

August 10, 2016

Vice President for Advancement Amanda Walker
Executive Director, The Evergreen State College Foundation
2700 Evergreen Parkway NW
Olympia, Washington 98505

Dear Vice President Walker,

I am writing to report on my Spring 2016 Faculty Foundation Grant, which I used during my one-quarter sabbatical. On April 4-June 21, I stayed in Hawai'i, on the islands of O'ahu, Maui, Kaho'olawe, and Hawai'i (Big Island), to conduct research on the effects of U.S. military bases on Kānaka Maoli (Native Hawaiian) communities and cultures, and on the Native-led opposition movement to the bases. The University of Hawaii Department of Geography hosted me as a nonsalaried visiting scholar, with an office and access to campus libraries, and I rented a Honolulu home from a couple, one of whom turned out to be an Evergreen grad. I presented on my project to the Department, held discussions with grad students, and made connections with the UH Service Learning Program. The research and connections will be used in my recurring Evergreen programs "Native Decolonization in the Pacific Rim," "American Frontiers," and "A People's Geography of American Empire," and well as in facilitating future Internships and ILCs.

My sabbatical research will most immediately be used as a chapter in a forthcoming book *A People's Geography of American Empire*, which I am co-authoring with Dr. Joseph Nevins, of the Department of Geography at Vassar College. The book will focus on past and present examples of U.S. expansion—from the colonization of Native American nations, to overseas imperialism in the Pacific and Caribbean, to resource wars in the Middle East. My Hawai'i research focused on four sites: the former Kaho'olawe Island bombing range, Pearl Harbor (Pu'uoloa) on O'ahu, Mākua Valley / Wai'anae Coast on O'ahu, and the Pōhakuloa Training Area on Hawai'i (Big Island). I conducted site visits, took tours, and interviewed community organizers, mainly from Kānaka Maoli communities, on the related effects of colonization and militarization. My findings demonstrate how the military bases not only project force into the Asia-Pacific region, but serve the continuing colonization of Native lands and people in Hawai'i itself. About a quarter of O'ahu land is in military hands and 80% of military landholdings throughout the state are on confiscated former Hawaiian government and Crown lands.

Kaho'olawe. My most profound experience was the rare opportunity of joining a huaka'i (journey) to the island of Kaho'olawe, 26 miles off of Maui, with a UH Hawaiian Studies class. Kaho'olawe was used as a U.S. naval bombing range all through World War II and the Cold War, causing enormous destruction to the island, and exacerbating severe erosion. A movement led by the Protect Kaho'olawe 'Ohana (PKO) began lawsuits and direct action to stop the bombings in the 1970s. The PKO highlighted the island as a sacred place and an ancient school of celestial knowledge and navigation, and carried out a series of landings as to put their bodies in the way of the bombs and shells. By 1990, the bombing was halted, and by 1994 the island was transferred to the state, as a Cultural Reserve for Kānaka Maoli culture, spirituality, and sustenance. The Navy oversaw a clean-up of the unexploded ordnance, but cleared only 77% of the surface (including only 9% cleared to a depth of four feet). Access to the island was turned over to the State in 2003, and the island is held in trust for a future Native Hawaiian sovereign entity. The Kaho'olawe Island Reserve Commission has been trying to restore vegetation to stem the erosion. The PKO has been holding a series of huaka'i to inspire Kānaka Maoli youth, hold ceremonies, educate non-Native allies, and carry out projects to repair and restore the island's environment. Our crew of 22 carried out maintenance on a trail that will ultimately be used for Makahiki new year ceremonies. It was clear from the visit that the people are healing the island from the scars of militarization, as the island is also healing the people from the scars of colonization.

Pearl Harbor. I took a "Decolonial Tour" of western O'ahu, with Kyle Kajihiro and Terri Keko'olani of Hawaii Peace & Justice and DMZ Hawai'i / Aloha 'Aina. Our stops included Pearl Harbor, also known as Keawalau o Pu'uoloa ("the many harbored-sea of the long hill"). Before the U.S. naval base was built in 1908-19, the inlet was known as an area rich in fishponds and taro patches, and home of a shark goddess. The construction paved over and later contaminated the sacred site with oil and other toxins. I also visited the *USS Arizona* Memorial, which remembers the dead from the 1941 Japanese attack, and the *USS Missouri*, where the Japanese surrendered after the 1945 atomic bombings. The sunken *Arizona* is today treated as a sacred place, which continues to leak oil as a sign of "weeping" for the 1,171 who perished on board. Pearl Harbor is now a giant complex of installations and military housing, with its own PX shopping center. It was jarring to explore a key site of "militourism," and visit the museums that strain to tell its competing stories and lessons.

Mākua Valley / Wai'anae Coast. Left out of the tourist "paradise" image of Hawai'i is the enormous crisis of homelessness. Many Kānaka Maoli have been evicted from their land by the plantations, military, and tourist resorts and real estate, and end up in tents of the beach, on the streets, or emigrating to the mainland. When they try to form communities on the beach, to live off the land and sea like their ancestors, they are often evicted again and arrested, but they persevere. Subsidies to military personnel for off-base housing enormously jack up the rents for everyone, driving more residents out of their homes. The western leeward side of O'ahu, or the Wai'anae Coast, has much of its land and water under military control, and is the lowest-income region of the island. I took three trips there, with the Decolonial Tour of Hawaii Peace & Justice, the Environmental Justice Tour of KAHEA: Hawaiian-Environmental Alliance and Concerned Elders of Waianae, and to visit with organizers. We visited the Mākua Valley training area, the Lualualei naval transmitters, and other installations, and an organic farm and self-governed "home-free" community.

Pōhakuloa Training Area. Global attention has focused on the Hawaiian movement to stop the desecration of sacred Mauna Kea, the Pacific's highest mountain, considered the piko (navel) of the islands, and the center of energy flows on Hawai'i Island. Kānaka Maoli have for years opposed the mountaintop removal development on the peak for giant telescopes. Last year the movement took action with blockades of the only road, to oppose the planned Thirty-Meter Telescope (TMT). But lesser known is the huge U.S. Army training area and bombing range operates on the slope of the sacred mountain, in the "saddle" region between Mauna Kea, Mauna Loa and Hualalai, on Hawaiian Kingdom lands that are also rich in cultural sites. Since World War II, Pōhakuloa has seen infantry training, depleted uranium, strategic bombers, and more recently Strykers and drones. The 133,000-acre site is five times larger than Kaho'olawe. It is the largest military installation in the archipelago, and contains more endangered species than any other U.S. military base on Earth. Unexploded ordnance is found throughout the area, and on adjacent former military lands where civilian homes and resorts have since been built. Hawaiian activists want the area closed (like Kaho'olawe), and then cleaned-up. I also saw the related telescopes and military sites atop Maui's Haleakalā volcano.

Interviews. My main research methodology was recording and transcribing ethnographic interviews with key activists, and community organizers in frontline communities next to the bases. On O'ahu I interviewed Kyle Kajihiro, Terri Keko'olani, and Gwen Kim of Hawaii Peace & Justice and DMZ Hawai'i / Aloha 'Aina, Al Frenzel of the Oahu Council for Army Downsizing, and Sparky Rodrigues and Poka Laenui of Malama Mākua on the Wai'anae Coast. I also interviewed Maui organizer and key nationalist leader Kaleikoa Kaeo, and interviewed UH professor Davianna McGregor and Maui cultural leader Syd Kawakahui on Kaho'olawe. On Hawai'i, I interviewed Ku Ching, Maxine Kahaulelio, Jim Albertini, E. Kalani Flores, and No'eau Peralto, all active in the movements against the TMT telescope and Pōhakuloa Training Area.

Readings. While in Hawai'i I read books on Hawaiian nationalist movements and U.S. militarization, including *A Nation Rising: Hawaiian Movements for Life, Land, and Sovereignty* (Noelani Goodyear-Kaopua, Ikaika Hussey, and Erin Kahunawaika'ala Wright), *No Makou Ka Mana: Liberating the Nation* (Kamanamaikalani Beamer), *Aloha Betrayed: Native Hawaiian Resistance to American Colonialism* (Noenoe Silva), *The U.S. Military in Hawai'i: Colonialism, Memory and Resistance* (Brian Ireland), *'Oh, Say, Can You See': The Semiotics of the Military in Hawai'i* (Kathy E. Ferguson and Phyllis Turnbull), *Hawaii Military Land Use Master Plan* (United States Pacific Command), *Base Nation: How U.S. Military Bases Abroad Harm America* (David Vine), and the thesis *Becoming 'Pearl Harbor': A Lost Geography of American Empire* (Kyle Kajihiro). I also copied numerous articles and government reports from the UH-Manoa Library and the Hawaii State Public Library's Pacific Collection, particularly on Kaho'olawe.

Other learning opportunities. I volunteered for a workday at the 800-year-old He'eia paepae (fishpond) near Kāne'ohe, part of an effort to restore the ahupua'a (watershed or foodshed), the geographic unit extending from the mountains to the sea. I toured the 'Iolani royal palace, witnessed a Changing of the Seasons ceremony, and toured petroglyph sites, heiau (temples), community gardens, and ancient fishing villages. With my wife Debra McNutt, I also experienced Hawai'i's cultures, at numerous museums, hula and Pacific dance performances, concerts, parades, festivals, galleries, markets, and restaurants, all of which will enrich my future teaching about Hawai'i. I also attended the Native American and Indigenous Studies Association (NAISA) conference on the UH campus, with my colleague Kristina Ackley, facilitated by a smaller grant from the Pedagogical Innovations/Curricular Innovations Fund, to present on our Study Abroad program to New Zealand. The conference included "Oceania Rising: Currents of Resistance through Poetry, Performance, and Politics," with UH students dedicated to independence and demilitarization in Hawai'i, Guam, Okinawa, Palau, Tahiti, Korea, and the Philippines.

Next steps. I plan to read more books, carry out more interviews, and submit a Freedom of Information Act (FoIA) request to the Department of Defense to acquire more documentation on military stances toward the Hawaiian sovereignty movement. My sabbatical research work will also be presented to future conferences of NAISA and the Association of American Geographers (AAG). Finally, I posted links to hundreds of photos in my public facebook albums, and plan to turn them into powerpoint presentations on the four military sites, for my sabbatical report, presentations, and future classes: <http://academic.evergreen.edu/g/grossmaz/hawaii.html>

Thank you for the opportunity for this profound learning experience during my Spring 2016 sabbatical.

Sincerely,

A handwritten signature in black ink, appearing to read "Zoltán Grossman". The signature is fluid and cursive, with a long horizontal stroke extending to the right.

Dr. Zoltán Grossman