

## Hawaiian Blood Colonialism And The Politics Of Sov

Defiant Indigeneity  
 Colonizing Hawai'i  
 A Nation Rising  
 Speaking of Indigenous Politics  
 From a Native Daughter  
 Hawaiian by Birth  
 Hawaii and Its Race Problem  
 Paradoxes of Hawaiian Sovereignty  
 The Kingdom and the Republic  
 The Legacies of a Hawaiian Generation  
 Asian Settler Colonialism  
 Nation Within  
 Haoles in Hawaii  
 California and Hawai'i Bound  
 Sacred Queens and Women of Consequence  
 Beyond Ethnicity  
 Gateway State  
 Beyond Belief  
 When Women Ruled the Pacific  
 Unfamiliar Fishes  
 In the Name of Hawaiians  
 The US Military in Hawai'i  
 The Oxford Handbook of Dance and Ethnicity  
 Waikiki  
 Rehabilitating the Native  
 Displacing Natives  
 A Power in the World  
 Hawaiian Blood  
 Aloha Betrayed  
 Kanaka 'Ōiwi Methodologies  
 Hawaiian Blood  
 Homelessness, Health, and Human Needs  
 Possessing Polynesians  
 Hawaiian Blood  
 Staking Claim  
 Detours  
 Hawai'i Is My Haven  
 The Kingdom and the Republic  
 A Short Examination of Haunani-Kay Trask's "Settlers of Color and 'Immigrant' Hegemony: 'Locals' in Hawai'i"  
 Law & Empire in the Pacific

*Hawaiian Blood Colonialism And The Politics Of Sov*

Downloaded from [music-school.fhny.org](https://music-school.fhny.org) by guest

### VANG TESSA

*Defiant Indigeneity* University of Nebraska Press

Hawai'i Is My Haven maps the context and contours of Black life in the Hawaiian Islands. This ethnography emerges from a decade of fieldwork with both Hawai'i-raised Black locals and Black transplants who moved to the Islands from North America, Africa, and the Caribbean. Nitasha Tamar Sharma highlights the paradox of Hawai'i as a multiracial paradise and site of unacknowledged antiBlack racism. While Black culture is ubiquitous here, African-descended people seem invisible. In this formerly sovereign nation structured neither by the US Black/White binary nor the one-drop rule, nonWhite multiracials, including Black Hawaiians and Black Koreans, illustrate the coarticulation and limits of race and the native/settler divide. Despite erasure and racism, nonmilitary Black residents consider Hawai'i their haven, describing it as a place to “breathe” that offers the possibility of becoming local. Sharma's analysis of race, indigeneity, and

Asian settler colonialism shifts North American debates in Black and Native studies to the Black Pacific. Hawai'i Is My Haven illustrates what the Pacific offers members of the African diaspora and how they in turn illuminate race and racism in “paradise.”

*Colonizing Hawai'i* University of Michigan Press

Few people today know that in the nineteenth century, Hawai'i was not only an internationally recognized independent nation but played a crucial role in the entire Pacific region and left an important legacy throughout Oceania. As the first non-Western state to gain full recognition as a coequal of the Western powers, yet at the same time grounded in indigenous tradition and identity, the Hawaiian Kingdom occupied a unique position in the late nineteenth-century world order. From this position, Hawai'i's leaders were able to promote the building of independent states based on their country's model throughout the Pacific, envisioning the region to become politically unified. Such a pan-Oceanian polity would be able to withstand foreign colonialism and become, in the words of one of the idea's pioneers, “a Power in the World.” After being developed over three decades among both native and non-native intellectuals close to the Hawaiian court,

King Kalākaua's government started implementing this vision in 1887 by concluding a treaty of confederation with Sāmoa, a first step toward a larger Hawaiian-led pan-Oceanian federation. Political unrest and Western imperialist interference in both Hawai'i and Sāmoa prevented the project from advancing further at the time, and a long interlude of colonialism and occupation has obscured its legacy for over a century. Nonetheless it remains an inspiring historical precedent for movements toward greater political and economic integration in the Pacific Islands region today. Lorenz Gonschor examines two intertwined historical processes: The development of a Hawai'i-based pan-Oceanian policy and underlying ideology, which in turn provided the rationale for the second process, the spread of the Hawaiian Kingdom's constitutional model to other Pacific archipelagos. He argues that the legacy of this visionary policy is today re-emerging in the form of two interconnected movements—namely a growing movement in Hawai'i to reclaim its legacy as Oceania's historically leading nation-state on one hand, and an increasingly assertive Oceanian regionalism emanating mainly from Fiji and other postcolonial states in the Southwestern Pacific on the other. As a historical reference for both, nineteenth-century Hawaiian policy serves as an

inspiration and guideline for envisioning de-colonial futures for the Pacific region.

[A Nation Rising](#) University of Pennsylvania Press

In 1823, as the first American missionaries arrived in Hawai'i, the archipelago was experiencing a profound transformation in its rule, as oral law that had been maintained for hundreds of years was in the process of becoming codified anew through the medium of writing. The arrival of sailors in pursuit of the lucrative sandalwood trade obliged the ali'i (chiefs) of the islands to pronounce legal restrictions on foreigners' access to Hawaiian women. Assuming the new missionaries were the source of these rules, sailors attacked two mission stations, fracturing relations between merchants, missionaries, and sailors, while native rulers remained firmly in charge. In *The Kingdom and the Republic*, Noelani Arista (Kanaka Maoli) uncovers a trove of previously unused Hawaiian language documents to chronicle the story of Hawaiians' experience of encounter and colonialism in the nineteenth century. Through this research, she explores the political deliberations between ali'i over the sale of a Hawaiian woman to a British ship captain in 1825 and the consequences of the attacks on the mission stations. The result is a heretofore untold story of native political formation, the creation of indigenous law, and the extension of chiefly rule over natives and foreigners alike. Relying on what is perhaps the largest archive of written indigenous language materials in North America, Arista argues that Hawaiian deliberations and actions in this period cannot be understood unless one takes into account Hawaiian understandings of the past—and the ways this knowledge of history was mobilized as a means to influence the present and secure a better future. In pursuing this history, *The Kingdom and the Republic* reconfigures familiar colonial histories of trade, proselytization, and negotiations over law and governance in Hawai'i.

[Speaking of Indigenous Politics](#) University of Arizona Press

*Beyond Belief* is a bold rethinking of the formation and consolidation of nation-state ideologies. Analyzing India during the first two decades following its foundation as a sovereign nation-state in 1947, Srirupa Roy explores how nationalists are turned into nationals, subjects into citizens, and the colonial state into a sovereign nation-state. Roy argues that the postcolonial nation-state is consolidated not, as many have asserted, by efforts to imagine a shared cultural community, but rather by the production of a recognizable and authoritative identity for the state. This project—of making the state the entity identified as the nation's authoritative representative—emphasizes the natural cultural diversity of the nation and upholds the state as the sole unifier or manager of the “naturally” fragmented nation; the state is unified through diversity. Roy considers several different ways that identification with the Indian nation-state was produced and consolidated during the 1950s and 1960s. She looks at how the Films Division of India, a state-owned documentary and newsreel production agency, allowed national audiences to “see the state”; how the “unity in diversity” formation of nationhood was reinforced in commemorations of India's annual Republic Day; and how the government produced a policy discourse claiming that scientific development was the ultimate national need and the most pressing priority for the state to address. She also analyzes the fate of the steel towns—industrial townships built to house the workers of nationalized steel plants—which were upheld as the exemplary national spaces of the new India. By prioritizing the role of actual manifestations of and encounters with the state, Roy moves beyond theories of nationalism and state formation based on collective belief.

[From a Native Daughter](#) U of Nebraska Press

In 1893 a small group of white planters and missionary descendants backed by the United States overthrew the Kingdom of Hawai'i and established a government modeled on the Jim Crow South. In *Nation Within* Tom Coffman tells the complex history of the unsuccessful efforts of deposed Hawaiian queen Lili'uokalani and her subjects to resist annexation, which eventually came in 1898. Coffman describes native Hawaiian political activism, the queen's visits to Washington, D.C., to lobby for independence, and her imprisonment, along with hundreds of others, after their aborted armed insurrection. Exposing the myths that fueled the narrative that native Hawaiians willingly relinquished their nation, Coffman shows how Americans such as Theodore Roosevelt conspired to extinguish Hawai'i's sovereignty in the service of expanding the United States' growing empire.

[Hawaiian by Birth](#) Duke University Press Books

A study of Hawaiian women's cultural valuation and social position in the first century of Western contact

[Hawaii and Its Race Problem](#) Duke University Press

Written by scholars of various disciplines, the essays in this volume dig beneath the veneer of Hawai'i's myth as a melting pot paradise to uncover historical and complicated cross-racial dynamics. Race is not the primary paradigm through which Hawai'i is understood. Instead, ethnic

difference is celebrated as a sign of multicultural globalism that designates Hawai'i as the crossroads of the Pacific. Racial inequality is disruptive to the tourist image of the islands. It ruptures the image of tolerance, diversity, and happiness upon which tourism, business, and so many other vested transnational interests in the islands are based. The contributors of this interdisciplinary volume reconsider Hawai'i as a model of ethnic and multiracial harmony through the lens of race in their analysis of historical events, group relations and individual experiences, and humor, among other focal points. *Beyond Ethnicity* examines the dynamics between race, ethnicity, and indigeneity to challenge the primacy of ethnicity and cultural practices for examining difference in Hawai'i while recognizing the significant role of settler colonialism. This original and thought-provoking volume reveals what a racial analysis illuminates about the current political configuration of the islands and, in doing so, challenges how we conceptualize race on the continent. Recognizing the ways that Native Hawaiians or Kānaka Maoli are impacted by shifting, violent, and hierarchical colonial structures that include racial inequalities, the editors and contributors explore questions of personhood and citizenship through language, land, labor, and embodiment. By admitting to these tensions and ambivalences, the editors set the pace and tempo of powerfully argued essays that engage with the various ways that Kānaka Maoli and the influx of differentially racialized settlers continue to shift the social, political, and cultural terrains of the Hawaiian Islands over time.

[Paradoxes of Hawaiian Sovereignty](#) School for Advanced Research Press

Since its publication in 1993, *From a Native Daughter*, a provocative, well-reasoned attack against the rampant abuse of Native Hawaiian rights, institutional racism, and gender discrimination, has generated heated debates in Hawai'i and throughout the world. This 1999 revised work published by University of Hawai'i Press includes material that builds on issues and concerns raised in the first edition: Native Hawaiian student organizing at the University of Hawai'i; the master plan of the Native Hawaiian self-governing organization Ka Lahui Hawai'i and its platform on the four political arenas of sovereignty; the 1989 Hawai'i declaration of the Hawai'i ecumenical coalition on tourism; and a typology on racism and imperialism. Brief introductions to each of the previously published essays brings them up to date and situates them in the current Native Hawaiian rights discussion.

[The Kingdom and the Republic](#) University of Hawaii Press

In the heart of the Pacific Ocean, Hawai'i exists at a global crosscurrent of indigeneity and race, homeland and diaspora, nation and globalization, sovereignty and imperialism. In order to better understand how settler colonialism works and thus move decolonization efforts forward, *Staking Claim* analyzes competing claims of identity, belonging, and political status in Hawai'i. Author Judy Rohrer brings together an analysis of racial formation and colonization in the islands through a study of legal cases, contemporary public discourse (local media and literature), and Hawai'i scholarship. Her analysis exposes how racialization works to obscure—with the ultimate goal of eliminating—native Hawaiian indigeneity, homeland, nation, and sovereignty. *Staking Claim* argues that the dual settler colonial processes of racializing native Hawaiians (erasing their indigeneity), and indigenizing non-Hawaiians, enable the staking of non-Hawaiian claims to Hawai'i. It encourages us to think beyond a settler-native binary by analyzing the ways racializations of Hawaiians and various non-Hawaiian settlers and arrivants bolster settler colonial claims, structures, and white supremacist ideologies.

[The Legacies of a Hawaiian Generation](#) Duke University Press Books

In *Paradoxes of Hawaiian Sovereignty* J. Kēhaulani Kauanui examines contradictions of indigeneity and self-determination in U.S. domestic policy and international law. She theorizes paradoxes in the laws themselves and in nationalist assertions of Hawaiian Kingdom restoration and demands for U.S. deoccupation, which echo colonialist models of governance. Kauanui argues that Hawaiian elites' approaches to reforming and regulating land, gender, and sexuality in the early nineteenth century that paved the way for sovereign recognition of the kingdom complicate contemporary nationalist activism today, which too often includes disavowing the indigeneity of the Kanaka Maoli (Indigenous Hawaiian) people. Problematizing the ways the positing of the Hawaiian Kingdom's continued existence has been accompanied by a denial of U.S. settler colonialism, Kauanui considers possibilities for a decolonial approach to Hawaiian sovereignty that would address the privatization and capitalist development of land and the ongoing legacy of the imposition of heteropatriarchal modes of social relations.

[Asian Settler Colonialism](#) University of Hawaii Press

Henry Knight Lozano explores how U.S. boosters, writers, politicians, and settlers promoted and imagined California and Hawai'i as connected places, and how this relationship reveals the fraught

constructions of an Americanized Pacific West from the 1840s to the 1950s.

[Nation Within](#) UNC Press Books

In the Hawaiian Homes Commission Act (HHCA) of 1921, the U.S. Congress defined “native Hawaiians” as those people “with at least one-half blood quantum of individuals inhabiting the Hawaiian Islands prior to 1778.” This “blood logic” has since become an entrenched part of the legal system in Hawai'i. *Hawaiian Blood* is the first comprehensive history and analysis of this federal law that equates Hawaiian cultural identity with a quantifiable amount of blood. J. Kēhaulani Kauanui explains how blood quantum classification emerged as a way to undermine Native Hawaiian (Kanaka Maoli) sovereignty. Within the framework of the 50-percent rule, intermarriage “dilutes” the number of state-recognized Native Hawaiians. Thus, rather than support Native claims to the Hawaiian islands, blood quantum reduces Hawaiians to a racial minority, reinforcing a system of white racial privilege bound to property ownership. Kauanui provides an impassioned assessment of how the arbitrary correlation of ancestry and race imposed by the U.S. government on the indigenous people of Hawai'i has had far-reaching legal and cultural effects. With the HHCA, the federal government explicitly limited the number of Hawaiians included in land provisions, and it recast Hawaiians' land claims in terms of colonial welfare rather than collective entitlement. Moreover, the exclusionary logic of blood quantum has profoundly affected cultural definitions of indigeneity by undermining more inclusive Kanaka Maoli notions of kinship and belonging. Kauanui also addresses the ongoing significance of the 50-percent rule: Its criteria underlie recent court decisions that have subverted the Hawaiian sovereignty movement and brought to the fore charged questions about who counts as Hawaiian.

[Haoles in Hawaii](#) Duke University Press

In the Hawaiian Homes Commission Act (HHCA) of 1921, the U.S. Congress defined “native Hawaiians” as those people “with at least one-half blood quantum of individuals inhabiting the Hawaiian Islands prior to 1778.” This “blood logic” has since become an entrenched part of the legal system in Hawai'i. *Hawaiian Blood* is the first comprehensive history and analysis of this federal law that equates Hawaiian cultural identity with a quantifiable amount of blood. J. Kēhaulani Kauanui explains how blood quantum classification emerged as a way to undermine Native Hawaiian (Kanaka Maoli) sovereignty. Within the framework of the 50-percent rule, intermarriage “dilutes” the number of state-recognized Native Hawaiians. Thus, rather than support Native claims to the Hawaiian islands, blood quantum reduces Hawaiians to a racial minority, reinforcing a system of white racial privilege bound to property ownership. Kauanui provides an impassioned assessment of how the arbitrary correlation of ancestry and race imposed by the U.S. government on the indigenous people of Hawai'i has had far-reaching legal and cultural effects. With the HHCA, the federal government explicitly limited the number of Hawaiians included in land provisions, and it recast Hawaiians' land claims in terms of colonial welfare rather than collective entitlement. Moreover, the exclusionary logic of blood quantum has profoundly affected cultural definitions of indigeneity by undermining more inclusive Kanaka Maoli notions of kinship and belonging. Kauanui also addresses the ongoing significance of the 50-percent rule: Its criteria underlie recent court decisions that have subverted the Hawaiian sovereignty movement and brought to the fore charged questions about who counts as Hawaiian.

[California and Hawai'i Bound](#) U of Nebraska Press

For many new indigenous scholars, the start of academic research can be an experience rife with conflict in many dimensions. Though there are a multitude of approaches to research and inquiry, many of those methods ignore ancient wisdom and traditions as well as alternative worldviews and avenues for both discovery and learning. The fourth volume in the Hawai'inuiākea series, guest coedited by Katrina-Ann R. Kapā'anaokalāokeola Nākoa Oliveira and Erin Kahunawaika'ala Wright, explores techniques for inquiry through some of the many perspectives of Kanaka 'Ōiwi (Native Hawaiian) scholars at work today. *Kanaka 'Ōiwi Methodologies: Mo'olelo and Metaphor* is a collection of “methods-focused” essays written by Kanaka scholars across academic disciplines. To better illustrate for practitioners how to use research for deeper understanding, positive social change, as well as language and cultural revitalization, the texts examine Native Hawaiian Critical Race Theory, Hawaiian traditions and protocol in environmental research, using mele (song) for program evaluation, and more.

[Sacred Queens and Women of Consequence](#) Duke University Press

In 1897, as a white oligarchy made plans to allow the United States to annex Hawai'i, native Hawaiians organized a massive petition drive to protest. Ninety-five percent of the native population signed the petition, causing the annexation treaty to fail in the U.S. Senate. This event

was unknown to many contemporary Hawaiians until Noeoe K. Silva rediscovered the petition in the process of researching this book. With few exceptions, histories of Hawai'i have been based exclusively on English-language sources. They have not taken into account the thousands of pages of newspapers, books, and letters written in the mother tongue of native Hawaiians. By rigorously analyzing many of these documents, Silva fills a crucial gap in the historical record. In so doing, she refutes the long-held idea that native Hawaiians passively accepted the erosion of their culture and loss of their nation, showing that they actively resisted political, economic, linguistic, and cultural domination. Drawing on Hawaiian-language texts, primarily newspapers produced in the nineteenth century and early twentieth, Silva demonstrates that print media was central to social communication, political organizing, and the perpetuation of Hawaiian language and culture. A powerful critique of colonial historiography, *Aloha Betrayed* provides a much-needed history of native Hawaiian resistance to American imperialism.

**Beyond Ethnicity** Riverhead Books

*Asian Settler Colonialism* is a groundbreaking collection that examines the roles of Asians as settlers in Hawai'i. Contributors from various fields and disciplines investigate aspects of Asian settler colonialism to illustrate its diverse operations and impact on Native Hawaiians. Essays range from analyses of Japanese, Korean, and Filipino settlement to accounts of Asian settler practices in the legislature, the prison industrial complex, and the U.S. military to critiques of Asian settlers' claims to Hawai'i in literature and the visual arts.

**Gateway State** Berghahn Books

From their earliest encounters with Indigenous Pacific Islanders, white Europeans and Americans asserted an identification with the racial origins of Polynesians, declaring them to be racially almost white and speculating that they were of Mediterranean or Aryan descent. In *Possessing Polynesians* Maile Arvin analyzes this racializing history within the context of settler colonialism across Polynesia, especially in Hawai'i. Arvin argues that a logic of possession through whiteness

animates settler colonialism, by which both Polynesia (the place) and Polynesians (the people) become exotic, feminized belongings of whiteness. Seeing whiteness as indigenous to Polynesia provided white settlers with the justification needed to claim Polynesian lands and resources. Understood as possessions, Polynesians were and continue to be denied the privileges of whiteness. Yet Polynesians have long contested these classifications, claims, and cultural representations, and Arvin shows how their resistance to and refusal of white settler logic have regenerated Indigenous forms of recognition.

**Beyond Belief** University of Hawaii Press

"Aloha" is at once the most significant and the most misunderstood word in the Indigenous Hawaiian lexicon. For Kanaka Maoli people, the concept of "aloha" is a representation and articulation of their identity, despite its misappropriation and commandeering by non-Native audiences in the form of things like the "hula girl" of popular culture. Considering the way aloha is embodied, performed, and interpreted in Native Hawaiian literature, music, plays, dance, drag performance, and even ghost tours from the twentieth century to the present, Stephanie Nohelani Teves shows that misunderstanding of the concept by non-Native audiences has not prevented the Kanaka Maoli from using it to create and empower community and articulate its distinct Indigenous meaning. While Native Hawaiian artists, activists, scholars, and other performers have labored to educate diverse publics about the complexity of Indigenous Hawaiian identity, ongoing acts of violence against Indigenous communities have undermined these efforts. In this multidisciplinary work, Teves argues that Indigenous peoples must continue to embrace the performance of their identities in the face of this violence in order to challenge settler-colonialism and its efforts to contain and commodify Hawaiian Indigeneity.

**When Women Ruled the Pacific** Princeton University Press

In the Hawaiian Homes Commission Act (HHCA) of 1921, the U.S. Congress defined "native Hawaiians" as those people "with at least one-half blood quantum of individuals inhabiting the Hawaiian Islands prior to 1778." This "blood logic" has since become an entrenched part of the

legal system in Hawai'i. *Hawaiian Blood* is the first comprehensive history and analysis of this federal law that equates Hawaiian cultural identity with a quantifiable amount of blood. J. Kēhaulani Kauanui explains how blood quantum classification emerged as a way to undermine Native Hawaiian (Kanaka Maoli) sovereignty. Within the framework of the 50-percent rule, intermarriage "dilutes" the number of state-recognized Native Hawaiians. Thus, rather than support Native claims to the Hawaiian islands, blood quantum reduces Hawaiians to a racial minority, reinforcing a system of white racial privilege bound to property ownership. Kauanui provides an impassioned assessment of how the arbitrary correlation of ancestry and race imposed by the U.S. government on the indigenous people of Hawai'i has had far-reaching legal and cultural effects. With the HHCA, the federal government explicitly limited the number of Hawaiians included in land provisions, and it recast Hawaiians' land claims in terms of colonial welfare rather than collective entitlement. Moreover, the exclusionary logic of blood quantum has profoundly affected cultural definitions of indigeneity by undermining more inclusive Kanaka Maoli notions of kinship and belonging. Kauanui also addresses the ongoing significance of the 50-percent rule: Its criteria underlie recent court decisions that have subverted the Hawaiian sovereignty movement and brought to the fore charged questions about who counts as Hawaiian.

**Unfamiliar Fishes** Duke University Press

How does law transform family, sexuality, and community in the fractured social world characteristic of the colonizing process? The law was a cornerstone of the so-called civilizing process of nineteenth-century colonialism. It was simultaneously a means of transformation and a marker of the seductive idea of civilization. Sally Engle Merry reveals how, in Hawai'i, indigenous Hawaiian law was displaced by a transplanted Anglo-American law as global movements of capitalism, Christianity, and imperialism swept across the islands. The new law brought novel systems of courts, prisons, and conceptions of discipline and dramatically changed the marriage patterns, work lives, and sexual conduct of the indigenous people of Hawai'i.