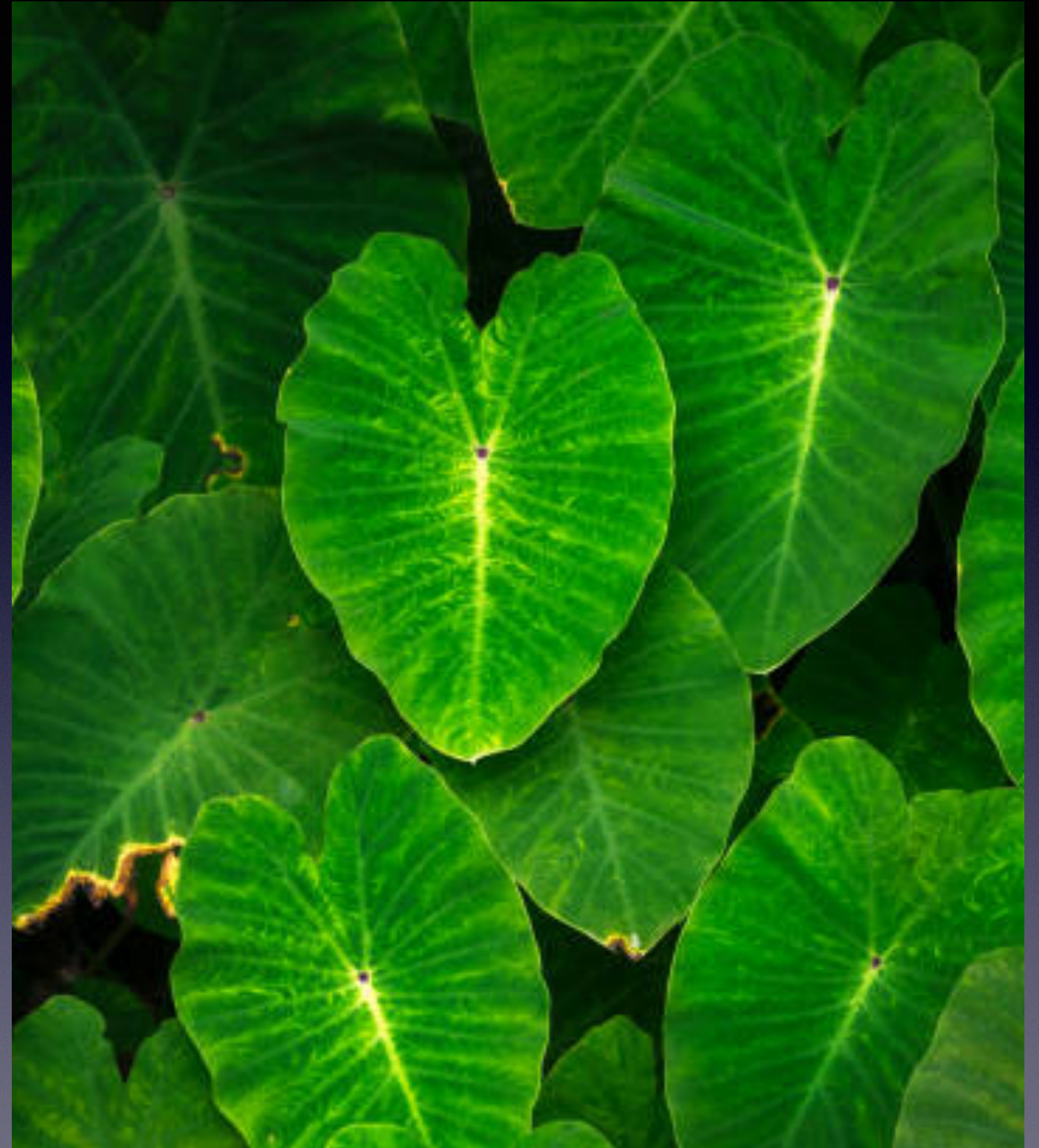


Papa, Wākea, Consent & Kuleana

Hawaiian patriarchy in ancestral mo'olelo
Māhea Ahia

TW:

sexual content
incest
issues of consent



‘O Wākea noho iā Papahānaumoku
Hānau ‘o Hawai‘i, he moku. Hānau ‘o Maui, he moku
Hoi‘i hou o Wākea noho iā Ho‘ohōkūkalani
Hānau ‘o Moloka‘i, he moku. Hānau ‘o Lānai‘ikaula, he moku.
Līlī‘ōpūpunalu‘a o Papa iā Ho‘ohōkūkalani
Ho‘i hou o Papa noho iā Wākea.
Hānau ‘o O‘ahu, he moku. Hānau ‘o Kaua‘i, he moku. Hānau ‘o Ni‘ihau, he moku
He ‘ula a‘o Kaho‘olawe.

Terms + Names

Papa, Ho'ohokūkalani, Wākea

Hierarchy

Patriarchy

'Aikapu

Consent Kuleana

Introductions → Consent Kuleana

Mo'olelo: Papa + Wākea → Kūkā: 'Aikapu, Hierarchy, Patriarchy → Mo'olelo: Kāhuna + Ke'ōpūlani

Kūkā: Maunakea, Consent, Kuleana

→ Oli: Pale Hale Wahine

- kuleana:
- responsibilities, accountability,
- privileges, rights

Consent Principles Planned Parenthood

- 1. Freely given
- 2. Informed
- 3. Reversible
- 4. Specific
- 5. Enthusiastic

Birth of the Hawaiian Islands a mo'olelo (story)

Papa (mother earth) + Wākea (father sky)
= Ho'ohōkūkalani (expansive stars in heaven)

Wākea + Ho'ohōkūkalani

Komo'awa (kahuna/priest)

'Ai Kapu (restricted eating) state religion separating kāne (men) and wāhine (women) on certain nights of the moon calendar to eat, pray, worship apart.

'Ai Kapu state religion

- Hierarchy - law of the priest (system of supremacy, rank, status, authority)
- 'Ai Kapu = separate eating 'ai (eat) ai (sex)
- Patriarchy - law of the father [leads to heteropaternalism > role of father as head ruler of nuclear family unit - monogamous sis-het couple and children. people and lands as property management)
- 2 founding fathers developed in context of deception, non consent, and harm
- how different the cultural trajectory if wāhine fully informed and consent?

Birth of Hāloa a mo'olelo

Wākea + Ho'ohōkūkalani

= Hāloanakalaukapalili. kalo (taro) plant. elder sibling [kāne-māhū]

= Hāloa. first Kanaka Maoli. younger brother.

reciprocal relations. older sibling feeds, younger brother cares for the
plant.

Humans are younger and lesser mana

interpretations

- Kamehameha Schools focus on identity, relations to nature, pono (righteousness)
- focus on incest and apology (defense) due to sacred mating ni'au pi'o
- Lilikalā Kame'eleihiwa focus on wāhine agency: at least men did all the cooking and women could not be sacrificed on the heiau
- Scott Kekuewa Kikiloī proposes genealogical elevation reasons forced Wākea
- identity issues for Kanaka today invested in this story:
identity = mo'okū'auhau (genealogy) + kūlana (rank, position) + kuleana

Lack of Consent

- Ho'ohōkūkalani tells Papa what happened (goes to Tahiti)
- What of the women's relationship? Mother/daughter
- What of Ho'ohōkūkalani's relationship to her father?
- What of the relations between Ho'ohōkūkalani and her children?
- What of children to father? and knowing descent from lack of consent?

Keōpūolani & Ka'ahumanu a mo'olelo

Keōpūolani - most kapu chiefess. Kamehameha's sacred wife. mother future kings

Ka'ahumanu - most powerful and politically astute chiefess of her time. some say most loved wife [sister Kaheiheimālie?]

Overthrow the 'Ai Kapu by eating together with young King.
destroy heiau (temples) and ki'i (statues)

2 most powerful women - mana wāhine. wāhine mana.
note: terms like chief/chiefess/ali'i nui/mō'ī

Mauna Kea #NoConsent

“What are TMT proponents doing now? They want to penetrate down four stories into Papa, deep enough to stabilize an eighteen story high building multiple football fields wide and build a thirty meter lens to gaze at the expanse of the stars named Ho‘ohōkūkalani, like a Peeping Tom. Their arrogant toxic hypermasculine desire to capture the mysteries of Ho‘ohōkūkalani, and secure their fame and international power, as well as search for life on other planets, extends into the skies while they are simultaneously desecrating and destroying the body of our Mama Mauna” (Ahia)

“The levels of settler colonial patriarchal violence have had devastating impacts on Kanaka Maoli. At least 200 years have passed since the 1820 arrival of missionaries and religious change. It is obvious to see the harm **perpetrated by foreign imposition**. Yet what happens when we discover that there are forms of patriarchal violence in our ancestral mo‘olelo tied to Mauna Kea? The Hāloa origin story of the kalo plant and the first Kanaka is foundational to our sense of Hawaiian identity. We use these origin stories to inform and embolden our identity, to reclaim pride in our native ways, and to bolster ourselves against the outside forces that would erase us” (Ahia)

KŪ KIA'I MAUNA NO CONSENT

#AOLETMT #PROTECTMAUNAKEA



‘A‘ole! *No!*

“[T]he story of our progenitors Papa, Wākea, and Ho‘ohōkūkalani, also exemplifies patriarchal values which we have inherited alongside our strong sense of identity. Therefore, it can be very difficult to admit that our mo‘olelo transmit a form of native patriarchy as well. It is in the spirit of truth telling toward deep love and liberation that I work through these nuanced complexities. For how do we hold ourselves and anyone else accountable if we cannot even recognize these pervasive influences? How do we stop the insidious legacies of abuse to Hawaiian lands and body, and ensure that our *No!* is respected from now on?” (Ahia)

mo'olelo

- mo'olelo - story, history, sacred narrative, cultural carrier
- Hawaiian interpretations viewed through mana: power/political, cultural, protocols, chants, akua (deities), ali'i (chiefs), sacred sites, context of performance, who dedicated to, who present
- Papakū Makawalu - (eye eyes), look from many perspectives elementals (vs. gods); linguistic break down of root words
 - *'A'ohe pau ka 'ike i ka hālau ho'okahi.* Not all knowledge is held in one school.
- mythology - world view. see through the myths. guiding cultural values and mores. personal mythic living - stories alive, alert to clues, poetic reading of world landscape

Pilina/Relationality

- relations are the foundation of Hawaiian life ways
- What are the significant relations?
- How do you imagine the different players felt in the story?
- How do you feel listening to this new version? un/settled? curious? sad? angry? hopeful?
- meta: notice what **you notice** in a story
- place-based: How does knowing this story change your relation to the places mentioned? embodied, na'au, felt knowledges, affective/emotions

Mana Wāhine Maoli

- How does this engagement of mana wāhine in Hawai‘i relate to mana wahine Māori?
- What elements of native patriarchy are present in mo‘olelo? How are those similar/different from imposed colonial patriarchy?
- How do these mo‘olelo/stories exhibit feminist concerns?
- #MeToo Movement, rape culture, consent culture