



# Listening to the Community

## Iterative Community-Based Archival Processes

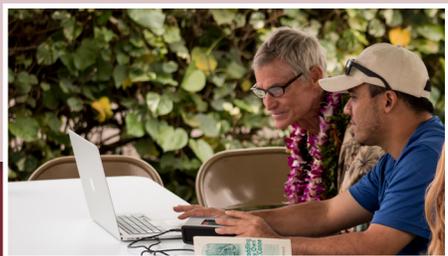
### What is the North Shore Ethnographic Field School?

Directed by Professor Ty Kāwika Tengan, the North Shore Ethnographic Field School (NSEFS) works with community elders of Waialua, O'ahu to train graduate and undergraduate students to conduct place-based processes to record oral histories.



### Trust and Consent

Before recording devices are ever turned on, the NSEFS works with community advisors to host both formal and informal events to explain and receive feedback about the program, and build relationships between program organizers, student interviewers and narrators.



## 'O Waialua kai leo nui

'Āina and Kūpuna of Waialua as told to the UHM North Shore Ethnographic Field School

**Jock Sutherland**  
Uncle Jock shares the home he grew up in. He describes the people who studied him throughout his life, and the sites that surround his home, including the puhi that feeds a nearby cove, revealing Uncle Jock's intimacy with the place, a sanctuary for many forms of life, including his own.

**Kupopolo Heiau**  
The field school, established as a collaboration between Kamehameha Schools and University of Hawai'i, has trained Native Hawaiians, local kama'āina students, other university students and community volunteers, including educators, for five years in professional archaeological practices at the Heiau. In the past three years the field school has shifted its focus to oral histories, and haumāna continue to visit under the guidance of Heiā Labors.

**George Kekuaewa 'Āi**  
Uncle George is an engaged narrator and champion of numerous 'i'ā. He is one of the first five people to have been inducted into the Pūhiko Hall of Fame. In Hāle'iwa, he worked for many years at the Hawaiian Pineapple Company (Waialua Ranch), and at Kawālia Ranch.  
In more recent years, Uncle George worked with the Waialua Hawaiian and Civic Club to raise scholarship funds for local students. He emphasized the importance of going back to the community.

**Leilani Perreira**  
Auntie Leilani grew up near the harbor and shared many stories of how she and other children would gather around to play outside all day. She describes a community discipline and praise each other's children. She named specific people who had taught her how to swim, or helped her parents send her to school.  
She notes many of the changes the harbor and community have undergone since she was a child and gives meaningful advice to her family.

**Diane Naomi Canon**  
Auntie Diane, pictured here with her siblings, grew up at Lāhā'ea Pūhiko, surrounded by the Shōhōle, āhā, mālie, ūpou, and Sāmoa Crabs that fed her family and 19th-19th community. Auntie shared fond memories of the magical wahi and mānoa, and vividly recounts catching the āhōlehole with her gloved hands.

**Emmaline Causey**  
Auntie Emmaline reminisces about her memories of Kawālia Camp, an old plantation camp that was established in 1917 after the Waialua Sugar Company shut down. Through her stories, she brings life back to these place and communities that no longer exist. She continues to give back, donating her 'i'ona home cooked meals to the community, as well as to the field school.

**Leif Andersen**  
Uncle Leif started his oral history the way almost all of the kīpuna did—with stories of his own kīpuna. He emphasized the commitment his ancestors made to learning Hawaiian as well as the many other languages of those living in Hawai'i, as a way of showing respect.  
From a childhood filled with surfing and adventures, to an exciting life traveling the world and creating beautiful ukulele, Uncle Leif's kīpuna has shaped his life and how he thinks about the future.

**Herbert and Mary Chun**  
Uncle Herbert tells us that his father's family, the Chuns of Waialua, immigrated from the same village in China. He grew up at Okae Camp, before moving to a home across from the Courthouse. He and Auntie Mary fought to stop the Hāle'iwa Plantation Development project, which would have been located almost in their backyard where the wetlands are.  
Auntie Mary emphasizes Waialua as a breadbasket of O'ahu, and reminds: "Once you take it away and put a development or houses or cement, it's never going to come back again."

Sample of exhibit displayed at NSEFS events based on narrators' oral histories. Through conversation and interaction with narrators, their family, and other community members the NSEFS discussion shifted from recording and sharing individual narratives to connecting and contextualizing these narratives within the community.

Poster Created by: Rachel Greiner  
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### Community Archives and Exhibits

After recording, NSEFS hosts events where students present on the oral histories to narrators, their extended family and community. Narrators may choose to share records with a repository or to retain them for family use only.

Public presentations and exhibits (pictured left), as well as oral history recordings that are and controlled by narrators and their families, ensure information is accessible and useful to the communities they come from.

Images and student presentations can be viewed at [northshorefieldschool.org](http://northshorefieldschool.org).

### Community-Based is Ongoing

In-depth, ongoing, and iterative community-based work like that of the NSEFS is a model many archives can learn from.

**My Question:** How should the NSEFS model be transformed into a community-based heritage center?

