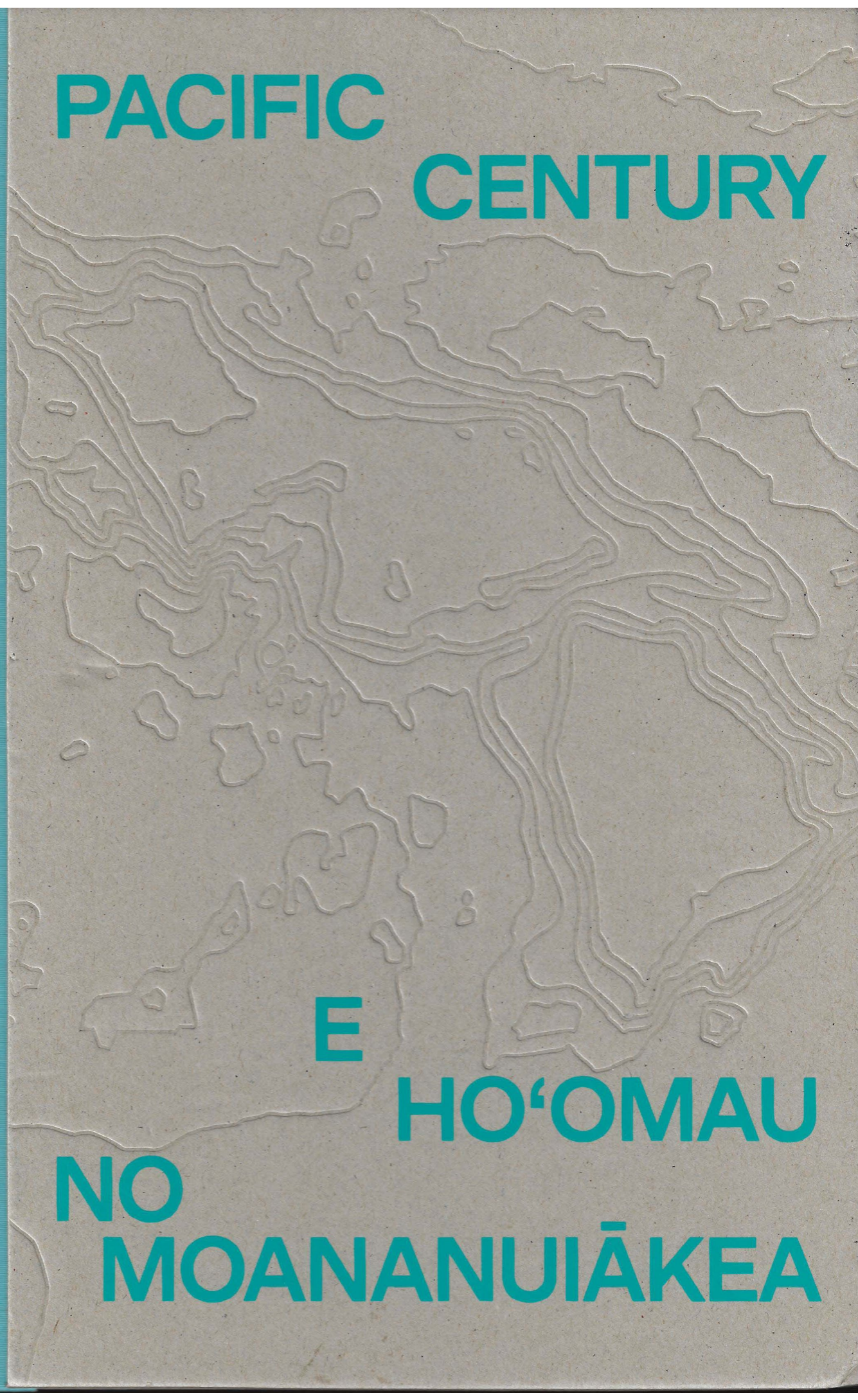


**PACIFIC
CENTURY**



HAWAII TRIENNIAL 22

**E
HO'OMAU
NO
MOANANUIĀKEA**

Ed Greevy and Haunani-Kay Trask

Haole independent documentarian Ed Greevy and Native Hawaiian political leader Haunani-Kay Trask first collaborated together for an exhibition in Honolulu during 1981. Greevy presented a selection of black and white photographs documenting local land struggles and Trask wrote accompanying captions to contextualize the passionate scenes of dissent. Their creative alliance, formed and sustained at the front lines of environmental and social justice movements in Hawai'i, continued for over two decades.

In 1970, on the streets of Waikīkī, Greevy encountered a poster by Save Our Surf (SOS), an action-oriented and information-driven grassroots community organization established in the mid-1960s. By the early 1970s, SOS had expanded beyond advocating for Hawai'i's shorelines and surf to embrace other issues of the times such as tenant rights: 'HULI'. Struck by the poster, Greevy, a concerned surfer himself, made his way to an SOS meeting held at the home of co-founders and tireless activists John and Marion Kelly. Like Greevy, Trask too was inspired by SOS and the Kellys, especially Marion—an anthropologist and educator who helped to co-create the Department of Ethnic Studies at the University of Hawai'i at Mānoa (UH Mānoa), and supported the beginnings of the Kamakakūokalani Center for Hawaiian Studies, UH Mānoa, where Trask served as the founding director.

In 1971 Greevy was encouraged by the Kellys to document the eviction of a rural community in Kalama Valley, O'ahu, to make way for a resort development: 'YANKEE GO HOME'. A witness to what Trask would later identify as 'the birth of the modern Hawaiian movement', Greevy was forever

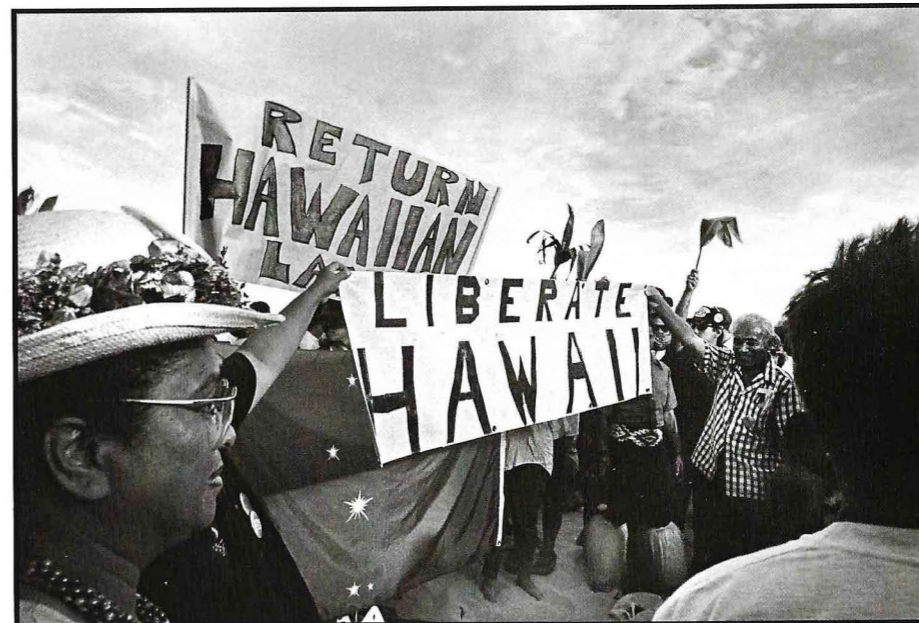
b. 1939, Los Angeles
lives and works in Makiki, Kona, O'ahu

1949–2021, San Francisco
lived and worked in Honolulu, Kona, O'ahu

changed by this experience. Radicalized, he turned his camera to the numerous land struggles that characterized post-statehood Hawai'i—Waiāhole and Waikāne; Niumalu and Nawiliwili; Chinatown; He'eia; Mokauea; Sand Island; and Mākua—as well as initiatives, associations, and organizations behind the demonstrations, including Stop All Evictions, Protect Kaho'olawe 'Ohana, and Ka Lāhui Hawai'i.

Deeply involved in many of these efforts and brought together by their shared concerns for justice, Trask and Greevy worked together weaving an ongoing story of resistance that culminated with the publishing of *Kū'ē: Thirty Years of Land Struggles in Hawai'i* in 2004. Consistent with their intersectional approach, the co-authored publication historicizes demands for increased self-determination in Native/non-Native communities: 'LIBERATE HAWAII'. Through image and text, those who oppose over-development, ongoing dispossession of Native Hawaiians, and desecration of cultural heritage and environmental resources across the archipelago are brought sharply into view.

HT22 honors their impactful work through a selection of powerful moments from *Kū'ē: Thirty Years of Land Struggles in Hawai'i*. Trask and Greevy's friendship and working relationship endures as a testament to the importance of mobilizing in solidarity to protect people and place, while acknowledging cultural differences. Sung and unsung, named and unnamed, remembered and forgotten, their collaboration as encapsulated in *Kū'ē* lives on, ensuring that lesser- and well-known stories of Hawai'i continue to serve as vital points of reference and inspiration for generations to come: 'KŪ HA'AHEO'. DKB

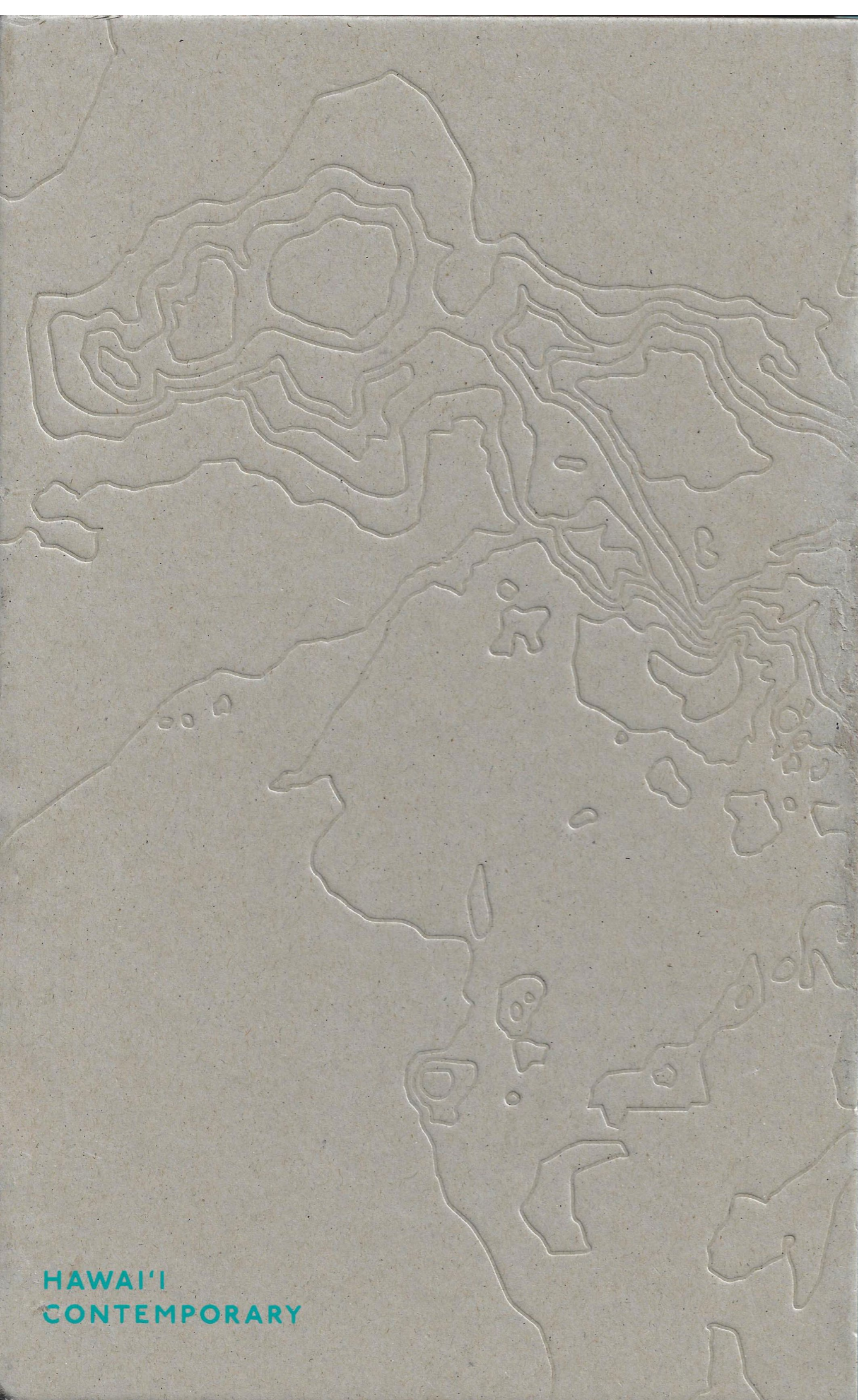


Ed Greevy, *Speech on the Beach*, 1993, black and white photograph. Courtesy of the artist. © Ed Greevy.

Speech on the Beach, 1993

In July of 1993, President Bill Clinton visited Hawai'i and spoke at the Hilton Hawaiian Village hotel. Billed as the 'Speech on the Beach', the President's visit galvanized Ka Lāhui Hawai'i members to organize a demonstration for Hawaiian sovereignty. At the time, Ka Lāhui was the largest, best organized sovereignty group, with close to 20,000 enrolled citizens. President Clinton, who later issued an official apology to Hawaiians for the 1893 American-backed overthrow of the Hawaiian Kingdom, played the liberal role of Native supporter all the while refusing to recognize [Hawai'i] as a nation. The protest made good copy for the President, but like his apology accomplished little for Hawaiians.

Haunani-Kay Trask in *Kū'ē: Thirty Years of Land Struggle in Hawai'i* (2004). © Haunani-Kay Trask.



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