

Annotated Bibliography on Native Hawaiian Movement toward Sovereignty

Provided by David Stanfield

The items in this list provide a partial introduction to the social movement for Native Hawaiian sovereignty—part of the context for the Hawaiian partners of the DST Conference July, 2014. These items are not exhaustive, only illustrative of the sovereignty movement.

Also included are publications opposing this sovereignty social movement.

1. The web site <http://www.hawaiianperspectives.org>, largely inspired by Poka Laenui, presents publications and debates on the sovereignty issue. For achieving independence from the US and stabilizing that independence the focus is on changing the dominant belief system (DIE-- Domination, Individualism and Exclusion) to traditional Hawaiian values ('Oluolu--comfortable, non-dominating, compatible, Lokahi-group consciousness and effort, and Aloha- inclusiveness, with a sense of humanity, love, caring) generally referred to as OLA .

2. Pōkā Laenui, [The Traveller's Guide-2035 Edition-Hawai'i](#)

This document describes the political economy of Hawai'i after independence from the US is achieved. It describes the complex task of moving from the present to this vision of the future when Hawai'i is an independent sovereign nation. Mr. Laenui probably has contact with one of the Conference Partners—until recently he was Executive Director of the Wai'anae Coast Community mental Health Center.

3. G.L. Brock, "The Akaka Bill, April 21, 2009, The Federalist Society for Law and Public Policy Studies, www.fed-soc.org

An alternative to independence is Native Hawaiian sovereign authority over certain lands and resources presently administered by the State of Hawai'i, similar to the sovereignty exercised by Indian Tribes on the mainland. The proposed Akaka Bill will assist the nation's approximately 400,000 ethnic Hawaiians to organize themselves into an indigenous tribe with powers like those of mainland Indian tribes – possibly including the power to promulgate a criminal code, impose taxes and exercise eminent domain. If all 400,000 join, it will be by far the largest tribe in the nation. About half of the 400,000 reside in Hawaii and half on the mainland.

4. The Flux, "The Village", May 29, 2013, <http://fluxhawaii.com/archives/the-village/>

This article describes yet another approach to Native Hawaiian sovereignty, the acquisition of land and the organization of a tradition based political economy for the holding and managing of that land and its related resources.

Bumpy Kanahela, Head of State to the Nation of Hawai'i at Pu'uuhonua o Waimanalo, is fostering a community occupying 45 acres approximately, dedicated to the perpetuation of Native Hawaiian practices and values.

"One of the fiercest of Hawaiian sovereignty activists, he's clashed with the State for generations. Most famously was when he and a few families reclaimed lands around Makapu'u in '87, culminating in an armed standoff with HPD's SWAT team and landing Bumpy in prison for 14 months; then again in 1994, when he led an occupation of Makapu'u Beach for 15 months before Governor John Waihe'e finally intervened. As a resolution to Bumpy and the families' evictions from Makapu'u, Waihe'e would eventually give Bumpy and the 80 Native Hawaiians with him right of entry to the 45 acres of land Thus was born The Nation State of Hawai'i at Pu'uuhonua o Waimanalo, a refuge and launching point for Bumpy and the families' realization of Hawaiian sovereignty."

5. B.P. Cook, et., al., "Cultural Trauma, Hawaiian Spirituality, and Contemporary Health Status", Californian Journal of Health Promotion 2003, Volume 1, Special Issue: Hawaii, 10-24

This article presents arguments for a causative relationship between history and health status for the native people of the Hawaiian archipelago. In the last 225-years the native people of Hawai'i have undergone a series of striking changes in the expression of their culture and health status. The relationship of historical, social, and health status changes can now be studied to determine possible effects on health arising from cultural transformation. Changes the native culture experienced in the 18th and 19th centuries, especially highlighting modifications in local spirituality and gender roles, are recounted. Key incidents of dramatic and sudden cultural change reveal traumatological mechanisms sufficient in size that they may account for health disparities faced by Hawaiians today. For Hawaiians, these incidents of cultural trauma are postulated to have achieved a level of potency such that they may significantly affect the health status of post-modern individuals and communities.

6. Bruce Fein, (2005) "Hawaii Divided Against Itself Cannot Stand", Grassroot Institute of Hawaii, Honolulu, <http://www.angelfire.com/hi5/bigfiles3/AkakaHawaiiDividedFeinJune2005.pdf>

A highly critical analysis of the Akaka Bill.

It would, *de facto*, carve a new sovereign from the State of Hawaii without its consent in violation of the spirit if not the letter of Article IV, section 3. The Akaka bill ambiguously insinuates that this new entity might be empowered to govern all people of Native Hawaiian ancestry, including those who repudiate its purposes. By diminishing the size and reach of the sovereignty of the State of Hawaii without a vote by all eligible voters of the State, it would violate the bedrock principle on which the United States is based: that a government derives its just powers from the consent of the governed. It would tarnish the sacred understanding of American citizenship as adherence to common principles of equal justice and the rule of law, in contrast to common blood, caste, race or ethnicity" pp I - ii

"The Akaka Bill would thus represent a wretched regression in race relations that would occasion equally wretched racial ills." P. 43

7. Hawaii's Last Queen, Video Documentary, PBS: The American Experience, 2005, 53 minutes
https://dl.dropboxusercontent.com/u/22285543/hawaii_last_queen100.wmv

Following her succession to the throne after her brother's death in 1891, Lili'uokalani would work secretly to frame a new constitution that would restore power to native Hawaiians. But two months into her reign, the US government effectively revoked Hawaii's favored position on the American sugar market and Lili'uokalani's kingdom was on the brink of economic collapse. The sugar growers were convinced there was only one way to survive-annexation to the United States.

The clash of interests that ensued drew plantation owners, native Hawaiians, the US government, and the Queen's cabinet into the fray. Eventually, Lili'uokalani would lose her throne and the Hawaiian people would lose their kingdom. Hawaii was recognized as part of the United States in 1898 by President William McKinley.