



Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola news

NEW NORMAL?

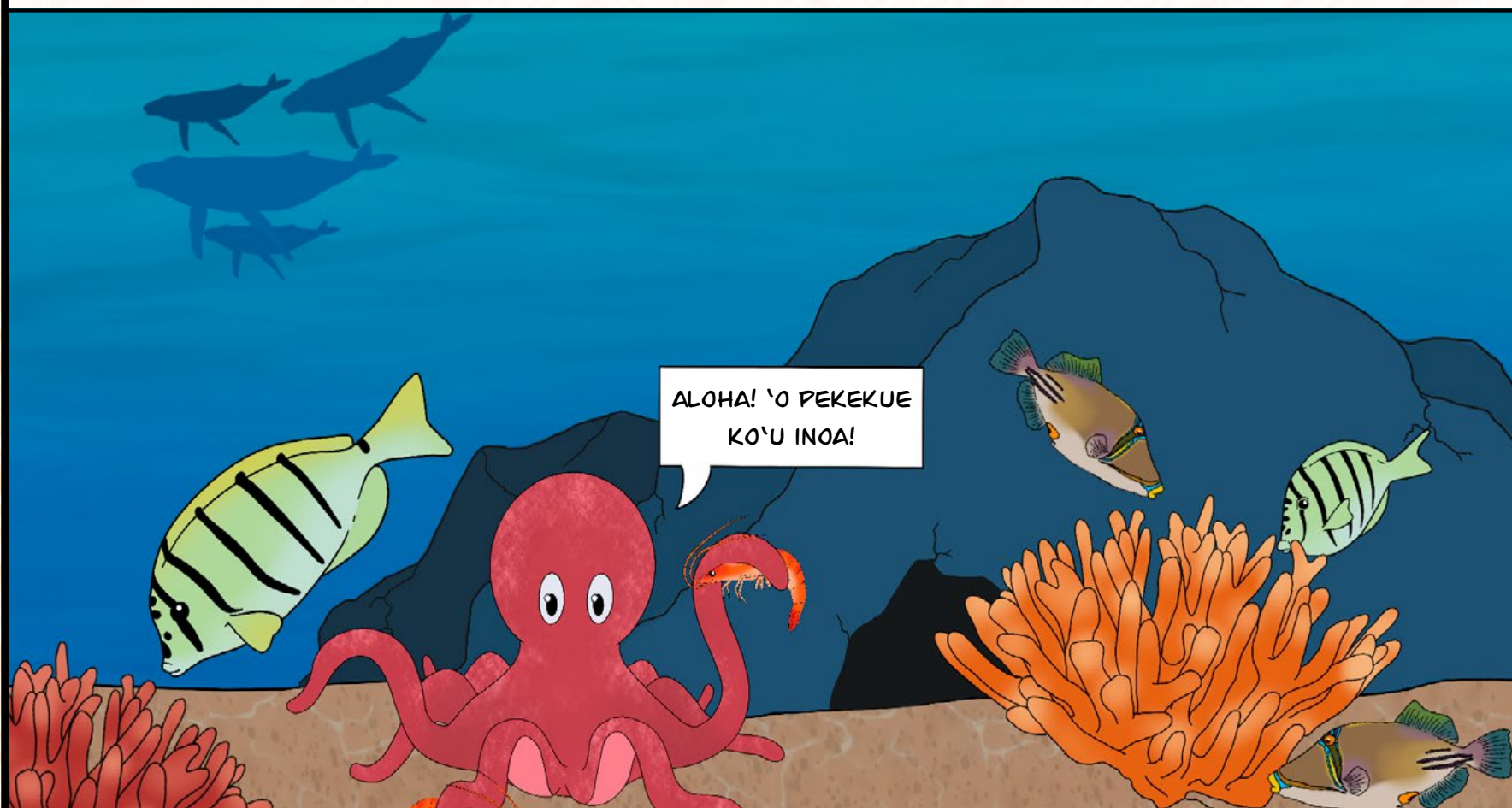
‘Ōiwi Experts Discuss
the Future for our
‘Āina and Economy PAGES 14-16

Crystal clear water and wide-open beaches are an unfamiliar sight in Waikiki; Hawai‘i takes a collective breather from hordes of tourists as the pandemic keeps travelers at home. *Photo: Jason Lees*

HA'AWINA 'ŌLELO 'ŌIWI: LEARN HAWAIIAN

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

USE EVERYTHING YOU HAVE LEARNED IN THE LAST FEW MONTHS TO FILL IN THE BLANKS AND MAKE A STORY ABOUT THE HE'E, PEKEKUE, BELOW. COMPLETE THE PARAGRAPH AND FEEL FREE TO MAKE AS MANY OBSERVATIONS ABOUT THE SCENE AS YOU CAN! FILL IN THE BLANKS IN THE MO'OLELO BELOW (HINT: THE NAME OF THE PEPEKE IS IN PARENTHESIS)



HE _____ KĒIA ('AIKE HE). 'O _____ KONA INOA ('AIKE 'O). 'AU'AU 'O PEKEKUE
MA KA PAPAKŪ O KA MOANA (PAINU). AIA _____ I WAENA O NĀ _____ (AIA).
_____ KONA WAIHO'OLU'U ('A'ANO). NANE'A 'O IA I KA 'AI 'ANA ('A'ANO). _____
'AI _____ KA HE'E I KA _____ (PAINU). NOHO MA KA PŪKO'A (PAINU). HE
_____ KONA E NOHO AI (NONO'A). _____ ONA 'AWE'AWE ('EHIA).

E HO'I HOU MAI I KĒIA MAHINA A'E!

TO REVISIT ALL TWELVE LESSONS FROM JULY 2019-JUNE 2020, GO TO [KAWAIOLA.NEWS/ISSUE-ARCHIVE/](https://www.kawaiola.news/issue-archive/)

WE ARE A RESILIENT PEOPLE

ho'omau (vs. To continue, persevere, preserve, endure, last)
kūlō'ihī (vt. To wait a long time; to stand long; to last long, endure)
kūpa'a ma ka na'au (Standing firm in mind and heart)

Aloha mai kākou,

I grew up in the sugar plantation town of Kohala where my dad worked as an auto mechanic on the plantation to provide for my mom and our family of six children. As a young girl I remember when the plantation workers went on strike and suddenly everything changed. My mom, a housewife and stay-at-home mom, had to help make ends meet without my dad's plantation paycheck. Our entire multi-ethnic community was similarly affected: Hawaiians, Japanese, Chinese, Filipinos, Portuguese and Puerto Ricans. What stands out in my mind about that time was the incredible resilience of our community.

We raised taro and harvested bananas and papayas around the lo'i. We grew squash, eggplant, string beans and sweet potatoes in our gardens and tended fruit trees – ulu, avocado and oranges. We raised cows, pigs and chickens for household use, and dad fished to supplement what we raised. We would make deliveries to family and friends and share what we had; a hand of bananas, a couple papayas, squash and a few 'ōpelo or a slab of aku. Despite the lack of income no one in our 'ohana, or in our community, went without; no one starved. We took care of our own. That is a lesson I have carried with me since, and it is the way I view our work and kuleana here at OHA.

Resilience has become increasingly important as we navigate and endure the disruptions of COVID-19, which, according to most health experts, have only just begun. For some, greater resilience is required than for others. Poor health, the loss of income, homelessness or 'eha in the 'ohana has made this experience especially difficult for some in our lāhui. This is where that lesson of taking care of our own - 'ohana and community - comes into play.

OHA has worked these past few months to determine the best ways to leverage our resources and advocate for our beneficiaries and lāhui. Some of that work was shared in last month's issue of *Ka Wai Ola*. More recently, our Board of Trustees approved an additional \$3 million to address the needs of our beneficiaries during this pandemic, most of which will be used to provide emergency financial assistance for mortgage, rent or utilities relief. The rest of

the money will be used to promote community-based food security across the pae 'āina by supporting Native Hawaiian farmers, fishermen, ranchers, hunters and others practicing subsistence living.

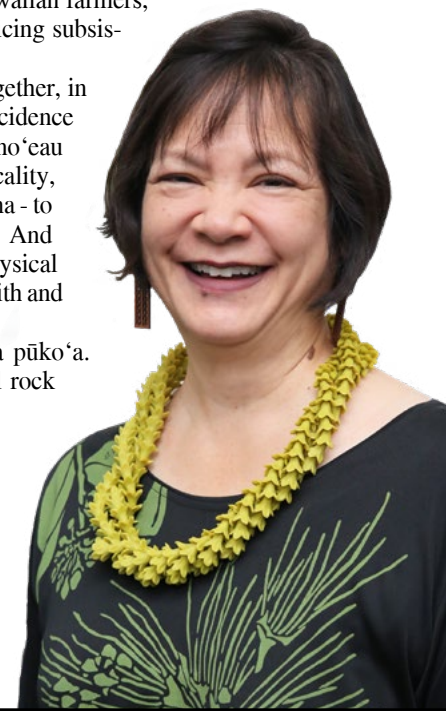
It is not by coincidence that we are here together, in this moment and in this time. It is not by coincidence that we have inherited the collective 'ike and no'ēau of our kūpuna - resilience, ingenuity, practicality, compassion, empathy, faith, hope, charity, aloha - to take care of our own 'ohana and communities. And when we cannot do anything more in this physical world about our circumstances, we have our faith and prayers.

"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." ■

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



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Ka Pouhana/Chief Executive Officer



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Revisiting Tourism PAGES 15-16

BY ED KALAMA

The lockdown and subsequent cessation of tourism to mitigate the spread of the coronavirus has provided both 'ōiwi conservationists and businesspeople a unique opportunity to reimagine a different future for our lāhui as we enjoy a cleaner, healthier, less crowded Hawai'i. Here are both perspectives on using this time to create a new normal for our lāhui.

MAULI OLA | HEALTH

Safe Families = Safe Communities PAGES 12-13

BY MARSHA HEU BOLSON

Domestic violence is on the rise in Hawai'i and worldwide as a direct result of the stressors brought on by the pandemic. The Domestic Violence Action Center offers hope and help.

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HO'OKAHUA WAIWAI | ECONOMIC SELF-SUFFICIENCY

OHA Approves \$3 Million for COVID-19 Relief PAGE 17

BY STERLING WONG

OHA more than doubles funding for beneficiary Emergency Relief Program and provides funds to promote community-based food security.

MO'OMEHEU | CULTURE

Lessons from the Pandemic PAGE 18

BY CHERYL CHEE TSUTSUMI

We have all been forced to pause and to learn to do things differently during the course of the lockdown. Four 'ōiwi reflect on what they've learned and what is truly important.

Aloha Rising and Voting by Mail

By Kainoa Kaumeheiwa-Rego

OHA recently kicked off its Aloha Rising Civic Engagement campaign. The goal is to increase civic engagement and voter participation within our lāhui to ensure our voices are heard at the ballot box and in the halls of government.

These monthly articles will run through the General Election in November. In addition, OHA is hosting a new online engagement workshop series similarly called Aloha Rising every Thursday at 2:00 p.m. The weekly one-hour program features Kumu Hina sharing mele, and community experts discussing the history of civic engagement within the Native Hawaiian community. You can join the weekly workshop live via Zoom, Facebook Live or YouTube. You can also find the videos from this series, as well as voter information, at www.oha.org/vote.

The Voting Process

In August and November of every even-numbered year, the State's registered voters head to the polls to fulfill their kuleana of voting for leaders to serve in various elected positions across our pae 'āina. Well, we used to...

This year, Hawai'i will be managing all elections entirely through the mail. Following in the footsteps of Colorado, Oregon and Washington, voters no longer need to visit their usual neighborhood polling place and can now wait for a mail ballot packet to arrive at their homes as early as July 21st and October 16th, respectively.

To this end, the Office of Elections has already sent signature update cards to every registered voter on the roll. These signatures will be used by election officials to validate our ballots. If, for some reason, the signature on the ballot does not match the signature the Office of Elections has on file, you will have five (5) business days after the election to address the issue or voter fraud may be assumed and legal action taken. If your signature has changed or if you just want to make sure it's updated – be sure to turn in your card as soon as possible!

The final day to register to receive your ballot by mail is Thursday, July 9th. To register online visit olvr.hawaii.gov. ■

HAWAI'I VOTES BY MAIL



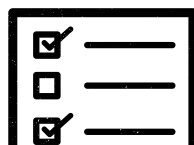
ALOHA RISING
VOTE 2020

IMPORTANT DATES TO REMEMBER:

- JULY 9** FINAL DAY TO REGISTER TO RECEIVE BALLOT BY MAIL
go to olvr.hawaii.gov to register online
- JULY 21** CHECK YOUR MAIL!
Delivery of ballot packages begin
- AUG 5** PLACE YOUR BALLOT IN THE MAIL BY THIS DATE!
Ballots must be received by August 8 at 7:00 pm

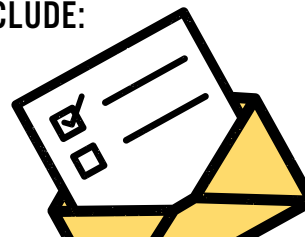
HOW TO VOTE BY MAIL

YOUR MAIL BALLOT WILL INCLUDE:



1. BALLOT

Before voting your ballot, review instructions and the contests and candidates on both sides of the ballot. To vote, completely darken in the box to the left of the candidate using a black or blue pen.



2. SECRET BALLOT ENVELOPE

After voting your ballot, re-fold it and seal it in the secret ballot envelope. The secret ballot envelope ensures your right to secrecy as the ballots are opened and prepared for counting. Once sealed, place the secret ballot envelope in the return envelope.

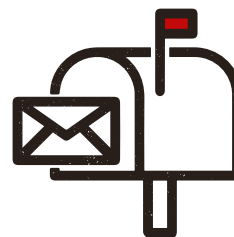


3. RETURN ENVELOPE

Read the affirmation statement and sign the return envelope before returning it to the Clerk's Office. Upon receipt of your return envelope, the Clerk's Office validates the signature on the envelope. After your signature is validated your ballot will be counted.

RETURNING YOUR VOTED BALLOT BY MAIL:

The return envelope is postage paid via the U.S. Postal Service and addressed to your Clerk's Office. Your ballot should be mailed 2-3 days prior to Election Day to ensure it is received by the deadline, August 8th by 7:00 pm.



FOR MORE INFO PLEASE VISIT:
ELECTIONS.HAWAII.GOV
OR
WWW.OHA.ORG/VOTE

A Hui Hou Kākou!



By Claire Ku'uleilani Hughes, Dr.PH., R.D.

Aloha to our readers! After twenty-plus years of writing this monthly *Ka Wai Ola* column on health, nutrition and traditions, I am retiring. This is my final column. However, because it is important to continue providing messages to you on health, healing and traditions, I asked Dr. Jodi Leslie Matsuo for her kōkua to continue this column. Please allow me to introduce Jodi to you.

Jodi Haunani Leslie Matsuo, Dr.PH., was born and raised in South Kona and graduated from Konawaena High School. Jodi attended the University of Hawai'i at Mānoa where she completed both Master and Doctorate degrees in Public Health. She also earned additional certification as a Registered and Licensed Dietitian Nutritionist from the Academy of Nutrition and Dietetics and is on staff at the Kukui Lifestyle Medicine Clinic in Kailua-Kona. Jodi and her husband, Dr. Leon Matsuo, an internist and pediatrician, live in Captain Cook with their two daughters.

Jodi's experience has come from her work as a Public Health Nutritionist at the State



Jodi Haunani Leslie Matsuo - Photo: Courtesy

Department of Health in Honolulu, and as an instructor at The University of Hawai'i's Mānoa, Hilo and West Hawai'i campuses. Jodi has taught UH courses in basic human nutrition, kinesiology and exercise science, child nutrition, as well as data and statistics in kinesiology, weight control and sports Nutrition. During her collegiate years Jodi received many academic and community honors, awards and scholarships.

Jodi interned as a Clinical Dietitian in Food Services Management at Tripler Hospital and at the Queen's Medical Center in Honolulu while completing her studies for a Public Health Master's degree. Jodi subsequently worked as a Nutrition Consultant and Public Health Nutritionist for a number of rural health care centers and community health agencies in Hāna, West Hawai'i, Kohala and Kona. She later earned her Doctorate in Public Health to expand her expertise and skills to better work with and help Native Hawaiians.

True to her Hawaiian roots, Jodi is observant, perceptive and analytical with a heart for service and a passion to maintain and improve the health of our lāhui. Jodi has experience working with the entire spectrum of ages, from infants to kūpuna, as well as patients in long-term care programs. Jodi also garnered experience studying, researching and publishing about traditional hawaiian diet and nutrition programs, such as the 'Ai Pono Program, Uli'eo Koa and weight loss programs for keiki.

In March I reached out to Jodi, whose career I have watched with great pride. To my surprise and delight, Jodi agreed to take over the longstanding *Mālama I Kou Kino* column. Before I began writing this column, it was originally authored by our beloved kupuna, Dr. Kekuni Blaisdell. Thus, it is with confidence and great aloha that the torch is now passed to Jodi. To my readers and friends, I bid a fond aloha. E mālama pono, a e mālama i ko mau kino. ■

Dr. Claire Ku'uleilani Hughes has written over 200 articles on health from a Hawaiian cultural perspective for Ka Wai Ola. Find them at kawaiola.news. Mahalo nui me ke aloha pumehana e Auntie Claire, for sharing your aloha and 'ike. E mālama pono a Ke Akua pū.

Federal Funds Deployed for Rental Relief



By Cedric Duarte



DEPARTMENT OF HAWAIIAN HOME LANDS

For the first time in its history, the Department of Hawaiian Home Lands has set in motion a new program that will provide rental relief for beneficiaries who are on the Applicant Waiting List.

DHHL's COVID-19 Emergency Rental Assistance Program launched on May 11 and will be administered by Aloha United Way through its 2-1-1 phone center. The program provides eligible beneficiaries with rental assistance using \$7 million in Native Hawaiian Housing Block Grant (NHHBG) funds. These funds were made available in accordance with the Native American Housing Assistance and Self-Determination Act.

The decision to provide rental assistance to families on the Waiting List comes at a time when thousands of Native Hawaiian families are struggling financially due to the impacts of COVID-19, and follows a series of initiatives by the Department that brought mortgage relief to existing homesteaders. AUW data estimates more than 2,500 households will be saved from eviction through the rental relief effort.

Using Federal NAHADS dollars to provide rental assistance for Applicants on the Waiting List is a first for DHHL since Congress' decision to allow funds to be used off of the homelands in 2018.

NAHASDA was passed by Congress in 1996 and transformed the way American Indians and Alaska Natives provide affordable housing on rural Indian reservations and Alaska Native villages. The Act opened the door for increased partnerships with financial institutions and set up a block grant program

that gave American Indians and Alaska Natives the ability to determine how best to spend federal funds to address affordable housing issues.

In 2000, Congress amended NAHASDA by adding Title VIII, which provides similar funding for native Hawaiian families whose total household income is at or below 80 percent of the established area median income levels for their respective counties and who are eligible to reside on Hawaiian Home Lands.

Through the passage of the Consolidated Appropriations Act in 2018, which was advocated for by U.S. Senator Brian Schatz, NHHBG funds were allowed to be used for rental assistance to native Hawaiian families both on and off Hawaiian Home Lands.

Since the addition of Title VIII, DHHL has successfully invested over \$130 million of federal NAHASDA funding throughout the state, providing beneficiaries with necessary down payment assistance, direct loans, and construction related activities, including home repair projects and new dwellings. After designating \$7 million for the rental assistance program, the Department has roughly \$9 million remaining that it intends to put towards new and existing homesteads.

Although state budget officials have estimated a \$1 billion shortfall, the Department is still on schedule to prepare 1,300 lots throughout the state over the next five years. HHC Chairman William J. Ailā, Jr. pointed to the relief program as a way to assist Applicant families in weathering the current financial environment and to ultimately assume those lots as lessees upon completion.

Beneficiaries interested in taking advantage of the COVID-19 Emergency Rental Assistance Program should visit dhhl.hawaii.gov/covid-19 to review the criteria and documents needed to apply for rental assistance before calling AUW at 2-1-1. ■

Cedric R. Duarte is the Information & Community Relations Officer for the Department of Hawaiian Home Lands. He has worked in communications and marketing since 1999 and is a longtime event organizer. A product of the Kamehameha Schools and the University of Hawai'i at Mānoa, he resides in 'Aiea with his wife and two daughters.

HO'OU LU PILINA 'ĀINA!

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

ACTIVITY #2: HULI KA LEPO

This month's Ho'oulu Pilina 'Āina online activity allows us to get down and dirty without physically getting dirty! The purpose of Huli Ka Lepo is to further ground our connection to place by researching the different types of soils within the ahupua'a where you live. Using the online Hawai'i Soil Atlas (<https://gis.ctahr.hawaii.edu/SoilAtlas>), answer the following questions:

- What types of soils are found within your ahupua'a? _____
- Provide the following descriptions for each soil
 - Soil Climate
 - Water Characteristics
 - Fertility
 - Phosphorus Reactivity
 - pH and Acidity Levels
 - Physical Structure
- Given the data gathered above, what types of plants might grow well in your ahupua'a? What types of plants might grow well in your yard?

BONUS HA'AWINA: Using OHA's Papakilo Database (papakilodatabase.com) see if you can find any mo'olelo (stories) and information about the different soils within your ahupua'a.

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

#ehoopilinaaina

 /officeofhawaiianaffairs  /oha_hawaii

Rural Native Hawaiian Populations at a Disadvantage

By John Aeto, President of The
Kalaimoku Group

The 2020 Census is under-way and the number of households responding is low. As of May 15, Honolulu County's self-response rate was 61.7%, Maui County was 44.1%, Kaua'i County was 42.3%, Hawai'i County was 33.1% and Kalawao County was 5%.

"The Census sends cards to street addresses and not PO Boxes, which many in our rural communities utilize and, with the current pandemic, it has highlighted the lack of connectivity for these communities, not only their own access but the overall infrastructure," says Sheri Daniels, executive director of Papa Ola Lōkahi.

workers out to leave questionnaires on doorsteps. The pandemic delayed the operation, but its goal is to reach every house once it begins.

Senate Majority Leader J. Kalani English, who represents Hāna, East and Upcountry Maui, Moloka'i, Lāna'i and Kaho'olawe, believes residents want to participate, but rural communities are at a disadvantage. He and his team have been actively promoting the Census by creating Wi-Fi hotspots so residents can access the internet and passing out instructions on how to complete the Census using an online work-around with a phone number instead of a Census ID, but most find it too complicated and stop.

"The federal government is not

Shape
our future
START HERE >

United States®
Census
2020

Most Native Hawaiians live in rural locations. According to OHA's "Native Hawaiian Data Book" which uses 2010 Census data, those populations are in Waimānalo, O'ahu (81.3%); Kualapu'u, Moloka'i (71.9%); Nānākuli, O'ahu (71.5%); 'Ualapu'e, Moloka'i (70.6%); Maunaloa, Moloka'i (67.3%) and Hāna, Maui (65.9%) respectively.

The US Census does not mail to PO Boxes because it would need to cross-reference a physical residence, and the system isn't set up to do that. The US Census also requires that households have a Census ID in order to participate, which isn't available until a household is linked to a physical address. The Census' "Update/Leave" operation is intended to remedy that by sending

taking into consideration the vast number of people who live in rural communities. There are 6,000+ people there (East Maui) and most of them don't have a street address," English says. The response rate in East Maui is currently 8.4%. "Unless you hire someone who knows where the families are, you won't find them. You need local knowledge. We're going to be vastly undercounted because someone in the Census Bureau made a decision early on to only mail to residential addresses."

The importance of accuracy is undeniable. It affects funding for schools, roads and healthcare. Staying informed and being proactive is the best solution for now. ■

Increasing Access to Home Loan Capital



By Robin Puanani Danner



Homestead leaders at SCHHA and our nonprofit, the Homestead Community Development Corporation (HCDC), have partnered with 1st Tribal Lending to increase access to home loan capital on Hawaiian home lands. It's a first-time partnership, where homestead leaders are taking greater kulanā to bringing solutions to homestead families and especially those on the waitlist to buy, build or renovate homes.

As a national lender, 1st Tribal Lending specializes in the HUD 184 home loan program authorized by the U.S. Congress under the Native American Housing Assistance and Self Determination Act (NAHASDA). HUD 184 mortgages only require a 2.25% down payment, have a low interest rate, more favorable terms on mortgage insurance premiums than many other types of mortgages, and are uniquely designed to serve Native trust land areas. The loan program was specifically authorized to meet the needs of American Indians, Alaska Natives and Native Hawaiians to purchase homes, to renovate homes, to build homes and to refinance existing mortgages.

"This initiative with Hawaiians is a very important effort for 1st Tribal Lending,"

said Juel Burnette, a Sicangu Lakota tribal member with the Rosebud Sioux Tribe, and 1st Tribal Lending Branch Manager. "We know that access to capital in Indian Country is paramount to our success as Indian people, and this effort makes sure that Hawaiians have more and more options to access capital on their trust lands too."

Mortgage loan application assistance will be available at HCDC starting June 1, 2020, staffed by its loan fund team. HCDC is a Native Community Development Financial Institution (Native CDFI) with expertise on the Hawaiian home land trust, already making consumer, business, farming and ranching loans on homesteads.

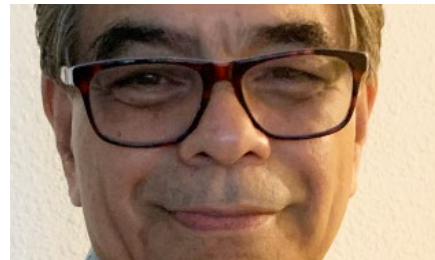
"This is pretty exciting," said Iwalani McBrayer, HCDC nonprofit board chairwoman. "As HHCA (Hawaiian Homes Commission Act) beneficiaries, we are building our own capacity, being proactive and providing on-the-ground solutions to the needs of our families – it's really the work of self-determination."

For more information, email info@hawaiianhomesteads.org to explore the loan pre-qualification process, and to engage with HCDC and 1st Tribal Lending to take steps toward greater family stability, whether on a residential, farm or ranch lot.

Founded in 1987, SCHHA is the oldest and largest HHCA beneficiary organization serving trust lands statewide and is governed by an elected council serving 4-year terms. Founded in 2009, HCDC is dedicated to affordable housing, economic development on or near Hawaiian Home Lands, and is governed by enrolled members of the SCHHA. ■

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 Kaua'i, Danner grew up in Ni'malu, and the homelands of the Navajo, Hopi and Inuit peoples. She and her husband raised 4 children on homesteads in Anahola, Kaua'i where they continue to reside today.

Giving Native Hawaiian Businesses a Voice



By Joseph Lapilio

E Ho'ololi i ke Kūlanā: Changing our Reality, is an initiative of the Native Hawaiian Chamber of Commerce (NHCC) from each county in collaboration with the Office of Hawaiian Affairs to give voice to our Native Hawaiian businesses, entrepreneurs and professionals.

We have been surveying businesses to identify need and to connect those businesses to accurate information and resources. We are working closely with OHA to advocate for Native Hawaiian businesses at the legislative and executive levels to ensure that our needs are heard and that we continue to look at building a strong economic reality for Native Hawaiian business well into the future.

This COVID-19 experience has given us the opportunity to think about what a thriving, uniquely Native Hawaiian financial ecosystem looks like. We want to hear how Native Hawaiian businesses have pivoted, adapted and innovated to thrive during these difficult times.

Help us share your business with Hawai'i.

There are two ways to share your story. The first way is to record a video on your smart device that answers some questions we have for you around the topic of thriving during COVID-19. We will work with you to edit and clean up the video before posting it through our social media platforms and the platforms of our partners.

You can also submit your story in print form to be included as part of this monthly column in *Ka Wai Ola*. For more information about sharing your story, please contact Ian Custino at icustino@gmail.com. We look forward to hearing from you and working together toward a better business future for Hawai'i.

Please continue to check our website – nativehawaiianchamberofcommerce.org – for more information. If you would like to become a member and receive our email updates, please complete an application, available on our website. ■

Joseph Lapilio is the President of the Native Hawaiian Chamber of Commerce. He is also the President and CEO of the Wai'anae Economic Development Council, an emerging Native American Community Development Financial Institution on the Wai'anae Coast. Joseph is a community and organizational development consultant and has worked in the field for more than forty years. He received his BA in Community Planning and Development from Antioch University and a Master's in public administration from the University of Hawai'i at Mānoa.

WE WANT TO HEAR FROM YOU!

Share how COVID-19 has impacted you and your vision of a better economy for Hawai'i.

Take the survey at
www.oha.org/economicvisions

Ma'i Ahulau ma Hawai'i

Na Kalani Akana, Ph.D.

He mea weliweli nā ma'i ahulau. 'Ike nō kākou i ka weliweli o ka ma'i kolona19 o ia wā - he ahulau i'o nō ia. He ma'i laulā a puni ka honua. Ua 'ike nā kūpuna i ka weliweli o ka ahulau, mai ka wā ā Kapena Kuke i hō'ea mai ai, 'o ia nō, 'o ka ahulau he ma'i na ka po'e 'ē i lawe mai mai kahi 'ē mai. No laila, 'a'ole ia he mea ho'opū'iwa ke kū'ē 'ana o nā kama'āina i ke kipa 'ana o ka malihini i Hawai'i. no ka mea 'o nā po'e ma'i kolona mua ma Hawai'i Nei nā malihini a i 'ole kekahi kama'āina i kipa i kekahi 'āina 'ē, kekahi "kiko wela" o ka ahulau.

He ma'i pāhola ka ma'i ahulau a me ka ma'i laulā a puni ka honua. Na Kuke mā i lawe mai i ka ma'i moe kōlohe i Hawai'i. Ua 'ō'ili mua ua ma'i lā ma Kaua'i a ma ka hala 'ama o 'eiwa mahina ua pāhola a'e ā i Hawai'i Kuauili. I ka hele 'ana o ka Lani Liholiho lāua 'o Kamāmalu i 'Enelani, ua kīpē 'ia lāua e ka ma'i 'ula ma hope o ke kipa 'ana i kekahi hale hānai keiki makua 'ole. 'O ka makahiki 1824 ko lāua hala kaumaha 'ana a i ka makahiki 1848 ua hiki mai ka ma'i 'ula i Hawai'i. Ua hiki hope mai ma ka hopena o 1848 ā i ka hapa o 1849 nā ahulau hou: ka ma'i kalea, ka ma'i kolela, a me ka ma'i palū. Ma kahi o 10,000 kānaka i make. Ua kākau 'o Levi Chamberlin ma ka makahiki 1849, ua hala ka hapanui o ka lehulehu i loko o kana-kolu makahiki a 'ōlelo 'o ia, "Ua 'oi aku

ka heluna o nā make ma mua o ka heluna kanaka ola." He wā kaumaha nō.

Wahi a kekahi leka mikionali ma Hilo, ua hiki mai ka ma'i 'ula me ka moku *Independence* mai Maukelana, Mehiko mai. I loko o 'elua mahina ua laha aku a ho'āhulau 'ia ka pae moku 'o Hawai'i a puni i ka ma'i 'ula. Ua pāhola ka ma'i a ua pau loa kekahi mau kauhale, mau 'ohana i ka ma'i. A ma ka hana ho'omeheu o nā kānaka ka'a launa, ua kuhi 'ia, na kekahi moku mai Kaleponi mai ka i lawe mai i ka ma'i kalea. Pēlā pū ka hiki 'ana mai o ka ma'i pu'upu'u li'ili'i ma 1853, ka ma'i lēpela ma mua o 1865, a me ka ma'i piwa 'ele'ele o 1900, 'oi ai ua ho'ili 'ia ka hope iho ma o nā 'uku o nā 'iole.

'O kekahi ma'i laulā a puni ka honua ma Hawai'i ka palū Sepania (la grippe) o 1918. Ua 'ō'ili mai ma ke kahua pū'ali koa 'o Schofield a laila ua pāhola a puni 'o O'ahu. 'O ke kupu mua o ka palū Sepania ma Amelika aia nō ma Kanesasa a ua hiki mai i Hawai'i a me nā 'āina 'ē a'e ma mua o ka holopapa 'ana o nā pū'ali kaua i 'Eulopa no ke Kaua Honua 'Ekahi. Akā nō na'e, 'o ka hāpane o nā alaka'i o ka Panalā'au Hawai'i ka nānā 'ole 'ana i ka hopena o ia ma'i ma Hawai'i. Ua hō'ole, ho'oka'uka'ulua, a 'a'ole lākou i ho'omākaukau pono. 'O ka hopena ka hala 'ana o 'elua kaukani a 'oi kānaka. No laila, ua loa'a a 'ike nō nā ha'awina o ka wā kahiko a me ka wā hou. Na ka ihe o ka na'auao e pale iā Hawai'i. ■

Infectious Diseases in Hawai'i



By Kalani Akana, Ph.D.

Epidemics are terrifying. We see this terror through the Covid-19 disease of this time – a true infectious disease. It is a worldwide pandemic. It is something our predecessors knew too well from the time Captain Cook arrived, namely, that epidemics were brought from foreign places. Therefore, it is not surprising that Hawai'i citizens would oppose visitors from coming to Hawai'i because the first patients of corona in Beloved Hawai'i were visitors or those locals who visited other foreign lands or "hotspots" of the virus.

Epidemics and pandemics are infectious diseases. Cook brought venereal disease to Hawai'i. It arrived in Kaua'i and nine months later spread to Verdant Hawai'i Island. When Liholiho and Kamāmalu visited England they were stricken with the measles upon visiting an orphanage. Their sad deaths occurred in 1824. Subsequently, from the end of 1848 to the first half of 1849, a wave of epidemics arrived: whooping cough, chol-

era and influenza. Approximately 10,000 people died. Levi Chamberlin wrote that in 1849 about half of the population had passed away and that "Greater was the number of the dead than the living."

According to a missionary letter from Hilo, the measles arrived there on the *Independence* from Mazatlan, Mexico. Within two months it spread and infected the whole Hawaiian archipelago. The disease spread and wiped out entire villages and families. And, through contact tracing, a ship that arrived from California was identified as the one that brought whooping cough. Introduced in the same way was smallpox in 1853 and leprosy sometime before 1865, and the Bubonic Plague of 1900 although the latter was transmitted through fleas on rats.

One of the worst pandemics in Hawai'i was the Spanish Flu (la grippe) of 1918. It arrived at Schofield military base and spread throughout O'ahu. The Spanish Flu first appeared in America in Kansas and arrived in Hawai'i and elsewhere throughout the world through the deployment of troops to Europe during World War I. The response from the leaders of the Territory of Hawai'i was to not even look towards the consequences of the disease in Hawai'i. They ignored, stalled and did not adequately prepare. As a result, more than 2,000 lives were lost. Therefore, the lessons of the past are known. The spear of wisdom will defend Hawai'i. ■



Mourning for Keōpūolani, sacred wife of Kamehameha I, at her passing in 1823 after an epidemic in Lāhaina. - Illustration: Stewart, C.S.(1828) *Journal of a Residence in the Sandwich Islands*

Papa 'ōlelo

keiki makua'ole - orphan

ho'omeheu (o nā) kānaka ka'a launa - contact tracing

ma'i ahulau - epidemic

ma'i kalea - whooping cough

ma'i kolela - cholera

ma'i laulā a puni ka honua - pandemic

ma'i lēpela - leprosy

ma'i moe kōlohe - venereal disease

ma'i pu'upu'u li'ili'i - smallpox

ma'i 'ula - measles

ma'i piwa 'ele'ele - black plague/bubonic plague

Hui Mālama I Nā Kūpuna O Hawai'i Nei, Mokuna 2: I Mana i ka Ho'ona'auao

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

Onā kuamo'o kahiko, 'o iaka 'ike ku'una, nā loina, a me nā 'oihana ho'i o ka po'e kūpuna mai ka pō mai, kekahi mau paukū nui o ka iwikuamo'o o ka 'ōiwi Hawai'i. Eia kekahi o ia mau paukū nui o ka iwikuamo'o 'ōiwi, 'o ia nō ka mālama 'ana i nā iwi kupuna a me nā moepū. 'O "Kanaka 'Ōiwi" kekahi inoa no ka pove kanaka Hawai'i, a cia ke 'ano o ia mau hua'ōlelo 'elua. 'O "Kanaka" he inoa laulā ia no ka po'e kanaka, a 'o "'Ōiwi" ho'i, ma kekahi mana'o, he inoa ia no ka po'e Hawai'i pono'i o kēia Pac 'Āina. Ma kekahi mana'o, pili kēia hua'ōlelo 'o "'Ōiwi" i nā iwi o ke kanaka Hawai'i. No laila, 'o ke kanaka i hānau 'ia mai ka pūhaka mai o kēia 'āina 'o Hawai'i nei, ua like kona mau iwi me nā iwi o kona mau kūpuna e moe mai nei i loko o nēia 'āina. He Kanaka 'Ōiwi nō ia. I 'Ōiwi nō ka 'Ōiwi i nā iwi o ko kākou po'e kūpuna.

Eia kekahi hua'ōlelo e mōakāka ai ka pilina ma waena o ke Kanaka 'Ōiwi a me kona one hānau, 'o ia ka hua'ōlelo 'o "kulāiwi." 'O kekahi mana'o o ia hua'ōlelo, 'o ia kahi e noho mau ai ke kanaka no nā hānauna he nui. 'O kekahi mana'o, 'o ia ka 'āina kula, kahi i kanu 'ia ai nā iwi o ka po'e kūpuna. No laila, 'o ko ke Kanaka 'Ōiwi 'āina kulāiwi kahi i kanu 'ia ai nā iwi o kona po'e kūpuna a pēlā me kona mau iwi a me nā iwi o kāna mau mo'opuna. He pilina 'ohana ko ka 'Ōiwi a me ke kulāiwi. 'O ka mole o ia hua'ōlelo

'o "kulāiwi," e like pū me kēlā hua'ōlelo 'o "'Ōiwi," 'o ia ka "iwi." Eia kekahi, 'o ke kanu 'ana kekahi hana i pili i ke kanaka a me ka 'āina. 'O ke kanu mua loa ma ka mo'olelo Hawai'i kahiko, ke kanu 'ia 'ana o Hāloanaka, ke keiki 'alu'alu a Wākea lāua 'o Ho'ohōkūkalani, kāna kaikamahine. Kanu 'ia ihola 'o Hāloanaka a ulu a'ela he kino kalo, ka 'ai a ka Hawai'i e ku'i ai a wali a lilo i poi. A laila, hānau mai 'o Ho'ohōkūkalani i keikikāne hou, a kapa 'ia kona inoa 'o Hāloa. Ua lilo 'o Hāloa i kupuna no nā Kānaka 'Ōiwi a pau mai kēlā hope aku. Ma kēia mo'olelo kahiko i 'ike 'ia ai ka pilina 'ohana ma waena o nā akua, ka 'āina, a me nā Kānaka.

'O ka ho'oulu kekahi hopena o ke kanu 'ia 'ana o nā iwi kupuna. He ho'oulu no ke ola, a he ho'oulu no ka mana. Me ia mana'o, 'ai kākou, ka po'e mo'opuna, i ka 'ai i ho'oulu 'ia ma ka 'āina, a ho'ola 'ia kākou i ka 'ike 'ana aku, ua mālama pono 'ia nā iwi o ko kākou kūpuna i ko lākou kulāiwi pono'i. Na nā kānaka i koho 'ia e ko lākou 'ohana e 'auamo ai i ke kuleana o ke kanu pono 'ana i nā 'ohua o ka 'ohana. Na lākou e kanu pono i ka mea i hala me ka pule a me nā mea waiwai i ho'omoepū 'ia me ka mea i hala no kona hele loa 'ana aku i ke ala ho'i 'ole i ka pō. I kekahi mau manawa, ua pono ka ho'ohūnā 'ia 'ana o nā iwi a me nā moepū i mea e mālama ai i ia mau mea waiwai a i mea ho'i e pale aku ai i ka ho'opō'ino 'ia 'ana mai o nā iwi e ka mea hana 'ino. No laila, he kahua no ke ola o ke kanaka ka mālama pono 'ana i nāiwi o kona po'e kūpuna. ■

Hui Mālama I Nā Kūpuna O Hawai'i Nei Part 2: Empowerment Through Education

By Edward Halealoha Ayau



Traditional Hawaiian knowledge, values, practices and proverbs reflect a significant aspect of Hawaiian identity, which includes the fundamental responsibility to care for iwi kūpuna and moepū. Kanaka 'Ōiwi is a traditional term by which Hawaiians identified and continue to identify themselves as indigenous people. "Kanaka" is a generic term for people and "'Ōiwi" metaphorically means native, but literally translates as, "of the bone," defining Hawaiians as the indigenous people of Hawai'i and most importantly, indicating that our identity is a function of the bones of our ancestors.

Similarly, the term "kulāiwi" means "homeland" and literally translates as "bone plain" which indicates a connection between the land and the people. As a result, our homeland is defined as that place in which the bones of our ancestors, and eventually ourselves and our descendants, are/will be placed. "Kulāiwi" establishes an inter-relationship. Present once again is

the root word "iwi" as it relates to another expression of Hawaiian identity. In addition, "kanu" means "bury/burial," and "plant/planting." The first kanu in our oral tradition was the burial of Hāloanaka, the stillborn child of Wākea the Sky Father and his daughter Ho'ohōkūkalani. From this grew the first kalo (taro) plant from which Hawaiians make poi. Their next son was also named Hāloa and it is from him that Kānaka 'Ōiwi descend; he is the first ancestor. This mo'olelo establishes the interconnection between the gods, the land and the people.

The burial of iwi results in physical growth, as with plants, and spiritual growth of mana. The descendants feed off the foods of the land and are nourished spiritually by knowing that the iwi kūpuna are in their rightful place and being cared for. Designated family members carried the kuleana (responsibility, duty; privilege) of ensuring that all family members received kanu pono (proper burial). This meant that the iwi were buried with ceremony and that the treasured possessions needed in the spiritual world were ho'omoepū 'ia (laid to rest) with the deceased. In some instances, secrecy was critical and the iwi and moepū were hidden to protect them from those who wanted to appropriate the spiritual power of the bones or desecrate them. As a result, the tranquility of a person's spirit and the wellbeing of their descendants depended upon the level of protection provided to the iwi. ■



1994 Yale University Peabody Museum Repatriation Team - Photo: Courtesy of Hui Mālama

Makemake oe e kuka ma ka olelo makuahine, hiki no!



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E HO'OKANAKA

INSPIRING &
UPLIFTING
THE NEXT
GENERATION
OF LEADERS

Commit to a Better Future

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.



Shaelene Kamaka'ala - Photos: Holladay Photo

By Puanani Fernandez-Akamine

Shaelene Kamaka'ala, 33, is the new Director of 'Āina Protection at the Hawaiian Islands Land Trust and previously served as Deputy Corporation Counsel for the County of Hawai'i. Born and raised in the rural communities of Punalu'u and Kahana in Windward O'ahu, Kamaka'ala attended Kamehameha Schools Kapālama and went on to Marymount College and the University of San Diego earning A.A. and B.A. degrees, respectively, in Political Science. Upon returning home, she pursued her dream of becoming an environmental lawyer at the William S. Richardson School of Law. She was also a First Nations Futures Institute fellow, earning a certificate from Stanford Woods Institute for the Environment. After passing the BAR in 2015, Kamaka'ala served as Community Based Fisheries Planner with DLNR and later as a law clerk with the Hawai'i State Judiciary in Hilo, where she currently resides.

What inspired you to go into environmental law?

"Growing up in Kahana I remember hearing stories of the original families who fought eviction in the 1960s. Our community dedicated itself to improving living conditions, supporting cultural initiatives, restoring Huilua fishpond...all good things. Yet, I remember our community feeling frustrated by walls and barriers; the government referring us from one agency to the next, never being able, or willing, to fully address the problems we faced. My dad and uncles were fishermen, overwhelmed by regulations and dying fish stocks. As a teenager I remember thinking that there had to be answers out there, and perhaps knowing the law would provide clarity."

What were some of the challenges you faced?

"I could write a novel about that! Understanding the practice of law and the steps to get there was a challenge in itself. Each step I took was more difficult than the last; I believe the biggest challenges were the mental barriers I had to overcome. My 10th grade counselor, Mr. Lee, taught me that you learn more when you persevere through challenges.

"In law school, I took all the environmental, Native Hawaiian rights, and social justice legal courses available and that opened opportunities to work with communities on cultural and environmental issues across the pae 'āina. Then came the bar exam. Just completing the application was grueling. But the community work I was immersed in gave me the strength to refuse to fail. I committed to 15-hour days, studying seven days a week for two-and-a-half months. When I found out I passed the bar exam I cried hysterically; my mom thought something terrible happened to me!

"In my 6th grade classroom at Kahuku Elementary, my teacher, Mrs. Aiu, had a poster on the wall that said "Shoot for the moon. Even if you miss, you'll land among the stars." This still guides me till today and is like my own personal motto."

What can or should we do differently to protect our environment going forward?

"We need to educate ourselves about circular economies and reignite our ancestral knowledge and relationships with our natural resources. Seeing empty highways and beaches, new colors and brightness in the coral reefs, clear skies in the most polluted cities in the world - it's evident that our environment needed a rest. But it was only able to rest when humans were forced to stop and stay at home. If we return to life as normal, it will all just happen again.



Volunteering at the Kahana Bay Papio Tournament is a family affair. Standing next to Kamaka'ala is her father, Van, and on the microphone is her mother, Lisa.

"Can we commit to making little and big sacrifices? Can we have honest conversations to better understand the environmental and social impacts of our behaviors, work and businesses? We each have the power and the choice to improve our Māma Honua for the next seven generations."

What is your vision for the health of our 'āina and your role in attaining that vision?

"My vision is to see communities thriving in place—living, working, gathering, growing, playing in their own community. Driving across an island to go

SEE SHALENE KAMAKA'ALA ON PAGE 11

SHALENE KAMAKA'ALA

Continued from page 10



Kamaka'ala with Professor Linda Krieger at her graduation from Law School in 2014. - Photo courtesy: Pearl Tamayo

to work for eight hours, or sitting in traffic for two hours on your way home from town, is not a wholesome lifestyle. I've been there and my own experience has inspired me to craft a better lifestyle for myself and my family.

"We also need to simplify decision-making structures that impact our communities and natural resources, and engage practitioners in those processes. As Director of 'Aina Protection at Hawaiian Islands Land Trust, I am part of a Project Team that helps to ensure Hawai'i's coastlines, sacred spaces, cultural landscapes and farmlands will be forever cared for in partnership with those communities and people of place. I am blessed to put my energy into a role that aligns with my own vision and passions.

"We must commit to a better future. Decision-makers and governments have opportunities to support the growing environmental and green jobs market; proposals have been offered to the government to fund and provide stewardship and green jobs for displaced workers. Businesses have the opportunity to pivot and reassess their impact on the environment and on the mental, spiritual and physical health of the community. Individuals have an opportunity to slow down, recognize what matters most, and reconnect with the environment." ■

OIBC Votes to Support Burial Treatment Plan on Kawaiaha'o Church Grounds

By Edward Halealoha Ayau and Kamuela Kala'i

Kawaiaha'o Church was established in April 1820 during the rule of Kuhina Nui (Queen Regent) Ka'ahumanu. With its love for God and Hawaiian traditions, the Church has been a beacon of hope, love and aloha for many over the past 200 years. The year it was established, the world faced a cholera outbreak which killed millions. Hawai'i was not safe from this pandemic. The Church was there for the people, to pray with the living and to bury the dead.

In the years that followed, Kawaiaha'o continued to be a beacon of light for Hawai'i through the measles, smallpox, polio and

However, at least three times in its history, Kawaiaha'o Church uncharacteristically took actions to disturb the people whose families chose the Church burial grounds as their final resting place. The most recent episode started in 2007 when the Multi-purpose Center Project began with the demolition of Likeke Hall. Most of 2008 involved the Church contriving a way out of having to perform an Archaeological Inventory Survey (AIS), which they managed to do by leaving out a planned underground parking garage. The disinterments began despite a year-long formal ho'oponopono in which we pleaded with Church leaders, including two former kahu, to not disturb the burials on its grounds.

Cultural descendant Dana Nāone Hall, former Chair of the Maui/Lāna'i Islands Burial Council, filed a lawsuit against the Church, DLNR Chair and DOH Director for violating their own rules by not requiring an Archaeological Inventory Survey prior to issuing a blanket disinterment permit. The lawsuit resulted in a judgment against the Church whereby the Intermediate Court of Appeals determined that DLNR (though the State Historic Preservation Division) violated its own rules by not having the matter of burial treatment considered for formal determination by the O'ahu Island Burial Council (OIBC). The Hawai'i Supreme Court upheld the Intermediate Court's decision and remanded the case.

Following years of ho'oponopono and soul searching, Kawaiaha'o Church recently indicated that it would no longer pursue the construction of the multi-purpose center.

While this appeared to be good news, Kawaiaha'o hesitated to allow the 700+ iwi kūpuna to be reburied in their original locations. Instead, the Church requested that the burials be relocated, leaving the possibility of building a multi-purpose center in the future.

On April 22, 2020, after proper notification of the meeting with the Lt. Governor's Office, and under the effective leadership of Chairwoman Hinaleimoana Wong-Kalu, the OIBC unanimously voted to preserve all burial sites in place by adopting a Burial Treatment Plan prepared by recognized lineal and cultural descendants. The OIBC's historic action, which will allow for the reburial of all 700+ iwi kūpuna, honors the spirit of aloha, the very spirit of Kawaiaha'o, because it honors the families. Many of the burials addressed within this Burial Treatment Plan were themselves victims of past pandemics, some known by name.

Chairwoman Wong-Kalu stated, "This Council prides itself on being an open, fair and balanced process where all parties are allowed to express their views in a safe environment; where legal rules are observed and cultural protocols are practiced. The recognized 'ohana did an outstanding job to organize a burial treatment plan and walked the Council through the legal process in a herculean effort to heal themselves from the kaumaha (spiritual, emotional, physical trauma) caused by the intentional disturbance of over 700 iwi kūpuna."

The 'ohana shares in the celebration of Kawaiaha'o Church's 200-year anniversary. Please join us in encouraging Kawaiaha'o's Board of Trustees to withdraw their appeal and accept the OIBC determination to preserve in place as the final word in the 13-year effort to rebury 700+ iwi kūpuna, which is the only way for the living descendants to release their painful kaumaha and for us to collectively heal as a lāhui. We honor the Church for their courage to make things pono so they can continue to be a beacon of hope, faith and aloha for the people of Hawai'i. Aloha Ke Akua; God is love. ■

Edward Halealoha Ayau and Kamuela Kala'i represent the opinions of the recognized lineal and cultural descendants with the exception of the Caroline Norman 'ohana.



Disinterment of 700+ iwi kūpuna from the grounds of Kawaiaha'o Church occurred between 2009 and 2012.- Photos: Courtesy



The construction at Kawaiaha'o that resulted in the disinterment of the iwi kūpuna was to build a multi-purpose center.

Spanish influenza pandemics. The Church has been there through every major disease since, and we believe it is here for us now.

Safe Families = Safe Communities



Renewed and strengthened, these victorious wāhine celebrate their graduation from the Ho'ōikaika 'Ōhana program for domestic violence survivors.
- Photos: Courtesy of DVAC

Addressing Domestic Violence

By Marsha Heu Bolson

"I'd never been to a courthouse before, ever. I was so terrified every time I had to be there. Julie helped me by showing me breathing techniques and helping me to keep everything in perspective. She often just showed up early so that we could walk into the courthouse together. Her moral support was a priceless reassurance in such an intimidating environment. I am so grateful to her and the DVAC team, who helped pick me up and prepared me to go out there and take on life again."
— Domestic Violence survivor, 2020

Over the last few months, we have been consumed with fears and anxiety over COVID-19. In addition to inflicting dire physical illness and death, the pandemic has increased threats that domestic violence (DV) victims face, trapped in their own homes with their abusive partner.

Nanci Kreidman, CEO of the Domestic Violence Action Center (DVAC), says, "'Safer at home' is not necessarily true for everyone." Kreidman said the DVAC Helpline has experienced a 68% increase in calls and a 77% increase in website hits since February. In April alone, DVAC received 230 Helpline calls, a 28% increase over last year; their client contacts increased 485% (3,038 compared to 519 in April 2019) and DVAC has created 1,066 Safety Plans.

There has been a staggering rise in domestic violence worldwide, too. On April 6, United Nations Secretary-General António Guterres called for measures to address a "horrificing global surge in domestic violence" directed towards women and girls linked to government lockdowns. And in early April, police departments across the country reported spikes

in domestic violence cases. Experts believe the increases in DV are almost certainly underreported because some victims cannot get away from their abusers to call for help.

Native Hawaiians Impacted by DV Significantly More than Other Ethnicities

Even prior to the pandemic, the single largest ethnic group receiving support from DVAC were Native Hawaiians. Statistics from 2019 show that 25% of Helpline callers and 27% of victims who received long-term advocacy services identified as Native Hawaiian. Nearly one-fourth of Temporary Restraining Order (TRO) petitioners assessed as DV victims identified as Hawaiian, as did 23% of victims receiving Legal services. Between April 1-May 8, 2020, DVAC had more than 250 contacts with Native Hawaiian clients.

How do we Achieve Long-term Change?

Ironically, the pandemic has raised new awareness about just how tenuous harmony and safety are in our homes and families. To address this problem, Congress set aside \$47 million for domestic violence in the March 27th \$2.2 trillion coronavirus relief package. But more than money is required. Kreidman envisions several important steps that can help.

1. Safe Families = Safe Communities. "Communities must understand that safe families are at the core of a healthy community," says Kreidman. Domestic violence does not discriminate - all ethnicities, ages and socio-economic groups are affected, including children. Especially in times of unprecedented stress and trauma, it's important to support DV survivors and not judge or blame them for their decisions. With greater understanding and acceptance of the indiscriminating nature of DV, victims are more likely to seek help without the fear of shame and retribution.

2. Identify and Mitigate the Consequences of DV. The

powerful and damaging consequences of DV are not well understood. When a victim finally decides to leave her abuser, she may be instantly homeless with no ability to support herself or her children. To cope with the violence, victims may succumb to drugs or alcohol, or develop eating disorders. Children of DV often live in constant terror and have difficulty functioning in school or may themselves live out a pattern of intergenerational abuse. Emotional and psychological impacts are never as obvious as physical injuries. Broader understanding of the consequences of domestic violence could lead to more comprehensive strategies to address the problem.

3. Families Under Stress Can Choose a Different Path. Healing and restoring Hawaiian families torn apart by domestic violence is most successful when anchored in Native Hawaiian values and practices. In a culture-based approach, family members choose to move forward together with self-respect, respect for each other, and a commitment to focus on healing, restoring stability, personal growth, and rebuilding relationships with 'ohana. (See related article).

4. It is Important We All Do Our Part. DVAC implores all community-based organizations, allies, businesses, law enforcement, clergy and medical professionals to actively look for red flags of abuse. Reach out to friends, family, co-workers or neighbors who may be in danger and simply ask them how they are doing. Suggest a plan, a simple code word or an image that they can send you to signal distress or that they need help. Check on loved ones and acquaintances, let them know you care, and plan for ways to get them help.

There is Hope. There is Help.

The challenges continue as DVAC and other community service providers help DV survivors on their long journey to family safety and peace. Using technology and following social distancing rules, direct services and client support continues with greater urgency than ever before. Advocacy for victims and their families, more public education, professional training and system reform will also continue, hopefully, with increased community awareness and financial support. If you'd like to help, please contact DVAC. Mahalo nui loa.

- Main Number (808) 534-0040
- Helpline (808) 531-3771
- Toll-Free Helpline (800) 690-6200
- TEXT Help (605) 956-5680 (24/7)
- <https://domesticviolenceactioncenter.org> (24/7) ■

Marsha Heu Bolson is a retired communications professional with educational degrees in Fine Arts and International Business. After more than 30 years of service at Kamehameha Schools, she now enjoys volunteering for non-profit organizations, and pursuing hobbies and interests she never had time for while working. She is a longtime Windward O'ahu resident and now resides in He'eia.

Ho'ōikaika 'Ohana

Developed by a hui of community leaders, content experts, cultural practioners and survivors, Ho'ōikaika 'Ohana (HO'Ō) is designed to meet the unique needs of Native Hawaiian survivors and their 'ohana who have suffered from domestic violence. The program honors the need for services based on Native Hawaiian values and practices that better support survivors and their families towards healing and rebuilding. HO Ō utilizes a survivor-defined group environment where, aided by staff, participants can share, encourage and heal with one another.

Survivors who participate in the HO'Ō program have generally moved beyond their crisis. They are ready to focus on healing and their long-term health, stability, personal growth, cultural connections and family harmony. The first three-month phase gives the survivor the opportunity to begin their personal healing process and receive needed support.

HO'Ō understands that 'ohana are critical and so the children and 'ohana of the survivor are invited to take part in the second and third phases of the nine-month program. Together, they mend relationships through mo'olelo and cultural practices such as lei-making, planting kalo, making poi, oli and hula.

HO'Ō groups are held across O'ahu, in safe and peaceful locations. The program is supported by federal money made available through the Violence Against Women Act, the HMSA Foundation and the Atherton Family Foundation.

For more information about Ho'ōikaika 'Ohana call (808) 531-3771.

Ho'ōikaika 'Ohana Client Testimony

"Ho'ōikaika 'Ohana has become an instrumental component in my healing and recovery, not only as a Native Hawaiian woman, but as a surviving, victorious woman. As I gather weekly with the group, I find I have gained a newfound value, significance, purpose and family. My mind has been restored to a place of peace and security, and my spirit has calmed. Ho'ōikaika 'Ohana gives me an overall sense of wellbeing. My children have come to be thankful for life's simplest pleasures and look forward to being able to run freely without fear. Their minds and spirits are renewed with hope and the promise of life. Mahalo."

Webinar Series on Domestic Violence Targets Men

"He Huewai Ola," a webinar series developed by 'Aha Kāne, Kanaeokana, Papa Ola Lōkahi and the Consuelo Foundation seeks to address domestic violence in Native Hawaiian households by educating men and boys about traditional male roles and responsibilities and providing instruction on traditional skills and cultural practices as a means of positive redirection.

The webinar is being offered as part of Kanaeokana's network of programming and is broadcast live every Friday at 2 p.m. via the Zoom videochat platform and archived on YouTube and Facebook. The show officially launched May 1.

A Resilient and Thriving Lāhui

by Aukahi Austin Seabury

We are living in a difficult time, a time of stress, uncertainty and loss. It is also a time of unprecedented innovation and resilience as we all work to adjust to our changed reality.

The COVID-19 pandemic, and how we changed in response to it, will undoubtedly be told in the stories handed down from this generation. Like Lonopūhā and the healers of his time, we are called to respond to this illness and find a way ahead. Beyond the direct impact the virus has on those afflicted with it and the families and health systems charged with caring for them, the social and psychological impacts are evident all around us.

Throughout our communities we see COVID-19 stress playing out as higher rates of anxiety, depression and conflict. The effects of isolation, constant worry, prohibition from gathering, job loss and changed daily routines show up in how we sleep, how we think and feel, and how we treat others. The most vulnerable among us are even further challenged. If you didn't have a safe place to sleep before, it's harder now. If you were having trouble making ends meet financially before, that's harder now. If home wasn't a safe and loving space for you before, it's even less so now. If you have chronic medical conditions or need to see your doctor regularly that, too, has become harder.

The question of how Native Hawaiians are faring in all of this can be broken down into what experiences we have with handling system-wide adversity, how our strengths and resources prepare us, and what strategies we as communities, families and people use to respond.

We, as a people, have centuries of experience handling both system-wide adversity and health crises that threatened our survival. In the present day, our commitment to our land, culture and way of life frequently put us in the position of hearing distressing news of impending disasters on a regular basis. We know how to do that and how to remain resilient.

So how does a people who made a stand for Mauna Kea, and demanded that the world do better, face COVID-19? In much the same way. We use our experience, lean into the wisdom of our kūpuna and rise to the challenge.

What does that look like for handling COVID-19? It looks like leadership taking action for us with clear communication, cooperation, and data-informed decision-making. It looks like community and family groups feeding kūpuna and anyone who's hungry. It looks like nonprofit organizations adapting quickly to reroute resources and create new programs to meet the changing needs

of our community. It looks like parents holding the world steady for their keiki when they feel unsteady themselves. It looks like smiling at people at the grocery store behind a mask even when they can only see it in your eyes and saying "Mahalo, have a good day" to the folks working there. It looks like teachers figuring out a whole new way to reach children in an instant. It looks like music, humor and brave, hard conversations.

Each of us, individually and collectively, have to figure out how to make it work, how to not let stress and worry overtake us even when times are scary and caution is survival. That's what resilience is. It's continuing to try, to come back one more time and try again, even when it's hard. So what could that look like?

Participate. Join the conversation as much as you are able in supporting the greater good. Expect our leaders and policy makers to act in our collective best interest. Push conversations to find better ways of responding than short-sighted approaches that leave the system unchanged.

Pale. Protect yourself and your circle. Rest enough, laugh enough, move enough, eat healthy enough. Access your spiritual and cultural practices. When physical movement is limited, it can change everything to be able to freely move in your mind and spirit. Limit your daily exposure to media. Consult trusted sources of data. Over-communicate to maintain connection, support and uplift. Limit communication that magnifies stress and paralysis. Find and maintain your calm.

Persevere. Today, as with every day, choose to keep on going. Watch for your signs of stress then breathe, slow down and take action to restore your balance. Find ways to continue doing the things that keep you healthy and happy. They may not look the same during this time so you may have to find new ways to get it done. Take people with you as you carry on and ask for help when your load gets too heavy.

Perhaps by the time we've done all of that, our world will be changed for the better. ■

Dr. Aukahi Austin Seabury is a Licensed Clinical Psychologist and the Executive Director of I Ola Lāhui. She received her Ph.D. in clinical psychology from UH Mānoa, completed her pre-doctoral internship with an emphasis in Community and Health Psychology and a post-doctoral fellowship in Child and Adolescent Evidence Based Practice. She is a member of Nā Limahana o Lonopūhā Native Hawaiian Health Consortium and sits on the State of Hawai'i Department of Labor and Industrial Relations Health Workforce Advisory Board. She provides training to behavioral health providers on the use of culturally-minded evidence based practices.

Envisioning a New Normal

By Puanani Fernandez-Akamine

“He aliʻi ka ʻāina; He kauwā ke kanaka. The land is chief; People are its servant.” - ʻŌlelo Noʻeau



A threatened and endangered green sea turtle rests peacefully on an undisclosed Oʻahu beach. - Photos: Melody Bentz Photography

Lions lounging on a road in a South African park. Mountain goats roaming the streets of a small town in Wales. Sea lions sitting on a sidewalk in Argentina. Jackals frequenting a city park in Israel. By now most of us have seen fascinating images of wildlife wandering into human spaces as people worldwide have been in lockdowns to prevent the spread of the coronavirus. In some cases, the changes have been remarkable. The Himalayas are now visible from India for the first time in three decades. And there are blue skies in cities like Los Angeles and Beijing, both infamous for toxic levels of air pollution.

While we have been sheltering at home for the past three months, the Earth has been healing from humanity.

Closer to home, our coral reefs are rebounding in the absence of endless processions of beachgoers. Fish are more present in favorite snorkeling sites like Hanauma Bay and Molokini. Monk seals and honu are relaxing on Oʻahu beaches that are normally packed with tourists. Manu-o-Kū, a native seabird, have been spotted flying in downtown Honolulu.

Hiʻilei Kawelo is the Executive Director for Paepae O Heʻeia, a nonprofit dedicated to caring for Heʻeia Fishpond in Windward Oʻahu. According to Kawelo, the reduction of boat pollution in Kāneʻohe Bay had a significant impact. “Almost immediately we saw honu breeding everywhere in the bay. I also noticed activation of papio and barracuda about two months earlier than normal. And sharks are coming in to feed on the fish.”

Adds biologist Narissa Piʻilani Brown, “My colleagues have been monitoring coral reefs in Hanauma Bay for a decade. They report that the shutdown has been positive for the ecosystem. Because we have baseline information on how wildlife typically responds in the presence

MOʻOLELO NUI COVER FEATURE

of people, this allows scientists to study how humans impact the system, and how quickly an area can recover once this added pressure is removed or reduced.”

“Wildlife are taking back their spaces,” notes Moana Bjur, Conservation Council for Hawaiʻi Executive Director. Bjur, who lives on the North Shore of Oʻahu, has been witness to wild creatures venturing into places normally overrun with locals and tourists alike and worries what will happen when human activity resumes.

In addition to increased wildlife activity, the most significant change resulting from the worldwide curtailment of human activity and industry since February has been an astonishing decrease in air pollution, the pre-dominant cause of global warming and climate change. Air pollution is also responsible for three million deaths a year, according to the World Health Organization; it weakens the immune system so people living in places with poor air quality often develop chronic lung disease. A recent study by Harvard’s T.H. Chan School of Public Health concluded that small increases in exposure to air pollution can greatly increase one’s risk of dying from COVID-19.

“Climate change is tied to the spread of diseases on the planet,” said Brown who points out that deforestation, another major culprit contributing to global warming, means more humans encroaching into animal habitats, increasing the likelihood that these creatures will be killed for human consumption which, in turn, leads to an increase in zoonotic diseases, where many viruses originate. Brown notes that COVID-19 is suspected to be of zoonotic origin.

The interconnection between human activity, global warming and disease is irrefutable; human behavior, resulting from our rabid consumption and consumerism, is the single greatest threat to the planet. “We haven’t been good stewards of our environment. To prevent global warming and future pandemics we need to do better,” said Jonec Leinaʻala Kaina Peters, a Native Hawaiian conservationist.

“We cannot keep treating the natural world like we are separate from it, and encroach upon it until it revolts in protest,” Brown warns. “We need to redefine ‘normal’ in how we interact with the environment. This is a chance to hit the ‘reset button’ and decide how ‘business as usual’ will be going forward. The old way is not working for us or the environment. The root of most of our environmental problems are actually people problems. This forced break gives us the time and opportunity to reflect.”

Kaui Lucas, a conservationist on the State’s Legacy Land Conservation Commission, believes we should apply the traditional concept of kapu to allow nature to heal, and restore a konohiki model of land management. “We need to establish manawa hoʻomaha, intentional times for the ʻāina to rest,” advocates Lucas. “We have to allow these places time to heal.”

“We need to get out of the way and let our environment heal,” agrees Brown. “But we can help. For example, we can remove invasive plants and allow native plants to fill in to help restore the ecosystem. We need to scale that up to the global level, but the fact that we live on an island is a metaphor for the rest of the world. We are a microcosm; an island chain with finite resources. We need to learn how to live in harmony with this place. Our kūpuna did it and we can too.”

The three-month worldwide timeout shows that the ʻāina can self-repair in a relatively brief amount of time. Hannah Springer, a Native Hawaiian cultural practioner from Hawaiʻi Island notes that “the atmosphere and certain wildlife show astoundingly quick responses to improved conditions.” However Springer cautions that “the dominant socio-economic perspective will probably prevail unless there is a shift among the critical mass of humanity away from the ‘norm’ and its perceived advantages.”

As devastating as this pandemic has been to the thousands who have lost ʻohana to this disease and the millions who have been affected economically, the forced pause in human activity has shown that the specter of climate change can be exorcised. Collectively we can change our

trajectory and take proactive steps towards slowing or stopping global warming to prevent sea level rise, loss of habitat, extinction of endangered species, diseases and, ultimately, our own demise. But as many countries begin to “reopen” to revive failing economies, environmentalists feel a sense of urgency.

“Now is the time to make changes,” Kawelo declares. “If not, climate change will make us more dependent. We have a few decades to implement everything. The decisions we need to make now are a matter of survival; they are live or die kinds of decisions.”

While climate change is undoubtedly the greatest threat to the planet, the solution is not as simple as reducing carbon emmissions to decrease air pollution. This is a complicated matter rooted in political power structures, economic systems and wealth distribution.

“If you look at it broadly, Hawaiʻi’s most urgent root issues are poverty and a lack of sovereignty,” reflects Lucas. “Land use policies have the greatest impact on the environment. We are forced to use rules more appropriate for a continent than an archipelago. Our land use policies need to make sense for Hawaiʻi. We don’t have to be like the rest of the country.”

It is impossible to discuss the health of Hawaiʻi’s environment without considering the impact of tourism. In 2019, ten million tourists visited Hawaiʻi. In light of these astronomical and unsustainable numbers, Springer raises the issue of carrying capacity. “There should be studies conducted to understand how many souls may occupy places, given the circumstances of each particular place.”

Bjur has similar views. “If tourism continues unchecked that’s not going to be good for anybody. Let’s look at our food resources. Can we feed our residents? If yes, then determine how many extra people we can feed daily and limit hotel rooms to that number. Vanuatu, Guam and the Cook Islands have governing agreements to not let tourism dictate their economies. We should too.”

“There are places in the Philippines, Thailand, Scotland, Italy, Peru and Columbia with full or partial bans on tourism because of over-crowding, pollution, trespassing, etc.,” notes Kaina Peters. “They experienced a rebound of their natural resources and environments. Hawaiʻi needs decreased and managed tourism.”

Kawelo advocates low-impact, education-based tourism and conservation fees. “We should charge a ‘green fee’ like they do in Palau. Tourists pay \$50 each which goes to Palau’s conservation programs.” Like Lucas,



A pair of Hawaiian monk seals bask undisturbed on a sun-warmed outcropping of lava rock on Oʻahu’s shoreline last month. - Photo: Melody Bentz Photography

she favors implementing regular mandated rest periods for parks, beaches and hiking trails throughout the pae ʻāina. She also wants more wildlife sanctuaries and preserves. “There are spaces where people do not belong – Maunakea, Kaʻala, Kaʻena – close them to preserve pristine habitats.”

But with 21% of Hawaiʻi’s economy dependent on tourism, fundamentally changing and reducing tourism requires alternative economic solutions to provide viable employment for our community.

Food sovereignty has become a hot topic since the lockdown and layoffs. Investing now in diversified agriculture is one economic strategy that most residents seem to agree on. With pre-contact population estimates of up to one million people living self-sufficiently in Hawaiʻi, food sovereignty in 2020, with the current population of 1.4 million people and advanced technology, is entirely possible.

“All available ag land should be in small-scale cultivation,” asserts Kawelo. “Government needs to support local agriculture and aquaculture – incentivize it and remove the barriers – for example, let people live on their farms.” Kawelo sees restoration of loko iʻa as another strategy. At full capacity, Heʻeia fishpond has the potential to produce 500 lbs of fish per acre per year. She also says that invasive or predator species – like papio, barracuda, crabs or invasive limu – can be harvested and consumed.

Lucas likes the idea of harvesting invasive species to help to restore native ecosystems and using them as resources to create new industries. She points to the Albizia Project, which aims to harvest the invasive albizia tree as a replacement for douglas fir in local construction. She also advocates for regenerative agriculture. “In addition to food production why not raise non-food items that can be exported like industrial hemp, cannabis, coconuts, bamboo, sandalwood or herbs for essential oils?”

When this pandemic is finally over, many ʻōiwi hope for something better than a return to “normal.” There is a knowing that we have been out of balance for a very long time, and optimism that this terrible worldwide event might have a silver lining; that perhaps a “new normal” can come from this.

“Our honua is remarkably resilient and responsive to the mālama practices of kānaka, but the inevitable trade-offs between ecological and economic objectives must be recognized and planned for,” reflects Springer. “We have personal and collective agency to effect change; to be content with less convenience. If people would stay home and grow food most of what ails us would be healed.” ■

Revisiting Tourism

By Ed Kalama

“E hele me ka pūʻolo; Make every person, place or condition better than you left it always.” - ʻŌlelo Noʻeau



Endless acres of empty sand at Waikīkī Beach has been the new normal since the March stay-at-home order and travel quarantines were mandated. - Photo: Jason Lees

They say that there’s opportunity in every crisis, and the deeper the crisis, the better the opportunity. Opportunity is knocking.

By far Hawaiʻi’s largest industry, tourism is the engine that drives Hawaiʻi’s economy. When that engine breaks down, that’s a pretty major crisis.

With tourism suddenly halted because of the global COVID-19 pandemic, the empty airplanes, vacant hotel rooms, closed restaurants, deserted beaches and uncertain future left everyone asking the same question: where do we go from here?

The word crisis come from the Greek, meaning “to sift, or to separate.” It means to pass judgment and keep only what is worthwhile. In Hawaiʻi, those discussions have begun.

“This global pandemic is an extreme event that has forced everyone to take a hard look at tourism and its role here,” said Manu Kaʻiama, an instructor at both the Shidler College of Business and the Kamakākūokalani Center for Hawaiian Studies at the University of Hawaiʻi.

“Most people in Hawaiʻi, especially kānaka, already know that tourism has been complicit in helping to destroy beautiful and unique aspects of this special place for decades now. The pandemic has forced everyone else to admit that Hawaiʻi’s dependence upon tourism is not sustainable and not pono.”

Kaʻiama, who has studied island sustainability and successful economic models for independent island nations, said that if it were up to her, she would phase out tourism over a long period of time, noting that some population estimates say up to one million Hawaiians sustained themselves, without tourism, prior to contact.

But at a minimum, she wants Hawaiians to have a seat at the table with politicians, developers, government, business and tourism officials in deciding how Hawaiʻi best moves forward in the wake of the pandemic.

“Actually, they need a seat at our table,” Kaʻiama said. “That’s the problem, it’s backwards and that paradigm needs to change. We don’t have the influence that they have through money, but this is our home and we need to be insistent that we be heard. I would like the community to be very makaʻala.

TOURISM

Continued from page 15

“It’s sad because this is our home, and most people who call Hawai‘i home have absolutely no say in how Hawai‘i should be. Especially the kānaka who have had our culture exploited, our lands destroyed, our oceans polluted, and our fresh water sources depleted and diverted for big business rather than for use by sustainable farmers and communities.”

Tourism in Hawai‘i was humming at record numbers before the pandemic. More than 10 million people visited Hawai‘i in 2019, and on average a quarter million visitors were in Hawai‘i on any given day.

In 2018, tourism provided 217,000 jobs, or more than one in six in Hawai‘i. Tourism-related tax payments to state and county governments amounted to more than \$2 billion of total revenues; and direct spending by visitors totaled more than \$17 billion.

Tourism is so big it’s considered the base on which all other industry in Hawai‘i is predicated. But how big is too big? And at what cost to kama‘āina?

“Too many of us slipped into a default mode. We came to accept the economic changes and the continuous drumbeat of economic growth,” said Joe Lapilio, the president of the Native Hawaiian Chamber of Commerce who has run his own consulting firm for 20 years specializing in organizational and community development.

“When it all shut down, we saw what we gave up to pursue the dreams and aspirations of others, many of them not even here in Hawai‘i,” he said.

“We see now that where we were prior to COVID-19 was actually a choice. We are the drivers of the business and economic perspective. We cannot leave it in the hands of others when it is us who pay the price.”

Lapilio said Hawai‘i is not Disneyland and it’s not Las Vegas. Nor should it be.

“The hordes of people pouring in and out are just numbers,” he said. “What are the outcomes we want for our residents and for our visitors? The measure we should aim at is the quality of the experience for all parties.

“Tourism should serve us, not the other way around. We need to better manage this. Who are we? What are we willing to share? What is that worth? And at what price?”

Lapilio said there are actions Hawai‘i can take to help limit its dependence on tourism.

“Hawai‘i has a role in the 21st century and much of what we can offer is connected to our history and culture. Our approaches to land use, agriculture, science and technology are just a few of the possibilities of what we can do. The world

needs an island perspective,” he said.

Kaimana Barcarse is the West Hawai‘i Regional Director of Community Engagement & Resources at Kamehameha Schools and a member of the state Board of Education. He is a deep-sea voyager and captain, carries a master’s degree in Hawaiian language and literature from UH Hilo, and is heavily involved with Hawaiian-focused community organizations, boards and councils.

Barcarse advocates for the use of “Kanakanomics,” a term that has seen multiple definitions by various groups, in rethinking Hawai‘i’s approach to tourism.

“For me, Kanakanomics is a mindset that results in intentional and well thought out actions that are made for the benefit of our lāhui in present day, and for generations to come,” he said.

“It’s a common understanding that the Hawai‘i of today is not beneficial for most kānaka, and we need to do something about it. It is seizing the moment and creating a new normal that will empower and allow kānaka to thrive in their own

Barcarse said that even though we may find ourselves in trying times, there are examples of innovation, resilience, excellence, ‘ike and aloha to follow.

“This ma‘i ahulau has disrupted many of the systems and constructs that have disadvantaged kānaka for decades,” he said. “This is our chance to be the change. While many will look for government and big business to get us back to normal, we have the opportunity, more so - the kuleana - to influence and create a new normal that benefits kānaka.”

“We didn’t need a pandemic to know that we were overly dependent on one industry and that tourism has dominated for a long time,” said Kalani Ka‘anā‘anā, the Director of Hawaiian Cultural Affairs & Natural Resources for the Hawai‘i Tourism Authority.

“If anything, it’s given us the pause to sort of rethink it and imagine what’s next. It’s given us time to dream again.”

Ka‘anā‘anā said in January of this year the HTA board of directors created a new five-year strategic plan that basically reorganizes the way they think about what they do – shifting from tourism marketing to tourism management.

“That plan was in response to what we were already feeling from the community. There was this sense that we weren’t managing this well. We need to engage tourism because if we’re not leading it, we’re not a part of it and we’re not shaping it,” he said.

“We understand that our communities have to help us define what that rate of tourism should be, and what is appropriate for their particular place. It’s on us to connect with them, and we get that everything is contextual, everything is place based and every community is different across the islands.”

Ka‘anā‘anā said tourism provides jobs, tax revenue and billions in visitor spending – and that is important and keeps businesses alive – but at what price?

“It’s our largest economic driver and it does all these wonderful things, and so for us we just got really good at it and we got into this mass industrial

type of tourism, but the days of that have to be over,” he said.

“I think there’s actually a lot of room for us to agree and say that tourism hasn’t benefited all of the people of Hawai‘i, and it hasn’t done a good enough job of improving the quality of life for all of us.

“The companies and corporations will develop businesses that they want to see because they’re the leaders – they’re the ones thinking it. But we as Hawaiians, as all the residents of this state, I would invite all of us to engage the industry in meaningful dialogue as we move forward.”

NHCC president Lapilio said he is looking forward to that dialogue.

“We owe it to our ancestors to continue to be strong and to persevere,” he said. “We owe it to our descendants to be smart and to make this work. This is our time.” ■



Once densely crowded sidewalks full of tourists and shoppers have become wide open lanes for joggers and local families walking pets - Photo: Jason Lees

communities and homelands.”

When it comes to right-sizing tourism, Barcarse said he has some ideas.

“We need to redefine and refine our values, then build up accordingly. We need to recognize and admit that the old norm had many flaws, including an over reliance on the industry ideas of tourism and what it should be, and work together to create a new norm, one where we heavily influence the narrative and one that benefits the many rather than the few,” he said.

“We need to create opportunities and industries that our ‘āina will bear, ones that are regenerative and not extractive. We have ‘ike and culture that have been appropriated and exploited. It’s time to take it back and move it forward in a pono way.”

Community Leaders Issue ‘Āina Aloha Economic Futures Declaration

By Office of Hawaiian Affairs Staff

A coalition of Native Hawaiian community leaders presented their ‘Āina Aloha Economic Futures Declaration at an online press conference on May 19th, setting in place the first of a four-step process to engage Hawai‘i community members in developing a shared proposal to rebuild Hawai‘i’s economy.

Speakers for the press conference were Dr. Kamanamailani Beamer, Associate Professor of the Kamakakūokalani Center for Hawaiian Studies and the William S. Richardson School of Law, Joseph Lapilio, President of the Native Hawaiian Chamber of Commerce, and Dr. Noe Noe Wong-Wilson, a Hilo educator and community leader.

A diverse group of more than 550 Hawai‘i community members, businesses and organizations sent the Declaration to Governor Ige and to Alan Oshima, a business executive appointed by Ige to lead Hawai‘i’s efforts to develop and implement a plan for economic and community stabilization, recovery and resiliency in the aftermath of the pandemic. The Declaration can be viewed on the coalition’s website at

<https://www.ainaalohafutures.com/>.

“The idea for the declaration began with handfuls of friends having informal conversations about the positive changes that could come from this COVID-19 crisis. The conversations revealed that we were all thinking similarly and affirmed that we are eager to do more than just talk about this,” recalled Lapilio.

“We heard over and over again sentiments like ‘we can’t rebuild the same economy that produced the problems we’re facing.’ Everyone agreed that we need to re-establish an economy that puts the wellbeing of our ‘āina, our food and energy sustainability, and the interests of our Hawai‘i residents at the forefront,” said Wong-Wilson. “We have kuleana to manage our resources in a way that accomplishes these goals, and we need to hold our leaders accountable to do so.”

Wong-Wilson noted that the group wanted to empower the chorus of voices they were hearing by creating an inclusive four-step process. “We believe an inclusive process for change is vital to a strong outcome for change.”

“The Declaration was step one and reflects the high prin-

ciples we heard time and again,” added Lapilio. “We first shared the Declaration among our own networks and the response was overwhelming, especially in relation to the diversity of the signatories.”

Step two will engage those interested in reviewing and providing feedback on a draft Huliau Action Agenda describing concrete goals to rebuild our economy in keeping with the principles of the Declaration. Once that is finalized, people will be invited to sign their names to the high-level proposals and register for step three participation.

Slated for June, step three will involve a series of webinars focusing on sectors of the economy. Participants will sign up to shape specific proposals. As these proposals develop, teams from each sector will pull their work together into a cohesive set of proposals. Step four will involve extending outward to align with others working toward similar goals and combine efforts to seek support for these proposals from decision-makers. For more information on building a stronger, more sustainable and community-centered future for Hawai‘i go to: <https://www.ainaalohafutures.com/> ■

OHA Approves \$3 Million in COVID-19 Emergency Relief

By Sterling Wong

On May 8th, the OHA Board of Trustees announced the approval of a \$3-million emergency relief package to help individual beneficiaries as well as Native Hawaiian communities impacted by the COVID-19 pandemic and associated economic crisis.

“The last three months have turned our people’s lives upside down,” said OHA Chair Colette Machado. “OHA is doing whatever we can to help our families and communities hurt by this crisis. I thank my fellow trustees and administration for contributing to OHA’s relief efforts.”

Chair Machado continued: “To our beneficiaries, our hearts go out to all of you and please know that OHA remains committed to aiding our lāhui. We are a resilient people who have persevered through tremendous adversity over the course of our history. We will make it through this by sticking together and eventually come out on the other side stronger than ever.”

At the OHA Board’s first virtual meeting during the COVID crisis, trustees unanimously approved funding for a series of programs. First, trustees authorized the release of an additional \$2.17 million to OHA’s existing Emergency Financial Assistance Program grant, which aims to help Native Hawaiians struggling economically.

Last November, OHA awarded the original \$1.66-million grant to the Council for Native Hawaiian Advancement (CNHA) who administers the program which they have re-branded the Kahiau Community Assistance Program.

The grant provides up to \$1,500 in one-time emergency assistance to cover mortgage, rent, rent deposit or utility debts of Native Hawaiians facing financial hardship. Such hardship may include reduction in hours or loss of employment.

The recent board action brings OHA’s total investment in the program to \$3.83 million.

OHA Chief Executive Officer Sylvia Hussey said that recent data indicated that OHA should direct resources to address the growing economic challenges facing the Native Hawaiian community.

“Our research at the start of the pandemic anticipated that our community’s longstanding financial difficulties would make them more vulnerable to an economic downturn resulting from COVID-19,” said OHA CEO Hussey. “New economic data is beginning to illustrate the heavy financial toll this crisis is having on our ‘ohana. This is why the Board took action to provide direct funding to our beneficiaries most in need; why we advocated for renter eviction protection; and why we are helping to cover the cost to feed our most vulnerable families through our Kaiāulu Meals program.”

New data from the state Department of Labor and Industrial Relations indicates that Native Hawaiians are losing their jobs during the pandemic at disproportionate rates. While Native Hawaiians constitute only 19 percent of the total working-age population of Hawai‘i (over 16 years of age), a quarter of all unemployment claimants in Hawai‘i from the first quarter of the year identified as Native Hawaiian. Moreover, between late March and late April, CNHA’s Kahiau program received a 125 percent increase in applications, demonstrating elevated levels of financial hardship within the Native Hawaiian community.

This data substantiated prior research that predicted that Native Hawaiians would be at greater risk of suffering financial challenges, including loss of employment and eviction, from the economic impacts from the coronavirus pandemic. Native Hawaiians have fewer financial resources to weather

financial emergencies due to their lower per capita income (\$25,590) compared to the overall state population (\$35,255); and their lower median household income (\$75,708) compared to the overall state population (\$80,212). Furthermore, 12.3 percent of all Native Hawaiians live in poverty, compared to 8.8 percent of the total state population. Finally, like other Hawai‘i residents, many Native Hawaiians rely on the service and tourism industries to financially support their families—23.6 percent of working Native Hawaiians are employed in service occupations, which have been among the most impacted by the spread of COVID-19 and related business closures.

OHA trustees have also approved \$830,000 to programs located statewide that promote community-based food security for Native Hawaiian farmers, fishermen, ranchers, hunters and other individuals practicing subsistence living. The funds will be administered by the Hawai‘i Community Foundation

“We need to make sure that our ‘ohana can put food on the table during this pandemic,” said OHA CEO Hussey. “But for many of our communities, the crisis is making it hard to access food at affordable prices. So, we are working with Hawai‘i Community Foundation to support locally sourced food from area farmers and producers, and to help individuals who rely on fishing and other subsistence practices to mālama their families. Our hope is to help reinforce the resiliency and strength of our communities.”

For more information on the Kahiau Community Assistance Program, call CNHA at 808-784-4464 or visit <https://www.hawaiiancouncil.org/kahiau>.

Additional information on COVID-19 relief resources from the OHA and federal and local sources are available at www.oha.org/covid19. ■

Lessons From the Pandemic

By Cheryl Chee Tsutsumi

We often learn our greatest lessons from our greatest trials. As we grapple with the uncertainty and challenges raised by the coronavirus pandemic, we are displaying our mettle and moral fiber. We are gaining appreciation for things we might have taken for granted or not paid much attention to before. We are realizing what we truly need to live a rich, meaningful life. Here are four unique perspectives.

Clifford Nae'ole, cultural advisor, The Ritz-Carlton, Kapalua



Clifford Nae'ole - Photo: The Ritz-Carlton

Discovering the value of "time" is, for me, the silver lining during this crisis. That came to me recently during dinner; I was hungry and started to eat as fast as I could. Suddenly I saw myself as a child, with my late grandfather sitting at the table with me.

He said, "Chew your food; take your time." I remembered his wisdom: food always tastes better when I take the time to savor every morsel rather than scarf it down.

We now have more free time than we've ever had, and that is giving us more choices. We can set new priorities, accomplish things long left undone and strive to reach goals that we only dreamed of before.

I see couples walking their dogs together, neighbors conversing, people planting gardens and families playing in their yards. At night I take out my star chart and marvel at how vast and complex the universe is—and yet the Polynesians, using information gleaned from investing time in patient observation, were able to navigate the seas by what they saw in the sky.

Yes, the pandemic is dangerous, scary and frustrating. Yes, it has caused many—too many—to grieve. But it is giving us time to contemplate, sharpen our senses, revitalize our spirit, cherish our family and friends, and shape what will be the new norm for a safe and healthy life.

Soo Whan Pumehana Cullen, funeral director, Nu'uuanu Memorial Park & Mortuary

What strengthens me in tough times is knowing that God is in control of all things. We're so busy in our daily lives, we forget the art of being still, listening for God's voice and searching for the blessings around us.



Soo Whan Pumehana Cullen - Photo: Kimo Cullen

Before COVID-19, I joined a bible study at church, which taught us to choose a few times a day to be still, clear our minds, read short devotions and scripture, and pray. Quarantine provided the quiet time to study, reflect on my life and pray. Zoom became a means for church members to connect in small groups despite being separated. We could talk story, see how everyone was doing, encourage and pray for one another.

We all will experience difficulties in our lives, but we can choose how we move through them. We can't allow fear and sorrow to steal our joy. The most important lesson I've learned in this life is to depend on one person who has never left me: Jesus, my friend, my teacher, my Savior and my King.

Two scriptures that I love are 2 Timothy 1:7, "For God has not given us a spirit of fear, but of power and of love and of a sound mind," and Philippians 4:13, "I can do all things through Christ, who strengthens me." God's word always brings me peace and hope no matter the trial.

Kahu Kenneth Makuakāne, Kawaiaha'o Church



Kahu Kenneth Makuakāne - Photo: Jim Uyeda

My preferred morning beverage is a freshly brewed cup of coffee with some half-and-half. I like to drink it slowly, sometimes over the course of an hour, as I sit under the milo tree I planted in my backyard on Arbor Day 15 years ago. It was only a twig with some leaves back then, and over the years I must have trimmed it at least a hundred times, trying to bend it in its youth so its branches would grow a certain way like those of a bonsai. But it grew exactly the way it wanted to.

I watched my son grow up, playing in that tree. I spent many happy days with family and friends eating, laughing

and talking story in its shade. I have written countless songs, poems, short stories and random thoughts while resting beside or beneath it. My sturdy milo tree has become a beloved and trusted confidant.

If you look closely, you'll see it has five main branches that come out of its short trunk like fingers from the palm of a hand. Two of them look like crossed fingers; I like to think it's because the tree promised it would always be there for me—in good times, in bad times, in pandemic times.

That brings me comfort as I sip my morning coffee in its loving embrace.

Luana Busby Neff, Native Hawaiian activist and cultural practitioner



Luana Busby Neff - Photo: Manulani Aluli Meyer

I recently had an epiphany: Earth has needed a break for a long time and the pandemic, horrific as it is, is providing an opportunity for that. With communities around the world in lockdown and industries not operating at full capacity, the exploitation and desecration of our natural resources have slowed for now. No longer are toxins being poured into our air, land, water and bodies. In many countries, the skies are bluer, the land is greener, and the air and streams are cleaner than they've been in decades.

Earth is renewing itself—and so are we.

Pule 'Āina, in the book *Hawaiian Antiquities* by David Malo, is a call for healing. Translated in part, it says, "This is a prayer to end the mistakes done to all the land... So that the blight may be over and the mold; So that the decay may be over and the rot... Then will buds shoot from the soil."

Those "buds" could be seen as a metaphor for humanity. Although many have died from COVID-19, many others, like Earth, are being rejuvenated. This time of adversity is bringing out the best in us. I've seen so many acts of grace, kindness and compassion—people going out of their way to help and uplift each other in big ways and small.

Ola honua: Earth lives, aloha lives. ■

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.

Hui Hānai Publishes Lili'uokalani's Personal Diaries



Hui Hānai has published *The Diaries of Queen Lili'uokalani of Hawaii, 1885-1900*. Penned by the eighth and final monarch of Hawai'i, edited and extensively annotated by historian David Forbes, and in collaboration with Barbara Pope Book Design, the book is now available for sale through the University of Hawai'i Press. Lili'uokalani Trust funded the project.

"Hui Hānai is proud to be publishing this landmark work," said Diane Peters-Nguyen, president of Hui Hānai. "It will, for the first time, allow readers to experience the journey of an amazing Hawaiian leader during one of the most complex and politically charged eras in Hawaiian history. This is a riveting book, reminding us that the lessons of the Queen's inspiring leadership continue to be relevant for Hawai'i and Hawaiians today."

From mundane, often charming details about everyday life such as disbursing \$2 to a member of her household named Manaiki for chicken feed, to her tireless efforts in Washington, D.C. for justice, this meticulously annotated collection of the Queen's writings provides a researched and authoritative perspective on a well-known story. This comprehensive view into the private thoughts and actions of Lili'uokalani's life as heir apparent and monarch is the masterwork of

noted historian David Forbes. His research for the transcriptions and annotations spanned a decade.

Hawai'i State Archives, Bishop Museum, and Louise Koch Schubert generously provided access to the diaries and related documents and photographs within their collections. Jason Achiu and Puakea Nogelmeier assisted with Hawaiian language translation. *The Diaries of Queen Lili'uokalani of Hawaii, 1885-1900* retails for \$40.

Ka 'Ohana O Kalaupapa Announces Upgraded Website

Ka 'Ohana O Kalaupapa's redesigned and upgraded website is now available for viewing at www.kalaupapaohana.org. "The new website is more complete and features some great material to help people learn about the history of Kalaupapa in the words of the people themselves," said Charmaine Woodward, Secretary of the Board of Directors of Ka 'Ohana and great-granddaughter

of Kalaupapa businessman David Kamahana and Alana Ah Lo.

Produced by Ka 'Ohana O Kalaupapa, the website includes a Kalaupapa timeline spanning from 1866 to the present, information about the relationship between the people of Kalaupapa and the Royal Family, and a reading list of non-fiction books based on the voices

of the people of Kalaupapa. A five-minute video, "The Pride of a Nation," serves as a brief introduction to the people and the history.

The website includes details for the planned Kalaupapa Memorial and "The Restoration of Family Ties," a program developed by Ka 'Ohana O Kalaupapa that has helped hundreds of descendants

OHA IN THE COMMUNITY



Hi'ilei Kawelo of Paepae O He'eia (left) appears as a guest on *Ola Ka Hāloa*, OHA's new 30-minute news show. Hosted by OHA Engagement Director Mehanaokālā Hind (right), the weekly show connects viewers with information on how OHA serves the Native Hawaiian community and features segments on how Native Hawaiian businesses and community groups are adjusting to COVID-19. The show aired weekly for four weeks in May and has been extended for another three shows in June. Watch *Ola Ka Hāloa* on Saturdays on KGMB at 6 pm, with encore broadcasts on Sundays at 12:30 pm on KHNL and on Tuesdays at 7:00 pm on KFVE. All episodes are available for viewing at www.oha.org/olakahalooa.

reconnect to their Kalaupapa ancestors. There is also a photo gallery and a current news calendar. You can also sign up to receive emails.

"We hope the website will appeal to descendants, teachers, students; anyone with an interest in Kalaupapa," said Woodward.

Founded in 2003, Ka 'Ohana O Kalaupapa was the vision of the late Bernard Punikā'a. Long-time Kalaupapa resident Clarence "Boogie" Kahilihiwa is the current President.

Kamehameha Schools Participates in Buy One, Feed One Movement

Kamehameha Schools is pledging a monetary donation for each meal purchased at a participating eatery as part of the Buy One, Feed One Hawai'i (BOFO Hawai'i) movement with proceeds benefiting the Hawai'i Food Bank to ensure that no one will go hungry during the coronavirus pandemic.

BOFO Hawai'i encourages individuals who eat out to purchase a second meal for someone who has been impacted by the COVID-19 crisis. The goal of the initiative is to reinforce goodwill and spread the aloha spirit. The viral movement first appeared on social media on May 1 and has reached over 60,000 people after Hawai'i-born actress and KS alumna Kelly Hu shared her experience.

KS will make its donation of up to \$50,000 to the local food bank network as individuals visit a participating restaurant – a list is posted at BuyOneFeedOne.com – and simply post a picture of the meals purchased along with the hashtag #BOFOHawaii.

"We're encouraging individuals, businesses, friends and 'ohana to pay it forward," said KS CEO Jack Wong. "Our participation in this movement is another way that Kamehameha Schools is able to support our community."

Additional information is available at buyonefeedone.com. Join the challenge and help feed someone in need. ■



Clarence "Boogie" Kahilihiwa receives a lei from Momilani Motta Cheek, whose great-grandparents died at Kalaupapa, during a ceremony at the future site of The Kalaupapa Memorial. - Photo: Henry Law

Connecting Through Music

Photos courtesy of (L-R): Kawika Kahiapo, Theresa Ang, Ho'okena, Dana Edmunds and Nathan Aweau.



By Cheryl Chee Tsutsumi

Stages are empty. Concert halls are dark. Clubs, bars and restaurants have been closed for table service, meaning live entertainment—which in many cases drew patrons as much as food, drinks and ambience—has not been available.

The next-best thing? Music livestreamed in the comfort and safety of our homes as we continue to ward off the coronavirus by sheltering in place as much as possible. Although Hawai'i's singers and musicians have lost their gigs for now, they're still reaching audiences via a click of the mouse. Check out these popular programs.

Outrigger LIVE: Kani Ka Pila Music Jam

Daily, 5 p.m.

www.facebook.com/OutriggerResorts

Ever since it opened in 2009, Kani Ka Pila Grille at the Outrigger Reef Waikiki Beach Resort has been known as one of the best places in Hawai'i to see Grammy nominees and Nā Hōkū Hanohano award winners perform regularly. When the casual, open-air restaurant suspended operations in early April in compliance with Governor David Ige's mandate, Outrigger LIVE: Kani Ka Pila Music Jam was launched to keep the music flowing.

This is the weekly lineup (subject to change): Monday, Sean Na'auao; Tuesday, Weldon Kekauoha; Wednesday, Kapena; Thursday, Kawika Kahiapo; Friday, Mark Yamanaka; Saturday, Ho'okena; and Sunday, Nathan Aweau.

Ranging from 30 to 60 minutes, the program is streamed from each artist's/group's house, and in case you miss any, they are all posted on the Facebook page along with the current schedule.

"Kani Ka Pila Music Jam reminds me of when I was a child, and my family held jam sessions in the garage of our Kalihi home," said Luana Maitland, Director of Cultural Programs for Outrigger Hotels and Resorts. "It was fun and spontaneous! Music soothes the soul and heals the heart. It puts us in a relaxed, peaceful state. During this time of uncertainty, we all need that."

Live! Mele in the Hale

Saturdays, 4 p.m.

www.facebook.com/HakuCollective/ and www.youtube.com/hakucollective

In early March, soon after it became evident that COVID-19 was a worldwide crisis, multiple Nā Hōkū Hanohano award winner Kimié Miner started livestreaming "mini concerts" on her social media platforms. Receiving a lot of positive feedback, she thought it would be great to join with other local artists to uplift the community through music.

Miner is the creator and producer of Live! Mele in the Hale, which kicked off on March 21 with herself, Kalani Pe'a and DeAn-

dre Brackensick as the featured artists. Since then, Anuheā, Kapena, Amy Hanaiali'i, Josh Tatofi, Paula Fuga and Natalie Ai Kamaau are among the other A-listers who have appeared. Pashyn Santos, Malika Dudley, Lina Girl Langi, Xavier Cummings, Tannya Joaquin, and Mele Apana and Shannon Scott have served as hosts. Programs are usually finalized the week prior and last 90 minutes to two hours.

"We share a different theme every week," Miner said. "For example, Make a Lei/Share a Lei coincided with May Day. The participants that week dedicated the lei they had made to a special person in their life. For Actions of Aloha, they talked about a good deed they were able to do while following the stay-at-home order. It has been hard on everyone to stay home in isolation, but Moments of Gratitude was a theme that encouraged participants to remember the blessings they receive even during this challenging time."

Past Mele in the Hale shows are archived on both websites. For more information, visit www.hakuhawaii.com/meleinthehale.

Duke's on Sunday

Sundays, 5 p.m.

www.facebook.com/Henry-Kapono-86187324493/

Henry Kapono, one of the doyens of Hawai'i's music scene, won fame as part of the 1970s duo Cecilio and Kapono. Claiming 18 Nā Hōkū Hanohano awards and a Grammy nomination, he has headlined the Sunday entertainment slot at Duke's Waikiki for close to 30 years. Livestreams from the restaurant began a few years ago; on March 22, they moved to Kapono's Hawai'i Kai home in accordance with lockdown rules.

During the hour-long program, requests pour in from all over the world, and Kapono and his band play as many as they can. C&K hits such as "Friends," "Sailing," "Good Times Together" and "Highway in the Sun" are always part of the mix.

"Music speaks to everyone," Kapono said. "It's comforting; it takes you to a happy place. Until Hawai'i's restaurants can open fully again, Duke's on Sunday will be a virtual party, and everyone is invited!" All the programs remain on Kapono's Facebook page.

He also earns kudos for the We Are Friends...COVID-19 Relief Program for Hawai'i's Music Community spearheaded by his nonprofit 501(c)(3) Henry Kapono Foundation (www.henrykaponofoundation.org). In partnership with Foodland and the Kawakami family of 'Iolani Sportswear, the foundation has distributed \$125,000 in Foodland gift cards thus far to kōkua unemployed music professionals.

"Music has supported me through good times and bad, and I'm grateful to be able to give back," Kapono said. "We musicians are 'ohana, and we must take care of each other." Learn more at www.henrykapono.com. ■

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.

Hana hou!

Check your favorite artists' Facebook page to see if they're livestreaming music, too.

In addition, Mālie Sundays debuted on Mother's Day, May 10, with Shawn Pimental, Del Beazley and Lehua Kalima Alvarez at the mikes. Guest artists since then have included Robi Kahakalau, Barry Flanagan and Bryan Tolentino.

Every Sunday in June from 2 to 4 p.m., the program will be livestreamed from a different O'ahu location. Details were not confirmed at press time, but you can get a front-row seat and a chance to win great prizes (think jewelry, clothing and dining certificates) at www.facebook.com/shawn-and-lehua.

On April 18, KITV4 broadcast the first in a series of 12 pre-recorded concerts to fund personal protective equipment for local hospitals and first responder units. Hosted by Maleko McDonnell, KITV's "Good Morning Hawai'i" anchor, and Star 101.9's Flash Hansen, Living Room Live has spotlighted headliners such as Makana, Taimane and John Cruz.

The June 6 show will air simultaneously at 6 p.m. on KITV and www.AlohaTogetherHawaii.com (the lineup had not been finalized by press time). It will be re-broadcast at 9 p.m. that evening on radio stations KSSK 92.3 FM and Island 98.5 FM and the following Monday, Wednesday and Friday at 8 p.m. on Spectrum TV Channel 1106.

Four more programs are planned in June and early July; once confirmed, the dates and times will be posted on www.AlohaTogetherHawaii.com, where the entire series will be archived.

KA WAI OLA CROSSWORD PUZZLE

By Ku’ualohapau’ole Lau

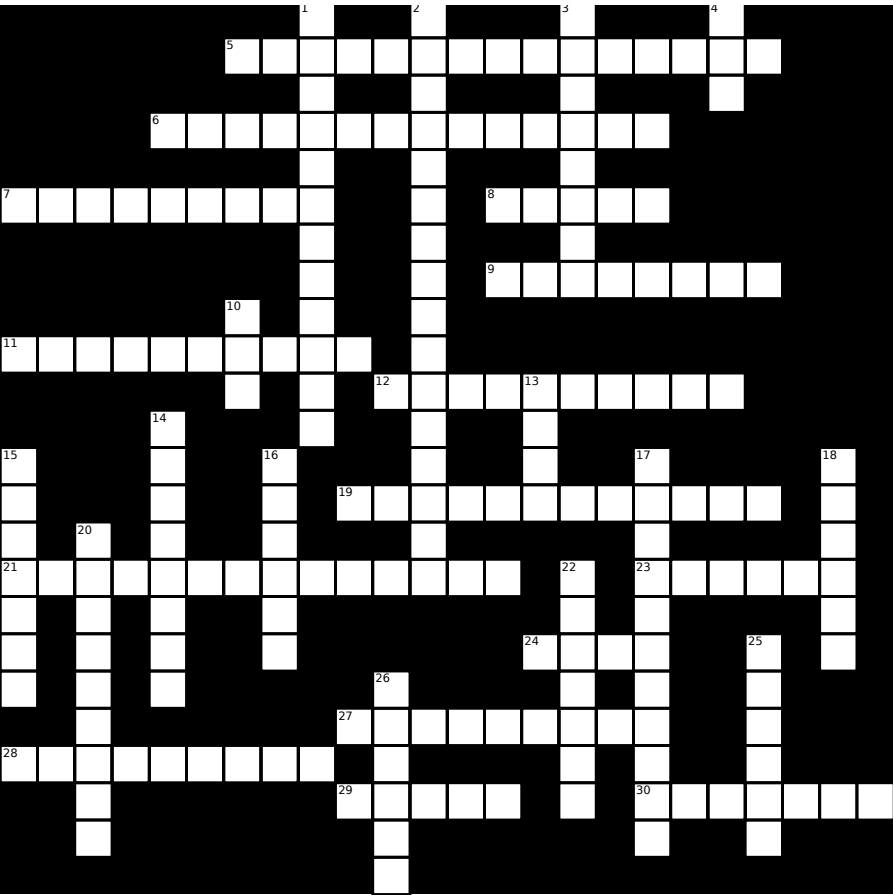
Ua maka’ala? Have you been paying attention? Answers for this crossword puzzle can be found through out the pages of this issue of *Ka Wai Ola*. Please do not include any spaces, special characters, or diacriticals (‘okina and kahakō) in your answers.

ACROSS

- 5 The _____ approved an additional \$3 million to address the needs of beneficiaries during this pandemic.
- 6 Has written over 200 articles for Ka Wai Ola on health from a Hawaiian cultural perspective.
- 7 Shaelene _____ is the new Director of ‘Āina Protection at the Hawaiian Islands Land Trust and previously served as Deputy Corporation Counsel for the County of Hawai‘i.
- 8 July ____ is the final day to register to receive your ballot by mail.
- 9 Hawaiian for “whooping cough.”
- 11 Acronym for movement with proceeds benefiting the Hawai‘i Food Bank to ensure that no one will dgo hungry during the coronavirus pandemic.
- 12 Will be taking over Dr. Claire Hughes longstanding Mālama I Kou Kino column.
- 19 DHHL has set in motion a new program to provide _____ for beneficiaries who are on the Applicant Waiting List.
- 21 Native Hawaiian activist and cultural practitioner who believes the “Earth is renewing itself—and so are we,” during this COVID-19 pandemic.
- 23 Hawaiian word for to continue, persevere, preserve, endure, last.
- 24 Visit _____.hawaii.gov to register online to receive your voting ballot in the mail.
- 27 _____ and pandemics are infectious diseases.
- 28 ____ percent of Hawai‘i’s economy is dependent on tourism.
- 29 While we have been sheltering at home for the past three months, the ____ has been healing from humanity.
- 30 Acronym for organization that was passed by Congress in 1996 and transformed the way American Indians and Alaska Natives provide affordable housing on rural Indian reservations and Alaska Native Villages.

DOWN

- 1 A term that has seen multiple definitions by various groups, in rethinking Hawai‘i’s approach to tourism.
- 2 Experts believe the increases in _____ are almost certainly underreported because some victims cannot get away from their abusers to call for help.
- 3 Publishing partner with UH Press that has published *The Diaries of Queen Liliuokalani of Hawaii, 1885-1900*.
- 4 More than ____ million people visited Hawai‘i in 2019.
- 10 The burial of ____ results in physical growth, as with plants, and spiritual growth of mana.
- 13 This year, Hawai‘i will be managing all elections entirely through ____.
- 14 In the book Hawaiian Antiquities by David Malo, ____ means a call for healing.
- 15 _____ i ke Kūleana: Changing our Reality, is a new collaboration to give voice to our Native Hawaiian businesses.
- 16 The word _____ comes from the Greek, meaning “to shift, or to separate.”
- 17 New OHA online engagement workshop series.
- 18 Hawaiian for “measles.”
- 20 Hawaiian for “cholera.”
- 22 Means “homeland” in Hawaiian and literally translates as “bone plain.”
- 25 The SCHHA and the HCDC, have partnered with 1st ____ Lending to increase access to home loan capital on Hawaiian home lands.
- 26 “_____/Leave” operation is intended to remedy the low responses of the Census 2020 by sending workers out to leave questionnaires on doorsteps.



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CULTURAL IMPACT**ASSESSMENT - KEKAULIKE STREET**

ASM Affiliates is preparing a Cultural Impact Assessment (CIA) for the proposed Kekaulike Street Improvements Project in the Chinatown neighborhood of downtown Honolulu, Kona District, Island of O'ahu. The City and County of Honolulu intends to convert Kekaulike Street into a shared-use street, which will improve pedestrian accessibility and safety, and promote economic and social activities in the newly created shared space between North Hotel Street and Nimitz Highway; and provide a more coherent connection between the existing Kekaulike Mall and the future Chinatown rail station at the corner of Kekaulike Street and Nimitz Highway.

In addition to its association with Chinatown, the proposed project area has been associated with the traditional land divisions Kikihale and Kapuukolo, and the ahupua'a of Nu'uuanu and Honolulu. 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 on or in the general vicinity of the subject Kekaulike Street. If you are willing to share any such information please contact Teresa Gotay (tgotay@asmaffiliates.com); phone (808) 439-8089, mailing address ASM Affiliates 820 Mililani St. Suite 700, Honolulu, HI 96813.

CULTURAL IMPACT**ASSESSMENT - GRAND WAILEA RESORT**

ASM Affiliates is preparing a Cultural Impact Assessment (CIA) associated with a Special Management Area Applica-

tion for proposed development activities at the Grand Wailea Resort, Pacahu Ahupua'a, Makawao District, Island of Maui. 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. 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.

CULTURAL IMPACT**ASSESSMENT - HO'OHANA SOLAR ENERGY FACILITY IN WAIKELE**

On behalf of the project owner, Ho'ohana Solar I, LLC, and its planning consultant, Group 70 International, Inc., TCP Hawai'i, LLC, is preparing a Cultural Impact Assessment (CIA) for the Ho'ohana Solar Energy Facility in Waikēle and Hō'āe'āe Ahupua'a. The project area at TMK (1) 9-4-002:052 is 161 acres. These lands are located immediately north and mauka of Royal Kunia Country Club. Please contact Chris Monahan at (808) 754-0304 or mookahan@gmail.com if you would like to participate or contribute to this study by sharing your mana'o about any cultural or historical resources or other information you believe may be relevant. This could include mo'olelo (oral history) or any recollections about the project area in the past, or use of these lands that may include (in the past or currently) traditional and customary practices. Mahalo nui! ■

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**
- **Public Policy Manager**

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

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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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Supporting our Lāhui in COVID Response and Advocacy

While there is cautious optimism as the number of confirmed new COVID-19 cases level out in Hawai'i, we must continue to be maka'ala about adjusting responsibly to a "new normal" so that we do not cause a return of the virus spread in Hawai'i.

As we evaluate the various responses to this pandemic, an important issue which stands out is a lack of data specific to Native Hawaiians. The State of Hawai'i must prioritize the collection and reporting of Native Hawaiian-specific data relating to the COVID-19 pandemic. The uniform collection and reporting of data specific to Native Hawaiians is critical to the proper administration of the State of Hawai'i's trust responsibilities and improving the conditions of Native Hawaiians.

Disaggregated data is critical in helping to determine the effects of COVID-19 on the Native Hawaiian population and how the State of Hawai'i and OHA can most effectively direct limited resources to address these effects. Disaggregated data would allow for individuals to identify as Native Hawaiian/Part Hawaiian as a separate category from "Other Pacific Islander."

OHA's ask for uniform data collection is not new. OHA included this in its legislative package in 2012 as companion legislation in both the Senate and House of Representatives to facilitate the proper collection and reporting of demographic data by requiring data disaggregation consistent with federal standards and requiring publication of the data. This bill, although heard in Committee, was not passed into law. OHA has also historically provided comments to federal agencies supporting the need for disaggregated data at the federal level.

As we navigate these uncertain times of the COVID-19 pandemic, state agencies including the Departments of Health, Labor and Industrial Relations and Human Services are in a unique position to collect, analyze and report



Colette Y. Machado

Chair, Trustee
Moloka'i
and Lāna'i

racial and ethnic data on the impact of the pandemic on each communities' health, economic conditions and wellbeing.

The dissemination of disaggregated data by race and ethnicity is vital for determining and addressing potential disparities of the impacts of COVID-19. We believe this data is critical for OHA and the state to effectively address the needs of our beneficiaries, who are especially vulnerable during these times.

OHA has made its request to Governor David Ige and welcomes the opportunity to work with his administration on this critical issue. OHA staff have been working with partner organizations, medical professionals, data analysts and community advocates to effect changes in the state's procedures for data collection and reporting.

In other parts of its COVID-19 response, OHA's Board of Trustees approved a \$3 million emergency relief package to help individual beneficiaries as well as Native Hawaiian communities impacted by the COVID-19 pandemic and associated economic crisis.

The Board added \$2.17 million to OHA's existing Emergency Financial Assistance Program grant, the Kahiau Community Assistance Program administered by the Council for Native Hawaiian Advancement. The grant provides up to \$1,500 in one-time emergency assistance to cover mortgage, rent, rent deposit or utility debts of Native Hawaiians facing financial hardship.

The Board also approved \$830,000 to statewide programs to promote community-based food security for Native Hawaiian farmers, fishermen, ranchers, hunters and other individuals practicing subsistence living. The funds will be administered by the Hawai'i Community Foundation.

OHA remains committed to aiding our lāhui. We are a resilient people who have persevered through tremendous adversity over the course of our history. We will make it through this by sticking together and eventually come out on the other side stronger than ever. ■

Economic Engines

This time last year I was writing about helping our keiki plant kalo on Maui and our need to protect our water resources so we can start to address the state's need to diversify our economy with sustainable community-based agriculture. Today I am at home, going on three months now, because of a global pandemic that has decimated Hawai'i's economy.

As we begin to look at how Hawai'i will reopen its economy and recover from this economic catastrophe, I have been in many conversations recently about the need to diversify our economy and that it should be done with agriculture. Agriculture was, after all, our primary economy from the end of the 19th century until well into the 20th. That was a different era. Hawai'i's population was a fraction of what it is today. The cost of living in Hawai'i was significantly lower and, for the majority of those working in the agriculture industry, their cost of living was subsidized by the plantations with either free or cheap housing.

Today Hawai'i has a population of 1.4 million people and imports roughly \$2 billion of food annually. In 2019 Hawai'i welcomed over 10 million visitors to its shores, and in 2017, just two years prior, Hawai'i farmers produced \$564 million of products. Last week, on the local news, a farmer on Hawai'i Island spoke of selling 30,000 heads of lettuce a week to local restaurants and hotels. Now with those businesses shuttered he is trying to stay afloat by providing produce to local families. He is now averaging only 300 heads of lettuce a week. A local chicken farmer on O'ahu was selling between 250-300 birds to restaurants and hotels, but now only 75 leave his farm a week. Local hog farmers who are just recently beginning to make a comeback from total



Brendon Kalei'aina Lee

Vice Chair,
Trustee, At-large

shutdown with the loss of the only local slaughterhouse a few years ago, are once again facing what seem to be insurmountable odds. The availability of cheap feed from school cafeteria and hotel and restaurant scraps have gone away, forcing them to buy expensive, imported feed. These numbers and stories are a sobering reminder of just how dependent on

tourism Hawai'i is. The loss of tens of thousands of visitors stepping off a plane or boat everyday has equated to there being not enough mouths to consume the produce and farm meat being produced.

In many of these conversations I have been in, some like to romanticize a future of tens of thousands of acres of kalo being cultivated surrounded by forests of 'ulu and loko i'a full to the top with fresh fish. This is nice notion, but is it realistic?

We need to be looking at many different sectors as we reach for a more diverse economy for the future. A future that has Hawai'i reliant on four, five, six or more economic streams. A Hawai'i that, if one of these industries goes down for whatever reason – a hurricane, tsunami, volcanic eruption, earthquake or global pandemic – we have others to rely on. An economy that has relied on one economic engine for centuries is one natural disaster away from economic ruin from which Hawai'i may never recover.

As our leaders begin the long road to restarting our economic engine, I hope they take this opportunity to not just talk about a diverse economy but take actual steps toward one. I, for one, will continue my conversations with people much smarter than myself. It has always been my experience that these types of conversations lead to great ideas. Let's all hope those at the square building will learn and listen. ■

Ho'ohui 'ia... we are in this together ... and Ho'omaika'i and mahalo, Kurt Klein, Esq.

Life after Coronavirus...

Life after Coronavirus... We've been in lockdown since March, and many of us are feeling restless for change. And the world is changing so rapidly that this time last week feels like years in the past. Over the last few weeks alone, we have seen unprecedented changes to every part of our lives. But how could these changes impact us in the long term? Could temporary laws lead to bigger cultural shifts further down the road? And are any of our new habits here to stay?

I'll mention briefly workplace culture and the economy in order to better understand the possible long-term implications of this coronavirus pandemic.

Life after coronavirus: workplace culture

For most people in professional jobs, social distancing has meant a total shift to working from home – something many employees would have liked the opportunity to do pre-coronavirus, but hadn't been allowed to. Businesses may then shift to having smaller, flexible office spaces, or sections of co-working spaces. The implications of office workers no longer needing to flood into the center of cities like New York and Los Angeles every day could be huge. Adam Steel, a senior strategic foresight writer at The Future Laboratory, says that it could even be an opportunity to “reboot suburbia, rural villages and the countryside.”

“Big city offices would be used less, and could become more like flagship stores or flagship offices, which employees might visit a few times a year for whole-company events,” he says.

Life after coronavirus: the economy

What will the effect of widespread business closures and lay-offs be? What happens when more people than ever are forced to claim benefits? Are we heading for another recession like the 2008 financial crisis? Coronavirus: this is the reality of being forced to self-isolate in Hawai'i.

The coronavirus tips us further into a recession, so we will definitely have a recession or an economic downturn of some form, most economic experts believe. “The question is whether it's just a dip and then



Leina'ala
Ahu Isa, Ph.D.
Trustee, At-large

you come out of it quite rapidly, or whether it's something much longer.” This depends on how long it is before things go “slightly more back to normal,” adds Dave Innes, head of economics at the Rowntree Foundation. He says that if businesses choose to take up the government's salary retention plan (Paycheck Protection Program), this could be a massive factor in helping to maintain stability for workers. “There's a role for businesses to make sure

they actually keep people in work and help people out, instead of laying more people off and increasing their economic insecurity.”

Ho'omaika'i and MAHALO, Kurt Klein, Esq.!



Kurt Klein, Esq. - Photo: Courtesy

On May 5, 2020, the Supreme Court of the United States rejected the “Makekau” Plaintiffs' Petition for Certiorari thereby putting an end to this case... and thereby SAVING OUR BENEFICIARIES over \$350,000 in fees. Congratulations, Kurt! You saved a ton of beneficiary trust funds by successfully defending this. This is from the Court Order calendar and is all that the US Supreme Court ever says on a particular case where cert is denied.

As you may recall, after losing their (Akina/Makekau) case to halt the Native Hawaiian elections in the U.S. District Court for the District of Hawai'i, the Plaintiffs were able to freeze the process by obtaining an “All Writs” Order from the Supreme Court.

A hui hou,
Trustee Leina'ala Ahu Isa ■

Hānai Kaiāulu: Feeding our Community

Aloha from Kaua'i!

A During these challenging times due to the COVID-19 pandemic it is important to support our kūpuna and beneficiaries. I would like to introduce Pelika Andrade and Emily Cadiz. I was fortunate and honored to kōkua them in delivering fresh produce, vegetables and local meats. Both were key players in supporting LOCAL, our local producers, farmers and ranchers. As a community volunteer, I learned the importance of local agriculture and sustainability within our own communities, ahupua'u and moku. I am excited to share the work of Pelika and Emily, and their passion to support local agriculture and sustainability on Kaua'i and across the pae 'āina.

Aloha,
Trustee Dan Ahuna

In this current circumstance of COVID-19, we once again are reminded of how important our local food systems are to the resiliency of our island home. As we work to get fresh, local produce and products out to our community and into homes, it is just as important to provide our farmers and producers with a **loyal** and **committed** customer base to ensure they continue to plan, grow and provide food for the future. The instability of how consumers (our communities) shop **now** directly impacts how and what farmers grow for the **future**.

Our organization, Nā Maka Onaona, and partners 'Āina Ho'okupu o Kīlauea,

UH Sea Grant, OHA and Kamehameha Schools are working hard to help bridge the gap between the consumer and producer, helping to establish a loyal and committed consumer (community) base by providing a way for the community-at-large to access and, in some cases, be introduced to existing local food sources. We are using the current situation brought on by the COVID-19 pandemic to help shift our food systems into a co-dependent localized partnership between producers and consumers; between farmers and community members.

From the end of March and into April, we reached approximately 350 households across the island of Kaua'i from Kīlauea to Kekaha. We were able to service over 1,000 people continuously over the course of those seven weeks, distributing approximately 1,400 produce boxes. These deliveries were just a fraction of the overall produce being distributed across the island of Kaua'i by 'Āina Ho'okupu o Kīlauea (AHK) who also partnered with the Adopt-a-Kupuna/COVID19 community relief fund that distributed hundreds of produce bags to elders and families on the North Shore. This program is one of many here on Kaua'i, and it would not be possible without all the support from volunteers and local organizations/businesses. These past few months have been a beautiful reminder of the resilience and collaborative capacity found in our communities.

I lā maika'i,
Pelika Andrade ■

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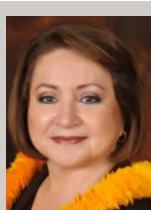


Ola Nā Iwi: The Bones Live

The coral-block church at the crossroads of historic downtown Honolulu is revered as the “Protestant mother church of Hawai‘i,” ground zero in the missionaries’ faith-relocation blueprint. Kawaiaha‘o Church was founded in 1820 by the first missionaries to arrive in Hawai‘i and is a congregational church devoted to the Christian faith. Kawaiaha‘o Church also remains the final resting place for many of Hawai‘i’s most revered kūpuna. Burial sites are places that hold great significance for our people, as issues surrounding burial sites are about preserving our cultural identity of Kānaka ‘Ōiwi. If we maintain and honor our kūpuna, we will maintain the highest integrity of our culture. Cultural identity is central; we cannot really be, in a sense, Hawaiian without this understanding of our iwi kūpuna.

However, Kawaiaha‘o Church took actions to disturb the very people whose families chose the Church grounds as their final resting place. In January 2009, Kawaiaha‘o Church began construction on a multi-purpose center without an archaeological inventory survey (which is required before construction can begin on a project) and immediately began encountering burials. In 2012, another 600+ burial remains were found during construction. This conflict embodies the ongoing tension between those who seek protection for unmarked Native Hawaiian burials and those who choose not to comply with rules for development projects. At stake are the wellbeing of ‘ohana, the integrity of cultural practices and the future of multimillion-dollar development projects.

In December 2012, the Hawai‘i Intermediate Court of Appeals ruled against Kawaiaha‘o Church saying that it failed to follow the State Historic Preservation Law when it unearthed hundreds of burials during the construction of a new multi-purpose



Carmen “Hulu”
Lindsey

Trustee, Maui

center. The court also ruled that the State Historic Preservation Division violated its rules by failing to require an archaeological inventory survey of the site. After years of ho‘oponopono, the Church recently indicated that it would no longer pursue the construction of the multi-purpose center.

A burial treatment plan details the final disposition of burials that have been discovered, removed or put back. This burial treatment plan was unanimously approved by the O‘ahu Island Burial Council on April 22, 2020 prepared by recognized lineal and cultural descendants. This burial treatment advocated for preservation in place, meaning that all the kūpuna will be put back according to the historical map legend in Likēkē Hall. This historic action honors the spirit of aloha and the spirit of Kawaiaha‘o because it honors these families who have languished at the Church’s recent desecration. Protecting our iwi kūpuna is the natural thing to do. I thank the Burial Council, the Church and the lineal and cultural descendants of the kūpuna buried within the Church grounds for their courage to make things pono for our kūpuna.

Repatriation is just one aspect of an expansive effort to revitalize our customs and traditions. A burial treatment plan contributes to a positive healing process that Native Hawaiians are going through in general with the taking of our land, natural and cultural resources. Repatriation is just one small step in a much larger healing process of trying to reclaim our land, language and livelihood. The adoption of the burial treatment plan contributes to wellness and is part of the cultural revitalization movement. Returning our iwi kūpuna to their rightful place is the ultimate form of cultural preservation.

The more we protect our burials in place, the more we protect our own sovereignty. Ola nā iwi, the bones live! ■

PRODUCERS vs. CONSUMERS? TECHNOLOGY as a guide to our future!

Aloha nui kākou! Our aloha to each and every one of you enduring this “safer at home” directive wherever you might be. Please know you are in our prayers as we all endure this together here in Hawai‘i and abroad.

In Hawai‘i, we moved from a “producer-based” economy to a “consumer-based” one in less than 100 years. The industrial age was upon us and “technology” was not a word often spoken at home. It did however drive us to find easier and more economical ways of doing things.

Through this COVID-19 situation we are realizing that our honua, our earth, is changing. In Hawai‘i becoming a “consumer-based” economy may not have helped us really take care of ourselves. However, there may be hope for us to balance our “PRODUCER vs. CONSUMER” economy using the very tool that brought us to where we are today...TECHNOLOGY.

Technology will not take us back in time, but it can be a resource to guide us into the future. Many people believe that technology equates to machinery, but that is not always the case. The actual definition of technology is this: science or knowledge put into practical use to solve problems or invent useful tools. When we understand this concept, we realize that our kūpuna were innovators and used the technology of their day to improve their daily lives. If they could do it, so can we.

We see that many are taking an interest again in gardens. In looking at gardens, two concepts in today’s world are technological advances that can help us. The first is “vertical farming.” For those of us who may not have much space to grow produce in a tra-



Robert K.
Lindsey, Jr.

Trustee, Hawai‘i

ditional outside garden, vertical farming may be the way for us to go. In Linly Ku’s article entitled “New Agriculture Technology in Modern Farming,” she states, “Indoor vertical farming can be defined as the practice of growing produce stacked one above another in a closed and controlled environment. By using growing shelves mounted vertically, it significantly reduces the amount of land space needed to grow plants compared to traditional farming methods.”

Another concept is “greenhouse farming.” Some may see greenhouses here in Hawai‘i and never thought they could do it themselves. Some believe that you need to be a career farmer to do this. The truth is that many who are not career farmers are doing this. They learned how to do it and they have the necessary resources to do it. A few of the “pros” of this type of farming are: increased production, stability, security and the ability to grow produce year-round...even in the off-season. A few of the “cons” might be: the need for a sizeable initial investment, higher production costs and the need for a higher level of skill in farm practices.

We urge our people to look at these two practices. Can one or the other help you in moving forward in our new world? There are resources out there to learn from. The internet does have much to offer in terms of knowledge. Take the time now to search and see what might work for you and your ‘ohana.

“PRODUCER VS. CONSUMER?” Which will win out? Will there be a new balance between the two as a result of our situation now? Whatever the case, may we think of each other and move forward together using the best tools and resources we have. “Always with Aloha.” ■

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E nā ‘ohana Hawai‘i: If you are planning a reunion or looking for genealogical information, Ka Wai Ola will print your listing at no charge on a space-available basis. Listings should not exceed 200 words. OHA reserves the right to edit all submissions for length. Send your information by mail, or e-mail kwo@OHA.org. **E ola nāmamo a Hāloa!**

2020

COITO – Coito Family Reunion scheduled for June 27th & 28th has been postponed indefinitely due to the corona virus pandemic. I hope to hold the reunion this year if possible. Contact Jeanne M. Kahanao: 808-354-7365.

DOLE – The descendants of William Patrick Dole and Emily Keli‘iahonui Kekoa Dole are planning a family reunion on Saturday August 8, 2020 at the Waimānalo Beach Park, O‘ahu , Hawai‘i. William Dole and Emily K. Dole had 10 children, most of whom have produced descendants who are the next generation of cousins. Their children are named, Emily Ka‘auwai, Henry Dole, Billy Dole, Simcon Dole, Henrietta Carter, Muriel Duvachelle, Benjamin Dole, Richard Dole Kaai, Eleanor Ka-Ne, and Loretta Kwock. The organizers encourage all family descendants to attend and be a part of this family reunion and celebration. The morning will begin with a prayer of blessings as we celebrate the 126th birthday of our tutu Emily K. Dole. There will be talk story sessions, a Pa‘ina Hawaiian Luncheon, family entertainment, games, and in the afternoon family genealogy workshops. Camping will be allowed by permit. Don't miss out on this opportunity to get to meet cousins that you have not met. For more information, please contact: Camie Apau 808-852-9880, Holly Kwock Kaleohano 808-348-0077, Peewee Ka-Ne 808-990-5242.

KAHELE ‘OHANA MILOLI‘I – The descendants of John Halena Kahle and Maria Malaea Nunuha and their children Ellen Kalawae‘a, John Halena, Hannah Koanohano, William Kalilipio Keomaka, Peter Kahuaka‘e, Henry Nahinu and Abel Pepe Kaliliaku are planning a gathering in Miloli‘i, Hawai‘i Island on July 3, 2020 – July 6, 2020. For more information please contact Renee Olivera at (808) 640-5959, Gloria Wagner at (808) 436-5074 or Sharon “Malama” Faaelele at (808) 485-2861.

KUAKAHELA/KALIMAONAONA – Descendants of Kuakahela and Keaka Kalimaonaona. Children: Naiheauhau, Kaiahue, Kealohapauole, Kamau, Kaunahi, Kimona, Wahinelawaia and Keau. The reunion is set for July 25 and 26, 2020 at Makao Events Pavilion, Old Airport Beach Park, Kailua-Kona, Hawai‘i. Need head count by June 1, 2020. Call Agnes at 808-987-1884. If you have any questions contact President, Apo Aquino or on Facebook (Kaukahela ‘Ohana).

KULIOHOLANI-KONAWAHINE – ‘OHANA REUNION “CANCELLED” Due to recent developments of the Coronavirus (COVID-19) and heeding the guidance of our government officials, we are CANCELLING our family reunion that was scheduled for Saturday June 20, 2020.

A refund will be provided to those who have already registered. Please contact your family representatives for more information and coordination of your refunds. We will discuss planning another Kulioholani-Konawahine reunion soon. Questions: johnakijr@hotmail.com

MANU/KAWELO – Descendants of John Manu-Kawelo and Kaohuaiaonaalii Kapapaheanalu of North Kohala will all be together for the first time in 30 years on Wednesday, July 29 through Sunday, August 2, 2020. We will start with an O‘ahu gathering and then meet in North Kohala. Our descendants include Pa, Stewart, Rodenhurst, Hussey, Moku, Manu, and many more. There will be many exciting events that you don't want to miss. For more information follow us on Facebook, Manu – Kawelo Reunion.

NĀ‘EHU-SAFFERY – Descendants of Captain/Judge Edmund Saffery (1806-1874) and wives Kupuna Nachu and Waiki Kawaawaiki Nachu (1828-1900) of Olowalu, Maui, are planning a reunion. Their combined 14 children include: Fanny (John Kaiakamalie); Edmund Jr. (Emalia Wallace); Henry (Kahua Kaanaana); Caroline (Frank Rose); William (Emily Cockett and Jennie Makekau); John (Lucy Kahaulelio and Rebecca Nahooikaika); Thomas (Mary Luna Kina); Mary (Daniel Palena); Emma (William Pogue); Anna (Joseph Kealoha and Daniel Nahaku); Julianna (Antoine Freitas); Charles (Emily Hawele and Catherine Kauwahi); Helen (George Tripp); Emalia Nellie (Louis Ernestberg, George Conrad, and Nelson Kaloa). If you're interested in attending the reunion (**postponed to 2021 due to COVID -19**), please visit www.SafferyOhana.org or contact Naomi Losch, (808) 261-9038, nlosch@hawaii.rr.com or Lähela Perry, 808-366-7936, safferyohana@gmail.com

PIO – The descendants of Pio/Kepio aka Kaawalaule/Kaawalaulea/Keliipio/Pio and first wife Keoahu of Kaupo, Maui, have POSTPONED their Maui reunion to NEXT YEAR, Sept. 3-6, 2021. Primary site will be shared when booked.

SHIM – REUNION FOR HAWAIIAN, CHINESE BRANCHES, WAILUKU. Shim reunion with the theme “Tracing and Connecting Shim Family Roots” will convene July 23 to 25, 2021, on Maui. Mook Shim had six children each by a Chinese wife, Chu Shee, and a Hawaiian wife, Lily Kapolihi‘i iaka Napaepae. Offspring with the latter were, as follows: Edward Loi Hing Shim; Margaret Wong Starkey; Henry Shim; Joseph Shim; Thelma Yanagi, and Kathryn Chung. Chinese offspring were Albert, Edward, Hannah, Henry, Minnie and Robert Shim. Organizers especially invite descendants (1) of Napaepae's brother, William (Pauahi) Keli‘ihelehua of Molokai, and sisters Roselae (Joseph) Paki and Julia (Samuel) Paki of Maui, and (2) of Bow Shim, whose offspring were Anna,

Stanley, Harold, Rose, James, Daisy, Mabel and Sarah Shim. Contact Sarah Shim on Maui at email: ssuncleping9@gmail.com or (808) 281-1681, or Ewalani Shim on Maui at (808) 760-8913.

VICTOR – In order to ensure the health and safety of our ‘ohana we have canceled the 2020 Victor Reunion. Reunion t-shirts and hats are still available, see <https://www.facebook.com/The.Victor.Ohana> for details. Although we are disappointed we know that this is the right decision. Mālama Pono! Dwight Victor (808) 688-2349 or dwight@victor-ohana.org

WOOLSEY – The descendants of George Lewis Woolsey and Annie Kamakakaulani Akana are planning a family reunion on July 2-5, 2020 at He Piko No Waiohuli, Kula, Maui, Hawai‘i. George Lewis Woolsey and Annie Kamakakaulani Akana had four children, all of whom have produced descendants: Matilda Woolsey Norton, George Woolsey, James Woolsey and Miriam Woolsey Jay Reed. We will talk story, have music, games, enjoy each other's company and have genealogy updates during the reunion. Camping is allowed. For more information, please email-Hope: woolseyohana@gmail.com.

‘IMI ‘OHANA • FAMILY SEARCH

BEIRNE/GEORGE/KAILIULI/ WAIWAIOLÉ – Looking for descendants of Joseph Beirne, Lani George, Victoria Kailiuli, and John Kalua Waiwaiolé. A family reunion will be held June 26-27, 2020 in Honolulu. Please contact Minette K Ngulu at ngulu10@gmail.com or call 808-250-8751. Mahalo.

CHARTRAND – Aloha John Francis Carson Chartrand is my Grandfather on my mother's side. He came to Hawai‘i in the 20s with the Calvary. He married four Hawaiian women in his life and had many children. Mary Keahi Kaohu, Edith Kapule Kalawaia, Margaret Keanalani Claesene and Helen Brown. My mother Isabelle Leina'ala Chartrand Kainoa and brother Harold Kalawaia Chartrand had eleven half siblings. In honor of all the Chartrand ‘Ohana that have passed on, to meet Grandpa Chartrand. We want to plan a reunion. We need everyone to kokua with your current contact info to cousin Cami Chartrand 446-5098 email Chartrandreunion2020@gmail.com or John Kainoa 244-8428, johnkainoa61@gmail.com. We look forward to hearing from you. Mahalo John.

GRAMBERG – Searching for the descendants or any related ‘ohana of Herman Gramberg and Rose Anakalea. Children of Herman and Rose are Herman “Waha”, Theresa, George, Vivian, Henry “Heine”, Darilynn, and Rosebud. Looking to update genealogical information. Please email gramberg_ohana1@gmail.com. Any information shared is greatly appreciated. Mahalo!

HARBOTTLE – I am looking for information on my great-great grandmother. Her name is Talaimanomateata or Kua‘analewa, she was Tahitian and married to or had a child with George Nahalelau Harbottle. Born in 1815 on O‘ahu and son of John Harbottle of England and Papapaunauapu daughter of Haninimakaohilani and Kauhiamokuakama. I know from Edward Hulihee Harbottle's (my great grandfather) Guardianship court case that when his father George died his mother was on Maui and the case was stopped until she could be in court. When she appeared in court she said it was fine if Edward H. Boyd became his guardian. There are family stories that she had come from an ali‘i family of Tahiti and was in Hawai‘i as a ward of the court. I have not been able to substantiate this information. If anyone in the family knows where I might look it would be wonderful to know. Please contact me at waikaphillips@yahoo.com or call 808-936-3946. Mahalo, Noelani Willing Phillips.

HUSSEY – The Hussey family (Alexander & Kaikaia Makano) is updating its genealogy book. Please go to husseyohana.org for more information.

KAIWA – Looking for descendants or related ‘Ohana Members of ‘BILL KAIWA’, aka ‘SOLOMAN ANI. Please contact ROBERTA BOLLIG 320-248-3656 or flh63kb@yahoo.com MAHALO!

KAMILA/CAZIMERO – We are updating our Kamila and Manuel Family Tree and planning our next Family Reunion. Please check out our Facebook page; Hui ‘o Manuel a me Kamila Reunion or email Kamila. ManuelCazimeroFR2021@gmail.com. You can also contact Stacy Hanohano at (808) 520-4212 for more information.

KEANU – Would like to locate genealogical information for my deceased paternal grandmother named Josephine Keanu born either in Ka'u or Kaohe (Big Island) on 8/12/1912 or 1911. Supposedly, her birth record was destroyed during a fire at St. Benedict Church in Honaunau. I was

told this church kept birth records of nearby families during that period. I would greatly appreciate any kokua in locating her ‘ohana and details of her birth. Please contact ssylva4@hotmail.com.

KAUKA – Looking for descendants or related ‘ohana members of Deborah Chan Loy (DOB: about 1885). Please contact Glenn Ventura at gdventura44@gmail.com. Mainly trying to locate sisters of my mother Irene Loy (DOB: 1914) Married John Ventura of Kihei. Sisters: Lillian, Saddle (Sadie), Warma (Velma) and Agnes Kauka.

MAKUA – Looking for descendants or related ‘ohana members of Henry K. Makua (year of birth: 1907, Honolulu) Father: Joseph K. Makua, Mother: Mary Aukai, Sisters: Malia and Mele, Sons: Henery and Donald Makua. Joseph and Mary may have originated from Kaua‘i. Looking for genealogical information. Please contact – emakua.makua@gmail.com. Mahalo!

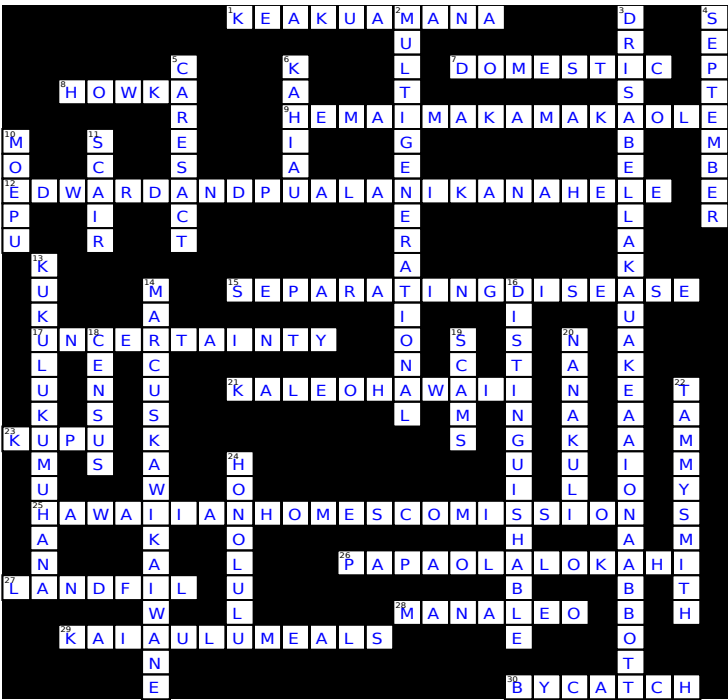
STEWARD – Looking for descendants or ‘ohana of James and Mca-alani Steward of Kahalu‘u, O‘ahu. Please contact William Steward: wteward52@yahoo.com if you are interested in a family reunion.

TITCOMB – For all descendants of Charles Titcomb and Kanikele – it's time to update the family information for another family reunion. Anyone that would be interested to be on the planning committee, contact: K. Nani Kawaa at titcombfamilyreunion@gmail.com.

YONG/KUKAHIKO – Kalei Keahi / Ah Foon Yong and John Mahele Kukahiko / Daisy Nahaku Up dating genealogy information on these 2 ohana. Please send to Janelle Kanekoa (granddaughter of Samuel Apo Young/ Yong and Daisabelle Kukahiko) email me @ nehaukanekoa@gmail.com. Please list on top right which ohana you belong to. Yong or Kukahiko. ■

MEI CROSSWORD ANSWERS

Continued from page 21



E Ola Mai KULEANA LAND HOLDERS

THE KULEANA LAND TAX ordinances in the City and County of Honolulu, County of Hawai‘i, County of Kaua‘i and County of Maui allow eligible owners to pay minimal property taxes each year. Applications are on each county's web site.

For more information on the Kuleana Tax Ordinance or for genealogy verification requests, please contact **808.594.1967** or email kuleanasurvey@oha.org.

All personal data, such as names, locations and descriptions of Kuleana Lands will be kept secure and used solely for the purposes of this attempt to perpetuate Kuleana rights and possession.

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Hilo, Hawaii 96720
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Fax: 808.933.3110

WEST HAWAII (KONA)

75-1000 Henry St., Ste. 205
Kailua-Kona, HI 96740
Phone: 808.327.9525
Fax: 808.327.9528

MOLOKA'I

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Phone: 808.560.3611
Fax: 808.560.3968

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P.O. Box 631413,
Lāna'i City, HI 96763
Phone: 808.565.7930
Fax: 808.565.7931

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