

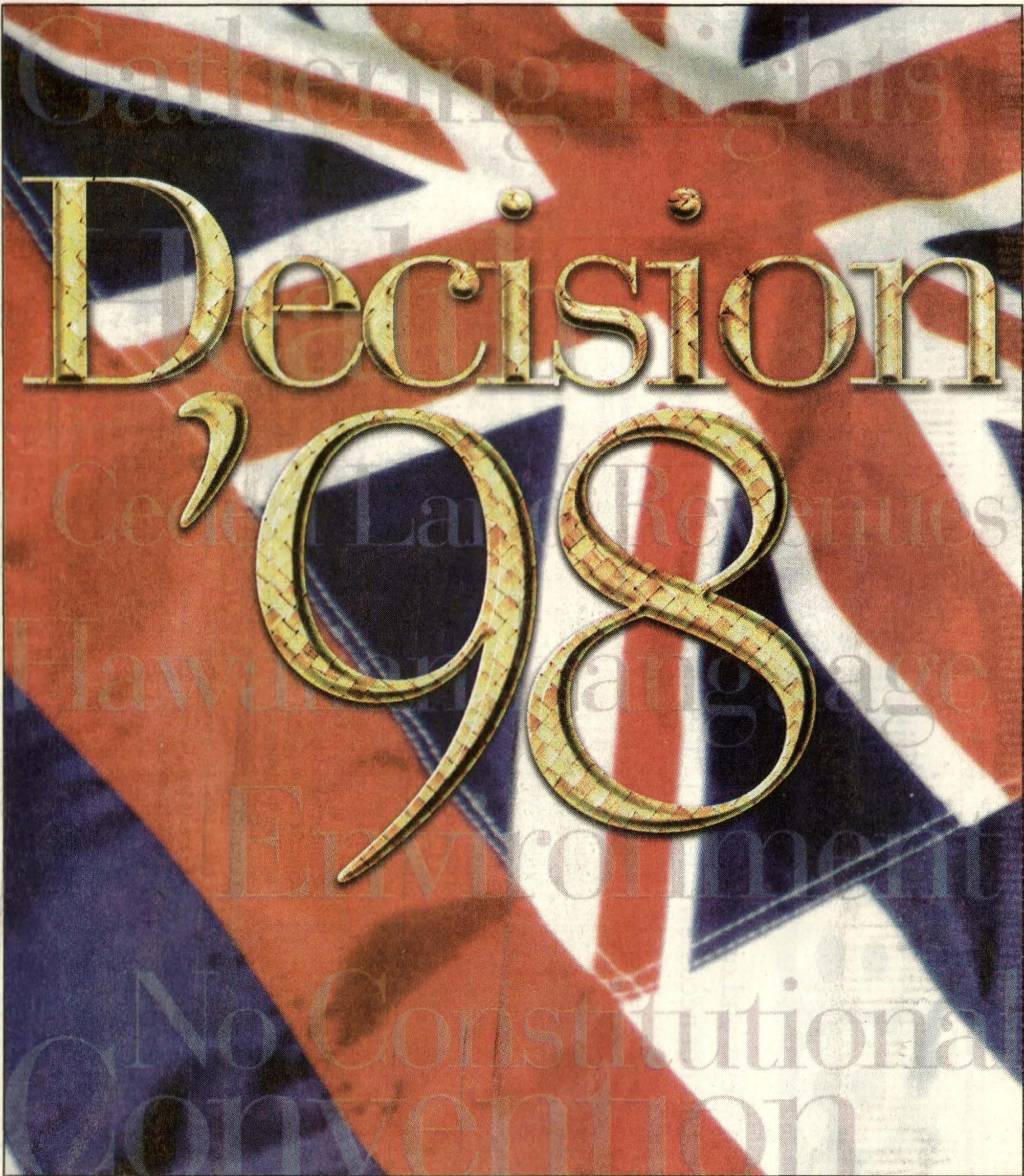
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Ka Wai Ola o OHA

VOLUME 15, NUMBER 10

The living water of OHA

'OKAKOPA (OCTOBER) '98



Decision '98

Ka Wai Ola o OHA

The living water of OHA

The Hawaiian Vote

OHA officials work to increase turnout

By Manu Boyd

THE OFFICE of Hawaiian Affairs' Jalna Keala is no stranger to local elections. As government affairs officer at OHA on and off for eight years, she has a great deal of experience in coordinating voter education programs. She also has lots of government experience, having worked in the senate, the lieutenant governor's office, the House, and as a political candidate herself. In the past few months, her efforts have focused on increasing the number of registered Hawaiian voters.

"I believe that the first step to Hawaiian self-determination is voting," said Keala. "While we have been successful in increasing the number of Hawaiians registering to vote, we must continue to urge them to show up at the polls, or vote ahead of time by absentee ballot. For the first time, anyone can vote on the absentee ballot. More than

39,000 voters took advantage of that option before the primary. You can do the same thing for the Nov. 3 general election," she added.

In 1996, less than half the eligible voters of Hawaiian ancestry voted. Regardless of the inclement weather that day that deterred many from heading to the 1996 general election polls, we missed a prime opportunity to affect change. But this year, Hawaiian voter numbers are up.

"As of September, Hawaiian voter

**"I believe that
the first step to
Hawaiian self-
determination is
voting."**

— Jalna Keala, GAO Officer

numbers had already surpassed those of 1996. We believe that there are as many as 150,000 eligible Hawaiian voters in-state, and we want as many as possible to exercise their rights by voting," she explained.

In 1988, a voter awareness program called 'Hui Ho'āla' was initiated by members of the HSIA (Hawaiian Service Institutions and Agencies). Now, Native Vote '98, a Ka Lāhui Hawai'i initiative, is joining forces with OHA and others like 'Ilio'ulaokalani to educate Hawaiians on the power of their individual votes.

"Too many of our people think that their single vote is insignificant," said Keala. But if you look at the number of races where incumbents were ousted – or maintained their seats – by less than 20 votes, you sure can make a difference". ■

Pictured below is OHA's Government Affairs Office staff: Aulani Apoliona, Jalna Keala, Mark Mararagan, Ken SalvaCruz and Apolei Bargamento.



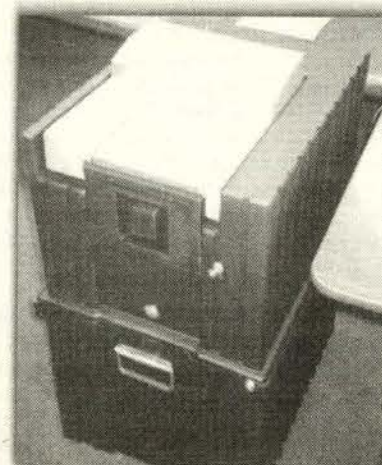
PHOTOS: JAYSON HARPER

Your vote is your voice

On Nov. 3, Hawai'i residents will choose their leaders for the next few years. Tired of attacks on Hawaiian rights and entitlements? Then vote for leaders who understand Hawaiian rights and laws, and who will work on your behalf.

Congressional leaders, our governor, lieutenant governor, senators, representatives, county council members and board of education members have incumbents and challengers depleting war chests worth hundreds of thousands of dollars so that powerful positions can be either captured or maintained.

OHA's five seats up for the nine-member board of trustees have prompted 38 Hawaiians to file for candidacy. Because OHA candidates are not winnowed in the primary election process as every other political race is, voters face a larger pool of names from which to choose. Learn more about the OHA candidates, beginning on page 4. ■



Pictured above is one of over 450 new voter ballot machines. Hi-tech finally reaches the election process.



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Rowena Akana
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Ka Wai Ola o OHA

"The Living Water of OHA"

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Ka Wai Ola o OHA is published by the Office of Hawaiian Affairs to help inform its Hawaiian beneficiaries and other interested parties about Hawaiian issues and activities and OHA programs and efforts. Events of interest to the Hawaiian community are included in the Calendar on a space available basis. Inclusion does not constitute endorsement or validation of the event or the sponsor by the Office of Hawaiian Affairs.

Notice to Readers:

Ka Wai Ola o OHA will accept for consideration news releases and letters to the editor on topics of relevance and interest to OHA and Hawaiians, as well as calendar events and reunion notices. Ka Wai Ola o OHA reserves the right to edit all material for length and content, or not to publish as available space or other considerations may require. Ka Wai Ola o OHA does not accept unsolicited manuscripts. Deadline for submissions is the eighth day of every month. Late submissions are considered only on a space-available basis.

A copy of the newspaper is mailed each month to the oldest registered OHA voter at each address, to be shared by the household. To continue receiving Ka Wai Ola o OHA, please remember to vote in each election. Our mailing list is based on the OHA voter lists and when the city and county clerks purge the list of non-voters, our list is also affected. Mahalo!

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LETTERS TO THE EDITOR

Ka Leo Kaiāulu

Ceded Lands
Moratorium

As an heir of the House of Keōua Nui, it is my right and responsibility to voice my complete objection to land sales in the ceded land trust and all other lands that apply. History proves that the dismantling of our land trust legacies occurred through the judicial court system that prevailed in Hawai'i from provisional government, to republic, to territory, to statehood.

In 1879, the court ordered the sale of all Lunalilo trust lands which then exceeded 400,000 acres, including 33 ahupua'a and nine 'ili. Every acre was sold within two years. Today, with that same court system, the breaking of Princess Pauahi's will has begun. The formidable blows are to all beneficiaries.

Now, with a 12/1/98 deadline, the courts have ordered the state and OHA to negotiate legislated law regarding ceded land trust revenues due that are calculated from the rents, gross income and sales of the trust lands.

Given the tragic history of the Lunalilo trust, the question is: How long will it take for the HFDC and HHA to empty the ceded land trust

until there will be no 20 percent to calculate?

We must stop the sales of lands in the ceded land trust. We are all called to support. E hō mai i ka maopopo pono.

Princess Owana
Ka'ohelani Salazar
Pūpūkea, O'ahu

Honoring Diana

The Interim Provisional Government Council directed the Friends of 'Iolani Palace, Daughter of Hawai'i and curator of Mauna 'Ala to fly the Hawai'i flag at half-staff in honor of the beloved Princess Diana in formal respect of the first year observance of her untimely death.

The Hawaiian flag was flown at half-staff in acknowledgment of the recent passing of a United States Supreme Court justice. This action, irrespective of its noble intent, is inappropriate in light of the wishes of the Hawaiian people to restore a Hawaiian government of their own choosing. While the honorable U.S. Supreme Court justice has an entire American nation honor said passing, the three main sites of noted Hawaiian Kingdom affiliation should take

this into consideration when exercising foreign jurisdiction protocol.

The diplomatic protocol in honoring Princess Diana, conceivably the most noted government figure in the world today, is pertinent to interim relations that may reasonably be resumed between Hawai'i and England. Such a respectful courtesy can lead to future dialogue with the royal family of England and the people of Great Britain as to the plight of our Hawaiian people.

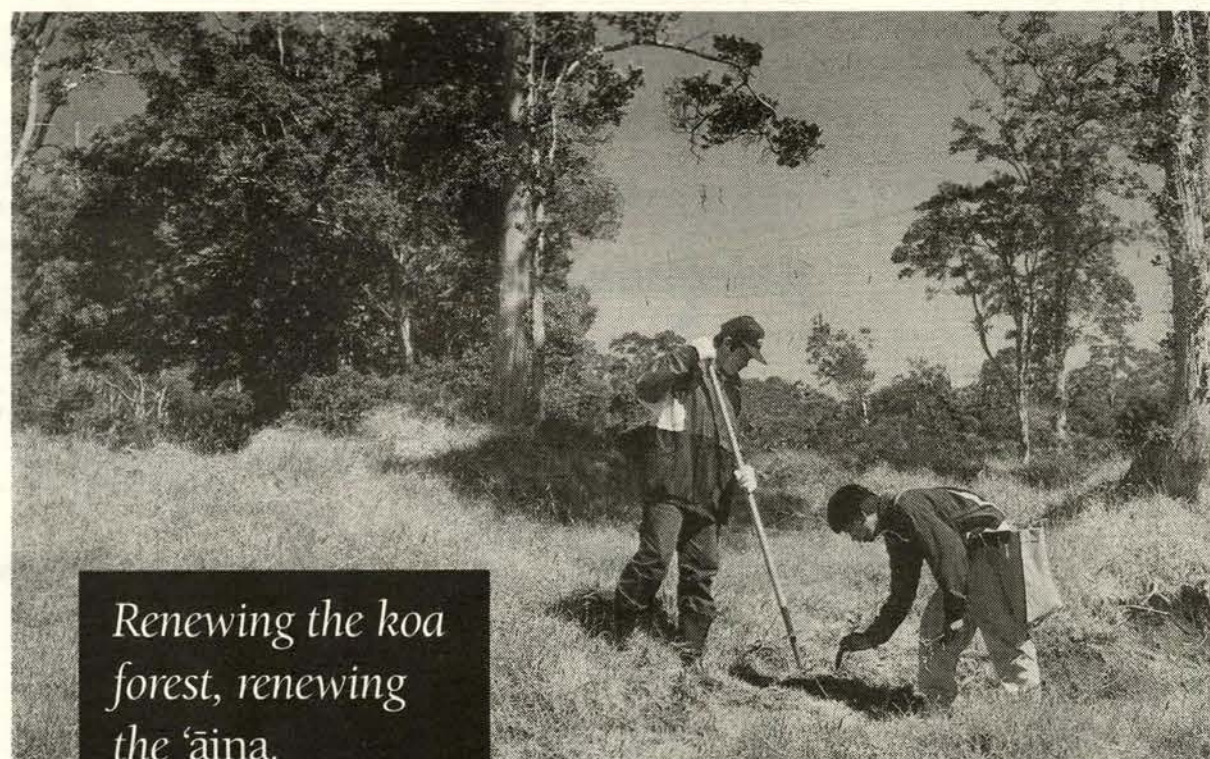
Lindsay Lindsey
Wai'anae

Politics

Malama Solomon is being labeled a "dissenter" in a smear campaign by her political adversaries. These anti-Hawaiians are just getting back at her for her role in the Hawaiian Autonomy Bill sponsored by anti-Hawaiian rights activist Ed Case, Thurston Twigg-Smith and other predatory colonial bigots.

The real issue is human rights, civil rights, Hawaiian rights that are nonexistent under a unilateral agreement called the "federal trust obligation" better known as "wards of the state."

To OHA trustees, you have not heard the last of the Hawaiian



Renewing the koa
forest, renewing
the 'āina.

"Seedlings planted by KSBE staff and students shield 59 endemic species. Endangered 'ākepa and creeper are moving in again, along with more common native birds: 'elepaio, 'i'iwi, 'apapane, 'ōma'o and 'amakihi. The original cataclysmic decline of these species has been reversed. And KSBE continues to cooperate with many State and Federal agencies in projects to enhance native forest ecosystems."

— Tonnie Casey
KSBE Wildlife Biologist

DID YOU KNOW that for the past 20 years, KSBE has pursued the reforestation of Hawai'i's native koa?

To date, over one million koa seedlings have been planted across hundreds of acres. These lands produce no income and they are taxed.

Koa reforestation provides vital watershed for the Big Island, and something wonderful has happened.

Koa reforestation has been so successful that today long dormant underbrush—like hāpu'u, maile and the endangered Vicia menziesii—have returned.

And, with its habitat restored, the endangered honey creeper, 'akiapōlā'au, sings again over his ancient lands.



KAMEHAMEHA SCHOOLS BERNICE PAUHI BISHOP ESTATE

One Heritage Building Many Futures

Letters

from page 2

Autonomy Bill or its advocacy. That said, Hawaiians will not accept inferior, ambiguous negotiations behind closed doors that surrender any benefits and advantages we have. It cannot 1) be unilateral; 2) withhold any benefit; 3) take away any benefit; 4) encumber or burden taxes; or 5) take away any prerogative not hereto fore mentioned. Lastly, nā kākā maoli reserve all rights retained with God (ke Akua).

In addition, try to look more enthusiastic when you conduct your meetings.

Kupuna Nāpua Ka'ahalama
Hilo

Hawaiian Ala Wai

The land on the Ala Wai should be given to the Hawaiian people and the Hawaiians should have a historical committee with a strong leader to utilize that prime area to show the world the history of the Hawaiian people. What better location than the entrance to Waikīkī the gathering place for the queens and kings of old Hawai'i. The location of the Waikīkī Yacht Club would be ideal.

As Hawai'i grows, and it will, despite the economic slowdown, OHA should be

involved with bringing back some of the old Hawai'i and showing the rich cultural heritage. It would give a chance to some of the elders to use their extensive knowledge, to show the young people, to show the world why Hawai'i is such a great place, why the heritage must be kept, why being sovereign is so important. The venue would teach people as well as make a considerable amount of money to preserve the history.

I have envisioned this concept for a long time. I can only see what I think would be a great and beautiful beginning for Hawai'i in the next century.

Catherine Leilani
via the Internet

OHA reserves the right to edit all letters for length, defamatory and libelous material, and other objectionable content, and reserves the right to print on a space available basis. All letters must be typed, signed and not exceed 200 words. Send letters to Ka Wai Ola o OHA, 711 Kapi'olani Blvd., Suite 500, Honolulu, Hawai'i 96813. Readers can also e-mail their letters to oha@aloha.net.

NEWS BRIEFS

Brandt honored

Honolulu Theater for Youth has announced that Gladys 'Ainoa Brandt, educator, children's advocate and OHA trustee, will be this year's recipient of the Nancy Corbett Award named in honor of HTY's founder. The presentation will be made at HTY's benefit gala on Oct. 24 at the Sheraton Waikīkī Hotel.

Trustee Brandt was selected for this honor because of her lifelong dedication to children, which includes her career in the school systems dating from 1927 as well as service on numerous boards, committees and panels, among them the University of Hawai'i Board of Regents, Mid-Pacific Institute, the State Foundation on Culture and the Arts, Kapi'olani Children's Medical Center, the Casey Foundation and others.

OHA candidates forum

All candidates for OHA trustee positions are invited to speak at a candidates' forum, "Meet Your OHA Candidates," sponsored by the Waimānalo Hawaiian Homes Association, scheduled for Oct. 19 at the Blanch Pope Elementary

School cafeteria. Interested candidates should submit a letter confirming their intent to participate to the association by Oct. 5 to P.O. Box 353, Waimānalo, HI 96795. For information, call Tony Sang at 259-8166.

Business training

Alu Like will offer a one-day workshop, "Tax Tips for New Employers," on Nov. 14 from 9 a.m. to noon. The fee is \$5 and pre-registration is required as space is limited. For information, call 535-6782.

Scheduled in Hilo is the Entrepreneurship Training Program BASIC course, Saturdays, Nov. 14 - Dec. 19, from 9 a.m. to 4 p.m. The course overviews business attitudes, marketing, organization, financial management, business planning and ongoing management. There will also be a "hands on" class on writing a business plan Oct. 10 - Nov. 14 on Saturdays, 9 a.m. - 4 p.m. at the Alu Like Business Development Center. The fee for graduates of the entrepreneurship training is \$60; all others pay \$100.

For more information call 535-6776 on O'ahu; 242-9774 on Maui; 961-2625 on Hawai'i; and 245-8545 on Kaua'i.

Heritage river

During his vacation on Kaua'i, Vice-President Al Gore officiated at ceremonies commemorating the Hanalei River's American Heritage River Designation. Only 12 rivers in the United States have received this designation.

The federal government will soon appoint a "river navigator" to coordinate all interests relating to the river and manage the resource. "I would say this is an opportunity to get everything done up front and from the beginning rather than wait for problems to develop," said Colin Kippen, deputy administrator and former land officer for the Office of Hawaiian Affairs. "The interests of Native Hawaiians in the river will be identified and protected."

Caregivers convene

At "E Pili Kākou," a gathering sponsored by the Office of Hawaiian Affairs' Health and Human Services Division on Sept. 10, 170 caregivers and service providers learned how to better assist Native Hawaiians by connecting with cultural beliefs and values. After view-

See Newsbriefs on page 30

If you are Hawaiian
and want to help
shape Hawai'i's future
then register to
vote in the

HĀ HAWAI'I

Hawaiian Self-Determination
Helping to Shape Hawai'i's Future

Election of Hawaiian Delegates for the Native Hawaiian Convention '99

APPORTIONMENT PLAN

HAWAI'I MOKU
(one island)
— 6 districts, 12 delegates

MAUI MOKU
(three islands: Maui, Moloka'i, Lana'i)
— 6 districts, 9 delegates

KAUAI MOKU
(two islands: Kaua'i, Ni'ihau)
— 6 districts, 6 delegates

O'AHU
(one island)
— 5 Moku, 17 districts, 51 delegates

KAMA'AINA MOKU
(continental U.S., Alaska and elsewhere)
— 7 delegates

DELEGATE FILING DEADLINE:

NOVEMBER 17, 1998

VOTER REGISTRATION DEADLINE:

NOVEMBER 17, 1998

ELECTION OF DELEGATES:

JANUARY 17, 1999

FOR MORE INFORMATION CALL:

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'98 candidates in focus

'98 *candidates in focus* is a Ka Wai Ola o OHA forum to which all OHA candidates were invited, free of charge. Letters were sent to each candidate, giving them the opportunity to publish information on themselves by sending narratives and/or answering questions that would provide our readers pertinent information. Photographs were also requested.

Of the 38 candidates running for the five open seats on the OHA board, we received 33 responses. Read each submission throughout this issue of Ka Wai Ola o OHA, and all other materials that will help you to make informed choices at the Nov. 3 general election. E heluhelu mai 'oukou...



**Darrow
Kanakanui Aiona
At-Large**

Why do you want to be an OHA trustee?

I wish to contribute my knowledge, skills, mana and independent ideas to the process of uplifting our Hawaiian people. I have benefitted throughout my lifetime from the hard work of my parents and the wisdom of my kūpuna and now wish to return something to coming generations.

What qualities would you bring to the position?

I was raised on the Waimānalo home-stand, educated in Hawai'i and New Zealand, and have come through with a sensitivity and awareness of what Hawaiians and other indigenous people have gone through. After 22 years as an elected member of the Board of Education, I know how to deal with bureaucracies.

With a history of being involved in issues affecting our Hawaiian people since 1967, I bring consensus-building skills, recognizing the independent ideas of each individual.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

We must take a pro-active stance in the ceded land issue, land bank by the purchase of land, and have self-determination by and for Hawaiians. Most of all, we must work toward ending government paternalism, state wardship and state dictates. OHA must achieve a united voice for all Hawaiians.

As an OHA trustee, how would you resolve those concerns?

By consensus-building and prioritizing

the issues before the Hawaiian people, the voices, concerns and ideas of all Hawaiians and Hawaiian groups will be heard. Like driving on the freeway, we must glance at the past in the rear-view mirror, but concentrate on the present and the future.

If you could only accomplish one goal as an OHA trustee, what would it be?

To build Hawaiian unity utilizing the contributions of all sectors of the Hawaiian community, emphasizing our similarities rather than our differences. OHA must never become an insensitive bureaucracy. ■



**Rowena Akana
At-Large**

The definition of "Native Hawaiian" was not created by Hawaiians themselves. Indeed, the proviso as added to the language of the 1920 Hawaiian Homes Commission Act at the behest of powerful sugar planters, who were anxious to preserve more than 200,000 acres of choice, inexpensive leases.

Divide and rule. It was a classic tactic of colonial regimes throughout the world, including the territorial administration of Hawai'i. The territory used it all too well, filling the coffers of the sugar planters while maintaining Hawaiians in factionalized penury. Seventy-eight years later, Hawaiians are still wondering whether or not we own our own land. And of course, alienated from their land, Hawaiians were alienated from their spiritual and cultural selves as well.

Although OHA is mandated to serve all Hawaiians, its funding mechanism restricts benefits to Native Hawaiians. The gulf between OHA's mission and its

means can be seen in the instruments that created it and in those that fund it.

The 1978 constitutional amendment that created OHA clearly required the board of trustees to "manage and administer" proceeds from ceded lands for "Native Hawaiians and Hawaiians." However, OHA's sources of revenue make the agency unable to fulfill its purpose. HRS Chapter 10 refers back to the Admission Act, which in turn refers back to the Hawaiian Homes Commission Act, which dedicates funding exclusively for Native Hawaiians. The act defines Native Hawaiians as "any descendent of not less than one-half part of the blood of the races inhabiting the Hawaiian Islands previous to 1778."

The blood quantum must be scrapped and benefits extended to all Hawaiians, with continued priority given to Native Hawaiians. As the Hawaiian race continues to "thin out" over time, we must find new ways to redefine our 'ohana, in

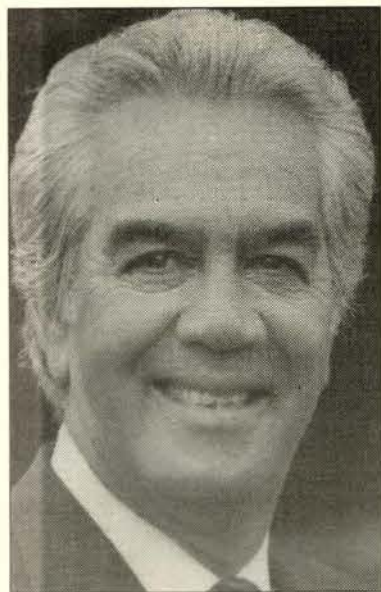
our own terms. Previous definitions were motivated by greed and formulated by strangers. New definitions will be motivated by a sense of lōkahi and aloha and formulated by Hawaiians.

In a place of such great multicultural diversity as our island home, many Hawaiians are already below the blood quantum. Even Native Hawaiian families are often only a generation or two away from being in a similar predicament themselves. We are one people. We cannot afford to be divided by arguments about benefits or entitlements. Not when so much work remains to be done. The struggle to regain our sovereign rights requires unity and the strength of numbers.

The blood quantum requirement must be amended by state and/or federal action so that OHA can serve all the people it was created to serve. ■

'98 candidates in focus

The views and opinions expressed in '98 *candidates in focus* are of the individual candidates and do not necessarily reflect those of the Office of Hawaiian Affairs.



**Dante Keala
Carpenter
At-Large**

Dante Keala Carpenter was born in Honolulu, Hawai'i. He attended Kamehameha Schools, graduated from Roosevelt High School, then the United States Merchant Marine Academy at Kings Point, N.Y., in 1957.

He received a B.S. degree in marine-mechanical engineering, a U. S. Coast Guard license as marine engineer, and commission in the U. S. Naval Reserve.

Carpenter's service career extended from active duty with the Atlantic Fleet in 1957-58 to reserve duties aboard Navy destroyers and shipyard facilities operations primarily at Pearl Harbor and San Diego.

He served as commanding officer of several Naval Reserve units in Hawaii as well as Hawai'i Island liaison for a Seabee Construction Battalion Unit.

In 1984, Carpenter retired as a naval line officer with the rank of lieutenant commander.

Carpenter joined C. Brewer & Company in 1960 and served for 25 years as processing, projects and staff engineer in Hilo and Ka'u on Hawai'i Island, and senior design engineer for its overseas sugar operations. He was also director of public affairs before leaving Brewer in 1984 to serve as mayor of Hawai'i County.

While concurrently working for C. Brewer, Carpenter served 14 years in elective office. From 1969 to 1976 Carpenter served two terms as a Hawai'i County Councilman, then from 1978 through 1984 two terms as a Hawai'i state senator.

Carpenter then served as mayor and

chief executive officer of Hawai'i County for four years from 1984 through 1988.

From mid-January 1994 to October 1995, Carpenter was administrator of the Office of Hawaiian Affairs, a quasi-state agency whose charge is to work toward the betterment of the conditions of Hawaiians and Native Hawaiians.

Carpenter is very familiar with operations of both policy-making and administrative areas of county and state government.

His experiences have also given him a well-rounded community perspective and understanding of the political sensitivities to infrastructure needs, including housing and social problems associated with rapidly growing populations in different areas of the state, with a prior emphasis on the Big Island.

Carpenter is well traveled and has visited countries in South America, Europe, and the Far East. He has also visited New Zealand, Australia and Japan while promoting tourism for Hawai'i.

Carpenter is active in the community and holds memberships in organizations such as Hā Hawai'i, Civilian Advisory Group (U. S. Army).

He served as founding president of the Hawaiian Civic Club of Ka'u and president of the Ka'u Historical Society. He has been a Lion, a Kiwanian, a member of the American Public Works Association, the Hawaiian Sugar Technologists, the Society of Professional Engineers - Hawai'i Branch, and the Hawai'i Island Chamber of Commerce.

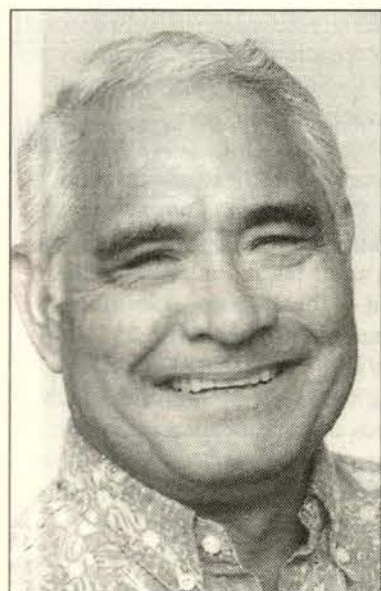
Today, Carpenter is president of the

Country Club Village, Phase 2 association of apartment owners in Salt Lake and chairman of the board of Pacific Waste, Inc., a Big Island refuse collection company.

He is a licensed real estate agent and is president of Carpenter & Carpenter, Inc., a planning, engineering, promotions and legislative consulting firm.

Dante Keala Carpenter has been a community advocate for many years. Chief concerns include public safety, cost of living, transportation, taxes, the economy in general and advocacy of Hawaiian issues as:

- a restored nation of Hawai'i - Hawaiian electorate to elect delegates to propose a Native Hawaiian government, convene a convention, ratify convention recommendations and issue a public report;
- reinstating a full 20 percent portion of ceded trust lands revenue to OHA vice "cap" at \$15 million;
- resolving the state debt to OHA regarding ceded-land use presently under suit by OHA;
- explore development of day care and long-term care facilities for aged and infirm Hawaiians;
- funding assistance for home construction financing;
- expand education foundation grant program;
- expand cultural grant programs including language arts (Hawaiian language immersion programs); and
- expand health and human services programs.



**Samuel "Sam"
Cluney
At-Large**

What Sam Cluney brings to the table is a wealth of experience as an independent business man. And Yes, I was once part of the silent majority. Being elected trustee gives me an opportunity to get involved. OHA is a business, a business for the Hawaiian people and, if managed properly, an investment in the future for all Hawaiians.

I've owned and operated the Taco Time franchise in Hawai'i. I've been a stockbroker and I am a licensed real estate broker. I've come from the school of experience since I graduated from college in 1969. Growing up in Waimānalo, I've been around the block. I understand what it means to be accountable. I've been around experts, and I know how to ask the right questions and get results.

I do not believe you voters are interested in a commercial answer. I want to be a trustee and I can do what is expected of me. I will do a job that you and I can be proud of.

There has been enough rhetoric; it is time to produce results. It is the responsibility of each trustee to be rational and to work to solve the concerns, be a

model and voice for all individuals, groups and factions. We may have different agendas, but there is a core goal, that of restoring our Hawaiian race to its former eminence.

The Office of Hawaiian Affairs has a mission to develop progressive programs on education, jobs, culture and social enhancement. We need to refocus, then develop broad, long-range plans and accomplish our mission. It will require skills of a visionary. If our resources are managed correctly, it is possible to have our dreams come true. There will be no free rides; it's going to take hard work. All of us will have to do our part. You and I will be involved. This is one responsibility you cannot shirk. Help me and I will exert all of my energy to do the job.

I am not a government man. I have had 40 years of hard work in the private sector. I'm a veteran. I am a family man with a wife, son, two lovely daughters and two grandchildren. Just like you, I have bills and a mortgage to pay. I have feelings and I have been hurt by the lack of action and direction of the present

OHA administration.

My philosophy is to find a need, facilitate, expedite and fill that need. We as Hawaiians do not have to look very far to find a "need." We need more education, not only for our children but to help all of us adapt to the present. We need jobs in this sluggish economy. Our culture has never been highlighted as it is today. It's "prime time" for social enhancement. OHA has the opportunity and the ability to become the moving force in the Hawaiian community. We have funds, let's not "miss the boat." It does not take a ton of bureaucracy. Here is an idea that just might work. What if OHA were to own and operate a business, say a modest hotel. We could use our resources to buy the facilities; we could create jobs; we could train our people; and we could operate the hotel. Just think of the possibilities - the suppliers, the services, the support. We could go on and on.

Your responsibility is to make sure I am elected. You cannot sit back. If you want to be a critic, register to vote. Vote for Sam Cluney and hold me accountable.

'98 candidates in focus

The views and opinions expressed in '98 *candidates in focus* are of the individual candidates and do not necessarily reflect those of the Office of Hawaiian Affairs.



Stewart
Dela Cruz
At-Large

Why do you want to be an OHA trustee?

I am in the period of my life in which I want to do something for the people of Hawai'i. I believe I can make a difference and with my life experience, I know I can make a difference. It is my duty as a Hawaiian to be a trustee-at-large candidate for the Office of Hawaiian Affairs.

What qualities would you bring to the position?

I can bring fair representation, trust as a person, communication to the Hawaiian people, youth to the younger generation, maturity to the kūpuna and unity to all the people of Hawai'i.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

Education is, in my opinion, the key to any issue of the Hawaiian people or in any culture. The people need to be educated in all issues in today's society, but most importantly, the youth and chil-

dren in Hawai'i must be given a chance to be educated so they can carry on the Hawaiian issues of today to the future of tomorrow.

As an OHA trustee, how would you resolve those concerns?

When elected trustee-at-large, I would appropriate funds to the communities of Hawai'i in order that each community have the opportunity to educate the youth of Hawai'i in cultural and social issues for the 21st century. This is very important in order for Hawai'i to survive.

If you could only accomplish one goal as an OHA trustee, what would it be?

I consider unity among the trustees an important goal because we are elected by the Hawaiian people and they have entrusted us with their TRUST in order for us to serve them and only them. I believe we are to SERVE and PROTECT them from losing what they have and their CULTURE. ■



A. Frenchy
DeSoto
At-Large

Why do you want to be an OHA trustee?

I would like to complete the work I started in 1978: (a) Creation of OHA; (b) Perpetuation of the language and (c) Culture; (d) Protection of access rights.

What qualities would you bring to the position?

Experience, profound dedication and love, strength, integrity. Advocacy for nā maka'āinana.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

I believe the issues dealing with entitlements and culture are paramount.

As an OHA trustee, how would you resolve those concerns?

Anyway that is humanly possible. Each concern needs to be deliberated and actions and solutions implemented.

If you could only accomplish one goal as an OHA trustee, what would it be?

Guarantee that the income is perpetual.

My OHA affair spans two decades, but my commitment to Hawaiians has lasted a lifetime. This stems from my childhood which was filled with foster homes, caring for children and exposure to the deplorable conditions too many of our people face.

In 1976, after working in the State Senate, the First Circuit Court, and as manager of the Wai'anae Satellite City Hall, I

joined the Kaho'olawe movement. In 1977, I was involved in many meetings which culminated in the puwale sessions at Kamehamea that provided representatives from 28 Hawaiian groups and many individuals with the opportunity to seriously address Hawaiian issues. In '78, I was a delegate to the constitutional convention and chaired the Hawaiian Affairs Committee which conceived creation of a self-governing state agency to hold title to all real and personal property set aside or conveyed to it as a trust of native Hawaiians. The highlight of my early work was establishment of OHA in 1979 as a unique state agency committed to, and governed by, Hawaiians. In '80, I was elected as one of OHA's first nine trustees and its first chairperson. In '82, I ran unsuccessfully for the State Senate. In '86, I returned to the OHA board, where I have remained. I currently serve as chairperson.

If re-elected, I will continue to work for you to achieve OHA's mandate, "the betterment of the conditions of Hawaiians." My top priorities include: payment of unpaid debt government owes Hawaiians and a just formula for future compensation; resolution of the divisive blood quantum issue; the Hawaiian right to self-determination; work for the passage of legislation favorable to, and the defeat of measures detrimental to, our people; and, more participation and effectiveness by Hawaiians in the electoral, legislative and judicial process. In addition, I will continue to support experienced and knowledgeable staffing for OHA and a process leading to decisions only after full and free discussion in full view of our beneficiaries and the general public.

The past 20 years have been exciting and I join many others who take justifiable pride in our accomplishments - creation of OHA, partial payment of government's past debt to native Hawaiians through OHA and DHHL, enactment of Public Law 103-150, changes in the racial category for Hawaiians in OMB Directive 15, many important judicial decisions favoring Hawaiians, the return and cleansing of Kaho'olawe; and, the transfer of more than 800 acres of surplus federal land to compensate for lands taken years ago from DHHL.

But these wins don't mean any of us can relax. Our success is working against us as the state struggles through its seventh year of economic turmoil. Hawaiians must work to ensure we don't lose what we have won. The attack is vicious - cuts in general funding for OHA; eviction of the Pai 'Ohana and Mākuā Beach residents; replacement of the 20 percent formula for the ceded land entitlement with \$15.1 million for 1997-98 and 1998-99; and, the withholding of almost \$10 million in airport revenues owed Hawaiians. Couple this with the state's thwarted efforts to sell ceded lands; rewrite Act 304; default on the DHHL settlement; repeal the Native Hawaiian Trusts Judicial Relief Act; restrict Hawaiian gathering rights; eliminate the Individual Claims Review Panel; and, eliminate DHHL and OHA by creating the Native Hawaiian Trust Corporation. You will clearly understand why we can't stop fighting for what is right for Hawaiians. Let's all continue to work to make things pono.

E naue pololei kākou. ■

'98 candidates in focus

The views and opinions expressed in '98 *candidates in focus* are of the individual candidates and do not necessarily reflect those of the Office of Hawaiian Affairs.



**Lovell F.
Kaleikini
At-Large**

Why do you want to be an OHA trustee?

I believe we have separated ourselves from God and there is a need to come back to Thee. We have tried man's way with no growth. I strongly believe with God's blessings and protection I can be an instrument in bringing back lōkahi in working together with other elected trustees. As a high priest in the Church of Jesus Christ of Latter Day Saints, I bring the keys of perseverance needed to fulfill the mission statement of OHA.

What qualities would you bring to the position?

B.A. Major: political science; minor: pre-law; legal assistant degree; major: paralegal; Master's of Public Health. Ironworkers' Union Local 625. Retired sergeant first class, United States Army Reserve, six years. Assistant liaison officer, Detention Home. Neighbor Helping Neighbor Project. Senate Judiciary Committee; Senator Tony Chang. Vol-

unteer at OHA, four years. Ho'olomilomi healer certified by Papa Kalua Kaiahua

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

Ea, sovereignty. I firmly believe after regaining our self-determination, self-government, self-esteem, self-identification and our Hawaiian nationality, kanaka maoli and American citizenship, that will solve all the healing of our spiritual, physical and mental trials and tribulations we had to endure.

As an OHA trustee, how would you resolve those concerns?

By having workshops of reeducating our kanaka maoli about the laws, their health, culture, their God, their life styles. For example, I hail from Papakōlea. I would get on their agenda during their community meetings and

initiate programs helpful for everyone. Have experts in drugs, drinking, abuse, crime and federally funded programs get on the agenda. To give our young kanaka maoli an opportunity to make decisions for themselves that a lot of us did not. To eliminate fears through education and re-education.

If you could only accomplish one goal as an OHA trustee, what would it be?

I believe I would like to use my ho'olomilomi achievement by teaching the young kanaka maoli to help the kupuna. To get on the agenda of every community meeting and introduce programs in healing. To work with kanaka maoli that are Christlike. Those that are willing to endure this task must have a King James Bible. No smoking, drinking, drugs or any forms of abuse. ■



**Virginia
Halemano Kalua
At-Large**

Why do you want to be an OHA trustee?

Since 1978, I hoped that something of significance would occur to make the Hawaiian people feel pride and respect for this organization. After all, this was the first time the Hawaiians had an arm for the collection of land, monies, and service for the Hawaiian people. However, this has been a long time coming because of the many problems year after year ignored or abandoned. Our people have lost faith and rightfully so. I would like to make the many changes that have gone unheeded. First, the staff and facilities have increased while services have not. Second, the lines of communication are non-existent with the Hawaiian community. A monthly newspaper is not sufficient. Many are in the dark about what OHA does, or what to expect from OHA. Third, what exactly are the monies collected from all the sources to be used for? Right now, the Hawaiians know that it is being invested, but to what end? My job will be to make everyone know what is happening.

What qualities would you bring to the position?

The qualities I would bring to the position is the fact that I have a deep and abiding love for the Hawaiian people. I have graduated from the University of Hawai'i at Manoa with a degree in communications and believe that will help in improving relations with our community. I am a people-person who enjoys talking

and listening to Hawaiians. Power for self, political obligations, and kingdom building is not part of my make-up. My past experiences show that I can operate a multi-million dollar program, supervise persons statewide, and deal with people locally, nationally or internationally. I am an advocate and a hard worker.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

The Hawaiians want to know where the monies collected are going. They realize that it is being invested, but for what purpose? Many do not receive the loans they were told was available to them; many do not get the scholarships they were told was available; people with Hawaiian Homes problems did not get the help they need; the Hawaiian people need help with literacy, education, human services are not available by the state; many are homeless and hungry; children and teens need after-school care, dental and medical services; the elderly need day care services because it is too expensive in the larger community; What stand is OHA taking regarding sovereignty? It would seem a more direct leadership role should be taken. These and many more questions need to be addressed by the trustees.

As an OHA trustee, how would you resolve those concerns?

One of the things I would do immedi-

ately is call for an audit of the entire program. Each staff member would have to justify their job and the relationship to the service of the Hawaiian people. Then a review of the programs goals and objectives with an eye to 1999 and the future. Then, a call for new programs such as mobile dental/medical services, a training program for Native Hawaiians who want to start businesses for themselves, for the elderly day care, after school programs for children and teens, and provide special tutoring programs for literacy, G.E.D., and counseling for higher education. I would ask for approval to spend one half of one percent on outreach, food, and housing for the Hawaiian homeless, elderly and destitute. I would call for a review of the employment programs and increase small business opportunities such as fishing programs, arts and crafts production, agri-business, cultural programs, etc.

If you could only accomplish one goal as an OHA trustee, what would it be?

If I could do only one thing as an OHA trustee, I would serve the Hawaiians in the best way I can. By being the one person that they could count on for help, for listening to their problems, and trying to solve them as efficiently as possible, by showing my pride in being a true Hawaiian. The Hawaiian people must come first, but it has not happened yet. I want to be the one who does accomplish that one goal. ■

'98 candidates in focus

The views and opinions expressed in '98 *candidates in focus* are of the individual candidates and do not necessarily reflect those of the Office of Hawaiian Affairs.



**William K.
Kamau III
At-Large**

Everyday things in life, enjoyed by all, are very often taken for granted. The day is Nov. 4, the year 2198. A history book is opened to a page that reads "Hawaiian - a Polynesian race that once lived in the Pacific, now referred to as the 50th state of the United States of America."

The respect and love for my family who have gone before me and for those I will leave behind perpetuates my determination and purpose to assist the Hawaiian populace in their forward momentum toward achieving their goals.

The qualities I offer are: managerial; administrative; research; preciseness; problem solving; logic; understanding; fairness; perseverance; truthfulness; ethics; common sense, and a love of the people of which I am one.

Hawaiian affairs are of the Hawaiian people. The depth of involvement into the affairs of the Hawaiian people must be to the extent and direction as determined by these people.

Resolutions can only come to pass

when truth and conviction in determining what is right is enjoyed by all involved.

The most important element of any particular race is the identification of one's self as a member of that race. To identify one's self as a member of that race, one's name must be recorded in the registry of that race by that race. This registry must be the only legal reference when referring to Hawaiian affairs.

Should the race choose not to acknowledge restrictions bestowed on them by others, such as quantum, residence requirements, country of birth, voting rights, and maybe a few others, but instead could choose to rebuild their race by starting a qualifying registry of their own that would designate their racial heritage as Hawaiian and/or part Hawaiian should they choose. How to accomplish this, what qualification and who is to do it, will be referred to in another chapter.

Sovereignty. A feeling of uncertainty, felt by many of Hawaiian ancestry, is due

to the insufficient knowledge of resolving circumstances of similar situations. There is no previously recorded or documented step-by-step procedure of resolving the Hawaiian Sovereignty issue. However, the situation is unique and there is always a solution to every problem. You just have to look hard enough. Of course, support, unity, perseverance, sacrifice and many other similar qualities must be present to be successful.

This situation being different from all others, requires the solution be different from any other. We should not compare or imitate what others may have for we are not like any other. No other may have our problems, but then no other may have the opportunities that we may find.

I congratulate, with great admiration, all of you who are directly or indirectly striving toward the culmination of a unique people into a unified nation.

I am at your service. William Kaho'owaiwai Kamau III, OHA candidate.



**Māhealani
Kamau'u
At-Large**

Why do you want to be an OHA trustee?

OHA has assisted thousands of Hawaiians since its inception. In spite of this, and in spite of its tremendous potential, the office has been a big disappointment to many. The good OHA has accomplished has been overshadowed by trustees who have at times brought OHA's business to a grinding halt by boycotting meetings, engaging in power plays and exhibiting mean behavior toward one another and staff. This undermines morale, robs the Hawaiian people of leadership they can trust, creates pessimism about the future and damages our credibility with the larger community. Precious time and resources have been wasted while the Hawaiian people have been either unaware or forced to put up with the situation. OHA needs to continue its transition beyond these old ways of doing business so that our dream of a healthy, vibrant proud Hawaiian people can be fulfilled.

What qualities would you bring to the position?

Absolute, unconditional, proven dedication to the betterment of Hawaiians. As administrator and executive director of the Native Hawaiian Legal Corporation an attorney and professional staff responsible for successful outcomes on behalf of thousand of Hawaiian families by stopping the loss of kuleana and other

ancestral lands through adverse possession in quiet title cases; by restoring and prioritizing water use for kuleana and Hawaiian Homelands; by forcing the state to acknowledge trust duties owed to beneficiaries of the Hawaiian Homelands and ceded land trusts; and by winning major court victories, including the PASH decision, which affirmed traditional and customary rights of access and gathering, and a more recent case which declared unconstitutional the state's attempt to ignore thousands in the Hawaiian Homes claims process. I believe my most important contribution has been creating and sustaining a highly charged, positive work environment in which trained professionals have been motivated to put forth their best efforts on behalf of the Hawaiian people.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

(1) Economic security so that we can keep our families together and at home in Hawai'i. We know what worked in the past is no longer viable - large-scale agribusiness is phasing out; no-holds barred development has devastated our cultural and physical landscape. OHA can provide technical support for community-based planning; financing for viable subsistence/culturally-based as well as high tech enterprises; work with

banks and other lenders to improve financing for businesses; support development of a skilled, high tech work force so we can recruit locally. These are just some of the steps OHA can take to improve our economic future.

(2) Sovereignty encompasses the spiritual, political, economic, social and cultural aspirations of our people. Some conservatives do not believe sovereignty is necessary because they feel as a people, we already have many resources at our disposal. They point to the ali'i trusts and the tremendous progress we have made in securing compensation from the state for past breaches of the Hawaiian Homelands and ceded lands trusts. Yet the savagery found in other struggles for political independence cannot be lost on those who witness the struggle by Hawaiians to regain ea and their 'āina pono'i. While I believe we will never resort to violence, the commitment to restoring our nation must be steadfast because our kūpuna have kept us on track. We cannot let them or our future generations down.

If you could only accomplish one goal as an OHA trustee, what would it be?

It would be to have played a constructive role in the restoration of Kanaka Maoli sovereignty.



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LEO TEELE

TRUSTEE MESSAGES

Chairperson's message

Hawaiian civil rights five years after the apology

Editor's note: Following is a synopsis of Chair DeSoto's presentation at the Aug. 22 fact finding meeting of the Hawai'i Advisory Committee of the U. S. Commission on Civil Rights.

YOUR PROJECT proposal summarized my thoughts regarding the effect of the Apology Bill, Public Law 103-150: "In the minds of many Native Hawaiians, the Apology Resolution has accomplished little, except to serve as a painful reminder of the legislative limitations that have been placed on our future."

The Native Hawaiians Study Commission reports of 1983 provides information gleaned from numerous sources on the culture, needs and concerns of Hawaiians. OHA's "Native Hawaiian Data Book - 1998" provides current social and economic statistics on our people. Sadly, a comparison reveals virtually no improvement in the statistics on Hawaiians.

Why? Because federal monitoring of our legally mandated rights, benefits and entitlements, a goal of Public Law 103-

150, has been lacking, as has been enforcement. Aug. 21 marked commemoration of our 'āina's statehood. The Admission Act, presumably with good intentions, made us wards of the state, and beneficiaries of a ceded land trust consisting of almost half the lands of Hawai'i. But failure to monitor state compliance with its fiduciary duty to Hawaiians, or to demand an accounting, has crippled the system intended to compensate Hawaiians for past injustices and to prevent more of them. An unhappy result is the extensive and costly litigation OHA has been forced to undertake.

In 1994, a year after the apology, OHA took the state to court to resolve issues relating to the pro rata share due Hawaiians from the ceded lands. With the apology among the legal authority cited, justice came down on the side of Hawaiians. But the state appealed, and we are trying to negotiate this matter.

OHA is alarmed at the state's repeated efforts to diminish Hawaiian entitle-

ments. A recent example is the two-year, \$15.1 million cap imposed last year on the Hawaiian share of ceded land revenues. This was followed by an insidious, but unsuccessful, attempt to dispose of the state's debt to Hawaiians by eliminating OHA and the Department of Hawaiian Home Lands.

In addition, the federal government itself has contradicted the Admission Act. A portion of the revenues generated by Honolulu International Airport, is owed Hawaiians. But the U. S. Department of Transportation ruled airport revenues could not be used to pay the debt, despite a "grandfather" clause in the Airport

and Airway Improvement Act of 1982 which exempts "covenants or assurances in debt obligations issued before Sept. 3, 1982."

State noncompliance with federal law, and the absence of monitoring, promotes a further pattern of discrimination

against Hawaiians in federal programs. We have anecdotal evidence of an interruption in the federal "Meals-on-Wheels" program for the elderly in a predominantly Hawaiian neighborhood, because a non-Hawaiian contractor decided it was too dangerous for staff to service the area. We know millions of dollars of federal educational funds are available to benefit Hawaiians.

Siphoned through the State Department of Education, however, the bulk of these funds cover administrative costs. In 1988, the state deleted the preference for "students of Hawaiian or Oriental ancestry" from the Hemenway Trust which funds University of Hawai'i scholarships.

(Stating that, overwhelmingly, OHA's efforts to correct discrimination against Hawaiians are directed at the state, Chair DeSoto enumerated some of OHA's efforts in court and in the legislature, then concluded with specific recommendations to the panel before closing.)

I am out of time. I hope you understand where Hawaiians stand today in respect to where they should be. Public Law 130-150 came one hundred years after the fact. Five years after it was enacted, Hawaiians are no better off. ■



FRENCHY DESOTO
CHAIRPERSON

Vice-chairperson's message

Working with our programs

KA WELINA aloha e nā 'ōwi o Hawai'i, nā pua mae 'ole. By the time this 20th article in a series of 48 is published, more than 350 days will have passed since the October 1997 reorganization of the Board of Trustees. The BOT Committees on Legislative and Governmental Affairs, Policy and Planning, Land and Sovereignty, Budget and Finance and Program Management are hard at work, continuing to meet twice a month to define and recommend action items to the Board of Trustees. They are now meeting on the neighbor islands, in compliance with statutory requirements.

The Committee on Program Management has begun reviewing divisions of the Office of Hawaiian Affairs. With assistance from Planning Officer Ernest Kimoto and Budget Analyst Ryan Shigetani, a standard format was designed for all divisions to ensure information is presented to the CPM in a systematic and consistent manner. The required presentation framework addresses program mandates, program plans, staffing and organizational charts, performance measurements, operating budget, contracts, beneficiary profiles and needs to be served, rec-

ommendations, and long range plans.

The Education Division presented the following highlights to the CPM on Aug. 24.

The division is guided by OHA master plan Goal 2, Objective 2.4, "to assure provision of a variety of educational opportunities to enable individuals to fulfill their needs, responsibilities, and aspirations so that in ten years, Hawaiians are half-way to achieving parity in educational attainment." Division operating plans fall into six areas and objectives, based on the education developmental or age/learning levels:

General education "to pursue, protect, promote the integrity and resources of the Hawaiian 'ohana by increasing the awareness and understanding of Hawaiian values, learning style and culture as it is related to education; to impact policies in relation to educational opportunities for OHA beneficiaries; promoting and supporting the integration of teaching of Hawaiian culture and language in the public and private educational systems."

Early education, "to pursue and promote early education or pre-school opportunities and experiences for Hawaiian families,"

implemented by tuition assistance, Nā Keiki Kuako'o, and data collection.

Lower education "to pursue, protect, promote and advocate for educational opportunities and experiences for Hawaiian students and their families appropriate to age/learning levels," implemented through Nā Pua No'eau, tutorial grants (Lincoln, Waipahu, Pearl Ridge, Kalāheo, Konawaena, Hilo, King, Hau'ula, Wilcox, Waihe'e, Nānākuli, Kāne'ohe, Wailuku,

Mā'ili, 'Ele'ele, Kapa'a, Ke Kula Kaiapuni 'o Ānuenue), tutorial conference, 'Aha 'Ōpio leadership development (completing its tenth year), youth legislature and alumni activities.

Higher education "to pursue, protect, promote and advocate for post high educational opportunities and experiences for Hawaiian

students and their families; to support the recruitment and retention of Hawaiians pursuing higher education," implemented through recruitment and retention at UHM John A. Burns School of Medicine and by UHM Kua'ana Student Services.

Kupuna program "to pursue, protect, and advocate for kupuna education opportunities and experiences in the traditional learning style and their rightful role in the 'ohana," implemented through kupuna team operations on Hawaiian sensitivity, 'Aha Kūpuna (completing 10th year), Ka Hā Naupaka, and the Kupuna Living Treasures Award.

The division is planning to develop two new areas: family literacy and alternative education. It will seek to develop a Hawaiian language immersion initiative to work with the 'Aha Kau Leo, the Hawaiian Language Immersion Advisory Council, comprised of representatives from all immersion sites-teachers: Parents and principals, 'Aha Pūnana Leo, Inc., Hale Kuamo'o at UH-Hilo, UH-Mānoa Hawaiian language and others. The division will also pursue increased funding for the 'Aha 'Ōpio and kupuna program, along with a possible partnership with UH medical school.

Division reviews are timely in view of all program and budget preparation for the biennium 1999-2001 that OHA will submit to the 1999 legislature. ■



HAUNANI APOLIONA
VICE-CHAIRPERSON

LEO 'EHELE

T R U S T E E M E S S A G E S

Fiscal responsibility

IN DECEMBER, 1997, OHA's portfolio was worth \$276,144,000. As of March 31, 1998, OHA's portfolio grew to \$299,917,000 in the first quarter of the year, a growth of \$23,773,000 as reported by our money monitor, Martha Brown of Merrill Lynch, for the first quarter of this year. On the surface, we could say that our portfolio is doing great. However, considering that the stock market was in a bullish trend, could we have done better? Perhaps. Since the end of March, our money monitor has failed to produce the quarterly reports that show how well our portfolio and money managers, and the overall portfolio, are performing compared to the market.

In her March 31 report, Martha Brown shows that in the previous quarter OHA's portfolio performed at 7.9 percent, equal to the stock market. This is now late September and we are coming out of our third quarter and we still haven't been informed on

how well we have done over the last two quarters. As trustees, it is our fiscal responsibility to make sure our decisions keep our trust growing. Given we have not received reports for the last two quarters, it is difficult to discern what the portfolio might be worth at this time. The question our beneficiaries should be asking the Chair Trustee Colette Machado of our Committee of Budget and Finance, is why she has not held the money monitors feet to the fire for not reporting.

Further, the chair of this committee has failed to keep Board members apprised of our financial status in the markets. While, from time to time, trustees receive reports from individual money managers on the



ROWENA AKANA
TRUSTEE-AT-LARGE

stocks bought and traded, this kind of individual reporting cannot be considered the same as a report from the money monitor who looks at the overall performance of all managers as compared to the market.

Last year the Governor announced that he would be withholding OHA's 20 percent share of airport revenues for the next two years, totaling approximately \$18 million due to the trust. This withholding of payment has caused OHA to dip into trust

funds to make up shortfalls in our budget in order to continue funding OHA's programs and projects. The financial crisis that the state finds itself in, at this point in time, should not affect our Hawaiian beneficiaries. In these critical times it is imperative that we

have board members who fully understand what it means to manage a public trust.

As we move into the 21st century, the need for qualified and experienced people on the OHA board becomes more critical. When we go to the polls this November, let us look carefully at the candidates and choose well those who bring to OHA talents and expertise to make OHA an entity all Hawaiians can be proud of. Candidates who talk about lōkahi and pono, but have no plans for our future, must be taken with a grain of salt. I think we all have had enough talk. We must now look to leaders who can steer our canoe, whether the waves be calm or turbulent.

On a separate note, I would like to acknowledge the great contribution that Trustee Gladys Brandt has made to OHA. She has been a real blessing to the Board of Trustees. Her experience, knowledge and maturity has been a stabilizing force which will be sorely missed. It has been a real pleasure working with her. Thank you Auntie Gladys, and God bless. ■

A native Hawaiian health system

A LOHA MAI e nā pua mōhala i ka lā e pi'i a'e ana mai ka moku o Keawe a kau loa aku i ka 'āina 'o Ni'ihau o Kahalelani. In this issue of Ka Wai Ola o OHA, I would like to discuss OHA's direction on Hawaiian health related issues and offer my hopes on the role OHA can play in this area.

There are many very important issues that come before me in my capacity as an OHA trustee, but none is more important to me than the issue of Hawaiian health, especially the health of our kūpuna. One of my goals as an OHA trustee is to set up a health program that would address the health needs of our kūpuna. Currently, OHA has no program that would address individual medical relief

for Native Hawaiians. The health of our people is crucial to the survival of our culture and heritage. The health of our kūpuna is of the utmost importance. Our kūpuna hold the keys to the mysteries of who we are. Without them, we have no base, no roots from which to grow.

I believe that OHA has a duty to participate in the perpetuation of the health of our people. Here are some of the visions that I have in regard to this issue. I would like to see OHA establish a group insurance program for Native Hawaiians. As a result of the rising cost of medical care, more and more Hawaiians are finding it difficult to afford medical care. Even our kūpuna are faced with the dilemma of the rising cost of

Medicare coverage. It would be beneficial for OHA and its beneficiaries if OHA would develop its own insurance plan and benefits: a plan that would cover drug costs, physician's bills and other related costs, and one that would address the special needs of Native Hawaiians.

Incorporation of Native Hawaiian medical practitioners could be developed into such a plan.

OHA could establish a partnership with Queen's Medical Center, a hospital that was founded by Hawaiians for the purpose of saving the lives of Native Hawaiians. OHA could formulate the needs of the beneficiaries, especially the needs of our kūpuna, and set up plans with Queens, HMSA, and Kaiser. These plans

would cover medical, dental, and eye care costs. This scenario would give our beneficiaries the opportunity to choose which plan would suit each individual best.

OHA receives a tremendous amount of calls from beneficiaries that are health related. Many beneficiaries seek assistance on an individual basis for various medical reasons. Unfortunately, OHA has no individual medical relief for our beneficiaries. I support the proposition that OHA should move forward in this area to develop a program dealing with Native Hawaiian health; A Native Hawaiian health system that would benefit our beneficiaries for generation to come. E ola mau kākou i ka nani kamaha'o o nēia 'āina! ■



HERBERT CAMPOS
TRUSTEE, MAUI

The real crown jewels of Hawai'i

WE HAVE much to be proud of in the planning, design and construction of the four crown jewels which the Office of Hawaiian Affairs had a small role in creating. Each jewel, like the voyaging canoe Hokule'a twenty years ago, holds the keys to our future... much like the stars hold the secrets of each journey for the canoe's navigator. Like Hōkūle'a, each journey that each jewel undertakes is limited only by each navigator's imagination and vision. Who are these navigators? They are our children, our parents, our grandparents and ourselves. What are these jewels?

The first jewel is Nāwahīokalani'ōpu'u, the first totally Hawaiian immersion school in the state of Hawai'i. The school, complete with boarding facilities and gymnasium, is the pacesetter for all other immersion learning facilities nationwide. A home for our language, it is also a home for curriculum development for statewide implementation at all levels from preschool to university. Nāwahīokalani'ōpu'u serves as the model for Hawaiian language immersion and is a beacon of achievement for OHA, which was privileged to have the opportunity to purchase the school site from the previous owners for 2.1 million dollars. There will never be 2.1 million dollars better spent, ever.

Each student at Nāwahīokalani'ōpu'u is a navigator. Each child learns through the Hawaiian language. Each student has

unprecedented opportunity to learn English, math, science, computer science, foreign language, biology, through his 'ōlelo 'ōiwi. Standardized testing results have already shown that this child scores better than his or her peers at the Department of Education. Each navigator has unprecedented opportunity to chart and sail his or her own journey through a thousands points of light.

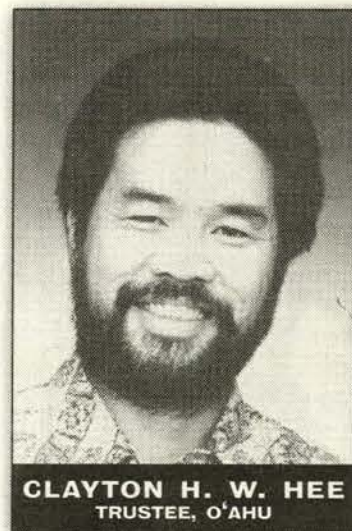
The second jewel is the Master's of Arts Degree in Hawaiian Language and Literature. With a financial commitment from OHA, the University of Hawai'i Board of

Regents approved the Masters degree program at UH Hilo in 1996. Already up and running this graduate program is the first in the country for any native American people. This graduate degree holds the promise of the future for our navigators who someday may likely become the kumu, the professional educators, for our children.

The third jewel is the College of Hawaiian Language at UH Hilo. Like the Master's degree, this college is a natural progression to "house" the students from Hawaiian immersion elementary and

high schools, university under-graduates and university graduate students. Naturally, the lone remaining graduate degree is a doctoral program in Hawaiian language and literature, which someday may also find its home in this college.

The fourth jewel is Kula Ni'ihau o Kēkaha. Unlike the previous three jewels this one is different; for it is the home for the



CLAYTON H. W. HEE
TRUSTEE, O'AHU

LEO 'EHELE

T R U S T E E M E S S A G E S

Hawaiians, consider your choices – and vote!

ON RARE occasions, my mother would sit and tell beautiful stories of her childhood. One of my favorites was of how Grandpa Kaleohano would catch the Kona 'ōpelu. Tapping the side of his canoe, the 'ōpelu would cautiously come to investigate. As the school grew, the bag of sweet potato or pumpkin bait would be opened and as the fish ate, a net would slowly be brought up from the bottom where it rested. The love in my mother's eyes as she told her story stays with me and guides me even now, some 50 years later, for not only was she sharing a part of her life, she was teaching me the value of the old Hawaiian ways.

I have served on the OHA board for 18 years. Like Grandpa Kaleohano, I am tapping the side of my canoe calling you to gather so I may show my aloha and concern.

On Nov. 3, we will be filling five OHA seats – one for O'ahu, one for Maui and three at-large. With 38 candidates, this has

got to be overwhelming for you, the voter. Also, please support candidates running for seats at the legislature who are sympathetic to Hawaiian issues.

This election year, more than any other, you have to consider your candidates very wisely. We have critical issues at hand: ceded lands, Con Con, sovereignty, education, health, housing and the preservation of our portfolio. With 21 percent of registered voters being Hawaiian, we have become a very powerful voice in the political arena. If the Hawaiian voters would come forward and vote, WE can determine the future of Hawaii nei! Hawaiian votes are not taken seriously because of the poor turn-out.

The governor realizes how important the Hawaiian vote is and he is using negotiations to convince us to keep him in office. I have stated before I do not believe the ceded land revenue issue can be settled in the four months allotted us. I am also not convinced that the present negotiating team understands the seriousness of these negotiations. Two of the

team members may not even be re-elected to office. To be perfectly honest, I wanted senior trustees like Rowena Akana and

Clayton Hee to be appointed. They know and understand the task at hand. Entitlement is not a new issue. In 1996, Ka Wai Ola headlines screamed, "STATE DENIES HAWAIIAN AIRPORT REVENUES!" Clayton Hee replied: "Entitlement is not a privilege. It is a right supported by the constitution and the courts." He is right! We must legally end the ability of every

new governor elected to stop our revenues. The issue must be resolved in OHA's favor NOW!

I look forward to continuing our work at OHA with trustees Hee and Akana. I strongly believe in INDIVIDUAL THINKERS, and I'm positive that Dante

Carpenter and Louis Hao will do just that. I have worked with them before at OHA and I can work with them again.

I am totally against any slate. If you think we fought before, then put another slate on board and watch the fireworks. The Nā Lei Lōkahi slate will be fighting the new slate for power and positions. Nothing will move forward and beneficiaries will suffer.

Although the elections are important and exciting, the sad thing is saying goodbye to Trustee Brandt. Never has one person brought such dignity and peace to our office and our board. Her wisdom kept us on our toes and her humor kept a smile on our faces. I was honored to have her at my lunch table on many occasions when we talked of old times, old ways and my home, Ni'ihau. May God bless and always walk at the side of this beautiful, loving lady.

I cannot stress enough the importance of your vote. So please, take your family, offer to pick up your neighbors and VOTE! You can make a difference.

"Through wisdom is a house built; and by understanding it is established; and by knowledge shall the chambers be filled with all precious and pleasant riches." *Proverbs 24: 3-4*



MOSES KEALE
TRUSTEE, KAUAI & NI'IIHAU

OHA testifies before Water Resource Commission

ON THE morning of Aug. 26, as the trustee representing Moloka'i, I testified before the Commission on Water Resource Management in support of OHA's motion for reconsideration to be admitted as a party in the Kukui (Moloka'i), Inc. contested case hearing. My testimony highlighted the critical and compelling issues presented in OHA's motion for reconsideration filed July 22. I also urged the commission to continue precedent set, in admitting OHA as a party to a contested case hearing, by respecting the unique and special status of Native Hawaiians as they are represented by their elected body, the Office of Hawaiian Affairs.

In previous COWRM contested cases such as the Waiahole Ditch and the Waiola O Moloka'i matters, OHA was directly involved as a party in each proceeding. Indeed, OHA played an intricate and critical role in both cases and clearly represented issues on behalf of our Native Hawaiian people that went well beyond the scope and

interests of the Department of Hawaiian Home Lands, the Sierra Club Legal Defense Fund and the Native Hawaiian Legal Corporation. As the duly elected representatives of the Hawaiian people we are fiduciarily responsible to manage the ceded lands trust and are mandated by law to advocate for the rights of Native Hawaiians. OHA's present decision to intervene in the Kukui (Moloka'i), Inc. contested case is evidence of that commitment and duty that we, as trustees, pledge to uphold.



COLETTE MACHADO
TRUSTEE, MOLOKA'I & LANAI

Our unique role as a quasi-sovereign entity provides us with the latitude and independence to successfully advocate for the rights of the Native Hawaiian people. This independence provides Native Hawaiians with the proper representation in matters that directly affect their interests. In this particular case, OHA's representation is absolutely necessary in

addressing the fundamental rights of Native Hawaiians through the Winters doctrine. The scope of OHA's representation is beyond that of the other parties representing specific native Hawaiian interests, such as DHHL and NHLHC. OHA's independence affords us the ability to secure expert legal counsel independent of the attorney general and the indi-

vidual representation of the NHLHC. By denying OHA's participation as a party to this contested case, the commission is essentially silencing a very critical and independent voice of the Native Hawaiian people. The commission was urged not to allow 100 years of history to repeat itself in this forum.

In closing, I testified of my concern that the decision to deny OHA as a party would cripple the interests and needs of Moloka'i Hawaiians. Moloka'i is my home and I have worked with our community to maintain its beauty, ruggedness and fragile resources. I have always held a special place in my heart for the people and the island of Moloka'i. As a trustee, I am in a unique position to educate the public and specifically this commission of the importance of the unique Moloka'i lifestyle. More importantly, my position affords me the opportunity to advocate for an island whose voice is often ignored in the state and county political machinery. I have been involved in and understand the struggles this community has gone through just to be in control of its own destiny. I also understand that Moloka'i is representative of our greater Hawaiian community whose people struggle daily to live as a 21st century Native Hawaiian.

"Mōhala I Ka Wai Ka Maka O Ka Pua."

Subsequently, on Aug. 26, the COWRM issued a decision admitting OHA as a party in the Kukui (Moloka'i), Inc. contested case hearing.

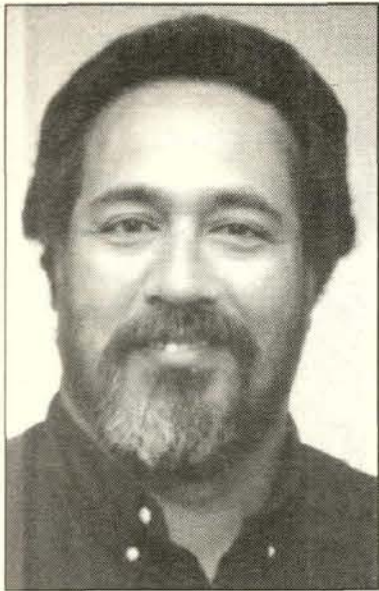
HEE

From page 11

remaining native speakers – our 'ohana from Ni'ihau. Kula Ni'ihau is the voyaging canoe whose navigators – the true Hawaiian speakers will have opportunities by learning in their own school, absent of the normal distractions of other standardized public schools. This voyaging canoe is distinctly Hawaiian.

And like each canoe, it is only as sound as its builders. Its journey is only as successful as its teachers; and they are the voyagers whose voices have been silenced, but whose mana is still present... our kupuna. You can see them in the leaders of Hawaiian language today. They are the language professors from UH Hilo, UH Mānoa, and teachers, parents and supporters of Hawaiian language. They are your leaders of 'Aha Pūnana Leo, their parents and supporters. Like each navigator, they are the ones without whom these jewels would never have been produced. OHA owes each of you a profound debt of gratitude. ■

'98 candidates in focus



Samuel L.
Kealoha Jr.
At-Large

Why do you want to be an OHA trustee?

Since the 1996 OHA election, I have received numerous encouragement by letters, telephone calls and even where Hawaiians have personally came up to me and begged me to "get back in OHA."

What qualities would you bring to the position?

The qualities I bring to OHA is the same as I had prior to the Machado/Ritte ambush. I have a special talent of recognizing rinky dink phonys who hang out at the OHA "trough," 711 Kapi'olani Blvd.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

The most important issues confronting OHA and the Hawaiian people is the

petty political Mickey Mouse games being played by the OHA trustees and this crooked state.

As an OHA trustee how would you resolve those concerns?

As an OHA trustee I would resolve this problem by taking no prisoners.

If you could only accomplish one goal as an OHA trustee, what would it be?

If I could accomplish one goal as an OHA trustee, it would be the education of the Kanaka Maoli people, that our American Haywaiians if given the opportunity to eat the pie by themselves, they would gobble up the whole pie in one bite. America will do its utmost to block Hawaiians from having true sovereignty. Our people have to wake up and smell the pua kenikeni!

Samuel L. Kealoha Jr.



Henry K.
"Hank" Kekai
At-Large

Why do you want to be an OHA trustee?

I want to serve! As a kupuna, I want to be able to share my mana'o with all the people of Hawai'i, but especially with Native Hawaiians regarding our tireless plight for Hawaiian independence.

What qualities would you bring to the position?

Aloha starts here! I bring my experience in union affairs for over 40 years where I worked for the betterment of the working classes. As an activist (acting to achieve political and social ends) in various Hawaiian causes dating back to the 1940s, I feel I can be effective.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

Our land base. Our monetary status (equitable amounts for all the people). Educating the mākuā, 'ōpio and kūpuna in all aspects pertaining to language, culture and governance.

As an OHA trustee, how would you resolve those concerns?

Negotiate all matters stated above with fellow trustees with an open mind, with respect and protocol based on our lifestyle and culture to include ho'oponopono.

If you could only accomplish one goal as an OHA trustee, what would it be?

To unite Hawaiians through education in law, political processes, etc.

To my constituents. In addressing all ocean-related services like canoe clubs, charter boat services, fisheries, diving concerns, etc. I would like to ask you to

come together under one umbrella called "'ohana o ke kai" (family of the sea).

Another focus is to acquire land-based leases on each and every island within training distances keeping in mind the importance of parking, access, utilities and how to acquire funding to perpetuate the canoe paddling art with a mind toward the olympics.

One project is to encourage participation in the Queen Lili'uokalani long distance race to include the various clubs from other countries including Tahiti, America, New Zealand, Australia and many other points beyond.

Other competitive water sports should be considered.

Funding for these and/or all other projects is an important issue — that's what OHA can do to assist.



Bill Kaumualii
Montgomery
At-Large

I am William Kaumualii Montgomery, born in Niūmalu, Kaua'i, and the son of Lucy Kahanu and Nane Montgomery.

As a youngster, I grew up in Anahola, moved to Kapa'a after the start of World War II, and graduated from Kapa'a High School. After graduation I enlisted in the U. S. Army and served as a combat infantryman in the Korean War. Upon discharge, I attended the Church College of Hawai'i, now known as Brigham Young University-Hawai'i Campus, where I received an associate of science degree. I attended BYU-Provo and received a bachelor of science degree in agricultural economics with a split minor in American history/political science. I was employed as a public school classroom teacher in the Torrance Unified School District, Torrance, California, teaching math, science, social studies and physical education at the 7th and 8th grade levels. After 18 years of teaching, we came home.

I was employed by the state as the assistant stadium events manager at the Aloha Stadium for 13 years until I retired. We live on Hawaiian homestead land in Waimānalo, O'ahu.

I would like to share some thoughts with you on why I am seeking a position as trustee.

TRUST: In my journey through life I have been entrusted with responsibilities that have impacted my life, my family, and others around me. For instance: elected student body president at Church College of Hawai'i; elected president of the Hawaiian Club (BYU-Provo); elected board of directors (Kama'aina Club of Orange County); elected board of directors (Santa Ana College Volleyball Boosters Club); Elected President, AFSCME local (TTREO-Torrance Recreation Recurring Employees Organization) etc. However, I need to acknowledge the trust shown me by my wife of over 40 years, Gladys Kanan-iokamaluhia Moikeha of Maui.

LEADERSHIP: A leader leads. He/she "fights" on behalf of those whom he/she leads. I don't have to lie. I don't have any political friends. I don't have any political ambitions.

I AM HAWAIIAN: I don't speak the Hawaiian language although I am a 50 percent or more blood quantum. I grew up when the language was "not appropri-

ate."

Now what has all this to do with my candidacy for trustee at large? I have not talked about issues. The issues have been with us for a long time Education, self rule, homes, employment, what/who is Hawaiian, blood quantum, reparations, etc. A lot of progress has been made; more is yet to come. What I bring to OHA is a style. The media pounces on the supposed manner in which meetings are held. We read about factions, aggressive verbal exchanges, name-calling, etc. during board meetings. That is a bad rap for us. I have respect for each other's "mana." Each of us possess it. We should accentuate the positive, appreciate each other, and together, go forward with the work before us. I welcome the opportunity to be a part of it.

When you enter the polling booth on Election Day, you will be selecting three (3) candidates for trustee at large. If it is within your heart, I would appreciate it if you would make me your third (3rd) selection. A NEW NAME, A NEW FACE. MONTGOMERY, Bill Kaumualii • Mahalo nui loa ... hui hou ... mālama pono.

JOIN US IN ELECTING

Mililani Trask

• OHA TRUSTEE-AT-LARGE •



"I have known Mililani since her student days. She is smart, she does her homework. Mililani has dedicated her life to correcting the injustices committed against the Hawaiian people. She has the mind to deal with the issues and the strength of will to make things happen."

-Gladys Brandt, Educator & OHA Trustee

"I recommend my friend, Mililani Trask, to be elected as an OHA Trustee. Mililani is a highly spiritual person who is passionate about maintaining a high level of Hawaiian practices in Hawai'i nei. She is a lawyer who is politically smart and does her research so we, Hawaiians, and the greater community are able to understand our Native Rights. We need a Hawaiian lawyer who is passionate, spiritual and intelligent. That's Mililani!"

-Pualani Kanahelo, Kumu Hula, Hālau Kekuhi



"Mililani's interests are to serve the Hawaiian community. She's not looking for personal gain. I've worked with her on several issues like the gathering rights, and I've found that she can weed out all the unimportant details and cut right through to a problem. She's brilliant, clear-thinking."

-Vicky Holt Takamine, Kumu Hula, Pua Ali'i 'Ilima



"I have not voted in the last 15 years. Mililani's efforts in seeking justice for Po'e Hawai'i have inspired me to register to vote in the 1998 elections. I will cast my vote for Mililani on November 3."

-Kamakāhukilani von Oelhoffen, Native Hawaiian Practitioner



"Mother Teresa once asked Mililani to work with her. And anyone who's good enough for Mother Teresa is good enough for me. I'm voting for Mililani Trask."

-Makia Malo, Storyteller



"As a kupuna, I have followed Mililani's relentless efforts to perpetuate and regain the sovereign rights owed to Native Hawaiians. Her strength is an inspiration to us all. Mililani Trask is a great asset to our people."

-Pele Hanoa, Kupuna and Educator



"Mililani doesn't say one thing and do something else. She lives what she says. Her whole life exemplifies what she's advocating."

-Rachel Haili, Haili's Hawaiian Foods

8 GENERAL ELECTION
CE OF HAWAIIAN AFFAIRS
nesday, November 3, 1998
HA At-Large Trustee

andidate # 1
andidate # 2
andidate # 3
andidate # 4



"Our family supports Mililani Trask because she came through for us when no one else would and helped us to get our house built on Hawaiian Homelands."

-Veejay & Alana Peleiholani and Family, Kawaihae Homesteaders



"We are voting for Mililani Trask because she supports Native Hawaiian businesses and our people's right to practice our culture."

-Craig & Luana Busby Neff, The Hawaiian Force



"Mililani is a great role model for our keiki. Where is there another leader who has so much integrity and so strong a commitment to Native Hawaiian struggles? Our people need her."

-Kehau Pu'u, Hawaiian Language Educator



"I support Mililani Trask as an OHA Trustee because I believe she loves God with all her heart and will therefore serve the Lord with gladness by helping Native Hawaiians in our struggle for justice and self-betterment."

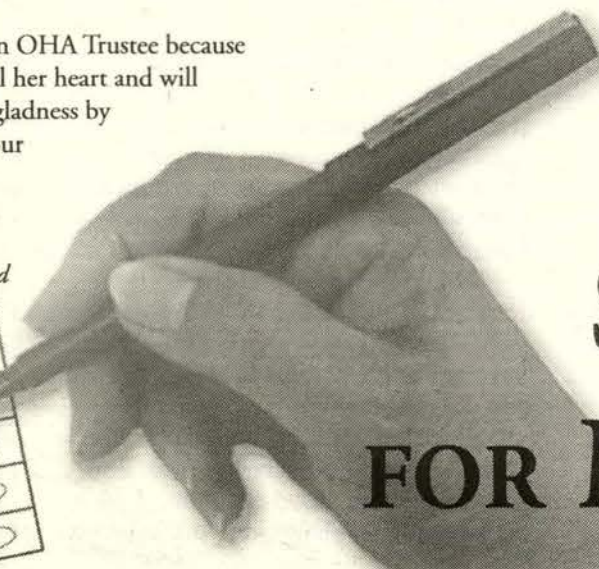
-Reverend Tuk Wah Lee, Retired United Church of Christ

"In October 1988, Mililani went to Washington, D.C., to help draft the final language of the Native Hawaiian Health Care Act. She then succeeded in persuading the Republican Congressional Representatives to vote in favor of this critical legislation. Her efforts helped bring millions of dollars to Hawaiian grassroots communities for health care."

-Dr. Naleen Andrade, Physician & Health Educator



SAVE ONE VOTE
FOR MILILANI TRASK



candidate # 20
candidate # 21
TRASK, Mililani
candidate # 23
candidate # 24

WHY I AM RUNNING FOR OHA

Aloha e Na Po'e Hawai'i,

All my life I've worked for the Hawaiian people. If there has been one overriding concern that has driven my endeavors - it has been the welfare of Hawaiians.

Using my background in law, I've worked to improve the health, housing and social conditions of Hawaiians. My work for our community has been at all levels: local, national and international. Because home security is the first level of dignity, I have assisted over 400 Hawaiian families and Kapuna in obtaining affordable housing. My effort and commitment have caused me to oppose political injustices against our people and to fight against abuse of our 'aina - on Kaho'olawe, at Halawa Valley and at Aiopio with the Pai 'Ohana. During the 8 years I have served as Kia'aina of Ka Lahui Hawai'i, I have taken the plight and claims of Hawaiians into the international arena - to conferences in Geneva, Cairo, Copenhagen and Washington D.C., so that the world will know the truth about the injustices committed against Hawaiian people.

*Through all this, one issue has persisted — **What is the role of the Office of Hawaiian Affairs?** This state agency, created by the state government to receive millions in trust funds owed the Hawaiian people, has been given too much discretionary power. OHA Trustees have a legal and financial obligation to use these funds to better the conditions of Native Hawaiians through direct and effective programs for educational scholarships, business development, housing loans, health care and other services that the Hawaiian community badly needs.*

OHA Trustees must live up to their legal obligations. In recent years, OHA has come under severe criticism from the State Auditor for failing to fulfill its financial responsibilities and for significant problems with program and fiscal management. The OHA Board has been unable to engage in decision making or policy setting because of continual fighting and factionalism among Board members. We need new leadership to address these problems, and this is something I intend to address if elected.

I've decided to run for OHA because the OHA Trustees need to be reminded of their legal and financial obligations and need to be reminded that their first duty is to the Hawaiian people.

***OHA is not a native sovereign entity or native nation.** OHA's appropriate role in the sovereignty movement is to support consensus-building efforts on an even playing field, and to ensure that the right of Hawaiian people to self-determination becomes a reality through the creation of a sovereign nation that reflects the aspirations of Hawaiians. Instead, OHA has repeatedly tried to take away the right of the Hawaiian people to self-determination by proposing and funding state initiatives to transform OHA itself into a Hawaiian nation. In 1996 & 1997, OHA wasted 1 million trust dollars to support a state initiative which 70% of Hawaiian eligible voters who are OHA constituents did not endorse.*

*The vast land holdings, natural resources and financial assets of the Ceded Lands Trust are the property of the Hawaiian people. For the past 10 years, the State has sought to cut back the benefits of this trust for Hawaiian beneficiaries. The State Legislature and administration have brought significant pressure to bear on the OHA Trustees to force them to accept a final-low-settlement of entitlements to the Ceded Lands Trust. OHA and the Hawaiian people need a Trustee who will not cower before this threat, but instead advocate for a complete inventory and accounting of the entire trust and a strategy to maximize its beneficial use for Hawaiians. **The Ceded Lands Trust assets are our lands, our fisheries, our waters — it is the legacy which we leave to our children.** I have spent my life working to defend and perpetuate the Ceded Land Trust. As an OHA Trustee, I will continue this commitment.*

I believe that if you look at my life, you'll see proof of my abiding, passionate, and peaceful commitment to the Hawaiian people. I ask you to allow me to continue to serve you, as a Trustee of the Office of Hawaiian Affairs.

Malama Pono,

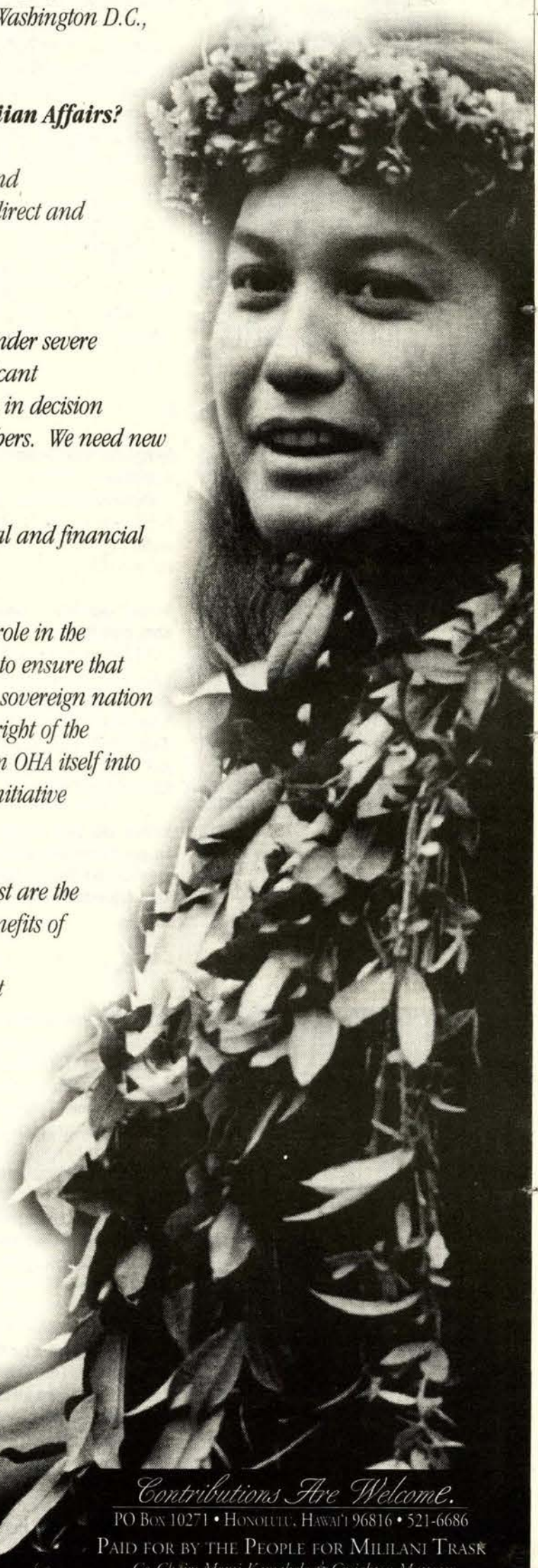
Mililani B. Trask

Contributions Are Welcome.

PO Box 10271 • HONOLULU, HAWAII 96816 • 521-6686

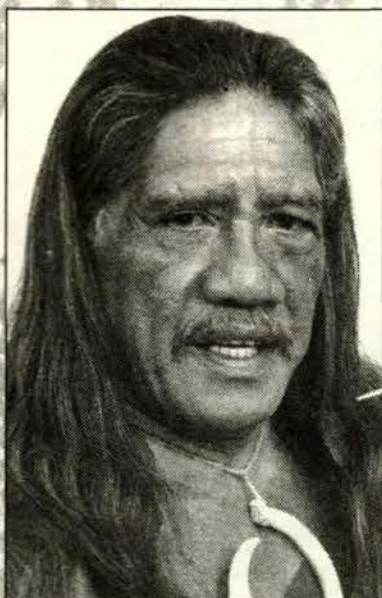
PAID FOR BY THE PEOPLE FOR MILILANI TRASK

Co-Chairs Momi Kamabele & Creighton Mattoon



'98 candidates in focus

The views and opinions expressed in '98 *candidates in focus* are of the individual candidates and do not necessarily reflect those of the Office of Hawaiian Affairs.



Kanak Napeahi
At-Large

Aloha! Let me introduce myself. I was born Mervin Sherwood Mauiawa Napeahi to William and Helen Napeahi of Keaukaha, Hilo, Hawai'i. I have always been known as "Kanak" and was raised in Keaukaha and Waimānalo.

All my life, I have fought against "the system" and for Hawaiian rights and regaining Hawaiian lands. When I was young, I was one of the first to occupy Sherwood Forest and Bellows and to occupy Sand Island. I am a seven-year member of Nā Koa Pu'ukoholā Heiau and have participated in many traditional Hawaiian ceremonies with many Hawaiian organizations; all for our future generations.

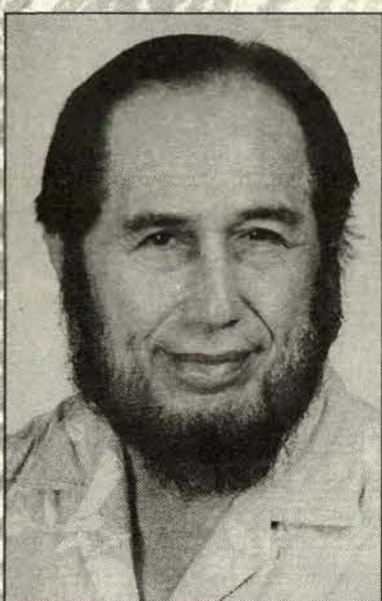
For the past 15 years and with the blessing of the two aunties instrumental in my life — Auntie Abbie Napeahi and Auntie Eleanor Ahuna — and the

kupunas of Waimea Hawaiian Civic Club, I fought through the Native Hawaiian Legal Corp. for ceded lands at Waikoloa. The Hyatt (now the Hilton Waikoloa) had been built on ceded land. A victory has been won for the Hawaiians. The DLNR was found to be wrong in giving ceded lands to a private developer and 20 percent of the monies owed go to OHA. For more information about this case, see the Hawaiian News mid-June 1998 issue article "Perseverance Wins Legal Battle Over Anchialine Ponds." Mahalo for the editor's note: "Mahalo nui loa to Kanak Napeahi for being a righteous Nākoa in guarding the land of his ancestors and enforcing the laws of : Ua mau ke ea o ka 'āina i ka pono."

Being a member of the Old Kona Trails gang, I share in another victory

against Hilton Head for building a subdivision over the king's trail at the old Kona Airport behind the tennis courts. I am now involved in another ceded lands issue in Kahalu'u where the Keauhou Beach Hotel is located.

More work needs to be done to get the ceded lands back in Hawaiian hands. Ceded lands are my primary concern and should be OHA's. This is why I am running for OHA. I feel that I have gained experience and knowledge in this area which I can share and that I can bring some new energy into OHA to fight for our ceded lands. Vote KANAK for OHA at large. If elected, feel free to come to me with any concerns, questions or ideas you may have. Pono e hana like kākou. We need to work together. ■



John Sabey
At-Large

Why do you want to be an OHA trustee?

Because I feel the people of Hawai'i need help in becoming an independent nation again with my services, and from the good Lord.

What qualities would you bring to the position?

My willingness to work, my moral character, my resolve to right the wrongs done to the people of Hawai'i, my knowledge gained through 73 years of living in Hawai'i, and my eagerness to get independence for our people, with the help of God.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

First, when will the United States stop governing Hawai'i? Second, if and when this happens, will OHA and/or the Hawaiian Nation be able to govern the people that join the new nation? Third, will the good Lord let all these things happen?

As an OHA trustee, how would you resolve those concerns?

My duty would be to wait until the Lord blesses all of us.

If you could only accomplish one goal as an OHA trustee, what would it be?

It would probably be the reality of the dreams mentioned heretofore and the signing of a new constitution of the new Nation of Hawai'i. ■



Raynette
Shibata Kailianu
At-Large

Why do you want to be an OHA trustee?

To be an OHA trustee is to be a person who wants to help the Hawaiians in any way she can. To help the people, the Hawaiians.

What qualities would you bring to the position?

It depends on what kind of decision we have to make that will benefit the Hawaiians and what any trustee can do from that position.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

I don't consider the most important issue confronting the Office of Hawaiian Affairs. Every issue is important; there is not just one that is important. The Hawaiian people need to be heard and

respected for their opinion on every issue that comes our way. And trustees should listen to the people and listen to what they have to say before any trustees do anything.

As an OHA trustee how would you resolve those concerns?

To resolve any concerns that would benefit any issue for the Hawaiian people, check first before any decision is made. And all OHA trustees should work together as one.

If you could only accomplish one goal as an OHA trustee, what would it be?

The one goal that I would accomplish if I am an OHA trustee is to see what can be done to benefit the Hawaiians, the people, their hope of what Hawaiians should have!!! To the Native Hawaiian, I'll work hard for you. I'll do my best if I'm elected. I'll be honest and sincere. ■

'98 candidates in focus

The views and opinions expressed in '98 *candidates in focus* are of the individual candidates and do not necessarily reflect those of the Office of Hawaiian Affairs.



Mililani B.
Trask
At-Large

Why do you want to be an OHA trustee?

I want to be an OHA trustee so that I may serve the Hawaiian people, bring accountability to the office and initiate program changes in housing, health and other areas.

What qualities would you bring to the position?

Extensive background in Hawaiian Homes and Ceded Lands Trusts; Extensive background in civil rights violations against Hawaiians; significant legal and legislative history in the local, national and international arenas.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

Establishment of a sovereign representative for Hawaiians and trust lands issues.

As an OHA trustee how would you resolve those concerns?

OHA needs to press the United States and the State of Hawai'i for a comprehensive inventory of the trust assets with a commitment to segregate the trusts; OHA should fund consensus building efforts.

If you could only accomplish one goal as an OHA trustee, what would it be?

Obtaining a comprehensive and accurate assessment of the native trusts. ■



B. Mokihana
Watson
At-Large

Aloha! The Office of Hawaiian Affairs will make decisions which will determine our future for generations to come. I want to be part of the force to help forge our Hawaiian community into the sovereign nation we desire.

Over the past 20 years, we have seen a renaissance and reaffirmation in our language and culture. Hawaiian immersion education has received national and international recognition for progress done. We fought to keep our language, traditions and culture alive. The work is not pau; there are efforts in place to take all that is rightfully ours, including lands, water, land revenues and mineral deposits.

We need trustees at OHA who can put their egos and personal agendas on the side to get the work done. The in-fighting must end; we must concentrate on

the "bigger picture." I believe trustees can act in a respectful manner, the voters need respectful and responsible trustees. Now is the time! I am an administrator with sound work ethics. I worked for the State Department of Transportation for 15 years, most of which was in harbors. I am a former director of Pūnana Leo o Honolulu and am currently the associate executive director for Waipahu Cultural Garden Park.

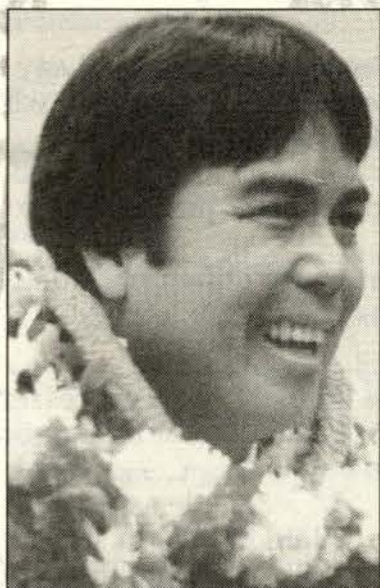
I am the po'o of our family organization, Nā Pua Aloha. I am a single parent to a nine-year-old. My son Kalawina is a student at Ke Kula Kaiapuni 'o Ānuenue in Pālolo. Family is very important to me, our 'ohana is the foundation of our culture.

Currently, I am a member of the Native Hawaiian Education Council for O'ahu island. I believe education is a

key to the betterment of the Hawaiian people. I also believe OHA must continue support of valuable programs and create more economic development enterprises for the Hawaiian community. Issues involving Hawaiian autonomy must be initiated by the Hawaiian community.

Health, housing and education programs are all important components to a better quality of life for Hawaiians. These important issues must be met head on by responsible trustees who can focus on the issues. No one trustee can do all the work; it takes a body of administrators who can work diligently within the highest ethical standards of conduct. I want to be part of that body.

I ask for your support on Nov. 3. Na Ke Akua e hele pū me kākou a pau, mahalo nui loa. ■



Jimmy Wong
At-Large

Occupation: Marketing/Sales - Transportation Services. Experience: USDA-Graduate School Instructor (1990-1994. Business/Education Consultant (1988-1990)

Member of Hawai'i state senate - 1986 - 1988

Member of Hawai'i state house - 1980 - 1982 & 1986

Co-founder - Hawaii National Educational Institute; Member Native Hawaiian Chamber of Commerce and the Royal Order of Kamehameha, Board member - HĀ Hawaii (Native Hawaiian Convention)

Holds bachelor's degree in education and master's in administration from the University of Hawai'i. Did graduate work at UCLA. Former head basketball coach at Chaminade University. Holds five U.S. patents.

The most important issue confronting the Office of Hawaiian Affairs is its ability to deal with change. Although the fiduciary responsibilities of OHA trustees have remained the same over the past 20

years, what has changed significantly are the values of the present and future (i.e. land) assets that OHA administers and manages "to provide for the betterment of conditions of Hawaiian people."

The fact that the conditions of the Hawaiian people have not improved relative to the increased value of OHA's assets are due to a variety of reasons. Recent management and fiscal organizational audits have revealed certain weaknesses within the Office of Hawaiian Affairs planning, reporting and control systems. Formulating and implementing an action plan to satisfy the recommendations of the audit, although a high priority, has been slow. These managerial weaknesses contribute to loss of revenue and resources that otherwise would go to the betterment of beneficiaries. For example, in 1996, twenty-seven percent of Native Hawaiians were receiving some form of public assistance and were the largest single ethnic group receiving Aid to Families with Dependent Children and Food Stamps. Native Hawaiians have the

highest rates of child abuse and the lowest life expectancy in Hawai'i. They also are the highest percent of those in Hawai'i prisons.

OHA's problems will not be solved by the same people who created them. What's needed are fresh ideas, determination to get things done, and genuine leadership that is not afraid to make the hard decisions, such as the elimination of the blood quantum requirement, for the long term good of OHA's beneficiaries.

After 20 years, I believe that OHA must re-examine its purpose of existence and chart a new path for its beneficiaries because OHA cannot depend on federal and state dollars to fund its operations and programs forever. During this transformation, OHA must structure its assets to meet present and future needs of all Hawaiians. What is important in today's age of intelligence and communication is that OHA provide opportunities for beneficiaries to acquire the necessary skills to

See WONG on page 26

A SPECIAL INSERT PRESENTED BY *Ho'omalua ma Kualoa*



*E iho ana o luna
E pi'i ana o lalo
E hui ana nā moku
E kū ana ka paia*

The heavens will fall
The earth shall rise
The islands will unify
The wall shall stand

*Before the arrival of Captain Cook,
the kahuna Kapihe had a vision. He
saw a time of wrenching change and
transformation.*

*The old gods would be abandoned.
The chiefs would die. The Kingdom
would be overthrown.*

*But his prediction also offered
hope -- a dream of unity and
protection, of renewal. A new
pride and strength would emerge.*

*Fulfillment of Kapihe's prophesy
is, to many kanaka maoli, the
rebirth of the Hawaiian Nation.*

Sovereignty and Self-determination: **FULFILLING THE PROPHECY**

What is Ho'omalua?

"Ho'omalua ma Kualoa" is a formal unity initiative supported by a broad base of organizations, families and individuals determined to set aside past hurts and harms, and to work for the common good of the Hawaiian people.

Drawing on the strength and inspiration of the land and traditions of Hawai'i, we have retrieved *ho'omalua* -- the peacemaking process once called by the chiefs of old Hawai'i to end war.

To guide and inspire this work, we call on the spirit of our ancestors and of our sacred places. Kualoa on O'ahu is one of the most sacred of our traditional wahi pana -- and the place of our first unity gathering in February of 1997.



The first "Ho'omalua ma Kualoa."

By joining our thoughts and energies we have developed a formal document of agreement and commitment. The "**Palapala 'Aelike**" describes more than forty principles and positions (see pages 3-6).

The goal of "Ho'omalua ma Kualoa" is to lay the foundation of mutual trust, knowledge, and informed action on which we will rebuild a strong and unified Hawaiian Nation.

Please join us. We need each other. Just complete and mail back the form at the back of this issue.

Inside this issue:

- **Determining the Self** page 2
- **"Palapala 'Aelike"** page 3
- **Obstacles** page 7
- **Joining Ho'omalua** page 8

Ho'omalua ma Kualoa

500 University Avenue, #326 Honolulu 96826

Phone/FAX (808) 941-4946

A MESSAGE

Aloha kākou,

Ho'omalua ma Kualoa is a "**people's process**." We work together and provide the opportunity for informed discussion, allow each one to be heard, and then find where we have agreement and can speak with **one voice**. These agreements are then formalized in the written document called the "**Palapala 'Aelike**."

Our work -- and this special insert -- is funded solely from fees, donations and contributions from people like you, families and community organizations. To assure the **independence and integrity** of our efforts, no attempt has been made to seek government or large foundation grants.

We are committed to **rebuilding trust and unity** among the Hawaiian people. Too often, our leaders get **too far ahead** of us and **too far apart** from each other.

That's why we are unanimously **opposed** to the **Hā Hawai'i process**. It is not for any one group of leaders to assert they have the power to decide we're ready to elect delegates, how many delegates should be elected, or how districts are to be drawn.

It's our future, and we should have the final say in how it's decided. No government can succeed without the informed consent and loyalty of its people.

Please read this special insert. Our **purpose** is to:

- **Ask for your support of Ho'omalua ma Kualoa** as the people's process for decision-making;
- **Share the "Palapala 'Aelike"** as an expression of self-determination and example of how to build self-government; and
- **Invite you to watch "Olelo TV"** for a series of presentations to lay "common ground" for the "**Hawaiian Summit**" next January

We can fulfill the prophesy -- but only by standing as one. **E kū ana ka paia!**

Steering & Planning Committee

Kina'u Boyd Kamali'i, Chair
Prince Kuhio Hawaiian Civic Club
Creighton Mattoon, Vice Chair
Kaahuulaokalani 'Ohana
"Coochie" Cayan, Secretary
Ka Lahui Hawai'i
Leonie Randall, Treasurer
Mullaney-Brown 'Ohana

Ms. Maile Akimseu
Hui Ho'omau o Na 'Ohana, Ekahi
Dr. Kekuni Blaisdell
Ka Pakaukau

Ms. Moana Chincio
Nahinu 'Ohana

Ms. Linda Kawai'ono Delaney
Paiea 'Ohana

Ms. Anita Gouveia, Kihei pua
Paoa-Kea-Lono 'Ohana

Ms. Promise Kaanapu
Kaai-Kaluna-Kaanapu 'Ohana

Ms. Margaret Kalamau
Ke 'Ola Mamo

Mr. Alike Lambert
Lambert 'Ohana

Ms. Clara "Sweet" Matthews
Matthews-Makaio 'Ohana

Ms. Cathleen Mattoon
Ko'olauloa Hawaiian Civic Club

Ms. Havana McLafferty
Kalepa-Kaluna 'Ohana

Mr. Mervin "Kanak" Napeahi
Napeahi 'Ohana

Mr. Shane Pale
Ka Lahui Hawai'i

Carlton Kaanapu
Papakole'a Corner Boys

Jodi K. and Vienna Nahinu
Hale o Keawe

Determining the Self

What are inherent rights?

Between governments and the peoples they represent certain rights are viewed as "inalienable" -- these rights cannot be sold or given away. These rights are vested or held by the people and cannot be assumed or abridged by any government.

In the American system, for example, these **vested rights** include an individual citizen's freedom of speech, safety of the home from unreasonable search, and choice of religion.

Among governments, there are also certain sovereign powers derived from the **consent of the governed** that cannot be interfered with or decided by another government.

These governmental powers -- whether exercised by the citizens of an independent nation or by indigenous peoples within another nation -- are **determined by the will of that people** and include:

- The right to exist and to determine the **definition** of citizenship or

membership;

- The right to regulate **domestic affairs** in accordance with the culture, customs and traditions of the people governed;
- The right to determine rules of **inheritance, adoption and other family matters**;
- The right to **administer justice**;
- The right to **levy taxes**;
- The right to administer and **manage any and all land, marine and other natural resources** held in trust by and for the people; and
- The right to maintain traditional land tenure and to **regulate all customary practices** such as gathering, hunting and fishing.

These are the governmental powers that express the identity, culture and values of a people. These determinations define the collective "self" of self-government.

SELF-DEFINITION

We have come together in the spirit of Kualoa as the Native Hawaiian people, the kanaka maoli, as Hawai'i Pono'i, ka po'e Hawai'i -- nā 'oiwi o Hawai'i Nei, bone of one bone, all descendants of Hāloa.

"Palapala 'Aelike"

GOVERNMENT INTERFERENCE

Native Hawaiian means any descendant of not less than one-half part of the blood of the races inhabiting the Hawaiian Islands previous to 1778.

Hawaiian Homes Commission Act, as amended, 1921

Palapala 'Aelike

Nearly one thousand Native Hawaiians joined their hearts and minds to write the "Palapala 'Aelike." The kūpuna and 'ōpio, citizens of the *De Jure* Kingdom of Hawai'i and Ka Lāhui, kumū hula and Christian ministers -- coming together and finding agreement.

It hasn't been easy. There has been anger and hurt. Some have walked away. But a powerful voice is emerging -- speaking from the soul of a people once described as a dying race. Proclaiming -- we are alive, we are proud and we are Native Hawaiian. I kū mau mau! Pull together!



Ho'omalau Chair Kina'u Kamali'i and Vice Chair Creighton Mattoon (left), Luis Hanga (right), and Miniwaka, Kalama Niheu and Nalani Minton (below) have participated in the drafting of the Palapala 'Aelike.



Sovereignty and Self-determination

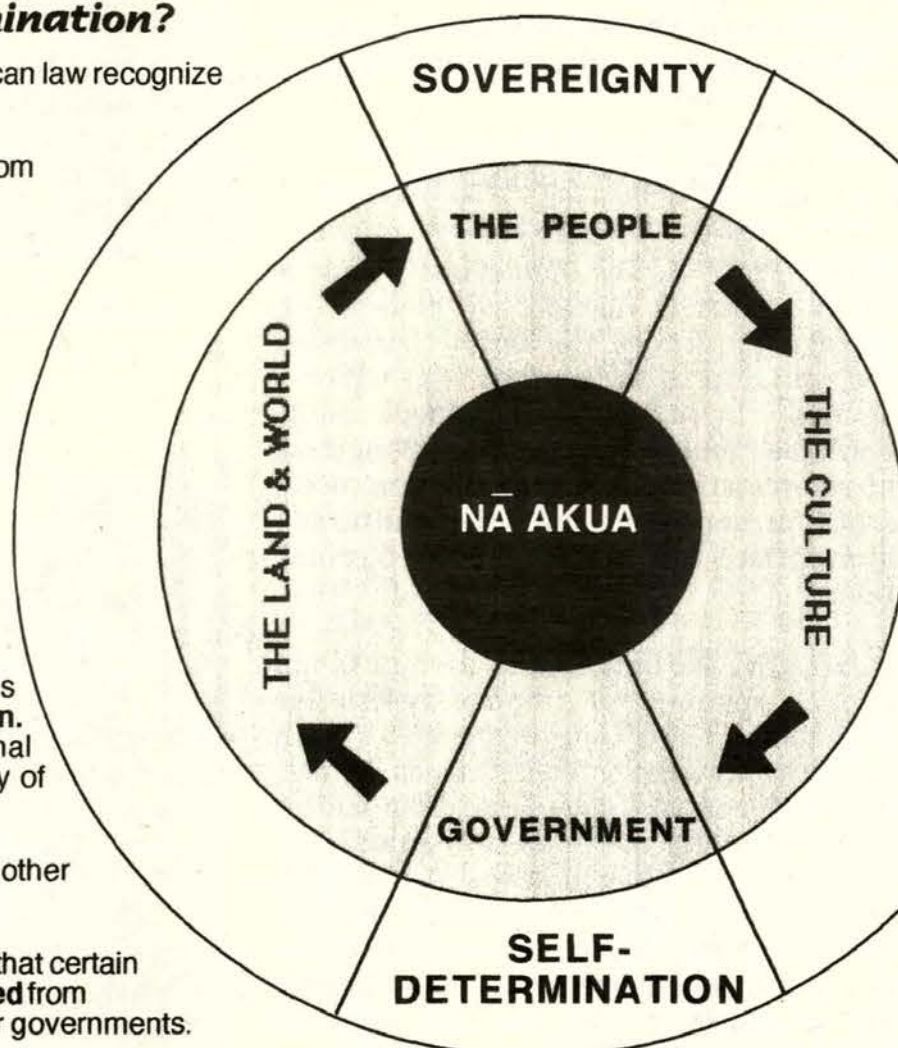
What is self-determination?

Both international and American law recognize that indigenous peoples who:

- Exercised **sovereignty** from time immemorial;
- Share a unique and **distinct past, culture and traditions**; and
- Have been deprived of self-government by colonization and conquest retain the **right to exist**, to have their **culture respected** and to join for the common good by forming a government.

This process of choice is called **self-determination**. Acknowledged in international and American law, the integrity of this process requires:

- ✓ **No interference** by any other government; and
- ✓ Explicit acknowledgment that certain powers are **not delegated** from nor **negotiable** with other governments.



We Are Who We Were

For two thousand years the kanaka maoli governed and exercised sovereignty over the Hawaiian Islands. No matter who was the ruling ali'i or whether constitutions and laws were written or not -- the root source of the power exercised by government did not change.

Sovereignty is drawn from:

- **Nā Akua**, the sacred source of all authority;
- **Nā maka'āinana**, the people and their loyalty; and
- **Na'auao**, the values of a shared culture.

The illegal overthrow of the Kingdom of Hawai'i in 1893 and the wrongful annexation of 1898 destroyed the Hawaiian government. These actions could not and did not extinguish the **spirituality, culture and sovereignty** inherent in the Native Hawaiian people.

For sovereignty to be expressed through the creation of a government, we must decide a self-determination process -- a way or mechanism to formally choose and describe our self-government.

Ho'omalua ma Kualoa PALAPALA 'AELIKE

Traditional and Customary Practices, Rights and Responsibilities

PRINCIPLE. As Native Hawaiians, the indigenous peoples of these islands, we have certain unique Traditional and Customary Rights. By our ancient genealogy, Native Hawaiians are kahu of Ka Pae 'Āina. The practice, exercise, and perpetuation of these rights define and guard our existence and essence as Native Hawaiians in our own homeland.

Included among these traditions and customs, but not limited to, are the rights of access, gathering, and use of the resources of the land, air, water, and sea.

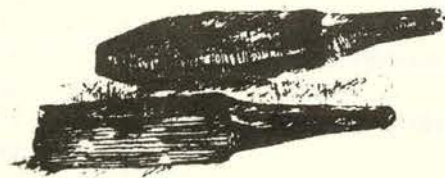
POSITION. As Native Hawaiians we accept and assert these rights as an obligation which we must meet and fulfill. We oppose and must resist all efforts to restrict, diminish, or extinguish these rights.

POSITION. DOMAIN OF TRADITIONAL AND CUSTOMARY RIGHTS: The domain of traditional and customary rights shall extend through the entire Hawaiian archipelago and shall include, but not be limited to, the air, air rights and sky over the archipelago and oceans surrounding the archipelago extending outward from it for a two-hundred (200) mile radius consistent with an archipelagic state. The domain shall also include subterranean, surface, and subsurface minerals found therein.

The Traditional Practice and Custom of Gathering

PRINCIPLE. Since time immemorial, Native Hawaiians have accessed and gathered resources of the land and sea. These gathering practices have insured the sustenance of our peoples and the perpetuation of our cultural practices including, but not limited to, the hula, lei making, kapa beating, fishing, lauhala weaving, wood carving and lā'au lapa'au. The State Constitution and the Hawai'i Supreme Court have recognized these practices as rights inherent to Native Hawaiians and have directed the State to protect and preserve these rights for future generations in perpetuity.

POSITION. As Native Hawaiians, we claim these rights and commit ourselves to perpetuating these rights through our own practice. We accept the responsibility of holding all elected officials accountable for State, Federal and County governmental actions which abridge these rights and



*We have come together in the
spirit of Kualoa as the
Native Hawaiian people,
the kanaka maoli, as Hawai'i
Pono'i, ka po'e Hawai'i --
na 'oiwi o Hawai'i Nei,
bone of one bone,
all descendants of Haloa.
We are one people, joined by
the shared blood and traditions
of our ancestors;
we will not be divided.*

*We have met in ho'omalua.
We have shared our families,
our food, and our thoughts.
We have put aside our past
personal harms and differences
to extend and accept mutual
respect and aloha.*

*We are unified on the following
principles and positions.*

commit ourselves to passing on to future generations the cultural knowledge of these practices.

The Responsibility of Resource Protection

PRINCIPLE. As the indigenous people of Ka Pae 'Āina O Hawai'i, we have in our gathering practices, the ability to maintain the tradition of taking only that which is needed. In return, we give back to the earth, sea and sky by traditional methods of reforestation, plant propagation, ocean stock preservation and other culturally-appropriate methods of resource protection.

POSITION. We oppose any attempt to limit, ban regulate or impose restrictive, bureaucratic red tape designed to withhold the Hawaiian from this customary practice in an attempt to make our culture fit to western methods and standards. Moreover, we must hold responsible government and other entities for the continued misuse, diminution or destruction of our indigenous resources, most important of which are the wai, kai, 'āina and lā'au Hawai'i.

The Traditional Practice and Custom of Hula and Oli

PRINCIPLE. We, the indigenous people of these Hawaiian Islands, are practitioners of the unique and descriptive forms of dance and chant known as Hula and Oli. Hula and oli include the sky, land, sea, man and gods. Hula and oli reflect past events and are the medium through which traditions continue through the ages. Hula and oli connect us individually and collectively to our land, the forest, the kini akua, the ocean and our ancestors.

When we perform the hula and oli, we are mentally, physically, and spiritually Hawaiian. It is the vehicle which allows travel through time. We are responsible for the continuation of this tradition. We were given the honor of knowing and understanding our past through hula and oli. The next generation is the receptacle to whom we must prepare to honor with this gift. The kūmū hula and haumana will not fail our kūpuna and mo'opuna.

POSITION. GATHERING RIGHTS RELATED TO HULA AND OLİ. The elements and materials needed by Kūmū Hula, hāumana and hālau hula to be successful in their role as practitioners of hula and oli are:

1. Groves of 'ohe, hala, kuku'i, niu, ula and hau;
2. Indigenous and endemic hardwoods such as kauila, 'ohi'a, koa, lama, and kolea among others;
3. Other flora of the forest including lēhua, maile, palapalai, 'a'ali'i, 'a'ali'i mahu, 'ohelo, 'uki, liko lēhua, mokihana, native laua'e, pala'a, 'ilima, kaunaoa, māmaki, noni, 'ama'u, 'ekaha and kou to name a few;
4. Limu kala, fresh pa'akai, 'olena, la'i, 'ahu'awa and 'awa are necessary for ceremony;
5. Mano, kala, kūpe'e and other sea-shells.

Hālawa, O'ahu



These items are manifestations of the kīni akua, and the kīni akua are the source of inspiration and enlightenment. The listed flora and fauna are also sources to the hula and oli for clothing, adornments, implements, dye, ceremony, offerings and instruments. This list is incomplete and we reserve the right to add and continue the list. We are committed to this traditional practice and the life and longevity of the hula kinolau. We oppose all efforts to erode, misuse, diminish and restrict our right to continue this tradition as prescribed by our ancestors.

The Traditional Practice and Customs of Fishing

PRINCIPLE. From time immemorial Native Hawaiians have been fishing peoples. Our cultural and traditional fishing practices which relate to gathering the marine resources of the stream, shoreline, estuary and deep water of the ocean, have for centuries maintained these resources for future generations. Our health and well-being depend on these resources and our ability to access, harvest, protect and manage these resources for self-sufficiency in perpetuity.

POSITION. We commit ourselves to supporting the cause and activities of Hawaiian fishers and their families. We oppose any and all U.S. federal, Hawaii state or local county regulations or practices which diminish traditional fishing practices or which regulate, license or restrict the Native Hawaiian peoples right to gather from the sea, rivers and streams of the land.



Kaunāhali, Lānaʻi

POSITION. THE LAW OF THE SHORE TO THE DEPTH OF THE OCEAN. The traditional and customary rights of Native Hawaiians and their descendants to fish, gather, and harvest, including but not limited to the right to spear fish, to throw and lay net in the waters and shorelines of Ka Pae 'Āina, to cultivate its resources for personal subsistence, medicinal, cultural, and religious purposes shall not be abridged.

POSITION. LAND-LOCKED BODIES OF WATER. Traditional and customary rights shall extend to all lakes, anchialine ponds, and punawai (water springs) of the archipelago.

POSITION. FISHPONDS. The traditional and customary rights of Native Hawaiians and their descendants to propagate and harvest in the loko wai (freshwater

fishpond), loko i'a, kalo, loko kūāpa, and other types of fishponds shall not be abridged. Fishponds shall be maintained by practices which incorporate culturally-appropriate and environmentally-responsible commitments and technologies.

Land Claims, Trusts and Entitlements

PRINCIPLE. From our traditional and customary rights, certain other unique and inherent modern rights and related entitlements have evolved.

Among these rights are:

- beneficial ali'i trusts;
- public Hawaiian land trusts and benefits; and
- outstanding claims for the return of lands and for the stewardship and management of our sacred lands and ancestral objects imbued with the spirit of nā Akua and our ancestors.

POSITION. To assure the integrity of the rights related to these lands, we support a moratorium on the sale, exchange, transfer, or encumbrance of these lands. We also support the return of our ancestral objects.

The Ali'i Nui Trusts

PRINCIPLE. It was the express wishes of the Ali'i Nui (High Chiefs) that their Estates and their bequests exist in perpetuity to benefit Native Hawaiians and to provide for the educational, social, and health needs of the Native Hawaiian people.

POSITION. We support the Ali'i Nui trusts to perpetuate and accomplish their missions as prescribed and mandated by their respective founding Ali'i Nui. We are opposed to forced conversion and unnecessary alienation of trust lands in Ka Pae 'Āina o Hawai'i (Hawaiian Archipelago).

The Responsibility of Mālama 'Āina

PRINCIPLE. From our cosmogonic genealogies and oral traditions, Hawaiians know that we are the first peoples of the Hawaiian archipelago. We know that after the islands were born from the mating of Papahānaumoku, Earth Mother, and Wākea, Sky Father, that the Po'e 'Ōiwi, Native Hawaiians were also born from that lineage.

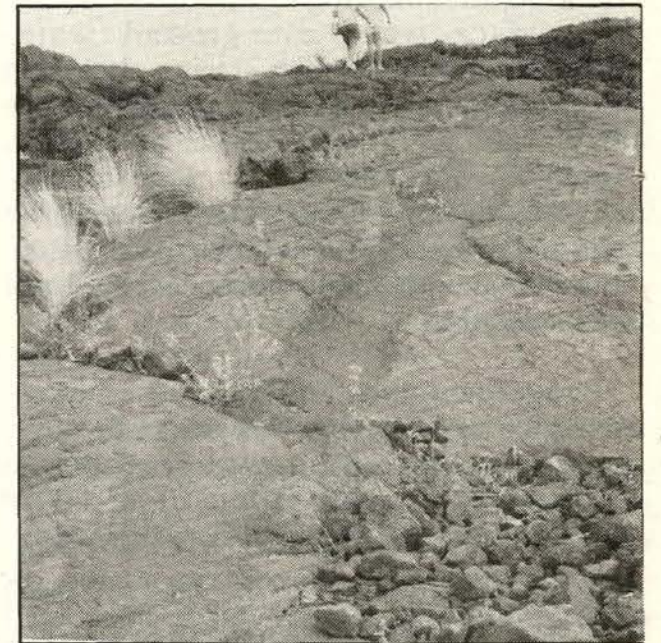
As younger siblings of the land in this cosmogonic genealogy, we have a duty to mālama 'āina, or to take care of, to preserve, and to live in harmony with the land. As descendants of Papa and Wākea, we have the kuleana, or responsibility to serve as konohiki, or land stewards, for the Hawaiian archipelago. As konohiki, we must insist that all those who live in Hawai'i also practice malama 'aina, living in harmony with the land as an equal partner, and treating the land and the ocean with proper respect and aloha.

This responsibility of mālama 'āina and

konohiki is the primary duty of the Native Hawaiian people, and is a genealogical responsibility for Native Hawaiians that no other people can replace. It defines who we are as Hawaiians and gives us the right to live upon the land of Hawai'i forever.

POSITION. KONOHIKI RIGHTS: The traditional and customary native tenant rights and konohiki responsibilities of the Kanaka Maoli (Native Hawaiians) shall not be abridged.

'Anaeho'omalū, Hawai'i



POSITION. RIGHTS OF ACCESS. The Po'e 'Ōiwi (Native Hawaiians) and their descendants shall be allowed free access to the mountains, caves, streams, seas, and sites of religious and cultural importance for personal, subsistence, religious and cultural purposes.

POSITION. BURIAL RIGHTS. The right of Native Hawaiians, their descendants and possessions, to be buried on the land of their Hawaiian ancestors shall not be denied. Native Hawaiian burial sites shall not be disturbed. Ho'omalū ma Kualoa shall support the designation of lands for this purpose and shall support the responsibility of the descendant's 'ōhana to care for and maintain such burial sites.

Kona, Hawai'i



Traditional Practices and Customs of Water Use

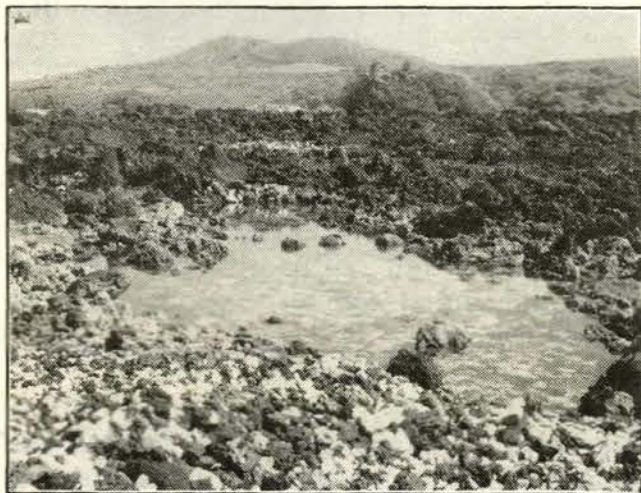
POSITION. LAW OF THE LAND AND FRESH WATER. Lands used by Native Hawaiians and their descendants for the cultivation of traditional food staples shall be entitled to water in sufficient quantities so as to maintain customary and traditional agricultural practices including, but not limited to, the cultivation of kalo, la'i or kī, aho, and medicinal plants for subsist-

ence, cultural, and religious purposes. Rights of native tenants shall not be abridged.

POSITION. WATER RIGHTS. The traditional and customary rights possessed by Native Hawaiians and their descendants to harvest, cultivate, and propagate from the streams and their ecosystems, traditional food staples including, but not limited to, hihiwai, 'opae, 'o'opu, ho'i'ō, and limu shall not be abridged.

When the exercise of Native Hawaiian water rights is abridged by the reduction of surface water or ground water resources either through stream alteration or diversion or by well drilling, corrective action shall be taken wherever possible to restore such resources. The right to maintain stream flows and watercourses of the archipelago for subsistence, medicinal, cultural, and religious purposes shall not be abridged.

Native Hawaiians and their descendants shall also have the right to drinking water, running water, ground water and rain water, and this shall be free to all Native Hawaiians on all lands of the archipelago.



Awake'e, Hawai'i

Native Hawaiian Land Claims

PRINCIPLE. Nationhood and the fullest expression of sovereign powers are pili-alo-ha with the 'āina. The recognition of the inherent and vested right and exercise of sovereignty by the Hawaiian people is inseparable from the restoration and renewal of a distinct and traditional territorial jurisdiction of the nation and its powers.

POSITION. The crown, government and public lands of the Kingdom of Hawai'i, along with all traditional and customary appurtenant rights, are claimed and to be held in trust for the Hawaiian nation.

Federal Lands

PRINCIPLE. The "Apology Bill" (Public Law 103-150) signed by President Clinton in November 1993 admitted that the 1893 American military invasion of Hawai'i was an illegal action against a friendly constitutional monarchy and democratic government, and that nearly 2 million acres of former public, Crown and Government Lands were taken "without the consent of or compensation to" the Hawaiian people, and also called for reconciliation with the Hawaiian people.

POSITION. LANDS HELD BY THE AMERICAN MILITARY AND FEDERAL GOVERNMENT. As part of the reconciliation called for in the 1993 Apology Law, title to all lands currently held by the American military and federal government shall be

returned to the jurisdiction of the Hawaiian people. The American government must pay for the complete clean up of toxic wastes, unexploded ordnances, and other dangerous substances deposited by them upon these lands, sea, and sky. The American government must immediately remove all nuclear weapons, nuclear submarines, and stored nuclear wastes from Hawai'i. Thereafter, the American government may negotiate with the Hawaiian people to pay for the use of certain mutually agreed upon lands.

The Traditional Practice and Custom of Native Tenancy

PRINCIPLE. From the beginning of time Native Hawaiians have always had the ancient right, enunciated in what is now known as the "Kanawai Mamāla Hoe," of people in need -- the old, the poor, and the orphan -- to lie down by the side of the road, unmolested by any greater power. The kaona, or the deeper meaning, of this law is revealed in the traditional konohiki custom of allowing Native Hawaiians and their descendants the right to live freely on any open land where no one else has built a house or made a farm.

Since the Hawaiian word for land is 'āina, literally from that which one eats, we understand thereby that land was a source of food to which all Native Hawaiians and their descendants should have access to survive. We also know from custom and practice that it takes a minimum of ten (10) acres of land to feed a Hawaiian family.

POSITION. HAWAIIAN TRUST LANDS FOR PURPOSES OF HOMESTEADING. Hawaiian Trust Lands should include, but not be limited to, the existing 2 million acres of land currently being claimed by Native Hawaiians, including Hawaiian Home Lands, and the Ceded Land Trust. While lands may be added to these 2 million acres, the Hawaiian Trust Lands base should never be diminished, even by a single acre, less than the original 2 million.

POSITION. USUFRUCT RIGHTS. Native Hawaiians and their descendants shall have the customary right of native tenants to farm any undeveloped land and to build a house adjacent to the farm anywhere in the Hawaiian archipelago, so long as that land is among Hawaiian National Lands which include Hawaiian Trust Lands and is not privately-owned.



Awini, Kaua'i

These homesteads should consist of a minimum of ten acres and should be made available to all Native Hawaiians and their descendants of any blood quantum, whether residing in the Hawaiian archipelago or outside of Hawai'i who wish to return home.

The land under such homesteads shall be unalienable and forever owned by the Hawaiian Nation. However, such homesteads shall be leased in perpetuity to any Hawaiian family so long as they or their descendants choose to work that parcel of land or to live upon it. This is a fundamental right of all Native Hawaiians and of their descendants.

POSITION. RIGHTS TO STAY FROM EVICTION. Native Hawaiians and their descendants, by virtue of their genealogical relationship with the land and their position as the the first people of the Hawaiian archipelago, should never be evicted from any Hawaiian Trust Lands -- especially from Hawaiian Home Lands -- so long as they have shown serious intent by a one year residency, and so long as they have not contravened Hawaiian law.

Sovereignty and Self-determination

PRINCIPLE. Hawaiians have the inherent right of sovereignty, and the right to freely pursue self-determination.

POSITION. To assure these rights, we call for an end to the policies and practices of wardship.

The Right of Self-determination

PRINCIPLE. The indigenous Native Hawaiian people never directly relinquished their claims to their inherent sovereignty and their national lands.

POSITION. We oppose any attempt by the federal and state government and/or their agencies to regulate, control, interfere, erode and/or to diminish our right to sovereignty. For example, we will educate ourselves on the definition and relevance of a "de facto government" versus a "de jure government" and its ability to protect the rights given to us by Nā Akua and our ancestors.

The strength and ability of a people to freely determine the form and nature of their self-government requires they accept the responsibility of educating themselves on the different forms of governance.

Sovereign Powers

PRINCIPLE. As an inherent and vested right, the nature, form, and structure of self-government to express and embody this sovereignty is not a delegation of power from any other sovereign, but arises from the will, choice and shared history of the Hawaiian people and their trust and respect for Nā Akua, for the traditions and customs of nā kūpuna kahiko, and for each other.

Ka 'Ōlelo Mākuahine

Hawaiian Language

POSITION. Included among, but not limited to, the sovereign powers retained by and subject to the will of the Native Hawaiian people are definitions of membership and citizenship; the regulation of domestic affairs; rules of inheritance; the administration of justice; the levy of taxes; the title, administration and management of any and all land, marine and other natural resources held in trust by and for the Native Hawaiian people; the regulation of property; and the regulation of gathering, hunting, fishing, and all other traditional and customary practices of Native Hawaiians.

Responsibility of Self-governance

PRINCIPLE. Self-governance and the exercise of sovereign powers do not exist in isolation from other peoples and governments. It is the obligation and a primary responsibility of any government and its people to affirm, nurture, and define peaceful and productive relationships with other governments and peoples.

POSITION. As Hawaiians, kanaka maoli, we again accept this obligation and commit ourselves to assuring that the processes of self-determination and self-governance are not exercised solely to make the Hawaiian people pono, but also to restore mutual good will and friendship to our relationships with other peoples of the world, the United States of America, and the citizens of the state of Hawaii.

The Traditional Practice of Pono

PRINCIPLE. Our cultural and traditional teaching about Ea is set forth in the 'Ōlelo noeau: "Ua Mau Ke Ea O Ka 'Aina I Ka Pono." The sovereignty, independence, life, breath and spirit of our land is promoted, protected and preserved through pono -- the practice of righteousness.

POSITION. In our quest to achieve political sovereignty and to maintain and perpetuate our culture and tradition, we commit ourselves to the individual and collective practice of Pono. The attainment of collective Pono will be achieved through Kūkūlu Kūmūhana, the pooling of strengths -- physical, mental, emotional and spiritual -- for a shared purpose: the reinstatement and recognition of the Hawaiian Nation.

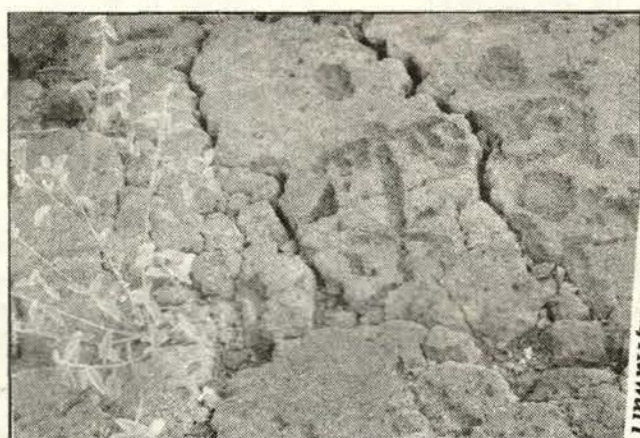
Cultural Retrieval, Identity and Integrity

PRINCIPLE. As Native Hawaiians we share a common tradition, history, language and culture. We are one people. Our continued cultural integrity requires that we walk in the footsteps of our ancestors -- for that is the way to insure our shared future.

POSITION. We join and support all Native Hawaiians in the struggle to uphold the foregoing principles and beliefs central to our integrity.

PRINCIPLE. The Native Hawaiian language is the primary vehicle for preservation of the oral histories of our culture and traditions. It embodies and expresses our identity and transmits the beliefs, values and social teachings which are the foundation of our culture.

POSITION. As Native Hawaiians, we commit ourselves to learning our language and insuring that our children and those of future generations will have the opportunity to learn and speak Hawaiian. Acknowledging our history, we pledge that we will never allow or tolerate the passage of civil laws which restrict or diminish our right to speak or write in our native tongue.



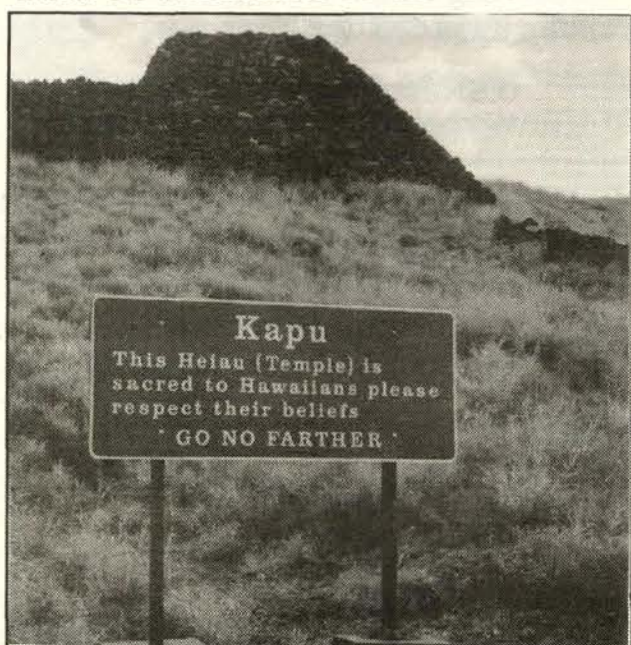
Anaeho'omalu, Hawaii

Nā Wahi Pana

Sacred Places

PRINCIPLE. All Native Hawaiians possess the inherent right to worship Nā Akua and to maintain and utilize the wahi pana (sacred places) which have been the religious, spiritual and cultural centers for our peoples since time immemorial. The care, maintenance, preservation and use of wahi pana are sacred undertakings over which kahu (priests) are the caretakers.

POSITION. As Native Hawaiians, we commit ourselves to protect, defend and preserve all wahi pana. Acknowledging past practices and current actions of the State, Federal and County governments and private developers which have destroyed and commercialized and desecrate our sacred places, we commit ourselves to opposing and preventing such acts in the future and to defending and supporting the rights of the kahu, the religious and cultural guardians of these sacred areas, to reside thereon and to maintain such areas in accordance to the traditions of



Pu'u Kohola, Hawaii

our peoples. We claim the wahi pana as the patrimony of the Native Hawaiian Peoples and the Nation. Therefore, we do not acknowledge the right of private or governmental owners to use these lands in disrespect to their meaning and significance.

Hawaiian Wellness

PRINCIPLE. The well-being and spiritual, mental, and physical health of Native Hawaiians -- reflected by malama -- requires improvements in the quality and choices of our lives. Improving economic standards, living conditions, and equal access to employment, and opportunities are essential.

Native Hawaiian Health Care Systems

PRINCIPLE. Native Hawaiians must create and secure a place in the evolving Health Care systems which (a) assure that the health needs prevalent among Hawaiians are addressed; (b) incorporate Native Hawaiian cultural beliefs and practices; (c) insures universal access to Hawaiians; and (d) utilize well trained, experienced practitioners of both holistic and preventive medicine. The dire physical, emotional and mental needs of our Native People underline the urgency with which we must create and secure this place for Hawaiians in our Health Care System.

POSITION. We commit ourselves to implementing a three-part solution to address the health care needs of Hawaii's Native Peoples, now and in the future. *First:* we will assure that influential political leaders who understand and support health care reform for Native Hawaiians remain in office. *Second:* we will promote and stimulate among Native Hawaiian People the fundamental understanding that addressing the scope of health needs, public funding, cultural uniqueness and traditional health care practices is what compels a sovereign Native Hawaiian Nation. *Third:* we will be uncompromising in our pursuit of excellent, well-trained, ethical health care experts to design, develop and implement a culturally-appropriate Health Care System with and for Native Hawaiians.

This agreement demonstrates the unity of the organizations, families, and individuals who have met in Ho'omalu ma Kualoa. We invite others to join us in signing this Palapala 'Aelike.

We also resolve to continue our efforts to achieve unity. We will meet again.



Signed 9 February 1997 and Amended 26 October 1997 at Kualoa, Ko'olaupoko, O'ahu

Nationhood: Obstacles and Opportunity

Efforts to restore the Hawaiian Nation are shaped by history, law and the will of the kanaka maoli. We are also affected by whatever else is happening around us.

Among the factors competing against or compelling Hawaiians to take action are:

- ✓ A renewed openness led by the United Nations to recognize the **rights of indigenous peoples**.

Discussions on the "UN Draft Statement on the Rights of Indigenous Peoples" are being attended by kanaka maoli -- and represent a world forum for influencing American opinion and policy.

- ✓ The "Apology Bill" from the U.S. Congress that admits the illegality of the American role in the overthrow and acknowledges that:

- the Hawaiian people never extinguished their **sovereignty**;
- nor consented to the taking of nearly 2 million acres of public, crown and government **lands**.

The "Apology Bill" endorses a process of "reconciliation" that may lay the foundation for a comprehensive settlement of the Native Hawaiian claims for lands and self-government.

- ✓ An unstable **economy** that has severely impacted Hawai'i.

The economy can "cut two ways" -- and could add to a backlash against native entitlements or support for an encompassing settlement of claims.

- ✓ A referendum in November's election to decide whether or not to convene a **state constitutional convention**.

The state constitution is the only document which formally recognizes Native Hawaiian traditional and customary rights, describes the Hawaiian Homes and Office of Hawaiian Affairs trusts, and the public trust doctrine for the management of water and other natural resources. Amendments in these areas could be devastating.

- ✓ Efforts by Hā Hawai'i to conduct an election of delegates to a **Hawaiian Convention**.

At the last Ho'omalua ma Kualoa gathering, the position to "oppose the Hā Hawai'i process as presented" was unanimously adopted.

Although many of those present at this meeting support both a convention and the election of delegates, there are a number of serious concerns with the source of authority, confused timing, flaws in approach and lack of funding for the Hā process.

More discussion is needed.

Opposition to Hā Process

• SOURCE OF AUTHORITY

Hā Hawai'i is a not-for-profit 501(c)3 organization. In this capacity it is answerable only to its own membership, and is not accountable to the Hawaiian people. The organization cites the "Hawaiian Vote" of 1996 as its authority -- but fewer than half the eligible Hawaiian voters participated in that vote.

• CONFUSED TIMING

"Ho'omalua ma Kualoa" believes that the convening of a state constitutional convention is a threat to Native Hawaiian rights and entitlements. We urge kanaka maoli to vote NO to the state CON-CON. Other important elections are also occurring in federal, state and OHA contests.

Voting for a Hawaiian Convention demands our full attention -- not confused timing and dangerously conflicting messages.

• FATAL FLAWS IN APPROACH

The Hā Hawai'i process allows the interference of other governments and jeopardizes the culturally-appropriate and politically-free will of the people.

Both the state and federal governments should agree to comply with the choices of the convention before we meet.

The apportionment of districts for delegates is also flawed. Basing representation on population creates a confused voting pattern that ignores important voices.

Also, some form of independent, international oversight should be present to vouch for the integrity and honest administration of the elections.

• LACK OF FUNDING

"Don't do it, unless you can do it right." Hā Hawai'i does not have the funding support needed to conduct the educational and administrative functions of an election. A low turnout would leave both a questionable result and harm future self-determination efforts.

The frustration of electing delegates to an unfunded Hawaiian Convention that probably won't happen, will also deeply damage kanaka maoli confidence in the convention process and the dream of nationhood.



THE PROCESS FOR RESTORATION AND RECOGNITION

What is restoration?

Identifying and implementing a non-violent process for Native Hawaiian self-government is difficult and complex. Existing self-determination processes described by international or American laws are not immediately applicable or accessible to Native Hawaiians. For example:

• RESTORATION BY TREATY:

Governments displaced by armed aggression may function in exile as *de jure* or "by law" still in place regardless of the *de facto* or "in fact" control of territory by the invading power. In general, however, restoration of a *de jure* government requires other nations to wage war or exercise some other form of international sanction to successfully repel the invader;

• DECOLONIZATION:

In 1946 the Territory of Hawaii was listed or inscribed by the United Nations among the "non-self-governing territories" eligible for decolonization. Decolonization mandates international oversight over the withdrawal of the colonizing power to allow the free choice of the people for independence, free association or incorporation in the colonizing country. Fundamental issues regarding American compliance with this process before and during the 1959 vote on statehood fuels the call for reinscription;

• NATION WITHIN A NATION:

The United States has historically responded to the challenge of the sovereignty of its "first peoples" by recognizing "nation within a

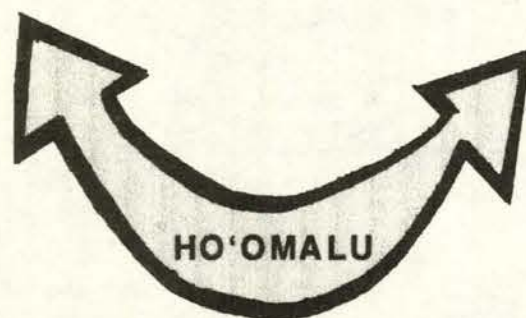
nation" status within the framework of a trust relationship. However, the current restoration and recognition process administered by the Bureau of Indian Affairs applies only to continental tribes, and amendment of this process or plenary action by Congress would be required to accommodate the Hawaiian Nation.

"...the settled doctrine of the law of nations, is that a weaker power does not surrender its independence -- its right to self-government -- by associating with a stronger, and taking its protection..."

U.S. Chief Justice John Marshall,
Worcester v. Georgia Opinion

ORGANIZATIONS
& LEADERS

THE
PEOPLE



How do we restore the Hawaiian Nation?

Lacking these mechanisms, there is general agreement that the full restoration and recognition of the Hawaiian Nation would require:

☒ **A process of self-determination:** a convention or other mechanism chosen by the people to freely deliberate and decide the form and nature of self-government;

☒ **A governance document:** a written constitution or articles to describe the organization and powers of the government;

☒ **Popular ratification of the governance document:** a vote by the people to clearly signify their acceptance of and allegiance to this government; and

☒ **A process of recognition:** an explicit means for the Hawaiian Nation to establish a formal governmental relationship with another or other nations.

Defining and agreeing on the means to implement these processes is the challenge and complexity of the Native Hawaiian situation. Finding the answer is the key to the Native Hawaiian nation and future.

Ho'omalua ma Kualoa is working to achieve the unity critical to a credible base of authority for implementation of the chosen process.

THE NATIVE HAWAIIAN SOVEREIGNTY SUMMIT

Next January, Ho'omalua ma Kualoa will sponsor the "Hawaiian Sovereignty Summit." Again gathering in ho'omalua, we will discuss -- and work to achieve agreement -- on the issues affecting a self-determination process and self-government.

Although the details regarding time and place have not yet been confirmed, the topics of authority, timing and funding -- whether and when to hold a convention, how to select delegates and securing the necessary funding to support the chosen process -- will be our major focus.

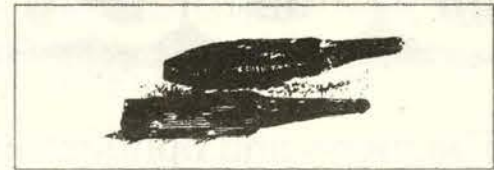
The centennial of annexation was a powerful reminder of the deep harm that results when strong political interests ignore and overwhelm the will of the people. Those forces are still trying to manipulate the Hawaiian future.

We must recognize that our strength is in unity, in coming together to find and give voice to our own vision as Native Hawaiians -- and fulfill the prophesy:

*E iho ana o luna
E pi'i ana o lalo
E hui ana nā moku
E kū ana ka paia!*



**Sovereignty and Self-determination:
FULFILLING THE PROPHECY**
is a special insert presented by
Ho'omalua ma Kualoa



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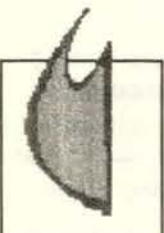
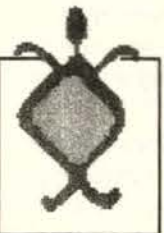
Creighton Mattoon

Photographs by

Kawai'ono, Toni Auld Yardley and Deborah Ward

This issue was paid for solely by the donations, fees and contributions in-kind of people like you. We continue only with your support. Your kōkua is deeply appreciated. Please complete the form below and mail back your contribution today.

Ho'omalua ma Kualoa



**Our goal
is to lay the
foundation of
mutual trust,
knowledge
and informed
action
on which
we will rebuild
a strong
and unified
Native Hawaiian
Nation.**

Do you agree we need:

- To provide information and education on issues to set a path for Hawaiian unity of thought, purpose and action;
- To promote unified action in support of agreed upon principles and positions, and effective opposition to all things which diminish or demean Hawaiians, their rights, resources, and wellness;
- To practice Hawaiian beliefs, culture, and spirituality as the unbroken bond among ourselves, our ancestors, and the generations yet to be; and
- To identify and coordinate needed human and financial resources to sustain this process of education, advocacy and cultural practice?

**Join Ho'omalua ma Kualoa --
we have what you need.**

For more information

"Ho'omalua ma Kualoa" is now producing a series of four, one-hour presentations to be shown on 'Olelo Community Television. Our intent is to give you more in-depth information on the topics covered in this issue.

We are also available to make group presentations if you would like us to join you at a family gathering or club meeting.

If you have questions, want to become a member or would like to contribute to our work, call or write:

Ho'omalua ma Kualoa
500 University Avenue, #326
Honolulu, HI 96826

Kina'u Boyd Kamali'i, Chair
Phone/FAX 941-4946

☐ **YES, we want to join Ho'omalua ma Kualoa!**
**We must continue to build mutual trust, knowledge
and informed action to unify the Hawaiian people.**

- ☐ Organization or 'Ohana of 1,000 or more (\$200)
- ☐ Organization or 'Ohana of more than 500 (\$100)
- ☐ Organization or 'Ohana of more than 100 (\$50)
- ☐ Organization or 'Ohana of fewer than 100 (\$25)
- ☐ Individual Membership (\$10)

☐ **We want to kōkua. Here's our
contribution of:**

☐ \$25 ☐ \$50 ☐ \$100 ☐ _____

Please add our family to your mailing list.

Name _____ (Please print.)

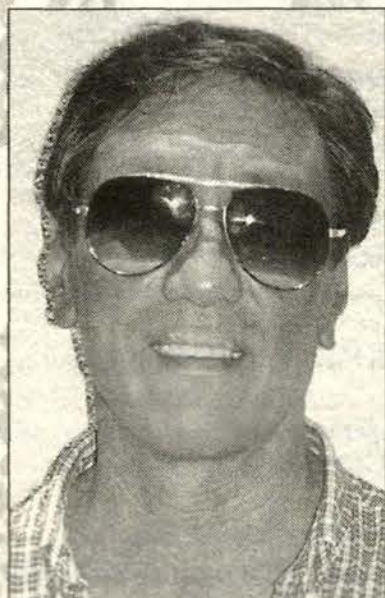
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JOIN US!

'98 candidates in focus

The views and opinions expressed in '98 *candidates in focus* are of the individual candidates and do not necessarily reflect those of the Office of Hawaiian Affairs.



Greg Wingham
At-Large

Watch "Corruption in Hawai'i." Tell your friends to watch too! How can we give the youth of today and generations to come something to believe in? You deserve to know the truth about OHA. Have you ever watched "Corruption in Hawai'i?"

Wingham fights corruption, fights for Hawaiian rights. He is an advocate for justice.

Are you tired of OHA egos? State of Hawai'i insiders? Government meddling?

You deserve open, unrestricted public hearings into ceded land issues, OHA mismanagement, government conspiracies, favoritism and insider dealing. You deserve access to OHA money. You deserve access to OHA meetings. You deserve access to Hawaiian lands. You deserve access to know the truth. You can talk to Wingham. He will listen and take decisive action. Call GREG at 951-6299.

Greg Wingham will provide effective leadership, stop the theft of ceded land, fight to stop political cronyism, offer education regarding Hawaiian equities, support legal defense for Hawaiian claims. They say that OHA is your Office of Hawaiian Affairs. Let's bring back our equitable rights. Vote Greg Wingham OHA trustee.

How do you establish a process by which OHA money and lands are made more accessible to Hawaiians? How do you accomplish this so that people will gain confidence in what they have learned and understand about money and land? Greg Wingham says, "The key to breaking the grip of the state on OHA is to create an educated consensus." That can be established by teaching our community the principles of equity. Then we will vote as an educated group.

Ask Greg Wingham what is his plan. Why does he think it's important? Is this just another loophole in the law? Has it

been tested legally? Show me how it has been proven successful? How does your plan work? Do you have the experience to make it work? What are the principles of equity? Why hasn't anyone else talked about equities? How does it affect OHA? Why should OHA trustees understand equities?

How can a better process of self sufficiency be established? How will this affect sovereignty?

Wingham does not owe his allegiance to any one particular hui. Wingham treats everyone as equals. He listens. He calls it like he sees it. At least you know where he's coming from. They saved the best for last Wingham. He's on the ballot just before XYZ. Watch "Corruption in Hawai'i" on cable TV. 'Ōlelo Hawai'i Channel 54, 6 p.m., Sunday, Ho'o'ike Kaua'i/Akakū, Maui, Nā Leo o Hawai'i, Hawai'i.



Louis K. Agard, Jr.
O'ahu

Why do you want to be an OHA trustee?

Native Hawaiians are at a critical crossroads. We can either continue to place our hopes in broken treaties and empty promises, or we can take charge of our own destiny. I want to help provide a vision of what OHA could be: a strong, respected, stable resource that funds health, educational, vocational, social, economic and cultural programs that improve the quality of life for all Native Hawaiians.

A good place to start is with more partnerships between OHA and other organizations that serve Native Hawaiians, such as Queen Lili'uokalani Children's Center, Kamehameha Schools, Papa Ola Lōkahi, E Ola Mau, Lunalilo Home, DHHL, Alu Like and Bishop Museum.

What qualities would you bring to the position?

Experience. I have actively participated in numerous organizations dedicated to Hawaiian causes:

- Friends of Kamehameha Schools, established in 1964 to oppose the Land Reform Act and any other attempts to reduce KSBE assets or its ability to educate as many Hawaiian children as possible.

- Congress of Hawaiian People. Helped in the formation of this group and produced a 1982 history report published as "Politics, Hawai'i Sandalwood Trees and Hope."

- Council of Hawaiian Organizations, produced "Hawaiian Constitutions

Granting Laws, Land Divisions and Awards" as a rebuttal to the 1983 Native Hawaiian Study Commission report findings that Hawaiians were not entitled to compensation for loss of their sovereignty, land or culture.

- Western Pacific Fisheries Management Council, between 1976 and 1986, worked to preserve marine resources in the Pacific. Produced reports on the status of marine populations and the steps needed to protect them from excessive harvesting.

- Commission for the Department of Hawaiian Home Lands, commissioner, 1978 - 1987.

- Queen Lili'uokalani Children's Center, advisory council member, 1978 - 1993.

- Sovereignty Advisory Council, appointed by the governor in 1994.

- Hawaiian Sovereignty Elections Council, appointed by the governor in 1996.

- Native Hawaiian Advisory Council, director since 1996 and current treasurer. NHAC focuses on traditional water rights of Native Hawaiians and how they can affect contemporary water allocation issues such as Waiāhole Ditch and Hāmākua water diversion project.

A solid background in historical events surrounding the overthrow.

Ability to interact with others with dignity and respect.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

the ability to create and propose policies and strategies to accommodate changing conditions in our economic, financial and social environment to benefit our people.

This OHA election is pivotal. Beneficiaries have the choice to make real changes in the way OHA operates by electing trustees who possess the necessary qualifications, experience and expertise to manage OHA more like a

First, it's time for OHA to fully support efforts that enable Native Hawaiians to determine what form of governance they want for themselves and their descendants. The existing window of opportunity to gain widespread support for Hawaiian self-determination and compensation is getting smaller as you read this. As an OHA trustee, I would advocate that OHA fund (not conduct) plebiscites, elections and conventions that result in a definitive vote by Native Hawaiians on whether or not they want sovereignty, and what form it should take.

Second, any plans for the future well-being of Hawaiians will require significant assets and financial resources. The ownership and income allocation of ceded lands must be resolved.

As an OHA trustee, how would you resolve those concerns?

As an OHA trustee, I would aggressively pursue reclamation and payment of all past, present and future ceded land revenues due Hawaiians.

If you could only accomplish one goal as an OHA trustee, what would it be?

I would be content with securing all the assets and income due Native Hawaiians and protecting them in perpetuity from county, state and federal taxes, condemnation and other threats so they can generate income to benefit current and future generations.

WONG

From page 17

compete in a global market, to access long term health care and to finally live on Hawaiian land.

We have come to the realization that our greatest resources are our beneficiaries. Creating and marketing products, computer programming and the ability to master mathematics, science

and languages are important skills to acquire. In the long term, exporting our knowledge and spirit of Aloha internationally is our highest priority.

I am seeking an at-large seat on the OHA Board of Trustees because I want to be part of a transition team that will lead the Hawaiian people into the next millennium. I have the necessary skills and expertise to meet the needs and demands of our beneficiaries. I have

business, not a bureaucracy. I am confident that as a member of this transition team, I will make a significant contribution to strategically manage and direct OHA, on behalf of its beneficiaries, into the next century. I humbly ask for one of your three at-large votes to represent you on the OHA Board of Trustees.

'98 candidates in focus

The views and opinions expressed in '98 *candidates in focus* are of the individual candidates and do not necessarily reflect those of the Office of Hawaiian Affairs.



Annelle Amaral
O'ahu

Why do you want to be an OHA trustee?

In reviewing the names of the candidates, I felt that another choice was needed. We are facing perilous times and many hard-fought, hard-won gains may be lost for a lack of effective leadership. I believe I bring the leadership skills needed in OHA.

What qualities would you bring to the position?

I bring my experience of 20 years in public service to this position. The strength and confidence it took to be one of the first women in the Honolulu Police Department exemplify the leadership necessary for OHA. I headed the governor's Office of Affirmative Action for five years. I developed my leadership in the House of Representatives for 8 years as the vice chair of judiciary, vice chair of housing and majority floor leader. I have spent my life working on issues of violence against women and children and made major changes in laws on sex assault and domestic violence.

I have spent 16 years in the Hawaiian civic club movement, was honored as the outstanding Hawaiian civic club for my work in the community and have in the community and have succeeded in passing significant legislation on Hawaiian issues.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or

the Hawaiian people?

Advocacy for enhanced health and human services for Hawaiians. OHA has failed to provide advocacy for the health and human services for the Hawaiian community by identifying needs, monitoring and advocating for services and enhancing health and human services.

How: Train trustees in their role as policy makers, understand trust responsibilities; meet with trustees of the ali'i trusts for coordination of service needs; meet with boards of other Hawaiian agencies to coordinate service needs; meet with the Hawaiian community to assess their needs; use trust monies for advancement of health and human services for Hawaiians.

Credibility: We must restore credibility for OHA not only for Hawaiians but for the non-Hawaiian community as well and in so doing, advocate in the area of legal claims and entitlements with state and federal governments, assure a consistent voice for the Hawaiian people and grow the trust for the benefit of all Hawaiians.

How: Develop rules of conduct for trustees; allow for sanctions against trustees for violations of these rules; develop, with the Hawaiian community, policies for entitlement issues to guide settlement and legal actions; expand the legal service for Hawaiians; initiate discussions with federal government on federal ceded lands; end the micro-management by the trustees; expand the management of the trust assets.

Ceded lands settlement: OHA is in negotiations with state government on certain "open" classes of claims for ceded lands revenue; the settlement issues should be assessed against the "needs" of the Hawaiian community and additional benefits that could be made available beyond just a cash and/or land settlement.

How: If cash resources are limited, assure fair settlement of ceded lands revenues through provision of service.

University of Hawai'i (ceded lands use): provide for availability of education costs for the university system, i.e., tuition, books, fees for Native Hawaiians at a 20 percent level of community population usage;

Community hospitals: provide for health services for Naive Hawaiians at a 20 percent level of community population usage;

Housing (HFDC/rental housing program): set aside 20 percent of affordable housing inventory for Native Hawaiians and/or 20 percent on subsidized housing inventory for Native Hawaiians.

With respect to Duty Free Stores, 20 percent of all revenues should be paid to OHA as well as airport revenues.

The future of OHA depends on you, the voter. Make your vote count this election. Choose leaders for the next century. Elect Annelle Amaral for O'ahu island. Mahalo, a hui hou. ■



Les Among
O'ahu

We the Hawaiian people of the 50th state have tried to find our place in Hawai'i's world of the '90s. While times have changed, the spirit of the Hawaiian people has not. The challenge we face now is very critical to the future of the Hawaiian people. The conflict of interest currently on the OHA board of trustees has lost precious time on main-line issues of great importance to Hawaiians. Accountability and responsibility has disappeared into personal differences that has caused OHA to be voted the worst state office in the 50th state by *Honolulu Weekly*. It is time to pass the torch to a new generation of Hawaiians. We have real problems and issues that need to be addressed. Our economy is at an all-time low, businesses big and small have suffered by the hands of elected officials with no real agenda for the future. Agreements were made by the state government about Hawaiian Home Lands and payment for ceded lands. These agreements have not been honored. My experience working with the mayor, city council members, senators and representatives of my district in Waikiki has made me realize how Hawai'i cannot truly move forward until issues like Hawaiian home lands, payment for ceded lands and sovereignty are resolved in a way that works for everyone. My vision is to create businesses and jobs and opportunity for Hawaiians.

This would make the Hawaiians self-sufficient and they can market their culture and products all over the world through Internet and shipping. This would preserve the culture of the Hawaiian way of Life. And during the long term, I would be positive and productive for Hawai'i. None of this can happen unless all Hawaiians unite together to make this vision a reality. This is what we must do for the children of Hawai'i. This is my dream for the Hawaiian people through the year 2000 and beyond. Let's do the right thing for the future of all Hawaiians. I love you Hawai'i, aloha. Vote for Les Among, OHA, O'ahu District.

Why do you want to be an OHA trustee?

I want to create job opportunities for the Hawaiian people. Regaining Hawaiian lands and federal funds owed to the Hawaiian people, that will build our own businesses on Hawaiian lands to market through internet and shipping. The jobs we create will keep us self sufficient.

What qualities would you bring to the position?

I have been elected to two terms to serve on the Waikiki Neighborhood Board District 9, City and County, working with social and economic issues that affect you. Me and my fellow Hawaiians have made a positive difference.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

a. Regaining Hawaiian lands and federal funds for the seizure of Hawaiian lands.

b. To create business and job opportunities for Hawaiians. And to bring back unity, purpose and bright future for the Hawaiian people.

As an OHA trustee, how would you resolve those concerns?

Through committee meetings they must decide a settlement figure before December, or the Supreme Court will decide. The governor and OHA trustees must set aside personal differences that has wasted precious time. I would try to find common ground with my fellow trustees and look at the issue of using settlement funds for creating business and jobs for the Hawaiian people.

If you could only accomplish one goal as an OHA trustee, what would it be?

One goal that I feel we must address is education, opportunity and unity. The call for Hawaiians to have the torch of the future passed over to them is now. We must move on these issues that will benefit Hawaiians. ■

'98 candidates in focus

The views and opinions expressed in '98 *candidates in focus* are of the individual candidates and do not necessarily reflect those of the Office of Hawaiian Affairs.



Reginald
Kauikeakalani
Hao
O'ahu

Why do you want to be an OHA trustee?

To better the condition of, services and benefits to, all Hawaiians.

What qualities would you bring to the position?

Knowledge of land title research, knowledge of land laws, 20 years expertise in legal and political research documents to claim our rightful inheritance.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

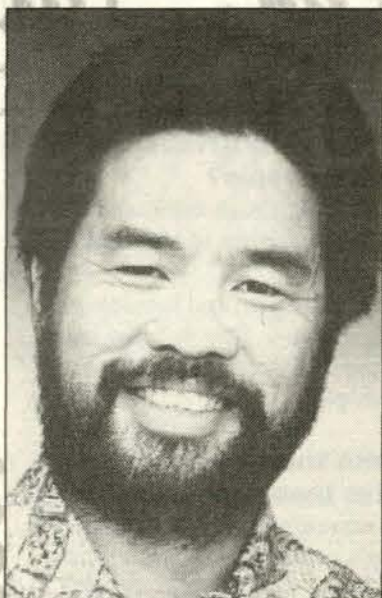
Land inventory, economic development, homeless and/or hidden, employment.

As an OHA trustee, how would you resolve those concerns?

Management, returned federal lands, Barbers Point Naval Base, 'Iolani Palace, Sand Island, Honolulu Airport, Diamond Head, military lands.

If you could only accomplish one goal as an OHA trustee, what would it be?

Better quality of living for all beneficiaries. ■



Clayton Hee
O'ahu

Mahalo piha iā kākou pākahi a pau. Thank you for the privilege of serving you.

Rather than using this space to "blow my own horn" about running for OHA, I thought it would be better to share what others have written to me over time regarding OHA's work. As OHA trustees, we get caught up in debates in the decision-making process, often forgetting to take time to appreciate those whom we are privileged to serve. The following is a slice of why I proudly serve as an OHA trustee:

Eleanor Kalawai'a Ahuna of Hilo wrote, "Mahalo for your strong stands on land issues as I see on TV and read about in Ka Wai Ola o OHA. I believe, like you, that we must regain all that is Hawai'i's, and I write to thank you for your good work."

Tehawanase Webster, also of Hilo, wrote, "Thank you for the \$1,000 for the houseless Hawaiian educational materials."

Frances Dinnan of Kaua'i wrote thanking OHA for supporting the Statewide Hawaiian Language Immersion Family Retreat. "Without OHA's grant assistance, our event would not have gone as smoothly. Those of us involved in

Hawaiian language immersion programs now share a different perception of OHA's ability to help the Hawaiian people."

It is wonderful to finally have the resources to help organizations and community groups who have long labored on their own – with little to no assistance – on behalf of our people. But even more rewarding and touching are the opportunities to aid our fellow Hawaiians on an individual basis, especially our 'ōpio, our future.

Malia Akutagawa, a student while I was a school teacher on Moloka'i, wrote in February of 1992 to thank OHA for her \$2,000 college scholarship. At that time she wrote, "I am now a junior majoring in chemistry, biology, and philosophy (at Whitworth College). I plan to return to Hawai'i and be an environmental lawyer to address environmental problems existing at home, issues of land and water use, and Native Hawaiian land rights. Your financial assistance provides me with the means to fulfill my goals."

Shirleen Simons of Puna, through OHA assistance, attended "Operation Enterprise" at the Girl Scout National Headquarters in New York City in 1992. After her experience, she wrote, "Being

on my own and seeing the world gave me the desire to see and do more. Now I'm considering going to a mainland college. Thanks to your generosity and belief in me, I had the most exciting time of my life. The experience has given me some new goals in life."

But of all the letters, notes and expressions of gratitude I have received in the past, none has touched me more than that of the Freitas family of Waialua, with a simple thank-you for OHA's grant for living and household expenses. "I was about to give up on everything, after being turned down from so many people and organizations. But it's times like these that put the fire back on. When we got your letter, I cried because I now know there are still people in the world today who care. I was brought up to help whoever needs help if I could be of any help to them. So I want to thank you again for everything you and your organization has done for us." Signed Wesley, Lanelle, Olivia and Shardane Freitas.

While there is so much more to be done, it's also important to thank those who took time to make our days a little brighter and my resolve to serve you so much stronger. Mahalo piha iā 'oukou a pau. ■



KINA'U BOYD KAMALI'I

OHA TRUSTEE FROM O'AHU

On November 3rd, please vote for
Kina'u Boyd Kamali'i.

Now -- more than ever -- we need her back at OHA!



**LEADERSHIP
EXPERIENCE
INTEGRITY**

*"Our strength
is in unity.
We are only weak
when some forget
the power of OHA
is in the people,
not
individual trustees."*

People for Kina'u Boyd Kamali'i

Tom Kaulukukui, Sr.
Toni Lee
Charlie Kapua
Beadie Dawson
Dutchie Saffrey
Robert Mansfield
Ray Chung
Winona Akana
Kanani Donahoe
Herbie Kahumoku
Macades K. Westlake
Ramona Panoke
Deborah Ward
Edith DeGuerra
Lorraine Arboleda
Emma Bronco
Rose Tam-Hoy
Bill Kekaalauniu Boyd
Kanalū Spearman

Edward Kanahele
Agnes K. Cope
Kamaki Kanahele
Mary Aipolani
Kelii Kahele
Na'unani Kamali'i
Lindsey Pollack
Maile Cummins
Elizabeth Lee
Richard Jackson
Verda Roy
Manu Gay
Iwalani Ruddell
Nona Kamai
Alison & Kolo Place
Winona Beamer
Leonie Randall
Kalani Haia
Lenora Ching

Ray Jellings
Mary K. Petersen
Vicki Cosgrove
Margaret Stafford
Mary An Goya
Warren Cummins
Kamahilani Kawanana
Terri Keko'olani-Raymond
Harrison Kahumoku, Jr.
Harrison Kahumoku, Sr.
Linda Delaney
Panana Widemann Alden
James & Eileen Lota
Charles & Gwen Mocksing
Jeanette Pang
Janet Chong-Kee
LeiMurmudez
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George & Bea Kahanu

Muilan Luke
Dale Maddock
Donovan Gaspar
Lurline Maddock
Bea Rosa
Dede Shane
Jennifer Moniz
Yvonne Ernst
June Walker
Louise Kong
Carol Bernal
Kaili Chun
Bobbee Mills
Vicky Wong
Ron Jarrett
Roan Sunn
Owen Ho
Ralph Hind
Lydia Lake

and you and lots of others -- but we're out of space.

November 3, 1998

Office of Hawaiian Affairs
Special Election

O'AHU RESIDENT TRUSTEE
KAHU WAIWAI KUPA O'AHU

(To Be Voted On Statewide)
VOTE FOR NOT MORE THAN ONE (1).

AGARD, Louis (Buzzy)	<input type="radio"/>
AMARAL, Annelle C.	<input type="radio"/>
AMONG, Les A.	<input type="radio"/>
HAO, Reginald Kauikeakalani	<input type="radio"/>
HEE, Clayton	<input type="radio"/>
KAMALI'I, Kina'u Boyd	<input checked="" type="radio"/>
KIYOHIO, Larry Joy	<input type="radio"/>
	<input type="radio"/>
	<input type="radio"/>
	<input type="radio"/>

Call Kina'u at home (941-4946) if you want to help, or have any questions or concerns.

Paid for by People for Kina'u Boyd Kamali'i 500 University Avenue, #326 Honolulu, Hawai'i 96826

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Newsbriefs from page 3

ing Leo Anderson Akana's video of vignettes of three contemporary Hawaiian women, participants discussed value conflicts they encounter in their work servicing similar clients in great need. "It is very reaffirming to hear people identify such powerful themes," said Linda Colburn, who facilitated the discussions. "I'm struck with the spontaneity and imaginative way of expressing ideas and that, despite the seriousness of their efforts, many here manage to remain optimistic."

Noella Kong, OHA health and human services officer, defined the importance of the conference. "It was an opportunity to network with other agencies outside the individual participants' fields," she said. Kong credited Colburn, Akana, OHA kupuna Auntie Betty Jenkins, Auntie Nālehua Knox and OHA Deputy Administrator Colin Kippen with establishing a strong foundation for personal and cultural value connections and connections between agencies so that the participants might improve their services to Native Hawaiians.

Public TV grants

Pacific Islanders in Communications announces an open call for production and completion proposals, at least one hour in length, to air on public television. Documentaries, performance programs, children's or cultural affairs programming proposals are eligible. PIC is particularly interested in projects that examine and illuminate the realities of Pacific Islander issues. Highest consideration will be given to projects with Pacific Islanders in any four of the following categories: executive producer, producer, director, writer, talent and subject. Grants of up to \$50,000 are available for works-in-progress. The application deadline is Oct. 26. For more information, call (808)591-0059; write to PIC, 1221 Kapi'olani Blvd., Suite 6A-4, Honolulu, HI 96814; e-mail piccom@aloha.net; or contact website www.piccom.org.

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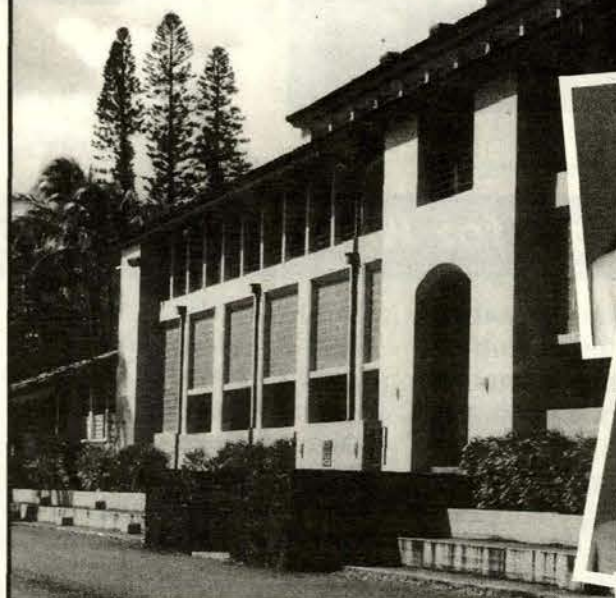
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FINAL NOTICE

Kamehameha Schools is now accepting applications

for the 1999-2000 school year
for kindergarten and grades 4, 7 and 9.



The application
deadline is
October 16, 1998.



Kindergarten
age requirements:
Boys must be
born between
July 1, 1993 and
June 30, 1994.
Girls must be
born between
October 1, 1993
and September 30,
1994.

For applications
and information
call 842-8800
on O'ahu or
1-800-842-IMUA,
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Financial aid
is available.



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KSB's policy to give preference to individuals of Hawaiian descent
as permitted by law has been ruled non-discriminatory by the IRS.

Ka Wai Ola O OHA Run Date: October issue

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Wants To Buy, Has Cash: Hawaiian Homestead Leases in Waimānalo, O'ahu. Call Pager: 808-549-4486 weekdays (daytime).

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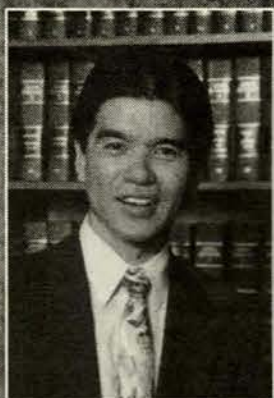
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P A I D A D V E R T I S E M E N T



Hawaiians and November Ballot Question on the Constitutional Convention - What, Me Worry?

by Alan Murakami

Litigation Director, Native Hawaiian Legal Corporation

In the fall general election, voters will be asked: Should the state convene a constitutional convention (again)?

Is asking this question cause to worry?

For a variety of reasons, Hawaiians and organizations like NHLC that provide legal advocacy for Hawaiians need to think carefully about the impact of this question. It can affect Hawaiians in ways that are not so obvious to the average voter.

Cost. If we have another constitutional convention how much will it cost us and can we afford it? The estimate for convening another constitutional convention is \$12 million. That's money that could go to other programs -improving our poorly performing schools, health programs, economic diversification, job training and development, and environmental protection. For that amount of money in this day and age, the people of this state need to seriously consider whether the convention is so broken that it needs fixing now.

Past Achievements. Secondly, a constitutional convention presents an opportunity to change laws that currently protect certain traditions, cultural practices and institutions meant to benefit Native Hawaiians. But why would anyone want to do that? Perhaps it's a sign of how successful Native Hawaiians have been in asserting laws that many people simply ignored or dismissed as powerless.

In the second decade of statehood in Hawai'i, conflicts began to escalate between Hawaiian communities and developers over the use of land, water and resources as Hawai'i sprinted to build up its massive tourism infrastructure. A nascent Hawaiian movement began. In 1978, a constitutional convention influenced heavily by young Hawaiian advocates, joined by many other sectors of the community, resolved to include many important rights Hawaiians enjoy today:

- (a) the establishment of OHA;
- (b) strengthening of the trust relationship between Native Hawaiians and the state of Hawai'i;
- (c) establishment of a state policy to protect the traditional and customary rights of Hawaiians to perpetuate their culture;
- (d) enhancement of protection for the ceded lands that were once held by the Kingdom of Hawai'i and being held in trust by the state;
- (e) enhancement of protection of the Hawaiian rights to water resources of the state; and
- (f) creation of a constitutional right to a clean and healthy

environment.

These changes were made to reflect the growing recognition that modern laws were eroding the health and welfare of Hawaiians. The convention's recommendations were largely ratified by the voters in 1978, to culminate a decade of turmoil over conflicts between the old way of doing things, and newly-recognized rights that Hawaiians long held. These amendments were the most sweeping provisions to elevate the status of Hawaiians since the 1920 Hawaiian Homes Commission Act.

For over a century, few in Hawai'i had given much attention to the rights of Hawaiians that accompanied King Kamehameha's grant of private title to individuals at the time of the Mahele in 1848. In the 1970's groups like Life of the Land began to lay the groundwork for challenging the growing real estate development projects servicing the tourism industry because of environmental and planning concerns. These groups established important procedural rights to intervene in proceedings before government agencies charged with giving permits for such developments under our land use laws.

In the 1980's and 1990's, many Hawaiian communities began challenging similar projects because of their impacts on resources important to Hawaiian communities - fishing grounds, limu, historic sites, etc. In Miloli'i, Ka'u, Kona, Waianae, Windward O'ahu, Moloka'i, Lana'i and Kaua'i, Hawaiians encountered consistent threats to the resource base on which they and their ancestors relied for centuries to practice a culture unique to the world. Emerging from these battles, Hawaiians began to recognize what access, gathering, water, and land rights still remained to be enforced in these struggles. Several clients of the Native Hawaiian Legal Corporation were in the midst of most of these conflicts, fighting to assert rights to continue traditions and practices that persisted through the decades since the Mahele - gathering at the shoreline and in the mountains for natural foods and medicine, worshipping at sacred sites, irrigating ancient taro lands from the streams, gaining access to pursue these activities. We fought many contested case hearings, brought expert testimony on these issues, and appealed adverse decisions in numerous contested case hearings before the land use commission, county planning commissions and the courts.

In a remarkable 1995 decision by the Hawai'i Supreme Court in Public Access Shoreline Hawai'i v. Hawaii County Planning Commission, many of the legal bases for these claims found renewed legal recognition. The resulting uproar from the land

development/property title business community has not died down since that summer. In repeated attempts to shrink, limit, or condition these rights, the legislature has drawn Hawai'i's communities through prolonged and heated debates that have yet to be resolved. Many of these attempts to circumvent prevailing law have been delimited by the provisions contained in the 1978 constitutional amendments.

In the meantime, as OHA matured and persistently demanded the rights the legislature had conferred upon it in the form of a portion of the proceeds from the ceded lands trust, intense conflict arose over definitions affecting the level of revenue to the OHA trust. Where it once received only \$1.7 million per year under the formula for payment originally adopted by the state in the early 1980's, more recent rounds of litigation and negotiations have resulted in \$15 million annual revenues, with the possibility of more than doubling that revenue should OHA's interpretations prevail in the latest negotiations. None of these revenues include the back rent estimated to range from \$500 million to over a \$ 1.2 billion, depending who you believe.

In the midst of this turmoil, it was natural for adversaries of Hawaiians to turn to the constitution as the source of their problems, even if it lay elsewhere. The constitution lays out the substance of these rights more explicitly than anywhere else and serves as the foundation for our current governance and political infrastructure. It is based on the exercise of the aloha spirit by recognizing intangible benefits that lie at the bedrock of our unique values, culture and lifestyle. Our land of aloha reflects that struggle.

Opening up the door to a new constitutional convention will put at risk gains and advances, for which Native Hawaiian communities and leaders have fought long and hard. Let's not forget the days when only a handful of people took seriously the laws in our constitution that said Native Hawaiians were entitled to certain rights and remember those long and perilous paths as we approach an answer to the November ballot question.

Native Hawaiian Legal Corporation
1164 Bishop Street, Suite 1205
Honolulu, Hawai'i 96813
Phone (808) 521-2302
Fax: (808) 537-4268



'98 candidates in focus

The views and opinions expressed in '98 *candidates in focus* are of the individual candidates and do not necessarily reflect those of the Office of Hawaiian Affairs.



**Kina'u Boyd
Kamali'i
O'ahu**

Experience: Chair, Ho'omalu ma Kualoa (1997 - present); OHA Trustee (1992 - 1996). Administrator, State Health Planning and Development Agency (1897 - 93); Member, State House of Representatives for 10 years (1974 - '82, '84 - '86); first woman to serve as Minority Leader and Floor Leader; Presidential appointment, Chair, Native Hawaiians Study Commission (1981-83).

Background: Born in Honolulu; youngest daughter of Victor and Elizabeth Duvauchelle Boyd; educated at Punahou School and the University of Hawai'i at Mānoa; mother of one son and two daughters; five grandchildren.

It's always strange to see your life summarized in a few lines describing a position and the years you held that title. The struggles and joys seem to disappear — the meaning is lost.

Listing 10 years in the State Legislature doesn't capture my excitement over successfully adding the Native Hawaiian rights section to the Water Code bill. Or

the fear and anger I felt when my children were threatened because I demanded investigations of links between organized crime and government.

Being identified as chair of the Native Hawaiian Study Commission doesn't convey the frustration of seeing Hawaiian history manipulated for political purposes. Or the sense of vindication felt when the formal dissent submitted to Congress became the basis of the "Apology Bill."

We're often hesitant to share the personal meaning of our public lives.

Afraid to be seen as "show off" or too human. Too often, as candidates, we don't share why we want to serve.

But I think this election is too important to simply let voters read between the lines. I want you to know why I want to be your trustee:

- My only ambition is Native Hawaiian betterment. I've had power and position. Now, all I want is to be able to contribute what I know are strong skills and experience that can make a difference in nego-

tiating with the next governor, advocating before the legislature or taking a stand before Congress. Most important, I want to listen and then speak for you.

- I offer independence. Too many candidates are running as though the election is about the chairmanship of the board — not serving your interests. I want to see the OHA entitlement spent on Hawaiian needs, not building up the financial power of the office. I want to see OHA make its decision based on what you want — not what keeps other trustees on one side or the other.

- I want practical, community-based solutions. I've watched as trustees review programs, budgets, grant requests — and sat ashamed at the paternal and condescending attitude demonstrated toward other Hawaiians. OHA has the funding resources — but the ideas, creativity and hands-on knowledge is with the people solving their own problems.

I'm asking for your vote. I will not betray your trust.



**Larry Joy
Kiyohiro
O'ahu**

DO YOU WANT A BUSINESSPERSON SITTING ON THE BOARD OF TRUSTEES?

Aloha! I'm Larry Joy Kiyohiro, and I'm an O'ahu trustee candidate. As the Office of Hawaiian Affairs continues to evolve, Hawaiian voters have the opportunity to elect five trustees Nov. 3. Each Hawaiian has five votes, and I encourage you to look closely at the qualifications of all the candidates before making a decision. A foremost consideration should be what kinds of skills and work experience are needed on the OHA board.

Another factor to consider is how your five choices will be able to work together with the existing board members, whether the "group dynamics" will result in the best representation for all Hawaiian beneficiaries. After all, it is our children's future at stake in the election.

Background. I grew up in Pearl City and have lived in Kaimukī. I graduated '75, the University of Hawai'i at Mānoa and the Gonzaga University School of Law. I've been married to my wife Joslyn for 14 years and we have two kids. Our family lives in Mililani and I've been active in coaching such youth sports as soccer and basketball.

Work Experience. I own and operate a money management business as a regis-

tered investment advisor, and I invest funds for pension plans, trust funds and private accounts. As a licensed attorney, I also maintain a small legal practice emphasizing trust law and estate planning. I previously worked as a portfolio manager at First Hawaiian Bank, where I had discretionary authority to manage more than \$200 million assets for clients such as Kapi'olani Health (\$20 million), Hawai'i Community Foundation (\$40 million), the UH Endowment Fund (\$17 million) and Shriners' Hospital (\$20 million). As an investment banker in Japan for five years, I have successfully structured numerous international financings for many agencies such as the Asian Development Bank, and multinational corporations such as Royal Dutch Petroleum, always addressing the various needs of each client in order to accomplish the best results for all.

What OHA needs. As OHA continues to evolve, the skills needed to be an effective trustee have become more specialized. As a former banker, as a practicing attorney focusing on estate planning and as a businessman running an investment firm, I can bring the skills needed at OHA. OHA needs a trustee with skills in finance, law and investments.

What OHA can do. Hawaiians today

need jobs. We also need technical training and education to improve our job skills to stay competitive. Hawaiians need more funds to start their own businesses. Organizations need expertise in writing grants. As a trustee, my top priority will focus on employment, training and financial assistance for Hawaiians. Although OHA should coordinate more closely with Alu Like in this regard, there's so much more that OHA can do in the areas, especially when you consider OHA's \$300 million in trust funds.

Longer term, a financial infrastructure needs to be designed to ensure economic stability for Hawaiians for generations to come. OHA needs to chart its own course toward self-sufficiency. It's time for OHA to look at setting up for-profit financial institutions that directly benefit Hawaiians. A credit union for Hawaiians would likely thrive and be an active supporter within our community. A mortgage lender specializing in loans (up to 60 years in maturity) could help to make home ownership a reality for many. A low-cost health care insurance provider should be a priority as well.

Your vote will allow me to use my specialized skills in solving problems we Hawaiians face today.



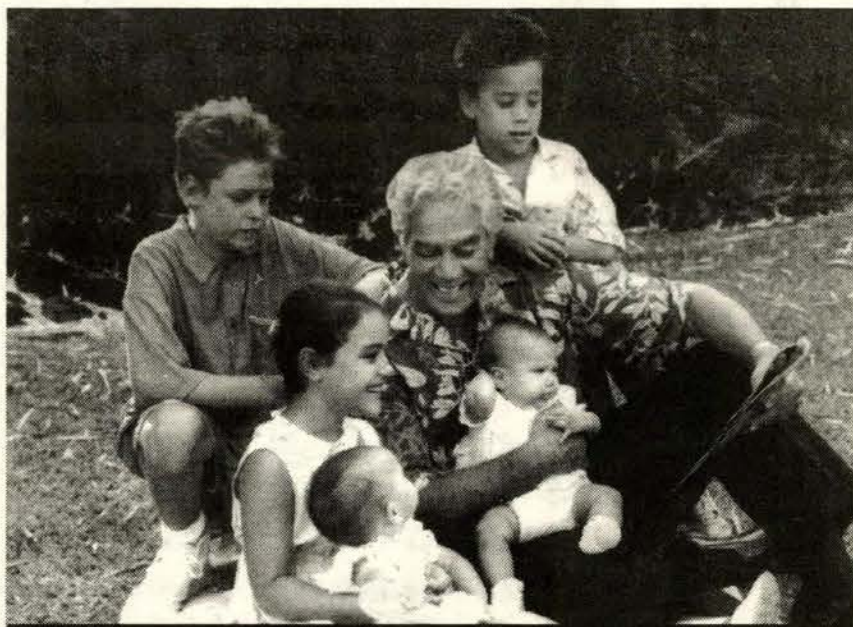
Dante & wife Olan... 40 years together



Dante Keala's Kupuna... "He has never let us down. We know he never will."



Anahola, Kaua'i... helping to build a better Hawai'i



Kupuna Dante with his mo'opuna... Hawai'i's future

Only
One
candidate
for Trustee-at-Large:

Served in the Senate and the Hawai'i County Council.

Served as Hawai'i County Mayor and OHA Administrator.

Has earned respect throughout the state.

Has the ability to bring us together.

Has the vision to shape the future.

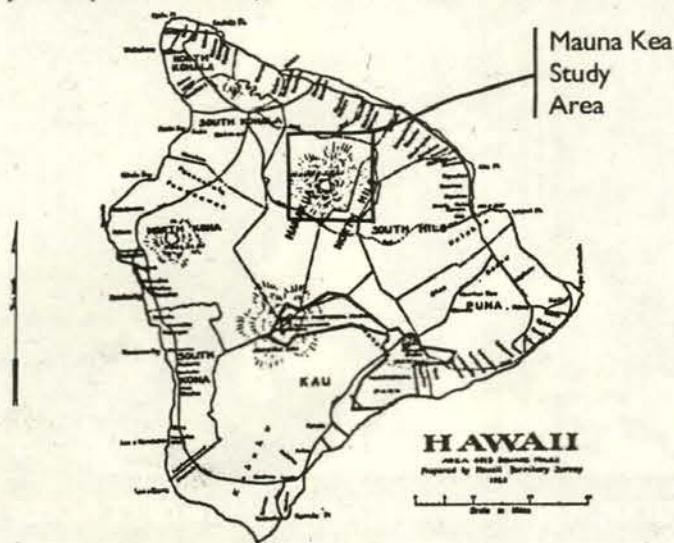
Please cast 1 of your 3 votes for

Dante Keala
Carpenter
Trustee-at-Large, OHA

Paid for by Friends of Dante Keala Carpenter 1541 S. Beretania St. Suite 208 Hon, HI 96826

**Please Kōkua – Oral Historical Information Sought
For Mauna Kea on the Island of Hawai'i**

The University of Hawaii is updating its 1983 Master Plan of the Mauna Kea Science Reserve and Hale Pohaku—lands situated within the *ahupua'a* of Ka'ohe, Hāmākua District; and Humu'ula, Hilo District, on the island of Hawai'i (see map below). Cultural Resources Specialist, Kepā Maly (*Kumu Pono Associates*), of Hilo, will be conducting archival-historical research and an oral history study to help in the development of the Master Plan.



The goal of the oral history study is to identify culturally significant sites and native practices associated with Mauna Kea, and formulate recommendations for the protection of cultural resources on Mauna Kea. If you, or someone you know, is knowledgeable about the history, traditional sites, native practices, and cultural resources of Mauna Kea, or if you are knowledgeable about historic land use on Mauna Kea, please contact Kepā Maly at (808) 981-0196, or by mail at 554 Keonaona St., Hilo, HI 96720.

VOTE GREG WONGHAM

OHA TRUSTEE '98

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ABOUT OHA**

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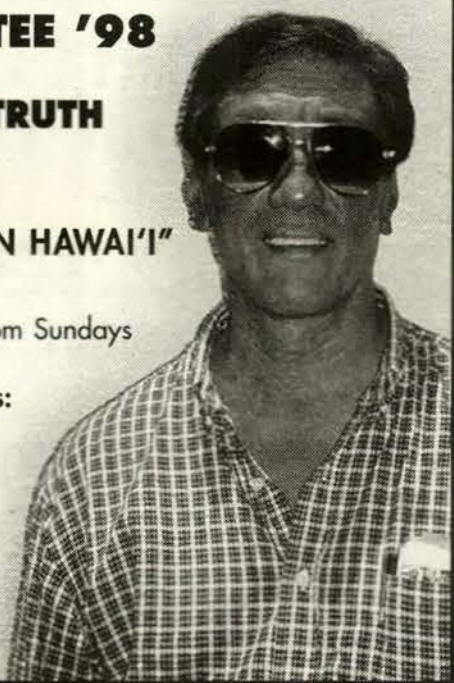
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Applications are encouraged from American Indians, Alaska Natives,
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Women are strongly urged to apply.

FOR FURTHER INFORMATION AND APPLICATION FORMS, CONTACT:

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Department of Public Health and Preventive Medicine
3181 SW Sam Jackson Park Road, CB-669

Portland, Oregon 97201-3098

PHONE: (503) 494-2568 • FAX: (503) 494-4981

E-Mail: pedersec@ohsu.edu

APPLICATIONS DUE JANUARY 15, 1999

NUTRITION

BLESSINGS FROM THE GODS

By Claire Hughes,
Department of Health

A FEW YEARS ago, Kekuni Blaisdell and I participated in an in-service training for health professionals on Hawaiian health. Kekuni started out talking about the Hawaiian belief system regarding food. As he explained that Hawaiians ate their Gods, the faces in the audience openly reflected emotions from wonderment and disbelief to shock and revulsion.

My presentation followed Kekuni's and echoed his explanation that the traditional Hawaiian foods are filled with the mana of the gods, which enters our body and strengthens us as we eat the foods. While the Western system calculates vitamin, mineral, protein, carbohydrate and fat content in food, the Hawaiian system seeks a balance of mana. This belief system is actually not far removed from the Christian faith.

During communion, one eats the body of Christ and drinks the blood of Christ as a means of spiritual strengthening.

The mana of the gods is demonstrated time and time again in the traditional diet programs held in communities throughout the state, where our traditional knowledge is reaffirmed for many who have forgotten it or put the information aside. This mana of the traditional foods becomes tangible as program participants begin to feel and enjoy improvements to their health.

Many who are taking medications for chronic health conditions are able to reduce their dosage. Some are even able to control their health conditions with diet and exercise alone.

Kāne is the giver of life. He provided Hawaiians with fresh water for drinking, crop irrigation and kapa making, to name a few cultural activities dependent on fresh water. Our most important staple food, kalo, is a kinolau of the god Kāne. Only men were allowed to touch the kalo plant. Only men could plant, tend, harvest and cook kalo, which was cooked in an imu separate from other family foods. Other kinolau of Kāne included pōpolo and sugar cane. The poi from the kalo represents Hāloa, the first child born to Wākea and Ho'ohōkūkalani, and he is considered the older sibling to all Hawaiians. Great reverence and honor was shown during meals in the presence of Hāloa. Angry words or unpleasant behavior were never tolerated when gathered around the open poi bowl.

"As he explained that Hawaiians ate their Gods, the faces in the audience openly reflected emotions from wonderment and disbelief to shock and revulsion...During communion, one eats the body of Christ and drinks the blood of Christ as a means of spiritual strengthening."

— Claire Hughes



Extensive land areas were devoted to the cultivation of numerous kalo varieties. Historians tell us that fewer than two dozen varieties were brought to Hawai'i by our ancestors, but scores of new varieties were developed and cultivated over the hundreds of years prior to Captain Cook's arrival. Many different colors, textures, shapes and tastes of kalo were developed. The first Westerners to see Hawai'i kalo cultivation, were greatly impressed by the variety, the

complex watering systems and the diligence of the natives in growing such a labor-intensive crop. This really underscores the great love and respect Hawaiians held for the gift of Kāne.

While the area devoted to kalo cultivation is significantly less today than it was historically, the good news is that taro acreage is on the increase. The state Department

of Agriculture reports a statewide increase of 50 acres devoted to cultivation of commercially marketed kalo in the last four years. This is despite the great odds encountered by kalo farmers today, with high cost of land, fresh water and a number of new blights, like fungus and side-pocket rot.

Fresh water is one the greatest gifts of good health from Kāne. Unfortunately, many of us choose not to include it in our daily diets. Health professionals tell us to drink eight cups of water daily, but many turn to alternative fluids with added sugar, artificial flavor, artificial color and carbonation.

Hawai'i has been blessed with the best tasting water in the nation, perhaps the world. Kāne was very kind to give us such abundant sources of sweet, fresh water. We can really appreciate it when we go to mainland cities and taste some of the worst excuses for fresh water imaginable. In many parts of the world, water is not even drinkable. We have been truly blessed by the gods Kāne for the sources of water from the earth and by Lono for the water from the sky. ■

Ben Cayetano Has Delivered for Hawaiians

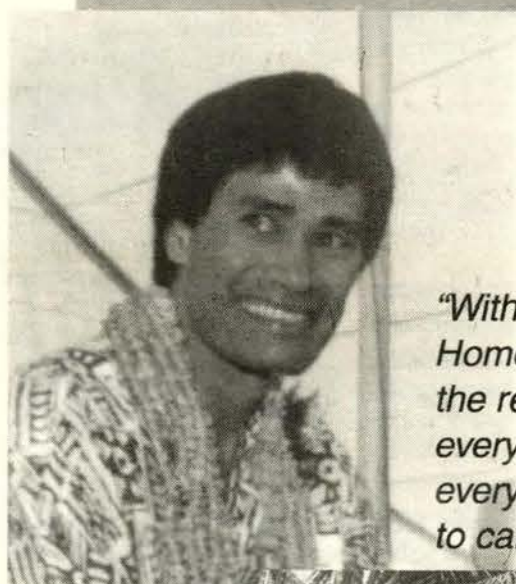
"One of my top priorities has always been, and will always be the homesteading of Hawaiians on their lands. We have done a lot in the last four years, but there is much more to do."



Photo (above): Kaniohale, Kealahou, Hawaii — 225 homes



Photo (right) Kali and Ben join Secretary of the Interior Bruce Babbitt in signing the transfer of over 900 acres of Federal land to the Department of Hawaiian Home Lands, September, 1998.



"Without a doubt, Ben Cayetano has delivered for Hawaiians. He moved the Hawaiian Homes settlement through the Legislature at a very difficult time; he worked with me on the recently completed transfer of Federal lands; he accelerated payments to us when every other department experienced cuts. We have homesteading projects going on every island . . . but there is more to do. Please re-elect Ben as Governor and allow us to carry on with the work at hand."



Photos: (below) New housing under construction;
(left) Completed home

He Hawai'i Kakou

DHHL Projects Finished or in Construction:

- Princess Kahanu, Oahu, 271 homes
- Kaniohale, Kona, Hawaii, 225 homes
- Kawaihae, Hawaii 195 residential lots
- Kalamaula, Molokai, 124 residential lots
- Makuu, Hawaii, 177 farm lots
- Waiohuli, Kula, Maui, 318 residential lots
- Nanakuli, Oahu, 187 homes and lots
- Weinberg Rehab Homes, Oahu, 14 homes
- Waianae, Oahu, 141 homes
- Waimanalo, Oahu, 53 homes
- Hanapepe, Kauai, 47 homes
- Anahola, Kauai, 82 homes and lots
- Puukapu, Hawaii, 75 farm lots
- Waiehu Kou, Maui, 120 homes
- Kalawahine, Oahu, 90 homes
- Kulana 'Oiwai, Molokai (a multi-service center with Queen Liliuokalani Children's Center, Queen Emma, Office of Hawaiian Affairs, Alu Like, DHHL, and Kamehameha Schools)



'98 candidates in focus

The views and opinions expressed in '98 *candidates in focus* are of the individual candidates and do not necessarily reflect those of the Office of Hawaiian Affairs.



**Herbert A. K.
Campos, Jr.
Maui**

Why do you want to be an OHA trustee?

I love our people, and I am concerned about our future. OHA trustees are confronted each and every day with important issues and must make crucial, calculated decisions for the benefit of Hawaiian beneficiaries. I am trained, willing and ready to continue to fulfill the duties of OHA trustee for the next four years. With the right direction and leadership, OHA can represent the highest level that is beneficial to our beneficiaries, and I am burning with passion to be an integral part of this process.

What qualities would you bring to the position?

Respect, dedication, open-mindedness, hardworking, and commitment are all qualities that I hope to bring to the position. I also bring with me the ability to be a fair and compassionate leader as

demonstrated in my 20+ years of service as fire fighter and fire chief. Most importantly, I bring with me a deep sense of humility and pride in being Hawaiian.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

The issue of Hawaiian sovereignty and self-determination is very important to the Office of Hawaiian Affairs and its beneficiaries. Compensation from the State of Hawai'i for the Ceded Lands Trust is also a heated issue for OHA. Related to these issues is the issue of the legal status of Hawaiians which is very important in the legislative process.

As an OHA trustee, how would you resolve those concerns?

As a current trustee, I am actively involved in the land & sovereignty com-

mittee as co-chair of the sub-committee on sovereignty. I am also involved in the negotiations team, along with Trustee Apoliona and Chairperson DeSoto. That is working with the state on the issue of the ceded lands trust. As chairperson of the Legislative & Governmental Affairs Committee, I have worked extensively with legislation that deals with the legal status of Hawaiians. Through these avenues, I am actively involved in the resolution of these issues.

If you could only accomplish one goal as an OHA trustee, what would it be?

As an OHA trustee, my ultimate vision is to establish full health insurance coverage for our kūpuna. The health of our kūpuna is vital to the well-being of our Hawai'i nei. When our kūpuna are healthy, we, as a people, will benefit. ■



**Louis Hao
Maui**

Why do you want to be an OHA trustee?

It is my deep and sincere desire to serve the Hawaiian people in ways that will help improve conditions and better their future status in these islands where our ancestors provided us with a heritage and unique lifestyle which we must preserve and amplify for our children and grandchildren. Service as a trustee for OHA will provide me with authority to open doors to engage in the essential efforts required to make certain all the benefits and services the Hawaiian people are entitled to are available, now and in the future. One of the most urgent priorities is building OHA's pool of resources to increase its capacity to assist Hawaiians in achieving their goals. I want to vigorously pursue both state entitlements and federal reparations that are the right of the Hawaiian people.

What qualities would you bring to the position?

My experience as a former OHA trustee as well as my many years in government service are my strongest assets that qualify me for the OHA board. The knowledge that I have obtained in my hands-on experience dealing with people at all levels, and my past experience in OHA, particularly with the interaction of the trustees and their decision-making process, have increased my understanding of the job required and of what it takes to make sure it is done properly. I

have served two terms as OHA trustee and this experience has consolidated my knowledge and eagerness to get things moving in the right direction. In addition, as a Native Hawaiian and a product of the Hawaiian homesteads, I am all too familiar with the plight of the Hawaiian community.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

There are many important issues confronting OHA and the Hawaiian people. My gravest concern is UNITY. The worrisome problem of disunity within OHA itself, particularly among the trustees must be overcome. We must have unity in order to proceed, and the trustees currently on the board have displayed an alarming lack of unity. The trustees must establish examples of unity. Without this unity, how can we unify the broader Hawaiian community? All one has to do is read the trustees' mana'o in Ka Wai Ola and one can't help but get the impression of animosity and negativism in their dealings with one another.

The other issue is external. Current information regarding negotiations with the state in settling payments due OHA and the Hawaiian community have yet to be shared. The process is not very clear and should be shared with the Hawaiian people.

As an OHA trustee how would you resolve those concerns?

The 1998 OHA election is primarily about leadership and perhaps the lack of it where it counts most, with the OHA Board of Trustees. The issue concerning unity can be resolved with a change of leadership, particularly the way this leadership is demonstrated. Power, status and control must give way to shared responsibilities among the elected trustees. They are given a trust they must respect and protect, and they can only do so by engendering trust and respect among themselves. Instead of constantly disagreeing and dividing into contrary forces, it is incumbent upon them to work toward solutions through compromise and good will. I feel the trustees must revisit the overall goals and objectives and determine the priorities for OHA and then stay locked with the play until the objectives are met.

If you could only accomplish one goal as an OHA trustee, what would it be?

UNITY! How can we speak of nationhood and sovereignty when solidarity continues to be a problem? A solution eludes us and we must concentrate ardently if we are to fulfill our dreams and hopes. We should not tolerate disunity. That is why I have entered the OHA election this year. ■

ON EVERY ISLAND HAWAIIANS SUPPORT ROSE KALOKE **KIA-KIRLAND** FOR OHA TRUSTEE, MAUI...



Rose Kaloke Kia-Kirland—raised in Nanakuli Homestead, one of 15 children. Lives on Maui.



Family: Front Row—Mom/grandma Charlotte Kakina Werner Kia, 3 yr old son Koa
Back Row: 19 yr son Kelii, Rose Kaloke Kia-Kirland



Rose's Dad, the late Robert Ukuula "Blue Rock" Nacole Kia

...FAMILY

...AFFORDABLE MORTGAGE
FINANCING
FOR HAWAIIAN
HOUSING
OPPORTUNITIES



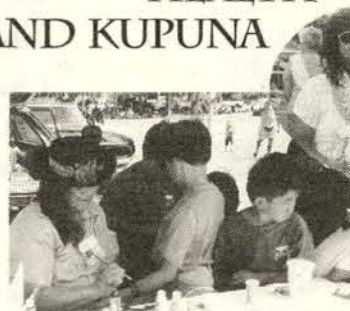
...PRESERVING
AND
PERPETUATING OUR CULTURE



...YOUTH
AND
ADULT EDUCATION



...OUR COMMUNITY,
HEALTH
AND KUPUNA



...OUR NATIVE
RIGHTS
AND
REVENUES!!!



...OHANA
AND
FRIENDS



BECAUSE
ROSE
CARES ABOUT...

...THE ECONOMY AND JOBS



For a trustee that will work to
enhance our quality of life
Make your Vote



KIA-KIRLAND,
Rose Kaloke

ON NOVEMBER 3RD,
Whichever island you live on, you
can VOTE for the Maui Candidate



KIA-KIRLAND,
Rose Kaloke

WANTED
 Candidates for OHA willing and able to put beneficiaries' interests before their own. Must be a team player capable of independence, with demonstrated ability, integrity, sincerity and respect for others. Apply by Nov. 3, 1998. Imua Ke Ala Pono - Forward is the righteous path.

I MUA KE ALA PONO LEARN MORE ABOUT THE OHA CANDIDATES

Oceanic Ch. 16

10:30 p.m.
 Saturday, September 26
 Saturday, October 3, 10, 17,
 24, 31

Ōlelo

Channel . 54
 Friday, October 9, 9:00 p.m.
 Friday, October 16, 9:00 p.m.
 Monday, October 19, 6:00 p.m.
 Thursday, October 22, 6:00p.m.

Channel 53

Saturday, October 24, 8:00 p.m.
 Saturday, October 31, 8:00 p.m.

KFVE Ch. 5

2:00 p.m.
 Sunday, October 18
 Island Issues with Bob Rees

Listen to KCCN/KINE and watch for additional neighbor island broadcasts on your public access television stations.

Meet the Candidates

October

- 1 U.H. Hilo, Campus Center 301, 4:30 - 8:30 pm
- 3 Molokai Aloha Week Parade, 9 am - noon
- 4 Wailoa Park Rally, Hilo, 4:00-7:00 pm
- 5 Ala Wai Golf Clubhouse, 6:00 pm
 (Hawaiian Political Action Committee)
- 6 Lanakila Sr. Citizens Ctr., 1640 Lanakila Avenue
 (O'ahu), 8:00am - noon

October

- 8 Papakolea Recreation Center, 2150 Tantalus Drive, 6:30 - 8:00 pm
- 10 Hana Aloha Week Parade
- 17 Lana'i Aloha Week Parade
- 19 Blanche Pope Elementary School, Waimānalo
 (Waimānalo Hawaiian Homes Association), 6:30 - 8:00 pm

Call 841-6467 or 220-4498 for calendar updates or to schedule events.

This advertisement paid for by:

Friends of A. Frenchy DeSoto, 85-1357 Koolina St., Waianae 96792, Patty DeSoto, Treasurer.
 Kamauu for OHA '98, 1325 Nuuanu Ave., #208, Honolulu 96817, Mahealani Kamauu, Treasurer.
 Na Hoaaloha No Mokihana, P.O. Box 97009, Waipahu 96797, J. Pikake Wong, Treasurer.
 Friends of Herb Campos Jr., 642 Lanioulu St., Kihei 96753, Herb Campos, Jr., Treasurer.
 Larry Joy Kiyohiro for OHA '98, 1188 Bishop St., #3001, Honolulu 96813, Larry Joy Kiyohiro, Treasurer.

VOTE OHA TRUSTEES '98

I MUA KE ALA PONO

"Forward is The Righteous Path"



AT-LARGE:

**A. Frenchy DeSoto, Mahealani Kamauu,
B. Mokihana Watson**

MAUI:

Herbert Ku'ualoha Campos

O'AHU:

Larry Joy Kiyohiro

Seated: A. Frenchy DeSoto (At-Large), Herbert Ku'ualoha Campos (Maui)

Standing: Larry Joy Kiyohiro (O'ahu), Mahealani Kamauu (At-Large), Mokihana Watson (At-Large)

Important Choices Facing We Need To Take



Left to Right: Mokihana Watson, Larry Kiyohiro, Uncle Tommy Kaulukukui, Herbert Campos & Mahealani Kamaau.



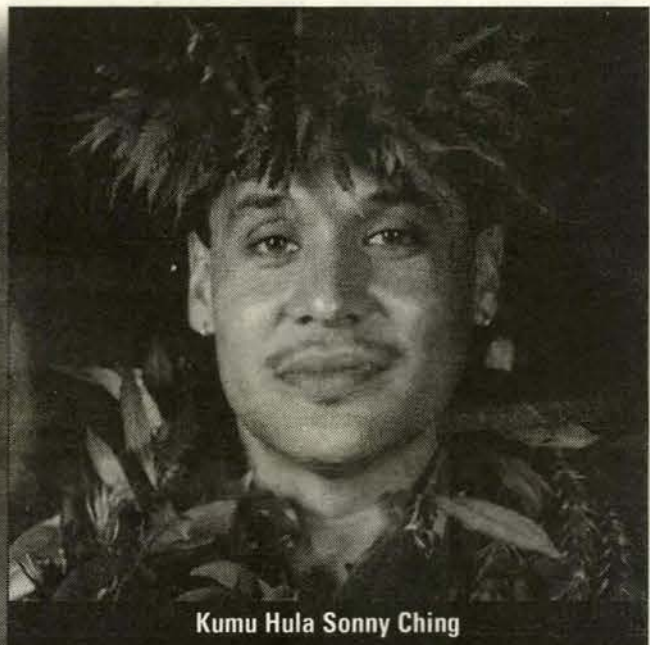
Left to Right: Dr. Davianna McGregor, Keoni Fairbanks, & Dr. Emmet Aluli.



Clara Kakalia and Larry Kiyohiro.



Frenchy wi



Kumu Hula Sonny Ching



Left to Right, Back: Ekela Kaniaupio-Crozier, Malia Craver, Clara Kakalia, Lulani McKenzie. Front: Mokihana, Larry & Mahealani.

Imua Ke Ala

A. Frenchy Desoto (At-Large) is the most recognized member of this team. She is often referred to as the "Mother of OHA" because of her role in the creation of the Office of Hawaiian Affairs. She chaired the Hawaiian Affairs Committee, 1978 Constitutional Convention, and now serves as chair of the OHA Board of Trustees.

Frenchy's accomplishments include constitutional protections for `olelo Hawaii, native Hawaiian access and gathering rights, and ceded land entitlements.

A graduate of the original "school of hard knocks," Frenchy has a compassionate heart despite a sometimes rough public demeanor.

Orphaned as a child, she and her siblings were raised in separate foster homes. Her life is dedicated to fighting for the under-

dog. Those suffering from drug addiction, family abuse, hunger or homelessness know they can turn to Frenchy in their time of need.

Frenchy's integrity and love for the Hawaiian people knows no boundary.

Mahealani Kamaau (At-Large) has served as Administrator and Executive Director of the Native Hawaiian Legal Corporation for the past 20 years. During her tenure, NHLHC has forged groundbreaking achievements in native Hawaiian rights. NHLHC has successfully represented thousands of Hawaiians in adverse possession, access rights, Hawaiian Homes, ceded lands, and traditional and customary rights cases.

Mahealani has been recognized by the

Hawai'i Bar Assn. and State Senate for this work. She is also an award winning published poet.

Mokihana Watson (At-Large) is the assistant executive director of Waipahu Cultural park. Born in Hana, Maui, she is descended from the Lono family and has worked tirelessly to preserve Hawaiian language and culture. A single parent, and former director of Punana Leo o Honolulu, Mokihana and her sons are active participants in

OFFICE OF HAWAIIAN AFFAIRS	
AT-LARGE	
✓ DESOTO, A. FRENCHY	
✓ KAMAUU, MAHEALANI	
✓ WATSON, B. MOKIHANA	
MAUI	
✓ CAMPOS, HERBERT	
OAHU	
✓ KIYOHIRO, LARRY	

Our Hawaiian Community.

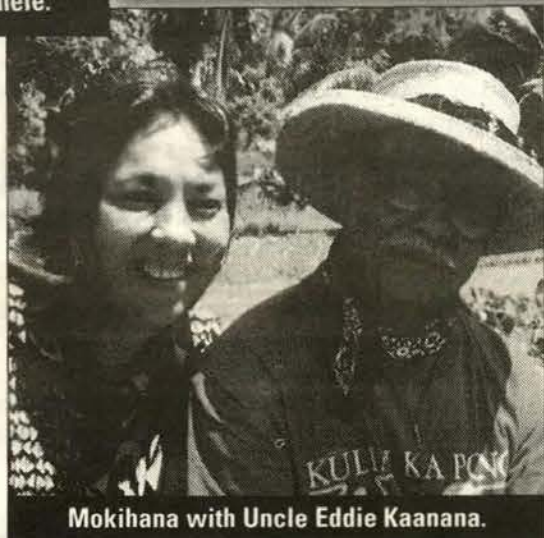
Responsibility For Our Destiny.



Pualani Kanakao'le Kanahale.



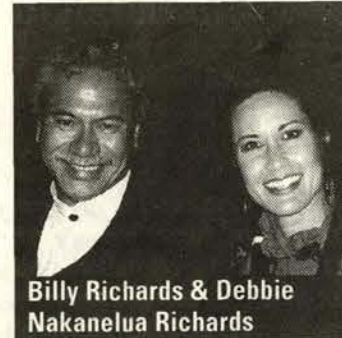
Kaleo Patterson.



Mokihana with Uncle Eddie Kaanana.



Left to Right: Mahealani, Gladys Brandt, Larry Kiyohiro.



Billy Richards & Debbie Nakanelua Richards



Left to Right, Standing: Herb, Mahealani, Yuklin Aluli & Paul Nahoa Lucas. Front: Larry Kiyohiro & Mokihana.



Mahealani with uncle Sonny Kaniho.

Pono

Hawaiian language immersion programs. She is also a strong advocate of educational reform. Mokihana's contribution to OHA would be in the area of education, cultural preservation and social services.

Herbert Ku'ualoha Campos (Maui) comes from a family of firefighters. His grandfather and eight uncles were firefighters. Herb served as fire chief of Maui County before retiring in 1990. Today, he is the interim trustee for Maui. He serves as Maui Branch Manager for HMSA and is known as an eloquent and



"Forward is the righteous path" is the call uniting five dedicated individuals who believe OHA is a sacred trust and its beneficiaries owed a sacred duty. They promise:

- ☑ To continue their lifelong commitment to the betterment of Hawaiians;
- ☑ To use their skills and dedication in effectively moving OHA into the 21st century;
- ☑ To always put beneficiaries first.

forceful advocate on Hawaiian health issues.

Larry Joy Kiyohiro (O'ahu) is a businessman, practicing attorney and investment advisor. He has worked as an economic advisor to Pacific Island governments, including the federated States of Micronesia and the Republic of Palau. Larry worked for 1st Hawaiian Bank where he managed 50 discretionary funds worth over \$200 million. His knowledge of trust law, financing and business is essential to OHA and its beneficiaries at this critical juncture. He is a member of the Joy family and an active volunteer with his children's youth athletic programs.

Bringing Pride to the Hawaiian People with Integrity, Sincerity and Perseverance.

'98 candidates in focus

The views and opinions expressed in '98 *candidates in focus* are of the individual candidates and do not necessarily reflect those of the Office of Hawaiian Affairs.



David
Kaho'ohanohano
Maui

Why do you want to be an OHA trustee?

It would be an honor to serve. It would allow me to continue my family tradition to help Hawaiian people in the community when, at times, it does appear that we are forgotten. We need to perpetuate our rich culture for Hawaiian people and others. The interest must be a continuous effort. As someone who was born, raised and has a family on Maui, my roots are strong and solid. It is an exciting time for us to do things. We must set our course with focus and direction. We must stay the course, for many obstacles will be presented. We must work uniformly, to work toward solidarity for equity for our land which remains precious and sacred.

What qualities would you bring to the position?

People have labeled me with qualities such as honest, forthright, willing to assist people in their lives, integrity, deep concern about our heritage and to avoid any loss. I have a total commitment to our Hawaiian community with Hale 'Ike and Nā Kai 'Ewalu Canoe Club. My long-term career in the law enforcement community where I worked to better the

lives of people who broke the law, upon incarceration, and to help them seek employment or create a better life.

My military service in the United States Marine Corps whereby my brother and I served our country well. One did not come back but was awarded the Distinguished Service Cross.

Other efforts included Association for Retarded Citizens, 1966 to present; Ka Lāhui Hawai'i, 1987 to present; Pukalani Association, 1974 to present. Maui Leathernecks, 1989 to present.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

There are, to me, several important issues. 1) Create, develop, initiate and maintain efforts required to mold firmly solidarity in OHA. 2) Establish, set up, continue and improve specific goals with objectives and a time frame. 3) Perpetuate Hawaiian language and our rich culture. 4) Help with health issues for our people. 5) Go out to the people in the community, not to stay in the office. Listen, understand, act.

As an OHA trustee, how would

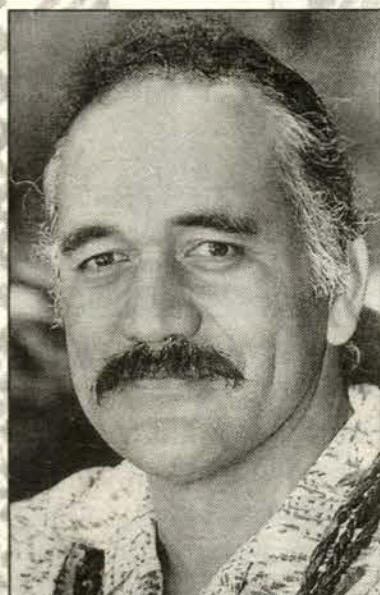
you resolve those concerns?

There are no easy quick solutions to solve concerns noted. If there were, problems would be memories: 1) Listen to better understand to act on issues that can be solved on a short-term basis versus the long-term gain needed. A timetable is critical so the issue does not escape our efforts. 2) Work with others within a framework of the present system. Yet, if better changes can be developed, do not hold back to express them. 3) Prioritize the issues. Represent some solutions and do not seek to resolve ALL at the same time. 4) Establish an agenda, with support of others, on how solutions to problems may occur. 5) Alleviate, reduce or eliminate the self-importance factor and concentrate on tasks that will help our people obtain what is really needed.

If you could only accomplish one goal as an OHA trustee, what would it be?

Solidarity of OHA with our Hawaiian people to improve their lives and their families for a better, stronger, culturally-based state.

Hopefully you have obtained a good snapshot of my concerns and efforts to



Sam Kalalau III
Maui

The facts are: Hawaiians in Hawai'i have the highest poverty rate; the highest prison population; the highest drug and alcohol consumption rate; and the worst health statistics of any other group in the state. "I promise to do my best to work with other OHA trustees and concerned citizens to provide assistance with these problems."

Samuel Kalalau III was born, raised and currently resides in Hāna on the island of Maui. The single father of two sons, Sam is a Vietnam War Veteran, having served in the U.S. Army with the 82nd Airborne Division. He has worked as a construction supervisor for the County of Maui in Hāna for the past 17 years.

Sam's major concerns are that OHA should be the vehicle for opportunity for Hawaiian people to vote on issues concerning their needs, and that Hawaiian Homelands, state ceded lands and hui lands should not be bound by federal, state and county land use referendums.

Sam's community involvement is extensive, and includes:

- Council member, Lāna'i-Maui Burial Council, State of Hawai'i, 1991-1998;
- County Council candidate, East Maui, 1994 and 1996;
- Board of Directors, Hāna Museum and Cultural Center, 1994 - present;
- Commissioner, Maui County Grants Review Commission, 1996 - present;
- Commissioner, Maui County Board of Variance and Appeals, 1995 - 1996;
- Board of directors, Hāna Community Health Center, 1997 - present;
- Board of Directors and vice chair, East Maui Taro Festival, 1995 - present;
- 20-year involvement (member, Board of Director and Head Coach), Hāna Canoe Club;
- Founder and vice chair, Hāna Affordable Housing and Community Development Corporation, 1998 - present;
- Acting president, player agent and chief umpire, Hāna Little League, 1995 - present.

- Member, Pā Ku'i A-ho-lo, 1994 - present;

- 18-year involvement (president, co-founder) of the non-profit Pōhaku Corp. for diversified agricultural development.

Why do you want to be an OHA trustee?

To continue giving of my time, efforts, experiences, knowledge, mana'o and my pono, and to create a more positive and productive force working for the people in a non-adversarial manner.

What do you consider the most important issues confronting the Office of Hawaiian Affairs and/or the Hawaiian people?

Most important is for all Hawaiian people to become registered voters and vote. The power and freedom to select your leaders and your independence of government is within your very own hands.



Nā Pua a Ke Ali'i Pauahi
INCORPORATED

**IF YOU'RE NOT A
MEMBER OF NĀ PUA,
YOU SHOULD BE.**

You constantly thank us for the work Nā Pua and our attorney Beadie Kanahele Dawson are doing to bring the Bishop Estate Trustees to justice.

But we need EVERYONE's help... Hawaiians and non-Hawaiians...

Join Us Today! Make a Contribution!

The Cole Family Foundation will match your donation up to \$200,000.00.
Help our Nā Pua legal team make a lasting impact on Hawaii and
the future of our children.

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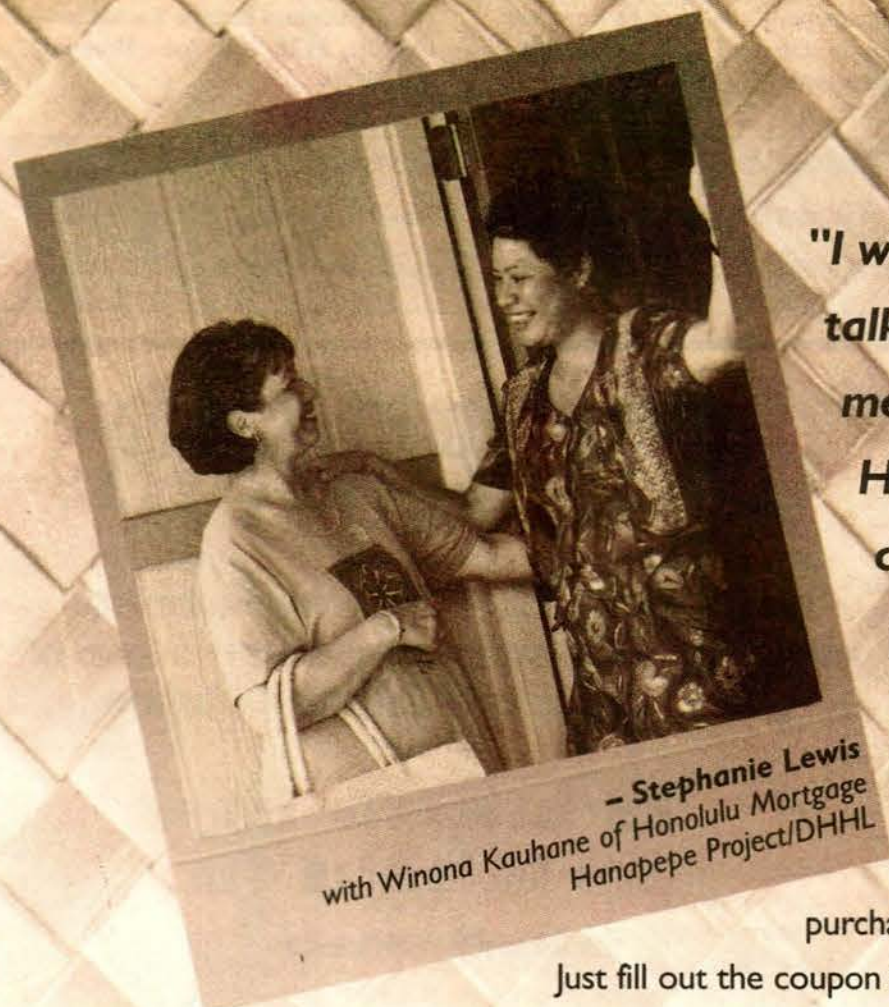
____ Kamehameha Alumnus, Class of _____ Enclosed is my tax-deductible gift of \$ _____ (includes my \$5 annual membership fee. Fee is waived for Kamehameha students and 1st year graduates.)

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— Stephanie Lewis
with Winona Kauhane of Honolulu Mortgage
Hanapepe Project/DHHL

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For all Hawaiian Home Lands projects, Honolulu Mortgage is offering a special program with very low rates for new home purchases or refinances. With no origination fee, you save \$100's - \$1000's.

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We do it from the heart.



Honolulu Mortgage is an Equal Housing Lender.

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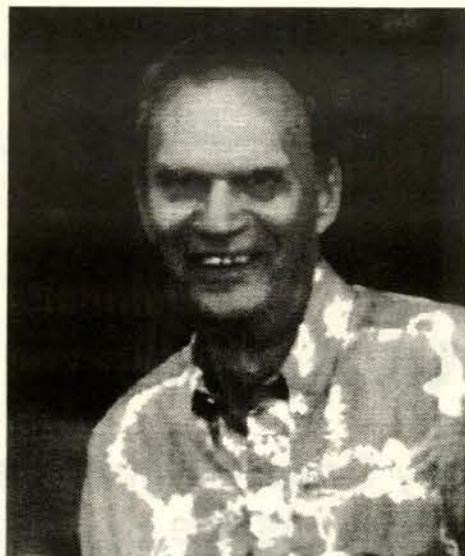
Name _____

Home Address _____

Phone Number _____

Sales Price/Refinance Amount \$ _____

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Vote for Louis K. "Buzzy" Agard, Jr.

Businessman, author, lecturer and candidate for O'ahu OHA trustee

More than 30 years of experience with Native Hawaiian political, social, economic and educational organizations.

"As an OHA trustee, I will support efforts that enable Native Hawaiians to determine what form of governance they want for themselves and their descendants. It's time for a definitive vote by Native Hawaiians on whether or not they want sovereignty, and if they do, what form it should take.

"My second priority is to resolve the ownership and income allocation issues regarding ceded lands. Securing these assets is essential to funding health, educational, social, economic and cultural programs that can improve the quality of life for all Native Hawaiians.

"We can either continue to place our hopes in broken treaties and empty promises, or we can take charge of our destiny."

For more information, call: 593-0758 / 538-6677

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Ho'ākoako i wikuamo'o

'OHANA REUNIONS & INFORMATION

Ako — The Ako 'ohana is planning a family reunion for Nov. 26 - 28, 1998 at Spencer Park in Kawaihae, Hawai'i. For information, call Lani Ako Carvalho at 889-5684, or write to P.O. Box 843, Kapa'au, HI 96755.

Anae — We are seeking information on Joel Anae, born in 1877 in the South Kona area of Hawai'i. He was one of our ancestors who signed the Palapala Ho'opi'i Kū'e Ho'ohui 'Āina (petition against annexation) in 1897. Please contact Lokelani Anae Moreno, P.O. Box 61992, Honolulu, HI 96839, or call 396-6286.

Kalawa — I am looking for family from Kaua'i. My grandfather Kalawa, Kahunanui to Kamakahahei and her son Kaumualii, had six keiki: Naunahi (w), Puipui (k), Mohokuahiwī (k), Palaau (k), Momimomi (k) and Nika (k). Momimomi had one issue, Koleka (w); Nika had three, Akamu (k), Kolia (k) and Kaumana (w). Of Nika's keiki, Akamu died young leaving no offspring. Kaumana married H. Widemann and had 13 keiki. These I know. Kolia taught school in Anahola and had two keiki, Keonaona (k) and Kaumana (w). I would be most grateful for any help connecting me with my family. Please write with information to Brenda Berger, 2945 Varsity Cir. #E Honolulu, HI 96826.

Kaohi — The 'ohana of Joseph Kalua Kaohi and Rachel Kane-heokakalani Makea Kaohi of Hanapepe, Kaua'i, are having their family reunion Dec. 31 - Jan. 3 in Hanapepe. For more information,

call 'Ala Kaleohano-Kuapahi at 335-9779; Mervin Kaohi at 338-9993; Rosalyn Kaohi Choi at 332-8239; or Nani Ching Hill at 335-6143.

Lale, Manuwahi Kalani — A meeting of the Lale and Manuwahi Kalani 'ohana will convene at Kamokila Park (Honokaihi vicinity) on Oct. 17 at 10 a.m. Pot Luck lunch. All 'ohana members are encouraged to attend this planning meeting in anticipation of a mid-1999 reunion. For information, call Maile Jahai at 696-4322; Dorothy Kalani at 623-4456 or Lei DeLuze at 668-2075.

Maalea — Information is needed regarding our grandmother Esther and our Aunt Sarah of Maui. Their parents were George and Esther E. Kakela Maalea. If you have any information, please contact Pat Awa at 329-3338 (Hawai'i) or write to P.O. Box 716, Kailua-Kona, Hawai'i 96745.

Manuia/Pakele — A reunion will be held on Nov. 21 for the descendants of Kaaoaloa Manuia and John Pakele, a.k.a. John Pakele Kukahiko. Traditional Hawaiian cultural events. He'eia State Park (front hall). For more information, call Larry at 842-0054.

Piipali, Kelekahi — Looking for information on family members Piipali, Nanini, Makua a.k.a. Alakua Kelekahi of Koloa, Kaua'i. Also, Kealoha Kaluna Ka'aimaunu, mother of William J. Mutch of Hāna, Maui. Please contact Evelyn Kamakawiwo'ole, 1126, 19th Ave., Honolulu, HI 96816.

Planning a reunion? Looking for information on your 'ohana? Send information to Ka Wai Ola o OHA, 711 Kapi'olani Blvd., Honolulu, Hawai'i 96813. 'Ohana reunions and information are listed on a space-available basis at no charge. Please include a contact name, phone number and address for responses. E ola e nā mamo a Hāloa!

Venture and Project Feasibility WORKSHOP

Attention all Native Hawaiian non-profit, community-based organizations and cooperatives. If you have business ventures or projects which have been conceived and planned with community involvement, this workshop may be just for you.

HILO • Mon., Oct. 19, 8 a.m. - 5 p.m.
WAILUKU • Wed., Oct. 28, 8 a.m. - 5 p.m.

(O'ahu workshop will be scheduled for November)

The workshop will teach you how to:

- conduct affordable market research
- determine the true market value of our products or services
- refine products and add the most customer value
- create detailed revenue and expense estimates
- forecast project feasibility and venture profitability



"Working for a better Hawai'i"

For information, call the Office of Hawaiian Affairs, Economic Development Division at 594-1926.

A black and white portrait of a man with dark hair, a beard, and a mustache. He is smiling and looking slightly to the right. He is wearing a light-colored collared shirt and a dark tie. The background is plain and light-colored.

*There is no other (comparable) down payment program in the United States. With this program, homesteaders can finance up to

He wants Diamond Head, Iolani Palace and Molokini transferred to Hawaiians

[illegible]

Audit indicates strategies for investment paying off

Hee: Hawaii will have a sovereign nation —

- Honolulu Advertiser & Star-Bulletin

- **OHA's portfolio grow from \$19 million to over \$300 million**
- **Purchase of the first Hawaiian language school**
- **A Hawaiian language college and Master's Degree program**
- **Landmark loan programs for Hawaiian Homesteaders**
- **\$10 million Educational Foundation**

Paid for by Friends of Clayton Hee P.O. Box 4484 Kāne'ohe, HI 96744



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A history of balance and fair play.



Ceded lands. Self-determination. Gathering rights. How would Linda Lingle approach these and other Hawaiian issues as governor of Hawai'i?

With the same balance and fair play she demonstrated as a Maui county council member from Molokai and two-term mayor of Maui County.

Consider her record

Under her leadership, Maui became the first county to eliminate property taxes on Hawaiian Homestead lands — a policy subsequently adopted by all counties except O'ahu. Maui County also exempts homestead lands from building permit, zoning, and subdivision requirements.

As mayor, Linda worked to have a landfill removed from Hawaiian Home

Lands property on Moloka'i and compensated DHHL for use of the land. On Maui, she designated \$1.5 million to develop a water line in Kula, enabling 300 homestead families to move onto their lots.

Hawaiian issues

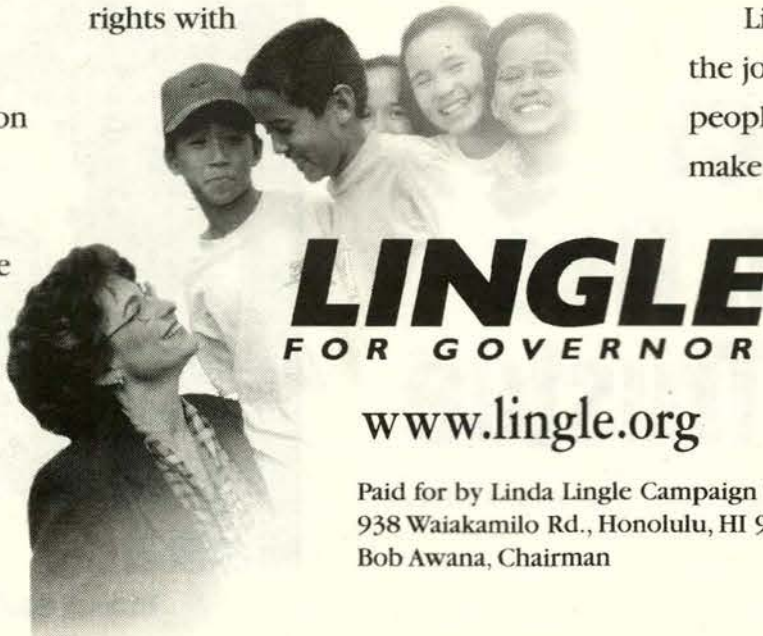
As governor, Linda Lingle will ensure that the state lives up to agreements made with respect to ceded lands. She will support the rights of native Hawaiians to self-determination. And, she will approach the issue of gathering rights with

a sense of balance and fair play, to ensure that the rights of Hawaiians and property owners are given the respect they deserve.

Settlement is crucial

Settlement of these and other issues is crucial to Hawaii's sustained economic recovery. A positive outcome will require strong leadership, agreement among Hawaiians, the understanding and support of non-Hawaiians, and successful legislative action.

Linda Lingle has shown she can get the job done for Hawaiians and all the people of Hawai'i. Her leadership will make the difference.



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www.lingle.org

Paid for by Linda Lingle Campaign Committee,
938 Waiakamilo Rd., Honolulu, HI 96817
Bob Awana, Chairman

'98 candidates in focus

The views and opinions expressed in '98 *candidates in focus* are of the individual candidates and do not necessarily reflect those of the Office of Hawaiian Affairs.



**Natalie Kamai
Tasha Kama
Maui**

I bring with me more than 20 years as a proactive member of the Hawaiian community, of which 15 have been on Maui. Ten of those years have been with the State Council of Hawaiian Homestead Associations, currently as the vice-chair and chair of the Government Affairs and Education Committee. Eight of those years have been in creating two non-profit organizations to do community building and economic development on Hawaiian Home Lands.

My most recent initiative is the establishment of a Native Hawaiian bank or community development financial institution for the purpose of creating more flexibility in lending on Hawaiian Home Lands and making revenue that was not previously available.

I want to be Maui trustee because OHA's mandate "to better the conditions of Native Hawaiians" must be fulfilled to a greater degree, on a broader base and in a more timely fashion. I want to empower our people to go the distance and make the difference for themselves and their generations to come. I want to

be at OHA to ensure the mandate is carried out on behalf of the Native Hawaiians.

The most critical issue confronting OHA today is with the political powers-that-be who "are not" willing to do what is right, "do not" want to risk losing their political power and "will not" subject themselves to go against the current leadership. In the meantime, decisions are being made and laws being passed with nary a thought of how these will impact the native people and culture. Native entitlements, ceded lands and ceded land revenues are consistently being threatened by the state through the legislature. As long as these threats are at bay, OHA will be spending precious money, time and energy responding to these issues yet be unable to meet its mandate.

The most critical issue confronting our people today is their quest for sovereignty. Sovereignty is seen as the ability of a people to control their assets, their governance structure and their relationship with other actions. The illegal overthrow

of Queen Lili'uokalani stripped her of her power. Sovereignty can, will and must be restored through political action.

As a trustee, I want to be able to resolve these critical issues that are confronting us by implementing strategies and programs that would educate, train and influence policy makers' decisions. The voices of 158,000 politically organized, registered, native voters will be heard loud and clear in the houses of the state legislature.

If I could only accomplish one goal as trustee, it would be to put every person on the Hawaiian Homes waiting list on the land and allow home ownership for Hawaiians using the ceded lands. The bank is here, the land is here, the money is here; all we need is people to do it.

I would like to be one of those people. I ask for all 158,000 registered Native Hawaiians to vote for me, KAMA, Natalie (Kamai) Tasha this November.

Questions or comments can be sent to KAMA, NATALIE (KAMAI) TASHA Campaign, 715 Kilihaui Street, Wailuku, Maui, HI 96793.



**Rose Kaloke
Kia-Kirland
Maui**

I am Rose Kaloke Kia-Kirland, OHA Trustee, Maui candidate. My personal history (more information at www.maui.net/~kirland) follows:

- One of 15 children to the late Robert Ukuula "Blue Rock" Kia and Charlotte Kananiokuhome Kakina Werner Kia.
- Mother, two sons, Kelii (19 years, attending college), Koa (3 years).
- Raised on Nānākuli Homestead, resides in Wailuku.
- Native Hawaiian, named after Auntie Rose Lono Werner.
- Hula and Tahitian dancer with hulaus of the late John Pi'ilani Watkins, Cousins Bella Richards of Kailua, Dennis and Denise Kia of leeward O'ahu.
- Sacred Hearts Academy, 1972. University of Hawai'i at Mānoa, Maui Community College (associate of arts degree/honors), University of Hawai'i West O'ahu Business Administration.
- Kia family in Waipi'o, Big Island, Naeole Kia family on Maui.
- Werner family from Kaua'i, kalo farmers in Wainiha. Grandfather William Werner was first sheriff from the island.
- Tūtū Elizabeth Kakina spoke fluent Hawaiian, member of O'ahu Ka'ahu-manu Society in the 1920s.

Financially, we grew up very poor. However, we persevered to attain an excellent education because of faith in ourselves, the tenacity of a "strong will" and a "can do" attitude. Our high "self-

esteem" gave us the strength as young children to clean the entire school and scrub toilets, baring any "peer pressure" shame, to pay for Sacred Hearts Academy's tuition. "Knowledge is power" and education a top priority! I support educational grants to further programs like Pūnana Leo as well as programs that benefit all Hawaiian beneficiaries. Additionally, I will advocate to help our part time "kupuna" educators in our public schools get better medical insurance benefits.

I have been the real estate and mortgage banking industry over 20 years. Presently, I am vice president/branch manager for Irwin Mortgage (Maui). Recently, I was globally recognized for my dedication and consistent level of service, "putting people first" as this year's 1998-'99 Kaleo Publication, "Who's Who Among Executives in the World."

Helping thousands of families attain home financing on the Hawaiian homesteads and elsewhere in the state is a passionate task for me! Quoted about my business qualities, in the Homes & Lands magazine was Realtor Scott Sherley: "I refer to Rose ... as my 'miracle worker.' When my clients think a home is out of their reach, Rose and her staff make my clients' dreams a reality." Meg Moore, Realtor, is quoted: "Rose's outstanding service goes the extra mile! Her availability during 'non-traditional' business

hours, ... consistent closing record are benefits to both buyers and sellers."

I attribute my ability to work well with people, to our parents who raised us with multiple faiths: dad a Catholic, mom a Protestant Christian. We learned to value and respect differing opinions without prejudice! Thus, we contributed to one another the best of each other, reaching a "meeting of the minds" in our pursuit of a common goal! When you can speak your mind without fear of ridicule or sarcasm, you reap better results from the benefit to "brain storm." I will bring to OHA, this innate trait, a quality of "pono" passed on generations from our kupunas. You will be more than just listened to; I will hear your concerns and act on them swiftly!

I support efforts to protect Hawaiian fishing rights, water rights and attentive negotiations of revenues due us! High on my priority list are the blood quantum issues and the commitment to help Hawaiians with land ownership, Hawaiian owned businesses, better health, housing, education and jobs. For an educated trustee with a "can do" attitude, an strong "work ethics" backed with years of business experience to get the job done; please vote for me, Rose Kaloke Kia-Kirland! Mahalo!

THE OFFICE OF HAWAIIAN AFFAIRS

LEARNING CAN BE CHILD'S PLAY

Applications for the 1999-2000 school year are being accepted for Kamehameha preschools from residents of the following areas:

O'ahu – Wai'anae Coast, Pearl City to Hawai'i Kai, Papakōlea, Waimānalo, Kahalu'u, Waiāhole and Ka'a'awa to Kahuku

Kaua'i – East (Wailua to Hanalei) and West (Kōloa to Kekaha)

Maui – Waihe'e, Hāna, Wailuku, Kahului, Upcountry, Kīhei and Lahaina

Moloka'i – entire island

Hawai'i – East (Keaukaha, Hilo, Kea'au, Mountain View, Pāhoa and Hāmākua) and West (Kohala, Kona, Waikoloa and Hōnaunau)

Children born in 1995 and living in the districts served by our preschools may apply. This is a one-year program for four-year-olds. The application deadline is December 31, 1998.

Preference is given to children of Hawaiian descent at some sites. For applications and information call 842-8800.



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KSBE's policy to give preference to Hawaiians as permitted by law
has been ruled non-discriminatory by the IRS.

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