



Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola news

Apelila (April) 2021 | Vol. 38, No. 04

A PLACE OF CHIEFS

The evening sun sets behind the Wai'anae mountains streaming golden light to Kūkaniloko. OHA's plans to manage this sacred wahi kūpuna and the surrounding 511 acres of land, were developed in collaboration with the Wahiawā community and other cultural experts.
- Photo: Jason Matias / www.JasonMatias.com / IG @realjasonmatias

*Special Insert
Inside*

Mana i Maui Ola

OHA's 15-YEAR STRATEGIC PLAN FOR 2020-2035

PAPAKILO

DATABASE

Celebrates 10 years!

The Office of Hawaiian Affairs' Papakilo Database is a comprehensive resource of varied collections pertaining to significant places, events, and documents in Hawai'i's history. This online repository helps to perpetuate cultural and historical information, preserve practices, and provide an invaluable resource to educate the general public.

The Papakilo Database launched on April 4, 2007 and has been in development ever since. It collates over 1.1 million unique records from dissimilar databases and continues to grow on a daily basis.

Take a deep dive into each collection and learn more about Papakilo Database during our webinars. We will be hosting two webinars every month until December 2021.

Empowering Hawaiians, Strengthening Hawaiians



Mark your calendars...

Kipuka Collection – OHA's GIS Database

- May 14 •
12:00 pm – 1:00 pm
- May 17 •
6:30 pm – 7:30 pm

‘Ulu‘ulu Digital Moving Archive Collections

- June 25 •
12:00 pm – 1:00 pm
- June 28 •
6:30 pm – 7:30 pm

Awaiaulu – Hawaiian Language Newspaper Collection

- July 16 •
12:00 pm – 1:00 pm
- July 19 •
6:30 pm – 7:30 pm

Awaiaulu – Ali‘i Letter Collection and Hawaiian National Bibliographies

- August 6 •
12:00 pm – 1:00 pm
- August 9 •
6:30 pm – 7:30 pm

Papakilo Database – Genealogy Research

- September 10 •
12:00 pm – 1:00 pm
- September 13 •
6:30 pm – 7:30 pm

Hula Preservation Society Collections

- October 18 •
6:30 PM – 7:30 PM
- October 22 •
12:00 PM – 1:00 PM

Stay tuned for the dates of November and December webinar dates!

Join us this month

Papakilo Database – General Introduction and Training

Friday, April 16

12:00 PM – 1:00 PM

&

Monday, April 19

6:30 PM – 7:30 PM

For more information please visit
www.papakilodatabase.com

PRESENTATIONS, A CELEBRATION AND LAMENTATION

Kumu (n. 4. Reason, cause, goal, justification, motive, grounds, purpose.)

Aloha mai kākou,

My mother was a lauhala weaver and, growing up, I would often watch her work. As I reflect now upon that process – from collecting and preparing the leaves, to designing and weaving each piece – what stands out in my mind was her intentionality.

Mom was intentional about every piece she made. She thought about its purpose, and considered its user. She crafted each item envisioning the finished product being used by the person for whom it was intended and, in doing so, endowed each piece with her aloha and her mana.

OHA's new strategic plan, Mana i Maui Ola (Strength to Wellbeing), presented for the first time in this issue of *Ka Wai Ola*, was created with that same kind of intentionality and purpose with the needs of our lāhui as our greatest consideration.

A summary of the 15-year plan, enlivened with artwork by Nelson Makua, is included here as a special insert. OHA's three foundations - 'Ohana, Mo'omeheu and 'Āina - and our four directions - Educational Pathways, Quality Housing, Health Outcomes and Economic Stability - represent the intentionality of our work for the betterment of our lāhui. Implementation of OHA's new strategic plan has begun and additional details will be shared in future issues of *Ka Wai Ola*, and on our website.

Also noteworthy, our cover story this month provides a preview of OHA's Conceptual Master Plan (CMP) for OHA's 511 acres in Wahiawā that surround Kūkaniloko. Read about the history of the area and our planning process to learn more about OHA's approach to land management and stewardship. OHA's plans for these Wahiawā lands are intentional, purposeful and designed with our lāhui at the forefront.

In keeping with this theme of intentionality, this month OHA celebrates the 10-year anniversary of the Papakilo Database. With a vision to be "the database of databases," Papakilo has more than 65 unique collections and over a million records, and houses

an extensive array of kūpuna 'ike including Māhele records, Hawaiian language newspapers and other high-value resources to meet the research needs of our lāhui and to consolidate, store and protect this irreplaceable 'ike. Be on the lookout for future webinars that will introduce new users to this hidden gem and provide site navigation tips.

Finally, on the subject of intentions, I am reminded that not all intentions are good. Last month OHA was excited about a bill in the state Senate that would remove residential prohibitions on OHA's land at Kaka'ako Makai, allowing OHA to help address O'ahu's housing shortage while generating millions of dollars to expand our programs to benefit Hawaiians.

The bill passed in the Senate by an overwhelming majority, only to die six days later in the House without a hearing.

My disappointment that the bill did not even get a fair hearing is overshadowed by my disappointment in the politicization of our self-determination.

Regardless, we must draw upon the resilience of our kūpuna and resolve to ourselves to be pono with our kumu – our intentions and purposes - even if others are not. ■

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



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

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BY ED KALAMA

OHA's new strategic plan, Mana i Maui Ola (Strength to Wellbeing) will guide the organization's work for the next 15 years. See the special *Mana i Maui Ola* insert in this issue!

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Kaka'ako Makai Suffers a Setback PAGES 6-7

BY PUANANI FERNANDEZ-AKAMINE

After the senate passed SB 1334, which would allow for residential development on OHA's Kaka'ako Makai lands, the house refused to give it a hearing.

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Collaborating to Combat COVID-19

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BY CHERYL CHEE TSUTSUMI

Papa Ola Lōkahi led a collaboration with doctors and other organizations to create public service announcements to educate the NHP community about COVID-19.



O'ahu Neighborhood Board Elections Kick Off on April 23

By Aliantha Lim,
OHA Community Outreach Advocate

Get ready to vote for your 2021-2023 O'ahu Neighborhood Board members!

The island-wide, completely online election begins on April 26 and ends on May 21. If you are a registered voter, you will receive a passcode in the mail which will allow you to vote online.

Online voting is simple and easy to do and will take just a few minutes to complete. To learn about your candidates, visit the Candidate Profiles page at <https://www2.honolulu.gov/nbc/candidateprofiles.php> and select your district.

There are 33 Neighborhood Boards on O'ahu that meet monthly and serve as the first line of support and information for residents with community concerns. It is also a mechanism to empower everyday people to make an impact on important issues facing our



community: land use, public safety, infrastructure and development, public health, and water and natural resources planning, to name a few.

Native Hawaiian representation is needed at every level and in every aspect of government and decision-making in Hawai'i. We need to advocate for our 'āina, culture, and Kānaka, and electing the best representatives for each neighborhood can support that.

Go to <http://www2.honolulu.gov/nbc> to select your next neighborhood board representatives.

Be sure to vote early but before you do, use the online "candidate profile" tool to learn more about the people who will be making decisions in your neighborhood for the next two years. ■

ONLINE VOTING LOCATIONS

If you require computer access to vote in the Neighborhood Board elections, the following voting sites with computer access will be open during the period of April 23 through May 21 from 8:30 a.m. to 4:30 p.m.:

- **Kapolei Hale Conference Room**
1000 Ulu'ohi'a Street (Monday through Friday)
- **Kapālama Hale**
925 Dillingham Boulevard Suite 160 (Monday through Friday)
- **The KEY Project in Kahalu'u**
47-2000 Waihe'e Road from 8:30 a.m. and 4:30 p.m. (Monday through Friday)
- **Any public library on O'ahu within the Hawai'i State Public Library System** (see library hours)

If you need further assistance, or to request a ballot, please call the Neighborhood Board Commission office at 808-768-3763.

OHA Announces Two Additional Grant Solicitations

By Office of Hawaiian Affairs Staff

In late March, the Office of Hawaiian Affairs announced the release of two additional grant solicitations totaling \$750,000 to provide needed support and assistance to the Native Hawaiian community.

OHA has committed \$250,000 to a Native Hawaiian Teacher Education and Professional Development grant designed to increase teacher recruitment and retention in Hawaiian immersion and Hawaiian-focused public charter schools, and \$500,000 to its Kūlia grant program designed to improve the lives of Native Hawaiian individuals, families and communities in alignment with OHA's strategic plan priorities.

Applications are being solicited from nonprofit organizations that administer community-based projects designed to strengthen Hawaiian beneficiaries, families, and communities. The deadline to apply is April 16, 2021.

Earlier in March, OHA committed \$1.67 million to a COVID-19 Response Grant to mitigate the impact of the COVID-19 pandemic on Native Hawaiian 'ohana and communities and \$1.25 million to an 'Ohana and Community Based Program Grant to support programs specifically designed to bolster the family unit.

Regarding these two grants, OHA Board Chair Carmen "Hulu" Lindsey said, "The COVID-19 pandemic has heavily impacted our Hawaiian community from the loss of employment to our families' ability to provide the necessities of life like food and shelter. These grants will assist with finances in a variety of areas in this time of great need. OHA is enacting a new grants structure that ensures every island will have a share of both of these grants so that there's fairness in the distribution of these assets."

According to the Native Hawaiian COVID-19 Research Hui survey of Hawai'i residents in the summer of 2020, 60% of Native Hawaiians reported a negative or very negative impact of COVID-19 on their 'ohana mental or spiritual health; 51% reported a negative or very negative impact of COVID-19 on their 'ohana physical health and finances; and 38% reported a negative or very negative impact on their 'ohana access to affordable healthy foods.

Earlier this year, OHA announced three other grant solicitations: the Iwi Kūpuna Repatriation and Reinterment Grant, the 'Ahahui Grant, and the Homestead Community Grant. Together with these two latest grant offerings, OHA has thus far committed more than \$4.25 million in grants in 2021.

For more information about OHA's grants program, please visit www.oha.org/grants. ■

Grant Solicitations open now!

- **Native Hawaiian Teacher Education & Professional Development Grant** (\$50,000 to \$175,000)
- **Kūlia Grant** (\$25,000 to \$100,000)

- Deadline is April 16th -

For more information and to reserve your seat in the Grants Orientations please visit:

www.oha.org/grants



Lindsey Testifies Before U.S. Senate Committee on Indian Affairs

By Ed Kalama

OHA Board Chair Carmen “Hulu” Lindsey testified on Feb. 24, 2021, at the first hearing of the Senate Committee on Indian Affairs chaired by U.S. Sen. Brian Schatz (D-Hawai‘i), urging senators to help address the needs of Native Hawaiians.

“This committee has a long history of bipartisanship and collegiality among its members,” Chair Lindsey said in her testimony today. “That spirit is critical to elevating the voices of Native leaders and fulfilling the federal government’s trust responsibility owed to all Native people of the United States. Your work here empowers the Native community to continue exercising true self-determination – our right to chart our own course and maintain our distinct traditions, cultures, and Native ways.”

Chair Lindsey further testified that the federal government must honor its trust responsibility to the Native Hawaiian people; support federal programs for Native Hawaiians in the areas of health care, housing, economic development and education; and ensure parity in the treatment of all Native Americans, including American

Indians, Alaska Natives and Native Hawaiians.

Entitled “A call to action: Native communities’ priorities in focus for the 117th Congress,” the oversight hearing marked the start of a new era for the Senate Committee on Indian Affairs. Schatz was named chair of the committee in early February. He became the third Hawai‘i senator to chair the committee, and the first to do so in nearly a decade.

Schatz opened the hearing by stating that one of his goals as chairman is to bring Native Hawaiian issues and priorities to the forefront.

“I want to be clear that today’s hearing isn’t a check the box exercise,” he said, “It’s a real opportunity for members of the Committee to chart a path forward by listening to and learning from Native leaders for the next two years and beyond.

“Now more than ever, Congress must be tuned in and listening. Native communities are experiencing disproportionate impacts from multiple crises - COVID-19, economic insecurity, racial injustice, and climate change. So as the strongest voice for Native priorities in the Congress, this Committee will act to address these challenges

by working together in its bipartisan tradition and to uphold the federal treaty and trust responsibilities to tribes and Native communities across the country - from Hawai‘i to Alaska and to the continental United States.”

Chair Lindsey was one of four witnesses invited to testify before the Senate Committee on Indian Affairs on the priorities facing their respective Native communities. The other witnesses testifying were Fawn Sharp, president of the National Congress of American Indians, Leonard Forsman, president of the Affiliated Tribes of Northwest Indians, and Julie Kitka, president of the Alaska Federation of Natives.

After the hearing, Chair Lindsey said she was honored by the opportunity to testify.

“I extend my aloha and congratulations to Chairman Brian Schatz and Vice Chairman Lisa Murkowski on their new leadership positions on the U.S. Senate Committee on Indian Affairs,” she said. “Mahalo for [this] opportunity to elevate the issues of our Native communities, and we look forward to continuing this dialogue with your committee on how Congress can continue to support the needs of Hawai‘i’s Indigenous people.” ■

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OFFER PROFESSIONAL SERVICES?

OHA is currently looking for professional service providers in the areas of Archaeology, Community Planning, Engineering, Research and so much more!

To learn more, and to see a complete list of services, please find our FY 2022 Notice to Providers of Professional Services at:

www.oha.org/solicitations



New Strategic Plan Will Guide OHA's Work for the Next 15 Years

By Ed Kalama

Momoe aku i mua. Pono no kākou e kūlia i ka kākou hana po'okela.

Move ahead with determination. We must strive to do our best work. -'Ōlelo No'eau

With an overall goal of bringing vision and execution together through effective strategy, the Office of Hawaiian Affairs invites readers to review “Mana i Maui Ola (Strength to Wellbeing),” the organization’s new strategic plan through 2035.

Based on community input and approved by trustees in September 2020, the plan features three foundational areas of focus: ‘Ohana (family), Mo‘omeheu (culture), and ‘Āina (land and water). These foundations represent traditional strengths, or mana, of Native Hawaiian communities. OHA aims to build upon these community strengths to move the lāhui toward positive change in areas where Native Hawaiians face barriers and disparities.

Beyond that overall lens, OHA is responding to community mana‘o by establishing four strategic directions that are key to impacting lāhui wellbeing: Educational Pathways, Economic Stability, Quality Housing and Health Outcomes.

By using ‘ohana, mo‘omeheu, and ‘āina-based approaches within these areas where Native Hawaiians face challenges, OHA will support the movement of the lāhui toward maui ola, or total wellbeing, in education, economic stability, housing, and health.

Other plan highlights include an increased focus on addressing system level change by advancing policies, programs and practices in targeted areas of need, and a greater emphasis on specific community partnerships.

Another key aspect to the plan is that OHA will be implementing three-year, data-driven check-ins to monitor plan progress, something that the organization has not done before.

“As we have heard from our community, and learned from experiencing COVID-19, OHA needs to be more responsive to rapidly change contexts. Therefore, this plan

builds in reflection and pivot points every three years,” said Carla Hostetter, director of OHA’s Systems Office.

OHA Ka Pou Nui/Chief Operating Officer Casey Brown agrees.

“Monitoring of progress has happened at OHA before, but what I’m excited about with this new plan is that we will be incorporating more data to drive decisions. This will allow OHA to be more adaptive and strengthen our ability to course correct,” Brown said.

“This is something we all believe in, and we know that organizations that don’t refocus themselves regularly to become more adaptive are going to fall behind.”

OHA’s vision statement, which was reaffirmed by trustees as part of the strategic planning process, is “Ho‘ulu Lāhui Aloha – To Raise a Beloved Lāhui.” The statement blends the thoughts and leadership of both King Kalākaua and his sister, Queen Lili‘uokalani.

Both faced tumultuous times - as we do today - and met their challenges head on. “Ho‘oulu Lāhui” was King Kalākaua’s motto. “Aloha” expresses the high values of Queen Lili‘uokalani.

OHA Ka Pouhana/Chief Executive Officer Dr. Sylvia Hussey said she is ready to build upon the organizational accomplishments of the past and achieve the vision that has been set forth for the future.

“We want this organization to be the best that it can possibly be, because that’s the kind of agency our beneficiaries and lāhui deserve,” she said.

“Raising an abundant and thriving lāhui is at the heart of what we do. We carry with us the wisdom of our ancestors, the potential of our youth and the willingness of our community collaborators to unite and serve our people. By uplifting Hawaiians, we can make Hawai‘i a better place for all who live here.”

Look for a series of articles in *Ka Wai Ola* over the next several months which will detail the specific goals and objectives of Mana i Maui Ola. ■

*See special insert
to explore Mana i Maui Ola*

OHA's Plans for Kaka'ako Makai Suffer a Setback

By Puanani Fernandez-Akamine

In late January, OHA executives learned that a group of legislators were introducing a bill during the 2021 legislative session that would affect OHA’s commercial properties in Kaka‘ako Makai by raising the building height limit for two of OHA’s 10 parcels and lifting the current restriction against residential development on six of OHA’s parcels.

The introduction of Senate Bill 1334 generated hope that OHA might finally be able to realize its vision of using its land at Kaka‘ako Makai to create a distinctly Hawaiian multi-use residential and business development adjacent to the City and County of Honolulu’s beautiful Gateway and Waterfront parks.

OHA acquired its Kaka‘ako Makai land during the 2012 legislative session, when the State of Hawai‘i offered to settle its 32-year past-due debt to OHA – a debt of approximately \$200 million – by conveying 30 acres of land in Kaka‘ako Makai to the agency.

Ironically, the state’s appraiser valued the land at approximately \$198 million, assuming a 400-foot height limit for two of the parcels on Ala Moana Blvd.

The only catch was that six years earlier, in 2006, this same legislative body had voted to prohibit residential development in Kaka‘ako Makai and to impose a 200-foot height limit. Thus, the state’s generous “settlement” came with restrictions that prevent OHA from actually realizing the promised value of the land.

It’s like paying half the debt with cash, and the other half with Monopoly money.

Because of these restrictions, some reasonably questioned OHA’s wisdom in accepting the Kaka‘ako Makai parcels as settlement of the state’s debt which was accrued over three decades as a result of the state’s failure to provide OHA with its fair share of Public Land Trust revenues. However, it was a “take it or leave it” situation because after more than three decades of begging at the legislature, this was the state’s only offer to Native Hawaiians.

It should be noted that, by Hawai‘i

State law, 20% of Public Land Trust revenues go to OHA; and in the 40 years since the law was codified in 1980, it has never been honored by the state.

Testifying in support of SB 1334 before a joint hearing of the Senate Ways and Means, Water and Land, and Judiciary committees on March 3, former Gov. John Waihe‘e said, “When Hawai‘i joined the Union in 1959, we did so with a promise to Native Hawaiians that their ancestral lands, which were stolen at gunpoint, would be administered in such a way that specifically benefited them. Unfortunately, the history of the state implementing this legal obligation to Native Hawaiians is a long series of broken promises - despite numerous efforts over the years to rectify the issue.”

On March 9, an overwhelming majority of the Senate voted to pass the bill, with 19 yes votes, six no votes, and one reservation, enabling it to cross over to the House.

In a passionate speech on the floor of the Senate, one of the bill’s sponsors, Sen. Jarrett Keohokalole, made it a point to mention that the Hawai‘i State Attorney General has clarified that OHA’s Kaka‘ako Makai lands are Native Hawaiian trust assets, not public lands as opponents have claimed.

Sen. Keohokalole said he was supporting the bill because Honolulu needs housing for its residents near jobs, infrastructure and the rail line. He went on to say that while the residential prohibition on development at Kaka‘ako Makai may have made sense in 2006, it no longer does; there is a projected housing shortage in Hawai‘i of about 65,000 units, and the state’s failure to address the housing crisis adversely affects the credibility of the legislature.

“We have no credibility to the young families, who constantly check Craigslist for rentals in my district, and can’t see any whole home rental offerings on the Windward side for under \$3,500 a month,” said Sen. Keohokalole. “Or the young families who are trying to figure out a way to put together a down pay-

SEE KAKA‘AKO MAKAI ON PAGE 7



Kaka'ako Makai



LANDOWNERS



- City & County of Honolulu**
- OHA**
Office of Hawaiian Affairs
- KS**
Kamehameha Schools
- HCDA**
Hawai'i Community Development Authority

PUBLIC OCEAN ACCESS STAIRWAY

This map shows who owns the land on the Kaka'ako Makai peninsula and where their parcels are located. Despite misinformation spread by opponents, development on OHA's parcels (pictured here in purple) will not eliminate existing green space at Kaka'ako Makai, block ocean access for surfers or reduce parking for park users.

KAKA'AKO MAKAI

Continued from page 6

ment on a \$900,000 offering, of which at any given point there are less than 200 for sale on the island of O'ahu."

But OHA's jubilation over the senate vote was short-lived. Six days later, on March 15, leaders in the House of Representatives decided unilaterally that they would not hear the bill at all.

In remarks to opponents of SB 1334 who gathered for a "Save Our Kaka'ako Makai Rally" held at the State Capitol on March 16, House Speaker Rep. Scott Saiki said that he had advised OHA Board of Trustees Chairperson Carmen "Hulu" Lindsey that the House would not advance SB 1334.

"There is not a compelling reason for the legislature to reverse this prohibition," said Rep. Saiki. "Some will say that I oppose S.B. 1334 because Kaka'ako Makai is a part of my House district. This is not accurate. The issue here

is larger than one person's House district."

"Kaka'ako Makai is the last remaining parcel of viable open space between Waikiki and the airport," continued Rep. Saiki. "Preventing residential development will prevent uncontrolled development and preserve this open space for the next generation and the next-next generation."

He concluded his remarks noting that he and Sen. Sharon Moriawaki (who also represents Kaka'ako) will "attempt to work with OHA to explore alternatives to developing Kaka'ako Makai."

It should be noted that Sen. Moriawaki was one of the six senators who opposed SB 1334.

In response, Lindsey offered the following public statement:

"OHA is deeply disappointed that a bill that would allow Native Hawaiians to develop housing in Kaka'ako Makai appears to be dead. We are saddened that Native Hawaiians were robbed of an opportunity to have their voices

heard in a single hearing in the House of Representatives.

"Nevertheless, we remain steadfast. We understand that the pursuit of justice and self-determination for Native Hawaiians continues to be a challenge. We will now turn our attention to finishing our planning efforts. We hope that our progress over the next year will demonstrate that a Native Hawaiian vision for Kaka'ako Makai is something that the entire state will support. We look forward to coming back to the Legislature again next year to continue the discussion of allowing Native Hawaiians to build housing on our lands.

"OHA thanks our friends in the Senate for providing Native Hawaiians with a fair chance to make our case. In addition, we thank our growing number of supporters within the Native Hawaiian community and the broader public."

For more information on OHA's plans to develop its commercial properties at Kaka'ako Makai please visit www.oha.org/kakaakomakai2021. ■

Collaborating to Combat COVID-19



(L-R) Dr. Nalani Blaisdell-Brennan, Dr. Marcus Iwane, Brian Keaulana, Dr. Gerard Akaka and Ku'ulei Birnie teamed together to create two public service announcements targeting Native Hawaiian and Pacific Islander communities to help educate them about COVID-19 and the importance of ongoing vigilance to protect against this potentially deadly disease.- *Photo: Renea Veneri Stewart*

By Cheryl Chee Tsutsumi

In October 2020, Wai'anāe, home to more Native Hawaiians than any other zip code in Hawai'i, experienced a dramatic peak in COVID-19 positivity: 18.5 percent. The Hawai'i State Department of Health declared the area a hotspot. By November, Wai'anāe's positivity rate was 12 percent - better, but far from ideal.

Dr. Nalani Blaisdell-Brennan, who has been with the Wai'anāe Coast Comprehensive Health Center (WCCHC) for 14 years, sent out a kāhea to Dr. Gerard Akaka, vice president of Native Hawaiian Affairs and Clinical Support for The Queen's Health Systems and former medical director of WCCHC, and Dr. Marcus Iwane, an internal medicine physician at Kaiser Permanente's Nānākeola Clinic in Nānākuli. They began meeting weekly with Ku'ulei Birnie, communications coordinator for Papa Ola Lōkahi, a nonprofit that focuses on Native Hawaiian health and wellbeing, to strategize ways to improve the statistics.

The CDC had been widely broadcasting the importance of wearing masks, washing hands and social distancing to stop the spread of COVID-19. The Hawaiian kauka real-

ized to have an impact with a Native Hawaiian Pacific Islander (NHPI) audience, however, the message needed to be shared in a culturally meaningful way. They landed upon the idea of creating a Public Service Announcement (PSA) featuring a beloved member of the community.

According to Blaisdell-Brennan, few people are more trusted and respected in Wai'anāe than famed waterman Buffalo Keaulana and his loving wife of 60 years, Momi. Through his job as a lifeguard at Mākaha Beach, Buffalo has been credited with saving thousands of lives.

"We wanted a warm approach where family members could speak from the heart about the importance of legacy, kuleana and 'ohana as they relate to the pandemic," Blaisdell-Brennan said. "It took many phone calls and personal visits to convince Uncle Buff and Auntie Momi to participate; they do not seek the limelight. However, the message of saving lives resonated with the family's ethos. Brian is their eldest child. As busy as he is with his work as a stunt coordinator and second-unit action director for movies and TV shows, he said, 'This is what we do; we help people.'"

The weather was perfect on the day of the shoot. First,

the crew planned to film Brian's segment at Mākaha Beach; after that, they would meet Uncle Buffalo and Auntie Momi at their home.

"We were going to do just one 30-second PSA," Blaisdell-Brennan said. "Then came the unexpected: Unscripted, Auntie Momi delivered her own personal PSA in one take! She ended it with a heartfelt plea: 'Please, everyone. The life you save may be your own. Mahalo, Ke Akua.'"

Brian's PSA includes photos of his large, close-knit family. "Why should I care?" he asks in the spot. "Because I love my 'ohana. [Staying safe from the virus] takes all of us together."

His father-in-law passed away in February after contracting COVID-19, so he fully understands the grief and anguish so many people are going through from losing a loved one to the disease. It's easy to worry, to be afraid, but the antidote, he believes, is following the facts and science rather than listening to rumors and conspiracy theories.

SEE **COMBAT COVID-19** ON PAGE 9



Buffalo and Momi Keaulana with their son, Brian.- Photo: Renea Veneri Stewart

COMBAT COVID-19

Continued from page 8



Dr. Nalani Blaisdell-Brennan and Brian Keaulana.- Photo: Courtesy

“The ocean has been the lifeblood of my family for decades, but we know it can also be dangerous,” Brian said. “My dad taught us kids to understand danger and to face our fears. If you have knowledge, you’re not going to have fear.”

Like his father, Brian is a veteran surfer, lifeguard and all-around waterman; he has also developed water safety training programs for military special operations forces and prestigious surfing events around the world. He sees the pandemic as the biggest wave he’s ever had to conquer.

“I feel like it’s holding me underwater, but I know I have to relax, hold my breath and hope

all the risk mitigation procedures I’ve learned will take me to a safe place,” he said. “Education is the best tool we have when we need to make decisions that could mean life or death.”

To that end, OHA is one of 40-plus agencies, organizations and state departments in the Native Hawaiian and Pacific Islander Hawai‘i COVID-19 Response, Recovery and Resilience Team (NHPI 3R), which was formed last May to address the impact of the pandemic on NHPI communities. As the “backbone” of that coalition, Papa Ola Lōkahi paid for the production of the two Keaulana PSAs and the airing of them during 569 prime morning and evening slots on KGMB, KHNL and KFVE from February through May.

“We’ve established partnerships to produce other PSAs, manage a website [www.NHPI-COVIDHawaii.net] and create a repository of in-language resources for the purpose of providing accurate and timely information to the Native Hawaiian and Pacific Islander communities that we serve,” Birnie said. “These projects are part of the NHPI 3R Team’s mission to improve the collection and reporting of accurate COVID-19 data, support statewide initiatives that address NHPI concerns and maintain a strong voice in the decision-making processes that affect our communities.”

Along with mandated mask use and greater availability of vaccines, these efforts are yielding promising results. As this issue went to press in late March, Wai‘anae’s positivity rate was down to one percent, with no more than 10 known active COVID-19 cases. ■

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

NHPI vaccination stats: just 8.8%

Since mid-December, when Hawai‘i started implementing its vaccination program, only 8.8% of Native Hawaiians and Pacific Islanders (NHPI) have received at least one dose despite the fact that they account for 41% of COVID-19 cases in the state. That was a major finding of a report released on March 16 by the Hawai‘i State Department of Health (DOH) and its academic and community partners, including the Native Hawaiian and Pacific Islander COVID-19 Response, Recovery and Resilience Team, of which OHA is a member.

The seemingly low NHPI percentage should be taken in context, however. For example, following federal guidelines, health-care workers in Hawai‘i were the first to get vaccinated, but NHPI representation in that industry is relatively low. Next, seniors aged 75 years and older were allowed to be vaccinated, but NHPI life expectancy falls below other racial groups in the state. That also limited NHPI numbers for this vaccine prioritization category.

Other reasons for the disparity include language barriers, lack of computer expertise and transportation issues (e.g., people can’t get to a vaccination site because it’s not on a bus line, they don’t drive, they don’t have a car, or they don’t know anyone who can take them).

The DOH is considering ways to address these challenges, and education is key. Native Hawaiian physicians, cultural practitioners and other community leaders will discuss the importance of getting vaccinated in upcoming issues of *Ka Wai Ola*.



2019 Kali‘uokapa‘akai Collective Think Tank Participants. - Photo: Courtesy

The Kali‘uokapa‘akai Collective Report

Re-envisioning wahi kūpuna stewardship in Hawai‘i

By Kelley Lehuakeapuna Uyeoka

Wahi Kūpuna Stewardship

The term wahi kūpuna refers to a physical site, area, or landscape that is significant to Kānaka ‘Ōiwi, past and present.

While every place in Hawai‘i could be considered special or significant, this term can broadly encompass ancestral landscapes where kūpuna repeatedly and purposefully interacted, but also places of purposeful non-use. Often, these places provide evidence of kūpuna interactions via physical manipulation of the space such as burials, heiau, lo‘i kalo, loko i‘a, ala loa, kuahiwi and ahu. Just as significantly, some wahi kūpuna contain no tangible evidence of human modification, but are still places of our ancestors through mo‘okū‘auhau, inoa ‘āina, mo‘olelo and mele.

Wahi kūpuna hold special prominence for Kānaka ‘Ōiwi because of the longstanding relationships and interconnections Native Hawaiians have with these places. Wahi kūpuna are the tangible links to the past through which we maintain connections to previous generations, and perpetuate these connections for future generations. They shape our identity, and inform and inspire our living values, traditions, and practices.

KALI‘UOKAPA‘AKAI COLLECTIVE OBJECTIVES:

Provide opportunities and spaces to strengthen and foster relationships in our community of practice

Compile, develop, and share wahi kūpuna stewardship knowledge, practices, & initiatives

Identify, support, and grow initiatives in wahi kūpuna stewardship, management, education and research

Seed actions to increase collective impact to mālama wahi kūpuna

Expand the realm of CRM beyond archaeology, and disperse the authority to engaged communities, kia‘i, and other allies

These spaces are imbued with mana and meaning from generations of Native Hawaiians living in particular places and developing inseparable relationships with the land. Thus, an integral tenet of Wahi Kūpuna Stewardship (WKS) is recognizing the relationship between Native Hawaiians and place, because the people that have evolved

with their environments are just as important as the places themselves.

Kali‘uokapa‘akai Collective

The Kali‘uokapa‘akai Collective (KC) was created in 2017 to address the pressing need to organize our shared ideas, resources, and strategies to build capacity and take collective action in safeguarding Hawai‘i’s wahi kūpuna. We are made up of advocates, leaders, and change agents who represent many different fields and disciplines, but who all care about Hawai‘i’s wahi kūpuna.

2019 Think Tank

In April 2019, the KC convened the first Kali‘uokapa‘akai Collective Think Tank. Over 100 participants from 15 different sectors and 80 organizations participated in the two-day working conference to discuss a range of challenges, opportunities, and solutions for Wahi Kūpuna Stewardship in Hawai‘i. The Think Tank focused on the current priority areas identified by the Collective including - building community capacity, knowledge generation and stewardship, restoring wahi kūpuna, and mālama iwi

SEE THE KALI‘UOKAPA‘AKAI COLLECTIVE ON PAGE 11



'Anakala Fred Cachola at Kokoiki, Kohala - Photo: Huliauapa'a

“For me to be who I am, I’ve got to maintain identity as a Hawaiian who has a connection to this place. There are places here that are not just places, they are special sites, that’s why we call them wahi kūpuna.”

-UNCLE FRED CACHOLA
(KC THINK TANK PRESENTATION 2019)

REPORT PURPOSE:

Narrate the current situation and expand the public’s understanding of Cultural Resource Management (CRM) and Wahi Kūpuna Stewardship (WKS)

Create a baseline of data and metrics to measure impact and growth

Serve as an advocacy document to influence decision making by government entities involved in CRM

Present a future vision of what an ideal WKS landscape in Hawai‘i would look like, and how we can get there

Activate involvement from all stakeholders

THE KALI‘UKAPA‘AKAI COLLECTIVE

Continued from page 10

kūpuna. During this gathering, real-time data was compiled through ignite talks, topic area panels, facilitated breakout discussions, and live surveys. Participants shared, documented, evaluated, and prioritized existing and new information, knowledge, and practices regarding Wahi Kūpuna Stewardship.

From here, the KC created working groups to carry on the Think Tank discussions and brainstorm how to implement the proposed action items. The KC hopes to hold these types of “conferences with kuleana” every two to three years to continue to tackle systems change in Cultural Resource Management (CRM).

Kali‘uokapa‘akai Collective Report

Early on, the KC realized that a more complete understanding of the current state of CRM in Hawai‘i was needed in order to address how to improve the system. It was decided that a critical first initiative of the KC would be to compile foundational CRM/WKS data in a holistic document from a Kanaka ‘Ōiwi perspective. This report will serve as a guiding document to steer the KC along this new ala loa (path) over the next few years. This report aims to bring awareness to specific WKS issues and highlight ways that individuals, organizations, professionals, and others can take action towards greater stewardship of our wahi kūpuna.

To promote future collaborations, increase awareness on issues surrounding CRM and WKS, and in efforts to grow capacity and resources for wahi kūpuna stewards, Collective members prioritized our efforts around the following four Focus Areas that are highlighted in the report:



We also propose “16 Calls to Action” in the report that will help our Collective and supporting partners further carry out our kuleana of stewarding wahi kūpuna. And while much needs to be done to truly reshape the historic preservation and CRM systems in Hawai‘i, we recognize that many of these calls to action are just the initial steps in long term processes. The kuleana of Wahi Kūpuna Stewardship is a kākou effort, where each of us has a contribution to make.

To learn more about the Kali‘uokapa‘akai Collective and view the entire report, visit our new website at www.kaliuokapaakai.org, and if you would like to support any of the Collective’s initiatives, please contact us at info@kaliuokapaakai.org. ■

Kelley L. Uyeoka currently serves on the Kali‘uokapa‘akai Collective steering hui and is the executive director of Huliauapa‘a, the backbone organization of the Collective.

In commemoration of OHA's 40th anniversary, throughout 2021 Ka Wai Ola will feature select articles from the newspaper's archives. This piece, about residents of Kahana Valley on O'ahu pursuing a "Living Park" concept, is reprinted from March 1984.

Kahana Living Park Concept Long Overdue Says OHA Report

By OHA Staff, 1984

"It is way past time for action," is the way Charles Hopkins, OHA land researcher, sums up his comprehensive status report on Kahana Valley State Park to OHA Trustees at their February board meeting.

"OHA believes that the record is clear that the living park concept has been stated, restated and firmly entrenched in the minds of the Legislature, State administration and the Board of Land Natural Resources. No further mandate or consideration is necessary," Hopkins reports.

He also urged the 12th State Legislature currently in session to adopt a concurrent resolution placing a moratorium on the development of fresh water and ocean resources in Kahana until such time as the park is fully developed.

Hopkins recommended that:

- The Department of Land and Natural Resources proceed within utmost haste to expedite its plan for a living park in Kahana by immediately implementing the provisions of the 1978 revised Environmental Impact Statement (EIS) for Kahana Valley State Park.
- The first order of business of DLNR should be the constitution and activation of the Kahana Valley Advisory Board "as the major policy initiating body for Kahana Valley State Park," and be afforded the responsibilities as spelled out on page 15 of the revised EIS for the park. (Some action has already taken place on this matter.)
- DLNR, with the advice of the Advisory Board, strive to resolve the residents' housing problems in terms of location, renovations and/or reconstruction and develop the means of granting residents long term leases in the valley.

"It is 18 years too long. And two and one-half years to verify the status of 20 permittees is an uncalled for delay," Hopkins said.

Hopkins researched the entire project, working in concert with DLNR Chairman Susumu Ono, staff of the State Parks Division, Land Management Division and residents of Kahana Valley and community and agency representatives who shared their experiences and knowledge of the valley in response to OHA's concern and support.



Tranquil Kahawai Nui (big river) and Kahana Valley in background.

In this thorough research of Kahana Valley, Hopkins chronicled events from 1800 to the present when legislation on development of the area as a park was adopted in 1970.

Since the state's acquisition of Kahana Valley, residents have been living there on month-to-month revocable permits.

Their tenure remains uncertain.

Legislators and the Governor's Task Force, however, declared their tenure as an integral part of a living park and at the Governor's urging, BLNR adopted the living park concept. All this took place in the early 1970s.

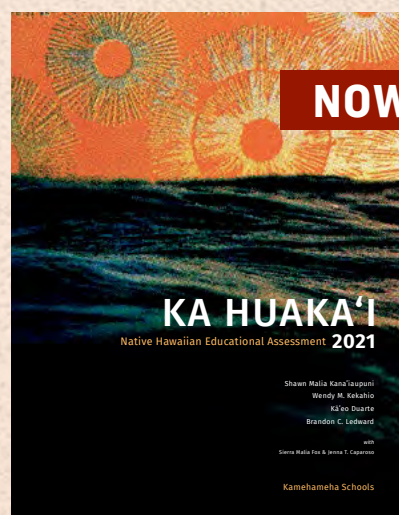
The years dragged on and still written and spoken words about the residents' role were not translated into

action. These delays sapped the strength and vitality of the residents. A number of kupunas in the valley have died and their knowledge and lifestyle are lost forever. Homes have deteriorated and are being held together as best as can be expected under the tenuous conditions of a permit. Children have grown and have had to expand their energies in directions other than the perpetuation of the invaluable

human resources of the valley.

Hopkins feels a lot of the problems of working with residents could have been avoided had the State seen the wisdom of using persons knowledgeable of the community lifestyle and sensitive to the rural environment to serve as a communication link between DLNR and Kahana residents.

It may not be too late to utilize this kind of resource, Hopkins suggests. ■



“The onset of the COVID-19 pandemic has had a devastating effect on our islands and beyond. But... Native Hawaiians are in a position to actively catalyze and lead in the rebuilding and directing of Hawai‘i’s future.”

Read about it in the new
“**Ka Huaka‘i: Native Hawaiian Educational Assessment 2021**”

Our lāhui’s journey towards a brighter future

In support of Ke Ali‘i Pauahi Bishop’s vision, we are proud to continue serving the lāhui through research in this latest edition of “**Ka Huaka‘i**”. This foundational resource guides the way for our lāhui to learn, understand and champion Native Hawaiian well-being in the twenty-first century.

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Continuing the Journey, Ka Huaka‘i 2021 Now Available Online

By Catherine Lee Brockway, senior
research associate, Kamehameha Schools

One of the many lessons of the COVID-19 pandemic is just how crucial it is for the public to have access to trustworthy data about local communities, and how difficult it can be to actually make that happen.

It can be especially hard to find reliable data on Native Hawaiians, specifically, rather than data that groups Native Hawaiians with other Pacific ethnicities.

Recognizing the need for reliable data from a Native Hawaiian perspective, Kamehameha Schools has published a Native Hawaiian Educational Assessment periodically since 1983, providing data specific to Hawai‘i and Native Hawaiians; it was renamed *Ka Huaka‘i* in 2005.

With over 600 pages devoted to data, research, and community insight into Native Hawaiian wellbeing, *Ka Huaka‘i 2021* is a free community resource published by Kamehameha Publishing and available as a downloadable PDF at https://www.ksbe.edu/ka_huakai/. This book treats education as one part of a larger system of wellbeing, and includes data on a variety of educational, social, physical, material/economic, and spiritual/emotional trends and outcomes.

Data from a range of sources such as the Hawai‘i Department of Health, the Hawai‘i Department of Education, and the US Census are visualized in over 200 easy-to-read charts. These charts are contextualized within the latest research on wellbeing and community perspectives, with more than 700 references cited.

Ka Huaka‘i 2021 co-author Brandon Ledward says the authors “celebrate the fact that we can draw upon research from Native Hawaiians across a wide list of academic fields. When combined with community perspectives and examples, these data comprise a deep and vast knowledge base that supports and extends our ‘ike kūpuna.”

A new feature of the 2021 publication is the addition of regional and county data for a number of topics. The data and

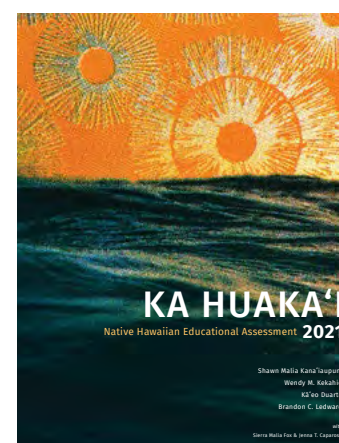
analysis provides baseline information from before the COVID-19 pandemic, and Wendy Kekahio, co-author, adds that “*Ka Huaka‘i* represents an evolving, albeit incomplete, story of Native Hawaiian wellbeing at a time when the world has the opportunity to be rebuilt.”

Findings in *Ka Huaka‘i 2021* include bright spots of positive momentum as well as

areas of persistent challenges for Native Hawaiian wellbeing.

In the realm of education, for example, of all the bachelor’s degrees conferred by the UH system in 2009, 14 percent were conferred to Native Hawaiians; by 2018, the proportion had risen to 27 percent. At the same time, however, a disproportionate number of Native Hawaiian students in public schools are still struggling to graduate on time. ■

Ka Huaka‘i 2021 calls for the increased adoption and development of Hawaiian Culture-Based Education as a foundational strategy to remove systemic barriers to Native Hawaiian wellbeing, and the authors hope that readers will use this free digital book as a resource to learn about their communities and to advocate for positive change.





Kūkaniloko was constructed approximately 1,000 years ago. The first ali'i born there was Kapawa, whose parents are credited with having overseen the site's construction specifically for his birth; Kākuhihewa, who reigned during the 17th century, was the last ali'i to be born at Kūkaniloko. - Photo: Kaipo Kī'aha

RESTORING THIS SACRED PLACE

OHA pursues its community-informed plans for managing Kūkaniloko and its surrounding Wahiawā lands

By Puanani Fernandez-Akamine

*"Kahi i makemake nui 'ia e nā ali'i o O'ahu nei;
A place greatly desired by the chiefs of O'ahu."
- Kalanikuihonoinamoku, 1865*

A PLACE OF CHIEFS

The Wahiawā Plateau is the vast central plain between the Ko'olau and Wai'anac mountain ranges on O'ahu. There, where the cooling Waikōloa and Wai'ōpua winds carry the fragrance of the forests from the Wai'anac mountains, are many sacred sites, and most notable among them are the birthing stones of Kūkaniloko.

Kūkaniloko is believed to have been constructed almost a thousand years ago by Nanakaoko and his chiefess, Kahihikalani, in anticipation of the birth of their son, Kapawa. Imbued with the mana of generations of ali'i, this most sacred of wahi kūpuna is considered the spiritual piko of O'ahu. Kākuhihewa, who reigned in the 17th century and was of O'ahu's most celebrated chiefs, is the last ali'i known to have been born at Kūkaniloko.

Of the ali'i born at Kūkaniloko over half a millennium, Mā'ilikūkahi is especially notable for his wisdom and leadership. Centuries after his passing, he is still remembered as an astute ruler whose revolutionary ideas and skillful land management ultimately impacted the entire pae 'āina and subsequent generations of 'Ōiwi.

At just 29-years-old, Mā'ilikūkahi was chosen to reign as ali'i nui of O'ahu at a time of great tumult and chaos. His notorious predecessor, Haka, had been deposed, leaving a legacy of disarray, mostly stemming from land disputes.

Mā'ilikūkahi is credited for establishing Hawai'i's system of land division. He divided O'ahu into moku, ahupua'a, 'ili kūpono, and so forth, and developed a tiered structure of ali'i, based on rank, to manage each land division. This geo-political system clearly defined kuleana for the land across all members of society, and was critical to maintaining order and settling long-standing land disputes. He is also thought to have created Hawai'i's first code of laws, ensured freedom to maka'āinana wishing to leave the service of unjust chiefs, and forbade human sacrifice.

Today, Mā'ilikūkahi remains a role model for effective leadership and prudent land management for modern Kānaka Maoli.

CHANGING LANDS CHANGING HANDS

In the 1800s, the forests which blanketed the slopes of the Wai'anac mountains were decimated by the sandalwood trade and by the whaling industry, enabled by avaricious and unscrupulous chiefs seeking foreign wealth. This devastated the ecosystem and landscape of the Wahiawā Plateau.

But the most destructive impact to the environment resulted from the establishment of ranching and monocrop agriculture in central O'ahu.

Ranching activities began in the mid-19th century, made possible by the Māhele of 1848. The 1893 overthrow of the Hawaiian Kingdom precipitated the conversion of Hawaiian Crown Lands into private landholdings, which, in turn, allowed for the establishment of massive sugar and pineapple plantations, and construction of a 14,400-acre military reservation by the U.S. Government on Hawaiian lands at Wahiawā.

Ranching and intensive monocrop agriculture on the Wahiawā Plateau necessitated the construction of irrigation systems and a dam near the north and south forks of Kaukonahua Stream. This formed the Wahiawā Reservoir, known today as Lake Wilson.

Due to rising labor costs, the last sugar plantation in Hawai'i shut down in 1980, while pineapple production slowed and eventually stopped in 2008. However, decades of monocrop agriculture had severely degraded the quality of the soil.

In 1882, George Galbraith, a rancher from Ireland, purchased 2,000 acres of land in Wahiawā, which included Kūkaniloko. To his credit, Galbraith was respectful of the site, fencing in the area to protect it from cattle and ranching activities.

Galbraith leased the lands encompassing Kūkaniloko to the Wai'alua Agriculture Company in 1900 for pineapple production. The plantation manager for the company continued to care for Kūkaniloko through 1918. Kuleana for the site then passed to the Daughters of Hawai'i, the Wai'alua Hawaiian Civic Club, and then in 1960, to the Hawaiian Civic Club of Wahiawā (HCCW), which

continues to play a critical role in caring for and maintaining this wahi kūpuna.

In 1973, Kūkaniloko was placed on the National Register of Historic Places, and in 1988 the Department of Land and Natural Resources (DLNR) acquired the approximately half-acre of land where the birthing stones rest by an executive order of then-Gov. John Waihe'e, although HCCW continued to steward the site. In 1992, Kūkaniloko and a 4.5-acre buffer of surrounding land were designated a state park, expanding the parcel to its current size of 5 acres.

By the end of the 20th century, the remaining 1,732 acres of Galbraith's estate represented one of the largest undeveloped plots of land on O'ahu. For years, real estate speculators fancied the land for luxury homes; in 1992 a trustee of Galbraith's estate proposed the development of an 18-hole golf course and 3,100 homes. However, that and other attempts at the sale and development of these lands were, providentially, unsuccessful.

OHA ACQUIRES 511 ACRES SURROUNDING KŪKANILOKO

After Galbraith's trustees began dissolving his estate in 2007, the Hawai'i State Legislature set aside \$13 million to purchase the land, partnering with the nonprofit conservation organization Trust for Public Land, who worked with various other collaborators, including the Office of Hawaiian Affairs (OHA), to raise an additional \$12 million. The Galbraith estate was purchased by the state in 2012 for \$25 million.

The land was transferred to two public agencies: 1,200 acres went to the Hawai'i State Agribusiness Development Corporation, while 511 acres surrounding the 5-acre Kūkaniloko Birthstones State Monument were transferred to OHA.

OHA reached an agreement with DLNR to assume the kuleana for management of Kūkaniloko, and three years later entered into a formal stewardship agreement with HCCW to continue their decades-long kuleana as the caretakers of Kūkaniloko.

With the protection and management of Kūkaniloko secured, in 2016, OHA began a conceptual master planning process for the surrounding 511-acre parcel led by the agency's land department.

Kūkaniloko is an extremely sacred place of great historical significance; it is a cultural kīpuka (oasis) and resource to Native Hawaiians and the larger community for current and future generations. But the lands surrounding Kūkaniloko are overgrown with invasive species, and the soil is degraded by decades of pineapple monoculture.

From the outset, OHA's goal has been to manage the land in a culturally appropriate and pono manner by honoring and protecting the birthing stones, restoring the forest and watershed, exploring options for compatible agriculture, and contributing to Hawai'i's food security.

The planning process began with OHA initiating a comprehensive community engagement effort which included interviewing thought leaders from within the Native Hawaiian community, engaging neighboring landowners, conducting extensive historical and cultural

research, creating case studies, hosting multiple community meetings, and forming a 10-member Cultural Working Group (CWG) to help with the actual planning.

The CWG was comprised of individuals with expertise in cultural and natural resource management, agriculture, archaeology, business and marketing, education, Hawaiian culture, and environmental and property law.

Building on the initial round of community feedback, a kumupa'a (foundation) for the planning work was established which reads, in part, "This place is a wahi kapu with mana that has existed since time immemorial and will exist for time eternal. It is an ecosystem of connectivity between 'āina and kānaka."

From this kumupa'a, three conceptual values emerged: Ho'omana (protection/sanctification); Ho'ona'auao (education/connection); and Ho'oulu 'Āina (agricultural/ecological rehabilitation/soil remediation). These values served as a filter for the entire planning process and continue to serve as the foundation for further development and implementation of the Conceptual Master Plan (CMP).

In all, the planning process took two and a half years.

OHA'S CONCEPTUAL MASTER PLAN AND VISION FOR KŪKANILOKO

In September 2018, the CMP was presented to OHA trustees who supported the long-term direction of the CMP and authorized ongoing efforts towards its implementation. The CMP focuses on "embracing the history and culture of Wahiawā by bringing community together through regeneration of the land, food security, cultural education and the design of desirable spaces" in a way that will "create a place of intimacy between 'āina and kānaka."

As a result of the planning effort, four programmatic outcomes emerged: Integrated Programming; Education Continuum; Hub & Spoke; and Vegetation Continuum (see sidebar).

A key component of the vision for OHA's 511 acres at Wahiawā is reforestation. This includes re-establishment of the native forest, as well as planting a native food (semi-managed) forest, and agro-forestry.

Planting native trees to recreate the native forest that was destroyed as a result of ranching and monocrop agriculture allows for the holistic restoration of the ecosystem, watershed and soil health. Tree species identified for the reforestation effort include 'iliahi (sandalwood), koa, 'ōhi'a lehua, lama and 'ohe (bamboo). It will take decades to transform the land from its current state (overgrown grasslands) back into a forest, so planting efforts have already started, but the availability of water remains an obstacle.

The plan also calls for establishment of a semi-managed native food forest that integrates native forest trees with trees/plants cultivated for specific medicinal or cultural uses, as well as food crops. The semi-managed native food forest will include 'ulu (breadfruit), 'awa, mai'a (banana), uhi (yam) and 'ōlena (turmeric). Pu'u

KŪKANILOKO CONCEPTUAL MASTER PLAN CULTURAL WORKING GROUP

- ▶ Leilani Basham, Ph.D., UH Mānoa Hawai'i inuiākea School of Hawaiian Knowledge
- ▶ Jesse Cooke, CPA, Ulu Pono Initiative
- ▶ Susan Crow, Ph.D., UH Mānoa, College of Tropical Agriculture and Human Resources
- ▶ Jo-lin Lenchanko Kalimapau, Hawaiian Civic Club of Wahiawā
- ▶ Ku'uipo Laumatia, Mana'olana International
- ▶ Jonah La'akapu Lenchanko, Hawaiian Civic Club of Wahiawā
- ▶ Thomas Joseph Lenchanko, Hawaiian Civic Club of Wahiawā
- ▶ Noa Kekuewa Lincoln, Ph.D., UH Mānoa, College of Tropical Agriculture and Human Resources
- ▶ Kukui Maunakea-Forth, MA'O Organic Farms
- ▶ Manulani Aluli Meyer, Ph.D., UH West O'ahu

KŪKANILOKO ADVISORY HUI

- ▶ Kahealani Acosta, MA'O Organic Farms
- ▶ Maka Casson-Fisher, Hawaiian Civic Club of Wahiawā
- ▶ Jesse Cooke, CPA, Ulu Pono Initiative
- ▶ TJ Cuaresma, Office of Representative Amy Perusso
- ▶ Noelani Devincent, Hawaiian Civic Club of Wahiawā
- ▶ Jo-lin Lenchanko Kalimapau, Hawaiian Civic Club of Wahiawā
- ▶ Kukui Maunakea-Forth, MA'O Organic Farms
- ▶ Kawika McKeague, Group 70 International, Inc.
- ▶ Keola Ryan, UH Mānoa Hawai'i inuiākea School of Hawaiian Knowledge
- ▶ Vi Verawudh, Group 70 International, Inc.



Several members of the Kūkaniloko Advisory Hui on a site visit. As a landowner/land manager, OHA is committed to engaging the community to participate in the management of its lands. After completing the Conceptual Master Plan, OHA formed the Advisory Hui to guide in the plan's refinement and implementation. - Photo: Courtesy

SEE RESTORING THIS SACRED PLACE ON PAGE 16

RESTORING THIS SACRED PLACE

Continued from page 15

o Hōkū Ranch on Moloka‘i is an example of this type of forestry. Like the native forest, the semi-managed forest is a high priority as it will take years to establish.

The planned agro-forest will be designated for food and medicinal crops, and for plants that are culturally important. This will help to ensure rapid growth for the fast revival of carbon, and provide plants that can be utilized to generate income, as well as plants for medicinal and educational purposes.

A significant portion of the land is also being designated for high-tech agriculture that incorporates cutting-edge agricultural methodologies and technologies such as hydroponics, aquaponics and greenhouse cultivation.

None of this will affect the 5 acres that protect the sacred stones of Kūkaniloko; the 5-acre parcel will be further buffered from other activities on the land by landscaping and native forests.

OHA also plans to establish a community space to be used as a gathering place for events and for on-site cultural programming where Hawaiian art and culture can be practiced, shared and taught. And, building on the legacy of leadership inspired by Mā‘ilikūkahi, as a center for ‘Ōiwi leadership training.

“This is about creating leaders,” said CWG member Kukui Maunakea-Forth. “This is the place to strengthen our lāhui [with] leaders who are going to go back home, not going to the mainland.”

Added CWG member Tom Lenchanko, “Kūkaniloko can serve as an example of what could happen in your respective places. Experts in every field will be waiting here to train the future leaders of our nation.”

In addition to some initial planting of native trees by OHA staff members, and monthly meetings with the Kūkaniloko Advisory Hui, work on the plan to date has also included ongoing research in collaboration with an ‘Ōiwi-led team of researchers from the University of Hawai‘i on soil remediation and vegetation typography. Nearly 80 acres have already been cleared of invasive trees and grasses, and professional designers, along with members of the Wahiawā community, are helping to conceptualize spaces that will facilitate the re-vegetation and educational objectives of the CMP, as well as the protection of Kūkaniloko. OHA has also engaged a security contractor to protect the entire site from trespassing and vandalism.

Inspired by the culture and history of this sacred wahi kūpuna, OHA is collaborating with the community to create a place where Kānaka Maoli from keiki to kūpuna, can come together to learn and live our culture, where the legacy of the ali‘i born and trained at Kūkaniloko for leadership can be carried on by future generations of ‘Ōiwi leaders, and where the natural environment and ecology of the Wahiawā Plateau is restored and can continue to flourish and enrich our lāhui in perpetuity.

For more information visit www.oha.org/aina/wahiawalands or email the Legacy Lands team at wahiawalands@oha.org ■



OHA's 511 acres surrounding Kūkaniloko will include native and managed forests and agriculture, as well as a gathering space for the community.

CONCEPTUAL MASTER PLAN PROGRAMMATIC OUTCOMES



Integrated Programming ensures that the various activities planned for the land, from restoration of the land, to cultural activities, to agricultural initiatives to general management and access will work seamlessly together, fortifying the connection between our people and this place.



The Education Continuum promotes generationally integrated learning to provide our current and future generations access to the lessons learned by our kūpuna. This concept will be perpetuated through education and engagement programs that support a traditional model of reciprocal learning.



Hub & Spoke refers to the vision for Kūkaniloko to become a “hub” to connect other similar efforts on O‘ahu and across the pae ‘āina. It will bridge movements and leverage resources and initiatives so that people will gain knowledge at Kūkaniloko and take that ‘ike back to their moku, ahupua‘a and ‘ili.



The Vegetation Continuum incorporates the full spectrum of vegetation planning strategies, from native forests to high-tech agriculture. By creating a diverse ecosystem, native trees will help to restore the watershed, which will feed the understory and, ultimately, feed the lāhui.

Nā Pōhaku Kaulana o Wahiawā



Na Kalani Akana, Ph.D.

Kaulana 'o Wahiawā i nā pōhaku - ma Kūkaniloko, ka pōhaku 'o O'ahunui, ka pā 'ai pōhaku a 'Aikanaka, a me nā pōhaku ho'ōla 'o Keaniani'ulaokalani. 'O Wahiawā kekahi "wahi o ke kani wawā" a he ahupua'a ia ma ka moku 'o Waialua ma ka wā o Mā'ilikūkahi. Ua ho'ohui 'o ia me kekahi mahele o Wai'anacuka ma ka makahiki 1913. Ma 1925, ua ho'ohui 'ia ka 'ili 'o Waikalua mai Waialeale o ka moku o 'Ewa me ua Wahiawā hou nei. A laila, ma ka makahiki 1932, ua ho'ohui 'ia kekahi 'āpana 'āina mai ka moku o Waialua me ia, 'o ia ke kahua pū'ali koa 'o Scholfield.

No laila, he kalana 'ō'ā 'o Wahiawā. Aia nā pōhaku kaulana o Wahiawā i loko o kēia kalana hou. Ua hēkau 'ia nō na'e 'o ia e nā pōhaku.

Kūkaniloko: Aia nā pōhaku hānau keiki ali'i ma Kūkaniloko, he mau pōhaku i ho'okapu 'ia na Nanakaoko lāua o Kahikiokalani no ka hānau 'ana a kā lāua pua ali'i 'o Kapawa. Ua hānau 'ia nā ali'i kilakila 'o Kūkaniloko, Kala'imanuia, Mā'ilikūkahi, a me Kākuhihewa ma ia wahi 'ihi'ihī. Wahi a kekahi, ua 'i'ini 'o Kamehameha e hānau 'o Keōpūolani iā Liholiho ma ia wahi kapu ali'i nui. Hoihoi nō kēia, wahi a Apalahama Pi'ianai'a, Polopekā o ka Hō'ike Honua ma ke Kula Nui ma Mānoa, he mau wēlau o nā kuahiwi mauna ia mau "pōhaku," a 'a'ole lākou he mau pōhaku 'i'o nō. 'O ia paha ke kumu o ka mana nui o Kūkaniloko.

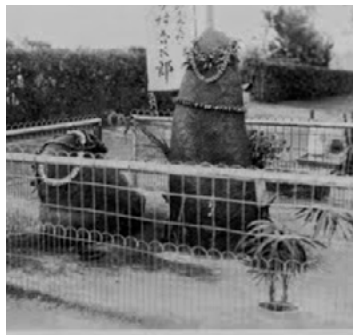
Nā Pōhaku Ho'ōla o Wahiawā: 'O Keaniani'ulaokalani ka inoa o ia mau pōhaku kupaianaha 'elua. Na kekahi mahikō i 'ike iā lāua

ma ke kahawai 'o Kaukonahua a ua lawe 'ia i ka 'āina hānai pipi a George Galbraith kokoke iā Kūkaniloko. Ma laila i mālama 'ia ai no ka po'e Hawai'i nāna i hele no ka ho'ōla 'ana i nā ma'i like 'ole. He nui nā kānaka o na lāhui like 'ole i kipa pū i ua wahi la e 'alana lei a e waiho i makana e like me ke kalo, paka, a me ke kālā. Ma hope o ke kū'ai 'ana i ka wahi nona ua mau pōhaku la, ua ho'one'e 'ia lāua i ke alanui Kaleponi ma ke kaona akā ua hā'ule ka pōhaku 'eono kapua'i a nahā. Ma ke kaona i ho'omalū 'ia ai nā pōhaku a ua kipa pinepine 'ole 'ia ā hiki i ka makahiki 1988 i ka ho'olale 'ana i ka po'e Hindū e ho'omana i ua mau pōhaku ho'ōla. Mana'o'i'o lākou 'o Shiva ke akua i loko o lāua. Ma muli o ka huhū o kekahi mau kānaka i nā loina ho'omana a ka po'e Hindū, ua pō'alo a unuhi 'ia a'e nā pōhaku mai ke kīmeki a ua hūnā malū 'ia e kēlā mau kānaka.

Pā 'ai pōhaku a 'Aikanaka: 'A'ole kēia 'Aikanaka ke kupuna o Kalākaua akā he ali'i 'ē ia i hele mai i Wahiawā mai ka 'āina 'ē mai i o Kaua'i me kāna lāhui. 'O Kalō'aikanaka ka inoa piha o ko lākou ali'i. 'Okō'a ko lākou 'ōlelo, a he 'ili pā'ele ko lākou. 'O kā lākou hana weliweli loa ka 'ai 'ana i ka 'i'o kanaka no ka 'aha'aina ho'omana akua. 'O ka pā 'ai he pā pōhaku. Ma hope o ke kīpaku 'ana mai Kaua'i ua ne'epapa a noho lākou i Helemano ma Wahiawā.

Pōhaku O'ahunui: 'O O'ahunui ke ali'i nāna i ho'okipa i ua 'Aikanaka nei i Halemano. Ma muli o ka launa 'ana me ia mau po'e 'aikanaka, ua lilo 'o ia i 'aikanaka a ua pepehi a 'ai 'o ia i kāna po'e 'ohana keikikāne, nā kama a kāna kaikuahine 'o Kilikili'ula. A laila, ua hiki mai ka makuakāne o nā keiki, ke kaikō'eke o O'ahunui, a ua luku 'ia 'o O'ahunui mā. Ua lilo ā pōhaku ko O'ahunui kino. Wahi a ke kupuna 'o Tom Lenchanko, aia 'o O'ahunui ma ke kahawai 'o Waikalalua. 'Ōlelo 'ia e nā kahiko, "Inā 'a'ole 'oe i 'ike iā O'ahunui 'a'ole 'oe i 'ike iā O'ahu." Akā na'e, inā 'a'ole 'oe i 'ike iā Kūkaniloko, 'a'ole ho'i 'oe i 'ike iā O'ahu!" Ua 'ikea nā pōhaku kaulana o Wahiawā.

To read this article in English, go to kawaiola.news.



L-R Kūkaniloko | Keaniani'ulaokalani, the healing stones of Wahiawā on Galbraith property | O'ahunui stone in Waikalalua Stream.
Photos: Courtesy

Fulfilling our Kuleana



By La'i Bertelmann, Grade 12, Kanu o ka 'Āina New Century Public School

Being raised in Hawai'i and being of Hawaiian ancestry you are given a kuleana. It is to do all you can for our lāhui, to mālama the place that provides for us, and to perpetuate our language, culture and traditions.

It's hard to understand the depth of that kuleana as a young child, but as I got older, I realized how great a kuleana it is, and how important it is for me to fulfil it.

Throughout my childhood I was taught from two different viewpoints: through a paniolo/ranching lens, as well as a Hawaiian perspective.

I come from generations of paniolo as well as Kānaka on various ali'i lines, predominantly the Keakealani and Keawe lines. I have a deep connection to both my paniolo heritage and my Hawaiian culture. Being a senior

and trying to figure out how to make an impact in my community while balancing what I am passionate about is very difficult. Like most who are raised in Hawai'i it is very hard for me to consider leaving home and pursuing higher education on the mainland; to consider leaving my family.

And yet I realize that such a move will not be permanent, and so that is the very reason I have decided to leave home and give it a try for a few years.

There are many different outlooks when it comes to pursuing a higher education. Some feel it is better to stay home and go to college, while others believe leaving is the only way to succeed. Personally I believe that 'a'ole 'ike i ka hālau ho'okahi - not all knowledge is learned in one place.

I plan to go to the mainland for two years, learn all I can, pursue my dreams of doing college rodeo, and come home to fulfill my kuleana once the two years are finished. I feel that we have a kuleana to our 'āina and our kūpuna, but we also have one to ourselves: to live, make memories and make the best you can with the life you are given. This is my way of fulfilling both kuleana to myself and to my kūpuna. ■

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Empowering Hawaiians,
Strengthening Hawai'i



‘Ewa Beach Parcel Selected for HHLRA Transfer



By Cedric Duarte

After receiving input last month, the Department of Hawaiian Home Lands has agreed on a land transfer of approximately 80 acres from the federal government as provided by the Hawaiian Home Lands Recovery Act (HHLRA) of 1995, Public Law 104-42.

The property is the site of the former Pacific Tsunami Warning Center near the end of Fort Weaver Road in ‘Ewa Beach, O‘ahu.

Congress authorized the transfer of government surplus land to the Hawaiian Home Lands Trust in 1995 with the enactment of the HHLRA.

The HHLRA intended to provide, in part, for the settlement of claims against the United States through the exchange and transfer of federal lands for the United States’ continued retention of lands initially designated as available lands under the Hawaiian Homes Commission Act, 1920, as amended, and for the lost use of such lands.

It is anticipated that this conveyance would utilize \$10 million of a \$16.9 million land credit that the Hawaiian Home Lands trust has with the federal government stemming from an expected transfer of a 47-acre Waipahū FCC Monitoring Station that was not provided

to DHHL by an Aug. 31, 2000 deadline.

Since the enactment of the HHLRA, nearly 900 acres of federal lands have been transferred to DHHL.

The ‘Ewa Beach parcel would represent the first transfer of lands that are suitable for homesteading. The property is near water, sewage, and electrical infrastructure with paved roads and an existing residential community. All previous HHLRA land transfers have been in commercial or industrial areas that DHHL and its beneficiaries have designated for revenue-generating purposes through the Department’s island planning process.

From late February through mid-March, DHHL and the Department of the Interior Office of Native Hawaiian Relations sought input from Hawaiian Homes Commission Act beneficiaries and Native Hawaiian organizations through a digital presentation and follow-up survey.

Once the land transfer has been completed, DHHL will request funding from the Legislature for master planning purposes and begin beneficiary consultation to determine the appropriate land use. ■

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

An Act of Congress Requiring the repatriation of iwi kūpuna



By Edward Halealoha Ayau

In 1995 and 1996, there were 18 repatriation cases involving 14 museums pursuant to the authority of the Native American Graves Protection and Repatriation Act, and the voluntary return of a single skull from a private individual.



Support to Lāna‘i families extended to helping them weave the hāna‘i for reburial.- Photo: Courtesy

In January 1995, one iwi kūpuna was repatriated from the University of Alaska Museum in Fairbanks. The museum director agreed to follow protocol and hand-carry the iwi to Honolulu. A month later, another iwi was repatriated by a retired doctor, also from Fairbanks, who explained that the University of Alaska Medical School used the iwi for teaching. He, too, hand-carried the iwi home. Both iwi were reburied on O‘ahu.

Then in June, we traveled to Hanover, N.H., to repatriate three iwi kūpuna from the Dartmouth College Hood Museum of Art. The registrar of the museum wrote us saying, “I am honored that, in some small way, I was able to assist in the return of your ancestors and their mana. Although it saddens me to think that it required an Act of Congress to precipitate such a simple act of respect, I am heartened by these long overdue first steps.”

On that same trip, we also traveled to Richmond, Ind., and took possession of two iwi held by the Earlham College Moore Museum. Following their return, all five iwi kūpuna were reburied on O‘ahu.

The following month, we traveled to California to repatriate two large sets of human teeth

donated by Dr. William Bryan to the Natural History Museum of Los Angeles County. The niho (teeth) were collected from Mo‘omomi, Moloka‘i, and were returned there for reburial.

In July, we also repatriated and reinterred 25 iwi held by the Bernice Pauahi Bishop Museum that had been removed from Fort DeRussy on O‘ahu.

We supported the efforts of Hui Mālama o Lāna‘i in October 1995 to repatriate another 212 iwi kūpuna from Lāna‘i also held by the Bishop Museum. This was a troubling case given the circumstances around Dr. Kenneth Emory’s collection of these iwi. Our support to the Lāna‘i families extended to helping them weave the hāna‘i for reburial, as Hurricane ‘Iniki had destroyed the lauhala trees on their island three years earlier.

A total of 113 iwi kūpuna, along with moepū, were successfully repatriated in November 1996 from nine museums and univer-

sities: University of Pennsylvania Museum of Archaeology (62), Reading Public Museum (2), University of Arkansas Museum (2), University of Kansas Museum of Anthropology (3), UCLA Fowler Museum (7), Los Angeles County Museum of Natural History (17), Cal State Fullerton Department of Anthropology (16), California Academy of Natural Science (1) and the Santa Cruz Museum Natural of History (3).

We conducted most of the reburials and coordinated with various Hawaiian organizations to reinter the remainder on the islands of Hawai‘i, Maui, Lāna‘i, O‘ahu and Kaua‘i. The following month, we supported the repatriation of three iwi kūpuna from Waimea, Kaua‘i, held by the Bishop Museum, and ceremonially reburied the remains. ■

Edward Halealoha Ayau is the former executive director of Hui Mālama I Nā Kūpuna O Hawai‘i Nei, a group that has repatriated and reinterred thousands of ancestral Native Hawaiian remains and funerary objects.

To read this article in ‘ōlelo Hawai‘i, go to kawaiola.news.

Keeping Hawai'i Home



By Logan Freitas

In the Hawaiian community and beyond, April has always been known for the Merrie Monarch Festival honoring our nation's Merrie Monarch, King David Kalākaua.

As I reflect on who he was and all he stood for, I think of his motto "Ho'oulu Lāhui," which means "to increase the nation." In today's world, Kānaka across the globe are doing their part to learn and perpetuate our culture in so many ways. It's so inspiring to see our culture being revived when it so easily could have been lost many years ago.

When I think about how I can be an advocate for our people, I think about my capacity as a realtor. One of the toughest issues I come across often is that more and more Hawaiians cannot afford Hawai'i. Our people are being priced out of our own home and moving to the continent just to be able to live comfortably. As a millennial Kānaka realtor, I want to do all I can to "Ho'oulu Lāhui" - to increase the Hawaiian nation in Hawai'i.

It's difficult to afford Hawai'i, but not impossible - and being educated is key! So, here are some tips you need to know right now...

You do not need a 20% down payment to purchase a home! The USDA loan is a 0% down loan that can be used in many areas on all islands. For active or retired service members, the VA loan is another 0% down loan - it is an earned benefit - do not let it go to

waste. A standard conventional loan can be had with as little as 5% down.

Credit matters! Credit card debt and a low credit score is the silent killer for want-to-be homeowners. If your credit is low, it may take time to fix, but it is easier than you think. And, of course, living within your means is really important. The smallest sacrifices can make all the difference.

If you can fit into the income brackets for "affordable" housing through one of the major developments (Ho'opili, Koa Ridge or Gentry Home) do it! Of course there are restrictions, but the rewards outweigh them. Moreover, the homes are brand new, beautiful, and after the live-in requirement, can be sold at market price. Sacrifice some time, and in return you could get a huge equity reward to be used for your dream home.

Start small! Many people want their first home to be their dream home, which is an often unrealistic goal especially in Hawai'i. Start small and build up to your dream home. Equity is gained by owning a home and living there over a period of time.

Unless you have a crystal ball, you will never truly be able to time the market. Who knows when it will go up or down? All I know is the longer you wait, the more expensive it gets. Purchasing real estate is not just for you. It is for your keiki and the generations after. ■

Logan Freitas is a Native Hawaiian Chamber of Commerce board member and a realtor with Century 21 iProperties Hawai'i. He has extensive real estate knowledge in all markets, as well as in the development sector. For real estate advice or information about this article, please call (808) 284-5585 or email loganfreitas1@gmail.com, or follow him on instagram @KeepingHawaiiHome.

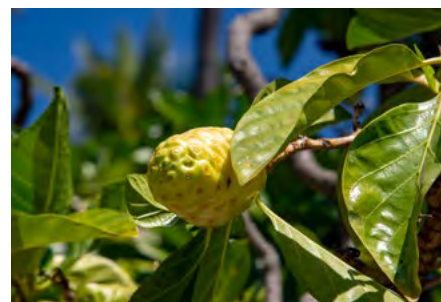
The Power of Noni



By Jodi Leslie Matsuo, DrPH

Written records from early historians documented the excellent health observed among Native Hawaiians.

Although the variety of food they enjoyed was not nearly as extensive as today, they had what they needed to maintain their health for generations. When our early Polynesian ancestors planned their migration to Hawai'i, they had to carefully decide what plants were deemed most essential for their survival. With people, animals, and supplies occupying most of the space, they needed to be thoughtful in their decision-making.



Noni plant - Photo: © norinori303/Adobe Stock

The noni plant was among the plants selected, which is of little surprise given its important medicinal qualities. The entire plant - leaves, fruit, bark, and roots - were used for healing. Its fruit may also have been eaten during famines as well.

Noni fruit contains vitamins A and C, niacin, potassium, and a number of phytonutrients (naturally-occurring plant chemicals), each with unique benefits. Among two phytonutrients worth highlighting are flavonoids and polyphenols.

Flavonoids have been shown to help detox your body and decrease blood pressure and blood sugars. Polyphenols, specifically gallic acid, helps decrease

arthritis, ulcers and irritable bowel disease, and improves memory. These and other phytonutrients in noni have also been shown to stimulate the immune system and fight viral and bacterial infections.

Noni may also help with weight loss. Besides decreasing body fat, it can also decrease total cholesterol and triglyceride levels.

The leaves of the noni plant can be heated and applied to bruises, wounds, and burns. The bark was used for cuts, roots for skin disorders, and immature fruit was used in various concoctions to treat a range of ailments including fractures, concussions, menstrual cramps and more. Amazing to consider that all these benefits were packaged in one plant!

Noni juice is simple to make at home. Pick ripe noni fruit, wash, and air-dry (do not peel it). Fill a glass jar to the top with the fruit. Place the sealed jar in an area of your house that has fairly stable temperature and light exposure. As the noni ferments, juice will naturally accumulate at the bottom of the jar. As the fruit shrinks, add more noni to the jar. Once you have enough juice it's ready to drink.

Including noni in one's daily routine must be done cautiously, as incorrect use, or too much noni, can be harmful. Consume only fresh noni fruit or juice - do not take noni in the form of a pill or supplement. According to research, a safe daily amount for adults is 2-3 fluid ounces a day.

It is also recommended you talk with your doctor before taking noni, as it shouldn't be combined with certain medications (including some blood pressure medications, blood thinners, and diuretics), or if you have chronic kidney disease or liver disease.

Add a noni plant to your backyard and start your own homegrown "farmacy." ■

Born and raised in Kona, Hawai'i, Dr. Jodi Leslie Matsuo is a Native Hawaiian Registered Dietician and certified diabetes educator, with training in Integrative and Functional Nutrition. Follow her on Facebook (@DrJodiLeslieMatsuo), Instagram (@drlesliematsuo) and on Twitter (@DrLeslieMatsuo).

Promoting the Practices of Hānai and Luhi



Invoking abundance in contemporary times

By Chris Molina

Today, a disproportionate number of Native Hawaiian kamali'i are in foster care. Recent data (2014-2018) reveal Native Hawaiian kamali'i comprise almost half of all children in care. Sadly, the experience of foster care may cause further damage to kamali'i, mākuā, and their relationships with each other.

When looking for helpful responses to support families under stress, we can heed the advice of our ancestors: "ka wā ma mua, ka wā ma hope," and look to traditional practices for solutions to today's problems. Our ancestors knew the importance of permanency, support, and family unity and developed practices that promote resilience, abundance, and shared kuleana. This includes the practices of hānai and luhi.

Nānā I Ke Kumu Volume I, defines hānai as a permanent arrangement between birth parents and extended 'ohana and may be used for a variety of reasons. The kamali'i would be given by the birth parents in the company of others. The parents would declare, "Nāu, ke keiki kūkac a na'au" or "I give this child, intestines, contents and all." This declaration made hānai a permanent and binding agreement. Often birth parents remained involved in the life of their kamali'i and mākuā would confer with each other concerning the wellbeing of the kamali'i.

A related traditional practice is luhi, a temporary arrangement that allows birth parents to reclaim the child at any time. A key feature of both hānai and luhi is recognition of familial relationships while ensuring the wellbeing of kamali'i.



Queen Lili'uokalani (seated on the right) was born to Analea Keohokālole and Caesar Kapa'akea, and was hānai at birth by High Chief Abner Pākī and High Chiefess Laura Kōnia. Standing (left) is her hānai sister, Princess Bernice Pauahi Bishop. - Photo: Courtesy

As Native Hawaiians, we face the effects of systemic disruptions such as forced assimilation and institutional racism. The traditional structures that supported vibrant, nurturing 'ohana became invisible within the structures of this new and often hostile reality. This has worked to estrange us from healthy, culturally resonant ways of being, doing and knowing. While some still practice hānai and luhi, it remains outside the child welfare system and without formal recognition.

Ka Pili 'Ohana (*Ka Wai Ola* 2021-January), is a collaboration between Lili'uokalani Trust, CWS, and other community partners. The collaboration integrates traditional values and historical practices like 'ohana roles, hānai, and luhi to expand a supportive network of both biological mākuā and resource caregivers to provide safe, stable, and loving care for our kamali'i.

In addition to addressing the needs of the kamali'i in care today, we collectively work to transform the foster care system to recognize and honor the importance of our traditional practices and values. ■

Chris Molina is a strategic initiatives liaison – Neighbor Islands at Lili'uokalani Trust. He has a degree in psychology with a social work minor from Pepperdine University. He was raised in Mā'ili, O'ahu.

Beloved Pololū



By Leiana Carvalho, Grade 11, Kohala High School

Mai ka makani maika'i o Kohala welina me ke aloha kākou. 'O wau 'o Leiana Ku'uwehiwaim apumekekaluhe'ona'aliiwahine Carvalho. 'O Honomaka'u, Kohala, Hawai'i ku'u 'āina hānau. 'O Pololū au. 'O Pololū kākou.

From the winds of Kohala greetings to you all. I am Leiana, born and raised in Honomaka'u. I am Pololū. We are all, Pololū.

Pololū Valley is a sacred place to Kohala. This valley holds an extraordinary amount of mana to the past and our ancestors. The Kohala community possesses a unique history and relationship to this special place, a world hidden from malihini footsteps and parked cars. Our pilina to 'āina is on many levels, through our genealogy as Kānaka, our kuleana to care for the land, and through our mo'olelo.

Our mo'okū'auhau connects Pololū to the first kalo and Kānaka from whom we are all descended. Our kūpuna taught us that Pololū, Kohala, Hawai'i was first home to Wākea and Papa. Through their union we have ko Hawai'i Pac 'Āina, kalo, and Kānaka. Pololū is also a beloved kalo variety to our people. It is from this place, and with this understanding, that it nourished our kūpuna. It allowed them to thrive in the valleys of Kohala through Hāmākua for centuries.

The Pololū stream is a treasured feature that supplies the brackish water pond found at the bed of the valley. The rich nutrients from this water would allow protein sources such as i'a and 'ōpac to supplement the ancient diet. This allowed ka po'e o Kohala to produce food and supply a prospering community.

This abundance of food sources made possible through ke kahawai nui o Pololū is a metaphor for the mixing of ethnicities that took place there too. When Chinese families migrated to Hawai'i, the production of rice began. They worked alongside each other to grow rice and kalo. I am both Hawaiian and Chinese. This valley was a meeting point where these two cultures came together resulting in a multicultural structure. Pololū valley holds a deep connection to my 'ohana where my two ancestors entwined. Mahalo e Pololū for raising me.

My grandfather, Galo Fernandez, was born and raised in Kohala 'Ākau. "Back then, we got around this town on horseback," he recalls. "Some of my greatest memories are going down in the valley. My friend Buzzy Sproat and I would ride horses down in the valley and stay at the cabin in 'Āwini. We would hunt and bring home food to give [to] our families and friends."

This tale is common to 'ohana of Kohala who call Pololū their home. To share in the bounty with loved ones on the journey home connects each person to Pololū. My grandfather was saddened to hear the news about plans to develop a parking lot and proposed subdivision on this sacred land. He proclaims, "I was in the valley so often, I was practically raised there, and it should not be used for money making."

Let us all remember our aloha to this wahi pana, Pololū, Kohala. ■

Vendors Sought as CNHA Brings its Virtual Marketplace to Amazon

The Council for Native Hawaiian Advancement's (CNHA) successful online marketplace, Pop-Up Mākeke, created to support small businesses during the pandemic, is now accepting vendor applications for its highly anticipated third season that will include a partnership with Amazon and Shopify. Vendor selections begin this month.

"Our economic recovery is underway, but it is a long, tenuous process. We are excited to be able to continue Pop-Up Mākeke as a means to help Hawai'i's struggling small businesses continue to find success," said CNHA President & CEO Kūhio Lewis. "These changes are designed to empower vendors and deliver a better customer experience."

CNHA created the mākeke in April 2020, when the COVID-19 pandemic forced the cancellation of the Merrie Monarch Festival, which many local vendors rely upon for financial stability throughout the year. In its first two runs, Pop-Up Mākeke injected over \$2 million into Hawai'i's economy, selling more than 100,000 products from hundreds of local small and micro businesses. Its customer base now spans the globe.

CNHA is looking for vendors whose products represent Hawai'i's diversity and align with the Pop-Up Mākeke mission and brand.

Vendors wishing to apply can begin the process online at: <https://popupmakeke.com/pages/vendor-application>.

ADC Accepting Ag and Pastureland Applications

The State of Hawai'i Agribusiness Development Corporation (ADC) is accepting applications from interested farmers and cattle ranchers who are seeking land on O'ahu for agricultural production and pastoral use. The application deadline is April 9.

Multi-year licenses to farm these lands or to occupy for pastoral use will be issued based on merit. Cattle

ranchers may apply for the available parcels; however, preference will be given to crop farmers.

Farmers and ranchers must have a minimum five years of experience, or be current owner-operators of an established farm or ranching operation. Applicants already trained and certified in food safety and Good Agricultural Practices are preferred.

Interested persons should go the ADC website at <http://hdoa.hawaii.gov/adc/land-application/> to obtain an application form, or they can contact the ADC office at (808) 586-0186. The application deadline is 2:00 pm, Friday, April 9, 2021.

GoFarm Hawai'i Recruiting on Kaua'i



Miles Dawson, a GoFarm Hawai'i graduate, harvests lettuce at the Waimānalo Research Station site. - Photo: GoFarm Hawai'i

GoFarm Hawai'i is currently recruiting for a new Kaua'i cohort. Kaua'i residents interested in improving their farming production and agribusiness skills are encouraged to apply.

The first step is to learn more about the program by attending the AgCurious online webinar on April 6 at 6:00 p.m. The free webinar is a prerequisite for applying to the cohort. Register at https://us02web.zoom.us/webinar/register/WN_gJf7-gUUTheTto3EFTJFGA. The farmer training program begins with "AgXposure" (May 26 - June 24, 2021). Participants will learn from local farms and get exposure to farm work Thursday evenings (online) and Saturdays (in person).

It will be followed by "AgXcel" (July 8 - December 23) where participants will learn farm production and business skills from GoFarm's coaching team during online Thursday evening classes and Saturday

field classes. Participants will be able to plant, manage and market their own 7-week CSA vegetable production at GoFarm's site in Lihū'e.

For more information go to: <https://gofarmhawaii.org/agcurious-faqs/>

Apply Now for Royal Order of Kamehameha Nā Koa Ali'i Scholarship

The Royal Order of Kamehameha I Hawai'i Chapter 1 is now accepting applications for the 2021-2022 Nā Koa Ali'i Scholarship. This is a merit-based scholarship for full-time students of Hawaiian ancestry pursuing a degree at an accredited vocational school, or at a two- or four-year college/university.

Two \$2,000 scholarships will be awarded, with preference given to Royal Order of Kamehameha I members and their immediate families.

Scholarship applications are available online at <https://www.kamehameha.org/scholarship/> and a personal essay is required. The application deadline is 11:59 p.m. on June 1, 2021. Awardees will be notified by the end of June. For more information contact Bronson Silva at kuauhau1@gmail.com.

Hawaiian Civic Club of Honolulu Scholarship Applications Due April 30

Visit www.hcchonolulu.org for information on post-high scholarships available to haumāna 'Ōiwi Hawai'i for 2021-22. Please review requirements, submit documents on time, and thoughtfully complete the required essays.

The Hawaiian Civic Club of Honolulu (HCCH) was founded by Prince Jonah Kūhiō Kalaniana'ole in 1918. More than a century later, HCCH's Scholarship Fund continues to support the founding objectives of Prince Kalaniana'ole: to restore the social and economic status of Hawaiians and to increase pride in Hawaiian heritage and 'Ōiwi identity.

2021 marks the 150th anniversary

of the birth of Prince Kalaniana'ole, and the 100th anniversary of the Hawaiian Homes Commission Act of 1921, a noble legacy left to us by our ali'i.

Scholarship awards are competitive and based on application excellence, timeliness and attention to requirements outlined in the online application.

April 30, 2021, is the due date for application submission. 'Eleeu mai 'oukou!

Mortgage Loan Deferral Extended for DHHL Borrowers

The Department of Hawaiian Home Lands' (DHHL) postponement of mortgage loan payments for DHHL direct loans and loans assigned to the department has been extended for an additional three-month period, through June 30, 2021. This is the fourth such extension approved by the Hawaiian Homes Commission since March 2020.

The deferment is an auto-enrolled postponement. If a borrower decides to continue making payments during the deferral period, DHHL will process the payment as in the normal course of business. As with the initial and subsequent deferment, interest will continue to accrue during the postponement period, however, no late fees will be added.

All DHHL borrowers will receive notice of the extension on their April 2021 mortgage loan statement.

For information about DHHL loan deferrals, call (808) 620-9500. If you have a loan with an outside lender and are facing financial hardship due to COVID-19, contact your provider as soon as possible.

HTA Publishes Action Plan for Maui Nui

The Hawaii Tourism Authority (HTA) has published the 2021-2023 Maui Nui Destination Management Action Plan (DMAP) as part of its strategic vision and continuing efforts to manage tourism in a responsible and regenerative

manner.

The plan was developed by the residents of Maui, Moloka'i and Lāna'i, and in partnership with the County of Maui and Maui Visitors and Convention Bureau (MVCB). The DMAP is a guide to rebuild, redefine and reset the direction of tourism on the three islands that make up Maui Nui.

"All credit goes to the people of Lāna'i, Moloka'i and Maui who committed themselves to the DMAP process and were willing to face tough issues, embrace diverse viewpoints, explore new ideas and identify actionable priorities. The DMAP process provides a collaborative framework within which participants are inspired to mālama the places and traditions they cherish most," said John De Fries, HTA's president and CEO.

The community-based plan focuses on key actions deemed necessary over a three-year period. The foundation of the Maui DMAP is based on HTA's 2020-2025 Strategic Plan. The actions are based on the four interacting pillars of HTA's Strategic Plan – Natural Resources, Hawaiian Culture, Community, and Brand Marketing, and were developed by Maui, Moloka'i, and Lāna'i steering committees, comprised of residents representing their own communities, as well as the visitor industry, different business sectors, and nonprofit organizations. Representatives from the County of Maui, HTA, and MVCB also provided input.

To view the plan go to: <https://www.hawaiiourismauthority.org/media/6860/hta-maui-action-plan.pdf>

2018 Kilauea Eruption Fissure Named

The Hawai'i Board on Geographic Names (HBGN) has approved an official title for Fissure 8, which appeared in the Puna District of Hawai'i Island during the 2018 Kilauea eruption.

Ahu'a'ilā'au, which refers to the altar of the volcano deity 'Ailā'au, was selected from dozens of community-submitted proposals.

CONSERVATION DISTRICT USE APPLICATION: PUNA DISTRICT, ISLAND OF HAWAII

ASM Affiliates is conducting consultation for a Conservation District Use Application (CDUA) being prepared for the proposed development of a single-family dwelling on a 0.459-acre parcel in Wa'awa'a Ahupua'a, Puna District, Island of Hawaii'i. We are seeking consultation with any community members who may have knowledge of traditional cultural uses of the proposed project area; or who are involved in any ongoing cultural practices in the general vicinity of the subject property that may be impacted by the proposed project. If you have and can share any such information, please contact Lokelani Brandt lbrandt@asmaffiliates.com, phone (808) 969-6066, mailing address ASM Affiliates 507A E. Lanikaula Street, Hilo, HI 96720.

CULTURAL IMPACT ASSESSMENT: KAILUA-KONA, NORTH KONA DISTRICT, ISLAND OF HAWAII

Information requested by Scientific Consultant Services, Inc. of cultural resources or ongoing cultural practices within Kahalui 1st and 2nd Ahupua'a, Kailua-Kona, North Kona District, Island of Hawaii'i, TMK: (3) 7-5-019:020. Please respond within 30 days to Glenn Escott at (808) 938-0968.

CULTURAL IMPACT ASSESSMENT: PORT ALLEN, KAUA'I

Scientific Consultant Services, Inc. (SCS) is seeking information about cultural resources and traditional, previously or on-going, cultural activities within or near the proposed Port Allen Kaua'i (PAK) Security Fence Replacement Project. The Port Allen Airport is located on the south shore of Kaua'i approximately one mile southwest of Hanapēpē town. The Hanapēpē Salt Ponds (State Inventory of Historic Properties Site # 50-30-09-00049) and Salt Pond Beach Park are approximately 200 feet northwest of the Airport. Immediately west of the Airport is a small beach extension of Salt Pond Beach Park. Pu'olo Point is approximately one quarter of a mile south of the Airport. The project area is located in Hanapēpē Ahupua'a, Waimea (Kona) District, Island of Kaua'i [TMK: (4) 1-8-008:004 por.]. The project is proposed by the Department of Transportation, Airport Division. The proposed action consists of the replacement of the existing chain-link security fence at Port Allen Airport with a fence of similar size, height (approximately 4 feet), and in the same footprint. The existing security fence has deteriorated and must be replaced to comply with security requirements set forth by the Federal Aviation Administration. The project is seeking a Special Management Area Permit from the

County. If you have information to share, please respond within 30 days to Cathleen Dagher, Senior Archaeologist, at (808) 597-1182, or via email (cathy@scshawaii.com).

ENVIRONMENTAL IMPACT ASSESSMENT: WAHIAWĀ, O'AHU

The State of Hawaii'i Department of Accounting and General Services (DAGS) is in the beginning stages of the preparation of an Environmental Impact Statement (EIS) for the Wahiawā Civic Center. The EIS is being prepared in accordance with Hawaii'i Revised Statutes Chapter 343, and Hawaii'i Administrative Rules Chapter 11-200.1. The project area is comprised of Tax Map Keys [1] 7-4-006:012; [1] 7-4-004:001 and [1] 7-4-004:071 in Wahiawā on the Island of O'ahu. A Cultural Impact Assessment (CIA) will be prepared as part of the EIS. The CIA team is seeking consultation

with practitioners, Native Hawaiian Organizations, stakeholders, and other individuals. Specifically, consultation is sought on historic or existing cultural resources that may be impacted by the proposed project, historic or existing traditional practices and/or beliefs that may be impacted by the proposed project, and/or identification of individuals or organizations that should be sought out for consultation on the CIA. Individuals or organizations may contact the CIA team at community@honuaconsulting.com or (808) 392-1617. Additional information about the project is available on the project website at www.wahiawaciviccenter.com.

ENVIRONMENTAL IMPACT ASSESSMENT: WAIĀHOLE VALLEY IN KO'OLAUPOKO, O'AHU

Townscape, Inc. is preparing an Environmental Assessment (EA) for a proposed single-family residence in Waiāhole Valley in

Ko'olaupoko, O'ahu. The property consists of two parcels: Tax Map Key (TMK) 4-8-014:005 is the mauka parcel containing 1,117 acres, and TMK 4-8-006:001 is the makai parcel containing 327 acres. The proposed residence is located on the makai parcel of the property, which is in the State Conservation District, Resource subzone. The proposed residence includes a single-family dwelling, a driveway for vehicular access from Waiāhole Valley North Bend Road, and some general site improvements in vicinity of the house site. A Cultural Impact Assessment (CIA) will be prepared as a part of the EA. Townscape, Inc. is seeking consultation with practitioners, Native Hawaiian organizations, stakeholders and other individuals willing to provide information or comment on cultural resources in the vicinity of the proposed project area. Please respond within 30 days to Lillie Makaila, Planner, at (808) 550-3893 or via email at lillie@townscapeinc.com.



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

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E Ho'oulu i ka Lāhui

One of the great goals of King Kalākaua was to Ho'oulu Lāhui, or to increase the Hawaiians and the Nation.

After working for two and a half months on SB 1334, OHA's Kaka'ako Makai bill, I had an epiphany upon recalling the words of our last Mō'i Kāne, King David La'amea Kalākaua, to "Ho'oulu Lāhui" which literally means "to increase the Nation."

His words called upon Hawaiians to seek greater involvement in their government in response to changing political winds which sought to diminish Hawaiians' power to control their political and economic destinies.

Kalākaua's words ring true for me today as I reflect upon how we all must now engage with our state legislature to do what is best for all of Hawai'i, especially as it relates to OHA's plans to steward and develop its Kaka'ako lands, and to thereby be able to better steward and care for its Native Hawaiian beneficiaries.

State legislators were told of our vision, our hopes, and our dreams for Kaka'ako Makai to create a Hawaiian cultural gathering spot, a Hawaiian sense of place, a place where Hawai'i's people could work, live, and play in an area accessible to jobs, commerce, shopping, mass transit, parks, and the ocean.

Those conversations were invigorating and exciting, in part because of the assumptions by some that the Office of Hawaiian Affairs was just another developer with no stake and no connection to the land, the ocean, and the people, and that we were out to make as much money as possible with little concern for the 'āina, our lāhui, or the people of Hawai'i.

As the Indigenous and Native people of Hawai'i, nothing could be further from the truth.

On Tuesday, March 9, the Senate passed SB1334 SD1, allowing for residential housing on some of OHA's Kaka'ako parcels, and raising the allowable height for two of OHA's



Carmen "Hulu" Lindsey

Chair,

Trustee, Maui

lots on busy Ala Moana Boulevard from 200 to 400 feet.

Senators overwhelmingly understood that it made sense to allow for the development of residential housing away from the shoreline and in the business corridor, and that such a development would be in the best interest of not only OHA's Native Hawaiian beneficiaries, but for all of Hawai'i as a means to

address Hawai'i's perennial housing shortage.

On March 15, OHA learned that the House will not be scheduling hearings on our bill meaning that unless something drastic happens, OHA's Kaka'ako bill will not pass this year.

The OHA trustees' obligation to their Native Hawaiian beneficiaries is to protect their rights and to challenge laws which unconstitutionally prevent them from developing their makai properties as private developers mauka of Ala Moana are now allowed to do.

One strategy is to legally challenge HRS 206E-31.5(2) as "special legislation" which preserves view planes for residential towers mauka of Ala Moana Boulevard by prohibiting Hawaiians from building housing on any of its 30 plus acres of its Kaka'ako makai lands. Another strategy is to pass SB1334 SD1.

This isn't about OHA but is instead about "special interest" politics. OHA is entitled to parity with the same zoning allowances that other mauka developers have already received.

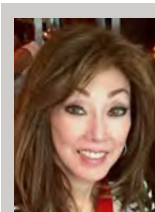
HRS 206E-31.5(2) discriminates against Hawaiians and favors special interests over the public interest. It must either be overturned by a court or repealed by passage of SB1334 SD1.

I call upon Hawaiians to ho'oulu lāhui, to increase your knowledge and understanding of how Hawaiians' rights to self-determination in the use of their trust lands will benefit Hawaiians in perpetuity.

Mahalo a nui loa! ■

Ho'ona'auao: Education, Our Most Important Strategic Priority...

Welina! Aloha mai kākou! This month I am featuring Dr. Glenn Medeiros, our very own homegrown boy from Lāwa'i, Kaua'i whose education took him from singer/musician to President of Saint Louis High School! He wanted to share his journey. Mahalo nui, Dr. Medeiros!



Leina'ala Ahu Isa, Ph.D.

Vice Chair,

Trustee, At-large

I am excited to announce that I am writing a book about the lessons that I have learned both in the music industry and in education, and I wanted to share these with you! My intention in writing this book has always been, and will always be, to help our keiki as they maneuver through their educational journeys. By sharing what I have learned and experienced after 35 years as a professional musician and over 20 years as an educator, I challenge them to look at education from a different perspective:

1. GET YOUR EDUCATION FIRST

a. Talent takes time to develop, from mimicking others at a young age, to creating your own sound. Open your mind to a world of new knowledge and skills. I say, "follow your DREAMS and don't let anyone stop you." Why just have one dream? Most people love many things. Why not be a musician and an educator, an accountant, or a lawyer? Remember, success takes hard work, but it also takes a lot of luck too. By either going to school or having a day job, you are more likely to make decisions in the music business that are best for you.

2. MAKE YOUR OWN CHOICES

a. Everyone will tell you what is wrong with you and your music, but you must remember that most opinions are coming from people who stand to benefit from the choices you make. You know what is best for yourself. Listen to what others say, reflect upon their words, and then make your own decisions.

b. Remember that you are the only

person that will have to live with the legacy you leave behind.

c. Stay away from drugs, alcohol, etc. With the harsh environment faced when working long hours and traveling on the road for weeks or months at a time. The truth is that it ruins not only your life, but often the lives of your family members and friends who love you the most.

3. IT IS IMPORTANT TO BUILD COURAGE AND CONFIDENCE IN OUR STUDENTS

a. Everyone is intelligent in their own way. We know through research on multiple intelligences by Howard Gardner of Harvard University that the traditional

measures of intelligence are logical and mathematical intelligence which makes for good lawyers, scientists, mathematicians and engineers, but there are so many other skills needed in the world we live in and that our students are naturally wired for. It is important for schools to expose students to these learning styles and provide them with opportunities to grow their respective "intelligences."

b. If students believe in themselves and value education, very little can stop them from experiencing success in school – regardless of their socioeconomic status.

4. MASTERY OF CRITICAL THINKING SKILLS

Expose students to diverse facts and opinions. With a world of information at the fingertips of students today, it is vital that they learn the skills needed to be able to distinguish between what is fact and simply opinion, and and to teach them to develop new and original thoughts while cementing what they've learned in their mind. By providing our students with real-world problems to solve, we better prepare them for a future where, regardless of what kind of occupations are available, they will be greatly needed.

A hui hou kākou until May, Trustee Leina'ala Ahu Isa ■

Aloha 'Āina Kākou!

It's been a full year of living in this global pandemic. As I reflect upon all that has happened, I recognize a common denominator in all that has carried us through. Though our lāhui has faced many new challenges along with the rest of the world, we have surely met them with great resiliency and have taken the time, collectively, to stay grounded in what matters so much to us... 'āina.

When all we have to rely on is ourselves, 'āina always has been, and always will be, our saving grace and balance. 'Ōlelo no 'eau 466 speaks to this and tells us, *Hānau ka 'āina, hānau ke ali'i, hānau ke kanaka. Born was the land, born were the chiefs, born were the common people.*

Our kūpuna recognized that our Kānaka and 'āina belong together. The impacts of COVID-19 over this last year have magnified the importance of our traditions and ways of life, our communities, our economics, and government systems that we live in today, echoing the words of many 'ōlelo no 'eau which speak to our relationship to 'āina and this coexistence.

We've seen individuals and entire communities step up and 'auamo the kuleana to care for and help each other.

With all the barriers of "social distancing" and "limited contact," we are sharing information and engaging whenever and however we can to support each other on many levels. I've observed and worked alongside more hui coming together and organizing. I've witnessed and heard so many heartwarming stories during this time. More importantly, we are finding ways to feed each other. With food, with knowledge, with skills, through education and with 'āina at the core.



**Dan
Ahuna**

Trustee, Kaua'i
and Ni'ihau

We have up-and-coming leaders using their platforms for pono and sharing our stories in great capacities in communities, on the continent, and globally. Congressman Kai Kahele recently spoke and brought further attention to 'ōlelo Hawai'i, openly sharing his kuleana with the many hats he wears daily, never straying far from his roots and his aloha to his 'āina... our 'āina. What a great example and real testament of a modern, engaged, and progressive Kanaka.

Here at home on Kaua'i, I am so blessed to see this 'āina aloha up close and personal, working and living alongside our fearless island people. Within this aloha for 'āina also come the tasks to maintain, operate, and protect our 'āina. Living wahi pana like our Hanapēpē Salt Ponds, Wai'oli, Hulē'ia, Kipu Kai, Hā'ena, and many more are in need of the same fierce aloha we put into our people and practices.

In other parts of the pae 'āina it is the same.

In county and state arenas, plans for Wahiawā and Kūkaniloko are a main focus, along with Kaka'ako Makai sparking big conversation, the stoicism of Waimea Valley operations during this time, the management of Maunakea, all our Hawaiian Homelands, Public Land Trust lands, the list goes on. The value of our 'āina includes, but goes far beyond, monetary means - it is in who we are as Kānaka. I hope to see an increase in efforts to further mālama our 'āina.

Let's keep our conversations going, raise our community engagement, and maintain our relationships on all levels. What's good for 'āina is good for kānaka, and what's good for kānaka is good for everyone. 'Āina is the reason.

Mālama pono! ■

Help for Native Hawaiian Businesses Facing the COVID Storm

For the past year, the global COVID-19 pandemic has slowed most sectors of the world economy to a crawl.

In Hawai'i, countless businesses have reached out for external help, such as government assistance, simply to survive. However, recent survey data reveals that Native Hawaiian-owned businesses have largely weathered the storm of the last year on their own, without assistance from state or local government programs.

Citing U.S. Census data from 2012, a Department of Business, Economic Development, and Tourism (DBEDT) report shared that Native Hawaiians own 3,147 firms in Hawai'i, constituting 11.1% of all businesses in the state.

In June 2020, OHA collaborated with Kamehameha Schools, Lili'uokalani Trust, the Hawai'i Leadership Forum, Kupu, and the Native Hawaiian Chamber of Commerce to survey over 2,000 residents, businessowners and nonprofit executives about COVID-19's impact on local businesses. Astonishingly, survey findings indicated that 46% of Native Hawaiian-owned businesses reported not requesting any financial assistance such as from the Paycheck Protection Program, Economic Injury Disaster Loans and other state or local government programs.

Yet, many Hawaiian-owned businesses reported a decline in customer/client demand (53%), depletion in cash reserves (49%), event cancellations (34%) and temporary closures (48%).

So what is the reason for the low utilization of financial assistance among Hawaiian business owners? Was it a lack of awareness, limited access to resource centers, or other barriers? Even the survey conductors are puzzled.

In any case, the economic impact of COVID-19 remains with us, so it is essential that Native Hawaiian-owned businesses utilize all available resources to survive and thrive at a new level.

For example, CNHA and several local financial institutions are currently accepting



**Keli'i
Akina, Ph.D.**

Trustee,
At-large

applications for loans under the popular and well-known Paycheck Protection Program (PPP), created by the CARES Act. The federal government and many banking institutions rose to the challenge presented by the pandemic by offering zero-fee loans of up to \$10 million to cover payroll and other operating expenses for cash-strapped small businesses. Eligible borrowers can seek to have PPP loan funds forgiven if spent on eligible overhead and payroll costs.

Another tool available to small businesses is the Employee Retention tax credit (ERC) that was extended by the American Rescue Plan when it was signed into law on March 11, 2021. The refundable Employee Retention tax credit (ERC) is now extended to cover wages paid out through June 30, 2021. The ERC is available to employers whose business operations were fully or partially suspended due to government-imposed restrictions on commerce, travel or group meetings, or employers whose businesses experienced significant losses in revenue compared with pre-pandemic periods. Through the ERC, qualifying employers can claim any wages paid to employees in excess of amounts used for the PPP program.

Native Hawaiian business owners should also be aware of OHA's Mālama Business and Hua Kanu Business Loan programs, providing "established small businesses access to credit and capital that allows them to grow." (<https://loans.oha.org/business/>) And all business owners will want to familiarize themselves with the resources highlighted by the Small Business Administration (www.sba.gov).

Now, more than ever, it is vital to raise awareness of assistance that may be available to small businesses. All of us who are fortunate enough to call Hawai'i home must walk together on the path to recovery, and that includes finding ways to support our local businesses. E Hana Kākou! ■

Trustee Akina welcomes your comments and feedback at TrusteeAkina@oha.org

Federal Native Funding

The week of April 4 is National Library Week. This makes me think of the fact that the Kingdom of Hawai'i had close to a 95% literacy rate with over 70 Hawaiian language newspapers in publication.

The Hawaiian Kingdom was the most literate country in the world. This was accomplished in less than 50 years by a native population with no Indigenous written language. Native Hawaiians' use of oli and mele helped to propel their learning curve in the written word and it was this fact that the missionaries used to help get the population literate. It was also this fact that the provisional government of Hawai'i used to destabilize the native population after the overthrow.

There is instance after instance of political leaders during this time period stating the way to "Americanize" the native population was to eliminate the Hawaiian language. Even former trustees from Bishop Estate had been known to agree with the sentiment that the way to keep Native Hawaiians compliant was to deny them their language. For nearly the first 80 years of Kamehameha Schools' existence, Hawaiian language was not even taught.

With the Hawaiian renaissance of the 1970s came a resurgence of the Hawaiian language. The birth of Pūnana Leo, followed by the Hawaiian immersion programs and eventually Native Hawaiian Public Charter Schools, have all helped to normalize the once nearly extinct language.

When I graduated from Kamehameha in 1987 few students took Hawaiian as their language requirement. Today you can hear our 'ōlelo makuahine throughout the halls on campus.

While the Office of Hawaiian Affairs provides substantial funding for Native Hawaiian Public Charter Schools, it is the United States Congress that provides the



**Brendon
Kalei'aina Lee**
Trustee, At-large

majority of funding through the Native Hawaiian Education Act. This act needs to be reauthorized by Congress regularly as, unlike Native Americans or Alaskan Natives whose funding is guaranteed through the Indian Education Act, Native Hawaiians are not recognized as an Indigenous people of the United States. This is where the term that has so much friction behind it comes from: "federal recognition."

The irony of this is those Indigenous peoples whose educational funding is protected by their recognized status by the federal government are looking to Native Hawaiians and how we have not only brought our language back but that it is now thriving. The other irony behind "federal recognition" is that many Native Hawaiians are against it because they believe that the Kingdom of Hawai'i is being illegally occupied by the United States of America. This is ironic because they believe this is a "fake state."

If the United States left Hawaiian shores tomorrow, why would recognition as an Indigenous people matter? It would not. How would being recognized by the United States prevent Native Hawaiians from continuing to seek its independence? It would not. What does the Native Hawaiian people being recognized as an Indigenous people have to do with the Kingdom of Hawai'i? Nothing. Did you have to be Native Hawaiian to be a citizen in the Kingdom of Hawai'i? No, you did not.

While we continue to have these conversations about whether to be federally recognized or not, I am grateful for our congressional team in Washington, D.C., that continues to fight for the reauthorization of the Native Hawaiian Education Act, Health Act, and other federal programs, and the continued appropriation of funds for these programs to help Native Hawaiians. Mahalo senators Hirono and Schatz and congressmen Case and Kahele. ■



In an effort to create a place for our lāhui to share their mana'o on issues affecting our pae 'āina and Kānaka Maoli, Ka Wai Ola offers two ways to do that:

*a letter to the editor
or
an "OpEd" (opinion piece)*

Here are the guidelines:

- Letters and OpEds must be submitted by the 15th of the month (for publication in the following month's issue). Email letters and OpEds to kwo@oha.org.
- Letters must be 200 words or less; OpEds must be 500 words or less.
- Please email your submission as a Word document or include it in the body of your email using standard upper/lower case formatting.
- Letters and OpEds should be submitted with the writer's name, phone number and email.
- Ka Wai Ola will not print letters or OpEds that attack, slander, defame or demean an individual or organization.
- Ka Wai Ola reserves the right to edit letters and OpEds.
- Ka Wai Ola will not print letters or OpEds that do not meet these criteria.

For more information and detailed guidelines go to:
<https://kawaiola.news/about/submissions/>

NEWS BRIEFS

Continued from page 21

Hawai'i County Council Resolution 640-18 requested that HBGN consult with the communities impacted by the eruption to ensure that traditional, cultural, and family ties were considered in order to establish appropriate names for the Fissure 8 vent and any other features of the 2018 eruption.

Mayor Mitch Roth said, "We are excited to have a name that provides a sense of place, history, and cultural identity to the fissure that took with it so many memories. Ahu'ailā'au is an embodiment of how Hawaiians have explained the natural phenomenon for generations, and it is integral to our understanding of this place."

HBGN's membership includes OHA, DHHL, BLNR and others. The Board is responsible for designating the official names and spellings of geographic features in Hawai'i. In its deliberations, HBGN, solicits and considers the advice and recommendations of the appropriate County government officials and, as appropriate, other knowledgeable persons.

Actions of Aloha Donates \$10,000 to Bishop Museum

Actions of Aloha, a charitable business founded in March 2020, recently donated \$10,000 to Bishop Museum after partnering with them in November 2020 to create a deck of cards featuring 53 'ōlelo no'cau.

"'Ōlelo no'cau are timeless. They allow us to connect with the way our ancestors thought and viewed the world," said Actions of Aloha ambassador Kaiani Ki'aha. "We are incredibly grateful for the opportunity to work with Bishop Museum to create such a valuable resource, and are so pleased to see the community join us in supporting one of Hawai'i's treasures with these cards."

"'Ōlelo No'cau: Hawaiian Proverbs and Poetical Sayings is a perennial best-seller for Bishop Museum Press," said Bishop Museum Press operations manager Teora Morris. "It is inspiring to see the 'ōlelo no'cau come to life through a new medium and reach new generations and audiences."

This is Actions of Aloha's third \$10,000 donation to a Hawai'i non-

profit. Previous recipients of Actions of Aloha cards and donations were Waimea Valley and The Friends of 'Iolani Palace.

Actions of Aloha recently announced another partnership with E Ho'opili Mai, a successful social media initiative by Kumu Kahanuola Solatorio, to celebrate 'ōlelo Hawai'i. The new deck of 52 cards features everyday conversational phrases in Hawaiian and English. A portion of the profits from these cards will be donated to 'Aha Pūnana Leo.

Community Voices Call for Bold Policy Leadership

The 'Āina Aloha Economic Futures (AAEF) initiative is launching a policy playbook, *Growing a Stronger Hawai'i*, that outlines key approaches to transforming Hawai'i's economy.

The playbook makes 26 specific proposals which collectively establish a framework for a resilient and diverse economy. The policy proposals are grounded in shared values and prioritize the wellbeing of communities and our natural environment in a post-pandemic future.

AAEF co-author, Dr. Noe Noe Wong-Wilson said, "When the pandemic hit, we quickly realized that our grassroots communities were not represented in discussions of economic recovery. We saw that the pre-pandemic economy was not working for a large portion of our community. And we knew it was urgent to amplify the voices of the many individuals and organizations that could bring invaluable expertise to these discussions."

The playbook was developed through a series of engagements that involved over 2,750 individuals, organizations and businesses and produced over 180 specific proposals.

"At the midpoint of the legislative session, we are very concerned that decision-makers are going to revert to what they know - the pre-pandemic status quo - and that is a huge problem. The status quo has failed to provide social and environmental justice and equity in our community. It's time for our policymakers to make these changes now," said Wong-Wilson.

Visit <https://www.ainaaloahafutures.com/> to review the playbook and sign-on to the effort.

Two OHA Mālama Loan Commercials Air During Grammys

Two commercials featuring OHA Mālama Loan recipients aired on KGMB during the 63rd Grammy Awards on March 14. The 30-second spots featured Hawaiian businesses Fitted Hawai'i and Native Intelligence.

Fitted Hawai'i produces t-shirts, accessories and outerwear, but is best known for their custom New Era caps. Founded by Rene Matthyssen and Keola Naka'ahiki, Fitted Hawai'i does a brisk online business and also has a storefront in downtown Honolulu.

Owned by Kumu Kapono'ai Molitau and his wife, Jenny, Native Intelligence's elegant retail storefront in Wailuku, Maui, features high-end Hawaiian and Polynesian arts and crafts, books, music, apparel, feather-work, jewelry and hula supplies.

If you missed the Grammys, no worries - you can watch the commercials on OHA's Vimeo channel.

Fitted Hawai'i <https://vimeo.com/282064471>

Native Intelligence: <https://vimeo.com/392295685>

Anguay Named DOE Principal of the Year



Mahina Anguay

Waimea High School Principal Mahina Anguay was recently named the 2020 Hawai'i Association of Secondary School Administrators Hawai'i State Principal of the Year.

The award is part of the Hawai'i State Legislature's annual celebration of Education Week every March to honor public school students, educators, and staff who have been recognized for their contributions to excellence in education. Education Week honorees have also previously received state or national recognition for their exemplary achievements and commitment to their schools and broader community.

Anguay, a veteran educator, has been principal at Waimea High School on Kaua'i for the past seven years. ■

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

SEARCH

CHANG - Looking for descendants or related ohana members of Deborah Chang, Deborah Kauka, Deborah Ka'ahue (DOB: about 1885). Please contact Glenn Ventura at gventura44@gmail.com. Mainly trying to locate sisters of my mother Irene Chang (DOB: 1914). Married John E. Ventura of Kihei, Maui. Sisters: Lillian, Saddle (Sadie), Warma (Velma) and Agnes Kauka. Mahalo!

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

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

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

HO'OPI'I - I am looking for 'ohana and information on the wahine Hoopii who married James Love after 1860 in Hawai'i. Hoopii died in 1954 in Honolulu and James died 1913 on Maui. James and Hoopii Love had three children, all born in Honolulu: Annie Kaniniu b.1870, James R.K. b.1871, and William Kaliko

b.1874. I am looking for any information especially on Hoopii. Please contact U'ilani Taggere, phone/text 808-696-6843 or email uipua@aol.com. All information is welcomed! Working to update my genealogy info. & make connections to 'ohana!

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

KAIWA - Looking for descendants or related 'Ohana Members of 'BILL KAIWA', aka 'SOLOMAN ANI. Please contact ROBERTA BOLLIG 320-248-3656 or rlh63kb@yahoo.com MAHALO!

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

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

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@themccorristonsofholokai.org. We also welcome updates from the descendants of McCorriston cousin John McColgan and his wife Kala'iolele Kamanoulu and Samuel Hudson Foster and Margaret Louise Gorman.

STEWART - Looking for descendants or 'ohana of James and Mca-alani Stewart of Kahalu'u, O'ahu. Please contact William Stewart: 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 @ nehaulkaneakoa@gmail.com. Please list on top right which ohana you belong to. Yong or Kukahiko. ■



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HONOLULU

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Fax: 808.594.1865

EAST HAWAII (HILO)

Wailoa Plaza, Suite 20-COE
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Fax: 808.933.3110

WEST HAWAII (KONA)

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Kailua-Kona, HI 96740
Phone: 808.327.9525
Fax: 808.327.9528

MOLOKA'I

Kūlana 'Ōiwi, P.O. Box 1717
Kaunakakai, HI 96748
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P.O. Box 631413,
Lāna'i City, HI 96763
Phone: 808.565.7930
Fax: 808.565.7931

KAUA'I / NI'HAU

4405 Kukui Grove St., Ste. 103
Lihue, HI 96766-1601
Phone: 808.241.3390
Fax: 808.241.3508

MAUI

737 Lower Main St., Ste. B2
Kahului, HI 96793-1400
Phone: 808.873.3364
Fax: 808.873.3361

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211 K Street NE
Washington D.C., 20002
Phone: 202.506.7238
Fax: 202-629-4446

Classified ads only \$12.50 - Type or clearly write your ad of no more than 175 characters (including spaces and punctuation) and mail, along with a check for \$12.50, to: **Ka Wai Ola Classifieds, Office of Hawaiian Affairs, 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817.** Make check payable to **OHA.** (We cannot accept credit cards.) Ads and payment must be received by the 15th for the next month's edition of *Ka Wai Ola*. Send your information by mail, or e-mail kwo@oha.org with the subject "Makeke/Classified." OHA reserves the right to refuse any advertisement, for any reason, at our discretion.

GOT MEDICARE? With Medicare you have options. We compare those options for you! No Cost! No Obligations! Call Kamaka Jingao 808.286.0022, or visit www.kamakajingao.com. Hi Lic #433187

HAWAIIAN MEMORIAL PARK CEMETERY. Garden of Memories Lot 296 Section B Site 3 with 2nd right of internment. (2) caskets, or (1) casket and (1) urn, or (2) urns. Worth \$14,000, selling at \$7,000. Mountain and ocean view at curbside. Call 808-282-5763.

HAWAIIAN MEMORIAL PARK CEMETARY Kaneohe, Oahu. Mount Calvary, Lot 864 Section D, Sites 2,3,4 (3 side-by-side). Selling all for \$14,000. Text cellular 808-779-5241.

HAWAIIAN MEMORIAL PARK CEMETERY. Kaneohe, Garden-Devotion. Lot #106, Section-D. Price \$6,000 or B/O. Great Feng Shui plot located on a hill facing ocean. Contact #808-885-4501 landline or 808-345-7154 cell

HOMES WITH ALOHA-Hot Hot Market! Thinking of making a move? Relocating or life changes, Hawaiian Homes Lands, Fee Simple, Neighbor islands properties, we can help you through the process from beginning to end and into your replacement property. Contact the expert, Charmaine I. Quilit Poki (R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

HOMES WITH ALOHA-Kula/Maui 43,429 sq.ft. res lot with a 600 sq.ft. structure \$390,000. This is a Leasehold property- Charmaine I. Quilit Poki (R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

HOMES WITH ALOHA-Waianae 3 bedroom, 2 bath, Great potential! \$219,000 This is a Leasehold property- Charmaine I. Quilit Poki (R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

HOMES WITH ALOHA-Waimanalo Fixer upper, 3 bdrm, 1 bath on 7,846 sq.ft lot \$400,000/offer. This is a Leasehold property- Charmaine I. Quilit Poki (R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

HOMESMART ISLAND HOMES - Hilo/Keaukaha HMSTD 3bdrm, 2full bath on 24,332 sq. ft. lot \$299,000 Leasehold near Hilo airport! Chansonette F. Koa (R) RB-22929 | RB-22805 (808) 685-0070

KEOKEA-KULA, MAUI/DHHL HOME OWNERS! Are you looking to sell your 1,2,3 or more bedroom home in the near future? **LET'S TALK!** I'm approved for AG & Pastoral with DHHL on Maui. Please call Marcus Ku-760-310-5645, Mahalo!

NEED TO BUY OR SELL A HOME? Are you relocating, moving, or downsizing? I'm here to assist your real estate needs! Chansonette F. Koa (R) (808) 685-0070 w/HomeSmart Island Homes LIC: #RB-22929 | LIC: #RB-22805 call, email, or checkout my online info at: www.chansonettekoa.com

THINKING OF BUYING OR SELLING A HOME? Call Charmaine I. Quilit Poki (R) 295- 4474 RB-15998. Keller Williams Honolulu RB-21303. To view current listings, go to my website (changed to) HomeswithAloha.kw.com. Call or email me at Charmaine.QuilitPoki@kw.com to learn more about homeownership. Mahalo nui! Specialize in Fee Simple & Homestead Properties for over 30 years. ■

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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 throughout 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

4 Refers to the altar of the volcano deity 'Ailā'au.

7 _____ hold special prominence for Kānaka 'Ōiwi because of the longstanding relationships and interconnections Native Hawaiians have with these places.

9 There are _____ Neighborhood Boards on O'ahu that meet monthly and serve as the first line of support and information for residents with community concerns.

10 Credited for establishing Hawai'i's system of land division.

12 In early March OHA announced the release of _____ additional grant solicitations to provide support to the Native Hawaiian community.

16 CNHA's Pop-Up Mākeke will begin partnering with _____ and Shopify.

17 Our kūpuna taught us that _____, Kohala, Hawai'i was first home to Wākea and Papa.

19 OHA acquired _____ acres of land surrounding Kūkaniloko.

20 Congress authorized the transfer of government surplus land to the _____ Trust in 1995 with the enactment of the HHLRA.

23 OHA acquired its _____ land during the 2012 legislative session, when the State of Hawai'i offered to settle its 32-year past-due debt to OHA.

24 The _____ Collective was created in 2017 to address the pressing need to organize shared ideas, resources, and strategies to build capacity and take collective action in safeguarding Hawai'i's wahi kūpuna.

DOWN

1 A temporary arrangement that allows birth parents to reclaim their child at any time (hint: related to the traditional practice of hānai).

2 One of the most sacred of wahi kūpuna and considered to be the spiritual piko of O'ahu (hint: Birthing Stones).

3 Hawaiian word for "teeth."

5 Chair _____ testified before the U.S. Senate Committee on Indian Affairs that the federal government must honor its responsibility to the Native Hawaiian People.

6 _____ Database consists of varied collections pertaining to significant places, events, and documents in Hawai'i's history.

8 Native Hawaiians and Pacific Islanders account for _____ percent of COVID-19 cases in the state.

11 OHA's vision statement (hint: To Raise a Beloved Lāhui).

13 Name of OHA's new strategic plan (hint: Strength to Wellbeing).

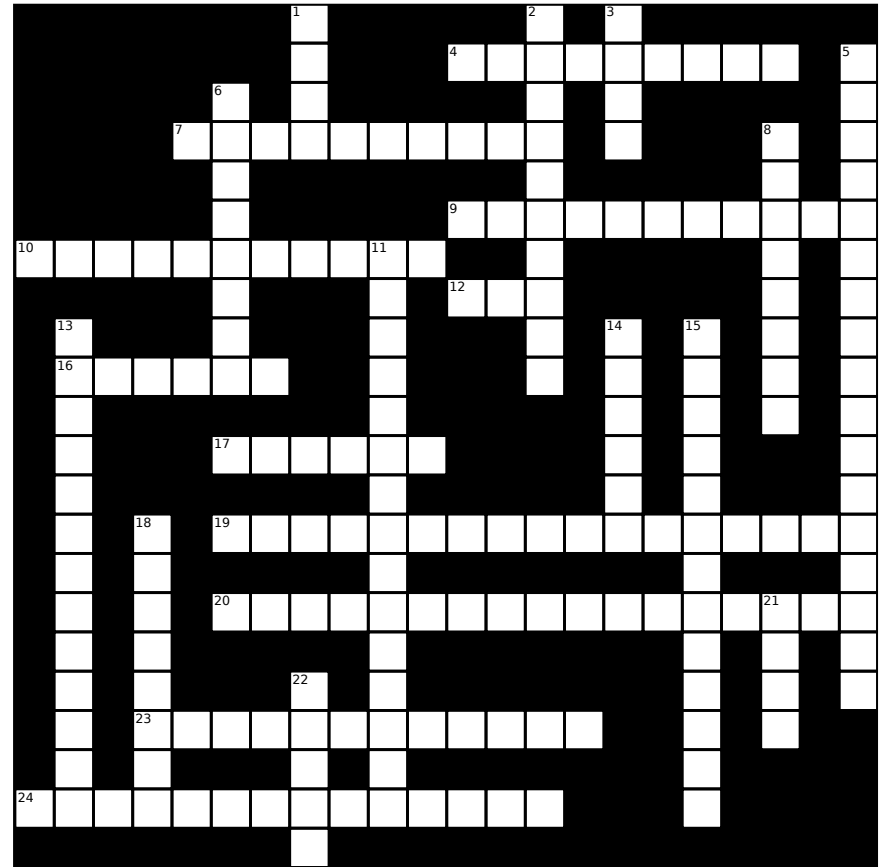
14 Our people are being _____ out of our own home and moving to the continent just to be able to live comfortably.

15 A nonprofit that focuses on Native Hawaiian health and wellbeing.

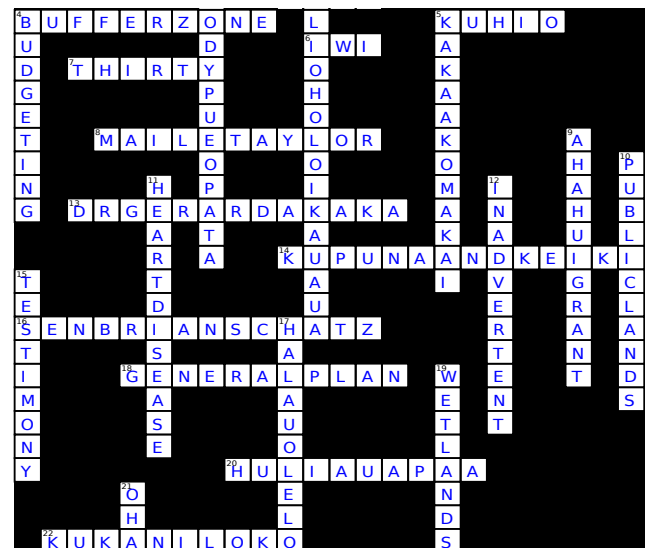
18 _____ 2021 is a free community resource published by Kamehameha Publishing and available as a downloadable PDF.

21 Fruit that contains vitamins A and C, niacin, potassium, and a number of phytonutrients.

22 *Nānā I Ke Kumu Volume I*, defines _____ as a permanent arrangement between birth parents and extended 'ohana and may be used for a variety of reasons.



MALAKI CROSSWORD PUZZLE ANSWERS



Mana i Maui Ola

OHA's 15-YEAR STRATEGIC PLAN FOR 2020-2035

OHA's Strategic Plan "Mana i Maui Ola" (Strength to Wellbeing) includes three foundations: 'Ohana (family), Mo'omeheu (culture), and 'Āina (land and water). OHA recognizes these foundations have the power to affect the wellbeing of Native Hawaiians. Therefore, they are woven into OHA's plans to affect change in the areas of education, health, housing, and economics. These four directions will be used to guide OHA's work to better the conditions of Native Hawaiians. Over the next 15 years, OHA will be implementing strategies aligned with our foundations and directions to achieve our envisioned outcomes for a thriving and abundant lāhui.

OUR 3 FOUNDATIONS



'Ohana | 'Ulu

'Ohana is represented here with 'ulu (breadfruit). According to mo'olelo, the god Kū fell in love with a human woman. He married her and together they raised a family until a time of terrible famine. Driven by love for his 'ohana, Kū transformed himself into an 'ulu tree so they would not starve. That was the first 'ulu tree; all 'ulu trees are descended from Kū.



Mo'omeheu | Palapalai

In the time before, our kūpuna had no written language. The 'ike and mo'olelo of our people were passed from one generation to the next through oli and hula. Palapalai was one of the plants kapu to Laka, the goddess of hula. Palapalai is often worn by dancers or used to adorn the hula kuahu (altar). Because of this connection, it has been chosen to represent culture.



'Āina | Kalo

According to tradition, Wākea and Ho'ohōkūkani had a stillborn son they named Hāloa. The grieving parents buried their child and from that spot the first kalo plant began to grow. They later had another, healthy boy, who they also named Hāloa. He became the first Hawaiian, and thus, kalo is considered the older brother of the Hawaiian people. Today, Kalo has become a modern symbol of mālama 'āina.

OUR 4 DIRECTIONS



Educational Pathways | Kukui

In traditional times, the oily kernal of the kukui nut was used for lamps. Indeed, "kukui" also means lamp, light or torch, and because of this, the kukui tree has long been a symbol of enlightenment. Education is a path towards enlightenment; acquiring 'ike (knowledge) and no'eau (wisdom), learning to think critically and to apply what is learned – these skills are critical to moving our lāhui forward.



Health Outcomes | Noni

Noni is a "canoe plant" brought to Hawai'i from the South Pacific by the earliest Hawaiian voyagers specifically for its numerous medicinal properties. While its taste and smell are rather unpleasant, noni was known to boost the immune system and to purify the blood. It was used to treat diabetes, heart disease, high blood pressure, and as a poultice to treat various skin diseases.



Quality Housing | 'Ōhia

As beautiful as they are strong, 'ōhia lehua are the first trees able to grow on barren lava fields and reclaim the land. It is a dominant tree of the Hawaiian rainforest, and considered a manifestation of the god, Kū. While the tree's delicate blossoms and liko (leaf buds) are used to fashion lei, 'ōhia wood is exceptionally hard and was used traditionally for many purposes, such as framing houses.



Economic Stability | Wai

Pure, fresh water (wai) is the essence and source of all life. The word "wai" also means to retain, leave or earn, while "waiwai" means wealth, emphasizing the value of water. Our kūpuna understood that this precious resource was a gift to be carefully managed and shared. Wai flowed down from upland rainforests, nourishing the lands below which led to abundance and prosperity that enriched the entire community.

E ala! E alu! E kuilima! Up! Together! Join Hands!

*A call to come together to tackle a given task.
- ‘Ōlelo No‘eau*

Mana i Maui Ola, the Office of Hawaiian Affairs’ strategic plan for 2020-2035, sets the organization’s focus for the next 15 years.

OHA believes that Native Hawaiians should determine the work that is needed in their own communities, and how their resources should be applied to advance that work. Trustees, staff members and community stakeholders were engaged in the strategic planning process and the collective feedback was essential in the development of the plan.

In May and June of 2019, OHA held eight community focus groups across the islands to share about the strategic planning process and gather community input on areas of greatest need.

An extensive statewide media campaign utilized radio, tv, print and social media advertising and interviews to encourage beneficiaries and collaborators to attend the community focus groups in person, or provide mana’o via an online survey.

All community feedback was compiled and presented to the Board of Trustees, helping to inform the design and integration of the strategic foundations and directions of the new strategic plan.

Despite the continuing impacts of COVID-19, in September 2020, the Board of Trustees affirmed the strategic foundations and directions and approved reworded strategies and outcomes.

OHA would like to extend a sincere mahalo nui loa to the hundreds of individuals who took the time to participate and share their mana’o in setting the future direction of the organization.

It is OHA’s hope that the collaborative process that informed Mana i Maui Ola honors the voices of our beneficiaries and communities, and moves us toward an abundant and thriving lāhui.

Mana i Maui Ola

OHA’s 15-YEAR STRATEGIC PLAN FOR 2020-2035

Our Mission

To mālama Hawai‘i’s people and environmental resources, and OHA’s assets, toward ensuring the perpetuation of the culture, the enhancement of lifestyle and the protection of entitlements of Native Hawaiians, while enabling the building of a strong and healthy Hawaiian people and lāhui, recognized nationally and internationally.

Our Vision

Ho‘oulu Lāhui Aloha

OHA’s vision statement (To Raise a Beloved Lāhui) blends the thoughts and leadership of both King Kalākaua and his sister, Queen Lili‘uokalani. Both faced tumultuous times as we do today, and met their challenges head on.

“Ho‘oulu Lāhui” was King Kalākaua’s motto. Aloha expresses the high values of Queen Lili‘uokalani.

Our Roles



ADVOCATE

As an advocate, OHA speaks, writes and acts in favor of effective policy development, including changing of laws and strengthening implementation of policies and practices that impact the foundations and directions outlined in the organization’s strategic plan. Advocates also monitor and evaluate policies and garner public support for causes through community outreach efforts, identifying potentially harmful or ineffective policies and laws, and supporting initiatives that enable communities to advocate to improve the conditions for Native Hawaiians.

RESEARCHER

As a researcher, OHA serves by gathering, compiling and analyzing data that identifies issues important to the Native Hawaiian community including policies and practices, making observations and recommendations, informing the organization and communities’ advocacy efforts, evaluating policies, programs and practices, providing and ensuring that the actions and initiatives undertaken inform actions by OHA, beneficiaries and communities as a whole.

COMMUNITY ENGAGER

As a community engager, OHA works collaboratively with the Native Hawaiian community and general public by sharing information through multiple communication channels that connect the organization with beneficiaries, communities and networks.

ASSET MANAGER

As an asset manager, OHA makes mindful investment decisions that help maximize the value of the organization’s portfolio. These fiduciary duties and responsibilities include managing financial, land, and community property assets prudently, and preserving and perpetuating legacy land holdings.

E ala! E alu!
E kuilima!

He kāhea ia e laulima no ka ho'okō 'ana i ka hana. - 'Ōlelo No'eau

Ho'okahua 'ia ma Mana i Maui Ola, kā Ke Ke'ena Kuleana Hawai'i palapala hikiāloa 2020-2035, ka hana a ke ke'ena no nā makahiki 15 e hiki mai ana.

Piliwi ke Ke'ena Kuleana Hawai'i na nā Kānaka Maoli e ho'oholo i nā hana e pono ai ko lākou mau kaiāulu pono'i, a pehea e ho'olilo 'ia ai kā lākou mea waiwai e ho'oholo ai pēlā. Ua komo like nā Kahu Waiwai, nā limahana, a me nā hoa kuleana kaiāulu i ka ho'olālā 'ana i nā makakoho hikiāloa a he mea nui ko lākou mana'o no ka hana 'ana i ka palapala.

Ma Mei a me Iune o 2019, ua mālama ke Ke'ena Kuleana Hawai'i i 'ewalu mau pū'ulu kaiāulu mai kahi kihi a kahi kihi o ka pae'āina i mea e ka'ana aku ai i ka hana ho'olālā hikiāloa a e 'ohi i nā mana'o o ke kaiāulu ma kahi a lākou e pono ai ke kōkua.

Ua ho'ohana 'ia ma kekahi papahana pāpaho pae'āina ka lēkio, ke kiwī, ka palapala a me nā ho'olaha ma ka pāpaho laulauna a me ke kūkā kama'ilio 'ana e paipai i nā mea ho'okahu 'ia a me nā hoa hana e hele kino i ka hālāwai kaiāulu, a i 'ole e hō'ike mana'o ma ke ana-mana'o pa'e'e paha.

Ua ho'ohui 'ia nā mana'o kaiāulu a pau a ua hō'ike 'ia i Nā Kahu Waiwai a he mea kōkua ia i ka ho'oholo 'ana i nā mea hāiki, nā kahua a me nā makakoho hikiāloa ho'i o ka palapala hikiāloa hou.

I loko nō o ia wā pilikia e mau nei ma muli o COVID-19, ma Kepakemapa 2020, ua 'āpono 'ia nā kahua a me nā makakoho hikiāloa e ka Papa Kahu Waiwai a ua 'āpono pū 'ia nā ka'akālai a me nā hopena ka'akālai i ho'ololi iki 'ia ihola.

Eia kā ke Ke'ena Kuleana Hawai'i leo mahalo i nā kānaka he mau haneli i komo pū ma ke ka'ana 'ana a me ka hō'ike 'ana i ko lākou mana'o e ho'okahua aku ai i ke ala o mua o ke ke'ena.

'O ko ke Ke'ena Kuleana Hawai'i mana'olana 'o ia nō ke kō o nā mana'o o kā makou mau mea ho'okahu 'ia a me nā kaiāulu mai loko o ka hana laulima 'ana a i hua mai ai 'o Mana i Maui Ola i holomua aku ai kākou i mua i ō ai a ohaoha ka lāhui.

Mana i Maui Ola
KĀ KE KE'ENA KULEANA HAWAI'I PALAPALA
HIKIĀLOA 15-MAKAHIKI 2020-2035

Ke Ala Nu'ukia

E ho'omalua i ko Hawai'i kānaka me ona mau waiwai honua a pau - a me ko ke Ke'ena Kuleana Hawai'i mau waiwai lewa me nā waiwai pa'a iho nō - e ō aku ai ka nohona mo'omeheu, e 'oi aku ai ka nohona kū i ka wā, a e malu iho ai ka nohona welo 'oilina ma ka mea e ho'olaupa'i mau a'e ai he lāhui lamalama i 'ike 'ia kona kanaka mai 'ō a 'ō a ka poepoe honua nei he kanaka ehuehu, he kanaka ho'ohuliāmahi, he kanaka Hawai'i.

Ka Nu'ukia

Ho'oulu Lāhui Aloha

Ho'ohui 'ia kā ke Ke'ena Kuleana Hawai'i 'ōlelo nu'ukia me ka mana'o a me ke alaka'ina o ka Mō'i 'o Kalākaua lāua 'o kona kaikuahine, ka Mō'i Wahine 'o Lili'uokalani. Ua 'a'a nō lāua 'elua i ke au pōpilikia e like me kā kākou hana i kēia wā.

'O "Ho'oulu Lāhui" ka mākia a ka Mō'i 'o Kalākaua. 'O ke aloha ka lawena kūlana hiehie a ka Mō'i Wahine 'o Lili'uokalani.

Nā Kuleana



KE KAULEO

Ma ke 'ano he kauleo, 'ōlelo, kākau, a ho'opai ke Ke'ena Kuleana Hawai'i i ka ho'omohala 'ana i nā kulekele i kūle'a, e la'a me ka ho'ololi 'ana i nā kānāwai a me ka ho'oiikaika 'ana i ke kō 'ana o nā kulekele a me nā ka'ina hana e ālai nei i nā kahua a me nā makakoho i hāpai 'ia ma kā ke Ke'ena palapala hikiāloa. Nānā pono a ana pū nā kauleo i nā kulekele a ho'oulu mai i ke kāko'o o ka lehulehu ma o nā hana komo ma ke kaiāulu, ka hō'ike 'ana i nā kulekele a me nā kānāwai ho'opōpilikia a i 'ole holo le'a 'ole, a me ke kāko'o 'ana i nā pahuhopu e 'ae ana i nā kaiāulu e ho'opai a'e i ke kūlana o nā Kānaka Maoli.

MEA 'IMI NOI'I

Ma ke 'ano he mea 'imi noi'i, hō'ilili, hō'ulu'ulu, a kālailai ke Ke'ena Kuleana Hawai'i i nā 'ikepili i pili i nā nīnūnē ko'iko'i o ke kaiāulu Kānaka Maoli e la'a me nā kulekele a me nā ka'ina hana, ka nānā pono a me ke kāko'o 'ana, ke alaka'ina 'ana i nā hana kauleo a ke Ke'ena a me nā kaiāulu, ke ana 'ana i nā kulekele, nā polokalamu a me nā ka'ina hana, ka ho'olako a me ka hō'ioia 'ana i ke kūpono o nā hana e ho'oholo 'ia nei e ke Ke'ena, nā mea ho'okahu 'ia, a me nā kaiāulu.

KAHU WAIWAI

Ma ke 'ano he kahu waiwai, ho'oholo pono ke Ke'ena Kuleana Hawai'i i nā waiwai kū'ai nui e kōkua i ka ho'onui 'ana i ka waiwai a ke Ke'ena. 'O kēia mau kuleana mālama waiwai, 'o ia nō ka ho'okele 'ana i ke kālā, ka 'āina, a me nā waiwai kaiāulu me ke akahelu, a me ka mālama a ho'omau 'ana i ka ho'oilina o nā 'āina waiwai ho'oilina.

MEA PAIPAI KAIĀULU

Ma ke 'ano he mea paipai kaiāulu, hana pū ke Ke'ena Kuleana Hawai'i me nā kaiāulu Kānaka Maoli a me ka lehulehu ma o ka ho'olaha 'ana i nā 'ikepili ma nā ala holo like 'ole e ho'opili ana i ke Ke'ena i nā mea ho'okahu 'ia, nā kaiāulu a me nā pilina kānaka.



Direction:
Educational Pathways



Direction:
Health Outcomes

Directional Outcome:

**STRENGTHENED AND INTEGRATED
COMMUNITY, CULTURE-BASED
LEARNING SYSTEMS**

STRATEGY 1: Support development and use of educational resources for all Hawaiian lifelong learners in schools, communities and ‘ohana.

STRATEGIC OUTCOMES:

- 1.1.** Increase number or percent of Native Hawaiian students who enter educational systems ready to learn;
- 1.2.** Increase number or percent of Native Hawaiian students graduating high school who are college, career, and community ready; and
- 1.3.** Increase number of Native Hawaiians engaged in traditional learning systems (e.g., hale, hālau, mua, hale pe‘a) that re-establish/maintain strong cultural foundations and identity.

STRATEGY 2: Support education through Hawaiian language medium and focused Charter Schools.

STRATEGIC OUTCOMES:

- 2.1.** Adequately resource Hawaiian Focused Charter Schools and Hawaiian-medium schools, including funding of transportation, special education, facilities, meals, and availability of qualified teachers;
- 2.2.** Increase availability of Hawaiian Focused Charter Schools and Hawaiian-medium schools; and
- 2.3.** Establish a Native Hawaiian Charter School and Hawaiian-medium learning system.

Directional Outcome:

**STRENGTHENED ‘ŌIWI (CULTURAL IDENTITY), EA
(SELF-GOVERNANCE), ‘ĀINA MOMONA (HEALTHY
LANDS AND PEOPLE), PILINA (RELATIONSHIPS), WAIWAI
(SHARED WEALTH), KE AKUA MANA (SPIRITUALITY)**

STRATEGY 3: Advance policies, programs, and practices that strengthen Hawaiian wellbeing, including physical, spiritual, mental and emotional health.

STRATEGIC OUTCOMES:

- 3.1.** Increase availability of and access to quality, culturally based, and culturally adapted prevention and treatment interventions in ‘ohana, schools, and communities; (E Ola Mau a Mau)
- 3.2.** Establish a fully functional, high-quality, culturally adapted, primary Native Hawaiian Health System which coordinates effective wellness activities/ programs; (E Ola Mau a Mau)
- 3.3.** Decrease the number / percent of Native Hawaiians in jails and prison; and
- 3.4.** Empower communities to take care of iwi kūpuna.

STRATEGY 4: Advance policies, programs and practices that strengthen the health of the ‘āina and mo‘omeheu.

STRATEGIC OUTCOMES:

- 4.1.** Preservation and perpetuation of Hawaiian language, culture, traditions, identity and sense of lāhui;
- 4.2.** Increase community stewardship of Hawai‘i’s natural and cultural resources that foster connection to ‘āina, ‘ohana, and communities; and
- 4.3.** Increase restoration of Native Hawaiian cultural sites, landscapes, kulāiwi and traditional food systems.



Direction:
Quality Housing

Directional Outcome:

STRENGTHENED CAPABILITY FOR ‘OHANA TO MEET LIVING NEEDS, INCLUDING HOUSING; STRENGTHENED EFFECTIVE IMPLEMENTATION OF THE HAWAIIAN HOMES COMMISSION ACT

STRATEGY 5: Advance policies, programs and practices that strengthen Hawaiian resource management knowledge and skills to meet the housing needs of their ‘ohana.

STRATEGIC OUTCOMES:

- 5.1.** Increase numbers/percent of Native Hawaiians who rent housing that meets their ‘ohana’s financial and wellbeing needs;
- 5.2.** Increase numbers/percent of Native Hawaiians who own housing that meets their ‘ohana’s financial and wellbeing needs; and
- 5.3.** Increase safety, stability, social support networks, and cultural connection in Native Hawaiian communities.

STRATEGY 6: Support implementation of the Hawaiian Homes Commission Act and other efforts to meet the housing needs of ‘ohana.

STRATEGIC OUTCOMES:

- 6.1.** Increase affordable non-traditional housing options (e.g., accessory dwelling units/ tiny houses, large multi-generational lots or homes) in communities of ‘ohana’s choice;
- 6.2.** Increase housing unit supply on Hawaiian Home Lands; and
- 6.3.** Decrease rate of Native Hawaiian ‘ohana out of state migration.



Direction:
Economic Stability

Directional Outcome:

STRENGTHENED CAPABILITY FOR ‘OHANA TO MEET LIVING NEEDS, INCLUDING HOUSING; STRENGTHENED EFFECTIVE IMPLEMENTATION OF THE HAWAIIAN HOMES COMMISSION ACT

STRATEGY 7: Advance policies, programs and practices that strengthen ‘ohana’s ability to pursue multiple pathways toward economic stability.

STRATEGIC OUTCOMES:

- 7.1.** Increase number/percent of Native Hawaiian ‘ohana who are able to provide high-quality keiki and kūpuna care;
- 7.2.** Increase access to capital and credit for community strengthening Native Hawaiian businesses and individuals;
- 7.3.** Increase number of Native Hawaiian ‘ohana who are resource stable (e.g., financial, subsistence, other); and
- 7.4.** Increase Native Hawaiian employment rate.

STRATEGY 8: Cultivate economic development in and for Hawaiian communities.

STRATEGIC OUTCOMES:

- 8.1.** Increase the number of successful, community strengthening Native Hawaiian-owned businesses;
- 8.2.** Establish new markets for Native Hawaiian products (e.g., kalo, loko i’a grown fish) that can provide Native Hawaiian producers a livable wage; and
- 8.3.** Establish and operationalize an Indigenous economic system consistent with Native Hawaiian knowledge, culture, values, and practices.



Makakoho Hikiāloa:
‘Ike Na‘auao



Makakoho Hikiāloa:
Nā Hopena Olakino

Hopena Makakoho:

**HO‘OIKAKA ‘IA NĀ PAPAHANA
KAIĀULU NONIAKAHI A MAULI
OLA HAWAI‘I**

KA‘AKĀLAI 1: E kāko‘o i ka ho‘omōhala a ho‘ohana ‘ia ‘ana o nā kumuwaiwai a‘oa‘o no nā Kānaka Maoli a pau e ‘imi ‘ike hikiāpuaaneane nei ma nā kula, nā kaiāulu, a me ka ‘ohana.

HOPENA KA‘AKĀLAI HIKIĀLOA:

- 1.1.** Ho‘onui ‘ia ka heluna a i ‘ole ka pākēneka o nā haumāna Kānaka Maoli komo ma nā papahana ho‘ona‘auao me ka mākaukau e a‘o;
- 1.2.** Ho‘onui ‘ia ka heluna a i ‘ole ka pākēneka o nā haumāna Kānaka Maoli puka kula mai ke kula ki‘eki‘e i mākaukau no ke komo ‘ana i ke kula nui, i nā ‘oihana, a me nā hana kōkua kaiāulu; a
- 1.3.** Ho‘onui ‘ia ka heluna o nā Kānaka Maoli komo ma nā papahana ‘ike ku‘una (e.g., hale, hālau, mua, hale pe‘a) i mea e pa‘a hou/mau ai nā kahua mo‘omeheu/ka maui lāhui.

KA‘AKĀLAI 2: E kāko‘o i ka ho‘ona‘auao ma o nā Kula Kaia‘ōlelo-Kaiapuni Hawai‘i a me nā Kula Ho‘āmana Hawai‘i.

HOPENA KA‘AKĀLAI HIKIĀLOA:

- 2.1.** Lako pono ‘ia nā Kula Kaia‘ōlelo-Kaiapuni Hawai‘i a me nā Kula Ho‘āmana Hawai‘i, i ke kālā alakau, ka ho‘ona‘au‘ao haumāna kīnānā, nā pono lako, nā ‘aina, a me ka loa‘a o nā kumu laikini ‘ia;
- 2.2.** Ho‘onui ‘ia ka loa‘a o nā Kula Kaia‘ōlelo-Kaiapuni Hawai‘i a me nā Kula Ho‘āmana Hawai‘i; a
- 2.3.** Ho‘okahua ‘ia kekahi ‘ōnaehana Papahana Ho‘ona‘auao Kaia‘ōlelo-Kaiapuni Hawai‘i a me nā Kula Ho‘āmana Hawai‘i.

Hopena Makakoho:

**HO‘OIKAIKA ‘IA KA MAULI HAWAI‘I, KE EA HOME
LULA, KA ‘ĀINA MOMONA A ME KEOLA PONO O
KĀNAKA, KA PILINA, KA WAIWAI, A ME KA PILI
‘Uthane.**

KA‘AKĀLAI 3: E ho‘one‘emua i nā kulekele, nā polokalamu, a me nā ka‘ina hana ho‘oikaika maui ola kānaka Hawai‘i, e la‘a me ke ola kino, ka pili ‘uhane, ke ola pono o ka no‘ono‘o, a me ke ola pono o ka na‘au.

HOPENA KA‘AKĀLAI HIKIĀLOA:

- 3.1.** Ho‘onui ‘ia ma nā ‘ohana, nā kula, a me nā kaiāulu, ka loa‘a a me ke komo ‘ana o nā papahana kahapale kāohi a lapa‘au kūlana ki‘eki‘e, i hakuloli ‘ia a kumu mai nō ma loko o ka mo‘omeheu Hawai‘i, ma nā ‘ohana, nā kula, a me nā kaiāulu; (E Ola Mau a Mau)
- 3.2.** Ho‘okumu ‘ia he ‘ōnaehana Olakino Kānaka Maoli holopono, kūlana ki‘eki‘e, i hakuloli ‘ia a kū i ka mo‘omeheu Hawai‘i e ho‘olauka‘i ai i nā hana a me nā polokalamu maui ola i kūle‘a; (E Ola Mau a Mau)
- 3.3.** Hō‘emi ‘ia ka heluna / pākēneka o nā Kānaka Maoli ma nā hale pa‘ahao; a
- 3.4.** Ho‘āmana ‘ia nā kaiāulu e mālama i nā iwi kūpuna.

KA‘AKĀLAI 4: E ho‘one‘emua i nā kulekele, nā polokalamu, a me nā ka‘ina hana ho‘oikaika i ke ea o ka ‘āina a me ke ola o ka mo‘omeheu Hawai‘i.

HOPENA KA‘AKĀLAI HIKIĀLOA:

- 4.1.** Ka mālama a ho‘omau ‘ia o ka ‘ōlelo Hawai‘i, ka mo‘omeheu, nā ‘ike ku‘una, ka piko‘u a me ka maui lāhui;
- 4.2.** Ho‘onui ‘ia ko ke kaiāulu mālama ‘ana i ka ‘āina a me nā wahi kūpuna e kahukahu ana i ka pilina ‘āina, ‘ohana, a me ke kaiāulu; a
- 4.3.** Ho‘onui ‘ia ka ho‘iho‘i hou ‘ana i nā wahi pana, nā wahi kūpuna, nā kulāiwi, a me nā ‘ōnaehana mea‘ai kahiko a i ke kūlana mua.



Makakoho Hikiāloa:
Hale Kūlana Maika‘i

Hopena Makakoho:

**HO‘OIKAIKA ‘IA KA HIKI I NĀ ‘OHANA KE NOHO
ULAKOLAKO, ME KA LOA‘A O KA HALE; HO‘OIKAIKA
‘IA KA HOLOPONO ‘ANA O KA HHCA**

KA‘AKĀLAI 5: E ho‘one‘emua i nā kulekele, nā polokalamu, a me nā ka‘ina hana ho‘oikaika i ka ‘ike ho‘okele kumuwaiwai a nā Kānaka Maoli, a me nā mākau e lako ai ka hale a me nā pono no kā lākou ‘ohana.

HOPENA KA‘AKĀLAI HIKIĀLOA:

5.1. Ho‘onui ‘ia ka heluna/ pākēneka o nā Kānaka Maoli e ho‘olimalima nei i nā hale i kūpono no ko lākou nohona;

5.2. Ho‘onui ‘ia ka heluna/pākēneka o nā Kānaka Maoli ‘ona i ka hale i kūpono no ko lākou nohona; a

5.3. Ho‘onui ‘ia ka palekana, ke kūpa‘a, ka pilina kānaka, a me ka pilina mo‘omeheu i loko o nā kaiāulu Kānaka Maoli.

KA‘AKĀLAI 6: E kāko‘o i ke kō o ke Kānāwai Komisina ‘Āina Ho‘opulapula a me nā papahana ‘ē a‘e e noke nei i ka ho‘olako pono i nā ‘ohana.

HOPENA KA‘AKĀLAI HIKIĀLOA:

6.1. Ho‘onui ‘ia nā koho hale ma‘amau ‘ole (e.g., ADUs/hale li‘ili‘i, nā kauhale a i ‘ole nā hale nui) ma nā kaiāulu i koho ‘ia e ka ‘ohana;

6.2. Ho‘onui ‘ia ka heluna o nā hale ma nā ‘Āina Ho‘opulapula; a

6.3. Hō‘emi ‘ia ka heluna o nā ‘ohana Kānaka Maoli pukane‘e aku ma waho o ka moku‘āina.



Makakoho Hikiāloa:
Kālaiho‘okele Waiwai Pa‘a Loa

Hopena Makakoho:

**HO‘OIKAIKA ‘IA KA HIKI I NĀ ‘OHANA KE NOHO
ULAKOLAKO, ME KA LOA‘A O KA HALE; HO‘OIKAIKA
‘IA KA HOLOPONO ‘ANA O KA HHCA**

KA‘AKĀLAI 7: E ho‘one‘emua i nā kulekele, nā polokalamu, a me nā ka‘ina hana e ho‘oikaika ana i ka hiki i nā ‘ohana Kānaka Maoli ke koho i nā ala kūpono e pa‘a loa ai ke kālaiho‘okele waiwai.

HOPENA KA‘AKĀLAI HIKIĀLOA:

7.1. Ho‘onui ‘ia ka heluna / pākēneka o nā ‘ohana Kānaka Maoli i hiki ke hai i kahu mālama (keiki a kūpuna) kūlana ki‘eki‘e;

7.2. Ho‘onui i ka loa‘a ma‘alahi mai i nā ‘oihana a Kānaka Maoli ho‘oikaika kaiāulu ke ahu kāloa‘a a kumu hō‘ai‘ē;

7.3. Ho‘onui i ka heluna o nā ‘ohana Kānaka Maoli i pa‘a loa kā lākou mau kumuwaiwai (e.g., ke kālā, ka mea‘ai, a pēlā aku); a

7.4. Ho‘onui ‘ia ka heluna hana o nā Kānaka Maoli.

KA‘AKĀLAI 8: Ho‘oulu ‘ia ka ho‘omohala waiwai no/ma loko o nā kaiāulu Kānaka Maoli.

HOPENA KA‘AKĀLAI HIKIĀLOA:

8.1. Ho‘onui ‘ia ka heluna o nā ‘oihana ‘ona ‘ia e nā Kānaka Maoli e ho‘oikaika ana i ke kaiāulu i kūle‘a;

8.2. Ho‘okumu ‘ia nā hokona hou no nā huahana Hawai‘i (e.g., e la‘a me ke kalo, i‘a i hānai ‘ia ma ka loko i‘a, a pēlā aku) i lako pono ai nā kānaka i hana i ke kālā no ka nohona; a

8.3. Ho‘okumu ‘ia a holo pono ‘ia he ‘ōnaehana ho‘okele waiwai i kūlike i ka ‘ike, ka mo‘omeheu, ka lōina, a me nā hana a ka po‘e Kānaka Maoli.

ABOUT THE ARTWORK

Upland rain provides life-giving water that sustains the ‘āina, mauka to makai. Captured in the watershed of mauka rainforests, the wai flows down into lush valleys and onto vast agricultural plains, touching and nourishing all within the ahupua‘a as it journeys to the sea. The artwork for OHA’s new strategic plan reflects this journey, with each element representing a foundational or directional aspect of the plan as we move collectively toward a more vibrant future.



NELSON MAKUA



Nelson Makua has been an artist for nearly 40 years. Although classically trained, he has focused on digital art for over 20 years. Nelson specializes in image development and logo design and has clients in Hawai‘i, on the continent and in Japan. Nelson’s accolades include a Pele Award for best illustration from the Hawai‘i Advertising Federation for his 2008 Merrie Monarch Festival poster design, and two Nā Hōkū Hanohano awards for best graphic design. He co-owns Nā Mākua Original Hawaiian Designs with his son, Kainoa. Nelson lives with his ‘ohana in Puna on Hawai‘i Island.

