



# Volunteers For OHA



VOLUME 1, NO. 1

HAWAII ISLANDS

OCTOBER 20, 1980

## SPECIAL ELECTION ISSUE

### Lei of Hands Rally

Join the Volunteers for OHA in a 'Lei of Hands Rally' on November 2nd on the grounds of the Iolani Palace.

Rally with Hawai'i's finest entertainers... Robert Cazimero and the Men of Na Kamalei; Leinaala Heine Kalama and the Ladies of Na Pualei o Likolehua; Kaha'i Topolinski and Ka Pa Hula Hawai'i; Frank Hewitt and Kuhai Halau Kawaikapuokalani Pa Olapa Kahiko; Sons of Hawai'i; I Kona; Karen Keawehawaii; Nani Wale Serenaders and Kealiikaapunihonua Dancers; Chucky Boy Chock and O'ahu Brand; Kealiiiokekai; Kelii Taua and Honolulu; Olo-mana and the Royal Hawaiian Band.

Meet the Candidates running for the Office of Hawaiian Affairs on the Palace grounds... collect their literature or speak informally on issues concerning the Hawaiian people.

The Volunteers have printed 10,000 free tickets for distribution to all Hawaiians throughout O'ahu. We are estimating 20,000 people to attend this gala affair. We'll have food, soda and Italian ice... and we'll be selling the ever popular 'OHA' baseball hats. There will be loads of free street parking surrounding the Palace grounds... and a special section fronting Iolani Palace with a thousand chairs set up for our Kupuna.

Our basic theme... 'A Lei of Hands', is to signify the Strength, Unity and Aloha of the Hawaiian people and to stress the definite need for all registered voters to hit the polls and vote on Nov. 4 as a united people.

Join the Volunteers for OHA from eleven to four on November 2nd. It's MANUAHI, so hele on down to the Volunteers 'Lei of Hands Rally.'

The Volunteers theme to "Rally with OHA" is catching on like wildfire... on the Island of Hawai'i, our 'Lei of



Hand Rally' is happening Nov. 1st at the Honolulu Tennis Stadium from 10:00 to 3:00, complete with OHA Candidates, Hawaiian entertainment and refreshments.

On the Island of Moloka'i, the Volunteers of OHA invite you to meet the Candidates, October 26 from Noon to Sunset at the Queen Liliuokalani Childrens Grounds. Entertainment includes: Aunty Genoa Keawe; Moe Keale and the Emerson Brothers; Darrell Lupenui and the Men of Waimapuna; Eddie Kamae and the Sons of Hawai'i; Karen

Keawehawaii; Hoopii Brothers; Moloka'i entertainers and other special guests. There will be a \$2.00 donation charge at the entrance of Liliuokalani grounds. This event is being co-sponsored by VOHA and the Moloka'i Citizens Committee for OHA.

The Maui Volunteers for OHA will sponsor their 'Lei of Hands Rally' on Nov. 1st at the Kalama Park from 12:00 to Sunset. All Hawaiians are invited to come meet the Candidates and enjoy the fun, food and entertainment.

### Strong Voter Turnout Critically Needed

With only a few days left until the all-important election of the OHA Board of Trustees, Hawaiian community leaders are strongly urging all 54,000 plus registered voters not to fail in this moment. With the kind of last-minute surge in registration surprising even the most enthusiastic of the registrars, there still remains a kind of apprehension that somehow, something might affect the critically needed turnout at the last minute.

Senator Daniel K. Inouye said recently in a speech, "... I warn you that if the turnout for the OHA elections is a small one, you may set back your cause for generations... it is just that simple!"

Additionally, Chief Justice of the State Supreme Court, William S. Richardson, has said, "You may choose, for

whatever reason, not to vote, not to participate in the political process. But in doing so, you should realize that you make a choice not only for yourself, but also for your children and their children. If OHA fails for lack of support from the Hawaiian community, there will be no second chance for you or the Hawaiian for generations to come."

Both Senator Inouye and Chief Justice Richardson are urging Hawaiians to VOTE on November 4. A strong turnout, in their opinions, will set the tone for the future of OHA. Community leaders and kupuna statewide are also urging all Hawaiians to VOTE. November 4 will mark the birthdate of the baby, OHA. Hawaiians should pay tribute to this great gift of "Iokahi" and VOTE. Please KOKUA November 4.

### REGISTRATION OF 95%

### Kauai Leads All Islands

Congratulations and thanks are in order for the island of Kauai's OHA volunteers and registrars who managed to enroll 2955 out of a possible 3097 or 95.4% total. This outstanding effort is a clear sign of Kauai's involvement, and dedication to the birth of OHA on November 4, 1980.

All of the registrars on all of the islands made a surge of concentrated effort from mid-June, when the total count was a dismal 8,000, pushing the total over the 54,000 mark. Although the final registration is not confirmed at this time, according to the Lt. Governor's office, it is accurate enough to show the following percentages:

- Hawai'i: 7482 or 13,654 or 54.8%
- Maui: 4937 of 6710 or 73.6%
- Lana'i: 78 of 240 or 32.5%
- Moloka'i: 1318 of 2030 or 64.9%
- O'ahu: 37346 or 66498 or 56.1%
- Kaua'i: 2955 of 3097 or 95.4%

Although this extraordinary registration effort is commendable, the final and most important step still remains—VOTE ON NOVEMBER 4.

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## OHA'S INDEPENDENCE:

# A Positive Step Forward

On November 4, when OHA officially becomes operational, the nine Trustees will be given the reins of leadership for nearly 400,000 Hawaiians throughout the world. These Trustees, in effect, will have the power to determine the destiny of all Hawaiians as an ethnic group.

The basic powers assigned to the Trustees through the 1978 Constitutional Convention and further through the implementing provisions of the 1979 and 1980 State Legislature were designed to give the Trustees maximum flexibility in their own decision-making process. Their main purpose will be for the "betterment of the conditions of all Hawaiians."

Principally these conditions can be separated into five equal-priority parts:

1. Economical conditions
2. Political conditions
3. Educational conditions
4. Sociological conditions
5. Cultural, history and language conditions

No doubt that the Trustees will be hard pressed to imple-

ment new programs for Hawaiians; to evaluate existing programs and policies of other agencies impacting on Hawaiians; to apply for, receive, and disburse grants and donations; and to serve as a receptacle for possible reparations.

Needless to say, with all of these duties and responsibilities, it is absolutely crucial that the Trustees be completely insulated from external influences—that is, influences that are not Hawaiian in nature, thereby maximizing its efforts to deliver all its monies, influence, and programs to the Hawaiian community.

The designers of OHA took careful aim at these external forces and eliminated them from the statutory language.

OHA's Board is elected and not appointed—therefore there is no obligation to the Executive Branch of State Government.

OHA's basic funding is derived from the 1959 Ceded Land Trust and is automatically funded to OHA each year—therefore there is no obligations to the Legislative Branch concerning trust funds.

(Continued on page 3, col. 1)

# FACT SHEET

## ORIGIN OF OFFICE OF HAWAIIAN AFFAIRS

**WHAT IS THE OFFICE OF HAWAIIAN AFFAIRS?**  
The Office of Hawaiian Affairs, or OHA, is a newly established office which will be operational after the 1980 General Election and will coordinate services and programs for all Hawaiian people. A special Office of Hawaiian Affairs Election will be held on November, 4, 1980 in conjunction with the 1980 General Election, to elect a Board of Trustees which will govern the Office of Hawaiian Affairs.

**HOW WAS THE OFFICE OF HAWAIIAN AFFAIRS ESTABLISHED?**

The 1978 Constitutional Convention wrote a new Article XII for the Hawaii State Constitution entitled "Hawaiian Affairs". Sections 4, 5, and 6 of Article XII concern the establishment of the Office of Hawaiian Affairs. In the 1978 General Election, the voters approved the amendment. The 1979 Legislature implemented the new Constitutional provisions through the passage of House Bill 890 (H.D. 1, S.D. 3, C.D. 1) which was signed into law by Governor George Ariyoshi on June 7, 1979, and became Act 196.

## PURPOSE OF OHA

**WHAT IS THE PURPOSE OF THE OFFICE OF HAWAIIAN AFFAIRS?**

As described in House Bill 890, which provides for the powers, duties and functions of the office, OHA will promote "the betterment of conditions" for all Hawaiian people. Other established purposes of OHA include:

- serving as the principal State agency responsible for the performance, development and coordination of programs and activities relating to native Hawaiians and Hawaiians, with the exception of the programs of the Hawaiian Homes Commission, which will remain separate;
- assessing the policies and practices of other agencies affecting Hawaiians and native Hawaiians, and conducting advocacy efforts for them;
- applying for, receiving, and disbursing grants and donations for Hawaiians programs and services; and
- serving as a receptacle for possible reparations from the Federal Government.

## DEFINITION OF "HAWAIIAN"

**WHAT IS THE DIFFERENCE BETWEEN "NATIVE HAWAIIAN" and "HAWAIIAN"?**

House Bill 890 includes the definitions of "Native Hawaiian" and "Hawaiian" which the Constitutional Convention adopted, but which the State Supreme Court ruled not validly ratified by the voters.

"Native Hawaiian" remains as defined in the Hawaiian Homes Commission Act, 1920, as amended, meaning "a descendant of not less than one-half part of the races inhabiting the Hawaiian Islands previous to 1778". "Native Hawaiians", being those of 50% or more Hawaiian blood, are thus eligible for Hawaiian Homes Commission benefits. "Hawaiian" is defined as "any descendant of the aboriginal peoples inhabiting the Hawaiian Islands which exercised sovereignty and subsisted in the Hawaiian Islands in 1778, and which peoples thereafter have continued to reside in Hawaii."

In accordance with the law, the Hawaiian Homes Commission serves the concerns of "Native Hawaiians," (those with 50% or more Hawaiian blood), whereas the Office of Hawaiian Affairs is mandated to work for the benefit of anyone of Hawaiian ancestry.

## FUNDING OF OHA

**HOW WILL THE OFFICE OF HAWAIIAN AFFAIRS BE FUNDED?**

A pro rata portion of all the funds and revenues derived from the public land trust will be appropriated in an amount determined by the Legislature and held and used solely by the

Office of Hawaiian Affairs. If land or money should come from the Federal Government as reparations for the loss of Hawaiian sovereignty, it would become part of the trust administered by OHA.

## OHA BOARD OF TRUSTEES

**HOW WILL THE OFFICE OF HAWAIIAN AFFAIRS BE ADMINISTERED?**

The Office of Hawaiian Affairs will be governed by a nine-member Board of Trustees, which will appoint an Administrator to execute Board policy.

**HOW WILL THE BOARD OF TRUSTEES BE ELECTED?**

Nine persons of Hawaiian ancestry will be elected statewide by registered Hawaiian voters. At least one Board member will reside on each of the islands of Hawaii, Maui, Molokai, Kauai, and Oahu. The remaining four at-large members may reside on any island.

The four Board members receiving the highest number of votes in the 1980 election will serve for four years and the remaining five members will serve for two years. In 1982, five members will be elected. Every two years thereafter, an OHA Election will be held for candidates who will serve four year terms.

The Board, at its first meeting after the election, will elect from its membership, a chairperson and a vice-chairperson who will serve a term of two years.

**HOW OFTEN WILL THE BOARD OF TRUSTEES MEET?**  
Meetings will be called and held as often as may be necessary for transaction of the Board's business. The Board will meet at least once annually on each of the islands of Hawaii, Maui, Molokai, Kauai, and Oahu.

**HOW MUCH WILL THE BOARD OF TRUSTEES BE PAID?**

The Administrator, who will be appointed by the Board, will receive an annual salary of \$30,000. Members of the Board of Trustees will receive compensation at the rate of \$50 per day while at meetings. They will also receive transportation costs between the islands and per diem for personal expenses.

**HOW LONG A TERM WILL THE ADMINISTRATOR SERVE?**

The Administrator will serve a term determined by the Board. The Board, by a two-thirds majority vote, may remove the Administrator for cause at any time.

**WHAT ARE SOME OF THE POWERS OF THE BOARD OF TRUSTEES OF OHA?**

OHA will be a separate entity independent of the executive branch, whose powers under the Board of Trustees will include:

- formulating of policy relating to the affairs of Hawaiians;
- providing grants for pilot projects and demonstrations, and giving financial and technical assistance to agencies and private organizations conducting programs;
- developing and implementing a comprehensive master plan;
- compiling demographic data;
- identifying physical, sociological, psychological and economic needs;
- conducting research;
- assisting in development of state and county agency plans for Hawaiian programs and services;
- acting as a clearinghouse and referral service for Hawaiians and for application for federal or state assistance; and
- promoting and assisting in the establishment of agencies to serve all Hawaiians.

**WHO WILL CARRY OUT THE OFFICE FUNCTIONS OF OHA?**

The Administrator is authorized to employ and retain the officers and employees who will be necessary to carry out the functions of the office; subject to approval of the Board of Trustees.

## OHA BOARD OF TRUSTEES ELECTION

**WHO IS RESPONSIBLE FOR CONDUCTING THE OHA BOARD OF TRUSTEES ELECTION?**

The law says that the OHA Election will be held as a Special Election in conjunction with the General Election. It is the responsibility of the Office of the Lieutenant Governor to run the election, and with the County Clerks, to provide information and register Hawaiian voters.

**WHEN WILL THE FIRST OHA ELECTION BE HELD?**

The first OHA election will be held together with the General election on Tuesday, November 4, 1980.

**WHO CAN VOTE?**

To vote, Hawaiians must first register with the clerk of the county in which they reside, or at designated locations throughout the State.

**WHO CAN REGISTER?**

A person who registers to vote in the OHA Election must be all of the following:

- of Hawaiian ancestry
- a resident of the State of Hawaii
- a citizen of the United States, and
- 18 years of age by November 5, 1980

## ABSENTEE VOTING

You may vote by absentee ballot in the OHA election if:

- you have registered to vote in the Office of Hawaiian Affairs Board of Trustees Election; and
- you are absent from the island, county, or district in which you are registered on the day of election; or
- you are confined in a hospital or a public institution for the care of indigents or aged persons; or
- you are confined in a penal institution for a misdemeanor or as a pretrial detainee; or
- you are confined at home because of illness or physical disability; or
- you are prevented from attending the polls because of religious beliefs; or
- you live in a remote area more than 10 miles from your polling place; or
- you have other legitimate reasons not mentioned above for not being able to attend the polls, subject to approval by the Clerk's Office.

## VOTING IN PERSON

**WHO CAN BE A CANDIDATE IN THE OHA ELECTION?**

To be a candidate one must be registered to vote in the OHA Election. If seeking a seat where residency on a particular island is a requirement, the candidate must be a resident of that island.

**HOW CAN I CONTACT THE CAMPAIGN SPENDING COMMISSION?**

The Campaign Spending Commission is in the State Capitol, Room 436. For information on spending limits and reduction of filing fees, telephone them at 548-5411. From the neighbor islands, call toll-free number, Enterprise 5406.

## FURTHER INFORMATION ON THE OHA ELECTION

**WHERE MAY I CALL FOR MORE INFORMATION ON OHA?**

Information is available by calling the Office of the Lieutenant Governor, Elections Division at 548-2517, or the County Clerks.

County Clerks' Offices may be reached at these numbers:  
City and County of Honolulu ..... 523-4293  
Hawaii County ..... 961-8277  
Kauai County ..... 245-4785  
Maui County ..... 244-7825

OFFICE OF THE LIEUTENANT GOVERNOR  
VOTER EDUCATION July 1979

# THE BIRTH OF OHA

by John Dominis Holt, well known  
Hawaiian Author and Publisher

The Office of Hawaiian affairs was established in the Constitutional Convention of 1978. It came finally into existence as a legally established entity through the efforts of a remarkable coalition of politically determined Hawaiians. The child born at that Convention had been a long time growing in the restive womb of Hawaiian activism dating back as far as the 1840's and the time of the Great Mahele, when David Malo and Samuel Kamakau wrote to King Kamehameha III to point out the dangers inherent in granting foreigners power to determine the destiny of native Hawaiians. They reminded "the Little King" that his father had never allowed foreigners, including his trusted aikane John Young and Isaac Davis to sit with his council when the most important decisions were made. Until his death, the council remained a body made up strictly of native Hawaiians.

Ironically, Hawaiians came to have less and less to say about the life of the aina and the future it held for succeeding generations, as island society moved ever onward and deeper into patterns fitting the democratic ideals of American Society. Democratic society established along these ideals was not always beneficial to Hawaiians. The free swinging ways of the marketing economy, competition and voting were alien to Hawaiians. For many centuries the foundation of Hawaiian culture was agricultural. Production of crops was based on use. Trading for profit was not known to Hawaiians. With the coming of Captain Cook and subsequent early visitors, the magic of trading goods for money was introduced. The profit motive hit Hawaiian society like a ton of bricks, but Kamehameha kept a tight rein on trade. After his death the chiefs went berserk. They entered a period of frenzied extraction of labor from the

## A Positive Step Forward

Continued from page 2

OHA's ability under certain circumstances to deposit its monies in the Bank of its choice gives it the independence to shop for its own banker.

OHA's ability to choose its own attorneys to represent it as an entity in legal action gives flexibility within the Judicial system.

OHA's staff and employees will not be Civil Service rated, but they will receive the same benefits. The Administrator will have maximum flexibility to hire high-quality personnel for both long- and short-range projects.

OHA's staff will not be unionized—therefore eliminating the possibility of that type of pressure that may be contra to OHA's policies and programs.

Additionally with its own funding, OHA's staff may be paid on a level commensurate with private enterprise.

It must be remembered that OHA's primary obligation is to the people of the Hawaiian community, wherever they are, through the elective process. This independence has been most carefully inserted in the constitutional and statutory language of the Office of Hawaiian Affairs to guarantee that its resources, policies, programs, and personnel are carefully protected and handled by its own people.

makaainana. Thousands of people were sent to the mountains for sandalwood which was bought by American sea captains. The chiefs became wanton consumers of goods offered them by sea captains: mirrors, bolts of cloth, beads and other trinkets were purchased by the ton. Thousands died from despair and overwork.

Although many Hawaiians were elected to public office in the 19th century, many, many haoles were also elected. They literally controlled affairs of the Hawaiian by virtue of their clever use of the political process, their control of the press and by virtue of their generally stronger hold on a culture that had been shaped along lines of their style of laws, and their teachings, and through the widespread use of the English language in the transaction of daily affairs.

The alienation of native Hawaiians from sources of political power which provided the means of creating legislation specifically concerned with native survival began decades before the overthrow of Queen Liliuokalani. Few provisions were made in the laws during the period of the monarchy to protect Hawaiian culture and art, Hawaiian religion and native Hawaiian ways of living. And saddest of all perhaps, nothing was done to protect the native owners of the soil on their soil, their aina hanau. The first fragile motions of land reform came much later, with Prince Kuhio.

We had been a bewildered people widely separated and greatly fragmented. In efforts to find justice, to find one means or another of pulling together all the scattered pieces of Hawaiian concerns, our appeals had not been met with support from a majority. Demands for reparations for lost lands were made, some of us cried out for better education of our people, we asked for help in saving our young from ending up in jail. There was a general awakening among Hawaiians that something had been wrong for a long, long time and something needed to be done and done promptly. We began to shake a fist at the community and as a result we began to be heard.

There were developments of groups or associations: the Congress of the Hawaiian people, the Aloha Association, the Homerule movement and others, which provided arenas in which native Hawaiian issues could be discussed and from which certain demands could originate. The time had come when larger numbers of native Hawaiians could speak out; questions were raised and thrown out to the public. The whole community began to be concerned about matters that aroused the interested of Hawaiians. Young Hawaiians everywhere began to ask questions. What about the land question? What about Hawaiian culture and values? And yes, what about the future?

The young people went to Kahoolawe and put their bodies on the line—earlier than that people had sat it out in Kalama Valley, in Waiahole, Waikane. Large numbers of people fought the building of H-3 and organized to keep it out of beautiful Moanalua Valley. Many of them were native Hawaiians. And Hawaiians had also participated in the showdown on Sand Island. The sweet, loving, docile, tractable Hawaiian who would give away his malo as well as his taro patch was a thing of the past. Hawaiians finally became able to say: "We have lost enough. We have hurt enough. We have sat long enough in margins. We are a part of the system and we want to have what is rightfully our share in running the system."

One of the miracles of protest is that it leads to effective change, and as the historical process moves on, events shape up and remarkable things take place. The Constitutional Convention of 1978 provided a wonderful opportunity to bring into existence a legal vehicle to which some of the major concerns of Hawaiians might be addressed.

The long years of anger, protest and often futile effort had finally led to the beginnings of a solid program of reform. Here at last was an entity which could exist within the framework of government which gave Hawaiians the opportunity to work out solutions to age-old problems from an agency existing for Hawaiians, managed by Hawaiians. At last! At last!

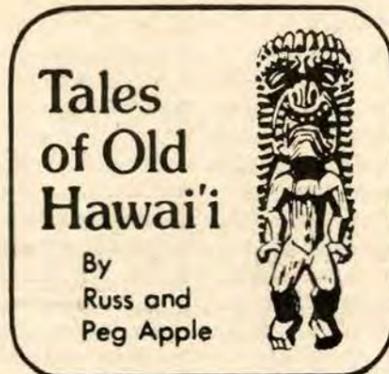
A remarkable coalition of people of diverse personalities came together in the ConCon of 1978 to work out a creation of an office in which major native Hawaiian issues could be handled. Walter Ritte, Steve Kuna, Francis Kauhane and Martin Wilson rallied round the dynamic, dedicated "Frenchy" Adelaide DeSoto to provide encouragement, emotional support, lobbying skills and legal skills to help "Frenchy" create the instrument that would come to be known as OHA. Their contribution to native Hawaiian advancement is incalculable.

Others helped: John Waihee and other delegates of the 1978 Convention were helpful. Bill Paty, its president, was cooperative, and Alu Like provided assistance, and Hawaiians from everywhere kept an eye on proceedings.

Many, many Hawaiians made OHA into a reality. It belongs to all Hawaiians.

The creation of OHA is a major victory for the majority of Hawaiians. It belongs to us all because we are the lo'i, and the taro in which and upon which OHA grows.

Our future is splendidly related to the shape that OHA takes and the works which will fit its life and its character. PUKA I KA LANAKILA!!!



## THE RICH MEANING OF 'OHA

(Reprinted with permission)

Article first appeared: Friday, Sept. 19, 1980 Honolulu Star-Bulletin

SAY OHA to most anyone in Hawai'i today and he thinks, correctly, that it's an acronym for the Office of Hawaiian Affairs.

Say 'oha to almost any Hawaiian and a greatly enhanced image emerges.

A Hawaiian puts 'oha in its modern political context, of course, but the cultural symbolism of 'oha expands that image back through Polynesian time to before the creation of man.

That Hawaiian word 'Oha has several meanings.

Literally, an 'oha is a bud of a taro corm. It's sort of a small taro corm growing on the side of an older, bigger corm. A taro corm is the starchy, underground part of the stem that is harvested, cooked and pounded into poi.

As an 'oha is to its corm, so is a Hawaiian child to its parents. Same relationship.

Figuratively, then, 'oha means offspring.

Further, 'oha is the root word for the Hawaiian term for family, 'ohana. A Hawaiian 'ohana includes more than a father, mother and children, but reaches out to include all relatives—a large kin group.

Tied in with all this is the traditional Hawaiian reverence for taro in any form.

Even today, the eating of taro in the form of poi is a religious experience as well as a nutritional act to many Hawaiian families.

Many 'ohana observe certain practices at home when eating poi. While the poi bowl is uncovered, there is only sociability, pleasantness and light talk out of respect for what the poi represents.

Many a Hawaiian mother has uncovered the poi when a family quarrel was about to erupt.

And what does taro in any form represent?

Taro represents the eldest brother of the Hawaiian people, a first-born of the founding Polynesian gods.

Haloa-nuku must not hear his earthly family quarrel or talk about unpleasant subjects.

Precedence in birth, even 3,000 or more years ago, determined for all time the senior and junior family lines.

Hawaiians are descended from the second-born of the founding Polynesian gods. Taro comes from the first-born.

Wakea, the Polynesian founding god, married his daughter Ho'ohokuka-lani, child of his goddess wife Papa.

Their first-born, according to one version of this Hawaiian creation story, arrived in the shape of a root—in another version as a premature fetus. In both versions, this first-born was a male, and named Haloa-nuku.

Haloa-nuku was discarded, perhaps buried, in the east end of Wakea's house. He grew up to be the first taro.

The second-born of Wakea and Ho'ohoku-ka-lani was also named Haloa. This Haloa is the ancestor of all Hawaiian chiefs and all other Hawaiians.

King Kalakaua traced his ancestry directly back to the Polynesian god through this second son, Haloa. Kalakaua's jeweled crown displayed a gold taro leaf.

Taro-leaf symbolism continues today. The logo of the Volunteers for OHA, the group that among other things is registering Hawaiians for the election of OHA trustees, is a taro leaf with human figures that represent the 'ohana-ship of all Hawaiians.



# Hawaiian Cultural Development...

**Robert Lokomaika'iokalani Snakenberg**  
 Hawaiian Studies Educational Specialist, DOE  
 President 'Aahui 'Olelo Hawai'i

The Office of Hawaiian Affairs should spend as much time, energy, and money on the development of an increased awareness of and knowledge about Hawaiian culture as it does on the development of a strong economic base for Hawaiians and on new educational programs to meet the needs of Hawaiians of all ages.

This may sound strange coming from the man who is in charge of the Department of Education's Hawaiian Studies Program, but it reflects a belief that the public school system is going to play only one small part in raising the consciousness of the citizens of the State of Hawai'i regarding Hawaiians and Hawaiian culture.

Many of our citizens are out of school and many of our citizens who are still in school attend private schools. Therefore, the Office of Hawaiian Affairs should take upon itself the task of serving as an umbrella organization over those institutions, groups, and clubs that now seek, in diverse ways, to study, perpetuate and teach various aspects of Hawaiian culture including the language, history, arts/crafts, music, hula, food preparation, pre- and post-contact lifestyles, and concepts and values.

This does not mean that the Trustees or the staff of the Office of Hawaiian Affairs will become instant experts on any or all of these matters but rather than some part of the organization should be established to serve as a clearinghouse for information about what is going on in these areas, including staff talented in grantsmanship who can advise on how to write proposals for funding of cultural projects.

## CULTURAL CLEARINGHOUSE

For those of us who have been deeply involved in the so-called Hawaiian Renaissance (to use the French word for rebirth of interest), one of the things that we have talked about for years has been the need for one of our institutions (like the University of Hawai'i, the Bishop Museum or one of the Ali'i Trusts) or one of our cultural organizations (like the Association of Hawaiian Civic Clubs, Hui 'Imi

Na'auao of Hawai'i, Hui Kukakuka, Hui Hanai, or some other) to serve the clearinghouse purpose which now the Office of Hawaiian Affairs can and should rightly serve.

Up until now, organizations and individuals have had to depend on word-of-mouth advertising, hit-or-miss ads in the newspapers or on the radio, or the run-around from agency to institution to somewhere else when looking for:

- Qualified teachers of Hawaiian culture
- Native speaker kupuna willing to work in the school system teaching Hawaiian language
- Young graduates seeking work dealing with some aspect of Hawaiian culture
- Organized classes or private tutors teaching the various aspects of Hawaiian culture

This has been very frustrating, wasteful of time and effort, and has frequently been unproductive.

Finally we have a chance to establish, through the Office of Hawaiian Affairs, an agency that will have information on all of the above-stated concerns and on many other agencies of cultural concern as well.

## HAWAIIAN CULTURAL CENTERS

The Office of Hawaiian Affairs will also have other opportunities to kokua in the preservation and teaching of knowledge and skills of our Hawaiian kupuna. Some of these many include selecting parcels of land that may come under control of the Office of Hawaiian Affairs to develop into Hawaiian Cultural Centers. These would not be designed for tourists but rather for live-in experiences involving Hawaiian language and culture for our Hawaiian, part-Hawaiian and even non-Hawaiian residents who are interested in trying to learn firsthand about Hawaiian cultural concepts and values, arts and crafts.

Many Hawaiians still have strong 'ohana to kako'o them in the good and bad times but many other Hawaiians have been affected by modern urbanism and divorce and the breakdown of the 'ohana for various reasons. Some reasonably healthy and productive kupuna are forced to live in retirement homes, senior citizens' housing complexes, or nursing homes. Some basically good, but confused and hurt young part-Hawaiians are being shunted from detention

homes to Family Court to foster homes to runaway shelters because they no longer have a large, multi-generation 'ohana that they can turn to for kokua. These, indeed, are Hawaiian affairs and they are also cultural besides being political, judicial, educational, health, and welfare affairs.

Hawaiian Cultural Centers on all of the islands, if not in many of the moku (districts), may help to alleviate some of these human cultural problems by getting the generations back together again a type of 'ohana pili kamau (family composed of "added-on" relationships) and by giving to those who are desperately seeking it, a sense of Hawaiian identity and self-worth based on a Hawaiian model.

## HAWAIIAN CULTURAL EFFORTS IN EDUCATION

With only 18%-20% part-Hawaiian population in the community and in the public school system, Hawaiians may not politically or realistically be able to dictate to the school system the kinds of Hawaiian cultural material, concepts, values, and courses to be taught to the multi-ethnic population which we now have in our schools.

We did, however, get a strong boost in having our desire met through the passage and approval of the 1978 State Constitutional Amendment, Article X, Section 4, *Hawaiian Educational Program*, which mandated the State (through the Department of Education) to "promote the study of Hawaiian culture, history, and language" by providing for a Hawaiian education program related to these areas and using community expertise "as a suitable and essential means in furtherance of" this program.

Means to achieve a more well-grounded knowledge of Hawaiian culture in our State depend perhaps more on private (that is, Hawaiian) initiative on the part of the Office of Hawaiian Affairs to establish agencies to:

- Research and produce Hawaiian cultural and educational materials
- Set up pilot educational culture projects around the State
- Establish magnet schools in conjunction with the Department of Education specializing in Hawaiian culture instruction besides the regular instruction and using teachers well trained in Hawaiian culture who can serve as role models for the students and using kupuna and other Hawaiian community resource persons.

The Office of Hawaiian Affairs might also look at what the New Zealand Maori have been doing in similar circumstances within a governmental context over the past two decades regarding the uplifting of Maori culture in their islands.

Hawaiians should not depend on what has been done nor on what State and private agencies are doing now regarding cultural survival. New, bold efforts must be made if an assessment of our Hawaiian people shows that they are dissatisfied with the way Hawaiian culture is being researched, written about, taught, perpetuated, and preserved.

Of course, we should ask ourselves what are we individually and collectively doing to perpetuate and pass on Hawaiian culture before we start complaining about what someone else is or is not doing.

Hawaiians, through the Office of Hawaiian Affairs, will have to stop pointing the finger of blame at non-Hawaiian agencies, groups, and individuals about the lack or inadequacy of Hawaiian cultural instruction going on in this State and start taking the responsibility for action now and in the future through the Office of Hawaiian Affairs.

This is truly a time of HO'OLA HOU (Hawaiian for Renaissance) and it is too exciting and important to let it slip through our fingers through disinterest! No laila, mai poina 'oukou e koho paloka no O.H.A. i ka la 4 o nowemapa, 1980 i ho'ola hou ai ka lahui kanaka!

# New Economic Opportunities

by Bruce Keppeler, President  
 Hawaiian Businessmen's Association

While we're very much aware of the other opportunities promised by the establishment of the Office of Hawaiian Affairs (OHA), the members of the Hawaiian Businessmen's Association are most enthusiastic about the role OHA can play in the betterment of the economic lot of the Hawaiian People.

Since its founding in 1974, the Hawaiian Businessmen's Association has quietly advised a number of Hawaiian entrepreneurs of the pitfalls that all of us have faced while pursuing careers as independent business people.

In 1975, the Association sponsored a study which produced a report entitled *Hawaiian in Management: A Social and Economic Profile* by John S. Homer. The report, set in a historical perspective, showed that an ever-increasing number of Hawaiians were entering the ranks of business and its management in Hawaii. In his foreword to the report, Dr. George S. Kanahale said:

"In 1975... there is growing evidence that a significant change in the occupational pattern of Hawaiians is taking place. As more Hawaiians become better educated, as they become more modernized, competitive, acquisitive and success-oriented, more and more are becoming businessmen... It is an important change, not only for the Hawaiian community, but for the community at large as well. It means that Hawaiians can now play a much larger role in shaping their own economic destiny as well as that of the State as a whole."

It was in this context that the Association welcomed the amendment of Hawaii's Constitution in 1978. Significant were the establishment of OHA and the amendments to the Hawaiian Homes Commission provisions.

The Hawaiian Businessmen's Association anticipates that OHA must play a major role in developing practical and effective programs which will aid Hawaiian entrepreneurs... and businessmen of other ethnic backgrounds who pledge themselves to the creation of new employment opportunities for Hawaiians.

We know that a large number of governmental agencies stand ready to render aid. For example, at the federal level, the Office of Minority Business Enterprises, the Small Business Administration and the Office of Native American Programs have offered and will continue to offer

aid and assistance to Hawaiians. OHA will find these agencies eager (within resources) to help in the creation of new economic opportunities for Hawaiians. Other economic development programs can be tapped. They are too numerous to mention here.

State and County agencies stand ready to kokua, too. For instance, the 1978 amendments to the Hawaiian Homes provisions mandate that lands, not needed for homestead purposes (and designated for leasing out to the general public to raise funds for the Hawaiian Homes Program), be first offered to Native Hawaiians or organizations or associations (such as corporations or partnerships) owned or controlled by Native Hawaiians. Here, Native Hawaiian means half-Hawaiian or more.

Similarly, the private sector can be motivated to join in the effort. It's good public relations. Besides, it can be profitable for them. Many of the members of the Hawaiian Businessmen's Association have found that certain of the banks have been eager to help Hawaiian entrepreneurs through loans for business capital.

OHA can play a coordinating role for these programs, joining hands with the administrators of governmental programs and the business leaders in the private sector.

OHA can develop new efforts such as loan guarantee programs and loan programs of its own. With OHA's money resources growing in the future, it should be able to throw its financial and economic weight around so as to benefit the Hawaiian and his economic position in the Hawaii of the future. No bank desirous of attracting a depositor like OHA will refuse to consider seriously a request that loan programs for Hawaiian business ventures be developed.

Business consulting services to Hawaiians seeking to start their own businesses or to improve the profitability of businesses they already own might be funded by OHA. Management training seminars for Hawaiians at sub-management levels could be instituted. Apprenticeship training and advanced education in various trades could be implemented.

The list of possibilities goes on and on. The Hawaiian Businessmen's Association stands ready to give all of the support it can muster to help OHA implement any program which will achieve any significant quantum of enhancement of the economic lot of our Hawaiian People. We earnestly offer our kokua.



# "Hawaiian Education: Problems... Hope"

Neil J. Kaho'okele Hannahs,  
Administrative Assistant to President of  
Kamehameha Schools

This article offers some thoughts on the educational needs of the Hawaiian people. It is neither a sales pitch nor a directive—just one person's mana'o.

## NEEDS

A look at the academic performance of school-age Hawaiians is a grim picture of a depressive cycle. It is possible to argue that children of Hawaiian ancestry are educationally the lowest-achieving ethnic minority in the United States.

Results of the 1978 administration of the Stanford Achievement Test by Hawaii's public school system indicate that Hawaiian students perform very poorly in each area of the test. This sub-standard performance increases in severity with grade level. At each higher grade more students fall into the below average category on all subjects.

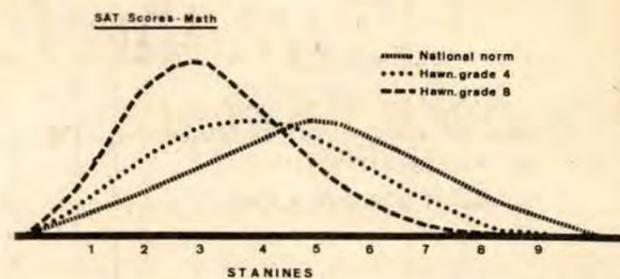
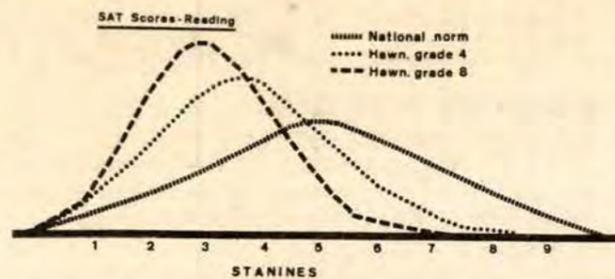
In mathematics, at Grade 4, 42% of the public school's Hawaiian students are performing below average compared to 23% nationally, 51% are average compared to 54% nationally, and 8% are above average compared to 23% nationally. By Grade 8, 65% of the Hawaiian students are performing below average, 34% are average, and 1% are above average.

In reading, at grade 4, 45% of the Hawaiian students in public schools are performing below average compared to 23% nationally, 51% are average compared to 54% nationally, and 4% are above average compared to 23% nationally. By Grade 8, 69% of the Hawaiian students are performing below average, 31% are average, and 0% are above average.

It's not surprising then that Hawaiian youth are represented in disproportionately high percentages among public school dropouts, suspensions, absentees and disciplinary cases. These signs of alienation are predictable symptoms of their psychological, educational, social and economic depression.

So, it is not simply a matter of scattered individual casualties. The casualty is an entire group. And it is not simply a matter of a good people being done in by bad institutions. The Hawaiian people and the educational institutions that serve them must work together to bridge the cultural cleavage between home and school that underlies this group's failure.

Research conducted by The Kamehameha Schools shows that while Hawaiians may contribute to their own failure through their unconscious acceptance of the negative patterns of behavior generated by their depressed conditions, their failure does not stem from an inherent inability to learn. Hawaiian children come to school with



sufficient faculties to perform at their level of potential, which, collectively, falls along the lines of national norms.

## APPROACHES

No single approach to resolving the educational needs of the Hawaiian people exists. There is no panacea. Numerous program models or strategies must be employed. The target audience must be stratified into compatible groups according to their district needs and stage of development. One way of stratifying the population is according to ranges of a learning spectrum. This is seen as follows:

### Learning Spectrum

- Prenatal/Infant - 0-4 years
- Early Elementary - 5-8 years
- Middle/Secondary - 9-18 years
- Post-High School - 19 years and above

The boundaries between the ranges are, of course, "fuzzy" and each range could be subdivided into several smaller sections. For example, "Middle/Secondary" divides into upper elementary, intermediate and high school. But, there are enough educational and developmental commonalities among the individuals within a given range to make it practical to use the spectrum to plan and implement programs.

While it is true that all individuals can profit from a dollar spent to provide a learning experience for them, the yield or impact of a dollar or learning experience tends to be greatest when the individual is young and malleable... in the most formative years from conception to age 8, when parameters for intellectual development are being established. Also, assisting someone in the acquisition of a college degree or vocational certificate has returned handsome dividends to society.

If the Office of Hawaiian Affairs elects to intervene in this situation, it should consider extending support to those programs that will have the most significant impact and are more likely to achieve long-term social change. Many feel the best age ranges on which to focus are:

- Prenatal/Infant — maximize development during the most critical period of human development; nurture an eagerness to learn.
- Early Elementary — children must begin their school

experiences on a positive note, mastering reading skills is the key to future success in school.

- Post-High School — a high school diploma is now viewed as a symbol of minimum competency at best; more Hawaiians should benefit from the necessary scholarships and counseling services which they need to earn a college degree... documentation that they are more than minimally competent.

Effective approaches have been developed to assist native Hawaiians during these crucial ranges. These program models are prime candidates for expansion or replication should more resources be made available for Hawaiian education services.

## CONCLUSION

The Hawaiian people have voiced and displayed very nearly unanimous support for the soon-to-be Office of Hawaiian Affairs. OHA is a source of hope. It has the potential to make a significant impact—to help break what has been referred to as a "rags to rags" syndrome.

However, OHA will not meet its objectives, nor will it satisfy the needs of the Hawaiian people, by simply throwing money at our problems. Success will ride on the quantity and quality of the programs implemented.

We must all bear in mind that there is a distinction between process and results. When OHA becomes a reality, when it implements its first programs, we will have won only half a victory. The impact that these programs have on their intended beneficiaries will be the ultimate measure of OHA's success.

If OHA assists Hawaiians in their efforts to become effective citizens in contemporary society, if it snaps the current cycle of frustration and despair, if it enables Hawaiians to become educationally self-sufficient, if it lifts Hawaiian achievement to points representing national averages, then will it be labeled wisely managed and successful, then will our investment of human and material resources have had a proper return, then can Hawaiians say that OHA has given them control of their destiny.

## BOARD OF TRUSTEES ELECTION OFFICE OF HAWAIIAN AFFAIRS

by Martin O. Wilson

There are many brilliant definitions of government that are available. For this article a definition is borrowed from Robert A. Dahl and Charles E. Lindblom who wrote:

"Governments (are)... organizations that have sufficient monopoly of control to enforce orderly settlement of disputes with other organizations in the area... whoever controls government usually has the 'last word' on a question; whoever controls government can enforce decisions on other organizations in the area."

Robert A. Dahl and Charles E. Lindblom, *Politics, Economics and Welfare* (New York: Harper & Brothers, 1953) p. 42.

How governments are organized to use their power and to what ends is an area of historical interest, present concern, and future planning.

August 15, 1959, when Hawaii became the 50th state, we started to operate under a State Constitution adopted by the vote of the people on November 7, 1959. What happened during the Constitutional Convention of 1950 is still of great importance. At times when one deals with government, the feeling is often translated that the people of Hawaii and the government of the State of Hawaii are two separate entities, often with government having the upper hand that one cannot reason with. This is definitely not the case. Whatever the government of the State of Hawaii is or is not is because somewhere down the line, a majority of the people decided it should be so. Likewise, whatever government will be in the future will be decided by a majority of the people.

Like the other 49 states, our constitution is republican in form and in conformity with the Constitution of the United States and the principles of the Declaration of Independence. In form and structure Hawaii's constitution follows the federal constitution. The institutions of government are the executive, the legislative, and the judicial. The legislative institution creates the policy or law, the executive is responsible for the execution of those laws and the judicial branch interpret the laws when conflicting opinions arise as to the meaning of certain laws.

Often it is pointed out to us that at the federal and state level of government we have three separate and equal branches of government. On the surface this may be the case, but with a little examination we discover that historically and at the present other things hold true.

During the early years of the United States the executive institution was by far the strongest of the three. George Washington who commanded the army that defeated the British became the first president of the country. As president he was commander-in-chief of the armed forces, chief executive, chief legislature, in charge of foreign and domestic policy, national hero, and head of his political party.

It was not until the Judiciary Act of 1789, which prepared the way for judicial review did the Supreme Court of the United States assume an instrumental role. Especially when the court's first task was to vindicate the fully national authority of the federal government against encroaching claims of state sovereignty. The historic case being *Marbury v. Madison* in which it was decided that the court is competent to pass on federal no less than on state laws and to rule unconstitutional any of the former that in its opinion contravened the federal constitution. As we can see it took the Supreme Court a number of years to establish itself as an instrumental part of our system of government with the legislative and executive institutions.

A second point that needs to be addressed is the idea of government being three "separate branches" or three "separate powers." Government at both the federal and state level is made of separate institutions "sharing power." "I am part of the legislative process," President Eisenhower often said in 1959 as a reminder of his veto power. The governor in his veto message to the Legislature when there is a disagreement over policy is also reminding the legislators that he is a part of the legislative process.

The state legislature, the dispenser of authority and funds, is no less a part of the administrative process. First, no matter how good the public purpose may be, without the statutory authority and funding, the executive is caught between a rock and a hard place.

Second, every existing operating agency somehow

involves the executive, but operating agencies owe their existence only in some part to the executive and least of all to other operating agencies. Each agency has a separate statutory base; each has its statutes to administer, each deals with a different set of committees at the state capitol. Each has its own peculiar set of clients, friends, and enemies outside the formal government. The State Constitution requires the governor to "... be responsible for the faithful execution of the laws..." and to "... nominate and, with the advice and consent of the Senate, appoint all officers for whose election or appointment provision is not provided for by this constitution or by law." Furthermore, the governor is responsible for central budgeting and has a degree of personnel control. It is through this legal and procedural setup that all state departments and the University of Hawaii are responsible to the governor. However, all agencies are "also" responsible to the legislature, to their clients, to their staff and to themselves. In short, they have five masters. Only after all of those do they owe any loyalty to each other.

Historically, since statehood, the executive institution has dominated the direction of this state. The records of the 1950 and 1968 constitutional conventions reveal that those responsible for shaping the executive article were committed to the proposition of concentration of executive power.

Its advantages may be summed up in the statement that in concentrating executive power, it fixes responsibility for the efficient conduct of governmental affairs and enables the electorate to judge the merits of the administration. (Hawaii Constitutional Convention, 1950, Proceedings, Vol. 1, Standing Committee Report No. 67 p. 215.)

Public officials at the level of department heads are not only administrators but also policy makers and should be directly and personally responsible to the governor. (Hawaii Constitutional Convention, 1968, Proceedings, Vol. 1, Journal and Documents, p. 321.)

The 1978 Constitutional Convention reduces executive power in some areas but overall the executive will continue to play a central role.

STATE OF HAWAII  **B**

OFFICIAL BALLOT OES2

BOARD OF TRUSTEES  
OFFICE OF HAWAIIAN AFFAIRS  
ELECTION

TUESDAY, NOVEMBER 4, 1980

E KOHO I NĀ 'AO'AO 'ELUA  
(MA 'Ō)

This stub shall be removed by the Election Official only.

KA MOHO KAHUWAIWAI O  
HAWAI'I MOKUPUNI  
(NO KE KOHO 'ANA MAI KE  
ĀKEA MAI)  
'A'OLE E KOHO MA 'Ō AKU O  
HO 'OKAHI

HAWAII RESIDENT TRUSTEE  
(To Be Voted on Statewide)  
Vote For Not More Than One (1)

KA MOHO KAHUWAIWAI O  
KAUAI  
(NO KE KOHO 'ANA MAI KE  
ĀKEA MAI)  
'A'OLE E KOHO MA 'Ō AKU O  
HO 'OKAHI

KAUAI RESIDENT TRUSTEE  
(To Be Voted On Statewide)  
Vote For Not More Than One (1)

KA MOHO KAHUWAIWAI O MAUI  
(NO KE KOHO 'ANA MAI KE  
ĀKEA MAI)  
'A'OLE E KOHO MA 'Ō AKU O  
HO 'OKAHI

MAUI RESIDENT TRUSTEE  
(To Be Voted On Statewide)  
Vote For Not More Than One (1)

E KOHO I NĀ 'AO'AO 'ELUA  
(MA 'Ō)

BR1

I HAVE VOTED, HAVE YOU?

VOTE BOTH SIDES (OVER)

This stub shall be removed by the Election Official only.

KA MOHO KAHUWAIWAI O  
MOLOKAI  
(NO KE KOHO 'ANA MAI KE  
ĀKEA MAI)  
'A'OLE E KOHO MA 'Ō AKU O  
HO 'OKAHI

MOLOKAI RESIDENT TRUSTEE  
(To Be Voted On Statewide)  
Vote For Not More Than One (1)

KA MOHO KAHUWAIWAI O O'AHU  
(NO KE KOHO 'ANA MAI KE  
ĀKEA MAI)  
'A'OLE E KOHO MA 'Ō AKU O  
HO 'OKAHI

OAHU RESIDENT TRUSTEE  
(To Be Voted On Statewide)  
Vote For Not More Than One (1)

HAWAIIAN TRANSLATIONS  
COURTESY OF: 'AHAHUI  
'ŌLELO HAWAI'I  
GRAPHICS LAYOUT DONE BY:  
ALU LIKE, O'AHU ISLAND CENTER

OCT. 1980

VOTE BOTH SIDES (OVER)

THESE BALLOTS ARE  
HAWAIIAN LANGUAGE  
FOR THOSE WHO ARE  
WITH HAWAIIAN THAN  
LANGUAGE. THEY WILL  
THE HAWAIIAN LANGU  
OHA ELECTION BALL  
ON NOV. 4.

**These are Instructions**

Keia mau pāloka e kuni  
Me ka no'eau e like me  
no'eau i loko ka 'ōlelo  
'ōlelo pelekania. A'ole  
ma ka 'ōlelo Hawai'i. I  
OHA i ka lā nowemapa

**He mau māhele e ho**

**KE KOHO PALOKA 'ANA**

**'O WAI KA MEA NONA KE KULEANA E KOHO?**

Hiki i nā kānaka koko Hawai'i wale nō ke koho i ke Koho Pāloka O.H.A. inā lākou i ho'opa'ainoa ma mua o ka lā 7 o Okakopa, 1980. Ua like pū ka manawa a me ka wahi koho o ke Koho Pāloka O.H.A. me ke Koho Pāloka Laulā.

**MA WAHO O KĀHI KOHO PĀLOKA**

1. 'Imi i kou inoa ma ka papa inoa kānaka koho O.H.A.
2. Nānā pono 'oe i nā pāloka hō'ike'ike i kama'āina nā inoa o nā moho iā 'oe.
3. E ho'omākaukau iho 'oe e hō'ike i kekahi palapala kuhikuhi kino i ka Luna Puke Koho Pāloka (Palapala Kuhikuhi Kino o ka Moku'āina; Laikini Kalaiwa Ka'a; a pēlā wale aku.)

**MA LOKO O KĀHI KOHO PĀLOKA**

- PONO 'OE E KU MA KA LAINA POLOLEI:**  
**INĀ I HO'OPA'AINOA 'IA NO O.H.A. WALE NŌ:**
1. Hele pololei i ka laina Puke Koho Pāloka O.H.A.
  2. Kākau inoa i loko o ka Puke Koho Pāloka a e loa'a ana iā 'oe ka pakeke (wahī pepa) i sila 'ia me 'ekolu pāloka O.H.A. ma loko.
  3. Lawe aku i nā pāloka O.H.A. i loko o ke ke'ena koho pāloka.
- INĀ I HO'OPA'AINOA 'IA NO O.H.A. A ME KE KOHO PĀLOKA LAULĀ:**
1. Ku ma mua ma ka laina no ke Koho Paloka Laulā.
  2. Loa'a nā pāloka Koho Pāloka Laulā.
  3. Hele i Kāhi Puke Koho Pāloka O.H.A.
  4. Loa'a nā pāloka O.H.A. i loko o ka pakeke i sila 'ia.
  5. Lawe aku i nā pāloka 'ano 'elua i loko o ke ke'ena koho pāloka.

**MA LOKO O KE KE'ENA KOHO PĀLOKA**

1. Uhae 'oe i ka luna o ka pakeke pāloka a lawe a'e i nā pāloka O.H.A. 'ekolu mai loko a'e.
  2. HELUHELU AKAHELE I KA PAPA KUHIKUHI A E NĀNĀ PONO I NĀ 'AO'AO 'ELUA O NĀ PĀLOKA O.H.A.  
'O NĀ PĀLOKA "A"
1. Aia ma nā pāloka 'elua "A" nā inoa o nā moho kanawalu (80) e alualu nei ma ke 'ano "ĀKEA." 'A'ole e koho ma 'ō aku o 'ehā (4) moho.
  2. Nānā i nā 'ao'ao 'elua o nā pāloka 'elua ma mua o ka hou 'ana i nā puka no nā inoa āu i wae ai.
  3. 'A'OLE E KOHO MA 'Ō AKU O 'EHĀ (4) MOHO.

**'O KA PALOKA "B"**

1. Aia ma ka pāloka "B" nā inoa o nā moho no nā mokupuni nui 'elima mai.
2. Hiki i nā kānaka koho a pau ma nā mokupuni a pau ke koho no ho'okahi moho wale nō mai kēlā mokupuni kēia mokupuni o nā mokupuni 'elima: 'o ia ho'i, 'o Hawai'i, Kaua'i, Maui, Moloka'i a me O'ahu.
3. 'A'OLE E KOHO MA 'Ō AKU O 'ELIMA (5) MOHO

V.O.H.A./'Ahahui 'ōlelo Hawai'i (ka unuhi 'ana)

**KA HO'OKOMO 'ANA I NĀ PĀLOKA**

- INĀ I KOHO I NĀ MOHO O.H.A. WALE NŌ — HO'OKAHI ĀU PAKEKE:**
1. Lawe aku i ka pakeke i ka Luna Pahu Paloka, nānā e ho'okomo i ka pakeke i loko o ka pahu pāloka a e ha'awi iā 'oe i ka palapala koho.
- INĀ I KOHO I NĀ MOHO O.H.A. A ME NĀ MOHO O KE KOHO PĀLOKA LAULĀ—**  
**'ELUA ĀU PAKEKE:**
1. Lawe aku i nā pāloka Koho Pāloka Laulā i loko o ka wahī pāloka 'ele'ele me ka pakeke O.H.A. i ka Luna Pahu Pāloka, nānā e ho'okomo i ka pakeke O.H.A. a me nā pāloka Koho Pāloka Laulā i loko o pahu pāloka a e ha'awi iā 'oe i nā palapala koho.

**INĀ HE PILIKIA KOU A MAKEMAKE 'OE I KE KŌKUA . . .**

E kōkua ana ka Luna Kōkua i nā Kānaka Koho i ka po'e i:

1. Koho hewa i ke koho pāloka 'ana
2. Maopopo 'ole ka hana 'ana i ke koho pāloka 'ana
3. Nele nā pāloka hou no ke koho hewa mua 'ana
4. Kīnā ke kino
5. Maopopo 'ole ke 'ōlelo Pelekania

(I ka lā Koho Pāloka Laulā hiki i nā kānaka koho 'ōlelo Hawai'i ke kelepona aku i ke Ke'ena Kikowaena Koho Pāloka mai Kāhi Koho Paloka aku no ke kōkua ma ka 'ōlelo Hawai'i.) ('O 536-3636 ka helu kelepona.)

E HO'OMA'AMA'A I KE KAHA 'ANA I NA INOA O NĀ MOHO ĀU E WAE AI MA KĒIA MAU PĀLOKA  
HŌ'IKE'IKE A E LAWE AKU I KĒIA 'AO'AO ME 'OE I KĀHI KOHO PĀLOKA I KA LĀ 4 O NOWEMAPA, 1980.

PRINTED IN THE  
STRICTLY AS AN AID  
E MORE FAMILIAR  
THE ENGLISH  
L NOT APPEAR IN  
PAGE IN THE ACTUAL  
OT PACKETS

## Additional Aids Only!

ia ma nā 'ōlelo Hawai'i.  
kako'o 'ana no nā po'e  
Hawai'i mā mua a'e ka  
keia e ho'opuka ia ana  
oko o ke kāu pāloka  
a 'eha.

akākā ana wale no.

SIDE 1

STATE OF HAWAII TOP A

OFFICIAL BALLOT  
BOARD OF TRUSTEES  
OFFICE OF HAWAIIAN AFFAIRS  
ELECTION

TUESDAY, NOVEMBER 4, 1980

MA MUA O KE KOHO 'ANA, E  
NĀNĀ I NĀ 'AO'AO 'ELUA O NĀ  
PĀLOKA 'ELUA I KĀKAU 'IA ME  
KA "A" MA LUNA

This stub shall be removed by the Election Official only

NĀ MOHO KAHUWAIWAI O KE ĀKEA  
MAI  
NO KE KOHO 'ANA MAI KE ĀKEA  
MAI  
'A'OLE E KOHO MA 'Ō AKU O  
'EHĀ

AIA HE KANAWALU MOHO NO  
'EHĀ NOHO 'OIHANA O KE ĀKEA  
MAI. UA PA'I 'IA NĀ INOA O  
NĀ MOHO HE KANAWALU MA NĀ  
'AO'AO 'ELUA O NĀ PĀLOKA  
'ELUA I KĀKAU 'IA ME KA "A"  
MA LUNA  
'A'OLE E KOHO MA 'Ō AKU  
O 'EHĀ

AIA NĀ INOA MOHO MA NĀ  
'AO'AO 'ELUA O NĀ PĀLOKA  
'ELUA I KĀKAU 'IA ME KA  
"A" MA LUNA  
(MA 'Ō)

HF101

SIDE 2

STATE OF HAWAII TOP A

OFFICIAL BALLOT  
BOARD OF TRUSTEES  
OFFICE OF HAWAIIAN AFFAIRS  
ELECTION

TUESDAY, NOVEMBER 4, 1980

**BEFORE VOTING, LOOK AT BOTH SIDES  
OF THE TWO CARDS MARKED 'A'**

This stub shall be removed by the Election Official only

"AT LARGE" TRUSTEES  
(To Be Voted On Statewide)  
Vote For Not More Than Four (4)

THERE ARE EIGHTY (80) CANDIDATES FOR  
FOUR (4) "AT LARGE" SEATS (NO SPECIFIC  
ISLAND RESIDENCY REQUIRED). THEY ARE  
LISTED ON BOTH SIDES OF THE TWO CARDS  
MARKED "A". VOTE FOR A TOTAL OF NOT MORE  
THAN FOUR (4).

HAWAIIAN TRANSLATIONS  
COURTESY OF: 'AHAHUI  
'ŌLELO HAWAI'I  
GRAPHICS LAYOUT DONE BY:  
ALU LIKE, O'AHU ISLAND CENTER

OCT. 1980

**CANDIDATES ARE ON BOTH SIDES  
OF TWO CARDS MARKED 'A'  
(OVER)**

HB102

## VOTING PROCEDURES

### WHO MAY VOTE:

All persons of Hawaiian ancestry who have registered by October 6, 1980 may vote in the OHA election at the same time and place as the General Election.

### OUTSIDE THE POLLING PLACE:

1. Look for your name on the OHA Voters List.
2. Study the specimen ballots.
3. Have your I.D. ready to show to the Poll Book Official (State I.D., Driver's License, etc.)

### STAND IN THE CORRECT LINE:

#### IF REGISTERED FOR OHA ONLY:

1. Go directly to the OHA Poll Book line
2. Sign the OHA Poll Book and receive a sealed packet containing three OHA ballots
3. Take the OHA ballots into the voting booth

#### IF REGISTERED FOR BOTH THE OHA AND GENERAL ELECTION:

1. Stand first in the General Election line
2. Receive your General Election ballots
3. Go to the OHA Poll Book Station
4. Receive your OHA ballots in a sealed packet
5. Take both the OHA and General Election ballots into the voting booth

### IN THE VOTING BOOTH:

1. Snap off the top of the ballot and remove your three OHA ballots
2. READ THE INSTRUCTIONS CAREFULLY AND LOOK AT BOTH SIDES OF THE OHA BALLOTS. BALLOT CARD "A"

1. Two ballot cards marked A will hold the names of eighty (80) candidates running for the four (4) "AT LARGE" seats.
2. Look at both sides of two cards before punching your choices.
3. VOTE FOR NOT MORE THAN FOUR (4) CANDIDATES.

#### BALLOT CARD "B"

1. Ballot card B contains the names of the candidates for each of the five island residency seats.
2. Voters on all islands may vote for not more than one candidate from each of the five islands: Hawai'i, Kaua'i, Maui, Moloka'i, and O'ahu.
3. VOTE FOR NOT MORE THAN ONE (1) CANDIDATE FROM EACH ISLAND.

### DEPOSITING THE BALLOTS:

#### IF VOTING FOR OHA ONLY:

1. Take your OHA packet to the Ballot Box Official who will deposit your packet and give you a receipt.

#### IF VOTING FOR BOTH OHA AND GENERAL ELECTION:

1. Take the General Election ballots in the black ballot holder along with your OHA packet to the Ballot Box Official, who will deposit your OHA packet and your General Election ballots and give you a receipt

### IF YOU NEED ANY HELP...

A Voter Assistance Official will give personal attention to anyone who:

1. Makes a mistake
2. Does not understand the procedures
3. Needs a new set of ballots
4. Is physically disabled
5. Needs language assistance  
(A Hawaiian-speaking person will be on hand to give voter assistance on General Election Day)

PRACTICE MARKING YOUR CHOICES ON THESE SAMPLE BALLOTS AND TAKE THIS PAGE WITH YOU INTO THE VOTING BOOTH ON NOVEMBER 4,

# The Native Hawaiian Legal Corporation

by Jon Van Dyke & Board of Directors

**Professor Van Dyke is Acting Associate Dean and Professor of Law, University of Hawaii School of Law.**

The Hawaiian community has a long agenda of legal questions that need attention. For too long the interest of the Hawaiian community has not been put forward and Hawaiians have been denied a voice in our legal system. To fill this void, some of the Hawaiian attorneys, working with Hawaiian community workers and supportive non-Hawaiians, have formed the Native Hawaiian Legal Corporation to start looking at these legal questions. The Corporation will be receiving funding this fall to hire two attorneys to look into those questions that affect the Hawaiian community as a whole. The Native Hawaiian Legal Corporation has identified five priority areas to be investigated:

1. The first goal is to obtain federal "recognition" for the Hawaiian people as Native Americans with access to federal programs benefitting natives. Natives on the mainland are able to participate in a wide range of federal programs to assist their community development. Hawaiians have been cut off from most of these programs and so the first project is to obtain this federal status in order to participate with other native peoples.

2. The second priority is to secure the full benefits of the land trust that was conveyed from the federal government to the State of Hawaii in the Hawaiian Homes Commission Act of 1920 and §5 of the 1959 Admissions Act. At the time of annexation the United States obtained about 2 million acres of land in the Hawaiian Islands. About 1.5 million of these acres were returned to the State of Hawaii at the time of statehood in 1959, and the federal government retains the rest. All of these lands have an implicit trust obligation that attaches to them for the benefit of the Hawaiian people. The Hawaii State Legislature this past spring stated that 20% of the profits of the lands that are called the "ceded lands" should go to the Office of Hawaiian Affairs. The Hawaiian Homes Commission has jurisdiction over approximately 200,000 acres of land but has never been able to fully exploit the benefits of these lands. The lands that the federal government still retains still have an unresolved trust obligation that attaches to them. Each of these lands presents different legal problems that must be explored.

3. The Corporation will also try to help with the federal reparations or restitution efforts. Congress will be establishing a study commission this year to look into the question of reparations or restitution. Many position papers need to be prepared to help persuade the commission of the need for reparations or restitution.

4. Surplus federal lands are now available and should be obtained for the Hawaiian community for their use. The Corporation will attempt to identify these lands and to obtain them for the Hawaiian community.

5. The final effort will be to secure and establish the customary and traditional rights of access and use. This effort will involve looking into the history of the Hawaiian community, and trying to identify those traditional rights that are appropriate in today's world. The federal Native American Religious Freedom Act and the Archaeological Resources Protection Act of 1979 provide a mechanism for protecting the important cultural, religious and archeological sites of the Hawaiian community. The Corporation will be working to implement these statutes in Hawaii.

When the Office of Hawaiian Affairs comes into existence the Native Hawaiian Legal Corporation hopes to work closely with OHA to address these legal questions. The two lawyers that can be hired with federal funds can be augmented with additional staff through other funding sources and a team will be assembled to work on behalf of the Hawaiian community. This effort will be a difficult one, but with the support of Hawaiians and others on all the islands, some of the injustices that have occurred can be redressed.

It has been stated that the sharing of power is done by three institutions. At the national level, the United States Supreme Court had to establish itself as a growing partner in the sharing of power. At the state level, the people chose to concentrate or offset the equal sharing of power by establishing a strong executive institution.

In short, "power", the "last word on a question" is rooted in two ways: (1) the constitution and statutes, and (2) what the institution once established can amount or build by its actions.

Previous to the Office of Hawaiian Affairs the will of the people, their sovereignty if you wish, was exercised by three institutions of government. Given that complete governmental power is in the areas of legislation, execution and judicial power there can be no other or fourth institution of government. Unless, the people of the United States and the State of Hawaii created a fourth area in addition to the above three or by constitutional law and statute remove an existing institution or institutions from

performing its vested role in certain affairs such of Hawaiian Affairs.

However, what we believe the law is saying in pertinent language of Article XII, Section 6:

"The Board of Trustees of the Office of Hawaiian Affairs shall exercise power as provided by law..." and Session Laws of Hawaii, Act 196 S-4:

"There shall be an Office of Hawaiian Affairs constituted as a body corporate which shall be a separate entity independent of the Executive branch."

may well be the ultimate ideals, but can only be achieved by the pragmatic aims of the Trustees and the sheer courage and unity of the Hawaiian people.

The statutory removal of the Executive from the Office of Hawaiian Affairs does not mean that the natural shift of executive power will be in the direction of the Trustees. For we must remember that the legislature shares in the function of the executive by granting authority and funding.

Presently, the Office of Hawaiian Affairs does have remarkable authority to address its purposes and to govern the conduct of its business. Additionally as part of its independence of the executive the Office of Hawaiian Affairs submits its budget directly to the legislature in a manner similar to the judiciary. The Office is not totally dependent on the legislature for funding, as Native Americans, Hawaiians qualify for a number of existing federal program funds. However, freedom from budget controls is not complete if

we shift our needs from the state treasury to the national treasury. Economic independence will depend on the ability of the Office to implement its broad economic powers and the planned and skillful use of the pro rata share.

Much as the United States Supreme Court under Chief Justice Marshall in 1803 with the case of *Marbury v. Madison* established itself as a strong institution so must the Board of Trustees and the Hawaiian people establish the Office of Hawaiian Affairs as a strong institution within the governmental structure where power is shared. How equal will power be shared depends on you, your 'ohana and all of us as Hawaiians. The first public exposure of the possible strength of the Office will be on November, 4, 1980, General Election Day. Only we can set the direction and pace of the Office and how the total governmental structure, federal, state and county, will relate to Hawaiians to wit:

Governments (are) . . . organizations that have sufficient monopoly of control to enforce orderly settlement of disputes with other organizations in the area . . . whoever controls government usually has the "last word" on a question; whoever controls government can enforce decisions on other organizations in the area." (Ibid.)

Presently, the first move to have the "last word" is voting on November 4, 1980. For only through our vote can the Office of Hawaiian Affairs have a meaningful role . . . the Fourth Institution of Government.

## The Need for A Cross-Section

Now that the difficult task of voter registration is over, most of the 55,000 Hawaiians registered to vote in the OHA Special Election are concentrating on the nine members who will govern as the first Board of Trustees of the Office of Hawaiian Affairs.

From Hawai'i to Kaua'i, most of us are puzzling over the information available that may provide a clue to allow us to make an intelligent decision for whom to vote on November 4. There are eighty (80) candidates running "AT LARGE" from which not more than four (4) can be elected; and there are candidates from each of the islands of Hawai'i, Maui, Moloka'i, O'ahu, and Kaua'i and only one (1) on each island can be elected. Of course, the choice is even more difficult for those Hawaiians who may not know *WHO'S WHO* on the other islands, even though they're voting for them, too.

There have been massive attempts to inform the Hawaiian community about the OHA candidates and I believe these have been quite informative. For instance, Alu Like mailed out 20,000 copies of their newspaper that featured candidate profiles; the Department of Hawaiian Homes Lands mailed out another 40,000 copies to homesteaders, beneficiaries on their waiting list, and a partial list of registered voters. The Volunteers for OHA sponsored a series of profiles on all of the OHA candidates on KCCN radio and there were and still are literally dozens of forums for candidates held daily on all of the islands that provide an opportunity for the registered voters to meet the candidates and listen to their respective viewpoints.

The Hawaiian community has dramatically and enthusiastically rallied to create strong interest and focus on the OHA election and candidates. Various Hawaiian agencies and private trusts have also contributed significantly to this undertaking. It is incredible how the Hawaiians in this State have responded positively to OHA in such a short period of time.

The Office of Hawaiian Affairs was designed for Hawaiians to participate through the election of Trustees who will make decisions affecting their beneficiaries. As a result, two important elements are satisfied: participation by the Hawaiian beneficiaries and accountability of the elected Trustees to those same Hawaiian beneficiaries. Without these two elements, OHA cannot possibly succeed.

But once again, there still exists the difficult task of trying to decide for whom to vote. It is my firm belief that the real issue is not for **WHOM TO VOTE, BUT FOR WHAT** to for in each candidate.

In order to maximize voter participation and future registration, it is strongly felt that because the Hawaiian beneficiaries represent such a wide range of backgrounds, educations, interests, and outlooks, the OHA Board of Trustees must represent as much of that same wide range in its own makeup. It must, then represent a true cross-section of the entire Hawaiian community. Too many of one kind of Trustee can be as detrimental as not enough of one kind.

It is a very difficult decision making process. The voter must try and select from all of the various candidates those who will work best as a group in all of the four main areas that OHA will concentrate: **ECONOMIC DEVELOPMENT, POLITICAL REHABILITATION, CULTURAL REBIRTH, and EDUCATION.** Hopefully, there will be elements of all of these in the OHA Board. Needed are leaders of *community affairs and social involvement* to maintain the close contact with the community members and their attitudes and views; recognized experts in *business and enterprise* to analyze, synthesize, and render competent business decisions as we also seize business opportunities to be economically creative; trained educators and professionals to develop *educational programs and job training skills* through special projects, programs and the integration of these with more standard education techniques; *cultural leaders* to aid in the re-identifying of the Hawaiian soul and our heritage in order to enable us to see all of these programs from the Hawaiian viewpoint.

We must have a complete spectrum of involved people—farmers, lawyers, culture-oriented leaders, managers, educators, government workers, laborers, fishermen, doctors, athletes, and so many others—but involved with the responsibility of providing the OHA Board of Trustees with diversity so that the community can identify with and participate with this total effort. Of course, only nine (9) will serve on the Board, but there will be advisory councils and the like where all of these skills can be used for the good of all Hawaiians. Diversity of skills and unity of purpose—that above all is for **WHAT** to vote, rather than just for **WHOM**.



## "A LEI OF HANDS"

IOLANI PALACE GROUNDS  
SUNDAY, NOVEMBER 2, 1980  
11:00 A.M. to 4:00 P.M.

"FREE"  
ENTERTAINMENT

Sponsored by

# Volunteers for OHA



The first trustees for the Office of Hawaiian Affairs will have an opportunity that won't come a second time. The nine elected in November by the Hawaiian people will set the tone, and the policies of this office, which will administer some of the revenues that come into the state from public trust lands.

The 1978 Constitutional Convention called for the Office of Hawaiian Affairs, and it was later approved by the voters. All the candidates and all who wish to vote must be

at least part-Hawaiian.

How important the Hawaiians and part-Hawaiians of the islands view this office, is evidenced by the interest exhibited in the upcoming election.

Hawaiians by the thousands have registered to vote for the special election, to be held on General Election Day, Nov. 4; 136 people filed for the nine seats, 80 of them for the at-large slots.

Four seats have no particular residency requirements.

For the other five, trustees must live on specific islands—one each for O'ahu, Kaua'i, Moloka'i, Maui, and Hawai'i.

With that many people running for a handful of positions, decision making before election day could prove difficult.

All candidates were asked basic questions about their background, education and residency. Then they were asked to elaborate on why they were running for office and what they hoped to accomplish. Here are their responses:

## At-Large-4

● **Hansel Aea-Chang, 61**, says his experience as a land analyst-appraiser "would enhance the development and maintenance" of the trust lands which will provide OHA's financial backbone. His expertise, he says, would help prevent any loss of income from those properties. He is principal broker for Gallery of Homes, lives in Nuuanu Valley and has been a trustee of the Kamehameha Lodge, Honolulu Chapter, president of the Prince Kuhio Lions Club Inc., past president of the Community Association of Nuuanu Valley, and vice president of the Hawaii State Parents Teachers Students Association.

● **Louis "Buzzy" Agard, 56**, of downtown Honolulu, started as an activist for Hawaiian rights in 1960. He has been involved in numerous organizations dedicated to the cause of his people. He is a graduate of Kamehameha Schools and the University of Redlands. The Kamehameha Schools offer Hawaiian youths the kind of opportunity to break the syndrome but can only accommodate a small fraction of the 50,000 Hawaiian children who are eligible. "The key to the success of OHA is some kind of funding, both for education and for housing." He manages his own business and now runs an airplane rental service. He also works under contract with the state and federal agencies to assess and evaluate fishing concentrations offshore. He is the Hawaiian representative for the Western Pacific Region for the federal fisheries management and conservation program.

● **George A. Aiona, 53**, of Waianae could not be reached for comment for this article. Aiona is a fireman on the U.S.S. Energy Converter, the ocean thermal energy conversion (OTEC) ship testing equipment for producing electricity from the sea. He is a Farrington HS graduate.

● **Albert K. Akana Jr., 62**, a real estate salesman and president of a vessel fueling company, lives in Kamuela on the Big Island. He is also a rancher. "OHA is the most significant event in Hawaiian history; Hawaiians will again have the opportunity to direct their future and destiny." He has been active in Hawaiian affairs and in community service. He served on the Commission for the Year 2000, was chairman of the advisory council for the College of Tropical Agriculture, founder and former president of the Waimea-Kawaihae Community Association, and served on the governor's commission for the administration of justice. Through OHA, Akana would like to see the Hawaiian people move toward "strengthening their educational needs, financial needs for independence, and taking an active part in the democratic process."

● **Alvin Auhana Akina Jr., 36**, a hotel houseman in the Kailua-Kona area of the Big Island, wants to "help my people however I can." Highest priorities are the educational system for Hawaiian youngsters, employment for unskilled workers, and some coordinated program for the elderly. He sees "better days ahead. It can't get any worse" for the Hawaiians, "this is a chance to run our own affairs." He says the state has neglected the Hawaiian people and this is bad not just for the aboriginal people, but for the state as a whole.

● **Keпоikai Aluli, 56**, is a real estate investor who owns apartment houses and was responsible for bringing the cooperative apartment projects to Oahu. "There aren't too many (Hawaiians) who are supposedly successful." Employment is one of the biggest problems for the Hawaiians. "We should have an employment agency to see that these people are properly employed." Training and busing to higher employment areas may be needed too. "Most people don't like to hire Hawaiians. They scare the hell out of you, they have a bad reputation. On the other side, the Hawaiians, particularly those from homestead areas, are bashful and backwards. They figure it's hopeless."

● **John K. Amaral, 67**, a retired operating engineer living in Kaneohe sees education and Hawaiian culture as the two top jobs of OHA. "I feel that Hawaiians are not really getting what they are supposed to have and if I'm elected I'll do my very best to see that maybe not me, but the younger generation, do better for themselves." He has been a minister with the Church of Kama-lamahau for four years.

● **Norman Paahana Aweau, 48**, works as a supervisor for Hawaiian Electric Company and has served by appointment

on the hospital management board for Oahu. His first priority for OHA would be to establish a legal committee to determine exactly which public lands belong to the Hawaiian people and which will fall under OHA control. Monies from those lands must be used for job opportunities immediately. This might be done through subsidized apprentice programs with local private industries." Also a top priority would be low interest loans for Hawaiians wanting to start businesses, and loans for Hawaiian youths who want higher education. "A long range goal for OHA," he says, "is to see that every Hawaiian is taught Hawaiian culture in public schools." On the lands deemed to belong to the Hawaiian people "first preference for their leases should go to Hawaiians, perhaps at reduced rents. These lands also should be available for Hawaiian civic and recreational uses."

● **Roy L. Benham, 57**, of Hawaii Kai is a retired personnel officer for the federal government, former teacher at Kamehameha Schools, organizer of the first Mainland Hawaiian civic club, chairman of the Hawaiian Civic Political Action Committee. "My experience in setting up organizations and selecting people to do a job will be a valuable asset. OHA priorities should be "primarily to clarify once and for all just what lands are involved" in the public trust, who's using them now, and what the total incomes are. Employment for native Hawaiians is his number two priority, "not just in getting them jobs, but also in aiding Hawaiians to start their own businesses."

● **S.K.P. Varoa-Tiki Bither** is an entertainer on the S.S. Oceanic Independence and couldn't be reached for comment. Bither wants OHA to help with both education and business opportunities for Hawaiians, promote Hawaiian awareness and act as a watchdog for the monies OHA will oversee.

● **Stewart K. Boyd, 51**, a business account manager for Hawaiian Telephone Co., is a past president of the Kaneohe Jaycees, and a past president of the Kuhio chapter of the Order of Kamehameha. He is a graduate of Iolani High School and the University of the Pacific. "There are no rules. The law provides that the office is primarily the receptacle for any reparations money. We don't even know what our budget will be. The office will have to serve as a guide, the leadership body for the Hawaiians that need leadership. OHA must work with other Hawaiian bodies, like the Order of Kamehameha, the civic clubs and the Hawaiian Homes Commission," he adds.

● **Brandon K. Bray, 20**, is a graduate student in social work at the University of Hawaii. He earned his bachelors degree in Hawaiian studies with honors. He is a participant in the UH Hawaiian Learning Program, which he says focuses on ways to achieve a balance between Hawaiian and non-Hawaiian cultures without losing the positive aspects of either. Bray's goals for OHA include a reaffirmation of Hawaiians as "a nation within a nation by asserting and exercising our unique rights as Native Americans" efforts to place eligible Hawaiians on Hawaiian Home Lands perhaps within the next 5 years; reclaiming military and other federally controlled lands; court action to put an end to lands held individually or in trust for Hawaiians; and developing a plan whereby the Kamehameha Schools can be "controlled" by and held accountable to Hawaiians.

● **Hayden F. Burgess, 34**, is an attorney practicing in Waianae, was a delegate to the 1968 ConCon and is past president of the Hawaiian Cultural Center and the Waianae Elem. School PTA. "Hawaiian independence should be recognized by the U.S. My stand has always been that the U.S. has no jurisdiction in Hawaii. Hawaii has been stolen by the American forces and the only legitimate reparations is its return to the Hawaiian people." On the subject of education he says "Instead of turning Hawaiian children into Americans, I think we should consider turning Hawaiian children into Hawaiians."

● **Rod K. Burgess, 38**, is president of Rod Burgess Realty, Burgess Insurance Agency, RB Financial Services, Interior Construction Hawaii Inc. and The Furniture Co. He says he would like to see more Hawaiians start businesses of their own. "Our people notoriously become firemen, policemen. A very small percentage become involved in the system of free enterprise. The general outlook of our people needs to be changed." He would also move to establish a profit-making center, like the Polynesian Cultural Center, for Hawaiian arts, drama, and music.

● **Clarence F.T. Ching, 44**, Honolulu attorney, is a former chemist with the U.S. Atomic Energy Commission, former tea-

cher and stockbroker, co-host of KCCN radio's Ohana program and is chairman of the Nuuanu-Punchbowl Neighborhood Board. He is on the board of directors of the Native Hawaiian Legal Aid the Legal Aid Society of Hawaii and the Pauoa Community Association. "OHA is probably the most important thing that has happened to Hawaiians in this century. It'll mean a lot in the way of self-sufficiency and self-determination."

● **Philip J. Chrones, 36**, a Kaneohe farmer and a systems analyst for First Hawaiian Bank, says he would discuss with the Hawaiian community how best to spend money available to OHA. "I am concerned that the Hawaiians have had a bad deal and I don't want the OHA to end up the same way. I'm not an extremist. I've talked to some people who are concerned about how the Hawaiians are going to handle themselves (as OHA trustees)."

● **Arthur B. Chun, 67**, retired Army colonel, recently testified before a Senate subcommittee on the creation of a national park at Kalaupapa, Molokai and the expansion of parks on Maui and the Big Island. He is chairman of the federal commission studying the possibility of a national cultural park at Kaloko, Kailua-Kona. "I think I can bring (to OHA) both the experience in national affairs and also a knowledge of Hawaiian problems." He has two daughters who are also OHA candidates.

● **Mary K. De Ocampo, 61**, retired after 40 years as an inspector at the Dole Pineapple Cannery, recently moved to Hauula from Haiku with her husband, when their home was replaced with a shopping center. "It's progress, but I don't know what kind of progress. I would like all our people, our 90,000 Hawaiians, to register and come out and vote on Nov. 4. Please tell them to come and vote for the candidates who are running for OHA and work with us as much as possible. Tell them that I love them."

● **A. "Frenchy" DeSoto, 51**, manager of the Waianae Satellite City Hall, was chairman of the 1978 ConCon's Committee on Hawaiian Affairs which created OHA. She describes herself as a "longtime advocate of Hawaiian equality." "The needs of Hawaiians are my goals. Education, economic opportunities, housing, wherever the needs are—I shall work diligently to achieve these goals. Land banking is vital. I am deeply committed to the preservation of our culture and cultural values."

● **Marjorie I. Gomez, 46** is a professional volunteer educated in the "school of hard knocks". A teacher's aide for 16 years at Holy Trinity School, outreach counselor at Washington Intermediate School, campaign volunteer for late Gov. John Burns. "I should have listened to my father and gone to school," she says. "Everything I got was on-the-job training." Auntie Margie as her friends call her has been interested in OHA from its inception and, after serving as an OHA registrar, was the first candidate to sign up for the trustee election. "Let's get together and make it better."

● **Richard H. Haake Jr.,** a state probation officer in Wailuku, was drafted by the Army in 1968 and served in the Special Forces until 1976. "I have a strong military background. My primary concern is the Hawaiian people. But No. 2 is the fact that we're living here in Hawaii with a mixture of races and we cannot look at ourselves in isolation. Hawaiians drew back from society as it grew up and society was taken over by the immigrants and that's who took over the power structure. Power really lies in the people who control the State of Hawaii and the political arena . . . We're now a minority, a very small minority, and as a result we have to learn to exist in society or we're going to remain second class citizens in Papakolea and places like that."

● **Ronald P. Han, 52**, president of Island Paper Inc. for 10 years, was born on Molokai and reared on a plantation. He wants to "bring unity to native Hawaiians (through OHA). I like to feel I'm better qualified because I lived on a plantation and homestead and I know the struggle and the hardship of a Hawaiian family." Han retired in 1968 from the U.S. Air Force dental service and has been a Boy Scout commissioner, chairman of his neighborhood recreation advisory board, a PTA vice president and a Pop Warner football coach.

● **Lionel K. Hanakahi, 40**, of Kapaa, Kauai, a 1978 Republican candidate for lieutenant governor, ranks education for Hawaiian children as his top OHA priority. He is concerned about children "who can't get into Kam because they can't pass tests." He says more pre-school opportunities for such children would help.

● **Joseph K. Hao**, who spent 30 years in air traffic control for the Federal Aviation Administration, said his managerial exper-

ience will be valuable on OHA's first board. "They've got to organize and to set operational plans." He ran for Republican nomination for governor six years ago, an experience he said was an eye-opener for him. "The board is looking at a million dollars as soon as they take office. Everybody who is non-Hawaiian is going to be looking at us and thinking: Let's see what the Hawaiians are going to do with that money. Are they going to spend the money willy-nilly? Or are they going to exercise fiscal responsibility?"

● **Joseph Hatchie, 52**, was one of the 19-member ALOHA delegation who went to Washington to seek Hawaiian reparations back in 1974. He said he felt then as he does now: "Something had to be done. There were wrongdoings of the government, and it is up to Congress to say that it was wrong. We've been almost seven years fighting this thing—to get them to admit to wrongdoing. I feel the people of Hawaii have the right to their destiny." Hatchie is retired from the U.S. Army. He received several decorations during his career.

● **Carmen Haugen**, who is better known as a singer with her husband, Keith, is also in the business world. She is administrative assistant to the vice president of sales and marketing for Malia International. "There has been so much talk about reparations and things. I just want to be sure that whatever we're going to get for the Hawaiian people is going to be done the right way." The candidate, 38, said: "I thought I had better get involved in it all—and the only way to do that is to run for office."

● **George A. Henrickson, 50**, is no stranger to public life, as he once served as Republican Party state chairman. The Kamehameha Schools graduate has his own real estate consulting firm and is project director for the Kuilima Resort Community. He said that the OHA board is presently a formless body and he wants to help shape its policies. "It's important that the initial board of trustees have experience in setting up things in a business-like manner. Also, I suspect that too many of the candidates are very specific about what they think the office should do. . . . They should be open to broad ideas, any opportunity that may come along—federal funding, state funding, reparations, and whatever the case might be."

● **Stanley G. Hew Len**, until recently, was director of the Hawaii Association for Retarded Citizens. He now directs Lokahi Hawaiians, a program that works with "high-risk youngsters" who drop out of school. "Everybody emphasizes the problems the Hawaiian community has in terms of education, employment and what's happening to the culture. I think there are creative solutions already available. The key is going to be whether the Hawaiian community can pull itself together—whether it can put aside individual differences and make one major effort."

● **Clara K. Hoapili**, who comes from "a large family and a Christian background," said she has been aware of many issues affecting Hawaiians and others for years but did not find time to take active part in public affairs until recently. "The Hawaiian people need to put aside whatever differences they may have and start to work together," she said. The 50-year-old mother of 11 also said many Hawaiians mistakenly believe that OHA is a threat to other Hawaiian organizations. It is not a threat but should work to gather them all together.

● **Samuel M. Holt, 53**, self-employed land maintenance and nursery worker from the Big Island, said it's important to elect trustees "who have the capability to formulate and to put together this very important future of ours." "We have a very successful program at Kamehameha Schools, but this is it. . . . If we can expand on that success, that's what we should try to bring about as far as education is concerned." Holt feels a need to develop housing/loan programs for low income and middle income Hawaiians. . . . "especially our young Hawaiian adults who do not qualify for low-income housing based on their incomes and yet, cannot purchase a home within the range of \$125,000-\$150,000, because, again, based on their incomes, they cannot afford the monthly payments. I also feel strongly about the need to work with Hawaiian Homes Lands to develop efficient ways of dispersing agricultural lands. Do we simply give the land to the farmers or do we first "process" the land so it's ready to farm? Keeping in mind, these people are receiving the land because they cannot afford to buy the land outright. . . . so how can they afford to "ready" the land? These are some of the issues I'd like to see OHA direct itself to. OHA is a source—a beginning. It can be a growing and life giving experience for all native Hawaiians and (part) Hawaiians."

● **Melvin Hoomanawanui**, a career firefighter, says he wants to be a "watchdog" of Hawaiian affairs. Noting that the law in the Admissions Act defines native Hawaiians as those with 50 percent or more Hawaiian blood, he worries that benefits from the trust lands and money may not be legally spent. "I feel for other Hawaiians, and I feel we could make adjustments to the law, but until then, the money that comes out of the office can only go to benefit the native Hawaiians." Hoomanawanui, 40, has been active in other Hawaiian organizations. He is the president of the Ahahui Ohana Moku Anuenue, the Sand Island residents' group, and was one of the organizers of Malama ka Aina—Save the Native Hawaiians. "I'm going to try to see that the office is run right and that the money is channeled to the right places."

● **Abel Huihui**, executive director of the Civil Air Patrol, said he believes his experience in management and his familiarity in dealing with federal, state and county agencies help qualify him for a seat on the board. "I think it would be premature to say I want to do this and that," although he did say that improvement in Hawaiian education should be a goal. "A lot of people say, 'Well, we should all get the land back,' and things like that, but I think we need to concentrate on education for Hawaiian youngsters."

● **Valentine Huihui, 54**, older brother of Abel Huihui, ran for the Democratic nomination for governor in 1978. "I was the only guy who spoke out then on Hawaiian issues," he recalls. Today he echoes the concerns of candidate Melvin Hoomanawanui, saying that native Hawaiians as defined in the Hawaiian Homestead Act and the Admissions Act "should have priority rights to all the benefits." "I'm running because if elected, I will primarily represent the poor, needy and culturally deprived among our native Hawaiians."

● **Violet K. Ihara**, classroom teacher, believes OHA can contribute to Hawaiian education. "Education is a word thrown around very loosely, but I mean not just book learning. There are many ways of learning—learning from each other, and so on." She feels that the organization can act to pull together diverse Hawaiian groups and "pool their resources and skills, rather than run-

ning off on one issue or another issue." Ihara, 56, is also for setting up an advisory council to help the board spend the money wisely. "That way, we can draw on the experience and skills of many other groups in the community—not just Hawaiians, necessarily. . . . That way, you spread out so that you don't just have the board working, but have many groups working, all putting in and taking back out."

● **Stereling D. Ing, 36**, who works for the Kahala Hilton Hotel, said the crime rate is a major issue of OHA. "If we don't attack this problem now, we'll have a much bigger problem. We can establish programs for Hawaiian kids on their own terms, in the Hawaiian way of doing things." He completed Mormon missionary work among the Indians and says he hopes OHA will contribute to stronger families. "We need creative programs for the younger kids so they can develop stronger characters and become assets to the community."

● **Brice Kahoano Jacosalem** says OHA should lobby for reparations and bills to benefit Hawaiians as well as work to make Hawaiians legally recognized as native Americans. Also the organization could lobby for funds to improve education for Hawaiians. "Part of OHA's responsibility would be to keep tabs on racial prejudice in Hawaii." He is concerned with land reparation, but its more important to "make Hawaiians realize they can and do control their future. If they have a poor self-image, a poor sense of worth, all reparations will eventually be lost again."

● **Pearl F. Hipa Kaauwai, 58**, mother of 5 children, was a campaign worker for various candidates and was a candidate for the 1978 ConCon. Her first concern is to protect the "birth-right" of native Hawaiians. "The bloodline of our children's children will be diminished by the year 2000. Their birthright must be protected and recorded in statistics." Her other concerns include acquisition of land, protection of mineral, water and air rights and an effort to work with other citizens.

● **David Kaiu** of Nanakulu is a candidate because "I love my people and I feel I can help." A boilermaker and an ordained minister, he says "I think every Hawaiian family should have a piece of land and a house. There is a lot of money to be had for our people, especially for education. I don't like to discuss money, but by having money, we can plan." His platform includes the issues of education and rights for Hawaiians in land and resources.

● **Melvin Kalahiki, 55**, retired and a member of the Castle Hospital Citizens' Advisory Council, said his chief concern for OHA is that "we have an opportunity to come together, to work together, in solidarity, to work for future generations." He lobbied for the formation of OHA and its proper funding and would like to see the trustees address the question of resource rights.

● **Edwin Kalama** of Kamuela on the Big Island said he believes the single most important issue for OHA is land reparations. "If we get our land back, we could provide people with a lot of things. We'll be educating our people in many ways. I'm Hawaiian and I think it's about time we wake up and do something for ourselves." He is active in community organizations, including fundraising and management of the Waimea softball team and he started the Pop Warner football team.

● **John "Squeeze" Kamana Jr. 46**, ran for the 1968 ConCon and served for many years as a deputy city clerk. He now owns his own business. OHA must work to motivate Hawaiians to get involved in the political process. The trustees will have to "just do the best for the majority." They must deal with the financial stability of Hawaiians, the land situation, educational questions and government financing.

● **Alden H.K. Kamaunu** of Kailua said "The possibilities available to the Hawaiians through OHA are limitless. The first job should be thorough organization of the board itself. Second, a good administrator must be selected and appointed, a committee should be set up to oversee questions of land, and finally, an education committee should be established. He is an installer and repairman for Hawaiian Telephone Co. where he also teaches first and cardiopulmonary resuscitation. He was involved with the Kailua and Hawaii Jaycees, the Kailua Chamber of Commerce, and the Kailua Elementary School PTA.

● **Dennis K. Kanahale** decided to run for trustee because "I've been where most of the local people are." At 26, he is a starter-manager at Olomana Golf Links, has worked as a community fundraiser in Waimanalo and coached various canoe clubs. If elected his first priority would be education—to preserve the culture. Second, he would address the question of jobs, which would also reduce the crime problem. Finally, he would work on land issues.

● **Mitchell Kanekoa, 46**, an assistant store manager of Holiday mart in Pearl City, Kailua & Honolulu, feels he can be of service to the Hawaiian community because of his business, religious and educational background. He attended Bethany Bible College, Church College of Hawaii and the University of Hawaii. He said foremost among his personal goals for OHA is education, which he would use to enrich the Hawaiian language and culture, as well as build vocational training. He would also work to make housing available to Hawaiians, create new jobs and secure lands through reparation.

● **Rita Kanui-Gill, 30**, has been involved in the Prison Task Force, an after-school program of Hawaiian culture for Roosevelt High School students, and other educational programs. She also helped organize the Waiahole-Waikane Protest. She wants to "expose the other side of OHA," is running in an effort to encourage people not to vote in the Nov. 4 election. "What the Hawaiians want is their land and their money back. Total sovereignty, an independent Hawaiian nation. Already, OHA takes this away." She feels OHA was established "by opportunists who are looking for a political future." "It would be more correct to put the people back on the land—it is available."

● **Abraham Kapana Sr.** feels the most important goal for the office will be to "stick together." "In the past, an organization starts okay, then halfway it falls apart. We should try to get people together on a solid foundation, then branch out to the issues." After the office is established, trustees should address the issues of education for Hawaiians and crime. Kapana, 52, is employed by the Hawaii Visitors Bureau and has been involved in the tourist industry since 1955.

● **Thomas K. Kaulukukui Sr.** feels OHA must first concentrate on organizing the office and "finding out what we have. The Hawaiian population and other resources such as available federal funds should be documented. Until this is done, we can't make a program. Then we can say if we should invest, sell the land or lease." He attended the University of Hawaii, where he later became

assistant professor, coach and athletic director. He served as U.S. Marshal in Hawaii for 8 years and is now a trustee of the U.S. District Court.

● **Frankie Kay Kawelo, 53**, is working as a professional entertainer on Kauai. He is a former merchant seaman and ran for the Kauai County Council three times. He is a member of the Lions and Hawaiian Civic Clubs and feels his experience with those organizations will be of benefit to OHA. "I think return of the lands is the main issue. I believe that the people should start their lives anew by returning to the land."

● **Moses K. Keaulana, 42**, owns and operates an auto wrecking company in Heeia-Kea. He wants to improve education for all Hawaiians and feels there is a need for nonprofessionals on the OHA board "so Hawaiians will receive input for their basic needs from the grass roots."

● **Velma P. Kekipi**, a World War II "baby" was born in Kapahulu and has held a variety of jobs during her career. She is now working in the Fiscal Office of the University of Hawaii's Hamilton Library and at Palama Settlement's Pakolea Learning Center, where she combines love of sports with education in teaching youngsters. She has been on the Richards St. YWCA's Fiscal and Budget Committees and feels as an OHA trustee she can build "respect, trust and honesty for the Hawaiian culture and all other ethnic cultures."

● **Velma W.O. Kekipi** who lives in Wahiawa is a licensed practical nurse working at the Waimano Training Home and Hospital. She is a steward for the United Public Workers. If she wins she will "try to restore the feeling of self-worth, self-esteem, and self-sufficiency of the Hawaiians, educationally, culturally and socially." She advocates job training for her people, a new consciousness of Hawaiiana and political rehabilitation "not just for the Hawaiians but for everyone."

● **Arthur F. Kepoo** who lives on Booth Road is running on a campaign of land and housing for Hawaiians. "I want to improve the Hawaiians' security and respect on the land-housing issues. Everything else then will fall in place. We've got to better the situation, says Kepoo, who is president of the International Security Officers Union in Hawaii.

● **Arthur D. K. K. Kepoo** who also lives on Booth Road is running on a dual campaign of land and housing for Hawaiians with his father. This election is the first attempt by both men to face the voters.

● **Arnold Kidder, 40**, worked with Hawaiian Electric Co. as a para-professional with the Legal Aid Society and as a business developer and musician. "I believe that now is the time for all Hawaiians to combine resources together to restore and perpetuate values of our culture. Not too many Hawaiians were involved in such activities until recently. Now, the more, the better. We must preserve all our heritage handed down to us through our kupunas."

● **Leslie A. Kuloloio, 40**, of Haiku, Maui has worked extensively with the Legal Aid Society and Alu Like. He was a member of one of the archeological teams which worked on site preservation on the target island of Kahoolawe. He believes "just as displacement of native Hawaiians was accomplished primarily through manipulation of the legal system, so, too, legal education and action is necessary to assure native Hawaiians a future throughout the state." He is currently a "student seeking a lay minister's role in the future through the Hawaiian ministry."

● **Ellie Kupau** former president of the Congress of Hawaiian People and a member of the Council of Hawaiian Organizations, is the sister of labor leader Walter Kupau. She is doing research on Kipahulu, Maui and feels one of the biggest problems facing Hawaiians is "to pull all of the organizations under one umbrella. Right now they're all separate, even though their problems are the same. We need good women leaders and I offer my expertise and leadership to work with all sides while being firm and fair." "Good leadership is vital."

● **Adeline Maunupau Lee**, born in Honolulu and a Hawaiian specialist with the city's Parks and Recreation Department for 29 years, feels there are no issues in the current campaign. "This is not one political party platform in which we are pitted against each other. This is an election of Hawaiians, by Hawaiians, for the betterment of conditions of all Hawaiians." She said all of the candidates are coming together "in the same manner; wanting the young to be heard for they are the actual beneficiaries of the groundwork to be laid by the trustees."

● **The Rev. Tuck Wah Kaleiokalani Lee** born in Hilo in 1919 served as a missionary for nine years in Micronesia before returning to Hawaii. He would press for betterment of Hawaiians as an OHA trustee by promoting two basic goals: spiritual and physical. "The spiritual one includes the promotion of Hawaiian values, such as aloha, ohana and kokua." Lee feels the "eyes of all Hawaii are upon this campaign and Hawaiians will have to prove themselves" at the polls as well as on the board of trustees.

● **Eugene K.H. Lum, 41**, is an attorney running for OHA because I feel the trustees need someone with analytical ability, with legal training, with a feel for business because they will be handling in excess of \$1 million. My background and training in law would be good because basically I am a real estate attorney dealing with financing and land problems."

● **Milnor Lum, 53**, grew up in Honolulu and lives in Maunawili. A former contractor, he worked for the Honolulu Dept. of Parks and Recreation for the past 9½ years, currently as chief of parks and maintenance. "I'm well versed in the recreation field and I feel I'm qualified to be a trustee. I've also dealt with financial matters and I have an administrative background. There are a lot of self-interest groups and militants speaking out for us. Now I think the OHA is the closest you can get to being an independent nation. I think it's time for me to get involved."

● **Barbara J. Makaanui, 30**, a dispatcher for a Kauai trucking firm, helped develop the Hawaiian language program of Liliuokalani Children's Center. "My prime goal is to develop and implement a comprehensive master plan that will be befitting our heritage, to recruit an efficient legal staff to oversee the financial, social and political aspects of our concerns and to make certain that the board of trustees will function as a separate entity, independent of the executive branch. Hawaiian people are very passive. We must somehow be brought up to date, to deal with prob-

lems now instead of living back in the past." Political strides made by minority groups on the Mainland offer lessons for Hawaiians, she says.

● **Clinton K. Makekau**, 47, a bartender at the Kapalua Bay Resort, is studying Hotel Management at Maui Community College. He also studied opera and theology, orchestration and conducting at the University of Utah-Provo, sang with the Mormon Tabernacle Choir and various opera companies on the mainland and used to own a trucking company. "I've been in several businesses and I feel that with my expertise, I can contribute to the Hawaiian people. I've been a laborer like a lot of Hawaiian people have, and I also know what it's like to work your way up in the business area."

● **Alexander Louis Manners**, 30, a cook at Makaha Resorts is also a shop steward for the Hotel Workers, Local 5. He established a short-lived community recreation center at Sand Island a few years ago. Manners said his experiences may prove helpful to OHA. For example, "when I was young, I moved from one housing to another in Kalihi and I've seen the state make a lot of mistakes. We have to stop selling the land, for the future of our kids. The big estates keep selling it, but if that continues, there won't be anything left."

● **Maximo Pelenuimahi Manuel**, 39, a carpenter, is studying industrial education at Honolulu Community College and is an avid body-builder. He is a former Air Force veteran and a former Aloha Airlines agent. "MY goal is to help the Hawaiian people in the education department. OHA will also have to deal with federal and state reparations to the Hawaiian people and federal and state surplus land. I pretty basically have the same philosophy as the other candidates. I'd just like to apply my experience, and hopefully, it will be beneficial."

● **Billy Kauikahano Mitchell**, 35, a United Airlines flight attendant, holds an education degree from the University of Northern Colorado. He helped form the Hawaiian Caucus at the University of Hawaii Law School. "Canoe paddling is my first love. I've been involved in the water all my life, and a lot of issues are starting to come to water issues, not only in Hawaii but throughout the nation. One of the big frontiers right now is the ocean." He says that expertise can be useful in OHA, whose first goal, he adds, should be "Hawaiian people uniting and having a sense of pride in their very existence, rather than tackling issues of land and who gets what."

● **Tita Wynne Morrison**, 54, was an executive secretary for the University of Hawaii Committee for the Preservation and Study of Hawaiian Language, Art and Culture for the past 10 years. "I'm concerned mostly that we have a basic structure—operational procedures, whatever you want to call it—we can follow and abide by to the benefit of everybody. OHA should be working towards helping the Hawaiians to help themselves, to direct them if need be, to improve upon the tools and to see that the money that comes in is utilized properly and doesn't get mixed up with administrative funds."

● **Malie I. "Midge" Mossman**, 42, is coordinator of community services at Windward Community College. A former physical education, hula and Hawaiian music instructor at Kamehameha Schools, she was also a counselor and instructor at Leeward and Windward Community Colleges. "A lot of times we criticize and yet we don't run for office ourselves. I'm really running because I think it's really important that we lay a good foundation right now. I feel that I have the objectivity, the reasonableness and the energy to weigh Hawaiian issues and to seek solutions to problems using ho'oponopono which will be honest, effective and compatible with community needs."

● **Nona A. Nahalea**, 26, is a reservations clerk at the Sheraton-Waikiki Hotel. She attended the University of Hawaii and the University of California-Berkeley, studying business administration. "I'm more of a working, middle-class person. I know some of the candidates have terrific political backgrounds, terrific professional jobs. To me, that's not a true representation. A lot of the people registered to vote are of the younger generation—18 to 25 years old. I think I'm experiencing what they're experiencing—getting loans for houses, planning their children's education, things like that."

● **Tom Kaawa Naki**, 37, special counselor for the Honolulu Job Resource Center, has worked at Child and Family Service and the Waianae Rap Center and served in many community groups, including the Waianae Model Cities Law Enforcement Task Force, Waianae Coast Comprehensive Health Center board and the Nanakuli Hawaiian Homestead Association board. He worked in the pineapple fields and at Kaiser Permanente as a laborer to support his family and put 2 younger brothers through school. He earned a sociology degree from Chaminade University, and is now working for a master's degree in social work at the University of Hawaii. "The issue in this first election is to establish a firm foundation for OHA and the first step in building a firm foundation is to get the people to the polls to vote."

● **Judith N. Naumu-Steward** graduated from Waimea HS and Brigham Young University-Provo with a master's in education from Gorham State. She teaches social studies and Hawaiian at the Hawaii Youth Correctional Facility. "The purpose of the Office of Hawaiian Affairs is to try to help the Hawaiian people through teaching various principles. Hawaii has been short-changed. Hawaiians have not really been given what was theirs. OHA must enable Hawaiians to govern themselves. We cannot go back and say let's get even. We must pick up what we have now so the younger people can reap the rewards. This is not for us, but our children. I want to be a part of this group, unite people and get rid of the stereotypes."

● **Hanalei Kihei (Soli) Niheu** graduated from Kamehameha Schools, San Jose C.C. and the University of Hawaii. He is a carpenter and potter. He said OHA has been set up in a un-Hawaiian manner. He is concerned there will be a centralization of power on Oahu and said there is no representation from Lanai and Niihau. There should be a trustee representing every community that is 50 percent Hawaiian. "The office must think in terms of long-range planning." He is also concerned with the "danger of investing monies in projects that will evict Hawaiian people" and "we must be careful we don't rob Peter to pay Paul." OHA should be concerned with education, job training and placement, and ensuring that agricultural lands remain intact.

● **Solonon P. Ono Sr.** graduated from Waimea HS and established the Army of God training sessions here after evangelizing on the mainland. He is running for OHA because Hawaiians are the "heirs of the Hawaiian Islands. It's all our fathers have left us.

We should pursue our birthright." In the past, he wasn't interested in what was going on because it didn't matter. "Now it's possible that the Hawaiian people may have something awarded to them. We need to have good people in the trustee office because they will do disbursement. If they have no love or honesty..." OHA should open commissaries for the Hawaiian people "so they can buy goods cheaper and we should start banks of our own."

● **Milton Solomon** graduated from Kohala HS and attended the University of Hawaii. He is with the food and beverage department at Sheraton Hotels. "We need a functioning organization to handle things such as reparations, land, education, and job opportunities. I'd like to see people united—otherwise there is no strength, it's just a paper tiger."

● **Ishmael W. Stagner** graduated Kamehameha Schools and the Church College of Hawaii. He has a masters degree from UCLA and a PHD in special education and psychology from Brigham Young University-Provo. He is an associate professor of education and psychology at Brigham Young University-Hawaii. He sees three challenges facing OHA: to give clear definition to what betterment means for Hawaiians; to provide a clearinghouse for discussion of problems in the Hawaiian community; and to infuse feelings of pride and self-sufficiency that characterized the early Hawaiians. "I am concerned because it is being seen as a giveaway program. If that were the case, I would disassociate myself. It should be to help the Hawaiians help themselves, develop things that once characterized the Hawaiians."

● **Kalai Aluli Teves** is a graduate of Chaminade University and has a masters in early childhood education from the University of Hawaii. She is director of Malia Land Co., Malia Farms and Malia Exports. She said OHA should "provide for the native Hawaiian and others continued opportunities to improve and grow in the central point of the family or ohana. The office must provide for effective communication regarding opportunities to improve housing, jobs, education, health and care facilities for the working mother and elderly. By developing OHA into an efficient arm of government for the important role of family life and devotion to one's family, the caring aspect for the trustees will be very necessary and effective in administration and functional aspects."

● **Eugene Napua Tiwanak** is a graduate of Maryknoll HS and the University of San Francisco. He is assistant administrator at St. Francis Hospital and has been active in Alu Like and Na Kupuna 'O Kapahulu. His primary concern is that the Office of Hawaiian Affairs "get off the right foot." The outcome will affect not only native Hawaiians but all other people of Hawaii. OHA, he said will be a "great avenue for educational purposes; not just classroom education, but educational programs that can benefit people already working. The future of our people as a Hawaiian race essentially is in the hands of the voters. Their votes will have a tremendous effect on the sociological and psychological well-being of all Hawaiians."

● **John R. Kaha'i Topolinski** is a graduate of McKinley HS and Brigham Young University-Provo. He is a history teacher at Mililani High School, has a hula school, and does private research in Hawaiian history and is a genealogist. He is running for OHA because he "wanted to become involved in the movement." The first trustees of the office "should pull Hawaiians together and address their problems, land, education, and give them a rightful place in the community."

● **Marvin Tung Loong** is a graduate of Kapaa HS and Chaminade University. He is administrative assistant at Dynaelectron Corp. He wants to see the Hawaiians' quality of life improved. Education is imperative. "Without the necessary information, you can't get ahead." OHA must develop a master plan and set up priorities. It also must interface with county and state agencies, not be an adversarial agency. The biggest thing, he said, is management of land.

● **Roy Ventura** attended McKinley HS. He works on inventions. He is not running on any particular platform. "I don't know anything about the office—why make promises. I don't want to make any statements that will fall short of what the office will do."

● **Ilima Kauka Williams** graduated from Kamehameha Schools and the College of the Pacific. She has a master's degree in educational administration from California State Polytechnic College and is an instructor-counselor at Leeward Community College. She served in various positions on the State Association of Hawaiian Civic Clubs, the Queen Liliuokalani Children's Center, the Prince Kuhio Hawaiian Civic Club and Alu Like. Three words are her foundation—'onipa'a, lokahi and ho'oulu. 'Onipa'a is from the past and was used by Kamehameha V and Queen Liliuokalani to admonish Hawaiians to stand firm and not give up in struggles. Lokahi means if we mean to get things done we must be united in thoughts and move in firm agreement. Ho'oulu projects us to the future for increased awareness of Hawaii and for Hawaii."

## Big Island-1

● **Moanikeala Akaka**, 36, an activist who has embraced almost all of the Hawaiian causes since the Kalama Valley dispute on Oahu in 1970, attended several colleges, comes from a family with origins in historic Waipio Valley and emphasizes agricultural self-sufficiency. She has a long list of concerns including land use, planning and geothermal development. She wants to redistribute some 250,000 acres the state now holds for homesites and small family gardens for Hawaiians and others. "Hawaiians must determine their own direction, and OHA may provide the device for doing it."

● **Elizabeth K. "Maile" Akimseu**, 50, Hawaiian homesteader, mother of 11 and long-time community leader, was one of the original Alu Like staff members on the Big Island. The Kona-born and raised candidate wants to help Hawaiians become more aware of the need for political involvement. Her priority is to get Hawaiian people aware of the decisions that affect them by getting them involved as issues develop.

● **Arthur Baxter Chang**, 32, a Kona car salesman, lived on the Big Island for five years after working on his native Oahu as a carpenter and auto mechanic. He sees OHA's purpose as dealing with the financial and educational problems facing the Hawaiian community.

● **Kalikoookalani B. Chun**, 36, a life-long Kona and Honolulu resident, a Skidmore College graduate and former county employee, is a businesswoman today. She sees OHA as representing something unique in the United States and as something "that can create the Hawaiian destiny." Its first job should be to secure and protect the natural resources of the islands.

● **Nina Kekaula Dart**, 37, a homemaker and homestead farmer in Waimea, has also been a private practical nurse and attended Brigham Young University at Laie. She advocates self-sufficiency for Hawaiians and wants to advance her Mormon Church philosophy of setting aside a year's supply of foodstuffs to withstand any future crisis.

● **Eugene Kalanui**, 47, macadamia nut farmer on a Panaewa homestead and a retired Pearl Harbor shipyard worker has a special appreciation for Hawaiians who are poor, on welfare, or live in government housing projects.

● **Kulia K. Kaupu**, 50, mother of six, life-long Big Islander who has worked as a clerk in the mayor's office, teacher in a one-room school, is now a security aide at Konawaena High. For 15 years she was involved in economic opportunity and health program activities and is a member of the Hawaii Island School Advisory Council. She wants to offer her knowledge and skills to OHA, saying all candidates are competent but she may have a better understanding of "the grass roots approach."

● **John C. Kekua, Jr.** 32, Hilo tour driver and father of three, sees the success of OHA as being "our last big chance." He has a five-point platform that places basic education at the top and lists economic development and employment, Hawaii rights, including reparations, helping the elderly and drawing more from their wisdom, and housing. "It is time for some new blood."

● **Tanya Lee**, 28, homemaker and mother of 2 wants "to work for the benefit of the Hawaiian people." She was educated at Hawaii Community College.

● **George Naope**, 52, longtime hula master and Hawaiian musician and dance performer wants to be involved in matters Hawaiian and said his work on the Presidential Commission to study Honokohau in Kona helped awaken his concerns about the future of his people.

● **Abbie K. Napeahi**, 61, nine-year veteran of the Hawaiian Home Lands Commission, and a longtime Hawaiian community leader, is the mother of 5, grandmother of 21 and great-grandmother of 4. In 1972 she put together a coalition of Hawaiians and young activists to block high-rise resort development in Keaukaha. She said OHA should develop new programs, not overlap with any existing ones.

● **Leimalama "Malama" A. Solomon**, 29, a longtime North Kohala resident received her doctorate in education and cultural anthropology from Oregon State last spring. She points to educational reform as the key to new job opportunities. Her platform emphasizes self-sufficiency, independence, Hawaiian dignity, and the theme "our culture must survive."

● **Keith Kalanimau Tom**, 27, a four-year Big Island resident, bank loan officer, high school football coach, and community worker, resides in Puna. He is running because he wants his four children to benefit from OHA.

● **Ralph L. Yost**, formerly of Honolulu, says "On November 4, 1980, the Hawaiian people will, in a special election, participate in the realization of a dream that began many, many years ago. A dream that would give the Hawaiian people the right to determine their own destiny, to preserve their own lifestyle, and to have greater control over the use of Hawaiian lands. As a member on the Board of Trustees, I would like to use my education and experience, acquired in Hawaii and on the mainland, to serve all of the Hawaiian people. I have ideas of serving our old people and of using their talents for the benefit of the community and to elevate their esteem in themselves. I would also like to participate in the selection of programs in the Hawaii educational system that will be beneficial to students of Hawaiian ancestry at all levels of education."

## Kauai-1

● **Danita McGregor Aiu** was student president and valedictorian at Sacred Hearts Academy on Oahu. She received her teaching certificate from the University of Hawaii. She is chairwoman of the Kauai Library Commission, sits on the board of the Kamehameha Schools Association of Kauai, and is a past chairwoman of the St. Catherine's School education committee. "I am personally committed to upgrading the living standards of all Hawaiians, to perpetuating the culture and establishing pride in being Hawaiian."

● **Lovey Apana** is a teacher who graduated from Brigham Young University at Laie. She is a hula instructor, a lecturer in Hawaiian history, and state president of the Women's Auxiliary of the Order of Kamehameha. "A key to improving the situation of Hawaiians is education. There is a need to go to the young people and find out where the problems in education lie, focusing on the elementary schools. And we have to open up job opportunities, even if it means opening up our own stores and shopping centers."

● **Hartwell Blake** is a former chairman of the county Board of Supervisors and was a delegate to the 1978 ConCon where he was a member of the Hawaiian Affairs Committee. He has been a civil defense director and an instructor for 23 years with the Department of Education. A former agricultural adviser to Laos, a retired lieutenant colonel in the Hawaii National Guard, and a small businessman and farmer, he says "I strongly believe in a good Hawaiian history and language program for the state." One of the keys to the betterment of the Hawaiian people is development of an understanding of the culture.

● **La France Keahi Kapaka** a descendant of the Hui O Mahalepu is a title abstracter and genealogist. She is a graduate of Kauai Community College. She hopes the Office of Hawaiian Affairs can counter some of the negative misconceptions about the Hawaiian people and accentuate the positive, the contributions of the Hawaiian culture. A positive attitude would promote harmony, improve educational opportunities for young Hawaiians and help bring about needed unity within the Hawaiian community. "I'm a voice speaking for the grass roots, a person with no political ties."

● **Moses K. Keale** is employed by the state Department of Social Services and Housing. He is unit chairman for the HGEA, a deacon in Ke Akua Mana Church and a member of the Order of Kamehameha. A Hawaiian language teacher and consultant for the Kahiko Halapai Hula Alapai Halau, he is also host of the Gentle Moke Program on KUA1 radio. He says OHA should help the Hawaiian people get land for homes and farms at lower interest rates, provide legal and technical assistance in dealing with bureaucratic matters and bring the Hawaiian people together. "We should try and get the Hawaiians to pull for one thing, instead of pulling in all different directions."

## Maui-1

● **Walter "Kinky" Correa Sr.** 62 a past director of the Paukukalo Hawaiian Homestead Association, is a retired construction and maintenance supervisor for the state highways division. His priority projects are: to conduct an inventory of lands which are to be made available for use by OHA, provide land for agricultural use and provide educational opportunities.

● **Richard Kealoha Hoopii Sr.**, 39, a musician and Maui County parks worker, was involved in the ALOHA Association and other efforts to seek federal reparation to native Hawaiians. He said Hawaiians should not forget "from whence we came. A need to accept both Hawaiian and Western ways of living is most important."

● **Hamby Akina Kahawahi**, 43, is involved in developing her family lands in Kihei. She said the "No. 1 goal is unification, to bring our people together. There has been fighting among the Hawaiian people, I feel, more than among other races." She said OHA should focus on providing educational opportunities for young Hawaiians "to allow them to find self employment and business opportunities."

● **Joseph Kealoha**, 40, owner of his own real estate business and a 1978 Hawaii Businessman of the Year, named five major concerns: education, providing jobs, preserving Hawaiian culture, developing housing and developing political strength.

● **Sam Kealoha Jr.**, former teacher who challenged federal authorities to arrest him at the Hale O Keawe heiau does not want OHA to succeed—not in its present form. He said the office set up by the 1978 ConCon is aimed at redefining "native Hawaiian" to include persons of less than 50 percent Hawaiian blood. "The question is not who is the best qualified candidate for OHA, but is this the best OHA for us, the 'native Hawaiians'? As a candidate in this political fraud, I intend to educate my people." He is consistent with his 1977 argument when he was arrested by FBI agents at City of Refuge. His position is that the U.S. government has no authority over him because of the American support of the illegal overthrow of Queen Liliuokalani in 1893.

● **Harold Lee**, 61, a retired Air Force officer works for a Maui landscaping company. He sees OHA controlling land to fund educational programs and to provide land for use by Hawaiians similar to the way Hawaiian Homes provides land to native Hawaiians. "Hawaiians are a minority who are not receiving help, and we are not going to get help unless we help ourselves." He also saw OHA "overseeing" other agencies which now work on Hawaiian affairs, such as Alu Like, the statewide agency funded through federal native Americans grants.

● **Mary Helen K. Lindsey**, 38, former director and member of Maui and state Hawaiian canoe racing organizations, is matron for the Lahainaluna High School boarding program. "I was tired of complaining and not doing anything about it. I feel strongly for the Hawaiian movement. The idea is to serve our people, but not just the Hawaiians, but everyone will benefit from this organization." She sees OHA coordinating efforts of other organizations such as the Bishop Estate and Kamehameha Schools, Alu Like and Liliuokalani Trust.

● **Cummins Mahoe** was not available for comment on his platform.

● **Charles K. Maxwell**, 43, former police officer and founder of the ALOHA Association, was involved in the Hawaiian civil rights movement since 1972. "If OHA can accomplish unity among the native Hawaiians and provide the vehicle to finding their identities, we'd have accomplished a lot. It's spiritual, not physical." He did not expect the office to accomplish much in its initial years of existence, except to organize and establish goals for programs. "With \$1.5 million to start provided by the Legislature to help all Hawaiians, we can't expect to accomplish a lot right away."

● **Rod Kaahanui Paahana**, 31, a paralegal aide with the Maui public defender's office, has been in hotel work as assistant manager at the Hotel Inter-Continental. He forecasts a lengthy organization period before the trustees can establish programs. He would set priorities on educational programs and preservation of Hawaiian culture.

● **The Rev. Nani Smythe Saffery**, 61, of Olowalu, is a minister with the Maluhia Church at Waiehu. She also worked at the Sheraton-Maui. "Today, the eyes of Congress, the Legislature and other nationalities are upon all the Hawaiians. They are watching to see if we are able to run this new office in an efficient and progressive way. Let us all unite together to show them we can and we will make it stay."

## Moloka'i-1

● **Louis Hao**, 45, a former Hilo basketball star who was appointed by the late Gov. John Burns to head the Moloka'i State Offices and later was Administrative Assistant and Parks Director under former Maui Mayor Elmer Cravalho. Hao cited his 18 years of experience in government, and said that experience would help to meet "human needs." Besides economic development, he recognized the need for programs in the areas of housing, employment, health, energy, agriculture, transportation, planning, tourism, commerce, recreation and human services.

● **Sam Peters Jr.**, 49, a former Teamsters business agent who returned to Moloka'i to start the Moloka'i Free Press Newspaper in 1975. He favors providing programs that would allow

Hawaiians to become independent, rather than depending on the government to provide financing and other resources. Peters grew up on a Hawaiian homestead lot at Hoolehua and said, "I saw what the Hawaiian Homes Commission did to the Hawaiians. I think I have the experience to give something to the community that they can better themselves."

● **Bernard Punikaia**, 50, the Kalaupapa resident who has been a leader in the Save Hale Mohalu effort, came down with leprosy when he was 6 years old. He sees a need to develop educational programs that would provide Hawaiians with "the basic skills to open up their horizons." He also would seek to develop "cultural learning centers" on each island to instill more pride in Hawaiian culture.

● **Walter Ritte Jr.**, 35, who broke into the public scene by leading beach access marches, based on "Hawaiian Rights", and helped found the Protect Kahoolawe movement says, "This has given me an insight and understanding into Hawaiian problems and concerns." Spending three months of the 1978 ConCon watching and lobbying for the creation of OHA has instilled a "strong commitment" to its success. "I now offer my many years of experience working with Hawaiians, my energies as an opio, my knowledge from the Kupuna and Universities. But most important, I offer my Aloha and my Mana to Hawaii."

## O'ahu-1

● **Abraham Puhipau Aku Ahmad**, 42, evicted earlier this year from Sand Island, feels that "unless the right people are voted into office, OHA will be just another scam by the system to keep the Hawaiian people captive." He envisions a separate Hawaiian nation as part of a 20-year plan in which the Hawaiian language will be compulsory for all students who are educated here.

● **Peter K. Apo** the Waianae Coast educator, specializes in community relations as the Leeward District liaison officer for the Department of Education. A frequent letter-to-the-editor writer he has publicly expressed his views on a range of social issues. His most controversial recent public statement was to criticize Police Chief Francis Keala for "unbelievable arrogance and tunnel vision" after the chief chastized the Waianae community last year for seeming to be more interested in football than education. Apo feels OHA "finally gives Hawaiians an opportunity to work out problems in the center of the system." He would like to see OHA take a comprehensive and critical look at services now provided the Hawaiian people, support those of value, "and they try to fill the void in areas where the electorate feels services are lacking."

● **Henry Keawe Ayau Jr.**, an officer in a real estate firm and several other businesses, has extensive ties in the Waikiki entertainment industry. He feels his background, especially his involvement in numerous civic and professional organizations, qualifies him for the OHA seat. Graduated from Punahou School and University of Hawaii and University of Oregon, at 39, Ayau feels OHA provides an opportunity "to improve the quality of life of our people" and he intends to "strive for great unity of purpose so we can go forward together."

● **Moses H. Burrows**, 56, retired federal worker, has an ecumenical view of OHA. He sees its existence as "an opening the gates" not only for Hawaiians, but for all minority ethnic and racial groups. He graduated from Kamehameha Schools. If elected, he will work to perpetuate and enhance the social, economic, and cultural activities of the Hawaiian people.

● **Vernette R. (Vern) Funn**, 33, graduated from Kamehameha Schools. The telephone company business accounts representative seeks election to OHA because she wants "to help the native Hawaiian who wants to know his self-worth and become a good citizen in his community." She will initiate policies "to stimulate the Hawaiian thrust toward realization of his natural, important culture."

● **Ethel (Hiilani) Gurczynski**, 69, the grandmother of 9, is active in senior citizens affairs and feels strongly that "the elderly should be represented on the OHA board." Fluent in Hawaiian, she recently completed a bilingual project for the Department of Education designed to smooth out Hawaiian/English language difficulties on Kauai among children as they make the daily transition between home and school. She thinks OHA should work "to revive the Hawaiian spirit" and that one way to achieve this is by placing more importance on language, especially in talking out and trying to solve problems."

● **Geo (This Old Man) Hookano**, 71, for more than half a century has performed with the Royal Hawaiian Band. He now wants to drum up change "especially for the younger generation." "We have to try to repair the damage done to the Hawaiians, and the most important project is education. Hookano, a Papakolea resident, would like to see OHA begin special "after-school schools" devoted exclusively "to teaching our young people Hawaiian history, language and culture. Kamehameha Schools simply can't reach them all. They're not doing a sufficient job."

● **Katherine K. Kahihikolotho** the city parks groundskeeper says "every time you look in the newspaper, our Hawaiian kids are down. I want to serve as an advocate for the rights of the Hawaiian people and my first priority is education." She wants to work with other OHA members to get more federal funds for education of Hawaiians. "I think we can better the situation for the Hawaiian people, especially the poor people." Born on the Big Island she now lives in Waimanalo. She was formerly chairman of the Honolulu Community Action Program and a member of the Waimanalo Neighborhood Board.

● **William Kamana Kala Sr.** 62 yr old Waimanalo heavy equipment operator says "I don't think we should preserve our culture. We should use it. Our people have been dominated for so long it is pitiful. Right now, we are living a haole life. If we could cut back some things, we would be on the right road. Simplicity is the basic approach. I think I have a lot to offer my people. To me, education is only a tool that has to be sharpened. But if we have a religious basis—a belief in God—then other things would fall in place."

● **Ernest Kealoha** 38-year-old Waiālae-Kahala resident says he's totally involved in community affairs and will draw upon that background and his expertise in real estate "to get some things done." He was chairperson of this year's Kamehameha Song

Festival. "The stigma of the Hawaiians is that they can't work together. But I'm a religious guy, a born-again Christian, and my goal is to get everybody together in one body and of one mind. I'm not saying that consensus necessarily has to reflect my point of view."

● **Gard Kealoha** is the public information officer for the Hawaiian service organization Alu Like and editor of the publication "Native Hawaiian." He has served on numerous boards and commissions and was president of the Hawaiian Civic Club of Honolulu for several years. Kealoha says he also "had worked very hard to bring about change long before the Hawaiian movement came to prominence." He doesn't like "the divisiveness I see among Hawaiians which makes it imperative that OHA get some hard-line data by surveying the constituency and then setting out to provide the people with what they want."

● **Ed Keawe Aiko Jr.** 39, owner of a drywall business, was born and raised in Honolulu. "I think it's important that Hawaiians get ourselves in the educational process of all Hawaiians, to give us a chance to get into the mainstream of society statewide and worldwide. OHA gives us a chance to stop blaming others in society for our own woes and gives us a chance for more self-identity." The first order of OHA business, he said, "is to get out of this political game and get on with Hawaiian affairs."

● **Lester Kalauokalani Keli** of Honolulu attended James Lick High School in San Jose, San Jose J.C. and Universal Airlines Personnel, Florida. He worked as a Res. Tech. Lockheed Missile Division, Landscape Foreman, Bartender, Cook, Salesman, and Trophy maker and engraver. "Because OHA is a new office, I urge all Hawaiians and native Hawaiians to register to vote. And if you did register, please vote on Nov. 4 for the candidate of your choice. You as Hawaiians and Native Hawaiians should be proud to have such a great group of candidates of Hawaiian ancestry to choose for this important office."

● **Richard Kinney Jr.** of Honolulu attended public schools in San Francisco. Graduated from Mission High in 1957 he worked in Hawaii's tourist industry as a driver with Tradewind Tours and Aloha Lei Greeters. He is active in a member of Waiālae HCC, Aloha Week and Protect Kahoolawe 'Ohana. He says, "My main concerns as a candidate for OHA are the birth rights of the Hawaiian people back to lands that were held in trust for their benefit and the tax exemption of the land and Hawaiian people. I feel that many problems that face the Hawaiian people can be eased by returning the Hawaiian people back to lands that are held in trust for their benefit. Also that our religious, sovereign and beneficial birth rights be protected."

● **Harry Kanalulu Kuikahi** of Honolulu is a graduate of Hilo Intermediate and High School. He is retired from the Honolulu Fire Department and is an instructor at Bishop Museum of Hawaiian arts and crafts. Kuikahi says, "If you truly want to take an active role in government for the betterment of all of us Hawaiians, run, don't walk to the polls on Nov. 4 and cast your ballot for OHA. Harry will work diligently for better educational and vocational programs for our youths and he will concentrate his efforts toward gainful employment for those who seek it. He leaves you with this often repeated phrase: Ask not what OHA can do for you—but what you can do for OHA."

● **Charles K. Lau** could not be reached for comment.

● **Clayton Kaleiahihi Naluai** was educated at Hawaiian Missionary Academy, Glendale College and Andrews University. He is actively involved in Nuuanu YMCA; Lokahi Ki Society and with children and adults in Self-Improvement programs. "I want to be of service to our people, to accomplish the goals once thought to be beyond our reach... to instill pride, self-esteem and dignity to our people. To give every Hawaiian an equal opportunity to develop himself intellectually, culturally and economically. I believe I can contribute to these achievements. I am totally committed to the success of the Office of Hawaiian Affairs and the destiny of the Hawaiian people."

● **Nathan Napoleon** is president and founder of Surf Cats Hawaii Inc. and several other businesses and is a member of several community and Hawaiian organizations. "The issues that confront Hawaiians these days are all the same. We're all after the same things—education so that we can get ahead. I want to be part of this very historic thing. If I were to target on any one thing, it would be political involvement and political clout. That's where you get things done."

● **C. Ulu Mamala Nataniela** of Aiea attended Kamehameha School, Aiea HS and the Travel Institute of the Pacific. "I know that as one Mind, we Hawaiians can be a powerful force in this State of Hawaii through the Office of Hawaiian Affairs. I am a Hawaiian with an urgent desire to help this office serve The People, but I can only do this if I'm elected. I am running for the seat of Oahu. Please allow me to do so. Please attend the rallies to learn more about me and the other candidates for OHA. Only You can decide for Me."

● **Pearl Richardson Nishimura** of Kailua is a graduate of Roosevelt HS and the University of Hawaii and worked at the Lt. Governor's Office as a legislative staff aide. She was involved in Kailua Neighborhood Board, Kamehameha School PTA, Christian Education, St. Christophers and Kawaiaha'o Churches. "Wela ka hao! OHA is a reality. We now have "standing" to work to improve our living conditions. The protection of Kaho'olawe needn't involve "breaking the law." Such an illegal act as the Hilo Airport being placed on Hawaiian Homes Lands, needn't happen. Native Hawaiians deserve reparations, also special educational programs. It bothers me that Bishop Estate's elementary school program serves Oahu children exclusively. My most valuable work experience that may be helpful to OHA has been with the Territorial and State legislatures 1947-78. I have the time to serve OHA fully."

● **Lawrence L. Noa** could not be reached for comment.

● **Ihilani Chun Station** of Kailua is a graduate of Kamehameha School for Girls, Dickinson College, University of Hawaii. She has worked doing auditing, accounting, computer programming, statistics, hotel and real estate work, and is actively involved in Daughters of Hawaii, Kamehameha Day Parade, Ahahui Kaiulani, Girl Scout Leader, and Halau Hula O' Maiki. Her message is that with the Office of Hawaiian Affairs, "the Hawaiian people now face their most important challenge. Our horizons are endless, our opportunities limitless; we will determine them. We must strive together, now, to create and sustain a bright and dignified future for all Hawaiian people."