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From a Native Daughter: Colonialism and Sovereignty in Hawai'i. 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.

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~~From a Native Daughter: Colonialism and Sovereignty in ...~~
"From a Native Daughter" wrote about the history of Hawaii, its people and the colonization. The author of the book, Trask, sounds pretty mad about the colonization of Hawaii in the book. Nowadays people know Hawaii as a state of the United States. But it wasn't part of the US 119 years ago. Hawaii was a nation of monarchy.

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~~9780824820596: From a Native Daughter: Colonialism and ...~~
From a Native Daughter: Colonialism and Sovereignty in Hawaii by University of Hawaii professor Dr. Haunani-Kay Trask, sets the standard for talks in and around the issues of self-determination, blood quantum, federal recognition, and - yes - sovereignty amongst Native Hawaiian peoples. This book is germane in a discussion of citizen empowerment for it is the first one of its kind (and truly the only one since) that discusses both the perceptions of plight and strengths in Hawaii from a ...

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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 Noenoe 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.

Night Is a Sharkskin Drum is a lyrical evocation of Hawaii by a Native poet whose ancestral land has been scarred by tourism, the American military, and urbanization. Grounded in the ancient grandeur and beauty of Hawaii, this collection is a haunted and haunting love song for a beloved homeland under assault.

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. K?haulani 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.

The (female) "Malcolm X" of Hawai'i's inconsolable grief and rage at the destruction of her people's land.

Jonathan Osorio investigates the effects of Western law on the national identity of Native Hawaiians in this impressive political history of the Kingdom of Hawaii from the onset of constitutional government in 1840 to the Bayonet Constitution of 1887, which effectively placed political power in the kingdom in the hands of white businessmen. Making extensive use of legislative texts, contemporary newspapers, and important works by Hawaiian historians and others, Osorio plots the course of events that transformed Hawaii from a traditional subsistence economy to a modern nation, taking into account the many individuals nearly forgotten by history who wrestled with each new political and social change. A final poignant chapter links past events with the struggle for Hawaiian sovereignty today.