Contemporary Native Hawaiian Politics
POLS 302 (E and H focus)
Prof. Noelani Goodyear-Kaʻōpua

T/Th 9:00 - 10:15am
Spring 2014

What are important Native Hawaiian political ethics?

How do histories manifest in contemporary Hawaiian politics?
How are everyday people impacted, and how to people instigate or shape political change?

How might decolonization/deoccupation unfold in Hawai‘i?
How can futures thinking help us to think about present political decisions?

Overview and Objectives

This course provides a critical study of issues in contemporary Native Hawaiian politics, with an emphasis on application and active engagement. Our investigations this semester are aimed to help you develop an informed analysis of the current state processes to reorganize a Native Hawaiian governing entity. We approach this complex problem from a variety of lenses: historical, comparative and futures-oriented. This an ethics (E) and Hawaiian (H) focused course.

By the end of this semester, you will be able to:

1. Present informed arguments on salient, contemporary issues in Native Hawaiian politics.
2. Explain and deploy core Hawaiian ethical and political concepts, including ea, kuleana and aloha ʻāina.
3. Critically examine issues of Hawaiian political status by comparing the Hawai‘i situation with other nations and peoples.
4. Consider community-organizing strategies that have been used within contemporary Hawaiian social movements.
5. Examine and participate in group decision-making and visioning processes related to Hawaiʻi’s future.
6. Reflect on your positionality and on-going responsibilities in Hawai‘i.

Texts and Readings

Required books:
Big Happiness: The Life and Death of a Modern Hawaiian Warrior, by Mark Panek

A Nation Rising: Hawaiian Movements for Life, Land and Sovereignty, Goodyear-Kaʻōpua, Hussey & Wright, eds.

Additional readings will be available through Laulima.

Photos: George Helm (left) and the Beltran ohana (above) by Ed Greevy.
As we begin this course, efforts are being made to “reorganize” a “Native Hawaiian governing entity.” What does this mean? What can history tell us about the potential ramifications? What can we learn from comparative study in the Pacific? What possible alternative futures might we imagine? This course takes these questions as central to our inquiry together.

‘A‘ohe hana nui ke alu ‘ia.
One of the features of Native Hawaiian political studies is its practitioners’ active and engaged scholarship. Hawaiian political scholars have long been concerned that their work has use for Hawaiian communities beyond the academy. In this course, you will be expected to engage with communities beyond the campus boundaries and to consider respectful and effective ways to build those relationships.

This course takes the politics of solidarities seriously. While focusing on Native Hawaiian politics, you will also asked to think about how to build coalitions across differences. For instance, that are the possibilities for forging solidarities around issues such as sovereignty, energy or climate change?

Ma ka hana ka ‘ike.
If politics can be broadly understood as the ways collective decisions are made and implemented, the form of the course mirrors the content of what we are learning. This course is organized on the principle that we learn by doing and by reflecting on our actions.

This is a project-based course, meaning that it is organized around the completion of collaborative and individual, student-driven projects. In this class, you practice working in groups to gather and analyze information, make decisions, design plans and reflect on your work together.

Hilihewa kahi mana‘o ke ‘ole ke kūkākūkā.
You do not have to agree with your classmates or me 100% of the time, or at any time! But you do have to be willing to engage in dialogue, while remaining open to and respectful of others’ beliefs and opinions. Politics can arouse deep passions and emotions, and that can be powerful. However, it requires that we are extra mindful to treat one another with aloha.
### OPENINGS & ETHICAL FRAMES

<table>
<thead>
<tr>
<th>Date</th>
<th>Topics and questions</th>
<th>Readings (complete before coming to class)</th>
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<tbody>
<tr>
<td>8/23</td>
<td>Who is Hawaiian?: The political stakes of identity</td>
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<tr>
<td>8/30</td>
<td>Hawaiian political ethics: Kuleana</td>
<td>“Sailing the Ancestral Bridges of Oceanic Knowledge” by Bonnie Kahape’a</td>
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<td>9/1</td>
<td>Hawaiian political ethics: Ea</td>
<td>“Introduction” to <em>A Nation Rising</em> (ANR) by Goodyear-Kaʻōpua</td>
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<td>Aloha Aina Speech: “To Ea” by Bryan Kamaoli Kuwada</td>
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### HISTORIES & SOVEREIGNTY

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<th>Date</th>
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<tbody>
<tr>
<td>9/6</td>
<td>Indigenous Hawaiian Statecraft</td>
<td>Ch. 2-3 of <em>Nā Mākou ka Mana</em> by Kamana Beamer</td>
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<td>9/8</td>
<td>Aliʻi agency, structure and selective appropriation in the Hawaiian Kingdom</td>
<td>Ch. 3-4 of <em>Nā Mākou ka Mana</em> by Kamana Beamer</td>
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<td>Guest speaker: Lorenz Gonschor</td>
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<td>9/13</td>
<td>The rise of sugar in late-1800s: Pre-game prep day</td>
<td>1. <em>Hawaii</em>, 1892 Reacting to the Past game book</td>
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<td>2. ch. XXIX – XXXIX from Hawai‘i’s Story by Hawai‘i’s Queen, Lili‘uokalani</td>
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<td>3. “The New Queen” and “The Longest Legislature” in <em>The Betrayal of Liliuokalani</em> by Helena Allen</td>
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<td>9/15</td>
<td>Hawai‘i 1892, game play</td>
<td>Same as above, plus independent reading on your character</td>
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<tr>
<td>9/20</td>
<td>Hawai‘i 1892, game play</td>
<td>Same as above, plus independent reading on your character</td>
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<td>Aloha Aina Speeches: selection from Piʻilani, p. 24 -25; James Kaulia; “1893” by Jamaica Osorio</td>
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<td>Mele: <em>Kaulana Nā Pua</em></td>
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### Hawaiian Resistance and Social Movements

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<th>Date</th>
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| 10/4 | Settler State(hood) | Saranillio, “Colliding Histories”  
Aloha Aina Speech: Kamokila Campbell, 1946  
Current State Speech: Hawaiian Homes Commission mtg analysis  
Mele: “Royal Rain” by Muriel Flanders |
| 10/6 | Land struggles, the beginnings of houselessness and Hawaiian movement | Trask, “The Birth of the Modern Hawaiian Movement”  
Aloha Aina Speech: Soli Niheu, excerpts from “Huli”  
Current State Speech: BLNR meeting analysis |
Aloha Aina Speech: George Helm; any selections from Lani Kapuni, Judy Napoleon, Haunani-Kay Trask, or Keliʻi Skippy Ioane  
Current State Speech: OHA meeting analysis |
| 10/13 | Water struggles: Maui and O‘ahu | Sproat, “A Question of Wai” and Ho‘okano, “Aia i hea ka wai a Kane!” in ANR  
Aloha Aina Speech: Ed Wendt (excerpt from Na Loea)  
Current State Speech: Water Commission meeting analysis |
| 10/18 | WWCA | Lasky, “Waiahole-Waikane” in ANR  
Aloha Aina Speeches: Bobby Fernandez (Two Green Valleys, 13:30-15:05)  
Current State Speech: Land Use commission meeting analysis |
| 10/20 | | Big Happiness: The Life and Death of a Modern Hawaiian Warrior, Ch 1-6 |

### Comparative Investigations in Recognition, Decolonization and Deoccupation

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| 10/25 | | Big Happiness, Ch 7-11  
Poetry by Melvin Wonpat-Borja |
| 10/27 | | Big Happiness, Ch 12-14 |
| 11/11 | Ethical dilemmas in alternative energy | 1. McGregor and Aluli, “Wao Kele o Puna and the Pele Defense Fund” in ANR  
2. Kaneya, “Geothermal is a Red Hot Topic”  
| 11/3 | Alternative energy on the Big Island: A role play | Same as above, plus role sheet |
| 11/8 | ELECTION DAY | NO CLASS MEETING |
| 11/10 | | Doing comparative research  
MEET AT HAMILTON LIBRARY |
| 11/22 | Ea and Recognition Paths: People’s Voices | Aloha Aina Speeches: 2014 DOI testimonies from your island/district |
Policies

Attendance and Tardies: Be in class, on-time. Points for in-class assignments and exams can only be earned if you are present. Whether tardy or absent, you may only make-up assignments or exams if you notify me ahead of time and get approval for alternate arrangements.

Late Work: If students have special circumstances that prevent them from turning an assignment in on time PRIOR arrangements must be made. Otherwise, late work will be marked down by 10% for every day past the deadline.

Academic Integrity: The work you do must be your own. You will build on, react to, criticize, and analyze the ideas of others. This means you must properly cite the ideas and/or research of others when using it in your own writing, presentations, and other assignments. It is your responsibility to be in compliance with the university’s policies regarding academic dishonesty. See: http://www.catalog.hawaii.edu/about-uh/campus-policies1.htm). Any academic dishonesty—such as plagiarism—will result in failure of the course.

Accommodations

If you need reasonable accommodations because of a disability, I am happy to work with you and the KOKUA Program to meet your access needs. Please speak with me privately to discuss your specific needs.

Alternative Futures

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<th>Activity</th>
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<tr>
<td>11/29</td>
<td>Project work day</td>
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<tr>
<td>12/1</td>
<td>Group presentations</td>
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<td>12/6</td>
<td>Group presentations</td>
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<td>12/8</td>
<td>Group presentations</td>
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Final exam period: Dec 12-16
Grading Scale

97-100% = A+
94-96% = A
90-93% = A-
87-89% = B+
84-86% = B
80-83% = B-
77-79% = C+
74-76% = C
70-73% = C-
67-69% = D+
64-66% = D
60-63% = D-
<60% = F

ASSESSMENT AND GRADING

Attendance and Participation (20 pts, or 10% of total grade)
Your A&P grade is simple: come to class and be prepared. This means doing the readings and assignments in advance, arriving on time, and sharing your thoughts. At the start of class, I will call on individuals and ask direct questions about the readings. If you answer correctly, you earn two points. **You need to be in class in order to earn the points.**

“Mai pa'a i ka leo” speech (30 pts, 15% of total grade)
For this assignment, you will choose one of the following categories:

a) **Kanaka aloha ʻāina:** Those who sign up for this option will select a political speech given by a Kanaka Maoli. You will memorize it and present it in class. Hand in a text-copy of the speech, along with a 1-2 paragraph description of the original orator and the historical context of the speech.

b) **Current state of affairs:** Update the class on a current political issue that impacts Native Hawaiians, and tell us about the meeting that you went to regarding this issue. This is essentially a “report back” on the “focus on the state: meeting analysis” written assignment.

Engaged learning (30 pts, 15% of total grade)
Integration of classroom learning with real-world experiences allows for deep and meaningful learning. This assignment includes both written and participatory elements. You must choose and complete one of the following options:

a) **Focus on the State: Meeting Analysis**
A few state bodies make decisions that heavily impact Hawaiian communities. Choose one of the following: the Land Use Commission, the Water Commission, the Board of Land and Natural Resources, the Hawaiian Homes Commission, the island burial councils, or the Office of Hawaiian Affairs. For this assignment, you must attend one of their meetings or hearings. Prepare for the meeting by finding out what is on the agenda and doing some background research. At the meeting, take careful notes. If you can take photos, video or audio recording, that can be helpful too. After the meeting, write a reflection and analysis that focuses on what you noticed about power and kuleana in the meeting. Analyze the space, agenda, flow of conversation and any deliberation or decision-making. Provide your insights about how you saw power functioning at the meeting. Who was present? Who was absent? Who spoke? What voices or perspectives were silenced? How were decisions made?

b) **Focus on the community: Hana lima**
Visit, learn about, and help out at any community space or organization that is **not** part of UHM. Your time must allow you to either interact with ʻāina and with Kānaka Maoli. For instance, if you are interested in food sovereignty, you might volunteer to work with: Hoʻolulu ʻĀina in Kalihi, or Heʻeia fishpond. If you are interested in restoration of militarized lands, you might want to work with the Protect Kahoʻolawe ʻOhana. Write a reflection about what you observed and learned. Include photos.
Hawai‘i 1892 game (20 pts, 10% of total grade)
In this “Reacting to the Past” game, each student will be assigned the role of an important figure in Hawai‘i of 1892. Responding to historical circumstances, the role play can take history in a completely different direction. The game play is built around two parts: audiences with Queen Lili‘uokalani and deliberations of the 1892 legislative assembly. You will complete: a 1-2 page character description, and a 1-2 page legislative proposal or petition to the Queen. You should draw on course readings for this assignment, and it will require some of your own research.

Ethical dilemmas in energy (20 pts, or 10%)
In this game, each student will be assigned the role of a stakeholder in energy transition in Hawai‘i. You will need to prepare a short (1 page) proposal of the energy mix that you would like to advocate for the island’s future.

Your own “Percy’s story” (30pts, 15% of total grade)
In his book, Big Happiness, Mark Panek tells the story of his friend, Percy Kipapa, a young man who reached the heights of sumo wrestling. His eventual murder was tied to a long history of colonial violence to Hawaiian lands and communities. This assignment asks you to tell a slice of the life of an individual Kanaka, as connected to larger social and historical forces. You can write in narrative or poetic form. It should be at least 3-4 pages.

Final Group Project (40pts, 20% of total grade)
With a small group, you will complete a research-based project that compares Hawai‘i with another island nation in the Pacific that has gone through a political process of decolonization or integration with a colonizing power. You will provide an analysis of what debates about Hawaiian land and sovereignty can learn from this comparison.

Final Exam (20 pts, 10% of total grade)
The final exam will be in essay format and will ask you to draw upon the readings and assignments from the semester as a whole.

What do I do if I fall behind?
When students feel overwhelmed—by school, finances, illness, work, relationship problems, etc.—they sometimes fall behind and/or miss class. Too often students who fall behind feel ashamed to come back to class or to ask for help. Some end up plagiarizing to try to keep up. Others disappear from class completely. If you are dealing with a situation that has put you behind in your assignments or caused you to miss a number of class sessions, come and talk to me. I want to help you succeed, so please communicate with me. We can almost always work something out that will be much more positive than cheating or falling off the map.

Mai maka‘u i ka hana; maka‘u i ka molo‘a.
Do not fear work; fear laziness.

“Ea... is the full realization that our purpose here is greater than owning material wealth, that our purpose needs to be aligned with aloha, with pono, with mālama ʻāina, with finding balance in our interactions between ourselves and nature, between ourselves and one another.”
- ʻImaikalani Winchester