OUR GENEALOGY OF PLACE & KNOWING:
How understanding the history and culture of Hawai‘i can improve your teaching at UHM

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Welina Mānoa

Welina Mānoa i ka lehu aloha

Aloha ua Tuahine

Mai Luahine a i Waikīkī

Kiaʻi ke Kahaukani

Kani nō nā leo

E ō kamaʻāina

ʻĀina aloha ē

Mānoa ē
Presentation Outcomes

- Introduce you to Mānoa’s genealogy through voices of kūpuna (ancestors), photographs, maps

- Discuss the concept of “genealogy” in terms of place & knowing

- Situate Mānoa and UHM within larger context of Hawai‘i

- Engage in an activity to brainstorm ideas to apply in your teaching
Ka Mokupuni ʻo Oʻahu

HGS Map #2374 – 1902
Source: avakonohiki.org
Ka Moku ʻo Kona

Ke Ahupuaʻa ʻo Waikīkī

HGS Map #2374 – 1902
Source: avakonohiki.org
Mānoa

Hawaiian Government Survey
1882
“22 acres were cleared in the first 10 years”; “5000 cubic yards of stone was removed…from the stone walls alone…a pile at the future site of Hawaiʻi Hall five feet deep, spread over an acre”  
(UHM Campus Heritage Report, 2008, p. 3:9)
Kupuna Miriam Paulo Olivera

Waikīkī rice fields, 1914

Makee ‘Ailana, Waikīkī, 1910
After construction of the Ala Wai Canal and draining of Waikīkī, 1927
Kupuna Miriam Paulo Olivera, HV24.93A, Ka Leo Hawaiʻi, 6 April 1975

Makee ʻAilana ➔

Waikīkī, Oʻahu, 1929
We cannot have a “Hawaiian place of learning” without Hawaiians.

Waikīkī, Oʻahu, 2014

Waikīkī, Oʻahu, 1910
He moʻolelo a he moʻokūʻauhau ko ka ʻāina a me ke kanaka.

Places have stories and genealogies just like people do.
• “Genealogy of place” suggests that our places are living beings who have genealogies of their own.

• “genealogy” v. “history” because histories are imbedded within genealogies and “genealogy” suggests connection, lineage, and **kuleana (role, responsibility)**.

• Once we know our **kuleana** then we can figure out what we can do to fulfill that kuleana.
We are a part of many genealogies.

Moʻokūʻauhau
(one Hawaiian word for genealogy)

There are many kinds of genealogies…of places, organizations, and movements.
One can become a part of moʻokūʻauhau through familial ties but also through sustained practice, presence, and commitment to people, places, and causes.
• She situates “the Hawaiian charter school movement and the specific work of classroom teachers at one school in the context of longer genealogies of Hawaiian survivance” (p. 6).

• She recognizes that the Hawaiian “genealogy of struggle [for cultural persistence, political power, and land] opened the space for schools like Hālau Kū Māna to exist in the first place” (p. 12).

• She explains that Hālau Kū Māna’s curriculum helps students and teachers “to see themselves as important actors within a genealogically situated movement for self-determination and sovereignty” (p. 13).
Ka Papa Loʻi ʻo Kānewai
ʻIlī kūpono of Kānewai,
Waikīkī ahupuaʻa, Kona district, Oʻahu island.

Source: US Geological Survey. Honolulu Quadrangle. 7.5 minute series.


RESOURCE: wehewehehe.org
Ka Moʻolelo o Kānewai

RESOURCE: welinamanoa.org
Ka Papa Loʻi ʻo Kānewai

Hookahewai Hooulu Aina

RESOURCE: First Saturday at Kanewai.
See http://manoa.hawaii.edu/hshk/ka-papa-loi-o-kanewai/

Charlie Kupa

Kupuna Kaanana
What genealogies opened the space for UH Mānoa to exist?

How do we and our students fit into these larger genealogies?
What genealogies opened the space for UH Mānoa to exist?

How do we and our students fit into these larger genealogies?

Lowering of the Hawaiian flag over ʻIolani Palace, 12 August 1898.
What genealogies opened the space for UH Mānoa to exist?

How do we and our students fit into these larger genealogies?
What genealogies opened the space for UH Mānoa to exist?

How do we and our students fit into these larger genealogies?
How your role as TAs at this institution comes with specific kuleana (responsibilities, obligations) to these genealogies, one of which is to promote a Hawaiian place of learning in your own classrooms.
University of Hawai‘i
(College of Hawai‘i)
Land Grant University in 1907

• July 7, 1877 – Luther Kanealii – establish a college in the Hawaiian Kingdom.

• Federal Morrill Act 1862 – Financial and land based incentives to establish a land grant university.
  – Give instruction in agriculture, mechanic arts and natural sciences.

• Hatch Act of 1887, established financing for agricultural experiment stations associated with land grant institutions.

• College of Agriculture and Mechanical Arts established by Act 24 in 1907 by Territory of Hawaii.
Armed Overthrow of the Hawaiian Kingdom
By 1907 when land for the new college was being obtained, the few remaining Hawaiians were described as squatters on the lands who needed to be evicted (Bouslog 1994: 124).

Significance of the Moʻolelo?

- Explains in part, the presence (or noticeable absence) of Ōiwi at UHM overtime.
- Explains presence/absence across several indicators.
- Give rise to existing UHM policy frameworks to which we are all responsible towards.
1. Between Fall 2005 and 2011, Native Hawaiian student enrollment at UHM has increased by 40% (from 1,810 to 3,004). These numbers still lag behind both UH Hilo and UH West O‘ahu.

2. UHM has the highest number of Native Hawaiian students in the UH System but it still has the lowest proportion of Native Hawaiians in comparison to the overall student population (in Fall 2012).

<table>
<thead>
<tr>
<th>UH Mānoa Total Enrollment</th>
<th>UH Hilo Total Enrollment</th>
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<tbody>
<tr>
<td>14.9% or 3,049 of 20,426</td>
<td>25.8% or 1,074 of 4,157</td>
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3. Native Hawaiian students make up about 16% of the undergraduate and 12% of the graduate/professional student population although we comprise 20% of Hawai‘i’s overall population.

Kanaka ʻŌiwi by Employment Type

Source: HR System Data. Table 2. UH Mānoa Hawaiian Employees by Type. 2010.
UH Policy Frameworks

  
  Recommendations across issues such as facilities, curriculum, research opportunities, recruitment and retention, faculty underrepresentation and community services.

- Hawaiʻi Papa o Ke Ao. UH System. 2012
  
  Outlines six characteristics of model indigenous serving institution.

Hawaiian Place of Learning – Grounded in Hawaiian knowledge and values that is physical and conceptual . . . (p. 5).

“Now that I know these genealogies, where do I fit in and which responsibilities come along with this positionality?”
“Nānā ka maka; hoʻolohe ka pepeiao; paʻa ka waha.”

“Observe with the eyes; listen with the ears; close the mouth. Thus one learns.”

(Pukui, ‘Ōlelo Noʻeau #2268)
Hawaiian places of learning are intentional and organic spaces and places that give power to Hawaiian perspectives; welcome multiple Hawaiian identities; promote collaboration, networking and organizing; encourage mentorship; and serve as puʻuhonua (safe places) for Hawaiian students and our communities.
How can you create a Hawaiian place of learning through your teaching?

Brainstorming Activity

• Course Content
  – Add readings/videos by Hawaiian scholars to your syllabus

• Pedagogy (Teaching)
  – Small-group discussions and project-based learning (First Saturday workdays at Ka Papa Lo‘i ‘o Kānewai)

• Assessment/Evaluation
  – Performance-based assessment (What can the students do?)

• Professional Development
  – Learn to spell & pronounce Hawaiian names of students & places
• Collaborative, community driven project
• Started out of a UHM Political Science course
• Students bring to life speeches of revered Hawaiian patriots in short videos that move us to learn more and take action.
• Website for educators and community members with curricular content and links to other resources about aloha ʻāina.

http://www.kamakakoi.com/hawaiianpatriots/
How can you create a Hawaiian place of learning through your teaching?

- Get into groups of 4
- Brainstorm one idea per category:
  - Course Content
  - Pedagogy (Teaching)
  - Assessment/Evaluation
  - Professional Development
MAHALO!