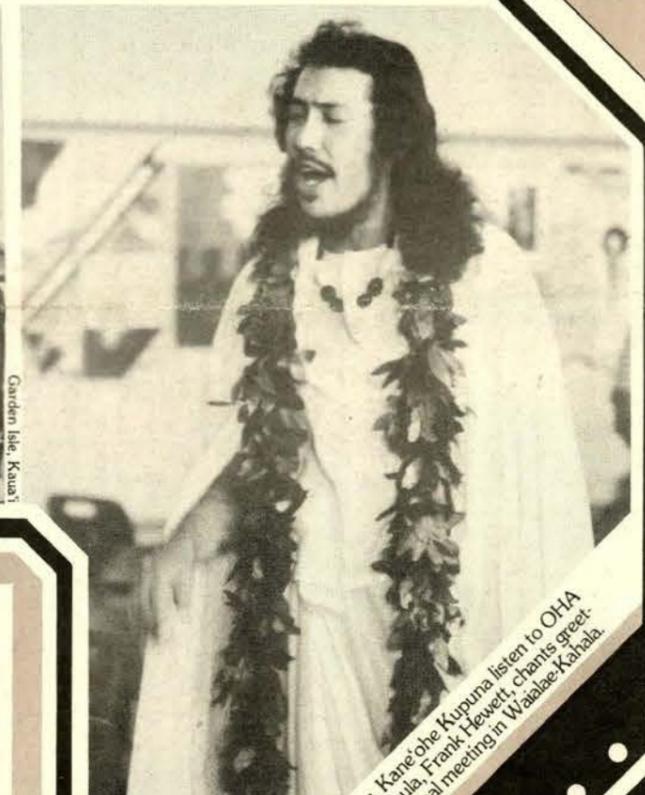




Ka Wai Ola O Oha (The Living Water of OHA)

Vol.2 No. 1, Winter 1982

Hawai'i Lōkahi



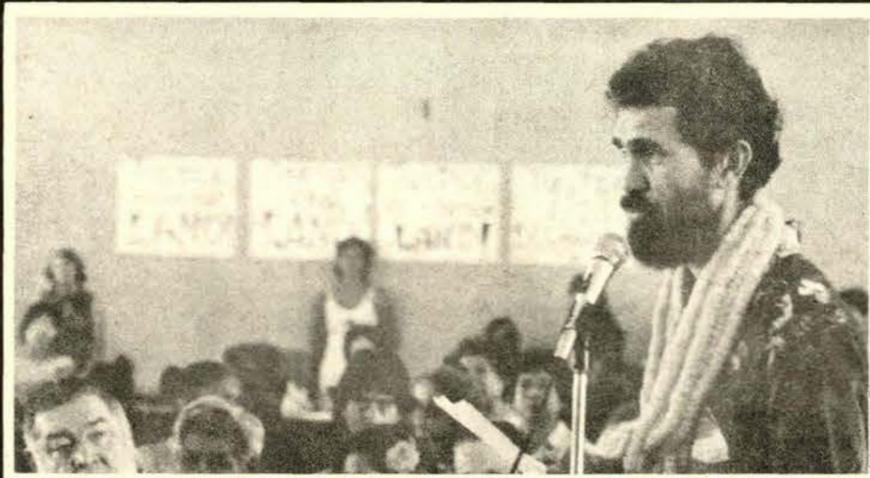
The month of January was a hectic one for the trustees and staff of OHA. In preparation for the public hearings scheduled by the Native Hawaiian Study Commission, a series of 19 informational hearings were held by OHA throughout the state to inform the Hawaiian people about the Study Commission and OHA's position. OHA's position that the root cause of our problems as Hawaiians was the illegal overthrow of our sovereign nation by a small ambitious group of ruthless thieves was supported by the overwhelming numbers of Hawaiians who turned out in force at both the OHA informational meetings and the Commission hearings. In keeping with the spirit of our trust mandates, OHA trustees testified at each one of these hearings held. Here is a pictorial essay of those three weeks.



From bottom left clockwise: OHA volunteer, Louie Hookano from Kahala'u, prepares road signs for Study Commission hearing. Kane'ōhe Kupuna listen to OHA trustees during community information meeting. Kauai residents entertain Study Commissioners and community at hearing. Kumu Iulia, Frank Hewett, chants greeting during OHA ho'okupu procession at Kanehāhāna Schools. Angry young participant express her frustrations at OHA informational meeting in Waialeale-Kahala.

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To capture the flower of the Native Hawaiian Study Commission hearings on each island, we asked our Community Information Specialists to comment. Here are their impressions and insights.



Advertiser Photo

MOLOKAI

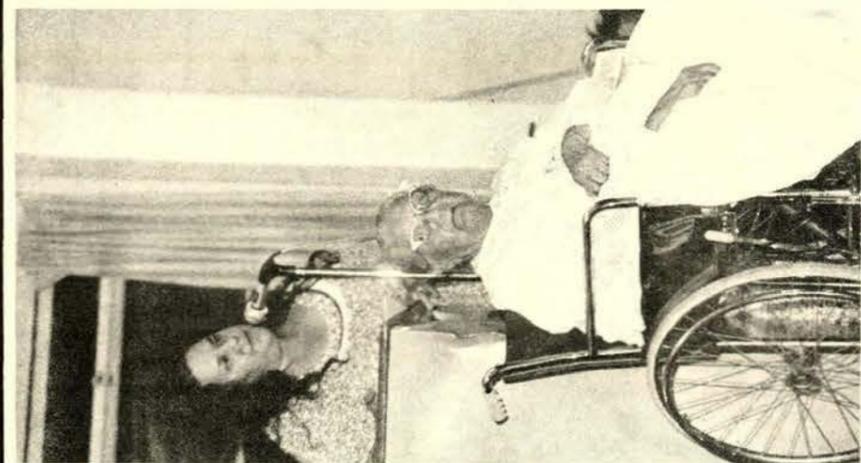
Many of the people wanted to express themselves but were *maka'u* (shame or scared). Thirty-five people did testify from the crowd of almost 300 people. Many felt we needed more time to do more homework. It was evident that many didn't understand the commission itself. So there was a wide variety of testimony. The overthrow was the only really consistent issue. The second most important issue was Hawaiian Home Lands and owning the land. I have suggested people put their feelings in writing. I have offered my secretarial services and will also forward the material to the commission.

Pearl Punahale, Community Information Specialist on Molokai

People came from Kaupo, Keanae, Kahakuloa Valley, and a bus load from Hana! Not one or two, but families turned out for the meeting, which was conducted very intellectually. In all, over 400 attended with 38 people testifying. I've had several calls congratulating OHA on their part in this program. Kupunas called saying, "Mahalo nui loa, keikiwahine, for speaking our Hawaiian language to greet our visitors." It made them feel represented. Singing the song "E Kolu Mea Nui" about faith, hope, and charity, to open our meeting also met with the approval of our kupunas. Aunty Pua Lindsey from Lahaina shared her mana'o by saying "I know something good will come from this!"

Georgina Shito, Community Information Specialist on Maui

MAUI



Garden Isle, Kauai

KAUAI

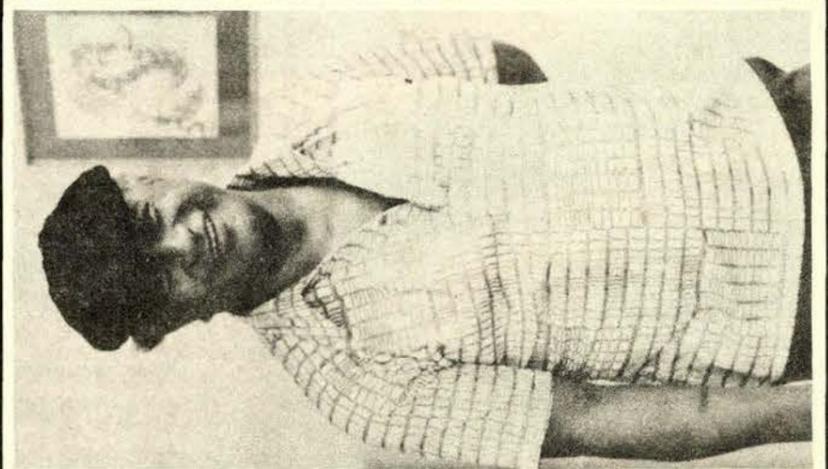
This was one of the most successful Kauai meetings. It was probably the biggest turnout in years for the Hawaiian community. The volunteers for OHA were unreal. They turned out in force with maile leis, decorations, and lots of support. Most of the people who testified were in favor of OHA's position. The return of the lands/restitution/reparations was the major issue. Eugene Lum, O'ahu attorney, was fantastic. La France Kapaka testified for her grandmother who lived during the overthrow and would like to see the process of redress start before she passes on.

Carmen "Boots" Panui, Community Information Specialist on Kauai

Both meetings on the Big Island were crowded and emotional. At the Waimea meeting, 125 people showed up and 17 testified. The commission seemed pleased. They asked constructive questions. One girl, who is only 9 years old, testified in Hawaiian! At the Hilo meeting, Mayor Matayoshi stated that the government should give the people what is theirs. The Hilo audience seemed split on whether reparations/restitutions should be land or money. I testified as a concerned Hawaiian. I spent 22 years as an American fighting man for Uncle Sam. Now I want to see America uphold the principles of freedom and justice that I fought for.

Bill Kalei, Community Information Specialist on Hawaii

HAWAII



This hearing was very emotional. Mostly young people from Wai'anae, Mililani and Nanakuli testified. The students were terrific. They did a real professional job. Their testimony really came from the heart. Several students broke down and cried. One girl from Samoa, who lives in Waianae, said she feels compassion for Hawaiian people who lost their land. I heard the students were well prepared by Wai'anae teachers, Peter Apo (OHA trustee) and Mrs. Kajikawa, who taught them about the overthrow of 1893. It was terrific for the commissioners to hear from our 'opio.

Kimo Griep, Community Information Specialist for Leeward, O'ahu

O'AHU



Ko'u Mana'o i'o mai Ka Kahuwaiwai luna Ho'omalua

(Thoughts from the chairperson)



By Mrs. A. Frenchy DeSoto

The Hawaiian community has experienced over the past weeks, what may be described by some, as an unnatural phenomenon - the ability of our community to lōkāhi, to rise and act as an organized community. Witness the several thousands who participated, first at the OHA community meetings, and then at the federal Native Hawaiian Study Commission hearings.

There are some skeptics/cynics who choose to view our collective response to the aforementioned meetings as "a flash in the pan" action, hinging on the brink of emotional hysteria, laced with symbolic rabble rousing. I choose to believe that the Hawai'i community is ready, willing, and able to lōkāhi for one important reason: *to enable us to take action as a unit.*

Our inability to lōkāhi effectively in the past may be seen as the result of two specific reasons: first, Hawaiians have not united in any common effort or, second, conflicting efforts essentially cancel each other out. This inability has resulted in hostility, tension and frustration without positive action or results.

If our community can act collectively in addressing the myriad of problems that face it, then it is effective. If it cannot, then

it is ineffective, although there may be a great deal of apparent organization. I further believe that the Hawai'i community is experiencing the reality of it's condition and, because of this experience, is ready to take on the challenge of recentering the balance of social, political and economic power for all Hawai'i. If battles are to be won, food grown, equal educational opportunities and cultural preservation realized, then *there must be lōkāhi!*

For some of us, depending upon our need to maintain the status quo, the process of change can be unsettling and sometimes psychologically painful. It is the responsibility of all of us to lend support and aloha to those not experiencing the reality of our condition.

Many actions need to take place before we can become a strong voice. The commitment for action must be made by you - all of you. Now that the first of the federal Native Hawaiian Study Commission hearings are pau, many of us are asking ourselves, "Now what?" Perhaps it is timely for you to explore with me a fundamental commitment that may appear on the surface to be simple but, in fact, may be the most challenging and important commitment that you make in a long time.

- **Make a commitment to register and vote in both OHA and regular elections.** In addition, make sure that everyone you know that is qualified, registers and votes. Politicians only recognize your need for change by your voting strength.

- **Know who your representatives are in the state legislature, country councils and at the federal level and let them know how you feel.**

- **Be aware of politicians who are not sympathetic to our conditions and who are not committed to assist us.** Refuse to support their election or reelection.

It is my belief that the federal, state, and county governments must choose from the following two positions:

"It's not that much of a problem."

OR

"We've got a big problem right here at home."

Only the second choice is acceptable to us. And they will make the second choice only if we Hawaiians pack the voting booths.

*Hana ka mea pololei me kealoha
Mahalo*

Talking Story With

The Native Hawaiian Study Commissioners

By Toni Yardley

During a very demanding week of public hearings statewide, members of the Native Hawaiian Study Commission dedicated themselves to hearing the needs and concerns of the Hawaiian people. While listening to nearly 300 testimonies, the commissioners responded with relevant questions that would assist them in their work. Topics discussed ranged from the illegal overthrow of the Hawaiian monarchy, the results of the Hawaiian people being separated from the 'āina, the definition of Native Hawaiian, problems facing our Hawaiian Homesteaders, the need for a complete inventory of land in the state, to traditional religious ceremonial rites.

The following article gives the members of the commission an opportunity to personally comment on their first impressions, while the study is still in its infancy.

Q: What type of homework have the commissioners done prior to their arrival, and have they been involved with other Native American groups?

Carol E. Dinkins, assistant attorney general for land and natural resources with the Department of Justice: I've read a number of books and papers. Chairwoman Kamalii has given us a lot of information, and I had my own staff also research. Many of the things we have heard are the things we have been reading and studying about in reparations. As an assistant attorney general in the land division we represent the United States as trustee for the Indians, for example.

Diane K. Morales, deputy assistant secretary of Territorial and International Affairs within the Department of Interior: Basically what we're doing here right now for this study commission is

simply to hear and learn everything and all we can. We're on a fact finding mission. I have been on position with the Territorial and International Affairs since July 1981. After I leave here I'll be going to other Pacific islands.

Stephen P. Shipley, executive assistant to Secretary of Interior James Watt and Vice Chairman of this Commission:

Through my work for the Department of Interior I have some familiarity with the Native Hawaiians and Native Indian Americans; that is my exposure. I'm purposely keeping my mind open.

Q: Will there be another visit to Hawaii by the commission?

James C. Handley, specialist assistant secretary in the Department of Agriculture: I think there is a very distinct possibility. We're wondering when the best time would be and from our perspective how it can be most effective because we have limited funds, as everyone knows. Our departments are paying for our individual travels as a contribution, in a way, to our commission, and they are also limited on funds. We're thinking of coming back after we have collated our findings and maybe doing a more targeted type of interviewing rather than general testimonies. We would call on experts and people who are leaders in the community to really get down to the nitty gritty. Right now we're going through the testimonies and giving everyone the opportunity to come forward.

Q: As mid-management political appointees, do the visiting commissioners have the independence to treat the findings of this study with fairness? Are there any restraints?

Handley: I have been given no restraints by anyone. No, I would say I don't feel restrained. It's too bad we don't have more funds to do it differently, but I still think we can do a good job . . . we just have to be innovative!

Winona Beamer, an educator and expert in Hawaiian culture, dance and music: From what we have gathered so far, they are very independent thinkers! They also have some experience with minority groups.

Kinau Boyd Kamalii, Republican leader in the State House, and Chairperson of this commission: I don't feel, at this point, any feelings of restraint or obligation. They are looking into areas that really do affect the Department of Interior, or some of the questions Mr. Handley has asked really have to do with the Department of Agriculture.

H. Rodger Betts, Maui attorney with Corporation Counsel: As far as I am concerned, we're at all top level management positions and can make our own independent decisions. As for myself, I feel fully independent.

Q: Why are two of the mainland commissioners, Glenn R. Schleede, executive associate director of the Office of Management and Budget, and Carl Anderson, an official with the Department of Health and Human Services, not present during this visit? How will they be updated on the information presented during the hearings?

Kamalii: I was not informed as to why they are not here. They will have to read the testimonies and hear the tapes! That's why we're taping all of the hearings. We hope that we'll be able to purchase the video tapes from OHA. I think it's definitely important that everything be

'Ahahui 'Olelo Hawai'i Presents the Life of Queen Lili'uokalani

An hour long videotape on Queen Lili'uokalani as she is remembered by seven individuals interviewed in the summer of 1981 will serve as the focal point of a series of forums to be held in February and March on five islands.

The forums are sponsored by the 'Ahahui 'Olelo Hawai'i with support from the Hawai'i Committee for the Humanities, the University of Hawai'i Committee for the Preservation and Study of Hawaiian Language, Art and Culture, the East-West Center, and private donors. **Larry Lindsey Kimura**, University of Hawai'i Hawaiian language teacher and host of the Ka Leo Hawai'i Hawaiian language program on KCCN radio, will chair the forums along with **Nathan Napoka**, historian for the Hawai'i State Historic Preservation Office. Director of the project is **Dr. William H. Wilson** of the University of Hawai'i at Hilo Hawaiian Studies Program.

"Not many people realize that there still are a few individuals in Hawai'i today who knew Hawai'i's last reigning monarch through personal experience rather than simply through history books," says Kimura. "I had always wanted to find out more about how the people of Lili'uokalani's time viewed her and these people represent the last chance we have today to gain an understanding of the queen and her times on a more human level."

The 'Ahahui 'Olelo Hawai'i, is an organization that promotes Hawaiian language and culture.

"I am certain that the public will find the videotape interesting," says Kimura. "The people we taped have had personal experience ranging from the queen's

Continued on Page 8

kept intact.

Q: If there is a vacancy on the commission, is it possible to get another Hawaii resident on the commission?

Kamalii: No it is not. We tried earlier to get more local members, but by law it is limited to three residents of the State of Hawaii.

By the last public hearing at Kapālama on O'ahu, the visiting commissioners had picked up a bit of the Hawaiian language themselves. Handley thanked the audience for sharing their mana'o, "Did I say that right?" and Morales expressed her "mahalo" to one of the speakers who complimented her for being the sole surviving mainland commissioner at the lengthy hearing that lasted until 5:15 Saturday morning!

When asked their general impressions of the hearings, two of the local commissioners were enthusiastic in their response. "The commissioners are so impressed with the integrity, the quality, the eloquence of the people who have testified. They just keep saying this; they are overwhelmed by the kind of testimonies that have been received! 'I'm really proud of our people!' commented Kamalii.

Betts concurred, "I think the hearings have gone exceptionally well. People were sincere and we gathered a great deal of information."

Even though the visiting commissioners didn't get much of a chance to get to the beaches or other typical tourist spots, they had a chance to see that the true beauty of Hawaii is in her people!

Toni Yardley

A very sincere mahalo a nui loa to Toni Yardley, editor/publisher of *The Hawaiian News*, a local style newspaper capturing the Hawaiian style of Hawai'i. *The Hawaiian News* is located at 1229 Waimanu Street, Telephone 537-1692.

E HAWAII

I AM HAWAII

"E Hawai'i Au" a conference sponsored by the Office of Hawaiian Affairs was attended by more than one hundred participants and is being viewed as an important step in establishing a strong base from which all Hawaiians can begin to move forward as a people.

The theme, "E Pūpūkai Ka Mana'o" meaning "Let us be of one mind," was a moving force throughout the conference and did much to keep the groups of participants both active and enthusiastic.

This conference, held at Kāhi O Mohala allowed the participants a chance to reflect on their personal experience in the Hawaiian community with respect to our people, our culture and our leadership, and to generate ideas about the policies, programs and directions which OHA and the Hawaiian community should pursue in 1982. The concept behind "E HAWAII AU" was to create a means through which input could be gathered from a cross-section of the Hawaiian community. There were three goals of the conference:

- A clear statement of the role that Hawaiian culture will play in the activities of the Hawaiian community in 1982.
- A positive direction for the specific development of programs and activities of Hawaiian culture for our community in 1982.
- A clear statement determining the leadership style and manner of operation for both traditional and modern Hawaiian resources that is desirable and necessary to lōkahi the Hawaiian community.

The approach used involved dividing the participants into two groups. Four Maori leaders were asked to be moderators at the conference, with two assigned to each group. The Maoris served as moderators in the two "hui kukakuka" sessions. The role of moderator was to facilitate group dialogue and to insure meaningful discussion of the conference issues. The four Maori moderators were: **Kara Puketapu** - Secretary of the Department of Maori Affairs and Maori Trustee; **Tamati Reedy** - Assistant Secretary, Department of Maori Affairs; **Tilly Reedy** - Education Officer, Maori Language and Studies, Curriculum Development Division, Department of Education, Wellington, New Zealand; **John Rangihau** - Research Scholar at the Center for Maori Studies, and Consultant to the Department of Maori Affairs.

The group sessions were followed by a general session involving all the participants. The purpose of the general session was to "hui ho'oponopono," to come together as a group to seek solutions and obtain consensus on the issues identified in the "hui kukakuka" sessions. We interviewed the four evaluators of the Conference. Here are their comments.

OHA: Did you formulate any expectations prior to the conference?

Kinny: I did not formulate any expectations prior to the conference basically because I did not want to be disappointed. I wanted to maintain an open mind from beginning to end.

May: No, I did not have prior expectations. I only knew what the three goals

of the conference were (as stated in a letter sent to all participants). I have been a "student" of Hawaiian culture for a long time. I was looking to perhaps learn and to also contribute.

Enos: Not really. . . I wanted to keep an open mind. I did think that the Marks Estate was an interesting place to meet — especially since decisions affecting the maka'ainana were made there.

Heine: No, I did not formulate any expectations. I was more curious about what was going to happen. I knew the Maoris would be there. I know John Rangihau and I was very interested in talking with him again. I also am interested in OHA and felt genuinely good and enlightened when the conference was over. I don't think I expected a lot to happen but I also wanted to be able to learn and contribute.

OHA: What were your overall impressions of the Conference?

Kinny: I had several impressions after this experience. One perception I was left with (and to a large degree this was discussed in my group) was this: that the concept of a "Hawaiian" is an elusive one. There were about 100 participants. Each person had a different idea of what a "Hawaiian" was. Formulated opinions of what a "Hawaiian" was depended upon each person's own experience and each person spoke of his/her experience in relation to defining Hawaiian. Very frustrating yet important dialogue took place.

A second impression I have deals with the structure of the conference or, on a wider basis, the structure of any statewide conference affecting Hawaiians. Participants should not be chosen by OHA; rather, regional or district sessions on each island should be held first and delegates chosen by regional committees sent to Honolulu to confer. Like the old Hawaiian system of representation, chosen members carry the message to Honolulu, thereby, capturing the real regional and grass root concerns and issues of each island. This method also says much about solidifying a "base" before solidifying the "top." Successful island conferences could be held first and then a major OHA sponsored conference can be held to orchestrate definite activities sought after by each island or region. Both my own feeling, as well as several others, expressed the idea that OHA should stand as a point where Hawaiians can look toward for resources. . . or a place "to connect to. . ."

May: One impression was of the wide diversity of Hawaiian individuals who came and took part in this conference. I was pleasantly surprised to see who came and to be a part of this diversity.

A second impression I was left with actually was a personal conflict. As a recorder for the conference I saw myself as a "mirror" reflecting the views of everyone else. It was very frustrating for me because I didn't always agree with what was said. However, it was my job to get everything down and to focus the thoughts in an objective manner. I think I accom-

plished what needed to be done but oh, it was difficult at times!

Enos: I guess the biggest thing in my mind is how much more work needs to be done in getting us together, particularly in getting together an understanding of what it means to be Hawaiian. Obviously, right up front is the difficulty in separating the Hawaiian value system and the western value system. So much mana'o was shared on how to be Hawaiian when we are so westernized. I could feel very strongly the "push and pull" of the participants especially the emotions that ran high!

As an example of how much more work we have, I observed that those individuals who have "power and influence" - Hawaiians who hold positions, or who participate in making decisions, who head agencies, who are strong links to "the power structure" - were more observing, said very little. They tended to be more cautious and more watchful. It was difficult I guess for them to participate verbally. Some discussions were very emotional but I observed that even then, they tended to stay out of emotional areas or discussions. I think they were still committed to the conference. I sometimes think, however, it's a "mask" some have learned to put on. Most of the real verbal participants were our kupunas, the 'ōpio and "grass roots" people. Anyway, these were some of the things I observed.

Heine: I think my overall impression deals with the suggestions that identified the needs of our community, especially the idea of acquiring a place for Hawaiians to go to learn or acquire Hawaiian culture information to learn genealogy, hula, language amongst others.

I think this conference was a good one because it provided an opportunity for Hawaiians to "air" concerns. However, I did feel somewhat disturbed to hear too many Hawaiians use the "I" focus — "I think," "I feel," "I know" — which is very individual based. I felt it more important to focus on "we, the community." However, individual focus can be important especially if it motivated one to act. If you want something, go after it. All too often we wait for someone or something else to happen rather than be the catalyst to cause something to happen. I was impressed with that kind of feeling and action.

OHA: What were some dominant themes or topics that were in your groups?

Kinny: My group consisted of a good cross section of Hawaiians. Many, many issues surfaced in the hui kukakuka. I was, however, able to formulate four major themes from all of the issues presented. The first, which the participants expressed through some strong and powerful feelings, was Hawaiians need to understand the political system and make the system work to our advantage. Hawaiians must challenge the political system to get across. The "system" should protect (via legislation if necessary) our Hawaiian way of life. Haoles should

change, not Hawaiians. We must find concrete means of reversing the "system".

A second theme dealt with being Hawaiian. Expression indicated that being Hawaiian was a "matter of degree." Each participant felt Hawaiian, was able to express some positive feeling of Hawaiian but not everyone was coming "from the same place." Hawaiianess could be nurtured more. A third major theme dealt with the 'aina, or land. The consensus indicated that the 'aina occupies an important place in the Hawaiian consciousness. A fear was expressed that the Hawaiian youth would never find a spiritual connection with his/her land. The love and strong awareness of the 'aina was expressed in concrete ways, however, . . . "land" is like an abstraction. **In other words, land to the Hawaiian does not mean "real estate." Real estate is a mechanical thing when we refer to our homeland, we refer to all of Hawai'i.** This is where we come from. It's the same as the other races who reside here. Each non-Hawaiian can point to the "land from where they come." The Maoris have a good understanding of land as an abstraction and have strong policies regarding their land and land issues.

A fourth theme was really a "catch all." Several ideas of importance to be noted here. For instance, Aloha or the concept of Aloha was not discussed at all. It was very conspicuous that this was **not** being discussed. However, things we don't say sometimes are as important as when we do say something. Another, the issue of blood quantum is extremely divisive to all Hawaiians. Something needs to be done to remove the divisiveness that arises out of this issue. No solution was solidified but more discussion needs to take place. . . Another, discussion about religion. It was strongly agreed upon that "being religious" had much to do with the Hawaiian psyche.

May: I tried to capture everything that was said in the hui kukakuka by using the three goals of the conference as guidelines. These goals were (1) the role Hawaiian culture would play in activities in the Hawaiian community in 1982; (2) Direction for developing programs and activities of Hawaiian culture for 1982; (3) Leadership qualities desirable to pull traditional and modern Hawaiian resources together for the Hawaiian community. I'm not so sure, as an opinion, that these goals were the reason the conference was held. However, as a frame of reference, I used the above goals, to start.

Many, many topics were brought up. I was looking for definitions, hoping to come to a consensus at the end of the conference so that we agreed upon something. One that surfaced was: What is a Hawaiian? I think we agreed that someone is Hawaiian if he or she had Hawaiian blood and demonstrated an understanding of the culture. If you put these two ingredients together, this constituted a very broad definition of a Hawaiian. The next definition that surfaced was: What is culture? What happened in this instance was that we first determined the components of



culture, what culture is made up of rather than define it. The group was not able to define culture itself. In fact everything we seemed to discuss related to culture. Agriculture, mythology, sports customs and many more topics are all part of culture.

At the end, when I had to present my findings, I used the coconut as a means of explaining culture. The inside of the coconut represented culture. If the coconut was to grow, it would shoot down many roots. The roots are interdependent upon each other and each root represented one aspect of culture (i.e., root for Hawaiian sports, root for agriculture, root for religion, one for music and so forth). Each of the roots have a role to play to make the coconut grow. All the people that are Hawaiian are the fibers of the trunk of the tree. As time changes or as the wind blows, if the tree has strong roots, it will never break. The same can be said of culture — as time changes or other culture interrelate or interpose upon the Hawaiian culture, if the "roots" or components remain strong, so will the culture. Then the leaves come out, more coconuts grow and its like an ongoing cycle. The most important thing however is if any one of the roots start to die, then the tree can't survive. Historically, we know some of the roots have been pretty damn weak and the tree almost died! But the rebirth of interest in the "roots" of culture is making the tree strong again.

The role that culture plays is so important. It is what binds everything together. If OHA or anyone attempts to develop activities or programs for the benefit of Hawaiians, the one thing that pulls it all together is the culture. It is the one common thread. . . without it, there is nothing.

Enos: I believe the discussion on being Hawaiian probably stayed with me longer. It's hard to put into words — especially in English words. It's not what you say that's so important but rather how you live. To me, I see Hawaiianess in international and universal terms. The important aspects of our being — sharing the natural resources, caring for one another, *malama* the 'āina and the *ahupua'a* — are ingredients in all cultures. Perhaps different languages are used but the essence remains the same. This is important.

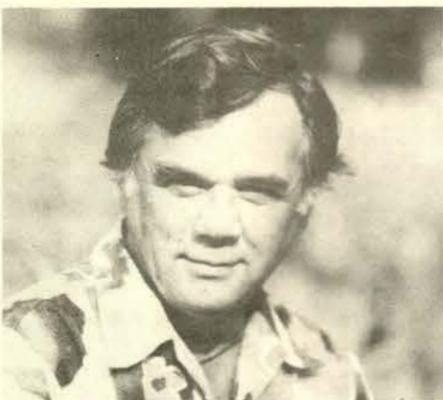
Our Kupunas say that what you put in to anything is what you get out. The family unit and the land unit are very important to us, as I know are important to other cultures. If we could all, everybody, maintain that level of sharing, of putting in together, of respecting the family and the land we would really strike a unique balance in the world! **Power, greed and losing the "natural rhythms" are very much a part of Western society. And their influence on the Hawaiians has caused much grief.** We need to get close to the natural resources and only use what we need so that we insure and provide for future generations. That's the Hawaiian importance.

Heine: To me, the important theme was the discussion on what is Hawaiian.



Eric Enos

Eric Enos is presently a counselor with Hale Ola O Ho'opakolea, a cultural, healing and research Center in Nanakuli. Hale Ola is administered by Alu Like Inc., but is designed by the community, for the community. Telephone 668-2361.



Sonny Kinny

Sonny Kinny is currently the Project Coordinator for Puna Hui Ohana, a private non profit "umbrella" organization providing leadership, support and guidance to all of its member groups in lower Puna on the Big Island. Puna Hui Ohana has as one of its major concerns the overall environmental and economic impact of geothermal energy now being explored and developed in lower Puna.

More specifically what is a Hawaiian in the community sense. Being Hawaiian is not how you identify yourself but rather a Hawaiian identifies himself by action, such as living the Hawaiian "lifestyle." How that lifestyle "mirrors" the "community self."

It's like looking at a canoe. The hull of the canoe is the Hawaiian essence — the strength of the boat — this is the most important part of the canoe and must be kept strong; the top of the paddles are the kupunas, giving knowledge (handle) to the paddle or flat surface ('opio). The paddle is always under water and it is our duty to bring that part of the paddle up out of the water and into the canoe. The sail or mast make up all the "viewpoints" woven together. And OHA is the navigator of the canoe.

OHA What were some frustrations you experienced during the conference and what were some positive things?

Kinny: I was somewhat frustrated with hearing the same issues and same arguments that I have heard Hawaiians express before. It made me wonder again (although not too long) what have we accomplished as Hawaiians. We also did not reach or find many solutions, which can be very frustrating. On the positive side, I did meet Hawaiians I had never met before. This gave me an opportunity to learn from others. I also felt that the title of the conference — E HAWAI'IAU or I AM HAWAI'I — was a good title for a conference. We needed to find out if we are really Hawaiian. I came away feeling in terms of the title that I am Hawai'i.



Mountain Apple Co.

Leina'ala Kalama Heine,

well-known entertainer kumuhula of Na Pualei O Likolehua, a halau hula devoted to hula kahiko. Leina'ala began her halau in 1975 and it is a non-profit organization comprised of thirty-two students.

May: I felt frustration in being a recorder; however, I felt sad in many ways. . . sad to see where we all are today and sad that the evolution of our culture was interrupted so much. There are many examples of interruption, like speaking the language or not being able to speak. Some conferees spoke Hawaiian throughout. Others could understand yet still others did not. I feel sad about that.

On the positive side, perhaps we are in the position of reversing the process. Put more emphasis on language for example. Be more aware of all aspects of our culture and make those "roots" grow strong. Another positive thing that happened during the conference was the tremendous amount of frustration being poured out. I see this as good because it's raw energy that, if harnessed and directed properly, boy, things could really start to happen!

Enos: Probably being a recorder. . . It was a demanding role spiritually, emotionally and physically. It was hard to be objective and not voice your own mana'o sometimes. Took a lot out of me. . . I felt really good about the mana'o shared by the Maoris to our groups. While I can't be specific, I do recollect that the Maoris presented a very refreshing perspective several times during the discussions. I personally felt they played a key role in this conference. I am touched by the awareness that Maoris are not as tainted by western values as we are at times.

It amazes me that I can still be amazed at how much our Hawaiian value system has changed! One important process that needs reinforcing is decision making. Decisions affecting the Hawaiian community must be derived from the community itself.

Heine: What is going to be frustrating is if Hawaiians continue to say they are going to do something and then nothing happens. In fact, I feel frustrated even now. Hawaiians keep sounding repetitious. No action, lots of talk. I believe in getting together and doing something. Like writing proposals for action to accomplish the next kind of conference. Or bringing written ideas to OHA to seek support from the trustees. What is positive is the teaching of the 'ōpio that is taking place in some communities. I like this very much and feel strong about participating in this aspect. I give back to our heritage by teaching the 'ōpio, song, dance and chants. I do this for love. However, I must take care of my family so commercially I work for the "Brothers." This is my give and take. But it is important to feel that we are building tomorrow's future. We all



Wiley — Honolulu

Charles Scott Hoolulu May

Charles Scott Hoolulu May, nicknamed Hapa, traces his roots through Kipikane Parker, Kamehameha grand daughter and through George Mooheau Beckley to Hoolulu. He is a graduate of Punahou, Menlo College and University of Hawaii with a Master of Business Administration. He is also President and majority owner of Cardinal Mailing Services, Ltd. Always interested in the culture of Hawai'i, he is a Director of Mainaka Aialo, a member of OHA's Economic Development Advisory Committee, past Treasurer and Director of Hawaiian Businessmen's Association, and a member of Healani Canoe Club.

must have a hand in this — like a community.

OHA: In your estimation, where do we go from here?

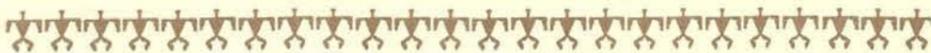
Kinny: We don't drop the ball. We continue to go forward. Get Hawaiians involved in other Hawaiian projects and ideas. We must also continue to meet and share with each other.

May: We did not accomplish the conference objective of developing activities or programs. I don't think we could have. One thing, which is not my idea, but came out during the conference was we need a place to learn or "feel" our culture. Like the Maoris have their maraes, we need to have our centers or halaus. But it must be located in a place where there are strong feelings of Hawaiianess — not a classroom!

I also feel we need to meet one more time, but not in an unstructured way. There needs to be more leadership and more focus. Perhaps group the different parts of culture together and develop specific topics to be discussed. Most important the worse thing that could happen is to do nothing. Or to have nothing happen.

Enos: We need to become self sufficient. Where we go from there is a matter of economics. It is hard to place a high value on cultural aspects if we cannot pay the rent or buy food. The unavailability of prime land for working class people exists because of land monopolies and the economy of Hawaii being controlled by multi-international interests. These folks don't put community development or community concerns first.

Heine: We stay involved, active. We have another conference but one that is action oriented. We put out things to do. On a community level, island level, state level. We learn what's happening with other communities and we support. I felt a lot of movement and feelings from this conference; many others did, too. We must continue the movement and generate the feelings. If we dropped everything and did nothing, that would be very bad. Also, OHA must be positive. Every step OHA takes must be confident and reassuring because Hawaiians are looking toward OHA for uplifting and support.



The thrust of the OHA legislative package prepared for the 11th State Legislative Session focuses on proposals developed from OHA's broad program areas of Culture, Land and Natural Resources, Community Affairs, Education, Economic Development, Planning and Development, Health and Human Resources, and Administration. Emphasis has been given to Culture and Land proposals because they were established as priorities by OHA's Board of Trustees.

Highlights of the package include proposals relating to (1) establishing a comprehensive cultural plan; (2) establishing a moratorium on any legal disposition of kuleana lands and creating a legislative task force to address the problems of kuleana lands; (3) establishing OHA as the only body which could submit nominations to the Governor for an appointment to the Hawaiian Homes Commission; (4) reverting ceded federal surplus lands to OHA on a first right of refusal basis; and (5) creating a Hawaiian Affairs Trust Fund which could be used by OHA to provide services to Hawaiians (less than 50% blood quantum); and (6) establishing a revolving loan fund to assist Hawaiian entrepreneurs.

Significant Cultural Plan Proposed

OHA's proposed cultural plan is aimed directly at accomplishing the Culture Program's specific objective "to develop a comprehensive plan for the revitalization, preservation, perpetuation, and enhancement of Hawaiian culture with an emphasis on formulating higher standards to protect artifacts and historical sites of significance to native Hawaiian culture, and in promoting Hawaiian culture as a resource for the State of Hawaii."

The plan will also assist the state in implementing its own functional plan relating to culture and the arts and help in further identifying and defining the traditional and customary rights of native Hawaiians that are recognized in the State Constitution, as amended in 1978.

Enforcing Traditional and Customary Rights

Basically, the plan will add some teeth to the constitutional amendment, which only recognizes traditional and customary rights in broad terms.

Land, water, mineral, fishing, gathering, religious and access rights are all covered in the plan and are discussed within the context of traditional use of land (especially as it relates to the traditional Hawaiian division of land known as 'ahupua'a). In addition to the stronger enforcement of existing state laws, the plan proposes that regulations based on the traditional kapu system be established to insure proper use of these rights of land and natural resources.

It specifically recommends that the konohiki system (whereby a person or persons were designated by the chiefs as caretakers of certain areas of land) be incorporated into the regulatory system in order to insure that traditional land use areas are properly managed.

Related to this recommendation is another proposal which calls for the creation of a new land use designation for State, County, and private lands. This new designation, called "Traditional Land Use," would be applied, for example, to such areas that contain historic sites, fishponds, traditional agricultural sites, and others that are deemed culturally significant. Utilizing the konohiki system as a management tool, proper use of these lands and the

exercise of traditional rights would be encouraged; thus, perpetuating Hawaiian culture in a living form.

Revitalizing Historic Sites

The cultural plan emphasizes the need to bring life back to the historic sites by promoting traditional use of these sites and utilizing the konohiki system to insure the proper management of historic sites.

Based on this need, the plan advocates the initiation and support of legislation that will foster the development of a konohiki program for historic sites. As proposed, the konohiki program would be established within the State Office of Historic Preservation and would be responsible for overseeing all konohiki projects and handling all complaints regarding historic sites. Access to and proper use of these sites would also be regulated and managed by the konohiki office through the konohiki appointed for each site.

There are several advantages to setting up a konohiki program for historic sites. First of all it would revitalize sites and thus, perpetuate Hawaiian tradition. Secondly, it would provide security and control to historic sites, many of which have been subjected to vandalism and looting over the years. Thirdly, it would promote efficient land use in Hawaii by opening up historic sites that are now idle, unoccupied, or uncultivated. In addition, it would insure that historic sites were properly maintained and that ongoing restoration work was conducted in a manner consistent with the tradition of each site.

Other historic site proposals recommended in the plan include (1) the initiation of stricter laws to protect historic sites from further destruction, (2) a systematic program for identifying, treating, and recording sites, and (3) special tax incentives and/or recognition for landowners, organizations, and other individuals involved in historic site restoration and preservation work.

As part of this plan, OHA will also be advocating that it be involved in the planning and decision-making of all State programs relating to historic sites. One specific proposal being made is that OHA become a clearinghouse for Hawaiian historic sites nominated for the State and Federal registries.

Perpetuating Hawaiian Arts, Sports, and Ceremonies

OHA's cultural plan also addresses the need for expanded State support to preserve and perpetuate Hawaiian arts, sports, and ceremonies. The plan reflects OHA's position that priority should be given to State funding of Hawaiian cultural activities not only because of the culture's important place in Hawaiian history but also because it is often used by the State and private industry for commercial purposes.

Under the category of Hawaiian arts, the plan includes legislative recommendations in the areas of performing arts (hula, mele, oli, and hula ki'i), visual arts (fine arts and crafts), Hawaiian language and literature, medicinal and healing arts and martial arts. Under the category of sports, the plan makes recommendations for the support of surfing and canoeing. Legislative support of the makahiki festival and traditional religious practices and ceremonies are also proposed.

Generally, the plan recommends various courses of legislative action that will provide the financial support and facilities needed to promote Hawaiian arts, sports, and ceremonies. In addition, it advocates the establishment of regulatory measures which insure that these cultural activities are promoted and practiced in an authentic manner.

OHA PREPARES COMPREHENSIVE LEGISLATIVE PACKAGE



Advertiser Photo

Constructing Halau to Aid in Perpetuation

One significant and comprehensive piece of legislation being proposed in this section of the plan is that facilities and/or land be set aside in various areas of the State for construction of halau. These halau would permit traditional cultural activities to be practiced in an on-going and meaningful fashion.

The lack of such facilities has been one of the major concerns expressed to OHA by the Hawaiian community. Presently, the Hawaiian community is restricted to using public facilities for cultural activities. Frequently, these public facilities are reserved for use by other groups and are therefore unavailable to the Hawaiian community when needed. In addition, Hawaiians are often reluctant to use these facilities because they feel the need for more privacy when practicing cultural activities that are sensitive in nature and which may be misunderstood and exploited by "outsiders."

OHA will also be urging public support for audio and video media which regularly broadcast Hawaiian music and other traditional performing arts. This legislation is aimed specifically at promoting Hawaiian music and other traditional performing arts by closing the large gap in media coverage of these cultural activities. Currently, there are only a few radio stations that play Hawaiian music from time to time and only one which carries it as a regular format.

In order to insure authenticity and competence in the practice of traditional arts, OHA is proposing that a regulatory

board or commission be created to recognize, regulate, and license qualified practitioners of selected Hawaiian medicinal and healing arts (*la'au lapaau* and *lomi lomi*).

OHA will also perform a legislative advocacy role by supporting non-OHA legislation that has beneficial impact on Hawaiian culture and opposing those proposals that seek to erode or exploit traditional Hawaiian culture.

Ways and Means to Fund Cultural Plan

As a means of underwriting the proposals made in this plan, OHA will propose and/or support legislation relating to the creation of a tourist tax. The rationale for this proposal is that the State and private industry — most notably the visitor industry — have used Hawaiian culture for their own commercial purposes and, therefore, should in some way reimburse the Hawaiian community for its use.

For years, Hawaiians have expressed their concern that Hawaiian culture was being exploited and overly commercialized by the visitor industry. A phrase commonly heard is that the culture has become "plastic" (probably in reference to the artificial leis and skirts worn by entertainers at various Waikiki shows and the so-called "Hawaiian crafts" with "Made in Taiwan" labels that are purchased by visitors to the islands).

OHA's position is that with funding derived from a tourist tax, authentic Hawaiian culture can be promoted and practiced to the benefit of the Hawaiian community, the State, visitor industry, and the visitor.



Nelson Ho Photography

Land and Natural Resources Identifies Problems

After attending several meetings in the Kahalu'u area to investigate the issue of kuleana lands and the continuing alienation of Hawaiians from these lands, the OHA Standing Committee on Land and Natural Resources identified a number of problems which confront kuleana landowners. The problem areas identified include (1) water, (2) title, (3) zoning, (4) taxation, (5) unknown heirs, (6) multiple owners, (7) identification, and (8) access.

If left unresolved, these problems will ultimately lead to the further displacement of Hawaiians from their kuleana through various legal means. Because there is no clear cut legislation at this time that will resolve one problem without creating others, OHA is proposing that a legislative task force be established to study the problems confronting kuleana landowners and the loss of kuleana through various legal means. In conjunction with this proposal, OHA will also recommend that an interim moratorium be placed on any legal action taken against kuleana lands until the above study is completed.

Also related to the above, is OHA's legislative appropriation request to continue and expand the Native Hawaiian Land Title Project.

Another important piece of land legislation being proposed relates to the reversion of ceded federal surplus lands to OHA on a first right of refusal basis.

Currently, ceded federal surplus lands are returned to the State of Hawai'i with DLNR serving as the State's clearinghouse agency. Thus, DLNR makes the actual decision as to the future status of these lands. Sometimes it will turn these lands over to other state agencies and other times will manage them itself. OHA must, therefore, compete with other agencies if it desires a certain ceded parcel.

The proposed legislation would give OHA first rights to these lands if so desired. It would also give OHA the option of refusing these lands. Not all ceded lands are desirable for OHA management. Some parcels, such as roads, parks, and schools, for example, may serve a greater community interest.

Two other legislative proposals are directed at present statutes regarding adverse possession. In effect, the proposals are intended to make it more difficult for an individual or organization to adversely possess lands. One proposal establishes stricter requirements for good faith which must be satisfied prior to, and in order for, the quiet-title claim to be entertained by the court. The second proposal would require notices of quiet title actions to be published statewide when the defendant is unknown or absent. Currently the statute only requires that notices be circulated within the circuit where the quiet title proceedings are instituted.

Government and Community Affairs Proposes Changing Process of DHHL Appointments

One piece of OHA's legislative package that will likely face stiff opposition and stir up considerable debate this session is the proposed legislation which would amend Section 202 of the HHC Act, 1920, and Section 26-34 of the HRS by establishing OHA as the only agency which could submit nominations to the Governor for appointment to the Hawaiian Homes Commission (HHC).

Since the creation of the HCC in 1920, nominations and appointments to the Commission have been made by the Governor, a process that has been criticized by native Hawaiians for years because of its political nature and because native Hawaiians have felt excluded from the political process.

The basic intent of OHA's proposed

legislation is to statutorily establish native Hawaiian participation in the nominating/appointing process.

In addition, OHA is requesting a \$35,000 appropriation to create a federal liaison position. As proposed, the liaison would assist and advise federal officials on matters related to Native American programs which include funding for a variety of activities including economic development, reparations, and other concerns having an impact on the Hawaiian community as a whole.

OHA will also be proposing that OHA volunteers be provided with the same liability immunity now provided to volunteers working with other State agencies.

Education Seeks Expansion of Hawaiian Studies Program

During the past fiscal year the Education Program has carried out an advocacy role in working with the DOE to implement a comprehensive Hawaiian Studies Program as mandated by an amendment made to the State Constitution in 1978.

The program's advocacy efforts will continue this year with legislative priorities being (1) the expansion of the DOE Hawaiian Studies Program to all elementary schools, (2) the development of a Hawaiian Studies curriculum for the grades 7-12 level, and (3) the creation of a Hawaiian Education Commission.

Up to this point, DOE has expended \$255,000 in developing the Hawaiian Studies Program on the elementary (grades K-6) level. The monies were used primarily for curriculum development and the salaries of the kupuna who were hired as instructors in the program. The program, however, has only been fully implemented in 18 out of 171 elementary schools statewide (59 other schools have partially implemented the program), and the salaries of the kupuna who are hired are not equivalent to those teachers in other more established DOE programs. Therefore, OHA's Education staff, with the guidance of both its Advisory and

Standing Committees, will be advocating and supporting legislation this year that is aimed specifically at increasing DOE's Hawaiian Studies Program budget so that the program can be implemented in all the elementary schools and so that the kupuna can receive salaries equivalent to those for similar teaching positions within the DOE.

DOE budget increases that are earmarked for the development of a Hawaiian Studies curriculum on the grades 7-12 level will also be supported during the current legislative session. Development of the curriculum is a major step in implementing a full-fledged Hawaiian Studies Program on the 7-12 level and in completing the development of an integrated, comprehensive program for grades K-12.

The Education staff will also take the initiative in introducing legislation relating to the creation of a Hawaiian Education Commission. As proposed, the Commission's primary responsibilities will be to monitor and evaluate the DOE's progress in developing and implementing a Hawaiian Studies Program in the school system, thus insuring that DOE is carrying out the mandate of the 1978 Constitutional Amendment.

Economic Development Wants to Assist Hawaiian Business Community

In its efforts to foster and encourage native Hawaiians and Hawaiians into entrepreneurship, OHA will be seeking legislative funding for (1) the creation of a Hawaiian Business Foundation, (2) a revolving loan fund, and (3) a planning and development fund.

As envisioned, the Hawaiian Business Foundation would be created by OHA, operated as a non-profit corporation, and be temporarily attached to OHA's Economic Development Division for administrative purposes. It will serve as a clearinghouse of existing statewide economic development, direct service programs, and the instrument through which OHA's economic direct development services programs would be conducted for all Hawaiians.

Secondly, based on the volume of requests for business loans and the problems encountered by Hawaiians seeking loans from private lending institutions and governmental agencies, OHA proposes to assist in closing the financing gap by establishing a revolving

loan fund of \$1,000,000 for eligible beneficiaries who want to start or expand existing business ventures. An investigation of the existing loan programs (private, federal, and state) conducted by OHA revealed that no such equity funds are available.

Finally, in the interest of maximizing the yield of public land trust proceeds and self-sufficiency, OHA has been interested in making investments that would substantially increase revenues. Examples of such investment ventures might include acquisition and development of lands for industrial or agricultural parks, traditional cultural facilities, office buildings, housing projects, establishment of a bank; and/or the acquisition of the assets of an existing concern. In order to properly determine the feasibility of such ventures, however, OHA is requesting appropriations to hire consultants who would conduct a number of feasibility studies in OHA's behalf. The total being requested is \$100,000.

Planning and Development Seeks To Conduct Comprehensive Census

The major legislative proposal coming out of OHA's planning and development program is a funding request of \$150,000 to conduct a census and needs assessment survey of native Hawaiians and Hawaiians.

Rationale for this survey is based on OHA's analysis of currently available data, which revealed the lack of accurate and up-to-date information on the demographics and needs of the Hawaiian people. The survey will specifically provide the following:

1. An accurate estimate of the number of native Hawaiians and Hawaiians in

the State;

2. Geographic distribution of the native Hawaiian and Hawaiian population;
3. A demographic profile of the native Hawaiian and Hawaiian population;
4. Identification of the physical, sociological, psychological, and economic needs of the native Hawaiian and Hawaiian population.

This information will provide OHA with a basis for formulating policy and developing a master plan to assist program planning efforts.

Continued on Page 8

Legislative Package: A Critical Step

OHA's legislative package for 1982 (see accompanying article) must be viewed as a building block in constructing a better future for Hawaiians throughout the State. It is another step towards achieving our ultimate goals of self-determination and self-sufficiency. Like every step from this point on, OHA's package is a critical one because it will be closely scrutinized not only by OHA's supporters but also by those who doubt its effectiveness.

In this time of fiscal austerity for all, the package with its attached \$2.3 million budget, will be criticized by some as being excessive. Too often, however, those who criticize fail to comprehend the intent and need and, to go beyond the bottom line. It is distressing, for example, that the various news media chose to emphasize the substantial increase in OHA's budget request without also pointing out the proposed budget is only .002 percent of the entire State budget. In addition to maintaining and developing programs for the betterment of the conditions of native Hawaiians (50% or more blood quantum), OHA is also mandated by law to develop programs that benefit Hawaiians (less than 50%).

The proposed \$17,500 annual salary for trustees may also draw the ire of

some. But here too, the intent and need must be clarified. During the past year, the trustees have taken a very active part in OHA's development, and through their participation in numerous community forums, they have encouraged more Hawaiians to become involved in OHA's decision-making. For the duties they have assumed and the time commitments they have made, the trustees are grossly under paid. (\$50 a day for each day's actual attendance at meetings). In the performance of these duties, they have often had to use their personal funds to cover expenses.

In addition, the proposed annual salary would also serve to encourage and motivate more Hawaiians of lesser means to become candidates for election to the board. The present method of trustee compensation discourages many qualified and knowledgeable people from seeking election simply because they cannot afford to run or do not have the steady source of income they would need to sustain themselves and families while serving as a trustee.

With board elections coming up late this year, the salary proposal is one that deserves strong consideration and the support of the Hawaiian community.

Legislative Package

(Continued from Page 7)

Administration Seeks Funds

Based on its need to expand program services to native Hawaiian and Hawaiian beneficiaries, OHA is proposing a substantial increase in its operating budget for the current fiscal year '82-83'. Because this is a "money" session, competition for funds will be fierce, and therefore, OHA will need the total support of the Hawaiian community to insure that major cuts in its budget are not made by the legislature.

In addition to the budget request, OHA is proposing legislation to create a Hawaiian Affairs Trust Fund which could be used by OHA to provide services to Hawaiians (less than 50% blood quantum). Presently, OHA is restricted from providing more direct service to Hawaiians because monies appropriated from the Public Land Trust Fund (created by the Section 5(f) provision of the Admission Act of 1959) can only be used for programs benefiting native Hawaiians (50% or more blood quantum).

Essentially, OHA is requesting that \$10 million in State surplus funds be used to establish the Hawaiian Affairs Trust Fund. If established, the monies derived from this fund could be used for both Hawaiian and native Hawaiian beneficiaries.

Health and Human Resources to Act as Advocate

Because of the cutbacks in federal funding to human service programs, OHA's primary legislative role in the human services area will be an advocacy one. OHA will be supporting increased State funding for health and human service programs which provide services to native Hawaiians and Hawaiians and which may be affected by the reduction of federal funds.

In addition, OHA is requesting a \$1,500 appropriation to conduct a Human Resources Conference in early 1983. This conference is designed to aid the various health and human service agencies in improving their services to Hawaiians and native Hawaiians.

Let Us Hear From You!

It should be emphasized that OHA's programs and legislative proposals represent a consensus of ideas from various community resource people and organizations. The successful passage of these proposals will require a continuing and concerted effort from the Hawaiian community and friends. If the readers would like more information about the proposals or have questions, please call OHA at 548-8960. *Onipa'a!*



Bishop Museum

'Ahahui 'Olelo

(Continued from Page 3)

imprisonment to life at Washington Place, trips to the outer islands, relationships with other *ali'i*, commoners, and immigrants, and her funeral in 1917. If the audience is anything like I am," he observes, "they will see much of themselves and their family members in the people in the videotape."

The schedule of forums is as follows:

- February 12: **Kauai'i**, Lihu'e Library

at 7:00 p.m.

- February 20: **O'ahu**, McCully Library at 2:00 p.m.
- February 27: **Moloka'i** Kalani-ana'ole Hall at 7:00 p.m.
- March 5: **Hilo**, UH-Hilo Campus Center room 306 at 7:00 p.m.
- March 12: **Maui**, Maui Community College Community Services Building at 7:00 p.m.

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Honolulu, Hawaii 96813

E KOMO MAI KĀKOU

"Hawai'i Lōkahi"

March 14, 1982

11:00 AM to 5:00 PM

'Iolani Palace

PURPOSE: To bring together our Hawai'i people and to share Mana'o on the following concerns:

- 1) The Native Hawaiian Study Commission and OHA's activities in this area;
- 2) OHA's Cultural Plan for the preservation, protection and perpetuation of the Native Hawaiian culture;
- 3) OHA's 1982 legislative package and advocacy efforts impacting on the Native Hawaiian concerns.

ALSO:

An extensive display of cultural booths

- | | |
|-------------------|------------------------------|
| 1) Lauhala arts | 5) Wood carving |
| 2) Lei making | 6) Hawaiian net making |
| 3) Hawaiian kapa | 7) Contemporary Hawaiian Art |
| 4) Feather crafts | 8) Hawaiian Music |

(and many many more displays)

FEATURING: A LINE-UP OF TOP HAWAIIAN ENTERTAINERS AND HULA HALAUS (KOKUA)