

DEPARTMENT OF PUBLIC SAFETY  
REPORT TO THE 2013 LEGISLATURE

Act 117

WELLNESS CENTER THAT REESTABLISHES NATIVE  
HAWAIIAN CULTURAL PRACTICES

November 2012

ANNUAL REPORT TO THE LEGISLATURE  
Act 117, Relating to SLH 2012

This annual report has been prepared in compliance with Act 117, SLH 2012. This Act states, "...The Department of Public Safety (PSD), in cooperation with Ohana Ho'opakele and other restorative justice groups, is directed to prepare a plan for the creation of a pu'uhonua, or wellness center, on lands owned or controlled by the State. The public land development corporation shall assist in determining an appropriate site for the center; provided that the site formerly used as the Kulani Correctional Facility on the island of Hawaii shall be given preference, unless another site will provide a greater possibility of success..." The Act specifically calls for the submission of an annual report to the Legislature twenty days prior to the convening of the Regular Session of 2013.

At the request of PSD's Interim Director (IDIR) Ted Sakai, the Chief Executive Officer, Dr. Kamana'opono Crabbe, of the Office of Hawaiian Affairs (OHA) and IDIR Sakai met on August 29, 2012 to discuss the pu'uhonua concept. After this meeting, it was decided that OHA, with the support of PSD, would hold a Pu'uhonua Summit that would allow various kupuna to share their in-depth knowledge of the pu'uhonua concept and to educate PSD and other stakeholders (e.g. Judiciary, Department of the Prosecuting Attorney) on the pu'uhonua concept.

On July 13, 2012, IDIR Ted Sakai met with representatives of Ohana Ho'opakele to listen to their ideas on the pu'uhonua concept. The IDIR encouraged Ohana Ho'opakele to present their ideas in writing, including a concept of how a pu'uhonua would work with offenders. On September 19, 2012, IDIR Sakai and a PSD staff member met again with various associates of Ohana Ho'opakele to listen to their ideas on the pu'uhonua concept. Ohana Ho'opakele provided PSD with various handouts such as the following: "Proposed Pu'uhonua Task Force Members," "Put in Writing a Concept Paper on What a Pu'uhonua Looks Like," and "In Old Hawaii." Refer to Attachment #1.

OHA and PSD invited various kupuna and stakeholders, including Ohana Ho'opakele, to the Pu'uhonua Summit that was held on November 2 and 3, 2012. Invitees included members of the Judiciary, corrections administrators, the Hawaii Paroling Authority, legislators, cultural practitioners, and experts in Hawaiian culture. Refer to Attachment #2, #3. OHA provided all Pu'uhonua Summit attendees with a "pu'uhonua" fact sheet. Refer to Attachment #4. There were various ideas on the pu'uhonua concept that was presented at the Pu'uhonua Summit by individuals and organizations such as the following: Ohana Ho'opakele: Mr. Joe Tassill, Mr. Sam Kaleleiki and Mr. Kini Burke; Pu'a Foundation: Ms. Toni Bissen; Pa Ku'i A Lua: Mr. Richard and Mrs. Lynette Paglinawan; Mahi'ai/Ho'oponopono: Mr. Earl Kawa'a; Men of Pa'a: Mr. Francis Malani; Hui Pu: Mr. Andre Perez; Ho'omau Ke Ola: Dr. Patti Isaacs and Ms. Momi Cruz-Losano; Kahua Ola Hou: Mr. Wayne Lee; and Maori Cultural-Justice Expert: Mr. Carmen Hetaraka. Refer to Attachment #4-6. At the Pu'uhonua Summit various handouts were provided to PSD by attendees: "Moku Aina," "Kahea (Call) to support Pu'uhonua as an alternative to Prison, *Lokahi Unity-Aloha`Aina Ea Ea* Fall 2012 Edition ([www.aaeehilo.com](http://www.aaeehilo.com)). Refer to Attachment #7.

The Pu'uhonua Summit resulted in the following recommendations, which are now being evaluated:

1. Divert non-violent offenders from the current system and fund the creation of the pu'uhonua on every island.
2. Establish pu'uhonua on every island.
3. Preference for Native Hawaiians or those who have Hawaiian or part-Hawaiian dependents
4. Pilot projects that should be considered:
  - Designate Kūlani Correctional Facility for Ohana Ho'opakele (They already reach many Hawaiians.).
  - Ho'omau Ke Ola
  - Women's Community Correctional Center
  - Other programs identified by their island's community
5. State provide a plan for the return or develop a plan for the return of Native Hawaiian pa'ahaao to the Hawaiians (Hawaiian people). Adequately fund the pu'uhonua. The state should designate land (not ceded land) and water for the pu'uhonua.

OHA to call a meeting with all Native Hawaiian organizations and trusts so they can decide how they are going to support the pu'uhonua initiative.

While PSD is generally supportive of the recommendations, some require closer examination. For example, one recommendation is that the pu'uhonua include only native Hawaiians. If the pu'uhonua is part of a correctional facility, PSD will need legal advice to ascertain whether we can exclude potential participants solely because of ancestry. Another issue relates to the use of the former Kulani Correctional Facility (KCF) as the preferred site. PSD intends to reopen KCF as a minimum security correctional facility, and is willing to include a program based on the pu'uhonua concept. However, the Pu'uhonua Summit recommends that KCF be designated for Ohana Ho'opakele. PSD accepts and supports this recommendation. However, PSD doubts that the pu'uhonua, as proposed by Ohana Ho'opakele, will be able to utilize the Kulani property to its potential.

On November 20, 2012, IDIR Ted Sakai met with representatives of Ohana Ho'opakele to further discuss the pu'uhonua concept. At this meeting, it was agreed that PSD and Ohana Ho'opakele would explore the inclusion of a program based on the pu'uhonua concept within the KCF; and the development of a pu'uhonua on state lands for non-incarcerated persons.

PSD will continue to work with participants in the Pu'uhonua Summit, including Ohana Ho'opakele, and other restorative justice groups, to prepare a plan for the creation of a pu'uhonua. Moreover, this project will require PSD to collaborate with the Hawaii Paroling Authority, Judiciary, Honolulu Police Department, Department of the Prosecuting Attorney,

Office of the Public Defender, etc. In the future, PSD plans to meet with the Department of Land and Natural Resources to seek assistance in determining an appropriate site for the pu‘uhonua center.

## ATTACHMENTS

- Attachment #1 "Ohana Ho'opakele Meeting with Mr. Ted Sakai: Wednesday, September 19, 2012, 9 AM, Church of the Holy Cross"  
"Proposed Pu'uhonua Task Force Members"  
"Put in Writing a Concept Paper on What a Pu'uhonua Looks Like"  
"In Old Hawaii"/"Hale Ho'opakele's Summary of Pu'uhonua Presentation
- Attachment #2 Invite List for the Pu'uhonua Summit on November 2 and 3, 2012
- Attachment #3 Agendas for "Act 117 Pu'uhonua Summit" on November 2 and 3, 2012
- Attachment #4 Office of Hawaiian Affairs Fact Sheet: Pu'uhonua
- Attachment #5 "Hawaiian Cultural Approaches to Rehabilitation" by Mr. Andre Perez
- Attachment #6 "Integrating Hawaiian Cultural Practices, Customs, and Beliefs with the Correctional System and Community" by Dr. Patti Isaacs and Ms. Momi Cruz-Losano
- Attachment #7 "Establishing Contemporary Pu'uhonua as the space for Healing Native Hawaiian with in the Correctional System & Community" by Mr. Wayde Lee
- Attachment #8 "Moku Aina"  
"Kahea (Call) to Support Pu'uhonua as an Alternative to Prison  
*Lokahi Unity-Aloha `Aina Ea Ea* Fall 2012 Edition ([www.aeehilo.com](http://www.aeehilo.com))

Attachment #1

**Ohana Ho`opakele Meeting with Mr. Ted Sakai**  
Wednesday, September 19, 2012, 9 AM, Church of the Holy Cross

AGENDA

- A. Introductions
- B. Pule – Uncle Sam Kaleleiki
- C. Opening chant – Kumu Dane Silva
- D. Poem “Pu`uhonua” – Uncle Joe Tassill
- E. Vision of the Pu`uhonua – Uncle Sam Kaleleiki
- F. Need for Hawaiian Values – Ronald Fujiyoshi
- G. Screening – Palikapu Dedman
- H. Present Justice System doesn't work – Mitch Roth
- I. Case for Hawaiians only – Palikapu Dedman
- J. Comments on Pu`uhonua Curriculum – Ike Pono Payne
- K. Response to presentation – Ted Sakai
- L. Discussion
- M. Where do we go from here?
  - a. Pu`uhonua Task Force
  - b. Business plan for Pu`uhonua

## Proposed Pu`uhonua Task Force Members

### Department of Public Safety

Ted Sakai 808-587-1350 Ted.I.Sakai@hawaii.gov

### Ohana Ho`opakele:

Samuel Kaleleiki Jr.	808-937-7193	<a href="mailto:kupunasam@gmail.com">kupunasam@gmail.com</a>
Ronald Fujiyoshi	808-345-9688	<a href="mailto:ronsan2224@aol.com">ronsan2224@aol.com</a>
James Albertini	808-966-7622	<a href="mailto:ja@malu-aina.org">ja@malu-aina.org</a>
Kini Kaleilani Burke	808-937-4847	<a href="mailto:ulikini@earthlink.net">ulikini@earthlink.net</a>

### Other Restorative Justice Groups:

Renwick V.I. Uncle Joe Tassill (Oahu)	808-285-4388	<a href="mailto:puuhonua2@gmail.com">puuhonua2@gmail.com</a>
Rachel Kruse (Hawaii)	808-937-0780	<a href="mailto:rkruse@hawaii.edu">rkruse@hawaii.edu</a>
Palikapu Dedman (Hawaii)	808-315-9996	<a href="mailto:peledefensefund@gmail.com">peledefensefund@gmail.com</a>
Richard & Lynette Paglinawan (Oahu)	808-239-8945	<a href="mailto:paglinawr002@hawaii.rr.com">paglinawr002@hawaii.rr.com</a>
Dante Carpenter (Oahu)	808-358-7104	<a href="mailto:carpenterd@hawaiiantel.net">carpenterd@hawaiiantel.net</a>
Stephen Kaneai Morse (Oahu)	808-388-3447	<a href="mailto:farmermorse@yahoo.com">farmermorse@yahoo.com</a>
Marilyn Brown (Hawaii)	808-756-0500	<a href="mailto:marilyn@hawaii.edu">marilyn@hawaii.edu</a>
Naliko Markel (Kauai)	808-346-9663	<a href="mailto:naliko1@hawaiiantel.net">naliko1@hawaiiantel.net</a>
Carrie Ann Shirota (Maui)	808-269-3858	
Hanalei Colleado (Maui)	808-357-4776	<a href="mailto:kahuhanalei@juno.com">kahuhanalei@juno.com</a>

[KIATOI@LIVE.COM](mailto:KIATOI@LIVE.COM)

\* IKE PAYNE 808 965-0010

**In old Hawai'i, one who had committed a crime could find shelter and safety at a pu'uhonua, or place of refuge. We envision small, open centers in each district on each island, where nonviolent offenders can live close to their homes, learn job skills, enter drug rehabilitation, and practice ho'oponopono with their families. Surely this is better in every way than exiling our sons, fathers, brothers, sisters and daughters to corporate prisons in foreign lands.**

**HALE HO'OPAKELE 'S SUMMARY OF  
PU'UHONUA  
PRESENTATION**

# PRESENTATION SUMMARY

## PU'UHONUA

*step by step (on video)*

- KULANI (STAND TO HEAVEN) AND GREET THE MORNING
- E ALA E
- DECENTRALIZED PU'UHONUA

IN OLD HAWAI'I, ONE WHO HAD COMMITTED A CRIME COULD FIND SHELTER AND SAFETY AT A PU'UHONUA, OR PLACE OF REFUGE. WE ENVISION SMALL, OPEN CENTERS IN EACH DISTRICT ON EACH ISLAND, WHERE NONVIOLENT OFFENDERS CAN LIVE CLOSE TO THEIR HOMES, LEARN JOB SKILLS, ENTER DRUG REHABILITATION, AND PRACTICE HO'OPONOPONO WITH THEIR FAMILIES. SURELY THIS IS BETTER IN EVERY WAY THAN EXILING OUR SONS, FATHERS, BROTHERS, SISTERS AND DAUGHTERS TO CORPORATE PRISONS IN FOREIGN LANDS

- WHAT MAKES KULANI THE BEST CHOICE FOR THIS PU'UHONUA?
- 'OHANA HO'OPAKELE WANTS TO CREATE PU'UHONUA IN EACH DISTRICT ON EACH ISLAND OF HAWAI'I
- 'OHANA HO'OPAKELE AND DECENTRALIZED PU'UHONUA
- PU'UHONUA SCREENING PROCESS AND DAILY TONE
- WHAT IS HO'OPONOPONO?
- THE PROCESS OF HO'OPONOPONO

- HO'OPONOPONO VIDEO WITH RICHARD & LYNETTE PAGLINAWAN
- THE ART OF HO'OPONOPONO (PART OF VIDEO)
- HO'OPONOPONO HAWAIIAN WORLD VIEW (PART OF VIDEO)
- VIDEOS SUPPORTING WHY KULANI SHOULD BE A PU'UHONUA
- TESTIMONY AND LINKS OF WHY KULANI SHOULD BE A PU'UHONUA
- CORRECTIONAL VOCATIONAL REHAB
- ADULT EDUCATION AND VOCATIONAL GRANTS
- PU'UHONUA OVER VIEW
- CLOSER VIEW OF KULANI (PU'UHONUA)
- FULL VIEW OF KULANI'S PU'UHONUA
- THE VISION OF A PU'UHONUA WITHIN A AHUPUA'A
- PRISON REDEMPTION/ LIFE AFTER INCARCERATION (VIDEO)
- AN EXAMPLE OF INMATES RECONNECTING WITH THEIR LOCAL COMMUNITIES
- ANCIENT HAWAIIAN PRAYER FROM KAHUNA'S (VIDEO)

- KUPUNA ELDER AUNTIE ELEANOR AHUNA
- AUNTIE MAILE AKIMSEU
- SYLVESTER "PAPA K" KEPILINO
- ROSHI ROBERT AIKEN
- CHANTING FOR HARVEST AND ENTRANCE (VIDEO)
- PU'UHONUA SELF SUSTAINABILITY
- EXAMPLES OF TEACHING INMATES TO GROW FOOD (VIDEO)
- HOW EASILY PRODUCTIVE SOLAR PANELS WOULD BE AT PU'UHONUA (VIDEO)
- POSSIBLE PU'UHONUA MADE PRODUCTS
- "BUY LOCAL" AND BUILD LOCAL. "
- PETROGLYPH OF THE KULANI (PU'UHONUA) AREA
- OHANA MEANS NO ONE IS LEFT BEHIND OR FORGOTTEN (VIDEO)
- **Source material and more actual testimony**
- **Credits / Links**

**“Put in writing a concept paper on what a Pu`uhonua looks like”**

Curriculum

Overview/Vision

Hawaiian Values

Hawaiian World View  
Genealogy/Kupuna  
Ho`oponopono  
Makahiki

Screening

Ex-Pa`ahao  
DPS staff  
Substance abuse staff  
Cultural practitioners all

Skills Training/Money

Trades  
Husbandry  
Assembling solar panels  
Agriculture  
GED

For Hawaiians and Hawaiian families

Funding fr Hawaiian trusts  
Justice

Daily schedule

Attachment #2

Puʻuhonua Summit  
November 2-3 Hale Pono

	<b>Name</b>	<b>Organization</b>
1	Andre Perez	Hui Pu
2	Aukahi Austin	I Ola Lahui
3	Bert Matsuoka	Chairman, Hawaii Paroling Authority
4	Bob Merce	Compassionate Release Expert
5	Brickwood Galuteria	Senator
6	Calvin Kaleiwaha	
7	Carmen Hetaraka	Cultural expert-Maori justice
8	Carrie Ann Shirota	Community Alliance on Prisons - Maui Chapter
9	Cathy Ross	PSD, Director's Office
10	Charlene Iboshi	Prosecuting Attorney, County of Hawaii
11	Cheryl Marlow	Head of probation and NHJTF
12	Clayton Hee	Senator
13	Cy Bridges	
14	Cy Kalama	SA Counselor, Waiawa
15	Delbert Wakinekona	Former Paahao, compassionate release
16	Dennis Kauahi	QLCC/Hooponopono
17	Earl Kawa'a	Mahiai/Hooponopono
18	Ed Gomes	Ke Kahua
19	Faye Hanohano	State Representative
20	Francis Malani	Men of Pa
21	Francis Sequeira	Warden, Oahu Community Correctional Center
22	Frank Lopez	Corrections Program Services (CPS) Administrator, PSD
23	Gilbert Keith-Agaran	Chair, House Judiciary Committee
24	Halealoha Ayau	

Puʻuhonua Summit  
November 2-3 Hale Pono

	<b>Name</b>	<b>Organization</b>
25	Henry Aquino	Chair, House Public Safety Committee
26	Hokulani Holt-Padilla	
27	Hulu Lindsey	OHA Trustee
28	Iopa Maunakea	
29	Jack Tonaki	State Public Defender and NHJTF
30	James Hirano	Warden, Maui Community Correctional Center
31	Jill Oliviera-Gray	
32	Joe Tassill	Ohana Hoopakele
34	Joseph Cardoza	Chief Judge, Second Circuit
35	Joy Windham	Corrections Program Specialist, PSD-Corrections Division
36	Judge Richard Perkins	NHJTF
37	Jules Peleiholani	Rep. Hanohano's +1
38	Julie Ebato	Crime Prevention and Justice Assistance Division Administrator
39	Kaiana Haili	
40	Kama Hopkins	OHA Trustee Staffer
41	Kapono Souza	Hale Mua o Kuaili
42	Kat Brady	Community Alliance on Prisons
43	Kawehi Kanui	Waimanalo Community
44	Kawika Tengan	Hale Mua o Kuaili
45	Kini Burke	Ohana Hoopakele
46	Larry Hales	Substance Abuse Programs Manager, PSD-CPS Division
47	Lillian Harwood	w/Delbert Wakinekona
48	Linda Rich	Salvation Army
49	Lisa Cook	Ku Aloha Mau

Puʻuhonua Summit  
November 2-3 Hale Pono

	<b>Name</b>	<b>Organization</b>
50	Lisa Watkins-Victorino	Research Director
51	Luana Bugsby-Neff	
52	Lui Hokoanao	
53	Lynette Paglinawan	Pa Kui A Lua
54	Makana Chai	OHA Trustee Staffer for Apo
55	Malina Kaulukukui	Salvation Army
56	Mark E. Recktenwald	Chief Justice, Judiciary
57	Mark Kawika Patterson	Warden, Women's facility
58	Martha Torney	PSD and NHJTF
59	Mauraen Tito	Corrections Education Program Manager, PSD-CPS Division
60	Max Otani	Intake Service Center Division Administrator, Department of Public Safety
61	Michael Hoffman	Institutions Division (ID) Administrator, PSD
62	Mike Broderick	YMCA, former Judge, Chair NHJTF
63	Moani Akaka	Former OHA trustee
64	Momi Cruz-Losano	Hoomau Ke Ola
65	Nathan Napoka	
66	Neal Wagatsuma	Warden, Kauai Community Correctional Center
67	Oswald Stender	OHA Trustee
68	Patrick Uchigakiuchi	Researcher
69	Patty Issacs	Hoomau Ke Ola
70	Pauahi Chun	
71	Paul Perrone	Attorneys General-Stats and NHJTF
72	Pete MacDonald	Warden, Hawaii Community Correctional Center
73	Peter Apo	OHA Trustee

Puʻuhonua Summit  
November 2-3 Hale Pono

	<b>Name</b>	<b>Organization</b>
74	Pua Kanahela	Edith Kanakaole Foundation
75	Pua McDaniel	
76	RaeDeen Karasuda	Criminologist and NHJTF
77	Randal Valenciano	Chief Judge, Fifth Circuit
78	Richard Paglinawan	Pa Kui A Lua
79	Robert Lindsey	OHA Trustee
80	Roberta Jahrling	Pua Foundation
81	Ronald Ibarra	Chief Judge, Third Circuit
82	Rosalina Aipopo	Executive Assistant, PSD- Director's Office
83	Samuel H. Kaleleiki	Ohana Hoopakele
84	Scott Harrington	Acting Warden. Waiawa Correctional Facility
85	Ted Sakai	Director, PSD
86	Tetsuya Yamada	Ohana Hoopakele
87	Toni Bissen	Pua Foundation
88	Tricia Nakamatsu	Deputy Prosecutor, Honolulu, and NHJTF
89	Umi Kai	Aha Kane
90	Wayde Lee	
91	Wendy Botelho	Governor's Representative, East Hawaii
92	Will Espero	State Senator

Attachment #3

**Act 117 Pu'uhonua Summit**  
 Past, Present, and Future  
 November 2-3, 2012, 7:30-4:00  
 Hale Pono'i DHHL 91-5420 Kapolei Parkway, Kapolei, HI 96707

Aloha, and thank you for coming to share your mana'ō on the past, present, and future of pu'uhonua. After reviewing the summit findings the Department of Public Safety will deliver its findings as part of its report to the legislature. This summit will be recorded and videotaped.

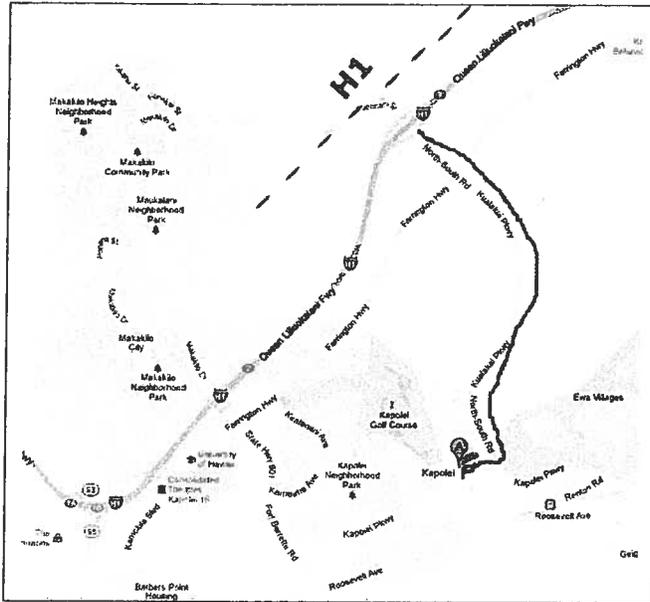
<b>Act 117 Pu'uhonua Summit Day 1</b> <b>November 2, 2012, Time 7:30-4:00</b>	
<b>Time</b>	<b>Schedule Details</b>
7:30-8:00	<b>Registration</b>
8:00-8:30	Wehena Opening pule and oli Welcoming remarks from: Kamana'opono Crabbe, Ka Pouhana Office of Hawaiian Affairs Ted Sakai, Director Department of Public Safety Acknowledgment of staff, host facility and guests
8:30-12:00  15 minute break at 10:30	What is pu'uhonua? Traditional understanding and knowledge. Pū'ulu method: Hokulani Holt-Padilla Richard and Lynette Paglinawan Cy Bridges Kahu Kaina Kamana'opono Crabbe Haku: Earl Kawa'a
12:00-1:00	<b>Lunch</b>
1:00-4:00  15 minute break at 2:30	Establishing contemporary pu'uhonua as the space for healing Native Hawaiians within the correctional system & community. Panelists: Uncle Sam Kaleleiki Uncle Joe Tassill Kini Burke Kat Brady Toni Bissen Wayde Lee Cy Kalama Haku: Kamana'opono Crabbe
4:00	Closing pule

**Act 117 Pu'uhonua Summit**  
 Past, Present, and Future  
 November 2-3, 2012, 7:30-4:00  
 Hale Pono'i DHHL 91-5420 Kapolei Parkway, Kapolei, HI 96707

<b>Act 117 Pu'uhonua Summit Day 2</b> <b>November 3, 2012, Time 7:30-4:00</b>	
<b>Time</b>	<b>Schedule Details</b>
7:30-8:00	Registration
8:00-8:30	Wehena Opening pule and oli Session summaries from day 1 Earl Kawa'a Kamana'opono Crabbe
8:30-12:00  15 minute break at 10:30	Integrating Hawaiian cultural practices, customs, and beliefs with the correctional system and community Panelists: Andre Perez Ka'iana Haili Francis Malani Patti Isaacs Carmen Hetaraka Momi Cruz-Losano Haku: Kamana'opono Crabbe and Earl Kawa'a
12:00-1:00	<b>Lunch</b>
1:00-4:00  15 minute break at 2:30	Breakout sessions covering: 1. How do you evaluate the success of programs using data/evidence 2. Other recommendations
4:00	Closing pule

## How to get to Hale Pono'i at Department of Hawaiian Homelands.

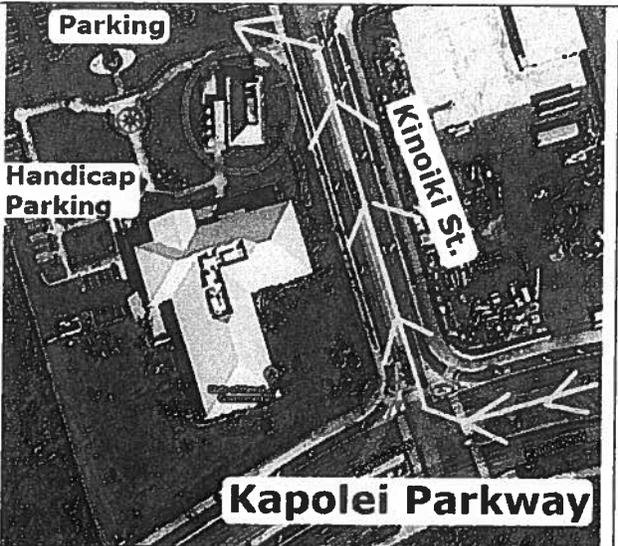
The street address for Hale Pono'i is **91-5420 Kapolei Parkway Kapolei, Hawaii 96707**. Online maps will get you part way there but can sometimes get it wrong. Pardon my artistic attempt at directions.

	<p>Here's a simple way to get there:</p> <p>If you're coming from <b>Makaha</b> take H1 east to exit 3 towards Waipahu</p> <p>If you're coming from <b>town</b>, take H1 west to exit 3 Kapolei</p> <p>Then:</p> <ul style="list-style-type: none"><li>Left onto North South Rd (2.5 miles)</li><li>Right onto Kapolei Parkway</li><li>Right onto Kinoiki St.</li><li>Left into the driveway</li></ul>
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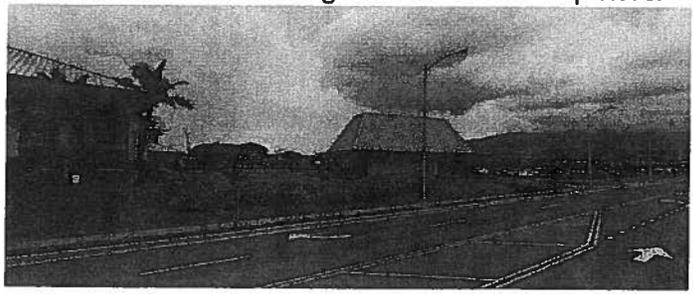
Parking is free.

Hale Pono'i is the building in the orange circle.

Call Jeff Kent on his cell, (808) 754-6249 if you need help finding the location.



Hale Pono'i is the building in the center of this picture:



**Attachment #4**

OFFICE OF HAWAIIAN AFFAIRS  
Fact Sheet

**INTRODUCTION: PU'UHONUA**

In accordance to Pukui and Elbert's Hawaiian Dictionary the definition of Pu'uhonua annotates several meanings with similar concepts of refuge, safety, and asylum. With consideration of the importance of this fact sheet and the information it may prescribe, these various terms are descriptive and are inter-related with the conceptualization of *pu'uhonua*:

**Pu'uhonua:** Place of refuge, sanctuary, asylum, place of peace and safety.

**Refuge:** Pu'uhonua, wahi kanaaho, kanaaho, kanāho, pale palekana.

**Sanctuary:** Wahi ho'āno, keena kapu, wahi kanaaho, wahi kanaho, pu'uhonua.

**Asylum:** Pu'uhonua.

**Wahi:** place, site, location, setting, position.

**Kanaaho, Kanāho:** Relieved after a struggle; feeling of ease or relief after surviving sickness or danger; joy over escape; rest after a violent exertion or danger; breathless arrival; refuge; one convalescing or resting after sickness or danger; to convalesce or rest; to find refuge.

**Wahi Kanaaho:** Sanctuary, place of refuge. Example: I find refuge in the shelter of your wings.

**Pale palekana:** Protection, safe, saved, rescued; convalescent; to ward off, brush aside, rescue, protect; to recover from illness; defense, savior, safety, security.

**Ho'āno:** Awe, reverence, peacefulness, sacredness, holiness, feeling of awe, fear, or oppression; weird solitude, oppressive quiet; awestruck, lost in thought.

**Keena kapu:** Taboo room, tabernacle, sanctuary, private room.

Native Hawaiian Scholars such as John Papa I'i, and Samuel M. Kamakau, transcribed through Pukui, tell of ancient god, ali'i, and their sacrosanct and inviolable lands were *pu'uhonua*'s. These scholars describe trouble within a family when one does wrong against their *'aumakua* god, by being irreligious, or defiling things, the *Pohaku o Kane* within their lands, were their *pu'uhonua*.

Pu'uhonua had a variety of different land forms. Amongst these were heiau, islets, points, land boundaries, hills, and ahupua'a.

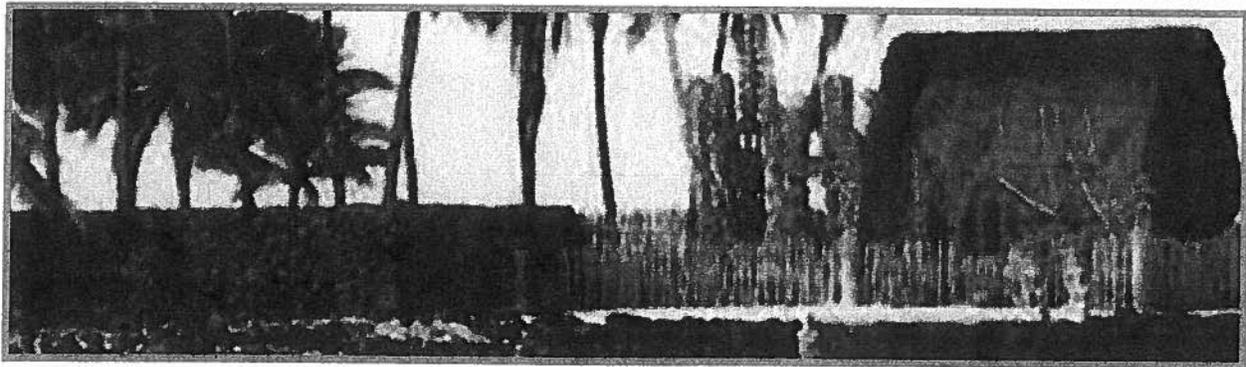
**Pu'uhonua Mauliauhonua**

Pu'uhonua/Island	Description
Alakai, HI	'Ili'āina
Pakaalana, HI	Heiau
Haulelani, HI	Heiau
Mokuola, HI	Islet
Kaikialealea, HI	Heiau
Nalapa, HI	Boundary Point
Pu'uhonua o Honaunau, HI	National Park
Pu'uhonua, HI	Boundary Point
Waiomoanaliha, HI	Loko
Paniau, HI	Place
Pu'uhonua Point, HI	Point
Pu'u Ali'i, Moloka'i	Pu'uhonua
Kukaua, Moloka'i	Heiau
Keakalauae, Maui	Heiau
Kaniomoku, Maui	Heiau
Pu'uhonua, Maui	'Ili'āina
Haununaniho, O'ahu	Pu'u
Lāi'e, Oahu	Ahupua'a
Hikinaakala, Kaua'i	Heiau
Kihawahine, Ni'ihau	Heiau

Information from:

Ulukau: Hawaiian Place Names, Pu'uhonua

Below: Pu'uhonua o Hōnaunau and Hale o Keawe





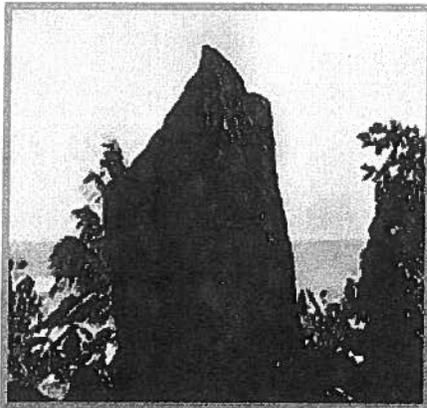
**CULTURAL AND HISTORICAL BACKGROUND**

Written accounts and descriptions of the ancient *pu'uhonua* are somewhat limited to native Hawaiian scholars, archaeologist, and historians. The destructive loss of these sites and change in place names in progressive times have also added to the lost of conceptual imagery. A solicitation for cultural knowledge through scholarly writers, their books and journals, and modern day transcriptions edify the *pu'uhonua* and its importance in ancient times. Nevertheless, the writings of a few 19<sup>th</sup> century Native Hawaiian and other esteemed historians will give clarification the traditional and various concepts of *pu'uhonua*.

*Pu'uhonua* was a place of refuge to which one could escape and be saved from being taken captive or from being put to death. *Pu'uhonua* was the king because a person about to die could run to him and be saved; so were his queen (ka Mo'iwahine) and his god. These people were sacrosanct, and therefore their lands were sacrosanct, and were *'aina pu'uhonua*, lands of refuge. Some fortifications (*pu'u kaua*) were *pu'uhonua*, when they were close to those about to be captured in battle.

The *'ano*, or (concept) of *pu'uhonua* came down from ancient times, and *pu'uhonua* lands had always been observed. They were sacrosanct and inviolable lands; no blood of wrongdoers could be shed once they entered into these *pu'uhonua* lands. In the time when Kamehameha was ruling chief of the kingdom, all the lands belonging to his favorite wife Ka'ahumanu and to his war god (*akua kaua*) Kuka'ilimoku were made *pu'uhonua* lands. According to Kamakau, the *pu'uhonua* lands of Ka'ahumanu were: "Paunau for Lahaina, Waipukua for Waihe'e, and Kaniamoko for Hana on Maui; Kaula'aha for Molokai. Kuka'ilimoku's land on Maui were Kukuipahu for Kahakuloa, Polipoli for Napoko, and Ka'ili at Pu'uhaoa in Hana."

Kamehameha I was a *pu'uhonua*. Ka'ahumanu was at times a *pu'uhonua*. This *'ano* saved persons who had done some wrong (that is, violated some kapu), had shed blood without cause, or who had killed a man unintentionally. A lawbreaker who ran to her was saved from death. Kamehameha released lawbreakers who had killed another unintentionally when they ran straight to him. The lawbreakers pursuers could not shed their blood.



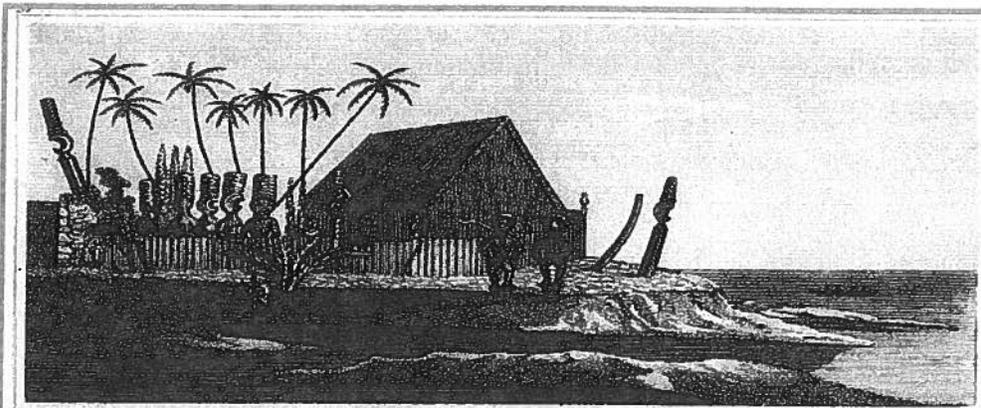
Top: Kamehameha I, King of Hawai'i. Kamehameha the Great unified the Hawaiian Islands and became their first king. His reign lasted from 1795-1819. This is a carte de visite of an earlier drawing. Kamehameha appears to be wearing a feather cloak. Date: 1865 circa 5 years.

Middle Right: Retouched image of Queen Ka'ahumanu, done by J. J. Williams after Louis Choris' 1816 portrait of the Queen.

Bottom Left: Ha'ena, Kauai -- Footprints: Pohaku o Kane (2012)

ISLANDS	PU'UHONUA	HEIAUS & HEIAU SITES
Hawai'i	10	138
Maui	10	39
Moloka'i and Lāna'i	7	24
'Oahu	9	96
Kaua'i and Ni'ihau	8	124
<b>Total</b>	<b>44</b>	<b>421</b>

Puu'honua: Ulukau, I'i, Ka Hae, Kamakau, Thrum

OFFICE OF HAWAIIAN AFFAIRS  
Fact Sheet

*The Depository of the Kings of Hawaii, adjoining the Place of Refuge at Honoanau.*

Ku ka pao o Keawe.

Keawe's burial place stands.

Said of Hale-o-Keawe in Hōnaunau, Kona, Hawai'i.

'Ōlelo No'eau  
1893

Heiau at Kealakekua, Hawai'i, 1782. Engraved by W. Walker, Illustration by William Ellis during one of the voyages of Cook.

## KNOWLEDGE OF NO KA PU'UHONUA AS RECORDED BY KA HAE HAWAI'I

Hawaiian History--- Number 9  
Concerning Puuhonua

There were many activities that harmed the living of the people in the archipelago of Hawaii in ancient times, but that was not so of Puuhonua, a place that blessed living. It was a place a person could be saved from death. If a criminal— a murderer perhaps, a thief perhaps, and any person who committed another transgression—entered within the aforementioned Puuhonua, then he was saved; a person seeking to avenge the crime wasn't able to enter there with the intention of gaining revenge on the criminal, because, the criminal was within the protection of the god of that place. It was at that place indeed that people who didn't go to war were able to live peacefully. As for the people living near to places where there were battles, they didn't enter the field of war, they went and entered the Puuhonua—men, women, children—and they lived in peace there until the war was finished; then they returned to their own lands. As for people captured in war, if a person were to go there, and enter inside, they would be saved. If a chief entered, or perhaps a general, entered into there with the thought of punishing the prisoners, and perhaps killing them, then the priests who were caring for the puuhonua would beat and cook the aforementioned chief until he was dead; he was not saved, because it was strongly believed by the people that when a prisoner entered into the puuhonua, they entered into the protection that was inherent in puuhonua; and in this place there were houses where they lived until the death of the chief, afterwards, they returned and lived on their land. There were puuhonua were on all the Islands of Hawaii. On Kauai there were some, on Maui some, on Molokai some, and so forth. The House of Keawe was a very famous puuhonua, that is so too for the puuhonua in Waipio; those two were on island of Hawaii.

The House of Keawe is an extensive site, and it is surrounded by tall and wide rock walls. The sum of the measurements of its sides is 119 feet long, and 67 feet wide, 2 feet tall and 2 1/2 feet are the thickness of the rocks. And on these aforementioned rocks very large idols have been placed around, and inside the yard there are three heiau, one heiau is 21 feet long, 10 feet wide, and its height is 1 1/3 feet. It is said this puuhonua was built during the reign of Keawe, 270 years before this period we are living in, it is for that reason, it is called the House of Keawe.

Here's something; on some islands, some lands have been set aside and these were called puuhonua. That was so with Kaluaaha and Mapuleha, and other lands of Molokai. During the time of Kamehameha I, some people sailed forth, people from Hawaii, and landed on Molokai, and some people were killed by them, and so some people fled to the forest and hid because they were afraid of being killed; however, some people ran to Kalaiaha, and entered the aforementioned land, they were saved, they didn't die, and no violence was undertaken, because Kaluaaha was a Puuhonua.

As for Olokui, it was a puuhonua on Molokai, it was located windward of Pelekunu; it is a hilly place, and it is there that people may be saved during battling. That is how it was said to be during times when people were warring in Pelekunu. It was so for Molokai and Maui; during the time Molokai and Maui were not united, and during that time people from Maui sailed to Molokai, and they fought on another until reaching Pelekunu. Its people fled; they climbed on top of the aforementioned hill and they were chased after, and in their climbing the people above rolled rocks, therefore the people who had pursued them were ended in death. And that is how they all were saved; therefore, those hills are called a Puuhonua.

As for Maui's puuhonua, Lahaina is one, and Olowalu is one, and Poopuupaa in Waihee is one. In those places indeed people who enter are saved. On Kauai Keoneakahaamaluihi is a Puuhonua of Waimea, and Mana, and the lands neighboring Kona (the Leeward side). Wailua is the puuhonua in Puna and Koolau and Haalelea, and Napali.

OFFICE OF HAWAIIAN AFFAIRS  
Fact Sheet



### CONCLUSION

Pu'uhonua, a place of refuge for wrongdoers, those who seek refuge for unintentionally breaking the kapus, and ali'i and gods who were given this special privileges were established in ancient times. This was a form of justice of our Native Hawaiian peoples, for without this system there would be no reproach.

In gathering the information for this subject, we have found evidence of the conceptualization of pu'uhonua, has moved to a discussion with modern day participants, seeking alternatives for incarceration.



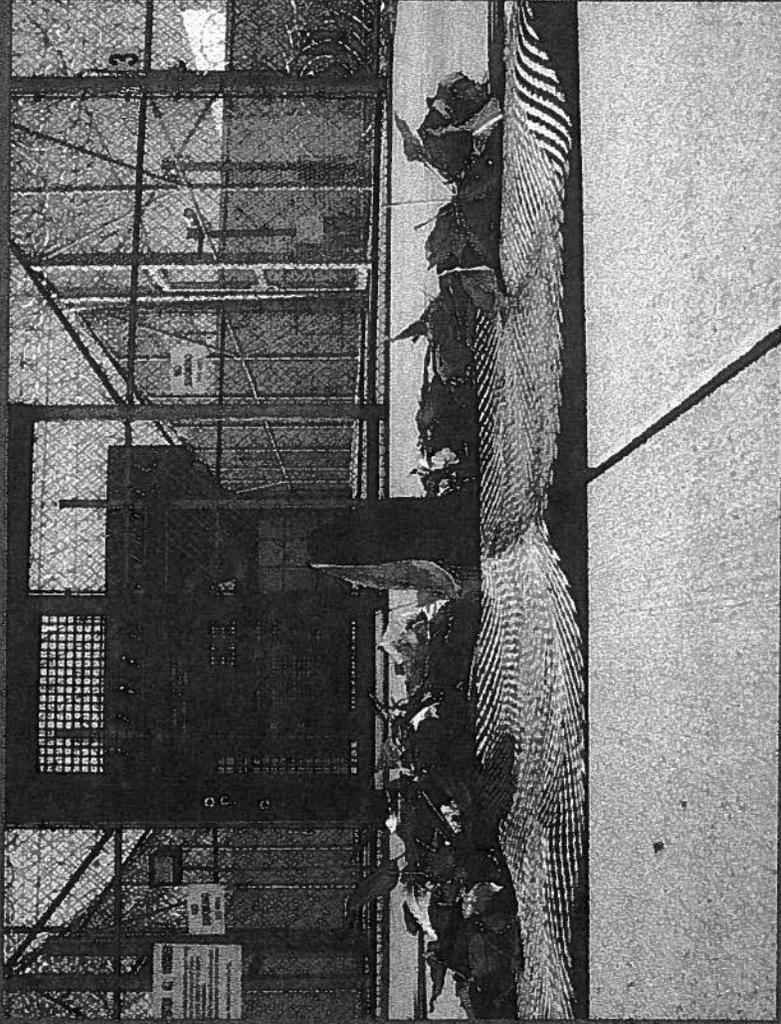
Lāi'e: Pu'uhonua Ahupua'a.  
Source: Ulukau, Hawaiian Digital Library

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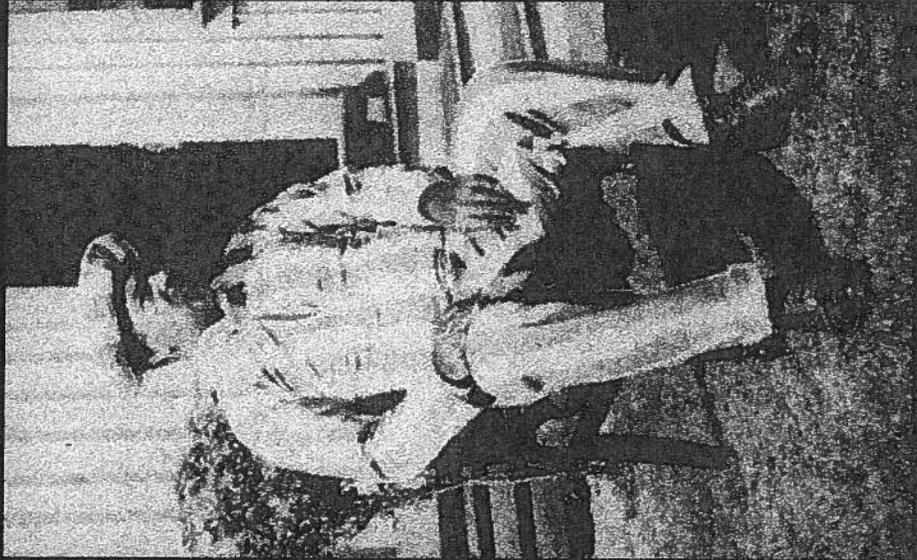
Attachment #5

# Hawaiian Cultural Approaches To Rehabilitation

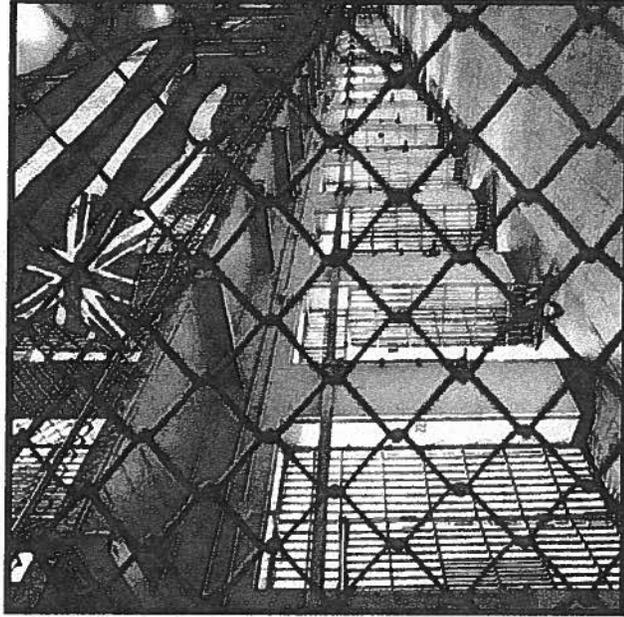


PuAuhonua Summit  
November 2-3, 2012

Native Hawaiians are over-represented in prison



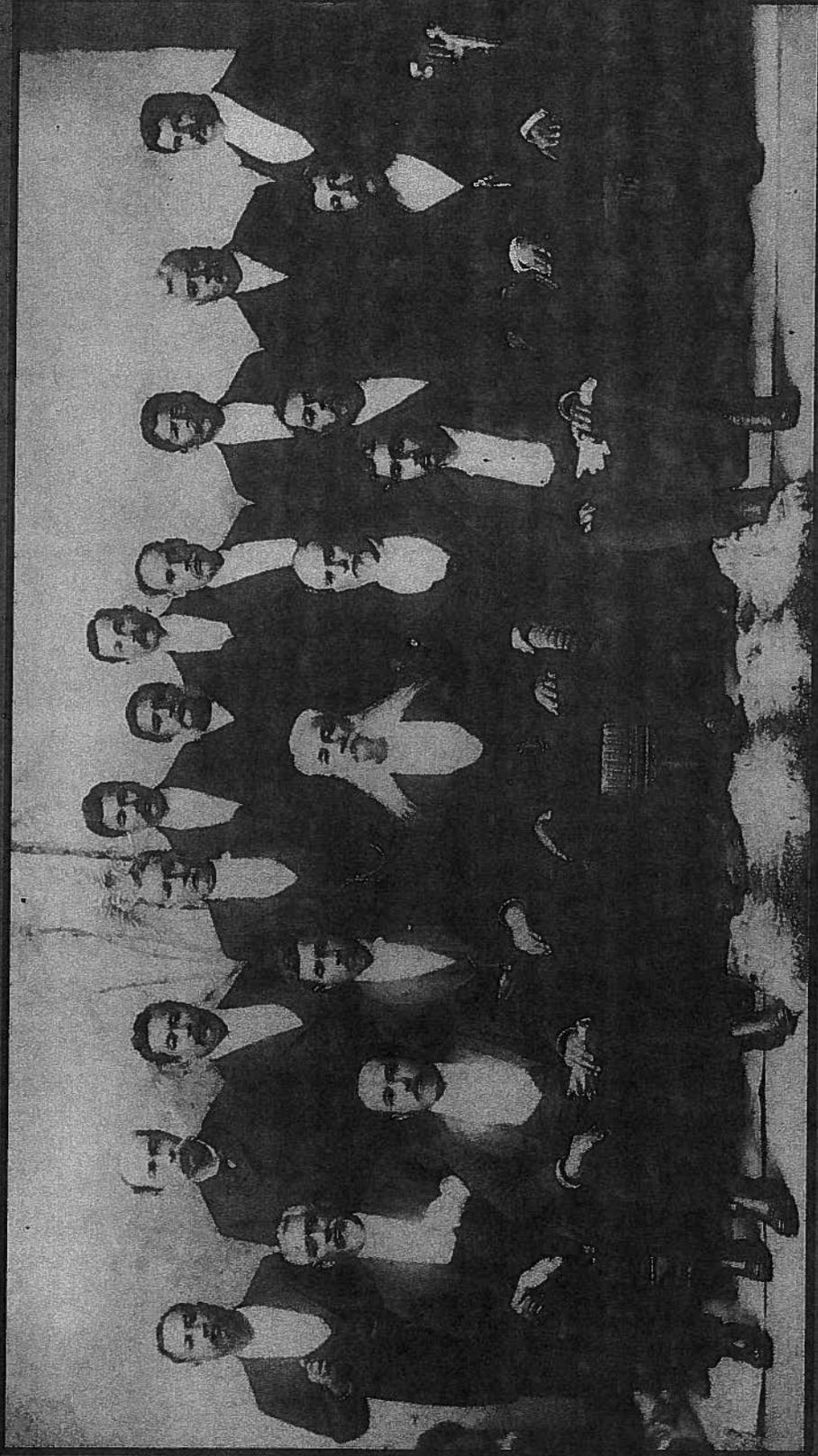
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Weekly



**THROWING AWAY THE KEY**  
SIX WEEKS IN  
UPFRONT CHINATOWN • 4  
HOT PICK  
FIERCE HEART • 8  
HUNTERS &  
FILM COLLECTORS • 17

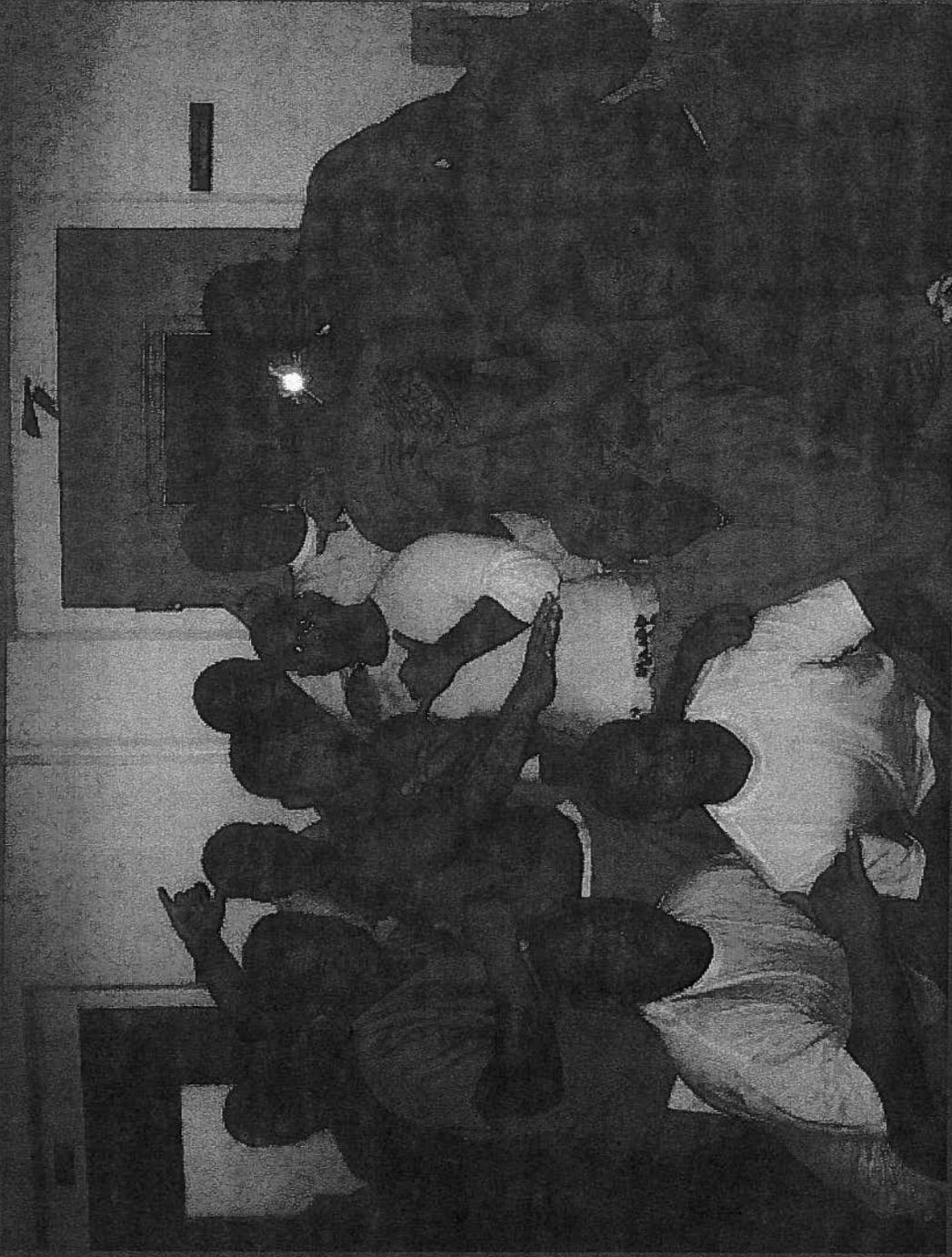
WHY?

From this`H



Native Hawaiian Attorneys, Legislatures, Newspaper Editors

To this`H



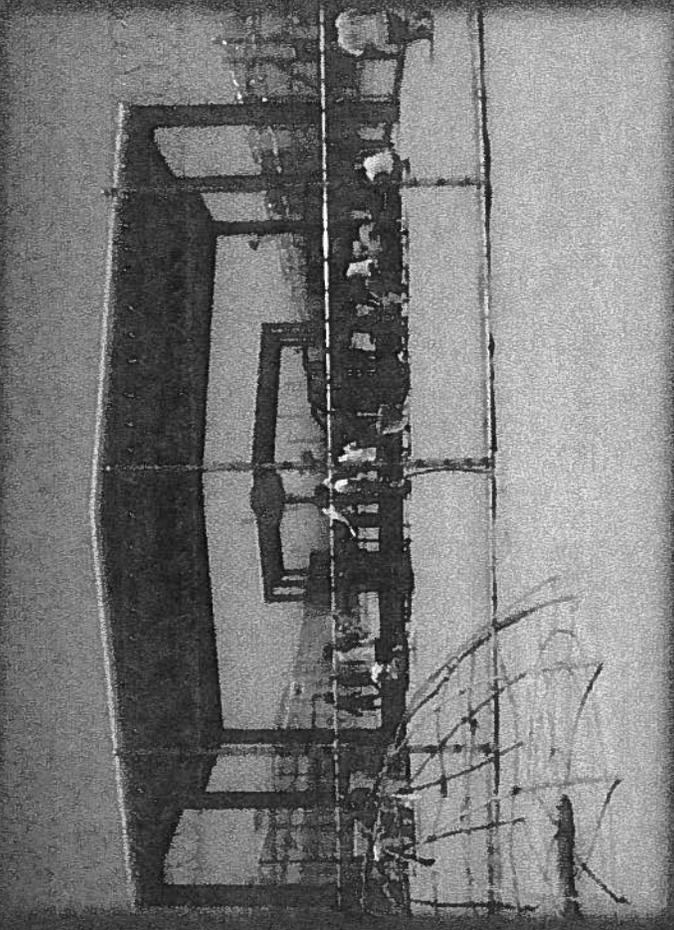
Generation of Incarceration

# I Ka Wa Ma Mua, Ka Wa Ma Hope`H

- Political and Social History - Injustice
- Rapid Social Change and De-population
- Introduction of Christianity ã Ethnocentrism
- 1893 Overthrow - Loss of Land and Governance
- Suppression of Culture and Language
- Forced Assimilation and Acculturation ã Loss of Identity
- Ancestral Trauma ã Real Effects
- Poverty, Struggle and Hardship
- Not an Excuse But Must Be Examined!
- Historical Injustices Must Be Addressed

“Alter the environment of a Hawaiian and you alter the Hawaiian”  
-Palikapu

- Arizona Desert ã No Vegetation
- No Familiarity
- No Family
- Extreme Weather
- Financial Impacts on family
- No cultural sensitivity
- Conflict with Staff
- More Violations

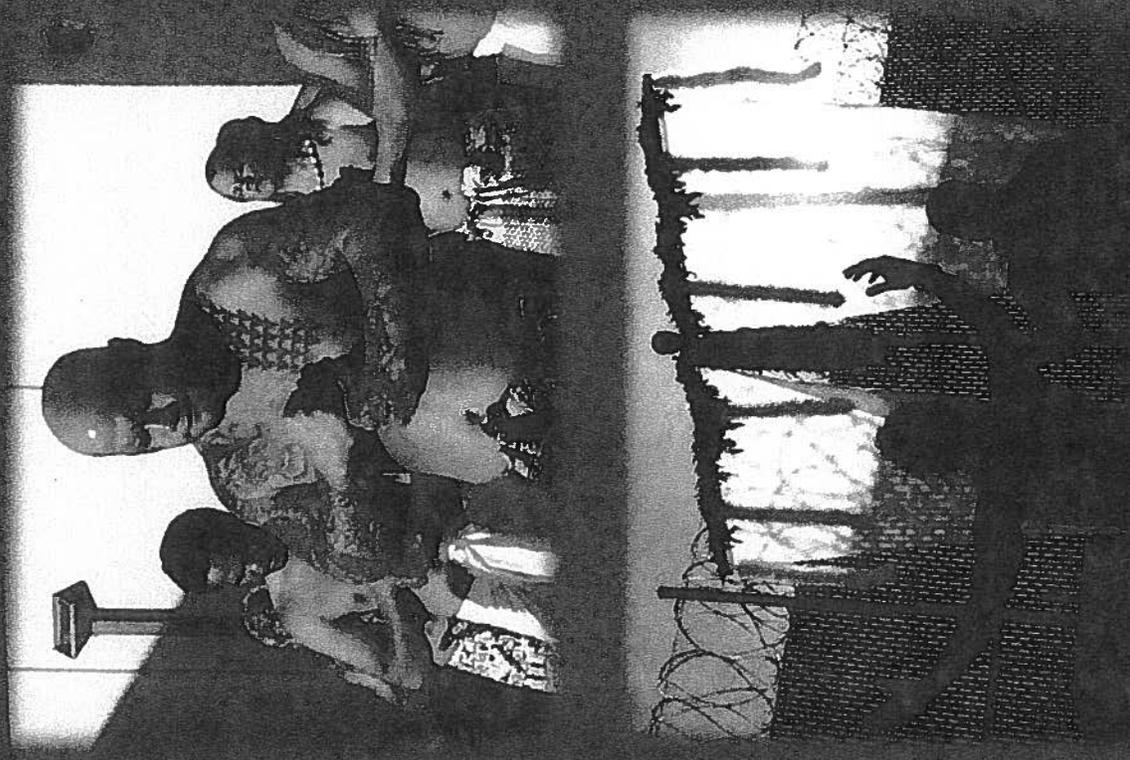


Not Conducive to Rehabilitation!

“Alter the environment of a Hawaiian and you alter the Hawaiian”  
- Palikapu

## Culture and Spirituality

- Makahiki ã Religious Freedom
- Universal Values are Naturally Embedded
- Hawaiian Identity Transcends Gang Identity
- Aloha saves lives
- Language
- Hula - Cooperation
- Genealogy ã Familial Relations



# Culture and Spirituality

- Kinship

- Pono vs Hewa

- Poʻoʻkela



'Ai Ha'a



Express



Release

# Makahiki in Prison

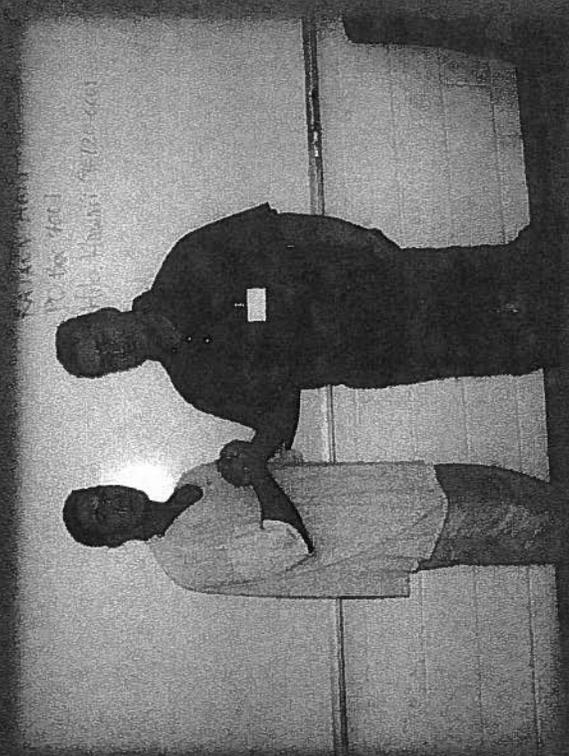


## Criminogenic Risk Factors?

- Culture, History, Identity & No Value
- Diametrically opposed to Puʻuhonua concept?
- Cannot measure Hawaiian spirituality and values
- Studies measured what kind of people?
- Puʻuhonua & Alternative to Incarceration
- Must have alternative rehabilitation standards
- Self-Determining - Indigenous Methodologies

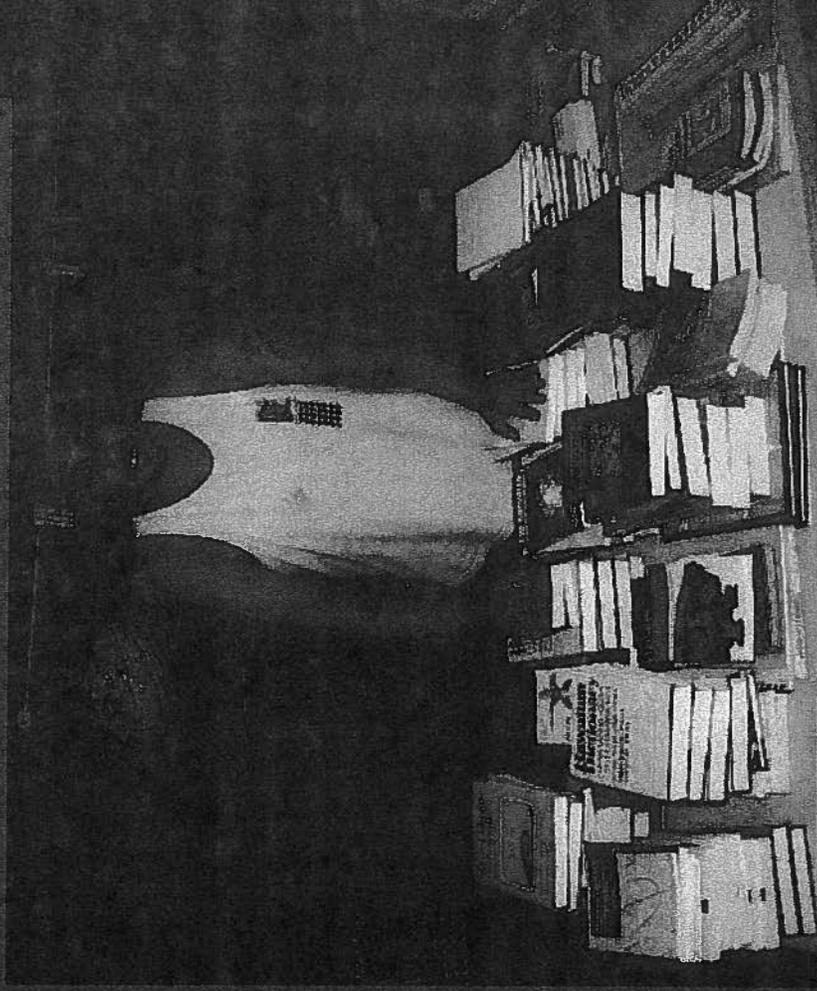
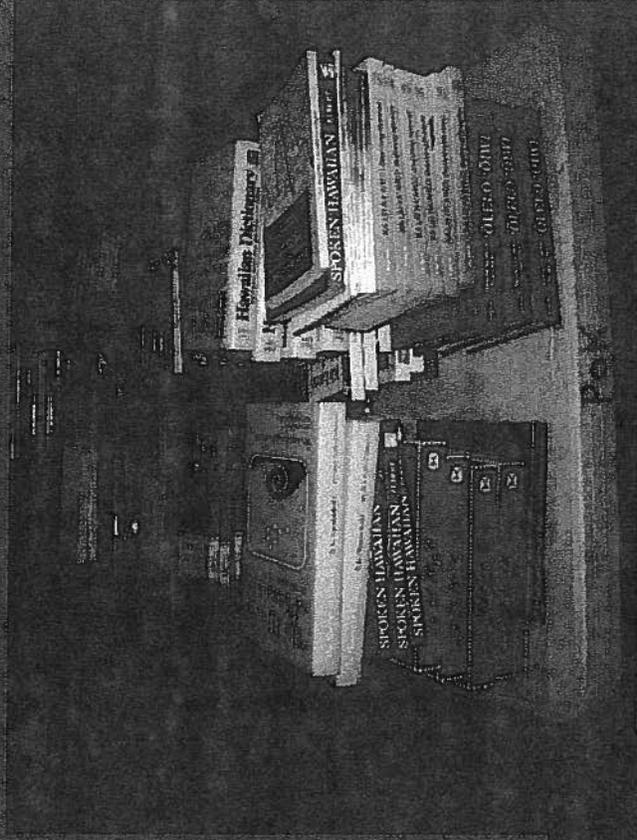
# Why does it matter?

- 'Ohana
- Redemption is Possible
- They Eventually Come Home
- Coddling or Compassion?
- Cannot Forget Our Humanity



# Books Are Important

- Hawaiian Library Book Drive
- Self Education ã Self Learning
- Books in prison will get read



I Ka Wa Ma Mua, Ka Wa Ma Hope`H

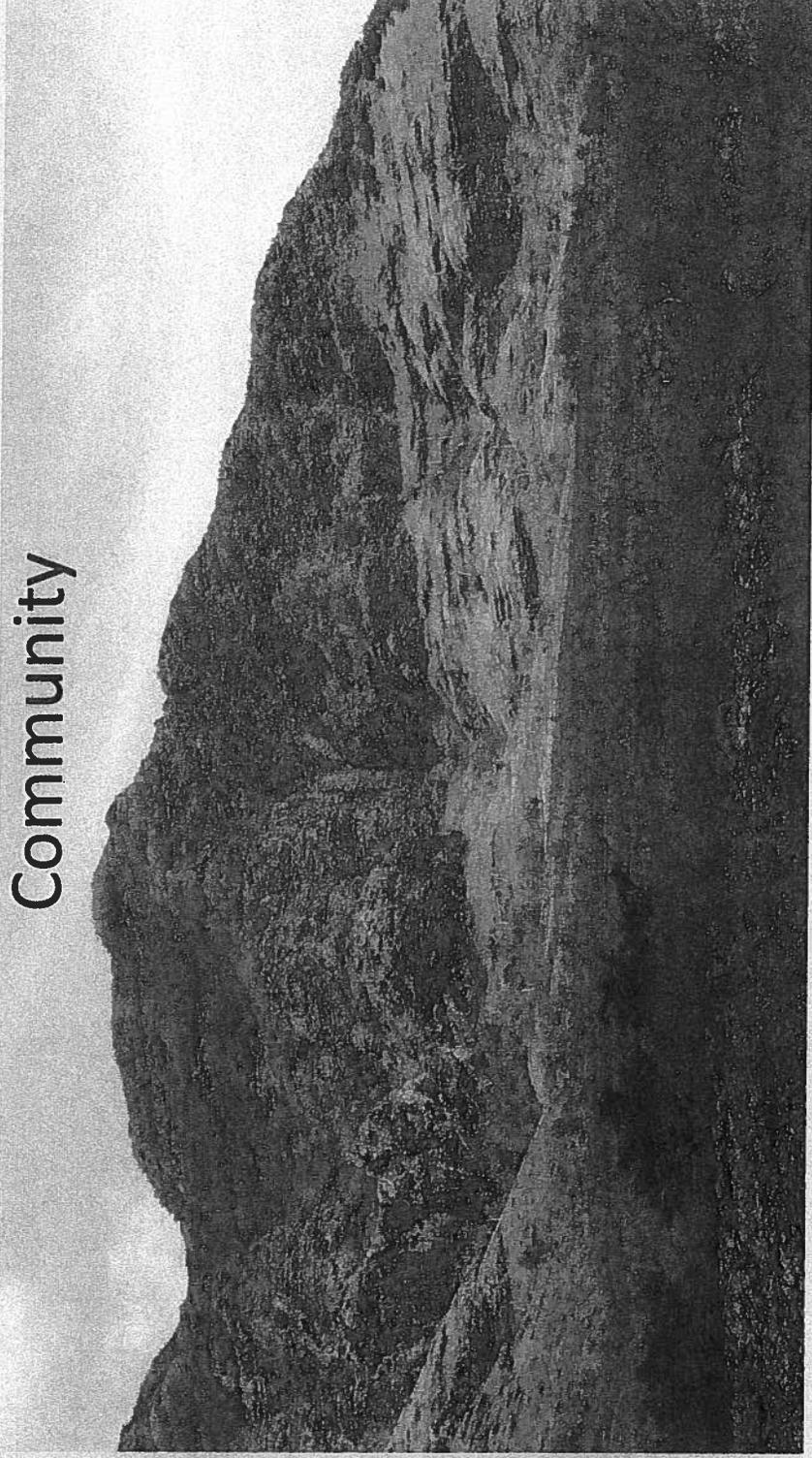


Andre Perez ã Pohaku o Kane  
kanikapu@yahoo.com

Attachment #6

**Pu`uhonua Summit, 2012**  
**Integrating Hawaiian Cultural Practices, Customs,**  
**and Beliefs with the Correctional System and**

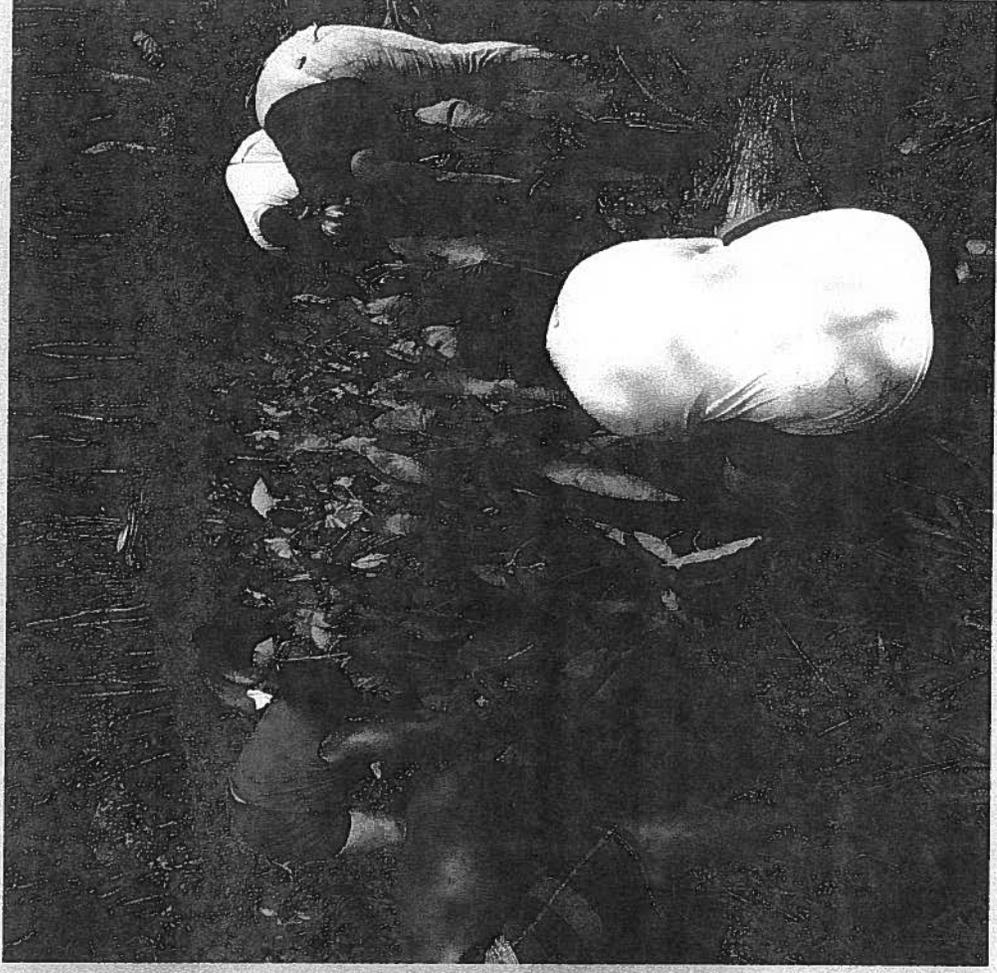
**Community**



**Patti M. Isaacs, Ph.D.**  
**Momi Cruz-Losano, Cultural Director**  
**Delbert Wakinekona**

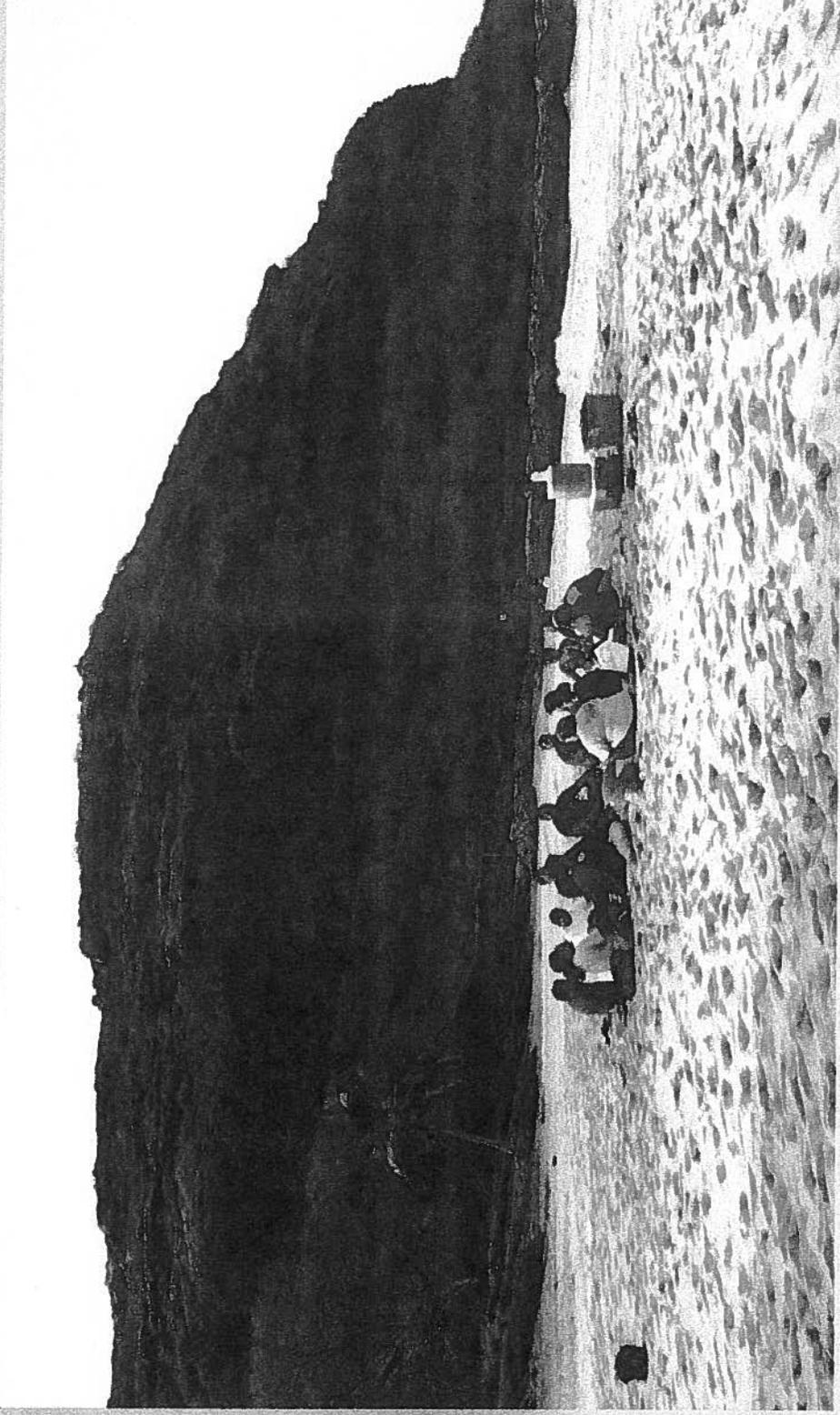
# Ho`omau Ke Ola

To Perpetuate Life as it was Meant to Be



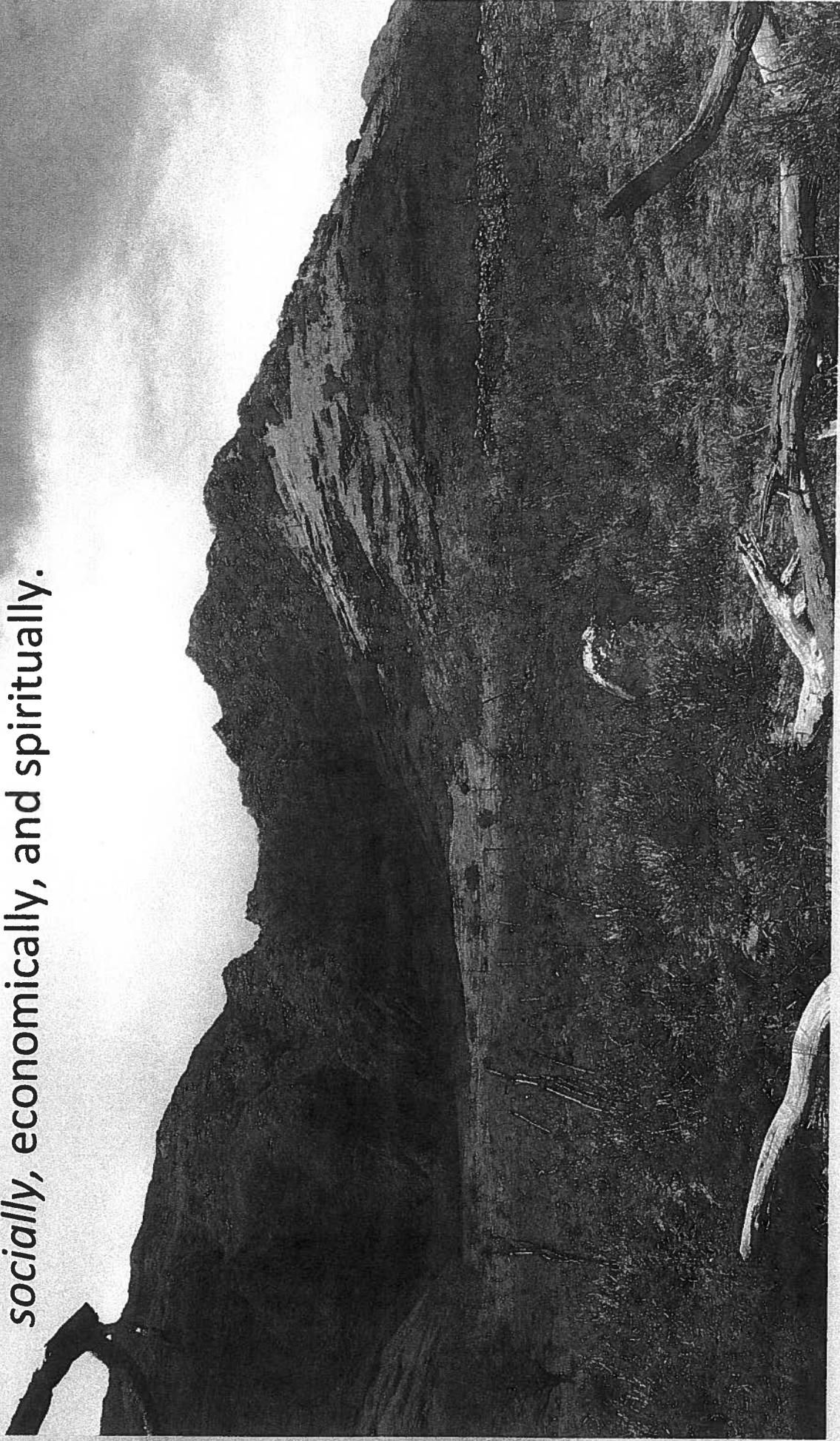
# Our Mission

“to provide treatment that promotes healing in an environment that integrates best practices with Hawaiian spiritual values to individuals suffering from chemical dependency.”



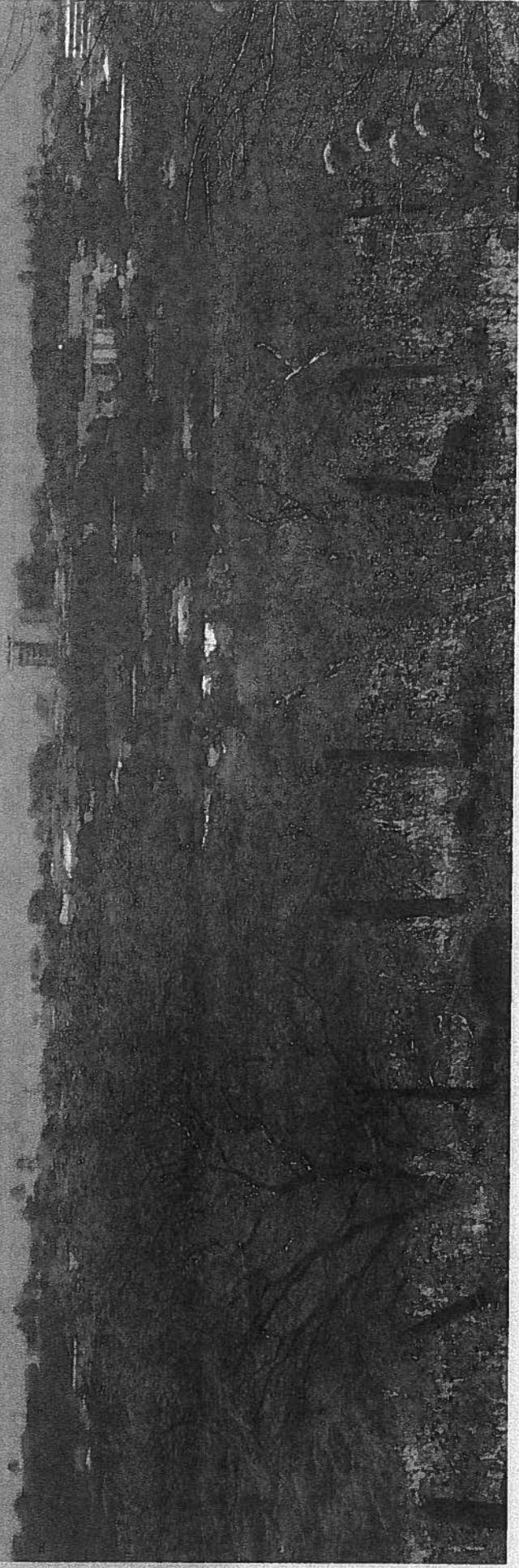
# Our Vision

Is to create a healing environment – a *pu'uhonua* for the *Wai 'anae Coast* that will benefit the entire Leeward community socially, economically, and spiritually.



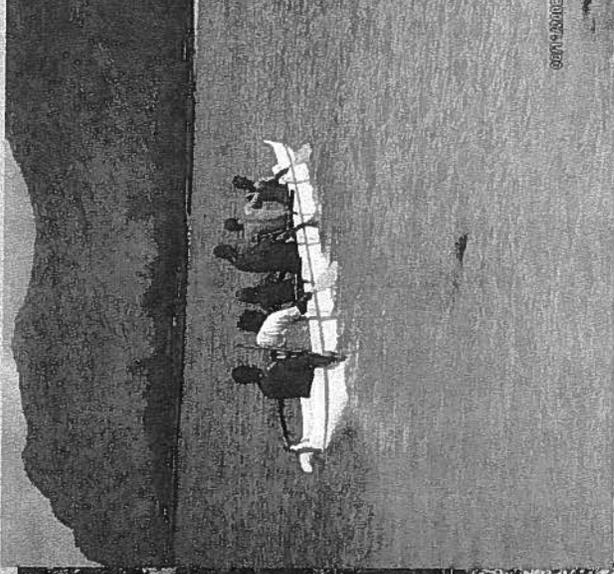
# Pu`uhonua

Ho`omau Ke Ola, in partnership with Ka`ala Farms Inc., is prepared to become stewards of the lands of Wai`anae Valley Ranch, also referred to as "Punana`ula." We believe that in the process of restoring the `aina to its *full potential*, our clients will also be *healed* as they reconnect to their cultural heritage.



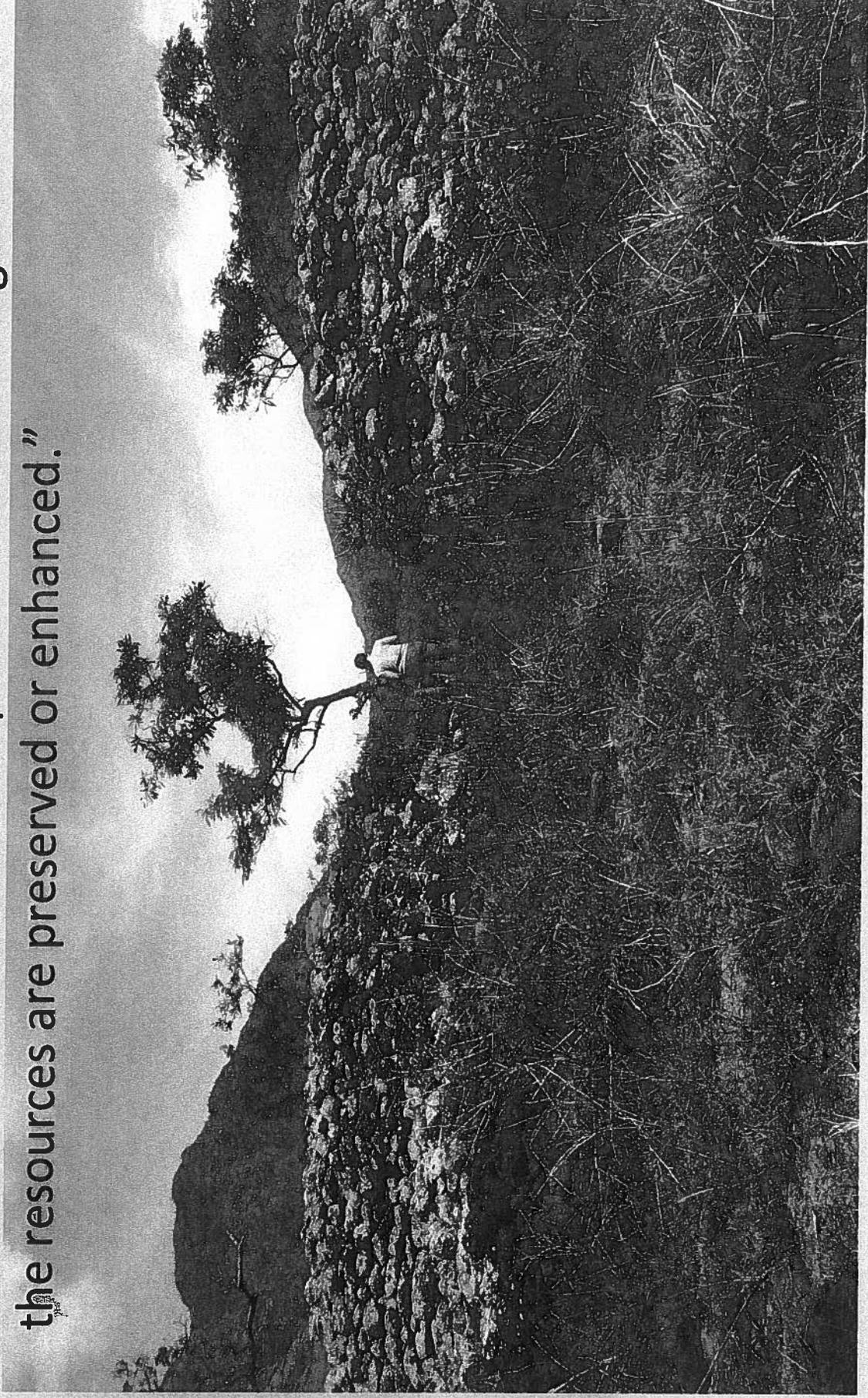
# Our Community

Our vision for Punana'ula is in line with the Wai'anae Sustainable Communities Plan which states, *"the vision for the future of Wai'anae is a vision of a community living by values and customs that are firmly embedded in the rural landscape, the coastal shore lands, the ocean waters, the forested mountains, the diversity of cultures, the warmth of family and friends, and the Wai'anae traditions of independence, country living, and aloha."*



# Our Community

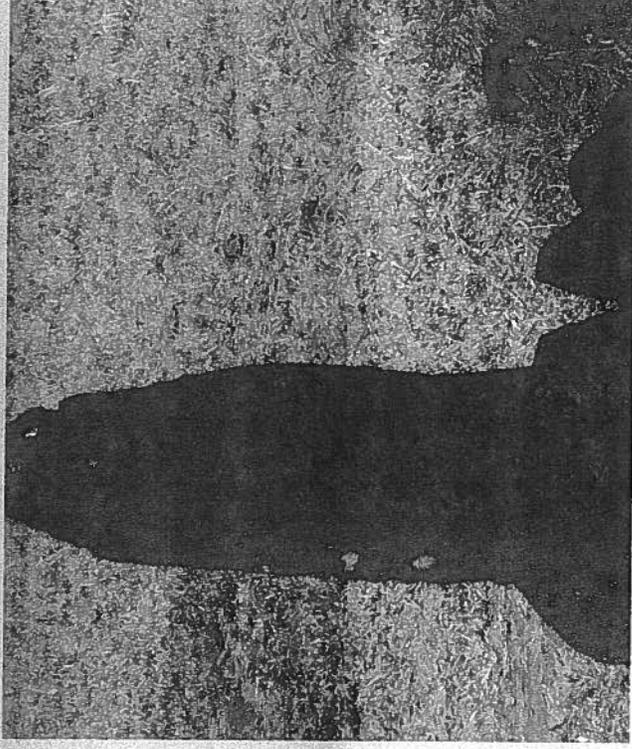
“There are large natural and cultural resource areas in the Wai ‘anae District that should be protected and managed so that the resources are preserved or enhanced.”



# ‘Aina Based Learning

We believe that Hawaiians have a culturally-defined learning style

- We learn best when using six senses: sight, hearing, smelling, touching, tasting, and feeling.
- Our clients are taught to recognize the healing energy of all things—the ocean, wind, flowers, and even rocks.



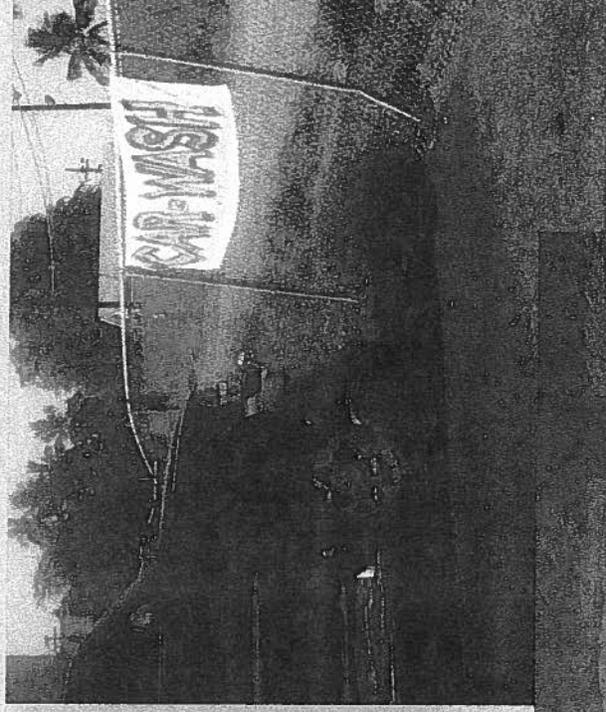
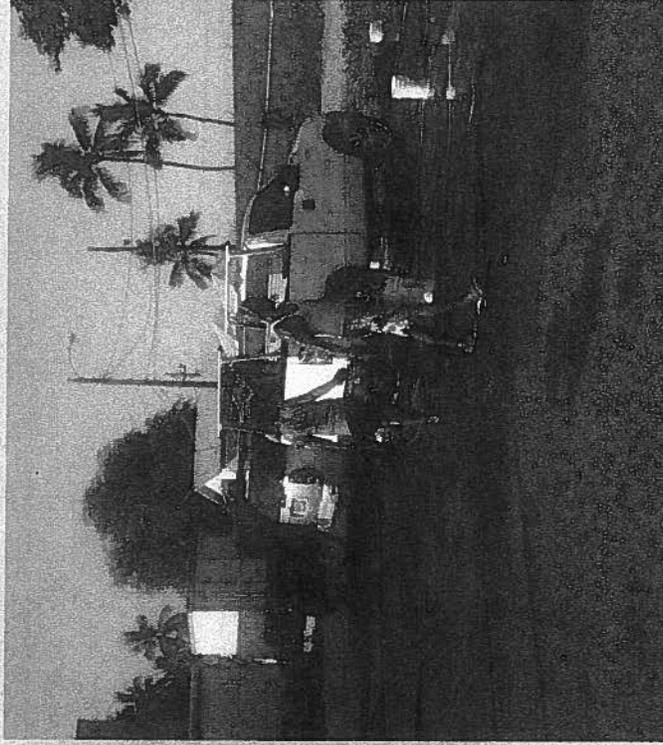
# `Aina Based Learning

- We believe that it is not enough for us to think.
- We must also feel...with our na`au...our gut.



# Aina Based Learning

— We learn best when the activity is meaningful .



# Our Cultural Values

Aloha—Love  
and  
compassion

Ohana—  
Relationships

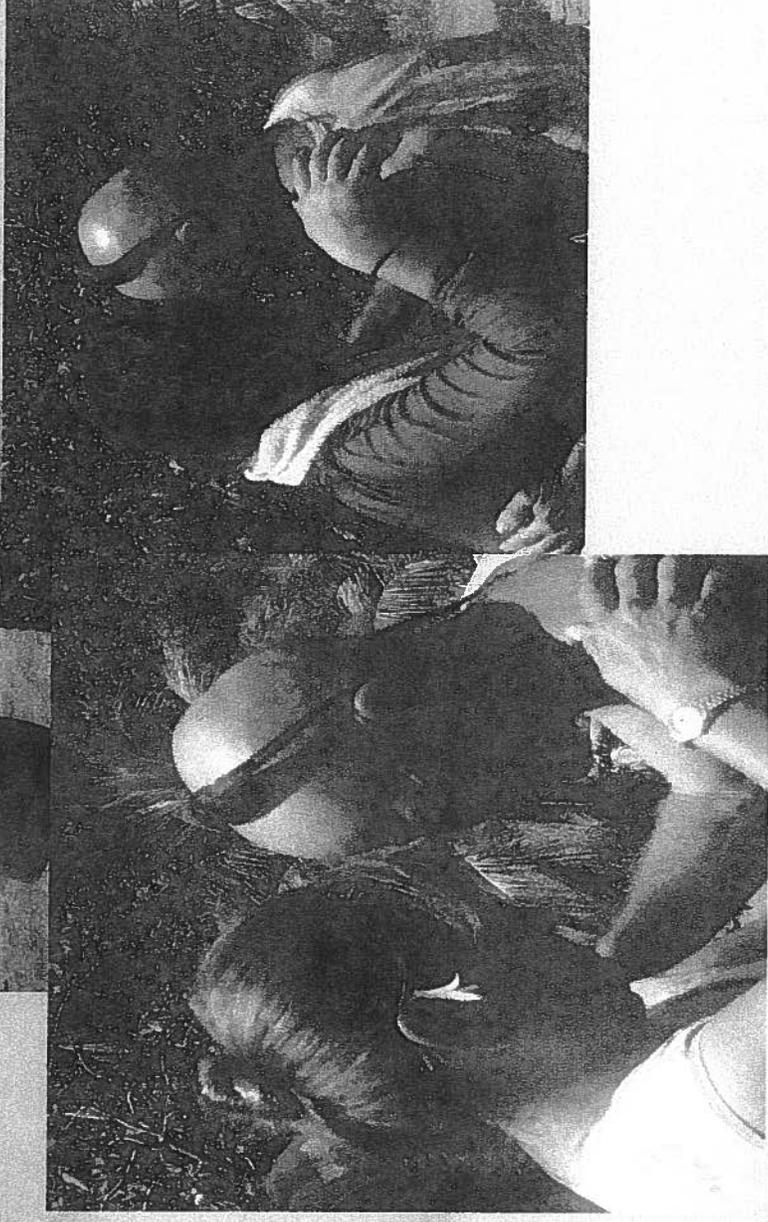
Lokahi—Unity,  
harmony.  
Spirituality

Pono—Balance



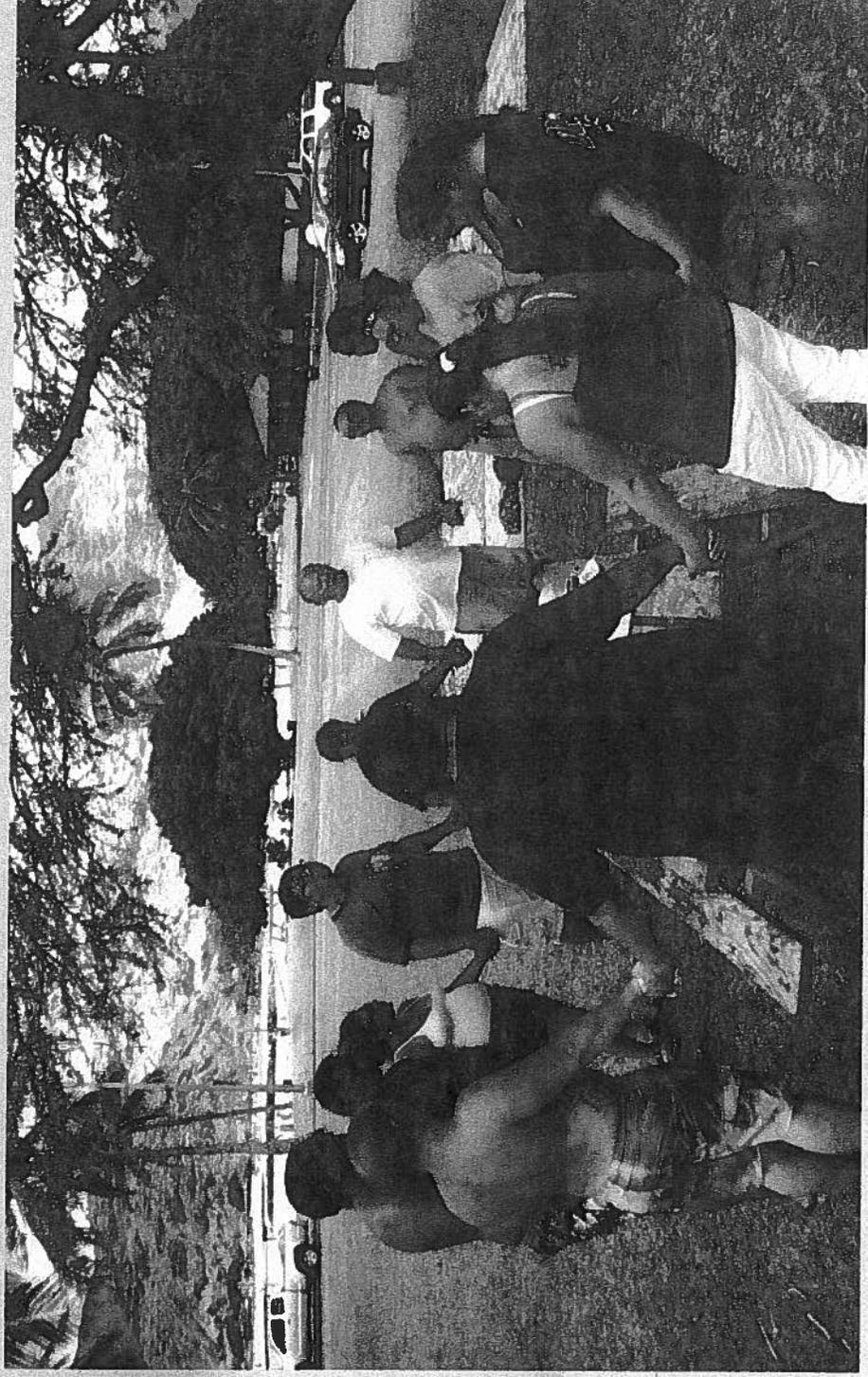
# Aloha

- In contrast to Western Models of therapy, we believe that Love and Compassion is the core of all healing
- “Alo” bosom, the center of the universe
- “Ha” the breath of Life



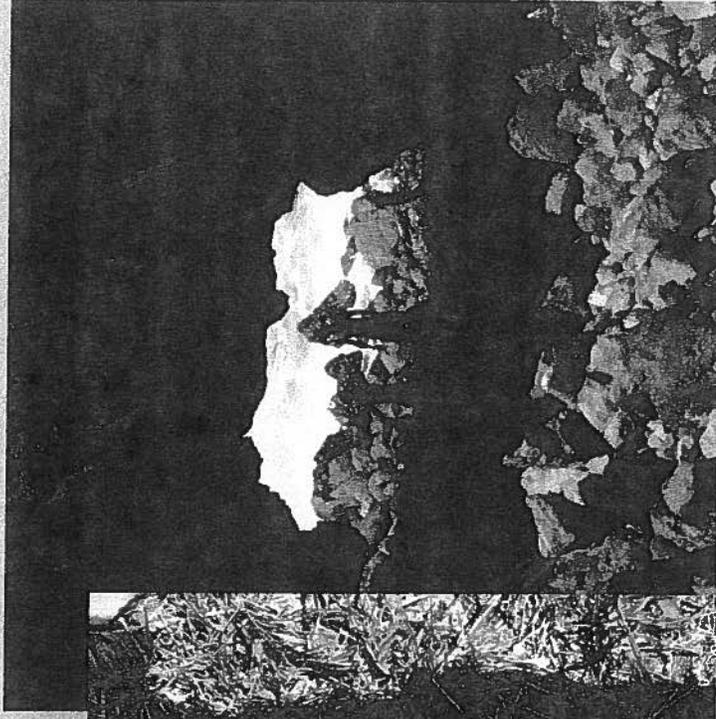
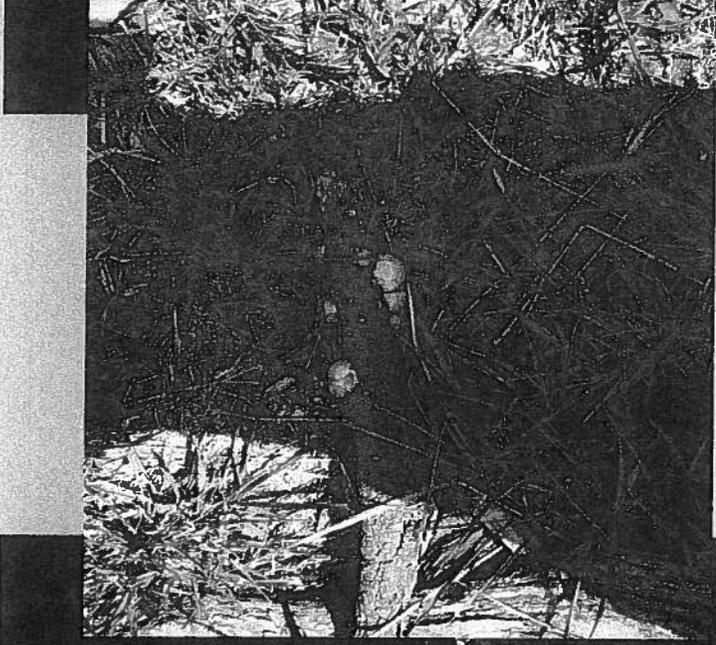
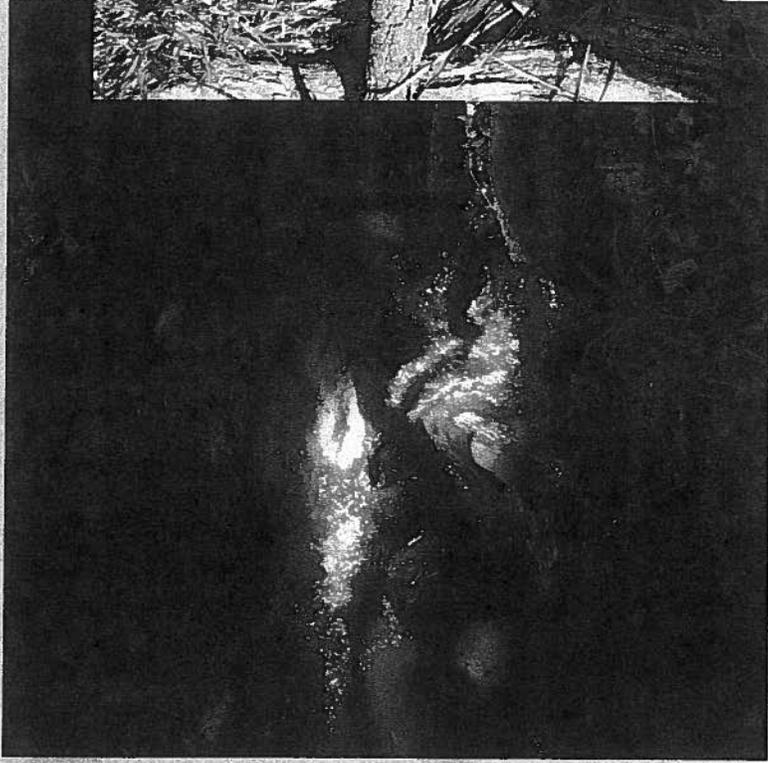
# Ohana

- Relationships
  - We value relationships. Our relationships often extend beyond the Western concept of family to include non-blood relationships as well as ancestors and aumakua.



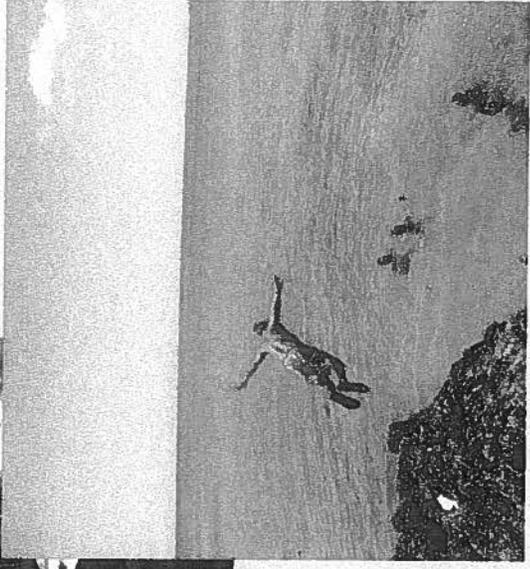
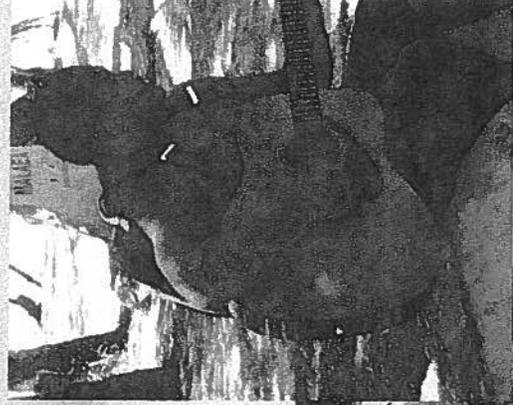
# Lokahi

- Unity. Harmony.
  - We have a deep connection with our higher power, with each other, and with the `aina.
- Spiritual connection to the universe.
  - We honor and recognize life in all things.



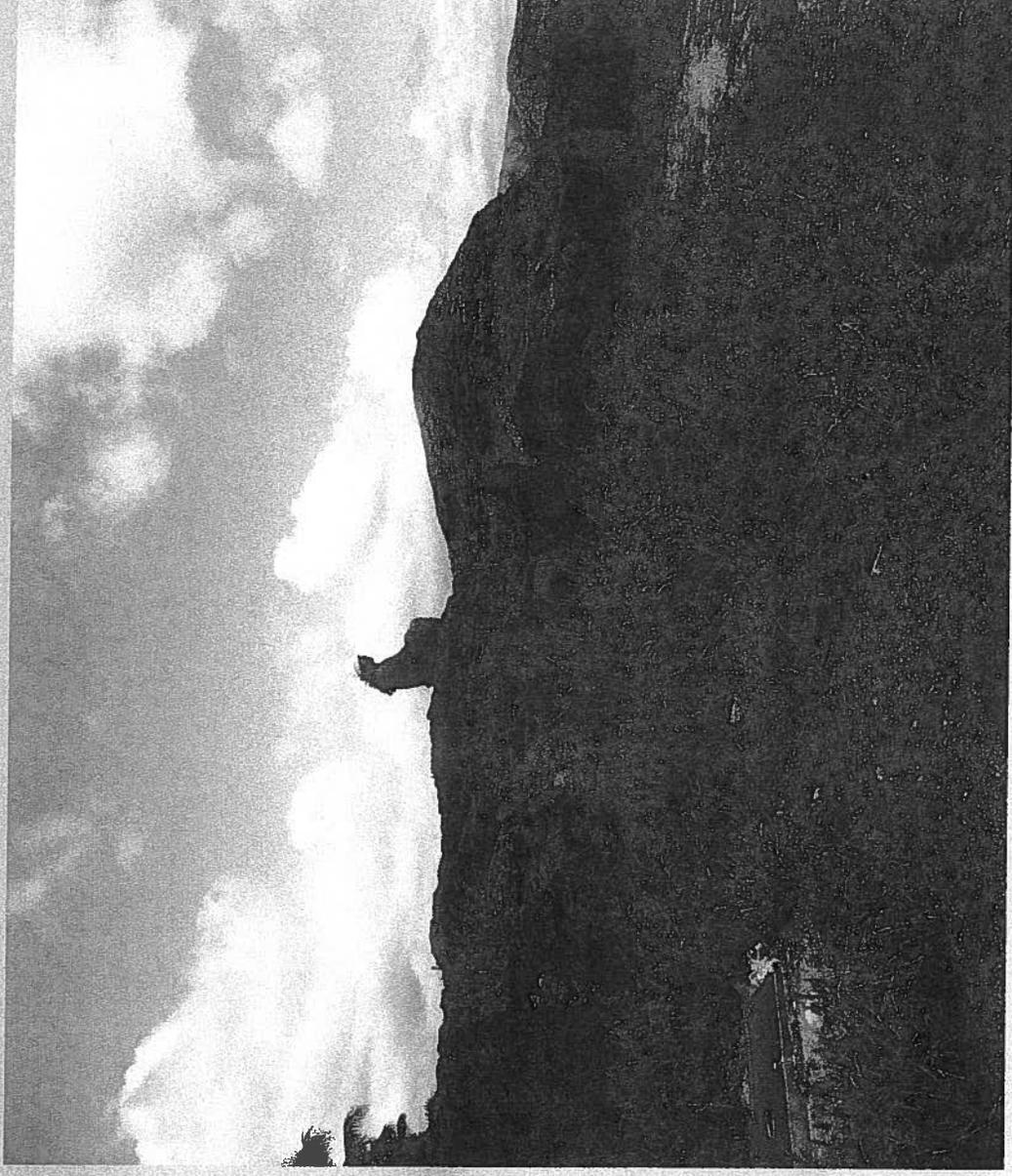
# Pono

- Holistic view on health
  - In contrast to the Western “illness” model, we believe that good health comes from being pono; the proper balance of mind, body, and spirit.
  - We believe in the balance of work, meditation, leisure activities, and just having fun.



# Our Cultural Healing Practices

- Ho`oponopono
- Malama `Aina
- Hula
- Protocol
  - Pule
  - Oli
  - Hiuwai
  - Uniki



# Malama `Aina

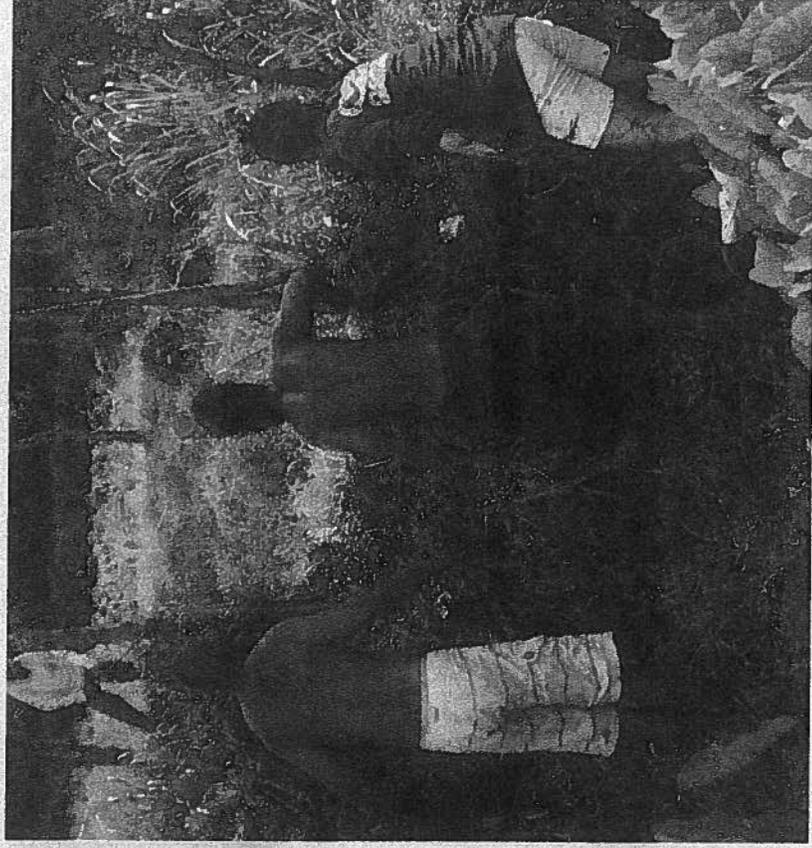
- Ka pilina i ka  
`aina

Reconnecting  
with their  
roots by  
caring for the  
land



# Malama `Aina

- Laulima (many hands) `A`ohe hana nui ke alu `ia No task is too big when done together by all.



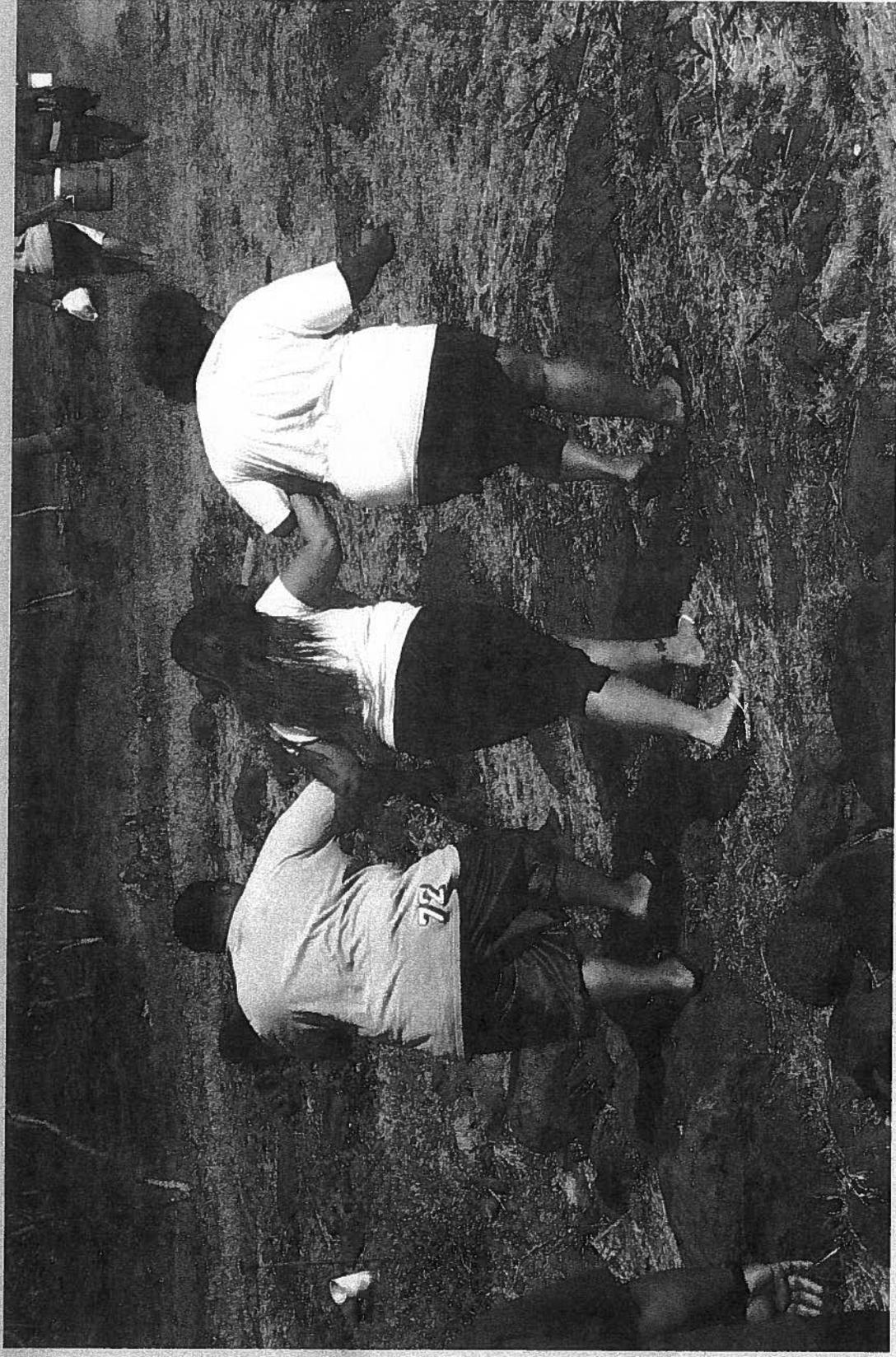
# Malama `Aina

- Kuleana.
- Responsibility.



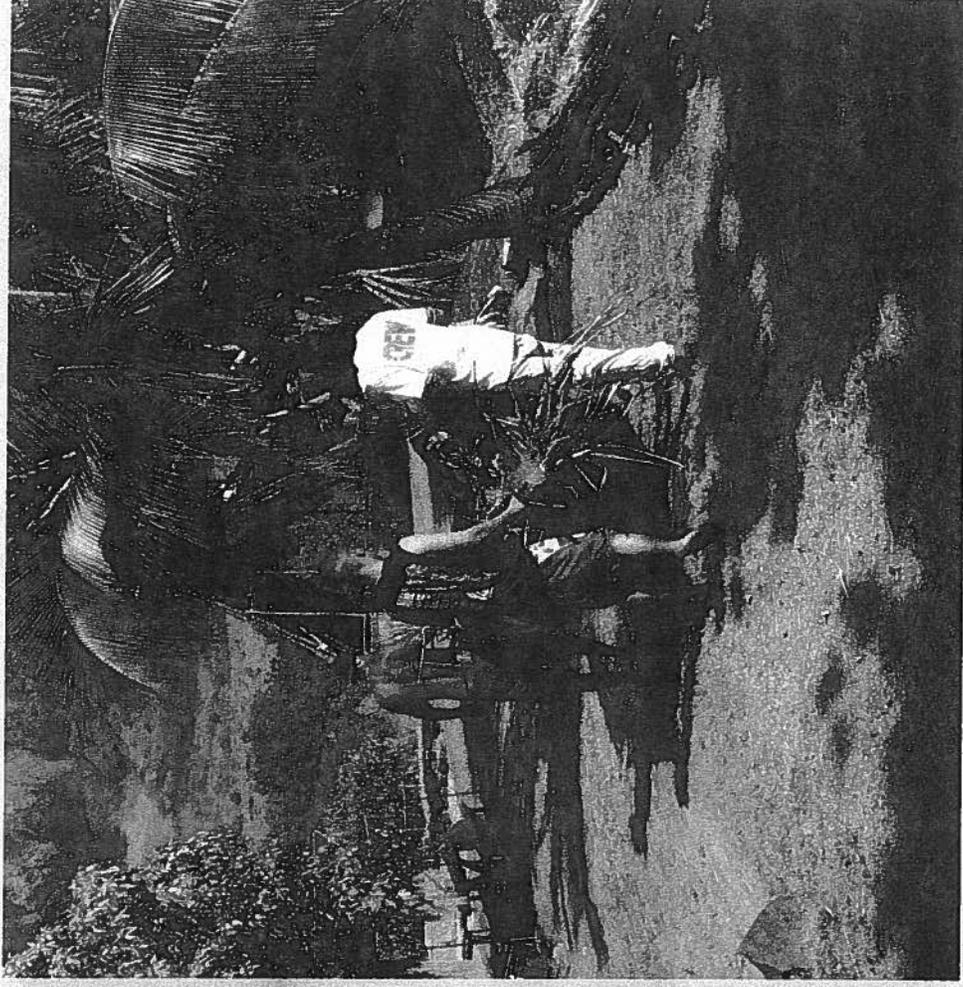
# Malama `Aina

- Ho`ihi. Respecting themselves, each other, and the `aina

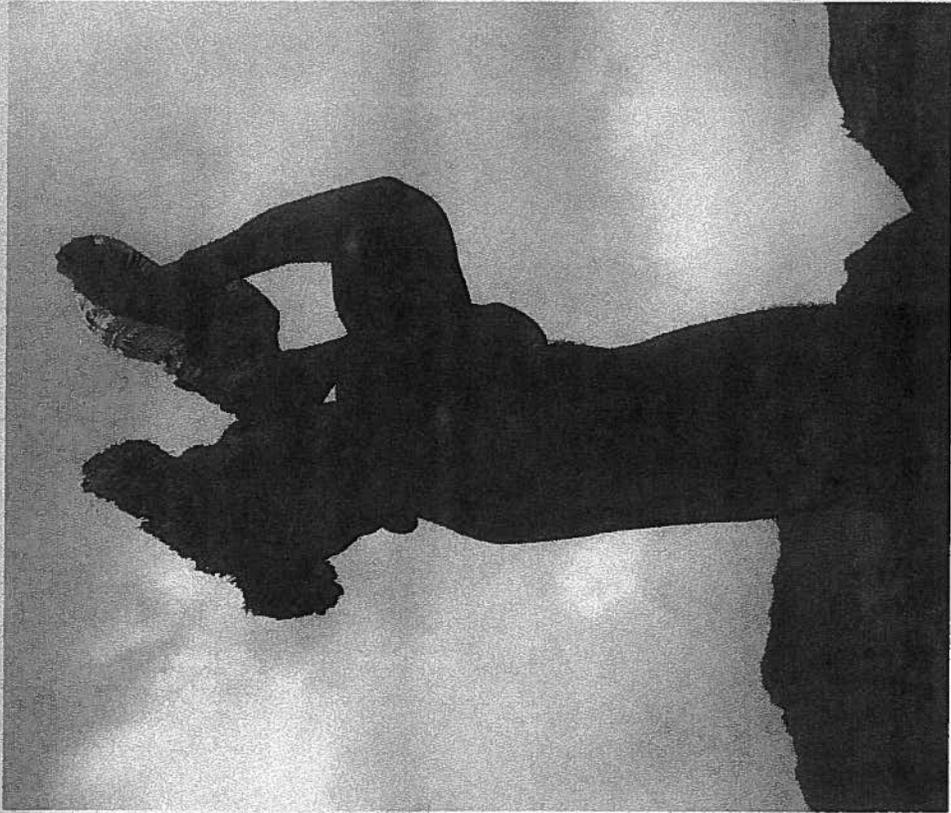


# Malama `Aina

- `Ola Hou. Restoration.
  - Cleaning the Lo`i and their own “garden.”



# Protocol



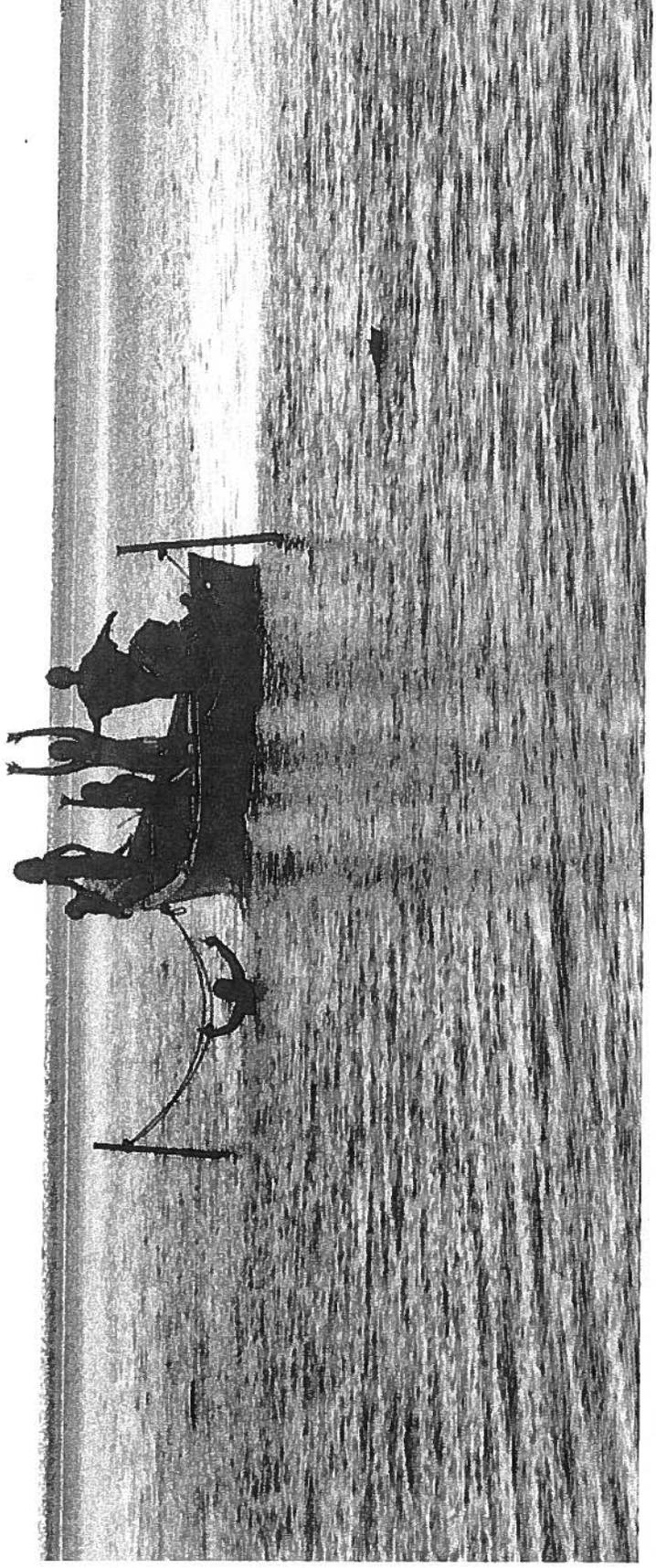
# Mahalo from Ho`omau Ke Ola



Attachment #7

# **Establishing contemporary Puuhonua as the space for Healing Native Hawaiian with in the correctional system & Community**

*Establishing contemporary Puuhonua  
Healing Native Hawaiian  
Correctional system  
Community*



# *Kahua Ola Hou*

Background on Practitioners  
(Ho'ola)

Kahua Ola Hou

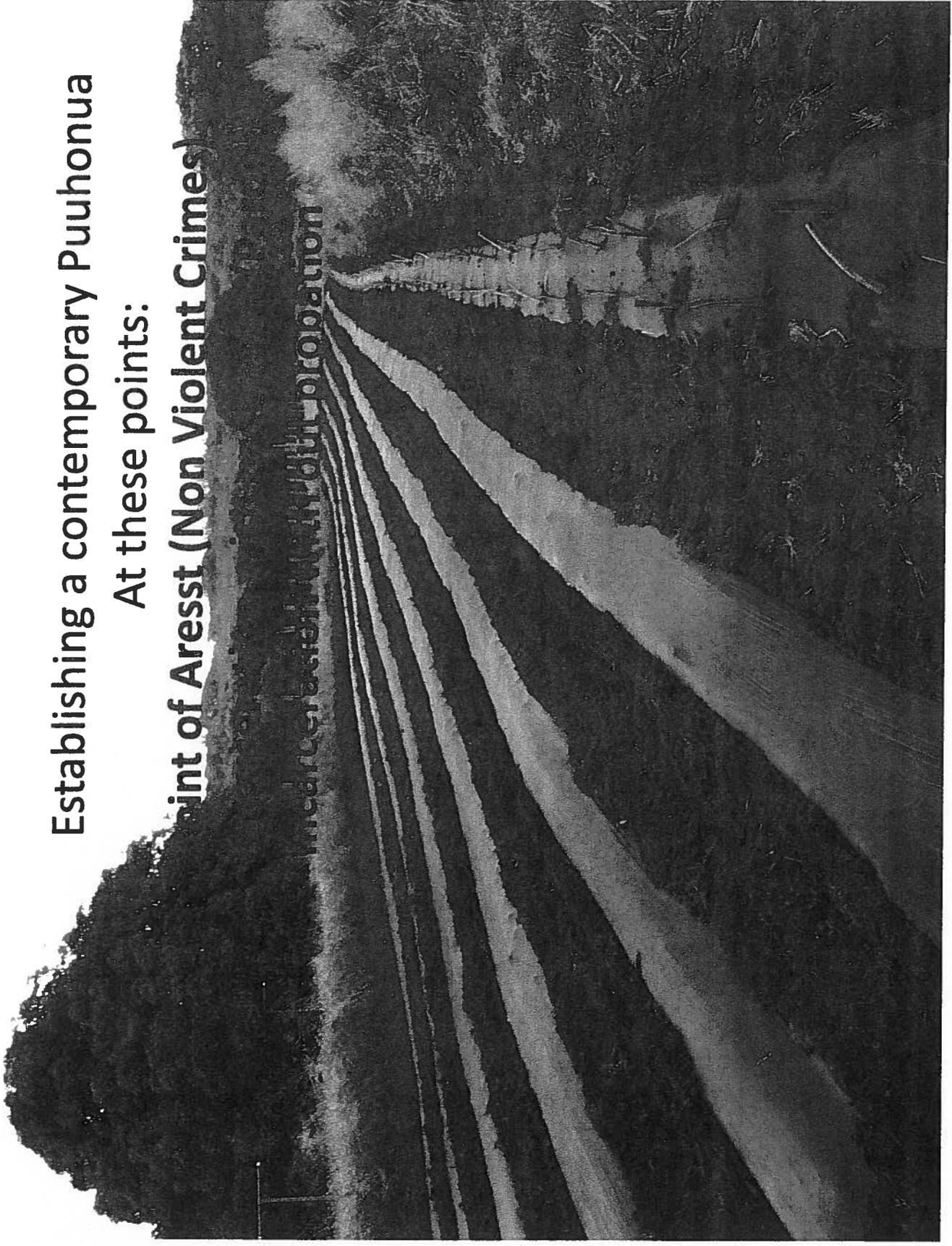
- Mary Wahineokalani Lee
- **Auntie Abby Napeahi**
- Auntie Malia Craver
- Auntie Anita Arce
- Auntie Malia Poepoe
- Auntie Vanda Hanakahi – Aha Kiole
- Na ho'ola o Molokai (Healers of Molokai)

# Establishing a contemporary Puuhonua

At these points:

Point of Arrest (Non Violent Crimes)

Point of Arrest (Violent Crimes)



# Healing Native Hawaiians

Auntie Anita Arce



**We can not heal nobody only Akua  
can.**

**But we can make our people Healers,  
thus healing their Ohana, Community and  
themselves.**

*Auntie Anita Arce Kupuna  
Practitioner Hooponopono, Laaulapau*



# Spiritual Grounding



Pilina Ohana

Pilina Aina

Pilina Kai

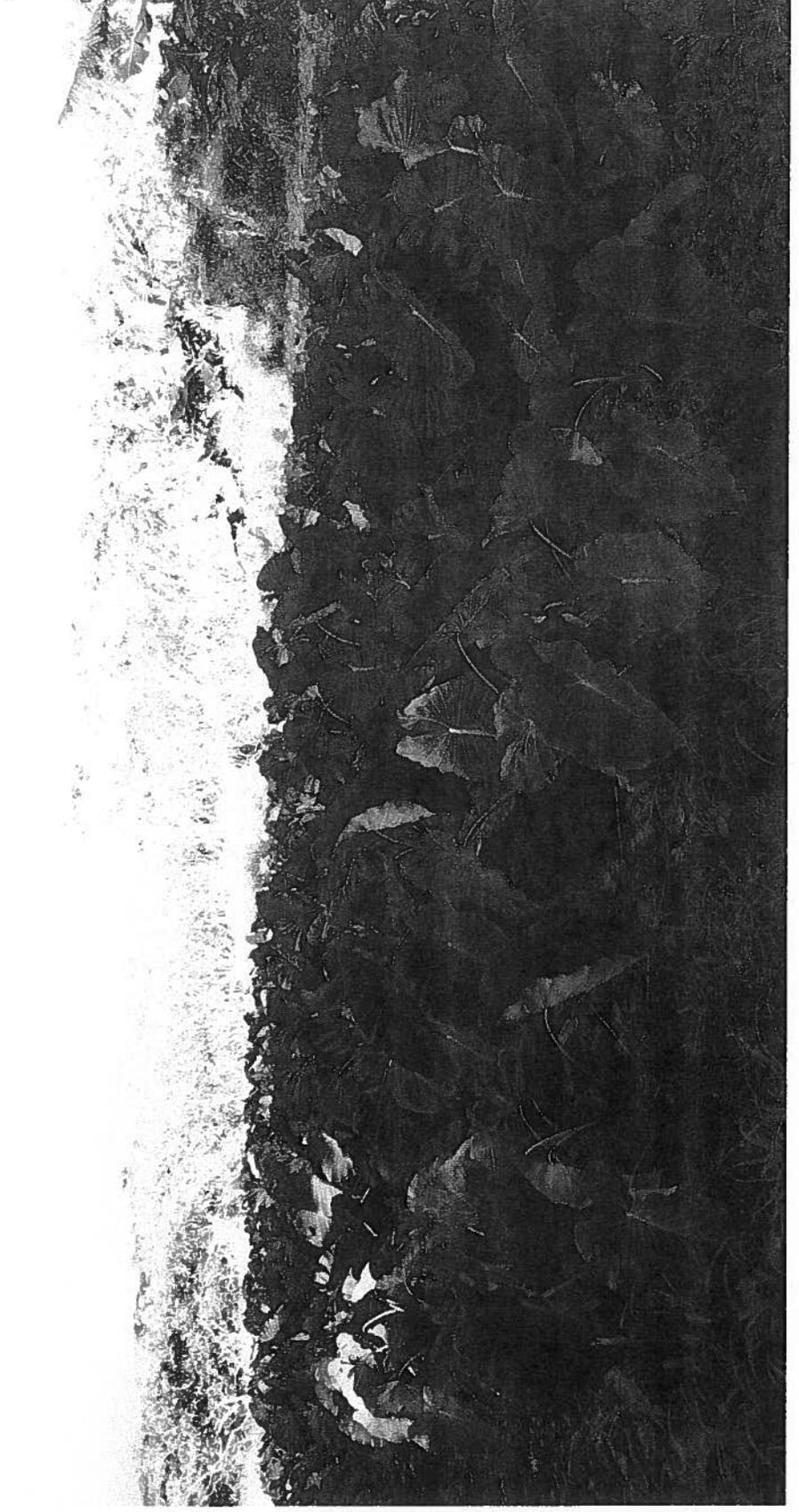
● Pilina Ohana – Healers of the family

● Pilina Aina – Caretakers of the Land

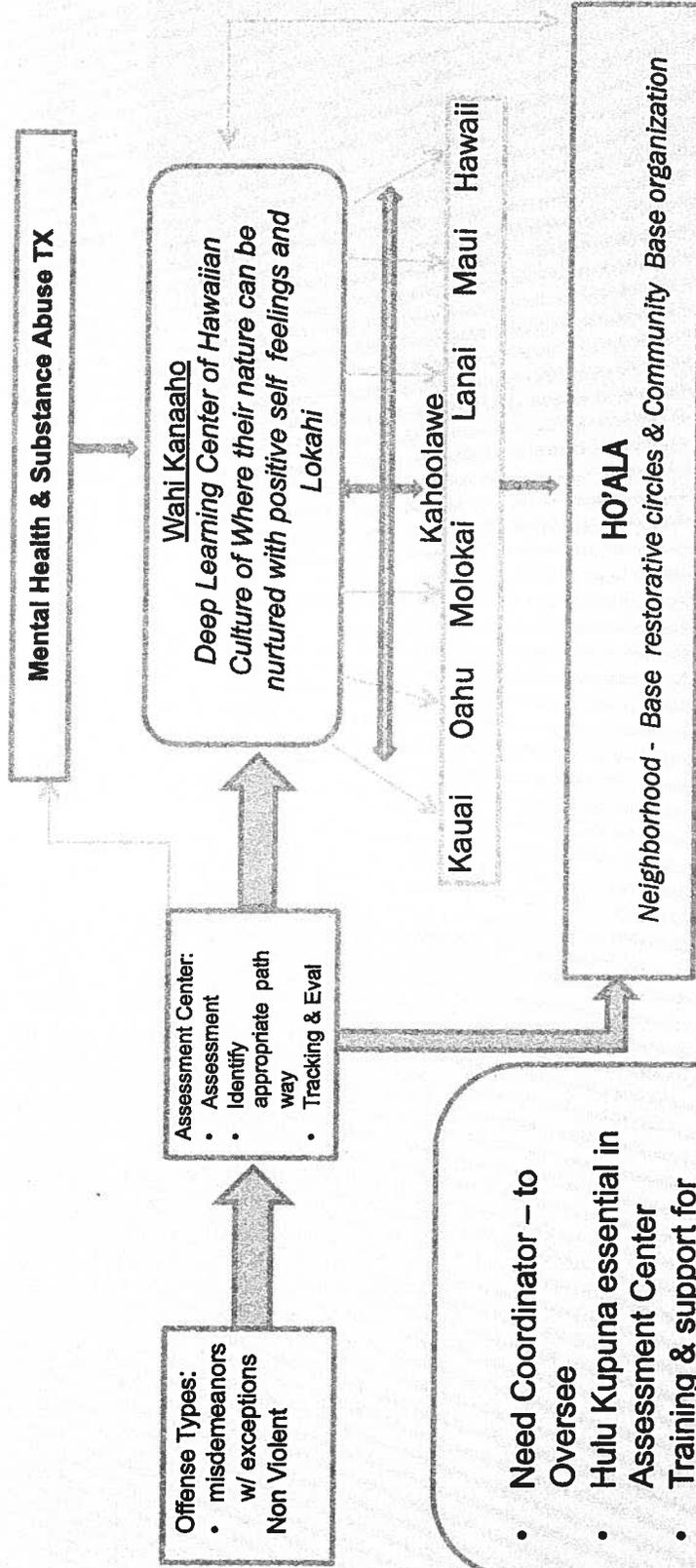
● Pilina Kai – Stewards of the sea

- ***When one learn how to take care of the Family, Land , Sea it is easy to take care of Themself.***

# Correctional System



# Civil Citations Program

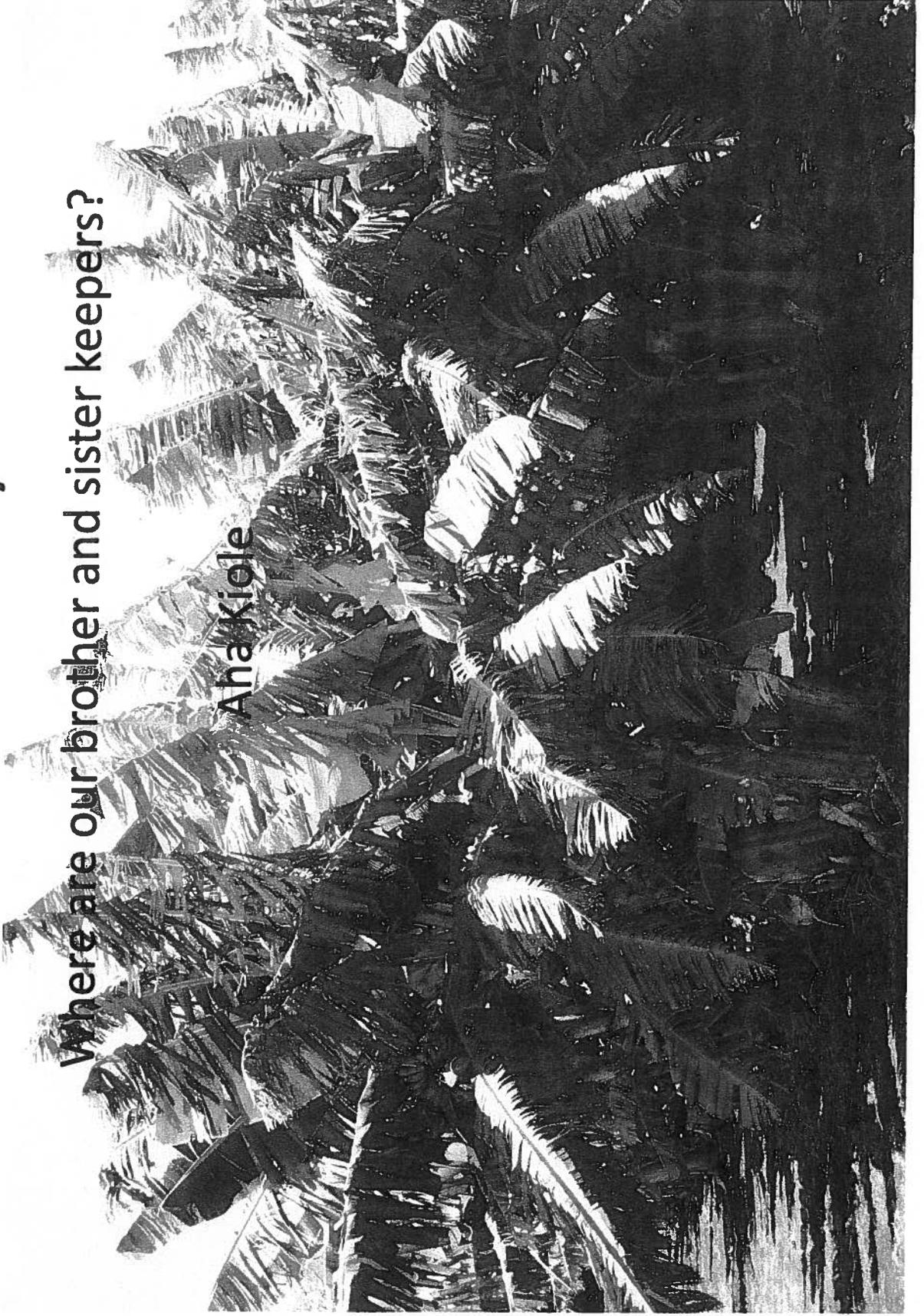


- Need Coordinator – to Oversee
- Hulu Kupuna essential in Assessment Center
- Training & support for grassroots organization
- Use Community Conferencing for Ho'ala
- Start with first time offenders and assess and then go deeper in the Adult Justice system

# Community

Where are our brother and sister keepers?

Aha Kiole



**Community  
Conferencing**

**Makua**

**Ohana**

**Grassroots Org.**

**Funded Community Base Org,**

**Government Org- OYS, Courts,  
DOE, PD, DOH.**



E, I'M NOT LEAVING - I'M JUST TAKING MY CAUSES TO A HIGHER AUTHORITY...

CORY '04  
STAY BUCKLE UP!

AUNTIE  
MARY LEE

Attachment #8

## "MOKU AINA"

### HISTORY:

"Moku Aina" was founded on the island of Oahu in the Waianae district February 14, 1988. It was created because of the amount of men I was sponsoring that were clean and sober and my one bedroom apartment in Honolulu had become too small to accommodate us getting together. Also my wife suggested that it was time to purchase a home in order to accomplish ideas on what I wanted to do. We began to meet on the first Sunday of the month from 12 noon to around 2:00 p.m. or when everyone had a chance to share. We had purchased a home in Waianae and continued to meet until November 1997. I chose to relocate to the Big Island of Hawai'i (The Healing Island) because of better job opportunities.

While living on the Big Island I was approached by Iopa Maunakea a.k.a. as Bradda Cruz whom I was sponsoring at that time, he asked me what I thought of creating that same thing I had done on Oahu, only do it on the Big Island with all the men that we were sponsoring. That is when we started the "Men of PA'A" and met the last Tuesday of the month at my home in Nanawale with twelve (12) men as our core group. Before my leaving the "Men of PA'A", we had over thirty-five (35) men that were fully participating.

The "Men of PA'A" and "Moku Aina" both had the same purpose on helping men remain clean and sober, first, then getting involved with the community by giving back, some sort of restitution and/or making amends, (*Pono*).

At both of these groups we would start by saying a prayer (*pule*), immediately grind or (*pani*), then talk story (*mahiki*) or sharing what was going on during the past month. Eventually we got better and got speakers to join us, such Chief of Police, Former Warden and Chief of Security, Councilpersons, First Deputy Prosecutor, Life Plan Specialist, Hawaii Electric CEO, and other positive community persons. We would conduct one hour business meetings prior to sharing in order to decide what we would do for the month ahead. Then we would close with a prayer (*pule*) of one's choice.

I am no longer involved with the "Men of PA'A" and resigned as of November 2011.

We did engage, utilize and practice Hawaiian Cultural values and systems. Such as the following;

- Ho'oponopono
- Lomilomi
- Hi'uwai
- Lapa'au
- Pu'uhonua
- Lua
- Haka

"Moku Aina" was started again on December 2011 and has included Women and children with in our organization. We support the F.I.R.S.T. Committee which is part of the "Going Home" consortium.

"Ali'i Ai Moku Hale" is a culturally sensitive based therapeutic environment that provides a place for individuals that need a clean and sober living support.

Our group, "Moku Aina" continues to serve the community and membership is inclusive.

## "MOKU AINA"

The following are a list of individuals that conducted, support, educated, and done training for various individuals and groups..

- Kahuna Ikaika Dombrignes (Hi'uwai, Lapa'au),
- Kumu Joe DeSantos (Hi'uwai)
- Richard & Lynette Paglinawan (Ho'oponopono)
- Francis Moku Malani Jr. (Ho'oponopono)
- Maria Malani (Olelo)
- Leialoha Malani (Lomilomi)
- Karl Muller (Mentor)

*Francis Moku Malani Jr.*

*Nov 02, 2012*

Francis Moku Malani Jr., Senior Steering Committee Member, "Moku Aina"

Date

## Kahea (Call) to Support Pu'uhonua as an Alternative to Prison

We support the mission of 'Ohana Ho'opakele (To Rescue the Family) in establishing Pu'uhonua (Decentralized Wellness Centers - residential and non-residential ) on all islands as an alternative to building more prisons. Pu'uhonua are places open to all, not just Kanaka Maoli, where the traditional ho'opono'pono process of making right will be used to help heal individuals, families, and communities. We believe Pu'uhonua centers are for the good of all Hawai'i's people and can provide real hope in saving money, reducing recidivism, crime prevention, and long-term positive change.

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Melissa Haa Moniz	
Hanalei Colleado	Kahu o hale pule Pu`uhonua `o `Iao
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Lynette Paglinawan	Cultural Practitioner
George Kahumoku	Hawaiian Slack key Master
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Sumio Aizawa	
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Rosemary McCombs Maxey	
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Cyril Pahinui	
Ipo Nihipali	
Kunani Nihipali	
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Rodney Ionis	
Janida Lendl	
Sera Naea	

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Nani Kupau	
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 Michalann Rae Kau`ilanionakapunaaloha Trainer  
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 Shannon Rudolph  
 Hannah Wahinemaikai o Kaahumanu Keliulananani oko Kalama (Kane) Reeves    Kupuna  
 Desmon Haumea            President, Christian Endeavor - Hawaii  
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 Elwood Kita  
 Kimo Peleholani-Blankenfeld  
 Paul K. Neves            Kumu Hula  
 Wanda Neves            mother

Akala Neves  
Kinohi Neves  
Lynette Hiilani Cruz  
Kelii Ioane  
Myles S. Breiner  
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Michael Weeks  
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Molly Miller  
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Ke`eaumoku Kapu

Kumu Hula  
UHH Sophomore & Hawaiian musician

Hui Pu Laka Civic Club  
Attorney at Law, President of the Hawaii Association of Criminal Defense

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Hawaii People's Fund

Na Maka o ka 'Aina

Kaua`i  
Publisher AAEE

Kuleana Ku`ikahi LLC, Chair of the Maui Lana`i island burial council, etc.

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 Moanikeala Akaka  
 Hanalei Fergrstrom Temple of Lono, Na Kupuna Moku O Keawe  
 Genevieve Parks  
 Palmira Kaniu Barretto-Silva  
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 Hawe Keliikoa  
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Stefanie Dao	
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Loranett W. Dedrick	
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 Palikapu Dedman      Pete Defense Fund  
 William Meyers       NHHPC  
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 Renwick Valentine Ili`ilipuna Tassill aka Uncle Joe    Kupuna  
 June Y. Toguchi-Tassill aka Aunty June                    Kupuna  
 Andre Perez        Pohaku o Kane  
 Lanny Sinkin        Ali`i Mana`o Nui, Kingdom of Hawai`i  
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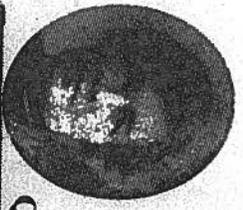
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 Dougie Freitas Jr.                Men of Pa`a  
 Ke`ala Burke  
 Benny W. Gordon  
 Pearl & Tom Yogi  
 Anthony Berson  
 Gabriel Berson  
 Jane Horike  
 Steve Bohlert                      HI Liason Gray Panther  
 Jahnava Baldassarre            Occupy Pahoia  
 Jane Whitefield  
 David Weiss  
 Todd Chapman  
 Kepola Keliikuli  
 Kat Roberts  
 Tony Tidwell

Albert Hussey  
James Weatherford  
Linda Petrucelli  
Roxanne Lawson  
Thomas Anthony  
Triaa Keohulea  
Alexander Bras  
Deborah Ward  
Charles Murayin  
Carl Akina  
Jim Johnson  
Preston Bishop  
Shawn Alike James Leavey  
Gary Hoff  
Kathleen Boyd  
Patty Gipson  
Elaine Messenger  
Jim Gilmartin  
Francisco Lawson  
Anna Huff  
Karl Kunewa  
J. David Huff  
Kathleen Glenn  
Floyd Nactor  
Damon Williams  
Jacquelyn Benton Ching  
Margaret Bemela Abreu  
Sandra Berson  
Leslie Pereira  
Mari Horike  
Rene Siracusa  
Tomas Zeman  
George Kai  
Greg Brosseau  
Tom Brennan  
Thomas McGovern  
Joseph Dalrymple  
Tom Yeh  
Jade Young      The Interfaith Alliance of Hawaii  
Alan Goto      TIAH and Honpa Hongwanji Mission of Hawaii  
Jean King      Interfaith Alliance of Hawaii  
Randolph Sykes      Interfaith Alliance of Hawaii  
The Rev. David Jackson      Epiphany Episcopal Church  
John Heidel      UCC Clergy  
Renie Wong Lindley      Religious Society of Friends/Hawaii Peace & Justice  
Cecilia H. Fordham      Interfaith Alliance Hawaii  
Paul Gracie  
Keiko Konishi  
Stewart Kopa Akana  
Taryn Nohea Kaili  
Tony Sylvester      Hunters of Hawaii/PDF  
Ivan Gomes      Pele Defense Fund  
Russell Ruderman  
Wayne Blyth  
Nani Pogline  
Neal Nishimura  
Danielle Garcia  
Doreen Forsberg

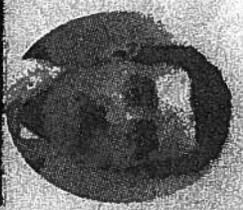
Regina Ursua  
Kelly Kulukulualani  
Abralene Cockett  
Tracey Laronga  
Kaipo Asuncion  
Wesley Keahi  
Dominic Waikailiehu  
Ricco Pacheco  
Rubin Tabilangan  
Alika Kanae  
Darryl Franciss  
Juanito Dudoit  
Patrick Asuncion Sr.  
John Kelly  
Sherri Matsuo  
Jackie Tangpala  
Joveha DeFrancia  
Jason DeFrancia  
Jaclyn A. Martin  
Alida Martin  
Edwin Pavao  
Michelle Santos  
Jered Santos  
Ikaika Santos  
Kekoa Santos  
Richelle Martin-Cook  
Micheal Martin  
Peter McDonald  
Jaclyn Kanilehua Kim  
Ester Elliott  
John Griffiths  
Jim Medeiros        Protect Keopuka Ohana  
Niladri Sherma     Protect Keopuka Ohana  
Melvin G. Mason Jr.  
Donald Ikeda  
John S. Carroll  
Paul R. Dolan  
Lori Buchanan  
Kahealanikuuleialoha Aipia  
Dominic Yagong     Councilmember  
Carl Akina  
Benny W. Gordon  
Heather Paulson    President, PM6  
Polly Varize        Vol Coord. Hope Services  
Stephanie L. Akeues Wong    Hope Services Hi, Inc.  
A. Golding  
Kahealani Wakinekona  
Evelyn Lee  
Les Estrella        Manager, HIWEDO  
Michelle Krilla  
Kimi Palacio        HIWEDO  
Patrick Ng         'Ex Cons'  
Bo Kahui  
Moses E. Heanu  
Abel S. Lui  
Shepherd K. Harbottle  
Maryann Wright  
James Heidelberg

Kathy D'Assis  
Lakea Trask  
David Zeissler  
Lucy Emanuel  
Brithi Kualii  
Craig & Luana Neff  
Moana Nazara  
Chuck Zimmerman  
William K. Kaohu Sr.        Inmate  
Nadia Linda Hole MD  
Mitch Roth                Deputy Prosecuting Attorney, County of Hawaii  
Douglas Randles  
Gil Silva  
Namelelani Akiona  
Quinnton Bolosan  
Amy Leatherman  
Daniel Coakley  
Evan Carter  
Stacie Smith  
Brittany Cheater  
Nahoku Kahana  
Loyal Ricky Archuletta  
Shanelle Jacinto  
Claudia Wilcox Boucher  
Judy Buettner            Mother  
Lance Duncan  
Reina Kanakaole  
Alfonso Roman  
Chardel Kalama  
William Kalama  
David Winett            Retired prison warden  
Jerry Konanui  
Hekili Lani  
894. Mark Wilson

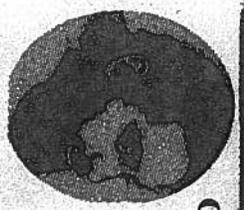


Queen Lili'uokalani

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Joseph K. Nāwahi



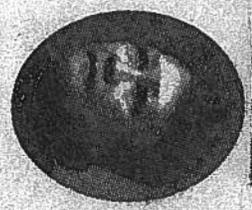
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Vol. 3 Number 1

# LOKAI UNITY

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love

Fall 2012



Emma Nāwahi

## Public Land Development Corporation



By Moanikeala Akaka

The first hearing statewide for Administrative Rules for Public Land Development Corporation was held in Hilo in late August, attended by over 100 citizens. Everyone who testified voiced concern and sometimes outrage at this underhanded attempt to usurp control of our Hawaiian Ceded Lands. It should be understood that the \$200 million land settlement that Gov. Abercrombie made with OHA last spring does not resolve this State's Administration for the Native Hawaiian