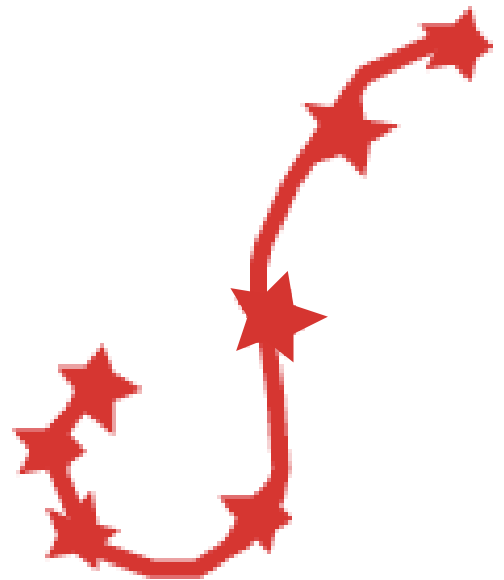


It's in the Stars: Navigating Toward Decolonization

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Part I: Setting the Stage

Introduction

The revitalization of indigenous practices is a vital component in the movement towards the empowerment, decolonization, and ultimately the self-determination of indigenous peoples. This sustainable self-determination will be found through the reclaiming of indigenous knowledge for purposes of cultural perpetuation and the reclaiming of history telling from an indigenous perspective. These acts will help to empower through recognition of ancestral knowledge and in learning useful, relevant indigenous knowledge. It will be vital to educate the general public, particularly settler society of the outstanding abilities of Pacific voyagers and other early technological accomplishments. To move towards a more economically independent Oceania it will be important to encourage the exchange of information, stories, and knowledge between islands in the Pacific. Additionally, by doing so the Pacific can serve as an example to the globe of indigenous peoples reclaiming the knowledge stolen from them through colonial myth telling and narrative creation. As indigenous peoples begin to challenge these colonial narratives the world over, the imperial monopoly on the telling of history will began to unravel.

Ultimately these can all be used as tools and methods towards forging a decolonial future, not only for Hawai'i, but in the realm of voyaging, which is (pardon the pun) very fluid and connected, to other island nations across the Pacific. This knowledge travels with the wa'a around the Pacific, uniting peoples, highlighting their similarities, and where they stand unique. It retells the story and rewrites the narrative that was

scribed by European colonizers hundreds of years ago, and unfortunately continues to be written to this day.

Colonial Project Incorporated

A story is being told, every day, all over the globe. This story may have different characters in one region, different timelines in others, but the plot remains the same: brave European explorers with advanced tools of navigation, discovered wide empty lands across the Earth, improving the lives of oppressed Europeans and savage indigenous groups the world over. This narrative has not ceased and is pervasive in literary, political, and particularly international relations discourse today. Clearly, this narrative is dependant on a number of variables, including the complete erasure of that which is indigenous.

This “Myth of Conquest” (Bird 2005, 91) is not only a convenient tool of denial for colonizers and settler society in order to avoid uncomfortable realities of one’s historical context, but it furthermore serves to subjugate the indigenous while underscoring the mythical superiority of the European settler. Additionally, for those that do not accept this narrative, the majority of energy put into this particular era of history is dedicated to perpetuating this narrative from the perspective of the colonizer. Should an individual, educator, or alternative institution have the desire to teach the entirety of the historical interface between European settlers and the indigenous populations they have subjugated, the space to do so is rarely made available. Rather the dissenting voices are marginalized and often ostracized by dominant society.

Along this same thread, and for the purposes of this project it is important to note that one of the fundamental foundations of the “discovery” narrative is the capacity of European explorers to cross large bodies of water through their navigational superiority. The recognition that this technology had been achieved by “savage” cultures long before Christopher Columbus et al. would challenge this imperial narrative. Because of omnipresent attitudes of European superiority, the outstanding feats of navigation mastered by other cultures such as those found throughout Near and particularly Remote Oceania¹ have not only been ignored, but completely denied by anthropologists and historians. This sentiment is demonstrated clearly in the works of Anthropologist Andrew Sharp:

It would obviously be ridiculous to contend that the discoverers of Hawaii, New Zealand, and other peripheral Polynesian islands made northings or southings over the great distances involved, making sure they were to the east or west of and in the latitudes of their objectives before they had discovered them, and then turning in the right direction to attain these objectives although they did not know they existed. Nor is it credible that the discoverers sailed back and forth across the Pacific Ocean a dozen times or more in latitudes 100 to 200 miles apart until eventually they picked up these distant groups although they did not know they existed, and even if they had they would not have known the longitudes of their home islands in relation to their discoveries (Sharp 1965, 102).

The idea that any discoverers of distant islands retained a sufficient awareness of their course on the outward voyage in the face of unknown set and drift to get back home again involves a belief in miracles. The further idea that they left meaningful sailing directions which were successfully followed by later navigators involves a belief in double miracles (Sharp 1965, 103).

¹ Near and Remote Oceania are the terms formulated by linguists and preferred by anthropologists to replace the descriptions: Melanesia, Micronesia, and Polynesia, which can be politically problematic. The general premise is that islands within Near Oceania can be seen from one another more or less, whereas larger bodies of water separate the islands within Remote Oceania. In the context of navigation, it suggests that cultural interaction and similarities found within island groups of Remote Oceania i.e.: Tahiti, Rapa Nui, Hawai'i, and Aotearoa imply a necessity for advanced methods of navigation.

In 1963, Andrew Sharp proposed the Accidental Drift hypothesis. His theory was that the primary mechanism in Polynesian migration was not intelligent calculation but rather a more random set of factors such as wind and current patterns, which would carry a vessel away from one's home island and distribute them to another. This theory serves multiple colonial functions:

1. It completely undermines the intelligence of Pacific voyagers.
2. It deprives Oceania of the elaborate legacies of wayfinding, non-instrument navigation.
3. It negates several mo'olelo across the Pacific that tell the history of voyages to and from and back again between major island cultures. This negating therefore delegitimizes oral histories.
4. It reaffirms the myth of European technological supremacy

Though the myth of accidental voyaging has since been dispelled by numerous scholars, as well as in practice, the damage of narratives such as this one continue on. Colonialism and the narratives it constructs have lasting effects that permeate into every aspect of life, and are particularly damaging to indigenous populations. As Nainoa Thompson puts it:

I think when the outside comes in and dominates a culture of people, you end up with cultural abuse. And we know the effects of abuse on a single individual. And how it degrades one's self-esteem, how it lowers the immune system. It's not very hard to understand why our people would tend to be the most unhealthiest race in Hawai'i, than any of the other races in its own homeland. What do we do? I think we do what we are doing. I think good things, incredible things are going on. I think that it's very simple to me that if the abuse is the problem, then rid the problem. And replace abuse with renewal (Thompson 1994).

Epeli Hau'ofa discusses the theoretical aspects of the relationships, established by the colonial project, between indigenous populations and the imperial forces that descended upon Oceania in the 19th century. He describes the consequences of the construction of dominant and subordinate dynamics:

...views held by those in dominant positions about their subordinates could have significant consequences on people's self-image and on the ways that they cope with their situations. Such views, which are often derogatory and belittling, are integral to most relationships of dominance and subordination, wherein superiors behave in ways or say things that are accepted by their inferiors who, in turn, behave in ways that serve to perpetuate the relationships (Hau'ofa 1994, 3).

Histories of advanced navigation by early Pacific populations challenge the supremacy and therefore legitimacy of colonial powers. It is in the interest of the existing colonial structure to assure that this legitimacy remains intact. Discrediting indigenous legacies, while establishing dominant/subordinate relationships, is a part of maintaining this legitimacy. By maintaining a monopoly on the production of knowledge, the colonial project is able to survive.

It is clear that colonialism necessitates the construction of mythical narratives in order to support its projects and it is this pervasiveness of the colonial project that makes multiple pathways (political, cultural, educational) of decolonization necessary in order to maintain a steady front of resistance. In order to combat this limited scope of colonial knowledge production it is necessary to acknowledge the several forms of knowledge, which challenge the knowledge's constructed within the colonial project's framework.

Part II: Ho'o Huli

Reclaiming Knowledge Production

The indigenous cultures of Oceania possess an abundance of oral histories, legends, myths, genealogies, and cosmologies that tell the history of detailed migrations across the Pacific. These histories are far more than romantic stories of travel and adventure, they operate to pass on vital information throughout generations. Within these stories, specific navigational pathways are described as well as particular stars to follow, difficulties encountered that should be avoided, and detailed lists of winds and weather patterns that are best suitable for different journeys.

These methods of transferring indigenous knowledge have lasted millennia. The effectiveness of indigenous methods of knowledge sharing is demonstrated with the Micronesian navigator, Mau Piailug. Coming from the island of Satawal, where land resources are scarce, the survival of the Satawalese depended on the knowledge of navigators to find their way around vast open waters for food resources. Mau was the navigator who was able to teach the crew-members of Hōkūle'a, and those with the Polynesian Voyaging Society, the art of wayfinding. When recalling his apprenticeship under Mau, Nainoa Thompson tells:

Mau learned to turn the clues from the heaven and ocean world into knowledge by growing up at the side of his grandfather-he had been an apprentice in the traditional way. He had learned to remember many things through chants and would still chant to himself to 'revisit information (Thompson 1994).

To honor and utilize these forms of knowledge production legitimizes indigenous methods of knowledge maintenance, functioning to move away from a dependence on the knowledge created within the colonial project. Declaring small steps towards individual independence, sustainable self-determination becomes more a reality.

Sustainable Self Determination

Jeff Corntassel discusses in great length the importance of a sustainable self-determination within indigenous communities. He critiques the indigenous rights discourse, arguing that it cannot carry indigenous communities to a complete independence, by virtue of the fact that the rights discourse is a system that was constructed within the colonial system. Clearly, as the colonial project takes concerted efforts to disable any system that challenges it, to allow for the dissolution of indigenous nations out from underneath the stronghold of said colonial power would be antithetical to its own survival.

Strategies that invoke existing human rights norms and that solely seek political and legal recognition of indigenous self-determination will not lead to a self-determination process that is sustainable for the survival of future generations of indigenous peoples (Corntassel 2008, 108).

Operating at multiple levels, sustainable self-determination seeks to regenerate the implementation of indigenous natural laws on indigenous homelands and expand the scope of an indigenous self-determination process (Corntassel 2008, 119).

Sustainability & self-sufficiency within the Earth body, and a sustained self-determination within the body politic must both come from the ground up in an indigenous manner.

World Enlargement

Conquerors come, conquerors go, the ocean remains, mother only to her children. This mother has a big heart though; she adopts anyone who loves her (Hau'ofa 1994, 11).

As discussed above, there has been a deliberate construction of narratives that work to enforce European supremacy and Pacific inferiority. Hau'ofa describes this as a geopolitical and psychological shift that changed the views of Oceania from a “sea of islands” to “islands in a far sea”. Hau'ofa argues that these calculated efforts not only reinforce the myth European superiority and largeness, but they also work to create a myth of Pacific inferiority and smallness. The islands across the Pacific have been divided upon sometimes arbitrary geopolitical boundaries and an often surface understanding of race and community. This division has effectively separated islands and peoples that were previously connected through complex systems such as: family, legends, trade, genealogy, adventure, romance, cosmologies, resource exchange, and so on.

In response to this, Hau'ofa argues that it is necessary to reestablish connections between the islands and “enlarge” the world of Oceania.

It should be clear now that the world of Oceania is neither tiny nor deficient in resources. It was so only as a condition of colonial confinement that lasted less than a hundred of a history of thousands of years (Eveli 1994, 11).

By reestablishing the solid connections between the islands of Oceania and creating alliances, Oceania could shift from a place of colonial dependence to independence. The shift away from the aid based existence and towards self-sufficiency

in much of Oceania would be an empowering movement that would also assist in the assertion of self determination. The collaboration between independent Pacific Island nations, Hau'ofa argues, could certainly result in a cooperative economy that could compete with other nations. This idea indeed challenges the dominant colonial narrative that deems the Pacific too weak to fend for itself and establishes that Oceania will forever be indebted to foreign aid from larger nations, and therefore will forever be under colonial control.

We are the sea, we are the ocean, we must wake up to this ancient truth and together use it to overturn all hegemonic views that aim ultimately to confine us again, physically and psychologically, in the tiny spaces which we have resisted accepting as our sole appointed place, and from which we have recently liberated ourselves. We must not allow anyone to belittle us again, and take away our freedom (Eveli 1994, 17).

Decolonization

Decolonization can technically be defined as a political process in which a country gains independence after formally being under the control of another country as a colony. This is certainly a variable in the larger equation of Hawaiian independence and sovereignty. For the purposes of this project, decolonization is approached as the process in which a colonized peoples work to first decolonize the mind and lifestyle and from that point (or concurrently) move towards formal political decolonization. Because colonization is so insidious in its methods, much of the work of decolonization is subtle. Robert Odawi Porter speaks of two different phases of colonization. The first phase is the military takeover, which is visibly violent and easy to recognize. The second phase is

much more difficult to identify but certainly inflicts an equal amount of damage. This latter phase endures in a terribly nefarious manner and with great stealth. Porter labels this process as “acculturation” or “assimilation” but states that the most appropriate term is “social engineering”(Bird 2005, 89). This social engineering is seen when colonial and occupying forces insist that the indigenous population abandon their religious beliefs, cease speaking their native language, abandon cultural practices, and adopt the practices of the occupier. Much of this acculturation takes place within the populations of youth, in colonial school systems. It is in this controlled educational environment that the colonizer can deploy the myths and narratives that will function to perpetuate the authority of colonial superiority and indigenous inferiority. Perhaps the most contemptible aspect of successful colonization is what Porter calls “colonization amnesia” (Bird 2005, 90), the state in which those that are colonized have no recognition that indeed they are colonized. This is seen vividly, particularly as this colonization relates to capitalism. Capitalism seems to have a magnificently unique way of clouding ones vision while simultaneously selling the injured party a medical procedure to have it corrected, which is not covered by their insurance. Indeed, this is cause for much frustration and can be terribly intimidating, particularly when tasked with something as massive as decolonization. Yet it is encouraging to realize that rather than an expensive medical procedure, all that simply needs to be done is to remove the heavy cloud from in front of ones eyes. Once this cloud is removed and vision is restored, what then are the steps taken towards a decolonial future?

Colonial society is greatly invested in the continued ignorance, and if not ignorance, then the active suppression of the general populous. In a Weberian sense, “The

state” in its broadest meaning as an institution, country, or imperial presence is entirely reliant on maintaining a monopoly on violence and force. An occupying, colonial force certainly assumes the role of the state through a show of force, regardless of the sentiments of the dissenting population. It is through this monopoly on violence that the state demonstrates its authority. Legitimacy would typically be afforded through meeting the basic needs of the citizens within the state, such as food security, education, and healthcare. By fulfilling these basic needs, the citizens in return are to respect the state as a legitimate ruling body. Clearly these criteria are rarely met for the entire population, the burdens falling disproportionately on indigenous groups. By not meeting the terms of the contract, the state then loses legitimacy, which weakens its foundation. Rather than spend the resources on addressing these imbalances (which could be argued, in the case of colonial states, could never be corrected until total decolonization), the state responds with violence (physical and institutional) against those who make abundantly clear the states inadequacies.

After learning of historical and contemporary injustices, the temptation towards reactionary violence is certainly attractive. This is not to discredit acts of self-defense, and clearly self-defense can be expanded to include several types of injustices and insults, but to put a majority or all energy into violent forms of resistance that will most likely be met with an equal or greater amount of physical resistance from the occupying force will be counter productive. The result may simply be frustration, or it could be death. In his book “Wasáse: indigenous pathways of action and freedom”, Taiaiake Alfred articulates this temptation and tendency well.

... revolutionary struggles using direct armed confrontation have failed to stop capitalism's expansion (Alfred 2005, 50).

But the experience of revolutionary action in world history points to a fatal flaw (aside from the truth of living and dying by the sword): revolution and armed resistance theories with their simplistic materialist notions ignore the inextricable bonds between means and ends (Alfred 2005, 51).

Certainly there are individuals that are well equipped to be warriors in the struggle against colonization and imperialism. For those individuals, this is the skill that they would best contribute to the movement. With regards to struggles of indigenous groups on the continent, Alfred breaks down the word, which is considered in English to mean "warrior": " '*rotiskenhrakete* ', which literally means, 'carrying the burden of peace'"(Alfred 2005, 78). He goes on to state about the term "warrior":

It is European in origin and quite a male gendered and soldierly image in most people's minds; it doesn't reflect Onkwehonwe notions from any of our cultures, especially that of the ideal we are seeking to understand and apply here, of men and women involved in a spiritually rooted resurgence of Onkwehonwe strength" (Alfred 2005, 78).

This demonstrates the necessity of serious critical approaches to decolonization. The colonizer will always "win" at their own game, so to play into the roles and definitions established by the colonizer is philosophically and logistically counterproductive. Colonialism as a system assures its survival by maintaining control over that which is colonized. To depend on a colonial power to advocate for decolonization is entirely paradoxical and unless colonial powers are met by a military force that is greater and more ruthless than their own, they will never relinquish complete control. What must occur is the reclaiming of the countless and diverse indigenous traditions, not simply those glorified by colonial culture.

Diversity

Diversity is the key to life. When speaking biologically, diversity affords greater adaptability in times of stress. When speaking of financial investments, diversity offers the strongest portfolio. When speaking of health, a diverse diet offers the body a wide range of necessary nutrients and minerals. When speaking of political movements, diversity offers people the opportunity to excel in whatever they do best rather than trying to fit a specific mold. This excludes and intimidates fewer individuals, and therefore grows and strengthens the movement. What decolonization can do is engage in a campaign of empowerment, reclaiming, resistance, re-education of indigenous populations and the education of settler society. It is imperative to have several methods and projects within different sectors of society working towards a decolonial future. This diverse front serves two major functions:

1. By establishing decolonial projects across many sectors within society, it disperses the state's efforts to quash these projects. It forces the state to exert its authority over several different fronts, presumably expending a significant amount of resources (military and fiscal) in the process. To put it in other words, it forces the state to fight several fires at once.
2. It respects the diversity within an indigenous community and avoids the conundrum of forcing indigenous individuals into a specific "role" that is deemed "indigenous enough". This necessity to prove one's indigeneity through what is generally accepted as culturally "correct", i.e.: dance, music, language, is another way in which colonialism has infiltrated and continues to

influence and divide indigenous communities. By valuing diverse and creative methods of decolonization, a larger number of indigenous people will be encouraged to engage with what skills they are most familiar. So rather than having a movement of individuals navigating new spaces and feeling the pressure to be something that perhaps they are not, diversity allows for individuals to provide the services they are most comfortable with. This results in a movement that brings out the best in each individual.

What then, should be the multiple approaches to dismantle colonial forces? I would argue that it will be most effective to disrupt the colonial project from the foundation up. This will start at a grassroots level, but must reach beyond to a systematic level that in order to effect large-scale change.

1. **REVITALIZE:** Revitalize the cultural practices that were once deemed inferior by colonial invaders. This is not only empowering for indigenous individuals as discussed above, but a very important historical realization occurs during this process. While uncovering and investigating the practices of the past, the brilliance and intelligence of indigenous peoples comes to light and this clearly challenges the narratives constructed upon colonial/indigenous interaction. It becomes clear that many of the histories being recorded during these interactions and from then on out were deliberately misleading in order to further imperial conquest. Consequently, the threads of those narratives begin to unravel, exposing a litany of falsities and exposing the truth.

2. **RECLAIM:** Reclaim the institutions of knowledge acquisition and knowledge creation not constructed from within colonial project. These educational systems that are different, and often challenge those of the colonizer. By recognizing and honoring these modes of education, that may not be found in the academy, it begins to legitimize and normalize them. This legitimization strengthens the movement toward the decolonization of the mind.
3. **PERPETUATE:** Through education of community members, and particularly youth, it is important to share these truths with a wider audience. This isn't to suggest that the wider community then becomes entitled to indigenous knowledge, for the wider community is not entitled to that information by virtue of it being uncovered. Rather it is to argue that the technological feats, of ho'okele and early Hawaiian voyagers for instance, should not just be discussed in Hawaiian Studies classes but in history class. Or the advanced agricultural practices of Hawaiians should not only be relegated to a discussion on culture but also should be revered and discussed within the context of natural science and the study of ecological systems.
4. **RE-ESTABLISH:** Re-establish millennia old connections across Oceania and therefore grow the social and economic strength of the region within the international arena. This will allow the move away from aid dependence and foster a personal and political reality of independence.
5. **SUBVERT:** Subvert the system. As opposed to trying to dominate or out-compete the major colonial powers, subversion may produce the most

effective results, while utilizing the least violent means. Subverting the colonial system can be done simply by engaging in practices of sustainability and decreasing dependence on the colonial force. Ultimately the effect is to render the colonial system obsolete.

Navigating the Landscape of Change

Gliding along a velvet blanket of darkness, observing a setting moon, and a sky full of instructions. There is no noise of motors buzzing, just the sound of wind passing through the sail and waves slapping against the body of the canoe, both offering integral directional cues. No smell of diesel fumes, just the distinct aroma of chilly salt air. What is there to do but hold the course, take deep breaths, and sit with ones self. In this space, in this rhythm, this is where the revolution is taking place.

It is in this environment that sparks of clarity rush into the consciousness, unexpected and brilliant. It is in being enveloped by the largeness of the open sea that one recognizes the beauty in vulnerability. It is in this opportunity, decolonization starts and decolonization perseveres.

After an afternoon sail on Hōkūle'a with a Ho'okele class from the University of Hawai'i at Mānoa, the students and kumu became engaged in a discussion about the lessons we can learn from early Polynesian voyagers, and how to apply them to an unmistakably different world today. Our kumu, Pualani Lincoln repeated a phrase that she had used in class: "The canoe is your island. The island is your canoe." Meaning that while you are out to sea on long voyages it is important to stock your canoe with the same provisions that you would find on land; food, water, shelter, and small items of

comfort. When on land, it is important to treat the island with the same care and concern as when on the canoe. Just as resources are extremely limited on the canoe, they are on land as well. It is important to operate consciously so as to not to take advantage of natural resources and therefore disrupt natural ecological balances on the island/canoe. To not consider these variables and proceed accordingly could certainly lead to starvation, thirst, and death out to sea or on land. Common sense concepts such as these, which are popular at the moment within the sustainability movement, are straightforward to conceptualize and intellectualize. It is when it becomes a reality, out to sea with no land in sight, that the significance of these idioms truly solidifies within the mind, body, and psyche.

The countless benefits of youth engaging in indigenous activities such as navigation go without saying. It has been well demonstrated through the abundance of projects involving *lo'i kalo* and *loko i'a*, for example that children and young adults respond positively to being given genuine responsibility. The trend in popular culture towards an over protectiveness from a fear base has disempowered much of our youth. Certainly within the realm of navigation, these responsibilities are taken very seriously. By involving youth on deck of sailing vessels, they are provided with a sense of true empowerment. They recognize that even as a young person (who are often otherwise disempowered), they are able to significantly contribute, and are needed in order to maintain a properly functioning, complex system. This confidence inevitably carries over into other aspects of their life. For Kanaka 'Ōiwi youth, engaging in these practices not only empowers the individual but it helps to actualize the rewriting of colonial narratives.

While it is absolutely important to study and intellectualize methods of decolonization, to engage in decolonial acts, such as wayfinding, creates an inextricable bond to the process and provides a longevity and dedication to the process. This work results in a decolonized mind, psyche, and body, and a sustainable self-determination. From this grounded place then, the pathway to political independence is strengthened, and may ultimately lead to a decolonial future.

Part III: Technology

Open Source

Open source is a practice used primarily in technological development that allows for the end user to access the “source” of a particular software program. This access is provided free of charge, and allows the end user to not only utilize the product free of charge, but it also allows the end user to modify and build upon the original software and share that modified software, for free, without penalty. This model is not restricted to the technology sector and may be applied to other forms of business, agriculture, education, health, media, art and so on. A well recognized example of the open source model, which is closely linked to the concept of the “Intellectual Commons” or “Creative Commons”, is the website, www.wikipedia.org. Wikipedia is entirely dependent upon User Generated Content (USG), as well as policing from within the end user community.

Contrary to the open source model are copyright restrictions, patents, and intellectual property rights. Vandana Shiva is an Indian physicist, philosopher, environmentalist, and seed activist. She works fervently campaigning against the

patenting of seeds. Her argument on open source is summarized well in the following excerpt from an interview:

Traditional knowledge has grown as a tradition that is shared. It has grown cumulatively and collectively. That is what makes it deeply distinctive. Intellectual property rights are based on the idea of the individual having rights, which is then based on an individual making innovation, which is not the way knowledge actually works. Knowledge is a collective tradition. It's a common resource of society.

Open source software is a way of spreading prosperity and knowledge in society rather than creating scarcity, poverty and depravation. (Shiva, 2009).

Along this thread, it is important to make clear that I make no intellectual claim to the information provided on this CD-Rom curriculum. There is no intent to copyright the information. To claim possession of this knowledge would be completely antithetical to all that I have studied up to this point and defeat the entire purpose of creating this program. This is an indigenous knowledge that has been carried through generations through oral history, as well as a knowledge of innovations by contemporary ho'okele. I have humbly compiled the information provided through the University and personal experience onto a platform that is accessible and appealing particularly to a youth demographic. It is my responsibility now, having been privy to this knowledge, to share it in what capacity I am best able.

Moving Forward

I will be continuing on with this project post-graduation. It will be imperative to gather critique and constructive criticism from within the university and navigational community. The immediate actions to proof and polish the program are as follows:

1. Work with those involved in ho'okele to assure that the information provided is current and correct.
2. Work with a scholar to check the mo'olelo from Polynesian Voyaging Society against other sources.
3. Work with a language scholar who is able to edit the Hawaiian Language portion of the project, including the diacritical marks. This is also part of the decolonization process. As professor Silva noted, it is important to make Hawaiian Language the standard, rather than English. To have diacritical marks that don't match the English font, it perpetuates the "difference" of Hawaiian language and the "standard" of English.

Once the program has been thoroughly vetted it will:

1. Hopefully be involved in a year-long beta test with Hawaiian immersion high school students to further critique and edit it. It would be most advantageous if the students were taught how to utilize the technology of Adobe Flash and ActionScript and were able to edit the program themselves.
2. Be licensed under Creative Commons to prevent commodification of the final product.
3. Be made available for educational purposes, free of charge.
4. Be made web capable for sites such as www.ulukau.org.
5. Be modified to allow for open source modification by end users.
6. Be the basis of an "app" created for mobile devices.

I would like to note that though this project certainly aims to be an educational tool, it is imperative that it be taught with a guide. Whether that guide be a teacher, a navigator, or an elder of some sort. This is not intended to be marketed as a tool to be utilized autonomously in a “Learn Ho’okele in five easy steps” manner. This “do it yourself” approach to acquiring indigenous knowledge is far too individualistic, is often capitalistic in nature, and is antithetical to the purpose of creating this curriculum. Indigenous knowledge is far too complex, sacred, and holistic to contain on one CD-Rom or website. As professor Goodyear-Ka’Opua explained, an important variable in acquiring this knowledge is through establishing human relationships. Honoring the indigenous approaches to knowledge is to move away from individualistic and nuclear modes of education and interaction. Clearly once this knowledge has been passed down through oral communication, outdoor exploration, stargazing, and human interaction this project will serve as an extremely useful reference tool and teaching aid. This is keeping consistent with subverting colonial methods of education, which work to isolate, and instead truly utilizing indigenous approaches, which encourage collaboration and togetherness.

Part IV: Personal Narrative/Culminating Experience

The Voyage

It has been over 10 years. Starting Maui Community College at the tender age of 16 in 1999, it seems entirely appropriate that I have navigated myself to this moment. I had grown restless in high school, as though there was no outlet to address issues within

my community proactively. College afforded me the platform and time to do so. I had known from a very early age what I wanted to do with my life: I wanted to prevent Maui from turning into Honolulu. That was it. Plain and simple. Well, that and I wanted world peace. Each night as I looked up to the sky, I used my precious wish on imagining a peaceful world. How beautiful that decades later I have been blessed to share in this knowledge, the language of the stars, completely broadening my perspective on the night sky. Now, at 26 years old I have a vocabulary, a collection of experiences, and ten years of college education that has provided me with the ability to articulate what I meant exactly by “preventing Maui from turning into Honolulu.” Indeed the approaches and pathways I have chosen have been consistently less than conventional. I am deeply grateful that this institution that I have chosen has allowed me to explore this unique pathway, for I surely wilt under the heat lamp of convention and how fortunate that along this journey I have encountered an abundance of understanding and compassionate mentors.

Perhaps one of my largest influences during my undergraduate experience was Dr. Ira Rohter. He was more than a professor. He treated with respect the ideas that spewed randomly from my consciousness. He helped to show me that to truly be supportive, was to be constructively critical. There is certainly a selfish sadness inside of me that weeps with the reality that he is not here to witness the completion of this portion of my formal education. That I will not be able to look to the back of the room and see his gentle face indeed brings ache into my heart. My response to this sadness is to assure that I move forward with fervor and perseverance just as he had. His legacy lives on in

the multitudes of students and colleagues he touched and challenged and inspired. May his vision someday be actualized.

Upon starting my education I had an intellectual understanding of my own white privilege. Yet, through a handful of subtle encounters with professors I was forced to face, process, and analyze my own white privilege in a much less intellectual, and much more personal, visceral way. My first reaction was to feel as though I should remove myself from Hawaiian issues all together, issues of environment, water rights, gene patenting and so. I felt as though I had no place in these struggles as a settler on indigenous homelands. Yet, the thought that I was not going to pursue these injustices was entirely unrealistic of me. What I have slowly been learning then is how to navigate this space with grace, compassion, humbleness, and recognition of my positionality as a settler in Hawai'i. I have moved from a place of wishing I could abandon my white privilege, as if the terrible history of abuses by white men would be abandoned with it. It is only in the past few months that I have begun to come to terms with accepting who I am, and recognizing that it does not brand me as an inherent enemy. I am learning to embrace this reality of my genetic makeup, my place of birth, and the socio-political implications of such. I hope to consciously and compassionately utilize this privilege, taking advantage of the gaps I am able to bridge by virtue of my birth, and work toward reversing the systematic discrimination that makes whiteness a privilege.

Graduate education in one word: Pain. The pain of uncovering unbearable truths throughout the world. The pain of deconstructing historical injustices. The pain of feeling

entirely helpless in the face of these realizations. The pain in recognizing it is my obligation to rise from helplessness to effectiveness. The pain of self-analysis. The painful walk from naiveté to knowledge. The pain in constantly re-evaluating my own existence within a historical context. The pain of pulling all-nighters...three nights in a row...without caffeine. The pain in the pit of my stomach, when I am just so utterly excited for the next day of learning to begin. The pain of having to (re)re-evaluate yet again. It was the pain of being re-born. The pain of being both mother and child.

Things feel balanced, synchronicities abound, and opportunities seems to falling from the sky. These serve as affirmations that I have indeed been true to myself, through thick and thin and that I have chosen wonderful guides to shepherd me through this passage.

Thank you so much for the opportunity to grow as an intellectual, as an activist, and as a human being.

*There is a way between voice and presence
where information flows.*

*In disciplined silence it opens.
With wandering talk it closes.*

-Jelaluddin Rumi as translated by Coleman Barks

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