'Aukake (August) 2020 | Vol. 37, No. 08

Ka Wai Ola

NEWS FOR THE LĀHUI

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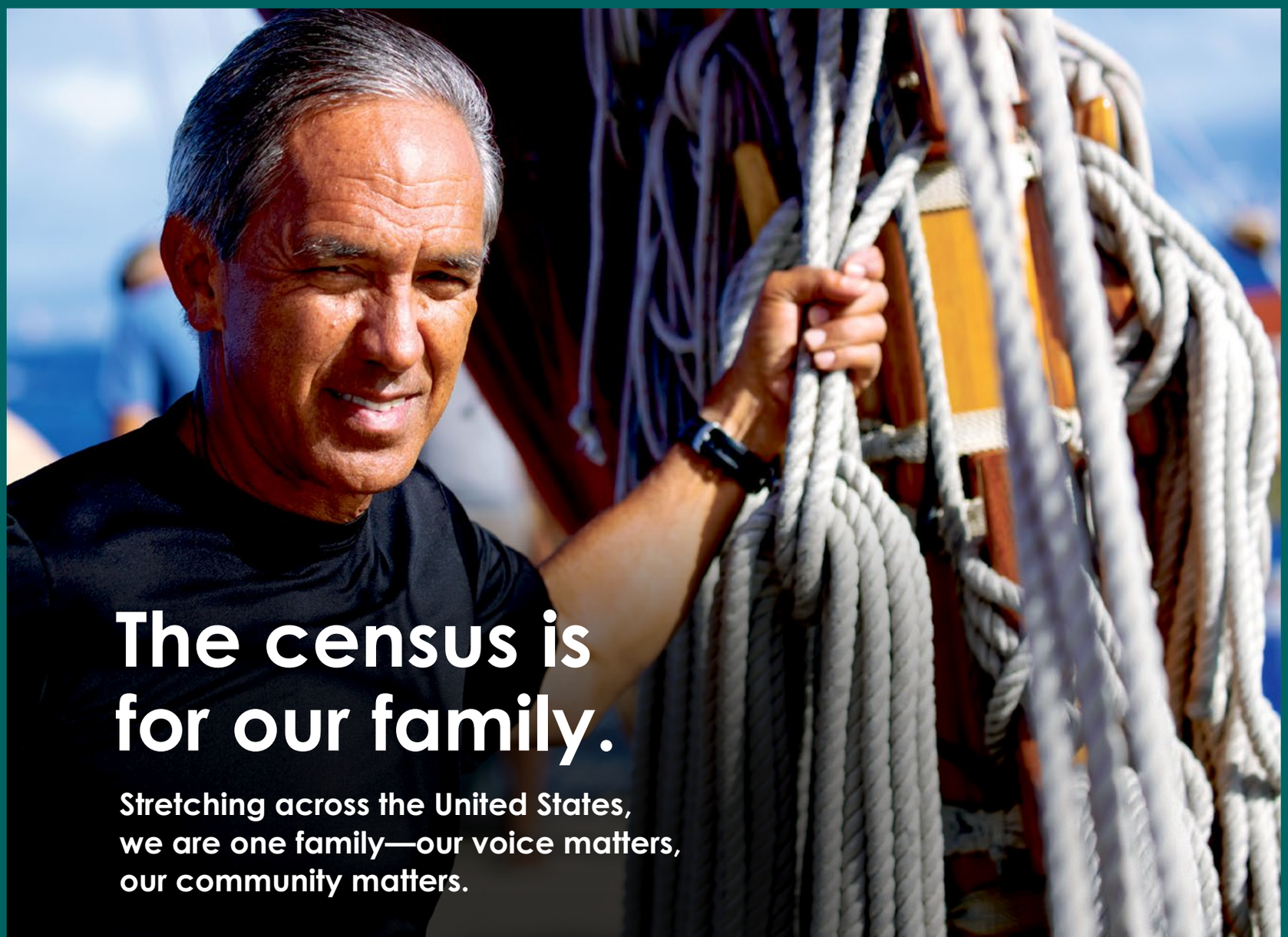
E Ho'omau

E Mau Kō Kākou Lāhui

Let's Strive to Keep Our Nation Alive

The pua kala (endemic poppy) is a surprisingly strong plant that can thrive in extremely dry conditions and even survive fires. Similarly, we are resilient people who, in this difficult time, remain alert to opportunities and open to change in a way that will to enable us to pivot, achieve success, and persevere through this season stronger than ever.
- Photo: Waimea Valley



The 2020 Census informs decisions about critical funding for the public services to help our families flourish and the infrastructure that helps our communities thrive.

Census takers are visiting neighborhoods, wearing masks and following guidelines for everyone's safety. Responses are confidential and cannot be used by other government agencies.

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THE ABILITY TO BE AGILE AND PIVOT

ʻeleu (vs. Active, alert, energetic, lively, nimble, quick, dexterous, agile, prompt)
ʻūniu (v.i. To pivot)

Aloha mai kākou,

Celebrating success is the focus of the August edition of *Ka Wai Ola*. We are taking time to pause in the midst of the chaos this pandemic has wrought, to take a deep cleansing and reflective breath between the extremely critical Primary and General Elections, and simply share inspiring stories from our lāhui. This issue celebrates a few of the creative people and innovative programs that are, individually and collectively, writing a new COVID-19 narrative, one in which Native Hawaiians don't just survive, but thrive.

Our people have a history of being agile and able to pivot quickly as circumstances change and new opportunities are presented. We were early adopters of technology; one example of this is electricity. When King Kalākaua visited the 1881 International Exposition of Electricity in Paris during his world tour, he was fascinated and quickly saw the potential. He later secured an introduction to Thomas Edison and, upon his return to Hawaiʻi, he pursued his vision of a city bright with electric lights. ʻIolani Palace turned on its lights for the first time in 1886. By 1888, Honolulu city lights became a reality, and by 1890 some 800 Honolulu homes had electricity at a time when most people in Europe and America still used kerosene lamps.

Albert Einstein wrote that "the measure of intelligence is the ability to change." At the end of the day, the ability to be agile and to pivot in a crisis; to reimagine processes or services, or to completely change direction if necessary, is what determines success.

In our cover story, the lockdown this past spring allowed Waimea Valley on Oʻahu and other natural places to rest. As a result, the current konohiki for the valley are looking for new ways to share the beauty and moʻolelo of this wahi pana in ways that are more meaningful to kamaʻāina, reduce economic reliance on tourism, and preserve the renewed health of the natural environment.

We also share the stories of two schools that have adapted technology to meet the new, remote learning needs of their haumāna, kumu hula and kumu mele who are using Zoom in this time of social distancing, a rural health clinic that pivoted 180 degrees when the pandemic hit in order to mālama their patients, two success stories from the Kahiau emergency financial assistance program, an innovative program that teaches job skills to youth who might otherwise fall through the cracks, a young ʻōiwi entrepreneur whose business is growing despite the recession, how Hina Hawaiʻi has modified it's business to service clients, and more.

These are trying times and our ability to adjust and adapt will determine our individual and collective success. There is an ʻōlelo noʻeau, "makaʻala ke kanaka kāhea manu; a man who calls birds should always be alert." The kaona for this saying is that if we wish to succeed we must be alert to every opportunity, like the kia manu (bird catchers).

On the journey ahead, regardless of it's challenges, I hope we can all remain makaʻala to the opportunities that present themselves and find within ourselves the ability and the willingness to be agile and to pivot our way to strengthening our ʻohana, moʻomeheu and ʻāina. ■

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Published monthly by the Office of Hawaiian Affairs, 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817. Telephone: 594-1888 or 1-800-468-4644 ext. 41888. Fax: 594-1865. Email: kwo@OHA.org. World Wide Web location: kawaiola.news. Circulation: 64,000 copies, 55,000 of which are distributed by mail, and 9,000 through island offices, state and county offices, private and community agencies and target groups and individuals. *Ka Wai Ola News* is printed by Oʻahu Publications. Hawaiian fonts are provided by Coconut Info. Advertising in *Ka Wai Ola News* does not constitute an endorsement of products or individuals by the Office of Hawaiian Affairs. *Ka Wai Ola News* is published by the Office of Hawaiian Affairs to help inform its Hawaiian beneficiaries and other interested parties about Hawaiian issues and activities and OHA programs and efforts.
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MĀLAMA I KOU KINO

Overcoming Food Insecurity

By Jodi Leslie Matsuo, PH DR

Native Hawaiians and Pacific Islander (NHPI) households have been shown to have the highest percentages of food insecurity, compared to other major ethnic groups in Hawaiʻi. Since COVID-19 was introduced to the islands, the numbers of those experiencing food insecurity – a household's ability to provide consistent access to *enough food for an active, healthy lifestyle* – is likely to have grown considerably.

Food insecurity can happen within any family. One "bad month" due to unexpected layoffs, illnesses and bills can set a family back financially. Contributing to that is the closure of schools and kūpuna programs that would typically provide 1-2 hot meals most days of the week. Over time, food insecurity may affect a keiki's ability to learn and grow properly. For adults and children alike, it can create health complications, including unmanaged diabetes, blood pressure and cholesterol, and unintended weight changes from relying on cheaper, less nutritious foods. It might also force a decision of having to choose between purchasing medications or food.

While our state continues to work towards managing this crisis, what can we do to stretch our food dollars to help ensure our ʻohana is fed with nutritious food?

• **Plan your meals by the week:** This can keep you focused on buying only those things that you need.
• **Make a shopping list:** This helps prevent frequent last-minute purchases from a nearby store that may have higher prices, as well as save you time and gas.
• **Don't shop when hungry:** If you do, chances are you'll end up buying more packaged, processed foods and less fresh foods.
• **Shop around and keep track of stores with the best prices:** Don't forget to check Target and Walmart. Their prices are often quite competitive with typical grocery stores.
• **Buy generic brands:** You can get the same items for a lesser price.
• **Buy frozen vegetables and fruits:** Often cheaper than fresh and just as nutritious.
• **Prepare meals at home:** Save dining out for special occasions.
• **Freeze leftovers:** If you don't finish a dish after a few days of preparing it, freeze it for use later on.

To supplement what you have, take advantage of the free meals and groceries that are being offered within each community. Here's a link that provides a listing of some food pantries and distribution sites statewide: www.hawaii.edu/offices/student-affairs/emergency-food-assistance/. Visit this site if you are interested in the latest information on food distribution availability and locations.

There may be other organizations or communities providing food that are not listed here. Many local restaurants, Hawaiian Homestead communities and churches have begun providing periodic meals to those living in the area. If you know of any additional ones, please be sure to share the info with your family and friends. Also, if you are able to share a hot meal with other families, please consider doing so. *"ʻIke aku, ʻike mai. Kōkua aku, kōkua mai. Pēlā ka nohona ʻohana." Watch, observe. Help others and accept help. That is the family way.* ■

Born and raised in Kona, Hawaiʻi, Dr. Jodi Leslie Matsuo is a Native Hawaiian Registered Dietitian and Certified Diabetes Educator, with training in Integrative and Functional Nutrition. Follow her on Facebook (@DrJodiLeslieMatsuo), Instagram (@drlesliematsuo) and on Twitter (@DrLeslieMatsuo).

ʻO KA NŪHOU ʻĀINA HOʻOPULAPULA

Affordable Homesteads Through Habitat Partnership

By Cedric Duarte

Over the past few months in this space, we've explored the unique ways the Department of Hawaiian Home Lands is providing diversified housing options to beneficiaries. Another way is through DHHL's self-help construction program with Habitat for Humanity nonprofits throughout the state.

These partnerships, which have proved successful for many years, combine DHHL federal funding, in-kind donations of materials, and the sweat equity from beneficiary families, volunteers, local business, and contractors to provide a roof over the heads of some of the Department's most vulnerable families.

Shannon Show and ʻohana receive the keys to their new home built by Honolulu Habitat for Humanity in Kakaina, Waimānalo. - *Photo: DHHL*

When DHHL builds out a lot, beneficiaries on the receiving end don't have to shoulder the cost of infrastructure. Utilizing legislative appropriations and revenues from available lands, the Department constructs roads, sewage systems, water pipes and all the infrastructure needed to prepare the homestead lot for the construction of a home.

In some cases, DHHL puts a home on these lots and the beneficiary pays for the vertical improvement. Over the past two years, the Department has prepared these vertical improvements in the form of turnkey houses for an average price of $358,000. The median home price for a single-family home in the state of Hawaiʻi ballooned to $770,000 in 2019. While turnkey homes for less than 50 percent of the State's median home price are a welcomed relief for some applicants on the waiting list, there are others who find the cost remains out of reach.

In 2012, DHHL leadership recognized the need to provide more affordable options for potential lessees. Among several initiatives to create more affordable options was an effort to increase the number of vacant lots offered to beneficiaries. A vacant lot does not require a pre-qualification from a bank and allows an applicant to take advantage of a prepared lot with the necessary infrastructure in place. With the need for more affordable options in mind, the Department refocused on offering these lot options and offered 54 vacant lots in 2019 for award. This is nearly a third of the number of vacant lots awarded in the previous 20 years.

A vacant lot allows a beneficiary to construct a dwelling that is suitable to their needs. This could vary from a very affordable tiny home to a larger multi-generational house. Homesteaders may choose to work with a contractor, act as an owner/builder, or enter into a self-help construction program, like the partnerships DHHL has with Habitat nonprofits statewide.

In one of the most recent success stories, DHHL and Honolulu Habitat for Humanity partnered on a new single-family home construction that totaled a mere $267,000 to construct, coupled with a zero-interest mortgage made possible by federal funding through the Native American Housing Assistance and Self-Determination Act.

Habitat homes and the generous strategic partnership with the building nonprofit have proved to be an important tool for providing affordable homes on Hawaiian homelands. DHHL is forecast to build more Habitat homes throughout the state and is committed to a continued partnership with Habitat for Humanity to get more native Hawaiians back on the land in a way that meets their needs. ■

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 Hawaiʻi at Mānoa, he resides in ʻAiea with his wife and two daughters.

Hui Mālama i nā Kūpuna o Hawaiʻi Nei, Mokuna 4: I Mana i ka Hoʻonaʻauao

Na Edward Halealoha Ayau
Unuhi ʻia e Noʻeau Peralto

Wahi a kahiko, "Mai lawe wale i nā mea i hoʻomoepū ʻia." He ʻōlelo noʻeau kēia na ka poʻe kūpuna e hōʻike mai ai i ka pilina hemo ʻole ma waena o ke kanaka i hala a me nā mea i hoʻomoepū ʻia me kona mau iwi. He loina kahiko kēia. Kapu nā iwi kūpuna. Kapu hoʻi nā moepū kekahi. ʻAʻole ia he mau mea e lawe wale aku.

1999 Peabody Essex Museum Consultation Team. - *Photo: Hui Mālama*

ʻO ka ʻauamo mau ʻana i ke kuleana o ka mālama iwi kūpuna a me nā moepū kekahi paukū nui i ola ai ke kuamoʻo o ke Kanaka ʻŌiwi. Ua ao ka pō, a ua pō ke ao. Ua hiki mai ka wā e hoʻihoʻi hou ʻia mai ai nā iwi kūpuna i lawe wale ʻia aku a e kanu pono hou iā lākou ma loko o ko lākou kulāiwi ponoʻī. Ma o ke kanu pono ʻana i nā iwi, hoʻopaʻa ʻia ke kahua o ka ʻŌiwi, hoʻomau ʻia ka pilina ma waena o nā kūpuna a me nā moʻo, a hoʻomana ʻia ka ʻāina i ola nā kūpuna i hala aku, i ola nā mamo e kū mai nei, a i ola hoʻi nā hānauna e hiki mai ana.

Eia kekahi mau hua i kupu mai ai ma muli o ka hana kūpono i alakaʻi ʻia e ka ʻike kūpuna, ka navauao, ka manaʻopaʻa, a me ka hoʻomaʻamaʻa hoʻi i nā loina ʻōiwi kahiko. Ua pākolu nā māhele o kēia hana kūpono: ʻo ka hoʻōia ʻike maka, ʻo ke kūkākūkā, a ʻo hoʻihoʻi hou ʻana hoʻi i nā iwi kūpuna he 6000 mai nā hale hōʻikeʻike, nā keʻena aupuni, a me nā kānaka mai ʻAmelika a pēlā pū a puni ka honua. Kākoʻo ʻia ko mākou hana nei i kekahi mau manawa e nā ʻahahui Kanaka Hawaiʻi, nā ʻAhahui Mālama Iwi Kūpuna o Nā Mokupuni, a me kekahi mau ʻohana.

ʻO nā hale hōʻikeʻike kēia ma ʻAmelika i lawe wale aku i ko kākou mau kūpuna me ke kāohi ʻana aku i nā iwi a me nā moepū o ia mau kūpuna o kākou: ʻo ka Smithsonian Institute Museum of Natural History, ka American Museum of Natural History, ka Field Museum of Natural History, ka Hale Hōʻikeʻike o ke Kulanui o Penekelewinia, ka Hale Hōʻikeʻike o Bīhopa (Hawaiʻi), ka Hale Hōʻikeʻike Phoebe Apperson Hearst o ke Kulanui o Kaleponi, ka Hale Hōʻikeʻike o Peabody & Essex, ka Hale Hōʻikeʻike Peabody o ke Kulanui ʻo Harvard, ka Hale Hōʻikeʻike Peabody o ke Kulanui ʻo Yale, ka Hale Hōʻikeʻike Hood o ke Kulanui o Dartmouth, nā Keʻena Pūʻali Kaua o ʻAmelika, a me ke Keʻena ʻOihana Mālama Iʻa a me nā Holoholona o ʻAmelika.

Eia kekahi, ua hoʻihoʻi ʻia maila nā iwi kūpuna mai kekahi mau hale hōʻikeʻike mai waho aku o ʻAmelika, ʻo ia ka Hale Hōʻikeʻike o ke Kulanui o Zurich (Kuikilana), ka Hale Hōʻikeʻike o Nuhōlani Hema (Nuhōlani), ka Hale Hōʻikeʻike o ke Aupuni o Ontario (Kanada), ke Kulanui o Edinburgh (Kekokia), ka Statens Historiska Museet a me ke Karolinska Institutet (Kuekene), ka Hale Hōʻikeʻike ʻo Maidstone, ka Hale Hōʻikeʻike Hunteria o ke Kulanui Kauka Kaha o ʻEnelani, ka Hale Hōʻikeʻike Natural History, ka Hale Hōʻikeʻike o ka Wellcome Trust, ka Hale Hōʻikeʻike o Oxford, a me ka Duckworth Laboratory ma ke Kulanui o Cambridge (ʻEnelani), a me ka Hale Hōʻikeʻike fūr Volkerkunde Dresden (Kelemānia). **Ola nā iwi.** ■

Hui Mālama i nā Kūpuna o Hawaiʻi Nei Part 4: Empowerment Through Education

By Edward Halealoha Ayau

Another ʻōlelo noʻeau provides that the placement of items with the iwi establishes an inseparable bond between both, in which the items are forever considered moepū (possessions of the dead). "Mai lawe wale i nā mea i hoʻomoepū ʻia," translates to "don't wantonly take things placed with the dead." This makes it clear that the prohibition against disturbing iwi kūpuna extends to moepū.

Maintaining the kuleana to care for the iwi and moepū is a profound expression of our cultural identity as Kanaka ʻŌiwi. The time has come for all iwi kūpuna removed from burial sites to be kanu pono (properly buried). By reburying the iwi, the ancestral foundation is strengthened, the interdependence between past and present continues, and the land is reinfused with mana necessary to sustain the ancestors, the living, and the generations to come.

The following achievements are the results of the application of knowledge and instincts gained from ancestry, education, discipline and cultural training. It required our courage, commitment, focus and mana. The work involved the identification, negotiation and repatriation of over 6,000 ancestral Hawaiian remains from museums, government agencies, and private individuals in the United States and abroad. In some cases, we partnered with Native Hawaiian Organizations including the Office of Hawaiian Affairs, the island burial councils, and other community organizations and families.

Notable institutions in the United States who collected and housed our ancestors, their possessions and sacred objects included the Smithsonian Institute Museum of Natural History, American Museum of Natural History, Field Museum of Natural History, University of Pennsylvania Museum of Archaeology, Bernice Pauahi Bishop Museum, University of California Phoebe Apperson Hearst Museum, Peabody & Essex Museum, Harvard University Peabody Museum of Archaeology, Yale University Peabody Museum of Natural History, Dartmouth College Hood Museum of Art, U.S. Navy, U.S. Army, U.S. Air Force, and the U.S. Fish and Wildlife Service.

In addition, 14 international repatriation cases were conducted from such institutions as the University of Zurich (Switzerland), South Australian Museum (Australia), Royal Ontario Museum (Canada), University of Edinburgh (Scotland), Statens Historiska Museet and the Karolinska Institutet (Sweden), Maidstone Museum, Hunterian Museum of the Royal College of Surgeons of England, Natural History Museum, Science Museum/Wellcome Trust, Oxford Museum of Natural History and the Duckworth Laboratory at Cambridge University (England), and the Museum fūr Volkerkunde Dresden (Germany). **Ola nā iwi.** ■

Edward Halealoha Ayau is the former Executive Director of Hui Mālama I Nā Kūpuna O Hawaiʻi Nei, a group that has repatriated and reinterred thousands of ancestral Native Hawaiian remains and funerary objects.

Ke Aʻo Auwaea

Na Kalani Akana, Ph.D.

Ma kēia wā pōpilikia o ka maʻi ahulau COVID-19, ke hopohopo nei ka lehulehu i ka palekana o nā keiki ināe hāmama ana ke kula. A inā e hāmama ana, e ʻokoʻa ana ke ʻano o ka hoʻonohonoho ʻana o la lumi papa ma muli o nā palekana alakaʻi o ka CDC, ʻo ia hoʻi, ke kōwā ʻeono kapuaʻi ma waena o nā haumʻna. Inā pēlā, pono ʻeono i ka ʻeono kapuaʻi kuea no nā haumana pākahi. No 20 mau haumāna, he 720 kapuaʻi kuea kēlā. ʻAʻole paha e hiki i loko o ka lumi papa maʻa mau.

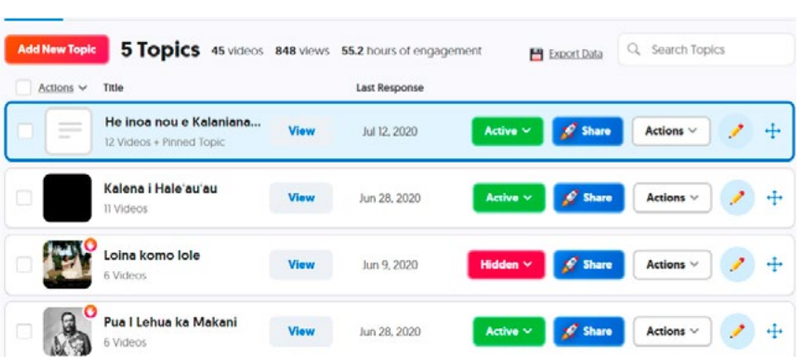
No laila, ʻo ia e kumu o ka noʻonoʻo ʻana o nā alakaʻi mokuʻāina ma Hawaiʻi e hoʻohapa i ke kula a hele mai hoʻokahi hapa ma kekahi hapa o ka pule a hoʻokahi hapa ma ka hapa aʻe. I ka manawa o ka hele ʻole ʻana i ke kula, e noho ana lākou ma ka hale a aʻo ʻia i o ka pūnaewele ma Zoom paha a i ʻole kekahi polokalamu aʼo auwaea like.

I kuʻu aʻo ʻana i ka hula ma ia wā o ka ahulau, hoʻohana au i ka papahana Zoom no ke aʻo ʻana kūʻānō (live). A laila, pono ka haumana e paʻi wikiō iā ia iho e hula ana ma ka polokalamu Flipgrid. Mahalo au i kēia polokalamu no ka mea ua hiki ke kumu ke nānā i nā haumāna pākahi a e paʻi wikiō i kekahi manaʻo no ka haumana a e haʻawi i manaʻo kikoʻī iā ia. Hiki i nā haumāna aʻe ke nānā a e hāʻawi i manaʻo paipai kekahi. Hiki i ke kumu ke kūkulu i kekahi makaʻaha loiloi a e hoʻouna i ke kaha i o Google Classroom (GC). ʻO Google Classroom kahi aʻu i hoʻohana ai no ka hoʻolaha, ka haʻawina pilihome, a me ka hoʻāhu ʻana i nā makelia - nā mele, nā moʻolelo a pēlā aku – mau mea e kākoʻo ʻia ai ka haumana. Maikaʻi ka GC no ke kaʻa ʻike a me ka mālama ʻana i nā kaha. Hiki i nā kumu ke hana like ma GC a hiki i ke kumu ke mālama i kekahi mau papa ma GC me Flipgrid.

Inā pono i kekahi mau kumu a i ʻole i nā kime haumana e kūkulu i ka haʻawina, hiki iā lākou ke hoʻohana i ka polokalamu Padlet. Ua wehewehe ʻo Malia Nobrega-Oliveira i kēia polokalamu ma "Lei Ānuenue: Helu ʻElima." Inā hoihoi nā ʻoe e huli ma YouTube. Ua hoʻahu ʻia nā polokalamu he nui ma laila.

ʻO Seesaw kekahi polokalamu maikaʻi no nā haumāna, nā kumu, a me nā makua. Hiki i ke haumana ke paʻi kiʻi, kaha kiʻi, paʻi wikiō, a kākau a waiho i loko o kāna waihona pili haʻawina. ʻOiai ʻaʻole au i hoʻohana i kēia, ua nānā au iā Kumu Kalei Kanīʻaupiʻo Crozier ma "Lei Ānuenue: Helu 19" e wehewehe ana e pili ana i kāna hoʻohana ʻana iā Seesaw. Ma muli o kāna hōʻike ʻēleu, hauʻoli, a me kona hoihoi ua hoʻoulu ʻia au e ʻimi a nānā pono i kēia hana. He kōkua nui kēia polokalamu.

Nui koʻu mahalo i kuʻu haumana hula ʻo Kūkahoʻomalu Souza, he kumu ma ʻIolani, i kāna kōkua nui i ka papa hula me GC, Flipgrid, me Zoom. ʻAʻole i maʻa mākou, nā kumu a me nā haumāna, i ua mau ʻenehana. No laila, lilo ʻo ia ʻo ia ke kanaka "IT." Noʻonoʻo au, inā hoʻohana ke kumu i ia mau ʻenehana no nā haumāna, e pono ana kekahi mau kānaka IT e kōkua i ke kumu, ka haumana, a me kona ʻohana. Pono e aʻo mai i ia mau ʻenehana a he mea hoihoi nō kēlā. ʻO kēia ka wā o ke aʻo auwaea. ■



Screenshot of a hula class on Flipgrid. Students can watch the video, record themselves dancing, and then the teacher can provide feedback and evaluate the student's dance. - *Photo: Courtesy*

Remote Learning

By Kalani Akana, Ph.D.

During these troubling times of the COVID-19 epidemic, people are worrying about the safety of the children should schools reopen. And if they are opened, the manner of set-up will be different given the guidelines of the CDC, namely, six feet between students. If so, each student will need at least a six-by-six square foot area. Twenty students will need 720 square feet. This is not possible in an average classroom.

Therefore, State of Hawaiʻi leaders are considering halving schools; open for one-half for half of the week and the other half on the other. When not going to school, students will be at home learning through Zoom or similar remote learning programs.

While teaching hula during this pandemic, I utilized Zoom for live interaction. Students then recorded their hula on Flipgrid. I appreciate this program because the teacher can see each student and can record specific feedback. Other students can also view and give feedback. The instructor can contruct a grading matrix where grades are kept on Google Classroom (GC). Google Classroom is what I utilize for announcements, homework assignments and compiling material – songs, stories, etc. – things that support the student. GC is also good for communication and maintenance of grades. The teacher can collaborate and track the progess of sevaral classes on GC and Flipgrid.

Should teachers or a team of students need to develop a lesson, they can utilize the program, Padlet. Malia Nobrega-Oliveira explained this program on "Lei Ānuenue: Episode 5." If interested, you can search for it on YouTube. All programs are stored there.

Seesaw is another good program for students, teachers, and parents. The students can take pictures, draw, write and leave their work within his/her learning portfolio. Although I haven't used this, I did watch Kumu Kaleialoha Kanīʻaupiʻo Crozier on "Lei Ānuenue: Episode 19," explaining how she uses Seesaw. Because of her energetic, enthusastic and interesting presentation, I was inspired to investigate this program. It is program of great help.

Much appreciation goes to my hula student, Kūkahoʻomalu Souza, a teacher at ʻIolani, for his assistance with GC, Flipgrid and Zoom. We are not, teachers and students, accustomed to these technologies. Therefore, he became our IT person. I thought, if teachers employ these technologies for the students, then several IT persons willl be needed to support the teacher, the student and his/her family. There is a need to teach these technologies and that is an interesting prospect. This is the time of remote learning. ■

Kalani Akana, Ph.D., is the culture specialist at OHA. He is a kumu of hula, oli and ʻōlelo Hawaiʻi. He has authored numerous articles on indigenous ways of knowing and doing.

Success in the Judicial Branch of Government

By Robin Puanani Danner

There's much to be thankful for as Native peoples over the last few months, even in the midst of a global pandemic. In our democracy, there are essentially three branches of government. The **Executive Branch** consisting of government agencies led by the President of the United States, State Governors and County Mayors; the **Legislative Branch** consisting of the Congress, State Legislatures and County Councils; and the third, our **Judicial Branch**, consisting of Courts and Judges at every level.

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Notable successes have recently been rendered in the **Judicial Branches** of our governments for the three groups of citizens in our country that predate our U.S. Constitution – American Indians, Alaska Natives and Native Hawaiians. "Predates" means our populations and our sovereigns were already here; living and governing ourselves in the now 50 States. The only non-immigrant citizens in the U.S.

This uncomfortable reality, in which a great country wanted to be built, or a great State here and there wanted to exist, could only happen by taking our ancestral lands. It's a dilemma that few elected officials of the **Executive Branch** and **Legislative Branch** care to educate themselves about, especially here in Hawai'i.

The founders of this country described Native peoples in our founding document, the U.S. Constitution, establishing a solemn obligation to Indigenous peoples as political bodies of people, and not merely a "race of people." When any government official refers to a Native program as "race-based," it's a telltale sign that we have serious ignorance in our midst. That may be for another article and another day.

This month let's rejoice in the success of the **Judicial Branch** of our governments. Here at home, Native Hawaiian plaintiffs on the waitlist won a major court case against DHHL and state government in the Kalima case. It clearly states what SCHHA has known for decades - the absolute failure of state government to meet its trust obligation established under a federal law called the 1959 Hawai'i Statehood Act. It should be required reading for every state and county official running for, or in, office. Yes, the Statehood Act.

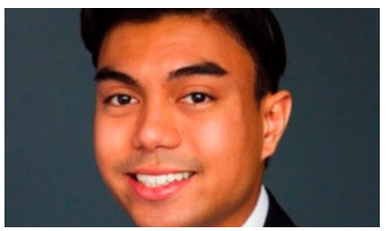
In South Dakota, the Standing Rock Tribe won a major victory in the Dakota Access Pipe Line (DAPL) case. And in Oklahoma, a case at the U.S. Supreme Court yielded a decisive win in the McGirt case, reaffirming that federal/tribal treaty-defined boundaries of the Muscogee (Creek) Nation still remain in force today. That the words "trust lands" are "forever set apart as a home for the Creek Nation" mean something.

Three major successful cases in the **Judicial Branch** of our great democracy. Yes, there will be wins and losses in every branch of government; there will be missteps in every branch of government. Hawaiians witness this almost daily in the Executive and Legislative Branches here in Hawai'i.

Nevertheless, SCHHA is grateful for these three monumental wins in the Judicial Branch that reflect a great country seeking to be a more perfect union that lives up to its promises. The Executive and Legislative Branches in Hawai'i would do well to read the Statehood Act and the Hawaiian Homes Commission Act of 1920. It's not hard to imagine a county councilman, a state senator, a state house representative, a governor, a mayor in this state, running to serve the people of Hawai'i, who has never read these powerful foundational laws that make the elected offices in this state possible. We are a condition of Statehood. Let's encourage elected officials and appointed agency officials to find the time to read their obligation. It is their kuleana. ■

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 Niumalu, and the homelands of the Navajo, Hopi and Inuit peoples. She and her husband raised four children on homesteads in Anahola, Kaua'i where they continue to reside today.

Hō'ale – Making Waves with Hawaiian Culture in Business



By Tate Castillo, CEO & Co-Founder of Polū Energy

It's Monday, 7:30 am, and I'm driving on the Pali toward downtown Honolulu. The entire commute a torrent of thoughts about my week flow through my head. "Should I buy malasadas or Napples for today's meeting?" As I drive down Bishop Street, I flip through the radio stations and tuck in my aloha shirt when the intro to *Hawai'i 78* by the legendary Israel Kamakawiwo'ole chills me like a night breeze: "Ua mau . . . ke ea o ka 'āina . . . i ka pono . . . o Hawai'i." Suddenly, my mind is quieted. I feel centered and calm – filled with poignant focus.

It's cliche to say that "you need to know where you're from to know where you're going," but that doesn't make it any less true. As a Native Hawaiian, an entrepreneur, and someone in their mid-20s, I regularly find myself ambitiously navigating the world around me in hopes of a better future. My culture and heritage act as both an anchor and a guiding star to not only help me know *how* to get where I'm going, but also *why* I'm going in the first place. Personally, I aim to weave Native Hawaiian culture into the very DNA of every business I'm a part of or start.

My first startup, Kope Soap, upcycles coffee grounds from Honolulu Coffee Company into locally-made soaps. Mālama 'āina is at the core of our business model to reduce waste and take better care of the environment. Our commitment to sustainability stems from my education at Kamehameha Schools where we were taught to be stewards of the land. Also, aloha kekahi i kekahi (*loving one another*) is ever important during the pandemic, so we cut our prices in half to make our products more affordable, encourage cleanliness, and put people before profits.

My newest venture, Polū Energy, is developing indigenously-inspired tech that generates renewable "blue" energy from mixing wai (*fresh water*) and kai (*salt water*). Such mixing in muliwai (*estuaries*), where rivers meet the ocean, is why loko i'a are abundant 'āina momona. Similarly, we will harvest clean energy from the ocean and empower carbon negative seawater desalination to provide communities with clean water and clean electricity. Estimates say that drinkable water only makes up 0.007% of Earth's water, so it's time for an 'āina-minded movement before it's too late.

Hō'ale i ka wai ua lana mālie (*Stirring up still waters*). While this 'ōlelo no'eau warns not to stir up controversies, with makawalu, my modern kaona is that of a metaphor for innovative disruption influenced by Hawaiian values. In the startup scene, disruption of stale institutions is often associated with arrogance and rebuke of the old in favor of the new. Hō'ale (*gentle disruption*), however, respects and adapts history and tradition with innovation for the future. Thus, hō'ale is at the na'au of Polū Energy in stirring up the renewable energy space. Imua a hō'ale e nā pua a Hawai'i. ■

Tate Lele'iohoku Castillo is from Kāne'ohe, O'ahu and is an alumnus of Kamehameha Schools Kapālama ('14) and the Shidler College of Business at the University of Hawai'i at Mānoa ('18). He founded Kope Soap (an upcycled coffee soap startup partnered with Honolulu Coffee Company) as an undergraduate studying Finance, Entrepreneurship, and International Business. Currently finishing up his JD & MBA from the William S. Richardson School of Law and the Shidler College of Business, he's also leading his latest venture, Polū Energy (a renewable "blue" energy startup), in the Purple Mai'a Foundation's Purple Prize (an indigenous innovation incubator).

OHA Partners With HCF to Support Community-Based Food Security Efforts

By Office of Hawaiian Affairs Staff

The Office of Hawaiian Affairs (OHA) has awarded the Hawaiʻi Community Foundation (HCF) a grant of $830,000 to provide small grants to community-based food security efforts statewide through its $3-million Emergency Relief Package. The grant supports HCF's Strong Funds for each county, including Kauaʻi Strong, Oʻahu Strong, Maui County Strong, and Hawaiʻi Island Strong, created by HCF to build community resilience through providing disaster preparedness, response and recovery.

The program will support efforts rooted in aloha ʻāina, sustainability and agriculture to address COVID-19 related food needs. The program will fund a range of efforts that perpetuate cultural practices while providing or distributing food or agricultural products that benefit and sustain Native Hawaiians today and for the long-term.

"HCF is excited to partner with OHA to support community-based food security efforts to help feed and sustain people while perpetuating Native Hawaiian practices," said Micah Kāne, CEO and President of HCF.

Over 60 community-based organizations supporting food security efforts in each of the four counties were invited to apply for funding through HCF, and grant awardees were selected in late July.

"We need to make sure that our ʻohana can put food on the table during this pandemic," said OHA CEO Dr. Sylvia Hussey. "But for many of our communities, the crisis is making it hard to access food at affordable prices. So we are working with Hawaiʻi 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." ■

Cloak and Helmet Gifted to Captain Cook is Permanently Returned to Hawaiʻi

By Melanie Y. Ide, Bishop Museum President and CEO

An ʻahu ʻula (feather cloak) and mahiole (feather helmet) gifted to Captain Cook in 1779 have been permanently returned to Hawaiʻi by the Museum of New Zealand Te Papa Tongarewa. These cherished items were gifts from Hawaiian Chief Kalaniʻōpuʻu to Captain James Cook and have been in Te Papa's collection since being gifted to the museum in 1912.

In March 2016, the items returned to Hawaiʻi as a long-term loan to Bishop Museum. In July it was confirmed that the ʻahu ʻula and mahiole will remain in Hawaiʻi in perpetuity, and held in trust for the people of Hawaiʻi by the Museum.

This historic repatriation is the result of a partnership between the Office of Hawaiian Affairs, the Museum of New Zealand Te Papa Tongarewa, and Bernice Pauahi Bishop Museum. It is also supported by the descendants of Lord St. Oswald, who donated the items to New Zealand's Dominion Museum in 1912.

Dr. Arapata Hakiwai, Kaihautū (Māori co-leader) of Te Papa, said it was an honor to be able to return these taonga permanently to the people of Hawaiʻi. "These priceless treasures have so much to tell us about our shared Pacific history. We are honored to be able to return them home, to reconnect them with their land and their people," said Hakiwai.

"Woven into these taonga is the story of our Pacific history, with all its beauty, challenges and complexity," Hakiwai continued. "When I see these treasures, I'm reminded about the whakatauki or proverb, 'He Toi Whakairo, He Mana Tangata: Where there is artistic excellence, there is human dignity.' Te Papa was founded on the principle of Mana Taonga, which recognizes the deep connections of taonga to their source communities. Returning these taonga to Hawaiʻi is a powerful example of that principle in action."

"For nearly 250 years, these mea makamae (cultural treasures) have been abroad, illustrating the amazing story of our kūpuna and their superlative craftsmanship," said OHA CEO Dr. Sylvia Hussey. "We were honored to be part of the effort to permanently return these beloved items home, where they will continue to inspire future generations of Native Hawaiians. We extend a warm mahalo to the Museum of New Zealand Te Papa Tongarewa, Bishop Museum, former OHA CEO Kamanaʻopono Crabbe, and to all of those, past and present, who made this possible."

After more than a century in Te Papa's care, Bishop Museum is humbled to accept the kuleana of caring for the ʻahu ʻula and mahiole of Kalaniʻōpuʻu. Together with OHA and members of our community, we have witnessed these precious pieces of our cultural heritage return home. With their extraordinary presence, they give the people of Hawaiʻi a tangible connection to the past, and to ancestors whose mana remains strongly rooted. The impact of this gift will be felt for generations, and we will honor Te Papa's inspirational act of leadership and generosity with our commitment to strengthen the kinship between our peoples and institutions. We offer our deepest gratitude and aloha to our friends in Aotearoa and look forward to all that we will do together as a Pacific community. ■

The ʻahu ʻula is made with the feathers of more than 20,000 birds - *Photo: Courtesy of Te Papa*

What You Do to the Land, You Do to the People

By Kaleleonālani Kekauoha-Schultz

I am writing to raise a grave and immediate concern about the spraying of glyphosate-based herbicides at the Waiehu Kou community of the Department of Hawaiian Homelands here on Maui. Reputable studies show that glyphosate-based herbicides raise the cancer risk of those exposed to it by a shocking 41%. DHHL beneficiaries need protection from glyphosate exposure. All of Hawai'i, our 'āina aloha, and all people living here need this same protection.

Moving to our homestead in 2013 was a prayer answered. With the encouragement of my hālau aunty, I took the necessary steps to get on our land, and I am most grateful to my father who helped us to qualify for our home.

Our home was blessed by my hālau brothers and sisters and we were gifted an 'ulu tree to plant for the sustenance of our 'ohana. Indeed, we intended to plant, grow and sustain our family, and it was a very hopeful time.

We have tended to our 'āina over many moons to heal it as we ourselves heal. I distinctly remember cheering as I found the first earthworm because it took so much to build viable soil. We trucked in loads of compost to get started. We sifted rocks and built raised beds.

Today our yard is a vibrant testimony to the love of this land and the legacy of homesteading. We have had fruitful harvests of kalo, 'uala, and a diverse array of garden vegetables and fruits. We harvest medicines from our yard, and we weed with the same reverence that we sow seeds. As for that 'ulu tree, it is quite giving and was a great comfort to look upon amidst the COVID-19 crisis as a sustainable food source for our 'ohana.

What is left after heavy spraying of Roundup on both sides of the ditch immediately behind our home. - *Photo: K. Kekauoha-Schultz*

So, it literally pained me in body, mind and spirit to see a landscape worker spraying just over our backyard fence at midday on May 13, 2020. I ran to him and asked, "What are you spraying?" And he replied, "Only Roundup." I shrieked for him to stop; the glyphosate-based poison is known to cause cancer. Deep concern for our children, our food, and our safety jolted me into a fight mode that, in actuality, left me feeling quite helpless and defeated. I know he was just doing his job. But the damage was done. And this wasn't the first time Roundup was sprayed in this area. And in that instant, a light breeze blew toward an open window where my toddler was napping.

Who will protect us? What will it take to stop the spraying of toxic chemicals upon our land and people? If it was acknowledged at the passage of the Hawaiian Homes Commission Act that our 'āina is an agent for healing, how is it acceptable to poison the land and disregard the impact it will have on people? We must bring awareness to this situation as a start to making a change: an act as hopeful as planting a garden today for the health of our families tomorrow. ■

Kalele and her husband, Jeff, are raising their four children to be healthy kanaka in body, mind and spirit with an understanding of the interconnection of life and a kuleana to mālama our finite resources and ways of being. Practices in pule, 'ōlelo, presence, gratitude, humility, forgiveness and aloha are daily guideposts for their 'ohana.

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Kahiau Provides Kōkua During the Coronavirus Crisis

By Ed Kalama, Jr.

"The Kahiau Program has been able to help over 400 Native Hawaiians pay their rent and keep their utilities running during the pandemic…

- Kūhiō Lewis, CNHA President and CEO

Loʻi-Mikaele Ross was living his best life.

The 28-year-old had a good job working as a route supervisor at Alsco. Despite Hawaiʻi's high cost of living, he was earning enough to secure his first-ever apartment, a one-bedroom unit in Wahiawā.

Then, just when he was about to mark the one-year anniversary of supporting himself and making it on his own, the COVID-19 pandemic hit with its resulting economic crisis, and everything suddenly changed.

Loʻi-Mikaele Ross - *Photo: Courtesy*

"The pandemic has definitely been hard on me," Ross said. "I got laid off from my job and they said I can't return to work until everything opens back up 100 percent."

Ross sought help from a COVID-19 assistance hotline, and was referred to the Kahiau Community Assistance Program, administered by the Council for Native Hawaiian Advancement (CNHA) and funded by the Office of Hawaiian Affairs (OHA).

The grant program 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 a reduction in hours or loss of employment.

The program was able to cover Ross' rent for a month and allowed him time to get back on his feet.

"I just want to say thank you to OHA and CNHA because having my rent paid definitely led me to stress less as I was waiting for my unemployment to kick in," Ross said.

"I'm just trying to stay positive and waiting for this pandemic to end so I can get back to work. My advice to others in this situation is to do your research on programs that help out Hawaiian people, and don't feel discouraged asking for help."

"These last months have turned our people's lives upside down," said OHA Trustee Chair Colette Machado. "OHA is doing whatever we can to help our families and communities hurt by this crisis."

In fact, OHA originally awarded a $1.66 million grant to CNHA in November 2019 to administer its existing Emergency Financial Assistance Program, later rebranded the Kahiau Community Assistance Program, which aimed to help Native Hawaiians struggling economically.

In May, facing the COVID-19 crisis, OHA trustees unanimously approved an additional $2.17 million in funding for the program, bringing a total of $3.83 million in emergency relief available to Native Hawaiians.

The program has also provided assistance to beneficiaries like Robert Manning, 51, who has had a run of bad luck resulting in financial hardship. Manning lives with his girlfriend in a Wahiawā apartment, and recently lost his job at a local supermarket.

Dawny Jones, Kahiau Assistant Program Manager. - *Photo: Courtesy CNHA*

His girlfriend has a steady job, but she has been out for months on temporary disability insurance. Manning recently lost his mother and has a medical condition which complicates his search for work.

They have fallen behind on rent payments, but through the Kahiau program they were able to have their rent and electrical bill paid for a month.

"We're still having a hard time and I don't want to lose my place," Manning said. "It's so stressful right now and we just got an eviction notice. Everything hit at once and we've kind of hit rock bottom."

Manning said the Kahiau grant has given them some time to breath.

He has qualified for food stamps and is currently going through the process of applying for welfare. He also expects his girlfriend to return to full-time work shortly.

"This program was the only one that helped me," he said. "I really didn't want anyone helping me and I've tried to do everything on my own, but I just really appreciated the assistance. I try to take long walks, and I pray every day that something good is going to happen.

"I wrote a letter thanking them for everything, and I told them if it wasn't for this program we wouldn't be moving forward at all – in fact we would have been out on the street already."

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% of the total working-age population of Hawaiʻi, a quarter of all unemployment claimants in Hawaiʻi from the first quarter of the year identified as Native Hawaiian.

Moreover, between late March and late April, the Kahiau program received a 125% increase in applications, demonstrating elevated levels of financial hardship within the Native Hawaiian community.

"The Kahiau Program has been able to help over 400 Native Hawaiians pay their rent and keep their utilities running during the pandemic," said Kūhiō Lewis, CNHA President and CEO. "For people whose income has been severely impacted by COVID-19, these funds are helping provide stability and peace of mind for families."

"OHA remains committed to aiding our lāhui," added Trustee Chair Machado. "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."■

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KOKO Provides Proactive Patient Care Amid the Pandemic

By Puanani Fernandez-Akamine

The entire KOKO team, pre-pandemic. Clinic leadership includes Executive Director/Clinical Psychologist Dr. Claren Kealoha-Beaudet (standing far left); Associate Director/Clinical Psychologist Dr. Franco Acquaro (seated center front); and Medical Director/Internist Dr. Ken Riff (standing far right).

When Dr. Claren Kealoha-Beaudet and the team at Kīpuka O Ke Ola (KOKO) applied for an OHA Community Grant more than a year ago, their plan was to use the funding to expand KOKO's health center by adding a new wing that would house their Indigenous Healing and Women's Health Services programs. Once the grant money was available, they went to work. They secured rental of additional office space adjacent to their existing facility in Kamuela on Hawai'i Island and began renovating. Their beautiful new wing opened in January 2020.

Dr. Claren Kealoha-Beaudet - *Photos: Courtesy KOKO*

And then the coronavirus happened.

Immediately recognizing the seriousness of the disease and its potentially devastating impact on the community, and Native Hawaiians in particular, KOKO leadership took swift action. They shut down their new wing, moved their Indigenous Healing and Women's Health Services back to the main clinic, and began another round of renovations in mid-March, this time converting the space to a COVID-19 testing facility.

"We put together a three-person COVID team who have been trained, and are regularly re-trained, in all protocols related to COVID-19 testing," shared Kealoha-Beaudet. "We used the remaining OHA grant money to isolate the a/c in that wing to prevent cross contamination to the rest of the clinic via the HVAC system, as well as to purchase additional PPE and cleaning supplies."

KOKO is a federally accredited Independent Rural Health Clinic. They offer the community integrated, holistic medicine and their services include primary health care (including pediatrics), women's health, behavioral health and Indigenous health. Because Indigenous health services (lā'au lapa'au, lomilomi and acupuncture) are not covered by insurance, these services are offered free to KOKO's primary care patients. The staff includes two medical doctors, two nurse practioners and three clinical psychologists, one of whom was recently recruited from O'ahu to help KOKO meet the mental health needs of the community.

"The need for behavioral health services is going through the roof," said Kealoha-Beaudet. "Since the pandemic began our patient caseload has increased by 30%. We did not want to turn people away so we had to hire a third clinical psychologist."

Surprisingly, most of the new, pandemic-related mental health cases they are seeing are young, college-aged adults who are panicking about things like not being able to return to college or losing their financial aid and scholarships. And their fears about the future are resulting in tension and fighting within formerly peaceful households. Says Kealoha-Beaudet, "we are working with parents and their adult children to help them find ways to decompress and mālama one another instead of focusing on the disruption that the virus has caused to their life plans."

In addition to accommodating the upswing in patients needing mental health services, thanks to their new, re-renovated COVID testing wing, KOKO is also able to safely accommodate the surge of medical patients worried about the coronavirus and seeking testing.

Before patients come to KOKO for COVID-19 testing, they have a tele-health appointment with one of the clinic's doctors using Zoom or Facetime. Doctors use this time to triage patients and discuss any concerns or symptoms they may have to determine whether the patient should enter the testing wing or be tested outside. At KOKO all COVID-19 testing is scheduled between 1-3 p.m. daily so that the COVID team staff members are only using one set of PPE each per day, since PPE has become increasingly expensive and difficult to obtain.

As new information about COVID-19 becomes available, protocols are constantly being updated. So every Monday morning the entire staff gathers for training in the new COVID-19 protocols published the previous week before receiving clients.

Although necessary, these protocols take up a lot more time and affect all patients, not just those seeking COVID-19 testing. "The protocols have changed the way we flow – and our new flow is slow," notes Kealoha-Beaudet. "where we might have seen 16 patients in-person each day, we now see just 10 to 12."

A new development resuting from the pandemic and social distancing has been the transition of 30-40% of KOKO's clients to tele-health.

KOKO has about 2,000 regular patients, most of whom are from Waimea, Kohala, Waikōloa and Pu'uanahulu. Managing chronic conditions is already difficult, but in a pandemic people with chronic conditions have to be really careful. So early on the KOKO team identified their patients who were most at risk, especially those with chronic upper respiratory conditions, and began calling regularly to check up on them. Staying close to their patients with chronic conditions is not something for which KOKO can bill insurance companies. However, this is an example of the proactive care and mālama that KOKO provides to its patients.

Their formula for success in the midst of the pandemic seems to be working. So far all of KOKO's chronic patients are doing okay. "How lucky we are to live in Hawai'i where the (coronavirus) numbers are still manageable," Kealoha-Beaudet reflected. She credits this to Hawai'i's collectivist culture. "Here we look out for one another and it happens very organically and naturally." ■

Hina Hawaiʻi: A Passion for Fashion

By Tammy Mori

Culture and fashion are Kanani Miner's passions. For as long as she can remember, it is something she was always interested in. It has been a long journey, and not always easy, but through blood, sweat, and tears, she has persevered.

"This is what I love to do," said Miner. "It's what I'm truly passionate about. When I see someone in my clothing, it is the most rewarding feeling! I've been doing this for about eight years now and that feeling never gets old."

After graduating from Ke Kula Kaiapuni ʻO Anuenue, Miner attended Honolulu Community College's Fashion Technology Program, completing her studies in 2007. She got her start by creating custom belts that she would sew and then hand-paint with her own creative designs. One of the buckles she crafted has become Hina's logo. Miner's goal was always to draw and create original Hawaiian prints.

"I got a humble start," smiled Miner. "And OHA has been supportive from the beginning. Alice (OHA's Digital and Print Media Manager) visited me from when I sold my products out of my grandma's garage till I fulfilled my dreams and opened my first storefront."

Miner opened her storefront at the Aloha Tower Marketplace in December 2019. She wanted a storefront for quite some time and Aloha Tower provided her with a wonderful opportunity in early 2019, offering Hina Hawaiʻi a corner location that they had picked out just for her.

"Honestly, I wanted my store to be a home for my customers. It is a family brand, so I wanted a place where families could come together and try on the matching lines," she said.

A few of Miner's beautiful creations on display at Hina Hawaiʻi's Aloha Tower Marketplace storefront. - *Photos: Courtesy*

Miner has been releasing new collections about once or twice a year, while releasing new styles along the way. She puts a lot of thought into each line, drawing inspiration from stories relating to her ʻohana and moʻolelo Hawaiʻi. From there, she hand-draws her prints, creates her own styles, and manufactures her clothing locally.

"Each one of my lines, each piece of clothing, is so personal to me. It's my baby. I work with a team that sews each piece here on-island."

Miner had been gearing up to release her newest collection just prior to Merrie Monarch, but the coronavirus crisis put a damper on things, as it has for many local businesses. Instead, she released her Kaʻahupahau Collection on her website, www.hinahawaii.com. Visitors to her website may also read about the moʻolelo for the collection online on the shop page. She continues to take online orders, and also schedules appointments online for those who would like to visit her store. She will continue to update customers on her store reopening through social media and her website.

"Over the years, sewing production in Hawaiʻi has become a dying trade. I hope that after life begins to return to normal, everyone will support local businesses. For people like us, we're trying to keep it alive, and it means the world to us. I am so grateful to my customers, family and friends for all the love and support over the years." ■

Kanani Miner.

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OHA MĀLAMA LOANS

Pono Potions offers a variety of unique, organic, locally-sourced coffee syrups. The company is passionate about supporting local farmers, recycling, reducing waste, and reinvesting in the community. - *Photos: Courtesy*

Native Hawaiian Startup Wins 20th Annual UH Venture Competition

By Office of Hawaiian Affairs Staff

For the last 20 years, UH Mānoa's Shidler College of Business Pacific Asian Center for Entrepreneurship (PACE) has hosted a semester-long UH Venture Competition.

The winner of this year's competition was Peter Ka'imi Hessler and his startup business, Pono Potions, which manufactures latte and cocktail syrups using natural and organic, locally-sourced ingredients highlighting different flavors from our islands like whole Hawai'i Island macadamia nuts, O'ahu ginger and 'olena, and dried Moloka'i hibiscus. Hessler received a $10,000 cash award and $23,000 worth of support services.

Peter Hessler.

As a result of this accomplishment, Hessler is determined to expand. Pono Potions already has some regular clients and has grown its mail order business as a result of the COVID-19 crisis, with orders coming in from as far away as Florida and Virginia.

"While working at restaurants, I saw the same syrups being used by everyone; no one was doing locally-sourced coffee syrups that reflected Hawai'i," said Hessler. "I experimented with some recipes and people loved them. I knew I was onto something and committed myself 100% to creating an honest, natural, and exciting syrup company that represented Hawai'i."

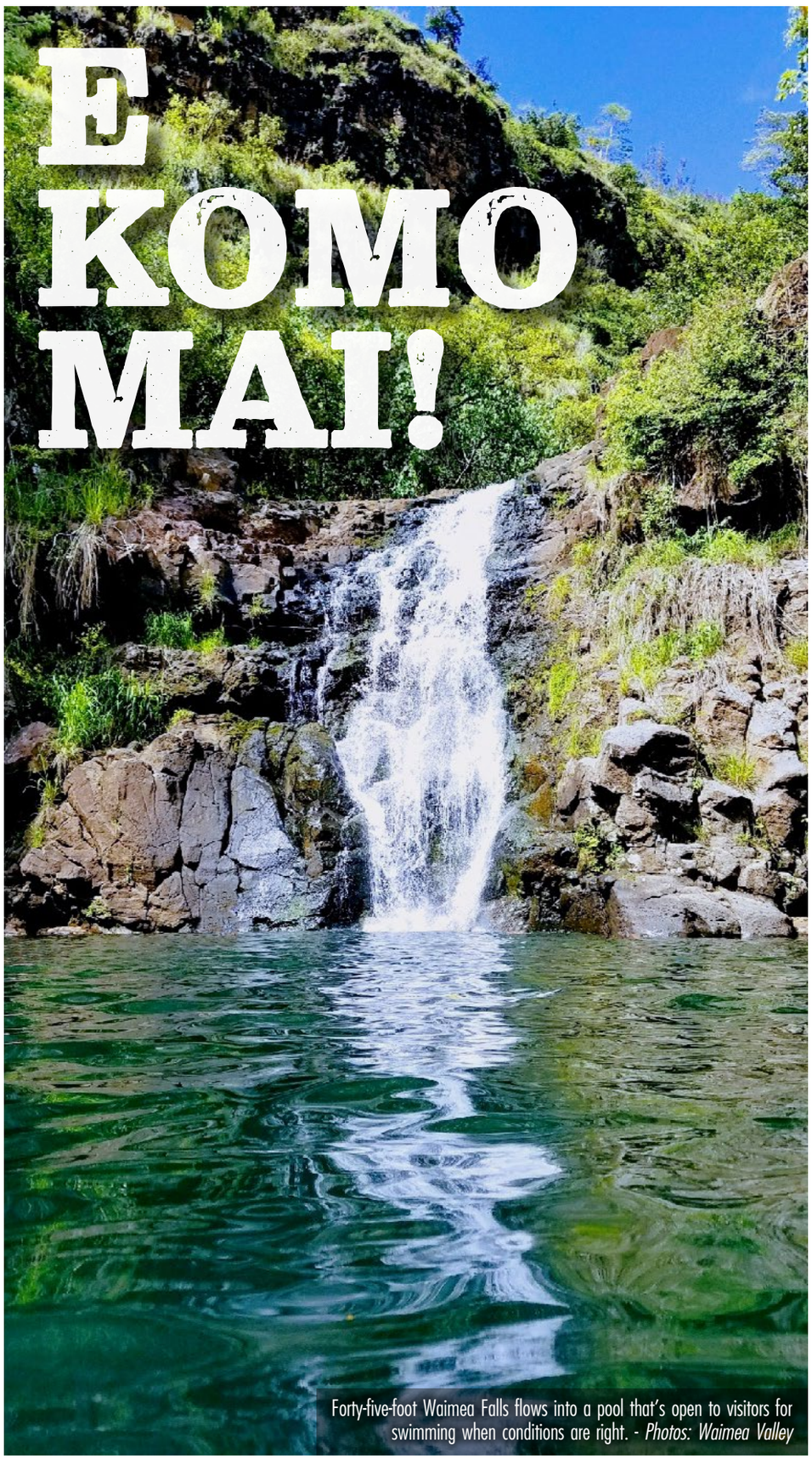
Hessler has familiarized himself with local farms and focused his energies learning about business, accounting, marketing, and graphic design, as well as Hawaiian language, culture, and history. He is currently a senior Travel Industry Management major at UH-Mānoa. Hessler grew up in Portland, Oregon, where he trained as a chef and bartender in fine-dining restaurants and hotels. He moved to Honolulu in 2016, and worked as a restaurant manager at Moku Kitchen at SALT where he created many of their cocktail syrups. He started Pono Potions in August 2019.

Pono Potions owner, Peter Hessler, at Kailua's Lōkahi Market with friends who stopped by his tent to purchase some of his 'ono syrups. From L-R: Hessler, Kiana Carol and Tylor Pacheco.

Beyond profits, Hessler wants his company to invigorate the community. He supports local farmers, donates proceeds from every sale to the Hawai'i Food Bank, and has implemented a bottle recycling program with wholesale clients to reduce single-use bottles and plastics. He hopes to eventually have a full manuacturing facility and export his products around the globe.

Hessler said, "The UH Venture competition made me realize new possibilities for Pono Potions, and gave me the resources and mentorship to lay the foundation for a sustainable business model. With the prize money, I am investing in professional labeling for my products and bottling equipment as we get ready to expand into retail stores and on Amazon in the next six months."

Pono Potions manufactures their syrups at the Culinary Business Incubator at Pacific Gateway Center and distributes to local coffee shops. Pono Potions has an online store, www.ponopotions.com, and Hessler hopes to expand to retail stores and other coffee shops and restaurants throughout Hawai'i in the next year. ■



Forty-five-foot Waimea Falls flows into a pool that's open to visitors for swimming when conditions are right. - *Photos: Waimea Valley*

WAIMEA VALLEY REOPENS

By Cheryl Chee Tsutsumi

Richard Pezzulo's favorite place in Waimea Valley is 45-foot Waimea Falls. He strolls or drives a golf cart in the valley at least once a day, always pausing to admire it.

"In my opinion, it's the most tranquil and spiritual spot in the valley," said Pezzulo, executive director of Hiʻipaka LLC, the OHA subsidiary that owns and manages the 1,875-acre ahupuaʻa (see sidebar). "It's a great place to relax, reflect and offer a prayer when no one else is there."

Richard Pezzulo, executive director of Hiʻipaka LLC, the nonprofit OHA subsidiary that owns and manages Waimea Valley.

As early as 1092 AD, Waimea Valley was the home of kahuna nui, high priests who were experts in a variety of fields, including healing, farming, fishing and spiritual guidance. Pezzulo oversees efforts that fulfill Waimea Valley's mission: "Preserve and perpetuate the human, cultural and natural resources of Waimea for generations through education and stewardship." Protected there are 78 archaeological sites, including fishponds, shrines, agricultural terraces and religious and house sites. Also of note are 150 acres of gardens where more than 5,000 kinds of plants, trees and shrubs from around the world flourish.

At its pre-pandemic peak, Waimea Valley was welcoming as many as 1,800 visitors daily. When it closed on March 20 in compliance with Governor David Ige's "stay-at-home, work-from-home" mandate, the valley was given, according to Pezzulo, "an opportunity to breathe and rest."

It reopened quietly on June 5, the benefits of an 11-week break clearly evident. "Waimea Valley has tremendous healing powers and, during the closure, it focused on healing itself," Pezzulo said. "The gardens are blooming, the pool beneath the waterfall is clear and with only about 300 visitors here per day now, it's easy to feel the mana (spirit) of the valley."

Even though all of its programs, activities and special events are not currently available, there's still plenty to see and do, such as the guided hour-long History Walk on Thursdays through Sundays at 1 p.m. Among the highlights is a stone shrine dedicated to Kuʻula, the fishing god. Long ago, fishermen prayed for success and safety there before departing, and, when they returned, they presented their first, best or largest catch to Kuʻula to express their gratitude.

Another interesting stop is the Kauhale Kahiko, an example of an

ancient living site. Traditional techniques and materials (wood, coconut fiber cordage and loulu palm thatch) were used to build seven structures: Hale Ola (House of Healing), Hālau Wa'a (Canoe House), Hale Kuku (Kapa-Making House), Hale Noa (Family Sleeping House), Hale Kāhumu (Cooking House), Hale Mua (Men's Eating House) and Hale 'Āina (Women's Eating House).

The Botanical Walk is led by Botanical Collections Specialist David Orr, who has worked at Waimea Valley for 31 years. At 12:30 p.m. on Thursdays and on the third Sunday of each month, he introduces participants to a variety of greenery, including native Hawaiian plants that were used for food, shelter, clothing, tools, weapons, recreation, medicine and more.

"David's tour is supposed to be 45 minutes, but it's usually longer because people linger, wanting to learn more," Pezzulo said. "He picks plants all along the way, letting them touch, smell and taste them if they're edible. He's a walking encyclopedia about botany, and he loves to share his knowledge."

In addition, you can swim in the pool beneath Waimea Falls; enjoy a picnic in the shade of towering monkeypod trees; play Hawaiian games such as kōnane, ulu maika and moa pahe'e; and try to spot the valley's 20 species of feathered residents, using the full-color bird guide distributed at the ticket booth for reference. Demonstrations of kapa making, lei making, hula implements and 'ohe hano ihu will resume this month.

"Waimea Valley is a beautiful living museum, a rare glimpse of authentic Hawai'i," Pezzulo said. "You can hear birds chirping, smell the fragrance of flowers and walk in the footsteps of the Hawaiians of old. Whether you've been here before or are our guest for the first time, your visit will be full of new insights and wonderful discoveries." ■

Cheryl Chee Tsutsumi has written 12 books and countless newspaper, magazine and website articles about Hawai'i's history, culture, food and lifestyle.

The Kauhale Kahiko is one of the stops on the History Walk. Shown here are three of the seven structures in that complex: Hālau Wa'a (Canoe House), Hale Ola (House of Healing) and Hale Noa (Family Sleeping House).

The Ku'ula Shrine is also a stop on the History Walk. Here, fishermen offered prayers to Ku'ula, the fishing god, for successful trips.

Shaded by towering monkeypod trees, the Upper Meadow is a popular place for picnics.

OHA acquired Waimea Valley (59-864 Kamehameha Highway on O'ahu's north shore) in August 2006, through a partnership with the City and County of Honolulu, the Hawai'i State Department of Land and Natural Resources, the United States Army and the Trust for Public Land. It contracted the Audubon Society to manage the valley in 2006 and 2007; in 2008, it transferred ownership and stewardship of the property to Hi'ipaka LLC, its newly formed 501(c)(3) nonprofit, limited liability subsidiary.

WAIMEA VALLEY
HI'IPAKA LLC

HOURS:

9 a.m. - 4 p.m. Monday through Thursday
9 a.m. - 5 p.m. Friday through Sunday.
Waimea Valley is open daily except Thanksgiving and Christmas Day.

RATES:

Valid through August 31, discounted admission rates for kama'āina and active-duty military personnel and their immediate family are as follows:

$6 for children aged 4 through 12
Kids enter **free** on Keiki Day, every Wednesday.
$8 for everyone else.

The kama'āina and military group rate:
$5 per person (minimum of 10 people)
Individual and family annual passes:
$30 and $60, respectively.
Corporate annual passes:
Start at $500.

Call 638-7766 or email info@waimeavalley.net for more information.

Kinai ʻEha: Extinguishing Pain Through Hard Work

Kinai ʻEha haumāna practice their building skills by constructing a traditional style hale for tours and classes on the grounds of the Mission Houses Museum in downtown Honolulu. - *Photos: Courtesy*

By Puanani Fernandez-Akamine

It was fall 2016. Josiah ʻĀkau had responded to a shout out to kōkua a friend in Waimānalo. They needed to add a wheelchair ramp to their home so they could bring their grandfather home from the hospital. Without a ramp to get papa safely into the home, the hospital would have to release him to hospice.

But when ʻĀkau arrived at the house, he found he was the only person who had shown up to help. Disappointed but not discouraged, ʻĀkau, who has a background in construction, went to work. As he was toiling in the front yard of the home, some teenaged boys wandered over to watch him. When ʻĀkau saw the boys, he called out to them and asked if they could kōkua. The boys' response? They wanted to know how much he was getting paid.

ʻĀkau's initial reaction was anger. He was not being paid to build the ramp, he was just helping a family in need. It disturbed him that the boys were unwilling to kōkua an elderly neighbor without being paid. And he was upset that their parents hadn't taught them better.

But after his anger subsided, ʻĀkau had an epiphany.

He thought, maybe they don't help because they don't know how. "When you ask kids to jump in on a volleyball or basketball game, if they know how to play, they're going to jump in," ʻĀkau reflected. "But if they don't how to play, then they criticize it or condemn it or make an excuse not to do it."

Kinai ʻEha founder Josiah ʻĀkau.

ʻĀkau quickly saw a cultural connection and practical application. "Maybe they just need someone to help them connect with their kūpuna; not just with family get-togethers, but with hana (work). We teach our keiki hula, the language and music. These are all beautiful ways to keep our culture going, but where can we incorporate hana to 'manatize' our strengths?"

He was frustrated by a western educational system that does not do enough to emphasize hard work and mālama, and troubled to witness the pain and hopelessness that haunts so many of our youth. He saw an opportunity to change the attitudes and hearts of young people and to break the cycle of hurt, while teaching them valuable life and work skills they can use to earn a living. This seed of an idea, to create a nonprofit that would become a source of training for young Hawaiians, found purchase in rich soil when ʻĀkau founded Kinai ʻEha in March 2017.

Kinai ʻEha means to "extinguish pain." ʻĀkau's vision is to provide Hawaiian youth who have slipped through the cracks with a sense of purpose, identity, empowerment and cultural connection. The program embraces youth who society has given up on - some are homeless, estranged from their ʻohana, formerly incarcerated or recovering from addiction - and helps them restore pono to their lives.

Because so many of the students come from backgrounds of extreme hardship, program funds are also used meet some of their basic needs like food and transportation. And when funding runs out, ʻĀkau steps in, using his personal resources including opening his home to youth who need a safe place to live.

The program provides workforce training with construction skills as its foundation. But more than that, it is a "life training" program.

"Some kids don't need teachers as much as they need coaches or life counselors," shared ʻĀkau who believes that work provides people with purpose and direction. And because there is always pain in this life, we need to keep working to extinguish that pain and move forward. That is another huge part of Kinai ʻEha's program: training its students to extinguish the pain in their own lives and beyond that, teaching them how to make pono choices that will not cause pain in the lives of others.

ʻĀkau's strategy for teaching useful, practical construction skills to the youth at Kinai ʻEha is simple – it gives them value. "Once they have valuable skills, they become significant in our society; they go from zeroes to heroes," said ʻĀkau emotionally.

A self-described "Professional Kanaka," ʻĀkau has been a U.S. Army engineer, a general contractor and is now a firefighter. He has served on the Kailua Neighborhood Board and coached a variety of community sports including baseball, soccer, football and paddling. In some ways Kinai ʻEha is the natural overflow of ʻĀkau's life of community service and volunteering.

Initially, Kinai ʻEha was self-funded by ʻĀkau and existed solely on the strength of his passion to make a difference for Hawaiian youth. But then Kamehameha Schools' Strategy and Innovation division got wind of the program, and since then has become Kinai ʻEha's primary source of funding. ʻĀkau has also formed a partnership with the Hawaiʻi Youth Correctional Facility which has allowed Kinai ʻEha to establish a base for its program and training classes on their property.

Now three years in, Kinai ʻEha has helped more than 40 youth, primarily young men, move beyond their trauma, find a sense of purpose, obtain their GEDs and acquire marketable skills that will enable them to live good and productive lives. And while there may be similar programs available, Kinai

SEE **KINAI ʻEHA** ON **PAGE 21**

Preparing for School in a Pandemic

Two Immersion Schools Build Technology Solutions on Cultural Foundations

By Ed Kalama, Jr.

At Nāwahī the entire 'ohana is involved in service projects, including distributing food during the pandemic. - *Photos: Courtesy*

Practicing a lifestyle of laulima and lōkahi, members of Nāwahī's extended 'ohana prepare laulau pre-pandemic.

The day after the Hawaiian flag was lowered, signifying the annexation of Hawai'i, an editorial was featured in the Hawaiian language newspaper *Ke Aloha Aina*. The Aug. 13, 1898 article, by publishers Iosepa and 'Ā'ima Nāwahī, was titled "He 'Oia Mau Nō Kākou," or "We Continue as Before."

That spirit of resoluteness is evident today at Ke Kula 'O Nāwahīokalani'ōpu'u Iki Laboratory Public Charter School.

"That statement is our guiding principle in dealing with the COVID-19 challenges we face," said Nāwahī Po'o Kumu Kauanoe Kamanā. "Our school is named after Iosepa and 'Ā'ima Nāwahī, who persevered against tremendous odds to maintain Hawai'i's distinctiveness during their time. The challenges they faced were even more profound than what we are facing now with COVID-19.

"The idea is that no matter what, you know that you are doing the right thing and you sleep well at night and persevere on the path that you are on. When you have a positive principle like that from our kūpuna, and it's entirely relevant to what we are doing today, that is very uplifting."

A Hawaiian language medium school, Nāwahī has a total of 620 K-12 students at its main campus in Kea'au and at satellite schools in Waimea and Wai'anae. They have graduated 214 students since celebrating their first graduating class in 1999.

Like all schools in Hawai'i, they were forced to end in-person instruction after an extended spring break in March and move to a distance learning model to complete the school year.

"Everything was face-to-face prior to this. We did have some general things online for selective teachers, but nothing comprehensive or school-wide," Kamanā said. "Fortunately, before we even left for spring break, we already had a sense change was coming. We foresaw that we were going to have to do distance learning and so we selected program software and apps to use school-wide. We also told students that we were going to rely on them to have to move with the flow and carry their kuleana to make this work."

Kamanā and her staff are now busy preparing for the start of the new school year in early August.

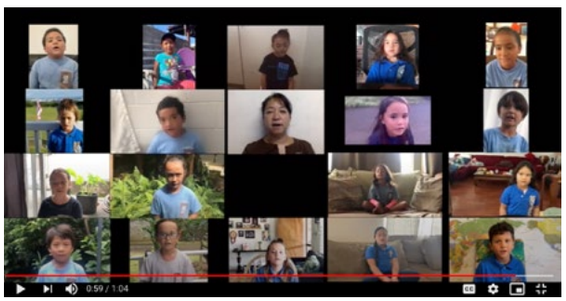
"We're bringing back face-to-face instruction for students in grades K-3, for better instruction and to also support the families by having those students in school. We'll have a blend of face-to-face and distance learning instruction for grades 4-12," Kamanā said.

"Making this happen requires us to be creative in using spaces and resources in ways that we were not doing before. It's a combination of remeasuring the spaces we have and adding spaces we don't normally use for classrooms."

Kamanā said the school has worked to establish safety protocols for arrival, discussed use of face masks, assigned students to learning bubbles, and will enforce social distancing and hygiene practices, including more extensive cleaning and disinfecting.

"This is to protect our faculty, staff and students – everybody has to feel safe," she said.

Meahilahila Kelling is the director at Ke Kula 'o Samuel M. Kamakau Laboratory Public Charter School located in



Papa Mālaa'o (kindergarten) students from Kamakau in a virtual classroom.

Free Weekend Meal Distribution for Kamakau students at Hale Kealoha.

Kāne'ohe. The school currently has 160 students in preschool through grade 12. Instruction is in 'ōlelo Hawai'i until 5th grade, when English is introduced as a formal subject.

Kelling said they have planned a staggered start date for the return of their students beginning on August 3.

"We are planning to implement a blended model where half of the student body will be on campus at one time. The blended model will allow for increased opportunities for small instructional groups and a focus on projects," she said.

Kelling said the importance of 'ohana was critical when the school was forced into a distance learning model last spring.

"As a Hawaiian medium school, the Hawaiian language is the foundation of our program. Maintaining daily access to spoken Hawaiian is a challenge unless it is already a language spoken in the home and by the family," she said.

"Our teachers were creative in their methods to deliver instruction in the last quarter of last school year, and many relied on the strength of our 'ohana to offer the needed support at home. In distance learning, families become an integral part of their child's learning.

"As a kula mauli ola, we also strive to meet the na'au needs of our students and families. As a result of this pandemic, we are experiencing a heightened need for us to address each student's social and emotional needs to impact their total well-being."

Kelling said continuing to cultivate their mauli ola during

SEE **IMMERSION SCHOOLS** ON **PAGE 21**

JABSOM Students Create Bilingual Covid-19 Educational Videos

JABSOM haumāna participate in a service-learning workday at Papahana Kuaola in Kāneʻohe. Pictured (L-R): Jenna Maligro, James DeJesus IV, Elliot Koshi, LeShay Keliʻiholokai (JABSOM research assistant), Jason Lee, Trevor McCracken, Alyssa Becker, Abigail Bautista, a Papahana Kuaola staff member, Kamuela Andrade and Amelia Hummel. - *Photos: Courtesy*

By Dr. Martina L. Kamaka

The entry of COVID-19 upended all of our world, including schools everywhere. JABSOM (the John A. Burns School of Medicine) was no exception. Our community health programs were hit particulary hard, as many of them involved first-year medical students going into local communities to do four hours of service-learning on an almost weekly basis. The community health elective, "Native Hawaiian Health Past, Present, Future" is one of those JABSOM community health programs.

The course provides educational opportunities for medical students to gain a holistic understanding of Native Hawaiian health and wellness, health disparities and healthcare practices. Experiential community and ʻāina-based learning is emphasized. For example, students spend time with traditional healers and cultural consultants, explore traditional resource management by working in loʻi kalo (taro patch) or loko iʻa (fishpond), and are presented with the latest research on Native Hawaiian health disparities and other community efforts addressing health.

An annual activity involves health education lessons designed for Ke Kula ʻo Samuel M. Kamakau, a Hawaiian Language Immersion public charter school, and previous lessons included health related topics such as nutrition, exercise and dental health. The students planned their visit to Kamakau for last April, but the state-wide shut down required an adjustment of plans.

The nine students enrolled in the course, Kamuela Andrade, Abigail Bautista, Alyssa Becker, Amelia Hummel, James DeJesus IV, Elliot Koshi, Jason Lee, Jenna Maligro and Trevor McCracken, came up with the idea of making educational videos for the students that address issues pertaining to the COVID-19 pandemic. Four topics were chosen: General Overview of COVID-19, Proper Handwashing, Masking and Social Distancing, and "Staying Active at Home," an exercise video that includes a yoga session. Medical student Jenna Maligro and JABSOM Native Hawaiian Center of Excellence (NHCOE) research assistant, LeShay Keliʻiholokai were editors for the project.

The videos were completed using the English language. Because they were originally designed for the use of Kamakau school, which is a Hawaiian language immersion school, the videos were translated into Hawaiian. This made it a truly community project with volunteer translators contibuting many additional hours to kōkua.

The students weed a mala (garden) to kōkua the Kākoʻo ʻŌiwi program in Heʻeia. ʻĀina-based learning is a key part of the community health elective class.

Contacts at Kamakau, Ānuenue Public Charter School, NHCOE and UH Mānoa also recruited family and friends to help. The end result is a collection of four videos, each with two different versions: one in English and the other with either Hawaiian voice-overs or Hawaiian subtitles.

Although the videos involved a lot of hard work and creativity, the project proved to be a most worthwhile endeavor. "The video project was a great opportunity for me to do something fun with my own keiki while teaching them a little about the current pandemic," said Samuel Kamuela Andrade. "And when the final touches were made by our editors and the great young ʻōlelo speakers, the videos came out even better than we expected. It was really a team collaboration all the way around and my family and I were just happy to be a part of it."

"The process of making educational videos for the keiki about COVID-19 was fun, yet challenging," adds Jenna Maligro. "I enjoyed the creative process and figuring out entertaining ways to present relevant information. During this pandemic, our responsibility as medical students is to provide knowledge and education to our community. This project gave us an opportunity to play a role in educating our keiki about COVID-19, while having fun along the way."

"Having watched my fair share of online educational videos (i.e., Khan Academy), it was fun to make our own version for the kids," reflects Elliott Koshi. "While I am in no way an expert on COVID-19, I hope that our video not only teaches them about the virus, but also sparks an interest in the medical field."

The faculty and students at JABSOM are excited to get these educational videos out to schools as the new school year is starting, and proud to offer ʻōlelo Hawaiʻi versions as well. In light of the increasing cases of COVID-19 in our communities, the lessons in the videos remain relevant and important for all of Hawaiʻi's children. ■

Dr. Martina Leialoha Kamaka is a Native Hawaiian Family Physician and Associate Professor in the Department of Native Hawaiian Health at the University of Hawaiʻi at Mānoa, John A. Burns School of Medicine. She is a graduate of the Kamehameha Schools, the University of Notre Dame and the John A. Burns School of Medicine Her professional interests lie in the areas of cultural competency training as well as Native Hawaiian and Indigenous health.

VIEW JABSOM'S COVID-19 EDUCATIONAL VIDEOS

GO TO

https://www.youtube.com/playlist?list=PLtO6avo_aEHRPCNYV27trFYt6vl-U3b-H

The Zoom Boom

By Cheryl Chee Tsutsumi

This age of the coronavirus is becoming known as the "Zoom Boom." With "safer at home" now top of mind, the cloud-based videoconferencing platform—initially used primarily by corporations for meetings and webinars—is now a valuable tool for distance learning. Despite its flaws, including security issues, many teachers view it as the next-best thing to conducting classes in person.

"The pandemic has made adaptability a must," said Mililani 'ukulele virtuoso Bryan Tolentino. "Technology can facilitate that."

For years, Tolentino taught 'ukulele lessons whenever his schedule permitted. After he retired as a postal clerk in 2015, he had more time to devote to teaching. Enrollment began increasing in March, when Hawai'i's lockdown began.

Bryan Tolentino - *Photo: Craig Chee*

"People were stuck at home, looking for something to do," Tolentino said. "Learning to play the 'ukulele online was a fun and convenient option."

Because many of his students live in Japan and on the Mainland, he was familiar teaching with Skype, FaceTime and Google Hangouts. Zoom is the most recent addition to his technical toolbox. In May, he taught a Zoom class for 20 members of an 'ukulele club in Switzerland. From August 14-19, he'll be teaching and performing via Zoom at the 12th annual Strathmore UkeFest in Bethesda, Maryland, which will be entirely virtual this year.

Tolentino and 10 of his 'ukulele-playing pals—including Brittni Paiva, Jake Shimabukuro and Herb Ohta, Jr.—started Zooming in early April to keep in touch. That evolved into livestreamed meetups at 10 a.m. every Monday and Thursday, and everyone is invited to attend (go to 'Ukulele Friends Hawai'i's Facebook page at www.facebook.com/groups/399644350211725).

Mondays are reserved for the 'Ukulele Friends to talk story. A special guest joins them on Thursdays to honor music greats who have influenced them.

"We've had Ocean Kaowili reminiscing about Eddie Kamae, Robert Cazimero sharing stories about Peter Moon, and Moon Kauakahi remembering the good times he had with Israel Kamakawiwo'ole," Tolentino said. "That's one positive thing that has come from the pandemic. Social distancing is important, but so is social connection. We can't hug, but, thanks to Zoom, we can say, 'Hey, it's been great seeing all of you; catch you next week!'"

Alan Akaka enjoys weekly sessions with his 85 bass, guitar, 'ukulele and steel guitar students, who, in addition to Hawai'i, hail from Japan, England, Switzerland, Canada and across the Mainland, from Alaska to Kansas to the Florida Keys

He is the founder and director of Ke Kula Mele Hawai'i, a school for Hawaiian music study based in Kailua, O'ahu. Prior to the pandemic, he was teaching O'ahu students in person at the school and using Skype to teach students who live off-island. Because of COVID-19 concerns, all instruction is now online.

Alan Akaka - *Photo: Micah Hirokawa*

"Skype still works fine for private lessons, but I use Zoom for classes to avoid close contact among multiple students," Akaka said. "It has cool features like a pointer to direct attention to lyrics on a song sheet or an area on a map. With screen sharing, I can bring a song to life with slides showing people, places, flowers—anything that will help students understand it."

Several factors affect the quality of the Zoom experience, including connectivity (high latency can result from an unreliable or indirect internet connection) and the device used (laptops, tablets and desktop computers have better audio and visual capabilities than smartphones). Nevertheless, sharing music online has been a boon to both Akaka and his students.

"During this time of chaos and uncertainty, music can reduce stress, ease pain, build strong bonds and provide hope and comfort," he said. "With Zoom, we can meet even though we're physically separated, and when our lessons end, it's gratifying to see my students are relaxed, smiling and looking forward to the next class."

With few exceptions, Kumu Hula Kehaulani Kekua of Hālau Palaihiwa O Kaipuwai on Kaua'i has been teaching exclusively online since March, as alarming pandemic news began dominating headlines. "That precautionary measure was necessary, but it took a lot of effort," said Kekua. "I had to figure out all the technical requirements—where to place my laptop and iPad, how to use the cameras and what mic settings were best to transmit my chanting and drumming."

Kekua uses Zoom and Facebook Live (lessons are saved on a closed group page so her students in Japan, Canada, Indiana and California can access them at their convenience). Although she and her haumāna miss gathering in person, they haven't deviated from their routines. Formal hula training involves respecting and adhering to rules, and that discipline has been helpful as they've adjusted to the new norms of living with the pandemic.

Kehaulani Kekua - *Photo: Mike Teruya*

"We always begin class with traditional protocols, rituals and prayer chants to sharpen our focus and strengthen our dedication to our practices," Kekua said. "The only difference is we're not in the same physical space now."

In between instruction segments, Kekua answers questions and reviews things that aren't clear. Sometimes, one by one, she'll ask haumāna to demonstrate the step, gesture or vocal pattern being discussed and correct them, as needed. Throughout the class, there's constant interaction between teacher and students.

"Communication is vital, especially now so we don't feel isolated," Kekua said. "We must overcome the negative impacts of the pandemic through spiritual cleansing and healing. My kuleana is to inspire wellness through hula not only for our hālau, but for the larger community that we belong to. This is a time of great challenges—but also renewal." ■

Cheryl Chee Tsutsumi has written 12 books and countless newspaper, magazine and website articles about Hawai'i's history, culture, food and lifestyle.

From ʻUmi-A-Liloa to the 20th century

By John Aeto, President of The Kalaimoku Group

Shape our future
START HERE >
United States® Census 2020

The census is not a new practice in Hawaiʻi. The earliest known census can be traced back to the 1500s when ʻUmi-A-Liloa, King of Hawaiʻi Island, directed his citizens to each place a pōhaku representing themselves in a pile for their district. This allowed the chief to assess resources, and it gave him important information when assembling for a battle.

Sometime between the 1790s and 1821, a konohiki during the reign of Kaumualiʻi on Kauaʻi made a population census of Wainiha Valley, documenting the villages from ma uka to ma kai. It included "upwards of 2,000 souls" and reported 65 Menehune in the community of Lāʻau. It's the last recorded data of Menehune in the Islands.

Later, population estimates were made by missionaries and other foreigners, and by the Hawaiian government, but it wouldn't be until 1850 that the census was expanded upon and would then evolve to be the census that we see today. It would eventually include geographic distribution, age, sex, race, nationality, occupation, real estate ownership and housing.

As expected, Hawaiʻi's population saw a steep decline from 1832 to 1879, falling from 130,300 total residents to 58,000. It was followed by an increase that lasts to today. In 1976, there was a total population reported of 952,306.

Populations by city have changed too, as detailed in Robert C. Schmitt's report "Historical Statistics of Hawaiʻi." Looking back on the data gives an impression of what life was like then in comparison to today.

Hāna, with 10,750 residents, had the highest population of all of Maui County in 1832, until its population declined to 3,501 in 1866 and Wailuku took the lead. Wailuku's numbers steadily rose from 4,300 in 1866 to 22,219 in 1970, while Hāna's population in 1970 dropped to 969.

Honolulu was the population center on Oʻahu with 13,344 residents in 1832. Koʻolaupoko came in second with 4,987, and ʻEwa was third with 4,015.

On Kauaʻi in 1853, Waimea's 2,872 residents and Hanalei's 1,998 residents outnumbered Līhuʻe's 1,615, until things shifted. In 1970, Waimea's total of 7,569 residents still exceeded Līhuʻe's 6,766, but Hanalei's population stayed roughly the same and became the least populous at 1,182.

On Hawaiʻi Island, Hilo, with 12,500 residents, was the most populous in 1832 and grew significantly into the 20th century. South Kohala's numbers rose from 922 to 1,352 in the early part of the century, while North Kohala's rose to 6,275 in 1920, then decreased by half to 3,326 by 1970. ■

Overfished Shark Species Will Be Protected

Groups agree to suspend a lawsuit against the federal government

By Office of Hawaiian Affairs Staff

In response to a lawsuit filed by Earthjustice on behalf of the Conservation Council for Hawaiʻi (CCH) and Native Hawaiian cultural practitioner Michael Nakachi, the federal government has taken initial steps to protect a dwindling shark species that has roamed the oceans for millions of years. The parties reached an agreement to halt further legal action providing the government follows through on promised actions to formally recognize the species as "overfished.

The lawsuit was filed in April to compel the National Marine Fisheries Service to take action to protect oceanic whitetip sharks. Although the Fisheries Service had informally recognized the imperiled status of the population for years and listed the species as "threatened" under the Endangered Species Act, it had not declared the population to be "overfished," a designation that triggers protective action.

A month after the lawsuit was filed, the Fisheries Service

Oceanic whitetip sharks were historically one of the most abundant sharks in the world's oceans, but due to both U.S. and international fishing pressure, the population has declined significantly. - *Photo: Paul Souders/ Getty Images*

responded by sending a letter to the Western Pacific Fishery Management Council (WESPAC), informing them that the sharks are overfished and directing WESPAC to develop a plan to protect the population internationally. WESPAC has a year to make recommendations on how best to reduce shark mortalities in international fisheries.

"The manō has great cultural significance and is part of my own family as an ʻaumakua," said Nakachi. "These shark deaths are preventable. The government's action thus far is a welcome first step to ensure the survival of this sacred animal that has roamed in our waters for millions of years."

"We wish the officials who oversee marine species had taken this step years ago to prevent needless shark deaths," said Moana Bjur, CCH Executive Director. "We will be be watching to make sure WESPAC follows through on its promises and the regulators come up with a plan to restore oceanic whitetip sharks to a healthy population."

"We're glad that our legal action is forcing the Fisheries Service to declare the population overfished and that WESPAC must now take long-overdue action to protect the species," said Earthjustice attorney Brettny Hardy. "The whitetip shark population is on a steep decline, headed to extinction if managers do not constrain the bycatch killing these amazing animals. That's unacceptable."

Listed as threatened under the Endangered Species Act since 2018, thousands of whitetip sharks die as "bycatch" every year because they are caught in nets, lines, or other gear meant to catch different species - such as tuna and swordfish - in the waters off Hawaiʻi and American Samoa. Between 2013 and 2017, domestic and international longliners and purse seiners operating in the Pacific Ocean captured nearly 300,000 oceanic whitetip sharks as bycatch. As a result, scientists estimate that in the Pacific Ocean whitetip sharks have declined 80-95% since the mid-1990s. ■

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KINAI 'EHA

Continued from page 16

'Eha provides a distinctive and unique experience for its students.

"Ours is a 100% organic homegrown program," 'Ākau shared. More of an 'ohana than a school or training program, Kinai 'Eha utilizes a "caste" system of sorts that is based on one's efforts and contributions rather than on one's birthright. The more students contribute, the more status they have within the program because their contributions of labor and kōkua are, by extension, contributions to the lāhui.

"Aia ke ola i ka hana; Life is labor." Building a wheelchair ramp for a kupuna in Waimānalo.- *Photo: Courtesy*

New students in the program begin at the "Kōkua" level and remain there for ten working days. During this phase the focus is on "PAU-Hana" – Punctuality, Attendance, Uniform plus Work. A student who meets expectations for nine days in a row but fails on the tenth, starts from the beginning again. "It's like a kapu system in a real world scenario," said 'Ākau.

Successful completion of the Kōkua level allows students to move to phase two – "Mālama " – where the real work begins. At this level students build basic skills in integrated hands-on classrooms as they work towards phase three, the "Koa" level, where training becomes more focused on the student's individual career goals.

'Ākau has developed creative, proprietary formulas for teaching his students life skills; formulas that incorporate acronyms or numeric systems that make them easy to remember. One example is the D+D=YL equation: Decision + Decision = Your Life.

"There are negative 'Ds' and positive 'Ds.' We teach them how to make good decisions," said 'Ākau. A concept that 'Ākau has coined the "Universal Language of Expression" teaches students that a person's facial expressions and body language never lie; "pain = negative decision = hurt" while "pleasure = positive decision = healing."

Another example is the "40+56+72=168 Hana System" which sets minimum standards for work in their lives in an effort to develop the students' work ethic.

"There are 168 hours in each week," 'Ākau explained. "40 hours should be the minimum a kanaka works. 56 hours is doctor recommended sleeping time, leaving 72 hours to relax and do whatever you want. We sleep more than we work, so if we aren't working at least 40 hours a week at a job, then we need to go out and volunteer our time to help others."

Aloha for their students is the true foundation for the program and the key to Kinai 'Eha's success. The ultimate goal is to help their students achieve values-focused and purpose-driven lives. "When students come to us, we start with who they are," said 'Ākau. "We don't tell them what is best for them, we help them to figure out what is best for them and to develop their purpose."

But 'Ākau has an even bigger vision. He would eventually like to replicate or franchise the program. He also sees the need for a unified effort by likeminded organizations and entities. "We need a cause we can all stand behind," 'Ākau emphasized. "And we need pu'uhonua – safe places for our people."

Returning to the original inspiration for Kinai 'Eha, the desire to connect keiki with kūpuna, 'Ākau believes that training youth, while helping kūpuna in practical ways through building projects, is a win for everyone.

"If you want to know the state of a nation, look at how they treat their most vulnerable," said 'Ākau. "Our lāhui cannot leave people behind. We united for the Mauna. Now we need to do it for our kids." ■

KINAI 'EHA

FOR MORE INFORMATION

CALL:
808-489-4003

VISIT:
www.kinaieha.org

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www.facebook.com/kinaieha.pono

IMMERSION SCHOOLS

Continued from page 17

Kamakau's Student Government haumāna send an Instagram message to their school community. - *Photo: Courtesy*

this trying time is essential.

"Kamakau teachers are participating in weekly Hawaiian language classes this summer in an effort to strengthen our Hawaiian language in preparation for the return of our students. Weekly staff meetings have also helped to keep our staff informed of the constantly changing updates to health and safety procedures and protocols and our school's reopening plan," she said.

"Throughout the summer, Hawaiian language classes for our 'ohana and the community, and enrichment programs for Kamakau students, were offered using Zoom and Google Meets. Staff are preparing to address the social-emotional needs of our students when school begins, and we will continue to work with our community partners to share their expertise with our students."

Both Kamakau and Nāwahī have surveyed their parents during the pandemic and remained in constant communication with them to face the challenges and uncertainty ahead.

COVID-19 cases in the U.S. have tripled from approximately 18,000 a day when schools shut down in March, to roughly 60,000 a day in July. And no one knows what the future holds.

"We just always have to be ready to 'oni, or take action, and move things forward. Because we already had that value in us as a school, we can support and connect with each other and make changes quickly and efficiently. Everybody wants to make sure that things work," Kamanā said.

"The Nāwahī school – teachers, students and families - are one collective. We had already built trust. When things like this happen, it tests those capabilities. If you don't have that trust, you're going to be jammed up."

Kamanā said the lessons of our ancestors remain as relevant as ever.

"This kind of thinking comes from long ago, it is ours and it is timeless. What we have is from our ancestors - to be with each other as a family. It's real. It applies in this situation. If you have not established that 'ohana prior to this, then it's going to be much more difficult. ■

CNHA Raises Over $127,00 in Four Days to Save ʻIolani Palace

COUNCIL for NATIVE HAWAIIAN ADVANCEMENT

The Council for Native Hawaiian Advancement (CNHA) raised over $127,000 in less than a week to save ʻIolani Palace from a potential closure due to COVID-19.

On June 23rd, through CNHA's charitable giving arm – Hawaiian Way Fund – CNHA offered to match every dollar donated to the Friends of ʻIolani Palace. In 12 hours, after the community surpassed the goal of $15,000, Hawaiʻi Community Foundation (HCF) joined the effort by contributing $50,000, and the Native Hawaiian Hospitality Association added an additional $15,000 to the pot.

"'Iolani Palace is a living and breathing element of our history, people and our future," said CNHA CEO Kūhiō Lewis. "Not doing anything wasn't an option for us."

Friends of ʻIolani Palace depends heavily on donations and entry fees to support the maintenance and operation of the palace and its priceless artifacts. On March 18th, along with businesses and organizations statewide, ʻIolani Palace was forced to shut its doors, cutting off nearly all income. The palace is now struggling to keep the lights on and water running.

"Mahalo to the organizations who matched every donation," said Paula Akana, Friends of ʻIolani Palace executive director. "Our hearts are warmed by your commitment to stand with us as we care for this special place."

As a footnote to CNHA's effort, in July the Palace received an additional $15,000 gift from Princess Abigail Kawānanakoa which will be used to help pay for the Palace's monthly electricity bill.

"The Princess has been our largest benefactor over the years and we can't mahalo her enough for her continued generosity, especially during these challenging times," said Akana. "Our electric bill is one of our largest expenses each month, since the Palace's HVAC systems need to run 24/7 in order to preserve and protect the precious pieces of history housed within her."

LUNALILO TRUST TRUSTEE

Lunalilo Trust's Trustee Selection Committee is seeking a Trustee with the commitment and ability to perpetuate King Lunalilo's vision and legacy. Executive leadership experience in one or more of the following areas is desired: Business Administration, Elder Care, Finance and Investments, Healthcare, Real Estate and Social Services.

The ideal candidate must have a recognized reputation of integrity, ethical conduct, moral character and servant leadership; expertise in their chosen profession that will add to the skillset of the Board; a genuine concern for the well-being of Native Hawaiians, particularly kūpuna; and a deep understanding of the person and legacy of King Lunalilo and how these are manifested and implemented in the mission and strategic plan of the Trust.

Qualified candidates should submit: resume; cover letter; and statement expressing their perspective of the Trustee's role, their vision, objectives and goals for the Trust, and how those goals will be attained. Please send by September 14, 2020 to Trustee Selection Committee, c/o Inkinen Executive Search, by email to executives@inkinen.com. Visit lunalilo.org for information.

Peters-Nguyen Appointed Red Cross Regional CEO

The American Red Cross announced the selection of Diane Peters-Nguyen as the new Regional Chief Executive Officer for the Pacific Islands Region; the region includes Hawaiʻi, Guam, the Northern Mariana Islands and American Samoa.

Peters-Nguyen has more than 25 years of proven success in planning and implementation, revenue development, philanthropic partnerships, marketing and communications, volunteer management, and leadership. Prior to joining the Red Cross, she served as Vice President of Advancement at Chaminade where she played a lead role in initiating, developing, and completing a $118 million comprehensive campaign, the most successful in the organization's history.

"Diane is a dynamic executive whose leadership will help ensure that we continue to provide essential services following disasters," said Michael J. Jordan, vice president for the Pacific Division of the American Red Cross.

A graduate of Kamehameha Schools Kapālama, Peters-Nguyen earned a B.A. in French from the University of California and a Master's Degree in International Affairs from George Washington University.

"I am honored and excited to serve as the new CEO of the Red Cross, Pacific Islands Region," Peters-Nguyen said. "Here in Hawai'i and throughout the Pacific, the Red Cross helps people during emergencies and disasters. Now, more than ever, this work is making a difference in people's lives."

Hawaiʻi Tourism Authority Adopts ʻĀina Aloha Declaration

The Hawaiʻi Tourism Authority's (HTA) Board of Directors has adopted the ʻĀina Aloha Economic Futures declaration, joining thousands of Hawaiʻi community members, businesses and organizations.

ʻĀina Aloha's declaration was drafted by a group of Native Hawaiian community members who came together at the start of the COVID-19 pandemic united by a deep and abiding love for Hawaiʻi's communities and natural environment. Kalani Kaanaana, HTA Director of Hawaiian Cultural Affairs and Natural Resources, is one of the 14 collaborative authors of the ʻĀina Aloha declaration.

The declaration serves as a starting point to facilitate broader engagement and collective action. It was sent to Governor David Ige on May 19, 2020.

Naʻālehu Anthony and Mahina Paishon-Duarte presented ʻĀina Aloha's guiding principles and four-step community engagement process to HTA board members and explained the importance of having the four principles guide Hawaiʻi's economic recovery.

Shared Anthony, "The entire initiative is grounded in our kuanaʻike Hawaiʻi, Hawaiian perspective and values, that have sustained us for generations. The values resonate with all of us who are privileged to call Hawaiʻi home."

"We are in unprecedented times," Paishon-Duarte noted. "This requires unprecedented leadership, and having the HTA Board come stand alongside us is a prime example of that."

ʻĀina Aloha's core values align with HTA's new strategic plan and its guiding pillars, which include supporting programs that perpetuate the Hawaiian culture, preserving Hawaiʻi's natural resources, strengthening the community and brand marketing.

"The board's unanimous adoption of the ʻĀina Aloha Economic Futures Declaration is a milestone in the work we do at HTA to move our tourism economy toward a regenerative model guided by our shared values, as we strive to improve the quality of life for Hawaiʻi's residents," said Kaanaana.

DHHL Expands COVID-19 Emergency Rental Assistance

In late June, the Department of Hawaiian Home Lands (DHHL) expanded its COVID-19 Emergency Rental Assistance Program to include Undivided Interest (UI) lessees who have lost income or their job as a result of COVID-19. The UI Awards Program was launched in 2005 to provide more homesteading opportunities to applicants on the DHHL Waiting List. The Department issued 1,434 UI leases that provided an undivided interest on the homelands while beneficiaries prepared for homeownership.

The expanded program provides rental assistance using $7 million in Native Hawaiian Housing Block Grant funds made available in accordance with the Native Hawaiian Housing Assistance and Self-Determination Act and other federal laws.

In addition to the expanded offering to UI lessees, beneficiaries on the Applicant Waiting List as of Dec. 31, 2018, who have experienced a loss of income or job as a result of COVID-19, are eligible to apply. Beneficiaries may receive assistance for the payment of their security deposit and/or rent for up to six months.

DHHL's COVID-19 Emergency Rental Assistance Program is administered by Aloha United Way (AUW). To apply for the program, beneficiaries are required to provide documentation to verify a loss of income or job as a result of COVID-19.

Those interested in learning more should call AUW's hotline at 2-1-1. For more information on COVID-19 impacts on DHHL activities, visit dhhl.hawaii.gov/covid-19.

New Nonprofit on a Mission to Get Hawai'i Island Keiki Active

Little Big Tots Foundation is a newly organized nonprofit that is on a mission to increase youth participation in extra-curricular activities. For many families, having their keiki participate in extra-curricular, after-school or weekend activities is simply not affordable. And yet, participation in extra-curricular activities complements a child's education, builds confidence and helps to develop life and social skills.

In an effort to enable all keiki to experience this important part of childhood, Little Big Tots is trying to fill the gap by helping parents and caregivers register their keiki for extra-curricular activities, and by offering a scholarship program to assist needy families with activity fees. Currently, the scholarship program is only available to Hawai'i Island residents, but the plan is to eventually expand across the pae 'āina and reach as many keiki as possible.

Qualifying extra-curricular activities include music and art classes, swimming lessons, youth sports and scouting. Keiki from 3-13 years old are eligible to apply. The application period opened on July 1st and will continue through the end of 2020.

"Hawai'i's keiki benefit from extra-curricular activities by gaining the skills and experiences they need to be successful," says Little Big Tots President Kristina Tolentino. "Our organization was founded on Hawai'i Island by a group of Native Hawaiian women to empower every child to move beyond their current circumstances and become healthy, contributing citizens of their communities. Our slogan is 'reaching dreams one star at a time.'"

For more information or to apply, go to https://littlebigtotshi.wixsite.com/website.

New Dates Announced For the Festival of Pacific Arts and Culture

New dates have been announced for the 13th Festival of Pacific Arts and Culture (FestPAC). Originally scheduled for June 2020 in Honolulu, the Festival will now be held June 6-16, 2024.

"We were looking forward to hosting FestPAC this year," said Senator J. Kalani English, FestPAC Hawai'i Commission Chairman. "Commissioners are now discussing how to reaffirm our plans once the pandemic subsides."

The FestPAC Hawai'i Commission will continue to meet regularly over the next four years.

"The postponement to 2024 acknowledges the value of Fest-PAC while taking into account the realities of COVID-19," said Leituala Kuiniselani Toelupe Tago-Elisara, Director of The Pacific Community's Social Development Program. "We will continue to work with Hawai'i as the host, in collaboration with Pacific countries and territories, to determine the best options as we move forward."

FestPAC was the first major event in Hawai'i to be postponed as the extent of the pandemic grew. The early decision was made out of an abundance of caution for the health and safety of Hawai'i residents, as well as for visiting delegations. This new date maintains the four-year Festival cycle while maximizing the opportunity for delegations to participate as their own Pacific island nations recover from the economic and social impacts of the pandemic.

FestPAC is the world's largest celebration of Indigenous Pacific Islanders. It was launched in 1972 by The South Pacific Commission (rebranded The Pacific Community) to halt the erosion of traditional practices in the region through ongoing cultural exchanges. Learn more at www.festpachawaii.org. ■

Māhoe Mua – 'Aukake 1–31, 2020

ANAHULU										
HOONUI	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday
	Po'aono	Lapule	Po'akahi	Po'alua	Po'akolu	Po'aha	Po'alima	Po'aono	Lapule	Po'akahi
	1	2	3	4	5	6	7	8	9	10
	Akua	Hoku	Māhealani	Kulu	Lā'au Kū Kahi	Lā'au Kū Lua	Lā'au Pau	'Ole Kū Kahi	'Ole Kū Lua	'Ole Pau
	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Excellent fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing
	MAHI'AI Plant kalo, 'uala, mai'a & corn	MAHI'AI Plant kalo, 'uala, mai'a & root plants	MAHI'AI Excellent planting	MAHI'AI Plant 'uala & melons	MAHI'AI Plant mai'a, 'ulu & other trees	MAHI'AI Plant mai'a, 'ulu & other trees	MAHI'AI Plant mai'a, 'ulu & other trees	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.

ANAHULU										
POEPOE	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday
	Po'alua	Po'akolu	Po'aha	Po'alima	Po'aono	Lapule	Po'akah	Po'alua	Po'akolu	Po'aha
	11	12	13	14	15	16	17	18	19	20
	Kāloa Kū Kahi	Kāloa Kū Lua	Kāloa Pau	Kāne	Lono	Mauli	Muku	Hilo	Hoaka	Kū Kahi
	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Excellent fishing	LAWAI'A No fishing	LAWAI'A No fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Excellent fishing	LAWAI'A Good fishing	LAWAI'A Good fishing
	MAHI'AI Plant mai'a, 'ohe, kō & vined plants	MAHI'AI Plant mai'a, 'ohe, kō & wauke	MAHI'AI Unproductive planting	MAHI'AI No planting	MAHI'AI Plant ipu & melons	MAHI'AI Plant dark green vegetation	MAHI'AI Plant mai'a, kō & trees	MAHI'AI Unproductive planting	MAHI'AI Unproductive planting	MAHI'AI Plant 'uala, kalo, mai'a

ANAHULU										
HOEMI	Friday	Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday	Monday
	Po'alima	Po'aono	Lapule	Po'akahi	Po'aluaa	Po'akolu	Po'aha	Po'alima	Po'aono	Lapule	Po'akahi
	21	22	23	24	25	26	27	28	29	30	31
	Kū Lua	Kū Kolu	Kū Pau	'Ole Kū Kahi	'Ole Kū Lua	'Ole Kū Kolu	'Ole Pau	Huna	Mōhalu	Hua	Akua
	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing
	MAHI'AI Plant 'uala, kalo, mai'a	MAHI'AI Plant 'uala, kalo, mai'a	MAHI'AI Plant 'uala and kalo	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Plant ipu and root plants	MAHI'AI Plant ipu, kalo & flowering plants	MAHI'AI Plant 'uala, ipu & fruit plants	MAHI'AI Plant kalo, 'uala, mai'a & corn

About This Calendar

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

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

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Maka'ala for the OHA Election

Brendon Kalei'āina Lee

Vice Chair, Trustee, At-large

With the primary election upon us it is a good time to remind everyone of the importance of the Office of Hawaiian Affairs elections. Most Hawai'i residents are unaware that they can vote for candidates in this race or feel uneasy casting their vote because they feel it is a "Hawaiian" issue and not theirs. Nothing could be further from the truth.

In 2018, of all the ballots cast in the primary, over 300,000 left the OHA races blank. With some of the OHA races being decided by less than 10,000 votes, you can see how important these numbers are.

Not included among the number of blank ballots are those who believe Native Hawaiians are not entitled to any rights; these people actively campaign against Hawaiians and continuously file lawsuits, not just against OHA, but against all Native Hawaiian rights.

These groups campaign for their followers to vote in the OHA elections and support candidates who actively work to force OHA to spend revenue from the Native Hawaiian Trust on redundant audits and frivolous lawsuit defenses, rather than on its mission to better the condition of Native Hawaiians. These right-wing ultraconservatives believe that any Native Hawaiian program is an illegal and unconstitutional race-based program that must be shut down or be opened to all State of Hawai'i citizens.

The most influential of these groups here in Hawai'i is the Grass Roots Institute. This nonprofit was founded by, and receives significant funding from, no less than three right-wing ultraconservative organizations on the continent, either with ties to – or were themselves founded by – the Koch brothers. (Donors Trust, Donors Capital Fund, Cato Institute {sourcewatch.org})

Grass Roots financed a 2015 lawsuit against OHA, then went on to actively campaign to remove Trustee Hauanani Apoliona by publishing half-truths about the Board of Trustee's dealings saying that OHA needed to be held "accountable." How, exactly, is OHA not being held accountable? OHA is audited every two years, just like any other state agency, and publishes an annual financial self-audit. Misleading the public into thinking that OHA is reckless and fraudulent is how Grass Roots was able to get those who would seek to further diminish Native Hawaiian rights to vote in the OHA race and start to tear the agency down from within.

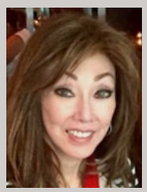
Having been successful in 2016, they seek to boost their influence and try to complete the task of dismantling all Native Hawaiian rights. There is a coalition running for multiple trustee seats in 2020. If they are successful, we should all be worried about what is to come: efforts to erode native gathering rights, water rights, iwi kūpuna protections, zoning laws to protect cultural and historical practitioners and sites, and so on. As well as the continuous assault on the Native Hawaiian Trust.

The $400 million dollars, hard fought for by former trustees, is just a drop in the bucket of what is owed to Hawaiians after more than two centuries of injustice. We desperately need to help our people with housing, education, health care and economic development. We cannot afford to have these monies actively whittled away by those who believe Native Hawaiians are not entitled to anything despite having our lands stolen.

We need to maka'ala!!! Do your research about the candidates; who they support and who supports them. More importantly, reach out to your friends. Let them know that Hawaiians need their support and help. Tell them to cast their vote in the OHA race and help educate them about the candidates. I promise you, those who would stand against Native Hawaiians are voting. ■

A Misunderstanding…

Clarifying that the intent was never to disrespect OHA and its beneficiaries by creating 99-year leases of ceded lands



Leinaʻala Ahu Isa, Ph.D.

Trustee, At-large

Ke Aloha Nō! Aloha!

As the Legislature was rushing to make last minute changes given the short timeframes for this Covid-19 legislative session, an amendment of section 6 of Senate Bill 2940 SD1 HD2 was passed, with the thought that it would apply to the Stadium Authority.

This bill was crucial to the progress of the New Aloha Stadium Entertainment District, and apparently suffered an 11th-hour death at the State Legislature, which is sure to delay the project for at least a year and drive up already escalating costs. If it weren't for State Senator Kai Kahele from Hilo, SB 2940, SD2, HD2, would have passed with an egregious error.

But Senator Kahele objected because a snag in the wording of the bill would have allowed the State to grant 99-year leases on the 98-acre Hālawa footprint that the current stadium sits on and inadvertently would have also opened up other areas under the Hawaiʻi Community Development Authority's (HCDA) jurisdiction to expanded leases.

State Senator Glenn Wakai, Chairman of the House Economic Development, Energy and Tourism Committee termed it "a fumble on the one yard line" and Curt Otaguro, State Comptroller and head of the Department of Accounting and General Services (DAGS), called it a "monumental error."

In a letter to key lawmakers, Otaguro said "I apologize for this monumental error and for the confusion and inconvenience caused to the Senate membership at this late stage."

I am attaching the email he sent to Senate and House leadership later that day regarding SB 2940 SD2, HD2, which supports the development of a new stadium at Hālawa, clarifying the mistake.

Long story short, I understand there may be a misunderstanding that the State was trying to pull a "quick one" by giving HCDA power to grant longer leases which would include ceded lands. Otaguro said this is not true... as the State would never want to impact or change any laws impacting other agencies behind their back.

The honest fact is DAGS made the careless error because he was a rookie at writing and amending bills, and they should have paid closer attention to understanding the legislation that was being proposed. He went even further to say that he would be more than happy to speak with anyone at OHA to set the story straight. He did not want to jeopardize the opportunity to strengthen the state's relationship with OHA.

From: Otaguro, Curt

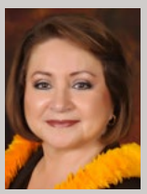
"Attached is a request from DAGS asking for your consideration to pass SB 2940 on Friday. Thanks to Senator Kahele, he pointed out an error in Section 6 (Section 206E-14) that proposed changes to the Hawaii Community Development Authority (HCDA) to issue leases from a maximum term of 65 years to 99 years. It was never our intent to affect HCDA's authority and apologize for submitting our amendments in error. I hope you will trust us to make the appropriate corrections to this bill at the next legislative session.

"So many have worked on this initiative over the past 10 years and have made great progress to date. The New Aloha Stadium Entertainment District will redefine Halawa and Honolulu and will give our constituents a new experience to participate in various entertainment events and enjoy the benefits of what this expanded district can provide. I am happy to answer any questions you may have regarding the attached. Thank you again for your consideration.

"Aloha, Curt"

Me ke Aloha Pumehana, Mālama Pono,
A Hui Hou, Trustee Leinaʻala Ahu Isa ■

How Do We Unite a Lāhui?



Carmen "Hulu" Lindsey

Trustee, Maui

With election season in full swing I often ponder the question, "How do we unite a lāhui?" Certainly, this column will fail to answer this question. Instead, I hope to inspire self-reflection and entice any kind of kōkua. I am a Trustee of an organization tasked with bettering the lives of Native Hawaiians but beyond that, I am a Hawaiian woman who has witnessed our trials and successes; determined to help us holomua. The notion that we all must agree on a definitive answer to this question is false. Our people have long thrived with differences in opinion staunchly fighting for their particular belief.

So now, in 2020, where do we begin? How do we tackle contemporary issues while incorporating the increasingly relevant and sustainable practices of the past? How do we ensure claims as a minority in our own ʻāina? How do we heal our people and resources so that they can once again sustain one another? These tasks are difficult, but increasingly necessary on so many levels. For the most part, we can agree on certain fundamental ideals. We want self-determination; the ability to practice our culture, to speak our language, ʻāina to live on, cultivate food, quality health care and education for our people.

The point of contention, however, is the avenue by which we arrive at this destination. For years our people and leaders have disagreed on this path. Many advocate for "Federal Recognition" in which we engage with the federal government to officially protect our traditions and resources. On the opposite end of the spectrum, kānaka also want complete independence from the United States; pursuing this claim internationally as well. Pointing to the UNDRIP, models for Decolonization, and De-Occupation, these strategies are certainly applicable and can/must be pursued. On the other side of the coin, however, the U.S. must be participants, who might also give weight to all of Hawaiʻi's population; of which kānaka are a minority. Domestically, the State of Hawaiʻi and the U.S. have seemingly made attempts to extend an olive branch with the intention of creating a relationship that is desired by and works for kānaka; often times missing the mark for those who believe that state and federal money should not contribute to the process. As is, we carefully navigate the house of cards that has withstood consistent attacks on Native Hawaiian programs that are charged as being race-based. Law makers and politicians are written off as disconnected "sell outs" and frustrated kānaka are disregarded as "uninformed." But perhaps we misunderstand the intricacies of one another's roles; perhaps we must emphasize more common ground.

Historically, our people have engaged in the process; bringing with them a wealth of ancestral knowledge upon which they stood firmly (think Hui Aloha ʻĀina and the Home Rule Party or Wilcox). Perhaps, what we must do in 2020, while we are hunkering down during this Covid-19 pandemic, is something we have always done: look to historical examples. We must embody the ideals and traditions upheld by our practices; building upon that to be successful in contemporary times. Instead of finding enemies, may we sit down, challenge one another's manaʻo, informing one another's opinion to find solutions, and then continue working together to implement these solutions.

I extend this invitation to all willing to work together and also encourage others to develop an opinion. It is a delicate balance to achieve, but ultimately, we must transcend contemporary politics, arriving in a place where we are no longer struggling to simply survive, but where our lāhui again thrives in our own ʻāina. ■

HOʻOHUI ʻOHANA
FAMILY REUNIONS

E nā ʻohana Hawaiʻi: 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 nā mamo a Hāloa!***

2020

DOLE – The descendants of William Patrick Dole and Emily Keliʻiahonui Kekoa Dole are planning a family reunion on Saturday August 8, 2020 at the Waimānalo Beach Park, Oʻahu , Hawaiʻi. 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 Kaʻauwai, Henry Dole, Billy Dole, Simeon 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 Paʻina 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.

KUAKAHELA/KALIMAONAONA- Descendants of Kuakahela and Keaka Kalimaonaona. Children: Naiheauhau, Kaaihue, Kealohapauole, Kamau, Kaunahi, Kimona, Wahinelawaia and Keau. Family Reunion that was scheduled for the 25 and 26th of July 2020 was postponed indefinitely due to the coronavirus pandemic. Our family reunion is scheduled every two years since year 1980. Look forward to year 2022. Contact Agnes at 808-987-1884 of President, Apo Aquino. Or on Facebook (Kuakahela Ohana).

ʻIMI ʻOHANA • FAMILY SEARCH

CHARTRAND – Aloha John Francis Carson Chartrand is my Grandfather on my mother's side. He came to Hawaiʻi 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 Leinaʻala Chartrand Kainoa and brother Harold Kalawaia Chartrand had eleven half siblings. In honor of all the Chartrand ʻOhana 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 ʻohana 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 inforomation shared is greatly appreciated. Mahalo!

HARBOTTLE – I am looking for information on my great-great grandmother. Her name is Talaimanomateata or Kuaʻanalewa, she was Tahitian and married to or had a child with George Nahalelaau Harbottle. Born in 1815 on Oʻahu and son of John Harbottle of England and Papapaunauapu daughter of Haninimakaohilani and Kauhiaimokuakama. 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 aliʻi family of Tahiti and was in Hawaiʻi 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 waiakaphillips@yahoo.com or call 808-936-3946. Mahalo, Noelani Willing Phillips.

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

KAIWA – Looking for descendants or related ʻOhana 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 ʻo 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 Kaʻu 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 ʻohana and details of her birth. Please contact ssylva4@hotmail.com.

KAUKA – Looking for descendants or related ʻohana 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, Saddie (Sadie), Warma (Velma) and Agnes Kauka.

MAKUA – Looking for descendants or related ʻohana 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 orginated from Kauaʻi. Looking for genealogical information. Please contact – emakua.makua@gmail.com. Mahalo!

MCCORRISTON – We are updating the McCorriston family tree! Descendants of Daniel McCorriston and Annie Nelson/Anna McColgan, Hugh McCorriston and Margaret Louise Gorman, Edward McCorriston and Mauoni, and Daniel McCorriston and Jane Johnson, please forward your family information to Lynn Kanani Daue at editor@themccorristonsofmolokai.org. We also welcome updates from the descendants of McCorriston cousin John McColgan and his wife Kalaʻiolele Kamanoulu and Samuel Hudson Foster and Margaret Louise Gorman.

STEWARD – Looking for descendants or ʻohana of James and Mea-alani Steward of Kahaluʻu, Oʻahu. Please contact William Steward: wsteward52@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 Daisybelle Kukahiko) email me @ nehaukanekoa@gmail.com. Please list on top right which ohana you belong to. Yong or Kukahiko. ■

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HAWAIIAN MEMORIAL PARK CEMETERY. Garden of Central. Lot 21, Section-D, Site #1. Double internment Plot. View of K-Bay & Chinamans Hat. Will Sell for $4,500 or Best Offer. Call Harold at 808-597-7710 anytime.

HOMES WITH ALOHA-Always open for Business to assist you. Thinking of relocating or have other reasons for selling, now is a good time to seize the opportunity. Low inventory and Low interest rates are on your side. Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474

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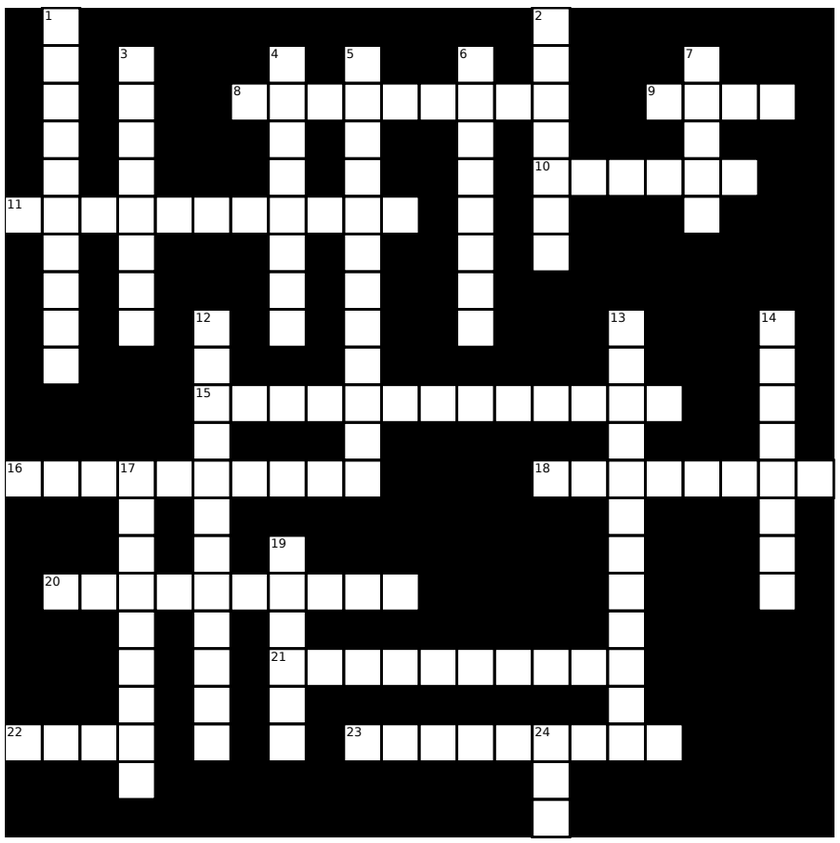
KA WAI OLA CROSSWORD PUZZLE

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

8 Declaration that was drafted by a group Native Hawaiian community members who came together at the start of the COVID-19 pandemic.

9 When not going to school, students will be at home learning through ___ or similar remote learning programs.

10 Made with the feathers of more than 20,000 birds.

11 Owner of local business Hina Hawai'i located in the Aloha Tower Marketplace.

15 ___ ___ ___ Foundation is a new nonprofit that's mission is to increase youth participation in extracurricular activities.

16 Developing indigenously-inspired tech that generates renewable "blue" energy from mixing wai and kai.

18 Both Kamakau and Nāwahī have _____ their parents during the pandemic and remained in constant communication.

20 Hawaiian word for "cultural treasures."

21 Food _____ is a household's ability to provide consistent access to enough food for an active, healthy lifestyle.

22 Federally accredited Independent Rural Health Clinic.

23 The moon phase on 'Aukake 3.

DOWN

1 Maintaining responsibility to care for the iwi and moepū is a profound expression of our identity as ____ ____.

2 A strong plant that can thrive in extremely dry conditions (endemic poppy).

3 Meaning our populations and our sovereigns were already living and governing prior to colonization.

4 Innovative program that provides students with both construction and life skills.

5 OHA acquired _____ _____ in August 2006 through a partnership with the City and County of Honolulu, and others.

6 Studies show that glyphosate-based herbicides raise the cancer risk of those exposed to it by __%.

7 Hawaiian word for "gentle disruption."

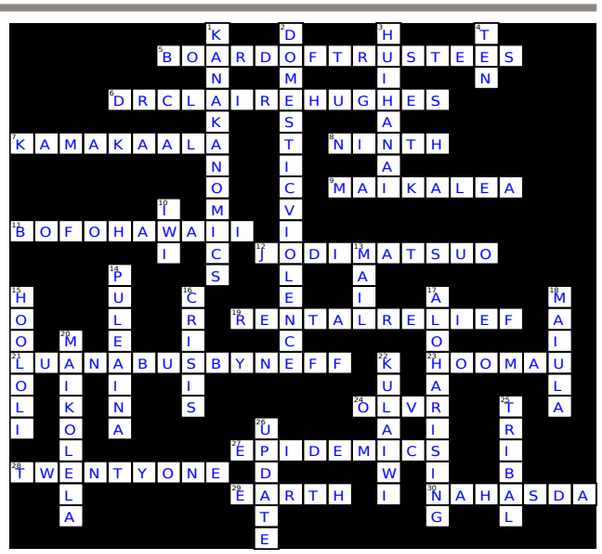
12 CNHA raised over $127,000 in less than a week to save ____ _____.

13 The American Red Cross has appointed Diane ____-_____ as the new Regional Chief Executive Officer for the Pacific Islands Region.

14 A lawsuit was filed in April to compel the National Marine Fisheries Service to take action to protect oceanic ____ sharks.

17 King of Hawai'i Island back in the 1500s.

19 _____ Community Assistance Program, administered by the CNHA and funded by OHA.

24 A vacant ___ allows a beneficiary to construct a dwelling that is suitable to their needs.

IUNE CROSSWORD PUZZLE ANSWERS