

# ***IMUA***

**TO GO FORTH, TO ADVANCE, TO PROGRESS,  
THE NEAR FUTURE**



**By: Kai Ana Makanoē Kaikaulaokaweilaha Kaululaau  
California State University Los Angeles,  
Department of Philosophy**

*Under the Direction of*

**Ricardo Gomez, PhD.**

**Professor**

**California State University Los Angeles,  
Department of Philosophy**

**5151 State University Drive, Los Angeles, CA 90032-8530**

***kaikululaau@yahoo.com***

**(323) 343-5695 or (562) 943-3227**

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## **PREFACE**

*IMUA* in Hawaiian means to move forward, to advance, to progress, the near future. This name was chosen for the project because it represents a purpose to carry out and go forth in a voice that is expressive of both the Hawaiian people as well as the collective whole. *IMUA* is to go forth in a discourse that incorporates the core philosophical consciousness of our native culture while seeking improvements to address the issues of those around us in a strongly just, understanding, yet caring manner. It reflects the impact of both our past and near future in order to preserve and expand the seamless connection of interdependence, as well as independence and recognition of our differences in an ever changing world around us.

## **ABSTRACT**

The Native Hawaiian struggle for cultural identification and reclamation has been long and arduous despite U.S intervention for resolution. While Native Hawaiians push to preserve their cultural identity, their purpose becomes inverted and “twisted” with negative connotations such as: racist, separatists, unpatriotic, ignoring of other cultures that exist in Hawaii. This in turn, fuels reactions like: “They need to get over it...” “What more do they want?” “They’re American now, they need to assimilate...” etc. Ultimately, such reactions not only increase misunderstanding, but they desensitize and deny the root of the Native Hawaiian cause in this ongoing political and cultural struggle between the preservation and pluralism. This writing will be 1) a critical analysis Charles Taylor’s “Politics of Recognition.” 2) an illustration of the need to develop a more particular, subject based, philosophical consciousness that serves to properly address the issues of both individual groups as well as the collective state by examining Augusto Salazar Bondy’s “Meaning and Problem in Latin American Thought.” The implications of this study is to incorporate a growing body of research regarding Native Hawaiian perspectives and the issues we face - this project will contribute to future research on similar topics.

## INTRODUCTION

While some U.S based policies are written concerning the indigenous state of Native Hawaiians, such written promises are continuously renege, inappropriately interpreted and wrongfully applied. The habitual ineffectiveness of such U.S based policies call for more pragmatic, subject based alternatives in order to promote an appropriate methodology of policy making regarding Native Hawaiian issues. The goal of this project is to (1) Critically assess Charles Taylor's "Politics of Recognition," in order to illustrate how relinquishment of relative prescription in favor of universal discourse does not effectively or correctly rectify state-based issues. (2) Examine Augusto Salazar Bondy's "Meaning and Problem in Latin American Thought," in order to rationalize the need for developing a relative, subject based, philosophical consciousness amongst minority and indigenous groups in order to properly reconcile historical past wrongs while providing solid and pragmatic solutions for both particular groups and the collective state.

In Part one, Charles Taylor's writing regarding stringent opposition of specifications toward particular groups are over generalized and wrongfully prescribed regarding the issues of minority, under-represented and indigenous groups - particularly Native Hawaiians. The objective of this section is to constructively respond by establishing that (1) Taylor's connection of honor and dignity, leading to intuition and authenticity regarding recognition is a misinterpretation of the minority or indigenous situation. (2) Cultural based curriculum crucially provides minority or indigenous students with a) a deeper understanding concerning accurate historical accounts and b) a more concise conception regarding their present situation as well as effective learning skills that further both their authentic identity and motivation for higher learning. (3) Purging of particular identities in favor of universal discourse or "fusion of horizons," robs an individual's right to choose what is of value to them regarding the development of their individual consciousness.

In Part Two, Augusto Salazar Bondy's "Meaning and Problem in Latin American Thought," will typify (1) the struggle for identity that minority and indigenous groups face as a result of universal culturalization; and (2) Reclamation of a native philosophical consciousness ultimately ensures both their future progression and survival. This will clarify how (1) Unlike cultures formed through institutional assembly, Native Hawaiian culture struggles to distinctively exist despite colonization and near cultural extinction; however, through saturation of colonial thought, much of its identity has been mystified and often imitated. (2) Universal receptivity ultimately betrays the substance and ideas of Native Hawaiian thought leading to the frustration of "lucid interpretations" and alienation of authentic identity. (3) Native consciousness is necessary in order to effectively address, govern and promote an accurate understanding and resolve within our own state.

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## **PICTURES**

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## **INTERVIEWS**

Kamehameha Schools – Julian Ako,  
Principle  
Kamehameha Schools, Kapalama Campus  
1887 Makuakāne St. Honolulu, Hawai'i 96817 | Tel. (808)842-8211