



Ka Wai Ola

NEWS FOR THE LĀHUI

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ADVOCATE



RESEARCHER

WHAT DOES OHA DO?



COMMUNITY ENGAGER



ASSET MANAGER

The Office of Hawaiian Affairs (OHA) was established 44 years ago to better “the conditions of Native Hawaiians.” OHA is striving to accomplish this important kuleana through advocacy, research, community engagement, asset management and by funding Native Hawaiian-serving organizations across the pae‘āina. - Photos: Courtesy

WHAT DO I DO IF I TEST POSITIVE FOR COVID-19?

COVID-19 is active across the pae 'āina. If I test positive for COVID-19, I can talk to my kauka and follow these steps to mālama myself and my 'ohana.*

**COVID-19 health guidelines informed by the State Department of Health and Waianae Coast Comprehensive Health Center.*

HAVE YOU TESTED POSITIVE FOR COVID-19?

Talk to your kauka. Whether you're vaccinated or not, isolate at home away from others for 5 days and until your symptoms are gone. Wear a well-fitted mask if around others in your home. Monitor your symptoms and let your close contacts know you tested positive.

No symptoms or feeling better?

End isolation if it has been 5 full days since your symptoms started (or since your test date, if you had no symptoms), if you haven't had a fever for at least 24 hours without medication, and if you are feeling better. Until Day 10, wear a mask, avoid travel and stay away from people who are at high risk. Follow state and county mask mandates.

Symptoms getting worse and not feeling better?

Talk to your kauka for treatment options. If you have a fever or are not feeling better, stay in isolation until you have no symptoms or you're feeling better.

Observing pono practices can help to stop the spread of the virus to those I love.

- E māpoho kākou. Mask up.
- E holoī lima. Wash your hands.
- E mālama i kou pālama. Protect your 'ohana.

Above all, I remember that getting vaccinated and boosted can protect me and my 'ohana from severe illness.

HO'OMALU 'IA KĀKOU I KE KUI LA'AU PĀLE.

LET US ALL PROTECT OURSELVES WITH THE VACCINE.

Visit hawaiiicovid19.com/ to find a vaccination or testing site near you.

Still have questions?
Email askakauka@gmail.com

Day 1 refers to the first full day after your symptoms developed or your test specimen was collected. Use this day as a starting point when tracking your isolation period and following the guidance in the flowchart on the left.

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



BETTERING THE CONDITIONS OF NATIVE HAWAIIANS

Mālama (nvt. To take care of, tend, attend, care for, preserve, protect, beware, save, maintain.)

Aloha mai kākou,

I ‘m half Hawaiian and half Japanese and growing up in Kohala, one of our responsibilities was to clean the graves of our kūpuna.

My dad’s family was buried at the Japanese cemetery on the way to Kēōkea Beach Park and once a month we’d go and sweep away the debris that had collected and pick fresh flowers to place on the graves. We did the same thing at the old Mormon church mauka of our house where my mom’s ‘ohana rested. This simple, routine childhood experience helped to shape my present understanding of mālama.

This concept of “mālama” is physical, mental and spiritual. It extends generationally, and often involves pule. We do not just mālama for ourselves and our ‘ohana today. We mālama our past and we mālama to prepare for those who will follow. Mālama is how I view OHA’s kuleana to Native Hawaiians.

OHA was created to better “the conditions of Native Hawaiians,” one of the five public purposes for which the State of Hawai‘i’s Public Land Trust (PLT) revenues are to be used, per section 5(f) of the 1959 Admission Act. And for the past 42 years, this is what OHA has attempted to do – albeit imperfectly at times.

With a PLT bill currently moving through the legislature, OHA hopes to increase its share of PLT revenues from about 4% to the 20% Native Hawaiians are entitled to by law - a potential 422% increase in the funds available to mālama our lāhui.

This raises the question: what is OHA currently doing, and how might that change if OHA has more money to spend?

Unfortunately, some people seem to think that OHA is just sitting on a pile of money and not sharing. I am not deaf to the harsh words of OHA’s detractors who do not see, understand, or value OHA’s work.

However, that may be because so much of OHA’s work is invisible to the public. OHA doesn’t build houses like DHHL - but OHA has given DHHL millions of dol-

lars to support infrastructure projects that help them get more Hawaiians in homes faster.

OHA provides millions in funding each year to organizations that provide direct services to Native Hawaiians in areas like education, health, mental health, culture, ‘āina protection, and housing.

But the core of OHA’s work is in advocacy and public policy.

Supported by in-house research, OHA’s advocacy efforts help to change laws and regulations, and obtain federal funding that benefits Native Hawaiians. OHA is actively advocating for Native Hawaiians in areas like criminal justice, burial site protection, Maunakea, and on the Murdered and Missing Indigenous Women and Girls task force. OHA’s advocacy recently helped pass Maui County’s landmark ‘Āina Kūpuna tax relief bill.

OHA is a problem-solver. The needs of our people are great, but so are our strengths! So OHA collaborates with other Native Hawaiian-serving organizations because when we work together, we are better able to leverage the mana of our ‘ohana, mo’omeheu and ‘āina to mālama our people and achieve our collective vision of a thriving lāhui. ■



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



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

COMMUNICATIONS

Alice Malepeai Silbanuz
Communications Director

Puanani Fernandez-Akamine
Interim Communications Manager/
Publications Editor

Ed Kalama
Communications Strategist

Joshua Koh
Multi-media Designer


Jason Lees
Multi-media Designer


Kaleena Patcho
Multi-media Designer

EMAIL/WEBSITES

kwo@OHA.org
https://KaWaiOla.news

 @kawaiolanews

 @kawaiolanews

 /kawaiolanews

MEA O LOKO TABLE OF CONTENTS

MO‘OLELO NUI | COVER FEATURE

What Does OHA Do? PAGES 16-17

BY PUANANI FERNANDEZ-AKAMINE

The Office of Hawaiian Affairs exists to better conditions for Native Hawaiians and does this through advocacy, research, community engagement and asset management.

NĀ HOPENA OLAKINA | HEALTH OUTCOMES

Hope, Healing and Transformation PAGES 6-7

BY ED KALAMA

The Big Island Substance Abuse Council, an Office of Hawaiian Affairs grantee, is working to help our lāhui thrive by providing hope and services that lead to transformation.

Malaki (March) 2021 | Vol. 39, No. 03

NĀ HOPENA OLAKINA | HEALTH OUTCOMES

Bringing Our ‘Ohana Home PAGES 8-9

BY ALICE MALEPEAI SILBANUZ

A Hawaiian delegation representing the Office of Hawaiian Affairs traveled to Germany and Austria last month to bring home 58 iwi kūpuna.

‘ŌLELO HAWAI‘I | HAWAIIAN LANGUAGE

Nā ‘Ohina Wikiō Manaleo Mua o Kani‘āina PAGES 10-11

BY LARRY KIMURA AND BRUCE TORRES FISCHER

The Kani‘āina Spoken Hawaiian Language Repository at UH Hilo has two new video collections featuring Native Hawaiian mānaleo recorded between 1972-1988.

New OHA Trustee Selected for Hawai'i Island

By Alice Malepeai Silbanuz, OHA Communications Director

On February 24, the Office of Hawaiian Affairs (OHA) Board of Trustees announced the selection of Mililani Trask of Hilo to serve as the new OHA Trustee for Hawai'i Island. Trask is a former OHA Trustee, lawyer and well-known Native Hawaiian rights activist that has served the Hawaiian community for decades. For more than 30 years, she has served as the executive director of The Gibson Foundation, a nonprofit organization dedicated to assisting Native Hawaiians to attain homeownership.

OHA engaged in a highly transparent nomination process following former trustee Keola Lindsey's resignation from his position on Feb. 1, 2022. Two other candidates were nominated by OHA Trustees for consideration: Joshua Lanakila Mangaul and Kaloa Robinson. The board heard public testimony and nominees were provided with time to present their qualifications to the Board. This was followed by questions from the Trustees that centered largely around advocacy measures, such as



New OHA Trustee for Hawai'i Island, Mililani Trask. - Photo: Courtesy

ensuring the state fulfills its obligation to Hawaiians by paying 20 percent of the Public Land Trust revenues and pursuing development opportunities at Kaka'ako Makai.

In accordance with state law, Trask was approved by a two-thirds vote of OHA's board. Trask received six votes, and Robinson and Mangaul received one vote each in the third round of voting. The newly ap-

pointed Hawai'i Island Trustee will serve until the general election on Nov. 8, 2022.

In her statement of interest submitted to trustees Trask noted, "I have dedicated my life to the uplifting of the Hawaiian peoples, the opposition to systemic racism that we face and the eradication of poverty, landlessness, and ill health which are current manifestations of our

collective colonial past. I state unequivocally, that if I am supported by the majority of the current Trustees, I will pledge to speak honestly, argue strenuously for consensus, and listen to and consider the words of my fellow Trustees as we work together to advance the status and condition of our peoples."

Trask has an extensive background relating to the overthrow of the Hawaiian Monarchy, the creation of the post-monarchy Hawaiian Trusts, including the state's Public Land Trust, the Hawaiian Home Lands Trust, the Admission Act, and the trust obligations of both the State of Hawai'i and the United States to Hawaiians.

"On behalf of the OHA Board of Trustees, I extend a warm ho'omaika'i (congratulations) to Trustee Trask on her appointment to serve the lāhui," said OHA Board Chair Carmen "Hulu" Lindsey. "There are many issues to be addressed, including ensuring the state provides the proper allotment of Public Land Trust revenues for Native Hawaiians, and the protection of our precious 'āina (land) and wai (water) resources. We look forward to working together to affect policy to improve the conditions for our beloved lāhui." ■

Soaring to New Heights with an OHA Mālama Education Loan

By Tammy Mori

Kawehi Napoleon beams with pride when talking about her son, Wailani Wong, who dreamed of becoming a pilot for Hawaiian Airlines since he was 2 years old; and she has been cheering for him every step of the way.

"He was the keiki no one thought would be successful. In my mind, I was going to do whatever it took to look for opportunities to build his confidence. I know if you have one person in your life that loves you and believes in you, then you can do anything. My grandma and mom were those people for me, and I wanted to be that person for Wailani."

Wong attended Pūnana Leo O Kawaiāha'o and continued his education at 'Anuenue School, where Napoleon worked as a secretary. He transferred to private school in ninth grade and began pursuing a private pilot's license before he was old enough to get a driver's license.

Wong recalls the time that a former high school teacher told him in front of the class that he would never become a pilot. "Luckily, him questioning my ability didn't discourage me but motivated me," said Wong. "I hope more Hawaiian youth know that if you really want to do something, don't let anyone or anything stop you."

After graduation, Wong went on to serve a 2-year church mission in Japan, where he learned how to speak Japanese in addition to 'ōlelo Hawai'i and English. Upon returning home, he made plans to attend Embry-Riddle Aeronautical University.

"When I found out he wanted to go to Embry, I wasn't

sure how we were going to afford it," said Napoleon. "Tuition is one thing [but] the cost to fly is totally separate. That's when I turned to OHA Mālama Loans to see if they could help make his dream possible."

Mālama Education Loans help Native Hawaiians meet school-related expenses from preschool through post-secondary education. Napoleon said the loan was crucial to help offset Wong's education expenses.

"It was because of the Mālama Loan that he was able to go," said Napoleon. "Our Hawaiian kids need that support from all around. They need to know they are a part of a larger 'ohana and that they belong."

In 2014, Wong joined the Hawai'i Air National Guard enlisting in the 204th Airlift Squadron as a C-17 loadmaster. He has been in the Guard for 8 years and is now an instructor loadmaster and airdrop qualified. Wong also gained flight experience at Hawai'i Life Flight, helping to transport critical pediatric patients from the neighbor islands to Kapi'olani Medical Center to receive urgent medical care.

After graduating from Embry-Riddle and earning enough flight experience, Wong was hired as a first officer for Skywest Airlines and later for Asia Pacific Airlines.

In late 2021, his childhood dream became reality when he was hired to fly for Hawaiian Airlines. In January, Wong began his formal training at Hawaiian Airlines flying the Airbus 330; he looks forward to eventually being assigned long-haul flights both domestically and internationally.

"I've been flying since 2010 with the goal to become



Wailani Wong has achieved his life-long dream of becoming a Hawaiian Airlines pilot. - Photo: Courtesy

a pilot at Hawaiian Airlines. When I think back to what helped motivate me, I'm grateful for the ones who have supported me, especially my mom and family," said Wong. "The cost to become a pilot can be very discouraging. I'm thankful to OHA for supporting me."

Wong also credits the Island Air Explorers Program that takes high school students through a specialized course to learn more about the aeronautic industry. Meeting pilots at 'Ohana Air, seeing where they work, and hearing their stories motivated the students in the program. Wong knows of at least three others in his cohort that have become pilots before the age of 30.

"I am so proud of him; he is my inspiration," smiles Napoleon. "He was super resilient in his approach to achieving his goal. We need to keep teaching our children to value education, to be resilient and onipa'a – never give up. To keiki: if you feel invisible, even if you fail, keep moving forward. You can fly!"

The mother and son duo are now pursuing their master's degrees together – Napoleon in education and Wong in business aeronautic administration. For this 'ohana, the sky is the limit. ■

E Ola Koa!

By Bobby Camara

"E ola koa; Live like a koa tree."
Live a long time, like a koa tree in the forest. – 'Ōlelo No'eau 365



Close-up of the pua koa. - Photo: Alan Cressler



(Left) Leaves on a young koa tree. (Center) Koa seeds. (Right) Phyllodes (flattened leaf stems) on a mature koa tree. - Photos: Bobby Camara

Koa are among our most massive trees, growing from near sea level up to an elevation of about 6,000 feet. In the pea family, koa are endemic (only found in Hawai'i nei).

Fleets of wa'a were constructed of koa, with hulls of single logs or of planks "sewn" together. Sadly, canoe trees these days are rare because of logging and habitat destruction.

Koa "leaves" are actually flattened petioles (leaf stems) called phyllodes. True leaves are small and may help young trees grow better in shade, while phyllodes may be better when conditions are drier or sunlight more intense. ■



MICHELLE LEIMOMI KOHOLUA

IT Solution Delivery Technician

Information Technology

10 years at OHA

FROM:

Kailua (ahupua'a), Ko'olaupoko (moku),
O'ahu (mokupuni)

EDUCATION:

- Kalaheo High School
- Windward Community College
(AA Hawaiian studies focus)
- UH West O'ahu
(currently pursuing a degree in public administration)

What is your kuleana at OHA?

I started at OHA in reception, but four years ago moved to IT where I am a solution delivery technician. I review work tickets created by our internal customers (OHA staff members) who require IT assistance, determine the issues reported as well as other user requests, and then relay that information to our IT engineers. I also assist with the department's budget, I keep a repository of licenses and software for the entire organization, and assist with computer equipment deployment.

Why did you choose to work at OHA?

One day I had to pick up supplies from OHA (I was helping with the "Kau Inoa" project) and when I entered OHA's reception [the old office at 711 Kapi'olani Blvd.] the vision of the reception area, for me, was amazing. I instantly fell in love with the agency. I knew OHA would be my next home.

What is the best thing about working at OHA?

Witnessing the help that OHA can provide is priceless. When I served as a receptionist, working face-to-face with our lāhui, I met people of all ages desperate for kōkua – and was able to help connect them to the right people and resources.

What is something interesting for people to know about you?

When my day job at OHA ends I work part-time as a cook, three nights a week. I also have my own cleaning business on weekends, and I'm attending college. This keeps me pretty busy.

Who has been your role model?

My Auntie Lovey and my husband, Kale, have always been my cheerleaders, for college and for my work at OHA. They are my role models.

What is your best OHA memory?

My fondest memories are of meeting different people wherever I go, and especially at OHA. Before the pandemic, OHA had an annual costume contest, and twice a year there were all-staff participation work events at the various sites for which OHA has kuleana. ■

Serve the lāhui
with a career at

the Office of Hawaiian Affairs

For complete job listings and to apply visit: www.oha.org/jobs

Providing Hope, Healing and Transformation



BISAC staff and clients in the Pōhaku Circle they are in the process of building - a spiral walking path to invite contemplation, meditation or pule.
- Photos: Jason Lees

Two OHA grants support the work of the Big Island Substance Abuse Council

By Ed Kalama

*“Ua ola loko i ke aloha; Love gives life within.”
Love is imperative to one’s mental and physical welfare.
- ‘Ōlelo No‘eau*

They inspire individuals to reclaim and enrich their lives by harnessing the strengths that lie within each person. It’s rewarding work, with benefits that can far outweigh a paycheck.

“Substance abuse and mental health are often stigmatized, but the more awareness we can bring to the topic, the more people will be accepting and willing to get help,” said Dr. Hannah Preston-Pita, chief executive officer at the Big Island Substance Abuse Council (BISAC), where she has led the organization for more than 10 years.

“The best thing about our work is seeing our lāhui thrive - that people have hope, transform, and then be able to make a difference in their own life, in the lives of their ‘ohana and in their community. It is such a good feeling to see these changes.”

Created in 1956 by the Rev. Gerald Loweth of the Rectory Church of the Holy Apostles in Hilo as the Big Island Committee on Alcoholism to assist struggling alcoholics, the committee acquired government funding and officially established the Big Island Substance Abuse Council in 1964.

Over the years the organization expanded its scope of services from alcoholism counseling to a small half-way house to now being a distinguished Commission on Accreditation of Rehabilitation Facilities accredited program addressing substance abuse and mental health issues. Today, BISAC is a multi-million dollar organization committed to serving not just Hawai‘i County but the State of Hawai‘i.

BISAC’s services include a 24-hour Therapeutic Living Program (TLP), intensive outpatient treatment, and running a clean and sober house.

More than just an ‘Ōiwi leader, CEO Preston-Pita is the living definition of a “Hawaiian Hammah.” The Kamehameha Schools graduate has two doctoral degrees - one in clinical psychology and the other in transformational educational leadership. A former Native Hawaiian Health Care Scholar, she has served on numerous boards such as Mental Health of America and Hui Mālama Ola Nā ‘Ōiwi and currently serves on Hawai‘i County’s Status of Women Committee.

Highly involved in community relations, she special-



Dr. Hannah Preston-Pita, BISAC’s CEO.

izes in treating rural underserved populations and authors children’s books and therapeutic tools on topics like anger management and self-esteem as her spare time hobby.

This fiscal year BISAC was awarded two OHA grants - a \$150,000 ‘Ohana and Community Based Grant and a \$150,000 COVID-19 Impact Response Grant.

“The Big Island Substance Abuse Center provides excellent service with a therapeutic living

treatment program for Native Hawaiian adults who were previously incarcerated and offers wraparound services to support continued sobriety. Their work for the lāhui equips Native Hawaiians with skills and coping mechanisms for long-term recovery and success to reintegrate into the community,” said OHA Grants Officer Angela Lopes.

“The COVID-19 grant’s purpose is to implement a COVID-19 operational plan - monitoring, communication, and continuity of care - that ensures compliance with the Center for Disease Control, Substance Abuse and Mental Health Service, Department of Health and best practices and mitigates gaps in services and meets needs,” Preston-Pita said.

“Funds will be utilized to provide personal protective equipment, incidentals for individuals from prison, providing bunk beds to comply with new licensing COVID-19 requirements, and providing mobile service to rural underserved areas.”

Preston-Pita said the ‘Ohana and Community Based Grant will provide therapeutic living treatment to adults previously incarcerated with the intention of providing wrap-around services to support clients’ continued sobriety such as mental health services and vocational training.

“The Therapeutic Living Program is a structured 24-hour staffed facility providing ongoing evaluation, care, life skills training, self-help, encouragement, transportation to social activities and therapeutic services,” Preston-Pita said.

“There is also a specialized TLP for Pregnant, Parenting, Women and Children program that provides a variety of case management and treatment services focused on women with children in order to ensure the wellbeing of the mother and to establish a safe, solid and nurturing

SEE HOPE, HEALING AND TRANSFORMATION ON PAGE 7

HOPE, HEALING AND TRANSFORMATION

Continued from page 6

foundation for the children to grow.”

Preston-Pita said she was grateful to OHA for the assistance provided in serving the community.

“These grants will allow us to prepare to move toward a one-stop-shop and have a micro-unit campus that will expand the number of individuals that we treat from 24 to 100. They will also permit us to provide needed services to those individuals who don’t have the re-

sources or means to be in treatment.

“I believe that OHA’s programs help address issues in our community that have the greatest need and provide the foundation to help improve the overall health and wellness of our lāhui.

“Mahalo nui loa OHA for your continued support.” ■

The Office of Hawaiian Affairs Grants Program supports Hawai‘i-based community organizations that have projects, programs and initiatives that serve the lāhui in alignment with OHA’s Mana i Maui Ola Strategic Plan. A record total of \$16 million was awarded in fiscal year 2021.



Working the ‘āina is an important part of the healing process and BISAC has a māla (garden) near their administrative offices in Kea‘au for this purpose. Dr. Preston-Pita (far left) poses with staff and clients in their dryland lo‘i kalo. - Photo: Courtesy



BISAC clients Aaron Naniho (left) and Stephen “Alika” Felder take a needed break from their work in the māla. “The best thing about our work is seeing our lāhui thrive,” said Dr. Hannah Preston-Pita.

- Photo: Jason Lees

Native Hawaiian Organizations Partner to Study Wellbeing in Hawai‘i

The ‘Imi Pono Wellbeing Survey offers new insights on community resilience during the pandemic

By Ka Wai Ola Staff

Kamehameha Schools, Lili‘uokalani Trust, the Office of Hawaiian Affairs and Papa Ola Lōkahi will partner for a comprehensive, statewide study of wellbeing in Hawai‘i. The findings will inform organizational planning and improve community services for Native Hawaiians.

Data collection for the 2022 ‘Imi Pono Hawai‘i Wellbeing Survey began on February 22 and will build on results from the partnership’s 2021 research. The latest findings from 2021 show that close family and neighbor relationships, a strong sense of place, connections to environment, high levels of civic engagement, and spirituality are key factors to community resilience in Hawai‘i. However, uneven access to education and digital connectivity remain serious threats.

Those findings, along with ‘Imi Pono briefs focused on COVID-19 Impacts, Strengths and Challenges to Native Hawaiian Wellbeing and ‘Oiwī Leadership are available online, accompanied by a dashboard with results for all survey questions, at: www.ksbe.edu/research/imi_pono_hawaii_wellbeing_survey

“From a Native Hawaiian perspective, resilience stems from the interdependence of Akua (God, gods), kānaka (people), and ‘āina (natural environment). When these relationships are in balance, communities often withstand or rebound from extreme challenges,” said Principal Strategist Dr. Brandon Ledward of Kamehameha Schools’ Strategy and Transformation Group.

“Hawai‘i has many strengths when it comes to resilience, however we also face real challenges. The inability of some

Hawai‘i households to access reliable, high-speed internet for learning, health-care, or employment reduces human and financial capital. We know from prior studies that Native Hawaiians, rural residents, and economically disadvantaged groups are especially vulnerable to educational and digital connectivity gaps.”

Hawai‘i residents, 18 years or older, can take the survey at www.hawaiiwellbeingsurvey.com. The survey will close when research quotas are achieved. But the ‘Imi Pono partnership offers more than data.

“Kamehameha Schools, Lili‘uokalani Trust, Papa Ola Lōkahi and the Office of Hawaiian Affairs have their respective missions, visions, and focus, however, all four organizations desire the same outcome – to empower and strengthen our people and to build resilient, thriving communities,” said OHA Research Director Dr. Lisa Watkins-Victorino.

“Collaborating on the ‘Imi Pono Survey allows us to leverage our resources and ‘ike to meet our individual organizational needs as well as our collective desire to expand how we measure wellbeing from a Native Hawaiian perspective.”

“At Lili‘uokalani Trust, we have a deep commitment to making decisions that are aligned with the mission entrusted to us by our Mō‘ī Wahine. We understand that the path to break the cycle of poverty and restore abundance for Native Hawaiians and Hawai‘i must be based on our strengths with a clear-eyed view of our past and where we stand today. The survey is a way for us to engage with communities in order to create more just and equitable systems,” said Dr. Kathy Tibbetts, Director of Research and Evaluation for Lili‘uokalani Trust.

“Papa Ola Lōkahi is excited to join the ‘Imi Pono partnership this year because we know that health and wellbeing are critical factors in the lives of Native Hawaiians. We’re very grateful for insights the community is sharing with us that will inform our services to ‘ohana and communities,” said Tercia Ku, Research and Data Coordinator at Papa Ola Lōkahi. ■

Bringing Our 'Ohana Home

By Alice Malepeai Silbanuz, OHA Communications Director

Over the course of a week in early February, Hui Iwi Kuamo'o, a delegation representing the Office of Hawaiian Affairs (OHA) repatriated a total of 58 iwi kūpuna (ancestral remains) from four institutions in Germany and one in Austria. The iwi were stolen from Hawai'i between 1860 and 1897.

The repatriation of the iwi kūpuna is the culmination of many years of research, coordination and communication between OHA and European museum, anthropologic and academic institutions. The iwi kūpuna were collected from Kaua'i, Moloka'i, Maui and Hawai'i Island by various 19th century western scientists and collectors during a time of colonial violence. They were degraded, dehumanized and used for "study" without the consent of their families. The return of the iwi kūpuna to their homeland allows for healing and restoration of dignity so they may finally rest peacefully.

"There has been much change in the last decade amongst museum professionals and anthropological scholars that demonstrates a better understanding of Indigenous peoples and the past injustices committed against us. We certainly acknowledge this and applaud the re-humanization of these individuals and institutions," said OHA Board Chair Carmen "Hulu" Lindsey. "Today, these actions allow us to heal, not only as individuals, but as a lāhui."

The repatriations began on February 8, when the OHA delegation received eight iwi po'o (skulls) from Übersee Museum at a "handover ceremony." After carefully preparing the iwi po'o for transport to Hawai'i, the hui shared oli and speeches in a public ceremony. The signing of paperwork that allowed them to finally take the kūpuna home was followed by a pīkai cleansing ritual. On each of the subsequent days, the delegation would prepare 13 iwi from the University of Göttingen, three iwi po'o from Friedrich Schiller University Jena, and 32 iwi from SPK -- Berlin State Museums of the Prussian Cultural Heritage Foundation for the long journey home. The final repatriation of two iwi po'o from the Vienna Natural History Museum happened on February 14. Most of the ceremonies were live streamed which allowed people around the world to witness the emotional expressions of deep remorse from the Germans and Austrians, and messages of gratitude and aloha from the Hawaiian delegation.

"For ethical reasons, there is no longer any justification for continuing to keep human remains in our collection. As a general rule, we would never entertain such sensitive purchases of unknown origin now. We bear the responsibility for the mistakes of our predecessors. Our task is to play our part in righting the wrongs of the past," said Dr. Wiebke Ahrndt, director of the Übersee-Museum Bremen.

"The return of the iwi kūpuna to their homeland cannot undo this historical injustice, but it can be a first step towards healing it," said Friedrich Schiller University Jena President Prof. Walter Rosenthal.

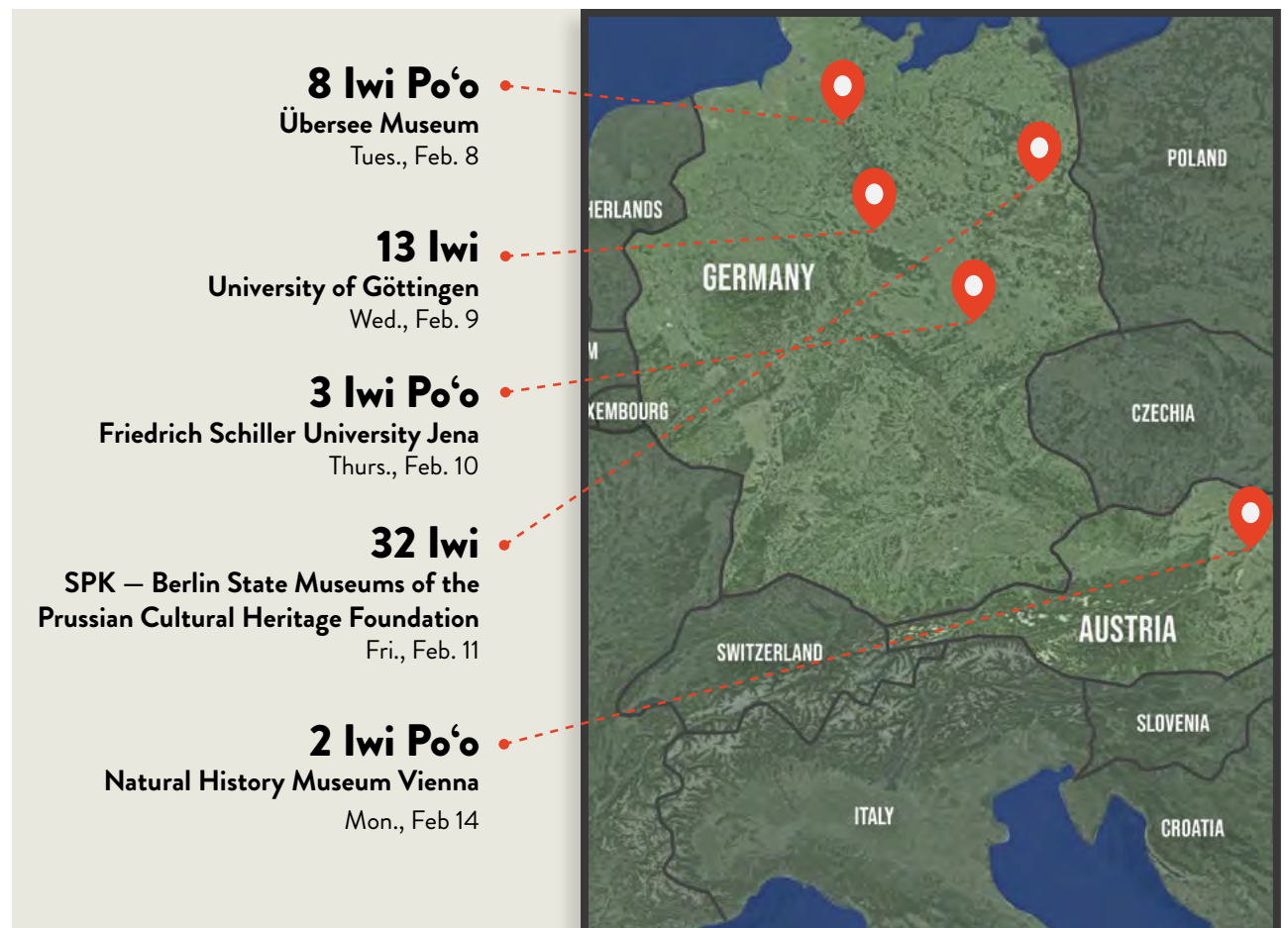
Edward Halealoha Ayau led the delegation, which also included cultural practitioners Mana and Kalehua Caceres, who were later joined by Kaumaka'iwa Kanaka'ole. For the past 32 years, Ayau has advocated for and repatriated iwi kūpuna, moepū (funerary possessions) and mea kapu (sacred objects). He served as executive director of Hui Mālama i Nā Kūpuna o Hawai'i Nei until they formally dissolved in 2015. He now serves as a volunteer for OHA leading international iwi kūpuna repatriation efforts.

"We acknowledge the anguish experienced by our ancestors and take responsibility for their well-being (and thereby our own), by transporting them home for reburial," Ayau said. "In doing this important work, we also acknowledge and celebrate our respective humanity – Germans and Hawaiians together in aloha – as we write a new chapter in our historic relationship as human beings."



Mana and Kalehua Caceres conduct a cleansing ritual using salt water (pīkai) following the ceremony. - Photo: Volker Beinhorn, © Übersee-Museum Bremen

SEE IWI REPATRIATION ON PAGE 9



IWI REPATRIATION

Continued from page 8

Arrangments were made with the appropriate parties to rebury the iwi kūpuna on their islands of origin, so that they may resume their journey to Pō, the Darkness that is the place of honor for the deceased.

OHA's policy is to protect and promote the reverence and cultural importance of proper care, management and protection of iwi kūpuna. Over the last 30 years, OHA has been involved in 120 repatriation cases.

OHA's *Mana i Maui Ola Strategic Plan* seeks to empower communities to care for iwi kūpuna. In 2021, OHA established its new Iwi Kūpuna Repatriation and Reinterment Grants, providing \$167,298 to four community organizations. Nearly \$33,000 will help facilitate the reburial of 700 to 900 iwi kūpuna and moepū disturbed at Kawaiaha'o Church. The remaining iwi kūpuna grants are providing education in communities throughout the state to empower Native Hawaiians to protect and care for iwi.

In March, OHA will nearly double the grant funds available for a new cycle of its Iwi Kūpuna Repatriation and Reinterment Grants. ■



The Hawaiian delegation with Dr. Andreas Bovenschulte (mayor), Prof. Dr. Wiebke Ahrndt (museum director), U.S. Consul General Darion Akins, and museum representatives. - Photo: Volker Beinhorn, © Übersee-Museum Bremen



Representing OHA, (l-r) Mana Caceres, Kalehua Caceres and Edward Halealoha Ayau oli at the beginning of the "handover" ceremony at Übersee-Museum Bremen. - Photo: Volker Beinhorn, © Übersee-Museum Bremen



Offering an oli at the SPK - Berlin State Museums of the Prussian Cultural Heritage Foundation repatriation ceremony in Berlin, Germany on February 11. (L-R) Kaumaka'iwa Kanaka'ole, and OHA representatives Edward Halealoha Ayau, Mana Caceres, and Kalehua Caceres. - Photo: SPK



Edward Halealohu Ayau from the Hawaiian Delegation and Professor Metin Tolan, President of the University of Göttingen, signing the handover agreement. - Photo: Göttingen University



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Nā 'Ōhina Wikiō Mānaleo Mua o Kani'āina

Two new video collections feature Native Hawaiian mānaleo

Kākau 'ia na Larry Kimura lāua 'o Bruce Torres Fischer

Written by Larry Kimura and Bruce Torres Fischer

Ano'ai me ke aloha e nā hoa makamaka 'ōlelo Hawai'i mai Hawai'i Nui Kuauli a hiki i Ni'ihau o Kahelelani. Me ka 'olī'oli mākou e kūkala aku nei i ka ho'okau 'ia o 'elua 'ohina wikiō, 'o Nā Hulu Kūpuna a me Mānaleo Kīwī ma ke kaha pūnaewele 'o Kani'āina ma www.ulukau.org/kaniaina, me ke kākō'o pū o ko Kamakakūokalani no Nā Hulu Kūpuna, a me ke kākō'o o Kalani Akana a me 'Ulu'ulu no Mānaleo Kīwī.

He leo paipai ho'i kēia iā 'oukou, e nā lehua ho'ōla 'ōlelo, e 'apo i ke a'o waiwai a ia mau hulu kūpuna i waiho mai ai i mua pono o kākou a e ho'ohana i 'oi a'e ko kākou na'auao a mauli ola Hawai'i. Ke komo nei kākou i kekahi au hou o ke ola o ka 'ōlelo me ka mauli Hawai'i – i kēlā me kēia makahaki nui a'e ka heluna o ka po'e i hiki ke kama'ilio ma ka 'ōlelo makuahine – a mahalo ho'i i ka 'ōnaehana ho'ona'auao a kākou mai ka P-12 a i ka Ph.d. Ma kekahi 'ao'ao na'e, ua hala nō ka hapanui o nā kūpuna mānaleo, a ke o'o nei nō ka po'e i launa me ia mau mānaleo a i lohe pepeiao a 'ike maka i ko ia mau kūpuna mauli Hawai'i. Ke ulu mai nei kekahi hanauna hou i 'ike a launa 'ole me ka po'e kūpuna a me kā lākou 'ōlelo. A i ke aha? He kumu waiwai launa 'ole leo a me nā wikiō kūpuna i piha i ka 'ike no nā lōina Hawai'i o kēlā 'ano kēia 'ano, i ka 'ike 'ōlelo, i ka 'ike mo'okū'auhau, i ka 'ike Hawai'i nō ho'i. E ho'i kākou i ke kumu a ho'oiia i ke 'ano Hawai'i o kā kākou mau hana ho'ōla 'ōlelo e pa'upa'u nei. Ua pōmaika'i nui ka 'ōlelo Hawai'i, 'oiia ho'i, nui loa nā kumu waiwai i ho'olako 'ia mai nā kūpuna mai, ke ho'ohālikelike 'ia me ka hapanui o nā 'ōlelo 'ane halapohē 'e a'e o ke ao.

Eia he makana makamae ke ho'omalele 'ia nei, he 'elua 'ohina wikiō waiwai lua 'ole o nā kūpuna mānaleo Hawai'i i ke kaomi wale iho o ko kākou manamana lima i ka papa pihi a hui me nā hulu kūpuna mānaleo Hawai'i. No kekahi o kākou he pili 'ohana nō kēia ilina kī'i a leo o kekahi hulu kupuna makamae e pūlama a e ha'aheo mau ai. E 'apo a e ho'ohana i nā makana 'ōlelo, 'ike ku'una, lawena a 'uhane Hawai'i a e 'oi ke ola o ko kākou mauli Hawai'i. ■

Aloha e nā makamaka mai Hawai'i Nui Kuauli a i Ni'ihau o Kahelelani. We are excited to announce that two new video collections featuring Native Hawaiian mānaleo, Nā Hulu Kūpuna and Manaleo TV, will be available on Kani'āina beginning this month.

Nā Hulu Kūpuna

The Kani'āina Spoken Hawaiian Language Repository at Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language at UH Hilo is partnering with Kamakakūokalani Center for Hawaiian Studies at UH Mānoa to bring Nā Hulu Kūpuna – The Esteemed Kūpuna – to the community via the Kani'āina website. This collection is a set of oral history video interviews with 19 kūpuna from Hawai'i to Ni'ihau who are native speakers of Hawaiian and encompasses topics from saddle making and steel guitars, to lau hala weaving.

Filming of the Nā Hulu Kūpuna collection was done by Nā Maka o ka 'Āina and Hawai'i Public Television crews. In 2009-2010, with support from the Office of Hawaiian Affairs, Kamakakūokalani and Nā Maka o ka 'Āina digitized these precious interviews before the original tapes became degraded and lost forever. (See sidebar on page 11 for a listing of these hulu kūpuna).

These kūpuna were interviewed by a handful of Hawaiian-speaking 'ōpio from 1990-1991 under the leadership of Lilikalā Kame'eleihiwa and Makalapua Alencastre, and supported by the Center for Hawaiian Studies at the University of Hawai'i at Mānoa. Those 'ōpio were Evaline Tuti Kanahale Sanborn, Laiana Wong, Kū Kahakalau, Robi Kahakalau, Jonah Hau'oli Akaka, and Lilikalā Kame'eleihiwa.

Mānaleo TV

The Mānaleo TV collection by producer Kalani Akana with the assistance of 'Ulu'ulu: The Henry Ku'ualoha Giugni Moving Image Archive of Hawai'i is now being added to Kani'āina. This collection consists of 98 hour-long programs featuring many kūpuna mānaleo and a wide and rich diversity of topics. (See sidebar for a listing of kūpuna who were guests on this program).

Originally, Mānaleo was a public Hawaiian language cable television program that aired from 1996 to 2007 with interviews of many



Expert quilter Margaret 'Aipōlani discusses the finer points of quilting with Tuti Sanborn Kanahale in this video interview. Crews from Hawai'i Public Television and Nā Maka o ka 'Āina filmed the interviews that comprise the Nā Hulu Kūpuna video collection. - Photos: Courtesy



Lilikalā Kame'eleihiwa interviews master steel guitar player Hanalei Ka'imi'āina Ka'alekahi. Nā Hulu Kūpuna is a collection of oral history video interviews with 19 mānaleo that were conducted from 1990-1991.



Mānaleo TV Producer Kalani Akana interviews Elizabeth Nālani Ellis. This collection includes 98 hour-long programs featuring kūpuna discussing a wide array of topics.

SEE KANI'ĀINA ON PAGE 11

KANI'ĀINA

Continued from page 10

Native Hawaiian language speakers conducted by a team of hosts over an 11-year period: Kalani Akana, Hailama Farden, Melelani Pang, and mānaleo Elizabeth Kauahipaula, Kanoelani McGuire, and Ipo Wong. Similar to the earlier Ka Leo Hawai'i radio programs, phone calls from the public were welcomed to support the goals of viewing and hearing Hawaiian on television to promote the learning and perpetuation of the Hawaiian language and culture.

We are very excited that the public will now get the chance to interact online with the knowledge imparted by all the hulu kūpuna in the Nā Hulu Kūpuna and Mānaleo TV collections. Be-

fore today, Kani'āina consisted of a wealth of some 525 hours of the audio-only Ka Leo Hawai'i radio program with kūpuna mānaleo who graciously shared their memories and 'ike of Hawaiian culture through their interviews hosted by Larry "Kauano" Kimura from 1972-1988.

The addition of many hours of video footage from these two collections marks an exciting milestone in Kani'āina's mission to make Hawaiian native speaker material available to the Hawaiian-speaking community, family members, and those working to revitalize the language.

Our hope is that we can all continue to learn from the 'ike left behind by these kūpuna to ground our lāhui to our Hawaiian place and cultural identity. These interviews are now available online at the Kani'āina website: www.ulukau.org/kaniaina. ■

Here are the names of the esteemed hulu kūpuna featured in these collections.

Nā Hulu Kūpuna

Margaret 'Aipōlani
James Keolaokalani Hū'eū Jr.
Hanalei Ka'imī'āina Ka'alekahi
Isabelle Kekaiku'ihala Kalāola
George 'Oliwa Kamāla
'Alina Kau'inohea Shintani Kanahēle
Doreen Nālei'ehā Kanahēle
'Oihana Leimana Kanahēle
Mary Ann "Maliana" Pihana Koko
Violet Leimamo Wahihākō Lee
Josephine Leilehua Lindsey
Esther Kala'i Makua'ole
Katherine "Kakalina" Duenes Maunakea
Miriam Kaleipua Pahulehua
Evaline Tuti Kanahēle Sandborn
Rose "Loke" Kamalu Kalā Nāihe Tipon
Clara Keanu Kalalau Tolentino
Helen K. Wahineokai
Kainoa Wright

Mānaleo TV

Anges 'Ā'i
'Ōpu'ulani Albino
Maria Artis
Wallace Keali'iokalani Beck
Ileialoha Beniamina
Thelma Bugbee
Sarah Camacho

Kawai Cockett
Keali'i Chun
Malupō Lum Lung Chung
Malia Craver
Elizabeth Nālani Ellis
Faith Fukushima
Harry Ka'ano'ilani Fuller
Sam Wahapōhaku Grace
Lilia Hale
Wanda Wahinekuipua Wallace Hanakahi
Wanda Hobbs
Sarah Kekela 'Ili
Eddie Ka'anā'anā
Helen Kamanā
Elama Kanahēle
Kaipo Kanahēle
Mileka Kanahēle
Mililani Kanahēle
Nanino'eau Kanahēle
Ululani Kanahēle
Kāwika Kapahulehua
Elizabeth Kauahipaula
Emma Kauhī
Eugene Kaupiko
Kapela Kaupiko
Kimo Alama Keaulana
Pine Kelley
Emma Keohokālole
Odetta Kauakea Kua'ana
Kamuela Kumukahi
Malu'ihī Lee

Annie Mace
Mary Jane Kekela Makua
Lydia Makuakāne
Kanoelani McGuire
Amelia Meatoga
Clarence Medeiros
Maile Mitchell
Lili Mokiao
Lolena Nicholas
Kaleipua Pahulehua
Peter Kekua'ana Park
Walter Keli'iokekai Paulu
Lei Bright Recca
Makaleka Rust
Tuti Kanahēle Sanborn
Nora Keahi Santos
Mary Satterlee
Sam Septimo
Hannah Serrano
Hāli'imaile Shintani
Kūho'omalu Souza
Adelaide Kaiwi Kuamū Sylva
Loke Tam Hoy
Mary Terayao
Leina'ala Teves
Arlene Townsend
Charles Wahineho'okae
Helen K. Ahia Walrath
Kealohamakua Wengler
Ipo Wong
Kahuwailani Wong



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Huamakahikina

A Movement is Gaining Momentum to Ensure the Integrity, Stewardship and Protection of Hula

By Cheryl Chee Tsutsumi

In August 2020, O'ahu Kumu Hula Mehanaokalā Hind organized a virtual meeting to garner thoughts on how kumu hula could keep themselves and their hālau safe and healthy during the pandemic.

About 60 kumu hula from throughout Hawai'i and the continental United States attended. From that discussion and the wellness workshops that were held weekly over the ensuing two months, other concerns of the hula community that had existed for decades, but had never been resolved, came to the forefront.

Thus, Huamakahikina – a coalition of kumu hula from Hawai'i, the continental United States, Japan, France, Spain, Aotearoa and French Polynesia, representing the breadth of hula lineages – was formed. Its goal is to stand as a united group with a strong voice to ensure the integrity, stewardship and protection of hula.

Huamakahikina is inclusive: All kumu hula with recognized lineages are invited to join and support the group's mission, which is articulated in an eight-page Huamakahikina Declaration that was written over the course of 10 months – from October 2020 to August 2021 when the inaugural Kupukalālā Kumu Hula Convention was held virtually. Incorporating input from dozens of kumu hula, it was unanimously ratified at the convention by the 160 kumu hula in attendance. Forty more added their names within two weeks, and the document was released publicly in September 2021.

Maui-based Kumu Hula Pueo Pata of Hālau Hula 'o Ka Malama Mahilani and Kumu Hula Hōkūlani Holt of Pā'ū O Hī'iaka are members of Leo Kāhoa, a steering committee of Huamakahikina that was tasked with planning the convention and compiling and distilling key points into the Declaration, which identifies five areas as being of urgent concern. Briefly, they are: 1) "misrepresentation, cultural misappropriation, exploitation, and abuse of Hula;" 2) "widespread ignorance and misunderstanding about the practice and performance of Hula;" 3) "insufficient protection for the Kanaka Maoli culture and knowledge maintained within, and embodied by, Hula;" 4) "disparities in how the rigors and highly specialized processes through which Kumu Hula are trained and acknowledged...are recognized and valued by institutions



Sitting, front row, left to right: Laua'e Yamasaki, Tatiana Tseu Fox, Henohea Kāne, Lahela Spencer, Kēhaulani Kaneholani-Santiago. Sitting, middle row, left to right: Holoaumoku Ralar, Hōkūlani Holt. Standing, left to right: Lehua Ah Sam, Mehanaokalā Hind, Noe Noe Wong Wilson, Pueo Pata, Keoni Kuoha. Leo Kāhoa, Huamakahikina's steering committee, was tasked with planning the Kupukalālā Kumu Hula Convention and compiling and distilling key points into the coalition's Declaration. - Photo: Daryl Mauliola Fujiwara



Kumu Hula Pueo Pata
- Photo: Hideharu Yoshikawa



Kumu Hula Hōkūlani Holt
- Photo: Meiko Horikoshi

and within labor markets;" and 5) "challenges to engaging in the study and practice of Hula."

Addressing the first two challenges Pata said, "Several commercial venues draw crowds by advertising a 'Hula Show,' yet in many instances we kumu hula see nothing that we recognize as authentic hula. Companies often do not hire lineally acknowledged kumu hula to choreograph for them, and the results are stereotypical presentations that foreigners expect to see. The gimmicky-ness of it all does nothing to elevate our esteemed art; instead, it reinforces the objectification of our 'ōlapa and the reduction of hula to cheap entertainment."

Pata points out that kumu hula are highly trained

and specialized stewards of their lineage's traditions, but within government and most commercial and professional spheres, they are not afforded appropriate respect or consideration. "Many of us do not have permanent homes for our hālau, and we must work multiple jobs to ensure that we can uphold our kuleana as kumu hula," he said. "Adding insult to injury, we are often expected to provide our services and expertise as 'kōkua' or with aloha, meaning free."

Holt concurs. Reflecting on the lack of educational resources and facilities for hula, she said, "We have publicly-supported basketball courts, skateboard parks and pickleball courts in Hawai'i, but there are no publicly-supported hula spaces. Hula welcomes all ages, physical abilities, genders, ethnicities and economic levels, and it is still not supported publicly."

The tide might be turning.

Leo Kāhoa members have been meeting with county, state and federal legislators and policymakers and, in support of the Huamakahikina Declaration, Maui Mayor Michael Victorino announced plans last month for the Hālau of 'Ōiwi Art, which will be dedicated to Hula and

its associated arts. According to a February 12 *Honolulu Star-Advertiser* story, if all goes well, ground could be broken on the 36,000-square-foot, two- or three-story building in 2024 or 2025, with completion anticipated in 2027. It will be the first of what Huamakahikina hopes will be many such government-funded cultural centers throughout the state.

"Hula should be elevated to the status it deserves as an art form that is critical to the perpetuation of the Hawaiian culture," Holt said. "Hula is the official state dance of Hawai'i, and its relevance is also linked to economic health, not only in the visitor industry. We support flower growers, restaurants, caterers, party planners, photographers, the fabric and garment industries and much more."

The paths to achieve Huamakahikina's goals might get complicated, but the Declaration's call to action sums up those efforts simply and powerfully: "To cultivate Hula as a source of wellbeing and to ensure that Hula flourishes for countless generations to come." ■

Visit www.huamakahikina.org to view the Declaration and show your support for it.

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

Defending the Wai of Kapūkakī



Representatives of more than 50 organizations converged on the capitol on February 10 demanding that the U.S. Navy defuel and permanently close its fuel storage tanks at Kapūkakī. “The Navy has set a course into a sea of deceptions and finds itself today stranded alone on an island of delusion,” said one of Ka’ohewai’s core leaders Dr. Kamanamaikalani Beamer. “While the Navy believes it can fight a legal mandate to defuel its failing Red Hill facility, we believe their resistance is futile. The Navy should lay down its weapons, stop fighting against Hawai’i, and shutdown Red Hill.” - Photo: Jason Lees

Wai’anae the First Precovery-Pod Site



Hawai’i Foodservice Alliance (HFA) is partnering with neighboring communities to create Hawai’i’s first-ever disaster precovery-pods for some of our most vulnerable communities.

The food pods will provide long-term meal storage to support communities that are vulnerable to natural disasters. The vision is to establish food pods throughout the state. The first precovery-pod will be located in Wai’anae and will be maintained by the Wai’anae Coast Comprehensive Health Center.

The name “precovery” denotes that these are planned and installed pre-disaster to help

ensure that communities have food supplies in place should the need arise. The precovery-pod is designed to hold 135,000 meals to be used to help feed people in the community until normal supply chains resume. These meals are shelf stable, healthy, survival food that can be stored for up to 25 years.

“Some of Hawai’i’s most vulnerable communities are at risk of being blocked from emergency services including food distribution,” said Chad Buck, CEO of HFA. “Understanding that the Wai’anae community has limited access made it the ideal location to place the first precovery-pod. We have been working with county, state, and federal government agencies regarding disaster preparedness for two years and hope that they will adopt this concept and deploy these precovery-pods to our vulnerable communities before disaster strikes.”

For more information visit ready.gov/plan.

Promoting Hawai’i-Grown Staples

The Hawai’i Foodservice Alliance (HFA) and the Hawai’i ‘Ulu Cooperative (HUC) are teaming up to address Hawai’i’s food security and self-sufficiency concerns by stocking retail supply chains across the state with locally grown staple foods that honor Hawai’i’s history, culture, and unique sense of place.

Hawai’i ‘Ulu Cooperative’s line of recipe-ready, Hawai’i-grown staples – ‘ulu (breadfruit), kalo (taro), pala’ai (pumpkin), and ‘uala (sweet potato) – will now be available pre-cooked, frozen and chopped at local grocery stores.

HFA is the largest locally owned supplier of perishable foods to grocers, retailers, and club chains throughout the state and HUC is a farmer-owned food hub for a diverse network of small farms across Hawai’i Island, O’ahu, and Maui.

In January, HFA launched the co-op’s retail line of frozen staples in the freezer aisles of gro-

cery stores throughout the state. These convenient 12 oz. bags of cleaned, cut, and pre-cooked ‘ulu, kalo, ‘uala, and pala’ai will come ready to reheat and add to whatever you are cooking: salads, stir fry, soups or stews.

“‘Ulu are fast-growing and require very little labor, fertilizer, or pesticides compared to other crops,” said Dana Shapiro, general manager of the Hawai’i ‘Ulu Cooperative. “In fact, ‘ulu is considered a superfood because of its exceptional nutritional value, making it a perfect food to move our state toward a more secure and resilient future.”

Hawai’i shoppers can find these staples at Longs/CVS, Tamura’s Enterprises, Tamura’s Super Wai’anae, and Wai’anae Store. Find new and exciting recipes at eatbreadfruit.com.

Alakoko Fishpond Fundraising Campaign



A campaign launched by non-profits Mālama Hulē’ia and The Trust for Public Land to support the restoration and future use of the 600-year-old Alakoko Fishpond, has raised nearly \$190,000 in gifts ranging from \$25 to \$95,000.

Local residents, businesses, and foundations have stepped up to protect and invest in this Kaua’i wahi pana, known also as Alekoko Fishpond or Menehune Fishpond.

Financial gifts support the future of Alakoko Fishpond, and will help with projects such as repairing the fishpond wall, building a traditional hale to be used as a classroom, delivering impactful educational programs to Kaua’i schools, and developing a master plan and vision for the property with community input.

The fundraising campaign kicked off in November 2021 after Mālama Hulē’ia and The Trust for Public Land announced the successful purchase of Alakoko Fishpond.

The fishpond, now owned by Mālama Hulē’ia, will be protected and used in perpetuity for conservation and education. More than 100 donors have already been inspired to help support Alakoko’s future. If you would like to invest in the fishpond’s future, please join the community fundraising campaign at www.RestoreTheFishpond.org.

Environmental Groups Sue Maui Grand Wailea



Conservation groups in Hawai’i represented by Earthjustice have filed a lawsuit against Maui’s Grand Wailea Resort for failing to address the bright lights on its property that attract endangered Hawaiian petrels, or ‘ua’u, frequently leading to their grounding and death.

For more than a decade, the bright lights at the Grand Wailea have disoriented the seabirds as they navigate between their breeding colonies and the ocean.

Last year, the Conservation Council for Hawai’i and Center for Biological Diversity sent a letter of intent to sue the Grand Wailea, warning that the resort’s lights harm the ‘ua’u, in violation of the Endangered Species Act.

Although the resort modified some lights in response to the letter, a grounded fledgling was recovered during the 2021 fallout season, indicating ongoing harm to the species.

“The Grand Wailea knows that its lights are harming imperiled seabirds on Maui. This

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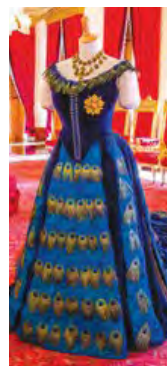
Continued from page 13

isn't rocket science — there are pragmatic, straightforward solutions the resort could — and, by law, should — be pursuing," said Leinā'ala Ley, an attorney in Earthjustice's Mid-Pacific Office. "We're taking the Grand Wailea to court to ensure the resort becomes a responsible neighbor, rather than watch native birds like the Hawaiian petrel disappear."

Ua'u are federally endangered native seabirds that travel thousands of miles across the Pacific to forage. However, Hawai'i is the only place on Earth where they breed.

"Fashion Fit for Royalty Tour" at 'Iolani Palace

'Iolani Palace's newest specialty tour highlights royal fashion and jewelry from 19th-century Hawai'i. This private, intimate tour allows guests a closer look at the opulent gowns, elegant uniforms, and the precious accessories



that were worn at formal court occasions.

"Over the years, we've been so fortunate to acquire some beautiful reproductions of garments worn by our ali'i that have helped us to deepen our understanding of Hawai'i's history," said Paula Akana, executive director of The Friends of 'Iolani Palace. "We hope that our guests will enjoy learning about Hawai'i from this new and unique perspective."

Guests get a closer look at items and garments that help to contextualize this significant time in Hawai'i's history, including reproductions of Queen Kapi'olani's coronation gown, King Kalākaua's uniforms, and Queen Lili'uokalani's ribbon

Parks for the People Program



Students from Kamehameha Schools Kapālama's Mural Club paint a utility box on the corner of Liliha and N. King Streets in downtown Honolulu. The project, a collaboration with the Trust for Public Land and Better Block Hawai'i, seeks to promote pedestrian safety, visibility and access to urban parks. The students painted three bus shelters and nine utility boxes in the area surrounding 'A'ala Park. - Photo: John Bilderback

gown, as well as royal orders in the Palace's collection and much more.

The tour takes guests through the first-floor State Rooms of the Palace; Queen Kapi'olani's Bedroom, the King's Library, and Music Room on the second floor; and the Chamberlain's Office in the Basement Galleries. To match the occasion, docents wear special dress attire as they grace the palace rooms to showcase the historical garments and accessories.

The Fashion Fit for Royalty Tour is available on Wednesdays at 2:30 p.m. For more information or to book a visit, go to www.iolanipalace.org/visit/.

Painting Murals Around 'A'ala Park

The Trust for Public Land and Better Block Hawai'i recently partnered with Kamehameha Schools Kapālama's Mural Club to paint three bus shelters and nine utility boxes surrounding 'A'ala Park to promote pedestrian safety, visibility, and access to the park.

The public artwork also celebrates the area's rich history

and cultural diversity. This effort is part of a larger community driven "Parks for People Program" led by The Trust for Public Land to catalyze revitalization of Hawai'i's urban parks.

Kamehameha's Mural Club, a group of 20 students who paint murals at their campus and in the surrounding community, was selected as the lead artist of this project through a community-wide selection process, facilitated by Hawai'i FEAST. The new art shares traditional mo'olelo from the area to help connect the past to the present.

The bus shelter murals depict Lepeamo, a mo'olelo from the neighboring ahupua'a of Kapālama ('A'ala Park is located in the Kou Ahupua'a). The story is about a girl who could turn into a beautiful chicken with feathers that were the colors of every native bird. The students designed, installed, and painted the murals in partnership with KVICE and other community members and organizations.

The Trust for Public Land and Better Block Hawai'i plan to carry this project forward through additional murals and art programming to encourage

the community to visit and enjoy 'A'ala Park and other urban parks.

Department of Interior Enhancing Compliance with NAGPRA

The National Park Service (NPS) has hired a full-time investigator to enhance oversight and museum compliance with the Native American Graves Protection and Repatriation Act (NAGPRA) for the first time in in the Act's 31-year history.

Additionally, the Department of the Interior (DOI) recently completed consultations with 71 Tribal Nations across the U.S. to improve NAGPRA regulations. These efforts will further the DOI's commitment to facilitate and ensure respectful disposition and repatriation under NAGPRA.

The proposed changes to NAGPRA regulations, available for public review and comment later this year, would streamline requirements for museums and federal agencies to inventory

and identify Indigenous human remains and cultural items in their collections.

"The repatriation of human remains and sacred cultural objects, and the protection of sacred sites, is integral to preserving and commemorating Indigenous culture," said Assistant Secretary for Indian Affairs Bryan Newland. "Changes to the NAGPRA regulations are long overdue."

The proposed updates will incorporate input from more than 700 specific comments made by Indian Tribes and Native Hawaiian organizations during consultations.

"Repatriation is a sacred responsibility for many Native Americans. We hope our efforts to streamline the requirements of NAGPRA and invest in additional staff will lead to more instances of proper repatriation and reburial of Indigenous ancestors and cultural items," said NPS Director Chuck Sams. ■



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What's the difference between DHHL and OHA?

Some people are surprised to learn that the Department of Hawaiian Home Lands (DHHL) and the Office of Hawaiian Affairs (OHA) are two separate agencies. Below are important distinguishing details between the two organizations and their respective kuleana for serving Native Hawaiians.



HAWAIIAN HOME LANDS
HAWAIIAN HOMES COMMISSION - DEPARTMENT OF HAWAIIAN HOME LANDS

Beneficiaries

DHHL primarily serves native Hawaiians with a minimum 50% blood quantum.

Leadership

DHHL is governed by the Hawaiian Homes Commission comprised of nine individuals appointed by the Governor with approval of the State Senate. The Chairman of the Hawaiian Homes Commission also serves as the Director of DHHL.

Foundation

Established via Federal Legislation in 1921 The Hawaiian Homes Commission Act of 1920 was passed by the U.S. Congress in 1921 to provide for the “rehabilitation” of native Hawaiians through a government-sponsored homesteading program.

Kuleana

DHHL policy is governed by the Hawaiian Homes Commission Act of 1920. DHHL’s focus is to protect and manage the Hawaiian Home Lands trust (about 200,000 acres) in an effort to develop infrastructure on its lands and provide a variety of agricultural and residential homesteading opportunities for native Hawaiians.

Funding

DHHL is funded by a combination of state funding (like other state departments), revenue from its land trust via leases, and has occasionally received funding from the federal government. DHHL makes budget requests to the legislature every two years.

Headquarters

Hale Kalanianaʻole: located in Kapolei, Oʻahu.

Website

<https://dhhl.hawaii.gov/hhc/>



Beneficiaries

OHA serves all Native Hawaiians, regardless of blood quantum.

Leadership

OHA is governed by a Board of Trustees comprised of nine individuals who are elected by Hawaiʻi residents to serve four-year terms. OHA is administered by a Chief Executive Officer who is hired by the Board of Trustees.

Foundation

Established via State Constitution in 1978 OHA was created as an outcome of the 1978 Hawaiʻi State Constitutional Convention to provide for the “betterment of conditions for Native Hawaiians.”

Kuleana

OHA policy is set by its elected Board of Trustees. OHA’s strategic focus is on education, health, housing and economic stability to improve the wellbeing of Native Hawaiians. OHA does this through advocacy, research, community engagement and managing its assets - which includes providing millions in funding to Native Hawaiian-serving nonprofit organizations.

Funding

OHA is funded by a combination of state funding (like other state departments), revenue from its land, and 3.8% of Public Land Trust revenues (although by law it should be 20%). OHA makes budget requests to the legislature every two years.

Headquarters

Nā Lama Kukui: located in Honolulu, Oʻahu.

Website

www.oha.org/about/

WHAT DOES OHA DO?



By Puanani Fernandez-Akamine

Ask 10 people what, exactly, the Office of Hawaiian Affairs (OHA) does, and you will likely get 10 different answers.

For many people – Hawaiians and non-Hawaiians alike – there is confusion about the specific kuleana of OHA and about the organization itself. For example, many people still confuse OHA and the Department of Hawaiian Home Lands (DHHL) even though OHA and DHHL are completely separate, unrelated organizations with different kuleana (see page 15).

In light of OHA's current legislative push to have the state allocate the 20% share of Public Land Trust revenues that it owes to Native Hawaiians by law, it is important that our community understands what OHA does and how the money that OHA manages is spent.

Clarifying OHA's kuleana – how and why the agency was created and the specific work it performs on behalf of the lāhui – will hopefully address some of the misinformation and misconceptions about OHA.

When and Why was OHA Created?

OHA's creation in 1978 at the Hawai'i State Constitutional Convention was initiated by Native Hawaiian convention delegates like Frenchy DeSoto, Walter Ritte and John Waihe'e III.

They were motivated, in part, by growing Native Hawaiian activism in the 1970s, exemplified by the historic protests at Kalama Valley, Kaho'olawe, Mākuu Valley and the Hilo Airport.

After decades of marginalization, Native Hawaiians began to rise up and demand that the state address the ongoing historical injustice – and its consequences – that our people have suffered since the illegal overthrow in 1893.

The collateral damage of the overthrow was the disenfranchisement of 'Ōiwi from our land, language, culture and self-determination. Over the years this has manifested in an insidious array of negative socio-economic statistics.

Against this backdrop, OHA was created as a semi-autonomous state agency with the specific kuleana to better “the conditions of Native Hawaiians” – although how, exactly, this was to be accomplished was left to the fledgling agency's future leaders.

It was made clear, however, that OHA would be funded by a pro rata share of revenues generated by the State of Hawai'i's Public Land Trust (PLT). Prior to statehood, the PLT lands were known as “ceded” lands – the crown and government lands of the Hawaiian Kingdom that were seized in the overthrow.

OHA's Foundation and Strategic Directions

Determining how best to “better the conditions of Native Hawaiians” has been the ongoing challenge facing OHA since its creation. The needs of our community are great and the resources few, so OHA's leadership has focused its limited resources on key areas to maximize its impact. Last year, OHA presented its *Mana i Maui Ola Strategic Plan* to the community. The plan can be viewed on OHA's website at www.oha.org/strategicplan/.

Although OHA's strategic plan was created to address the ongoing challenges facing our lāhui, the plan is grounded in the intrinsic strengths of our people. *Mana i Maui Ola* is founded on three of these strengths: 'ohana (family), mo'omeheu (culture), and 'āina (land and water).

OHA recognizes that these intrinsic strengths have the power to affect the wellbeing of Native Hawaiians, so they are intentionally integrated into the strategic plan in an effort to affect change in the four strategic directions into which OHA is focusing its energy and resources: Educational Pathways, Health Outcomes, Quality Housing and Economic Stability.



An OHA grant helped fund the Partners In Development Foundation's Nā Pono no nā 'Ōhana summer program that provided culture-based programming and hands-on activities to strengthen relationships to 'āina and culture for keiki and their 'ohana in Waimānalo. - Photo: PIDF



Last summer, OHA grantee INPEACE offered its newest summer education initiative, Keiki Kaiāulu, part of its Kupu Ola program. Hawaiian immersion students from the Wai'ānae Coast were invited to participate in the program that featured a place-based, self-identification curriculum founded on aloha 'āina. - Photo: INPEACE

How Does OHA Carry Out its Kuleana?

OHA has prioritized education, health, housing and economic stability in its strategic plan. Over the next 15 years, OHA will be implementing strategies aligned with its foundations and strategic directions to achieve the envisioned outcomes for a thriving and abundant lāhui.

To do this, OHA has taken on four key “roles” through which it supports forward movement and positive change for our lāhui. These roles are: Advocate; Researcher, Community Engager and Asset Manager.

OHA as an Advocate: Advocacy is core to OHA's work on behalf of the lāhui. When OHA was created in 1978, convention delegates envisioned an agency that would not only provide Native Hawaiians with a form of self-determination, but one that would also advocate on behalf of Native Hawaiian rights and lands.

As an advocate, OHA works to influence policy development that benefits Native Hawaiians at both the state and federal levels. This includes working to change laws, secure funding and implement policies that serve Native Hawaiians, particularly in education, health, housing and economic development. It also includes monitoring, identifying, and attempting to block potentially harmful or ineffective policies and laws.

Here at home, OHA works closely with other Native Hawaiian-serving organizations; at the federal level, OHA works with Native American and Alaska Native organizations, as their needs and challenges are similar to those of Native Hawaiians.

OHA has two teams of public policy advocates. One team focuses on local, moku-puni-based advocacy at the county level staffed by kupa 'āina of the islands they serve. The other team focuses on state-level issues, such as traditional and customary rights, land, water, iwi kūpuna, language revitalization and so forth. Additionally, OHA has a small office in Washington, D.C., to monitor federal legislation.

OHA as a Researcher: To support policy changes that benefit Native Hawaiians, data is required. However, the specific data needed to successfully advocate for policy changes on issues important to Native Hawaiians is often unavailable. Thus, OHA's role of researcher is critical to OHA's advocacy efforts.

OHA's research work includes gathering, compiling and analyzing data that identifies the needs of our lāhui, as well as the impacts of various policies and practices. The data that OHA gathers does more than inform the advocacy efforts of the agency and other community advocacy efforts, it also helps to determine whether OHA's actions, initiatives and strategic priorities are effective and beneficial to the lāhui and to the community as a whole.

Over the years, OHA researchers have completed more than 100 studies that are currently available on OHA's website. Additionally, OHA researchers are responsible for developing the Kīpuka Map Database (a geographical information system), the Native Hawaiian Data Book that provides diverse statistical data on the Native Hawaiian population, and the popular Papa-kilo Database, a rich online repository of cultural information.

OHA as a Community Engager: OHA works collaboratively with the Native Hawaiian community and general public by sharing information, through its various communication channels (*Ka Wai Ola* newspaper, websites, e-blasts and social media) in an effort to connect OHA with the lāhui.

The needs of the Native Hawaiian community are great, and OHA cannot accomplish the work alone. Thus, OHA works alongside other Native Hawaiian-serving organizations, particularly those with subject matter expertise in education, health, housing and economic development, such as the Native Hawaiian Education Association, Papa Ola Lōkahi, Hawaiian Community Assets, the Sovereign Council of Hawaiian Homestead Associations, and many more.

OHA also serves as a co-trustee managing agency for the Papahānaumokuākea Marine National Monument, along with the State of Hawai'i, U.S. Department of the Interior, and the U.S. Department of Commerce. A key accomplishment of this collaboration was the development of *Mai Ka Pō Mai*, a guidance document that uses Hawaiian concepts and cultural traditions to set the foundation for management of the 583,000 square mile area.

Other recent collaborations include OHA's participation on the Native Hawaiian & Pacific Islander Hawai'i COVID-19 Response, Recovery and Resilience Team, and OHA's current partnership with Kamehameha Schools, Lili'uokalani Trust and Papa Ola Lōkahi to conduct a comprehensive study of wellbeing in Hawai'i to inform organizational planning and to improve community services for Native Hawaiians (see related article on page 7).

OHA as an Asset Manager: OHA has more than three decades of responsible land management experience. In 1988, Pahua Heiau in Maunaloa was deeded to OHA for protection and preservation. Since then, OHA has acquired more than 28,000 acres of legacy land in an effort to protect Hawai'i's natural and cultural resources. In the process, OHA has become Hawai'i's 13th largest landowner.

OHA's legacy lands include 511 acres in Wahiawā surrounding the Kūkaniloko Birthstones; 25,856 acres at Wao Kele o Puna, one of the last few remaining tracts of lowland rainforest in the pae 'āina; the Palaua Cultural Preserve on Maui; and the historic 1,875-acre Waimea Valley on O'ahu. OHA also owns smaller tracts of income-producing commercial properties, primarily in downtown Honolulu, including 30 acres at Kaka'ako Makai.

In addition to land management, OHA has kuleana for managing its financial resources and making mindful investment decisions to maximize the value of the agency's portfolio and for allocating its financial resources to support programs and projects that benefit and uplift our lāhui.

“Part of OHA's kuleana is to advocate for things so valuable they cannot be measured - like gathering rights, community-based subsistence fishing area rights, the right to practice and live our culture, and protecting the rights of our people to protest and engage in civil discourse.”

-DR. SYLVIA HUSSEY, OHA CEO

How Has OHA Impacted the Lāhui?

OHA does not build houses, operate schools, or provide health care centers. OHA is not a direct service provider. And because people cannot always “see” what OHA has accomplished, some question OHA's effectiveness.

The fact is that most of OHA's work on behalf of the lāhui is performed quietly in the background without fanfare or accolades. But quiet does not mean ineffective.

Over the last 10 years, OHA has provided more than \$113 million in grants to a variety of Native Hawaiian-serving organizations across the pae 'āina, and more than \$34 million in low-interest loans to help 'Ōiwi start and grow businesses, improve their homes, consolidate their debts, or continue their educations.

Last year alone, OHA disbursed more than \$16.2 million in grants – one million more than the agency received in PLT revenues. And since the pandemic began two years ago, OHA has authorized more than \$3 million in emergency financial assistance for 'ohana.

“Often, OHA's contribution to our lāhui is measured only in numbers. And while the dollars spent on programming and event grants, on sponsorships, on loans, and on legal services are significant, so are the by-products of those investments. The ‘return on investment’ to our lāhui from the \$3.5 million OHA allocated last year to Hawaiian-focused public charter schools is incalculable,” said OHA CEO Dr. Sylvia Hussey.

“Part of OHA's kuleana is to advocate for things so valuable they cannot be measured - like gathering rights, community-based subsistence fishing area rights, the right to practice and live our culture, and protecting the rights of our people to protest and engage in civil discourse,” continued Hussey.

“If OHA had not been advocating on behalf of the concerns of Native Hawaiians for the past four decades, some of the things that we now take for granted – like the Native Hawaiian health care system stewarded by Papa Ola Lōkahi, or the Native American Graves Protection and Repatriation Act that enforces repatriation of our iwi kūpuna – might not even exist.” ■



Understanding the Public Land Trust Bill

An Interview with Na'unanikina'u Kamali'i, OHA Chief Advocate and Policy Director

What is the Public Land Trust legislation about?

The purpose of the Public Land Trust (PLT) legislation is to ensure that the State of Hawai'i fulfills its constitutional obligation to Native Hawaiians to: 1) account for all ceded lands in the public lands trust inventory, made up of former Hawaiian Kingdom and government lands; 2) account for all income and proceeds derived from the public land trust; and 3) transfer the full 20% pro rata share of revenues from the PLT annually to OHA to be used for the betterment of the conditions of Native Hawaiians.

Hawaiians never consented to the transfer of lands to the U.S. nor relinquished their right to benefit from these ceded lands.

To make matters worse, instead of receiving 20% of PLT revenues as required by law, Native Hawaiians only get about 3.8%. The PLT bill asks the legislature to stop short-changing Native Hawaiians.

Additionally, back payments for revenue underpaid to OHA for the past 10 years have accumulated into a large debt, which will continue to grow unless the state holds itself accountable to pay in full what is due annually.

Why is OHA asking for these funds now?

This is not a new request. Native Hawaiian leaders have been asking for a fair share of the PLT revenues since statehood. OHA was created to help fulfill the state's constitutional obligation to Hawaiians. For decades OHA has demanded that the state transfer PLT funds to OHA for Native Hawaiians, and for decades the state has shirked its constitutional and legal obligation.

In 1980, OHA's 20% share of PLT land revenue was codified into law (§HRS 10-13.5). It's disturbing that the government has shamelessly refused to comply with its own constitution and laws.

For years, OHA received no PLT funds at all. In 2006, via Act 178, the legislature set an interim "cap" of \$15.1 million as OHA's annual share of PLT

revenues until an accurate accounting of the revenues could be determined. Fast forward 16 years and that temporary "cap" is still in place. Meanwhile PLT revenues have continued to grow.

According to an independent FY2015-2016 financial review, PLT revenues that year were \$394.3 million. 20% of those revenues equals \$78.9 million. That is the amount that Native Hawaiians are entitled to. And that is the amount OHA is asking to be paid. State legislators need to make pono an inequity that they, and their predecessors, have allowed to fester for 40 years.

How would taxpayers be affected if this bill passes and OHA is provided with the full 20% of the PLT revenues?

PLT revenues are not taxpayer monies. PLT income and proceeds are from the PLT lands under the state constitution and the Hawai'i Admission Act. Taxes collected by the state go into the general fund – a completely different bucket of money from the PLT revenues.

PLT revenues are reserved for 5(f) purposes under the Admission Act, one of which is bettering conditions of Native Hawaiians. OHA is not asking for an additional appropriation from the general fund – OHA is asking for 20% of the revenue generated by PLT lands to which Native Hawaiians are entitled by law.

It is true that other state agencies could be affected by budget shortfalls once OHA is allocated its full 20% share of PLT revenues. However, their budget shortfalls should not be subsidized by funds due to OHA. Those agencies need to ask the legislature for their own budget appropriations. The state needs to stop balancing its budget off of the backs of Native Hawaiians.

Why is there such controversy about Public Land Trust revenue receipts?

Without accurate and complete reporting of PLT revenues, it is difficult to determine OHA's 20% share and

the truth of the state's financial condition. Not surprisingly, some agencies under-report the receipts they generate on PLT lands. Examples include the University of Hawai'i, Department of Health, and Department of Human Services.

Other agencies report PLT receipts but utilize "unusual" accounting systems. An example is the Department of Transportation – Harbors Division. They transferred \$10 million in PLT revenues to OHA in fiscal years 2018, 2019 and 2020. Then in 2021 they transferred \$9,999,999.99. That's not an annual percentage of revenues. That's an allowance.

Airport revenues are not included at all. In his address to Congress in 1997, Sen. Daniel K. Inouye, said "The airports continue to sit on ceded lands. The state's obligation to compensate OHA for the use of the land upon which the airports sit should continue. The only difference would now be the source the state will draw upon to satisfy its obligation."

As long as state agencies utilize different accounting methods to self-report the revenues generated by the PLT lands they steward, then it is likely that the actual amount owed to OHA will continue to be in dispute. And left unresolved, these agencies are able to keep the revenue for themselves instead of transferring it to OHA.

Is there anything else people should know about the PLT and OHA?

Over the past 10 years, OHA has allocated more than \$113 million in grants to Native Hawaiian-serving organizations across the pae'āina, and millions more in sponsorships and low-interest business and personal loans. Can you imagine what Native Hawaiians could achieve if OHA was fairly funded with 20% of PLT revenues?

OHA is fully capable of receiving and managing PLT funding to fulfill its mission to better the conditions of Native Hawaiians through grants, contracts, and memorandum of understanding. ■

LĀHUI SUPPORT

"OHA was established in 1978 to serve as the manager of PLT revenues for the betterment of the conditions of Native Hawaiians – but has never been allocated its rightful share of PLT revenues. This is a wrong that needs to be corrected immediately. Native Hawaiians continue to suffer from large disparities...This missing money could help in rectifying this deplorable situation by supporting health, education and other social programs to lift our people into a better state of wellness and wellbeing."

– MARTINA KAMAKA, MD

"Passage of this bill will lead to justice for the Native Hawaiian community and will result in the state honoring its commitments – commitments made in both the State Constitution and in the 1980 legislation setting OHA's pro rata share at twenty percent. Resolving this issue is one of the most impactful and important actions this Legislature could take....Your action now would truly help to put the State on the path toward justice."

– MELODY KAPILIALOHA MACKENZIE, JD

"OHA is a valuable funder for our organizations but is already so limited in what they can give. If the spirit of the original public lands law was for Native Hawaiians to receive a greater portion of the revenue from public lands (i.e., stolen lands) then it is wrong for there to continue to be such a low limit on how much funding directly reaches our community through OHA. I'm encouraged by OHA's recent re-org and its greater focus on beneficiary services and grant-making. Now is the time for us (through them) to receive our fair share of what the 'āina provides."

– KEONE OLDROYD

"This correction is long overdue. Increasing OHA's pro rata share will increase its assistance to thousands of beneficiaries in numerous areas like education, housing, health, employment, economic stability and much more...Let OHA do what it was created to do."

– KAPUA KELIIOKA-KAMAI

LEARN MORE ABOUT THE PLT BILL AT

www.oha.org/PLT

24 Acres of Wai'anae Farmland Protected



Showing off a bountiful watermelon harvest at Kahumana Farms in Wai'anae.
- Photo: Kahumana Farms

Nonprofits Hawai'i Land Trust (HILT) and Kahumana Food Hub & Organic Farms (Kahumana Farms) announced in February the protection and expansion of prime Wai'anae farmland through an agricultural conservation easement, ensuring that 24 acres of land

will be permanently farmed to grow healthy food for local families.

HILT secured funds to purchase an agricultural conservation easement over 24 acres of land co-owned by Kahumana Farms and a private individual. Kahumana Farms then used

the agricultural conservation easement funds to purchase the interest of the private individual, allowing Kahumana Farms to own and expand its farming operations over the entire 24 acres.

"This agricultural conservation easement means so much during a time when we want more locally grown food, yet land values are skyrocketing and farms are shutting down," said Shae Kamaka'ala, HILT's director of 'Āina Protection. "It is beautiful to see how agricultural conservation easements can have such a dramatic impact on the protection of Hawai'i's farmlands."

Kahumana Farms uses regenerative agricultural practices that improve soil health, sequester carbon, and increase the health of the surrounding ecosystem. Under the easement, a small portion of the newly acquired

land is dedicated for farmworker housing, critical to ensuring the sustainability of farming as a profession in Hawai'i.

"This partnership removes the threat of development and expands agricultural operations," said Christian Zuckerman, Kahumana's farm manager and director of Social Ventures. "We expect to increase production to 150,000 pounds of food annually to the local market, including Community Supported Agriculture (CSA) boxes, value-added products, healthy school lunches, and our farm hub, which primarily serves new and socially disadvantaged farmers."

This agricultural conservation easement is the first completed under HILT's partnership with the USDA-NRCS Agricultural Conservation Easement Program (ACEP) that began in November 2020. It opens the door

to millions of dollars in federal matching funds to protect agricultural lands throughout Hawai'i.

This partnership, the first of its kind in Hawai'i, provides opportunities for farmers, ranchers, and the possibility of expansion for fishpond stewards to preserve their lands in perpetuity for the production of local foods, with wide-ranging impacts including food sustainability, community resilience, and ecological health.

Funds for the \$1.27 million easement came from the USDA Natural Resources Conservation Service (NRCS) and The Freeman Foundation with additional support from The James & Abigail Campbell Family Foundation, the Serendipity II Fund of the Hawai'i Community Foundation, and Hawai'i Land Trust donors. ■

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Nichelle Miyashiro

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Mana Wāhine

Kanoelani Davis, Molokaʻi



Molokaʻi artist Kanoelani Davis has been named a First People's Fund (FPF) 2022 Cultural Capital fellowship recipient.

This is the second time Davis has been recognized by FPF, having received a Community Spirit Award in 2018.

Davis, a cultural practitioner and kumu hula, is owner of Po-Mahina Designs, a wearable art company that merges Hawaiian culture and contemporary design.

Based on Molokaʻi, Davis opened her online shop in 2017 and was invited to share her designs at New York Fashion Week in 2018. Clothing sold on her website is made to order and she reinvests a portion of her sales back into the community. In January, Davis started a podcast called "MANA Bomb" to inspire and empower other Ōiwi.

FPF has honored and supported Native artists and culture bearers for 25 years with the belief that "art embodies Native peoples' culture, our understanding of who we are and where we come from" and that artists and culture bearers help Indigenous people to connect with their past and chart their future. Over the years, FPF has awarded 423 fellowships to 324 artists in the U.S. and Canada exceeding \$5.5 million. Davis is one of 27 2022 FPF fellowship recipients and the only Native Hawaiian.

The Cultural Capital fellowship is awarded to artists and culture bearers who are rooted in their communities and committed to passing on their cultural knowledge.

Chelsie Evans, Maui



Chelsie Evans has been named the new executive director of Hawaiian Community Assets (HCA), Hawaiʻi's largest Department of Housing and Urban Development-certified housing counseling agency. HCA serves over 1,500 local residents annually providing free financial counseling, income supports, and career coaching.

Originally from Makawao, Evans has focused for most of her career on serving survivors of domestic violence, keiki displaced from their homes, and youth with barriers to their educational and career goals.

Before joining HCA, Evans was executive director of Maui Hui Mālama which works with at-risk youth. In her new role, she will help Native Hawaiians and other local residents fulfill their dreams of homeownership by helping to close the housing gap and by delivering high quality financial and housing programs to the community.

Evans has a bachelor's degree in psychology and a master's in human services. She has presented at national symposiums for social justice and domestic violence, and founded Wrapped in Wings, an organization which supports critically ill children and their families.

HCA and partner organization Hawaiʻi Community Lending have established the nation's first-and-only network of Financial Opportunity Centers with offices on four islands. Together, they are working to build the capacity of low- and moderate-income families, especially Native Hawaiians, to achieve and sustain economic self-sufficiency by increasing income, building assets, and securing affordable housing.

Moanalani Jones Wong, Oʻahu



On February 6, Ōiwi surfer Moanalani Jones Wong made history when she won the first ever women's Billabong Pro Pipeline, defeating five-time world champion and Olympic gold medalist, fellow Native Hawaiian surfer Carissa Moore, in the final heat.

Jones Wong was considered a "wildcard" entry when she was invited to compete in the Billabong Pro at the North Shore's iconic Banzai Pipeline, so even her advancement to the finals was something of an upset. It was her first surf competition in six years.

She grew up in Pūpūkea watching the Pipe Masters. Her parents taught her to surf, and she surfed Pipeline for the first time when she was just 12 years old.

Prior to her victory at the Billabong Pro last month, Jones Wong, 22, was relatively unknown.

Although her lifetime goal has always been to become a world champion, Jones Wong took a detour to pursue a degree at UH West Oʻahu where, in 2021, she became the first graduate of the bachelor of applied science Hawaiian and Indigenous Health and Healing (HIHH) program. Her senior project was titled "Surfing: More Than a Sport."

With the opportunity to surf in the first women's Billabong Pipe Pro, and her unexpected victory, Jones Wong is no longer an unknown surfer. She has been propelled onto center stage of the world of international surfing and is currently the top ranked female surfer in the 2022 Women's Championship Tour.

Venus Kauʻiokawēkiu Rosete-Medeiros, Maui



Hale Kipa recently announced the appointment of Venus Kauʻiokawēkiu Rosete-Medeiros as its new CEO. The Hawaiʻi nonprofit organization, which has served at-risk youth and their families for more than 50 years, began its search for a new CEO last Fall.

Born and raised on Maui, Rosete-Medeiros graduated from Kamehameha Schools Kapālama and has an MPA from Madison University. She has more than 35 years of experience serving youth and families in Hawaiʻi and her background includes work with nonprofits, as well as with private and public school systems.

Most recently she served as Kamehameha Schools' community strategist and regional director for Maui, Molokaʻi and Lānaʻi, overseeing community investments, public and private collaborations and Hawaiian culture-based educational programs. She also founded and served as the executive director of the Neighborhood Place, a Maui nonprofit, from 2004-2011.

As an active community and social justice advocate, Rosete-Medeiros has developed several community grassroots programs and initiatives including the Kamālama Parenting Curriculum based on traditional Hawaiian values that is being used by a number of organizations throughout Hawaiʻi.

Hale Kipa is a multi-service, fully accredited nonprofit agency that specializes in working with at-risk youth and their families. Hale Kipa has served more than 67,000 youth throughout Hawaiʻi since 1970, providing residential, outreach and foster care services at no cost.

Suzanne Puanani Vares-Lum, Oʻahu



In January, Suzanne Puanani Vares-Lum broke not one, but two glass ceilings when

she became the first woman and the first Native Hawaiian to serve as president of the East-West Center.

Vares-Lum brings significant leadership background to her new role. A retired U.S. Army Major General with 34 years of service, she has extensive experience addressing national security in the Pacific region. After retiring, she formed her own consulting company, advising the most senior officials at the U.S. Indo-Pacific Command and cultivating key relationships with nations throughout the region.

Vares-Lum has a BA in journalism and a master's degree in teaching from UH Mānoa. She also earned a Master of Strategic Studies degree from the US Army War College, is a graduate of the Daniel K. Inouye Asia-Pacific Center for Security Studies, and was a National Security Fellow of the Maxwell School of Citizenship and Public Affairs at Syracuse University. She received the Ellis Island Medal of Honor in 2017.

Located on the grounds of the UH Mānoa campus, the East-West Center was established by the U.S. Congress in 1960 to serve as a institution for public diplomacy in the Indo-Pacific region with the goal of promoting better relations and understanding between the people and nations of the United States, Asia and the Pacific through cooperative study, research and dialogue. ■

Hawaiian Humanity Empowered by Repatriation



Mana'o shared at the Handover Ceremony, Natural History Museum Vienna, Austria, on Feb. 14, 2022

By Edward Halealoha Ayau

The international repatriation of iwi kūpuna and moepū is a dutiful expression of Hawaiian cultural traditions that place high value on all that is ancestral – especially the sanctity of human remains, funerary possessions and places of burial. The traditions of family, care, responsibility, and protection are paramount to an inter-dependent relationship where the living and deceased look after one another.

One's role in the family does not end with death, it elevates to that of ancestral guardian. It is the role of the living to protect the dead, their places of interment and the dignity of the afterlife. It is the role of the deceased to provide for living descendants. Our ancestors yearn for continued function within our families and when we call upon them for guidance and help, they will come. By engaging the ancestors on a daily basis to help us navigate the challenges of being Hawaiian, they live on.

For the past 32 years, efforts by Native Hawaiians to return iwi kūpuna and moepū from domestic and foreign institutions were undertaken to continue restoration of our ancestral foundation, to return mana to our homeland and to living descendants, and to support the rebuilding and empowerment of all that is Hawaiian, beginning with our dignity – ancestral and living – that will no doubt culminate with the re-establishment of our Hawaiian Kingdom.

There are certain self-truths that are so fundamental, so pure and beautiful, that they cannot be denied. Reuniting families through restitution and reburial out of the

solemn respect for the sanctity of the grave is one such self-truth. It does not require justification because it is justification. It is the essence of aloha that is the source of our authority to repatriate – love for those who came before us, which is best explained by the following family mo'olelo shared by Dr Kamana Beamer:

“The story of the 1819 Battle of Kuamo'o has been in our family for generations. My grandmother shared the courage of our ancestors to support traditional religious laws in the midst of tremendous social change. This story is filled with tragedy as our ancestors, severely outgunned, perished at the hands of opposing forces. It is also a story of hope expressed in the words of Manono, 'mālama kō aloha' 'keep your love!' after her husband [Kekuaokalani] had been killed. Her words were a plea to both sides that no matter what obstacles come, keep your love for one another – powerful guidance for future generations.”

Aloha is a shield to protect us from the harm caused by the repeated knowledge of the desecration and theft of our ancestor's bones. Aloha can be a spear to be asserted when museum officials refer to the ancestors as “osteological material” or their “property.” Aloha is that ultimate place of refuge and safety when our ancestors are objectified and dehumanized – which objectifies and dehumanizes us.

There is no statute of limitations or legal prohibition on the assertion of aloha in any part of the world, and it is the authority by which Hui Iwi Kuamo'o comes here today to Vienna, Austria, to retrieve these ancestors and escort them home, and the authority by which we will continue to do so.

Today, let us celebrate our respective humanity – the Hawaiian and the Austrian people – and let us do so together by mālama kō kākou aloha, by keeping our love for one another. ■

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.

Pick Up Your 'Auamo



By Malia Sanders

In many ways, 'olelo Hawai'i can be much more descriptive than English, packing many layers of meaning into single words.

For example, we hear the term “kuleana” throughout our workplaces and our community. Most uses describe kuleana as a responsibility, a duty, a job or a task. However, allow your perspective to shift a little as you look through the long list of English terms that describe kuleana including: right, privilege, concern, title, jurisdiction, reason, cause, function, and yes, responsibility.

Understanding that your responsibility is a privilege bestowed upon you helps to shift the mindset about that kuleana from a burden to a point of pride.

The kuleana to carry several 'umeke (calabashes) at one time isn't possible all in one hand, and it certainly is still quite burdensome even when both hands are used. We can imagine generations of our kūpuna who have carried out their kuleana using the 'auamo to amplify their capacity to carry seemingly impossible burdens.

Our kūpuna tell us to 'auamo kuleana because kuleana is a special burden. 'Auamo kuleana means that one can carry burdens and still move steadily toward the goal. 'Auamo kuleana not only describes responsibility, but the inherent ability

and privilege to carry out this responsibility and place it in balance.

When I think about my own kuleana that I have to 'auamo, I often consider how to best balance my diverse kuleana. For myself, I have kuleana as a daughter, a sister, an aunty, a partner, executive director of a community nonprofit, and an officer of my civic club. More broadly, as the leader of the Native Hawaiian Hospitality Association, I have kuleana to find the balance between sharing our Hawaiian culture and being gracious hosts, and protecting the natural and cultural resources of our 'āina aloha from the dangers of over-visitation.

When thinking about your kuleana, do not get distracted by the volume or magnitude of the tasks at hand. Consider first your ability to 'auamo – to carry necessary burdens and balance them on the path toward your goal.

'Auamo kou kuleana. Pick up your 'auamo. Take on your kuleana. ■

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 @kuhukuhi808



A man uses an 'auamo to carry two large 'umeke. - Photo: Hawai'i State Archives

Accessing VA Benefits After Completing Military Service



By Reyn Kaupiko

To the Native Hawaiian military veteran community: THANK YOU for your service. And to the family members of those who have served: THANK YOU for your sacrifices.

Although your military service is over, you still have access to a wide number of benefits offered through the U.S. Department of Veterans Affairs (VA). There are a wide range of benefits, including health care, home financing, education, burial honors and much more.

The VA has identified “veteran benefit awareness” as a common issue that prevents many qualifying veterans from receiving benefits. You, or someone you know, could be one of these veterans.

Why is this the case?

Commonly, when a veteran discharges from the military they go their own way, and do not think about retaining an association to their service and/or fellow service members. This isolation creates a barrier in spreading benefit awareness.

Other issues may stem from undocumented service-connected injuries, claim denials, and a general lack of awareness, not to mention the scenarios wherein frustration is experienced when attempting to navigate complicated VA systems. For those who have endured this process, it is acknowledged that an investment of time and attention will be required to complete the VA administrative paperwork and associated processes.

What do I need?

To start, the veteran will need a copy of their DD-214 as proof of service. If the vet does not have a copy, one can be requested at www.archives.gov/veterans. Depending on the claim or benefit requested, additional paperwork may be required, such as medical records or other documentation. It is best to check with a professional counselor for guidance through this process.

Where can I go? Where can I take my vet?

The first place any veteran can go is to the VA itself. If the veteran chooses, they can utilize any other Veteran Service Organizations (VSO), such as the State of Hawaii’s Office of Veterans Services, U.S. Vets, Vet Center, DAV, Wounded Warrior Project, and several others.

Currently, the Native Hawaiian community does not have their own VSO or similar entity. Other native tribe entities have allotted resources for VSO counselors who are successfully assisting their veteran community. With an overwhelming request of the community, to the different Native Hawaiian organizations, this type of service could one day become available to our Native Hawaiian veterans. ■

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.

Mauli Ola Mālamalama



By Lisa Ka'ano'i, MPH

“Iwanted to work at Lāna‘i Community Health Center because of what I learned there as a student, and then to come back to serve the community as a provider was such an opportunity,” said Jared Medeiros, a nurse practitioner and the associate medical director of Lāna‘i Community Health Center, as he reflected on his return to the place where he completed his service obligation for the Native Hawaiian Health Scholarship that he was awarded in 2012.

The Native Hawaiian Health Scholarship Program (NHHSP) was created out of the Native Hawaiian Health Care Act of 1988 to improve access to acceptable health care by increasing the number of Native Hawaiian healthcare professionals serving in rural and underserved Native Hawaiian communities.

The program is now celebrating 31 years of scholarships to students in the following health professions: clinical psychology, dentistry, dental hygiene, dietetics/nutrition, nursing, medicine, physician’s assistant, and social work. To date, 312 scholarships have been awarded to a total of 285 scholars. Approximately 90% of our scholars continue to serve the communities in which they were placed, which is encouraging for the communities that supported the launch of their careers.

Applicants must be Native Hawaiian, enrolled full-time in an accredited program, and must be willing to relocate as needed to fulfill service obligations. Awardees are supported with an assigned program coordinator, enrollment in a formalized mentorship program called ‘Ua‘u Lele, access to leadership mentorship with Dr. ‘Aukahi Austin Seabury of I Ola Lāhui, and numerous cultural activities.

With NHHSP at its core, Papa Ola Lōkahi has recently expanded its health workforce development with the establishment of a new department at Papa Ola Lōkahi called Mauli Ola Mālamalama (MOM). It houses the Ola Nā ‘Ōiwi webinar series, which offers continuing education and information to our network of Hawaiian and Hawaiian-serving health professionals; the Hui Healthcare Workforce, which convenes professionals from various Hawaiian-serving health organizations; and a new initiative that supports allied health professionals called Kāko‘o Ulu ‘Oihana.

MOM’s 8-member advisory council that provides visionary oversight of the NHHSP is made up of members from O‘ahu, the neighbor islands and the continental U.S. Mahalo to Kaleo Correa, Dolly Crawford, Kamahanahōkūlani



Farrar, Babette Galang, Andrew Justicia, Malina Kaulukukui, David Peters, and Wendy Schofield-Ching.

Our purpose is to support and facilitate the continued development of Native Hawaiian health professionals to create an environment of accessible, familiar and acceptable health care. “The students of today, will in 10, 15, 20 years be the leaders across Hawaii’s healthcare system. This is the quintessential grow-your-own program,” states Sheri Daniels, executive director of Papa Ola Lōkahi. “More importantly, we’re building the capacity of Hawaiian leadership that will serve the lāhui.” ■

The deadline to apply for the Native Hawaiian Health Scholarship is March 15. Apply at MOM.SMAPPLY.ORG or email us at nhhsp@papaolalokahi.org for more information.

Lisa Ka'ano'i, MPH, is an engagement specialist with Mauli Ola Mālamalama, Papa Ola Lōkahi's Health Workforce Development department.

A Council's Commitment to the Power of Community Authority



By Elena Farden

Just like advocacy, our work for the community never stops.

In December 2021, the Native Hawaiian Education Council (NHEC) concluded our year-long community work and documentation of priority recommendations to the U.S. Department of Education. This work is both our charge (ESSA, Title VI, Part B, NHEA, Sec. 6204(D)(6)) and our joyful work as a council.

How We Started

We started early in the year with community consultations across all our island communities from Hilo to Hanalei. We work with passionate, trusted, and artful gathers of our community, such as ‘A‘ali‘i Alliance, to create inclusive and intentional spaces for diverse community engagement. We support and lean into the values our council members. They attend every community consultation as a key touchpoint between our work and the community through the guiding values of:

- **Connection.** We learn with and within a community, and thus we explore opportunities to identify connections between our individual observations and our collective experiences.
- **Challenges.** We hold ourselves accountable to a culture of learning, and critical reflection of our own questions, ideas, and/or biases that can play an important role to test what we know - or don't know - and help us seek evidence towards deeper understanding together.
- **Contextualization.** We see and respond to the world through an ‘Ōiwi lens, and thus are both diverse and equal partners with our community in making sense of our work that is appropriate, meaningful,

and equitable.

What We're Learning

With mana‘o and qualitative data provided through 18 community sessions and 118 community members across the pae‘āina, ‘A‘ali‘i Alliance and our council worked to synthesize the data to identify major themes and patterns. These themes were reviewed with current literature in education and community wellbeing, and weighed against criteria from our NHEC needs assessment.

The result was two sets of priority recommendations to the U.S. Department of Education: priority recommendations for funding and priority recommendations for grantee support.

Our full 2021 annual report with priority recommendations will be made available digitally this month on our website at www.nhec.org.

Where We're Going Next

NHEC, with ‘A‘ali‘i Alliance, has already begun our 2022 community consultation series focused on building stronger communities. Our sessions started in January and we have ample opportunities for the community to engage through March and April.

All our community consultations are free to attend and open to all. To register or find dates for your specific community, please see our events page at www.nhec.org or on our NHEC Facebook page.

We need you, your voice, and your priorities there as equal partners with us in this effort for Native Hawaiian education. Pūpūkahi i holomua! ■

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.

Prince Kūhiō Laid the Foundation



By The Board of Directors of the Native Hawaiian Chamber of Commerce (NHCC)

What is advocacy and what does it look like for the Native Hawaiian Chamber of Commerce?

As we celebrate Prince Jonah Kūhiō Kalaniana‘ole’s birthday this month, the Hawai‘i State Legislature emerges from recess and heads into the first crossover of bills. It’s time to see what bills have made it through each chamber and are headed to the other for committee review. The Native Hawaiian Chamber of Commerce continues its commitment to engage our members and the Native Hawaiian business community in the important policy and advocacy work that Kūhiō exemplified.

For us, advocacy starts with collaboration. We convene members, partners and Native Hawaiian-owned businesses and entrepreneurs to prioritize, plan and engage in impacting the ever-changing business ecosystem for Hawaiians.

Starting with strategic planning in 2019 – and a system of member and community engagements since then – we’ve worked on advocacy efforts that include increasing access to needed resources and policy work with elected officials.

In December, we facilitated a discussion at the Council for Native Hawaiian Advancement’s 2021 Convention that focused on what Native Hawaiian business owners and entrepreneurs felt were the most important resources needed coming out of the last two years. Access to capital was at the top of the list. More specifically, cash forecasting, leveraging loans to grow business,

alternative lending resources, and finding private investment opportunities were the most in demand. Among the top services needed were increasing access to small business accounting, business plan creation, financial planning, taxes, marketing, and market research.

This year, we started with a survey asking for feedback on legislative priorities. The economy, the environment, Native Hawaiian rights and housing were identified as top concerns.

In January, we partnered with Ka Leo O Nā ‘Ōpio to provide legislative training and engage with elected leaders and government officials on top issues like the Red Hill crisis, Senate Bill 3359 which would appropriate \$600 million for DHHL, House Bill 1960 repealing GET for nonprofit fundraising revenue, and House Bill 1974 which would increase access to state contract opportunities for small businesses. These are just a few of the advocacy issues we have been working on and we will continue to provide updates through our regular communication channels throughout the legislative session.

How can you get involved? Follow us on social media, subscribe to our digital newsletter and join the chamber as a member! We will continue to provide updated information on our legislative priorities. We will announce opportunities to provide testimony, engage in conversations with subject area experts and elected officials and more. This is just the beginning - join us! E pūpūkahi i holomua, strive forward together! ■

The mission of the Native Hawaiian Chamber of Commerce (NHCC) is to mālama Native Hawaiians in business and commerce through leadership relationships and connections to economic resources and opportunities. Follow us @nhccoahu and join us at www.nativehawaiianchamberofcommerce.org

Hawaiians Open Cafe on Hawaiian Home Lands



By Robin Danner

The Anahola Cafe opened at the end of October 2021, led by a Native Hawaiian nonprofit and a handful of Anahola residents. As a community-based economic development initiative, the cafe is part of an effort to grow rural economies on Hawaiian Home Lands, similar to tribal lands on the continent. “Our nonprofit has been planning for this cafe for over a year now,” said Kara Chow, a deputy director at the nonprofit Homestead Community Development Corporation (HCDC). “We are approaching the 3-month mark since opening and it’s been really rewarding to watch a small team of local residents operate this little social enterprise in our little rural area on the island of Kaua’i.”

The core cafe team consists of Wyatt Kamoku, lead chef, and Ikaika Kirifi, Moku Kaneakua

and Melanie Freitas – all from Anahola families living on Hawaiian Home Lands.

Located at the Anahola Marketplace on Kūhiō Highway, the cafe offers burgers and saimin in a rustic rural setting beneath the pristine Kalalea mountain range. The cafe is open from 11:00 a.m. to 8:00 p.m., seven days a week.

100% of the revenue from the Anahola Cafe supports its operation and the nonprofit mission of HCDC in affordable housing and job creation on or near Hawaiian Home Lands.

“We invite everyone to come to the Anahola Cafe! The food is great and our team has a whole lot of aloha,” Chow remarked. “We are learning together about the business end of food service through this project, all while having fun and employing our local people!” ■

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



The Anahola Cafe, a community-based economic development initiative on Hawaiian Home Land offers saimin and smiles to its customers seven days a week. - Photos: Courtesy

Kapūkakī



Na Kalani Akana, PhD

He wahi pana kaulana ‘o Kapūkakī ma ka mokupuni o O‘ahu. Aia ‘o ia ke noho nei ma ma ka ‘ao‘ao komohana o ke ahupua‘a o Moanalua. A ma ka ‘ao‘ao ‘Ewa o ia wahi ‘o Kapūkakī, aia ke ahupua‘a o Hālawā.

Nui nā mo‘olelo o Kapūkakī. Ma laila i ho‘okūkū ai ‘o Kāne lāua ‘o Kanaloa i ka nou pōhaku ‘ana. Ua hūhewa na‘e kekahi pōhaku a i kā lāua ‘imi ‘ana ua loa‘a nō ma Pili o Kahe. A ‘o ia Pili o Kahe, ua lilo ‘o ia, ‘o ia ka palena komohana o ‘Ewa a me ka palena hikina o Wai‘anae. Ma “He kaa no Pikoiaakaalala” ‘o ia like nō nā palena o ka ‘okana o ‘Ewa, Kapūkakī me Pili o Kahe, i kāhea ‘ia ai e ka mō‘i ‘o Kākuhihewa.

Ma ka mo‘olelo o Keamelemele na Moke Manu, ua hele lālanī ka huaka‘i po‘e mo‘o no Kuaihelani mai kā lākou pae ‘ana ma Wai‘alua i o Kapūkakī ā i Nu‘uanu. Ua kapa ‘ia kekahi pūnāwai i ke kahawai ‘o Moanalua ma ka inoa o kekahi alaka‘i mo‘o, ‘o Koleana ka inoa. Eia a‘e kekahi mea hele ‘ē a‘e. Ma o Kapūkakī i hele ai ‘o Ka‘ōpūlupulu, ke kahuna nui no Waimea, O‘ahu, i kona ho‘omoe ‘ana ma Waikīkī ma muli o ke kauoha a Kahahana.

Ma ka mo‘olelo o “Laukaieie,” na Moke Manu i ho‘ohana i ka inoa o “Kaleinakuuhane [Kaleinaka‘uhane] o Kapūkakī” ma ka mo‘olelo huaka‘i a Makanieo lāua ‘o Laukaieie. Ua huli lāua i nā kumu waiwai o ka ‘āina. Ma ka pūnāwai kaulana ‘o Nāpeha a Kualī‘i kahi ā lāua i ka‘uka‘u iki ai ma mua o ka pi‘i ‘ana i Kapūkakī.

Ua ho‘ohana ‘o Nāmakahelu, ka mea oli kaulana o Moanalua, i ka hua ‘ōlelo, “leinakauhane” no Kapūkakī kekahi. Wahi āna, aia nō kekahi leina ‘uhane ma Kapūkakī i kona ho‘omaopopo. Wahi a Malo, aia ka leina kokoke i ka heiau ‘o Leilono a na McAllister i hō‘ike i ua wahi ala ‘o Leilono ma kāhi pāhalalaha o nā pu‘u lapa ma luna o Āliapa‘akai. Ma ua leina ala aia ke kumu lā‘au ‘o “Ulu-o-Leiwalo.” Ma laila i lele a komo ai ka ‘uhane i ke ao ‘aumākua e hui pū me nā ‘ohana me ke kōkua o kekahi ‘aumākua. Inā ‘a‘ohe ‘auakua ma laila, e lele a hopu ka ‘uhane i ka lālā mālo‘o o ia kumu ‘ulu a nalowale

‘o ia iā Milu.

I ka manawa o ka ma‘i ahulau kolela o Honolulu, ua lawe mai nā kino kupapa‘u i Kapūkakī e moe malie i “Ilina Aloha.” Na S. Damon i hā‘awi manawale‘a a i ka ‘āina a kapa i ka inoa no ka ilina. Ma mua, aia kēlā ilina ma kahi o nā wahi kū ka‘a o ka hale pule a me ka haukapila ke kū nei i kēia mau lā.

Ma ka Mahele ‘Āina o 1848, ua hā‘awi ‘ia ‘o Kapūkakī iā Kekūanao‘a lāua ‘o Kama‘iku‘i. ‘O Kekūanao‘a (Mataio) ke kia‘āina o O‘ahu i kēlā manawa a ‘o Kama‘iku‘i, ‘o ia ‘o Grace K. Young Rooke, ka makuahine hānai o ka Mō‘iwahine ‘o Emma. Ua lilo ka hapanui o Moanalua i kā Kekūanao‘a keikikāne ‘o Lota Kapuāiwa (Kamehameha V), he 9,045 ‘eka ‘āina, a me kekahi ‘āpana nui, he 6,918 mau ‘eka, iā William Sumner. Ua ili kā Lota ‘āina iā Kamāli‘iwahine Ke‘elikōlani (Ruta) i ka makahiki 1872 a ili iho iā Kamāli‘iwahine Pauahi ma ko Ruta hala ‘ana ma 1873. Ma hope o ka hala ‘ana o Pauahi ma 1884, ua ho‘oili ‘ia kā Pauahi ‘āina iā S. Damon, kekahi hoa hana a C. Bihopa, ke kāne a Pauahi. Ma hope, ua lilo ‘o Damon i kahu mālama waiwai o ka ho‘oilina ‘āina a Pauahi.

Nui nā mo‘olelo ma nā nūpepa o nā 1920 e pili ana i nā ulia o nā ka‘a oto me nā mokokaila ma ke Alanui Kapūkakī. No laila, ma hope o nā ulia he nui ma kēlā ala kīke‘eke‘e, ua hā‘awi ‘ia he \$72,000 ma 1923 e ka ‘Aha‘ōlelo o ka Panalā‘au ‘o Hawai‘i no ka ho‘oponopono ‘ana i ke alanui ‘o Moanalua. He wahi pana ‘i‘o nō ‘o Kapūkakī. ‘A‘ole pau nā mo‘olelo akā no ka manawa, pīpī holo ka‘ao. ■

Kalani Akana, Ph.D., is a kumu of hula, oli and ‘ōlelo Hawai‘i, and a research analyst at the Office of Hawaiian Affairs. He has authored numerous articles on Indigenous ways of knowing and doing.

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



He kilohana ma luna o Kapūkakī e nānā ana iā Āliapa‘akai. - Kī‘i: Paul Emmert, 1853-1859

March is National Kidney Month



By Jodi Leslie Matsuo, DrPH

Maintaining kidney health is important. The kidneys are responsible for removing toxins and extra fluid from the blood, for disposing them from the body, and for so much more. High blood pressure and diabetes injures the kidneys. This is called chronic kidney disease (CKD), wherein kidney function is gradually lost over a period of time.

Chronic kidney disease is more common in Native Hawaiians than in any other major ethnic group in Hawai'i.

It is estimated that 90% of people who have kidney disease are not even aware they have it, as early stages of kidney disease have no symptoms. By the time symptoms are experienced, a person may already be in the advanced stages of CKD. Symptoms of CKD include decreased energy, trouble concentrating, trouble sleeping, dry and itchy skin, frequent urination, blood in urine, puffy eyes, swollen ankles and feet, poor appetite, and muscle cramps. Many people who experience these symptoms often disregard them, or think they are related to other causes. Regular appointments with your doctor is important.

CKD can be prevented or slowed by making some important dietary changes. For example, manage blood pressure better by eating more green leafy vegetables daily. This includes spinach, Chinese cabbages, kalamun-gay, lū'au leaves, cilantro, and leafy lettuce. These contain nutrients needed to improve artery health and decrease inflammation, all of which lower blood pressure.

At the same time, reduce your con-

sumption of saturated fats such as those found in coconut oil, red meats, egg yolks, cheese and other dairy products, and animal fats and skin. These fats can increase the stickiness or thickness of the blood, causing blood pressure to increase.

Limit foods high in sodium, such as packaged and canned foods and seasonings. Common local examples of high sodium foods include ramen packets, canned meats, snack foods, and soy sauce and other Asian seasonings. Too much sodium increases fluid in the blood, causing blood pressure to rise.

Consider drinking two cups of mā-maki or red hibiscus tea per day. Hibiscus teas contain antioxidants and plant chemicals that help protect the kidney from damage, improve kidney function, and manage blood pressure. They have also been shown to have anti-diabetic, anti-cholesterol, and immune-boosting effects.

Including these dietary changes – and eating more plant-foods in general – can also help manage blood glucose levels better. And don't hesitate to also add more fruits and starchy vegetables to your diet – they are nutritious and most are safe for people with diabetes.

There is one exception: if you have CKD, avoid star fruit. Star fruit contains a natural chemical that can be toxic to the brain, causing confusion, seizures, and even brain damage. Healthy kidneys will remove this toxin from the blood stream. Injured or damaged kidneys are unable to do this effectively, causing the toxin to build-up in the body.

It is not enough to just eat nutritious food. Be sure to exercise daily, get enough sleep, and stop smoking. You and your kidneys deserve it. ■

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).

A Query to Our Youth



By Kainoa Azama

In this time where faith in government is at an all-time low, with poisoned water, bribery, and ongoing investigations into state and city officials, we are left with few options. Do we let the machine continue to be oiled and function to serve private interests or do we reclaim and restore faith in government?

The formation of the Honolulu Youth Commission posed a unique opportunity for our elected officials and for our youth, providing a way for youth to have a voice in government, and truly preparing us to govern. The question remains – will our officials listen to us?

The commission has worked hard to bring our voices to the forefront. We have passed a dozen resolutions including calling for revitalizing 'Ōlelo Hawai'i through a pilot program to offer courses to employees of the city and state, creating job opportunities for youth at the city, and urging property tax caps for those living on important agricultural lands. However, our voices at the commission are only as strong as you, our fellow 'ōpio and keiki.

A challenge to our youth and to our greater lāhui is to openly discuss at home, school, and in the broader community the problems before us, and possible solutions. It is our kuleana to create an environment that cultivates greatness for all of our 'ōpio and keiki; preparing them to be critical and visionary thinkers will be essential to create the chang-

es we need here in Hawai'i.

Why wait to get involved? Practice testifying now. I used to be nervous going before city and state officials at hearings, it takes a strong na'au to do so. If you'd like to practice getting into the groove of things before you do, then come testify before us and let us help you strengthen your voice.

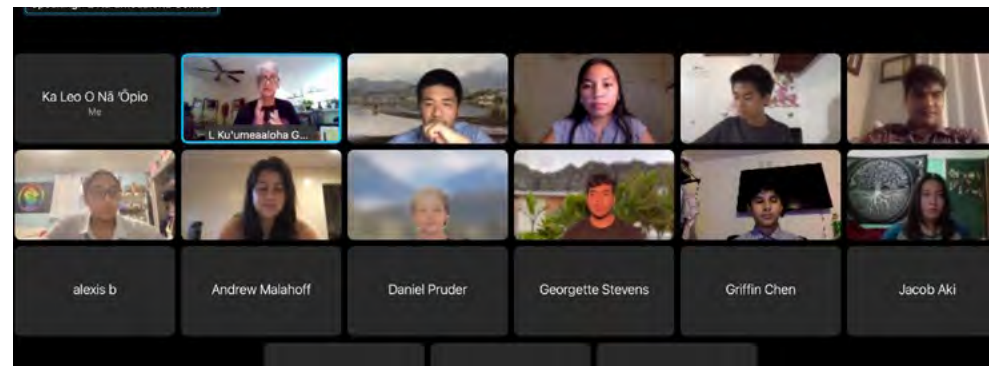
My message to our youth is that we cannot represent you because you can only represent yourself. However, through sharing your views via testimony or an email, we can begin to collectively find solutions. Let us learn from the current system of dysfunction, so when we come of age, we can make it into something that functions. Systemic change cannot happen with just 15 of us, we must find collective resurgence. Help inform us how we can better serve you, and together let's find and push forward solutions because learning and making change is a kākou thing.

Kūpuna such as Mahealani Cypher often mention the need to think about the “seven generations,” a reminder that our actions today impact the future. Ramsay Taum said it best, “we are accountable to our children's children's children.”

The time is now for us to hold our decision-makers accountable, but does that only mean our public officials, or does it include ourselves? I hope to see and hear from more new faces and voices at our upcoming meetings, 'auhea wale 'oukou e nā 'ōpio, e hele mai, e ha'i mai! ■

To learn more about the Honolulu Youth Commission, visit <https://www.honolulu.gov/yc>.

Kainoa Azama is the Chair of the Honolulu Youth Commission. He is a student at the University of Hawai'i at Mānoa and hails from Ko'olauloa, O'ahu.



A meeting of the Honolulu Youth Commission. - Photo: Courtesy

Mom Power: Building Stronger Keiki and Mākuahine Bonds



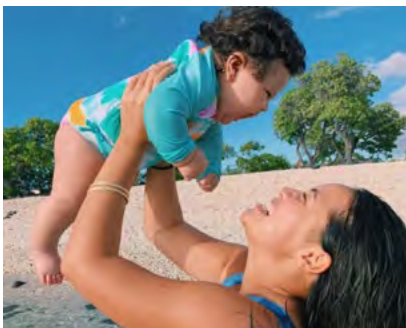
By Staci Hanashiro

"I ulu no ka lālā i ke kumu; The branches grow because of the trunk."

Without our ancestors, we would not be here.
- 'Ōlelo No'eau #1261

Lili'uokalani Trust's (LT) vision is "nā kamalei lupalupa" (thriving Hawaiian children). For generations our ancestors built the foundation and demonstrated how to help our kamailei thrive through Hawaiian practices. For many, this was interrupted by cultural historical trauma. One way to transform our vision into reality is by focusing on early childhood efforts, among the most powerful strategies for improving long-term outcomes for keiki and 'ohana.

LT explored many successful early child-



Building pilina between keiki and makuahine is the objective of LT's "Mom Power" program. - Photo: Courtesy

hood programs across the pae'aina and U.S. continent and selected the University of Michigan's Zero to Thrive Mom Power (MP) program to pilot.

MP has potential to help family pilina. It is a 10-week program for mākuahine with keiki under 6 years of age. Core components include attachment-based parenting, self-care, enhancing social supports, connecting to community resources, and supporting parent-child interactions.

The program mirrors what our ancestors

practiced – strengthening pilina through ways to mālama self and keiki and building peer support. MP uses a tree metaphor that helps mākuahine understand that keiki need a safe and secure base (strong roots) to branch out and explore. The program supports mākuahine as they reflect on their upbringing and their interactions with their own keiki.

LT piloted MP during Fall 2021 with two groups of 16 mākuahine. Curriculum was adapted to ensure cultural responsiveness for our mākuahine by connecting the content to Hawaiian values and incorporating traditional mo'olelo and protocol.

Feedback has been positive. Many participants expressed interest in continued connections with each other and for in-person sessions (COVID-19 has been a challenge for connecting). Mākuahine also reported feeling closer to their keiki, enjoying time together, increasing support by sharing their experiences, and having a more hopeful view of their future. Mākuahine shared stories of growth in, for example, new ways of responding when their keiki are expressing "big emotions" by addressing their keiki's needs versus reacting to their behaviors.

Based on the success of our initial pilot programs, we believe these positive impacts will continue as we engage mākuahine in future programs that continue to connect them to 'ike kūpuna and their culture. We will continue to expand MP throughout the pae'aina in 2022, while adapting to meet the needs of mākuahine and 'ohana. ■

If you would like more information regarding LT's early childhood work, contact Staci Hanashiro at shanashiro@onipaa.org. For more information on the University of Michigan's Zero to Thrive, visit www.zerotothrive.org.

Staci Hanashiro is the Early Childhood Development program manager at Lili'uokalani Trust. She discovered her passion for supporting expecting and new moms through her previous work at a community health center's perinatal program. She received her bachelor's in social work from the University of Hawai'i and her master's from Boston University. Staci was born and raised in Kāne'ohe, where she returned to help care for her parents and raise her keiki.

He Ōpū Ali'i nō 'Oe You are indeed a benevolent chief, Kūhiō



By Cedric Duarte

Observed annually on his birthday in March, Prince Kūhiō Day honors the life and legacy of Prince Jonah Kūhiō Kalaniana'ole.

This year, the esteemed servant leader's life, leadership, and legacy of community service will be formally observed as a state holiday on Friday, March 25.

Kūhiō was born on Mar. 26, 1871, in the Kōloa District of Kaua'i to High Chief David Kahalepouli Pi'ikoi and Princess Kinoiki Kekaulike, the youngest daughter of Kaumuali'i, the last King of Kaua'i.

Nicknamed "Prince Cupid" by a schoolteacher, Kūhiō was named a prince at age 13 by a royal proclamation from his uncle, King Kalākaua.

Educated at Honolulu's finest schools, Kūhiō then attended St. Matthew's Hall Military College in San Mateo, California, where he and his brothers were the first to introduce the sport of surfing in America. Kūhiō later studied at the Royal Agricultural College in England, traveled throughout Europe, and spent a year as a guest of the Japanese Government.

He served in the Kingdom's royal cabinet as Minister of the Department of the Interior and participated in a counter-revolution to restore the Hawaiian Kingdom Government in 1895. For his part, Kūhiō was arrested, charged with treason, and imprisoned for a year. He was later pardoned.

Following his pardon, Kūhiō wed Chiefess Elizabeth Kahanu Ka'auwa. The newlyweds left the islands traveling extensively in a self-imposed exile before returning to Hawai'i in 1901.

Prince Kūhiō served as a non-voting delegate from Hawai'i to the House

of Representatives in Congress from 1902 until he died in 1922. He became known as Keali'i Maka'ainana, the Citizen Prince.

A few of his notable accomplishments include a \$27 million appropriation for dredging and construction of Pearl Harbor, a lighthouse at Makapu'u Point, the Territorial building, the Hilo Wharf, Hawai'i Volcanoes National Park, Kīlauea National Park, and a hospital at Kalaupapa.

To further perpetuate and rehabilitate the Hawaiian people and their culture, Kūhiō helped form the first Hawaiian Civic Club in 1918. This movement has grown to over 50 distinct organizations across Hawai'i and the United States. He also re-established the Royal Order of Kamehameha I and served as Ali'i 'Ai Moku until his death.

Beyond his immeasurable community undertakings, perhaps Kūhiō's legacy reigns the loudest for his political endeavors. He was responsible for instituting the county government system that is still in place today, and he sponsored the first bill for Hawai'i statehood in 1919.

On July 9, 1921, President Warren G. Harding signed Kūhiō's most significant legislation, the Hawaiian Homes Commission Act.

His expert diplomacy, vision, and measured compromise helped to shape the foundation for Hawai'i's modern government structure, while his signature legislation has served native Hawaiians for 100 years and counting.

Prince Jonah Kūhiō Kalaniana'ole's body of work serves as an example of daring and courageous servant leadership that continues to inspire and will be forever engraved on our hearts. ■

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 Loli o ke Au



Na Malia Kukahiwa, Papa 11
Ke Kula 'O Nāwahīkalanī'ōpu'u Iki Iki
Public Charter School

Enā mamo, nā koa, me nā kani'āina mai kēia pae āina aku, e welina mai me ke aloha pumehana! He 'ōlelo kalalea ka'u e ka'ana aku ai iā 'oe e ka mea heluhelu, 'o ia ho'i kēia 'a'ohē mea kūmau ma ke ola koe ka loli. He 'ōlelo kēia me nā mana'ō no nā kau ā kau, me nā ha'awina ola. 'A'ole wau i 'ike i ka 'oia'io o kēia 'ōlelo a i ka ho'omaka 'ana o kēia ma'i ahulau, 'o ia ho'i ka ma'i kolona.

Ma kēia wā o ka ma'i, ua kupu a'e he mau ālaina i ho'opilikia iā kākou a pau, keu ho'i ma ka hele 'ana i ke kula. 'O kekahi o nā ālaina i kupu a'e, 'o ia ho'i ka ho'opa'a pono 'ana i ka mana'ō o ka ha'awina ma ke kelea'ō. Ua nui ka huikau i kekahi mau manawa, akā, ma ka ho'omanawanui 'ana, ua hiki no ke ho'opa'a. Hiki ke ho'ohālikelike 'ia kēia me nā hana a Kumu Kamanā mā, ua pono lākou e ho'omanawā nui i ka mea i ho'oholo 'ia e ke aupuni. Ma ia ho'omanawā nui 'ana, ua ho'okō, a puka lanakila. Mana'ō 'ia, 'o ke kula kahi e ho'ōla ai i nā hana ku'una a me ka 'ōlelo Hawai'i, a he 'oia'io kēlā, akā, he aha ka hana inā 'a'ole hiki ke hele i ke kula? I kēlā mau pule i mālama 'ole 'ia ai ke kula, ua pau ka mālama 'ana i ka piko me nā mo'oki'ina 'ē a'e. Ma ka 'ike 'ana i ia mau loli, ua 'ike 'oia'io nō au 'o ka 'ōlelo ka mea ho'okahi i kūmau ma ko'u ola.

'O ka 'ōlelo ka mea i hiki 'ole ke lawe 'ia mai ke kanaka, a pōmaika'i kākou i ka hiki ke mālama i ka 'ōlelo ma nā pō'aiapili a pau o ke ola. 'O ka 'ōlelo ka mea e ikaika ai ka lāhui. Inā 'a'ohē 'ōlelo, 'a'ohē ola o ka mō'aūkala. E ma'a kākou

i ka loli, he 'ao'ao kanaka nō ia, a pau, akā 'a'ole poina ma loko o nā wā pilikia, e mau ana ka 'ōlelo me kākou pākahi a pau no ka mālama a ho'ōla ia nō nā hanauna e hiki mai ana.

There is nothing more consistent in life than change. Before being affected by the pandemic I never truly understood the value behind this saying. We were overwhelmed by a lot of changes and obstacles, especially when it came to having to adapt to online schooling. Days turned into weeks of not knowing what we were going to do and the fear of losing our language to an invisible enemy made everyone uneasy.

Something that was personally challenging for me was trying to understand a certain assignment, but when I put my mind to it, I could get it done and I realized I just had to be patient and trust my teachers. I remembered that this wasn't the first time that our school had to be patient. In the beginning Kumu Kamanā, Kumu Pila and Kumu Lale had to be patient in waiting for Congress to oppose or agree with the generation of a fully Hawaiian-educated school. Even when things got hard, they persevered and kept going. People thought that school was the only place where we could revive our language. Although there is some truth to that, we knew that language wasn't a place but a people – it didn't matter where we were as long as there were people to speak it.

Throughout all the adjusting that had to be done, I realized that the one thing that didn't change was the love and perpetuation of our language. Whether at school or at home, we were going to keep going because the longer we waited for others, the higher the chance of us losing something we love. Just like at school we could learn and adapt and we were able to keep our language alive. I think that it made us stronger as a school and as a new generation of Hawaiians. ■



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.

Carmen "Hulu" Lindsey
Chair, Trustee, Maui

Tel: 808.594.1858
Fax: 808.594.1864
Email:

TrusteeHuluLindsey@oha.org

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

Tel: 808.594.1877
Fax: 808.594.1853
Email:

TrusteeAhuIsa@oha.org

Dan Ahuna
Trustee, Kaula' and Ni'ihau

Tel: 808.594.1751
Email:

TrusteeAhuna@oha.org

Kaleihikina Akaka
Trustee, O'ahu

Tel: 808.594.1854
Fax: 808.594.1864
Email:

TrusteeAkaka@oha.org

Keli'i Akina, Ph.D.
Trustee, At-large

Tel: 808.594.1859
Email: TrusteeAkina@oha.org

Luana Alapa
Trustee, Moloka'i and Lāna'i

Email: TrusteeAlapa@oha.org

Brendon Kalei'aina Lee
Trustee, At-large

Tel: 808.594.1860
Fax: 808.594.1883
Email: TrusteeLee@oha.org

John D. Waihe'e IV
Trustee, At-large

Tel: 808.594.1876
Email: TrusteeWaiheee@oha.org

LEO 'ELELE TRUSTEE MESSAGES

It is Time for the State to do What is Pono

In order to understand OHA's push to have the state do what is pono in meeting its financial obligations to Native Hawaiians set forth under the Admission Act, the Constitution of the State of Hawai'i, and state law, we must start with the forcible overthrow of the Kingdom of Hawai'i by the United States.

Imagine someone (i.e., the United States) forcibly entering and taking control of your home, your property, and your government.

Years later, after your property was passed from one wrongdoer (i.e., the "provisional government" assisted by the United States) to another wrongdoer (i.e., the United States), and then finally to another wrongdoer (i.e., the State of Hawai'i), and that wrongdoer then passes a law stipulating that you are to receive 20% of the income and proceeds from the land you previously owned in full.

Imagine further that of the 20% of revenue that you were promised by state law, you actually received less than 4% of what is owed to you from the state on a yearly basis.

Then, finally, imagine that the United States apologizes to you (i.e., Native Hawaiians) for the historical wrongs it committed. Meanwhile, the state continues for nearly three decades to shirk its responsibilities to Native Hawaiians, choosing delay and inaction rather than fulfillment of its constitutional and legal obligations.

The horror is that these "imaginings" are the present situation facing Native Hawaiians.

This is not pono, and OHA has introduced legislation calling out this unfairness and holding the State to account for and live up to their obligations. The state generates about \$394 million dollars each year in public land trust revenues, of which Native Hawaiians are entitled to 20% (\$78.9 million annually), not

the \$15.1 million per year now being paid by the state. Over the last 10 years, the cumulative amount that Hawaiians have been underpaid amounts to \$638 million.

OHA's mission is to "better the conditions of Hawaiians" and we do this through the grants, programs, and services we provide directly to Native Hawaiians and indirectly through funding our community partners. The



Carmen "Hulu" Lindsey

Chair,
Trustee, Maui

amount of money we are able to provide to our beneficiaries is tied directly to the amount of Public Land Trust (PLT) revenues OHA receives from the state.

A look at the aggregate picture of the wellbeing of Native Hawaiians painted by annual statistics shows that Native Hawaiians are in need of more housing, more education, more health services, and more economic programs at a disproportionately higher rate than any other group in Hawai'i, a direct result of the trauma Hawaiians have collectively suffered by the overthrow of the Hawaiian government and the resulting marginalization of the Hawaiian people that occurred in the aftermath.

When I reflect on all of the Native Hawaiians who are struggling to keep a roof over their head, who are struggling to financially survive in Hawai'i, and who are struggling to remain in their homelands rather than leaving to live on the mainland, it makes me sick to my stomach.

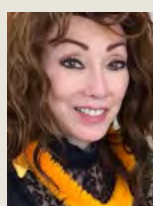
Last year OHA pumped 100% of the \$15.1 million it received in Public Land Trust revenues from the state into programs assisting Native Hawaiians. Imagine what might be possible if we were to receive all of the funds we are actually owed by the state?

In order to fulfill its constitutional obligation to its Native Hawaiian beneficiaries, OHA requires payment of the Public Land Trust funds it is owed. It is time for the State of Hawai'i to do what is pono. ■

Wai Ola: The Water of Life!

Wai is the Hawaiian word for “fresh-water.” Ola means “life.” Hawaiians believed that all the land and the water belonged to the gods. The highest chief, ali'i nui, acted for the gods and ruled these lands.

On Feb. 11, 2022, we met with our congressional delegation, Rep. Kai Kahele and Rep. Ed Case, as they introduced their Bill in Congress to **SHUT RED HILL DOWN!**



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

Vice Chair,
Trustee, At-large

drinking water.

In May 2021, a burst pipeline in Red Hill spilled fuel into the facility's lower access tunnel. On Nov. 22, 2021, the Navy announced that the fuel mixture was removed, put into a storage tank above ground, and there were no signs that the fuel escaped into the environment. **WRONG!**

But then on Nov. 28, 2021, military families and civilians living in the Joint Base Pearl Harbor-Hickam military housing installation began reporting contaminated tap water. They reported noxious odors in impacted homes making this housing unsuitable for families. Then on Dec. 6, 2021, Hawai'i's Department of Health issued an Emergency Order. But On Dec. 7, 2021, the Navy announced that they would contest the State of Hawai'i's order to drain the fuel tanks. Then on Dec. 10, 2021, the

Navy confirmed that samples taken from the Navy Red Hill Shaft contained levels 350 times greater than the State of Hawai'i safe drinking limit.

The Bill introduced by Rep. Kahele and Rep. Case states that the Red Hill Facility must be defueled by Dec. 31, 2022, and must comply with the Emergency Order of the Department of Health to “immediately suspend operations at the ‘Red Hill’ Bulk Fuel Storage Tanks.”

Mahalo nui, Congressmen Kahele and Case, for all your work crafting and submitting this most imperative bill!

Kūmau 'ole. 'A'ole loa!

Restore and rejuvenate yourselves in peace and quiet. You want to be surrounded by whatever you feel protects you.

Mālama pono always, a hui hou, Trustee Leina'ala Ahu Isa ■



Trustee Leina'ala Ahu Isa with supporters of the congressional legislation to shut down the Red Hill fuel tanks. - Photo: Courtesy

This Bill directs the Secretary of the Navy to close the Red Hill Bulk Fuel Storage Facility in Hawai'i, as well as for other purposes. This ACT may be cited as the “Red Hill Watershed and Aquifer Initiative Act,” or the “Red Hill WAI Act.”

Findings: The “Red Hill Facility” was constructed in September 1943 underground in hollowed-out volcanic rock so as to allow for maximum protection of the fuel supply. Its 20 steel tanks are encased by 2.5 to 4 feet of concrete and surrounded by basalt bedrock. It is the single Department of Defense fuel storage facility in the Pacific region. The Red Hill Facility is located approximately 100 feet above the basal groundwater table and **sits DIRECTLY above the island of Oahu's federally designated sole source ground water aquifer. This aquifer provides 77% of Oahu's**

Hawai'i Supreme Court Ends Deceptive Legislative Practice

The Hawai'i state legislature is back in full session. That means our lawmakers are busy at the task of reviewing bills for new laws. The Office of Hawaiian Affairs is also busy, supporting bills that serve and empower the Hawaiian people and opposing bills that could hurt Hawaiians. In some cases, OHA itself sponsors bills, such as the Public Land Trust bill, which asserts OHA's constitutional right to 20% of revenues generated on public lands.

Unfortunately, a major difficulty encountered by the Hawaiian community, and citizens in general, has been ensuring that bills get full and open consideration before becoming law. In the past, a serious challenge had been the long-standing practice at the legislature known as “gut-and-replace.”

The practice of gut-and-replace allowed state lawmakers to pass laws without a full set of public hearings. Specifically, it was a deceptive tactic whereby a bill with a vague title which had already been heard by one of the legislature's two chambers, had its original language removed, and then replaced with new and unrelated content. Thus, “gut” and “replace.”

For example, during the 2018 legislative session, OHA supported and testified on a bill to collect recidivism data on newly released prisoners. If it had passed, this measure could have potentially helped Hawaiians break out of the cycle of imprisonment and recidivism within which they are overrepresented, by making data critical to criminal justice reform publicly available. As OHA stated in its testimony, “this measure would promote important legislative and community oversight and provide information that may be critical to the enactment of much-needed reforms to our criminal justice system.”



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

Trustee,
At-large

The bill advanced through the Senate and crossed over to the House. Then its language was totally removed and replaced with language about hurricane shelters! OHA withdrew its support of the bill at this point, commenting instead that the House draft completely abandoned the original purpose of the Senate bill. The House went on to pass the hurricane shelter measure, and it was signed into law as Act 84.

But this year, there's good news. Thanks to a recent Hawai'i Supreme Court ruling, Hawai'i legislators will no longer be allowed to practice gut-and-replace.

The League of Women Voters of Honolulu, Common Cause Hawai'i, and the Civil Beat Law Center sued the state over its enactment of Act 84. In their lawsuit, they claimed that gut-and-replace violated Article III, Section 15 of the Hawai'i Constitution, which requires that every bill “pass three readings in each house on separate days” before becoming law. They argued that because the bill that became Act 84 changed so dramatically after moving to the House, the Senate could not have had its required three readings.

The lower court ruled against the plaintiffs, allowing gut-and-replace to continue. But on appeal, the Hawai'i Supreme Court ruled that the practice of gut-and-replace is unconstitutional.

To be clear, laws already passed via gut-and-replace were not affected by this decision, except for Act 84 from 2018. But the decision will prevent the practice of gut-and-replace in the future. Overall, that is a victory for transparency and accountability in Hawai'i. It means that the Hawaiian community and all Hawai'i citizens can rest assured that bills will not become law unless and until the public has had the opportunity to weigh in and participate in the legislative process. ■

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

Creating a Welcoming Office on Moloka'i

According to the Lili'uokalani Trust, 62% of the population on Moloka'i is Native Hawaiian - OHA beneficiaries!

We must have a Moloka'i OHA office that is an inviting place to gather and provides efficient internet connection and other support resources. It will benefit the majority of the island! It is time to bring light and brightness to the office – which also includes care for the exterior spaces as well as the office itself.



Luana Alapa

Trustee,
Moloka'i and
Lāna'i

you updated and informed.

Update on our Issues

“Doing better with what we have.” OHA has been reorganizing its staffing and operations. Trustees are currently reviewing the budget for OHA administration, as recommended by the CEO. I am making every effort to get my arms around how the dollars are being spent. I'm especially concerned with where there is redundancy? Are

we overstaffed? Are we understaffed in certain areas? *If you have any insights about this, let me know!*



Exterior and interior views of OHA's Moloka'i office at the Kulana Ōiwi Center. - Photos: Courtesy

Here are photos of our Moloka'i OHA Office in Kalama'ula at Kulana Ōiwi Center. As your new trustee, I want to create an office that respects beneficiaries, encourages kūkā, and supports working on issues in a place as inviting as those on O'ahu. I hope that our Maui County COVID-19 restrictions will be lifted soon so that I can have opportunities to meet more of you and learn more about important concerns for our islands.

Keeping You Informed

My ongoing goal is to report back to our community. I, personally, get frustrated when officials appear and then we never hear from them again. I want to be accessible and will do my best to keep

“Supporting Moloka'i.” I am dedicated to having OHA's projects, such as refurbishing our office, serviced and accomplished by our on-island labor force. Our community has a solid, skilled and knowledgeable work force to engage with OHA to meet its improved vision as we move into a new era of service. OHA wants to pay fairly and reasonably and avoid inflated costs that take dollars away from beneficiary funds. ■

Let me know about your experiences. Have you tried to access the procurement process for goods and services and been discouraged? Contact my Trustee Aide (pohair@oha.org) and let me know if you want to share your mana'o.

From Kaho'olawe to Red Hill

At a press conference on Feb. 11, 2022, Congressman Kaiiali'i Kahele laid out the four paths to shut down the Red Hill fuel storage tanks.

The first would be for President Biden to do what President Bush did in 1990 when he ordered the bombing to halt on Kaho'olawe. As Commander-in-Chief, he could simply order the Navy to do it. Second would be what Hawaii's two congressmen have done – submitting legislation that would make it a law for the Navy to cease operations, de-fuel, and remove the storage tanks at Red Hill. The third path would be for the Pentagon to order the Navy to cease operations, and fourth would be for the Department of Defense (DOD) to comply with the State of Hawaii's emergency order to cease operations and de-fuel.

What is interesting about these options is that for decades the Navy refused to halt bombing operations on Kaho'olawe, claiming “national defense.” Their claim was that the bombing was necessary to maintain a readiness force. This is the same claim that the DOD is making now regarding Red Hill. The problem with this is since 1990, the United States has been in two wars, the Gulf War and the War on terrorism in Afghanistan, all without Kaho'olawe.

In 1946, when the fuel tanks in Red



Brendon Kalei'aina Lee

Trustee,
At-large

Hill were constructed, the world was a much larger place. The Pacific Fleet at Pearl Harbor relied on the fuel in these tanks to operate in the Pacific theater. We are now in a new millennium, and in 2022 this is no longer the case. Many US Naval assets are nuclear powered and do not rely on fuel. Technology now provides ships and aircraft with much greater ranges than in 1946, meaning less fuel needs to be stored.

While it was important to end the bombing on Kaho'olawe and have the island returned to the Hawaiian people, it pales in comparison to the need to preserve the freshwater supply for the island of O'ahu. I cannot even imagine how our state would continue if nearly one million people could not access fresh water. There have been many conversations over the past two years to diversify our economy that is so heavily reliant on the visitor industry. A major part of that conversation is agriculture. Both of these industries are reliant on freshwater.

Bottom line: I am appreciative of Hawaii's congressional team introducing legislation to require the DOD to de-fuel and remove the storage tanks at Red Hill. I am disappointed that it had to come to this to make that happen. The US military is supposed to protect its citizens, and this is a monumental failure on that front. ■



Congressman Kai Kahele speaks out against the Navy's Red Hill fuel storage tanks at a rally at the Hawaii State Capitol on February 11. - Photo: Cindy Ellen Russell, Star-Advertiser

‘Ōiwi Musicians to be Featured at Waimea’s Kahilu Theatre

March 4, 7:00 p.m.

· Henry Kapono ·

March 5, 7:00 p.m.

· Kimié Miner ·

March 12, 7:00 p.m.

· Hawaiian Style Band ·

March 19, 7:00 p.m.

· Raiatea Helm ·

All concerts are in-person or virtual

Limited in-person tickets are available for each concert (COVID-19 protocols will be required). For more information call 808-885-6868, or purchase tickets to view the performance online at: www.kahilu.tv/.

Film Screening of Hawaiian Soul

March 10, 4:00 & 7:00 p.m.

Hawai‘i Island or virtual

Kahilu Theatre in Waimea presents a screening of *Hawaiian Soul* followed by a talk-story with writer-director ‘Āina Paikai and producer Kaliko Ma‘i. Limited in-person tickets are available

(COVID-19 protocols will be required). For more information call 808-885-6868, or purchase tickets to view the performance online at: www.kahilu.tv/.

Mele at the Mall

March 11, 6:00 p.m.

· Homestead All Star Band ·

March 18, 6:00 p.m.

· Project Kuleana ·

March 25, 6:00 p.m.

· Nā Waiho‘olu‘u o ke Ānuenuē ·

Ka Makana Ali‘i Center Court, O‘ahu

Mele at the Mall is presented by the Council for Native Hawaiian Advancement and Lei Ali‘i in celebration of Prince Kūhiō.

Prince Kūhiō Maui Ho‘olaule‘a

March 25, 3:30 - 9:00 p.m.

Maui

Hosted by the Queen Ka‘ahumanu Center, the ho‘olaule‘a will feature exhibits, keiki activities, workshops, entertainment and giveaways. For more informa-

tion visit facebook.com/princekuihio.

Bishop Museum Science & Sustainability Festival 2022

March 26, 9:00 a.m. - 3:00 p.m.

O‘ahu

Bishop Museum invites the community to explore sustainability and connect with museum scientists and partners across the state. \$5 admission for kama‘āina. For more information go to www.bishopmuseum.org/events/.

6th Annual Kaua‘i Steel Guitar Festival

March 31 - April 2,

noon - 6:00 p.m.

Kaua‘i

The Sheraton Kaua‘i Coconut Beach Resort is hosting the 6th Annual Kaua‘i Steel Guitar Festival. For more information contact Alan Akaka at alan@himele.org or check the festival website www.kauaisteelguitarfestival.com. ■



MALAKI 2022

Live Performance by Pomai and Mālie Lyman at Kaka‘ako Makai

March 19, 9:00 a.m. | O‘ahu

Pomai and Mālie Lyman will be performing live at the Kaka‘ako Makai Farmers’ Market (stage is on the makai side of Ala Moana Blvd.). Free parking at Fisherman’s Wharf. COVID-19 safety protocols will be observed.

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560 N. Nimitz Hwy., Ste. 200,
Honolulu, HI 96817
Phone: 808.594.1888
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

KAUA'I / NI'HAU

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
Fax: 808.873.3361

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Washington D.C., 20002
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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.

FREE PHONE, LIFELINE PROGRAM, TALK *TEXT *DATA Proof of qualification required. Call Paulette (808) 782-9083 for more information.

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.

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HOMES WITH ALOHA- Kula Maui 43, 168 sq. ft. lot with a 2, 816 sq.ft. unfinished home. Ocean views, wraparound lanai. \$590,000. This is a leasehold property

- Charmaine I. Quilit Poki (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Paukukalo home-stead renovated 3 bdrm/ 1 bath & more. \$475,000. This is a leasehold property - Charmaine I. Quilit Poki (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

PRINCESS KAHANU 3 BDRM HOME COMING SOON. Beverly Amaral RA LIC #39678 EXP Realty. Call 808-723-5118.

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 homeownership. Mahalo nui! Specialize in Fee Simple & Homestead Properties for over 35 years.

VALLEY OF THE TEMPLES - Present value \$20,500 per plot. Cathedral view #1, Lot 69, Section A, Site 1 and 2. Selling \$9000 for two. Call 808-445-2425. ■

CULTURAL IMPACT ASSESSMENT NOTICE: KAHUKU, ISLAND OF O'AHU

ASM Affiliates is preparing a Cultural Impact Assessment (CIA) for the current and proposed future activities at the Marconi Point Condominium Property Regime (CPR) in the ahupua'a of Kahuku; Ko'olauloa District; Island of O'ahu, Tax Map Key (TMK) (1) 5-6-003:053. The approximately 96-acre parcel of the Marconi Point CPR intends to support local, agricultural-based businesses. Local farmers and businesses will own or lease space at the Marconi RCA Trade Center for

permitted uses in the agricultural district including, but not limited to, selling, trading, and storing goods.

We are seeking consultation with community members that have long-standing cultural connections of the Kahuku area and may possess knowledge of traditional cultural uses of the proposed project area; or who are involved in any ongoing cultural practices within the vicinity of Marconi Point. If you would like to participate in consultation, please contact Nicole Ishihara (nishihara@asmaffiliates.com); phone (808) 969-6066, mailing address ASM Affiliates 507 E. Laniakaula Street, Hilo, Hawaii 96720.

CULTURAL IMPACT ASSESSMENT NOTICE: MAUNAKEA ISLAND OF HAWAII

Kaimipono Consulting Services, LLC and Pacific Consulting Services, Inc., on behalf of the University of Hawai'i, are conducting a Cultural Impact Assessment (CIA) concerning proposed future University of Hawai'i land authorizations on Maunakea on the Island of Hawai'i. The CIA team is seeking to engage with cultural practitioners who can advance their understanding of the role of Maunakea in Hawaiian culture and the possible effects of future land authorizations on cultural

practices. Many past studies have documented the significance of Maunakea in Hawaiian culture. Since those studies were published, community interest has increased and a new generation of cultural practitioners have become active. One of the goals of the CIA will be to determine if there have been changes in cultural practices relating to Maunakea. Another goal is to gauge the possible cultural impacts of the alternatives being considered in the EIS. You are invited to visit the following website and let the CIA team know if you would like to participate and share your mana'o.

<http://www.pcsihawaii.com/mkcia> ■



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Expanded

Six ways OHA's **Ka Wailele** emergency fund can help:

- car repairs
- funeral expenses
- medical expenses
- past due rent, mortgage
- rent deposits
- utilities

As of Feb. 1, 2022 OHA expanded the assistance available to Native Hawaiians to include car repairs, out-of-pocket medical expenses and funeral expenses. Maximum awards increased from \$1,500 to \$2,000.

Minimum program requirements:

- Be Native Hawaiian residing in Hawai'i
- At least 18 years old
- Be in financial hardship; and
- Have documents showing past due rent, mortgage, utilities, rental deposit, car repairs, funeral or medical expenses.

Visit www.KaWailele.org or call **808-587-7656**.



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