THE HAWAIIAN STUDIES PROGRAM

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While the University of Hawai'i at Manoa has long been said to be the center for academic studies of things Hawaiian, it was not until as recently as four years ago that some formulated and integrated evidence to justify that claim could be said to exist. During the fall of 1970, sixteen from a body of some fifty interested faculty members met in order to develop guidelines for a baccalaureate certification of students in the area of Hawaiian Studies. Since then the program has received endorsement from Hawaiiana-oriented students, faculty, and administration. It is now desirable that more academicians and residents of Hawai'i learn about the development, design, and possible future of this effort in order that its effectiveness may be maximized.

Context of Development

Since the early sixties there has been a phenomenal increase in the number of students enrolled in Hawaiian language classes at the University of Hawai'i. The extent to which this fact has been a result of the "search for identity" that has swept Hawai'i (along with much of the rest of the world) during this period must remain a matter of conjecture —although, even without any studies having been made, the existence of a casual relationship must be assumed.

In 1960–61, a total of sixty-five students were enrolled in six sections of three courses in the Hawaiian language. In 1974–75, the corresponding figures are 625 students in thirty-seven sections of eight courses. In the same interval the number of faculty offering instruction in Hawaiian has increased from two to thirteen. Of these, five are full-time faculty on the tenure track; eight are lecturers whose teaching load in Hawaiian varies from one to three sections per semester.

Late in the 60's the desire for a *major* in Hawaiian Language had become increasingly evident, both among the rapidly growing faculty and the growing number of students. For technical administrative reasons this desire had not been met. Hawaiian was not and never had been a department in its own right, but an offering of the Department of Indo-Pacific Languages, and only a *bona fide* department may offer a degree. Funding had not yet become the critical factor that it is today. Perhaps the most significant impediment in the mid 60's, when proposals for a major in Hawaiian language were unsuccessful, was the assertion that there was not enough course variety or a large enough body of permanent faculty with sufficiently high academic degrees to staff a major program.

However, by 1970 a new and broader formulation became possible with the existence of the Liberal Studies Program and the conviction of many faculty members that the University has an obligation to respond with a well rounded and truly academic program to the growing ethnicity in the society.

The Design of the Hawaiian Studies Major

With the cooperation of a large group of faculty, including not only those who taught the Hawaiian language but numerous others who taught courses the content of which dealt in one way or another with Hawai'i, the Hawaiian Studies Program was devised as an interdisciplinary major having a strong emphasis on Hawai'i. This program required as prerequisite for acceptance fourteen credits in elementary courses in the Hawaiian language, and a basic course in sociology or anthropology.

The Liberal Studies Program, whose *raison d'etre* was to allow students to devise their own interdisciplinary majors, was immediately cooperative and (with the approval of the Curriculum Committee of the College of Arts and Sciences) agreed to administer the Hawaiian Studies Program and to advise the students enrolled in it.

The Hawaiian Studies Program, which is "semi-structured," has undergone only minor and gradual changes since it was originally formulated in 1970, chiefly through the addition of new courses dealing with Hawai'i as these came to be offered, and occasionally through the deletion of courses. The Program requires a major of thirty-six credits or more but allows the student considerable latitude in

choosing the courses which make up this major.

A student in the Hawaiian Studies Program must include in his major a minimum of two semesters in the Hawaiian language (in addition to the four-semester prerequisite). The majority of the students in the Program have chosen four semester courses in the language beyond the prerequisite level, and a considerable number have chosen six or more semesters.

To guard against one-sided concentration in the language alone, each student must also include in his program courses which are selected from four additional groupings of courses dealing primarily with Hawai'i. He must choose at least one course in the history of Hawai'i from a roster which currently lists six courses. His major must include two semesters chosen from nine courses which deal with social questions from an Hawaiian viewpoint and he must also choose at least one course dealing with the natural setting of Hawai'i. Finally for purposes of distribution of experience he must include at least one course in the arts from a list of eight. Students in the Program have almost invariably exceeded this requirement, usually taking from two to five courses in this category (most of which are for one credit each). All the foregoing courses constitute the core courses.

The remainder of the 36-credit major may be selected from the core or from a list of some forty courses offered by eighteen departments, all of which either deal with subjects useful to the full utilization of courses on Hawai'i or which treat the larger geographical context of the Pacific from much the same disciplinary points of view as the core courses.

Any course which the student takes in fulfillment of his general education requirement may not be used again as part of his major. However, offsetting this minor technicality are many advantages which the interdisciplinary program offers. Students may achieve several kinds of specialization in Hawaiian Studies and tailor their programs to their talents and interests, often taking *electives* from among the courses listed in the Program. Related to this is the possibility of a double major, one in Hawaiian Studies and another in a more traditional discipline such as anthropology, botany, geography, history, or music. Such programs do not require an excessive amount of additional time and some students have felt it worth their effort to make this investment.

Each student has two faculty advisers with whom he discusses his choice of courses—his Liberal Studies advisor who is responsible for the total university career of the student, and the Hawaiian Studies advisor who is principally concerned with the major program, and helping the student to achieve an integration of the courses which he will take and some kind of articulation between the major and the non-academic, future life of the student. These advisors must also approve any change made in the major after the student files his program. The Hawaiian Studies advisor is always someone who teaches at least one of the courses listed for the major and should be a full-time faculty member who is expected to be available to the student throughout the period of his university work; a majority of these advisors have been faculty members who teach courses in the Hawaiian language. (To be exact, fifty-one out of a total of sixty-five students have chosen faculty advisors from among those who teach Hawaiian; the other fourteen have chosen advisors from other departments.)

The Significance of the Program

While the full impact of the Program may not yet be known, the "holding power" of the Hawaiian Studies Program is noteworthy. Of the sixty-five students who have entered the Program since its inception in 1970, only three have fallen by the wayside. By the end of the 1974 summer session, twenty-seven had graduated. In the fall semester of 1974 thirty-five students were still active in the Program and a number of new students were in the process of drafting their proposals.

Unfortunately the appropriate statistics have not been kept but, though the majority of the students in the Hawaiian Studies Program are either Hawaiian or part-Hawaiian, a surprisingly large number of students of other ethnic backgrounds have enrolled. There are a significant number of older students who have returned to school including teachers, a mother whose daughter is also in the Program, and a priest.

Information is somewhat sketchy about the careers of the 27 students who had graduated by the end of August, 1974. At least five are known to be in graduate school (Anthropology, History, Pacific Islands Program, and Social Work). At least eight are involved in teaching in secondary or higher education. Two are in local government. Two are in the Hawaiian music industry and three in the travel industry. Many students still in the Program have expressed the hope of continuing their education in graduate school. The vast majority of students, graduates and undergraduates, clearly share the objective of eventually finding a way to apply the

knowledge which they have acquired in the Program during their university careers.

There is no claim that the University of Hawai'i at Manoa has any corner on Hawaiiana or even that the Hawaiian Studies Program has a corner on Hawaiiana at the Manoa campus. However it seems fair to say that the Program has been an important factor in building respect for Hawaiian culture and pride in being Hawaiian (even among those not formally enrolled in the Program). If the Program has anything to do with bringing about a greater participation by Hawaiians in higher education and academic careers this will be a worthwhile and important by-product. Clearly the Program relates to the existence and activities of the students' Hawaiian club, *Hui Aloha 'Aina Tuahine,* since many of the members are Hawaiian Studies majors.

The Program has promoted interest in Hawaiian literature, a subject about which too little is known. It has also stimulated the first fledgling issues of *Working Papers in Hawaiian Studies* and *Resources in Hawaiian Studies,* and an occasional newsletter issued to interested faculty. Unfortunately, without sufficient material or personnel support these products have remained small and infrequent, but are nevertheless indicative of directions in which the Program is capable of moving should it ever become more than a mechanism for building undergraduate-major programs in Hawaiiana.

Members of the faculty have made numerous appearances before civic groups on all the Islands, and their reception has indicated that the interest in Hawaiian language, history, art, and culture spreads far beyond the bounds of the Manoa campus. As a matter of fact, it is not fully accurate to single out Manoa, although it was on this campus that the full-fledged Hawaiian Studies Program was instituted. The University of Hawaii at Hilo now offers eight semesters in the Hawaiian language and numerous other courses dealing with Hawaii. Leeward Community College offers four semesters of the language and other courses which parallel some of those in Manoa's Hawaiian Studies Program. Honolulu Community College now offers two semesters in Hawaiian language and courses in Hawaiian history, and may increase the number of its Hawai'i-oriented course offerings. Kauai Community College has sub-collegiate courses in Hawaiian language and Hawaiiana. Kapiolani Community College offers five courses in Hawaiian history and Windward Community College has developed language and Hawaiiana courses in the past year. Students from the community colleges may transfer to Manoa and complete a B.A. program begun elsewhere. A few have already done so and more transfers can be expected in the future.

The same trend that is seen in higher education is manifest in the high schools of the State. Kamehameha Schools now offer three levels of Hawaiian language study in addition to courses in Hawaiiana. Hawaiiana programs with language content are showing up in other high schools such as Saint Louis, Punahou, Farrington, Kailua and Leilehua. These programs may eventually have the effect of raising the quality of courses offered at the University or of allowing advanced standing of students at the Manoa campus in their Hawaiian language classes.

Conclusion

What seems to be developing is a whole constellation of academic interests and programs which in certain ways culminate in the Hawaiian Studies Program at Manoa. Whether these interests can continue to be fully served by a system which is almost exclusively a device for designing and administering baccalaureate programs in a Hawai'i-focused curriculum is not clear. What is certain is that the Hawaiian Studies major has been well accepted by both students and faculty, and that the graduates from the Program appear to be headed toward active roles in Hawaiiana-oriented activities of all sorts in the years ahead.

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