

Journal #4793 from sdc 10.22.20

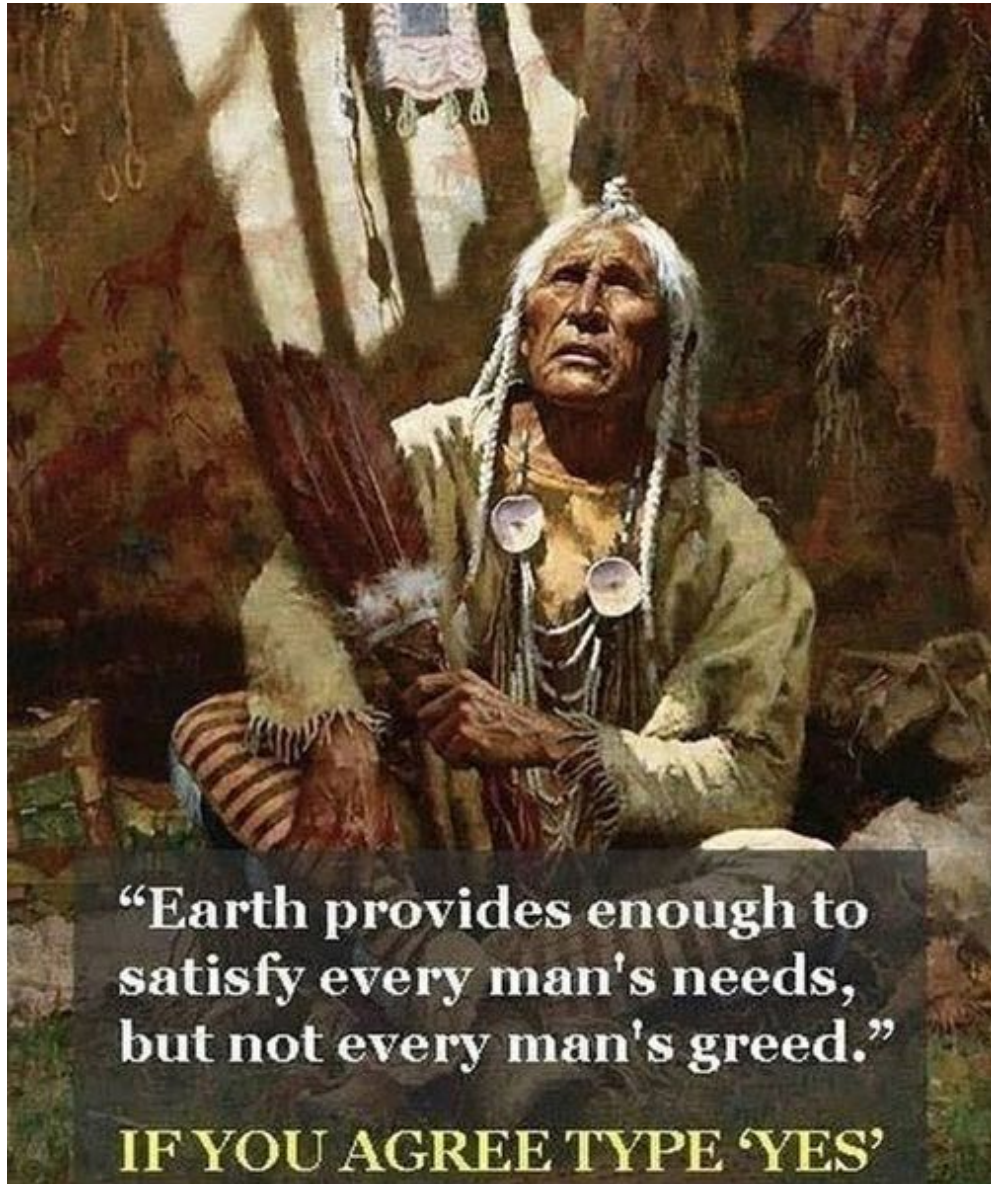
Two Hundred Years of Decolonization Struggle in Hawai'i

This Humongous Fungus Is as Massive as Three Blue Whales

NYC Library Suggested Reading

Tohono O'odham Nation commits \$2 million for COVID-19 research

University of California Land Grab: A Legacy of Profit from Indigenous Land: Part 2
Grocery Distribution



Reminder: the second forum in the Phoebe Hearst forum "The University of California Land Grab: A Legacy of Profit from Indigenous Land: Part 2" is on on Friday from 9 to 12:30 (see details at the end of this Journal)

Two Hundred Years of Decolonization Struggle in Hawai'i Oct 15 2020 By anon (not verified)



NOTE: This article is from an upcoming issue of *Rock! Paper! Scissors!*, the [Jesus Radicals online journal](#). The theme of this upcoming issue is Decolonization; this is one of about thirty articles. We are pre-releasing a few articles today in recognition of Indigenous Peoples Day.

Two Hundred Years
Pua'ena Ahn

Before I begin I'd like to say mahalo to Seth for providing me with both the opportunity to contribute and the impetus to write, and aloha to my Gangjeong friends whom I am excited to join in this issue. Feeling the power of Jeju and Geurombi, being a part of Peace Camp and the Grand March, and learning from the people of Gangjeong was a pivotal, life-altering experience for which I will be forever grateful.

I feel compelled to admit my surprise that I am writing for any sort of Christian outlet, let alone an Anarchist one considering my upbringing and general standing on Christianity (or Christianity, as I think of it). I grew up in a Foursquare Gospel megachurch called New Hope Christian Fellowship on the island of O'ahu in the illegally occupied Hawaiian Kingdom, known commonly as the U.S. State of Hawaii.

The 2019 Mauna Kea protest movement coincided with the 200th anniversary of the Battle of Kuamo'o, which was fought to preserve the old ways even if not as the dominant social order. In this situation, Kekuaokalani and Manono, the husband and wife chiefs who led the rebellion against the forces of Liholiho (Kamehameha II) and Ka'ahumanu (a wife of Kamehameha I and

self-appointed Kuhina Nui, or Premier) did not immediately succeed in their objective and met the end of their human lives on the battlefield. However, 200 years later makes a difference and so we again see the same fight being fought.

As it happens, this year marks the 200th anniversary of the arrival of American Calvinist missionaries in Hawai‘i, following the overthrow of the Kapu system by the wives and son of Kamehameha I (who had united the independent chiefdoms of the Hawaiian Islands under a single rule). [The term ‘aikapu (English: Kapu system) describes the traditional Hawaiian worldview and the entire religious/sociopolitical structure around it.] Then, in 1893, the grandsons of those same American Calvinist missionaries and an assortment of white colonial settler co-conspirators overthrew Queen Lili‘uokalani with the help of the US foreign minister and a company of marines, thus declaring a Provisional Government with the intent of annexing Hawai‘i to the US. The US admitted all this and more in the “Apology Resolution” of 1993, enacted on the 100th anniversary of the overthrow. This was preceded by an apology issued by the United Church of Christ for its role in the overthrow of the Hawaiian Kingdom.

Though missionaries did introduce the written word, at the time of the ‘aikapu overthrow Hawai‘i boasted a 99% literacy rate in the ‘Ōlelo Hawai‘i, the mother tongue. Ultimately the missionaries and their descendants attempted to take our language from us completely and nearly succeeded. This is to say nothing of our land, our way of life, and even our very identity. This is colonialism to a T. So by now I’m sure you understand the irony for me of writing for anything remotely Christian. I myself am not a Christian, if you hadn’t guessed, but I am an anarchist.

In order to properly and quickly understand the traditional Hawaiian worldview, it would be best for me to provide ‘Ōlelo No‘eau, or proverbs, so to speak. And yes, pun intended. The two which I have selected below are perhaps some of the most well-known and which I find to be two of the most comprehensive and succinct for our purposes. They are as follows:

He ali‘i ka ‘āina; he kauwā ke kanaka.
The land is a chief; man is its servant.

I ka ‘ōlelo no ke ola, i ka ‘ōlelo nō ka make.
Life is in speech; death is in speech.

A hallmark of indigeneity is the relationship of the people to the land. The language is how the people communicate not just with each other, but with their ancestors and with the land itself. Take the people from the land and take the language from the people and you can crush their spirit. Though the spirit cannot be killed, it can be broken and take generations to heal. The psycho-emotional scarring induced through generations of trauma are perpetuated through cycles of abuse as well as external factors such as systemic and institutional racism, white cis-hetero patriarchy, etc. Like the deepest wounds, these do not merely heal on their own; they take conscious attention and dedicated effort over a long period of time, even generations-long, since trauma is hereditary.

But it does us no good to wallow in the trauma, now does it? What can be done? For native peoples, including diasporic and enslaved peoples, the answer is as above: the land (if you are living on your ancestral lands), our ancestors, our traditions, and our native languages. It is not

for me here to detail these exactly because each of our journeys is our own. With that, what else is there for the rest to do? Well, start by examining your privileges. Are you native (aboriginal/indigenous, not “native born”) to the land you live on? If not, whose ancestral lands are they? How can you support their efforts and their autonomy without centering yourself or being appropriative or transactional? How can you develop an intimate personal relationship with the land itself that is based on caring for it rather than extracting from it? If you live in a settler colonial state, are you aware that you have privileges as a colonial settler? How do your actions/presence have a detrimental effect on the land and its people? These are the kind of things to be asking if you’re sincerely trying to decolonize yourself. Ultimately, the internal process of decolonization is something akin to deprogramming one’s self from a cult. It takes time and serious scrutiny of your own thought processes. I’m glad that the concept of white privilege is now common enough that people are able to grasp settler privilege, as well. (Let’s also make it perfectly clear that using native issues as blinders is not an excuse to ignore issues like anti-blackness, homo/transphobia, Islamophobia, anti-Semitism, patriarchalism, etc.)

I’m going to end by borrowing a quote from “The Souls of White Folk” by W.E.B. DuBois which I came across thanks to author Mark Bray. It reads as follows: “This is not Europe gone mad; this is not aberration nor insanity; this is Europe; this seeming terrible is the real soul of white culture—back of all culture—stripped and visible today.” From this point Bray makes is that, while written about the first world war, this sentiment was already known to the victims of colonialism and imperialism. The same can be said of the rise of fascism and the second world war. Substitute “Europe” for “America” and those words are as prescient now as ever. “This is America.” (As I recall, that’s also the name of a particular Childish Gambino song. Coincidence? Perhaps not.) In a similar vein, what does it mean to say “This is Christianity?”

Decolonization is not supposed to be a comfortable process nor a metaphor. It’s not supposed to feel good. Looking at one’s own privileges (complicities, even) in the mirror is never pretty.

Pua’ena Ahn is ethnically Kanaka Maoli (“Native Hawaiian”), 교보 사람 (Kyopo Saram-foreign born Korean), Loochoo (Okinawan), Visayan (Filipino), Chinese, with single digit blood quantum percentages from Congo-Cameroon and Mali. He identifies as a male cisgendered Anti-Colonial Intersectional Anarchist, and a R.A.S.H./S.H.A.R.P. (Red & Anarchist Skin Head(s)/Skin Head(s) Against Racial Prejudice) punk. All redundancy/overlap is deliberate and intentional. Pua’ena grew up in the Honolulu, Hawai’i, punk rock scene in his late teens and early twenties. He is an alumnus of the Kamehameha Schools Kapālama campus. Pua’ena has been active in the Hawaiian Sovereignty movement for the last 10 years and was featured on the anarchist podcast From Embers out of so-called Canada. Pua’ena was also a keynote speaker at the 2018 Inter-Island Solidarity For Peace For The Sea Camp in Gangjeong, Jeju-do, Korea. If you have any questions or comments, he can be reached via the editorial board of this journal.

American Historical Association:

[Equity Awards](#) for individuals and institutions that have achieved excellence in recruiting and retaining underrepresented racial and ethnic groups into the historic profession

Institutional: University of Nevada-Las Vegas, Department of History

[William Bauer | People | University of Nevada, Las ... - UNLV](#)

www.unlv.edu/people/william-bauer

Biography: William (Willy) Bauer is a professor of history and a citizen of the Round Valley Reservation in northern California. He received his B.A. from the ...

This Humongous Fungus Is as Massive as Three Blue Whales

A new estimate suggests this mushroom is 2,500 Years Old and Weighs 440 tons



(Wikimedia Commons)

By [Jason Daley](#)

smithsonianmag.com

[October 15, 2018](#)

The blue whale gets a lot of ink for the being the largest animal to ever live, beating out even the biggest dinosaurs. But it turns out the largest organisms on Earth aren't in the oceans, they are beneath our feet. By weight and area, honey mushrooms in the genus *Armillaria* beat whales many times over. Now, reports Matthew Taub at [Atlas Obscura](#), a new analysis of the original “[humongous fungus](#)” in Michigan's Upper Peninsula shows the massive mushroom is much bigger and much older than researchers first believed.

About 25 years ago, researchers discovered that an *Armillaria gallica* mushroom near Crystal Falls, Michigan, covered about 91 acres, weighed 110 tons and was about 1,500 years old, setting a new record for the largest organism at the time. For a new study published on the preprint service [bioRxiv](#), James Anderson, a biologist at the University of Toronto and one of the original discoverers of the fungus, returned to the site and took 245 samples from the mushroom and examined its genome. The team confirmed that indeed, the entire fungus is just one individual.

The DNA also showed a very slow mutation rate, meaning that the honey mushroom isn't evolving very quickly. The visit also led them to revise the fungus's age to 2,500 years and determine that it is four times as massive as the original estimate, or about 440 tons, the equivalent of three blue whales.

How can a mushroom be that big? What we think of as mushrooms are just the fruiting bodies of the organisms. The main part of a mushroom is mass of underground tendrils called mycelium. Depending on the species, these tendrils can feed on soil, decaying plant matter or wood. In the case of the massive honey mushrooms, they have particularly thick black tendrils called rhizomorphs, reports Sarah Zhang at [The Atlantic](#). The rhizomorphs can spread to acre upon acre in search of wood to consume. While other mushrooms prefer already decaying wood, the honey mushroom infects living trees, often killing them over the course of several decades, then

continues eating them after they are dead. While it's possible to find the underground mass by the honey mushrooms that it occasionally sends up, the telltale sign that the fungus is underfoot is the grove of dying trees above it.

The Crystal Falls humongous fungus was the original humongous fungus that showed these organisms can reach massive size. But since its discovery it has been eclipsed by other honey mushrooms. An [Armillaria found in eastern Oregon's Blue Mountains](#) covers [three square miles](#) and may be over 8,000 years old, holding the current title for humongous-est of the funguses.

The size and huge distribution of these mushrooms underground is difficult to imagine. "I wish all of the substrate [soil, wood and other matter the fungus grows on] would be transparent for five minutes, so I could see where it is and what it's doing," Anderson tells Zhang. "We would learn so much from a five-minute glimpse."

To honor Indigenous Peoples' Day on Monday, October 12, The New York Public Library's librarians and curators have selected 20 books that might serve as an introduction to a rich and diverse heritage of fiction, nonfiction, history, poetry, memoir, and more by and about Indigenous peoples in the United States. The list includes established writers such as Louise Erdrich, N. Scott Momaday, and Joy Harjo as well as newer writers such as Tommy Orange, Stephen Graham Jones, and Jake Skeets.

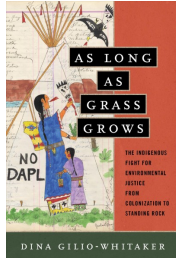
NYC Library Suggested Reading

For 125 years, the NYC Library has collected, preserved, and made accessible to the public books, collections, and other materials that not only entertain and educate but offer readers a range of diverse perspectives on the world. This often means amplifying voices that have in the past been omitted, dismissed, suppressed, or forgotten by history, and ensuring that those voices are heard. The celebration of Indigenous Peoples' Day and Columbus Day on the same day highlights, for many observers, the United States' complex relationship and reckoning with its history, especially regarding the past treatment of Indigenous peoples.

Inevitably, this list is just a starting point: there is so much more to explore. At the Library, this includes two databases that are accessible from home with a library card:

- [Indigenous Peoples of North America \(Gale Primary Sources\)](#): Over 50 digitized archival collections documenting the Indigenous experience from institutions such as the Library of Congress, the Association on American Indian Archives, and the U.S. National Archives. These digitized primary sources include manuscripts, monographs, newspapers, and photographs.
- [Ethnic NewsWatch \(1959-present\), Proquest](#): A collection of ethnic, minority, and Indigenous newspapers, magazines, and journals published in America. Includes the full text of over 50 newspapers and magazines, including *Akwesasne Notes*, *American Indian Quarterly*, and many more.

Some of the titles on this list are available as e-books or e-audiobooks, in languages other than English, or through [the Library's free e-reader app, SimplyE](#).

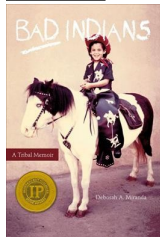


[As Long as Grass Grows: The Indigenous Fight for Environmental Justice, from Colonization to Standing Rock](#) by Dina Gilio-Whitaker

This history of Indigenous resistance to government and corporate incursions, written by an activist and researcher of the Colville Confederated Tribes, traces the story from the beginning of European colonization to the 2016 protests against the Dakota Access Pipeline at Standing Rock.

[E-Book](#)

[E-Audiobook](#)



[Bad Indians: A Tribal Memoir](#) by Deborah A. Miranda

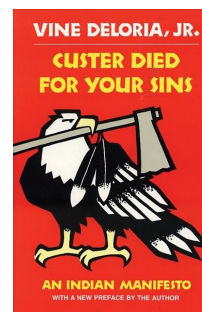
Deborah A. Miranda's mosaical blend of narrative, poetry, photography, and anthropological recordings serves as both a memoir and a history of the Indigenous peoples who live within the current boundaries of California.



[Ceremony](#) by Leslie Marmon Silko

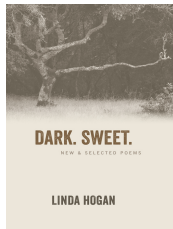
In this classic novel first published in 1977, Tayo, a World War II veteran suffering from what his doctors call "battle fatigue," returns to the Laguna Pueblo reservation in New Mexico seeking deliverance.

[E-Book](#)



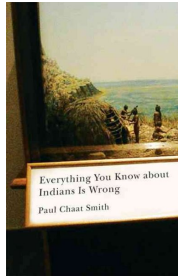
[Custer Died for Your Sins: An Indian Manifesto](#) by Vine Deloria, Jr.

Deloria's essays, published in the early years of the American Indian Movement, challenge myths and stereotypes about Indigenous peoples in the United States.



[Dark. Sweet.: New & Selected Poems](#) by Linda Hogan

Dark. Sweet. offers readers the sweep of Linda Hogan's work—including her environmental and spiritual concerns, and her Chickasaw heritage—in spare, elemental, visionary language. [E-Book](#)



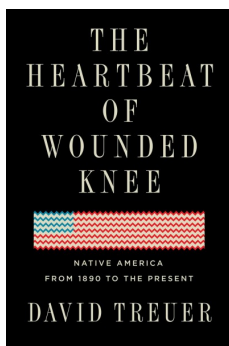
[Everything You Know About Indians Is Wrong](#) by Paul Chaat Smith

Smith mixes wide-ranging social, political, and cultural commentary with recollections of his own life, including time spent with the American Indian Movement in the 1970s, to comment on the past and present of Indigenous peoples in the United State



[Eyes Bottle Dark with a Mouthful of Flowers: Poems](#) by Jake Skeets

A collection of poems set in Gallup, New Mexico, plagued by alcoholism and violence, where the poet came of age as a young queer Diné man. [E-Book](#)



[The Heartbeat of Wounded Knee: Native America from 1890 to the Present](#) by David Treuer

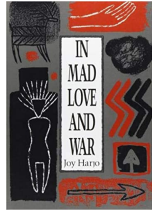
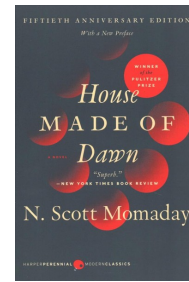
An anthropologist's chronicle of the lives of Indigenous peoples in the United States from the Wounded Knee Massacre, which saw nearly 300 Lakota people killed by the U.S. Cavalry, to the present day. [E-Book](#) [E-Audiobook](#) [Large Print](#)

House Made of Dawn by N. Scott Momaday

Based on the author's own experiences at the Jemez Pueblo, the Pulitzer Prize-winning novel depicts a young man returning from World War II caught between two worlds.

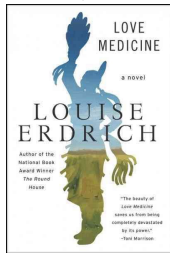
E-Book

E-Audiobook



In Mad Love and War by Joy Harjo

A poetry collection with themes including mortality, the past, violence, love, obsession, nature, travel, memory, desire, and myths.



Love Medicine: A Novel by Louise Erdrich

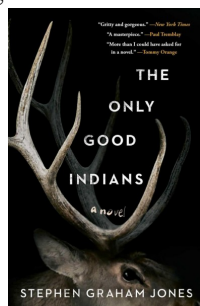
An epic story about the intertwined fates of three families—the Kashpaws, the Lamartines, and the Morrisseys—set on and around a North Dakota Ojibwe reservation. Erdrich's debut won the 1984 National Book Critics Circle Award.



Mankiller: A Chief and Her People by Wilma Mankiller & Michael Wallis

The Cherokee activist Wilma Mankiller, who in 1985 became the first woman elected as Principal Chief of the Cherokee Nation, tells her life story, from her childhood on Mankillerlats to the challenges she faced leading her people toward a new century.

E-Book

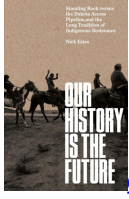


The Only Good Indians: A Novel by Stephen Graham Jones

Part gothic literary horror, part social commentary, *The Only Good Indians* tells the story of four friends from the Blackfeet Nation in Montana who find themselves in a desperate struggle for their lives against an entity that wants to exact revenge upon them for what they did on an elk hunt ten years earlier.

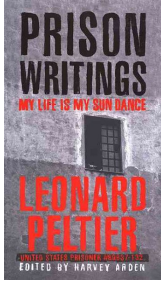
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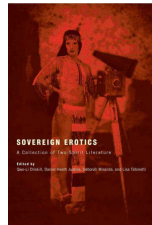


[Our History Is the Future: Standing Rock Versus the Dakota Access Pipeline, and the Long Tradition of Indigenous Resistance](#) by Nick Estes

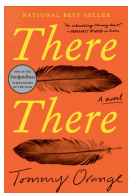
Estes, himself an activist and a citizen of the Lower Brule Sioux Tribe, traces the traditions of Indigenous protest movements that led up to the #NoDAPL movement. [ME-Book](#)



[Prison Writings: My Life Is My Sun Dance](#) by Leonard Peltier, edited by Harvey Arden
Incarcerated since 1977, Indigenous activist Leonard Peltier shares his life story alongside his philosophical views on prison and how it has affected him.



[Sovereign Erotics: A Collection of Two-Spirit Literature](#) by Qwo-Li Driskill, Daniel Heath Justice, Deborah Miranda & Lisa Tatonetti (eds.) This landmark collection strives to reflect the complexity of identities within Indigenous Gay, Lesbian, Bisexual, Transgender, Queer, and Two-Spirit (GLBTQ2) communities in the United States.



[There There](#) by Tommy Orange

Through his large cast of interwoven characters, Orange explores a wide range of experiences among Indigenous peoples living in the United States in this PEN/Hemingway Award-winning novel.

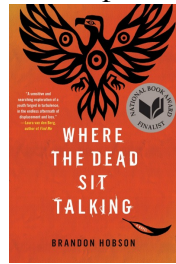
[E-Book](#) [E-Audiobook](#) [Audiobook \(CD\)](#) [Large Print](#) [Spanish](#) [Hungarian](#)



[When My Brother Was an Aztec](#) by Natalie Diaz

A fast-paced debut that draws upon reservation folklore, pop culture, fractured oспels, and Diaz's

brother's addiction to methamphetamine. **E-Book**



Where the Dead Sit Talking by Brandon Hobson

"A spare, lyrical Native American coming of age story set in rural Oklahoma in the late 1980s. With his single mother in jail, Sequoyah, a fifteen-year-old Cherokee boy, is placed in foster care with the Troutt family. Literally and figuratively scarred by his unstable upbringing, Sequoyah has spent years mostly keeping to himself, living with his emotions pressed deep below the surface--that is, until he meets the seventeen-year-old Rosemary, another youth staying with the Troutts. Sequoyah and Rosemary bond over their shared Native American backgrounds and tumultuous paths through the foster care system, but as Sequoyah's feelings toward Rosemary deepen, the precariousness of their lives and the scars of their pasts threaten to undo them both"--Provided by publisher.



WHEREAS examines the language of the U.S. Government in its responses, treaties, and apologies to Indigenous peoples and tribes to explore histories, landscapes, Soldier's own writing, and her predicament inside national affiliations. **E-Book**

Patron-generated content represents the views and interpretations of the patron, not necessarily those of The New York Public Library. For more information see [NYPL's Website Terms and Conditions](#).

Recommended Read Submitted by Chris Pellett (not verified) on October 13, 2020 "Black Hawk's White Dilemma" by Franklin Pellett. Obviously I bought it because of the authors name, but I'd put it in my top 10 best books. No bias, No agenda, just honesty. Deserves a reprint and would stand its own next to any of the above.



[Tohono O'odham Nation commits \\$2 million for COVID-19 research](#)

The Tohono O'odham Nation yesterday announced that it is contributing \$1 million each to the University of Arizona and Arizona State University to support their medical researchers' efforts to combat the COVID-19 coronavirus. The funding will come from the Nation's 12% gami...

[\[continue\]](#)

Center for Research on Native American Issues SP_Account is inviting you to a scheduled Zoom meeting.

NOTE: All participants and hosts are now required to sign into a Zoom account prior to joining meetings hosted by UC Berkeley. See "How to sign into your UC Berkeley Zoom account" (https://berkeley.service-now.com/kb?id=kb_article_view&syparm_article=KB0013718) for how to sign in.

Participants who are not eligible for a UC Berkeley-provided Zoom account can use a Zoom account provided by their institution, can create a free, consumer Zoom account (at <https://zoom.us/freesignup/>), or can dial in via the phone.

Join Zoom Meeting

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These are available to any Native American, Urban Indian or community member. Tribal Nations are welcome to take pallets of the food boxes and distribute at their respective reservations.

Reno Drive-Thru & Walk-Up

GROCERY Distribution

***Masks Required!**

Fridays
October 9th,
16th & 23rd

9am to 11am

Where:
Reno Colony Christian Fellowship Church
625 Golden Lane Road, Reno, NV

- Matthew 25:35 -
"I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me."

For More Information:
775-386-0188 or
colonychurchreno@gmail.com

In partnership with Reno Colony Christian Fellowship Church, City Serve International, Reno Sparks Indian Colony, RSIC UNITY & USDA

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