



"ALOHA FROM AFAR"



Strategies for Thriving in a Pandemic

PAGES 15-31



See Inside



KŪKULU KUMUHANA
Guide for Native Hawaiian
Wellbeing During COVID-19

"Aloha from Afar"
Original artwork by: Margaret Rice for Every1ne Hawai'i

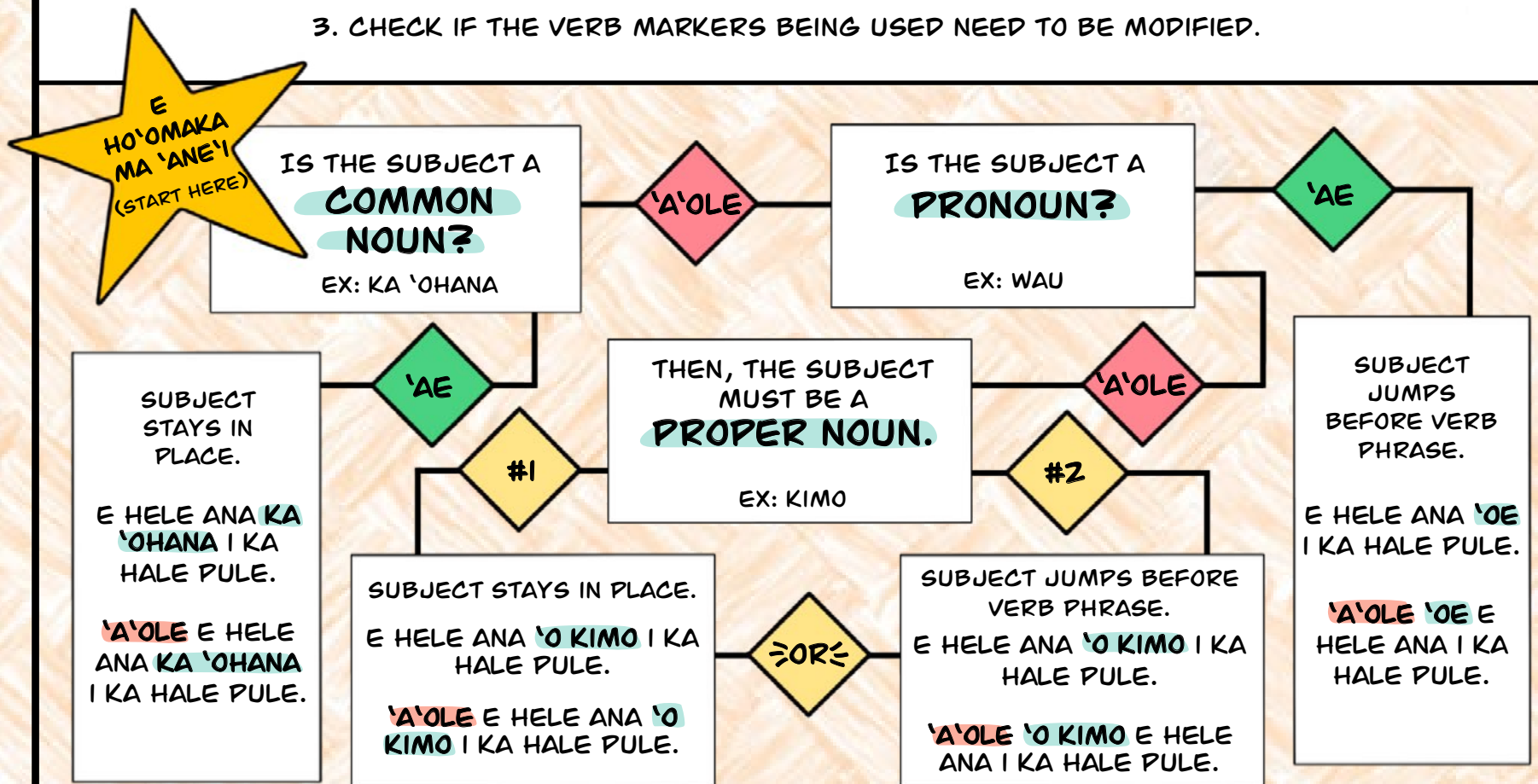
HA'AWINA 'ŌLELO 'ŌIWI: LEARN HAWAIIAN

HO'OLAKO 'IA E HA'ALILIO SOLOMON - KAHA KI'I 'IA E DANNII YARBROUGH

IN THE PREVIOUS LESSON, WE LEARNED ABOUT PEPEKE PAINU (VERB SENTENCES). NOW, WE WILL LEARN HOW TO NEGATE THEM. WHEN WE NEGATE A PEPEKE PAINU, THESE THREE STEPS ARE GENERALLY FOLLOWED:

STEPS FOR NEGATING PEPEKE PAINU

1. START YOUR SENTENCE WITH 'A'OLE. (THIS STEP ALWAYS APPLIES)
2. USE THE FLOW CHART TO DETERMINE IF THE SUBJECT NEEDS TO BE MOVED.
3. CHECK IF THE VERB MARKERS BEING USED NEED TO BE MODIFIED.



ALL VERB MARKERS STAY THE SAME EXCEPT FOR UA VERB AND KE VERB NEI, WHICH CHANGE FORM:

UA VERB → I VERB

UA HELE KA 'OHANA I KA HALE PULE → 'A'OLE I HELE KA 'OHANA I KA HALE PULE.

KE VERB NEI → E VERB NEI

KE HELE NEI KA 'OHANA I KA HALE PULE → 'A'OLE E HELE NEI KA 'OHANA I KA HALE PULE.

E HO'I HOU MAI I KĒIA MAHINA A'E!

BE SURE TO VISIT US AGAIN NEXT MONTH FOR A NEW HA'AWINA 'ŌLELO HAWAI'I (HAWAIIAN LANGUAGE LESSON)!

WE FIND OURSELVES IN UNPRECEDENTED TIMES

Aloha mai kākou,

During the COVID-19 pandemic, the Office of Hawaiian Affairs' priority is to maintain safe and healthy community and work environments for OHA staff and beneficiaries, while limiting disruptions in our services to the lāhui.

Following federal and state mandates, OHA closed all of its offices to the public and staff and Trustees are teleworking from home. Nevertheless, modified services to our beneficiaries, following federal and state guidance on social distancing, continue during this period via phone, e-mail, website and social media.

OHA's response to this pandemic has focused on ensuring that emergency resources and services – from the government, the private sector as well as our own trust – are directed at meeting the critical needs of our communities and families. To this end, we are working directly with community members to assess beneficiary needs and support ongoing efforts. We are also in constant communication with partner organizations to ensure services are complementary and not duplicative.

Furthermore, we have been advocating for our lāhui at the local, state, and federal levels. For example, OHA is continuing to advocate for preventing eviction for non-payment of rent or mortgage; access to clean showers and bathrooms for homeless beneficiaries; criminal justice monitoring for our pa'ahao; and access to federal dollars for education.

OHA is also releasing trust resources directly into the community. OHA's emergency financial assistance grant is administered via the Council for Native Hawaiian Advancement's Kahiau Community Assistance Program and represents almost \$1.7 million in community support over two years. OHA's \$3 million in support, also over two years, for 17 Hawaiian-focused charter schools throughout the pae 'āina, enable schools to pivot and meet the educational needs of their communities during this COVID-19 time.

Another OHA-funded program is our Kaiāulu Meals program. Launched in early April, OHA's \$450,000 Kaiāulu Meals program is supporting 13 community-based service providers' efforts to distribute enough food for three meals per week to Native Hawaiian kūpuna, ages 60 years and older. The groups have worked with their communities to identify kūpuna who demonstrate the most need. The program will distribute thousands of meals and more than 500 CSA (Community Supported Agriculture) food packages every week to kūpuna on every island.

The origin of Kaiāulu Meals is rooted in the self-sustainability of our communities. Early on during this crisis, a number of organizations assessed the immediate needs of their communities and identified food insecurity as a major issue facing 'ohana and especially kūpuna. These community groups, located on each island, quickly stepped up to provide prepared meals and local produce for their communities.

In addition, these service providers are working with Hawai'i small businesses and farmers to ensure that meals and the CSA include local products.



OHA is working for the lāhui and adapting to the changing times. We will continue to be strong champions for our 'ohana, community, mo'omeheu and 'āina.

However, we must be vigilant and maka'ala as elected officials navigate their responses to this crisis. This is where the community comes in. We cannot let them neglect the kuleana they have to Native Hawaiians and Hawai'i. We need your voices. We need to pay attention.

Our people are strong and resilient. We have overcome hardships throughout our history. Like our ancestors before us, we must be steadfast, remain cautious, but never lose touch with our traditions, culture, and our spirit of aloha. Together, we will overcome this, as well.

He po'i na kai uli, kai ko'o, 'a'ohe hina pūko'a

Though the sea be deep and rough, the coral rock remains standing

Take care of yourselves and your 'ohana. Aloha kekahi i kekahi. Stay safe and healthy. ■

E mālama pono,

Colette Y. Machado

Colette Y. Machado
Chair | Trustee Moloka'i & Lāna'i

Sylvia M. Hussey

Sylvia M. Hussey, Ed.D.
Ka Pouhana/Chief Executive Officer

MO'OLELO NUI | COVER FEATURE

OHA Responds to the Pandemic PAGES 16-18

BY PUANANI FERNANDEZ-AKAMINE

From partnering with local food vendors to feed our kūpuna, to providing funding for emergency grants and advocating for protection for renters, OHA is proactively looking for ways to kōkua our lāhui through this crisis.

MO'OMEHEU | CULTURE

Living Well Through the Crisis PAGE 23

BY CHERYL CHEE TSUTSUMI

Four notable Kānaka Maoli share their mana'o on living gratefully and graciously in this moment and thriving despite the lockdown and social distancing mandates.

EA | SELF-GOVERNANCE

Aloha Spirit Immune to Coronavirus PAGES 26-27

BY ED KALAMA

All across our pae 'āina there are wonderful examples of our community coming together in the spirit of aloha and kāko'o to serve others, from distributing food and masks to providing online resources and engagement.

MAULI OLA | HEALTH

Empowering Ourselves Against COVID-19 PAGE 28

BY DR. JODI LESLIE MATSUO & DR. LEON MATSUO

Eating nutritious food and taking kuleana for our own health by making pono choices is especially important now. This 'ōiwi power couple from Kailua-Kona, one a registered dietitian and the other a physician, provide common-sense suggestions for improving our health.

He Lei Hiwa Dr. Isabella Kauakea Aiona Abbott (1919–2010)

By Benton Kealii Pang, Ph.D. (Guest Contributor)

Last March I was invited to a student conference reception at the University of Hawai‘i which honored Dr. Isabella Kauakea Aiona Abbott. Several events, like this conference, were organized in 2019 to celebrate the centennial of this Hawaiian female scientist, her research achievements, the conservation initiatives she established in Hawai‘i and her efforts to preserve Hawaiian cultural traditions. Who is Dr. Abbott you ask?

Known as the “First Lady of Limu,” Dr. Abbott took the teachings from her ‘ohana into the classroom and scientific literature. She was born in Hāna, Maui with kūpuna who taught her not only how to make Hawaiian food and pick limu, but also how to catch Hawaiian birds. After moving to O‘ahu at the age of two, she attended Ali‘iolani School, graduating from the Kamehameha School for Girls in 1937. She then graduated from UH Mānoa, and later pursued graduate degrees from Michigan State and UC Berkeley.

Dr. Abbott was the first Native Hawaiian to earn a Ph.D. in science, and the first minority hired in the Biological Sciences Department at Stanford University. While at Stanford she published more than 200 new species of algae culminating in the monograph *Marine Algae of California*, which remains



The author with Dr. Abbott in 2003. - Photo: Courtesy

be appointed the G.P Wilder Endowed Chair in Botany, a board member at the Bishop Museum, and she sat on numerous panels and committees because as she put it, “who else at the university holds a tenure track position, is female and native Hawaiian?” Dr. Abbott was highly sought after by university administrators and students alike, and she was always looking for ways to attract more Hawaiians into science. Her introductory ethnobotany course attracted hundreds of local

one of the most important books on marine algae along the Pacific Coast.

I was a graduate student of Dr. Abbott’s from 1989-2003. At the time, she was a well-known ethnobotanist and a world-renowned phycologist (algae/limu expert). She was the first female to

students every year. Her classes were filled with science and mo‘olelo, Latin binomial names, and anecdotes from her family, especially of her grand uncle, a traditional bird catcher.

As a commissioner for the revitalization of Kaho‘olawe, she was instrumental in doubling the plant life on the island since its demilitarization. She also spent a decade as a commissioner for NOAA’s Coral Reef Ecosystem Reserve. In both these positions she balanced her scientific knowledge and decades of experience as an educator with her life-long knowledge of Hawaiian culture.

At the student conference I mentioned earlier, two of her former graduate students spoke. One was Dr. Celia Smith, who studied under Dr. Abbott at Stanford University. I was the other speaker and I was honored to share the legacy this kupuna left for us with the next generation of Hawaiian researchers. And seeing the number of Hawaiian women of science receiving doctorate degrees and teaching at the university, I know Dr. Abbott would be extremely proud.

Eia ho‘i ka pua laha‘ole [here indeed is the incomparable descendant]

He lehua mamō o uka [a golden lehua mamō of the uplands]

He lei hiwa o nā kūpuna, [a choice wreath of the ancestors]

‘O Isabela kou inoa [Isabella is your name]

–“Lei Hiwa” na Hokulani Holt Padilla, June 2001. ■

The Census Impacts Funding for Native Hawaiian Services

By John Aeto, President of The Kalaimoku Group

The 2020 Census will be used for critical decision-making that could mean more schools, roads, hospitals, social services and clinics in communities that need it most. It also could mean more federal funding for programs and services that specifically help Native Hawaiians, such as healthcare, housing, jobs and small business programs, and financial assistance. Census data will be used to determine where billions of dollars of federal funding goes.

Nearly all the funding for Papa Ola Lōkahi comes from the federal government. Authorized by the 1988 Native Hawaiian Health Care Improvement Act, Papa Ola Lōkahi’s mission is to improve the health of Native Hawaiians.

“Funding is determined through the numbers reported by the census, and not only by the federal government; local and state (governments) use them as well,” says Sheri Daniels, Papa Ola Lōkahi’s Executive Director. The outlook for that funding is unclear due to uncertainties about the ultimate impact of the pandemic, as well as the expectation that there will be more Native Hawaiians living on the continent than in Hawai‘i and what that means. It’s exceedingly important to participate so that the count is as accurate as possible.

The Council for Native Hawaiian Advancement (CNHA) administers several programs that receive partial funding from state and federal agencies, including Hawaiian Trades Academy, small business programming, and Kahiau, an OHA-funded emergency financial assistance program that’s being heavily utilized during the current pandemic.

“Public and private entities rely on census data to support the amount of funding allocated to certain geographic or ethnic communities, so when our communities don’t get counted, it makes it difficult to demonstrate the financial need for support,” says CNHA Program

Manager Richard Medeiros.

“Census data is used to determine how state and federal funding is allocated,” adds Medeiros. “Since Native Hawaiians and other Pacific Islanders are historically undercounted, CNHA and our partner organizations have to work harder to advocate for the proper funding and/or develop our own programs and services to address the gaps in support left by state and federal agencies.”

The 2020 Census also affects Native Hawaiians living on Department of Hawaiian Home Lands (DHHL) homesteads.

“A better count would not necessarily affect DHHL’s budget,” says Cedric Duarte, DHHL Information and Community Relations Officer. “However, a better count, especially on the homelands, would impact services for homestead families, including free or reduced meals, SNAP or WIC benefits, road improvements, hospitals and other services.”

Charitable services, grants and scholarships, such as those funneled through Hawai‘i Community Foundation (HCF), may be affected if funded by the government, but HCF itself does not receive federal funds directly based on census counts. Nonetheless, the census data is still critical for community planning.

“The census is crucial to shaping the future of Hawai‘i, as the data will determine how much federal funding state government and local communities will receive for the next decade,” notes Micah Kāne, HCF President and CEO. “Native Hawaiians, Pacific Islanders and Asian Americans have been undercounted for decades, creating a disadvantage for families, communities and neighborhoods by having reduced access to needed resources,” Kāne says. “When every person in Hawai‘i is counted it helps to ensure that our host culture thrives—and all the people of Hawai‘i thrive with them.” ■

COVID-19 Mortgage Relief for Homesteaders



By Cedric Duarte



DEPARTMENT OF HAWAIIAN HOME LANDS

Amid the COVID-19 outbreak, the Hawaiian Homes Commission took swift action to deliver financial relief to many of its lessees. At an emergency meeting on March 24, the Commission approved the postponement of mortgage payments for Department of Hawaiian Home Lands direct loans.

The meeting was held via teleconference due to travel restrictions and social distancing measures, in accordance with Centers for Disease Control and Prevention guidelines.

With the approval, all applicable payments may be deferred for up to six months, effective with the April 2020 payment. Loans qualified under the deferment include DHHL Direct Loans or loans assigned to the Department. An easy way to determine if a lessee qualifies for

this program is if the loan payment is made payable directly to DHHL. There is no application process to enroll in the deferment period and borrowers will continue to receive their monthly loan statements from the Department.

In a statement, Hawaiian Homes Commission Chairman William J. Ailā, Jr. noted that the agency could already foresee long-term economic impacts on the homelands resulting from the COVID-19 outbreak and stressed the need to act quickly.

The Commission's action affects over 1,200 direct loans with the Department.

DHHL beneficiaries who are experiencing financial hardship due to the COVID-19 outbreak, but have mortgages from a private institution should contact their lender as soon as possible. A DHHL private mortgage could be with HomeStreet Bank, Bank of Hawai'i, VA, a local credit union, or other lenders.

Through the United States Government's Coronavirus Aid, Relief, and Economic Security Act, also known as the CARES Act, homeowners with government-guaranteed mortgages are eligible for loan forbearance for up to one year without fees, penalties, or additional interest. Private mortgages on Hawaiian Home Lands would qualify for this assistance.

For information about DHHL loan deferrals, lessees should call (808) 620-9500. If a beneficiary has a loan with an outside lender, the Department encourages you to contact your provider as soon as possible.

Learn about COVID-19 impacts on DHHL activities by visiting dhhl.hawaii.gov/covid-19. ■



William J. Ailā, Jr. - Photo: Courtesy

Self-Quarantine Homestead Units!



By Robin Puanani Danner



First and foremost, the entire SCHHA team and leaders statewide pray for the health and safety of all of Hawai'i's people during this global pandemic.

As the oldest and largest organization dedicated to the Hawaiian Homes Commission Act (HHCA) serving the interests of native Hawaiian families, SCHHA has focused its attention on immediate solutions to pandemic challenges.



A self-quarantine unit going up. - Photos: Courtesy

One of the most notable problems is the reality of overcrowded and multi-generational families on the homesteads. Prior to the pandemic, it was certainly an inconvenience; a statistic supporting a greater push on the state to issue thousands more in homestead awards. Since the pandemic, it has become far more than an inconvenience. It has become an acute revelation of danger to elders, to high-risk family members, and to the ability of family members to self-quarantine at home.

SCHHA leaders, along with staff at its nonprofit arm, the Homestead Community Development Corporation (HCDC), developed a COVID-19 response loan product to issue capital to families to enable them to install 10x12 foot self-quarantine units on their homestead lots. The Homestead Unit Self-Quarantine (HUSQ) program provides between \$2,000 and \$7,500 in capital, with loan payments ranging between \$90 and \$183 per month. Payments don't start until 60 days from closing to help families get the capital upfront to purchase materials, hire labor, and furnish the units to protect elders and

family members during the course of the pandemic. "I was raised on homesteads," said Faisha Solomon, HCDC Deputy Director and an enrolled SCHHA member "I don't know many families in my homestead that wouldn't benefit from a simple unit, whether its used now to keep family members safe, and next year to be a hobby or sewing room, or for fishing equipment."

HCDC has raised \$250,000 from fund investors locally and nationally for HUSQ to get capital into the hands of homestead family members to install the units in backyards. Solomon continued, "None of our kūpuna should be exposed to such a devastating disease just because there isn't a simple and functional 10x12 unit right across the yard."

More than 40 inquiries from across the islands were received in the first five days since the HUSQ program was launched, pushing the non-profit team to get capital issued to families with the 'know-how' to purchase materials to build their own, or who need additional capital to hire a carpenter.

"This is not the time for 'no can,'" Solomon said. "This is the time to lean in, and to create self-quarantine units with affordable payments to serve our families long after the pandemic has been beat."

For information on HUSQ, contact Rolina Faagai, HCDC Loan Fund Manager at info@hawaiianhomesteads.org. ■



A completed self-quarantine unit.

A national policy advocate for Native self-governance, Danner is the elected Chair of the Sovereign Council of Hawaiian Homestead Associations, the oldest and largest coalition of native Hawaiians on or waiting for Hawaiian Home Lands. Born on Kauai, Danner grew up in Niunalu, and the homelands of the Navajo, Hopi and Inuit peoples. She and her husband raised 4 children in homesteads in Anahola, Kaua'i where they continue to reside today.

Leo o Nā Kūpuna

Na Kalani Akana, Ph.D.

Aloha mai e nā makamaka, e nā aloha 'āina. Iā'u e pa'a ana ma kauwahi hale nei, e like paha me 'oukou, ua ho'omana'o au i ku'u kula 'ana ma ke kula nui ma Mānoa a me ka ha'awina ho'ihō'i e hele a ho'olohe i nā lola o "Ka Leo Hawai'i" no ka'u mau papa 'ōlelo Hawai'i. Ma ke kula ki'eki'e 'o Kamehameha kekahi, ua koi 'ia mākou, nā pepeiao pulu, e ho'olohe i ua mau polokalamu nei. Auē! 'A'ole ma'a ka pepeiao akā aia ā ma'a ua hoihoi wale nā mo'olelo o nā kūpuna. 'O kekahi mo'olelo ka mo'olelo o kekahi mānaleo no Moloka'i e pili ana i na 'ōlelo kaulana o Moloka'i e like me "Moloka'i kā i ka i'a." 'O kekahi 'ē a'e pili ana i ka i'a 'alo. Eia no wau ā hiki i kēia manawa ke huli nei i ke 'ano o ia i'a.

Ma kou ho'ona'auao 'ana ma ka home, a i mea e ho'oikaika 'ia ai i ka mauili ola no'ono'o, e huli ma ka punaeweale a e ho'olohe hou i nā leo o nā kūpuna. E huli a loa'a ma kēia mau waihona.

Kani'āina: (<http://ulukau.org/kani-aina/>) 'O Kani'āina ka waihona o nā polokalamu o "Ka Leo Hawai'i," ka papahana nīnauele mānaleo mua ma ka lēkio. Ua ho'omaka a ho'olauka'i 'ia e ka Hui Aloha 'Āina Tuahine a 'o Larry Kauanoe Kimura ka mea ho'okipa mua me kona 'anakala 'o Joseph Maka'ai. Aia ma kahi o 400 mau lola i ho'oili 'ia (1972-1973). 'O ka hoa kipa mua ma Kani'āina 'o John Kameaaloha Almeida a ua hele ā nui nā hoa kipa ma hope aku ona.

Waihona Nīnauele a Clinton Kanahale: (<https://library.byuh.edu/library/archives/kanahale.html>) He kumu kula a he po'o kumu 'o Clinton Kanahale (1902-1979) a he alaka'i nui 'o ia ma

kona ho'omana Molemona, Ma ka makahiki 1970, ua hele 'o ia me W. Sproat e nīnauele i 'iwakālaui mau mānaleo - 'o ka hapanui no Ko'olau, O'ahu. Aia a pau ua ho'āhu 'ia ma ke kula nui 'o BYUH ma Lā'ie. Ua ho'opōmaika'i 'ia nō mākou i ka ho'oili kīkoho'e 'ana mai ma ka punaeweale e hiki ai iā mākou ke ho'olohe. 'O ka nani o kēia waihona ka ho'ouka 'ana o nā mp3. me ka nīnauele holo'oko'a i ho'oolapala 'ia. Ua hoihoi ka nīnauele 'ana iā Solomona no Keahapana (Keālia), Kaua'i. 'Oia'i ua hānau 'ia 'o ia ma Honolulu 'o ia, ua hānai paha 'o ia i ka "t" ma kona puana 'ana penei:

CK: Ehia makahiki oe i keia manawa

SK: Keia manawa ai wau i loko o ka makahiki kanahitu kumalima

Mānaleo: (ma https://apps.ksbe.edu/kaiwakiloumoku/m%C4%81naleo_archive/) 'O kekahi waihona o ka leo mānaleo 'o "Manaleo" 'ē a'e 'o ia nō ka polokalamu uea kēpō mua i ho'opuka 'ia ma 'Ōlelo Community Television. 'O Elizabeth Kauahipaula, Hailama Farden, Melelani Pang a me a'u nā mea ho'okipa. Ua ho'opa'a 'ia ma kahi o 200 mau polokalamu. I ola nō a pau ka polokalamu, ua waiho 'ia ma Ka'iwakīloumoku (ma Ke Kula Kamehameha ma Kapālama) a laila ua ho'oili 'ia kekahi mau polokalamu e like me ka nīnauele me Lei Recca, Sarah 'Ili me Mary Jane Makua, Kawika Kapahulehua, Elama Kanahale, me Harry Fuller.

No laila, ma kou manawa ka'awale ma ka hale a i mea e ho'onui ai i kou 'ike e ho'olohe i nā leo o nā kūpuna ma Kani'āina, ka waihona a Mika Kanahale, me Mānaleo ho'i.

"E ho'olohe i nā leo o nā kūpuna. Pūlama iā mākou. Pūlama iā mākou" – Palani Vaughan mai ke mele, "Voices in the Wind." ■

The Voices of the Kūpuna



By Kalani Akana, Ph.D.

Aloha friends, those who love this land. As I am tucked in my humble home perhaps, like you, I remember my education at UH Mānoa and the assignment to go and listen to the tapes of the "Ka Leo Hawai'i" programs for my Hawaiian language class. Also at Kamehameha High School, we were urged, us "coconut fiber" ears, to listen to these programs. My ears were not really accustomed, however the stories were interesting. One story was from Moloka'i called "Moloka'i that struck (with feet towards land) the fish." Another was about the 'alo (a kind of crustacean). I am still looking for this sea creature.

While at home getting education and strengthening the health and wellness of mind, search online and listen again to the voices of the elders. You can search for them at these data bases.

Kani'āina: (<http://ulukau.org/kani-aina/>) Kani'āina is the repository of "Ka Leo Hawai'i," the first program on radio to interview native speakers of the Hawaiian language. It was started and coordinated by Hui Aloha 'Āina Tuahine, and Larry Kauanoe Kimura was the first host along with his uncle, Joseph Maka'ai. Approximately 400 tapes (1972-1973) have been uploaded. The first guest was John Kameaaloha Almeida

followed by a host of guests thereafter.

Interview Collection of Clinton Kanahale: (<https://library.byuh.edu/library/archives/kanahale.html>) Clinton Kanahale (1902 – 1979) was a teacher, principal and leader in his Mormon faith-community. In 1970, he and W. Sproat interviewed twenty Native Hawaiian speakers – many from the Ko'olau side of O'ahu. When finished, the interviews were stored at BYUH at Lā'ie. We are fortunate to have had them digitized to the web to enable us to listen to them. The beauty of this collection is that both mp3 and transcriptions of the entire interviews are available. I found the interview with Solomon Kupihea of Keahapana (Keālia), Kaua'i interesting. Although he was born in Honolulu, he may have adopted the use of "t" in his pronunciation as such (see Hawaiian above):

CK: How old are you?

SK: Now I'm 75.

Mānaleo: (https://apps.ksbe.edu/kaiwakiloumoku/m%C4%81naleo_archive/) Another collection of native speaker voices is "Mānaleo," the first cable program in Hawai'i that was produced at 'Ōlelo Community Television. Elizabeth Kauahipaula, Hailama Farden, Melelani Pang and I were hosts. About 200 programs were recorded. When programming stopped, the programs were left at Ka'iwakīloumoku (at Kamehameha Schools Kapālama) and a few were digitized such as the interviews with Lei Recca, Sarah 'Ili and Mary Jane Makua, Kawika Kapahulehua, Elama Kanahale and Harry Fuller

Therefore, in your spare time at home and as a means to increase your knowledge, please listen to the voices of our elders at Kani'āina (at Ulukau), the collection of Clinton Kanahale (at BYUH), and Mānaleo (at Ka'iwakīloumoku).

"E ho'olohe i nā leo o nā kūpuna. Pūlama iā mākou. Pūlama iā mākou" – Palani Vaughan from "Voices in the Wind." ■



Larry Kimura (l) and Joseph Maka'ai (r) interview a guest on Ka Leo Hawai'i. - Photos: Courtesy



Clinton Kanahale.



Hailama Farden, Kahu Lei Recca, Elizabeth Kauahipaula.

Hui Mālama I Nā Kūpuna O Hawai‘i Nei, Mokuna 1: I Mana i ka Ho‘ona‘auao

Na Edward Halealoha Ayau
Unuhi ‘ia e No‘eau Peralto

Ua ho‘okumu ‘ia maila ka ‘ahahui ‘ōiwi Hawai‘i ‘o Hui Mālama i nāKūpuna o Hawai‘i Nei e Edward lāua ‘o Pualani Kanahele i ka makahiki 1988. ‘O ka pahuhopu i alaka‘i aku ai ka ho‘okumu ‘ia ‘ana o kēia hui, ‘o ia ka mana‘o e lilo kēia hui i kia‘i no nā iwi kūpuna no ka manawa kūpono, ma muli o ka hu‘e hewa ‘ia ‘ana o nā iwi kūpuna e ka Hui ‘Āina o Kapalua, ‘o ia ke Kapalua Land Company, ma Honokahua i Maui. He wā nui kēlā o ka na‘au‘auā a pēlā pū me ka na‘auao. I ia wā, ua a‘o ‘ia maila nā lālā o ka Hui i kekahi mau ‘oihana ho‘omana kahiko a me kekahi mau ‘oihana i pili i ka mālama ‘ana i nā iwi kūpuna a me nā moepū. ‘Oia, he mau mea hou ko kekahi mahele o nā ‘oihana i a‘o ‘ia, ‘o ke kahua o kēia mau ‘oihana ka ‘ike a me nā loina o ka po‘e kūpuna o Hawai‘i nei. ‘O ka mea ‘āpiki, ‘a‘ole ‘ike mua ‘ia e nā lālā o ka Hui ka nui o nā iwi ma ko Hawai‘i Pae ‘Āina i hana ‘ino ‘ia i a lawe ‘ia akula i nā ‘āina ‘ē a puni ka honua.

‘O ke kumu i ho‘opa‘a ‘ia ai kēia Hui, ka ho‘opau ‘ana i ke kaula‘i ‘ia ‘ana o nā iwi kūpuna i ka lā. Ua nui nā hua i ulu a māhuhua i kēia kumu, mai kīnohi mai a hiki i ka makahiki 2015. ‘Oia, ua ho‘ōki ‘ia kēia Hui i ka makahiki 2015, ‘a‘ole i pau ka hana. Eia kekahi mau hua he ‘eiwa o ka pono i hana ‘ia e kēia Hui: 1) ua a‘o ‘ia maila nā lālā o ka Hui i nā loina o ka ‘oihana mālama iwi kūpuna, a pēlā pū me nā moepū a me nā mea kapu; 2) ua ho‘opa‘a hou ‘ia ke kahua ‘ōiwi o ka Hawai‘i i ka ho‘iho‘i ‘ia ‘ana mai o nāiwi kūpuna, nā moepū, a me nā mea kapu he 6000 mai nā hale hō‘ike‘ike, nā kulanui, a me nā kānaka, mai ‘Amelika, Nuhōlani, Kanada, Kuikilana, Kucukuene, ‘Enelani, Kekokia, a me Kelemānia mai; 3) ua ho‘iho‘i akula ka Hui i nā iwi kūpuna o kekahi mau po‘e ‘ōiwi a puni ka honua nei (mai nā hale hō‘ike‘ike aku), ‘o ia ho‘i ka po‘e ‘ōiwi o ‘Amelika, ka po‘e Chamorro, ka po‘e ‘ōiwi o Nuhōlani, ka po‘e Tahiti, ka po‘e Nu‘uhiwa, ka po‘e Tonga, a me ka po‘e Maori o Aotearoa; 4) ua kāko‘o ka Hui i ka ho‘oholo ‘ia ‘ana o kekahi mau kānāwai hou i ‘Amelika a i Hawai‘i nei kekahi, ‘o ia ka National Museum of the American Indian Act a me ka Native American Graves Protection and Repatriation Act i

‘Amelika, a me ke Kānāwai 306 i Hawai‘i nei i mea e ho‘okumu aku ai i nā ‘Ahahui Mālama Iwi Kūpuna o nā Mokupuni; 5) holo akula ka Hui i ka ‘Aha Aupuni Hui Pū ‘ia e kāko‘o a e ho‘opa‘a i ke kuleana o nā po‘e ‘ōiwi a puni ka honua e mālama a e ho‘iho‘i i nā iwi o ko lākou po‘e kūpuna i ko lākou ‘āina kulāiwi pono‘i; 6) kūkulu akula ka Hui i kekahi hōkeo ‘ikepili no nā mea kapu i lilo i nā kulanui a me nā hale hō‘ike‘ike a puni ka honua; 7) ua a‘o aku ka Hui i ka po‘e Kānaka Hawai‘i i nā loina o ka ‘oihana mālama iwi kūpuna, a pēlā pū me nā moepū a me nā mea kapu; 8) ua kūkulu ka Hui i mau lua kupapa‘u a he mau luapō ho‘i ma nā wahi ilina kahiko, mai kahi pae a kahi pae o ka pae ‘āina o Hawai‘i; a eia kekahi, 9) ua ho‘ona‘auao akula ka Hui i ka po‘e ‘ōiwi o ka honua nei, no nā makahiki he 30, i ke a‘o ‘ana aku i ka ‘ike pili ‘oihana no ka ho‘iho‘i ‘ana i nā iwi kūpuna, nā moepū, a me nā mea kapu ho‘i i ko lākou ‘āina pono‘i.



1990 Smithsonian Natural History Museum Repatriation Team. - Photo: Courtesy of Hui Mālama

I ulu no ka lālā i ke kumu. A he mau hua kēia na nā lālā o ke kumu, ‘o Hui Mālama i nā Kūpuna o Hawai‘i Nei ho‘i, mamuli o ka noke mau ‘ana aku ma nā kuamo‘o o nā kūpuna, nā kuamo‘o o ka ho‘ona‘auao ho‘i. Na ke koa, ka ikaika, ka ha‘aha‘a, a me ka mana‘o huikau ‘ole i ho‘oili ‘ia ma luna o mākou e ko mākou po‘e kūpuna a me ko mākou mau kumu i alaka‘i aku ai iā mākou i ke kūkulu hou ‘ana ihola i ke kahua o ka ‘ōiwi Hawai‘i. ■

I MANA I KA ‘ŌIWI

Hui Mālama I Nā Kūpuna O Hawai‘i Nei Part 1: Empowerment Through Education



By Edward Halealoha Ayau

The Native Hawaiian organization Hui Mālama I Nā Kūpuna O Hawai‘i Nei was established by Edward and Pualani Kanahele in 1988. The organization was intended to be an interim response to the problems created by the desecration of ancestral Hawaiian burial sites by the

many iwi had been disturbed in the State and were taken away to places around the world.

Established “to stop the desecration of the bones of our ancestors,” upon its dissolution in 2015, the organization had accomplished the following: 1) trained its members in cultural traditions designed to provide care and protection to iwi kūpuna, moepū and mea kapu (sacred objects); 2) helped restore the ancestral foundation by repatriating over 6,000 iwi kūpuna, moepū and mea kapu items from museums, institutions and individuals in the United States, Australia, Canada, Switzerland, Sweden, England, Scotland and Germany; 3) repatriated ancestral remains of Native Americans, Chamorros, Aborigines, Tahitians, Marquesans, Tongans and Maoris; 4) supported the enactment of the National Museum of the American Indian Act, Native American Graves Protection and Repatriation Act, and Act 306 to amend the Hawai‘i Historic Preservation Law to establish island burial councils; 5) advocated at the United Nations for the rights of Indigenous peoples to repatriate ancestral remains; 6) developed databases of cultural items held in U.S. and foreign institutions; 7) provided training to Native Hawaiians in cultural protocols relating to the care of iwi kūpuna, moepū and mea kapu; 8) constructed traditional style reburial structures and utilized traditional burial spaces; and 9) educated mostly Indigenous peoples regarding strategies and understandings of repatriation over a 30-year period through lectures and publications.

These achievements were the results of the application of knowledge and instincts gained from our own ancestry, education, and cultural training and practice in discipline as taught by our kumu, through our own courage, focus, and mana to help restore the ancestral Hawaiian foundation. ■

Kapalua Land Company at Honokahua, Maui. This event proved to be steeped in anguish and enlightenment. Organization members were trained in cultural and spiritual practices, both traditional and contemporary, that were applied to the care of iwi kūpuna (ancestral bones) and moepū (funerary possessions). These practices were grounded in traditional Hawaiian knowledge, values and beliefs. However, the members had no idea as to the extent of the problem in terms of how

Not in Anyone's Backyard

Protect Nānākuli and Hawai'i Communities from Future Landfills

By Anthony Makana Paris, MA, JD and Kamuela Werner, MPH

The Nānākuli community was already facing a massive, ongoing public health crisis -- and now COVID-19 is making it much, much worse.

In the heart of Nānākuli lies the 188-acre PVT landfill. PVT is proposing to relocate the landfill across the street, expanding it to the size of 278 football fields and 25 stories high. The current landfill, which has been operating since the 1980s, took in 2,072,539 tons of waste last year - about 42% of all waste generated on O'ahu. The landfill receives construction and demolition debris, asbestos, wood, plastic, furniture, mattresses and contaminated soil, and uses AES Coal Power Plant ash to cover waste. The landfill also receives gypsum drywall, which breaks down into hydrogen sulfide gas.

Within a half-mile of these dangerous chemicals are the Princess Kahanu and Nānākuli homesteads, and MA'Ō organic farm. Within a mile are hundreds of homes, dozens of farms, Nānākuli Elementary, Intermediate and High Schools, Nānāikapono Elementary School, Ka Wai-hona Public Charter School, Kamehameha Schools' pre-school, Lili'uokalani Trust and many churches, parks, stores, medical clinics and kūpuna housing. The new landfill will be only 750 feet away from the nearest residences.

According to the CDC, residents of the two census tracts that abut the PVT landfill live ten years less than the state average life expectancy of eighty-two. Families that live next to the landfill have the second and third lowest life expectancies in the entire state. These are *our* families. Nānākuli has over 9,000 Native Hawaiians, representing the highest per capita population of Native Hawaiians in the state at 72%. Our 'ohana live in the wahi pana of our ancestor Hina and her son Māui. Māui was born at Ulehawa, where he learned fire-making and snared the sun at the summit of Pu'u Heleakalā so that Hina could dry her kapa.

In addition to lower life expectancy, public health studies show that living near a landfill may harm pregnancies, lower infant birth weights, increase birth defects, and cause headaches, sleepiness, and psychological, central nervous system, and gastrointestinal issues. Residential exposure to hydrogen sulfide gas from landfills is associated with lung cancer, respiratory illnesses and death.

Our Nānākuli 'ohana have the highest instances of such illnesses in the state and are thus disproportionately vulnerable



Over 9,000 Native Hawaiians and 3,000 non-Hawaiians living in the two census tracts (light green outline) abutting the PVT landfill have the 2nd and 3rd lowest life expectancies in Hawai'i, ten years less than the state average of 82 years. - Photos Courtesy



PVT landfill operating right next to residences on Mōhiki Street and along Ulehawa Stream.

to COVID-19. According to the WHO and CDC, having a respiratory illness significantly increases the chance of dying from COVID-19, as OHA highlighted in their informational brief "COVID-19 and Native Hawaiian Communities."

This public health crisis in Nānākuli has been going on for decades. The late Aunty Dolly Naiwi, Nānākuli High School educator, homesteader and past president of Nānāikapono Hawaiian Civic Club said "...the landfill is not good for our people..." at a Department of Health hearing on the

PVT landfill permit renewal in 2010. Aunty Dolly passed away at age 70 from illness linked to living next to a landfill. Her story is sadly quite common in Nānākuli.

In December 2019, Uncle Eddie Werner joined Anthony Makana Paris for a presentation to the Hawaiian Homes Commission on the public health crisis in Nānākuli. At that hearing, Uncle Eddie shared dozens of names of grandparents, parents and children within the same households that have passed away due to illness linked to living next to a landfill.

And yet, plans are still being made to expand the PVT landfill further into Nānākuli, with only a 750-foot "buffer zone" from our community. This despite the fact that the 2012 Mayor's Advisory Committee on Landfill Site Selection (MACLSS) report - the most comprehensive landfill report done for O'ahu, with a panel of nine community members of diverse backgrounds and six technical consultants, using legal and community developed criteria - identified eleven other suitable sites for landfills on O'ahu, each of which allowed for at least a half-mile "buffer zone." Significantly, the areas in and around Nānākuli were not identified as potential sites for the new landfill by the MACLSS report.

The fact that PVT has applied to expand in Nānākuli is a clear example of environmental racism.

According to Dr. Robert Bullard, environmental racism is "[w]here [a] policy, practice, or directive differentially affects or disadvantages (whether intended or unintended) individuals, groups, or communities based on race or color."

City and County law requires only a 500-foot "buffer zone." Hawai'i state law has no "buffer zone" minimum. These laws that allow PVT to operate and relocate a new landfill in Nānākuli are environmentally racist towards Native Hawaiians because landfills, with only a 500-foot "buffer zone," create a public health crisis that disproportionately affects Native Hawaiians. Future "buffer zones" must be larger to

protect all communities.

To address this injustice, on August 20, 2019, the authors of this article stood in solidarity with our kūpuna, Hawaiian Civic Clubs, and hundreds of community members at the Nānāūkuli-Mā'ili Neighborhood Board meeting in opposition to the relocation of the PVT landfill. On September 4, 2019, we delivered a petition in opposition to the PVT landfill relo-

NĀNĀKULI

Continued from page 8

cation with more than 5,500 signatures to a special session of the board.

In November, the Association of Hawaiian Civic Clubs adopted resolution 2019-52, urging the State of Hawai‘i and all counties to create an adequate “buffer zone” around landfills. The Hawaiian caucuses at the state legislature then introduced Senate Bill 2386, which would require a half-mile “buffer zone” between residences, hospitals, and schools and any future landfill.

Our message of justice resonated with many, including the Hawai‘i Building and Construction Trades Council, Hawai‘i Labor Alliance, and the Sierra Club of Hawai‘i who testified in support of SB2386.

However, due to COVID-19, this legislative session is on hold and we will need to revisit this issue in the future as a community. While our struggle for justice started in Nānākuli, we now must fight to protect all communities across Hawai‘i from the ills caused by landfills.

Landfills should not be in anyone’s backyard. ■

Anthony Makana Paris is from Nānākuli, O‘ahu and resides in Kapolei. He is the President of Prince Kūhiō Hawaiian Civic Club and works as a Research Analyst with the Iron Workers Stabilization Fund. Makana graduated from Nānākuli Elementary, Kamehameha Schools, MIT with a B.S. in Environmental Science and Engineering, the Jesuit School of Theology at Santa Clara, and the William S. Richardson School of Law.

Kamuela Werner is from Nānākuli and Mā‘ili, O‘ahu, resides in Kapolei, and is a National Institutes of Health Minority Health Research Training Scholar, a graduate student in Cultural Anthropology and Museum Studies, and a Research Assistant at the Center for Oral History at the University of Hawai‘i at Mānoa (UHM). He graduated from Nānākuli High and Intermediate School, UHM with a B.S. in Natural Resource and Environmental Management, and Master of Public Health.

HO‘OULU PILINA ‘ĀINA!

OHA presents a series of online interactive activities intended to strengthen connection to ‘āina while stuck indoors.

ACTIVITY #1: HO‘OKAHUA ‘ĀINA

Understanding the landscape and area that you live in is extremely important in establishing your foundation and spatial understanding of ‘āina. The purpose of this activity is to help you identify the names associated with your place of residence, as well as the surrounding landscape features that make the place special and significant. Using OHA’s Kipuka Database (kipukadatabase.com), start to build your foundation by answering the questions below:

- What mukupuni do you live on? _____
- What moku do you live in? _____
- What ahupua‘a do you live in? _____
- Identify three inoa ‘āina, or features, within your ahupua‘a (e.g., hill, bay, valley, stream, ridge, gulch, cultural site, etc.)
 - 1) _____
 - 2) _____
 - 3) _____

BONUS HA‘AWINA: Do additional research for those inoa ‘āina using OHA’s Papakilo Database (papakilodatabase.com) to see if you can find any mo‘olelo (stories) associated with those places.

Share your answers and photos of your ‘āina on Facebook or Instagram and tag us!

#ehoopilinaaina

 /officeofhawaiianaffairs

 /oha_hawaii

ALOHA 'ĀINA LEADER AWARD
CLASS OF 2020



Hawaiian Case
 Kanu o ka 'Āina
 Public Charter School



Ho'ouka Asquith
 Kawaikini
 Public Charter School



Inana Lowry
 Kanuikapono
 Public Charter School



Jaesha Puha
 Kamaile Academy
 Public Charter School



Kahiwa Vendiola
 Kamehameha Schools Maui



Meherio M. K. Krainer
 Ke Kula 'o Samuel M. Kamakau
 Public Charter School



Kelika Barbieto
 Hālau Kū Māna
 Public Charter School



Keonaona Keo
 Kula Kaiapuni Hawai'i
 'o Kahuku Academy



Kukamaehumakakoakalani Inaba
 Kamehameha Schools Kapālama



Ku'uleimakamae AhQuin
 Ke Kula Kaiapuni 'o Anuenue



Leiali'i Makekau-Whittaker
 Ke Kula 'O Nāwahiokalani'ōpu'u



Loea Kaulia-Alani
 Ke Kula 'o 'Ehunuikaimalino



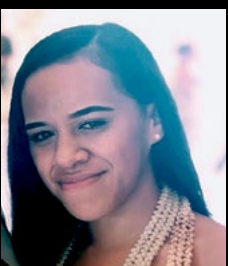
Makana Kohara
 Ke Kula Kī'eki'e o Kamehameha
 ma Hawai'i



Nai'a Knowlton
 Ke Ana La'ahana
 Public Charter School



Nino Jairo Pelton
 Kua O Ka Lā
 Public Charter School



Kaiini Niau
 Ke Kula Niihau O Kekaha
 Public Charter School



Pueo Akina-Surminap
 O Hina I Ka Malama
 Molokai High School



Shane Nahoi
 Hakipu'u Academy
 Public Charter School



Ury Mokihana Jumawan-Carvalho
 Kula Aupuni Niihau A Kahelelani Aloha
 Public Charter School



Daelisa Kaiwi Westbrooks
 Ke Kula 'o Lahainaluna

ALOHA 'ĀINA LEADER AWARD

The Aloha 'Āina Leader Awards honor the future of our lāhui by recognizing haumāna for their growing commitments to aloha 'āina. These up and coming haumāna have accepted the kuleana to work for the benefit of all our communities. Aloha 'āina has always been a traditional value passed down from older generation to younger, but it has become even more vital in this era of change. The Aloha 'Āina Leader Awards affirm not only the importance of our cultural values in today's society, but also recognize the work of the many kumu and mākua who have supported these haumāna throughout the years.

*'O ke aloha 'āina, 'o ia ka 'ume mākēneki
i loko o ka pu'uwai o ka Lāhui.*

–Joseph Nāwahī



SCAIR Offers Kōkua to Hawaiians Living in California

By Kawehi Brandow Diaz

Native Hawaiians descend from a rich history of skilled navigation and we, as Kānaka Maoli, continue to follow in the footsteps of our ancestors by navigating beyond the pae ‘āina Hawai‘i. For many years Hawaiians have settled and planted roots in faraway places where subsequent generations continue to thrive. The drive for resettlement beyond Hawai‘i is influenced by a continually rising cost of living as well as a desire to access additional educational and employment opportunities.

According to the 2010 US census, there were 1.2 million Native Hawaiians and Pacific Islanders living in the United States. Of that number, just 52% of Native Hawaiians resided in the state of Hawai‘i while nearly 48% resided on the US continent, primarily in the state of California. After Hawai‘i,

Counseling, and Emergency Supportive Services to eligible participants through the Native NetWORKS and the Howka Programs.

The Native NetWORKS Workforce Innovation & Opportunity Act program is made possible through the Department of Labor, Employment and Training Administration’s Division of Indian and Native American Programs. Native NetWORKS offers a full range of employment services to assist unemployed and underemployed individuals to become self-sufficient by obtaining and retaining employment, or by gaining technical skills to further their career. Native NetWORKS also supports program participants trying to secure employment by providing work supplies, bus passes and technical training fees.

Howka, which means “hello” in Kumeyaay (Tribal Nations within the San Diego area), is funded through a Community Service Block Grant Program (CSBG) from the Northern California Indian Development Council in Eureka. The Howka CSBG Program connects qualified Indigenous families with a variety of emergency services, including rental, utility and transportation payment assistance, clothing and food vouchers. Through the Howka program SCAIR also distributes boxed food and gift cards to families in need during the holidays and in emergencies like the current COVID-19 pandemic. SCAIR’s COVID-19 emergency gift card distribution in Ventura and San Diego Counties in late March assisted 225 families.

Additionally, the San Diego SCAIR center provides Tribal TANF (Temporary Assistance for Needy Families) Program services, K-12 youth services, a designated American Indian Education Center (AIEC) through the California Department of Education and Tobacco-Use Prevention Education (TUPE). Youth in the AIEC and TUPE Programs may receive academic tutorial services, cultural education and mental health counseling.

SCAIR resource centers are also spaces for supporting communal bonds and kinship among the Native community we serve. When not in a time of social distancing, SCAIR Centers also offer a space for community members to promote culture and language workshops. Providing a welcoming space is needed for urban Indigenous populations; SCAIR Centers provide safe meeting places and encourage cultural exchange.

We live in a time of so much uncertainty, especially during the COVID-19 pandemic. According to a recent report by the Bureau of Labor, the number of Americans applying for

unemployment increased from 1.4 to 7.1 million in just 3 weeks. Although the entire nation has been adversely affected by the economic turmoil and health-risks related to COVID-19, the risk to Native communities is disproportionately higher due to being historically underserved economically and medically.

Fortunately, for California Hawaiians, there are resources in place to help address these issues. Connecting our people to critical support resources may be more important today than at any other time. The needs of Native Hawaiians extend beyond the border of our traditional homelands. We are great in number and reside in many places throughout the United States and the world. Our needs are always evolving and SCAIR is here to mālama Kānaka Maoli families in California.



SCAIR staff’s Christmas 2019 food box distribution in El Cajon, San Diego. - Photo: Melanie Edmonds

California had the second-highest reported population of Native Hawaiians at 20%. Given this history and supporting data, there is a great need to connect Kānaka Maoli who are living beyond our ancestral territory to support services.

One organization addressing this need is the Southern California American Indian Resource Center (SCAIR). SCAIR is a non-profit with offices in San Diego and Ventura that operates as a one-stop-shop training center with a wraparound approach to services. SCAIR services American Indian, Alaskan Native and Native Hawaiian families living within urban and tribal communities throughout the counties of San Diego, Imperial, Ventura, Santa Barbara, San Luis Obispo, Monterey, Santa Cruz, San Benito, and Sonoma.

SCAIR San Diego and Ventura provide Career and Educational Training, Computer Training, Mental Health



Resource Advocate Kawehi Brandow Diaz speaks at SCAIR Ventura’s Grand Opening in January 2020. - Photo: Chris Gomez

For information about SCAIR services and how to qualify, visit our website at <https://www.scairinc.org> or follow SCAIR on Facebook. To inquire about offering culture or language workshops contact Kawehi Brandow Diaz at kawehi@scairinc.org or call (805)765-6243. ■

Fredricka “Kawehi” Brandow Diaz is Kanaka Maoli and Diné. She grew up in Hilo, Hawai‘i and in various parts of Arizona and New Mexico. Kawehi received her BA in Hawaiian Studies from Kamakākūokalani Hawaiian School of Knowledge. She resides in Port Hueneme, California with her family and is the Resource Advocate at SCAIR Ventura.

E HO'OKANAIKA

INSPIRING & UPLIFTING THE NEXT GENERATION OF LEADERS

Take the Time to Listen

A new generation of Hawaiian leaders are rising to the challenges facing our islands and our planet. E Ho'okanaka features these important new voices.



Marcus Iwane, MD, Chief, Kaiser Permanente Nānāikeola Clinic. - Photos: Courtesy Kaiser Permanente

By Puanani Fernandez-Akamine

Born and raised in Mililani, O'ahu, Marcus Kawika Iwane, 36, graduated from Kamehameha Schools Kapālama and earned his medical degree from UH's John A. Burns School of Medicine (JABSOM) where he was a Nadine Kahanamoku Scholar and American Medical Association Minority Scholar. He completed his residency training locally, eventually serving as a chief medical resident at Kuakini Medical Center. Upon completing his residency, Iwane, an internist and primary care physician, joined the Hawai'i Permanente Medical Group and he currently serves as chief of Kaiser Permanente's Nānāikeola Clinic in Nānākuli. Iwane is vice president of 'Ahaui o nā Kauka (the Association for Native Hawaiian Physicians) and in this capacity has partnered with community organizations and Indigenous physicians across the Pacific Basin to help host the biennial Pacific Region Indigenous Doctors Congress (PRIDoC) which allows him to mentor medical students, residents and aspiring physicians in Hawai'i and beyond.

What inspired you to become a doctor?

"As a child, I spent many weekends with my kupuna in Nānākuli. I remember him working in his māla. He encouraged me to get my hands dirty and feel the 'āina. I remember hearing him speak to his kalo. I can still taste the poi he made for us. It wasn't until I began to explore the idea of practicing medicine, that I realized that my grandfather had provided me with a solid foundation by demonstrating the importance of aloha 'āina, 'ōlelo Hawai'i and cultural health. I bring these values to my medical practice.

"I enjoy getting to know my patients and seeing their progress over time.

The causes of health issues and some of the solutions are greatly influenced by unique social and cultural factors that aren't always addressed in medical school. I'm invigorated by the challenge of combining traditional Western knowledge with the wisdom of our ancestors."

Who were your mentors?

"Dr. Emmett Aluli, the late Dr. Kekuni Blasidell and Dr. DecAnn Carpenter are three that quickly come to mind. My mentors taught me the importance of building relationships that lead to trust. Relationships are key to effective health care. If a doctor has a bad relationship with his or her patient, that patient will only come in if they're very sick and the physician could miss a chance to catch something early. Good, trusting relationships between doctors and patients can be extremely therapeutic and a healing force. Creating powerful, healthy relationships is what I love most about medicine. Another important tool is our ears. It's important to take the time to pause and listen. I find that a lot of times our patients will tell us what's wrong with them if we just listen hard enough."

How has becoming a doctor changed you?

"It has helped me to realize my kuleana to provide care to Native Hawaiians as well as to the broader community. This is what energizes me. I'm grateful to connect with so many people in our community and to help them. This positive energy also helps me to be a better husband and father. When I started my career, I quickly realized the challenges of applying book knowledge to clinical practice, the 'art' of medicine. Primary care physicians must be well-versed, nimble, and adaptable. We must also appreciate that our patients can teach us so much, we just have to listen.



L to R: Geoff Sewell, MD (President and Executive Medical Director); Marcus Iwane, MD (Chief, Nānāikeola Clinic); Eric Enos (Executive Director, Ka'ala Cultural Learning Center); Samir Patel, MD (Associate Medical Director, Primary Care), prepare plantings at Ka'ala Cultural Learning Center during Kaiser Permanente Hawai'i's Annual Day of Service. Hosted by Hawai'i Permanente Medical Group.

"I also found I really enjoy serving as a mentor. As chairperson for the student track of the 2018 Pacific Region Indigenous Doctors Congress in Hilo, I was able to mentor Indigenous medical students and residents. We sponsored a module focusing on the importance of aloha 'āina in promoting self-care among indigenous practitioners. Dr. Emmett Aluli says, 'The health of the land, is the health of the people, is the health of our nation.' I believe that for Native Hawaiian clinicians, practicing aloha 'āina is synonymous with practicing self-care."

SEE **MARCUS IWANE** ON **PAGE 14**

MARCUS IWANE

Continued from page 13

What is your vision for the health of our lāhui?

“Medicine plays a very small role in a person’s overall health. Behaviors and social circumstances have much greater impacts on health and wellness. Recently, one of my patients was having difficulty with his health. Come to find out he had given up his full-time job to care for his mother. Caring for kūpuna can be incredibly rewarding, but it’s also overwhelming and can lead to burnout.

“Only by taking the time to listen to our patients can we fully grasp their health struggles. This is a paradigm shift. Doctors need to partner with community organizations to help address these issues. For example, we can build relationships with respite programs in the community and “prescribe” them to help caregivers rest and recover. We have to go beyond the walls of our hospitals and clinics to identify creative solutions for our patients and improve health equity in our communities. This, to me, is the future of health care.”

Do you have mana‘o for our lāhui during this pandemic?

“Social distancing is difficult for us in Hawai‘i, but it’s had a significant protective impact on the spread of COVID-19 here in the islands. The ‘ōlelo no‘eau, ‘Lālau aku ‘oe i ka ‘ulu i ka wēkiu, i ke alo no ka ‘ulu a hala,’ speaks of how we can strive to reach the breadfruit at the top of the tree and miss the breadfruit in front of us. We’re all waiting for the day when we can spend time together again, go places without worrying and carry on with our usual routines. But we cannot miss the opportunities that are right in front of us. While we’re at home together we have the chance to focus on strengthening our ‘ohana. We also have extra time to invest in ourselves and learn new skills. In the community, we’re supporting one another and uniting in ways that I never could’ve imagined. We must continue to build upon this even after we’ve conquered COVID-19.”

Any advice for young people aspiring to careers in health services?



Marcus Iwane, MD with wife and son working in the māla at Ka’ala Cultural Learning Center during Kaiser Permanente Hawai‘i’s Annual Day of Service. Hosted by Hawai‘i Permanente Medical Group. - Photo: Courtesy Kaiser Permanente

“It’s a privilege and honor to serve our community in health care. It’s also a tremendous kuleana. When you’re a physician or nurse, people share intimate and personal things about themselves and their lives and trust we’ll do the right thing for their health. If you’re comfortable with that kuleana, a career in health care may be right for you. I believe it’s the responsibility of our entire health care system to improve the health of Native Hawaiians. One way to do this is by recruiting more Native Hawaiians to pursue jobs in health care. The more we do this, the healthier our lāhui will be.” ■

Strategies for Thriving in a Pandemic

The COVID-19 pandemic has affected every part of our lives, not just our health concerns and our finances. How we work, how we learn, how we move, how we socialize, how we shop and how we show aloha – everything is different now. This issue of *Ka Wai Ola* provides info, insights, ‘ike and encouragement from a variety of perspectives to help our lāhui to not only survive this pandemic, but thrive in spite of it.

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COVID Cancels Senior Year

By Ku'ualohapau'ole Lau

Most high school seniors are disappointed that they will not get to experience their final year of high school to the fullest due to COVID-19. The class of 2020 will not experience their senior prom or know what it feels like to walk in their graduation ceremony or celebrate with their classmates at Project Grad.

School campuses have been closed since spring break, and there have been ongoing discussions to determine solutions to address the loss of educational content resulting from the COVID-19 crisis. To adjust, schools have launched distance learning opportunities and/or distributed learning packets to students and parents via email, school websites and pick-up as needed.

One example is Roosevelt High School, where all teachers are on google classrooms. "Under the leadership of Sean Wong, just like many of our principles across the state, our educators are doing tremendous work to reach out to and continue to educate our students," said DOE Superintendent Dr. Christina Kishimoto.

Nanea Thompson, a Roosevelt High School freshman, is adjusting to the distance-learning transition from home. "It isn't the same as learning in person, but it's not completely new. We use technology frequently as a part of our learning anyway," said Thompson.

On April 17th, the Hawai'i State Department of Education announced that school campuses would remain closed through the end of the school year. For most seniors, their third-quarter grades will be used to determine whether they will graduate. For those who do not meet graduation requirements, the DOE's focus is now on credit recovery through distance learning. Administrators of each school are developing intervention and targeted remediation plans for students who may be on the borderline.

The Board of Education recently approved the Hawai'i Department of Education's request to modify graduation requirements. Dr. Kishimoto and her team have finalized those graduation plans. "The decision around celebrating this milestone with our seniors was an emotional one, as most students have looked forward to this



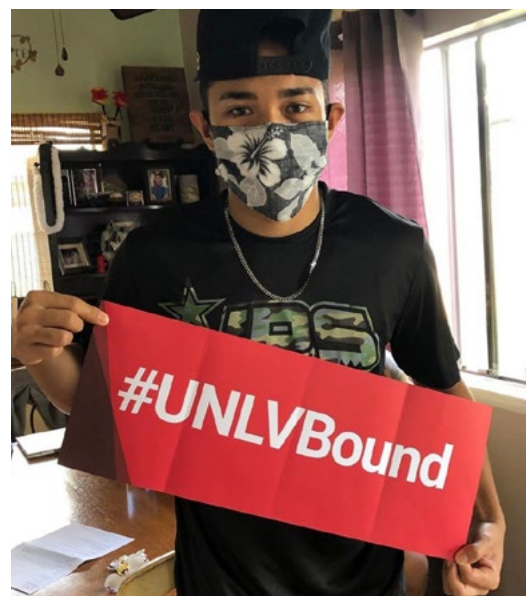
Kia'eo Kekumano pictured outside of his Mililani home. - Photos: Courtesy



Kekumano pictured with his teacher Miss Gail Ishimoto after winning second place at the Hawai'i Association of Independent Schools (HAIS) District Science Fair.



Kia'i Ramos recently took his class of 2020 senior portraits to share with his family and friends.



Ramos pictured after receiving his acceptance letter into UNLV.

occasion since they were in elementary school. However, the safety and health of our community is paramount, and we are basing our decisions on guidance from health and state officials," said Kishimoto.

"Approximately 90% of our students are eligible to graduate based on their third-quarter grades," said Nohea Walker, Program Director of Kamehameha Scholars, a Kamehameha Schools college and career counseling program for high school students attending a public, charter or private school other than Kamehameha.

"What's difficult is that online learning isn't for everyone," said Walker. "It sounds easy, but it takes a skill set for independence, discipline, and self-management that might not be a reality for all of our students."

When Kia'i Ramos, a Mililani High School senior, received an email from his administration in March notifying him and his peers that their senior prom and graduation ceremonies would be canceled as a result of the coronavirus it felt surreal. "We put in 14 years of school for no reward," said Ramos. "We had our grad practices already. I took my senior portraits. I even got my cap and gown."

Similarly, Kā'eo Kekumano, a Kamehameha Schools Kapālāma senior who has invested a great deal into his years of schooling is worried about the potential harm this pandemic may cause to his post-high school education. Kekumano was accepted into both the University of Southern California and Yale but will be attending first-choice Harvard in the Fall. "I really don't want to start college online," said Kekumano. "But it's better than nothing."

Thriving academically despite living with the restrictions necessary to prevent the spread of COVID-19 is key. Kathryn Kekaulike, Kamehameha Schools Kapālāma's Post-Secondary Program Director says that, "Should COVID-19 necessitate us staying apart this fall, or gathering in smaller groups, it will be all the more critical to continue to find ways to come together. To support not only basic needs of those in our community, but also to find creative ways to continue to live a full life, actively engage students in their learning, and to continue to dream and plan for a bright and better future." ■



Nākaī'elua Villatoro, manager at Rising Sun Organic Farms, assisted with providing fresh produce to Mālama Kaua'i to share with kūpuna. - Photos: Courtesy

OHA RESPONDS TO THE COVID-19 PANDEMIC

By Puanani Fernandez-Akamine

All of our lives have changed radically in the past six weeks. The world-wide outbreak of COVID-19 has resulted in millions of people falling ill across the planet. As of late April, there were more than 2.7 million confirmed cases of the disease, and more than 190,000 people have perished.

The scope and breadth of the COVID-19 pandemic is unparalleled in our lifetimes. The last time the world saw anything approaching this scale was more than one hundred years ago during the "Spanish Flu" pandemic which began in 1918 and lasted a grueling two years. More than 500 million people (about one-third of the world's population at the time) became infected and some 50 million people died in three horrific "waves" of the disease.

Thanks to advances in medical technology and treatment over the past century, we can be reasonably hopeful that the world

will not see the same level of devastating loss. However, COVID-19 is nonetheless a serious and dangerous threat to everyone.

Beyond the fear of the disease itself, the impact on the daily lives of ordinary people has been unprecedented as we try to prevent the spread of the disease here in Hawai'i and elsewhere. Required face-mask use, lockdowns, stay-at-home orders and curfews have completely altered our normal rhythms. Closures of non-essential businesses and the resulting furloughs and lay-offs have crippled the economy and ravaged the personal finances of many families. And shortages of basic food and household items from rice to milk to toilet paper, the result of hoarding and panic-buying, has only compounded our collective stress.

In the midst of this chaos the Office of Hawaiian Affairs has looked proactively for ways to support our lāhui and use our resources and influence to help everyone get through this crisis.

OHA Collaborates to Help Feed Kūpuna

One immediate concern is food security, particularly for some of the most vulnerable members of our community: our kūpuna. To address this need, in early-April OHA appropriated \$450,000 to launch Kaiāulu Meals, a partnership between OHA and a statewide network of community organizations to deliver 12 weeks of locally-sourced food to nearly 1,500 kūpuna in need across the pae‘āina (see related article).

“The kūpuna are the foundation of the ‘ohana, and our ‘ohana are the foundation of the community,” said OHA Chair Colette Machado. “By taking care of elders, who are the most vulnerable to this disease, we take care of our ‘ohana, thereby taking care of our community.”

OHA’s Kaiāulu Meals program is supporting the efforts of 13 community-based service providers to distribute enough food for three meals per week to Native Hawaiian kūpuna, ages 60 years and older. The groups have worked with their communities to identify kūpuna with the greatest need. The program will distribute thousands of meals and hundreds of CSA (Community Supported Agriculture) food packages every week to kūpuna on every island.

The origin of Kaiāulu Meals is rooted in the self-sustainability of our communities. Early on during this crisis, a number of organizations assessed the immediate needs of their communities and identified food insecurity

as a major issue facing ‘ohana and especially kūpuna. These community groups, located on each island, quickly stepped up to provide prepared meals and local produce for their communities.

“These groups truly embody the cultural values of aloha, mālama and lōkahi,” said OHA CEO Dr. Sylvia Hussey. “OHA is proud to partner with these organizations and to follow the community’s lead in how to best address their needs.”

In addition, these service providers are working with Hawai‘i small businesses and farmers to ensure that meals and the CSA include local products. “Another outstanding part about this program is that not only are we giving our kūpuna fresh, healthy mea‘ai, but we are also supporting our local businesses and farmers during these economically difficult times,” said Hussey.

While at-risk kūpuna are the current focus of the program, the Kaiāulu Meals program may expand as community needs evolve and new partnership opportunities arise. Community groups partnering with OHA in the Kaiāulu Meals program include: Alu Like, Lunalilo Home, Hale Kealoha/‘Āina Hau‘oli, KEY Project, Wai‘anae Coast Comprehensive Health Center, Uncle Glenn’s Hawaiian Food, Hawai‘i Rise Foundation, Living Way Church, Hui No Ke Ola Pono, Lāna‘i Senior Center, Mālama Kaua‘i, Nā Maka Onaona and Ka Hale Pono.

Support for Native Hawaiian Small Businesses and Non-profits

To better assess the needs of ‘ōiwi small businesses and non-profits, in early April OHA and the Native Hawaiian Chamber of Commerce (NHCC), launched the “Native Hawaiian Business COVID-19 Impact Survey.” The survey closed on April 19th and results will be used to identify the critical needs of small business owners and their staff, and to determine how best to help businesses navigate the current crisis and obtain relief from available state and federal resources. The data collected will also help to inform OHA’s efforts to advocate for Native Hawaiian business owners now and in the future.

OHA and the NHCC also collaborated in mid-April to offer a free webinar panel for Native Hawaiian business owners to share information about the resources available to them for COVID-19 relief including the Small Business Administration’s Paycheck Protection Program, Economic Injury Disaster Loans, as well as tips to navigate the Federal Grants process.

Panelists included OHA CEO Dr. Sylvia Hussey and NHCC’s Joseph Lapilio, along with Noela Napoleon of the Patsy T. Mink Center for Business, Becky Soon of Solutions Pacific, Esther Kia‘aina of the Pacific Basin Development Council, Andreana Reyes of Lili‘uokalani Trust and Ku‘ulani Keohokalole of People Strategies, LLC.



Shannon Lau (Volunteer), Charissa Kelekolio (Food Hub Coordinator), Dayna Teves (Kūpuna Program Coordinator) distribute meals at KEY Project’s prepared meal drive-thru.



‘Āina Hau‘oli Meals, provided by Hale Kealoha.

Advocacy to Prevent Rental Evictions

In a March 31st letter to Governor David Ige, OHA CEO Hussey urged the state government to adopt additional policies to close critical gaps left by the new federal moratorium on evictions in light of the state’s recent emergency orders, in an effort to ensure that all Hawai‘i renters can stay in their homes through the entire COVID-19 crisis.

Hussey noted that rent is due at the beginning of the month for most of Hawai‘i’s renters and asked Governor Ige to provide immediate eviction protection for households that may be unable to pay their rent, but do not qualify for protection via the federal moratorium in the Coronavirus Aid, Relief, and Economic Stability Act.

“While the steps already taken by our Governor and Congress go a long way towards safeguarding the people of Hawai‘i, additional steps to ensure that people can ‘shelter in place’ are needed immediately,” said Hussey.

“This is simply not the time for landowners to evict tenants. Evicting victims of this unexpected crisis, many of whom could be Native Hawaiian, runs counter to the aloha spirit that binds our local community together. It also makes no sense, from a public health perspective, to kick people out of their homes and condemn them to live on the streets during a time when we are being legally required to ‘shelter in place’ to slow the spread of the disease in Hawai‘i. Absolutely no good is served by evictions right now.”

Support for Native Hawaiian Inmates

As a result of overcrowding in state prisons and the enhanced risk of COVID-19 infection due to close confines and inadequate hygiene, the State Supreme Court is considering limited release of certain incarcerated individuals. Eligibility requirements for early release of inmates due to COVID-19 include those serving sentences for misdemeanors or petty misdemeanors, pretrial detainees for misdemeanors (other than domestic violence), pretrial detainees for some felony charges, and inmates serving sentences of less than 18 months for some felony offenses.

Excluded from consideration for early release are inmates incarcerated for violent offenses including sexual assault, or for robbery, burglary or breaking and entering.

To prepare, OHA has been meeting with a coalition of concerned organizations, advocates and service providers to coordinate an emergency response to the reentry of these individuals into the civilian population. OHA has identified three primary areas of need in order to stabilize the reentry process for persons reentering their communities at this very uncertain and dangerous time. These include: securing housing, case management and providing cell phones.

In addition to the obvious need to help reentering individuals secure stable housing and navigate the application processes for benefits like Foodstamps, MedQuest and cash aid, OHA Policy Advocate Kamaile Maldonado notes that along with having a mailing address, obtaining a phone “is absolutely necessary to assist individuals in applying for public benefits, especially now.”

With Native Hawaiians currently comprising 39% of the prison population, OHA is also working with organizations like the UH Medical-Legal Partnership and the Hawai‘i Health and Harm Reduction Center to assess the capacity of service-provider organizations and to identify potential funding sources to support non-profit organizations that may be willing to assist these individuals with their reentry. In

OHA RESPONDS

Continued from page 17

addition, OHA meets regularly with the Chair of the Oversight Commission, Kawika Patterson, to provide updates on reentry efforts and assist in strategizing as needed.

Emergency Financial Assistance Grant

OHA's Board of Trustees recently approved and awarded \$1.66 million (\$830,000 each in FY20 and FY21) to the Council for Native Hawaiian Advancement (CNHA) for an Emergency Financial Assistance (EFA) grant.

CNHA was advanced \$166,000 in January 2020, to prepare to launch the grant, which has been named the Kahiau Community Assistance Program (KCAP). The grant launched on February 1, 2020. Assistance of up to \$1,500 is available to qualified Native Hawaiian applicants for things like rent, mortgage or utility payments.

Although the grant was created and awarded to CNHA prior to the COVID-19 outbreak, it's availability could not have been more timely. With so many 'ōiwi furloughed and laid-off, demand for the grant has exceeded expectations, as hundreds have sought this one-time emergency funding to stay afloat in this crisis.

Loan Payment Deferrals and Rent Relief

Given the current economic situation and the large number of people whose monthly cash flow has been cut or reduced due to lockdowns and closures of non-essential businesses, OHA understands that making loan payments may be extremely difficult or even impossible. Therefore, borrowers who have a current loan (personal or business) with OHA may qualify for loan payment deferrals. For more information go to: <https://loans.oha.org/>

Moreover, tenants/lessees of OHA commercial properties at Nā Lama Kukui and Kaka'ako Makai may also seek rent relief. OHA is working with financial institutions and property managers, to ensure policy, procedures and processes are aligned in these business decisions and are consistent with other commercial property owners and the industry.

In addition to these community-based efforts, OHA's Research Department recently completed a report on the needs of Native Hawaiians during the pandemic. To view the report "Analysis of the Potential Needs of Native Hawaiians During the COVID-19 Crisis" go to: oha.org/covid19 and scroll down to the bar that says "Read Issue Brief: Covid-19 and the Native Hawaiian Community."

Through the duration of the pandemic, OHA staff will continue to monitor and analyze federal and state legislation relating to COVID-19 relief and aid, to identify ways for our beneficiaries to access these resources.

Finally, OHA has updated its website with a page devoted to providing current information and resources related to the COVID-19 pandemic, including an island-by-island resource listing and links to resources available through other Hawaiian and community agencies. Check out OHA's COVID-19 resource webpage at: www.oha.org/covid19

THE KULEANA TO CARE

By Puanani Fernandez-Akamine

For Tammy Smith, feeding people is a calling. Smith, the Dietary Manager at Lunalilo Home and second generation owner of Hale Kealoha restaurant in Kailua, is one of the 'ōiwi food vendors that OHA is partnering with through its COVID-19 Kaiāulu Meals program. In the crisis presented by the pandemic, Smith says that "Food is the most important thing. It's how we help our community get to the next day."

"We are experiencing a time unlike anything we have experienced before," notes Mehanaokalā Hind, OHA Community Engagement Director. "We know that this can lead to food insecurity. OHA's kūpuna meals program was set up to feed the most vulnerable in our communities and to support those organizations, businesses and service providers who have stepped up to fulfill this need."

Smith is an example of someone who has seen the need and taken steps to fill it. Her regular job is to take care of the daily food requirements of the 32 residents at Lunalilo Home. But since the onset of the pandemic, she has been working seven days-a-week to help make sure that other kūpuna are also getting nutritious meals. With funding from OHA, Smith has been preparing a about 2,200 additional frozen and hot meals per week, meeting the nutritional needs of nearly 500 kūpuna in addition to the residents at Lunalilo Home, and partnering with Hawai'i Meals on Wheels for delivery. Said Smith, "As long as OHA can finance these kūpuna meals, they will. I appreciate that OHA is stepping up."

Not only does Smith prepare thousands of meals a

week, she customizes the meals based on the individual dietary needs of the recipients, preparing special recipes in six categories, such as low sodium, low sugar and even pureed food. To the extent possible, Smith is also utilizing fresh, locally grown ingredients in her meals.

Smith also pitches in to kōkua her son, Kaneala Smith, who runs Hale Kealoha's 'Āina Hau'oli program. Hale Kealoha is another 'ōiwi food vendor partnering with OHA and preparing weekly meals for about 300 kūpuna.

The social distancing mandate has been hard on restaurants, and Hale Kealoha is no exception. A large part of their business is from catering, but with all events canceled during the lockdown, they are taking a big hit. "We have zero income coming in," said Smith about their restaurant. "But instead of crying and saying 'poor us' we came up with a plan and moved on. This is about need. It's our kuleana to feed people."

In addition to OHA, Hale Kealoha is also partnering with Alu Like and Alexander and Baldwin. They also receive monetary and food donations from ordinary people. If you would like to help by sponsoring a kupuna in need for \$50 a week, email ainahauoli@gmail.com.

"This is about taking care of relationships and the needs of our people," Smith emphasizes, her voice breaking with emotion. "I get up every day knowing I will make a difference. It's service more than anything else. It's about your kuleana. COVID-19 is an awakening to our lāhui about aloha and how you care about your people. Through food I get to be part of this and to use my talent to help." ■



Tammy Smith - Photo: Jason Lees



KŪKULU KUMUHANA

A FRAMEWORK FOR NATIVE HAWAIIAN WELLBEING DURING COVID-19 AND BEYOND

By Office of Hawaiian Affairs Staff

Three years ago, Lili‘uokalani Trust (LT) convened a gathering of representatives from Lili‘uokalani Trust, the Office of Hawaiian Affairs (OHA), Kamehameha Schools (KS), Consuelo Foundation, Culturally Responsive Evaluation and Assessment Hawai‘i (CREA-HI), the Department of Native Hawaiian Health - John A. Burns School of Medicine (JABSOM), and the Kualoa–He‘eia Ecumenical Youth (KEY) Project. Their purpose was to create “radical and new knowledge” to ultimately develop strategies and programs to improve Native Hawaiian wellbeing.

The outcome of this gathering of ‘ike and no‘eau was the development of “Kūkulu Kumuhana,” a framework for Native Hawaiian wellbeing built on the following six principles: 1) Ea (self-determination); 2) ‘Āina Momona (healthy and productive land and people); 3) Pilina (mutually sustaining relationships); 4) Waiwai (ancestral knowledge and collective wealth); 5) ‘Ōiwi (cultural identity and native intelligence); and 6) Ke Akua Mana (spirituality and the sacredness of mana).

“The Kūkulu Kumuhana framework has given us a way to talk about Native Hawaiian wellbeing beyond our historical reliance on dimensions and indicators that come from Western thought,” explains Dr. Kathy Tibbetts, Senior Director of Research and Evaluation at LT. “At all levels of LT we now elevate talk about wellbeing in areas such as Ea, Waiwai, and Ke Akua Mana to the same level of importance as discussions about educational, health, and economic wellbeing.”

As they work with partners like OHA and KS to gather data on wellbeing, LT uses the Kūkulu Kumuhana wellbeing dimensions to write survey questions. “This will help us track and support wellbeing more completely and, we believe, more effectively than we have done in the past when our models focused our attention on deficits and perceived dysfunctions,” said Dr. Pālama Lee, LT’s Director of Research and Evaluation.

OHA CEO Dr. Sylvia Hussey notes that the Kūkulu Kumuhana Wellbeing Framework “represents a collaborative community effort that is holistic in nature, rooted in cultural values, mindsets and practices, and aligns with OHA’s lāhui policies and our strategic foundations of ‘ohana, mo‘omeheu and ‘āina.”

In planning future programs for some of their vulnerable youth and families, the framework is being used to help their beneficiaries identify what they want to see in the programs and services that LT is developing.

The framework has also been presented locally and nationally, promoting discussion of how Indigenous frameworks like Kūkulu Kumuhana will help guide the practice of research and evaluation in Native Hawaiian and other Indigenous contexts. Adds Tibbetts, “it is important to ensure that evaluation is conducted in ways that are strength-based and respectful of Hawaiian peoples, their culture, and their rights as an Indigenous people to perpetuate their culture and self-determine their future pathways.”

In light of the COVID-19 pandemic, Hawaiians, like people the world over, are facing new stresses, and

having to adapt to new ways of working, living and connecting with each other. It is important, now more than ever, to be grounded in our values as a resilient people, to center ourselves, and to stay connected with each other.

Prior to the stay-at-home mandate, LT staff on Hawai‘i island were using Kūkulu Kumuhana to engage stakeholders at community gatherings as an initial step to build relationships toward larger community collective impact work. When these community gatherings were halted due to the coronavirus pandemic, Hawai‘i Island Community Change Initiatives Lead Jessica Kancakua and MSW student intern Dawn Rego-Yee saw this as an opportunity to use Kūkulu Kumuhana to create a guide “Native Hawaiian Wellbeing during COVID-19,” to benefit ‘ohana who are self-isolating at home. It includes simple ideas, activities and reminders for self-care, ‘ohana care and community care. These practical ideas and activities have timeless value toward keeping our lāhui safe, healthy and happy during this pandemic and beyond.

“Our hope is that ‘ohana gain a deeper understanding of the importance of spending time together, interacting, communicating and bonding,” said Lee. “Whether it is through games, learning about their community mo‘olelo, or strengthening ‘ohana identity through mo‘okū‘auhau. As Tūtū Pukui said, the ‘ohana is the basic unit of Hawaiian society, so by strengthening the ‘ohana we strengthen the lāhui.” ■

Native Hawaiian Wellbeing During COVID-19

Being well and balanced throughout this stressful time of physical distancing and constant change utilizing Kūkulu Kumuhana.

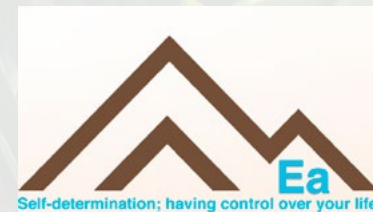


Kūkulu Kumuhana is a wellbeing framework, developed by Kānaka Maoli and others for the lāhui and all who live in Hawai'i. It is a transformative model to be utilized by families and communities for holistic wellbeing. Especially in these times of endless change, stress and the reality of COVID-19, we remember that we are the descendants of resilient people. Below are a few tips and ideas for self care, 'ohana care and community care. Please follow all recommendations for stay/work at home, physical distancing and sanitation.

Additional resources available: <https://bit.ly/KukuluKumuhanaWellbeing>
<https://onipaa.org/pages/covid-19-resources>

Ea

Self-determination; having control over your life



- Know that in these quickly changing times, **we do not have control over everything**. Think about things you do have control over – your thoughts, reactions, what you eat for lunch, what TV show you watch.
- **Make pono choices** for you and the lāhui. Stay at home, wash your hands, look out and care for kūpuna and keiki in your 'ohana and neighborhood. The constant stream of updates and numbers can be exhausting. Make the choice to limit social media and media exposure.
- **Serve and kāko'o** those in need. Share resources or tips. Check in with others.
- **Set boundaries** for your physical and mental health. When you are rested and supported, you can best support others. Ask for kōkua in caring for keiki and kūpuna. Try to set aside time for self care.
- **Make the choice to prioritize your health and safety**. Wash your hands often. Stay at home as much as possible. Exercise as regularly as possible. Drink water and eat as well as you are able. Practice mindfulness and breathe deeply.



'Āina Momona

Healthy lands and people; being in balance with nature

- Our honua has endured a lot of human interaction and interference. **Utilize this time to allow for the land to heal and balance.**
- **Learn (or teach) about the wind and rain names of your area.** Learn the names of the moku and 'ahupua'a you live in.

'Āina Momona, continued

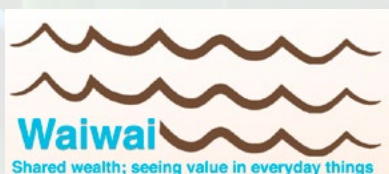
- **Go outside everyday.** Get fresh air and some sunshine. Feel the wind on your face. Walk or exercise outside if you are able to and do so safely.
 - **Plant or maintain a garden** with your family and mālama your 'āina. Plant some seeds in a pot with your keiki and have them observe it every day. Plant clipping of 'uala or the bottoms of green onions to grow your own food. Learn about and plant with the different moon cycles. Connect with and mālama the 'āina.
 - **Strengthen your connection with nature and the environment.** Observe with your kids the weather and how it changes. Look at changes in nature around your home – flowers blooming, new plants growing, cloud formations.
-

Pilina

Quality relationships; giving support to one another



- Even in these times of physical distancing, it is important, now more than ever, to **stay socially connected to each other.**
 - **Recognize that keiki may have feelings and emotions that they don't know how to express.** Like us, they will get angry and frustrated that they cannot see their friends or go to the mall or the playground. Take the time to ask them and listen to how they feel. Tell them it's ok to be scared and that they are safe. Tell them the things they can do to be safe – like washing their hands for 20 seconds and not touching their face.
 - **Use technology to connect.** Facetime, Skype or even a simple phone call or text are important connections for all of us. Use Zoom and Google Meet to stay connected with other groups you are involved in and support.
 - **Spend quality time with your 'ohana.** Play a game together. Do a movie night with popcorn and furikake. Host a Netflix Party to virutally watch a movie with your friends.
 - **Look after and care about others,** especially those more vulnerable like our kūpuna and those with other health conditions.
 - **Practice Kapu Ola Aloha** (a loving restriction that preserves life). We can still share and give our aloha in new and different ways - shaka, wave and simply asking "Pehea 'oe?" (*How are you?*)
-



Waiwai

Shared wealth; seeing value in everyday things

- **Be creative** with your keiki and family. Make art and color. Build with blocks or Legos. Create things with everyday items – cardboard boxes can become a wa'a.
- **Share what you have.** Don't hoard items when you shop. Shop and buy only what you need and leave items for others. When you have extra and more than your family can use, share.
- **Offer support!** Let kūpuna and others who are immunocompromised or may not have easy access to transportation, know when you are going to the store and offer to pick up items for them.
- **Say mahalo!** Gratitude is important – especially for the little and big things. Mahalo the postal worker who delivers your mail. Mahalo the worker who is stocking the shelves at your grocery store. Mahalo the healthcare workers and others on the front lines.
- **Support local businesses and restaurants.** Get take-out from a local restaurant rather than a chain restaurant. Merrie Monarch craft fairs may have been cancelled but many vendors have online shopping. Buy from local farmers markets.

'Ōiwi

Cultural identity;

knowing who you are and where you come from



- **Sing and listen to music!** Mele has and will always be a source of resilience and resistance for lāhui. E kanikapila kākou!
- **Research your mo'okūauhau.** Call your parents or grandparents, aunts or uncles. Learn your history and genealogy and where your 'ohana comes from.
- **Learn and connect with 'ike kūpuna.** Perpetuate a cultural practice - find resources online and on social media.
- **Learn from your own kūpuna.** Connect with them (safely) and ask them to share a favorite recipe, skill or art. Have your keiki do a kūpuna interview so your kids can learn about their life and resiliency.
- **Learn about lā'au lapa'au** and what our kūpuna did to keep the lāhui healthy. Revive some of these practices. Plants are medicine!
- **Explore and learn how to cook staple plants like 'ulu, 'uala and kalo.** These plants sustained and allowed our people to thrive, take time to re-connect with them. Ask your friends for tips and recipes.
- **Learn 'ōlelo Hawai'i.** Many resources exist including Duolingo, Drop App or Lehu Lehu. Learn with your keiki or have your keiki teach you!



Ke Akua Mana

Spirituality; believe in a "higher power"

- If you attend church, **check in with your pastor** to see if they will be streaming services online. Many are posting on YouTube or other social media to stay connected. Reach out to them if you need spiritual support.
- Even if you cannot go to church, **pray at home.** Set aside a designated time to connect spiritually.
- **Connect to nā akua through oli and hula.** Observe them in the environment. Be silent, observe and allow them to connect with you.
- **Learn (or teach someone) oli** like Nā 'aumakua to connect with the higher power all around us.
- **Continue to honor our traditions and protocol.** These are foundational to who we are as a people. They are connection to akua, 'āina and each other.

Most importantly, let your keiki and 'ohana know you love and aloha them, every single day. During these uncertain times, it is stressful for us and also stressful for them. Allow for space and grace in yourself, your family and your keiki.

Remember that we are resilient people. We are the survivors of past traumas. This current pandemic does not and will not define us. We come from incredibly akamai, resourceful, connected and resilient people. **You are the living legacy of that.**

Additional resources available: <https://bit.ly/KukuluKumuhanaWellbeing>
For more about Kūkulu Kumuhana visit Lili'uokalani Trust at onipaa.org.



Lili'uokalani
Trust

Living Well Through the Crisis

By Cheryl Chee Tsutsumi

For all the havoc and heartache it has wreaked, COVID-19 will surely rank among the most heinous villains in history. But amid the suffering and uncertainty have emerged stories of courage, compassion and hope. Four community leaders offer insights on how they are living through the coronavirus pandemic.



Keali'i Reichel - Photo: J. Anthony Martinez.

Keali'i Reichel

Kumu hula, songwriter, teacher, performer, Maui

Keali'i Reichel calls COVID-19 the "separating disease." Social distancing is a mandate for good reason, but in Hawai'i, it's part of our culture to greet people with hugs and honi. Right now, we can't do that. Instead of gathering at

weekly classes, students in his Hālau Ke'alaokamaile are learning hula via Zoom. Shopping is no longer an opportunity to talk story; instead, Reichel is giving air hugs to friends and relatives he sees at stores.

"It's hard, but we have to play the cards that we've been dealt," he said. "We have to change our mindset to keep the community and our loved ones safe. Look for the positives instead of focusing on the fear and isolation."

Reichel suggests redirecting intense emotions into productive activities; for example, if you're sad, weave a basket, take an online class or help a kupuna buy groceries. Because his usually hectic schedule has been curtailed, he and his life partner have been able to strengthen their relationship by cooking meals, binging on Netflix movies and thinking of ways to reuse, recycle and repurpose things together, which wouldn't be happening if life had continued as it had been.

"When this situation is pau—we don't know how long it will take, but it will eventually be pau—you could wind up with new skills and interests," Reichel said. "This is temporary, and when we come out on the other side it would also be great to see a world that is more united, mindful and loving."



Stacy Sproat-Beck - Photo: Courtesy

Stacy Sproat-Beck

Executive director, Waipā Foundation, Kaua'i

From kale, kalo and carrots to beets, banana and bok choy—more than 30 crops flourish in a 1,600-acre ahupua'a that the Waipā Foundation (<https://waipafoundation.org>) manages near Hanalei. As

others who farm know, being close to the land—beautiful and generous with its gifts—can be healing.

"It takes a lot of physical work to grow our own food; however, the mental and emotional benefits, as well as the food and exercise, are well worth it," Stacy Sproat-Beck said. "Rekindling our traditional relationship with the 'āina is very stabilizing and calming, especially during situations like this when we need to self-isolate. It promotes sustainability, connects us to our culture and deepens our appreciation for our ancestors."

In the past, overcoming adversity has also revealed the resilience of the human spirit. Sproat-Beck and her two younger sisters grew up hearing how their family lost their homes and nearly everything they owned in Kalihiwai during the 1946 and 1957 tsunamis. If the girls were ever lazy or ungrateful, they were quickly reminded that their 'ohana had to rebuild everything literally from the ground up.

"It took hard work, determination and faith in Ke Akua to accomplish that," Sproat-Beck said. "There was no time for them to sit around and worry. Since then, Kaua'i has been hit with other disasters, including floods and hurricanes. Communities rebounded from those just as we will rebound from what we're going through now. Our stories of perseverance can be inspirational lessons for our children and future generations."



Lina Langi - Photo: Dustin Carvalho, Texture Salon

Lina Langi

Radio personality, O'ahu

Faith is the light that is helping Lina Langi see clearly during this crisis. A devout member of the Church of Jesus Christ of Latter-day Saints, she believes mortal life is just a blip in the path of eternal progression. We are not given more trials than we can endure, and losing oneself in service to others—even small, simple acts of kindness such as a text, email or phone call—can uplift both the giver and recipient.

The "stay-at-home" policy has been a blessing for Langi and her family (her mom and two brothers live with her and her husband). "The daily grind had kept us from spending quality time together," she said. "Now there's nothing else to do but spend quality time together. We're cleaning, eating meals, singing and playing music, discussing plans for future house renovations, basically connecting in ways that we haven't in a very long time."

Langi recently started a 75-day online mental discipline program called 75 Hard (<https://75hard.com>). "It's not a fitness or weight loss program; it trains you in consistency, regardless of the circumstances," she said. "The name is accurate; it is haaarrd, but it is strengthening my resolve."

Weekdays from 3 to 7 p.m., during the afternoon "drive-

time" slot, "Lina Girl" is at the microphone at Hawaiian 105 KINE, entertaining, informing and reassuring listeners all over O'ahu. "Even now, we can find peace and joy," she said. "I know we will recover from this test with great memories, experiences and personal growth."



Manaola Yap - Photo: MANAOLA

Manaola Yap

Fashion designer, Hawai'i island

In mid-March, Manaola Yap had 40 employees and busy stores at Pearlridge Center and Ala Moana Center. Today, both stores are closed, most employees are furloughed, and skeleton office and warehouse staff are working

reduced hours.

"We have virtual team meetings to provide COVID-19 updates and are sending daily motivational messages to keep morale up," Yap said. "Instead of clothing and accessories, we're making masks [www.manalahawaii.com/malama-masks]; the proceeds are enabling us to donate medical-grade masks to health-care workers throughout the state."

Yap had been traveling back and forth between O'ahu, where his eponymous company is headquartered, and Hawai'i island where he was born and raised, but he's hunkered down at his Pearl City home for now. Being able to look at O'ahu with fresh eyes has inspired him to create new patterns and designs.

"Art—whether it's fashion, music or painting—heals, energizes and brings joy," Yap said. "That's what buoys us when we're feeling low."

He and his ipo have also found clearing invasive species from their yard and propagating native plants and other fragrant favorites to be therapeutic. They're completing old projects, starting new ones and finding comfort in music, laughter and home-cooked meals.

"We're all facing major challenges, but this is a good time for us to reflect, reset and appreciate what we value most," Yap said. "Hopefully, when things are back to normal, we'll be stronger, more caring people. 'E mālama kekahi i kekahi: Together is the only way we make it through difficult times.'"

Cheryl Chee Tsutsumi has enjoyed a 43-year career in journalism in Hawai'i. She has written 12 books about our Islands' history, culture, food and lifestyle and received multiple awards from the Society of American Travel Writers for her "Hawaii's Backyard" column, which ran in the Sunday edition of the Honolulu Star-Advertiser for 19 years.

He Ma'i Makamaka 'Ole

The Social Consequences of COVID-19

By Dr. Keawe Kaholokula, Dr. Robin Miyamoto, Dr. Andrea Hermosura and Dr. Nicole Aurellano

"**H**e ma'i makamaka 'ole means "the disease that deprives one of relatives and friends," as translated by Tūtū Pukui. This 'ōlelo no'ēau from the mid-1800s, in response to the leprosy outbreak in Hawai'i, sums up what many are experiencing today with the COVID-19 coronavirus crisis. The social-distancing we are practicing today to stop the spread of COVID-19 is nothing compared to the experience of our kūpuna and their 'ohana who were afflicted with leprosy. Nevertheless, COVID-19 is a highly infectious disease that is depriving us, in the short-term, of our relatives and friends, impacting our physical and mental health.



Joseph Keawe'aimoku Kaholokula, Ph.D. - Photos: Courtesy



Robin E. S. Miyamoto, Psy.D.



Andrea H. Hermosura, Ph.D.



Nicole Aurellano, Psy.D.

The United Nations expects the COVID-19 pandemic to pose a serious health threat to Indigenous peoples throughout the world. Public health agencies in the United States also expect the burden of COVID-19 to be greater for Indigenous communities. Data from Hawai'i, California, Oregon and Washington show that Native Hawaiians and Pacific Islanders have the highest rates of confirmed COVID-19 cases, as high as 189.5 cases per 100,000, compared to other ethnic groups in those states.

All Indigenous peoples share similar concerns that put them at an increased risk for COVID-19 and other related

problems. These include limited access to healthcare services, more chronic and infectious diseases, and poorer economic and living conditions. These are all long-standing health concerns for Indigenous people that predate the arrival of COVID-19, but they are even more concerning now.

Aside from the publicized physical threats caused by COVID-19, the public health measures of "shelter in place" and "social distancing," although necessary to stop the spread of COVID-19, can pose serious physical and mental health problems for many.

Kūpuna are the people most negatively impacted by COVID-19 should they get this virus (since they often have multiple preexisting age-related medical conditions). People living with chronic medical conditions, such as diabetes and heart disease, are also at greater risk, but sheltering in place makes eating healthy and getting regular exercise more difficult. Another group at risk are people who smoke and vape; behaviors particularly high among our 'ōpio and mākuā. Because COVID-19 is a respiratory illness that attacks the lungs, people with a preexisting respiratory illness, such as asthma, and people who put too much stress on their lungs by smoking or vaping, are at risk of having severe symptoms should they get COVID-19.

Sheltering in place and social distancing can also have an impact on a person's mental health. It can cause depression or sadness, anxiety or fears, and increase stress levels, which, in turn, can result in substance abuse and domestic violence. Many people are out of work due to the closing of businesses. Parents are homeschooling their keiki while managing their household and finances. Kūpuna are unable to leave the home and are in need of extra care. And, everyone is disconnected, physically at least, from their extended families, friends and coworkers – the people we most often turn to for help during difficult times. Being at home under these conditions can place a physical and emotional toll on anyone.

Our personal emotional wellbeing is critical, and being self-aware of your feelings and behavior is key. Here are signs to be maka'ala (alert) to and for which you might want to seek help: excessive fear and worry about your health and the health of your 'ohana; changes in sleep or eating patterns; difficulty sleeping or concentrating; worsening of chronic health problems; increased use of alcohol, tobacco products, e-cigarettes or other drugs or; increased anger and arguments with others in the home.

A person's emotional wellbeing also affects their ability to take good care of their physical health, including proper care of any chronic medical conditions such as diabetes or heart disease. People often smoke, vape or drink alcohol more than usual to deal with their stress or negative emotions, which are not good coping strategies under any circumstance, but even more so now. Too much alcohol coupled with frustration can lead to hurting others and can threaten the safety and wellbeing of the 'ohana – behaviors not consistent with our cultural values.

Staying mentally and physically healthy means finding positive ways to cope and to deal with sheltering at home and social distancing. Here are some ideas:

Be creative. Haku (compose) a mele, pule, oli or poem, or journal your experiences to memorialize this time as our ancestors did in the past; start a new hobby or home project; try new recipes or; learn a new language (like Hawaiian!) at home online.

Stay socially connected using technology. Host or join a live concert over social media - many of our talented musicians have already done so; host "happy hour" or get-togethers over social media or videoconferencing and; call or text friends and family often - reconnect with old friends and distant relatives.

Reconnect with 'ohana. Create family challenges with board or video games; film a TikTok; spend time with your keiki and teach them how to do something new (make a lei or a family recipe), or let them teach you how to do something or; get to know your mākuā and kūpuna better - revisit your mo'okū'auhau (genealogy) and share family mo'olelo.

Help others. Check-in with kūpuna to make sure they are safe and fed or reach out to keiki or at-risk members of our community who may not be safe at home.

Practice self-care by creating a schedule that includes playtime and exercise. Eat healthy and balanced meals with more fruits and vegetables; go outside and spend time in the sun walking (while maintaining a safe distance!) or gardening, or swim, surf or hi'uwai in the ocean; exercise - there are so many online and free programs - use cans of food or water bottles as weights or some Hawaiian music to hula your way to health; pule, practice breathing exercises, or meditate (there are free apps for meditation including, Headspace, Calm, and Buddhify) or; manage your breathing through blowing bubbles, practicing oli, or by blowing a pū.

We can and should draw on our Hawaiian values to deal with the COVID-19 crisis. *Aloha, Mālama, and 'Ohana*, and the affection we hold for our keiki and kūpuna, are needed more than ever to overcome our current situation. Social distancing changed one way we express our *Aloha*: honi. Although we need to temporarily refrain from sharing a honi, there are many other ways to express our Aloha for one another. We can reach out to each other over social media or phone to show we care by checking-in with our family and friends. We can express our value of *Mālama* by helping our kūpuna and keeping our families and communities safe – all while wearing a mask, washing our hands, and maintaining some distance. We can express our values tied to *'Ohana* by treating everyone like they are family members, friends and neighbors. Most of all, this means that we do not harm the ones we love.

We also need to extend our *Aloha and Mālama* to the most vulnerable in our communities – the homeless and incarcerated. The homeless are already stigmatized and experience social avoidance and rejection by others while living under

threats of physical violence. They lack access to healthcare, education, housing and employment. Incarcerated individuals are vulnerable to COVID-19 because of the overcrowded and unsanitary conditions of the prisons. There is a local and national call to release prisoners sentenced for non-violent offenses and who are close to completing their sentences. These people are part of our 'Ohana and need our Aloha.

As we deal with the COVID-19 outbreak, remember that our kūpuna overcame many disease outbreaks in a similar fashion. In 1881, a smallpox epidemic broke out in Hawai'i while King Kalākaua was on his world tour. The future Queen, Lili'uokalani, served as Regent in her brother's absence, leaving her to respond to the outbreak. To contain the spread of smallpox, she ordered the closing of ports to prevent ships filled with passengers, possibly carrying the disease, from entering. She ordered a quarantine of the infected and asked all citizens to shelter in place. Our Hawaiian community is resilient and looking to our history and culture can help us overcome even the most difficult of circumstances to protect and grow our lāhui.

Kihe, Maui Ola! ■

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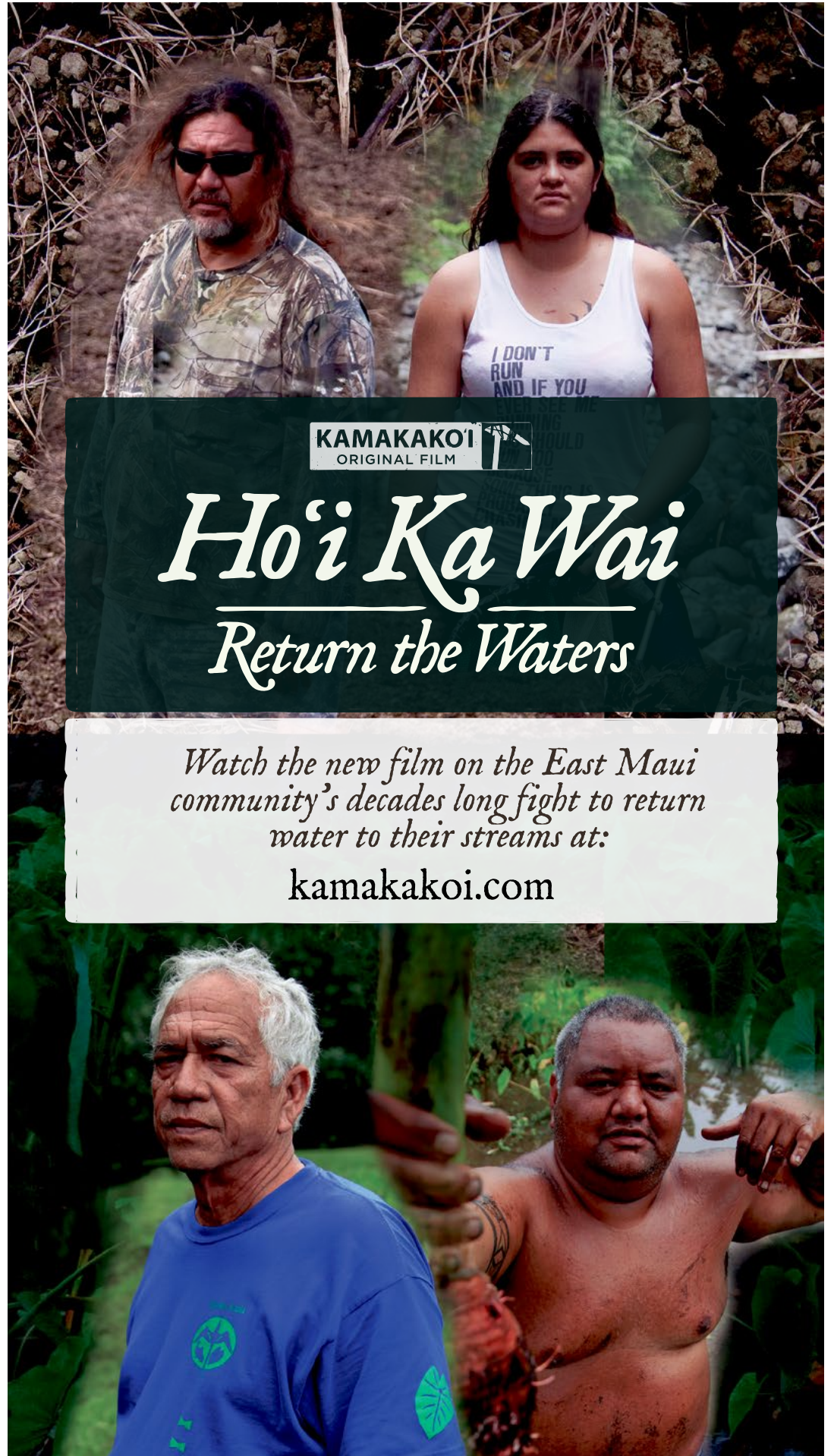
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For assistance call:

- 24-hour Crisis Line of Hawai'i –
832-3100 on O'ahu or toll-free at 1-800-753-6879
- Visit hawaiiipscychology.org to find a psychologist, including pro-bono services
- Aloha United Way – Call 211 or text ALOHA to 741741
- Domestic Violence Action Center –
Call toll-free 1-800-690-6200 or text (605) 956-5680
(Monday-Friday 8 am to 5 pm)
- Hawai'i Tobacco Quitline – Call 1-800-QUIT-NOW (784-8669)

For kūpuna care resources visit:

- ourkupuna.com for help with meals, groceries, and errands
- malamameals.org for free meals
- helpisontheway.org for delivery services



Aloha Spirit Immune to the Coronavirus

Organizations pull together as pandemic hits Hawai'i's shores

By Ed Kalama

By mid-April 2020, the global pandemic caused by the coronavirus had infected more than 2.5 million people worldwide and killed more than 170,000, including more than 40,000 deaths in the United States alone. In Hawai'i, more than 550 cases and counting were recorded across the islands, including 12 patients who sadly succumbed to the disease.

As Hawaiian organizations stood up to accept their kuleana and mālama the community in the battle against the pandemic, one thing has become clear: the coronavirus and its COVID-19 disease have been unable to dampen the aloha spirit.

Local entities, groups and individuals have mobilized like a true 'ohana: they've created and donated face masks and shields to community members and health professionals alike; produced and donated hard-to-find hand sanitizer; taken wellness and cultural classes online to sheltering-in-place audiences; created Facebook support groups to tackle ongoing challenges; and donated countless meals to the neediest in the community as unemployment runs rampant and the tourism industry has ground to a stop.

It's been inspiring to witness.

Feeding Our Community

"In a time of crisis, emotions like fear, blame, and worry can easily become the loudest voices within us and around us. Many of us may even feel helpless, seeing only inevitable chaos and confusion," said KUPU Chief Strategy Officer Jonathan Marstaller. "We can tend toward self-preservation, avoiding collaboration, and powering down our community-focused engine. However, now is the exact moment to exponentially power up and steer in the opposite direction."

KUPU is Hawai'i's leading conservation and youth education non-profit, providing hands-on training and national service programs that educate and mentor youth to become stewards of culture and environment. Since March 23, members of the group's Culinary Program have served up 8,000 meals to families at distribution sites in Waimānalo and Kahalu'u. At each location, between 350-400 meals have been donated Monday through Friday with pick-up starting at 11:30 a.m.



Members of KUPU's Culinary Program work on getting more meals out to Windward O'ahu families. - Photos: Courtesy

"We're doing this because it's the right thing to do. We have a network of partners for our many programs, and it's been an amazing thing to see many of them pull together in this time of need. Our primary goal is to feed as many people as possible – and to create or retain as many jobs as possible," Marstaller added.

KUPU's partners have put their hearts and souls into the project.

Aloha Harvest is donating food from hotels and businesses; KEY Project and Ke Kula Nui o Waimānalo have taken on the responsibility of the on-site meal distributions; Matson, coordinated by Vince Ching and delivered by Akana Trucking, donated the use of a 20-foot refrigerated container to increase Kupu's cold storage space; D. Suchiro Electric donated labor to help outfit the Harry and Jeanette Weinberg Ho'okupu Center where the meals are being prepared; Amanda Corby Noguchi and Chef Mark Noguchi with the Pili Group have coordinated the rescuing of food from local businesses; large food donations have come in from Ham Produce and Seafood

and Prince Hotel; and The Castle Foundation, Consuelo Foundation and Pacific Current provided funding to get the initiative off the ground.

Marstaller said they have funding for meal distributions through April and are seeking funds to continue the project for as long as necessary. He said as little as \$5 can provide a meal. Contact him at jonathan.marstaller@kupuhawaii.org if you'd like to donate.

In a "Mālama 'Ohana" grassroots collective, Hakipu'u Academy in conjunction with The Hawai'i Health and Harm Reduction Center, the Hawai'i Food Bank, Uncle Glenn's Hawaiian Food, Bluelines Solutions Hawai'i and Bayview Golf Park came together to help feed the community on April 9 and April 16.

Distribution of non-perishables, fresh fruits and vegetables went out to families, including more than 1,000 adults and 500 children at the April 9 event.

Hakipu'u Governing Board Chair Kau'i Pratt-Aquino said the project came together after surveys of families of students attending several schools in the Ko'olaupoko area showed that some families had as little as a one-day reserve supply of food. Pratt-Aquino has been instrumental in facilitating conversations, disseminating the latest information on vital resources and seeking opportunities for others to be actively involved in the needs of the community during this time of distress.

"It has been amazing, simply amazing, to see the beauty and passion of the members of this community who have responded to this call for help," she said. "We are incredibly grateful for all the organizations and individuals who stepped up to help provide a critical need in our community at a time when families are struggling. People are out of work and their benefits have not reached them, which means people are out of money, so we cannot idly stand by and allow people to be out of food."

Face Mask Production

Many entities and individuals are creating and donating face masks to help with shortages.



Students from 'Iolani, Kamehameha Schools Kapālama, Mid-Pacific and Punahou donated surgical face shields to local medical professionals.

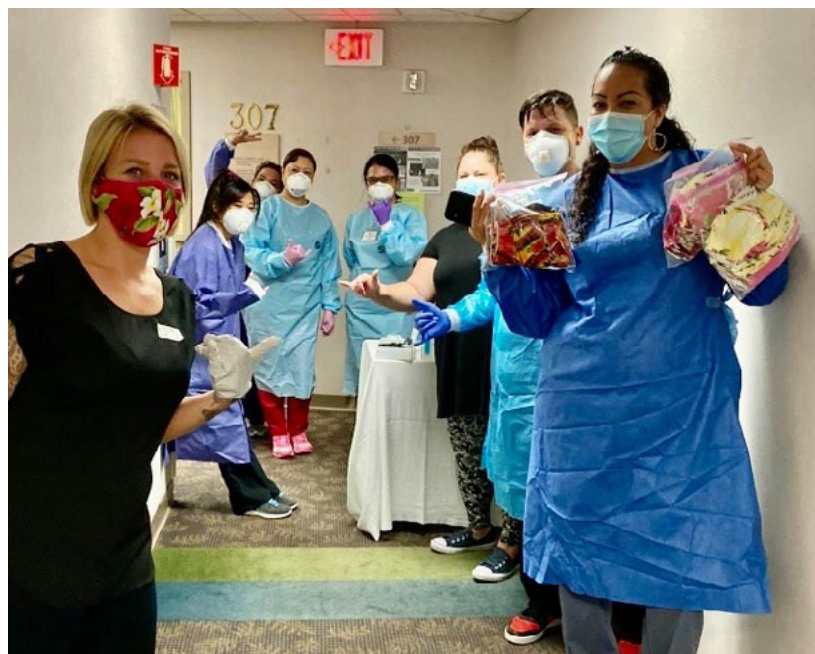
One such group is the Hoapili Baker Foundation, a royal foundation based on the family bloodline and its ties to its Papa Ali'i, Robert Hoapili Baker, cousin and aide-de-camp to King Kalakaua. The foundation's mission is to provide educational opportunities to Native Hawaiians, address housing issues and support the ocean environment.

Spearheaded by family members Khanh and Amber Le, the

With potential audiences and members stuck at home social distancing, Ka Waiwai has pivoted its services to online audiences.

"Prior to COVID-19, 'Awa & 'Ai was an 'awa bar experience that featured Moloka'i grown 'awa, artisanal paired pūpū and music from some of our most popular and up and coming local artists. We offered a unique pau hana alternative

Like many organizations across the globe, the pandemic and resulting economic slowdown is hurting Ka Waiwai. "We are feeling deep financial impact," Paishon-Duarte said. "COVID-19 has impacted our revenue generation capacity as we are closed to space rentals and this was an important part of our business model. Like other small businesses and non-profit organizations, we are trying our best to maintain a



Amber Le of the Hoapili Foundation (foreground) celebrates another donation of face masks to medical professionals.



Staff and volunteers from Hakipu'u Academy, Blueline Solutions and the Hawai'i Health and Harm Reduction center at their community food distribution project on April 9.

foundation has tapped into a community need where essential workers in the Hawaiian community are looking for masks on a daily basis. The foundation has so far donated more than 5,000 masks - with more being created and donated daily.

They have provided free masks to Wahaiwā General's Long-Term Care facility, the Queen's Medical Center, the Kapālama U.S. Post Office and the Honolulu Police Department, along with other medical clinics.

"Because we live on an island and are in close-knit proximity with the community, the response to the COVID-19 crisis is an example of how Hawaiians instinctively respond best – to mālama and help each other," said foundation Chairwoman and CEO Georgette Baker Luppino. "It's encouraging to see Hawaiians helping Hawaiians. From a legacy of kuleana, our 'ohana is asking the community in Hawai'i to join us in acts of compassion toward others."

Business, Culture, Entertainment and Engagement

Located in the historic Varsity building in Mō'ili'ili, Ka Waiwai is a contemporary Hawaiian space where community, culture and commerce intersect. The group promotes well-being through a series of workshops, classes and panel discussions.

that was health conscious and family friendly," said Mahina Paishon-Duarte, Waiwai Collective's managing partner and co-founder. In response to the COVID-19 crisis, the organization reformatted 'Awa & 'Ai 2.0 as a virtual content platform to offer short seven to 10-minute wellness videos that are available to the public and available as an on-demand option for current and new "co-work" members.

In addition, starting in April, Ka Waiwai became a Community Supported Agriculture (CSA) Box pick up site every Wednesday, Thursday and Friday. "This service expands public access to acquire fresh veggies, supports local non-profits and businesses, and continues to advance our company's vision. We're proud to partner with MA'O Farms, Kahumana Farms and Makana Provisions to bring this essential service to the public," Paishon-Duarte said.

Ka Waiwai currently has more than 300 co-work members and they are now offering a Waiwai Virtual Co-Work membership for an introductory fee of \$10. The Virtual Co-Work membership includes unique services and experiences like membership spotlights, curated business and wellness services, and private access on-demand Resilient + Abundant videos. To learn more about their offerings visit their website at waiwaicollective.com.

positive outlook despite the unprecedented uncertainty. It is in times like these that we see that lived values really do matter."

Despite the struggle, Paishon-Duarte had nothing but praise for the Hawaiian community.

"We are so grateful to all of our front-line workers and community champions. I want to express how proud I am of our kānaka who have stepped up to kōkua kūpuna, keiki, neighbors and the greater community without expectation of anything in return," she said. "Similar to how we come together to make lū'au, this moment is where we can share our talents, gifts and resources to benefit all in Hawai'i; because if we all give what we can, we will have plenty enough."

Chief Strategy Officer Marstaller of KUPU agreed. "Now is the time to focus on unity, service to one another, hope, and compassion," he said. "Now is the time to live out aloha. Now, more than ever before." ■

A veteran communicator, Ed Kalama is a graduate of Kamehameha Schools Kapālama and UH Mānoa's journalism program. He spent 20 years in various capacities with the Kamehameha Schools' Communications Group including serving as editor of the school's I Mua magazine from 2000 to 2019.

Empowering Ourselves in the Fight Against COVID-19

By Dr. Jodi Leslie Matsuo and Dr. Leon Matsuo



Dr. Leon Matsuo and Dr. Jodi Leslie Matsuo. - Photo: Courtesy

Perspectives on COVID-19 have evolved rapidly since it was first introduced to the public's mind a few months ago. Initially people were divided. At one end of the spectrum sat a small percentage who practiced caution immediately; at the other end were those who felt it was overhyped. As time went on, opinions about the disease changed rapidly, sometimes daily. However, there is now mutual agreement that COVID-19 is a serious disease that requires extreme caution and personal action in order to control its spread. Despite this realization, many people underestimate their own personal risk.

From the beginning of the COVID-19 spread, "older" adults appeared to be the only ones getting the disease (later defined as those aged 65 years or older). But as the number of COVID-19 cases continued to climb, it soon became apparent there was another large group of people also at high risk of severe illness, a group for which age did not matter: those with existing chronic medical conditions. These conditions include severe obesity, uncontrolled diabetes, those requiring dialysis, serious heart conditions, high blood pressure, chronic lung disease, asthma, liver cirrhosis, and weakened immune system.

This is one of the most frightening aspects of the disease: that it is inclusive of a far larger percentage of the population. For example, it is reported that while about 50% of deaths in New York were among those older than 75 years, approximately 80% of the deceased had an underlying medical condition. In Louisiana, about 97% of those dying from COVID-19 had a pre-existing medical condition. Of those who died, 40% had diabetes, 25% were obese, 23% had chronic kidney disease, and 21% had heart problems.

These medical conditions are not limited to those who are elderly. In Louisiana, about 27% of the people who are at higher risk of severe illness due to COVID-19 are under 65 years old. In Hawai'i, about 20% of those at high risk are also younger than 65.

For Native Hawaiians, these findings are particularly concerning. If you ask any local person in Hawai'i if they have any close relatives who have diabetes, heart problems, high blood pressure or who are severely obese, chances are most would say that they do have 'ohana with these conditions. Compared to other major ethnic groups in Hawai'i, Native Hawaiians have the highest prevalence of diabetes requiring insulin, heart attack, heart disease, asthma, kidney disease and the second highest prevalence of stroke and severe obesity, next to other Pacific Islanders. About 23% of Native Hawaiians have one of these chronic medical conditions; another 37% have two or more chronic conditions.

Keep in mind that many chronic diseases may be asymptomatic.

Studies show that about a third of all people diagnosed with diabetes, and about 45% of those who had heart attacks, had no prior symptoms. In other words, you may not realize you are in a high-risk category until you get tested.

While sanitary practices and social distancing helps to reduce risk, because COVID-19 is airborne, we now know that is not enough. One of the best ways to reduce risk is to manage or reverse your chronic medical conditions. Here are some positive lifestyle changes you can make to help get you on track:

- **Eat nutritious foods.** You are what you eat. Eat healthy food and your body responds in a similar way. In Hawai'i, "disaster" or "emergency" food often equates to ramen, spam, vienna sausage and white rice. Consider expanding your stockpile to include more nutritious versions of canned foods, such as tuna, salmon, sardines, vegetables, fruits and beans. Other shelf-stable items can include instant oatmeal or quick oats, dry cereals, brown rice ("hapa" rice is okay too), boxed tofu (non-refrigerated version), instant miso soup and other canned soups (high in sodium so reserve for occasional use). Stock up on frozen vegetables and fruits too; they are just as nutritious as fresh and less costly.

- **Exercise regularly.** Keeping active maintains proper body functioning (which includes maintaining a healthy immune system) and relieves stress and depression. Take a walk, go for a swim, or do all those household chores that you now have no excuse not to do, like cleaning your yard, the garage or that "miscellaneous" closet in your house.

- **Stop smoking and drinking.** Smoking is a risk factor for diabetes, heart disease and other chronic diseases. It also lowers your body's immunity. Alcohol contributes to obesity and liver disease. We know that it is "easier said than done." But think about the pros and cons of stopping versus continuing these habits. Consider the expense of such habits, especially in these economically trying times. We highly encourage you to seek professional help to get the support needed. With telemedicine now a widely available option, it is easier than ever to get medical support from the safety of your home.

- **Get enough sleep.** Lack of sleep is associated with lower immunity and can put unnecessary stress on the body, making it more vulnerable to disease. Aim for 7-9 hours daily. If you have difficulty sleeping, try developing a nightly routine to help "wind" your body down, such as reading, writing or listening to relaxing music.

- **Minimize stress.** Make conscious efforts to keep stress levels low to help you stay mentally and physically strong. Keep socially connected to family and friends via calling, texting or FaceTime. Start the beginning of each day counting ten blessings in your life. Sing out loud. Play an instrument. Watch a funny movie. Take a walk outdoors.

Practicing healthy lifestyle habits, in conjunction with other preventive measures, such as frequent handwashing, social distancing and wearing face masks, can potentially go a long way in giving you and your 'ohana a fighting chance to not just survive, but thrive, despite these trying times. This is necessary for the health of our entire lāhui. ■

Dr. Jodi Leslie Matsuo is a Native Hawaiian Registered Dietitian and Certified Diabetes Educator, with training in Integrative and Functional Nutrition. Dr. Leon Matsuo is a Native Hawaiian physician specializing in Internal Medicine and Pediatrics. They currently work in private practice, promoting lifestyle medicine as a means of preventing, treating, and reversing chronic diseases. Being born and raised in Kona, Hawai'i, their passion has always been serving Native Hawaiians and rural communities.

Prevalence of Chronic Diseases and Risk Factors for Chronic Diseases Among Native Hawaiians (NH) vs. State of Hawai'i, 2013-2014

	NH	State
Diabetes*	32.0%	23.5%
Heart attack	4.8%	3.1%
Heart Disease	4.2%	3.4%
Asthma	28.4%	16.2%
Kidney disease	5.4%	4.2%
Stroke	3.7%	3.1%
Severe Obesity*	7.0%	3.1%

*Those with diabetes who are taking insulin; those categorized as Obese 3 (BMI 40)

Source: Hawai'i BRFSS, 2013 and 2014

FOODS THAT STRENGTHEN YOUR IMMUNE SYSTEM

Citrus fruits
Papaya
Orange sweet potato
Broccoli
Peanut Butter
Canned salmon & sardines
Soy milk
Tofu
Spinach
Pumpkin
Carrots
Cereal and oatmeal
(fortified with vitamin D and zinc)

Domestic Violence Increases Amid “Stay at Home” Mandate

By Puanani Fernandez-Akamine

Since the statewide “stay at home” mandate was issued during the week of March 23rd to combat the spread of COVID-19, there has been a disturbing negative trend unrelated to the physical spread of the virus: a significant increase in the instances of domestic violence in our community.

This is not unexpected. Historically, during times of national or community crises, reports of domestic violence increase. During the Deepwater Horizon oil spill in the Gulf of Mexico in 2010, reports of domestic violence in the Gulf area increased by 13% overall. In New Orleans and Lafayette, two of the largest communities affected by the spill, reports of domestic violence increased by 81% and 116%, respectively. During Hurricane Katrina, domestic assaults against women doubled.

Unfortunately, in the midst of this pandemic, increasing incidents of domestic violence is a frightening world-wide trend. UN Secretary-General António Guterres raised con-

cerns in early April about the sharp rise in domestic violence occurring globally, (by as much as 100% in some countries) as “lockdowns” and other restrictive measures have been implemented to enforce social distancing in response to the COVID-19 pandemic. Guterres urged governments to implement mechanisms to prevent violence against women as a key part of their national pandemic response plans.

Guterres warned that “For many women and girls, the threat looms largest where they should be safest: in their own homes. Lockdowns and quarantines are essential to suppressing COVID-19, but they can trap women with abusive partners. Over the past weeks, as the economic and social pressures and fear have grown, we have seen a horrifying surge in domestic violence.”

Domestic violence takes many forms. Physical violence and sexual assault are the most obvious. However, verbal abuse and psychological abuse (intimidation and humiliation) are forms of domestic violence too. Domestic violence is not the same in every relationship. Although stress and alcohol/drug abuse do not cause domestic violence, these factors can

make the situation much worse for women in abusive relationships, as well as for their children.

Tragically, in ‘Ewa Beach in late March, a 23-year-old woman and her six-month old son were murdered, both victims of domestic violence. Like COVID-19, domestic violence does not discriminate. It affects households of every ethnicity, culture and socio-economic class. Domestic violence is a crime.

If you or someone you know is the victim of domestic violence, help is still available. Shelters and agencies serving victims remain open despite the coronavirus pandemic and the stay at home mandate. The Domestic Violence Action Center (DVAC) encourages people to reach out to known or suspected victims and check-in on them to see if they need help and to direct them to DVAC (see below). Friends and family of victims can help by working out a “code word,” special photo or other signal that can serve as a confidential call for help. ■

DOMESTIC VIOLENCE *Help and Resources*

CALL:
808-531-3371 (O‘ahu)
800-690-6200 (Toll-free for Neighbor Islands and Out-of-State)

TEXT:
605-956-5680

OR GO TO THE DOMESTIC VIOLENCE ACTION CENTER (DVAC) AT:

<https://domesticviolenceactioncenter.org>

A Live Chat is available on the bottom right of the website homepage. Just click on the icon.

A list of Hawai‘i providers by county is available at the Hawai‘i State Coalition Against Domestic Violence’s “Get Help” web page at:
<https://www.hscadv.org/gethelp>

NOTE: DVAC encourages victims seeking help from domestic violence support providers to erase search histories or message threads from their smartphones or computers to protect themselves from abusers who may be checking those devices.

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Consumer Alert: Avoid COVID-19 Scams

By Office of Hawaiian Affairs Staff



Don't answer calls from unknown numbers, or click on links in text messages from unknown senders! - Photo: Courtesy

The State Attorney General and Office of Consumer Protection (OCP) reports that there have been a wave of scams related to the global COVID-19 pandemic. These scams focus on all areas of consumer vulnerability and capitalize on fear and rapidly changing developments.

Scams are initiated online, or via telephone and text messaging. They include counterfeit product offers, bogus door-to-door tests and virus-related products, warnings you may have been infected, and phony charity donation requests.

“In moments of crisis, we all must be extra vigilant against bad actors who try to take advantage of honest people,” said Attorney General Clare Connors. “Please exercise caution and commonsense in the weeks and months ahead. Don't let criminals prey on our community.”

“People need to be extra cautious. Don't provide your personal information to anyone who contacts you by email or phone,” adds OCP Executive Director Stephen Levins.

Federal Stimulus Payment Scam

If you receive any communication from someone claiming to be from the government with a stimulus check for you – do not respond. These scams will likely ask you for your bank account information, social security number, or credit card information or offer to assist in applying for stimulus money. Never open attachments or links in any emails claiming to be from the government.

For the most accurate and up-to-date information regarding the federal stimulus payment, visit <https://www.irs.gov/coronavirus>.

Cyber Scams

Be wary of all emails claiming to be from the Centers for Disease Control and Prevention (CDC), World Health Organization (WHO), and other healthcare organizations, offering to share information about the virus.

Only visit websites with clearly distinguishable URL addresses. Scammers seek to exploit individuals by directing web traffic to similar, but falsely identified, website names where they can provide misinformation or attempt to gain consumers' personal information or finances in exchange for pandemic updates. Do not respond to emails asking for the verification of personal data, including Medicare or Medicaid information, in exchange for receiving economic stimulus funds or other benefits from the government. Government agencies are NOT sending out emails asking for residents' personal information to receive funds or other pandemic relief opportunities.

Telephone and Text Messaging Scams

Robocalls have been an ongoing problem for many. While working remotely or responding to a larger volume of phone calls, it may be difficult to ignore calls from unknown numbers.

If you find that you've answered a robocall, hang up. Don't press any numbers. Scammers are calling with offers involving everything from COVID-19 treatments and cures, to work-from-home schemes. The recording might say that pressing a number will direct you to a live operator or even remove you from their call list, but it also might lead to more robocalls.

Similar to email phishing scams, text messages from unknown sources may offer hyperlinks to what appears to be automated pandemic updates, or interactive infection maps. These are just two examples of ways scammers can install malware on your mobile electronic device, putting you at increased risk for identity theft and financial exploitation.

Counterfeit Product Offers & High Demand Goods

Ignore offers for COVID-19 vaccinations and home test kits. Currently, no vaccines, pills, potions, lotions, medications, or other prescription or over-the-counter products are available to treat or cure the Coronavirus disease. This applies to offers made online, in stores, by electronic message, or over the phone. The U.S. Food and Drug Administration (FDA) has not authorized any home test kits for COVID-19.

Household cleaning products, sanitizers, personal hygiene products, and health and medical supplies may be offered

via online or in-person sellers aiming to capitalize on under supplied or unavailable products. When buying online, be sure to research the seller by searching online for the person or company's name, phone number and email address, plus words like “review,” “complaint,” or “scam.” If everything checks out, pay by credit card as opposed to debit, and keep a record of your transaction.

Bogus Door to Door Tests and Virus-related Products

Do not answer the door or allow into your home any unknown individuals or business representatives moving door-to-door offering to sell consumer products, medical kits, vaccines, cures, whole-home sanitization, or in-person COVID-19 testing. Contact local law enforcement to report such activities and, if possible and can be done so safely, alert neighbors, particularly seniors, of these concerning door-to-door offers.

Phony Charities & Donation Requests

Unfortunately, scammers take advantage of good will and generosity by creating fictitious charitable organizations. When disasters and life changing events such as the current pandemic occur, consumers need to be cautious as to where donations are going.

Check before you donate. The Attorney General's website for the charitable organizations is available at <https://ag.hawaii.gov/charity/search.html> or visit <https://www.consumerresources.org/consumer-topics/charities/> for guidance.

When giving, always do so by credit card or other secure payment processor. Never give by gift card, wire transfer, or other anonymous electronic payment processor. Always fact-check your source, messages and the businesses you're engaging with. Never provide personal information or money to those you don't know or aren't comfortable with.

For information regarding SCAM prevention, assistance, and up-to-date tips, please visit:

- <https://www.consumerresources.org/>
- <https://www.ftc.gov/>
- <https://www.fbi.gov/>
- https://ag.hawaii.gov/tax/files/2013/01/540427_11.pdf
- <https://www.consumer.ftc.gov/articles/0074-giving-charity>

If you have any concerns or want to file a complaint, contact the Office of Consumer Protection by calling (808) 587-4272 or online at <https://cca.hawaii.gov/ocp/consumer-complaint/>. ■

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Stay the Wasting Hand

The Efforts of Our Ali'i to Mitigate Foreign Diseases

By Jackie Ng-Osorio, DrPH

“A subject of deeper importance, in my opinion, than any I have hitherto mentioned, is that of the decrease of our population. It is a subject, in comparison with which all other sink into insignificance; for, our first and great duty is that of self-preservation. Our acts are in vain unless we can stay the wasting hand that is destroying our people.” As Alexander Liholiho spoke these words at the opening legislature on April 7, 1855, he was stating what other ali'i before him had witnessed: his people were dying.



Jackie Ng-Osorio, DrPH - Photo: Tyra Fonseca

By the middle of the 19th century, the population of Native Hawaiians had been decimated by almost 95%. During the reign of Kamehameha III, the number of Kānaka Maoli had dropped from a peak of 800,000 in 1778 when Captain Cook arrived on Hawaiian shores, to fewer than 40,000 in less than 100 years. With deaths outnumbering births, Hawaiians faced the real possibility of disappearing completely. A once physically strong and vibrant people had been overwhelmed by introduced diseases against which they had little to no immunity. Venereal diseases such as syphilis and gonorrhea came with the first ships of Captain Cook; diseases such as tuberculosis, influenza, measles, mumps, typhoid, smallpox and leprosy arrived later (Pukui, Haertig, & Lee, 1979; Stannard, 1988).

The highly organized system of traditional healing was threatened by the fatal impact of epidemics of con-

tagious foreign infections. Neither traditional lapa'au nor Western medicine were effective against these diseases, as some presented differently for Kānaka Maoli. Hawaiian ali'i were not spared the onslaught of Western diseases. Queen Kīna'u, King Kamehameha II and his consort, Kamāmalu, were early victims of mumps and measles outbreaks.

In response to the clear threat to his people, Kauikaouli, Kamehameha III, established the first Board of Health in Hawai'i on December 13, 1850. The goal was to create a structure to address the decline in population by enforcing public health measures that would prevent epidemics of introduced diseases. Prior to the Board of Health, the Hawaiian Kingdom had quarantine rules in place from 1839 intended to manage the ports and the ships entering the islands. The quarantine system was soon overwhelmed by the sheer number of foreign ships seeking to land in Hawai'i and by the 1840s it was largely ineffective.

After his death in 1854, Kamehameha III was succeeded by his adopted son and nephew, Alexander Liholiho, Kamehameha IV. By this time, Hawai'i had undergone major political changes. The country was now a constitutional monarchy and changes to land tenure brought about by the Great Mahele were significant. The number of foreigners in Hawai'i continued to grow and, as those numbers increased, the plight of Native Hawaiians grew dire. Introduced diseases were indiscriminate, taking kāne, wāhine and keiki. Kamehameha IV's opening legislative speech calling for measure to “stay the wasting hand that is destroying our people” was a rallying cry (Speeches of His Majesty, 1861). During the first few months of his reign he enacted the Act to Institute Hospitals for Sick Poor and the Act Relating to Public Health (Laws of His Majesty, 1853). Both Acts were intended to implement guidelines for hospital and preventative care. As a result, the legislature appropriated \$5,000 for hospitals that were to be established to care for sick and poor Native Hawaiians, one in Honolulu and the other in Lahaina. But the money was not spent.

In 1859, four years after his initial ask of the legislature, Kamehameha IV signed into law a bill that would allow for a Honolulu hospital for sick and needy Hawaiians. Kamehameha IV felt that this was the most important action taken

that legislative session. Both he and his Queen, Emma, went door to door and ship to ship to raise the \$13,530 needed to begin construction of the hospital. In 1860 the cornerstone of the hospital was placed in its current location at the foot of Punchbowl Crater. Today, The Queen's Medical Center's mission remains “To fulfill the intent of Queen Emma and King Kamehameha IV to provide in perpetuity quality health care services to improve the well-being of Native Hawaiians and all of the people of Hawai'i.”

Royals outside the Kamehameha line who also made significant contributions to the health of their people were Queen Kapi'olani, consort of King David Kalākaua, and King William Charles Lunalilo. Being childless, Kapi'olani felt a special affinity for women and children and in 1885 established the Kapi'olani Home for girls orphaned by parents with Hansen's Disease (leprosy). She followed with a maternity home (known today as Kapi'olani Medical Center) for Hawaiian mothers five years later. King William Charles Lunalilo, known for his sense of justice, compassion and kindness for others wrote a will in 1871 establishing the Lunalilo Home. His goal was to “build a home to accommodate the poor, destitute, and infirmed people of Hawaiian (aboriginal) blood or extraction giving preference to old people.” These institutions still exist, providing healthcare for kūpuna, women and children.

Unforeseen to our ali'i, the arrival of foreigners to Hawai'i brought opportunity coupled with disease and population decline. In response, our ali'i strove to strengthen the lāhui through infrastructure, policies, public health and healthcare institutions that continue to serve our people today. All of these things are still important today, especially as we face another pandemic. We can look to our ali'i and their determination to do what was right with the resources that were available and continue to strive to strengthen and uplift the lāhui. May we look to the strength of our kūpuna, knowing that we have survived before, and we can survive now, for this generation and future generations. ■

Jackie Ng-Osorio has been committed to the health and wellbeing of Native Hawaiians for over 20 years. She is currently the Native Hawaiian Culture Case Study Manager at the Department of Psychiatry at John A. Burns School of Medicine. She resides in Kalama Valley with her husband, Kāne, and their two keiki, Petra and Tobias.

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Hawai'i's Kalo Supply Takes Another Hit

Kaua'i's Keālia Farms, which supplies 10% of Hawai'i's commercial kalo and sources the iconic Hawaiian-owned Waiāhole Poi Factory, is being evicted by landowner Keālia Properties LLC, part of the inventory owned by Nolan Capital, a private equity and real estate company based in Southern California. The eviction goes into effect on May 13th.

Kalo farmer Adam Asquith, owner of Keālia Farms, leases 100 acres from Keālia Properties LLC, about 60% of which is under kalo cultivation. The farm has been in operation for ten years.

Kalo is already in short supply, and poi prices so high that it is slowly being rendered a "special occasion" item instead of something our lāhui can consume daily or even weekly. So the loss of yet another kalo farm, particularly in the midst of this pandemic where food sovereignty for our islands is top of mind for many, is even more egregious.

The eviction notice, served in February, caught Asquith by surprise, as he has several years remaining on his lease. His greatest concern, however, is that he has kalo in the ground that will not be ready to harvest for another year. His request to the landowner to be allowed back on the property to harvest the kalo when it matures was denied. Said Asquith, "we can't seem to get any traction on increasing kalo production in Hawai'i. Every time we take one step forward, we take two steps back."

Bishop Museum Introduces Their New Online Learning Center

In the midst of their temporary closure to the public due to the COVID-19 pandemic, the Bishop Museum is looking for new ways to support the public.

One such initiative, inspired by our collective "work at home" and "learn at home" situations, is the Museum's new Online Learn-

ing Center. The Online Learning Center features photos, videos, blog posts, podcasts, activities, and lesson plans on various subjects about Hawai'i and the Pacific, including history, culture, and science. These resources are provided free to the public by Bishop Museum staff.

The Museum will upload new content to the Online Learning Center every week, and preview these resources via their social media channels and email. Additionally, for Bishop Museum members, the Museum will be creating exclusive opportunities to access and interact with Museum experts directly. More information regarding that is forthcoming.

To access the Online Learning Center go to: <https://www.bishopmuseum.org/online-learning-center/>.

Nā Hōkū Hanohano Moves to September

The Hawai'i Academy of Recording Arts (HARA) has announced its annual Nā Hōkū Hanohano Awards show will be postponed due to the COVID-19 pandemic. The awards show has been rescheduled for Thursday, September 10, 2020 at the Hawai'i Convention Center. The star-studded gala will be broadcast live on KFVE-TV (K5) and streamed internationally.

"After extensive consideration, it is with a heavy heart that we share our decision to postpone the 43rd Annual Nā Hōkū Hanohano Awards," said Amy Hanaiali'i Gilliom, HARA president. "The health and well-being of our community, award nominees, staff and thousands of people who attend the awards show each year is our priority. From our HARA 'ohana to yours, we'd like to send our love and aloha to everyone in Hawai'i and globally who are affected by this pandemic."

HARA has also established the Kōkua Hawai'i Entertainers Fund to benefit its members, many of whom are without work during this pandemic. To help launch the fund, HARA and KFVE-TV co-hosted a two-hour television concert on

April 25. The concert will repeat on KHNL on Sunday, May 3 from 3 p.m. – 5 p.m. All funds raised will go towards helping HARA's musicians during this difficult time. For more information on the concert series, or to donate, please visit www.harawahawaii.com.

Members voted for the preliminary ballot of the Awards last month. The five entries receiving the highest number of votes in each category will appear on the final ballot.

Jury Verdict Affirmed in West Maui Land Case

On April 6th, the Intermediate Court of Appeals (ICA) affirmed the decision of a Maui jury in June 2017 that recognized Kaua'ula Valley resident Ke'caumoku Kapu and his family as the owners of a kuleana parcel in Ko'oka, Kaua'ula Valley. The ICA decision comes after a nearly 20-year struggle.

In 2002, Makila Land Company, a subsidiary of West Maui Land Company, filed suit against the Kapu family claiming title to their family land. A jury trial was held in 2017 to determine who owned the land in question. After a week-long trial the jury ruled in favor of the Kapu family.

Makila Land appealed to the ICA, claiming three procedural errors during the trial and one legal error before the trial by Circuit Court Judge Peter Cahill, however their appeal was rejected.

Makila Land and the Kapu family have two other cases concerning neighboring kuleana parcels pending before the Hawai'i Supreme Court.

Free Online Educational Resources for Parents/Educators

The Center for Educational Reform (CER) has announced that their Essential Education Database is now available and most of the resources available via the database are free. The Database provides searchable resources for home, remote and digital learning during the COVID-19 crisis. The

Database is updated daily and is a resource for parents who have been thrust into the unfamiliar role of homeschooling their children due to the stay-at-home mandates in most states. CER states that their Database is a one-stop-shop "for the best and latest efforts in accessing substantive, innovative education options, here and across the globe."

The Database includes resources and tool-kits for parents and educators. Resources are available for pre-kindergarten, K-12 and even higher education. To access the Database go to:

<https://edreform.com/covid-database/>

OHA Files Motion in Maunakea Lawsuit

In early March, OHA filed a Motion for Summary Judgment in connection with its lawsuit against the State of Hawai'i and the University of Hawai'i over their continuous mismanagement of Maunakea.

"It is beyond doubt that the state's mismanagement amounts to a breach of trust and a breach of its fiduciary duties in its management and disposition of the Native Hawaiian Trust, including Maunakea," said OHA Trustee Dan Ahuna, Chair of OHA's Ad Hoc Committee on Maunakea. "The facts in this case are indisputable, with even the Governor himself proclaiming that the state has failed Maunakea."

OHA filed its lawsuit in 2017 after it became clear that neither the State nor the University of Hawai'i would resolve serious, long-neglected management issues related to Maunakea and work towards a solution that included balancing their fiduciary duties to the Native Hawaiian community with their primary focus – building telescopes on the mauna.

That the State has "failed" Maunakea was the conclusion of Governor David Ige who publicly stated on May 26, 2015: "[W]e have in many ways failed the mountain. Whether you see it from a cultural perspective or from a natural resource perspective, we have

not done right by a very special place and we must act immediately to change that [...]"

Survey: COVID-19 Affecting Patients' Access to Cancer Care

Cancer patients and those who've recently completed treatment are finding it challenging to get necessary health care during the COVID-19 pandemic and the American Cancer Society Cancer Action Network (ACS CAN) says many are also experiencing financial stress trying to afford care in an increasingly difficult economic environment.

A recent survey reports that 51% of cancer patients have experienced some impact on their care due to the virus, the most prevalent being a delay in care or treatment. While the economic stress is prevalent across all respondents, the concern is especially pronounced among patients with lower- and middle-class incomes. Nearly half of those earning \$30,000 or less say they're worried about affording their care.

"Reduced work hours and job loss is having a notable effect on a cancer patient's ability to access and afford healthcare all the while knowing their underlying health condition is increasing the chance of severe complications if they do get COVID-19," said ACS CAN Hawai'i Government Relations Director Cory Chun.

Patient groups, such as ACS CAN, are asking Congress and the administration to help patients by providing assistance for people who have lost employer-sponsored health care coverage as well as creating a special enrollment period for Healthcare.gov and increasing state Medicaid programs. "If passed, these actions could benefit cancer patients here in Hawai'i," said Chun.

Local Effort to Build Bridge Ventilators Awaits FDA Approval

A team of Hawai'i engineers and an emergency room doctor has

received funding of \$250,000 from the Hawai'i Resilience Fund at the Hawai'i Community Foundation (HCF) to produce bridge ventilators

Named Kahanu, which means "the breath," the ventilator is made of durable, sterilizable materials and can be produced in Hawai'i for about \$1,200 each. Medical grade ventilators can cost more than \$25,000 each. A Kahanu ventilator can serve as a "bridge ventilator" that can be enlisted in an emergency to save a patient's life.

There are about 535 ventilators in the state. Hawai'i is preparing for the anticipated need for additional ventilators, particularly on the neighbor islands. "There is a concern that a breakout on any of the neighbor islands could be devastating, especially in our rural communities," said Dr. Kai Matthes of the HiCOVID community task force and a member of the Kahanu team.

The project has the support of the Lt. Governor and other medical professionals. Kahanu is currently undergoing an expedited equipment review by the FDA. The funding will allow the team to manufacture at least 200 ventilators to support Hawai'i hospitals that need to expand their capacity.

As an open source project, the designs and technical schematics developed for Kahanu are available for anyone else to build their own devices, or to build upon for other projects. To date, three international teams are already preparing to use Kahanu's design.

Another local firm, Bear Machinery from Kāne'ohe, was also recently commended in a *Star-Advertiser* article for developing and producing bridge ventilators to support Hawai'i's medical needs during the pandemic.

Groups Sue to Protect Imperiled Pacific Oceanic Whitetip Sharks

On April 2, Earthjustice filed a federal lawsuit on behalf of a local conservation group and individuals to enforce protections for oceanic whitetip sharks, a species listed as "threatened" since 2018 under the

Endangered Species Act.

The lawsuit was filed on behalf of Conservation Council for Hawai'i and Michael Nakachi, a Native Hawaiian cultural practitioner and owner of a local scuba diving company. It aims to force the National Marine Fisheries Service to take long-delayed action to protect oceanic whitetip sharks.

Once one of the most abundant species of shark, the population has declined significantly. Scientists estimate that in the Pacific Ocean alone, oceanic whitetip populations have declined 80-95 percent since the mid-1990s. Thousands of sharks are killed each year in the waters off Hawai'i and American Samoa as "bycatch" in Pacific fisheries, meaning they are accidentally caught in nets or on lines meant to catch tuna and swordfish. Over the past decade long-liners operating in the Pacific Ocean have killed an estimated 20,000 oceanic whitetip sharks as bycatch. Despite this, the Fisheries Service has failed to declare that Pacific oceanic whitetip sharks are overfished. This declaration would trigger protective action by the Western Pacific Regional Fishery Management Council.

"No protections exist to prevent fisheries from capturing oceanic whitetip sharks as bycatch," said Moana Bjur, Executive Director of the Conservation Council for Hawai'i. "That needs to change if we are to prevent this incredible apex predator from going extinct. That's why we're going to court."

"It's time for the government to stop preventable shark deaths," said Michael Nakachi. "As a *kahu manō* (guardian to the shark) I feel a personal responsibility to speak up on this issue, but I believe we all share a duty to ensure the survival of this sacred animal." ■

Ikiiki - Mei 1-31, 2020

	Friday Po'alima	Saturday Po'aono	Sunday Lapule	Monday Po'akahi	Tuesday Po'alua	Wednesday Po'akolu	Thursday Po'aha	Friday Po'alima	Saturday Po'aono	Sunday Lapule	
ANAHULU HOONU I	1	2	3	4	5	6	7	8	9	10	
	'Ole Pau	Huna	Mōhalu	Hua	Akua	Hoku	Māhealani	Kulu	Lā'au Kū Kahi	Lā'au Kū Lua	
	LAWAI'A Poor fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Excellent fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	
	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Plant ipu and root plants	MAHI'AI Plant ipu, kalo & flowering plants	MAHI'AI Plant 'uala, ipu & fruit plants	MAHI'AI Plant kalo, 'uala, ma'i'a & corn	MAHI'AI Plant kalo, 'uala, ma'i'a & root plants	MAHI'AI Excellent planting	MAHI'AI Plant 'uala & melons	MAHI'AI Plant ma'i'a, 'ulu & other trees	MAHI'AI Plant ma'i'a, 'ulu & other trees	
ANAHULU POEPOE	Monday Po'akahi	Tuesday Po'alua	Wednesday Po'akolu	Thursday Po'aha	Friday Po'alima	Saturday Po'aono	Sunday Lapule	Monday Po'akah	Tuesday Po'alua	Wednesday Po'akolu	
	11	12	13	14	15	16	17	18	19	20	
	Lā'au Pau	'Ole Kū Kahi	'Ole Kū Lua	'Ole Pau	Kāloa Kū Kahi	Kāloa Kū Lua	Kāloa Pau	Kāne	Lono	Mauli	
	LAWAI'A Good fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Excellent fishing	LAWAI'A No fishing	LAWAI'A No fishing	LAWAI'A Good fishing	
	MAHI'AI Plant ma'i'a, 'ulu & other trees	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Plant ma'i'a, 'ohe, kō & vined plants	MAHI'AI Plant ma'i'a, 'ohe, kō & wauke	MAHI'AI Unproductive planting	MAHI'AI No planting	MAHI'AI Plant ipu & melons	MAHI'AI Plant dark green vegetation	
ANAHULU HOEMI	Thursday Po'aha	Friday Po'alima	Saturday Po'aono	Sunday Lapule	Monday Po'akahi	Tuesday Po'alua	Wednesday Po'akolu	Thursday Po'aha	Friday Po'alima	Saturday Po'aono	Sunday Lapule
	21	22	23	24	25	26	27	28	29	30	31
	Muku	Hilo	Hoaka	Kū Kahi	Kū Lua	Kū Kolu	Kū Pau	'Ole Kū Kahi	'Ole Kū Lua	'Ole Kū Kolu	'Ole Pau
	LAWAI'A Good fishing	LAWAI'A Excellent fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing
	MAHI'AI Plant ma'i'a, kō & trees	MAHI'AI Unproductive planting	MAHI'AI Unproductive planting	MAHI'AI Plant 'uala, kalo, ma'i'a	MAHI'AI Plant 'uala, kalo, ma'i'a	MAHI'AI Plant 'uala, kalo, ma'i'a	MAHI'AI Plant 'uala and kalo	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.

About This Calendar

In the traditional Hawaiian calendar, the 29.5-day mahina (moon) cycle is divided into three anahulu (10-day periods): ho'onui (growing bigger), beginning on the first visible crescent; poepoe (round or full); and emi (decreasing). The traditional names of the Hawaiian moon months and phases may vary by island and moku (district). This calendar uses the O'ahu moon phases listed in the Hawaiian Almanac by Clarice Taylor.

Source: http://www.kamehamehapublishing.org/_assets/publishing/multimedia/apps/mooncalendar/index.html

KAWAIOLA CROSSWORD PUZZLE

By Ku'ualohapau'ole Lau

ACROSS

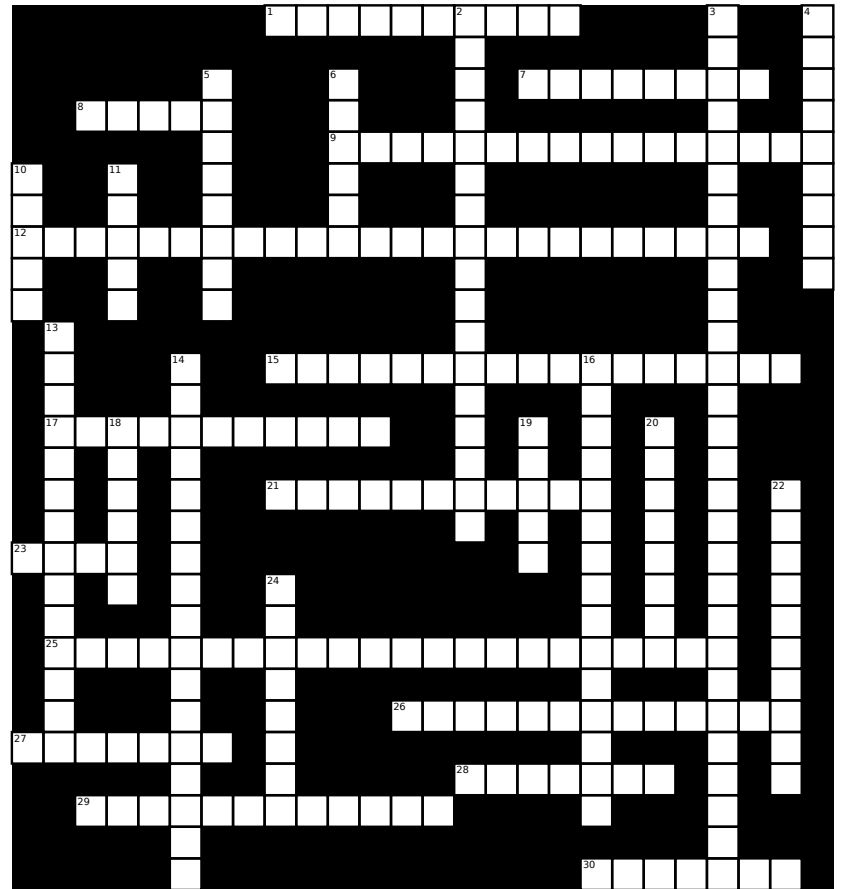
- 1** Hawaiian set of words meaning spirituality; believe in a "higher power."
7 In the midst of this pandemic, increasing incidents of _____ violence is a frightening world-wide trend.
8 _____ is a program that connects qualified Indigenous families with a variety of emergency services.
9 This means "the disease that deprives one of relatives and friends," as translated by Tūtū Pukui.
12 They established Hui Mālama I Nā Kūpuna O Hawai'i Nei in 1988.
15 Keali'i Reichel calls COVID-19 the "_____."
17 We live in a time of so much _____, especially during the COVID-19 pandemic.
21 The first program on radio to interview native speakers of the Hawaiian language.
23 Hawai'i's leading conservation and youth education non-profit.
25 _____ took swift action to deliver financial relief to many of its lessees.
26 Improving the health of Native Hawaiians is the mission of _____.
27 Families that live next to the (Nānākuli) _____ have the second and third lowest life expectancies in the entire state.
28 The first cable program in Hawai'i that was produced at 'Ōlelo Community Television.
29 A partnership between OHA and a statewide network of community organizations to deliver 12 weeks of locally-sourced food to nearly 1,500 kūpuna in need.
30 Over the past decade long-liners operating in the Pacific Ocean have killed an estimated 20,000

Ua maka'ala? Have you been paying attention? Answers for this crossword puzzle can be found through out the pages of this issue of *Ka Wai Ola*. Please do not include any spaces, special characters, or diacriticals ('okina and kahakō) in your answers.

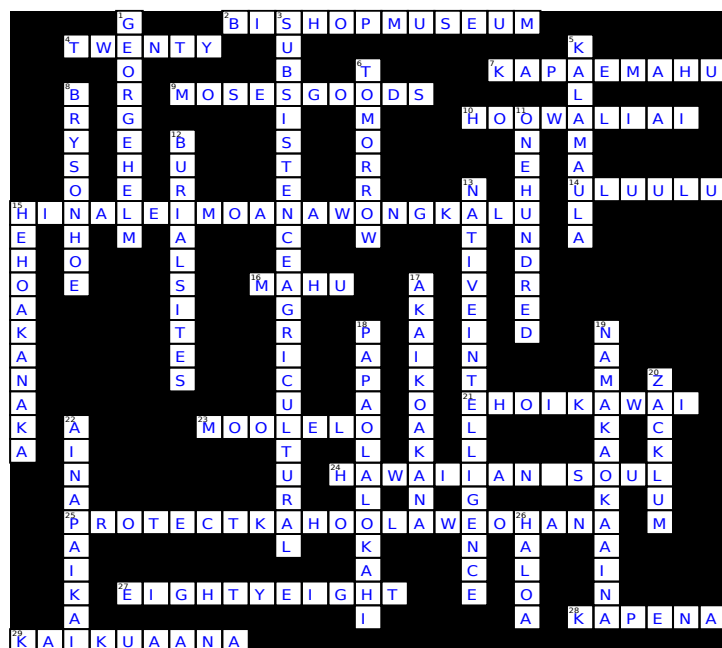
oceanic whitetip sharks as _____.

DOWN

- 2** One of the most notable problems is the reality of overcrowded and _____ families on the homesteads.
3 Hawaiian female scientist who made efforts to preserve Hawaiian cultural traditions.
4 The Nā Hōkū Hanohano awards has been postponed to _____.
5 United States Government's Coronavirus Aid, Relief, and Economic Security Act, also known as the _____.
6 An OHA-funded emergency financial assistance program.
10 The Hawaiian word for "funerary possessions."
11 Through the Howaka program _____ also distributes boxed food and gift cards to families in need during the holidays and in emergencies like the current COVID-19 pandemic.
13 A framework for Native Hawaiian wellbeing, developed by Kānaka Maoli and others for the lāhui and all who live in Hawai'i.
14 Earned a medical degree from UH's John A. Burns School of Medicine and is the vice president of 'Ahahui o nā Kauka.
16 Only visit websites with clearly _____ URL addresses.
18 _____ data will be used to determine where billions of dollars of federal funding goes.
19 _____ are initiated online, or by telephone and text messaging.
20 Has the highest per capita population of Native Hawaiians in the state at 72%.
22 The Dietary Manager at Lunalilo Home and second generation owner of Hale Kealoha restaurant in Kailua.
24 Kamehameha IV signed into law a bill that would allow for a _____ hospital for sick and needy Hawaiians.



'APELILA CROSSWORD PUZZLE ANSWERS



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**CULTURAL IMPACT ASSESSMENT -
KAWAIHAE AND LINDSEY ROAD**

ASM Affiliates is preparing a Cultural Impact Assessment (CIA) for a proposed roundabout at the intersection of Kawaihae Road and Lindsey Road, multimodal improvements along Kawaihae Road and Opelo Road, and intersection improvements at Māmalahoa/Lindsey Roads, Waimea, South Kohala, Hawai‘i. The CIA reports will serve as a companion document to the environmental documentation being prepared in compliance with Hawai‘i Revised Statutes Chapter 343 Environmental Review process. We are seeking consultation with community members that might have knowledge of traditional cultural uses of the proposed project area; or who are involved in any ongoing cultural practices that may be occurring on or in the general vicinity of the subject property, that may be impacted by the proposed project. If you have and can share any such information please contact Lokelani Brandt (lbrandt@asmaffiliates.com); phone (808) 969-6066, mailing address ASM Affiliates 507-A E. Lanikaula Street, Hilo, HI 96720.

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN

Twenty Native Hawaiian human skeletal remains were identified to be at the University of Cambridge Duckworth Laboratory, United Kingdom, by the Office of Hawaiian Affairs during a review of their inventory. Subsequently, a formal inquiry was made regarding these iwi kūpuna in June 2013. Through research, it was determined that 17 of the iwi kūpuna likely came from the base of the Nu‘uanu Pali [Honolulu ahupua‘a, Kona moku, O‘ahu, and TMK (1)2-2-054:001]

and were collected circa 1894. The remaining 3 iwi are believed to be from Honolulu and Wai‘alae areas and collected circa 1860, but more specific details are not known. All 20 iwi were returned to Hawai‘i in March 2020 and are now in the possession of the Office of Hawaiian Affairs (authorized by the State Historic Preservation Division in accordance with Hawai‘i Administrative Rules 13-300-41).

Background research indicates that this area of Nu‘uanu is not associated with any known ‘ili or Land Commission Awards (LCA).

Given that only the approximate location of the original burial site is known, descendants will need to decide on a reinterment location. OHA has proposed exploring reinterment options near the Nu‘uanu Pali area. The prospective reinterment lands are owned by the State of Hawai‘i, Department of Land and Natural Resources (DLNR). DLNR is amenable to exploring this option and willing to work with OHA and descendants on a location.

All persons having any knowledge of the identity or history of these human remains are requested to immediately contact Kamakana Ferreira, OHA Lead Compliance Specialist, at email kamakanaf@oha.org, or phone 808-594-0227, or address 590 N. Nimitz Hwy, Honolulu, Hawai‘i 96817.

All interested parties shall respond by June 30th, 2020, and file descendency claim forms and/or provide information to the SHPD or OHA adequately demonstrating lineal descent from these designated burials or cultural descent from ancestors buried in the same ahupua‘a or district in line with the process established by HAR 13-300-35. ■

EMPLOYMENT WITH OHA

The Office of Hawaiian Affairs is seeking candidates for the following positions:

- ▶ **Chief Operating Officer**
- ▶ **Chief Financial Officer**
- ▶ **Human Resource Director**
- ▶ **Land Assets Division Director**
- ▶ **Procurement Manager**

For details about these positions and other positions available, please visit www.oha.org/jobs.

Please send a resume and cover letter with salary history and requirements to:

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Honolulu, Hawai‘i 96817
Attention: Human Resources

Or via email: ohahr@oha.org

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AKINA**

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Note: Trustee columns represent the views of individual trustees and may not reflect the official positions adopted by the Office of Hawaiian Affairs Board of Trustees.

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Lessons Learned

Much has been said over the last two months about what we should do, or what we should have done, in response to the coronavirus outbreak we are now facing. Many have suggested that we should have just shut down the airports and not allowed any non-residents into Hawai'i.

Knowing the state government does not have the authority to make such a mandate, the Governor did what he called a "bold move" by requiring a 14-day mandatory quarantine with no real plan for enforcement.

Hawai'i has seen this before: the cholera epidemic of 1804, influenza in the 1820s, mumps in 1839, measles and whooping cough in 1848-49 and smallpox in 1853. Because of these epidemics, the population of Hawai'i went from modern estimates of between 750,000-1,000,000 native Hawaiians in 1778 to a total population of 53,000 in 1876. Keeping in mind that by this time the population is not just Hawaiian, this is a decimation of over 80% of the native population. This led King Kamehameha V to create a quarantine zone in 1869 on a small island off the coast of Honolulu.

A small quarantine zone? What a concept. If our state government cannot stop travelers from entering our state, then why are they not quarantining them, not self-quarantine, but holding them in place until either their return flight, or the 14-days, are up? By the time the quarantine order went into place, many hotels had already closed their doors. There is also a military base attached to the airport where a tent city could have easily been erected and monitored by the National Guard. Arriving visitors would have two choices: enter the quarantine site or get back on a plane and return to their airport of origin.



Brendon
Kalei'aina Lee

Vice Chair,
Trustee, At-large

The state has said over and over that they make random calls to ensure visitors are in their rooms abiding by the quarantine. If visitors are not allowed to leave their rooms except for medical attention, why are they being issued keys to their rooms? They should be escorted to their room by security, let in and that's it. If they show up to the front desk to be let back into the room, they

have violated the quarantine.

This may seem harsh, or unfair, but let us all remember the numbers I mentioned. Now, as then, all it takes is one infected person and we are right back where we started until a vaccine is developed, if one ever is.

This is not to say that your Office of Hawaiian Affairs has not been doing anything but criticizing an administration that seems to be either slow, or unable, to make hard decisions. Through our Ka Pouhana we have been diligently reprioritizing grant funding that will not be deployed because of cancelled events and adjusting the last quarter of the fiscal budget to redeploy funds to programs that will help our community now. Some have asked why the Office of Hawaiian Affairs has not deployed funds sooner, and to those I say let us not forget the lessons we learned from the state audit of 2018. There is a process for adjusting the budget and reallocating funds, and our team has worked as quickly as possible without cutting corners to get that work accomplished. I want to mahalo our CEO, Dr. Sylvia Hussey, and her team for all they have done to get these funds where they are needed.

I wish you all good health. Stay safe, stay inside and stay healthy. If we all do our part, we can, and will, fare better than our ancestors did two centuries ago. ■

A Time of Reflection... or Having the Time to Reflect!

When I think about the monetary phenomenon of economics and of the complex interaction of individual actions that lead to unintended patterns of predictable and orderly outcomes of wealth and prosperity as Adam Smith states in his book, *Wealth of Nations*, I feel that his words ring true in this time of self-isolation, of social distancing, as it has created, IMHO, a more moral, ethical and loving society...where love for humanity truly can be seen in our neighbors helping each other.

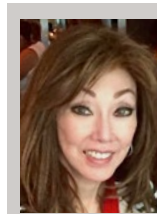
We bear the consequences of our choices. Life is never that simple. Our individual choices can lead to important social outcomes... outcomes that might be more important than the price of apples or, shall we say, "goods and services."

A result of reflecting.

What is the role we each play in creating a moral society, a society where all love humanity, a society that many of us are fortunate enough to live in? Questions come to mind: How honest should I be when I really need milk for my baby but have no money to pay for it? Should I take advantage of my kupuna aunty if I help myself to her social security check just this once so my baby can have food?

These are "trying times," drastic times which result in drastic measures. Much of the time, we know the right answer to these questions. We usually know what is proper or improper; what is illegal or legal. We know what people consider to be the minimum standard and what it takes to go beyond. These are rules that go way beyond what we call social interaction.

Who decides what is honorable and noble and kind? WE DO! We decide! We decide these things, and



Leina'ala
Ahu Isa, Ph.D.

Trustee, At-large

the outcomes are the result of ALL our interactions with each other. Our interactions are neither controlled nor determined by any one person.

What is the process?

First and foremost, we want to be **LOVED**. When people approve of us we are pleased. When they don't approve we are disappointed, we are hurt...

This desire to be loved, our desire to seek approval and avoid disapproval, to seek honor and avoid dishonor; this desire is embedded within us by God. But it is also embedded in us by our ancestors, or by nature, depending on your worldview. Good behavior is encouraged by approval. Bad behavior is discouraged by disapproval. Those are the incentives created by those around us, our *beneficiaries*, the actual spectators of our actions as Trustees, but more so now as residents of our beloved islands of Hawai'i. My eyes fill with tears as I reflect on how our race was almost destroyed by disease, famine, a different way of life brought to our shores by foreigners, for good or evil, sometimes intentionally and sometimes unintentionally.

Each action we take affects those around us. It's like the little girl finding starfish stranded on the beach by the low tide and tossing them back into the ocean. A passerby, seeing the thousands of starfish left stranded, tells the girl that her task is hopeless. How can she possibly make a difference? "I made a difference to that one" she said. Every good deed we do has an immediate impact... but the 'ripple' effects created by our actions and our approval/disapproval of others creates additional impacts on the world around us.

Let us reflect at this time of self-isolation and *carpe diem*...

Ke Akua pū, a hui hou,
na Trustee Leina'ala Ahu Isa, your
Trustee-at-large ■

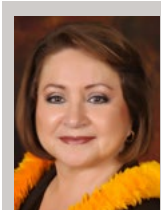
COVID-19 and the Road to Recovery

The COVID-19 crisis is affecting Native Hawaiians by posing health challenges, economic hardship and legal issues. While we know that our state has limited resources, medical supplies, and capacity for those infected with the virus, we also know that Native Hawaiians suffer from increased prevalence of heart disease, diabetes, and respiratory conditions that make our communities even more vulnerable to the pandemic.

Currently, our communities have concerns about economic relief for unemployment claims; lost revenues; business loan defaults that have impacted salaries and benefits of employees; lack of funding for personal supplies and food necessities; and housing relief through meaningful eviction moratoriums and renters' protections.

The world has stopped feeling familiar; almost no one was ready for this threat. We do not know how to prepare and remain glued to our devices for any bit of guidance. None of us know what the "new normal" will look like; we only know that will we have survived loss of life and economic damage. While some of us are using this downtime to our benefit by cleaning our homes and reacquainting ourselves with our family members, there are a good number of us who are still figuring out how to pay rent, make car payments and buy food. How comfortable will we be at resuming our cultural traditions and engaging in the usual honi and hug?

Restoring the economy is not enough. This pandemic has shown us that our economy was fragile and needs to be more resilient to protect our families. Our state's response and recovery plan to COVID-19 will potentially set the stage for transformative policy decisions in Hawai'i that better reflect the values of the work we know is essential to sustain us. These solutions should begin to address the decades-long calls to create a more equitable, just Hawai'i and to address



Carmen "Hulu"
Lindsey

Trustee, Maui

the social ills that have resulted in the economic insecurity and trauma playing out in our communities.

Our leaders should diversify our economy, moving away from the military, tourism and luxury developments that cater to out-of-state residents, and reorient our policy discussions to in-state job growth that addresses the climate crisis (e.g., energy workers, environmental managers, design opportunities). We should look at

rebuilding social foundations, such as our capacity to provide healthcare and education services, especially to those residents on our neighbor islands and in rural areas. Providing assistance for our small businesses and Native Hawaiian farmers that includes adequate labor protections assists our state by providing healthy food for our lower-income groups, while addressing our lofty goal of increasing food production by 2030. Improving these policies will have the trickle-down benefits of boosting earnings and economic growth.

Providing a living wage, universal basic income, paid sick days and family leave will assist our families in being able to survive in Hawai'i and minimize having to make difficult decisions just to provide for our families. We need to advocate for protections for renters and develop innovative programs to address homelessness, especially for our most vulnerable groups such as veterans, domestic abuse survivors, at-risk youth, and the LGBTQIA+ community.

In order to enact these important policies, we need leaders who embody courage and decisiveness, and who are connected to their communities in today's politically turbulent environment. Decisions should reflect the best interests of our people and our leaders shall embody decisions that do what is right.

We will remember these times well into the future, and it is our kuleana to remember to vote for strong leaders who will have the bravery to push for policies for the people that will build a stronger Hawai'i. ■

Be safe. Stay healthy.

Aloha, my aides and I want to take this opportunity to wish everyone well. This pandemic that is turning our world upside down and inside out has forced us to alter our ways. But technology is helping us to continue with life as best we can. Mahalo for the iPhone, iPad, PC, printer, Facebook, Instagram, Zoom. All the gadgets and platforms that allow us to stay connected in this time of social distancing, isolation and 'house arrest' (a form of necessary and self-imposed martial law).

I'm a dinosaur when it comes to using technology as **I grew up in Waimea**; in the Land of the *Paniolo*, where Ikua Purdy and the Hawaiian cowboy were to us what Jesse James and Wyatt Earp were to our counterparts on the continent. I grew up in the 'Land Before Time' when we could still chase cattle and ride our horses up and down Māmalahoa Highway (no can nowadays). When the teacher (Miss Toledo) and the principal (Mr. Nakano) could give us lickings when we were kolohe. And, when we reached our gate and got off Mr. Kawabata's bus at the end of the day, there was māmā dearest (without a yellow ribbon) by the eucalyptus tree with her stick to polish things off. After she was pau, we could do the hundred-yard dash in five seconds flat. I was born before Bill Gates and Steve Jobs were "apples" in their mama's eyes.

For school, we didn't have the technology which thankfully today's generation enjoys. We were required to learn the multiplication table. We didn't have a computer to do book reports and essays, or to research, write and store all our work. We had a few pencils, a pen and six or eight composition books. That was our allocation for the school year. Our humble, little



Robert K.
Lindsey, Jr.

Trustee, Hawai'i

school library had about 2000 titles. We didn't have access to google and Wikipedia. But we had Encyclopedia Britannica and Lincoln Library.

I was the editor of our school paper, *The Bronco Script*. A few of us had typewriters at home; Smith Coronas (museum pieces now) so that was a big help. We produced a monthly issue. Most of the time we were late putting out our *Bronco Script*. We sure

wasted tons of paper as we didn't have corrective tape. We printed it on gel pads or a moody mimeograph machine if 'Miss Moody,' (the school secretary's fake name) allowed us to use it. It took us an entire Saturday to finish our paper for distribution on Monday morning. As staffers, we were proud of our handiwork.

Home. We grew up with the crank telephone and shared a party line. The operator at the switchboard in town listened in on everyone's calls. Then she'd talk about some of the juicy stuff going on. Whoever she told was to keep everything in complete confidence. In our town? Yeah sure!

We didn't have a toaster. Our toaster was the grate on our kerosene stove. Brown one side, then the other. The kerosene fumes mingled with guava jam and mari-gold butter; toast dunked in hot cocoa was a breakfast winnah.

TV. We had our first TV around 1960. The reception was awful. Only one channel: KGMB 9 and the signal came to us from Honolulu via Maui. Audio was good, but the picture was snowy and shadowy. Radio? Same story. We were resilient then as we are today. We coped. We had to. The world has shrunk. It has found us in our isolated corner of the Pacific. "Faith for today...bright hope for tomorrow." ■

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