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The U.S. is returning Iraq's sovereignty, what about Hawai'i?

Assuming that my thoughts are correct, when the U.S. government recently overthrew tyrant Saddam Hussein in Iraq, there was a period of time when the phrase "returning their sovereignty" became an important issue to the U.S. occupation. This is too similar to the situation that is in place in Hawai'i nei, and yet Iraq's sovereignty restoration is close to completion.

Our peaceful queen, under duress and threatened by the same U.S. occupation over 100 years ago, relinquished the throne not understanding the insatiable nature of the beast, thinking the U.S. would fairly reassess the overthrow in a timely manner as they would later do in Iraq and

return her to the throne.

I think it is past due to demand now that President Bush reinstate our sovereignty, free Hawai'i, as well as immediately initiate a de-occupation of our islands. This would be a step in the right direction. Although the thought of war here is unpleasant, I really think there are no other options. The United States' continued stealing is like the Energizer rabbit that keeps going (taking) and going (taking) and going (taking).

The concept is a simple one: further association with and occupation by the U.S. is absolutely not what I believe Hawaiians need to be looking at to fulfill their dreams. After all, should that table ever be turned, "putting all Hawaiian lands in Hawaiian hands," it would make Hawaiians the wealthiest

indigenous people on earth. Why would we want it to be any other way (for instance, being categorized like Indians or Native Alaskans), when if the cards are played properly, we could have our cake and eat it too?

*Debra Kekaulua
Wailua Homesteads, Kaua'i*

Knowing our enemy

Mahalo nui to Trustee Oz Stender for his excellent article on Thurston Twigg-Smith (KWO October 2005). If we Hawaiians are to do battle against a misguided and misdirected America and those who would undermine our heritage, our culture and all that we hold dear, it is imperative that we clearly see and know not only the challenges, the obstacles, the

hindrances and the hurdles that lie before us, but our enemies as well.

Thank you for clearly opening my eyes by delineating, precisely, one of our oldest foes.

My only question is: Why? To a land and culture that has given him and his ancestors for many generations so much prosperity and so many opportunities, why is he so vengeful, unapologetic and envious, and why does he hold so much hatred against Hawaiians? He reminds me of a virus, out of control, that attacks its host continually, ultimately achieving not only the death of its host, but its own demise as well.

*Carissa Cranmer
Gainesville, Florida*

OHA reserves the right to edit all letters for length, defamatory and libelous material, and other objectionable content, and reserves the right not to print any submission. All letters must be typed, signed and not exceed 200 words. Letters cannot be published unless they include a telephone contact for verification. Send letters to Ka Wai Ola o OHA, 711 Kapi'olani Blvd., Ste. 500, Honolulu, HI 96813, or email kwo@oha.org.

OFFICE OF HAWAIIAN AFFAIRS

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This OHA Hawaiian Registry Program is non-political and separate from the ongoing Kau Inoa registration to build a Hawaiian governing entity.

For additional information, visit www.oha.org or call **808.594.1888**.

E ō e nā mamo a Hāloa ē!

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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.

Historic Preservation Council opening

The Native Hawaiian Historic Preservation Council (NHHPC) currently has an opening for an at-large member. The NHHPC is a 13-member council of volunteers that advises the OHA Board of Trustees on historic and cultural preservation matters.

The two-year term for this seat is from Jan. 2, 2006 to Dec. 31, 2008. Applicants must be at least 18 years of age and may reside on any island. Monthly meetings are generally held in Honolulu. Travel expenses are covered by OHA.

Current members of the council are E. Kalani Flores (chair), Butch Richards (vice chair), Dr. Chuck Burrows, James Jenó Enocencio, Lanihuli Freidenburg, Halona Ka'ōpūiki, Kamika Kepa'a, Glenn Kila, Sweet Matthews, William Meyers, Kawehi Ryder and Nani Watanabe.

For an application, call 594-1961, or visit online at www.oha.org.

Home loans for Home Lands

American Savings Bank has introduced a new loan program, Ho'olako Pono, which offers construction loans and mortgages to Department of Hawaiian Home Lands lessees. These conventional loans utilize private mortgage insurance from Mortgage Guaranty Insurance Corp. and can be used to purchase a home, finance construction of a new home or refinance an existing home mortgage.

There is no minimum down payment, and 100 percent financing is available. Interest rates are fixed throughout the life of the loan. The maximum loan amount available under the program is \$539,475.

For more information, qualification requirements or to apply for a Ho'olako Pono loan, call 593-1226 (O'ahu) or 1-800-272-2566 (toll-free from neighbor islands). For online information, visit www.asbhawaii.com.

Iz goes platinum

For the first time in Hawaiian music history, a local recording artist's album has gone platinum. *Facing Future* by the late Israel Kamakawiwo'ole has sold more than 1 million copies in the United States, earning him that Recording Industry Association of America-certified distinction. *Facing Future* and Kamakawiwo'ole's posthumous release, *Alone In IZ World*, previously earned gold record distinction, having sold more than 500,000 apiece.

In 1997, Kamakawiwo'ole died at the age of 38. The former founding member of the Mākaha Sons of Ni'ihau had broken away from the group that included his brother-in-law Moon Kauakahi, and John and Jerome Koko. Kamakawiwo'ole launched a successful solo career under the guidance of producer John de Mello.

Kamakawiwo'ole's music has found national and international acclaim, and has been featured in

such films as *Meet Joe Black*, *50 First Dates* and *Son of the Mask*. Commercials promoting Hallmark Greeting Cards, KayBee Toys and Eddie Bauer are among dozens featuring Iz music.

For additional information on the musical legacy of Hawaiian legend Israel Kamakawiwo'ole, visit www.mountainapplecompany.com.

Ka Lei Pāpahi benefit

The Hawaiian education organization Ka Lei Pāpahi o Kākuhihewa will present a benefit concert at Rumours Nightclub on Nov. 13.

Ka Lei Pāpahi o Kākuhihewa is a group of part-time educators hired by the state Department of Education as a cultural personnel resource. The program aims to expand the state's Hawaiian studies and kupuna programs.

The concert will feature live entertainment from Pili'oha, Ernie Cruz and various hālau hula, and

prizes include two trips for two to Las Vegas. All proceeds will help Ka Lei Pāpahi with its educational efforts and fund scholarships.

The concert runs from 5 to 10 p.m., and tickets are \$10 presale and \$15 at the door. For tickets, call Keali'i'olu'olu Gora at 386-1363.

Anniversary service

In celebration of the 144th anniversary of the Episcopal Church in Hawai'i, a papahana haipule kūikawā (special service) will be held Sun., Nov. 25 at 8:30 a.m. at St. Matthew's Episcopal Church on 'Ehukai Street in Waimānalo. Also known as the Anglican Church, the Episcopalian church was established in Hawai'i in 1861 at the invitation of King Kamehameha IV and Queen Emma.

The Holy Communion service will incorporate Hawaiian history, world history and music

See **BRIEFS** on page 04



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**ka huaka'i
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Arakaki suit plaintiffs seek rehearing

Group hopes to have its full constitutional challenge to Hawaiian programs reinstated by appeals court

By Sterling Kini Wong
Publications Editor

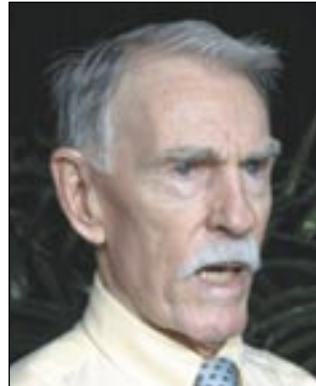
The plaintiffs in the lawsuit that seeks to have OHA and other Hawaiian programs declared unconstitutional have asked the 9th U.S. Circuit Court of Appeals to reconsider its recent ruling in the case.

In August, a three-member panel of the appeals court partially affirmed a lower court's dismissal of the plaintiffs' case in the *Arakaki v. Lingle* suit, ruling that, as state taxpayers, they do not have standing to challenge federally mandated programs, such as the Department of Hawaiian Home Lands and OHA's use of ceded lands revenue. However, the court did allow the plaintiffs to sue over OHA's use of

state tax funds, which amount to about 10 percent of the agency's total \$28 million annual budget. The appeals court sent the case back to federal district court in Hawai'i for a retrial on the state tax revenue issue.

H. William Burgess, the attorney for former Honolulu policeman Earl Arakaki and the 13 other plaintiffs in the case, told the press after the ruling that his clients were "disappointed that the court narrowed the scope of our suit as much as it did" and hoped to have their full challenge reinstated.

In their request for reconsideration, the plaintiffs are asking that either the same three-member panel rehear the case, or that an 11-member panel of judges review the case and render a ruling. The group argues that the



H. William Burgess, attorney for the Arakaki plaintiffs, says his clients were "disappointed that the court narrowed our suit as much as it did."

- Photo: KWO Archive

appeals court's initial ruling runs counter to previous 9th Circuit Court and U.S. Supreme Court rulings, and that it sets "unprecedented restrictions" on taxpayer challenges.

BRIEFS

Continued from page 3

by George Kahumoku Jr. and Daniel Ho, and will also mark the anniversary of England's recognition of the Kingdom of Hawai'i as independent in the family of nations. For additional information, contact Kahu Tom Van Culin at 259-8664, or e-mail StMatthewsEC.WaimanaloHawaii@Verizon.net.

History workshop for teachers

A free teachers' workshop focusing on Hawaiian history is being offered by Bishop Museum on Sat., Nov. 12, from 8:30 a.m. to 12:30 p.m., in the museum's Pāki Conference Room.

Teachers will participate in a lesson that was created using the research-based "Understanding by Design" curriculum develop-

ment model. While the lesson will be aligned with Hawai'i state social studies standards for the seventh grade, this workshop will be relevant to teachers of any grade level who teach Hawaiian history. After the workshop, teachers may take an optional "sneak preview" of the Hawaiian Origins Tunnel in the museum's new Science Adventure Center.

The Hawaiian Origins Tunnel features chanters performing selections of the Kumulipo creation chant in a vivid black light environment with art created by Hawai'i school children. In the lower section of the 160-ft.-long tunnel, they will hear chants related to Pele and Kamapua'a as they move into a volcanic environment.

Workshop registration deadline is Nov. 4. To register for the workshop, or for more information, call Bishop Museum's Education Department at 848-4168 or email education@bishopmuseum.org.

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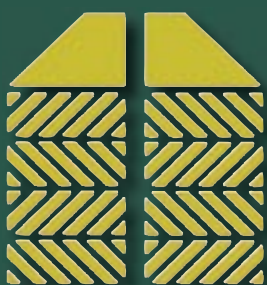
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OHA to give \$4.4 million to Hawaiian charter schools



Students from Kanu o ka 'Āina Charter School perform their annual hō'ike, which is used as a performance-based assessment of what they learn throughout the school year. Kanu is one of 14 Hawaiian-focused charter schools that will receive funding from OHA. - Photo: KWO Archive

By Derek Ferrar
Public Information Specialist

In one of the largest single funding awards ever bestowed by the Office of Hawaiian Affairs, OHA's Board of Trustees voted on Oct. 6 to give up to \$2.2 million for each of the next two years to 14 Hawaiian-focused public charter schools, for a total of up to \$4.4 million. The funds will be dispersed to the schools based on their size and proportion of Native Hawaiian students.

"This is truly a commitment by the OHA trustees to support the success of our Hawaiian children in the charter school setting," said Board of Trustees Chairperson Haunani Apoliona. "We're grateful that Kamehameha Schools also supports charter schools, and we hope that other community partners will also help increase funding for the schools."

Fourteen, or slightly more than half, of the state's 27 charter schools are considered "Hawaiian-focused." Four of these schools are Hawaiian language immersion; another two offer bilingual instruction in both Hawaiian and English or offer Hawaiian immersion strands; and eight schools offer instruction primarily in English, although most also offer Hawaiian language classes. Most are members of the Native Hawaiian charter school hui, Nā Lei Na'auao.

"We are very excited about OHA's ongoing commitment to fund our work, and we look forward to continuing our significant contribution to Native Hawaiian education," said Nā Lei Na'auao founder Kū Kahakalau. "We are still under-funded,

but this definitely helps us carry out our mission."

The Hawaiian-focused charter schools are: on Kaua'i: Ke Kula Ni'ihau o Kekaha, KANAKA, Kanuikaponu; on O'ahu: Ke Kula o Kamakau, Hakipu'u Learning Center, Hālau Kū Māna, Hālau Lōkahi, Ka Waihona o ka Na'auao; on Moloka'i: Kualapu'u; on Hawai'i island: Kua o ka Lā, Ke Kula o Nāwahōkalanī'ōpu'u, Ke Ana La'ahana, Kanu o ka 'Āina, Ka 'Umeke Ka'eo.

During the current school year, nearly 1,700 students attend these schools, of which approximately 93 percent of are of Hawaiian ancestry.

All 14 Hawaiian-focused public charter schools face financial difficulties that remain unresolved by the state Legislature. Many lack adequate physical facilities, and all suffer from restrictions on their ability to access quality educational equipment, materials and resources. Due to this severe fiscal crisis, a significant number of the schools may even face the prospect of closing entirely in the near future.

OHA's grant seeks to help the situation by providing emergency stop-gap funding for a period of two years. The agency will also continue to advocate for appropriate and fair legislative funding for Hawaiian-focused charter schools.

In addition to the overall charter school appropriation, the board also separately approved a \$50,000 award for roof repair to Ke Kula Ni'ihau o Kekaha, a Hawaiian-language immersion school that serves children of Ni'ihau families living on Kaua'i.

Board awards \$685,000 in community grants

Also at the Oct. 6 OHA board meeting, the agency's trustees approved \$685,000 in grants to 11 community groups serving a variety of needs, including an Alzheimer's outreach project, a service program for homeless veterans and a reintegration project for female prisoners.

"We're pleased that OHA is able to support such a wide variety of needs within the Hawaiian community," said Board Chairperson Haunani Apoliona.

The recipients of the grants are:

- **Alzheimer's Association – Aloha Chapter:** \$71,644, to support the Alzheimer's Association Kikuyu Corps, a kūpuna Hawaiian outreach demonstration project focusing on underserved Hawaiian rural communities statewide.

- **Kōkua Kalihi Valley:** \$40,000, to support the Native Hawaiian Historic Preservation Project designed to protect, preserve and restore the historic Hawaiian cultural and archeological sites and native ecosystems within two 'ili of Kalihi Valley. In partnership with Hālau Lōkahi Charter School, the project will increase hands-on cultural restoration and educational activities for Hawaiian youth and others in the community.

- **Kona Historical Society:** \$124,250, to conduct research and analysis of Hawaiian Kingdom tax records and oral histories.

- **Manawale'a:** \$57,296, to construct and renovate facilities at the riding center in Waimānalo to expand services for special-needs and indigent children.

- **Pacific American Foundation:** \$38,513, to support Project Mālama Waiwai, a pilot project to train Hawaiian high school students in financial management strategy and practices.

- **PA'I Foundation:** \$74,310, on behalf of Hale Kū'ai, to support the development of a Native Hawaiian cultural certification trademark program to denote authentic works of cultural arts and crafts by Native Hawaiian artisans.

- **Partners In Development:** \$62,971, to support Nā Pono no nā 'Ohana, a community-based learning center coordinating early childhood and adult educational and vocational programs designed to improve the socioeconomic outlook for residents. The program currently operates at Blanche Pope Elementary School in Waimānalo.

- **Salvation Army Family Treatment Services:** \$88,144, for the Nā Lei Lōkahi program, which provides substance abuse treatment and domestic violence services through community outreach, education, support and treatment services for families of the Ko'olauloa community.

- **TJ Mahoney and Associates:** \$48,600, to support a transitional program for incarcerated female offenders' reintegration into the community using the "'Ohana Management System" methodology.

- **United States Veterans Initiative:** \$50,000, to provide outreach, treatment, housing, case management and employment assistance to homeless veterans through the Veterans In Progress (VIP) program.

- **University of Hawai'i Foundation:** \$29,065, on behalf of the William S. Richardson School of Law, to provide Law School Admissions Test (LSAT) preparation classes to Hawaiian students wishing to apply to law school, and to provide academic assistance to Hawaiian law students through tutoring in basic first-year courses.

Good news, bad news

Kamehameha study of Hawaiian social statistics shows some progress, but a continued lag behind other groups

By Sterling Kini Wong
Publications Editor

The ongoing need for programs to improve the conditions of Native Hawaiians has been emphasized by a new Kamehameha Schools' report that shows that Hawaiians, as a group, continue to fall at or near the bottom of most economic, education and health statistics in the state, despite some recent progress.

The 450-page report, titled *Ka Huaka'i: 2005 Native Hawaiian Educational Assessment*, consolidates statistics on Native Hawaiian education and well-being from previous studies, examines them to find recent trends and highlights areas that can be improved.

This is the third such study Kamehameha Schools has conducted in more than 20 years, and it comes at a time when legal attacks are challenging programs that benefit Native Hawaiians, particularly Kamehameha itself and the Office of Hawaiian Affairs.

While the study paints the familiar picture of Native Hawaiians lagging behind the state's other major ethnic groups in most socioeconomic statistics, it also points out recent gains — particularly in education, with the success of charter schools that focus on Hawaiian culture-based curricula. The study noted that Native Hawaiians in Hawaiian-focused charter schools score higher in reading and as well or better in math than their counterparts in conventional public schools.

The report also shows that while Native Hawaiians are underrepresented in enrollment in the University of Hawai'i system, their numbers there have increased by almost three percent from 1992 to 2000. In addition, the percentage of Native Hawaiian adults with their bachelor's, graduate or professional degrees also increased between 1990 and 2000.

However, even with the recent advances, the report states that "the status quo is not acceptable for Native Hawaiians."

"The strengths described in this report [...] represent building blocks for optimizing the delivery of programs and services for Native Hawaiians," the

study says. "In general, our analysis indicates the need for continued efforts to enhance Native Hawaiian education and other related areas of well-being."

Among the some of the statistics found in the report:

- Native Hawaiian enrollment in preschools jumped markedly since 1990 and was just below the statewide rate in 2000.
- Almost 83 percent of Native Hawaiians said they were proud of their heritage, compared to 73 percent of non-Hawaiians.
- While smoking among Native Hawaiian high school students is decreasing, they still smoke more than their peers. In 2001, 25 percent of Native Hawaiian high school students said they smoked cigarettes during the previous month. In contrast, about 17 percent of non-Hawaiian students said they did. More surprising is that 31.1 percent of Native Hawaiian adults smoke cigarettes, compared to 20.4 percent of the state's total adult population.
- Native Hawaiian families with children bring in about \$55,865 per year, the lowest income among the major ethnic groups in the state. The statewide average is \$66,413;
- Native Hawaiians families have the highest rates for poverty (18.3 percent versus 11.3 percent statewide);
- Native Hawaiians are 20 percent more likely to be obese than non-Hawaiians and suffer from some of the highest mortality rates for cancer, diabetes and heart disease in the state;
- 69.3 percent of Native Hawaiians graduate high school within four years, the lowest rate of all major ethnic groups in Hawai'i. The state average is 76.7 percent;
- Native Hawaiians are underrepresented in professional and managerial positions and overrepresented in less-skilled production, transportation and material-moving jobs.
- Native Hawaiian adolescents suffer higher rates of depression and are more likely to attempt suicide than their non-Hawaiian peers;
- Under the No Child Left Behind

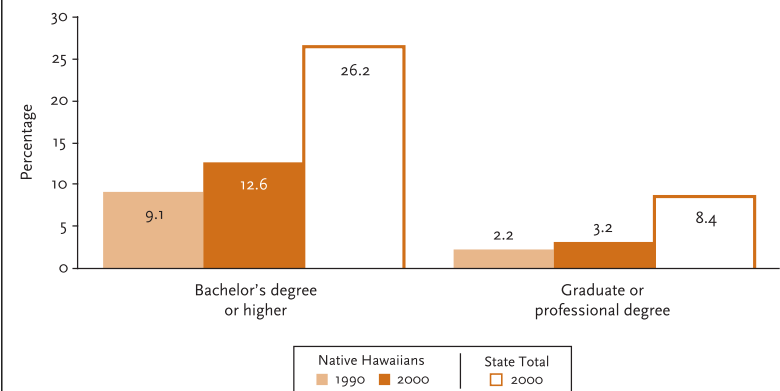
Act, nearly half of the schools in Hawai'i targeted for restructuring in the 2005–06 school year serve predominantly Native Hawaiian students, making Native Hawaiian children twice as likely as their peers to attend a restructuring school;

- The percentage of Native Hawaiian

adults who have obtained a bachelor's degree is half the statewide rate.

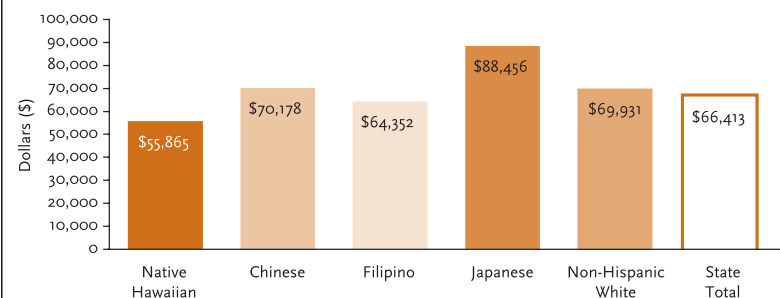
To download an executive summary or the entire 450-page document of *Ka Huaka'i: 2005 Native Hawaiian Education Assessment*, visit www.ksbe.edu/pase/KaHuakai.php.

Individuals reporting selected educational attainment levels as a percentage of all adults [adults ages 25 and older, by educational level, by Native Hawaiian and state total, state of Hawai'i, 1990 and 2000]



Data source: U.S. Census 2000, Summary File 4.

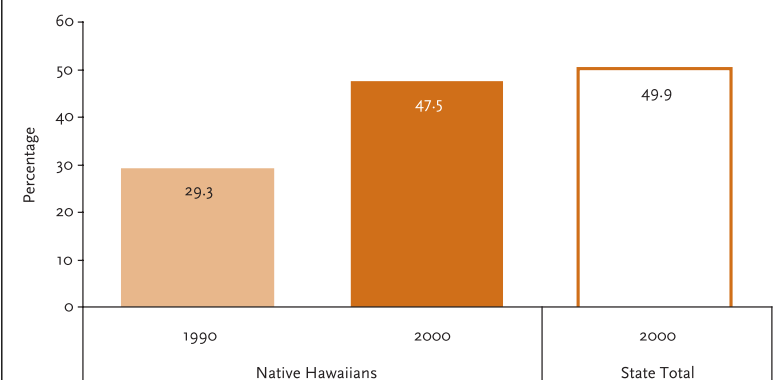
Mean family income of families with children [families with children under 18, by race/ethnicity, state of Hawai'i, 1999]



Data source: U.S. Census 2000, PUMS.

Note: Except for non-Hispanic Whites, we use Census 2000 multirace/multiethnic reporting conventions where some individuals (including Native Hawaiians) may be counted in more than one ethnic group

Children enrolled in preschool as a percentage of all three- and four-year-olds [by Native Hawaiian and state total, state of Hawai'i, 1990 and 2000]



Data source: U.S. Census 2000, Summary File 4.

Graphs reprinted from Kamehameha Schools' *Ka Huaka'i* report.

OHA sued over blood quantum

Suit alleges agency is illegally spending trust funds on Hawaiians with less than 50 percent quantum

By Sterling Kini Wong
Publications Editor

In October, five Native Hawaiians, including a former OHA trustee, filed a lawsuit in federal court claiming that OHA is illegally spending its trust fund monies on all Hawaiians, not just those with 50 percent Hawaiian blood or more.

The lawsuit against the OHA trustees states that native Hawaiians with at least a 50 percent blood quantum are named as beneficiaries of the ceded lands trust in the Hawai'i Admission Act, and that OHA has wrongly used money it received from that trust on all Hawaiians, regardless of blood quantum.

The Admission Act lists five purposes of the ceded lands trust, one of which is to work for the

betterment of native Hawaiians as defined by the federal Hawaiian Homes Commission Act of 1920. The 1920 act benefits only native Hawaiians with at least 50 percent Hawaiian blood.

The plaintiffs claim that OHA's spending policy violates the Hawaiian Homes Act, the Admission Act and the equal protection clause of the U.S. Constitution's 14th Amendment, and they request restoration of all the allegedly misspent funds to the trust. In addition to former trustee Samuel Kealoha Jr., the plaintiffs in the suit include Virgil Day, Mel Ho'omanawanui, Josiah Ho'ohuli and Patrick Kahawaiola'a.

The lawsuit specifically singles out two programs which benefit all Hawaiians and which receive money from OHA: the Native

Hawaiian Legal Corporation and Nā Pua No'eau Education Program.


The lawsuit also challenges OHA's expenditure of trust money on supporting the Akaka Bill, which lays out the process for the federal recognition of Native Hawaiians. The plaintiffs claim that the bill, without a blood quantum requirement, would "erode the rights and privileges of the beneficiaries" of the ceded lands trust.

Furthermore, the plaintiffs claim that OHA should not be "unreasonably" accumulating trust funds by investing them, because investment does not better the conditions of the 50 percent native Hawaiians.

OHA Administrator Clyde Nāmu'o said that the agency's

board attorney, former state Supreme Court Justice Robert Klein, is in the process of analyzing the lawsuit and will make a recommendation of legal strategies to the trustees at their Nov. 3 board meeting. Nāmu'o said that the agency will reserve comment on the lawsuit until then.

Blood quantum has long been a divisive issue within the Hawaiian community. While OHA does

receive the bulk of its funds from ceded lands revenue, the agency is mandated to benefit all Hawaiians. In 1988 and 1990, OHA tried to gauge its beneficiaries' views on the issue by putting two separate referenda before Hawaiian voters. More than 80 percent of those who voted said they supported a single definition of Native Hawaiian – one that includes all Hawaiians, regardless of blood quantum. 

"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, 1920

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Senate reportedly committed to Akaka vote by Thanksgiving

By Derek Ferrar

Public Information Specialist

As *Ka Wai Ola* went to press in the third week of October, no official word had yet been received on when the Akaka Bill might receive a U.S. Senate vote that was postponed in September. However, the head of OHA's Washington lobbying firm has told the agency that Senate Majority Leader Bill Frist is still committed to bringing the matter before the Senate before the current session ends, which is tentatively set for the Thanksgiving holiday.

The bill, which would extend federal political recognition to Native Hawaiians, had been scheduled for what is known as a cloture vote on Sept. 6, but it was postponed due to the Hurricane Katrina emergency and President Bush's Supreme Court nominations. Cloture is

a method to force a measure to the Senate floor for a full vote. To proceed with cloture, at least 60 of the 100 senators must vote in favor of invoking the procedure. If the cloture vote is successful, the bill – which is also known as the Native Hawaiian Reorganization Act of 2005, or S. 147 – would proceed to the Senate floor for a maximum of 30 hours of debate, followed by a final up-or-down vote.

In the meantime, Akaka has proposed a number of revisions to the bill designed to address Bush administration concerns. In mid-September, Akaka announced that an agreement had been reached with the administration over the amendments. However, the Justice Department has since said that it still has concerns about the constitutionality of the bill. Akaka responded that he is confident the bill is constitutional.

Among the issues addressed by the amendments are:

- Claims – amendment prohibits Native Hawaiians from suing the federal government for breach of trust, land and other claims. Instead, these claims may be resolved in the negotiations process between the Native Hawaiian governing entity and federal and state governments.

- Military readiness – amendment exempts the Department of Defense from the required consultations between federal agencies and the Native Hawaiian governing entity.

- Gaming – amendment prohibits gaming by the Native Hawaiians governing entity under any federal law in Hawai'i or in any other state or territory

- Civil and criminal jurisdiction – amendment clarifies that civil and criminal jurisdiction currently held by the state and federal governments will remain



Members of the anti-Akaka Bill group Hui Pū occupy OHA's reception area during their 24-hour vigil to protest the trustees' support of the bill. Photo: Francine Kananionāpua Murray

with those bodies unless otherwise negotiated with the Native Hawaiian governing entity.

Since the amendments have not yet officially been incorporated into the bill, OHA's board has said that its support of the bill

in its current form still stands. Chairperson Haunani Apoliona said that the board will revisit the matter when and if amendments are actually adopted into

See **AKAKA** on page 18

Need a Safe Place to Weather Any Storm? All You Have to Do is HOAP.

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are on the house.*

HOAP can help you achieve your homeownership dreams by providing *free* professional assistance in the areas of loan pre-qualification, credit repair, debt reduction, homebuyer education, and much more.

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E-mail: info@dhhahoap.org / Website: www.dhhahoap.org

GOOD HEALTH IS ALL IN THE 'OHANA



Parents must teach their children to eat healthy and stay active. - Photo: KWO Archive



By Claire Ku'uleilani
Hughes,
Dr. PH., R.D.

I maika'i ke kalo i ka 'ōhā

"The goodness of the taro is judged by the young plant it produces."

(Parents are often judged by the behavior of their children)

As this 'ōlelo suggests, misbehaving children are an embarrassment to families. The difficulty is that our children are highly influenced by social systems outside of the family, like television, music, celebrities, video games, schools and peers.

Television, music and movies depict disruptive, disrespectful, rude children, so there is confusion about appropriateness of such behavior. Sassy tongues and demanding children are noticeably increasing in numbers. These behaviors are the complete opposite of the quiet and observant children socialized in the ancestors' ways. Traditions taught Hawaiian youngsters to anticipate the needs of others and to relate dutifully to their elders. This change is brought about by the process of acculturation and becoming part of mainstream America.

Until recently, Hawaiian elders focused much attention on teach-

ing children cultural ways, family expectations and responsibilities. 'Ohana lived together in a family compound, or kauhale, and shared in responsibilities that made the 'ohana existence productive, pleasant and safe. Children had daily chores in the home and for others in the kauhale. Grandparents molded the behaviors of their children and taught them family history, chants and responsibilities, while their parents did the labor-intensive work, such as farming, fishing and kapa making.

Parents taught the older children to fish, farm and do other tasks. The kūpuna carefully evaluated the talents of each child and sought teachers to develop a child's talent to the fullest. Great pride was reflected in the family customs and names, as names often referred to family achievements. Children respected all the 'ohana and community adults. The child's behaviors demonstrated the grandparents' successes in teaching cultural behaviors and family customs.

Our children are our hope for the future, so we must continue to teach them the traditions and cultural ways. And one of the most important things to teach is healthy diet and lifestyle choices.

In a recent bulletin, the World Health Organization (WHO)

reported that 36 million people in the world will die prematurely from preventable illnesses in the next ten years. This worldwide impact of chronic conditions, like high blood pressure, heart problems, diabetes, cancer and overweight, is a serious one. The WHO said making wise food choices, exercising regularly and avoiding tobacco products could save almost a half-million people worldwide each year. Numerous health studies have demonstrated considerable health improvements for those who lower dietary fat, increase daily vegetable and fruit consumption, avoid tobacco products and adopt a regular schedule of exercise.

Our focus is on reducing the number of Native Hawaiians in that WHO forecast. We know what to do. The steps to improved health are the same as those recommended by the WHO. If we involve our families in lifestyle changes, everyone will benefit.

Involving the family increases the likelihood of success. For example, agreeing as a family to avoid fried foods and to cook by roasting, baking, broiling or steaming foods will reduce numerous harmful food compounds for the entire family. Agreeing to replace most desserts and sweet snacks with fresh fruit will improve health by adding more vitamins, minerals and fiber, while reducing sugar and fat for the family. Avoiding pastries in the morning and eating cooked or dry cereal instead will increase health benefits and reduce harmful fat and sugars. Drinking lots of water instead of soda, canned sweet beverages and beer will protect kidney function and reduce sugar calories. Efforts as a family to stop tobacco use will support the smokers in breaking a difficult and bothersome habit. And exercising together can make the new routine a happy and congenial one.

A family that works together on lifestyle changes will gain great success as a family. Besides, it is the Hawaiian way.

Kāne & cancer

New brochure offers cancer facts for Hawaiian men

By Charles Rose and Roy Benham

grams for Hawaiian kāne.

Editor's Note: Hawaiian community leaders Charles Rose and Roy Benham are co-chairs of No Kō Kāne Ola Pono, a committee focusing on Hawaiian men's cancer issues.

'O ka hā o ke koa – ke ea o ka lāhui

"The breath of a warrior – the life of a nation"

History has shown that Native Hawaiian men were strong and healthy. They were lean, tall and very muscular. However, since exposure to western influences, the health of Hawaiian kāne has suffered. Of critical concern is Hawaiian men's limited participation in routine health services, which prevents them from getting healthcare for illnesses in the early, more treatable stages.

A particularly worrisome indication of this is the cancer death rate among Hawaiian kāne.

Hawaiian men have the third-highest rate of cancer diagnoses among all males within Hawai'i's five major ethnic groups – so the kāne are actually below the statewide average. In spite of the lower diagnoses rates, however, Hawaiian kāne die more often from cancer than other males within Hawai'i's five major ethnic groups.

The lower-than-average cancer risk rate coupled with the highest cancer death rates points to a lower participation in early detection and treatment programs that potentially could save the Hawaiian kāne's health.

In response to these figures, in 2002 the American Cancer Society Hawai'i's Native Hawaiian Cancer Committee (NHCC) initiated a study to look into the healthcare-seeking behaviors of Native Hawaiian men. The aim of the study was to find ways to develop effective cancer-related education pro-

As a result of the study's findings, the NHCC formed No Kō Kāne Ola Pono, the American Cancer Society's kāne initiative, and supported the development of an educational brochure, "Nā Koa Cancer Facts." The purpose of the brochure is to provide cancer facts to Hawaiian kāne and to encourage taking control of their health for themselves and their families. The "Nā Koa Cancer Facts" brochure gives descriptions and warning signs of the three leading cancers among Hawaiian kāne – lung and mouth cancer, colon cancer

See **KĀNE** on page 22

TOP 3

**Cancers that
Hawaiian men get:**
lung, colorectal, stomach

**Cancers Hawaiian
men die from:**
lung, colorectal, prostate

**Ways to reduce
cancer risk:**
modify diet, exercise,
stop tobacco use

33%

of all cancers
are preventable

90%

of all cancers are curable.
Get checked early!



Caren Loebel-Fried learned the ancient art of block printing from her mother. This piece is from the story "The Romance of Lauka'ie'ie" from her latest book, *Hawaiian Legends of Dreams*. - Image courtesy of UH Press

FALL READING

By Sterling Kini Wong
Publications Editor

Hawaiian history and culture continue to be popular subjects for new books. Here's a selected sampling of recent offerings:

Nā Kaikamahine 'o Haumea, Daughters of Haumea

Lucia Tarallo Jensen
and Natalie Mahina Jensen
Pueo Press; \$29.95



While she was writing the 1972 book *Men of Ancient Hawai'i* with her husband, Lucia Tarallo Jensen began to realize that the role women played in pre-contact Hawaiian society had been severely distorted by foreign writers and native men who had been heavily influenced by western culture. She noted that in most academic and historic publications, Hawaiian women had

been depicted as "mere shadow beings" or "appendages of their male counterparts."

Nā Kaikamahine 'o Haumea, Daughters of Haumea, the sequel to the 1972 book, represents Jensen's attempt to dispel misinformation about women in Hawaiian culture. Jensen dedicates each section of the book to a different role women had in society, from canoe maker to warrior, from ruler to lover.

"Upon closer inspection, it was evident that [Hawaiian] women did not stand on the outside looking in, but were in fact an integral part of the whole – the female principle clearly woven into their civilization's fabric, essential to all facets of life," Jensen writes.

Lucia's daughter, Natalie Mahina, also contributes to this family project by providing 20 elegant black-and-white photographs of women – all Hawaiian models – in traditional settings, practicing a different aspect of their culture.

Hawaiian Legends of Dreams

Caren Loebel-Fried
University of Hawai'i Press; \$19.95



Hawaiians believe that a person's soul doesn't rest while they dream, instead it embarks on amazing adventures, travels to otherworldly places and may even become infatuated with a secret lover. Moe'uhane, or dreams, also serve as an important time to interact with and receive advice from a person's gods and ancestors.

In *Hawaiian Legends of Dreams*, Caren Loebel-Fried retells nine mo'olelo that illustrate the significance of dreams in Hawaiian society. Some of the stories she writes about are well-known, such as the love affair between the volcano goddess Pele and the Kaua'i chief Lohi'au, but others are more rare, like Lauka'ie'ie's search for her lover. In *Dreams*, Loebel-Fried shines both as a colorful storyteller and a skilled artist whose block-printing pieces are striking.

Lost Generations: A Boy, a School, a Princess

J. Arthur Rath
University of Hawai'i Press; \$35.00



In the 1990s, Kamehameha Schools/ Bishop Estate, the largest private landowner in Hawai'i and the richest educational institution in the nation, was embroiled in one of most sensational scandals in Hawai'i since statehood. Members of the school's board of trustees were accused of mismanaging the multi-billion-dollar trust, micro-managing school operations and intimidating the faculty and student body. The controversy ended with the imprisonment of one of the trustees for money laundering and left the image of the school, long a source of pride for the Hawaiian community, badly damaged.

In *Lost Generations*, retired UH professor J. Arthur Rath, himself a Kamehameha alumnus and a member of the school's Hall of Fame, provides a very personal account of his relationship with the school he credits with turning his life around, and chronicles his fight to help restore its integrity in the midst of the scandal.

A close friend of Oz Stender, who cooperated with state officials to remove his fellow trustees, Rath provides insight into what he and the close-knit Kamehameha 'ohana went through to ensure that the school could continue fulfilling its mission to educate Hawaiian children.

I am a Creature of the Tides: What Am I?/He I'a Wau: Pehea Ko'u 'Ano?

Kynaston Kaikā Lindsey
Kamehameha Schools Press; \$15.95



This is the second book produced from the partnership between Hawai'i island's Kanu o Ka 'Āina Charter School and Kamehameha Schools Press. As a high-school junior, author and illustrator Kynaston Kaikā Lindsey first created this simple riddle book that teaches keiki about different creatures found in tide pools.

The release of *Tides* follows the success of Kanu o ka 'Āina's first book, *The Fish and Their Gifts/ Nā Makana a Nā I'a*, which was

named the 2005 Hawai'i Book of the Year by the Hawai'i Publishers Association in October.

Tides mimics the bilingual story-telling model used in *The Fish and Their Gifts/ Nā Makana a Nā I'a*: the English and Hawaiian versions of the story begin at opposite ends of the book. After finishing one version of the story, readers flip the book over and read the other.

The Hawaiian Monarchy

Allan Seiden
Mutual Publishing; \$29.95



A sweeping glance at the native rulers of Hawai'i from King Kamehameha I (1795-1819) to Prince Jonah Kūhiō Kalaniana'ole (1871-1922), this book features insightful biographies of Hawai'i's ali'i, complemented by beautiful archival photographs. Also containing a royal genealogy chart and a detailed timeline of historic events, *The Hawaiian Monarchy* is a recommended read for people trying to familiarize themselves with Hawai'i's post-contact history.

CALLING ALL HAWAIIANS



Now is the time for all indigenous Hawaiians to step forward and "kau inoa" – place your name – to have a say in the process of self-determination.

Today, the establishment of a new Native Hawaiian government

is on the horizon, and the first step is for all Hawaiians who wish to participate in the raising of our nation to officially

register their names through the Kau Inoa Hawaiian-governance enrollment effort. This process is already underway and is open to all indigenous Hawaiians, no matter what your age or where you live.

Make your voice heard. "Place your name" to build a strong Hawaiian nation.

The Kau Inoa registration team will visit the following neighborhoods with free T-shirts for every completed registration form:

- Sat, 11/5 – T-shirt distribution at Nānākuli District Park
- Sun, 11/6 – T-shirt distribution at Wahiawā District Park
- Fri, 11/11 – T-shirt distribution at Nānākuli District Park

To register, or for more information, contact:

Hawai'i Maoli
(808)394-0050



Special Section: 25 years of serving Hawaiians



On Nov. 4, 1980, 43,000 Hawaiian voters, voting for their own native political leaders for the first time in more than a century, elected the Office of Hawaiian Affairs' first board of nine trustees. Two days later, the trustees got right to work at their first meeting, even though they weren't officially sworn into office until Nov. 27.

A quarter of a century later, OHA's history mirrors the vibrant growth of the Native Hawaiian community in bringing social, economic, political, environmental, cultural and historical issues to the forefront. Albeit turbulent and controversial at times, the agency continues

to serve Hawaiians as the only publicly elected body dedicated solely to 'ōiwi Hawai'i issues and well-being.

As OHA marks its silver anniversary amid a cloud of political and legal challenges that threaten Hawaiian programs, *Ka Wai Ola* takes a moment to look back and recognize a quarter century of hard work and dedication, and how many thousands of 'ōiwi have benefited from OHA's programs and efforts, including community grants, loan programs, kūpuna and 'ōpio conferences, cultural support, political activism, and much more.

In this special section, *Ka Wai Ola* salutes

OHA's journey and the many dedicated individuals who have made it possible, from trustees to employees to grassroots community leaders. As former Gov. John Waihe'e III, one of the Hawaiian visionaries who helped forge the creation of OHA, puts it, perhaps the agency's greatest triumph is the mere fact "that it has survived."

We hope you will enjoy this glimpse back into OHA's past. May the coming years bring health, prosperity and justice for nā 'ōiwi Hawai'i, the indigenous peoples of these islands.

'Au'a 'ia e kama e kona moku. Hold fast to your ancient heritage, o children of the land. 🌺

Auntie Frenchy's Mana'o

OHA's founding force
talks story about the
agency's 25 years

Interview by Manu Boyd, Derek Ferrar
& Sterling Kini Wang

In 1978, Adelaide Keānue-
lokalaninuiamamao "Frenchy"
De Soto was a city employee
and Wai'anae homesteader who
was involved in the Kaho'olawe
struggle when she decided to
run for election as a delegate to
the state's crucial Constitutional
Convention, with the goal of cre-
ating some kind of agency to use
ceded-lands money for the benefit
of Hawaiians.

In 1991, she told *Ka Wai Ola*

that the idea for such an entity
had probably first occurred to her
on the beach at Mākena, Maui,
when the Protect Kaho'olawe
'Ohana was preparing for an ille-
gal Kaho'olawe access. "When I
watched through the light of the
bonfire as our people prepared
themselves as if they were going
to war," she said, "it hit me that
there must be a better way to do
this. We have laws."

At the Con-Con, Chairman
Bill Paty appointed her to head
the Hawaiian Affairs Committee.
There, largely through the strength

of her notoriously formidable per-
sonality and the help of many
other dedicated Hawaiians, she
was able to forge consensus on
the creation of a state agency to
serve Hawaiians – to be headed
by Hawaiian leaders elected by
Hawaiian voters and funded with
revenues from the state's ceded
lands trust. From the beginning,
she says, she saw the Office of
Hawaiian Affairs as "a stepping
stone to eventual self-governance."
After the amendment creat-

See **FRENCHY** on page 16



Known as the "mother of OHA," Auntie Frenchy De Soto chaired the 1978 Constitutional Convention committee that conceived of the agency, and served as OHA's first board chairperson. Inset: De Soto at OHA's formal dedication in 1981. - Photo: Derek Ferrar; Inset: KWO Archive

Ke Ke'ena Kuleana Hawai'i

Origins

1980

19

1959

The federal Admission Act making Hawai'i a state specifies that a share of revenue from the state's "public land trust," made up of 1.4 million acres of former Kingdom of Hawai'i crown and government lands, should be used for the betterment of native Hawaiians.

1970s

Sparked by grassroots land struggles and the civil rights movements of the era, Hawaiians ignite a cultural renaissance and rekindle awareness of their native history and rights. Amid such efforts as the movement to reclaim Kaho'olawe and the Kalama Valley land struggle, activists increasingly call for the reinstatement of Native Hawaiian self-determination.

Summer 1978

At the state Constitutional Convention, delegates Frenchy De Soto and others lead efforts to establish a state agency dedicated to the welfare of Hawaiians, funded by a share of ceded-lands revenue. In the end, Con-Con delegates overwhelmingly approve a constitutional amendment to create the Office of Hawaiian Affairs.

In the November general election, state voters narrowly ratify the amendment creating OHA, along with amendments protecting ancestral lands, upholding native access rights, mandating education on Hawaiian culture in public schools and making 'ōlelo Hawai'i an official language of the state.



1979 - '80

The state Legislature narrowly passes laws that define OHA's purpose, powers and revenues. OHA's share of ceded lands revenue is set at 20 percent, and the agency is charged with a broad mandate of bettering Hawaiians. Voting in OHA elections is limited to those of Hawaiian ancestry, and candidates for trustee must also be Hawaiian.



Nov. 4, 1980

For the first time in a century, Hawaiians are able to vote for their own representatives. Some 43,000 Hawaiian voters elect OHA's first group of nine trustees: Peter Apo, Roy Benham, Rodney Burgess, Frenchy De Soto, Thomas Kaulukukui Sr., Moke Keale, Joseph Kealoha, Walter Ritte and Malama Solomon.

Nov. 26, 1980

Trustees hold their first official meeting, selecting De Soto as board chairperson and Joseph Kealoha as vice chair. Committees are formed on economic development, land and natural resources, education, culture, health, and human resources and budget.

Nov. 27, 1980

The trustees are officially sworn in by Hawai'i Chief Justice Richardson, a Native Hawaiian, who sheds tears of emotion during the ceremony.

January 1981

The trustees secure a small office in Kawaiaha'o Plaza, furnished with three pieces of military surplus furniture and staffed by one administrative employee.



Jan. 17, 1981

Amid high protocol at 'Iolani Palace on the 88th anniversary of the overthrow, OHA is officially dedicated and the trustees inaugurated.

Summer 1981

OHA launches its free newspaper, *Ka Wai Ola o OHA* (The Living Water of OHA), which is initially published quarterly and mailed to 45,000 beneficiaries.

1980s

Throughout its first decade, OHA is unable to collect its fair share of ceded lands revenue from various state agencies. OHA receives an average of \$1.4 million a year, far less than it is owed and barely enough to keep the agency functioning.

April 1983

OHA initiates the first of several lengthy, controversial lawsuits against the state to recover ceded-lands revenue. The courts repeatedly refer the agency back to the Legislature for a political resolution, but to this day such a solution has not been fully achieved.

Mid-'80s

OHA initiates a variety of programs to address Hawaiian needs, including business loans, training for kūpuna educators and review of development plans for potential impact on Hawaiian sites and cultural access.



Jan. 23, 1988

The state's official Ho'olōkahi: Year of the Hawaiian culminates in "Ho'olōkahi," a massive celebration at Aloha Stadium. Attended by some 50,000 people, it is the largest gathering of Hawaiians in living memory.

1989

OHA launches Operation 'Ohana, its first effort to compile a registry of Native Hawaiians. By the time the program is ended in 2002, about 25,000 names have been collected.

Feb. 8,

After 2 partial agree Gov. John Iwaniwa approves the ally receive and interest



February 1991

OHA moves to its present headqu

Jan. 17, 1993

Thousands mark the 100th anniversary of the Hawaiian Kingdom at a charged rally at 'Iolani Palace. The commemoration is Queen Lili'uokalani "Onipa'a" (stand firm). The event in calls for Hawaiian self-determination.

Soon afterward, Congress passes Apology Resolution, which acknowledges the illegality of the overthrow and calls for a process of reconciliation between the U.S. government and Hawaiians.

July 1993

For the first time, OHA trustees receive a regular salary, after being compensated a relatively small amount per meeting during the agency's first 13 years. The state Legislature sets trustee salaries at \$32,000 per year.

May 1994

The federal government agrees to hold in trust for eventual transfer

November 1994

President Bill Clinton signs the Apology Resolution, acknowledging the harm done to the Hawaiian community and the reconciliation process called for in the resolution. The resolution states that "the Native Hawaiian people should have the right to self-determination within the framework of federal law,

April 1996

Hawai'i island rancher and missionary federal lawsuit contending that, as a Native Hawaiian, he was denied the right to



• The Office of Hawaiian Affairs

1990

1990

1 1/2 years of negotiations, OHA reaches a settlement on ceded lands revenue issues with Waihe'e III, who was one of the main pro-OHA at the 1978 Con-Con. The Legislature agrees as Act 304, and OHA eventually receives more than \$130 million in back payments, along with about \$8 million annually.

offices at 711 Kapi'olani Blvd.

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Legislature sets the
and \$37,000 for the board's chairperson.

return ownership of Kaho'olawe to the state
to a future Hawaiian government.

ology Resolution. Six years later, after gathering
unity, the U.S. government issues a report on
the resolution. The report recommends that
have self-determination over their own affairs
as do Native American tribes."

ary descendant Harold "Freddy" Rice files a
non-Hawaiian, he has been unconstitutionally
right to vote in the election for Office of
Hawaiian Affairs trustees. His suit is dismissed,
but he appeals to the U.S. Supreme Court.

2000

Feb. 23, 2000

Delivering a verdict in the *Rice* case, the U.S. Supreme Court rules 7-2 that Hawaiians-only voting in OHA elections is unconstitutional. The court indicates that its decision hinges largely on Hawaiians' lack of any special U.S. government recognition as an indigenous group.

Gov. Ben Cayetano immediately declares his intention to replace the sitting, Hawaiian-elected board with interim appointees.

July 2000

In the wake of the Supreme Court's ruling, the first of several lawsuits is filed challenging the constitutionality of OHA, Hawaiian Home Lands and other government programs. The suits are all dismissed, although one, *Arakaki v. Lingle*, is currently still in the appeal process.

July 20, 2000

Sen. Daniel Akaka introduces the first of his series of bills to gain federal recognition of Hawaiians' special native status. In September, the bill passes in the U.S. House of Representatives, but fails to advance in the Senate, as it does each year through 2005.

Aug. 15, 2000

In light of the *Rice* decision, a federal judge rules that non-Hawaiians must be allowed to run for OHA trustee.

Sept. 8, 2000

Faced with the prospect of forced removal by Cayetano, OHA's trustees resign en masse. Cayetano reappoints five as interim trustees, along with four new members, including the agency's first-ever non-Hawaiian trustee, former Maui Councilman and UH Regent Charles Ota.

Nov. 7, 2000

For the first time, non-Hawaiians are permitted to vote in the OHA election. Voters return six of the former trustees to office, including Ota.

Sept. 12, 2001

The Hawai'i Supreme Court invalidates Act 304, the law that determines OHA's share of ceded lands revenue, because portions dealing with airport revenues conflict with federal law. Gov. Cayetano subsequently stops all ceded-land payments to OHA, including those that are undisputed.

March 2002

OHA launches the Hawaiian Registry program to verify ancestry and provide ID cards for Native Hawaiians. In 2003, the program is given the backing of state law.

April 2003

Gov. Linda Lingle restores ceded lands payments to OHA.

Sept. 7, 2003

An estimated 10,000 Hawaiian-rights supporters in a sea of red T-shirts participate in a *Kū i ka Pono* (stand for justice) march through Waikiki to protest court challenges to Hawaiian programs and assets.

January 2004

OHA provides funding and support for the formation of the Native Hawaiian Coalition, a broad-based community alliance seeking to agree upon a process for forming a Hawaiian governing entity. As part of the effort, OHA backs the launch of *Kau Inoa*, a drive to enroll Native Hawaiians who wish to participate in the nation-building process.

2005

Aug. 2, 2005

A federal appeals court rules that Kamehameha Schools' Hawaiian-preference admission policy violates federal anti-discrimination law. More than 20,000 Hawaiians and their supporters turn out at rallies to protest the decision throughout Hawai'i and on the U.S. continent.

Aug. 31, 2005

The same appeals court affirms that the plaintiffs in the *Arakaki* suit cannot challenge OHA's use of ceded lands funds, but rules that they may challenge OHA's use of state tax funds, which amount to about 10 percent of the agency's annual budget. The plaintiffs have appealed for reconsideration, asking that their full challenge be reinstated.

September 2005

OHA, the state and the nonprofit Trust for Public Land announce a landmark conservation agreement to transfer the 25,000-acre Wao Kele o Puna rainforest to OHA control, making it the agency's first major land acquisition. One of the state's last unprotected lowland native forests, Wao Kele had long been the focus of controversy over geothermal drilling and native access.

November 2005

A vote on the Akaka Bill is pending in the U.S. Senate. The *Arakaki* lawsuit continues in federal court, and a new suit has just been filed against OHA's expenditure of funds to benefit Hawaiians of less than 50 percent blood quantum.

The Native Hawaiian Coalition carries on its work of establishing the steps toward forming a Hawaiian government, and the *Kau Inoa* initiative to enroll a potential Hawaiian electorate continues, with more than 35,000 Hawaiians now signed up.

Meanwhile, OHA's trust fund now stands at more than \$350 million, and the agency continues its mission of serving the Hawaiian people through community grants; business loans; health, housing and education funding; homeownership assistance; native rights advocacy and other programs.



OHA Trustees



Peter K. Apo,
O'ahu
1980 - 1982



Roy L. Benham,
At-large
1980 - 1982



Rodney K. Burgess III,
At-large
1980 - 1990



A. Frenchy De Soto,
At-large
1980 - 1982, 1986 - 2000



Thomas K. Kaulukukui Sr.,
At-large
1980 - 1994



Moses K. Keale Sr.,
Kauai & Ni'ihau
1980 - 1999



Hayden Burgess,
a.k.a. Pōkā Laenui,
O'ahu
1982 - 1986



Moanike'ala Akaka,
Hawai'i
1984 - 1996



Louis Hao,
Moloka'i & Lāna'i
1984 - 1992, 1998 - 2000



Manu Kahaiali'i,
Maui
1984 - 1990



Gard Kealoha,
At-large
1984 - 1986



Clarence F.T. Ching,
O'ahu
1986 - 1990



Samuel L. Kealoha Jr.,
Moloka'i & Lāna'i
1992 - 1996



Martha F. "Billie" Beamer,
At-large
1994 - 1998



S. Haunani Apoliona, MSW,
At-large
1996 - Present



Herbert Campos,
Maui
1998



Colette Y. Machado,
Moloka'i & Lāna'i
1996 - Present



Hannah Kihalani Springer,
Hawai'i
1996 - 2000



Nālani Olds,
At-large
2000



Linda Dela Cruz,
Hawai'i
2000 - Present



Charles Ota,
Maui
2000 - 2002



Oswald K. Stender,
At-large
2000 - Present



John D. Waihe'e IV,
At-large
2000 - Present



Boyd P. Mossman,
Maui
2002 - Present

1980 - 2005



Joseph G. Kealoha Jr.,
Maui
1980 - 1984



Walter L. Ritte Jr.,
Moloka'i & Lāna'i
1980 - 1984



Dr. A. Leiomalama Solomon,
Hawai'i
1980 - 1982



Everett "Sonny" Kinney,
Hawai'i
1982



Rockne C. Freitas,
At-large
1982 - 1986



Pi'ilani C. Desha,
Hawai'i
1982 - 1984



Kevin M.K. "Chubby"
Māhoe,
At-large
1986 - 1990



Abraham Aiona,
Maui
1990 - 1998



Rowena N. Akana,
At-large
1990 - Present



Clayton H.W. Hee,
O'ahu
1990 - 2002



Kamaki A. Kanahale III,
At-large
1990 - 1994



Kīna'u Boyd Kamali'i,
At-large
1992 - 1996



Gladys Kamakakūokalani
'Ainoa Brandt,
At-large
1998, 2000



Millani B. Trask,
At-large
1998 - 2000



Donald B. Cataluna,
Kaua'i & Ni'ihau
2000 - Present



Jean Ilei aloha Beniamina,
Kaua'i & Ni'ihau
2000



Nani Brandt,
Moloka'i & Lāna'i
2000



Dante Keala Carpenter,
O'ahu
2000, 2002 - Present

Frenchy

Continued from page 11

ing OHA was adopted into law, Auntie Frenchy, as she is universally called, became known as the “mother of OHA,” a title she brushes off with her characteristically gruff wit. “My name is Frenchy, not ‘Mom,’” she quips.

In 1980, Auntie Frenchy was elected to OHA’s first board of trustees, who chose her to be their chairperson, and she headed the newborn agency through its first turbulent year, before resigning to run for state Senate (she lost). She returned to the board in 1986 and was voted chair again briefly in 1997, before finally stepping down with the other trustees in 2000 after the U.S. Supreme Court ruled against OHA’s Hawaiian-only elections in the *Rice v. Cayetano* case.

Though ostensibly retired today, Auntie Frenchy still uses her political passion and clout to help shape policy on Hawaiian issues from her cluttered desk in the living room of her ‘ohana-filled home in Wai‘anae Valley. As OHA commemorates its 25th anniversary, Auntie Frenchy sat down with *Ka Wai Ola* to reflect on her “child’s” journey.

How were you able to get the 1978 Con-Con delegates to reach a consensus on OHA and other Hawaiian issues?

By taking my na‘au and throwing it on the table and saying, “I got nothing to hide, brah. This is me.” And basically convincing people this is the right thing to do. I didn’t have all the votes, but I had a majority. I was very lucky that they could see the same thing I saw: that Hawaiians could organize if they had a level playing field. A level playing field to me was being able to come together – with some finances, of course, from the ceded lands – then they can all get together and fight and argue.



But it was a case at that point of the blind leading the blind, because what we were embarking on was something that had never been done before. We would meet every evening, and they would come to the convention bringing stew – you know, mea‘ai. We would sit there and have dinner, and I said, “This is what I think: ka mea, ka mea, ka mea.” And they would all have input.

Some people have said that the state Legislature made life difficult for OHA early on, especially regarding ceded lands revenue. What happened?

I don’t trust government, but I trusted government in the case of establishing OHA – and they tried to screw us every time we turned around, until it became so ridiculous.

I remember some legislators met with me and said, “If we give OHA a million dollars every year, take it, because we don’t even know which lands are the ceded lands.” I said, “No. What we said was that OHA would receive a percentage of the income from ceded lands.” So they were angry with me, but I can understand that.

One of the things that they did do that makes it harder for OHA now is that they said, “Well, you’re getting public money, so you might as well serve all the Hawaiians.” That was the first mistake, because the Admission Act says that you shall use ceded lands money for small “n” native Hawaiians [those with at least 50 percent blood quantum].

So your initial vision was that



OHA would be for the small “n,” 50-percent Hawaiians?

Oh, yeah, as a beginning – but just as a beginning. Because all my children and mo‘o no more half, right?

But politically speaking, you gotta get the force going first, you gotta get the political base. And where better than the homesteads – a contiguous group of people? So, that was a big mistake; we should have fought that buggah. But you know, we all get 20-20 hindsight, yeah?

Has OHA fulfilled your expectations?

Oh no, far from it. It can’t; it’s always battling to get its head above water. I thought we could do this if we got a kupuna [Gregory Nāla‘i‘elua, known as “Papa Kalā”] guiding us from the beginning. But after that kupuna passed, what? The kūpunas on the board started fighting, including myself.

I think because we’re human beings, personalities got in the way. We are strong-headed people. We believe this is pono and this is not.

And the media played a big role. The media is responsible for highlighting all the negativity of OHA and nothing that was done right. And certainly we have done lots right.

What are some of the good things OHA has done for the Hawaiian community?

OHA had several high points. I think supporting Pūnana Leo was one – until that got distorted, and it was all Pūnana Leo and nothing else. So that became somewhat of a win.



Supporting the language. Making it possible to borrow money.

Look at Kaho‘olawe, we supported them. We built a couple of canoes. You know, we’ve done a little bit here and a little bit there.

What should Hawaiians do to move forward?

It’s time to agree already and come together. You went com-



promise all over with everybody else, how about you compromise with your own? How come you cannot come together and let’s work it out? You gotta quit alienating people.

You know, you watch the niu when the makani blow. The one that bend is the one that survives. The one that is pa‘a [stiff] like that – in the morning it’s all bus’ up, yeah?

In for the Duration



Barbara Yuen
Longest-serving OHA employee
July 6, 1981-present

Barbara Yuen was one of a handful of OHA employees who started work at the beginning of the agency’s first full fiscal year, about seven months after the first Board of Trustees was sworn in. She started as the secretary for the managers of the Land and Economic divisions, and later served as the secretary for four administrators, including current Administrator Clyde Nāmu‘o.

- Life at early OHA: “I wanted to leave after a month because our mission was so broad, and with all the programs, it was overwhelming”;
- Life at OHA now: “We are much more visible in the community now, and I know we’ve helped so many people”;
- Best OHA memory: The 1988 Ho‘olākahi event at Aloha Stadium;
- Favorite OHA trustees: Rockne Freitas and Moses Keale;
- Outside interests: Hula, ikebana (Japanese flower arranging), Vegas;
- Future plans: To retire on July 6, 2006 – 25 years to the day after she was hired – to spend more time with her grandson;
- Wishes for OHA: In addition to the passage of the Akaka Bill and a favorable outcome to the *Arakaki* case, she hopes to see the agency fully staffed one day. “As long as I can remember, there have always been vacancies.”

On OHA’s silver anniversary, we also salute long-serving employees **Gwen Valbuena**, accounting assistant (March 1982); **Ruby McDonald**, Kona community affairs coordinator (January 1982); and **Thelma Shimaoka**, Maui community affairs coordinator (July 1982).

Photos: Derek Ferrar



New Zealand-based group Te Vaka will perform at the Waikīkī Shell in November. - Photo: KWO Archive

Ran-Polynesian Pā'ina

By Sterling Kini Wang
Publications Editor

Throughout the Pacific, the season of Makahiki, which begins with the appearance of the Pleiades

constellation above the eastern horizon each fall and marks the start of a new year, was traditionally a time for peace, healing and thanks.

In celebration of the Makahiki season,

the Pasifika Foundation, Ke Ala 'Ōlino Native Cultural Center and the Pu'uhonua Society are putting on Makahiki Pasifika Week in Honolulu from Nov. 19 to 26. Organizers of the event drew inspiration from the hugely popular Pasifika Festival in Auckland, Aotearoa, which was attended by 220,000 people earlier this year.

The festivities will kick off with the annual Maohi Native Cultural Festival Nov. 19 at the Kapi'olani Park bandstand. The all-day event, which was first held in 2003, brings together people from throughout the Pacific to learn about their shared cultures, with cultural presentations including the arts of Polynesian drumming and Samoan fire knife dancing, native arts and crafts, Polynesian tattoo, food, exhibits, demonstrations and music. According to organizers, the event is intended "to encourage unity, peace, healing and aloha during the Makahiki season."

The celebration will close on Nov. 25 with a concert at the Waikīkī Shell by Te Vaka, one of the Pacific's most widely popular contemporary music groups. The

11-member band from Aotearoa (New Zealand) is known for pairing explosive Polynesian rhythms with socially conscious lyrics that address contemporary issues facing Pacific Islanders. Concert tickets are available at the Blaisdell Center Box Office and all Ticketmaster outlets.

Maohi Festival

Kapi'olani Bandstand
Sat. Nov. 19, 10 a.m. – 7 p.m.
Free
234-5664

Te Vaka

Waikīkī Shell
Fri. Nov. 25, 7 p.m.
\$15-\$30
591-2211

For more information on the Makahiki Pacifica celebrations, visit www.pasifikafoundation.com.

Celebrating a royal birthday

By Manu Boyd
Public Information Director

Each year, 'Iolani Palace is festooned in colorful bunting in celebration of King Kalākaua's birthday on Nov. 16. This year, palace celebrations of the king's birthday include a performance by the Royal Hawaiian Band and a Royal Guard review, along with a special wine-tasting event to benefit an exhibit on the "King's Wine cellar."

Born in 1836, David La'amea Kalākaua became the seventh ruler of the Hawaiian Kingdom in 1874 and built an impressive palace named 'Iolani (royal hawk) as his royal residence. (Several previous royal structures had also been called 'Iolani.)

The name "Kalākaua" means "the day of battle," and was inherited from one of the king's kūpuna kahiko (ancestors).

King Kalākaua is remembered as the "Merrie Monarch," and is credited with the revival of many traditional practices and art forms, including hula, previously banned by American missionaries. The king also established Hale Nauā, a

secret society of kahunas (experts) in traditional arts.

In 1881, King Kalākaua embarked on his around-the-world tour, giving him the distinction of being the first world sovereign to circumnavigate the globe. A true renaissance man, King Kalākaua met with Thomas Edison and made arrangements to have electricity installed at 'Iolani – well before electric lights illuminated the White House.

The son of High Chief Ceaser Kapa'akea and High Chiefess Keohokālole, Kalākaua, his brother Leleiōhoku and sisters Likelike and Lili'u are collectively known as "Nā Lani 'Ehā" (the four royal ones), all noted composers of Hawaiian music and poetry. Among Kalākaua's best-known compositions are "Hawai'i Pono" and "Koni Au i ka Wai."

King Kalākaua was married to Julia Kapi'olani, granddaughter of King Kaumuali'i, last independent ruler of Kaua'i and Ni'ihau. Her sister, Kinoiki Kekaulike, has many heirs today – namely, the Kawānanakoa family. In honor of his royal wife, King Kalākaua

established a vast park in Waikīkī that to this day bears her name, "Kapi'olani," meaning "arch of heaven."

While on a visit to San Francisco in 1891, King Kalākaua died at the Palace Hotel, leaving his sister Lili'uokalani as his heir and successor.

In honor of the king's 169th birthday, the Royal Hawaiian Band will perform at the palace Wed., Nov. 16 at 11:30 a.m., followed by a review of The Royal Guard. Guided tours of the palace are available at discounted kama'āina rates.

On Fri., Nov. 18, a wine-tasting benefit for the King's Wine Cellar Exhibition is scheduled, and will be held in the 'Iolani Barracks on the Richards Street end of the palace grounds. Food pairings based on original palace menus and wine tasting featuring selections by Master Sommelier Chuck Furuya are among event highlights. Tickets are \$85 per person. Reservations may be made by calling 522-0822.

E ola 'o ka Lani a mau loa! 🍷



King Kalākaua Birthday Events

Royal Hawaiian Band, Royal Guard & palace tours

'Iolani Palace
Wed. Nov. 11, 11:30 a.m.

King's Wine Cellar Exhibition wine-tasting benefit

'Iolani Barracks
Fri. Nov. 18, 6 p.m.
\$85
RSVP by Nov. 8 at 522-0822

'Hawai'i's Canary' sings again

By Manu Boyd

Public Information Director



The incomparable voice of Linda Dela Cruz is back, digitally remastered and restored, and available now on compact disc.

With 23 tracks generously offered up, you're in for a good hour of hey-day hits, all-time classics and rarely heard gems. Produced by Harry B. Soria Jr., the "albino blalah" host of Territorial Airwaves, the long-standing Sunday afternoon radio show on KINE 105.1, *Hawai'i's Canary* reflects moods, emotions and sounds of a bygone era, when Waikiki was loaded with authentic Hawaiian entertainment. This CD is an excellent tool reminding post-territory generations of who we are and where we come from. It is Hawaiian in every way.

Born Lilian Leialoha Keawe'ehu, "Linda" showed talent at a tender age and was strongly influenced by early recordings of Lena Machado, the legendary composer/singer who created such hits as "U'ilani," "Mai Lohilohi Mai 'Oe" and "None Hula." Linda's unique style developed over time, covering broad vocal techniques from guttural chant influence, to clear soprano, to the ha'icha'i style of female falsetto. Her arrangements are filled with personality, and each performance is dynamic.

Aside from solo vocal performances, this collection presents The Halekūlani Girls, Dela Cruz's legendary trio that also included Alice Fredlund and Sybil Andrews. Impeccable vocals, clear 'ōlelo Hawai'i and energetic yet nahenahē sounds are what that ensemble is remembered for. Just a few of the hot spots where Dela Cruz and friends' music could be enjoyed include The House Without a Key at the Halekūlani, the Kāhala Hilton and the Outrigger Blue Dolphin Room.

The CD's liner notes offer a detailed, colorful glimpse into Hawaiian music history. Jam-packed with information, the CD insert is invaluable for a better understanding of not only Hawaiian music, but tidbits of Hawaiian history through family connections, lifestyles, music venues, composers, performers and much more. Photos in the insert feature The Halekūlani Girls, Pauline Kekahuna, Leinā'ala Ignacio (Simerson) and 'Ihilani Silva (Miller). Miller's lilting "Kūhiō Beach" and "Pakalana" are among selections on the CD and remain popular today.

"Ke 'Ala o ka Rose," by Ni'ihau cowboy Danny Ka'ōpio, is synonymous with Dela Cruz. So, too, is "Come My House" – the spoof on local ethnic stereotypes that today might not be "PC." It's a fun-poking tune, nevertheless, that many of us grew up with. "Ka 'Ano'i" by Johnny Almeida's stepfather, Kameaaloha, was Tropical Records' biggest hit, and pulsates with percussive accompaniment (guitar "pa'i") by Almeida himself – the blind musician hailed as the

"dean of Hawaiian Music."

"Baby 'Ōpu'ulani" has a difficult, catchy melody that Dela Cruz performs with ease. Momi Jones' "Kui Tree" is for the Kāne'ohē reservoir where kukui trees were once abundant. The dam diverted water to Wahiawā to support the growing military population at Līhu'e (Schofield) after World War I. More recently recorded by the Mākaha Sons – the song recalls the windward spot where lovers would seclude themselves amidst the "kui" (kukui) trees erroneously identified by a visiting engineer.

Having come from Honolulu to Papakōlea to Waikiki, Dela Cruz currently resides in Pana'ewa in Hilo. Although her musical life has given way to community leadership, politics and activism, Dela Cruz continues to contribute to the well-being

of Hawai'i. Retired from musical entertainment, Dela Cruz will on occasion grab her 'ukulele and treat you to just a bit of her once larger-than-life career. 📻

Editor's note: Known as "Hawai'i's canary" during her 40-year career as an entertainer, Linda Keawe'ehu Dela Cruz is now the Hawai'i island trustee for the Office of Hawaiian Affairs.



Akaka Bill

Continued from page 08

the bill.

In other Akaka Bill news:

- For the second time recently, a federal agency has raised concerns about whether Congress can fund federal programs that benefit only Native Hawaiians. In late September, the Office of Management and Budget cited Justice Department concerns in questioning the constitutionality of Native Hawaiian programs being funded by a military appropriations bill. Akaka Bill supporters responded that the office was only identifying potential issues, not signaling any broader administration opposition to the recognition bill.

- On Oct. 7, the anti-Akaka

Bill umbrella group Hui Pū staged an overnight sit-in at OHA's office to protest the trustees' support of the bill. The protest began during a board meeting, when the group requested that the trustees rescind their longstanding support of the bill in light of the recently proposed amendments. "This bill removes self determination and replaces it with federal determination," the group said in a statement.

After the board declined, members of the group gathered in OHA's reception area and vowed to stay for 24 hours. About 10 of the protesters spent the night peacefully at the office after OHA Deputy Administrator Ron Mun negotiated an agreement with the building's management, which had initially threatened to have the protesters arrested for tres-

passing after the close of business hours. A state sheriff was hired to provide overnight security, and, as a gesture of goodwill, Trustee John Waihe'e IV and OHA Administrator Clyde Nāmu'o both delivered food to the group.

At a press conference the next morning, members of the group said they felt their protest had been "spiritually successful." "It is not too late for the Hawaiian community to regain a position of dignity in regard to this bill, which has long been beyond the control of the Kanaka Maoli community," said spokesman Ikaika Hussey.

Afterward, OHA officials said they respected the protesters' right to express their mana'o, and were pleased that Hawaiians could disagree on the issues and yet still treat each other as 'ohana. 📻

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A 25-year milestone: OHA commits \$4.4 million to charter schools

Haunani Apoliona, MSW
Chairperson Trustee, At-large



Aloha e nā 'ōiwi 'ōlino, nā pulapula a Hāloa, mai Hawai'i a Ni'ihau, a puni ke ao mālamalama. On Oct. 6, the OHA Board of Trustees awarded \$2,935,000 to community-based initiatives bettering the conditions of Native Hawaiians. \$2.2 million of this total was awarded to provide supplemental funding for Hawaiian-focused public charter schools in OHA FY 05-06. Additionally, \$2.2 million will be committed in OHA's FY 06-07 budget for the same purpose.

Jim Shon, executive director of the Charter Schools Administrative Office made the case as to why charters need additional support. Sharlene Chun-Lum of Kamehameha Schools' Community Outreach Division provided additional details on the funding contribution being made to charters through the Ho'olako Like (to enrich together) program. Information provided to OHA trustees by both presenters detailed important facts: 1) The difference between allocations to mainstream and charter school students may be as high as \$3,600 per pupil; 2) Generally, charter schools are not geographically based, and do not begin with a built-in student enrollment (except for conversions). This means each charter school must recruit and retain parents, students, teachers and administrators at the school; 3) In Hawai'i (at present) charters do not have a district office to provide support or advice, nor do they report to anyone except the Local School Board (LSB) and the Board of Education (BOE); 4) Charters receive no facilities monies, no earmarked funds for size of school, rent, leases, facility R&M, CIP, legal representation, no supplementary allocations for curriculum development, student services support or staff development; 5) Charters are often bound by "fuzzy laws" – laws created before charters were issued and thus there is often difficulty in applying these to the charter environment.

Since 2003, Kamehameha has fund-

ed most, but not all of the start-up Hawaiian-focused charter schools through it Ho'olako Like program and has funded two conversions schools through the Ho'okāko'o Corporation. Initially, Kamehameha Schools funding was set at a rate of one dollar for every four dollars of DOE funding, or \$900 per pupil. A Kamehameha Schools report says, "Native Hawaiian students in charter Schools performed significantly better on SAT-9 reading and math tests than did comparable Native Hawaiian students in mainstream public schools. Native Hawaiian students in charter schools also tend to have significantly higher attendance rates and to be more engaged in school than mainstream peers." As the study's authors note, "preliminary analysis suggests that charter schools offer an innovative and seemingly effective education alternative for Native Hawaiian students."

In this first year of funding, \$2.2 million from the OHA trustees is available to Hawaiian-focused charter schools on Kaua'i: Ke Kula Ni'ihau o Kekaha, KANAKA (Kula Aupuni Ni'ihau a Kahelelani Aloha) and Kanuikaponu; on Hawai'i Island: Kua o ka Lā, Ke Kula o Nāwahōkalanī'ōpu'u, Kanu o ka 'Āina, Ka 'Umeke Kā'eo, Ke Ana La'ahana; on O'ahu: Hakipu'u Learning Center, Ke Kula o Samuel Kamakau, Hālau Kū Māna, Hālau Lōkahi, Ka Waihona o Ka Na'auao; and on Moloka'i: Kualapu'u.

Education is a high priority for the community and OHA. For charter schools, equity and a fair-share in funding approved by the state Legislature and implemented through the Board of Education and the state Department of Education is a crucial policy issue requiring courageous decision-making. Equitable funding for charter schools lead by leaders in the public education system is urgent, and the "survival" or "demise" of charter schools in this state hangs in the balance. By this \$4.4 million action, the OHA trustees affirmed the importance of this educational option for nearly 1,700 Native Hawaiians who will contribute to the future of Hawai'i. 12/48

Proposed changes to the Akaka Bill are a cause for concern

Rowena Akana
Trustee, At-large



'Ano'ai kākou. Despite the combined efforts of OHA, Gov. Linda Lingle, our congressional delegation and countless grassroots organizations, the Akaka Bill (S.147) has yet to reach the floor of the U.S. Senate. As of this writing, it seems that the earliest that the bill will be voted on is in mid- to late-November.

As you may have read in the local print media, the Akaka Bill has recently been amended to appease the White House and the Republican senators who oppose it. While the board continues to support the bill, I am starting to have grave concerns with the direction that the bill is taking. I question whether we are now willing to sacrifice some of our rights just to pass the bill and stop the lawsuits.

The proposed amendments to the Akaka Bill were negotiated by congressional staff, the Justice Department and the state attorney general in consultation with OHA Board Attorney Robert Klein and others. Even after all of the strong support we have consistently given the bill, the trustees ended up being completely left out of the loop. This is totally outrageous since none of the negotiators were elected and they don't have a constituency to answer to. This is probably why they gave into the pressure from the Republican senators and the Bush administration.

For example, they added proposed language that completely bans the new Hawaiian governing entity from ever generating revenues from gambling in this or any other state. Even if the state of Hawai'i adopts a gambling bill, Hawaiians would be the only native people who could not engage in any gambling activity. Isn't this unconstitutional? I have always felt that this should be left to the new Hawaiian governing entity to decide. That's what sovereignty is all about. We should not ban the new Hawaiian governing entity from a potential revenue source that could help them become self-sufficient.

Another proposed amendment pre-

vents the United States from taking any Native Hawaiian lands into trust. I feel this hurts us because only the federal government can give ceded lands the strong protection it needs. Just look at what the state has done with ceded lands in the past, and the reasons would be clear. How many more one-dollar-a-year leases and unfavorable land swaps do we have to put up with?

I also have a problem with the military being taken off the negotiating table. The new language for the bill states that the military will not be required to consult with the Office for Native Hawaiian Relations or the Native Hawaiian Interagency Coordinating Group. What about all of the prime ceded lands that are occupied by the military?

Unfortunately, detrimental changes to the Akaka Bill are nothing new. The 2002 version of the Akaka Bill (S. 746) was very controversial because it left out a section from the original bill (S. 81) that allows for a fair process for all Hawaiians to be included in the recognition effort. The section was finally restored to the bill (S. 344) in May 2003, so there is some hope that the bill can be changed for the better later.

Some may argue that the proposed changes would allow the bill to finally get passed, but changing the bill by adding language that is not understood by the greater Hawaiian community makes no sense at all. Still others may say, "Isn't half a loaf better than no loaf?" That may be so, but we may be giving up too much.

It is truly sad that doing the right thing has now become so controversial. No matter how many historical facts are presented, no matter all the legal justification offered, getting Congress to do what is right is easier said than done. The Akaka Bill is supposed to represent the beginning of our journey to sovereignty. Let us hope that the journey continues despite the proposed amendments.

I mua e Hawai'i nei...

For more information on important Hawaiian issues, check out Trustee Akana's website at www.rowenaakana.org.

\$4.4M boost to the Hawaiian-focused public charter schools

Dante Keala Carpenter
Trustee, O'ahu



Aloha kākou. On Oct. 6, 2005, the Board of Trustees approved and authorized its largest single appropriation ever, calling for supplemental funding for 14 Hawaiian-focused public charter schools. The board's action provides supplemental per-pupil funding to Hawaiian-focused charter schools up to a maximum of \$2.2 million per year, in fiscal years 2006 and 2007. The per-pupil formula shall be based on the number of Native Hawaiian students enrolled.

This proposal was prompted by significant, continued under-funding of public charter schools by the state Legislature and the state Department of Education (DOE). The 14 Hawaiian-focused public charter schools serve a predominantly Hawaiian student population of approximately 1,700 students. The 14 schools use instruction methods and materials based on Hawaiian values.

Because of the restricted level of DOE funding, the approved OHA financial support will assist in the following areas and may be used to: (1) support educational programs, curriculum, teachers, staff; (2) renovate existing space with three-year lease/rental agreements; and (3) purchase vehicles for educational use. However, the OHA monies may not be used to: (1) purchase land; (2) build new buildings, (3) purchase existing buildings; nor (4) pay old or bad debts.

Excerpts from a presentation by Jim Shon, executive director of the Charter Schools Administrative Office, offered the following particulars as to why Hawaiian-focused charter schools needed additional support from the OHA:

- The DOE is a system completely absorbed with its own series of major changes and cannot focus on the needs of Native Hawaiians in general nor the charter schools in particular. DOE is not funded in accordance with its own ambitious agenda. Additional education dollars will easily be absorbed by DOE in the near term.

- There is no guarantee that the state Legislature will significantly change its view of "adequacy" for funding of charter schools. Should they choose again not to fully fund the formula, increased

enrollments will simply spread the appropriations thinner. In other words, the per-pupil funding for charters could actually decrease if the appropriation stays the same and enrollments continue to increase.

- Hawai'i's charter schools are at a crucial time in their development. This is the year when many regulations and accountability measures will be enacted. The federal No Child Left Behind Act is catching up to the charters. We may see, for the first time, a school losing its charter by action of the BOE or out of internal collapse from sheer exhaustion.

- Without OHA funding, Hawaiian-focused charter schools will continue to struggle to serve their students, parents and communities. Even with the current proposal, per pupil funding will be below the "average" per pupil support in the DOE.

The action taken by the OHA trustees seeks emergency stop-gap funding for a period of two years and directs OHA's education program staff to strongly advocate for appropriate and fair legislative and DOE funding for Hawaiian-focused charter schools. I look forward to the next legislative session and OHA's efforts to kōkua these schools.

The road to getting this awesome proposal to the Board of Trustees was long and involved many participants. Within OHA, I especially would like to thank the Advisory Committee on Education's (ACE) members: Trustee Oswald Stender, Betty Jenkins and Puanani Wilhelm. Also providing their expertise in the education field, I extend a big mahalo to Education Lead Advocate Reshela DuPuis and former Education Officer Rona Rodenhurst. Also, a big mahalo to Sharlene Chun-Lum of Kamehameha Schools' Ho'olako Like Program for their funding support and the Native Hawaiian charter school hui, Nā Lei Na'auao. Earlier this year the ACE committee took on the task of reviewing the draft action item for the Hawaiian-focused charter schools, and we are ecstatic over its successful approval.

As always, my staff and I invite your comments on the above or any other concerns within our purview. My OHA access numbers are: phone, 594-1854; fax, 594-0210; and e-mail address, dantec@oha.org. Mālama pono, a hui hou.

Ka 'Ohana o Kalaupapa: E ho'ohanohano a e ho'omau — to honor and to perpetuate



Colette Y. Machado
Trustee, Moloka'i and Lāna'i

Remembering our past to guide the future" served as the motto for day one of the two-day annual meeting and workshop of Ka 'Ohana o Kalaupapa. Patients, extended family and friends, and clergy members gathered together on Oct. 14 and 15 to discuss issues affecting the community now and in the future.

Established in August 2003, the organization, as expressed in its mission statement, "is dedicated to promoting the value and dignity of every individual who was exiled to the Kalaupapa peninsula beginning in 1866. As an 'ohana, we cherish and look for guidance from our kūpuna of Kalaupapa, and we believe in the values of aloha, lōkahi, mālama, kōkua and pono. The goal of the 'ohana is to ensure that state and federal laws are carried out to guarantee that all patients can live out their lives in Kalaupapa with all the necessary support and services. We will also work with and serve as a resource for other entities to help shape the community's future, assist with the interpretation of history, educate the public and make certain that the legacy of Kalaupapa will remain a living inspiration and testament for generations to come."

Guided by principles like dignity, mālama, remembrance, compassion, respect, legacy and numerous others, the 'ohana has brought to light lively discussions about Kalaupapa's past, present and future. Written on laminated placards, these values and statements were passed around the room for every participant to take turns reading. "This exercise is to help us all remember why we are here," board member Valerie Monson said.

Like previous years, the meeting, which drew a sizable crowd, was held at McVeigh Hall. The meeting

was called to order by Auntie Ku'ulei Bell, president of the 'ohana's board of directors. "I am so proud to be a part of Ka 'Ohana o Kalaupapa," she said. "This organization is wonderful — it's not just patients, but it's family members and people who have supported us for so many years. We are an 'ohana, working together to make life better for the patients and to preserve the history so people in the future will remember those who have passed on. We have to remember the history of all of us who were sent here, we have to remember the families who we had to leave and the families who might not even know about us. I hope this organization grows and becomes even stronger, and that more people learn about their family members at Kalaupapa."

A quick summary of the organization's activities brought participants up to date on the 2004 year. Quarterly meetings were held in which informative presentations were sponsored by the 'ohana for issues relating to the Department of Hawaiian Home Lands, the National Park Service and the state Department of Health.

During the first quarter of the fiscal year, the 'ohana applied for and was awarded a small grant from the Office of Hawaiian Affairs for technical support, a newsletter, a website and other start-up expenses. The 'ohana was excited to announce its recent designation as a 501(c)3 non-profit organization.

Day two was titled "Inspiring Future Generations" and focused on the memories of people at Kalaupapa and how they could be preserved for future generations.

While patients continue to enjoy a peaceful, secluded lifestyle, concerns about the future weigh heavily on their hearts. With the pali looming in the distance as a reminder of an isolated past, and the vast ocean as a reminder of an uncertain future, patients remain positive that Ka 'Ohana o Kalaupapa will bring commitment and preservation to their unique history.

Ten questions for Akaka detractors

Boyd P. Mossman
Trustee, Maui



Aloha all. With the Akaka Bill bogged down in the mire of other federal matters consuming the time of the U.S. Senate, let us not be led down the path of complacency or defeat because there may seem to be no light at the end of the tunnel. On the contrary, this year is the best opportunity for Hawaiians to achieve anything in Congress, and we must continue to exert our efforts to pass the bill, which will allow us to preserve what we have today. As for the future and getting more than we have today, that is best left for another day.

For some of those who oppose the Akaka Bill, which is clearly an antidote for judicial uncertainty, I have the following questions:

- Why stop the bill if it is not going to hinder or stop you from going to the United Nations and arguing for independence from the United States?
- What is the alternative to recognition by the United States of a Hawaiian governing entity under the Constitution of the United States?
- If it is an independent nation, what is the reality of the United Nations compelling the United States to give up one of its 50 states?
- Why stop assistance and benefits including gathering rights to so many Hawaiians today by stopping Akaka and thus losing the Arakaki case in the hopes that you will have a better case to argue at the United Nations?
- How can you collaborate with the Twigg-Smith and Arakaki group to defeat Akaka? There is clearly something wrong with this picture.
- What's your beef with the United States, and do you prefer perhaps China or North Korea or maybe

Japan instead?

- Why do you want to jeopardize the future well-being of so many Hawaiians by removing the possibility of affordable housing, health care, educational benefits, Hawaiian Homes, etc. – all of which can be addressed today?
- Are you willing to give up everything we have now in the hopes of having it all some centuries down the line?
- Is it a matter of pride or is it a matter of power?
- Just who or what group would take power and with what authority?

I'm sure there are responses to the above questions, but the bottom line is our continued existence as a viable and recognizable people under the laws of the United States. We have much to gain with the Akaka Bill with whatever imperfections it may have and everything to lose should it fail. Some pick at every little detail that they envision could end up bad for Hawaiians, but spend little time looking at the overall picture and the effect the loss of the Akaka Bill will have upon our people.

The future of Hawaiians rests in the balance, and Congress will decide soon. Should it deny the bill, then the success of the anti-Akaka movements from the Twigg-Smiths to Hui Pū will result in the final defeat of the Hawaiian people as a legally recognized body in the United States and in the world. No longer will there be blanks to fill in asking whether you are Native Hawaiian on various applications and other forms. No longer will Alu Like, Hui No Ke Ola Pono, OHA, Nā Pua No'eau and other Hawaiian service organizations continue to function and help the thousands of Hawaiians they help today. The ali'i trusts will suffer consequences. What will become of Hawaiian Homes lessees? Their homes and future will certainly be in jeopardy. And so, we can not rest until the bill is passed and Hawaiians have the legal basis to begin again to build a nation, albeit within a nation.

We have much to be thankful for

Donald B. Cataluna
Trustee, Kaua'i and Ni'ihau



What do we have to be thankful for? Much! But sometimes we have a hard time being thankful.

"We are pressed on every side by troubles, but not crushed or broken. We are perplexed because we don't know why things happen as they do but we don't give up and quit. We are knocked down but we get up again and keep going."

This is a paraphrase of second Corinthians, verse four, and it pretty much sums up the problems we have faced this

past year. They have been many and varied, but we have met them head on, and with diligence we have found solutions to the problems. If we focus only on our problems, all we will see are obstacles. Therefore let us focus on solutions. This is a time to unite, to hold and to help one another. It is not a time to point fingers, divide our people or make accusations.

We look forward to this Thanksgiving as a time to be together as a family, as we look prayerfully to a brighter and better future. We are thankful for the many blessings that we have received and we must work together to build our beloved nation as Hawaiians of confidence, hope and faith.

Board Action Report

Major actions approved by the Office of Hawaiian Affairs Board of Trustees in the third quarter of 2005

Prepared by the OHA Office of Board Services

• Changes to the OHA Strategic Plan

- Re-titling the existing 2002-2007 plan as the "OHA Strategic Plan 2006-2011."
- Adopting a policy that all goals of the OHA Strategic Plan will list at least one strategy that will promote, protect and/or advocate for Native Hawaiian rights, entitlements and or issues.

• Grants

- \$100,000 to Alu Like's Ho'āla Hou Department to establish the OHA Adult Correctional Program.
- \$100,000 to Alu Like's Hui Kū 'Ōpio o Ke Ko'olau to extend the OHA Olomana Program for youth inmates.

• Wao Kele o Puna

- Authorized the OHA administrator to enter into agreements to acquire and manage two contiguous parcels of land in Puna, Hawai'i, known as Wao Kele o Puna. The purposes of this acquisition are to maintain the natural and cultural resources of the parcels, to protect the exercise of traditional and customary rights by Native Hawaiians on the parcels and to ensure the parcels pass to the future Hawaiian governing entity.

• Native Hawaiian Revolving Loan Fund

- Approved submission to the Administration for Native Americans of the following individuals to serve on the Native Hawaiian Revolving Loan Fund Advisory Board of Directors: Debra Henton, Karen Taketa, Lawrence Lasua, Jo-Ann Ridao, Dr. Patsy Izumo, Richard Nelson and William Vincent. Linda Henriques and Gail Nakama were submitted as possible alternates should the above individuals not be able to participate. These individuals will replace positions vacated by Paula C.H. Chang, Stephen E.K. Kaaa and William K. Pimental.

E nā 'ohana Hawai'i: If you are planning a reunion or looking for genealogical information, *Ka Wai Ola o OHA* will print your listing at no charge on a space-available basis. Listings should not exceed 200 words. OHA reserves the right to edit all submissions for length. Send your information to OHA, or e-mail kwo@OHA.org.

E ola nā mamo a Hāloa!

Ka'auwai — After a long 17-year wait, nā mo'opuna of Isaiah Kalunakanawai Ka'auwai and Daisy Contrades are planning a family reunion to be held July 7-9, 2006, on Kaua'i. Nā mo'opuna are asking for all family members to submit updated information on names, phone numbers, and home and email addresses. We would like all the information as soon as possible so we can start keeping family members in the loop with reunion information. If you are a Ka'auwai and have not yet been contacted, or if you need more information, call Nalani Ka'auwai Brun at 652-3304 (cell) or 822-0811 (home), or email at geevum001@earthlink.net.

Kahanamoku family search — Kimo (James) Kianoha Kahanamoku (Cook) was born between 1902 and 1905, and died in 1932. His wife was Annis Eloise Cook. She is my great-grandmother and is still alive. James was born in Honolulu and died in Eugene, Ore., of tuberculosis. His mother's name on his death certificate is Elizabeth and his father's is Manuel. My great-grandma said they worked in the Royal Hawaiian Hotel in Waikiki. Kimo left Honolulu on a ship and came to the Port of Seattle and worked his way down the coast to the Coos Bay area where he met my great-grandma. He must have come over in the early 1920s from the

Honolulu. Kimo had five children before he died: Betty Lou Cook (died shortly after birth), James Lloyd Cook (died in 2004), Helen Delores Cook (my grandmother), Harold Joseph Cook and Manuel Kianoha Cook. If you have any information, contact Mikayle by phone at 541-344-4377 or 541-912-1021, or by mail at 2230 Tyler Street, Eugene, OR 97405-2159.

Kekahuna family search — I am seeking relatives in the Hawaiian islands. My 'ohana is Kekahuna. My father is a Kekahuna. His dad is David Noeau Kekahuna. My father is one of nine children. My grandfather's wife is Emily A. Haae. I'm trying to meet any relatives to this 'ohana. I was told that the Kekahuna 'ohana is huge, and I'm working on the family genealogy. If you have any information on the Kekahuna or Haae families, contact Lavaina Kekahuna-Hoaee at 696-6838 or email to Kekahunapride@hotmail.com or write to 87-1643 Ulehawa Rd, Wai'anae, HI 96792

Konohia U'u — My great-grandfather Konohia U'u (1861-1918) was married to Hoopii (Hapakuka) Konohia (1856-1928) from Ulupalakua. They are the parents of my grandfather Ioela Konohia U'u (a.k.a. Ioela Konohia, Joel Konohia U'u, Joel Konohia) of Pauwela, Maui. My grand-

mother was Lilliana (Kealoha) Konohia of Huelo, Maui. My great-grandfather Konohia U'u has a huge burial plot at the Ha'ikū Protestant Church beside Hoopii and two of their daughters (my great aunts) Annie Mitchell and Lizzie Mitchell. I have been told that my great-grandfather once owned Māliko gulch and the town of Pā'ia along with other properties in Kuiaha and Pa'uwela. If anyone has information about him please contact me, Eric Konohia, by mail at 6403 Gifford Lane Temple Hills, MD 20748; email Ekonohia@comcast.net; or call (301) 440-7586.

Kumahakaua (Kilauano) — We are gathering information to organize a reunion on Kaua'i. We need kōkua to update our genealogy and to form a 'ohana committee. We are looking for the descendants of Kumahakaua (Kilauano)/Baba (Papa) and Kainoapuka/Kaoao. The Kumahakaua 'ohana consisted of six children who were all originally from Hamakua, Hawai'i Island and later relocated to Kaua'i. The children were: Louis, Kamaile, Kilauano Liilii, Kamala, Alika and Kamaluhia. The Kainoapuka 'ohana, originally from Kalalau and Mana, consisted of five children. They were: Kalaulahaole, Kawahinenohopali, Kailiau, Pakana and Kawehiwa. These descendants trace back to the 1700s-1800s. Genealogy research

was done by Carolyn Kilauano. For information, contact Kunane Aipoalani at 337-1219, Rhoda Kilauano Golden at 337-1104 or email at Grhoda@aol.com.

Lu'uolua — Nā mo'opuna of Samuel Lu'uolua Sr. (born Oct. 1, 1905, in Kaluaaha Moloka'i) are planning a family reunion in July 2007 on Moloka'i. His daughters are Elizabeth Chang of 'Aiea, O'ahu, and Alice Smith of Ho'olehua, Moloka'i. His sons are Paul Lu'uolua of Moloka'i, Thomas Lu'uolua of Pearl City, O'ahu, Walter Lu'uolua of Nānākuli, O'ahu, and Henry Lu'uolua of Moloka'i. His mo'opuna are asking for all the family members to submit updated information on names, addresses, phone numbers and e-mail. We would like all information as soon as possible so we can start a committee. The contact person is Sam Lu'uolua: P.O. Box 1516, Kaunakakai, HI 96748; cell, 808-336-1445; e-mail, luuloa@hotmail.com. Also contact Joreen N. Mamuad: P.O. Box 1521, Kaunakakai, HI 96748; home, 808-567-6221; e-mail, joreenn.m.@yahoo.com.

Pelekane — To all the descendants of Samson K. Pelekane and Mary Kaaua, and Samson K. Pelekane and Kalei Ikaika: a reunion is being planned for June 28-July 6, 2006. The theme is "To Bring Together." It is planned by the great-grandchildren

of Louis K. Pelekane Sr. Family members include Michael, Sammy Pelekane, George I. Pelekane, James Kimo Pelekane, Charles Adam Pelekane, Francis Pelekane, Margret Kaelemakakule, Agnes Fernandez, Rose Frost, Elizabeth Libby (last name unknown) and William Pelekane. For information, call steering committee general chairperson Romeo (Baba) Ignacio at 808-938-8171; Theodore (Maluhia) "Teddy Boy" Benedicto at 808-960-0651; Donovan Daog at 808-937-3957; Agnes (Ipo) Benedicto at 808-989-8686; Louis K. Pelekane Jr. at 808-345-2070; or Rose K. (Chief) Pacheco at 808-963-6807.

Waikoloa family search — We are planning a family gathering of the Waikoloa 'ohana. We are attempting to locate the family members of Jacob Waikoloa (born on Maui, 1885) and his first wife, Philomena Paakaula (born on Kaua'i, date unknown). Jacob had a second wife, Mary Waikoloa. Jacob's father's name is unknown, but his mother was Victoria Kauhaahaa. Our family is related through Mathias Waikoloa (born in Waipahu, 1907), son of Jacob and Philomena. We request that if your family is related in any way to please contact Rae Leong at 236-0115.

Kāne

Continued from page 09

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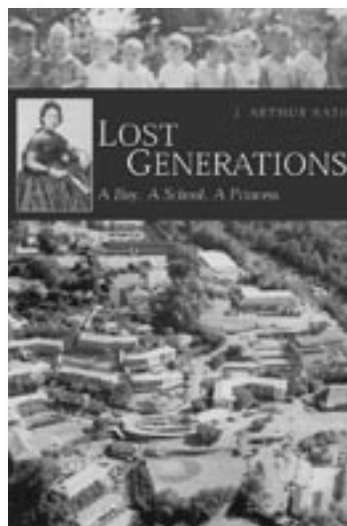
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