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’a A Lua: Mr. Richard and Mrs. Lynette Paglinawan; Mahi’ai/Opohonopono: 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. Wayde 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). 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‘ahao 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
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
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Ted.l.Sakai@hawaii.gov

Ohana Ho`opakele:

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Hanalei Colleada (Maui)
808-357-4776
kahuhanalei@juno.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

• 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 overview

• 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`oponoopono
- Makahiki

**Screening**
- Ex-Pa`ahaö
- 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**
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<td>Gilbert Keith-Agaran</td>
<td>Corrections Program Services (CPS) Administrator, PSD</td>
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<td>Dennis Kawah</td>
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<td>Charlene Ishii</td>
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<td>Cathy Ross</td>
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<td>Carole Ann Shirota</td>
<td>Community Alliance on Persons - Maui Chapter</td>
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<td>Bert Nakamura</td>
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November 2-3 Hale Pono
Pu'ulouluu Summit
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<td>Crime Prevention and Justice Assistance Division</td>
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November 2-3, Hale Pono'oi
Pu'uhonua Summit
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<td>Will Espero</td>
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<td>Wendy Bettoho</td>
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Attachment #3
Aloha, and thank you for coming to share your mana‘o 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.

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<th>Time</th>
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<td>7:30-8:00</td>
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| 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    | 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                                                               |
| 15 minute break at 10:30 | Lunch                                                                 |
| 12:00-1:00    | Establishing contemporary pu‘uhonua as the space for healing Native Hawaiians within the correctional system & community. |
| 1:00-4:00     | 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                                                        |
| 15 minute break at 2:30 | Closing pule                                                                 |
| 4:00          | Closing pule                                                                     |
# Act 117 Pu’uhonua Summit Day 2

**November 3, 2012, Time: 7:30-4:00**

<table>
<thead>
<tr>
<th>Time</th>
<th>Schedule Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:30-8:00</td>
<td>Registration</td>
</tr>
<tr>
<td>8:00-8:30</td>
<td>Wehena&lt;br&gt;Opening pule and oli&lt;br&gt;Session summaries from day 1&lt;br&gt;Earl Kawa’a&lt;br&gt;Kamana’opono Crabbe</td>
</tr>
<tr>
<td>8:30-12:00</td>
<td>Integrating Hawaiian cultural practices, customs, and beliefs with the correctional system and community&lt;br&gt;Panelists: &lt;br&gt;Andre Perez&lt;br&gt;Ka’iana Haili&lt;br&gt;Francis Malani&lt;br&gt;Patti Isaacs&lt;br&gt;Carmen Hetaraka&lt;br&gt;Momi Cruz-Losano&lt;br&gt;Haku: Kamana’opono Crabbe and Earl Kawa’a</td>
</tr>
<tr>
<td>15 minute break at 10:30</td>
<td></td>
</tr>
<tr>
<td>12:00-1:00</td>
<td>Lunch</td>
</tr>
<tr>
<td>1:00-4:00</td>
<td>Breakout sessions covering:&lt;br&gt;1. How do you evaluate the success of programs using data/evidence&lt;br&gt;2. Other recommendations</td>
</tr>
<tr>
<td>15 minute break at 2:30</td>
<td></td>
</tr>
<tr>
<td>4:00</td>
<td>Closing pule</td>
</tr>
</tbody>
</table>
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.

Here’s a simple way to get there:

If you’re coming from Makaha
take H1 east to exit 3 towards Waipahu

If you’re coming from town, take H1 west to exit 3 Kapolei

Then:
Left onto North South Rd (2.5 miles)
Right onto Kapolei Parkway
Right onto Kinoiki St.
Left into the driveway

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
INTRODUCTION: PU‘UHONUА

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 pakekana.
Sanctuary: Wahi ho‘ano, 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 pakekana: Protection, safe, saved, rescued; convalescent; to ward off, brush aside, rescue, protect; to recover from illness; defense, savior, safety, security.
Ho‘ano: 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 indivisible 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.
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 19th 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‘i wahine) 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: “Paumau for Lahaina, Waipukua for Waihe‘e, and Kaniamoko for Hana on Maui; Ka‘aaua‘aha for Molokai. Kuka‘ilimoku’s land on Maui were Kukuipahu for Kahakuloa, Polipoli for Napoko, and Ka‘ili at Pu‘uhao 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.

<table>
<thead>
<tr>
<th>ISLANDS</th>
<th>PU‘UHONUA</th>
<th>HEIAUS &amp; HEIAU SITES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hawai‘i</td>
<td>10</td>
<td>138</td>
</tr>
<tr>
<td>Maui</td>
<td>10</td>
<td>39</td>
</tr>
<tr>
<td>Moloka‘i and Lāna‘i</td>
<td>7</td>
<td>24</td>
</tr>
<tr>
<td>‘Oahu</td>
<td>9</td>
<td>96</td>
</tr>
<tr>
<td>Kaua‘i and Ni‘ihau</td>
<td>8</td>
<td>124</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>44</strong></td>
<td><strong>421</strong></td>
</tr>
</tbody>
</table>

Pu‘uhonua: Ulukau, I‘i, Ka Hae, Kamakau, Thrum
KU KA PAU O KEA-WE.
Keawe's burial place stands.
Said of Haole-o-Keawe in Hikinuia, Kona, Hawaii'i.
'Ōlelo No'eau 1893

HEIAU AT KUALA-KUKA, 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 HAWA'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 'o 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 cock 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 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 2.12 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 Kaluaha 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 Kalaia, and entered the aforementioned land, they were saved, they didn't die, and no violence was undertaken, because Kaluaha 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 Keoneakahamaluhui is a Puuhonua of Waimaia, and Mana, and the lands neighboring Kona (the Leeward side). Wailua is the puuhonua in Puna and Koolau and Haaleleia, and Napali.

Ka Hae Hawaii, Book 3, Issue 9, Page 33. June 2, 1858.
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.

REFERENCES


Thrum Thomas G. (1907). Hawaiian Almanac and Annual. Thrum Publisher: Honolulu, HI.

Ka Hae Hawaii, Book 3, Issue 9, Page 33. June 2, 1858.


Ulukau, Hawaiian Digital Library: Hawaiian Place Names, Pu‘uhonua
Attachment #5
Hawaiian Cultural Approaches To Rehabilitation

PuAuhonua Summit
November 2-3, 2012
Native Hawaiians are over-represented in prison

WHY?
From this H

Native Hawaiian Attorneys, Legislatures, Newspaper Editors
To this H

Generation of Incarceration
Political and Social History - Injustice
Rapid Social Change and De-population
Introduction of Christianity & Ethnocentrism
1893 Overthrow - Loss of Land and Governance
Suppression of Culture and Language
Forced Assimilation and Acculturation & Loss of Identity
Ancestral Trauma & 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 & 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 ë Religious Freedom
- Universal Values are Naturally Embedded
- Hawaiian Identity Transcends Gang Identity
- Aloha saves lives
- Language
- Hula - Cooperation
- Genealogy ë Familial Relations
Culture and Spirituality

- Kinship
- Pono vs Hewa
- PoAokela
Makahiki in Prison
Criminogenic Risk Factors?

- Culture, History, Identity & No Value
- Diametrically opposed to PuAuhonua concept?
- Cannot measure Hawaiian spirituality and values
- Studies measured what kind of people?
- PuAuhonua & 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 & Self Learning
- Books in prison will get read
I Ka Wa Ma Mua, Ka Wa Ma Hope'H

Andre Perez ʻā Pohaku o Kane
kanikapu@yah  oo.com
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 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 'āina.
  • 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 ʻAina

Ka pilina i ka ʻaina

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`omalau Ke Ola
Attachment #7
Establishing contemporary Puuhonua as the space for Healing Native Hawaiian within the correctional system & Community

Establishing contemporary Puuhonua
Healing Native Hawaiian
Correctional system
Community
Kahua Ola Hou

Background on Practitioners
(Ho‘ola)

- 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)

Incarceration Without Propagation
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.

Aunie Arja Arce Kupuna
Practitioner Hooponopono, Laaulapa'au
KAHUA OLA HOU
(NEW LIFE BEGINNING)
Auntie Anita

WAHI KANAAHO
(Deep learning center, Hawaiian Culture, where their innate potential can be nurtured, and where their positive self feelings and lokam (harmonious balance)

Vanda Hanakahi
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 ofThemself.
Correctional System
Civil Citations Program

Offense Types:
- misdemeanors w/ exceptions
- Non Violent

Assessment Center:
- Assessment
- Identify appropriate pathway
- Tracking & Eval

Mental Health & Substance Abuse TX

Wahl Kanaaho
Deep Learning Center of Hawaiian Culture of Where their nature can be nurtured with positive self feelings and Lokahi

Kahoolawe
Kauai Oahu Molokai Lanai Maui Hawaii

HO'ALA
Neighborhood - Base restorative circles & Community Base organization

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

MOKUAINA:history

October 30, 2012
The following are a list of individuals that conducted, support, educated, and done training for various individuals and groups:

- Kahuna Ikaika Dombrigues (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., Senior Steering Committee Member, “Moku Aina”

Date

Nov. 02, 2012
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'oponopono 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.

1. Joycelynn Costa Church & Ministry Committee, Association of Hawaiian Evangelical Churches
   Dr. Hā'aeo Guanson Pacific Justice & Reconciliation Center
   Kaleo Patterson Pacific Justice & Reconciliation Center
   Michele Pimentel Program Committee, Association of Hawaiian Evangelical Churches
   Kahu William H. Kaina
   Kahu Napua McShane Burke
   Richard Kamanu
   Violet Makuakane
   Nancietta K. Ha'aliilio
   Sharon Matsuyama
   Neal MacPherson
   Fe Ayap Church Minister
   D. Kent Stewart Trustee, Waiola Church
   Lloyd DeWald
   Galen Kelly
   Margaret Furukawa
   Denise Reghetti
   Samuel H. Kaleleiki
   Ronald Fujiiyoshi Treasurer, 'Ohana Ho'opakele
   James Albertini Secretary, 'Ohana Ho'opakele
   Pua McDaniel Coordinator, 'Ohana Ho'opakele
   David "Kawika" Lakota
   Roger Kay
   Kalama Hunter
   Tetsuya Yamada Board Member, 'Ohana Ho'opakele, Ranch Manager - University of Hawaii Hilo
   Kini Burke Board Member, 'Ohana Ho'opakele and Cultural Practitioner
   Michael E. Rivera
   Kihei Soli Niheu
   Kekuni Blaisdell
   Dante Carpenter
   Elaine Bryant
   Darlene Rodrigues
   Jennifer Ho
   Martha Hennessy
   Wally Inglis

Dr. Sterling Robbins
Riki Torres-Pestana
Vic Hummet
Geridine Markus
Jon Olsen
David Wilson
Cory Harden
Robert Duer
Mark Van Doren
Terrilee Kekoolani
Kyle Kajihiro
Paul H. Campbell
Nelson Ho

Concerned Community Member
occupational therapist

West Hawai'i Community College
Hawai'i Kingdom National
Former Jail Chaplain, Lafayette, LA

Kappa Productions, Hilo
State Chair, Green Party

American Friends Service Committee
Sierra Club
Viviane Lerner
Carol Murry
Shannon Rudolph
Kevin W. Reardon
Naliko Kahoali'i Laukalani Markel
Rev. Akendo Onamwar
Haleaka Martin
Faith (Nomura) Burgess
Julia Estrella
Aimond Teico
Reiko Titong
Rev. Felizardo Taripe
Deacon Ejner Enne
Bob Estrella
Melissa Haa Moniz
Hanalei Colleado
Richard Paglinawan
Lynette Paglinawan
George Kahumoku
Jaylin Kauwale
Michael Sullivan
Jermy Uowolo
Sabine Nagasawa
Rev. Henry Wilson
Dr. Craig Severance
Sam Nathan
Micaela Lewis Aizawa
Sumio Aizawa
Ke'alaoku'uleialoha W. Swain
Jeanne Fujiyoshi
Marilyn Brown
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