



**Chaminade**  
**University**  
OF HONOLULU

[Chaminade University Honolulu](#)

3140 Waiālae Avenue - Honolulu, HI 96816

**Course Number:** AN 340

**Course Title:** PEOPLES OF HAWAI'I

**Department Name:** BEHAVIORAL SCIENCES PROGRAM

**College/School/Division Name:** SCHOOL OF EDUCATION AND BEHAVIORAL SCIENCES

**Course Credits:** 3

**Class Meeting Days:** T/R 10-11:20, CT 254

**Instructor Name:** Richard Bordner

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**Phone:** 808.739.4644

**Office Location:** Behav. Sciences Rm. 119 (adjunct room)

**Office Hours:** Monday-Thursday 11:30-1 or by app't., either in-person or via Zoom

**Instructor Website:** <https://greatsageproject.org/>

## University Course Catalog Description

### AN 340 Contemporary Peoples of Hawaii (3)

This course is designed to assist the student in developing an appreciation for the cultural diversity of contemporary Hawaii. This includes increased knowledge of the historical and contemporary inter-group dynamics that allow for multiethnic co-existence. Topics will include: the unique mixing process that melds different ethnic groups into a new and distinctive local culture; the stereotyping process and its operational impact on interpersonal relations; conflicting cultural value systems; and the process of adaptation and adjustment. *Course offered annually in the Fall semester. Fulfills Global Awareness course requirement.*

## Course Overview

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.

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## 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 ('Olelo 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 ('Olelo 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 ('Olelo No'eau 1430) Education is the standing torch of wisdom
5. Educate for Adaptation and Change (Aina) 'A'ohe pau ka 'ike i ka hālau ho'okahi ('Olelo No'eau 203) All knowledge is not taught in the same school

## Learning Outcomes

By the end of our course, students will be able to:

1. The student will apply intellectual frameworks and models to interpret social interaction 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 society.
4. The student will assess contemporary social issues through the lens of cultural diversity.

## Alignment of Learning Outcomes

	CLO 1	CLO 2	CLO 3
Marianist Values	Example 2, 4, 5		
Program Learning Outcomes			

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## Course Prerequisites

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. 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.

## Required Learning Materials

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.

Selected Readings from: 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. (Available on Amazon.com as a series of e-books). While I have included the specific readings in Canvas, I recommend that you purchase the volumes as basic future reference material.

Video links will be posted in Canvas for required viewing and noted for each Module.

**Course Website:** <https://chaminade.instructure.com/>

**Hardware Requirements:** Canvas is accessible from both PC and Mac computers with a reliable internet connection. You will also need to be able to access audio and video files. Subsequently, you should have access to speakers or headphones that allow you to hear the audio. DO NOT attempt to complete all the course work on your phone—get a 'Chromebook' laptop. I recommend a Chromebook as you end up with a keyboard and 11-14" screen (various brands from \$110-200 on Amazon). If you really can't afford one, at least get a durable tablet on Amazon [Kindle Fire 8= \$89; Samsung Tab A= \$109] at the price of one textbook but functional for all your courses (and workplace). Your eyes and carpal tunnel will thank you, not to mention you have a larger screen for gaming/Netflix.

**Software Requirements:** You will need to have some ability to listen to audio in an mp3 format, watch videos in mp4 format, stream online videos, and read .pdf files. There are a number of free software online that can be downloaded for free. If you need assistance with locating software please feel free to contact the Chaminade Help Desk at [helpdesk@chaminade.edu](mailto:helpdesk@chaminade.edu) or (808) 735-4855.

## 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](mailto: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

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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 TutorMe. Tutor Me can be accessed 24/7 from your Canvas account. Simply click Account – Notifications – TutorMe. For more information, please contact Kōkua 'Ike at [tutoring@chaminade.edu](mailto:tutoring@chaminade.edu) or 808-739-8305.

## Assessment

- **CRITICAL THINKING EXERCISES:** Each Module has a Critical Thinking Exercise as the major assignment [5 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. Please check with me if you want to do your own to make sure it's appropriate so you get credit for it.
  - All CT have a standardized format and minimum requirements [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 :**
  - 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
  - Reaction Papers/Learning Assignments count for 5% of the course grade
- **VIRTUAL FIELD TRIP:**
  - You must complete the Waikiki Virtual field trip described later in the syllabus in Street View on Google Earth (free download)
  - This will count for 5% of the course grade

## **CRITICAL THINKING EXERCISE RUBRIC:**

4 Parts [THESE ARE THE MINIMUMS]:

- 1) Concept or topic covered—specify and define [2 PARAGRAPH]
- 2) Put into a context—what is it's importance w/in course material [2-3 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 [6-8 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]

## **CT 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.

## **CT-WAYS TO LOSE POINTS:**

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

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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?

**Grading Weights:**

CT exercises (5)..... 70%

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Present-Blog..... 15%

Reaction Papers.....10%

Waikiki Walk..... 5%

### **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

## **Course Policies**

### **Grades of "Incomplete"**

Due to the nature and freedom of Flex scheduling, incompletes are not allowed. Failure to complete the course materials within the 6 month time frame requires you retake the course to get a final grade.

### **Writing Policy**

Preferably APA format (since that is the industry standard).

PARAGRAPH= defined as having 2 or more sentences (not including quotes).

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

For websites capture the web address and paste into your bibliography

### **Instructor and Student Communication**

Questions for this course can be emailed to the instructor at [rbordner@chaminade.edu](mailto:rbordner@chaminade.edu). Online, in-person and phone conferences can be arranged. Response time will take place up to 3 working days if possible.

### **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 Kōkua 'Ike: Center for Student Learning 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 Kōkua 'Ike Coordinator at (808) 739-8305 for further information ([ada@chaminade.edu](mailto: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.

### **Attendance Policy**

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The following attendance policy is from the [2020-2021 Academic Catalog](#). Faculty members should also check with their divisions for division-specific guidelines.

Students are expected to attend regularly all courses for which they are registered. Student should notify their instructors when illness or other extenuating circumstances prevents them from attending class and make arrangements to complete missed assignments. Notification may be done by emailing the instructor's Chaminade email address, calling the instructor's campus extension, or by leaving a message with the instructor's division office. It is the instructor's prerogative to modify deadlines of course requirements accordingly. Any student who stops attending a course without officially withdrawing may receive a failing grade.

Students with disabilities who have obtained accommodations from the Chaminade University of Honolulu ADA Coordinator may be considered for an exception when the accommodation does not materially alter the attainment of the learning outcomes.

Federal regulations require continued attendance for continuing payment of financial aid. When illness or personal reasons necessitate continued absence, the student should communicate first with the instructor to review the options. Anyone who stops attending a course without official withdrawal may receive a failing grade or be withdrawn by the instructor at the instructor's discretion.

### **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 which is linked annually on the following webpage: <https://chaminade.edu/current-students/>

### **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 45 hours of engagement. This equates to one hour of classroom or direct faculty instruction and a minimum of two hours of out-of-class student work each week for approximately fifteen weeks for one semester, 10 week term, or equivalent amount of work over a different amount of time. Direct instructor engagement and out-of-class work result in total student engagement time of 45 hours for one credit.

The minimum 45 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,

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studio work, and preparation of papers, presentations, or other forms of assessment. This policy is in accordance with federal regulations and regional accrediting agencies.

## COURSE SCHEDULE

AN 340

FALL 2022

### 8/22-9/2: MODULE 1 CULTURAL GEOGRAPHY OF HAWAI'I; PRE-CONTACT HAWAIIAN CULTURE:

**Ass: For This Module Read Thrum Vol 2 (*I hala*)[4pg]- Vol. 3 (folklore)[24 pg]; Tengan Intro-Ch. 2 [92pg], Andrade Ch. 1[31 pg] [4 hr reading total]; CT Exercise #1**

**Work Times: 4 hrs reading materials; 5 hrs consuming vidcasts; 10 hrs on CT Exercise**

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

### 9/5-9/16: MODULE 2 POSTCONTACT HAWAIIAN CULTURE-ETHNICITY:

**Ass: Read Rohrer Intro-Ch. 1[32pg]; Tengan Ch. 3-4[70pg]; Thrum Vol. 1[4pg], Vol. 4[49pg]; vol. 5 [47pg] [5 hr reading total]; CT Exercise #2**

**Work Times: 5 hrs reading materials; 5 hrs consuming vidcasts; 10 hrs on CT Exercise**

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 / Stereotypic contrasts Calvinist-Hawaiian values / Hawaiian culture-ethnicity / Hawaiian ethnic values / Revitalization movts / DHHL-OHA, identity and control / Tourism Hawaiian commodification 'Paradise' / Tribal Hawaiians? / Haole groups /

### 9/19-9/30: MODULE 3 HAOLES:

**Ass: Read Rohrer Ch. 2-Ch. 4[66pg], Tengan Ch. 5-Conclusion[55pg]; Andrade Ch. 2[24pg] [4 hr reading total]**

**Work Times: 4 hrs reading materials; 4 hrs consuming vidcasts**

Topics: Post-1970s mainland socialization-globalization / role of Federal-State, WMB ethnocentrism / Tourists-Part time Residents as local wannabes

### 10/3-10/10: MODULE 4: CHINESE:

**Ass: Read Andrade Ch. 3[22pg] [1 hr reading total]; CT Exercise #3**

**Work Times: 1 hr reading materials; 4 hrs consuming vidcasts; ; 10 hrs on CT Exercise**

Topics: 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

### 10/12-10/17: MODULE 5 PORTUGUESE-PUERTO RICANS:

**Ass: Read Andrade Ch. 4, 7[47pg] 2 hr reading total]**

**Work Times: 2 hr reading materials; 3 hrs consuming vidcasts**

Topics: Local as identity-inclusion and exclusion / Portuguese as liminal group / Puerto Ricans as liminal group / Assimilation guide-models /

### 10/19-10/28: MODULE 6 JAPANESE:

**Ass: Read Andrade Ch. 5[23pg] [1 hr reading total]**

**Work Times: 1 hr reading material; 4 hrs consuming vidcasts;**

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Topics: 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

10/31-11/11: MODULE 7 OKINAWANS-KOREANS-FILIPINOS:

**Ass: Andrade Ch. 6, 8-9[65pg]; Thrum vol. 6[8pg]; Vol. 7[15 pg] [2 hr reading total]; Waikiki Walk [3 hr total]; CT Exercise #4 DUE**

**Work Times: 3 hr reading material; 5 hrs consuming vidcasts; ; 10 hrs on CT Exercise**

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

11/14-11/21: MODULE 8 PACIFIC ISLANDERS-S.E. ASIANS:

**Ass: Read Andrade Ch. 10-15[90pg] [3 hr reading total]; Presentation-Blog [6 hr total] DUE**  
**Work Times: 3 hr reading material; 4 hrs consuming vidcasts**

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

11/23-12/2: MODULE 9 HAWAII TOURISM AND THE FUTURE:

**Ass: CT Exercise #5**

**Work Times: 2 hrs consuming vidcasts; ; 10 hrs on CT Exercise**

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

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

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

**Thrum's Readings MODULE 1= 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*

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- \*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

**Thrum's Readings 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

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- 1913:** Punaakoae; 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*

**Thrum's Readings 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

**Thrum's Readings 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*

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**Thrum's Readings 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*

**Thrum's Readings 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?*

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**Thrum's Readings in Vol. 7: HAWAII-NEI: 1921-1935: Read the following:**

**\*1921:** When Sailors Ruled the Town, by T.G. Thrum *A very interesting article on the sailor's riot of 1852 and the impact on the government.*

**\*1924:** Visit of HMS Blonde to Hawaii in 1825, by R. Bloxam *A letter by Rev. Bloxam in 1825, edited for the Annual. A very detailed account of Hawaii as seen in 1825.*

**\*1926:** Kauai Childhood Days, by T.G. Thrum *An account of life on Kauai in the mid-19th century as narrated in 1915 by Mrs. S. Polani to J.M. Lydgate and edited for the Annual.*

**\*1930:** Reminiscences of Gideon Laanui, by T.G. Thrum *Originally written in 1838 for Kumu Hawaii and edited for the Annual with translation by Mr. Thrum. A very important article in that Mr. Laanui was one of the courtiers for Kamehameha I, so this autobiographical account is a very rare reflection of the time by a participant to key affairs. Of great interest is the discussion about social interaction and etiquette in this period.*

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