent grasp of subject matter
- D Inferior work of the lowest passing grade, not satisfactory for fulfillment of prerequisite course work
- F Failed to grasp the minimum subject matter; no credit given

Critical Thinking (CT) Exercise Format

CT FORMAT:

4 Parts [THIS IS THE MINIMUM]:

- 1) Concept or topic covered—specify and define [1 PARAGRAPH]
- 2) Put into a context—what is its 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 [4-6 PARAGRAPHS]
- 4) Discuss the context/relevance of this concept to you (personal), to us (Hawai'i), and to us (global) [1-2 PARAGRAPHS]
- 5) Citations and Bibliography—you must show your sources and these must be more than just course materials [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/GE 204 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: GO TO Google Earth and search for the "McCully Shopping Center". Then go into 'street view' [the small golden statue guy in the upper right above the sliding scale in GEarth]. NOW **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. Using the arrows, "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?

GE 204: COURSE SCHEDULE SP. 2021

MODULE	DATES	TOPICS COVERED	ASSIGNMENTS
I	2/1-5	General concepts; Hawaiian geology; microenvironments	Read through Module I; Read MacDonald (all)[pdf];
II	2/8-19	Hawaiian Landscapes; early Polynesian land use; Post-Pa'ao system; ritualized land	Read Thrum Readings 1 (vol. 2- 3); Oliveira Ch. 1, 3 CT (Crit Think) 1 DUE
III	2/22-26	Monarchy Landscapes; Consumerism- commodification; Usufruct vs Mahele; consolidation of land	Read Thrum Readings 2 (vol. 5); Oliveira Ch. 2, 4-5; CT 2 DUE
IV	3/1-12	Territorial-Military Landscapes; Plantations-WMB mindset changes; replacement toponomy; Military dominance 1900- 2025	Read Thrum Readings 3 (vol. 1, 4)
V	3/15-19	Hawaii Tourism; stereotypic imaginary landscapes; US financial-social dominance; commodifying "Hawaiian"	Read Thrum Readings 4 (vol. 6) CT 3 DUE
VI	3/22-26	Hawai'i Island (Big Island); Vulcanism vs. THE VOLCANO as icon; dryland field system innovations; "empty land" impacts	WAIKIKI WALK DUE

VII	3/29-4/2	Maui-Kaho'olawe; Haleakala vulcanism; dry forest environs; Lahaina Roads; water control frictions; New Age Tourism	CT 4 DUE
VIII	4/5-4/9	Moloka'i-Lana'i; Landslips; single- owner island paternalism; self- sufficiency costs	
IX	4/12-16	O'ahu; windward- leeward politics; Honolulu Port Town 1810+ Military dominance 1880+; ethnic enclaves; Waikiki stereotypes; resource depletion	CT 5 DUE
X	4/19-4/23	Kaua'i-Ni'ihau; erosion patterns; tourism enclaves; Ni'ihau paradox	PALOLO PROJECT COMPLETED
XI	4/26-30	Development and Changes; single- source economies; Growth Model logic; visitor overload; car dependency	CT 6 DUE

Thrum's ANNUALS Required/Recommended Reading for GE 204

[*= must read-most are quite short, from 1-5 pages]

Thrum's Readings 1a: Vol. 2: I HALA AND ARCHAEOLOGY

Thrum's Almanac and Annual 1875-1933: Volume II: I Hala and Archaeology
by Amazon.com Services LLC

Learn more:

https://www.amazon.com/dp/B001CEKMXI/ref=cm_sw_em_r_mt_dp_KflcGbQYWXXHM

Traditional Hawaiian society as viewed in the late 19th century:

***1894:** Ancient Hawaiian Water Rights and Some of the Customs Pertaining to Them, by E.M.

Nakuina 58

***1913:** Hawaiian Water Rights, by A. Perry 62

- *1895: The Bird Hunters of Ancient Hawaii, by N.B. Emerson 88—*Note environmental impacts*
 - *1887: Hawaiian Poetical Names for Places, by C.M. Hyde 111
 - *1905: On Hawaiian Duplicated Place Names, by T.G. Thrum(?) 120
 - *1922: Wrestling with Place Names, by T.G. Thrum 124
 - *1925: A Sea Island Land System, by J.M. Lydgate 126
 - *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: 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 ---**
- 1896: Hawaiian Surf Riding, by T.G. Thrum(?) 92—*Compare to modern ESPN/big business surfing*
 - 1928: The Paehumus of Heiaus Non-Sacred, by T.G. Thrum 134
 - 1907: Heiaus and Heiau Sites Throughout the Hawaiian Islands: Island of Kauai; Island of Oahu; by T.G. Thrum 143

Thrum's Readings 1b: Vol. 3: FOLKLORE

Thrum's Almanac and Annual 1875-1933: Volume III: Folklore

by Amazon.com Services LLC

Learn more:

https://www.amazon.com/dp/B001CERX80/ref=cm_sw_em_r_mt_dp_milcGbFE3J0KG

A selection of Hawaiian folklore, representative of the ethics and morality embedded of the pre-European contact period. Note how many of these are integrated into locations, places and place names:

- *1892: Battle of the Owls, a Hawaiian Legend, by Jos. M. Poepoe 37—*note how myth gives place identity on Oahu*
- *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?*
- *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?*
- *1916: The Legend of Kanehunamoku: The Phantom Isle: Home of the Menehunes and Mu's, by T.G. Thrum(?) 99
- *1923: Shark Beliefs, by T.G. Thrum(?) 120—*again why the attitudes about sharks compared to today?*
- *1923: 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?*

--- Recommended, But Not Required ---

- 1901: Ku-ula, the Fish God of Hawaii, by Moke Manu, translated and condensed by M.K. Nakuina 46
- 1902: Aiaj, 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?*
- 1913:** Punaauia; An Ancient Tradition of Oahu, by T.G. Thrum(?) 91—*what moralities/values are taught in this story?*
- 1928:** Wahiawa’s Healing Stone, by T.G. Thrum(?) 138—*what social factors may have triggered this popularity?*

Thrum’s Readings 2: Vol. 5: HAWAII-NEI: 1898-1910

Thrum's Almanac and Annual 1875-1933: Volume V: Hawaii Nei 1898-1910

by Amazon.com Services LLC

Learn more:

https://www.amazon.com/dp/B001CERXD0/ref=cm_sw_em_r_mt_dp_4llcGb6Z2R32P

- *1899:** Honolulu in 1853, by W. Goodale and T.G. Thrum 42—*try to compare to the Honolulu you know*
- *1903:** Kahoolawe An Early Place of Banishment, by T.G. Thrum(?) 93—*compare this to contemporary views/attitudes of Kahoolawe—are they the same or have they changed?*
- *1904:** Streets of Honolulu in the Early Forties, by G.D. Gilman 106—*as with the 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, why?*
- *1906:** Extracts from an Ancient Log, by T.G. Thrum 144—*note the interesting social and geographical relationships and how Honolulu becomes dominant*
Early Sandalwood Trade: Hawaiian Version, by T.G. Thrum(?) 155—*compare to the 1905 article again for guilty parties*
- *1907:** 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?*
- *1908:** An Early Ascent of Maunaloa, A. Menzies and British Museum 170—*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 199
Plantation Labor Trouble of 1909, by T.G. Thrum(?) 206—*the plantation labor issues from the viewpoint of the kama`aina elites*

--- Recommended, Not Required ---

- 1898:** Japan’s “Peaceful Invasion”, by T.C. Hobson 28—*compare to earlier ‘Chinese’ articles and attitudes*
- 1901:** Honolulu's Battle with Bubonic Plague, by T.G. Thrum(?) 77—*this was the infamous Chinatown Fire and justification at the time*
- 1907:** Lahaina in Early Days, by G.D. Gilman 162—*compare this to the modern image of Lahaina/Maui*

Thrum’s Readings 3a: Vol. 1: RETROSPECTIVES, TRIVIA AND MARITIME

Thrum's Almanac and Annual 1875-1933: Volume I: Retrospectives and Maritime

by Amazon.com Services LLC

Learn more:

https://www.amazon.com/dp/B001CERX5I/ref=cm_sw_em_r_mt_dp_ujlcGbQ78VJAR

- *1932: History in Honolulu Streets, by C.J. Lyons 124
- *1882: Bits of Unwritten History, by H.L. Sheldon 128
- *1889: Brief History of the Steam Coasting Service of the Hawaiian Islands, by T.G. Thrum(?) 187
- *1894: Old Time Hawaiian Coasting Service, by G.D. Gilman 209
- *1932: Early Coasting Reminiscences, by T.G. Thrum 234

Thrum's Readings 3b: Vol. 4: HAWAII-NEI 1875-1897

Thrum's Almanac and Annual 1875-1933: Volume IV: Hawaii-Nei 1875-1897

by Amazon.com Services LLC

Learn more:

https://www.amazon.com/dp/B001CERXA8/ref=cm_sw_em_r_mt_dp_DkIcGbD04SX6B

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.

- *1890: Early Visitors to the Hawaiian Islands, by W.D. Alexander 79—*look at this from a Hawaiian point of view*
- *1891: A Brief History of Land Titles in the Hawaiian Kingdom, by W.D. Alexander 100
- *1893: History of the Provisional Cession of the Hawaiian Islands and Their Restoration, by T.G. Thrum(?)123—*note how this event set the tone of the Monarchy and trust of Americans*
- *1893: Restoration Day: A Recollection, by G.D. Gilman 136
- *1897: Obsolete Street Names, by T.G. Thrum(?) 202

--- Recommended, But Not Required ---

- 1889: Early Constitution of the Judiciary of the Hawaiian Islands, by A.F. Judd 77
- 1890: The Chinese Question in Hawaii, by T.G. Thrum(?) 88
- 1891: A List of All the Cabinet Ministers Who Have Held Office in the Hawaiian Kingdom, by W.D. Alexander 93
- 1891: Supreme Bench of the Hawaiian Islands, by T.G. Thrum(?) 97
- 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*
- 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 156—*compare to 1890 article on Chinese*
- 1894: Addenda: The Present Hawaiian Situation, by T.G. Thrum(?) 159—*compare to 1893 articles on British takeover*
- 1896: Brief Record of Rebellion, by T.G. Thrum(?) 176—*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*
- 1896: History of Immigration to Hawaii, by W.D. Alexander 193—*note the views of different groups*
- 1897: Hawaiian Epidemics: An Historic Account of the Principal Epidemic Periods Known to Have

Occurred in These Islands, by T.G. Thrum(?) 203

Thrum's Readings 4: Vol. 6: HAWAII-NEI: 1911-1920

Thrum's Almanac and Annual 1875-1933: Volume VI: Hawaii Nei 1911-1920

by Amazon.com Services LLC

Learn more:

https://www.amazon.com/dp/B001CEPW10/ref=cm_sw_em_r_mt_dp_ZmlcGb80MHRWE

***1913:** The Affairs of the Wainiha Hui, by J.M. Lydgate 76—*how does this fit or contradict stereotypes of Hawaiian social interaction/decisions?*

***1913:** The King's Daughter's Home, by T.G. Thrum(?) 82—*where was this, what's there now?*

***1914:** In and Around Honolulu, by T.G. Thrum(?) 88—*note changes from earlier articles*

***1915:** The Vanishing Kuleana, by J.M. Lydgate 137—*Hawaiian land right issues*

***1917:** Kahoolawe, by C.S. Judd 158—*compare this to the earlier article on Kahoolawe—same attitudes/perception or different?*

--- Recommended, Not Required ---

1913: Hilo's Development and Outlook, by J.T. Stucker 67—*compare to contemporary views of Hilo*

1919: Hana of Historical Tradition and Romance, by T.G. Thrum(?) 192—*compare to modern views of Hana*

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 \(Links to an external site.\)](#).

Credit Hour Policy

The unit of semester credit is defined as university-level credit that is awarded for the completion of coursework. One credit hour reflects the amount of work represented in the intended learning outcomes and verified by evidence of student achievement for those learning outcomes. Each credit hour earned at Chaminade University should result in 37.5 hours of engagement. For example, in a one credit hour traditional face to face course, students spend 50 minutes in class per week for 15 weeks, resulting in a minimum of 12.5 instructional hours for the semester. Students are expected to engage in reading and other assignments outside of class for at least 2 additional hours per week, which equals an additional 25 hours. These two sums result in total student engagement time of 37.5 hours for the course, the total engagement time expected for each one credit course at Chaminade.

The minimum 37.5 hours of engagement per credit hour can be satisfied in fully online, internship, or other specialized courses through several means, including (a) regular online instruction or interaction with the faculty member and fellow students and (b) academic engagement through extensive reading, research, online discussion, online quizzes or exams; instruction, collaborative group work, internships, laboratory work, practica, studio work, and preparation of papers, presentations, or other forms of assessment. This policy is in accordance with federal regulations and regional accrediting agencies.