

WAI

"Uwe ka lani ola ka honua."

When the heavens weep, the Earth lives.

Mary Kawena Pukui, 'Olelo No'eau

According to Pukui, "Rain was always seen as a blessing from the kupuna. When rain falls, the rivers and streams are full of fresh drinkable water, the lo'i various patches of food are full and thriving." When the land is cared for, as a result the land is healthy, the land will provide for in return. Water was recognized as the resource that it is; nourishing and valuable.

It is clear to see how the Hawaiians valued water through 'Ōlelo Hawai'i (Native Hawaiian language). Wai means water while its sister word, waiwai, means wealth. In Mānoa valley alone there are four classifications of rain: kuakualau, kualau, kuamū, and kuāua. Ahupua'a or land systems in Hawai'i are derived from the natural geography of the watershed, originating from the mountain and running down to the sea.

Native Hawaiians placed so much value on wai that they had forgone any ownership of water. It was strictly a right-to-use basis. Wai's allotment depended on the amount of cultivation one was managing. This is a stark contrast to western philosophy influenced by John Locke's *The Second Treatise of Government* - "he has mixed his labor with, and joined it to something that is his own, and thereby makes it his property."

Wai [v-ah-ee] or [w-ah-ee] meaning fresh water.

Vital [vahyt-l] meaning of or relating to life, of critical importance.

Decolonize [dee-kol-uh-nahyz] meaning to allow (a colony) to become self-governing.

DISCLAIMER

For those of us who do not possess genealogical ties to the 'āina (land); we live on borrowed land and time. As uninvited guests, we must maintain the utmost respect and gratitude to the land and its indigenous people. However, the tourism industry participates in the mass exploitation of culture, resources, and land. This politics of place tour series is a step in the right direction in revealing the complex history and culture that is often disguised as a mere paradise destination.

As you proceed, it is kindly requested that you approach each location with an open mind, heart, and soul. Some of the selected areas, while highly trafficked, continues to be environmentally and culturally valued.

Please Be Advised To

- ❖ Clean shoes before and after to avoid spreading invasive species on hikes.
- ❖ Refrain from taking rocks or plants along the trail.
- ❖ Pick up trash - care for the 'āina.
- ❖ Support local producers that sustain the Hawaiian economy instead of conglomerate entities.
- ❖ Learn correct Hawaiian names of local places (or at least pronunciation) and the pidgin (Hawaiian creole) language.

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DECOLONIZATION: IT'S WAI-TAL

The Hawaiian Kingdom fell victim to the destructive force of American imperialism. In its wake, settler colonialism rooted itself into the Hawaiian archipelago, forever altering the course of its future. It resulted in the colonial government institutionalizing discrimination through linguistic oppression, economic/political barriers, and other restrictions on customs and traditions. In addition, the increased Western contact unleashed a barrage of diseases that decimated the Hawaiian population.

The Native Hawaiians suffered/continue to suffer a tremendous injustice. The atrocities committed by the American government will sorely be felt throughout many, many generations. One of the more prominent wounds that poses a more significant risk to the future of all of Hawai'i is the misappropriation of natural resources, wai (water) in particular. Due to the utilization of western's influence in the management of wai in place of traditional, Hawaiian sustainable practices, impending consequences looms around Hawai'i's future.



Waikiki (Ahupua'a), O'ahu (Island),
Kona (District)



REAPING WHAT THEY HAVE SOWED

While settler colonialism is not as rampant and active as in previous decades, it developed into a subtle form: contemporary colonialism in which the settler imperative still resides but in more indirect modes of domination. According to Alfred and Corntassel, one of the objectives is "to eradicate Indigenous existence as peoples through the erasure of the histories and geographies [land] that provide the foundation for Indigenous cultural identities and sense of self." The American government continues to recast land and resources, specifically water, as a property. In the location selections provided in this politics of place tour, they purely demonstrate that the replacement of Western philosophy in terms of management of natural resource is not functioning. Native Hawaiian sustainable practices must once again, preside over natural resource management.

Resources are precious now more than ever due to climate change, increasing global population/demand, and the inevitable scarcity of materials.



Adhering to the Native Hawaiian land divisions, this tour focuses on the Waikīkī ahupua'a, originating at the mountain (Wa'ahila Ridge/Manoa Falls) and flowing to the sea (Waikīkī beach).

POLITICS OF PLACE TOUR

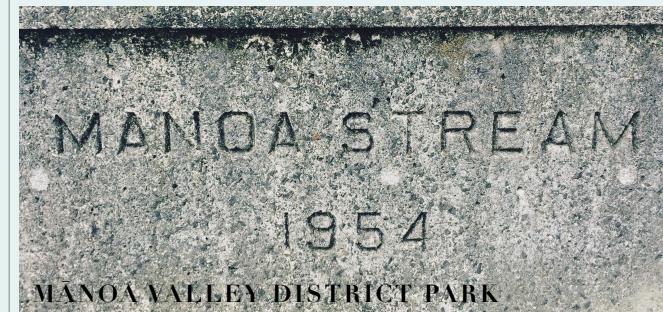
WAIKĪKĪ AHUPUA'A



WA'AHILA RIDGE



MĀNOA FALLS



STREAMS



ALA WAI CANAL



WAIKĪKĪ BEACH