



Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola news



Celebrating the Community of



Kalaupapa

PAGES 16-22



Ola i ka wai

PROTECT OUR
WATER AT KAPŪKAKĪ

PAGES 4-8

see inside!

2021 OHA
ANNUAL REPORT



THE COVID-19 VACCINE AND OUR KEIKI

WHAT
WOULD
HAPPEN
IF?

You got COVID-19 and were bed-ridden or hospitalized? **HOW WOULD YOUR KEIKI BE CARED FOR?**

Your child caught COVID-19 and had to quarantine at home? **DO YOU HAVE A PLAN FOR MANAGING YOUR KEIKI'S CARE? YOUR JOB?**

You and your keiki were vaccinated against COVID-19. **WOULD YOU HAVE PEACE OF MIND ABOUT THEIR PROTECTION AGAINST SEVERE ILLNESS?**

WHAT'S
RIGHT
FOR YOUR
'OHANA?

THE FDA HAS DETERMINED THAT ALL THREE VACCINES ARE SAFE. The FDA also authorized the Pfizer vaccine for keiki ages 5 through 11 with a special formulation and smaller needle for children.

THE VACCINES ARE EFFECTIVE. Two injections given three weeks apart is 91% effective at preventing COVID-19 in keiki ages 5 through 11, according to the FDA.

VACCINATIONS FOR YOU AND YOUR KEIKI ARE FREE. There's no cost at any time — not when you get your shot, no bill will be mailed and no insurance is necessary.

VACCINATIONS ARE CONVENIENT. Thanks to pop-up clinics, pharmacies and healthcare facilities, you and your keiki can get your vaccine when and where you're comfortable.

VISIT [HAWAIICOVID19.COM/VACCINE/](https://hawaiiCOVID19.com/vaccine/) FOR DETAILS.

QUESTIONS? ASKAKAUKA@GMAIL.COM

*Brought to you by
the NHPI COVID-19
Collective Awareness and
Prevention Campaign*



WE MUST HOLD FAST

‘Onipa’a (vs. Fixed, immovable, motionless, steadfast, established, firm, resolute, determined.)

Aloha mai kākou,

‘Ōpihi are amazing animals. They can endure long periods of drying sun exposure at low tide and powerful crashing waves at high tide. Their muscular “foot” keeps them firmly attached to the rocks and their low, slightly rounded grooved shells help mitigate the impact of the waves by channeling the water down their sides. No matter the condition of the world around them, ‘opihi cling firmly to their foundation.

Sometimes I think we need to be more like ‘opihi.

For the past two years the waves crashing over us have felt particularly onerous and dangerous. And so we must hold tight to our foundation – our ‘ohana, our mo’omeheu, and our ‘āina – and remain ‘onipa’a (steadfast) in the storm.

Just last month, the Navy admitted that fuel from their massive tanks at Kapūkakī (Red Hill) had contaminated the drinking water of more than 92,000 O’ahu residents. Gov. Ige and the Department of Health issued an emergency order to immediately suspend operations at the facility, which the Navy has ignored. Their negligence has galvanized our community, but the path forward is long.

Ironically, military land use leases for Hawaiian land at places like Pōhakuloa, Kahuku and Mākua will expire in seven years and the U.S. Indo-Pacific Command has unveiled a new Hawai’i Military Land Use Master Plan that proposes expanding their existing acreage.

Our state leaders should pay close attention to what is happening at Kapūkakī before extending more land leases to the military. Our state leaders also need to address their own failure to fulfill the state’s Public Land Trust (PLT) revenue obligation to Native Hawaiians.

The PLT includes the government and crown lands of the Hawaiian Kingdom seized during the overthrow and now held “in trust” by the State of Hawai’i. By its own laws, the state must allocate 20% of all PLT revenue to OHA - to be used to better the

conditions of Native Hawaiians. For 40 years the state has not fulfilled this kuleana. OHA will continue to pursue this matter at the legislature.

Too often our precious value of aloha has been used as a tool against us by those for whom our discontent is uncomfortable and our resistance inconvenient. “To everything there is a season, a time for every purpose under heaven.”

Our time is now.

January has been declared “Kalaupapa Month” and this issue of *Ka Wai Ola* celebrates the people of Kalaupapa. Despite harsh, painful beginnings they built a vibrant, joyful community. Their stories are examples of ‘onipa’a for our lāhui.

Jan. 17, 2022, will be 129 years since the illegal overthrow of the Hawaiian Kingdom and an ‘Onipa’a March from Mauna’ala to ‘Iolani Palace has been organized to mark that dark day in our history. Notably, “onipa’a” was also Queen Lili’uokalani’s motto.

In these conditions that we presently find ourselves – as our lāhui is buffeted by waves of injustice and bad policy – we must hold fast to our rock and foundation. As were our kūpuna, we, too must be hopeful and grateful. We must be courageous and resolute.

We must be ‘onipa’a. ■



Sylvia M. Hussey, Ed.D.

Ka Pouhana/Chief Executive Officer



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Ka Pouhana
Chief Executive Officer

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January has been declared “Kalaupapa Month” to serve as an annual reminder to the people of Hawai’i of Kalaupapa’s important place in our history and the many sacrifices and achievements of its residents. In honor of this, we present six mo’olelo about the community of Kalaupapa.

‘ĀINA | LAND AND WATER

Crisis at Kapūkakī

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Massive fuel storage tanks at Kapūkakī (Red Hill) have contaminated the drinking water of 92,000 O’ahu residents. The U.S. Navy’s refusal to shut down their facility has given rise to a coalition of Native Hawaiian organizations and supporters determined to protect our ‘āina and wai.

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BY LISA HUYNH ELLER

Early in the pandemic, Hawai’i residents got a brief respite from tourism, and now many residents and organizations – including the Hawai’i Tourism Authority – want to adopt a “regenerative” model of tourism.

KAIĀULU | COMMUNITY

Caring for Kūpuna and Caregivers in Hāna

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BY LIPOA KAHALEUAHI

OHA grantee Ma Ka Hana Ka ‘Ike is providing wrap-around services to Native Hawaiian kūpuna and caregivers, from providing healthy foods and culture-based activities to home repairs.

CRISIS AT KAPŪKAKĪ

DIRE RISK OF O'AHU AQUIFER CONTAMINATION FROM RED HILL FUEL STORAGE FACILITY

On Dec. 6, 2021, the Department of Health issued an emergency order for the U.S. Navy to immediately suspend operations at the Red Hill Bulk Fuel Storage Facility that sits a mere 100 feet above the Moanalua-Waimalu aquifer that supplies more than 40% of O'ahu residents with drinking water. The order also directs the Navy to treat the contaminated drinking water and safely remove all fuel from the 20 underground storage tanks.

The Navy suspended use of the fuel tanks on Nov. 27, 2021, but has not committed to the suspension as being a permanent solution. On Dec. 2, 2021, the Navy admitted that they detected petroleum products in water samples taken from the Red Hill well, contaminating the drinking water supply of over 92,000 residents.

On Dec. 13, 2021, the Sierra Club, represented by environmental legal firm Earthjustice, filed a motion to in-

tervene in proceedings related to the State of Hawai'i Department of Health's December 6 emergency order. The Sierra Club is seeking to participate in the proceedings related to the emergency order to ensure that the Navy is finally held accountable for contaminating O'ahu's drinking water supply and to secure the orderly defueling and permanent closure of the Red Hill Facility.

"While we welcome the Department of Health's emergency order to shut down Red Hill, the agency has failed to stand up to the Navy in the past and protect O'ahu's drinking water. With the island's aquifer at stake and our drinking water on the line, it's clear the Navy must defuel and shut down the Red Hill Facility now, before more residents get sick," said Earthjustice attorney David Henkin. "We seek to intervene to ensure that the Department of Health does not, once again, let the Navy off the hook with half-measures that have proved inade-

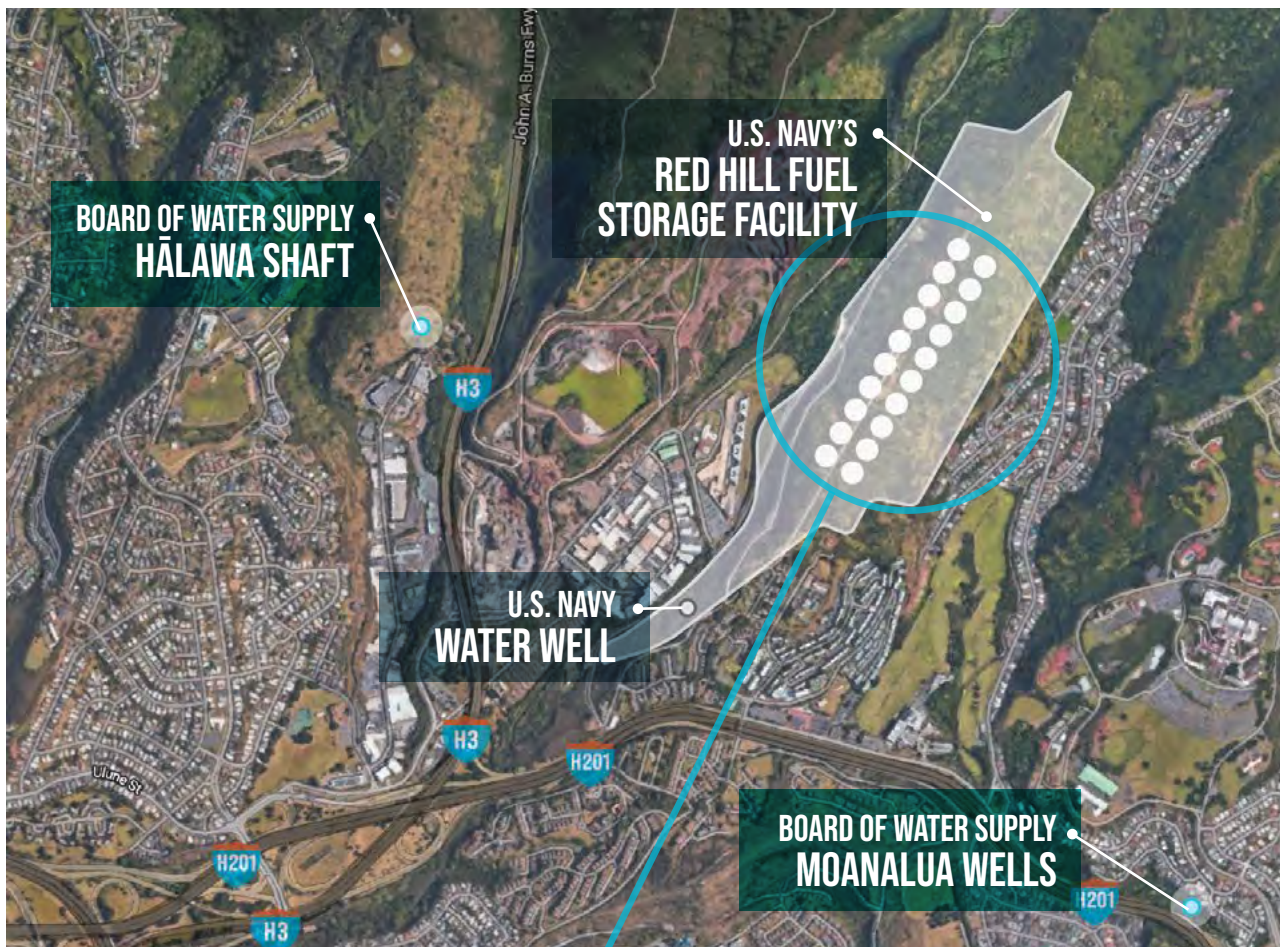
quate to protect the health and safety of O'ahu's people."

On Dec. 15, 2021, the Honolulu City County held a special hearing to discuss Bill 48 and Resolution 21-276 and hundreds of people testified in favor of closing the fuel storage facility. Bill 48 will require underground storage tanks over 100,000 gallons to be permitted only if the tank or tank system is guaranteed not to leak. Resolution 21-276 urges the permanent removal and relocation of the Red Hill storage tanks. Both the bill and the resolution passed, with the Board of Water Supply responsible for the enforcement of Bill 48. The amended resolution will go to President Biden and to the state water commission.

To help the community stay up-to-date on this critical issue, the Sierra Club of Hawai'i has put together a Red Hill Water Contamination Live Updates page. Go to: <https://sierraclubhawaii.org/rh-live-updates>. ■

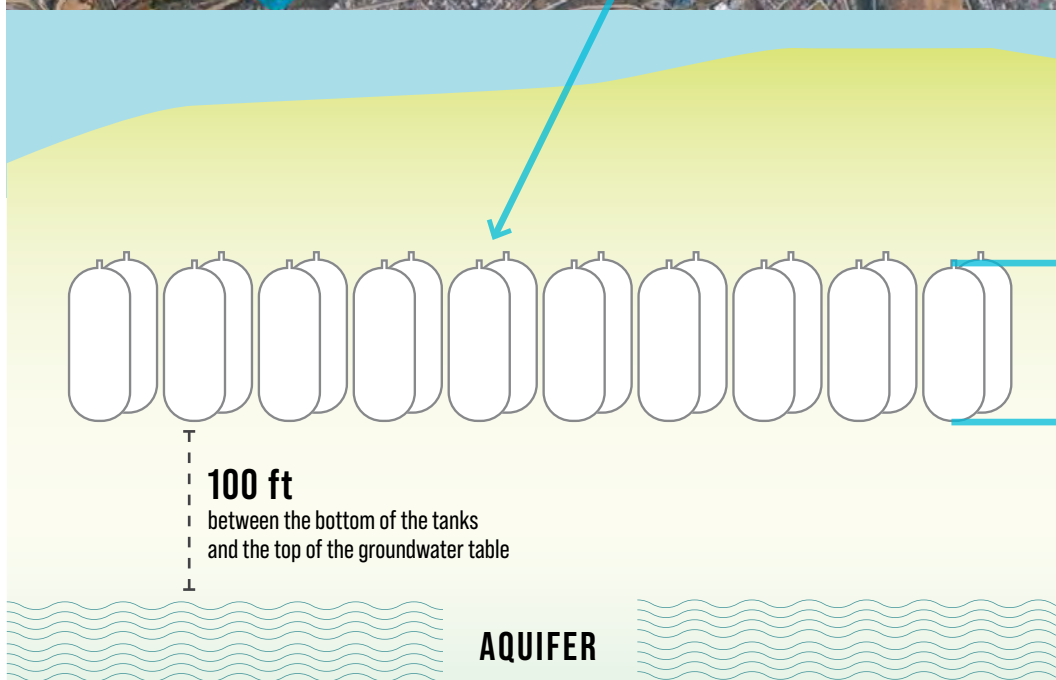


Hundreds of Native Hawaiians, environmentalists, and other concerned residents gathered at the Hawai'i State Capitol on Dec. 10, 2021, to protest the U.S. Navy's failure to address the fuel leaking from its massive underground Fuel Storage Facility at Kapūkakī (Red Hill). The facility is positioned just 100 feet above a major aquifer that supplies drinking water to more than 400,000 O'ahu residents. The protest included a 7-minute "die-in" (top left) during which Jamaica Osorio quietly sang "Aloha 'Oe." - Photos: Jason Lees



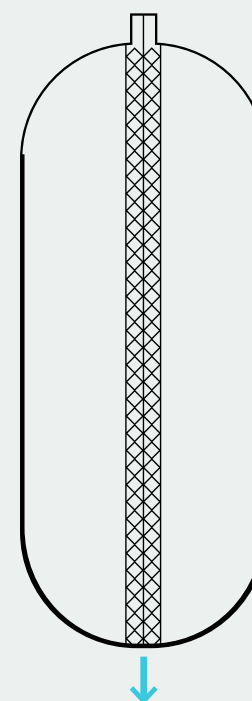
QUICK FACTS:

- » There are 20 storage tanks at Red Hill; each one has the capacity to hold 12.5 million gallons of fuel.
- » 15 of the 20 tanks are currently in operation (total capacity of 187.5 million gallons).
- » The facility was built between 1940-1943, making the tanks about 80-years-old.
- » The tanks sit above one of O'ahu's major aquifers - the same aquifer that the U.S. Navy also utilizes.
- » Two of the Board of Water Supply's pumping stations are within a 1.5 mile radius of the fuel tanks (Hālawā Shaft is .94 miles away and Moanalua Wells is 1.41 miles away).
- » Combined, Hālawā Shaft and Moanalua Wells pump 15 million gallons of water each day, supplying freshwater to residents from Moanalua Valley to Hawai'i Kai (about 25% of O'ahu's population plus tourists).



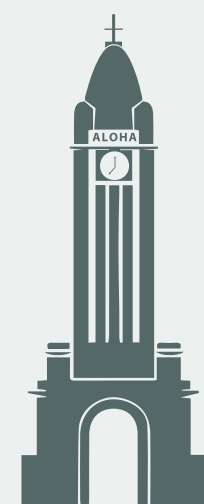
One of the island's largest aquifer is endangered for fuel contamination.

- » Board of Water Supply pumping stations heavily rely on this aquifer, including the one of the largest stations, the Hālawā Shaft.
- » Before shutting down, the tainted U.S. Navy Well pumped water from this same aquifer.



250 ft

At 250 ft., each tank is big enough to hold the Aloha Tower.



- » The tanks are made of concrete with a 1/4 in steel liner
- » As these thin steel liners corrode, leaking fuel can contaminate surrounding environment
- » Since 1943, at least 180,000 gallons of fuel have leaked from the Red Hill facility

OHA CALLS FOR SHUT DOWN OF THE NAVY'S RED HILL FUEL TANKS

Statement issued by Chair Carmen "Hulu" Lindsey on Dec. 7, 2021

The Office of Hawaiian Affairs (OHA) strongly supports Gov. Ige and the Hawai'i congressional delegation's call to shut down the Navy's Red Hill fuel tanks before permanent, irreparable damage is done to our aquifer and O'ahu's main source of clean drinking water is lost forever.

A complete emergency shut down and full assessment of the Red Hill facility is necessary to protect our precious water resources. Immediate measures should be taken to treat contaminated drinking water in the Red Hill well shaft, and fuel should be swiftly and safely removed from all 20 underground storage tanks.

This is a long-standing issue. The tanks were built in the 1940s and were not made to last forever. Over the years, more than 180,000 gallons of fuel have leaked from the tanks and tests show they are corroding underground. A mere 100 feet below the leaking fuel tanks is the Southern O'ahu Basal Aquifer – the primary source of drinking water for O'ahu. This aquifer alone provides drinking water for over 400,000 Hawai'i residents and visitors from Hālawā to Hawai'i Kai.

The Navy's abysmal failure to address this major, ongoing environmental issue has already drastically impacted

military families affected by the latest Red Hill fuel leak. The wellbeing of all Hawai'i residents that depend on the Southern O'ahu aquifer are being severely jeopardized by the Navy's egregious negligence. The Navy can no longer brush aside public concerns. Urgent and immediate action must be taken to protect our water resources.

The U.S. Military has a long history of poor stewardship of Hawai'i's natural and cultural resources. At places like Kaho'olawe, Pōhakuloa, Mākua and Kahuku, time after time the people of Hawai'i have been left to clean up after the military ravages our sacred lands – from unexploded ordnance and toxic waste to the loss of cultural and historic sites and endangered native species – without even appropriating resources to finance these efforts. In the case of Kaho'olawe, the island's cap rock was destroyed by years of relentless bombing by the Navy so there can never be a freshwater source for the island.

Trust is earned and the Navy has not demonstrated that it can be entrusted with the stewardship of our most precious resource, clean water. Indeed, the Navy's lack of transparency with an issue this critical to Hawai'i Nei has simply been shocking.

As the events of the Red Hill fuel leaks unfold, OHA's Board of Trustees is concurrently reviewing the pub-

lished Hawai'i Military Land Use Master Plan, including proposed military expansions, for alignment and accountability to overall land, water and cultural stewardship pono practices.

Immediate action is needed to protect our water resources. OHA continues to support the Sierra Club of Hawai'i's call to find a long-term solution to this critical issue.

It is a fundamental truth that wai gives life ma ka honua nei and we uphold the principle of water as a public trust. We recognize that wai is central to the Native Hawaiian worldview and who we are as a people, connecting past, present and future generations. We acknowledge the vital importance of wai to all people, yet also its unique significance to Native Hawaiians.

Our kuleana as a leader is to help protect Hawai'i's natural and cultural resources, redress ongoing injustices and promote pono stewardship practices. It is OHA policy to advocate for appropriate, responsible and just land and water stewardship practices and values throughout Hawai'i, empowering OHA and communities to carry the shared responsibility of protecting and ensuring the proper management of our natural and cultural resources. ■

SPEAKING OUT TO PROTECT OUR WAI

Numerous organizations and community members have organized to put their collective mana into speaking out against the Navy's handling of the leaking fuel tanks at Red Hill



KAMANAMAIKALANI BEAMER, PhD
Hawaiian Studies Professor, UH Mānoa
Richardson School of Law

"Today is about wai, it's about water. Today is about justice, about truth and the courage to speak out. We have a kuleana, a duty, to ensure the lives that come after us – the babies and the keiki that we bring into our world – will have the fresh, clean, and life giving waters of our islands."

"Will we allow the precious life giving waters of Kāne to be violated because of the Navy's inaction? The answer is no, 'a'ole."



SHELLEY MUNEOKA
Board Member, KAHEA The
Hawaiian Environmental Alliance

"One of the greatest challenges and greatest strengths of this fight is that it is a collective one. We are counting on each other to remember that we are a part of a greater whole. We will stand with military families who have been affected. What happened to you is wrong and you deserve answers. We hope that you will stand with us, even after you are transferred to your next deployment, away from the contamination. That you will remember that we are still here, and we will be dealing with this issue for generations. This issue transcends politics, ethnicity, nationality, military, civilian, even species status. We are in this together to fight for our water, for life. Ola i ka wai!"



ANDRE PEREZ
Organizer, Hawaiian Unity and Liberation Institute; Leader, Ka'ohewai

"For those that think the fuel tanks are important for national security, to me it's important to think about when those tanks were built. They were built in the middle of a world war in the 1940s. And I don't think the Navy needs 250 million gallons of jet fuel during this time, this political situation. There's no world war going on right now. Why do they need 250 million gallons of jet fuel? They need to reduce and demilitarize our land and engage in behavior that's responsible and treat it as if everyone lives downstream. We are the people downstream, while these Navy commanders process out of Hawai'i, we are still going to be here. The fuel tanks cannot take priority over human safety and human lives. We all need water, you can't drink jet fuel."



KALEHUA KRUG, PhD
Principal, Ka Wai'hona Public Charter School I; Leader, Ka'ohewai

"Nothing is more important to the wellbeing of our islands and the life it supports than wai, precious water. Wai is a kino lau (body form) of our gods Kāne and Kanaloa. When we think of land and water as the bodies of our gods who nurture life, we care for those bodies. When we see land and water as commodities for human benefit, we exploit them. We are here to protect Kāne and Kanaloa."



JAMAICA OSORIO, PhD
Assistant Professor, UH Mānoa
Department of Political Science

"I believe there is so much good our lāhui can do for the good of humanity. But we cannot only auamo that kuleana if we are still here to share our 'ike, tell our mo'olelo, and aloha our 'āina. There is no greater threat to the survival of our lāhui than the health of our 'āina, wai, and kānaka. The protection of our precious wai is the kuleana of all kānaka (and all people who live in Hawai'i). Let us fight to protect our wai like our lives depend on it. Because they do. Because to fail, is to welcome the full and unquestionable demise of our Lāhui Kānaka. And our people have survived far too much to give up now."



WAYNE TANAKA
Director, Sierra Club of Hawai'i

"The Native Hawaiian community had no part in allowing the Red Hill Bulk Fuel Storage Facility to be buried 100 feet above our island's groundwater supply. This is not a problem created by Native Hawaiians nor should they have to shoulder the burden of cleaning the messes of those who see our 'āina, our wai as expendable. Nonetheless, Native Hawaiians have been fighting to protect this water, this source of life for years, for decades."

"With the Ka'ohewai Coalition now rising I can feel that the tide is turning. Every other group, every person that understands how important this water is to our island and our ways of life must now do the same. Only together will we be able to protect our island's water supply from the threat of this decrepit 80-year-old Red Hill facility, once and for all. The Navy needs to understand that we, all of us who call this island home, are not expendable. Our life-giving water is not expendable. And anything other than the immediate removal of the poison [stored at] Kapūkaki that threatens our island's groundwater supply is unacceptable."

HE MAU MO'OLELO O KAPŪKAKĪ

Kapūkakī is the true name for the area now known as “Red Hill.” It is located in the ahupua'a of Moanalua on the border shared with the ahupua'a of Hālawa and the moku of 'Ewa to the west. Moanalua is in the moku of Kona on the island of O'ahu.

Kapūkakī specifically seems to have been the marker for the west end of the moku of Kona, as evidenced by the 'ōlelo no'ēau: “Kona mai ka pu'u o Kapūkakī a ka pu'u o Kawaihoa; Kona, from Kapūkakī to Kawaihoa. The extent of the Kona district on O'ahu is from Kapūkakī (now Red Hill) to Kawaihoa (now Koko Head).”

One of the most sacred wahi pana in Moanalua was Leilono, located along the upper rim of Āliamanu crater. Leilono was an entrance to Pō, the place of gods and ancestral spirits. It was one of the “leaping places” of ghosts into the spirit world. Based on the writing of historian Samuel Kamakau, Kapūkakī may also have been a marker to identify Leilono. This is an excerpt from an essay written by Kamakau on caring for the dead:

*Leilono at Moanalua, Oahu, was close to the rock Kapukaki and easterly of it (a ma ka na'e aku), directly in line with the burial mound of Aliamanu and facing toward the right side of the North Star (a huli i ka 'ao'ao 'akau o ka Hokupa'a). On the bank above the old trail there was a flat bed of pahoeheoe lava, and on it there was a circular place about two feet in circumference. This was the entrance to go down; this was the topmost height (nu'u) of Kapa-paialaka, a place in the 'aumakua realm. Here at the entrance, ka puka o Leilono, was a breadfruit tree of Leiwalō, he 'ulu o Leiwalō. It had two branches, one on the east side and one on the west.**

In the 1860s, Historian John Papa Īt also wrote of Kapūkakī. This recollection is from a chapter on trails from Honolulu to 'Ewa in *Fragments of Hawaiian History*:

Let us turn to look at the trail going to Ewa from Kikihale, up to Lele, to Koiuiu and on to Keoneula. There were no houses there, only a plain. It was there that the boy li and his attendants, coming from Ewa, met with the god Kaili and its attendants who were going to Hoaeae. When the kapu moe was proclaimed, they all prostrated themselves on the plain until the god and his attendants passed by... the trail went to Kaleinakauhane, then to Kapukaki, from where one could see the irregular sea of Ewa; then down the ridge to Napeha, a resting place for the multitude that went diving there at a deep pool. This pool was named Napeha (Lean Over), so it is said, because Kualii, a chief of ancient Oahu, went there and leaned over the pool to drink water.

*The trail began again on the opposite side of the pool and went to the lowland of Halawa, on to Kauwamoa, a diving place and a much-liked gathering place. It was said to be the diving place of Peapea, son of Kamehamehanui of Maui who was swift in running and leaping. The place from which he dove into the water was 5 to 10 fathoms above the pool.**

*Kamakau and Īt quotes sourced from hoakaleifoundation.org



In the wake of the U.S. Navy's refusal to shut down its fuel storage facility despite an emergency order issued by the Hawai'i State Department of Health and the urging of state leadership, a coalition of Native Hawaiian organizations has formed. Called Ka'ohewai, they are kia'i rising in defense of Kapūkakī and the wellbeing of our 'āina and wai. On Dec. 12, 2021, members of Ka'ohewai gathered at dawn at the entrance to the headquarters of the U.S. Pacific Fleet Commander to build and dedicate a ko'a (shrine) to call upon our akua, 'aumakua and kūpuna to help restore life and health to Kapūkakī. - Photos: Kanaeokana



Once the news broke about the leak at the Kapūkakī (Red Hill) military fuel storage facility and the contamination of drinking water in the Red Hill well, a rally was quickly organized on December 3 to protest the Navy's failure to protect our precious water resources and shut down its facility. The photo on the left includes CNHA and Sierra Club representatives. (l-r) Mehanaokalā Hind (CNHA), Jocelyn Doane, Kumu Hinalaimoana Wong-Kalu, Kūhiō Lewis (CNHA), and Wayne Tanaka (Sierra Club). - Photos: Jason Lees



KAI MARKELL

COMPLIANCE ENFORCEMENT MANAGER

COMMUNITY ENGAGEMENT

17 YEARS AT OHA

At OHA, Kai Markell is responsible for ensuring that other government agencies comply with their constitutional, statutory and judicial mandates to assist Native Hawaiians. Before joining OHA, Markell worked for 10 years at the Department of Land and Natural Resources protecting ancestral burial and historic sites.

Every year, OHA receives hundreds of requests to review and comment on various federal, state and county projects and the discretionary permitting by these agencies. Conducting these reviews is the kuleana of Markell and his team.

One ongoing review project concerns the state's inefficient handling of ancestral burial site care, management and protection. There are also multiple environmental reviews related to the military including land retention at Pōhakuloa and Mākua, the \$2 billion Missile Defense Agency radar project, and the leaking Red Hill fuel tanks. Another high-priority focus for his team is the near-imminent extinction of four highly endangered native birds.

Markell says he is a very simple kanaka who lives life with humility, gratitude and aloha. His role models are Christ and Queen Lili'uokalani, both of whom taught him the virtues of love, peace and forgiveness, and his favorite books are by the Dalai Lama and Vietnamese monk Thich Nhat Hanh. Markell seeks to refine his soul and become a more loving and peaceful being. He is also a huge *Star Wars* fan. "I remain intrigued at the ability of people to possess elements of both Jedi and Sith," he said, noting that we all have light and dark within us and must find balance.

For Markell, a graduate of Kamehameha and UH Mānoa's Richardson School of Law, working at OHA is a way to serve our people. "After almost 30 years on the frontlines, to wake up each day and utilize my knowledge, skills, experience, 'ike Hawai'i and aloha to serve the lāhui alongside beautiful, committed, dedicated co-workers brings me tremendous personal satisfaction." ■

The Office of Hawaiian Affairs is undergoing a reorganization that prioritizes our beneficiaries, their needs, and the communities we serve. This includes a restructuring of staff and services.

Serve the lāhui
with a job at
the Office of Hawaiian Affairs

OHA is currently recruiting executive leaders, managers and other professional staff to serve the lāhui in these positions:

BENEFICIARY
SERVICES MANAGER

COMMUNICATIONS
MANAGER

COMMUNICATIONS
STRATEGIST

DIRECTOR,
COMMUNITY ENGAGEMENT
DIVISION

FINANCE & OPERATIONS
OFFICER

GENERAL COUNSEL

LEGAL COUNSEL

LOAN
UNDERWRITER

PUBLIC POLICY
ADVOCATE (FEDERAL)
WASHINGTON, D.C.

PUBLIC POLICY ADVOCATE
(ADVOCACY)
HONOLULU

PUBLIC POLICY ADVOCATE
(COMMUNITY
ENGAGEMENT)
HILO
KAILUA-KONA
KAUNAKAKAI
LĪHU'E
WAILUKU

WASHINGTON, D.C.
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OHA's 2022 Legislative Package

By Nina Ki, Letani Peltier and Sharde Freitas, OHA Public Policy Advocates

Another exciting legislative session is just around the corner with opening day on Jan. 19, 2022. Although the details have not been finalized, House leadership has announced their intent to continue enabling remote meetings and testimony to enhance public participation in the legislative process, although they anticipate that with reduced pandemic restrictions, the State Capitol may be re-opening to the public soon.

OHA's Public Policy team is looking forward to utilizing the lessons learned from the last legislative session as we continue to advocate for the lāhui at the legislature in 2022.

Public Policy has been hard at work preparing for the coming legislative session. From July through September, Public Policy advocates met with approximately 50 community organizations to discuss ideas and issues to help develop OHA's 2022 legislative package. These important conversations yielded over 125 potential legislative concepts, which Public Policy then refined into a proposal for approval by the OHA Board of Trustees.

Ultimately, the Board of Trustees (1) approved the drafting and submission of a Public Land Trust focused bill to the 2022 legislature; and (2) approved the measure entitled Building Back Pono: Addressing Socioeconomic Disparities in the Post-COVID Era to be included in the 2022 Legislative Package.

2022



LEGISLATIVE SESSION

1) The Public Land Trust

Act 273, Session Laws of Hawai'i 1980, enacted section 10-13.5, Hawai'i Revised Statutes, to implement the Office of Hawaiian Affairs' pro rata share and provide that "[t]wenty per cent of all funds derived from the public land trust . . . shall be expended by the [Office of Hawaiian Affairs] . . . for the purposes of this chapter." The State of Hawai'i has formally recognized that "twenty percent of all funds derived from the public land trust" must be set aside to the Office of Hawaiian Affairs for the betterment of the conditions of Native Hawaiians and to serve as receptacle for reparations to the Native Hawaiian People. However, based on independent audits and the state's own accounting, OHA has determined that the amount

currently received falls woefully short of the 20% owed to Native Hawaiians. OHA seeks to prioritize holding the State of Hawai'i accountable with this measure.

2) Building Back Pono: Addressing Socioeconomic Disparities for a Post-COVID-19 Era

The goal of this measure is to ensure that future developments do not amplify socioeconomic divides in Hawai'i as we build back smarter beyond the pandemic. The current environmental review process considers social welfare, economic welfare, and cultural practices – but does not include a specific analysis of whether an action will exacerbate existing socioeconomic disparities. Past projects that have impacted vulnerable communities or widened socioeconomic divides include the Keaukaha, Waimānalo Gulch, and Kahuku windmill controversies. By adding a socioeconomic disparities analysis to the environmental review process, this measure seeks to encourage decision-makers to consider whether a proposed project would unfairly impact disadvantaged and vulnerable communities.

Public Policy would like to extend its mahalo to everyone who participated in the legislative outreach process. The 'ike that was shared is invaluable; it helps Public Policy to better understand the various issues in the Native Hawaiian community and will help to inform Public Policy's advocacy for years to come. ■

"I Do, Under This Protest...Yield My Authority"

By Puanani Fernandez-Akamine

When Queen Lili'uokalani was sworn into office on Jan. 29, 1891, the political situation in Hawai'i was already tense. Native Hawaiians, non-Hawaiian citizens, and foreigners residing in the kingdom had conflicting interests; while foreign powers postured and flexed their colonial muscles in their insatiable hunger for more territory, influence, power and wealth.

Even among Native Hawaiians there was political division. At the time there were four major political parties: The Reform Party, The National Reform Party, The Hawaiian National Liberal Party, and The Native Sons of Hawai'i.

The Reform Party was the group that forced King Kalākaua to sign the so-called "Bayonet Constitution" in 1864. Pro-American annexationists comprised their radical fringe.

The other parties were primarily Native Hawaiian, but their political visions varied. The National Reform Party, supported by Lili'uokalani, was a de facto government

party that challenged the mostly haole "Reform Party." The Hawaiian National Liberal Party wanted an independent Hawai'i with a more liberal constitution. The Native Sons of Hawai'i wanted to keep the monarchy intact.

During the 1892 legislative elections, no party emerged dominant, and when the legislative session began, a power struggle for control of the Queen's cabinet was center stage.

Lili'uokalani had the constitutional right to select her own cabinet members. However, the legislators opposing her rejected her legitimate appointments in an effort to place their agents in her cabinet.

By January 1893, the situation had become volatile. At a January 14 meeting with legislators Lili'uokalani made it known that she intended to replace the existing constitution and restore power to the monarchy and to the Hawaiian people.

Signed by her brother at gunpoint almost 20 years earlier, the "Bayonet Constitution" transferred significant political power from the monarchy to the predominantly pro-business legislature. It also granted suffrage to foreigners (Americans and Europeans) by linking voting

rights to property ownership.

Lili'uokalani's declaration set off a chain of events that culminated with the illegal overthrow of the Hawaiian Kingdom three days later, on Jan. 17, 1893, by the self-declared "Committee of Safety," a group of 13 Americans who conspired with the U.S. government to depose the Queen and establish a Provisional Government.

Protesting American aggression the Queen surrendered writing (in part), "Now, to avoid any collision of armed forces, and perhaps the loss of life, I do, under this protest...yield my authority until such time as the Government of the United States shall, upon the facts being presented...undo the action of its representative and reinstate me in the authority which I claim as the constitutional sovereign of the Hawaiian Islands." ■

In observance of the overthrow, an 'Onipa'a March will be held on Monday, January 17, at 10:00 a.m., beginning at Mauna'ala and ending at Iolani Palace. All are welcome to attend. Masking and social distancing protocols will be observed. For more information go to: <https://kalahuihawaii.net/>.

Charles Reed Bishop: Advocate for the Lāhui

Contributed by Kamehameha Schools

January 25 marks the 200th anniversary of the birth of Charles Reed Bishop, husband of Ke Ali'i Bernice Pauahi Bishop, and a driving force in the creation of the Kamehameha Schools.

At Mauna'ala, the sacred burial place of our ali'i, a stone monument to Charles Reed Bishop is inscribed "Builder of the State – Friend of Youth – Benefactor of Hawai'i." In honor of his life and legacy of service to ka lāhui Hawai'i, we share more about this man who loved Hawai'i.

Bishop was born on Jan. 25, 1822, in Glens Falls, New York. He traveled to Hawai'i as a young man, landing in Honolulu in October 1846 after his ship detoured to the islands on route to Oregon. His decision to stay in the islands would be pivotal for both Bishop and the Kingdom.

Bright and industrious, Bishop was welcomed in Honolulu. Three years after arriving, he became a citizen of the Hawaiian Kingdom and was appointed its Collector of Customs. He soon met and fell in love with Princess Bernice Pauahi Pākī, great-granddaughter of Kamehameha I.

Bishop and Pauahi married on June 4, 1850. Pauahi was betrothed at birth to Prince Lot Kapuāiwa, but seeing her love for Bishop, Kapuāiwa released her and gave his blessing to the marriage. Pauahi's parents ali'i nui Abner Pākī and Laura Konia, and her adoptive parents Elizabeth Kīna'u and Mataio Kekūanā'ō'a overcame their initial objections to the marriage when Bishop proved he had the interests of Pauahi and the Kamehameha family at heart.

The ali'i came to rely on Bishop, and he served in a variety of important positions for five Hawaiian monarchs from 1859–1891, including Privy Council member, Foreign Minister, and President of the Board of Education. In 1876, King Kalākaua appointed Bishop to Ho'oulu Lāhui, a committee dedicated to halting the decline of the Hawaiian race.

The Bishops were a power couple in the kingdom and philanthropists in healthcare and education. They financially supported organizations such as the Queen's Hospital, Kapi'olani Maternity Home, Lē'ahi Hospital, Kauikeōlani Children's Center, and the Salvation Army.

After Ke Ali'i Pauahi died on Oct. 16, 1884, Bishop dedicated the rest of his life to the work they began together. As one of five original trustees of her estate, Bishop was the force behind the opening of Kamehameha Schools in 1887, contributing his own funds for the construction of the schools' first buildings. He returned the land his wife left him to her own estate, and contributed much of his own land as well. And he established the preparatory (elementary) school at Kamehameha with his own funds.

Bishop also supported educational institutions such as O'ahu College (Punahou School), Kawaiaha'o Seminary, the Mills Institute (Mid-Pacific Institute), St. Andrew's Schools, and Sacred Hearts Academy. In this way he helped shape the future of education in Hawai'i.



Princess Bernice Pauahi Pākī and Charles Reed Bishop.

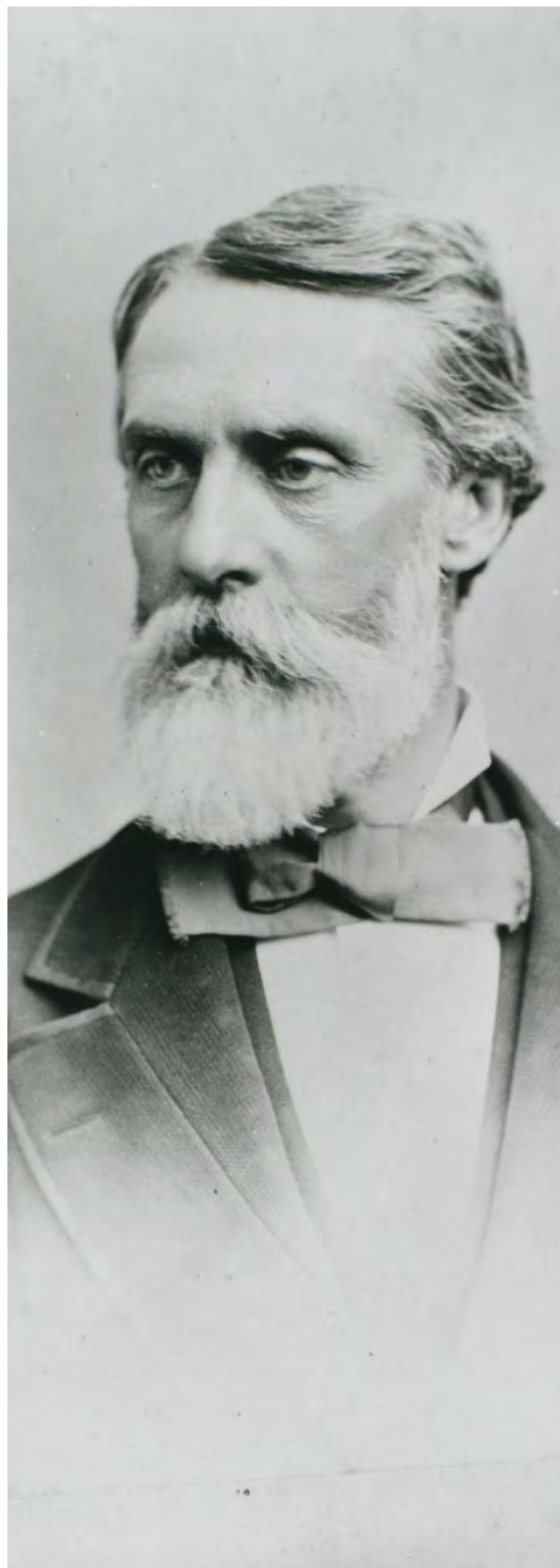
When Pauahi passed away in 1884 Mauna'ala had become overcrowded with caskets. So Bishop built an underground vault for his beloved wife and for more than 20 members of the Kamehameha family. They were ceremoniously interred there together in 1887.

In 1889, Bishop founded the Bernice Pauahi Bishop Museum as an enduring memorial to his wife to safe-keep nā mea makamae — treasured heirlooms — of the Kamehameha family. Today, Bishop Museum continues to steward these treasured heirlooms, along with many other irreplaceable collections and objects that honor and perpetuate Hawai'i's cultural and natural history.

In 1895, Bishop established the Charles Reed Bishop Trust to provide support to causes important to him and Pauahi. Today, trust beneficiaries include Bishop Museum, Central Union Church, Kaumakapili Church, Kawaiaha'o Church, Kamehameha Schools, Mid-Pacific Institute and Lunalilo Trust. And to this day, Bishop's trust continues to provide for the upkeep of Mauna'ala.

Bishop died in Berkeley, Calif., on June 7, 1915. He was 93. When news of his passing reached the islands, flags were flown at half-staff. His ashes were returned to Hawai'i and a kāhili service held in his honor at Kawaiaha'o Church. This was the first time such a service was held for a white man since the death of John Young, trusted advisor to Kamehameha I; a testament to the aloha the ali'i had for Bishop. A procession to Mauna'ala followed. His ashes were placed with Pauahi in the Kamehameha vault.

Hawai'i remains indebted to Bishop's legacy of love for Pauahi and her people. History remembers him as a man of integrity who, through his noble actions, earned the respect of our ali'i and the Hawaiian people. ■



Charles Reed Bishop. - Photos: Courtesy

Reshaping Tourism

By Lisa Huynh Eller

For a brief moment during the pandemic, kamaʻāina experienced Hawaiʻi without the pressure of tourism. But then the state opened back up, and tourists returned in droves. Hawaiʻi's tourism industry came under a magnifying glass and people were concerned by what they saw.

Residents and organizations – the Hawaiʻi Tourism Authority (HTA) and the ʻĀina Aloha Economic Futures Initiative among them – called for changing what has become an unsustainable model of tourism.

The newly appointed team at HTA's helm, including its first leader of Native Hawaiian ancestry, says changing the visitor industry is necessary and possible. "Tourism today is doing exactly what it was designed to do seven decades ago, which was to generate more and more and more. We've reached a time in Hawaiʻi's history where the community is saying that model is no longer sufficient or appropriate," said HTA President and CEO John De Fries.

The challenge, he said, is to continue to generate \$2 billion a year in tax revenue for the state – revenue which funds education and other essential functions kamaʻāina rely on – while adopting a "regenerative" model of tourism that gives back to communities and the ʻāina.

According to a 2021 UH Mānoa Public Policy Center survey, most residents want to limit visitors and charge user fees, especially at some of Hawaiʻi's most vulnerable environmental and cultural sites. In the short-term, HTA is advocating for the use of technology to manage the flow of visitor traffic to popular destinations, as is currently used at Hanauma Bay on Oʻahu, or on the north



John De Fries, HTA President and CEO. - Photo: Hawaiʻi Tourism Authority



Kalani Kaʻanāʻanā, HTA chief brand officer. - Photo: Derek Wong



Mālia Sanders, NaHHA executive director. - Photo: Courtesy



Noe Noe Wong-Wilson, one of the founding members of AAEF. - Photo: Courtesy

shore of Kauaʻi to access Hāʻena State Park.

HTA is also working to attract "mindful travelers," a term used in the industry to describe travelers who understand, embrace and uphold their responsibility to mālama the place they are visiting.

Since its establishment in 1998, HTA's focus has been on marketing. But its new strategic plan calls for more "destination management," which emphasizes addressing tourism-related problems, attracting and educating responsible visitors, and improving natural and cultural resources.

"As a Hawaiian, I think about it in the context of this is my home, these are my neighbors, this is my family. We have to understand the holistic impacts of tourism on

our home, both good and bad," said Kalani Kaʻanāʻanā, HTA's chief brand officer. "There are positive impacts we want to amplify, and negative impacts we want to try to mitigate or lessen. When I think about destination management, it's balancing all those things."

The shift toward destination management comes at a time when residents are concerned about tourism yet supportive of its benefits. HTA's 2021 Resident Sentiment survey found that more than 75% of Hawaiʻi residents answered "yes" when asked whether they thought tourism is worth the issues associated it. Other surveys have suggested that visitors, too, want to experience a less

SEE RESHAPING TOURISM ON PAGE 13



Across the pae ʻāina, technology is now being used successfully to manage the flow of visitor traffic to some popular destinations that had become increasingly overrun in recent years by tourists. Managing the number of visitors allowed at a time into these wahi pana helps to protect their fragile ecosystems. Two such destinations are (left) Hanauma Bay on Oʻahu (Photo: © segawa7/Adobe Stock) and (right) Hāʻena State Park on Kauaʻi (Photo: © nizePhotos/Adobe Stock).

RESHAPING TOURISM

Continued from page 12

consumptive and more authentic travel experience that includes supporting local businesses and volunteerism.

“The market is showing signs of arcing toward better environmental awareness and cultural sensitivity,” said De Fries. “If I’m going to invest in a vacation or a trip, the experience has to be meaningful, and at the heart of meaningful experiences is authenticity – and authenticity cannot be imported. It cannot be fabricated. It cannot be counterfeited. It can only come from one place – the community.”

“For decades Hawai‘i has been promoted as a playground. That’s a very shallow identity of Hawai‘i,” said De Fries. “Beyond being a place of rejuvenation and recreation, Hawai‘i is a place of deep spirituality. It is a place that has a legacy of innovation and more than a millennia of accrued native intelligence.”

Supporting Native Hawaiian culture and community is one of HTA’s pillars and they work with the Native Hawaiian Hospitality Association (NaHHA) and others to educate industry professionals about Hawaiian values to help them provide authentic experiences to visitors.

NaHHA not only hosts cultural training for industry professionals, it also collaborates with other organizations, promoting ‘Ōiwi-owned businesses through their online Kuhikuhi directory and creating visitor-volunteer opportunities with travel2change.

“There are aspects of Hawaiian culture that are meant to be shared, and others that Hawaiians consider to be just for us. Maintaining balance sometimes means we have to set limits on what is – and is not – accessible to visitors,” said Mālia Sanders, NaHHA executive director. “I am constantly seeking this balance. It is something we should all be more mindful of as we look for new ways to navigate tourism and find balance in sharing what is uniquely Hawaiian.”

The communities of each island will ultimately shape the “brand” or the unique experiences for their island, said Ka‘anā‘anā. To this end, and with community input, HTA has developed destination management action plans for Kaua‘i, Maui, Moloka‘i, Lāna‘i and Hawai‘i Island.

“My ask is that we, as kānaka, don’t run away from tourism and just throw rocks from the outside, but that we engage with it, see the opportunity that we have to influence it, and then reshape and change it,” said Ka‘anā‘anā, who joined HTA five years ago because he did not feel Hawaiians were involved in the tourism dis-



At the outset of the COVID-19 pandemic, when Hawai‘i went into a lockdown and tourism halted, kama‘āina experienced - most of us for the first time - what it was like to enjoy our beaches without crowds of tourists. This generated important conversations about sustainability, economic diversity and managing tourism in a way that benefits our people and our ‘āina. This iconic pandemic photo of deserted Waikiki Beach on a glorious summer day was taken in late May 2020. - Photo: Jason Lees

cussion in a meaningful way.

Beyond tourism, some Native Hawaiians want to see greater change and are advancing plans for a stronger and more sustainable Hawai‘i founded on ‘āina aloha.

During the pandemic a diverse coalition of ‘Ōiwi leaders created the ‘Āina Aloha Economic Futures (AAEF) Initiative and drafted an action agenda that calls for, among other things, the adoption of a regenerative visitor economy and support for emerging economic sectors to reduce the dependence on tourism.

“Our solutions come from islands, not from continents. We need to talk about how we can generate more of our own power, address our food independence, and be less dependent on imported goods,” said Noe Noe Wong-Wilson, one of the founding members of AAEF. “All of those things are not new. We just need to remind ourselves and to have our whole system – political leaders, businesses, community organizations and individuals – to engage in the changes and take responsibility for them.”

In terms of tourism, Wong-Wilson, who once worked

in the visitor industry, supports the use of carrying capacity numbers and user fees, as long as they are specifically earmarked to care for the environment and cultural resources that are impacted.

Over the course of a year, more than 2,700 individuals, organizations and businesses, including HTA, signed the ‘Āina Aloha Economic Futures Initiative Declaration. Leaders in government, industry and politics are using the initiative’s assessment tools, proposals and vision. The county councils for Maui, Kaua‘i and Hawai‘i Island have already signed the declaration and are using the tools. Wong-Wilson added that the Hawai‘i State Legislature’s Native Hawaiian Caucus has reviewed the initiative’s policy ideas, which include proposals to invest in local food systems and economic equity. ■

Lisa Huynh Eller is a freelance writer, editor and project manager based out of Hilo, Hawai‘i. She is a former reporter for West Hawai‘i Today in Kailua-Kona, and a graduate of the University of Hawai‘i at Mānoa’s Journalism Program.



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Caring for Kūpuna and Caregivers in Hāna

By Lipoa Kahaleuahi

Mālama i Nā Hulu Kūpuna (MINHK) is grassroots community-based initiative of Ma Ka Hana Ka 'Ike that provides services to mālama Hāna's cherished kūpuna and their caregivers, one of 50 new grants funded by the Office of Hawaiian Affairs to benefit the Native Hawaiian community.

Our approach is patterned after traditional social structures, which ensured each age group had a meaningful role in society. Having reached their spiritual prime, kūpuna were highly sought after as teachers, mentors, sages and storytellers – and their elevated role in society ensured they were well cared for. In their physical prime, young adults played a vital role as caretakers of their community, accomplishing critical tasks with agility, strength, stamina and skill. Our project seeks to reestablish these intricate, traditional and vital intergenerational connections.

Mālama i Nā Hulu Kūpuna has also served as a catalyst to activate our youth's capacity to meet the needs of Hāna's low-income kūpuna and their caregivers by offering services that: 1) ensure our elders have safe and accessible homes; 2) provide superior nutrition with home deliveries of local and traditional foods; and, 3) foster physical activity and social engagement through meaningful 'āina

and culture-based activities.

We enrolled, and provided intake, screening and home risk assessments for 136 Native Hawaiian kūpuna and 98 Native Hawaiian caregivers. To deliver our services, we engaged 125 Native Hawaiian community participants across our three programs: Building, Mahele Farm, and Mālama Hāloa.

Our Building Program engaged 58 Native Hawaiian youth in building-related educational opportunities, providing construction and home modification services for enrolled kūpuna. These projects helped provide safety, increased mobility and general improvements that uplifted our kūpuna and helped bring joy into their home environments. We also built an entirely new home for one of our kūpuna in-need. Altogether we completed a total of 21 home modification projects during the two-year period.

At Mahele Farm we engaged 24 Native Hawaiian kūpuna in farm work activities and all enrolled kūpuna were provided with fresh produce and pa'i 'ai, poi, or cooked kalo. We also made and distributed 18 papa ku'i 'ai for kūpuna and another 12 for caregivers to use at home.

Our project was designed to support, uplift, educate, engage and inspire Native Hawaiians and we accomplish this in our homes, schools and lush ancestral landscapes – and our annual surveys and interviews with kūpuna affirm that enjoyed our programs!

From building better homes and caring for cultural

crops to returning youth to their rightful role as caretakers in our community and harvesting, preparing and distributing organic foods and meals – this project created wraparound services that met kūpuna needs at the right place in the right time and in the right way.

We believe that our project's balanced approach in providing wrap-around services to Native Hawaiian kūpuna and caregivers has increased the collective wellbeing of our community. While this metric is best captured in the smiles of the people we have served, or through the quiet "mahalos" whispered at the beach at Kapueokahi, in the aisles of Hasegawa Store or in the pews of our local churches, we recognize there is a greater sense of community as a result of our programs.

Because of our long-term investment, grassroots design and community-based approach, our programs are changing the structure of our community. We are a Native Hawaiian-led and operated organization – more than 75% of our current staff and apprentices are Native Hawaiian. This demographic is one of the primary reasons we are able to design and implement custom programming with a "home-made" feel. Indeed, many of our programs and projects have come to fruition because our staff have identified real-world needs developing in their homes and in their neighborhoods. ■

Lipoa Kahaleuahi is the executive director of Ma Ka Hana Ka 'Ike.



Uncle Masu with a harvest of fresh veggies at Mahele Farm. - Photos: Courtesy of Ma Ka Hana ka 'Ike



Hāna youth distribute fresh produce and kalo to Hāna kūpuna.



Ma Ka Hana Ka 'Ike Building Program crew with Uncle Makie (center) after completing his brand-new home.



Auntie Charlene and Uncle Vincent with a table-top papa ku'i 'ai from Ma Ka Hana Ka 'Ike.

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By the 1880s, Kalaupapa had grown into a bustling community with hundreds of homes, churches, shops, a hospital, and a post office. There was also a school for the children sent to live at Kalaupapa. The separation of young children from their families due to Hansen's disease was especially heartbreaking.



Music was an important part of life at Kalaupapa. Over the years, the community enjoyed the many bands, choirs and glee clubs that formed. Kalaupapa was also home to musicians like Lizzie Kamakau, Henry Nalei- elua, Ernest Kala, Bernard Punikai'a, Makia Malo, Sammy Kuahine, Helen Keao and more. - Photos: Courtesy

Honoring the People of Kalaupapa

By Puanani Fernandez-Akamine

Last June, the strength, resilience and contributions of the people of Kalaupapa were officially recognized when Gov. David Ige signed into law a bill designating January as "Kalaupapa Month."

The bill notes that the people of Kalaupapa have "overcome the most difficult of circumstances" and states that the purpose of the act is to "serve as an annual reminder of the importance of Kalaupapa and the significant sacrifices and contributions of its residents throughout the history of Hawai'i."

The month of January was selected because it marks the anniversaries of several important historical events at or related to Kalaupapa, most notably the arrival on Jan. 6, 1866, of the first 12 Hawaiian citizens forcibly removed from their 'ohana and relocated there because they were believed to have contracted leprosy (now known as Hansen's disease).

January is also the birth month of both Father Damien and Mother Marianne Cope who are beloved by the people of Kalaupapa for dedicating their lives to caring for the patients there until their own deaths. Both Father Damien and Mother Marianne have been canonized (conferred sainthood) by the Catholic Church.

It is possible that Hansen's disease arrived in Hawai'i as early as the 1830s. Kalaupapa was established when the Kingdom of Hawai'i passed "An Act to Prevent the Spread of Leprosy" in 1865, and purchased 800 acres of land on the isolated Kalaupapa peninsula on the northern coast of Moloka'i to separate people with the disease from the general population. At the time, it was not understood how the disease was transmitted and there was

no cure.

One of the names Hawaiians had for the disease was "ma'i ho'oka'awale" (separating sickness) because it separated its victims from their loved ones. Because of the disfiguring aspects of the disease, there was great fear associated with it and suspected victims were often aggressively pursued by the government and relocated to Kalaupapa. There was no medical test to determine whether someone had contracted the disease, and in the hysteria of the time, it is likely that many healthy people were erroneously exiled to Kalaupapa.

In the early days, government funding for Kalaupapa was shamefully inadequate; limited supplies were sent to the patients there (who, despite their illness, were expected to farm, fish and be self-sufficient) and there was no doctor or hospital to care for them. Had it not been for the kindness of the kupa 'aina of that place, the hardship experienced by the people abandoned at Kalaupapa would have been far greater.

The peninsula we commonly refer to today as Kalaupapa is actually comprised of three ahupua'a: Kalaupapa on the west side, Makanalua in the center, and Kalawao to the east. The area was not barren or uninhabited, but home to a robust community of Native Hawaiians. However, in 1895, following the overthrow of the Hawaiian Kingdom, the Republic of Hawai'i evicted the last of Kalaupapa's kupa 'aina to make room for more Hansen's disease patients.

Despite the hardship and suffering that characterized the early years of the settlement, over time, the patients built a vibrant community of citizens from across the pae 'aina defined not by the stigma of disease, but by their common humanity.

Eventually, a hospital was built at Kalaupapa along

with a school, a post office, shops, and Catholic, Protestant and Mormon churches. Residents formed choirs, bands, sports teams and a variety of social clubs. By the 1940s, Kalaupapa even had its own Boy and Girl Scout troupes. It became a town much like any other and at one time more than 1,000 people lived there. Over the past century and a half, some 8,000 people have called Kalaupapa home.

Its transformation was helped along by the advocacy of people like Father Damien, and by the leadership over the decades of people like Ambrose Kanewali'i Hutchison who arrived at Kalaupapa in 1879 and served as Kalaupapa's resident superintendent for 10 years, and Bernard Punikai'a, who was sent to Kalaupapa in 1941 at the age of 11 and became an outspoken activist for Native Hawaiian rights and the rights of Hansen's disease patients.

In 1873, just seven years after the first 12 Hawaiian citizens were banished to Kalaupapa, a Norwegian scientist, G. H. Armauer Hansen, identified the bacteria (named "M. leprae") that caused leprosy in human beings. The disease was renamed "Hansen's disease" in recognition of his discovery.

Early in the 20th century, Alice Augusta Ball, an African American scientist working at the University of Hawai'i developed an injectable leprosy treatment derived from chaulmoogra oil that became the most reliable way to control the disease and alleviate the suffering of Hansen's disease patients until the 1940s when a cure for the disease – a sulfone therapy called Promin – was developed by an American scientist named Guy Faget.

Despite the miracle of a cure and the freedom to leave Kalaupapa that the cure afforded residents, many preferred to remain in the peaceful, joyful community that they, and those before them, had created. ■

Naula and Lehua

A Love Story from Kalaupapa

By Mikiala Pescaia

Naula and his mother lived in Kalaupapa. His mother was famous for making beautiful 'iwa'iwa fern lei. Kalaupapa was the only place where the fern grew, so everyone knew that if you were wearing lei 'iwa'iwa, you had received it as a special makana from someone in Kalaupapa.

One year, Naula was chosen to represent Kalaupapa in the foot race at Makahiki. Naula and his friends decided to take a daytrip to Kīpū ahead of time to scout a campsite and the race course and plan accordingly for the two anahulu (20 day) -long festivities.

It was exciting to see the preparations underway. They found their spot, eyed up the challenging race course, and then headed over to MIMO gulch, where the ceremonial and exhibition pā hula were, as well as the boxing and wrestling rings and the infirmary.

When they got to MIMO, the 'olapa (dancers) were dressing the pā hula. Naula thought it foolish, as his friends huddled in the bushes watching the lovely young women. Naula's mind was more concerned with planning his meals and packing enough gear for his stay. Deep in thought, he glanced down and met the gaze of the most beautiful girl he had ever seen. She looked up at him. Their eyes locked, she smiled, and Naula lost all thought.

When Naula returned home he asked his mother to make one of her special lei 'iwa'iwa for him to give to a friend when he returned to Kīpū for Makahiki.

His mother smiled saying, "We'll see. I'm really busy getting things ready for your trip."

Hopeful, Naula helped his mother prepare for Makahiki. He cooked and packed 'uala, put the fish out to dry, and packed his pū'olo with an extra malo and his moena for sleeping.

The day he left, his mother stuffed bundles of pa'akai into his pū'olo to give his 'ohana as gifts. Naula did not see a lei among his ukana, but he didn't want to ask and make his mother feel bad, so he said goodbye and began the climb to Kīpū.

When he arrived, he met up with his friends and the lei was soon forgotten as they socialized and enjoyed the festivities. Makahiki brought the best of the best of Moloka'i together. It wasn't just the athletes and 'olapa – all of the various hālau 'ike (schools of knowledge) were there – astronomers, healers, carvers, genealogists presenting their hō'ike to the crowd, honoring their akua, ali'i and 'āina.

When the time came for Naula's footrace, he ran as he had never run before and easily won the competition. After he finished, his 'ohana crowded around to congratulate him, and he remembered his mother's makana. As he handed out the gifts, he spied the beautiful girl walking towards him.



Mural of Naula and Lehua at Moloka'i High School. - Photos: Mikiala Pescaia

Naula's heart pounded even harder than while racing! She grew more beautiful as she approached and he fumbled to find something, anything, he could gift her – when his hand touched an extra bundle in his pū'olo. A sweet smile spread across his face, as Naula pulled out a carefully packed lei 'iwa'iwa from his mother.

Naula approached the girl with arms extended holding up the special lei. Her eyes grew wide. "For me?" He nodded and placed the lei on her lowered head. "Aloha, I'm Naula." The girl smiled and introduced herself as Lehua. "Congratulations! I'm sorry I can't stay longer, I'm still under kapu and I have to go."

Naula asked to meet again and Lehua agreed, urging him to seek her parents' approval first, which he did. For the rest of the Makahiki celebration, every morning Naula and Lehua would meet and spend their days talking and laughing and learning about one another. And in the evening, before it was dark, Naula escorted Lehua safely back to her parents.

Lehua never took off the lei Naula had given her. She loved her lei 'iwa'iwa even as it began to dry and shrivel. It didn't matter. Their blooming love was adornment enough.

The festivities ended and the day came to say farewell, Lehua escorted Naula to the cliffs of Pāne'ene'e. A gust of wind snatched the lei from Lehua's head, and it swiftly tumbled across the plain! She turned to chase it, but Naula stopped her.

"Meet me here next Makahiki and I will bring you another lei 'iwa'iwa," he said. "If I am still the one you desire, I would love for you to please join me in Kalaupapa as my wife. Give me a chance to plant crops, build a hale, and furnish it with the finest things so I can take care of you the way you deserve."

"I would love that," said Lehua, her eyes bright with happy tears.

One year later, Naula climbed the cliff carefully carrying a fresh lei 'iwa'iwa. Reaching the top he saw his



'Iwa'iwa fern.

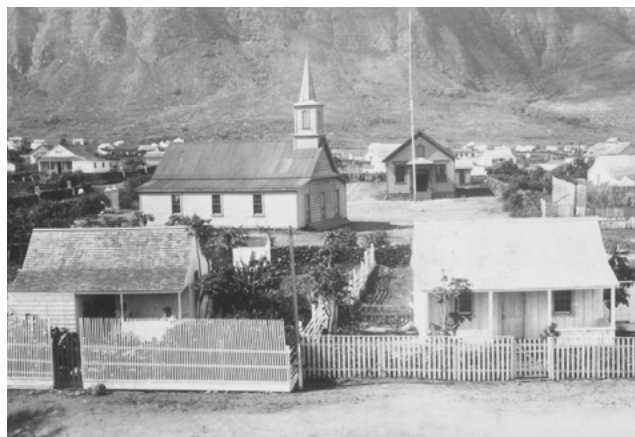
beautiful Lehua standing there waiting for him – and to his surprise, 'iwa'iwa ferns surrounded her growing everywhere!

The spores from Lehua's dried lei the year before had been scattered by the makani and all across Kīpū, 'iwa'iwa fern had sprung up like the new love between Naula and Lehua.

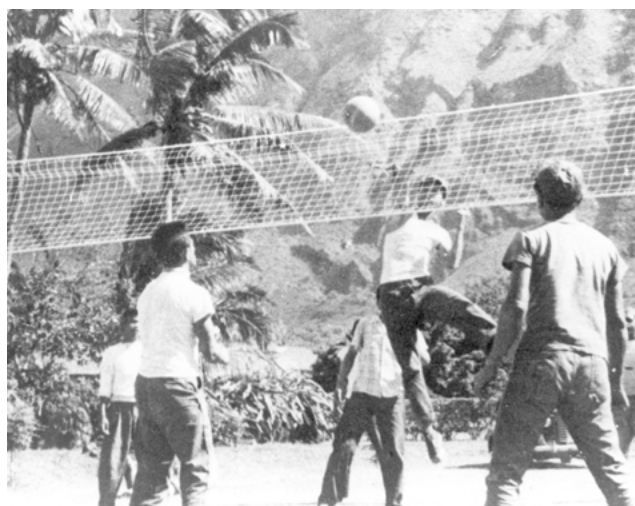
That is how the area of Nā'iwa got its name. And, of course, Naula and Lehua lived happily ever after. ■

Mikiala Pescaia is a cultural practitioner from Moloka'i and an interpretive park ranger with the National Park Service at Kalaupapa.

Kalaupapa: A Thriving, Resilient Community



Kanaana Church and Y.M.C.A hall ca. 1900s - Photo: Courtesy of Hawai'i State Archives



Kalaupapa volleyball game. - Photo: Courtesy of NPS/Kalaupapa NHP/Kalaupapa Historical Society Collection



Kalaupapa Scout Troop 46 (L to R: Robert Leong, Elroy "Makia" Malo, Henry Leong, and Eddie Marks) at a Boy Scout "Makahiki" festival, Kalaupapa. - Photo: Courtesy of NPS/Kalaupapa NHP/Kalaupapa Historical Society Collection

By Adam Keawe Manalo-Camp

From 1866 to 1969, approximately 8,000 individuals were sent to Kalaupapa after contracting Hansen's disease. They were teachers, singers, farmers, lawyers, paniolos, composers, veterans, artists and ali'i - people with hopes and dreams, talents and skills. People with names. Together, they founded a resilient community.

Kalaupapa was established in 1866, and 142 people arrived that first year. They built a church that they named Siloama after the famous pools in Jerusalem. In the early days, the patients exiled at Kalaupapa experienced tremendous hardship, one of the most profound being inadequate food and supplies and the lack of medical care - a trying situation that continued through the 1870s.

Kalaupapa did, however, have outstanding leaders including people like William Humphreys Uwele'ale'a, Ambrose Kanewali'i Hutchison, James Paiana, J. D. Kahauliko, J. H. Hao, D. W. Puhaula, Peter Ka'eo, and Jonathan Napela (who was not sick but chose to accompany his wife to Kalaupapa). Despite the early challenges, over the next two decades, through hard work and persistent advocacy, a vibrant community began to take shape.

Father Damien arrived in 1873 becoming a beloved member of the community. A story is told about a group of boys waking the entire settlement early one morning. It was a holiday, and the boys were marching around playing tin flutes and drums with great enthusiasm. When they passed Father Damien's house, the amused priest went to his lanai and yelled, "Po'e keiki kolohe!" The boys stopped playing and Pākē, the choir's lead soloist, began singing, moving everyone to tears.

By the late 1880s, Kalaupapa had 350 cottages, two Catholic churches, two Protestant churches, an LDS chapel, several stores, 12 hospital buildings, a physician's house, and community gardens. People there lived active lives - they worked, played and fell in love in Kalaupapa. But painful forced family separations continued.

Mother Marianne Cope and two Catholic sisters arrived in 1888 to run Bishop Home, which was financed by Charles Reed Bishop, the widower of Princess Bernice Pauahi Bishop. Bishop wanted to provide a safe space for the girls and women who were sent to Kalaupapa alone. For decades, Bishop Home was a place of music, laughter, sewing, plays, and tennis.

It was also in 1888 that Lizzie Kapoli Kamakau was sent to Kalaupapa. She was an exemplary composer who collaborated with Queen Lili'uokalani and Princess Likelike on songs such as *Liko Pua Lehua* and *A He Lau Makani*.

Indeed, music played a huge part in community-building and Kalaupapa was home to many brilliant musicians, composers, and chanters throughout its 156-year history. Some of Kalaupapa's contemporary musicians and composers include Henry Naleielua, Ernest Kala, Bernard Punika'i'a, Makia Malo, Sammy Kuahine and Helen Keao.

Over the years, ali'i such as King Kalākaua, Queen Kapi'olani, Queen Lili'uokalani and Princess Ka'iulani visited Kalaupapa, assuring the residents that they were not forgotten.

Kalaupapa residents were also politically active. Lā Ho'iho'i Ea continued to be celebrated there (despite the holiday being banned by the Republic of Hawai'i). Thomas Nakanaela authored *Ka Buke Mo'olelo o Hon. Robert Wilikoki*, one of the best sources for information about the 1895 nationalist uprising. Over 700 Kalaupapa residents signed the Kū'e Petitions protesting annexation.

By the early 20th century, Kalaupapa flourished with debate clubs, choirs, glee clubs, horse racing, bands, an athletic association, and three baseball teams. In 1905, it was organized as Kalawao County. It was, and still is, the only county in the world that is predominately Native Hawaiian.

A sympathetic and generous community, Kalaupapa residents donated to various humanitarian causes, including to victims of the 1906 San Francisco earthquake and war orphans.

In 1946, a cure for Hansen's disease, promin, became available in Hawai'i. In 1949, a residential treatment center, Hale Mōhalu, was opened in Pearl City and with that, the policy of mandatory isolation at Kalaupapa ended.

Over the next 20 years, only 40 new people were admitted to Kalaupapa, all of whom requested to transfer there from Hale Mōhalu. In 1969, the law changed, abolishing the forced isolation of people diagnosed with Hansen's disease. Thanks to medical advances, people could now be safely treated at home. Nevertheless, public ignorance persisted, and many residents opted to continue living lives of dignity and acceptance at Kalaupapa.

In 1988, Olivia Robello Breitha became the only resident to write an autobiography: *Olivia - My Life of Exile in Kalaupapa*.

The future of Kalaupapa is uncertain, but the residents should have a say in decision-making. Valerie Monson, former executive director of Ka 'Ohana o Kalaupapa said, "The people of Kalaupapa - throughout its history - have been some of our finest citizens who could have wallowed in what happened to them, but instead arose and triumphed over so many obstacles." ■

Author's note: thanks to Valerie Monson, I discovered that my grandmother's youngest sister, Mary Kekai Tripp, was exiled to Kalaupapa. My family did not speak about her, perhaps out of grief or pain. But I am grateful to know that she was loved, got married, and lived in a caring community. When we look at Kalaupapa, we should see it as a sacred place where ho'omau was embodied.

Adam Keawe Manalo-Camp grew up in Papakōlea and is a Hawaiian and Filipino writer, blogger and independent researcher.

Preserving the Poignant Stories of Kalaupapa

By Cheryl Chee Tsutsumi

Joseph William Lapilio III clearly remembers a chickenskin moment in fall 2015 when he was in Kalaupapa for work. During an afternoon break, he strolled to a cemetery along the beach. Suddenly, something made him stop and look down. Right in front of him was the headstone of his great-grandmother, Louisa Lui.

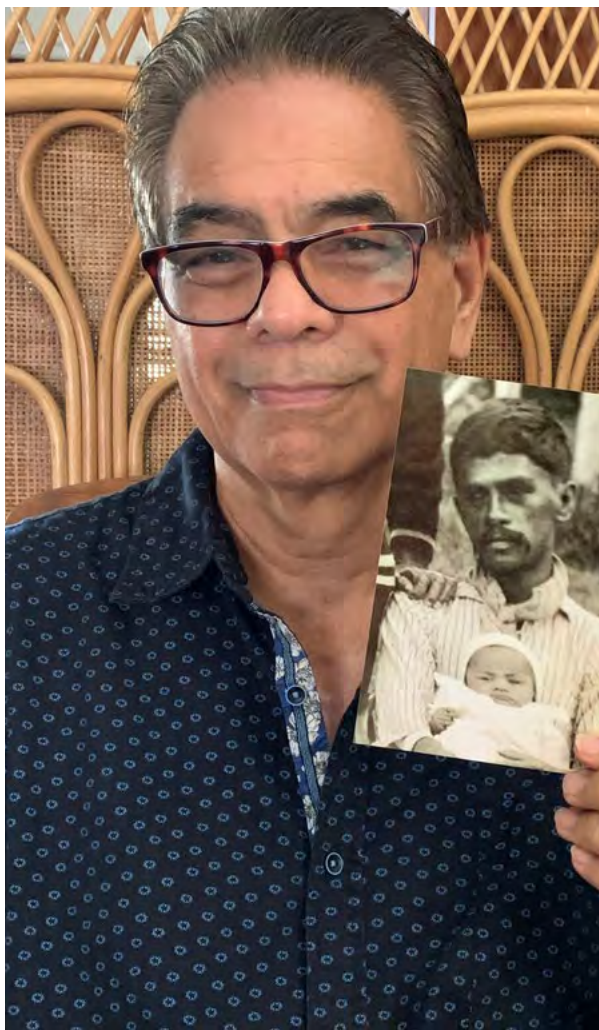
"By that time, I knew I had a great-grandmother who lived in Kalaupapa, but I was not expecting to find her grave that way," said Lapilio, who provides fundraising, strategic planning, teambuilding, event management and grant writing services for nonprofits and community groups. "I thought, maybe she led me here."

Lapilio had known for decades that his great-grandfather, Bonepake Lapilio, was sent to Kalaupapa in 1889 at the age of 7 after he was diagnosed with leprosy, now known as Hansen's Disease. Bonepake's older sister, Mele, then 13, was also afflicted with the disease and forced to relocate with him. They were two of some 8,000 men, women and children, the majority of them Native Hawaiians, who were torn from their loved ones between 1866 and 1969 and exiled to the remote Moloka'i peninsula.

Bonepake met Louisa there, they married and had seven children. The joy that brought them turned to despair when their keiki, including Lapilio's grandfather, were taken from them and placed in an orphanage on O'ahu.

"The cruel irony is my great-grandparents were taken from their families when they were young, and when they had children, their kids were taken from them," Lapilio said. "I can't imagine what that was like – to lose your family twice."

In 1909, Bonepake tested negative for leprosy, but he stayed in Kalaupapa with Louisa until she died in 1917. He then moved to O'ahu to be close to his 'ohana and was buried at Diamond Head Memorial Park after his death in 1950. Lapilio is grateful to have learned quite a bit about his great-grandparents with the help of Ka 'Ohana



Joseph William Lapilio III holds a photo of his great-grandfather, Bonepake Lapilio, and his granduncle, Bernardo Palikapu Lapilio. Bonepake and his wife, Louisa, longtime residents of Kalaupapa, had seven children, including Bernardo and Joseph's grandfather, after whom he is named. - Photo: Courtesy

O Kalaupapa. Today, he is the executive director of that 501(C)(3) nonprofit, which was established in August 2003 thanks to the vision of the late Bernard Punikai'a, who was sent to Kalaupapa in 1942 at age 11 and became one of its most vocal leaders.

The organization's mission is to honor the people of Kalaupapa, to promote their value and dignity, and to preserve and perpetuate their poignant stories. Its Restoration of Family Ties program, which received a Preservation Commendation from the Historic Hawai'i Foundation in 2015, has connected more than 800 families with their Kalaupapa ancestors and created a strong network of support for them.

"We don't want those who were banished to Kalaupapa to be defined by their disease," Lapilio said. "They created families; they opened businesses; they donated to many worthwhile causes; they were active members of a vibrant, loving community. Our mission is to accurately document their stories and to share them with the world. It is our kuleana to ensure they are never forgotten." ■

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

JOIN THE 'OHANA

You don't have to have a familial link to Kalaupapa to join Ka 'Ohana O Kalaupapa, which is supported solely by grants and donations. To coincide with Kalaupapa Month in January, the organization is officially kicking off a fundraising campaign to construct a memorial on the long-vacant site where the Baldwin Home for Men and Boys operated from 1894 to 1932.

The names of everyone who was sent to Kalaupapa will be engraved chronologically on the memorial, according to the year they arrived there. The estimated cost of the project is \$5.5 million for construction and an additional \$5 million for an endowment to maintain it in perpetuity. For more information about Ka 'Ohana O Kalaupapa, visit www.kalaupapaohana.org.

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Punikai'a the Visionary Behind Ka 'Ohana o Kalaupapa



Robert Ho'opi'i (far left) was born at Kalaupapa but raised on O'ahu. In this photo he joins Kalaupapa residents (l-r) John Arruda, Winnie Harada, Pauline Chow and Clarence "Boogie" Kahilihiwa at the ahu that marks the site of the future Kalaupapa Memorial. The kūpuna were part of a Remembrance Ceremony in 2016 hosted by Ka 'Ohana o Kalaupapa. Kahilihiwa, who served as president of Ka 'Ohana, passed away in 2021. - Photo: Wayne Levin



Bernard Punikai'a was sent to Kalaupapa in 1941 at the age of 11. He grew up to become a community leader who advocated for the rights of Native Hawaiians and Hansen's disease patients. Punikai'a founded Ka 'Ohana o Kalaupapa and was also a talented composer and musician. He passed away in 2009. - Photo: Valerie Monson

By Valerie Monson

Ka 'Ohana O Kalaupapa began taking shape in the mid-1990s thanks to the vision of Bernard K. Punikai'a, one of the great leaders in the history of Kalaupapa.

He was worried that as the Kalaupapa community aged and their numbers became fewer, that their voices would no longer be heard, so he planned a three-day workshop at Kalaupapa inviting guests with connections there to remind them of the important history and the many contributions to society made by the people of Kalaupapa – contributions often forgotten. Residents of Kalaupapa invited guests into their homes to talk story, gave tours of their favorite places, and shared their hopes that they could remain in their homes for as long as they chose and that their history would live on long after they had passed.

The participants left inspired and determined to see the wishes of the Kalaupapa community carried out. Even without an official name, Ka 'Ohana O Kalaupapa had been born, giving the Kalaupapa community a restored sense of pride that this fledgling network would provide needed support and that their lives would be remembered.

In 2003, Punikai'a called for another meeting, gathering 70 residents, family members and longtime friends and Ka 'Ohana O Kalaupapa was officially organized. Punikai'a served as chairman of the board of directors with Kalaupapa residents Kuulei Bell as president, Winnie Harada as vice president, and Gloria Marks as treasurer, and Makia Malo and Boogie Kahilihiwa serving as directors. Family members and friends filled out the board – and offered support in other ways.



Artist's rendering of the planned Kalaupapa Memorial at Kalawao. The memorial will include the names of the more than 8,000 people sent to Kalaupapa between 1866-1969. Design image courtesy of G70.

Since then, Ka 'Ohana has gone beyond what anyone imagined in those early gatherings. Progress continues on plans for The Kalaupapa Memorial – Ka 'Ohana O Kalaupapa was authorized by Congress to establish the memorial to display the names of everyone sent to Kalaupapa. Through its "Restoration of Family Ties" program, Ka 'Ohana has helped nearly 900 descendants reconnect to their Kalaupapa ancestors. A traveling exhibit about Ka-

laupapa has been shared on every island, the continent and in Europe.

Leaders of Ka 'Ohana have been diligently involved in advocating for local voices – Kalaupapa residents, descendants, Hawaiian Homelands beneficiaries and residents of upper Molokai – to be part of the decision-making process for the future of Kalaupapa.

Entering 2022, leadership of Ka 'Ohana O Kalaupapa has changed. Last year, President Boogie Kahilihiwa passed away – he was elected president after the death of Kuulei Bell in 2009 – a tremendous loss for us all. While Kalaupapa kūpuna Pauline Chow (vice president) and Gloria Marks continue to serve on the board, descendants and friends now carry most of the kuleana – just as Punikai'a foresaw.

Lopaka Ho'opi'i, whose grandparents and other 'ohana are buried at Kalaupapa, is serving as interim president. Joseph Lapilio, whose great-grandfather was choir director at Kalaupapa in the early 1900s, is wrapping up his first year as executive director. Jason Umemoto, whose great-uncle was a beloved Kalaupapa leader, chairs the Kalaupapa Memorial Committee.

Ka 'Ohana O Kalaupapa is moving forward with new leaders at the helm, but the rallying cry remains the same: e ho'ohanohano a e ho'omau - to honor and to perpetuate; to always remember the people of Kalaupapa.

The descendants of Kalaupapa will make sure that Kalaupapa has the kind of future their ancestors envisioned.

Valerie Monson has been visiting Kalaupapa since 1989. She is a founding member of Ka 'Ohana O Kalaupapa and served as its coordinator/executive director from 2008-2020.

Addressing the Future of Kalaupapa



An aerial view of the town of Kalaupapa, located on Moloka'i's north shore. Despite the settlement's inauspicious beginning in 1866, by the 1880s it had grown into a thriving community with as many as 1,000 people living there at its peak. The settlement included homes, shops, churches, a school, a post office and a hospital. The residents formed choirs, bands, athletic teams and a variety of other clubs and social groups. A cure for Hansen's disease became available in 1946 and by 1969, Kalaupapa stopped receiving patients. With just five patients remaining at Kalaupapa, its future is uncertain. - Photo: Alden Cornell

By Ed Kalama

Today, there are just five patients left at Kalaupapa. All in their 80s and 90s, they have chosen to live out their lives on the remote Moloka'i peninsula.

As the state will now honor - every January - the resiliency of those who were forced to make this community their home, what will the future of Kalaupapa look like once there are no longer patients remaining and the state Department of Health (DOH) pulls out of the settlement?

It's complicated, but in August 2021 the National Park Service (NPS) released a management plan for the area that provides a path forward. Work on the document began way back in 2009, and it's not hard to see why it took so long to complete - there are many entities at play in the roughly 8,000 acres that comprise Kalaupapa.

The Kalaupapa National Historic Park General Management Plan (GMP) provides broad guidance for the management of the park (nps.gov/kala). It is intended to navigate the NPS and its many partners in the protection of the Hansen's disease community and its legacy. The plan provides direction for the preservation of Kalaupapa's cherished resources and future visitation over the next 15 years and beyond.

Nancy Holman, an experienced administrator who carries a reputation for relationship building, was named superintendent of the park in September of 2021.

"Planning for Kalaupapa National Historical Park (NHP) was complex due to the nature of land ownership, complex resources, shared management, partnerships, and the many communities and individuals associated with Kalaupapa.

"Additionally, changes in National Environmental Policy Act (NEPA) guidance and National Historic Pres-

ervation Act (NHPA) Section 106 consultation extended the duration of the planning process," Holman said.

"Developing the GMP included several stages of public involvement to understand public sentiments, address them, and incorporate them in the plan. While the GMP process took many years, the plan represents significant work by all involved. In the near term, the ongoing transfer of DOH responsibilities - unrelated to health care - to NPS will continue. In the long term, the NPS will assume management of visitor access, activities, and resources in consultation with partners."

About a quarter of the land at Kalaupapa - some 1,400 acres - is stewarded by the Department of Hawaiian Homelands (DHHL). The National Park Service has about 22 acres located near the lighthouse, the Department of Transportation holds land near the airport and the Department of Land and Natural Resources (DLNR) has kuleana for the remaining property. The park service has a \$250,000 a year lease with DHHL which runs through 2041, and another lease with DLNR which expires in 2029.

By law, DHHL may not sell its land at Kalaupapa. Some DHHL beneficiaries on the island said they feel their voice was not heard during the development of the GMP.

"It's been a rocky road dealing with the NPS at Kalaupapa," said community activist and Moloka'i resident Walter Ritte. Ritte said he applied for DHHL lands years back at Kalaupapa and was told those lands were not available for homesteading. When the park was dedicated in 1980, Ritte said he was again told there were no applications for homesteading at Kalaupapa.

"When the GMP began, our group Hui Ho'opakele 'Āina participated with a 10-page letter of our concerns. It was a long, difficult process which ended with our 106 consultation rights and input ignored, and the environmental impact statement process was deleted and replaced with a programmatic agreement under the leadership and urging of President Trump. Our concerns and rights as homesteaders and Hawaiians were ignored," Ritte said.

Ritte said the hui's only victory thus far has been stopping the expansion of the park to include the North Shore valleys of Pelekunu, Wailau and Hālawā.

"We are now urging DHHL to step in and revisit the lease agreement to include the rights and needs of Native Hawaiians. Kalaupapa represents an important element in a bright future for the island of Moloka'i. The NPS has not shown positive results for the people of Moloka'i and has not resulted in the advancement of Hawaiian homesteaders as mandated in the DHHL Homestead Act," Ritte said.

Holman, who was not involved in the GMP process at Kalaupapa, said she'd like to better understand DHHL beneficiary perspectives about what didn't work in the

SEE THE FUTURE OF KALAUPAPA ON PAGE 22

THE FUTURE OF KALAUPAPA

Continued from page 21

planning process and what might work better in the future. She said no decisions have been made about what will happen when the DHHL lease expires. She said future plans will be developed with DHHL and other stakeholders.

"Moving forward the staff at Kalaupapa NHP are seeking additional ways to be more inclusive in how we request and receive input. I'm eager to hear and try alternative approaches to how we can affirm common goals and work toward them together," she said.

The Kalaupapa National Historic Preserve was established in 1980 following a recommendation from the Kalaupapa National Historic Park Advisory Committee which examined alternative futures for the area and included representatives from NPS, agencies of the state of Hawai'i, DHHL, the County of Maui and, importantly, the patients at Kalaupapa.

"Patients are a significant reason why the park exists, and they have a say in how their story is shared with the larger public - they are the heart of Kalaupapa," Holman said.

Holman said this is reflected in how activities take place within the settlement, how tours are managed and operated, how patient privacy is maintained, and why opportunities to learn about management actions and provide feedback are held.

The planning process for the GMP included patient residents and their 'ohana, descendants of residents of Kalaupapa prior to 1866, Moloka'i residents, and other members of the public who have actively engaged and expressed concern about potential changes that could detrimentally affect Kalaupapa as a wahi pana.

"Core to the future of Kalaupapa NHP is honoring the legacy of the Hansen's disease community and the long history of Native Hawaiians who called Kalaupapa their home. There is a need to mālama i ka 'āina in a manner that shows respect for the peninsula's people and their stories as we continue to assume management and operational responsibilities and facilities as the DOH transitions out of management responsibilities at Kalaupapa," Holman said.

To help address concerns of beneficiaries like Ritte, the DHHL Kalaupapa Beneficiary Working Group engagement initiative was formulated in 2020 in response to beneficiary concerns and requests from the Hawaiian Homes Commission for comments and feedback. The working group is intended as an ongoing outreach effort with goals including finding ways to facilitate use of and access to DHHL lands in Kalaupapa by beneficiaries.

The group has been meeting monthly since September 2021 providing regular updates to the Hawaiian Homes Commission. Group participants include beneficiaries on the Moloka'i Island Waiting List, beneficiaries who have family members buried in Kalaupapa, lineal descendants of Native Hawaiian 'ohana who were displaced from Kalaupapa between 1865-1895, beneficiaries who participat-

ed in the NPS GMP, and a beneficiary representative of Ka 'Ohana O Kalaupapa.

DHHL officials said they will gather input from beneficiaries regarding what happens when the lease expires, but any final decision on the general lease is the responsibility of the Hawaiian Homes Commission.

"We acknowledge there are outstanding concerns from Native Hawaiian beneficiaries regarding Kalaupapa that still need to be addressed," said DHHL Chairman William Ailā. "As a community, we have an opportunity to shape the next chapter of Kalaupapa together, and DHHL will be sure that the interests of its beneficiaries have a seat at the table for these decisions."

In May 2021, DHHL secured a written commitment from the NPS to, among other points, develop strategies to improve communication and consultation with beneficiaries as well as to begin conversations to address community concerns regarding visitors and access to the settlement.

"The GMP is a tool that sets the overarching vision for desired future conditions," Holman said. "It was created with public engagement and sets the stage for more opportunities to work together in how that vision will be implemented. As state and federal agencies, we are bound by law and policy, as well as the availability of funding - in the space between these facts, there is so much room for possibility on how we collectively achieve that vision. The GMP is not the end, but a beginning." ■

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'A'ali'i (Dodonaea viscosa)

By Bobby Camara



The ripe seed pods of this 'a'ali'i photographed at Hawai'i Volcanoes National Park are a vivid scarlet red. - Photo: Alan Cressler



It is the ripe seed pods, not the flowers of the 'a'ali'i that are used to make lei. The flowers of the 'a'ali'i are tiny and are either male or female. Pictured left to right, are female flowers, male flowers, ripe seed pods, and a tiny black seed in a dried pod. - Photo: Bobby Camara

"He hina nō ka 'a'ali'i kū makani, he 'ula'a pū me ka lepo. The wind-resistant 'a'ali'i falls, [but] is uprooted together with the dirt." (said of a strong warrior) - 'Ōlelo No'eau #579

Especially apropos after stormy weather in early December wreaked havoc throughout our pae 'āina, the tenacity and resilience of 'a'ali'i is instructive. Its variability seems key to success as it thrives in many places, whether as shrubs on arid coastal plains or small trees in upland rainforests. Papery seed pods in shades from pink to darkest red are used in lei. Flowers, most often male or female on separate plants, are tiny and frequently escape notice. ■

Public Solicitations Expected for DHHL Infrastructure Projects



By Cedric Duarte

In the last three years, the Department of Hawaiian Home Lands (DHHL) has received increased funding toward Capital Improvement Projects to develop new homestead lots for beneficiaries and make critical repair and maintenance improvements for aging homesteads. With these new allocations in hand, DHHL is pushing forward to clear the backlog of construction projects awaiting funding.

DHHL's Land Development Division is preparing \$24 million in statewide infrastructure projects to go out for public solicitation in 2022.

Projects anticipated for public solicitation in the coming year range from infrastructure development for the expansion of a homestead subdivision in West O'ahu to maintenance and drainage improvements in one of the agency's oldest homestead communities.

In 2021, DHHL completed house construction for 160 homestead lots in the Ka'uluokaha'i subdivision in East Kapolei, O'ahu. Infrastructure construction plans for the second increment consisting of 130 homestead lots in East Kapolei are being reviewed by the City & County of Honolulu. An Invitation for Bid is anticipated for early 2022.

Traffic-calming measures in Nānākuli and Waimānalo on O'ahu to increase and improve safety for area residents are forthcoming, as is the final phase of improvement work for the Waikeola Stream Drainage Channel in East O'ahu.

DHHL also has designs completed or underway for nearly \$100 million worth of infrastructure projects throughout the state. These projects have been funded

but are awaiting final permitting and approvals before solicitations can be made.

Among the long-awaited projects anticipating approval are road improvements in Pu'ukapu, Hawai'i Island, and in Kahikinui, Maui. The declining efficiency of the sewer systems in Papakōlea and Wai'anae also need to be addressed, while water system improvements in Ho'olehua and Ka'ū have reached the final phases of completion.

New lot development readying in Hanapēpē on Kaua'i, and in Central and Upcountry Maui, and on Moloka'i will move DHHL closer to awarding 99-year homestead leases to Hawaiian Homes Commission Act beneficiaries.

The projects in the Infrastructure Construction phase of development that are finally going out to bid in 2022 are just a few of the many needed to meet the needs of Native Hawaiian beneficiaries.

DHHL also has several projects in its production pipeline that are either in the early stages of planning with beneficiaries to envision future homestead communities, the environmental review stage of development, or are in the design and engineering phase.

These projects would create new housing or agricultural opportunities in Kekaha, Anahola, Wailuku, West Maui, 'Ualapu'e, Honomū, Kealahou, East Kapolei, Mā'ili, and Mō'ili'ili. ■

For more information on DHHL's planning and construction projects, visit dhhl.hawaii.gov/po.

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 Kamehameha Schools and the University of Hawai'i at Mānoa, he resides in Aiea with his wife and two daughters.

Ka Hala



Na Kalani Akana, PhD

No ka lā hope o ka makahiki, ua lei 'ia nā Hawai'i i ka lei hala i mea e hō'ike ai i ka hala 'ana o ka makahiki kahiko. 'Ōlelo 'ia e nā kūpuna, e lei i ka lei hala a hala a'e nō ho'i nā maika'i 'ole o kēlā makahiki. No laila, he hō'ailona a he pale ka lei hala i ka 'ino a me nā maika'i 'ole o ka makahiki i hala iho nei a he mea ia e ho'omaka pono ai ka makahiki hou. 'Ōlino mā'ama'ama ka nani ke nānā aku i ka hala 'ula, ka hala melemele, a me ka hala lihilihi 'ula. Ua 'olelo 'ia e nā kūpuna, "A'ohe hala 'ula i ka pō." Inā pala ka hua o ka hala a waiho wale 'ia i luna 'a'ole 'ike 'ia ka nani a hiki i kona kahiko a helele'i 'ana. E aho e ki'i a wāwahi i ka hua a hana i lei.

'O ia ka hana punahele a Ka'ahumanu wahi a Bīnamu. Ma ko Ka'ahumanu kipa 'ana aku iā Kaua'i ua ho'ohanohano 'ia 'o ia me kekahi mele e ha'i ana e pili ana i ko Ka'ahumanu aloha i ke kui lei hala 'ana. Ua oli ka mea hula i kēia lālani ma ka mele inoa nona: "E pua ana ka makani i nā hala o Mālelewa'a." Kaulana nō ho'i ka ulu hala o Naue ma Kaua'i, Kekele ma O'ahu, Weke ma Hāna, Nīhoa ma Kalaupapa, a ma "Puna paia 'ala i ka hala."

Wahi a nā kānaka hulikoehana, ua lana mai kekahi hua hala i Hawai'i ma kahi o 1.2 miliona makahiki aku nei me ke kōkua 'ole o ke kanaka. Aia nā mō'alihaku o ia mau hua hala ma Kaua'i. Akā, wahi a ka 'ohana Pele, 'o Pele ka mea nāna i ho'okumu i ka hala ma Hawai'i.

Penei ka mo'olelo. Mahope aku o kona ha'alele 'ana mai Polapola i Kahiki, ua kū a 'apa kona wa'a i kekahi moku e lana ana ma ka moana. Pa'a ka 'āina o ia moku lana ma nā a'a o kekahi pū hala nui 'o 'Ohī'ohikupua kona inoa. Ua pa'a 'ia ka wa'a ona 'o Pele e ia pū hala, ma nā kukū loulou. 'A'ole hiki i ka wa'a 'o Honuaiakea ke 'oni iki. No laila ua pi'i ka inaina o Pele a ua nahaehae 'ia e ia nā lau, nā ule hala, nā hua a pēlā aku. 'O kekahi o ia mau 'āpana o ka hala ua lele ā hiki i Hawai'i a 'o ia nō nā kūpuna o nā hala ma Hawai'i. 'O ia paha nā mō'alihaku i loa'a ma Kaua'i. 'A'ole pakele na'e ka wa'a ma kā Pele hana huhū 'ana no laila ua ukuhi wale iho 'o Kāne i ka wai maoli ma nā kukū a ua ku'u 'ia ka wa'a a holo hou mai 'o Pele mā i Hawai'i.



Eia 'o Roy Benham, he kahu mālama waiwai o OHA ma mua, ma kāna hana no'eau punahele — ka hana lei hala. - Ki'i: Courtesy

He mau lōina no ka lei 'ana i ka hala. Kūpono ka lei 'ana ma ka pau 'ana o kekahi hana e like me ka puka 'ana mai ke kula, ma hope o ka 'ūniki, a ma ka piha makahiki o kekahi kanaka, kekahi hanana.

'A'ole kūpono ka hā'awi 'ana i ka lei hala no ka ho'omaka 'ana o kekahi hana e like me ka ho'ola'a 'ana i ka hale. 'A'ole ho'opāpahi 'ia nā 'ōlapa i ka hala ma kekahi mau hālau hula ma muli o ka mana'o o "hala" o hala ka 'ike o nā kānaka hula. Eia kekahi mo'olelo hoihoi ma loko o "Aspects of the Word Lei" na Puku'i Wahine o ka hā'awi kūpono 'ole 'ana i ka lei hala. Ma kekahi hālāwai kālāi'āina hō'e'u'e'u ua hā'awi 'ia kekahi moho politika i ka lei hala. Auē, 'a'ole holo kūpono kāna hana. Ua hala kona manawa kūpono.

Ho'opuka mana'o ka loea hula 'o Kaha'i Topolinski, inā hā'awi 'ia 'oe i lei hala ma ka manawa kūpono 'ole, e ho'opa'a i ua lei nei ma ka lima 'ākau, mālama, a lei ma ka wā kūpono.

Mai pōina nō na'e i ka 'ōlelo no'eau, "A'ohe hala 'ula i ka pō." E lei hou kākou i ka lei hala a e lei hou me ka 'ike a me ka mahalo o nā kūpuna i ua lei nani nei. Nani wale nā hala, 'ea 'eā. ■

Kalani Akana, Ph.D., is a kumu of hula, oli and 'ōlelo Hawai'i. He has authored numerous articles on Indigenous ways of knowing and doing.

To read this article in English, go to [kawaiola.news](#).

Cultural Misrepresentation on TikTok



By Madison Velasco, Grade 7
Kamehameha Schools Kapālama

TikTok is one of the most downloaded mobile apps today. Many 'ōpio (and mākuā) enjoy watching dancing videos, funny moments, scary content, and more. However, there is a portion of TikTok that has informational videos on a wide range of topics. One of them being about Hawai'i and Hawaiian history. A lot of the content being shared about Hawai'i is about our gods, our culture and our food.

It is important to note that many of the people posting these things are not from Hawai'i. When asked about where they got their information, they say they learned about it from their friends who vacationed here in Hawai'i.

These people who talk about our culture on TikTok have spread false information about Hawai'i and have unintentionally (or intentionally) mocked our culture and traditions.

This is harmful to us as a people because they are romanticizing and reducing our culture to party favors. When false information is shared, people who know nothing about us will think that Hawai'i is a place that has no real history when that's the exact opposite.

When people come here and believe that they know everything because a person on the internet said it was true, it really revokes the meaning and significance of our traditions.

Another harmful thing about

these stories on the internet is that they wipe away a part of our history. They talk about how pretty and perfect Hawai'i is, yet they don't know that our Queen was wrongfully imprisoned and overthrown.

Or they think hula is just some dance where you swing your arms like waves and shake your hips. They don't know that hula was forbidden and our kūpuna were forced to leave their culture behind because foreigners deemed it inappropriate for them to showcase their mo'olelo through dance.



This still from a TikTok video shows an individual dressed as "Lilo" (from Lilo & Stich) attempting to dance the hula.

We've been silent for too long and we've allowed others to tell our stories for us. We've let them shift the narrative and that time of us being silent must stop now. We, as Hawaiians, should be using platforms like TikTok to showcase our stories instead of letting our colonizers do it for us.

By telling our mo'olelo in our own way, we can ensure that non-Hawaiians (who know nothing about us) aren't spreading falsehoods about our heritage. TikTok can be used as a tool to properly educate people about who we are as a lāhui — and we must take advantage of this opportunity now. ■

Madison Velasco is from Pauoa, O'ahu

What We Know About Omicron



By Jodi Leslie Matsuo, DrPH

Just as COVID-19 cases from the Delta variant began decreasing, a new variant – called Omicron – has emerged on the scene. Because this variant is fairly new, there are more unknowns than knowns about it. As the number of cases rise, more about Omicron will be learned. Below is a compilation of information gathered from multiple health and scientific sources on what is known so far.

How is the Omicron variant different from Delta and other variants?

The COVID-19 virus, as is typical with most viruses, has mutated into several new variants, including Delta and Omicron. What makes Omicron different is that it is characterized by an unusually large number of mutations, compared to previous ones. This means it will likely spread more easily compared to previous COVID-19 variants.

What are symptoms of those infected with Omicron?

People infected with Omicron have mostly reported mild symptoms. They are not experiencing loss of taste or smell, as seen with other variants. Scientists warn symptom severity may differ based on age, medical conditions, and vaccination status.

Can Omicron be detected with a COVID-19 test?

Molecular and antigen tests are designed to broadly detect COVID-19 virus infections, rather than to check for the type of specific variants. Most nucleic acid amplification tests (NAAT) and antigen tests have been shown to detect the Omicron variant. However, keep in mind that antigen tests are not as accurate as NAAT tests. The U.S. Food and Drug Administration website lists the tests that do not detect Omicron. Those tests are not being used in Hawai'i.

Does COVID-19 vaccination or previous COVID-19 infection protect me from getting sick?

The Centers for Disease Control (CDC) expects that Omicron will be spread by both vaccinated and unvaccinated people, even among those who don't have any symptoms. As Omicron is highly mutated, it is possible that protection from previous infections and vaccines may not be as effective. Breakthrough infections are expected.

Are there medications or other vaccines that can fight Omicron?

Pharmaceutical companies are currently working on vaccines specific to fighting serious infection from Omicron. Makers of COVID-19 antiviral pills are confident it will be effective against Omicron. Final approval for use of these drugs is pending.

What can I do in the meantime to reduce risk of getting severe infection from Omicron?

Preliminary results from studies suggests that people who have taken the COVID-19 vaccines are likely to be better protected against severe illness from Omicron than those who haven't. This is supported by the CDC who states, "the recent emergence of Omicron further emphasizes the importance of vaccination and boosters."

It is highly recommended that you discuss the pros and cons of vaccination with your doctor. At the same time, do everything you can to prevent or manage those medical conditions that can put you at risk for getting severe infection. In addition to correctly taking any medication prescribed by your doctor, following a plant-based diet, exercising regularly, not smoking, getting good sleep, and limiting alcohol will all help to prevent and manage disease and severe COVID-19 infection.

And wearing masks, social distancing when possible, and sanitizing your hands frequently all continue to help. ■

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).

He Ui, He Nīnau - What is Regenerative Tourism?



By Mālia Sanders

When I am asked to explain "regenerative tourism," I point to a Kānaka understanding of 'āina and the ingenuity by which we continue to thrive.

For countless years, acres of lo'i kalo (taro terraces) fed generations of Hawai'i's people. What is the secret to centuries of success? The lo'i kalo system is regenerative. The lo'i kalo system borrows water from streams, nourishes the kalo, and most importantly, returns the water with nutrients from the lo'i's fertile ecosystem. In other words, the water returns in a better condition than when it was received. When we feed the system more than it feeds us, we create a regenerative system of abundance.

Regenerative tourism is at the core of the Hawai'i Tourism Authority's strategic vision to "Mālama Ku'u Home," or "care for my beloved home." It also guides the important work of the Native Hawaiian Hospitality Association (NaHHA). We believe that in order for tourism to be sustainable, it needs to be regenerative. It needs to feed Hawai'i more than it consumes Hawai'i. This is not just about money. Regenerative tourism acknowledges that we are a part of a larger, environmental system of island existence. Like the water that flows through lo'i kalo, if we borrow natural resources from this system, we must not only replenish it, but add to it.

How do we make this happen? One pathway has emerged in a partnership between NaHHA and travel2change. The Kaiāulu Ho'okipa Cohort is a program that builds the capacity of Hawai'i non-profit organizations to host experiences that not only allow kama'āina and malihini (guests) to enjoy our home, but to ensure that these experiences ultimate-

ly regenerate more than they consume. These experiences include caring for native ecosystems, working fishponds and farms, and an overall deeper engagement with our home. I ask all kama'āina to visit NaHHA's website, nahha.com, to learn about this program and the 29 regenerative experiences it has assisted so far.

Kama'āina – if we expect our visitors to engage in regenerating our 'āina, so must we! So I ask you, how are we managing our resources, the ways by which we and this 'āina find sustenance? What will you do to make sure we sow more than we reap?



A lo'i kalo at Kāne'ohe, O'ahu - Photo: Heather Goodman, HTA

If we continue to take more than we give back, we can expect that the metaphorical stream will run dry, that lo'i of sustenance will produce less and less, and that we will thirst. Such a grim, yet sobering, reality is one we must avoid.

We all play a part in creating a different future, whether it is engaging these organizations dedicated to this future or creating a regenerative opportunity yourself. No matter what you do, it all starts with one question: Are we putting back more than we take, or are we simply drinking with unquenchable thirst? ■

Mālia Sanders is the executive director of the Native Hawaiian Hospitality Association (NaHHA). Working to better connect the Hawaiian community to the visitor industry, NaHHA supports the people who provide authentic experiences to Hawai'i's visitors. For more information go to www.nahha.com Follow NaHHA on Facebook, Instagram, and Twitter @nahha808 and @kuhikuhi808

Representing Native Hawaiians on the VA's Tribal Advisory Committee



By Reyn Kaupiko

Aloha mai kākou. I am excited to introduce myself and my inaugural column for *Ka Wai Ola*.

Earlier this year, the Department of Veterans Affairs (VA) formed a new committee for Native American and Native Hawaiian veterans called “The Tribal Advisory Committee.” The committee charter was signed by VA Secretary Denis McDonough on April 23, 2021, and the committee’s purpose is to provide guidance to the VA on all matters pertaining to Indian Tribes, Tribal Organizations, Native Hawaiian Organizations and Native American Veterans. The 16-person committee has one at-large seat and one seat reserved for Native Hawaiians.

This past October, I was honored to be selected by McDonough to sit on The Tribal Advisory Committee and represent the interests of Native Hawaiian veterans and their ‘ohana.

To promote effective communication in this new role, I will be writing a column each month in *Ka Wai Ola* to share

news from the Department of Veterans Affairs (VA) that is relevant to Native Hawaiian veterans – from VA information that is specific to native peoples, to general veteran benefit awareness topics.

Most Native Hawaiians have U.S. veterans in their ‘ohana. So while some of the topics I will cover and the news that I will share via this monthly column may not directly apply to every reader, they may well apply to someone you love – and with regard to benefits, could tremendously affect the quality of life for the veterans in your ‘ohana.

Mahalo to the Office of Hawaiian Affairs for this opportunity to share. ■

Reyn Kaupiko is a graduate of Kamehameha Schools Kapālama and the Naval Academy. He is an OEF/OIF veteran who served in the U.S. Navy onboard the aircraft carrier USS Nimitz (CVN-68) and the aircraft carrier USS Wasp (LHD-1) as a naval warfare officer sailing in the Atlantic, Caribbean, Mediterranean and Pacific oceans. He successfully participated in anti-drug smuggling missions off the coast of Haiti with the U.S. Drug Enforcement Agency. He also participated in humanitarian efforts in Jamaica, and retrieval of forward-deployed soldiers in the Mediterranean.

Towards Inclusive Funding Priority-Setting for Native Hawaiian Education



by Elena Farden

“Nothing about us, without us,” is a powerful phrase shared by Sen. Brian Schatz at his Native Hawaiian education listening session earlier this year. It reflects the perspective that federal funding should be led by those who will be most impacted: the community. In education, priority-setting for funding can be dominated by funders and government entities with little or no community seats at the decision-making table.

We need more seats, or we need build a better, more inclusive table.

One way the Native Hawaiian Education Council (NHEC) has been pushing this seat-at-the-table issue is through our annual reports. At the end of each calendar year, NHEC submits an annual report to the U.S. Department of Education (USDOEd) that funds the Native Hawaiian Education program.

This is not a typical report. This is a voice for the table.

While our annual report does highlight our major accomplishments in the past year and helps inspire a shared vision for our work in education, our main statutory responsibility is to provide priority recommendations to the Secretary of the U.S. Department of Education as outlined in the Native Hawaiian Education Act, Sec. 6204(d)(6).

Our priority recommendations for funding are developed in engagement with you, our community.

NHEC’s community consultation process meets communities where they are at to listen, learn, and lean in to understand how students, families, and teachers are being impacted. What types of programs are rising to the needs of community? What areas could use more support and resources? What are some of the challenges and concerns that require our immediate attention? What issues

should be added to our radar for monitoring?

Like a woven ‘ie‘ie basket, the collective voice of the community is gathered and carried forward in our priority recommendations.

This year, we partnered with ‘A‘ali‘i Alliance to engage 118 community members across the pae‘āina.

Our 2021 annual report is in its final stage of completion, but highlights to share include priority funding recommendations for culture-based and ‘āina-based programs, as well as mental health and well-being programming and resources. The final report will be provided to the U.S. Department of Education before December 31. Digital versions of our report will also be made available to the community on our website by Spring 2022.

You can watch our 2021 wrap up of our community consultation process and findings on our website or check out our previous annual reports at nhec.org. ■

MAP OF CONSULTATION PARTICIPANTS BY ZIP CODE

(GRAY AREAS INDICATE NO PARTICIPANT DATA)



Elena Farden serves as the executive director for the Native Hawaiian Education Council, established in 1994 under the Native Hawaiian Education Act, with responsibility for coordinating, assessing, recommending and reporting on the effectiveness of educational programs for Native Hawaiians and improvements that may be made to existing programs, policies, and procedures to improve the educational attainment of Native Hawaiians. Elena is a first-generation college graduate with a BS in telecommunications from Pepperdine University, an MBA from Chaminade University and is now in her first year of a doctorate program.

Legislative Session 2022



By Sheri Daniels

The Hawai'i State Legislative Session will begin on Wednesday, January 19, 2022!

The typical work of the State Legislature will likely be even more fast-paced than usual, as the historic federal response to the pandemic continues to require robust efforts in state implementation. The work of Papa Ola Lōkahi includes taking steps to support health policy that reflects the values and goals of our lāhui, such as access to Native Hawaiian traditional healing practices and supporting our cultural practitioners.

We also hope that our lāhui will use their voices to speak to the many topics that impact Native Hawaiians throughout Hawai'i through public feedback and engagement during the 2022 session.

The State of Hawai'i offers resources that help to facilitate community engagement and participation with legislative process. The Legislative Reference Bureau's Public Access Room (PAR) is a non-partisan office that provides information, facilities, and services including knowledge of how the Capitol operates, computers, printers, and office supplies to research, draft correspondence, or write testimony.

Additionally, televisions are available to view hearings, workspace is available, as well as many other textual resources that will help orient you to both the history and the process of our state legislature.

For continued health and safety, the PAR is not accepting walk-in visitors, but is available via phone (808) 587-0478 or email (par@cap-

itol.hawaii.gov). The PAR staff continue to conduct workshops and tutorials on Zoom as well, and offer their resources via website (<https://lrb.hawaii.gov/par/>) and on social media through Facebook (Public Access Room, Hawai'i State Legislature), Twitter (@Hawaii_PAR), and on YouTube (Hawaii Public Access Room).

Knowing your legislators and which committees they are assigned to is also an important part of the legislative process. The legislative website (<https://www.capitol.hawaii.gov>) can help you identify who your representatives are based on your residence. The website also allows for tracking bills of interest, submitting comments or testimony, and more – and these functions and tools have helpful how-to videos provided by the PAR.

To date, no announcement from the State Capitol has been made regarding a decision to resume public participation in-person or to remain on Zoom; we anticipate that our legislators are carefully monitoring COVID-19. In 2021, live video on the House and Senate YouTube pages and remote testimony via Zoom was made available, which provided increased accessibility and opportunity for community members who do not reside on O'ahu to participate.

The role of Papa Ola Lōkahi, which is meant to uplift Native Hawaiian health through a variety of mechanisms, supports both access to health resources as well as advocacy regarding the regulations and laws that govern health. We are grateful to the community members who have participated in E Ola Mau a Mau and other sessions to share their mana'o with us. ■

Sheri-Ann Daniels, Ed.D., is executive director of Papa Ola Lōkahi, the Hawaiian Health Board that includes Office of Hawaiian Affairs among its members. Each month Papa Ola Lōkahi will share precious community efforts that contribute to the health and wellbeing of Native Hawaiians and their families.

Data: A Tool to Promote Thriving Native Hawaiian Kamali'i



By Trenton Manson

Lili'uokalani Trust's strategic plan is based on the vision of E Nā Kamalei Lupalupa – Thriving Hawaiian Children.

Over the past few years, we have increased the use of data in our decision-making and planning. Data on key indicators allow us to deepen our understanding of the conditions of kamali'i across the pae 'āina.

In this article, we are looking at the "Concentration of Native Hawaiian Children in Households with Less than Liveable Income" mapped to our different kīpuka, or regional service areas.*

This geospatial approach enables us to use information about where kamali'i in need of support are most likely to reside as we make decisions about how we plan to care for current and future generations.

We use liveable income (which we estimate as three times the poverty guideline for Hawai'i) as

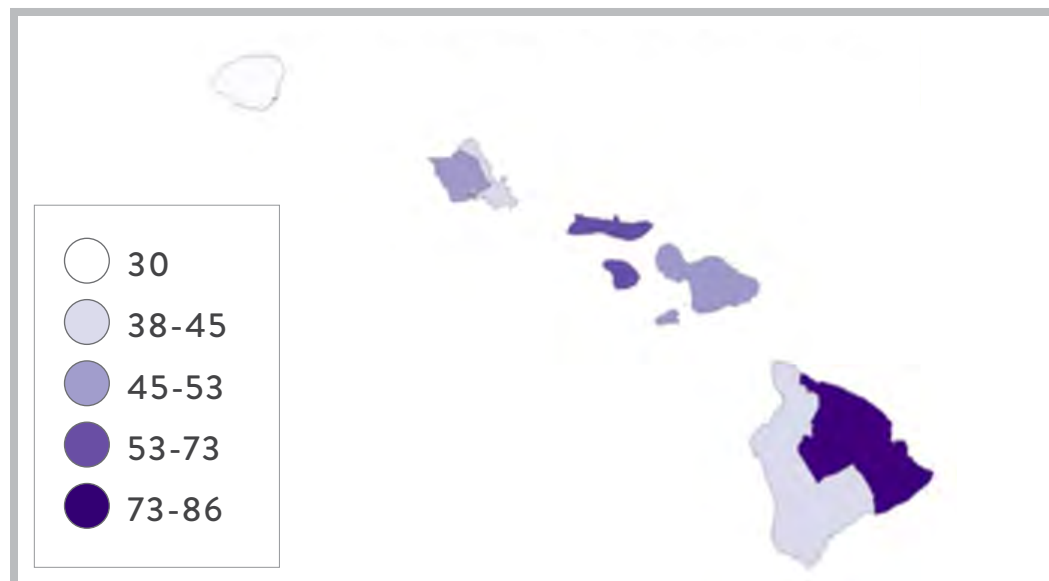
one of our key measures. High-quality research has shown that higher family incomes improve children's educational, behavioral, and health outcomes. We also know that these benefits are passed on to future generations. In the figure we see that the estimated percentage of NH kamali'i who live in households without livable incomes ranges from 38% for Kīpuka Kaua'i to 86% for Kīpuka Hilo.

Exploring indicators about Native Hawaiian wellbeing as part of planning and programming helps us use the resources left to us by Queen Lili'uokalani more effectively to achieve the vision of Nā Kamalei Lupalupa. Learn more about our strategic plan and vision at our website www.onipaa.org or contact our research and data specialists by emailing researchandevaluationteam@onipaa.org. ■

**Note: The estimated percentages of children living in households with less than a livable income are based the 2015-2019 American Community Survey dataset as summarized for LT by SCIMA, with further rough estimates for Maui and Kaua'i counties prepared by LT researchers using information on poverty levels in those areas published by Census Reporter.*

Trenton Manson is the manager for Data Science at Lili'uokalani Trust. He was raised in Kailua, O'ahu and has a M.S. in Data Science from Southern Methodist University.

PERCENTAGE OF NH KAMALI'I WHO LIVE IN THE KĪPUKA AND WHO DO NOT HAVE LIVABLE INCOME



An International Repatriation Effort that Spanned 26 Years



By Edward Halealoha Ayau

After a 26-year effort, three iwi po'o (skulls) and one 'ālalo (mandible) from Honolulu and Wai'ālae, O'ahu, were repatriated from Germany's Staatliches Museum für Volkerkunde Dresden in October 2017.

It began in 1991 when Hui Mālama i Nā Kūpuna o Hawai'i Nei President Edward Kanahele wrote to the Dresden Museum to request the return of all Hawaiian remains for proper reburial. His request was denied by Dr. Heinz Israel, director of the State Museum for Ethnology in Dresden.

For years Hui Mālama tried to advocate for the return of these iwi through the U.S. State Department but to no avail.

In 2015, I co-authored an article with Cherokee attorney Honor Keeler critiquing 2013 German Museum Association Repatriation Recommendations. The article detailed the Dresden Museum's failures and in the article I referred to museum officials as "intellectual savages." I did not anticipate that the article would raise awareness of our experiences and, ultimately, lead to their decision to repatriate.

In June 2017, the local government there agreed to permanently release the iwi. We later learned it was the first repatriation from the Dresden Museum and the Free State of Saxony.

At a news conference on Oct. 23, 2017, Director of the Museum of Ethnology Nanette Snoep stated, "Today is the first time that we restitute ancestral remains from Hawai'i back to their homeland; back to their earth, sand where they come from. Back to the people who have waited for more than 100 years for the return of their ancestors."

Dr. Marion Ackerman, director general of the Dresden State Art Collections said, "The restitution of human remains...is an act of humanity...an important part in the process of healing of historical injustice."

Noting that the human remains in museum collections were largely acquired through theft, grave robbery or colonial wars, State Minister of Science and Arts of the Free State of Saxony Dr. Eva-Maria Stange stated, "Today...we are looking at these collections from a different angle. They are being rehumanized... with their return, we are giving back their value..."

Reflecting on the Dresden repatriation effort, delegation member Noelle Kahanu wrote, "These returns happened, not because a federal law mandated it, but because of individual and institutional relationships that have developed over time, because doors were opened by those who understood the humanity in returning iwi kūpuna to their homelands...it is a network of people working together, inside, and outside of museums, redefining ethics and reasserting notions of human dignity, that will bring the last of our iwi kūpuna home." ■

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.



Dr. Kamana'opono Crabbe (second from left) and Halealoha Ayau (speaking) with German officials at a public news conference at Dresden Museum on Oct. 23, 2017. - Photo: Courtesy

It's Time for Action...



By Ian Custino

The voice of Native Hawaiian business. In the last few years, the Native Hawaiian Chamber of Commerce (NHCC) has worked hard to live up to this promise. COVID-19 made small business in Hawai'i even harder to do. COVID-19 stretched resources for the small business owner even thinner. COVID-19 made thriving in Hawai'i for Hawaiians seem even more impossible.

COVID-19 also brought opportunities. Opportunities for us to look inward – to recalibrate, realign and refocus!

Over the last two years, we reached out to our members, worked with other Hawaiian-serving organizations and connected with leaders and lawmakers at all levels. We grew our network, stepped up engagement and communications, and refocused our work to create data-informed opportunities for our members and the broader Hawaiian business community. What's next? Policy and Advocacy!

The chamber is building momentum towards a consistent and persistent policy and advocacy cadence to add to our ability to be the voice of Native Hawaiian business. What does this mean? We start with education.

In late November we hosted two legislative 101 sessions, one on legislative process and the other on state budget. We will host a number of legislative talk-story sessions to discuss issues and provide advocacy resources and opportunities. The first of these will happen in January, prior to the opening day of the state legislature.

We are working with Kamehameha Schools, the Association of Hawaiian Civic Clubs, the Council for Native Hawaiian Advancement and the Office of Hawaiian Affairs to support our 'ōpio in leading our lāhui to the future we want to see. Through collaborations like Kaleo o Nā 'Ōpio (KONO), multigenerational conversations and work are normalized across sectors. KONO will be hosting their own set of talk-story sessions during the legislative session. Look for KONO information on their website, www.kaleoona-opolio.org or catch up with them on social media @opiopowered.

The NHCC will be sending out a survey soon to gauge current priorities and interest. This data will contribute to focusing our efforts for the 2022 legislative session. Sharing data and information remains a priority. We will continue to engage our members and the broader Native Hawaiian business community through consistent communications, meetings and events and networking opportunities. Join us in the work ahead by signing up as a member or joining our communications list at our website, www.nativehawaiianchamberofcommerce.org or on social media @nativehawaiianchamberofcommerce @nhc-coahu.

It's time for action. COVID-19 has been a huge disruptor, not just for business but for our families. But we're still here. We're here because we choose to focus on opportunities and not dwell on challenges.

It's time to create the long lasting change we've all talked about; to pivot to the economic future we want for Hawai'i, and the thriving future we know we need. The chamber is committed to doing its part and living up to our promise to be the voice of Native Hawaiian Business. ■

Ian Keali'i Custino is a consultant for the Native Hawaiian Chamber of Commerce and a member since 2014. Ian can be reached by email at icustino@gmail.com.

Kūlia i Ka Nu'u



By Jerneen Kauahi, Grade 10
Kanu o ka 'Āina New Century Public
Charter School

Looking back at my life now as a 15-year-old, I've experienced a lot of things. Many of which were positive and beneficial towards my future. It wasn't until middle school that I "broadened my horizons" and opened up to new opportunities.

The first opportunity that I took hold of was being involved in the performing arts. At the age of 10, I took my first singing class at the Kahilu Theater. Now keep in mind, I was bashful before attending this class – so bashful that my heart would pound and my voice would turn soft if someone tried to even say "hi" to me.

However, that all changed when I first opened my mouth to sing in front of a crowd. That was the time when I discovered who I truly was and because of this, I became an extrovert and began to take any opportunity that came my way.

Recently, I was fortunate to have been a part of a global event called "All Together Now." It was truly a humbling experience learning about the art of performing on stage and how to portray emotions through just talking. Theater is one of the places where I've planted my roots.

Another opportunity I've taken is enrolling in college classes. If there was one thing that I was set about in my life, and still is, is

that I am going to attend college once I'm pau with high school. That will be where I'll be able to experience something different and also be challenged academically. So during my freshman year of high school, I called my college counselor to see if there were any college classes that I could attend. With her guidance and encouragement, I attended a few college classes during my freshman year and have been doing so ever since.

Another college counselor/kumu has also been encouraging me to continue taking these classes and to make sure that I go to college. They've also been teaching me about the real world and how to take care of basic life functions. For example, I learned about car insurance, mortgages, and how to apply for a job. Because of their support, I'm excited to share that I will be obtaining an Associate of Arts degree towards the end of my junior year of high school!

I've been taking advantage of a lot of opportunities and have been determined enough to complete and stay committed to them. However, I couldn't have done it without the support of my 'ohana.

Since day one, they've watched me grow into the person I feel that I am today. I am a high school sophomore, a sister, an aunty, a cousin, and a daughter. I am a determined, grateful, motivated person. My 'ohana are the reason why I choose to be this way. In the toughest of times, when I feel stressed out or frustrated, they encourage me and hype me up with their positive mindsets. My constant push to kulia i ka nu'u is because of them. I love them to the cosmos and back. Mahalo nui for the opportunities and support that I've been given throughout my life, for I am eternally grateful. ■



'Onipa'a March

January 17, 10:00 a.m. | O'ahu

A march has been planned in observance of the 129th anniversary of the overthrow of the Hawaiian Kingdom. It will begin at Mauna'ala, the Royal Mausoleum, and conclude at 'Iolani Palace. Following the march a rally with speeches, food and entertainment will be held on the palace grounds. COVID-19 masking and social distancing protocols will be observed. For more information go to: <https://kalahuihawaii.net/>

The Virtual Stars Tonight

January 8, 7:00 p.m. | Virtual

Bishop Museum Planetarium Education staff will show participants how to find Orion and the bright wintertime stars of Kekāōmakali'i, as well as other planets in the early evening sky. This virtual event costs \$6 per login for the general public, but is free to Bishop Museum members. To register go to: <https://www.bishopmuseum.org/calendar/the-stars-tonight-online-january/>

Project Mahi'ai Distribution

January 9, 4:00 p.m. | Maui

Funded by an OHA grant, Proj-

ect Mahi'ai is an Amazon-style distribution system for Maui farmers and ranchers. They will host a distribution point at the Maui Sunday Market at Kahu-lui Shopping Center beginning January 9. Both farmers and customers can sign up at Project Mahi'ai's website: <https://projectmahiai.net>

HTA Winter Tourism Update

January 12, 9:00 a.m. | Virtual

The Hawai'i Tourism Authority has reorganized its structure and operations to support the goal of Mālama Ku'u Home through the principles of regenerative tourism. Business leaders,

tourism stakeholders and interested community members are encouraged to attend. Registration information will be posted on HTA's IG and Twitter: @hawaiihta and Facebook page: www.facebook.com/Hawaii-HTA/

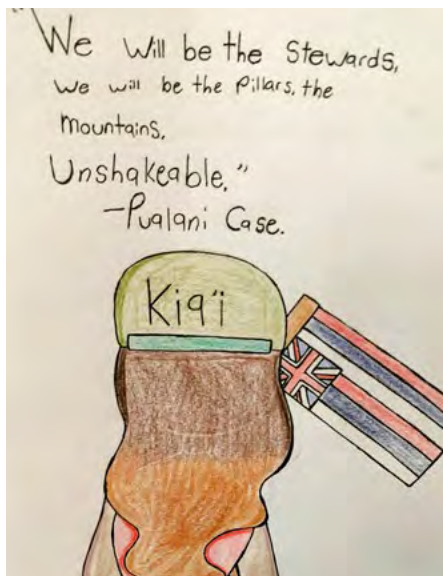
GoFarm Hawai'i AgCurious Webinar

January 13, 6:00 p.m. | Kaua'i
The next round of GoFarm Hawai'i on Kaua'i begins on January 13 with its AgCurious event – the first step to learn more about its beginning farmer training program. This cohort will run from February – September 2022. For more info or to register go to: <https://gofarmhawaii.org/agcurious-faqs/>

"You can learn a lot from a plant name – in this case, Hawaiian laua'e"

January 20, 5:00 p.m. | Virtual

Join the Mānoa Heritage Center for their first virtual Kahaukani Conversation of 2022 featuring a lively presentation by ethnobotanist Puanani Anderson-Fung. If you love detective mysteries, historical intrigue, Polynesian migration theories, or the plants, languages, culture or history of Polynesia, this talk will keep you entertained! To register go to: <https://calendar.manoaheritagecenter.org/> ■



'Ōpio Explore Identity and Advocacy

Native Hawaiian student artist Kaila LenWai shared a message of steadfast aloha 'āina in artwork presented at the Museum of the Middle School Mind, a recent showcase at the School for Examining Essential Questions of Sustainability (SEEQS). Students spent the semester exploring questions about identity and advocacy. Kaila is in the 8th grade and is the daughter of Thadd and Nohea LenWai.

No Tickets Available for 2022 Merrie Monarch Festival

Merrie Monarch Festival organizers have announced that there will be no tickets available to the general public for the 2022 festival.

Due to ongoing caution and adherence to strict COVID-19 safety protocols, organizers are able to welcome some audience members back to Hilo, however seating capacity at the Edith Kanaka'ole Multipurpose Stadium is limited. Priority will be given to participating hālau and their 'ohana, and to longstanding festival supporters and sponsors.

In a Facebook post Merrie Monarch Festival President Luana Kawelu wrote, "We apologize that we are currently unable to welcome back more of you to experience the Merrie Monarch Festival in person. However, we want to ensure a safe event for our community, kūpuna, participating hālau, staff and volunteers, as well as audience members. We look forward to the time when we can gather more freely, but until then we will proceed with caution, all the while ensuring that we are able to maintain our mission of supporting and promoting hula and Hawaiian culture."

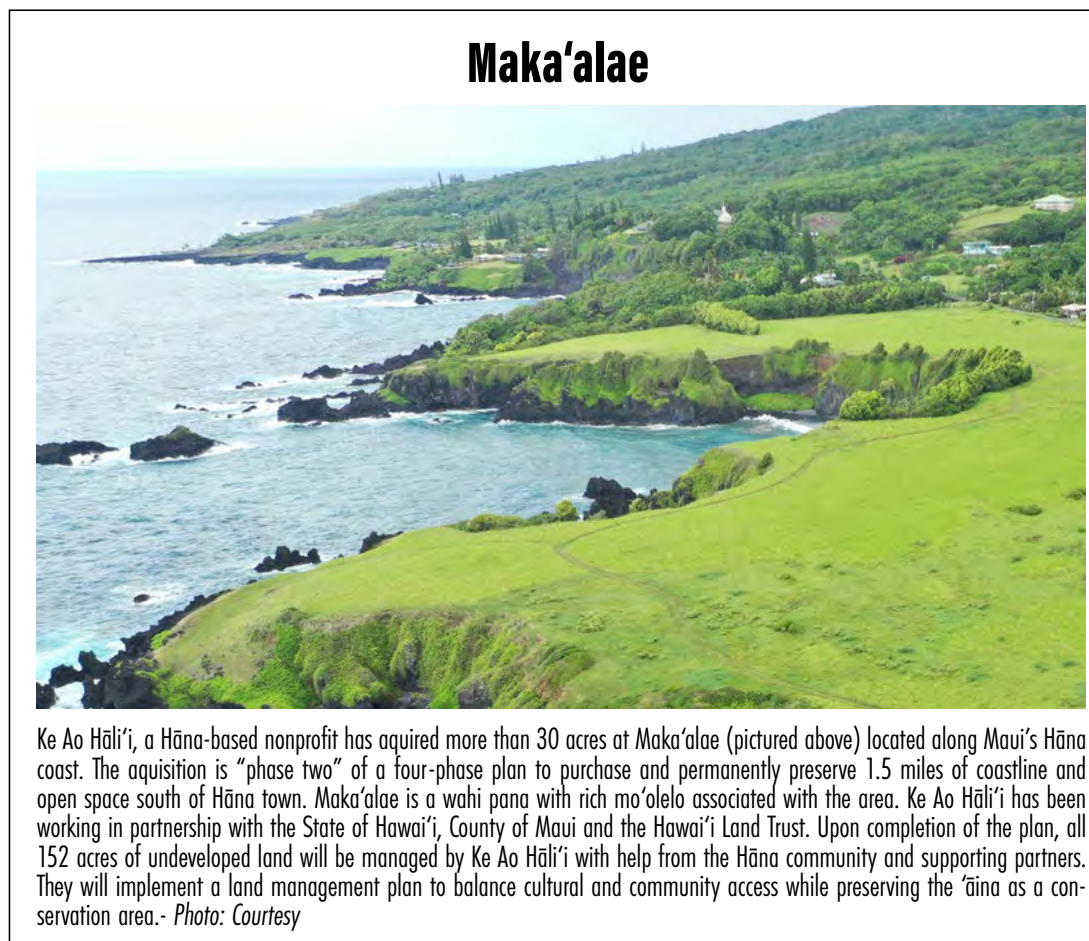
The 2020 Merrie Monarch Festival was cancelled due to the pandemic. In 2021, the festival resumed, but was held in late June with no audience. The performance was recorded and then broadcast in early July.

This year, the 2022 Merrie Monarch Festival is scheduled for April 17-23 and will be broadcast live.

'Ōiwi Designer Chun-Lai Invited to NY Fashion Week

Sharayah Chun-Lai, a Native Hawaiian designer from Kea'au, Hawai'i Island, has become the first Native Hawaiian woman to accept an invitation to New York Fashion Week.

Chun-Lai, 27, launched her



Ke Ao Hālī'i, a Hāna-based nonprofit has acquired more than 30 acres at Maka'alae (pictured above) located along Maui's Hāna coast. The acquisition is "phase two" of a four-phase plan to purchase and permanently preserve 1.5 miles of coastline and open space south of Hāna town. Maka'alae is a wahi pana with rich mo'olelo associated with the area. Ke Ao Hālī'i has been working in partnership with the State of Hawai'i, County of Maui and the Hawai'i Land Trust. Upon completion of the plan, all 152 acres of undeveloped land will be managed by Ke Ao Hālī'i with help from the Hāna community and supporting partners. They will implement a land management plan to balance cultural and community access while preserving the 'āina as a conservation area. - Photo: Courtesy



Sharayah Chun-Lai

modern Hawaiian-inspired clothing and lifestyle retail line, Ola Hou Designs, in 2019. Her designs reflect her Hawaiian cultural roots, and her goal is to create inspirational styles and designs with a contemporary Hawaiian feel.

Last October, Chun-Lai received the invitation from Runway 7 (a hybrid fashion platform that presents runway shows) to be a featured designer and to showcase Ola Hou Designs at Sony Hall at New York Fashion Week in February 2022. She is creating a new, contemporary line for the event and working with a team of local seamstresses to fashion 20 one-of-a-kind pieces. She plans to travel to New York next month with a team of 45 local professionals, including 19 models, and is seeking partnerships and sponsorships to help make that happen.

Chun-Lai graduated in 2012 from Kamehameha Schools Hawai'i and went on to the Fashion Design and Merchandising program at U.H. Mānoa where she earned a B.A. degree.

New York Fashion Week is one of the fashion industry's most prestigious events. It is one of four major "fashion weeks" in the world known collectively as the "Big 4." The other three are in Paris, London and Milan. New York Fashion Week is semi-annual event held each year in February and September.

Chun-Lai joins the growing number of Native Hawaiian fashion designers achieving national and international recognition for their work.

Last September, another Hawai'i Island designer, Micah Kamohoali'i, was invited to participate in New York Fashion Week, and that same month the work of 'Ōiwi designers Kēhaulani Nielson, Manaola Yap and Kini Zamora was featured in REDValentino's submission to the prestigious Chelsea in Bloom annual floral art show in London.

For more information about Ola Hou Designs go to <https://olahoudesigns.com/>.

More than 150 Acres of Hāna Coastline Protected

Hāna-based nonprofit community organization Ke Ao Hālī'i (Save Hāna Coast), in partnership with the State of Hawai'i, County of Maui, and Hawai'i Land Trust (HILT), announced in November the purchase of more than 30 acres at Maka'alae

along Maui's Hāna coast. The purchase completes the second phase of a four-phase plan that started in 2018 to purchase and permanently preserve 1.5 miles of coastline and open space south of Hāna town, from Hāmōa Beach to Waioka Pond and Waihonu Stream.

Ke Ao Hālī'i purchased the land for just over \$3 million from Hana Ranch Partners, with the State Legacy Land Conservation Program contributing nearly \$1.6 million, and the County of Maui's Open Space Fund contributing \$1.5 million. The land is permanently protected with a conservation easement co-held by HILT and the County of Maui.

"Mahalo Ke Akua for helping us find the way and blessing us with purchasing this 'āina and giving a chance for the descendants and community to mālama this special place," said John (Irish) O'Hara, a lineal descendant and resident of Maka'alae and vice-chair for Ke Ao Hālī'i.

"This is a priceless holiday gift for our community today and for generations to come. To preserve 30 acres on the Hāna coastline will ensure that one of Hawai'i's few remaining Hawaiian communities will be able to perpetuate traditional cultural practices for years to come," said Maui Mayor Michael Victorino.

"The conservation easements over these lands prohibit subdivision and development, allowing for the continuation of cultural practice, ranching, indigenous ocean food systems, and maintaining community access in perpetuity," said Shae Kamaka'ala, HILT's Director of 'Āina Protection.

This effort builds on conservation work spanning nearly two decades. The third phase plan includes protecting 40 additional coastal acres at Mokae. Once that is complete, Hāna Ranch Partners has committed to donating the remaining parcels (previously protected in conservation easements with HILT) to Ke Ao Hālī'i, completing the acquisition and protection of all 152 acres of

NEWS BRIEFS

Continued from page 30

Defend Kapūkakī



On December 12, Ka'ohewai, a new coalition of Native Hawaiian kia'i formed to protect the wai at Kapūkakī, built a ko'a (shrine) at the entrance of the U.S. Pacific Fleet command headquarters. According to Ka'ohewai, "the ko'a will remain in place as a focal point for Hawaiian religious practices until the Navy removes its fuel tanks. Ka'ohewai is urging all those who care about our precious water resources to offer at the ko'a their prayers and wai (fresh water) from their own lands. Ko'a are ceremonial focal points that draw and multiply abundance, health and ola (life)." - Photo: Ka'ohewai

undeveloped lands makai of Hāna Highway from Haneo'o Road to Waiohonu Stream.

The land will be managed by Ke Ao Hali'i with help of the Hāna community and supporting partners through the implementation of a land management plan that will enable community access and cultural, subsistence, agricultural and recreational uses, while preserving the con-

servation values of the land.

To learn more and contribute to this effort, visit savehanacoast.org/campaign.

Ka'ohewai Coalition
Formed to Defend
Kapūkakī

Last month, in response to the Navy's failure to address mounting concerns about fuel leaking

from its massive underground fuel storage facility at Kapūkakī (Red Hill), a new coalition of Hawaiian organizations, called Ka'ohewai, was formed to defend Kapūkakī. Along with other organizations and agencies across Hawai'i, Ka'ohewai has called for the immediate removal of the 20 fuel tanks (see pages 4-8 for related coverage).

Ka'ohewai is comprised of individuals and organizations who are rooted in and bound together by decades of shared efforts to nurture and sustain the wellbeing of our land and water, the life they support, and our cultural practices that can only occur in the embrace of nature.

On December 12, Ka'ohewai built and dedicated a ko'a (shrine) at the entrance of the command headquarters of the U.S. Pacific Fleet. It will remain in place until the Navy removes its fuel tanks.

"The Navy and its fellow military branches have wreaked havoc across our islands and cannot be trusted with our land and water," said Andre Perez, a leader of Ka'ohewai and the organizer of the Hawaiian Unity and Liberation Institute (HULI). "They promise safety, they fail, they conceal, they apologize, and they expect to resume their behavior. No more. This is the end. We will not let the Navy continue to deceive us and destroy our land and water."

Ka'ohewai means "the bamboo water container." 'Ohe (bamboo) is a kino lau (body form) of the god Kāne who also takes the form of freshwater. "An 'ohe wai is a bamboo water container, much like the container of water that is the Hālawā aquifer," explained Ka'ohewai's Kēhaunani Abad. "When water sits beneath the land it is a form of Kanaloa, a constant companion of Kāne. In this way, the name Ka'ohewai also references the god Kanaloa whose aquifers are essential to the water cycle upon which all life depends."

DLNR Releases Plan
to Restore Reef Fish
Populations

In November the Department of Land and Natural Resources' (DLNR) Division of Aquatic Resources (DAR) released a plan to sustainably manage Hawai'i's reef fish populations by implementing sustainable harvesting practices to protect our reefs for both current and future generations.

The plan, called Holomua: Marine 30x30 Initiative Sustainable Herbivore Management, includes four "pillars:" place-based planning; pono practices; monitoring; and protection and restoration. The plan incorporates a mauka to makai approach and will rely on community engagement. Key actions outlined in the plan include implementing regulations (place-based and statewide) to promote sustainable fishing practices, enhancing monitoring efforts to track efforts and evaluate effectiveness, and collaborating with stakeholders and partners to better address land-based impacts. The plan will be reviewed every five years to ensure that management actions are effective and that sustainability targets are adjusted as needed.

The intricate ecosystems of the coral reefs face both local and global challenges. In addition to place-based issues such as invasive species, excess nutrient runoff, damage from ocean activities and unsustainable fishing practices, our coral reefs and the life they support are also at risk from climate change, pollution, ocean acidification and marine debris.

In addition to the obvious cultural and environmental issues related to protecting and preserving healthy reef ecosystems, fishing is an important industry in Hawai'i. Commercial and non-commercial fishing in Hawai'i is worth \$10-\$16 million annually.

To read the plan go to: https://dlnr.hawaii.gov/marine30x30/files/2021/11/Sustainable-Herbivore-Management-Plan_Final-2021-2.pdf

America's First
Indigenous National Park
Service Director

Charles Sams III

The Biden Administration continues to intentionally appoint Indigenous people into senior leadership positions within the federal government, including the recent appointments of Native Hawaiians Krystal Ka'ai, Keone Nakoa and Summer Sylva.

The most recent such appointment is not a Native Hawaiian but a Native American. Charles Sams, III, has been named the new director of the National Park Service (NPS). As such, he will have oversight of Hawai'i's five national parks, two national historic sites, one national historic trail and one national memorial - so his appointment is significant to Native Hawaiians.

Sams is an enrolled member, Cayuse and Walla Walla, of the Confederated Tribes of the Umatilla Indian Reservation. He has more than two decades of experience as an executive leader in both tribal and conservation organizations, and is the first Indigenous person ever to lead the NPS.

Hawai'i's national parks include countless wahi pana and cultural/historical sites and more than 380,000 acres of land, primarily on Moku o Keawe, which includes Hawai'i Volcanoes National Park. The NPS's inventory of Hawaiian land also includes Haleakalā on Maui, Kalaupapa on Moloka'i, and the Pearl Harbor National Memorial on O'ahu. ■

Trauma-Informed Care the Key to Healing

Native Hawaiians are disproportionately represented in the criminal justice system.

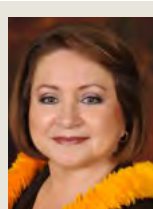
In 2019, 40% of women incarcerated in Hawai'i were Native Hawaiian – although they represented just 21% of the general population. Data demonstrate that these criminal justice disproportionalities accelerate at each stage of the criminal justice system with Native Hawaiians more likely to be sentenced to prison, more likely to receive longer prison sentences and probation terms, and more likely to have their parole revoked.

When we attempt to understand who these Native Hawaiian women are and the life experiences they have had in common, we see some general trends: approximately 60% reported childhood and sexual victimization; 80% experienced violence in their lives; 95% had a history of substance abuse; 33% had a history of mental health problems; and 60% have at least one child.

OHA, along with many community partners, agencies and individuals, is involved in addressing the needs of these women. Recent research and work in the field of trauma-informed care by CEO and attorney Toni Bissen of the Pu'a Foundation and Mark Patterson, warden of the Women's Community Correction Center on O'ahu, is very promising.

Their work on behalf of incarcerated Native Hawaiian women is predicated on understanding that violence, and the resulting trauma it causes, is pervasive in our society and that, for many Native Hawaiian women in prison suffering from substance abuse and mental health problems, it is a coping mechanism in response to unresolved trauma. They also recognize that trauma caused by other factors has a similar effect, and that helping to rehabilitate and heal these women must first begin with establishing safe and nurturing conditions to allow this work to progress.

This raises a central question: What is



**Carmen
"Hulu"
Lindsey**

Chair,
Trustee, Maui

trauma? Trauma occurs when an external threat overwhelms a person's coping resources. What events may be trauma-inducing, and the depth of the wounds they may cause, are unique to each individual. Trauma often results as a response to psychological or emotional distress, and it may affect a woman's present and future relationships, her physical and mental health, and her ability to make positive choices and safely navigate her way through the world.

Rather than focusing on treating symptoms, trauma-informed care is a philosophy for reorganizing the manner of care to meet the unique needs of survivors and to avoid their re-traumatization. It stresses resilience, self-care, and healing. All participants are educated about trauma and its consequences and are focused on making the environment more healing and less re-traumatizing for everyone involved.

Hawaiian scholars, policy experts, and researchers familiar with trauma-informed care have considered the history of Hawai'i and have concluded that the overthrow of the Hawaiian Kingdom by the United States in 1893 and the ensuing economic, political, and social changes was a historically traumatic event for many Hawaiians. In their view, healing and reconciliation for these Native Hawaiians will not occur until these issues are addressed by the United States.

As a Native Hawaiian woman, I am so very fortunate. I grew up with an extended 'ohana who loved me, who instilled and gave me hope, and who, through their stern yet nurturing ways, gave me the confidence to know that I could overcome the challenges and losses which inevitably would come my way.

My upbringing made me resilient, and despite the inevitable sorrows of life, I was never traumatized. We as a community have a responsibility to these incarcerated Native Hawaiian women who have been overwhelmed and traumatized by the history and circumstances of their lives to mālama kekahi i kekahi so that they may heal. ■

OHA's Peak Opportunities in 2022...I MUA!!!

Welina! Aloha Mai Kākou! Hau'oli Makahiki Hou!

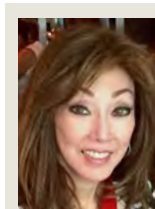
With the culmination of 2021, it is 43 years since OHA was established. It is with aloha that I look back at all of the effort and ambition and review what we have been trying to achieve. The more solidly we have laid foundations for OHA's success, the greater capability we have for achieving our mission at this time. But if we have broken the rules, done

what is not pono, or taken shortcuts, then we have only ourselves to blame.

For kūpuna, this is one of the most important times in our lives. It is almost as if we have been climbing a mountain for many years, and now the "peak" is finally in sight.

There are areas where OHA has prepared carefully which will now become tremendously productive. Our opportunities are at a "peak" for achievement and for additional responsibility and power. If OHA tries to avoid its increased responsibilities, we might run the risk of losing everything, even in the areas where we have prepared well and have taken responsibility.

Completing our Mana i Maui Ola 15-year strategic plan has allowed us the ability to work on particularly exacting and detailed creative projects, from education to health and culture. The degree of stability achieved at this time will greatly help our beneficiaries have a solid core of assets into perpetuity.



**Leina'ala
Ahu Isa,
Ph.D.**

Vice Chair,
Trustee, At-large

OHA will survive only if we are able to satisfy the REAL needs of our people. We must be particularly conscious of this now. The more REAL our objectives are, the more we can help our beneficiaries by making benevolent choices.

I hear our beneficiaries saying things like, "Why hasn't God given us more? Don't I deserve better? What's the point in trying? I could never be great at anything because nobody gives me a chance. Life is so hard! No one understands! Why doesn't OHA do something?"**

**Translation: Why hasn't the State of Hawai'i given us the 20% revenue due to OHA as written in its constitution? What's the point of trying to increase revenue to help our people when the Hawai'i Community Development Authority and the Legislature places obstacles to block us without even giving us a fair chance for a hearing?

BE KIND.
WORK HARD.
STAY HUMBLE.
SMILE OFTEN.
STAY LOYAL.
BE HONEST.
TRAVEL WHEN
POSSIBLE.
NEVER STOP LEARNING.
BE THANKFUL
AND LOVE
ALWAYS.

Even though our lawmakers might resist our efforts, I think it is advisable to work patiently to bring them around to our point of view. We shouldn't withdraw from the confrontations, but also not fight blindly. That would guarantee defeat. Kindness, patience and perseverance will carry us through (see "words to live by" in attached photo). Ke Akua Pū.

Me ka ha'aha'a, a hui hou, Trustee Leina'ala Ahu Isa ■

Native Hawaiian Access to Healthcare is a Symptom of a Statewide Problem

Hawai'i residents often face barriers in accessing medical care. For Native Hawaiians in particular, COVID-19's impact served as yet another reminder that access to adequate healthcare is lacking for many of our people and is a consequence of a bigger problem.

In December 2020, UH's Hawai'i Physician Workforce Assessment Project reported that the statewide physician shortage remains between 710 and 1,008. For doctors starting their careers while saddled with student loan debt, it simply does not make sense to pay the high cost to live and work in Hawai'i, when other states have lower tax burdens that would allow them to pay their loans off faster.

Consequences of the physician shortage include longer wait times for appointments and having to travel further away for specialists. For Native Hawaiians in rural and neighbor island regions, the problem is especially acute, often requiring travel to O'ahu or the mainland.

Dr. Scott Grosskreutz, a Hilo-based physician, co-authored a study that attributed high breast cancer mortality rates in Native Hawaiian women to a lack of access. "Much of that research is related to the ability to access health care, to be referred for a mammogram, or – once you're diagnosed – [the ability] to be treated in a timely manner if you're living on Moloka'i, or Maui, or Kaua'i or the Big Island compared to Honolulu, or if you're in Los Angeles or New York," said Dr. Grosskreutz. (Nicole Pasia, "Hawai'i is the 'most hostile health environment to practice in,' physician says," Nov. 30 2021, available online at <https://stateofreform.com/news/hawaii/2021/11/hawaii-is-the-most-hostile-health-environment-to-practice-in-physician-says/>)

Aside from the shortage of physicians, there is a shortage of facilities. Recently, I penned a commentary in the Wall Street Journal, entitled "Hawai'i Is No Paradise if You Need Medical Care" (Dec. 3, 2021, available online at <https://www.wsj.com/articles/hawaii-no-paradise-medical-care-covid-hospitals-ho->



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

Trustee,
At-large

nolulu-certificate-of-need-general-excite-tax-11638569759. I noted that Hawai'i has among the fewest hospital beds per capita of any state, and when Hawai'i residents visit the emergency room, wait times are 10th longest in the country.

The reality is, if COVID-19 had hit Hawai'i as hard as it did parts of the U.S. mainland, our hospitals would quickly have been overwhelmed.

In addition to the shortage of providers and facilities are Hawai'i's certificate of need (CON)

laws. These laws require those proposing a new medical facility to prove there is a need for it, to a committee which includes their competitors. Hawai'i's CON laws are among the most restrictive in the nation, requiring a CON for everything from substance abuse shelters to expansions of existing medical facilities.

The State Health Planning & Development Agency (SHPDA) administers Hawai'i's CON program. Since 2006, SHPDA has denied 24 CON petitions, including applications for three medical facilities that would have added 206 beds, increasing hospital capacity by 8%.

These denied petitions also would have brought jobs.

Hawai'i clearly faces a healthcare supply and accessibility problem that COVID-19 brought into sharper focus. Hawai'i lawmakers can effect change, however, by relaxing CON regulations that exacerbate barriers to healthcare access.

Hawai'i lawmakers must also get creative to attract physicians to practice here, perhaps by relaxing the tax burden on medical practices setting up shop in rural areas, or by offering student loan repayment assistance. Existing programs that support and encourage Native Hawaiians to enter the medical professions in Hawai'i, and especially on the neighbor islands, are worth expanding.

Until we improve the availability of and access to medical resources in the state, Native Hawaiians will continue to face barriers to critical healthcare. ■

Kalaupapa is a Place of Acceptance and Healing

In this time of a modern pandemic, we in these islands have been able to reflect on such as how we take care of Hawaii and each other. COVID-19 has changed these islands and the world. We socialize differently now, proceeding with caution, which is so contrary to Hawaiians who are very social by nature.

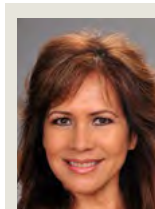
Communities and nations respond to global health crises in ways that sometimes surprise us all. Kalaupapa revealed to us how we can better respond to those afflicted with highly contagious life-threatening diseases and government, clergy and health workers



Aerial view of Kalaupapa. Photos courtesy -
Photos: Courtesy



Kalaupapa's St. Philomena Catholic Church, originally constructed in 1872, was expanded twice under the leadership of Father Damien who arrived at the settlement in 1873.



**Luana
Alapa**

Trustee,
Moloka'i and
Lāna'i

all learned from mistakes of how to humanely treat leprosy patients. All which evolved over a century of caring and health management and in some ways, it provided new and innovative methods of coping with disease that stigmatized those unfortunate enough to have fallen ill.

According to the National Park Service archive films of the patients in the 1950s, patients made every effort to live life as fully as possible with activities

like drag racing on the airport strip, enjoying a good drink in multiple "water holes," having activities like dances and such for the patients and more. Encouraging and supporting terminally ill patients to enjoy life in this way was not the standard but more the exception in the context of its time.

Those who visit Kalaupapa today can experience an indescribable calm and peaceful energy found nowhere else in the world. Not only is it a quiet and beautiful location but it serves as a symbol to the world reminding us to be compassionate, tolerant, careful and, most of all, hopeful with our faith and self-acceptance and healing.

Today, people continue to find Kalaupapa as a source of faith. What most people don't realize is that there are multiple churches in Kalaupapa with Hawaiian Protestant, Church of Latter Day Saints and Catholic services available. All faiths helped to bring comfort for those who faced their final fate in this place of beauty and serenity – and today faith services continue every Sunday morning for those who visit.

Mahalo to all the faith organizations and advocates and especially to the Hawai'i State Legislature for SB697 signed into law by Gov. Ige as Act 052 designating January as Kalaupapa month. ■

To experience a virtual tour of Kalaupapa, visit www.nps.gov/kalaupapa.

Kānaka Influence

Never before have Native Hawaiian voices been so prominently poised in Washington, D.C.

Once again, we have a Kanaka Maoli in the halls of Congress with Rep. Kai Kahele, but now we also have many other Kānaka voices in places of influence. President Joe Biden has made it clear that his administration is, at the very least, willing to hear the voices of the Indigenous peoples of this country and in doing so, is making sure Native Hawaiians have a seat at that table.

With the appointment of Deb Haaland of the Laguna Pueblo as the Secretary of the Interior, native voices are now in positions to effect real change. Following up on this appointment, President Biden's administration appointed Krystal Ka'ai as executive director of the newly created White House Initiative on Asian Americans, Native Hawaiians, and Pacific Islanders.

The list of Kānaka Maoli continues, including: Ka'iini Kalo'i as director of the Office of Native Hawaiian Relations, U.S. Department of the Interior; Keone Nākoa, deputy assistant secretary for Insular and International Affairs; and most recently, Summer Sylva as the newly created senior advisor for Native Hawaiian Affairs at the Department of the Interior.

To follow up on these appointments, Kūhiō Lewis, CEO for the Council of Native Hawaiian Advancement, was asked to attend a meeting at the White House and brief President Biden on Native Hawaiian issues.

With all of these voices advocating for Native Hawaiians, and the efforts of Hawai'i's Congressional Delegation, \$2.275 billion was secured from the \$1 trillion



**Brendon
Kalei'aina
Lee**

Trustee,
At-large

bipartisan build back better bill.

Papa Ola Lōkahi and the Native Hawaiian Health Care system statewide will be receiving \$50 million. Another \$50 million will go to climate resiliency and adaptation activities that serve the Native Hawaiian community. And \$60 million will go to the Department of Hawaiian Homelands to provide high-speed internet access to more Native Hawaiian families.

Although the rest for the funds do not address Native

Hawaiians directly, many of these projects will take place on Public Land Trust lands and in Native Hawaiian communities, especially in rural areas around the pae 'āina.

There will be \$1.2 billion allocated to address reconstruction, resurfacing and rehabilitation of our highways – which I am sure everyone would all agree is sorely needed and was highlighted after last month's Kona low passed through the state with torrential downpours that tore up our already pothole-filled roads. Another \$339 million will go to bridge replacement and repairs; \$246 million will go to infrastructure development for our airports; \$312 million will go to improve public transportation options across the state; and another \$18 million will support the expansion of an electric vehicle charging network.

After proving their capacity to scale-up and support both government, private, and nonprofit organizations to distribute and deploy funds across the pae 'āina, the Council for Native Hawaiian Advancement is well-positioned to support these efforts from Washington, D.C., and help to best be the conduit for these funds to better all of our lives here in Hawai'i. ■



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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To create a space for our readers to honor their loved ones, Ka Wai Ola will print *Hali'a Aloha - obituaries and mele kanikau (mourning chants)*. Hali'a Aloha appearing in the print version of Ka Wai Ola should be recent (within six months of passing) and should not exceed 250 words in length. All other Hali'a Aloha submitted will be published on kawaiola.news. Hali'a Aloha must be submitted by the 15th of the month for publication the following month. Photos accompanying Hali'a Aloha will only be included in the print version of the newspaper if space permits. However, all photos will be shared on kawaiola.news.

KELCEY-CHRISTINE MIKALA KALUA CAMBRA (FEB. 19, 1960 - MAY 18, 2021)



Kelcey-Christine Mikala Kalua Cambra (61) was born and raised in Kailua and Honolulu, O'ahu to Wade Nowlin Reeves and Rose Mae Pi'ilani Medeiros. The eldest of three children, Kelcey attended Kamehameha Schools. Shortly after graduating in 1978, she began her 40-year career at Kamehameha Schools, retiring in 2019 from her position as a quality assurance manager for Kamehameha Schools' Admissions Office. As a haumana of Hālau Nā Pua Lei o Likolehua, she treasured learning the art of hula and performing to the Hawaiian music she loved so much. Her affinity for the arts and Hawaiian culture continued throughout her life as she enjoyed watching musicals, procuring Hawaiian books, and spending time with her beloved family. In recent years, Kelcey's greatest joy was being "Nana" to her grandchildren with whom she visited often and laughed regularly. Her courageous battle against cancer was undeniably admirable; Kelcey passed away at her home in Kailua, surrounded by her dearest loved ones. Kelcey is survived by her husband of 38 years, William Cambra; daughter Nohealani (Cameron) Phillips; son Kainoa (Elisa) Cambra; grandson Aidan Phillips, and granddaughters Piper and Quinn Phillips; mother Rose Mae Reeves; sister Jodi Mae (Roger) Kanaka'ole; brother Arthur (Nikki) Reeves; a multitude of cousins; mother-in-law Lei Cambra; sisters and brothers-in-law Johnnie Mae Cambra, Brian (Julie) Cambra, Danette (Kaimi) Bennett, Leslie (Leo) Tolentino, Suzette (Frank) Cho, and Keahi (Katie) Cambra; and numerous nieces and nephews. A hui hou... ■

EŌ Mai, e Kuleana Land Holders!

THE KULEANA LAND TAX exemption helps Native Hawaiians keep their ancestral lands by reducing the rising cost of property taxes. All four counties have ordinances in place that allow eligible kuleana land owners to pay minimal to zero property taxes. Applications are available on each county's website.

For more information on kuleana land tax ordinances go to www.oha.org/kuleanaland and for assistance with genealogy verification, contact the Office of Hawaiian Affairs at 808-286-8033.



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Fax: 808.594.1865

EAST HAWAII (HILO)

(effective 7/1/21)
434 Kalanikoa St.
Hilo, HI 96720
Phone: 808.933.3106
Fax: 808.933.3110

WEST HAWAII (KONA)

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

MOLOKA'I / LĀNA'I

Kūlana 'Ōiwi, P.O. Box 1717
Kaunakakai, HI 96748
Phone: 808.560.3611
Fax: 808.560.3968

KAUAI / NI'IHAU

4405 Kukui Grove St., Ste. 103
Līhu'e, 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
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211 K Street NE
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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.

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ALOHA NEED HELP WITH MEDICARE? I can help with your Medicare/Medicaid needss! Give me a call at 808-741-8606 or email me at steph@PlanAdvosorsHawaii.com

BYODO-IN TEMPLE GLASS CEMETERY NICHES Aloha everyone, apologies for the lack of a contact number or my name in last month's ad. Anyway, once again I am selling (5) individual Byodo-In temple glass "Cemetery Niches" that hold up to (6) urns each. The temple is located at the foot of the Kō'olau Mountains in the Valley of the Temple. The Niches are all grouped together at a very desirable height & located in the middle of the temple. The present selling price for (1) niche is \$12,550...With 95% of all the niches being sold in the temple, it would be only a matter of time before the prices double. Now is the time to plan for the future & family. Buying the niches as an investment would also be a great idea. With that being said I would like to sell all (5) niches (all) together for the low price of \$ 50,000 or any best reasonable offer. That is a savings of \$12,500. Please only serious inquiries only. You may contact Kimo at 808-391-4725. Aloha and God bless.

HAWAIIAN MEMORIAL PARK CEMETERY Kaneohe, Valley View, Lot 130, B-1. Price \$5,700. Call or text 808-292-6159

HAWAIIAN MEMORIAL PARK CEMETERY 2 plots, central garden, plot 138 Section A, site 1 and 2 Valued at \$8,700 each. Will accept \$6,000 each. Call (808) 277-0983

HAWAIIAN MEMORIAL PARK CEMETERY 2 plots, sea view IV lot 194, section D, 3 and 4 Valued at \$8,700 each. Will sell for \$6,000 each. Call (808) 277-0983

HAWAIIAN MEMORIAL PARK CEMETERY (#1 Cement vault \$1,445) (Open/close gravesite, \$2,095) Will accept \$2,500 for both. Call (808) 277-0983

HILO-HOMELANI MEMORAIAL PARK. Lehua Section, Block 114, Lots D-1 & D-2. Price \$5,000 each or B/O. Contact 808-961-6130 leave message.

HOMES WITH ALOHA-Planning on a FRESH START in the new year? Perhaps it involves Relocating, downsizing into a smaller home, or needing a larger home. Whatever the need is if a smooth transition is what you're looking for, call Charmaine I. Quilit Poki (R) 295- 4474 RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Unique property in Papakolea one story level lot with a warehouse like structure attached. Must see \$950,000. This is a leasehold property -Charmaine I. Quilit Poki (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Waimea / Big Island Paniolo Country 5 acres with a beautiful country home. Well maintained with a horse arena, barn \$750,000 This is a leasehold property - Charmaine I. Quilit Poki (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Laiopua / Kailua-Kona 3 bedrooms 9,000 sq. ft. lot \$375,000 This is a leasehold property - Charmaine I. Quilit Poki (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

THINKING OF BUYING OR SELLING A HOME? CALL THE EXPERT. Call Charmaine I. Quilit Poki (R) 295- 4474 RB-15998. Keller Williams Honolulu RB-21303. To view current listings, go to my website HomeswithAloha.com. Call, Text or email Charmaine.QuilitPoki@kw.com to make an appointment to learn more about home-ownership. Mahalo nui! Specialize in Fee Simple & Homestead Properties for over 35 years. ■

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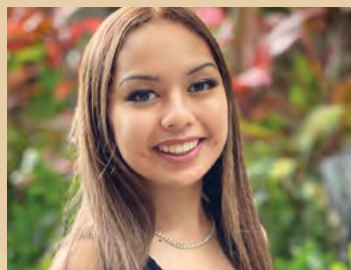
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I'M VACCINATED



Keli'i "Skippy" Ioane
Community Activist & Haku Mele

When we lose faith and can't see the light at the end of the tunnel, kanakas going find something for blame. But the blame game not going work. We need to stick together. For now, we need to act to protect our 'ohana.



Dalylah Rodrigues
High School Senior

No one wants to catch COVID. I got my vaccine for my classmates and my family. I feel like we students missed so much school already. I want to end the pandemic and do my part.



Kahu Kaunaloa Boshard
Chaplain, Moku o Keawe

Getting vaccinated was my personal act of loving others. First loving those within my household of nine including my Kahu, and Pāpā, Kahu Henry Kanoelani Boshard who is 93 years old. Next, loving my community of ministry here on Moku o Keawe. Give the gift of life by loving others and let's keep Hawai'i safe.



Vicky Holt-Takamine
Executive Director & Kumu Hula, PA'I Foundation

I'm vaccinated because I want to protect my family and my community.



Meleana Manuel
Kumu Hula, Volcano, Hawai'i

Our keiki are our future and our kūpuna are our connection to our past. We need to protect all for our lāhui to survive. Covid-19 doesn't care how strong or healthy you are. It doesn't care about your age, ethnicity, or gender. But I care. That's why I chose to be vaccinated.



Dawson Kealalio
Fourth Grader

I don't want my Tūtū to catch COVID from me. It didn't even hurt that much. Hurts more to miss so much school.



J. Ekela Kaniaupio-Crozier
Hawaiian Culture Based Education Coordinator and Hope Kahu, Ekalesia o Kupaianaha

I received my first dose to protect not just myself but also my loved ones. It's my kuleana, right and responsibility to do what I can to mālama others. 'A'ohe o'u kānalua, pēlā nō e hana like ai ko'u po'e kūpuna. E ku'upau kākou!



Dr. Jon K. Osorio
*Professor and Dean
Hawai'i inūiākea School of Hawaiian Knowledge*

Born with a club foot in the time of polio, I was so grateful that there was a vaccine for polio and have always believed that vaccines saved many of our people from ravaging diseases and early deaths. I have taken the vaccine as the surest way to beat COVID-19.

For more information on how to get vaccinated, visit: www.vaccines.gov



OHA is proud to play a role in amplifying the voices of the Native Hawaiian community. The mana'o and opinions shared belong to each featured community leader.