

**STATE OF HAWAI'I  
OFFICE OF HAWAIIAN AFFAIRS  
UH Maui College  
Cafeteria, Pā'ina Building  
310 W. Kaahumanu Ave.  
Kahului, HI 96732**

**Minutes of the Office of Hawaiian Affairs Board of Trustees  
Thursday, May 16, 2019  
9:30 am**

**ATTENDANCE:**

TRUSTEE COLETTE MACHADO  
TRUSTEE LEINA'ALA AHU ISA  
TRUSTEE DAN AHUNA  
TRUSTEE KALEI AKAKA  
TRUSTEE W. KELI'I AKINA  
TRUSTEE BRENDON KALEI'ĀINA LEE  
TRUSTEE CARMEN HULU LINDSEY  
TRUSTEE JOHN WAIHE'E IV

ROBERT K. KLEIN, ESQ. BOARD COUNSEL

**EXCUSED:**

TRUSTEE ROBERT LINDSEY

**ADMINISTRATION STAFF:**

KAMANA'OPONO CRABBE, CEO  
MEHANA HIND, CE  
ZACK SMITH, RES  
THELMA SHIMOKA, COO  
ROY NEWTON, COO  
KAWENA CARVALHO-MATTOS, DPM  
WAYNE TANAKA, PP  
SHANE PALACAT-NELSEN, COO

**BOT STAFF:**

CAROL HO'OMANAWANUI  
LŌPAKA BAPTISTE  
PAUL HARLEMANN  
PRISCILLA NAKAMA  
CRAYN AKINA  
LEHUA ITOKAZU  
DAYNA PA  
ALYSSA-MARIE KAU  
KAMA HOPKINS  
LEI-ANN DURANT

**GUESTS:**

JOHANNA KAMAUNU  
KANILOA KAMAUNU

**I. CALL TO ORDER**

**Chair Colette Machado** Calls the Board of Trustees meeting to order at 9:35 am. Roll call is taken; Trustees Ahu Isa, Ahuna, Akaka, Akina, Lee, Trustee Carmen Hulu Lindsey, Waihee and Machado are present; constituting a quorum of eight (8) trustees. An excuse memo was received from Trustee Robert Lindsey.

**II. MINUTES**

- A. April 4, 2019**
- B. April 11, 2019**

**Chair Colette Machado** – We are now on II. with the minutes of April 4, 2019 and April 11, 2019. The Chair would like to entertain a motion for approval.

**Trustee Brendon Kalei‘āina Lee moves to approve the Board of Trustees minutes of April 4, 2019 and April 11, 2019.**

**Trustee Carmen Hulu Lindsey second the motion.**

**Chair Colette Machado** – It has been moved and seconded. Any discussion, hearing none, roll call vote please.

Trustee Brendon Kalei‘āina Lee moves to approve the Board of Trustees minutes of April 4, 2019 and April 11, 2019.						
Trustee Carmen Hulu Lindsey seconds the motion.						
TRUSTEE	1	2	‘AE (YES)	A‘OLE (NO)	KANALUA (ABSTAIN)	EXCUSED
TRUSTEE LEINA‘ALA AHU ISA			X			
TRUSTEE DAN AHUNA			X			
TRUSTEE KALEI AKAKA			X			
TRUSTEE KELI‘I AKINA			X			
TRUSTEE BRENDON KALEI‘ĀINA LEE	x		X			
TRUSTEE CARMEN HULU LINDSEY		x	X			
TRUSTEE ROBERT LINDSEY						Excused
TRUSTEE JOHN WAIHE‘E			X			
TRUSTEE COLETTE MACHADO			X			
TOTAL VOTE COUNT			8			1
MOTION: [ ] UNANIMOUS [ x ] PASSED [ ] DEFERRED [ ] FAILED						
Motion passed with eight (8) yes votes and one (1) excused votes.						

**Chair Colette Machado** – Members before we proceed in to III. Public Testimony. I would like to read into record the 72 Hour rule, pursuant to OHA BOT Operations Manual, Section 49, shall be waived for the following items:

II. Minutes

B. April 11, 2019

VI. Business

A. Report by the Permitted Interaction Group on the Development of L-Lāhui policies for OHA’s Board Governance Framework of its findings and recommendations, without discussion. Pursuant to HRS § 92-2.5(b)(1)(B)

**III. PUBLIC TESTIMONY**

**Chair Colette Machado** – Anyone signed up for public testimony hearing none we will move on to community presentations.

**IV. COMMUNITY PRESENTATIONS**

**A. Hana Arts**

**Chair Colette Machado** – We have received word that the Hana Arts will not be here this morning so we have no community presentations. We will move on to V. Unfinished Business.

## **V. UNFINISHED BUSINESS**

**Chair Colette Machado** - The Chair would like to acknowledge Kamana‘o as our Chief Executive Officer.

### **A. CEO’s 15-Minutes Update on Ho‘oulu Lāhui Aloha and OHA Activities**

**Kamana‘opono Crabbe** – Welina mai kakou. I have several announcements. The first, every two years the Office of Hawaiian Affairs in accordance with Hawaii Revised Statutes Chapter 10 we are required to seek input from the community regarding our Biennium Budget. We are currently actively seeking input on our website on a page and that starts next week Monday. It will go until June 5<sup>th</sup> Wednesday. It will tell you the different categories on what OHA spends, on what grants, community services, and personnel. We seek input and we also seek input from the Ali‘i Trusts, different nonprofit organizations who come to see us to personally review the budget. This is an opportunity for you, native Hawaiians from the community to look at our budget and provide comment. You can look at the budget and on the survey; it will give you in which you can comment on. Please go to [www.oaha.org](http://www.oaha.org) and there is a link that will lead you to the Biennium Budget.

The second is our new Strategic Plan. In 2009, the Office of Hawaiian Affairs Board of Trustees approved a Strategic Plan of 2010 to 2018. This is 2019 so we have to report on the results from that Strategic Plan. It will talk to you about the different grants that we provided. The projects that we supported, different initiatives that OHA had taken on. It will give you some information on some of our legislative accomplishments. It’s the first ever kind of report that we will share with the community. You can expect that sometime in August.

Now that strategic plan is closing out we are in the transition of developing another strategic plan. We are calling it Strategic Plan 2020+. We put the plus because we don’t know how long we will extend that Strategic Plan forward. The Trustees over the past 6 months have already gone through phase 1 and 2. Phase 1 was about our identity as OHA as the organization. We have the kuleana from the State in terms of our mandate. We have kuleana to manage the Native Hawaiian Trust fund and then how we are going to do it. Right now, the public comment is Phase 3. You can go to the OHA website and there is a survey you can take to provide input to that Strategic Plan direction.

Our foundation, the board had approved three areas. Culture, Land and Water and a focus on ‘ohana and Community. For many of the future projects and initiatives that OHA will support will have to have some kind of element related to Culture, Land or Water, and emphasis building resilient Native Hawaiian Families and Communities. The four directions that they are looking at could make an impact in the community in educational pathways, economic sustainability, quality housing and health outcomes. So for example if we are looking at educational pathways one of the projects we will look at is different cultural ways of providing traditional healing services that will help build a career for Native Hawaiians. That is how you would pair the foundation of culture, land and water and families and develop a grant or project to submit to our grants program.

Next week Monday, I will turn this over to Mehana because she knows more details. On each island, we will be going to and having actual meetings with the community to share the strategic plan and get some feedback.

**Mehana Hind** – Monday we are going to be here at the Cameron Center from 5:30pm to 7:30 pm for the Strategic Plan Meetings. On May 28<sup>th</sup> we will be on Lanai. On June 6<sup>th</sup> we will be at Kūlana ‘Ōiwi on Molokai. We have our contractor that will help facilitate the meeting. We will through what is on the online survey so if you can’t make it in person you can always take the online portion and put your mana‘o there. If you will come, it will be 2 hours and we will go through different exercises to elicit mana‘o and ‘ike from the Community on how OHA should proceed going forward.

**Kamana‘opono Crabbe** – That is all Madame Chair.

**Chair Colette Machado** – Thank you Kamana‘o.

**Trustee Leina‘ala Ahu Isa** – How is our CLA Audit doing?

**Chair Colette Machado** – Can I call on Kama for an update?

**Kama Hopkins** – I don’t have the email with me, my recollection; CLA should be coming up with a Status report soon that we can distribute. They have received everything from OHA that they need to start they sample testing. They have also received everything from the LLCs as well. Now it’s just a matter of looking at the samples and test and then starting to get all the detail information.

## VI. NEW BUSINESS

### **B. Report by the Permitted Interaction Group on the Development of L-Lāhui policies for OHA’s Board Governance Framework of its findings and recommendations, without discussion. Pursuant to HRS § 92-2.5(b)(1)(B)**

**Chair Colette Machado** – We are now on New Business I will call on the PIG Chair. Lei Ann will be distributing the report.

*(Please see attached Report by the Permitted Interaction Group on the Development of L-Lāhui policies for OHA’s Board Governance Framework of its findings and recommendations, without discussion.)*

**Trustee Brendon Kalei‘āina Lee** –I want to highlight a few things for the Trustees. If you can turn to page 7. When you are going through the report pay closer attention to page 7-10. It incorporates context on how we began this work. It takes into context what a Lāhui policy could look like, because this was the start of the project. As you go through it discusses some of the difficulties that the group tried to navigate through. Such as avoiding in diminishing our Hawaiian culture. Especially in regards to high-level policies we wanted to make sure that, we didn’t water it down and diminish the importance of our culture. Then it goes through some of the things we looked at so as you went through it, it kind of looked like chaos and madness. So this was explained to our group on how we were going to make sense through all of that madness.

Two of our key workers on this project, they put down in writing somethings that were going to be important for us to keep in mind and to consider in moving forward through our developing these policies. Those are on pages 8 through 10. If you refer to page 15, taking those statements that those key component workers wrote down, a preamble was drafted before all of these policies. The preamble states

In looking to the wisdom of our kupuna, ua lehulehu a manomano ka ‘ikena a ka Hawai‘i (great and numerous is the knowledge of the Hawaiian people); we have put forth these principles knowing that we could not foresee all that is to come in the future, ‘a‘ohe pau ka ‘ike i ka hālau ho‘okahi (not all knnowledge is contained in a single school). These policies are living and are meant to be a guid for the leaders of today and tomorrow always mindful that aloha, nānā i ke kumu (the maintained mindfulness of history and tradition, and kūlia i ka nu‘u (strivefor the greatest heights) are every present in all we endeavor to do for the lāhui.

Below that is something that we are putting forth to go with the policies. This was drafted by Lehua. Please stand. This image that is in the report that has the five principles, the five policies on there Lehua designed this imgage and we are putting it forth to go with the five policies. If you refer to the next page, page 16 these have the 5 policies that have been drafted. E Mālama (to protect), E Ho‘omau (to perpetuate), E Pūpūkahe i Holomua (to unite din oreder to progress), E ‘Imi ‘Ike (to seek knowledge) and E Ho‘oulu Lāhui (to grow the

Nation. In the policies in full are found on pages 20-28. Following page 28, because the entire report is 35 pages long, are all the appendixes and references on all the data that was aggregated for the policies. Mahalo.

**Chair Colette Machado** – May I remind you that this is not the opportunity to raise questions. Bring your questions to the May 30th meeting.

**Trustee Keli'i Akina** – The May 30th meeting will have a discussion, an opportunity for questions and answers or will there be something to vote on.

**Chair Colette Machado** – Both. Come prepared with your questions at the table and we will have full and free discussion.

**Trustee Keli'i Akina** – I am just wondering if it would be helpful for us to have an opportunity to ask questioning then vote on a different day given the possibility that revisions may be involved.

**Robert Klein, Board Counsel** – Trustee there is no requirement that the deliberations occur at the same time as discussions.

**Chair Colette Machado** – Is that satisfactory? I would say to your question is yes, if there is no quorum to move for a vote we can vote at another time.

**Trustee Keli'i Akina** – Thank you.

## **VII. COMMUNITY CONCERNS**

**Chair Colette Machado** - I would like to call up Johanna Kamaunu to address the board regarding burial councils.

**Ms. Johana Kamaunu** – Aloha. We had a full day yesterday and it brought to mind a couple things that we have learned. One was the responsibilities that fall to the members of the council. Often times we are weigh on the SHPD staff to provide us information. Over the last year, year and a half we have seen how much of a shortfall it is. (Conversation indiscernible) In 2008 an AIS was done and it showed there were significant historical sites; there was also part of a cemetery. Yesterday, that tax map key of that particular area, received a letter from the State Archeologist saying that it was clear for them to do their work. There were no significant findings, there were no iwi. If not for the diligence of the people in the community we might not have found that AIS. If we hadn't found that AIS we would not have been able to make the motion to require that all work be stopped in that area. That the landowner take steps to provide a current AIS, well we didn't think of it then. We said he needed to do a new AIS and he also needed to provide mitigation measures to prevent erosion. Yesterday's rainfall, we are kind of concerned continued rainfall like that will erode what has been exposed. It's not just grading over the top of a hillside. But they cut into it. So in one place there is at least a 10-15 ft. drop. The rest of it is sloped.

My main concern is that my family has graves right at the boarder of that property on the other side. That is what I know for sure. The families say the whole say there are iwi. So why do I bring this up? Clearly, the State is not fulfilling its responsibilities. Clearly, they are putting the burial council in a precarious position; clearly, the people are being affect by those kinds of decisions. They have to be dealt with immediately. We are thinking outside the box as we go along with the burial council. One of the thoughts that came to mind was that, our SHPD staff here, the burial specialist and the cultural officer is very understaffed. They do all they can to keep up with the minutes of our meetings. But we need more help. We don't have an archeologist here. I'm not saying that, I am dead set against OHA providing monies to these people, what I'd like to see is if you could support in some way the people being able to acquire the information that is in SHPD care. They

have a depository of information that is not available to us. That will allow them to pick up the slack where the State is not providing us the information that we need for our meetings. We need AIS Reports; we need to know where the burials are. We need to know what families are being impacted already. We don't have that information readily available to us.

Just this morning I am thinking if there is some way that OHA can help provide us the tools to work with this. For instance our minutes for the burial council is transcribed by the Burial specialist who spends most of his day going out to sites and writing up reports. We are two months behind because he has to transcribe hours of minutes. Yesterday's meeting went 3 ½ hours with 3 hours over time. We go from 9 to 12 and we didn't finish till almost 3 o'clock. You can just image what he has to do to transcribe that. I don't suspect that we will get that for 3 or 4 months. The problem is that the motions are all in there. If we don't have those motions written up for us to use to present to County Council, to present to Public Works we are not going to be able to mitigate any problems that we have, especially with the sand dunes. That was my question that was my concern and other that what I told you right now I am really not sure how else you can help us.

There are some other things that were decided on yesterday. That was clarifying what our position was a burial council members. Usually what happens when people come in for application for cultural and lineal descendent the staff gathers all the information and data and the make a recommendation for us whether to accept or not. According to the rules, it doesn't necessarily mean that the recommendation is needed. Basically, their job is to gather all the paperwork and make sure that the basic necessities are there for us. It further states that it is with the Burial Council that the claim must be decided. It's not SHPD's decision to decide whether or not someone can be approved for lineal or cultural descendent. It is the burial council's decision to make. Why it is that we are only finding that out now? I think we always had an idea that is how it is supposed to be done. But until you take the time to read the laws and the rules, and get challenged to do those things we really weren't sure.

But we were sure yesterday. Because the State has not been able to do their end, of the responsibilities we had to pick up the slack and we made decisions. As we approved claimants for cultural and lineal descendent, we were also reminded by SHPD by letter that we were not to make any decisions without SHPD's approval or recommendation first. We approved 14 claims and I am sure we are going to get push back on this somewhere down the line. But the intent of 6e is to protect and to preserve. The Burial Council's responsibility is to provide some direction. The Burial Council's composition is made up of cultural people so that we could provide cultural comment to what the law is requiring. But we are not a square peg to be fit into a round hole. So because of that we realize the State needed the cultural side because it was a place they couldn't go in law. Some decisions were made that way. I am sure you may eventually hear about some of those decisions. I have never in my whole life been to a burial council meeting where the room was full. There was only standing room in that room yesterday. It filled the hallways. There were so many people concerned about the issues regarding the iwi and so many places on this island requiring that kind of attention and so little help coming from SHPD to provide that. This is my problem I am sharing it with you thank you.

**Chair Colette Machado** – Thank you Johanna. I would like to call Kaniloa Kamaunu.

**Mr. Kaniloa Kamaunu** – Aloha. I am Kaniloa Kamaunu for Waihee Valley. Kind of going off what my wife was talking about. I'd like to add the Aha Moku. The Aha Moku was instituted through Act 212. We here on Maui since the concept began here on Maui with the Hawaiian Community and has grown throughout the State we try to work very hard at instituting Aha Moku here. We make it apparent when we go to these County Community meetings, State meetings that we make sure we speak on the Aha Moku. Many of our people are kind of disenchanted with the Aha Moku because they see the connection with the State. We are under DLNR. The unique thing about Maui is we actually incorporated ourselves. We made an Aha Moku Maui LLC so that we would be autonomous from the State but yet still act on the premise it was set for. We are different from the rest of the islands. We do have a CEO, Keaumoku Kapu from Lahaina and Kyle

Nakanelua is the island representative. Even with Kyle, he had to make a contract with us that he would only be authorized to speak on those things on behalf of the people and not his concerns the island.

With that being said, I think OHA can play an important part since it is a State entity as well as DLNR, which we are under that the communication can be open. Why I ask this? Because the problem is, I don't believe funding is really important but I believe the concept of teaching people how to think correctly. A lot of time people have misconceptions on how things work. They think that only with monetary value can you get anything. My thing is the opposite. I think when people contribute their time and efforts freely the outcome because better and long lasting. Because it's an institution that will be passed down with the true morals of our people which is to kōkua. I come to this body to look at how you can interact with Aha Moku. We are based on generational, traditional and customary practices of our people. We here on Maui are in so much need of a kupuna basically council, this is one of our goal especially for our moku which is Wailuku. We've been losing a lot of our kupuna they have forgotten the mo'olelo, the traditions so we need to incorporate a way to capture those stories. Because for us as a people of oral history it become important for us to keep, that tradition and we should promote that tradition to teach our children.

I know today everyone looks at books, computers but yet we should go back to the tradition of sitting down with the kupuna. I think the kupuna have been displaced because of their age. It's sad that our previous mayor thought of our kupuna as basically a waste of time. Yet, for us a kanaka, I take the example of Israel Kamakawiwaole, with this facing the future. When you look at the cover of his album, you see that his back is facing the photographer. When asked why, he said because for us our future is in the past. It's so much today that many a people, not only in our community or in our kanaka, everyone is looking to the past to find out how did our ancestors from any Country achieve the things that they did achieve with less than what we have.

Basically, it was being taught righteous principles that governed them so that they would be able to better govern things that they had. I think that is what missing. Computers and everything, phones that you can travel with, books are great, but I think having those that have the knowledge present and being able to teach the younger ones the principles that have been lost would be more effective then reading about it. Meeting the people, meeting the kupuna and having them be able to speak to the young ones about time passed. We, myself I am getting to that stage I am uncle to everybody and I have about 11 grandchildren of my own. So these things are important.

The Aha Moku needs a bigger platform so we can accomplish the goal, which is to give our children and the community a better outlook on what Hawaiian Customary practices are. Our people were wise and smart on how they took care of the 'āina. I didn't realize the relationship between 'āina and we as a people. Again, I learn that this is tradition from before. So if Papa Wakea gave birth to 'āina I realize that it's not a thing, it's not a position it is now a person, it is living it breathes, it produces, it gives birth it gives life. With that being said, I can understand the way our people look at them. The comment about 'āina is chief, I never understood that. 'Āina is ancestor I never understood that because in the western concept 'āina is property. It is a way to gain power, a way to gain riches. That is what I grew up with. But when you look at the concept, it makes an understanding of why it was so good at incorporating certain habits and Hawaii kept those habits alive for years.

It is because it is our kupuna. If we love our kupuna we take care of them no matter if they have dementia, no matter if they need help to do every little thing. Same thing with 'āina, when the ali'i were given the responsibility, kuleana to take care of 'āina they did. So mālama 'āina becomes another concept that needs to be taught. It's not take care of the land; it is take care of the ancestor. What a bigger impact that has then just to say mālama 'āina. No mālama kupuna. That opens the heart and the mind to think different and to want to take care. Not to damage but to understand how to incorporate like our people did. We are one of the few original people that were actually able to domesticate their lands from the mountain to the ocean. It is seen, we have fishponds, we have all these things that only today's society is catching up with. But yet our people had modeled for generations.

We at Aha Moku need the support of this body to promote helping our people. People say it's a racist thing, it's not really, when we look at our governance when it was put together, they did not only specify kanaka people. It states that God made of all men, all nations, one blood. They considered all human beings truly equal and there was one great supreme being. That we all were created by this being and that we are all the same. So no matter what nation you come from we are all of one blood. These traditions need to be passed on. I think Hawaii holds traditions and can actually change the concept of how people treat each other. I ask on behalf of the Aha Moku o Maui that OHA takes a better look at us and support the traditions and things that I would hope this body would incorporate to become a better people, better society. We are one of the few places in the world that people can travel to and feel safe no matter where they travel to. That is because of the traditions of the ancestors and our people.

I fight for my iwi kupuna, I fight for resources. We are sharing people; we don't claim to own anything but we claim to be responsible for everything. With that being said we share the abundance, this is the way we are taught. Whether people are invited to our home or not we are taught to give the best of all that we have. If we don't have anything how can we share. Thank you.

**Chair Colette Machado – Mahalo.**

#### **VIII. ANNOUNCEMENTS**

None

#### **IX. ADJOURNMENT**

**Chair Colette Machado – This concludes our meeting. I would like to entertain a motion to adjourn.**

**Trustee Carmen Hulu Lindsey moves to adjourn the meeting**

**Trustee Brendon Kalei'āina Lee seconds the motion.**

**Chair Colette Machado – Roll call vote please.**

Trustee Carmen Hulu Lindsey moves to adjourn the meeting  
 Trustee Brendon Kalei'āina Lee seconds the motion

TRUSTEE	1	2	'AE (YES)	A'OLE (NO)	KANALUA (ABSTAIN)	EXCUSED
TRUSTEE LEINA'ALA AHU ISA			X			
TRUSTEE DAN AHUNA			X			
TRUSTEE KALEI AKAKA			X			
TRUSTEE KELI'I AKINA			X			
TRUSTEE BRENDON KALEI'ĀINA LEE		x	X			
TRUSTEE CARMEN HULU LINDSEY	x		X			
TRUSTEE ROBERT LINDSEY						Excused
TRUSTEE JOHN WAIHE'E			X			
TRUSTEE COLETTE MACHADO			X			
TOTAL VOTE COUNT			8			
MOTION: [ ] UNANIMOUS [ x ] PASSED [ ] DEFERRED [ ] FAILED						
Motion passed with eight (8) yes votes and one (1) excused votes.						

**Chair Colette Machado** – We stand adjourned.

The meeting was adjourned at 10:23 am.

Respectfully submitted,



Dayna Pa, Board Secretary

As approved by the Board of Trustees on July 11, 2019.



Colette Y. Machado, Chairperson  
 Board of Trustees

Attachment:

1. Excuse memo from Trustee Robert Lindsey
2. Report by the Permitted Interaction Group on the Development of L-Lāhui policies for OHA's Board Governance Framework of its findings and recommendations, without discussion.



**STATE OF HAWAII**  
**OFFICE OF HAWAIIAN AFFAIRS**  
737 IWILEI ROAD, SUITE 200  
HONOLULU, HAWAII 96817

May 7, 2019

**TO:** Trustee Colette Machado  
Chairperson, Board of Trustees

**FROM:** Trustee Robert K. Lindsey, Jr.

**SUBJECT:** Excused Absence from Maui Island Board of Trustees Meeting on May 16, 2019

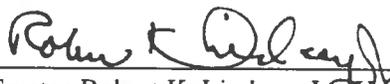
2019 MAY -7 A 8:50

OFFICE OF  
HAWAIIAN AFFAIRS  
STATE OF HAWAII  
RECEIVED-LOT

Aloha Chair Machado:

I regret to inform you that I am unable to attend the Board of Trustees meeting on Thursday, May 16, 2019. Please extend my apologies to the Board of Trustees.

With sincere aloha,

  
Trustee Robert K. Lindsey, Jr. Hawai'i Island

## I. OVERVIEW

Two thousand eighteen (2018) marked the end of the Office of Hawaiian Affairs' (OHA or Organization) strategic plan period, and several years of challenges within the organization, hampering the organization's abilities to more intently apply and deploy resources to "better the conditions of native Hawaiians". In the past 24 months, the following have undermined effective governance at OHA:

- **People.** Board of Trustees (BOT) interactions among themselves, with regulatory agencies (e.g., Ethics Commission, Attorney General's office), with Administration (including staff), and beneficiaries and stakeholders have diverted strategic energy, focus, time and dollars from mission critical and aligned responsibilities.
- **Policies and Plans.** Un-implemented strategic policies and plans (e.g., Post 2018 Strategic Plan, including implementation, Financial Sustainability Plan, Debt Policy, Hawaii Direct Assets Policy, LLCs) have hampered the organization's ability to advance mission critical and aligned strategies.
- **Procedures and Practices.** Audits--initiated or triggered by BOT interactions and behaviors, and completed in the normal course of regulatory and statutory requirements (e.g., Chapter 10)---have diverted trust resources (e.g., time and dollars) and highlighted procedure and practice improvements, respectively.

Given the changes and experiences in the last 24 months within the organization, the need for strengthening governance can be synthesized to a need:

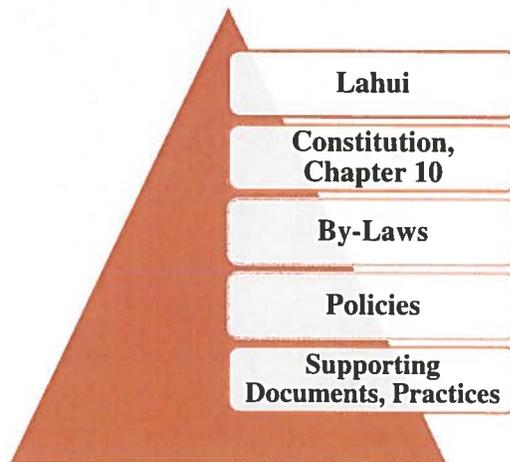
- To improve the image, brand, credibility and standing in the community of the Office of Hawaiian Affairs;
- To demonstrate understanding of and accountability to the statutory, fiduciary and trust organizational responsibilities of the Office of Hawaiian Affairs via codified policies, procedures and practices;
- For explicit clarity in the roles, responsibilities and accountabilities of the Board of Trustees and Administration (including staff);
- For explicit and intentional clarity in the purposes, direction and strategic planning and implementation efforts post 2018; and
- To strengthen the organization's ability to advance mission critical and aligned strategies.

The Board of Trustees (BOT) is committed to strengthening OHA's governance framework, structure, policies, procedures and practices to more intently apply and deploy resources to "better the conditions of native Hawaiians".

## II. PERMITTED INTERACTION GROUP – Board Governance Framework

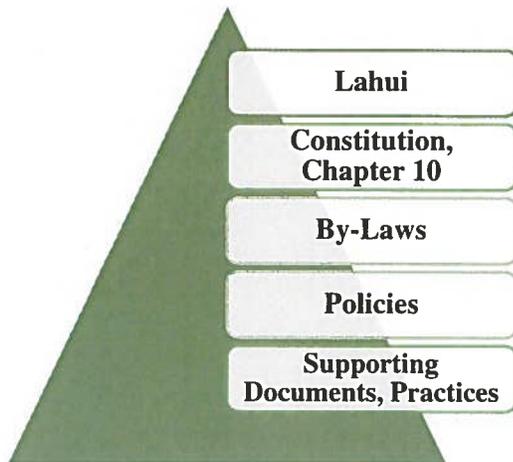
**Statutory Basis.** In accordance with HRS, CHAPTER 92, PUBLIC AGENCY MEETINGS AND RECORDS §92-2.5 (b) Permitted interactions of members, (b) Two or more members of a board, but less than the number of members which would constitute a quorum for the board, may be assigned to: (1) Investigate a matter relating to the official business of their board; provided that: (A) The scope of the investigation and the scope of each member’s authority are defined at a meeting of the board; (B) All resulting findings and recommendations are presented to the board at a meeting of the board; and (C) Deliberation and decision making on the matter investigated, if any, occurs only at a duly noticed meeting of the board held subsequent to the meeting at which the findings and recommendations of the investigation were presented to the board; or (2) Present, discuss, or negotiate any position which the board has adopted at a meeting of the board; provided that the assignment is made and the scope of each member’s authority is defined at a meeting of the board prior to the presentation, discussion, or negotiation.

**Formation.** In January 2019, the Board approved the formation of a Permitted Interaction Group (PIG) to: Investigate various elements of governance frameworks and models, including but not limited to cultural, indigenous, native, national and international contexts. The PIG was established with: 1) Trustee Brendon Kalei‘āina Lee as Project Sponsor and Chair; 2) Trustee Colette Machado as Business Process Owner and Vice Chair of the PIG; and 3) Trustees Robert Lindsey<sup>1</sup> and John Waihe‘e IV<sup>2</sup> as members. The PIG was supported by Trustee Machado, Lee, Lindsey and Waihe‘e’s Aides; and Administration, Ka Pouhana, Kamana‘opono Crabbe, Ka Pou Nui, Sylvia Hussey and staff. The PIG, also known as the Board Governance Framework Project, implemented a project plan in five phases: Phase I – Planning; Phase II – Where are we now? (AS IS); Phase III – Proposing Elements of a Governance Framework; Phase IV – Proposing Implementation Actions; and Phase V – Closing Project and Lessons Learned. The PIG presented the final report and recommendations to the Board of Trustees (BOT) and the BOT took action at its March 28, 2019 and April 4, 2019 meetings, respectively.



<sup>1</sup> Interim Chair of the Resource Management Committee at the time of the formation of the Permitted Interaction Group

<sup>2</sup> Chair of the Beneficiary, Advocacy and Empowerment Committee



**Five Elements of the Board Governance Framework.** Via Action Item BOT# 19-04, the Board approved the five elements of OHA's Board Governance Framework: 1) Identity; 2) Values and Mana; 3) Statutory Basis; 4) Policies; and 5) Supporting Documents and Practices (Operations).

**Subsequent Permitted Interaction Groups.** Included in the final report, the PIG recommended implementation of the Board Governance Framework elements via the following sequenced, subsequent, newly

formed, approved and executed PIGs:

- a. Development of L-Lāhui level policies;
- b. Alignment and update of existing BOT By-Laws;
- c. Development of T-Trustee level policies;
- d. Development of C-CEO level policies; and
- e. Alignment and update of existing Board governance documents (e.g., Executive Policy Manual, BOT Operating Manual).

On April 4, 2019, via Action Item BOT# 19-05, the Board approved the formation of a Permitted Interaction Group to investigate the development of L-Lāhui policies for OHA's Board Governance Framework.

### III. PERMITTED INTERACTION GROUP – L-Lāhui Level Policies

**Permitted Interaction Group - Purview.** The purview of the PIG was for the Board of Trustees (BOT), BOT staff and OHA Administration staff to work together to: (1) Investigate the development of L-Lāhui policies for OHA’s Board Governance Framework, which would articulate the Hawaiian cultural foundation of the organization as a basis for the *kaumaha* (heavy weight, sadness) or significant *kuleana* (responsibility) to normalize Hawaiian language, protect and exercise native rights regarding ‘āina, water, wahi pana and iwi kupuna, strengthen ‘ohana and kaiāulu, perpetuate Hawaiian culture, knowledge and practices and engage in global, international indigenous contexts; (2) Establish consistent policy formulation, format, review and update parameters, mechanisms and processes; and (3) Integrate the developed policies into the Board Governance Framework.

**Permitted Interaction Group – Members.** The membership of the Permitted Interaction Group was established as follows:

1. Trustee Colette Machado, BOT Chairperson
2. Trustee Brendon Kalei‘āina Lee, BOT Vice Chairperson
3. Trustee Robert Lindsey, RM Vice Chairperson
4. Trustee Carmen Hulu Lindsey
5. Kamana ‘opono Crabbe, Ka Pouhana
6. Sylvia Hussey, Ka Pou Nui

Trustee Lee served as the Chair of the Permitted Interaction Group; and Trustee Machado served as its Vice Chair.

**Permitted Interaction Group - Term/Duration.** The term of the Permitted Interaction Group expires at the completion of the assigned task, no later than May 31, 2019; or at the discretion of the Chair of the Board of Trustees, subject to later adjustment.

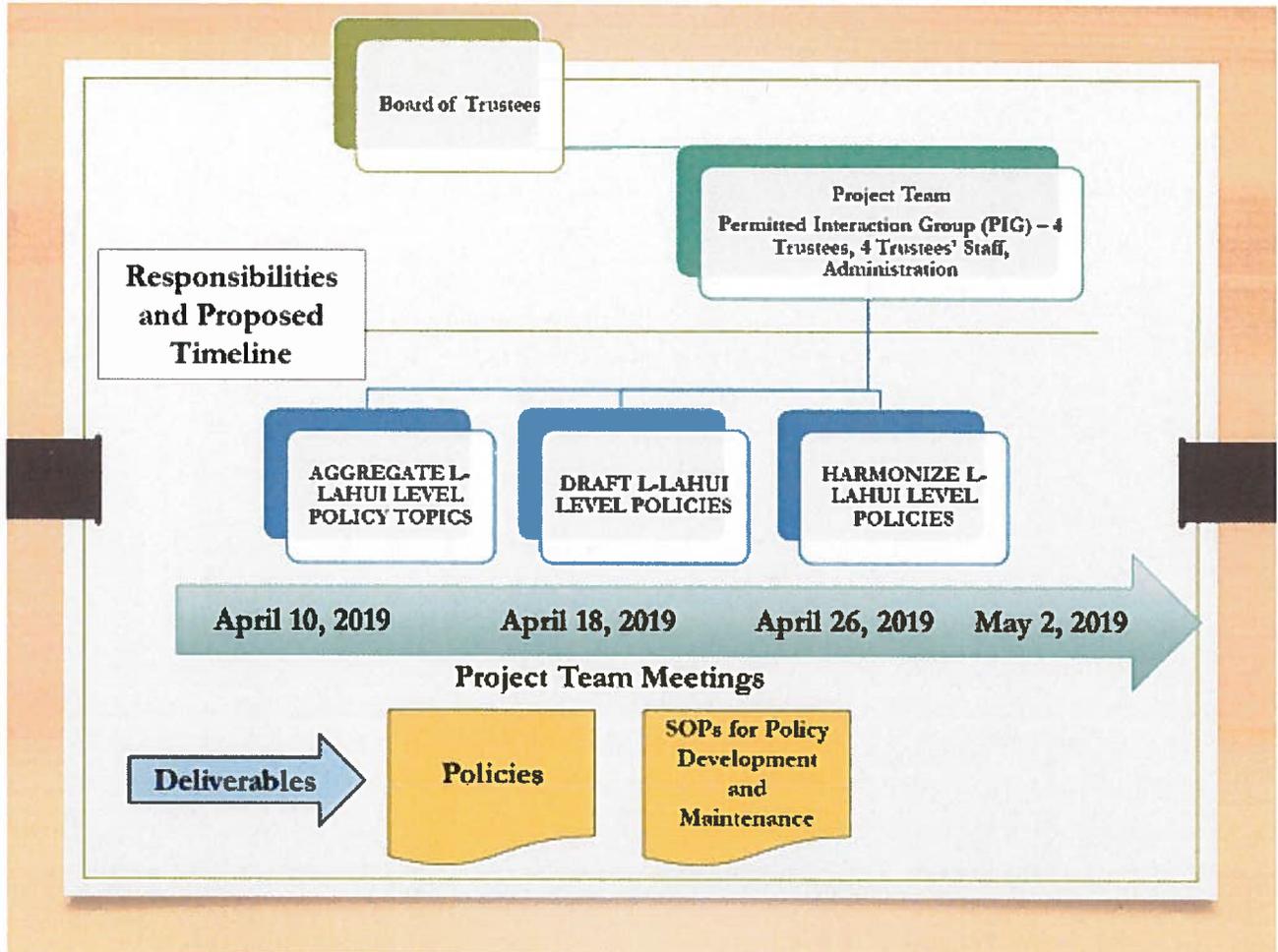
For purposes of the PIG, the following working definition of “governance” was used to frame the project, activities and deliverables: Establishment of policies, and continuous monitoring of their proper implementation, by the members of the governing body of an organization. It includes mechanisms required to balance the powers of the members (with the associated accountability) and their primary duty of enhancing the prosperity and viability of the organization.<sup>3</sup>

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<sup>3</sup> <http://www.businessdictionary.com/definition/governance.html>, retrieved 1/1/2019

**IV. PROJECT PLAN**

Beginning with the April 4, 2019 formation, the deliverables for the PIG included L-Lāhui level policies and standard operating procedures for policy development and maintenance (i.e., a policy on policies).



## V. WORKING DEFINITIONS

Beginning with each formed and completed PIG, working definitions were identified and used to aid the work of the PIG. Definitions are NOT intended to be THE, one and only, all encompassing, singular, definition, but a working definition to consistently guide the cascaded work of the Board Governance Framework. The following working definitions have been identified and are in use thus far:

**Governance**<sup>4</sup>. Establishment of policies, and continuous monitoring of their proper implementation, by the members of the governing body of an organization. It includes the mechanisms required to balance the powers of the members (with the associated accountability), and their primary duty of enhancing the prosperity and viability of the organization.

**Policy**<sup>5</sup>. Prudence or wisdom in the management of affairs; management or procedure based primarily on material interest; a definite course or method of action selected from among alternatives and in light of given conditions to guide and determine present and future decisions; and a high-level overall plan embracing the general goals and acceptable procedures especially of a governmental body.

The project team looked to the past to inform its work, “Tired of others trying to define Hawaiians and of being “pummeled into accepting the stranger’s view of ourselves as being cute, all-abiding, friendly nincompoops,” John Dominis Holt’s 1964 “On Being Hawaiian” described the lāhui instead as a “people with a history . . . the native connective tissue to forebears who used these islands superbly for the production of goods and the enjoyment of life.” The following working definition for lāhui was informed by our past and is meant to be inclusive of broad concepts and not exclusive to specific definitions.

**Lāhui**<sup>6</sup>. A term or descriptor that should not be conceived of as having multiple meanings, but rather as having a meaning that encompasses and includes concepts that require multiple words in English; and have different meanings such as “nation” and “race.” In using the word “lāhui,” we did not mean “the nation” or “the race” or “the people.” Rather, when used, the word “lāhui,” means the inclusive broad concept of “lāhui,” which includes the English expressed concepts of “nation,” “race,” and “people.”

<sup>4</sup> <http://www.businessdictionary.com/definition/governance.html>, retrieved 1/1/2019

<sup>5</sup> <https://www.merriam-webster.com/dictionary/policy>, retrieved 3/28/2019

<sup>6</sup> Project team

## VI. PROJECT ACTIVITY – Aggregate L-Lāhui Level Policy Topics

**Setting Context “Lāhui Level Policy”.** The current status of the Lāhui Hawai‘i is incredibly diverse in both values and beliefs, perhaps even more so than we were prior to the widespread introduction of Euro-American and Asian cultures of the 19th Century. The Lāhui Hawai‘i, today, is perhaps the most diverse that it ever has been.



With that said, it must be understood that without the collaboration of the Lāhui itself, the policies presented here come from an initial, individual comprehension and reasoning and may not be accepted nor agreed upon by other individual members of the Lāhui. Keeping that in mind, the project team’s approach has been as objective as possible.

Identifying Lāhui level policies meant identifying those traditional policies that were fundamentally Native Hawaiian – those very same policies that exemplify our identity as a unique group of peoples on Earth. Identifying Lāhui level policies also meant identifying those traditional policies with strong connections to both contemporary and future needs of Native Hawaiians.

The process for identification required the ability to understand and employ traditional policies like *nānā i ke kumu* (look to the source). Project team member(s) strove to be as comprehensive as possible with guidance from traditional policies like *‘inā e lepo ke kumu wai, e hō‘ea ana ka lepo i kai* (if the source of water is dirty, the muddy water will travel on).

**Difficulties: Avoid Diminishing Hawaiian Culture.** There is a saying, *ua lehulehu a manomano ka ‘ikena a ka Hawai‘i* (Great and numerous is the knowledge of the Hawaiian people). The most difficult part of identifying Lāhui level policies is having to account for the sheer volume of those that are imperative and then condensing them in a way that isn’t as overwhelming for the purpose of OHA governance.

The danger inherent in the distillation of cultural values, beliefs, principles that guide the formation of policy is in undermining the vastness and complexity of the culture itself. The danger, in essence, is the dumbing down of a culture and its people – and it is certainly a prominent issue faced by the Lāhui Hawai‘i that stems from a time where the erasure of Native Hawaiian identity was itself a government policy.

In honoring the grand scope of knowledge, project team member(s) looked for policies that were as comprehensive and encompassing as possible. Even then, however, are principles and policies so intertwined that they are better off sometimes being left unidentified – this was no more true for the policy *to aloha* than it was for any other.

**A Method to the Madness.** Getting to the very core of a policy was necessary. To do so, this required a constant asking of “why” (or to search for a more precursory policy). For example, in identifying *Ho‘omau* as a policy, the project team member had first identified widely accepted policies in the preservation, protection, and perpetuation of natural (‘āina, wai, etc.), cultural (heiau, ko‘a, etc.), and social (‘ohana, ‘ōlelo, iwi kupuna, health, etc.) resources. **So, why do we need to protect these things?** Because it is a cultural value, a policy to mālama. **But, why do we maintain this policy to mālama?** For the survival of our people. **Why?** To persist as long as we possibly can because in our existence, we may have something to offer the world: so we must *Ho‘omau*.

**A Note on Time.** Time is a critical notion in traditional Native Hawaiian beliefs. Certain overarching policies adopted, generally, by the Lāhui would not have any temporal constraints – they apply equally to our understanding of the past, present, and future. However, in certain beliefs, time wasn’t linear, the past was carried both in the present and future. *Ka wā ma mua, ka wā ma hope*.

**Recommendations for Lāhui-Level Policies.** As the project team member(s) were trying to gain an understanding of our Lāhui’s most prominent and most encompassing policies, we came to the realization that there was no simple way to express a policy bereft of its guiding principles/values/accessory policies that are often in accompaniment.

*Ka ‘ōlelo no ke ola, i ka ‘ōlelo no ka make* (in language/words there is life, in language/words there is death). We wanted to honor the wisdom of our kupuna by being as meaningful as we possibly could in the identification and expression of these policies.

Accordingly, we felt it necessary to develop some kind of preamble, an “expression of intent” that would encapsulate guiding principles and accessory policies that would further shape these identified Lāhui policies beyond their plain meaning. Truly, as our Lāhui advances with the policy to *‘imi ‘ike* (seek knowledge), we wanted to be sure that such a policy would always be regarded and exercised with a high degree of veneration; assurances that we have learned from history and carry our traditions forward; and progress with optimal efficiency to the greatest heights – and it so it was, that we sought to include *aloha, nānā i ke kumu, and kūlia i ka nu‘u* as guiding principles and accessory policies to each of the Lāhui policies identified.

Finally, we felt it necessary to acknowledge the vast and seemingly infinite scope of knowledge possessed by the Lāhui, while also recognizing that this list of policies is a snapshot of one perspective – among many – and at a single instance of time – that may not align with other perspectives and may certainly change as the Lāhui continues to evolve.

**Offered Expressions of Intent, Team Member A.** We, as Lāhui Hawai‘i, are descendants of our ancestral lands from time immemorial and we share a common identity based on culture, language, traditions, history, and ancestry. We *mālama* our ‘āina and affirm our ancestral rights and *kuleana* to all lands, waters, and resources of our islands and surrounding seas of *Ka Pae ‘Āina*. We also recognize that our homelands also extend to where the Kanaka is. We are united in our desire to cultivate the full expression of our traditions, customs, innovations, and beliefs of our living culture.

These policies seem to promote *pono* policies and practices that protect and perpetuate our natural, cultural, and social resources, as well as the well-being of our people and the *‘āina* that sustains us.

OHA recognizes that the issues that face our beneficiaries, as members of an indigenous groups with contemporary rights to self-determination because of our continued presence on the land for millennia, and a national group based on descent for the citizenry of the modern Hawaiian Kingdom founded in the mid-19th century, will evolve in complexity in ways that cannot be forecasted in the present day. These living policies are based on an important set of virtues: intellectual humility, a sense of the complexity of the problems faced in our society, a respect for the accumulated wisdom of the past, and a willingness to rethink when necessary and when constituent with those virtues. These foundations are also meant to address future needs to meet the challenges that are simultaneously posed by mainstream society and as indigenous peoples that continue to suffer systemic oppression from unresolved injustices.

Questions of identity are at the crux of struggles for land and power in Hawai‘i. The term “lāhui” provides a lens through which Hawaiian collective identity is understood and lived. In ‘ōlelo Hawai‘i, lāhui refers to a great number of people, sharing a common connection and a collective identity. The prefix “lā-“ can be a contracted form of “lau,” meaning leaf or a plant’s manner of leafing out, and it is often used as a shortened name of plants. “Lau” also means many or numerous and is often used to refer to an unquantifiable number of people or beings, as in the countless descendants. “Hui” can be used as both a noun, meaning a society, organization, association, or team, and a verb, meaning to join, unite, mix, or combine. Thus, the components of the word lāhui, suggest both a singular, organic body with branches that nourish the whole and a gathering of distinct, pre-existing elements combining to form a new entity. This definition privileges a lāhui that is constituted through direct action for aloha ‘āina and collective decision-making

In fulfillment of its mandate to better the conditions of Native Hawaiians, the Office of Hawaiian Affairs (OHA) recognizes these timeless policy positions that have allowed the Lāhui to triumphantly endure from time immemorial into the far unforeseeable future. In doing so, OHA further recognizes the complexities, dynamics, far-reach, and virtues embodied and interwoven within each of these policies like *aloha* and *nānā i ke kumu* (the maintained mindfulness of history and tradition) that serve to reinforce one another. Inherent in these policies is the philosophy of *nānā i ke kumu*, the value of well-being that is undeniably woven into everyone’s sense of belonging. Literally translated, *nānā i ke kumu* means to “look to the source.” Practicing self-reflection ensures the well-being of identity and intuition, intellect and emotion, values and beliefs, lessons learned and ancestral knowledge, all personal and professional alike.

**Offered Expressions of Intent, Team Member Z.** It is the year 2019, and the Lāhui, that is the coalescence of the body of the Native Hawaiian people, their culture, identity, values, beliefs, and aspirations, are continuously met by challenges both mirrored by mainstream society and reflective of those unique to a group of peoples who continue to struggle disproportionately against systemic oppression stemming from unresolved historical injustices.

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OHA understands that *ua lehulehu a manomano ka ‘ikena a ka Hawai‘i* (great and numerous is the knowledge of the Hawaiian people) and the breadth and scope of what it is to be Native Hawaiian can never be delimited by any list of policies or values, and represents a single perspective, among countless perspectives, in no truer measurement of our further understanding that *‘a‘ohe pau ka ‘ike i ka hālau ho‘okahi* (not all knowledge is contained in a single school).

**Policy Proposal and Analysis.** The table below proposes five L-Lāhui level policies along with related descriptors and analysis.

Policy	Description	Source
<p><b>E Mālama (to protect)</b></p>	<p>Rooted in traditional Hawaiian culture and beliefs is the notion of sustainability and self-sufficiency. These principles have been embodied in policies to mālama.</p> <p>A Hawaiian proverb describes the inseparable connection between Native Hawaiians and their land: <i>“Hānau ka ‘āina, hānau ke ali‘i, hānau ke kanaka.”</i> Born was the land, born were the chiefs, born were the common people.</p> <p>In traditional Hawaiian society, as in the rest of Polynesia, it is the duty of younger siblings and junior lineages to honor, love, and serve their elders. It is the reciprocal duty of the elder siblings to <i>hānai</i> the younger ones, as well as to love and <i>ho‘omalū</i> (protect) them. The relationship is thereby further defined: it is the <i>‘āina</i>, the <i>kalo</i>, and the <i>ali‘i nui</i> who are to feed, clothe, and shelter their younger brothers and sisters, the Hawaiian people. So long as younger Hawaiians love, serve, and honor their elders, the elders will continue to do the same for them, as well as to provide for their physical needs. In Hawaiian, this perfect harmony is known as <i>pono</i>, which denotes a universe in perfect harmony.</p> <p>Native Hawaiians, like many native peoples, “see an interdependent, reciprocal relationship between the gods, the land, and the people”--indeed, Native Hawaiians trace their genealogy to Papa, the earth mother, and Wākea, the sky father. Native Hawaiians</p>	<p>“Long before the Western world began to speak of conservation, the Hawaiian child was taught the precept: if you uproot a plant or cut down a tree, plant a new one to replace it.” (<i>Nānā i Ke Kumu, Vol 2, p.51</i>)</p>

Policy	Description	Source
	<p>are related to their ‘āina, to the natural forces of the world, and to <i>kalo</i> or taro, the staple food of the Hawaiian people. All are connected in a deep and profound way that infuses Hawaiian thought and is expressed in all facets of Hawaiian life. Thus, the principle of <i>mālama</i> is directly linked to conserving and protecting not only the land and its resources, but also humankind and the spiritual world.</p> <p>Devastating diseases and Western and Asian settler colonialism and the impacts of colonization (and forced assimilation) since as early as the late 18th century have impressed upon many Native Hawaiians the need to protect our way of existence from further decline.</p> <p><u>Cultural Resources</u></p> <p>Iwi kūpuna (ancestral bones/burials), heiau, wahi pana (storied/legendary places), wahi kapu (sacred places), nā ‘ike a me nā hana (cultural practices), historical resources.</p> <p><u>Natural Resources</u></p> <p>‘Āina (land resources), wai (fresh water resources), kai (marine resources), lewa (atmospheric resources), lewa mawaho (space), nā hōkū ‘ae‘a a me nā hōkū (planets and stars), nā lā‘au a me nā holoholona (plants and animals), ua (rain), makani (wind); loko i‘a; konohiki fishing rights</p> <p><u>Social Resources</u></p> <p>‘Ohana (family), kūpuna (ancestors/elders), ‘ōpio (youths), kaiāulu (community), ola (health), lā‘au lapa‘au: ‘ōlelo Hawai‘i (Hawaiian language), na ‘auao (education), mental health, criminal justice</p> <p><u>Additional Example Policy Areas</u></p> <p>Climate change; ocean management; renewable energy</p>	
<p><b>E Ho‘omau (to perpetuate)</b></p>	<p>In as much as it is important to <i>mālama</i> (protect) our resources, it is equally important to perpetuate those resources. To ho‘omau (perpetuate) is a policy at the very core of Native Hawaiian existence. In fact, it</p>	<p><i>Make no ke kalo a ola i ka palili (the kalo may die, but it lives on in the young plants</i></p>

Policy	Description	Source
	<p>can be said that the very need to protect and maintain our vast resources and to survive is accompanied by the need to perpetuate – to continue to live on into the future.</p> <p>Newspaper articles from 1900 in the Hawaiian nationalist newspaper, <i>Ke Aloha Aina</i>, discuss the concept of ho‘omau in relation to protests to the US’ annexation of Hawaii. In protests against annexation, the lāhui Hawai‘i united in unprecedented numbers under the banner of aloha ‘āina (love for their land, their nation, and their people) to draw on the strength such feelings had given them collectively over the previous seven years since the overthrow of the monarchy in 1893. These actions should not be construed as nationalism in which the people see themselves as superior to other races but, rather, as resistance to the loss of land, identity, culture, and political power. Their love for the land was based on the traditional familial relationships to the ‘āina.</p> <p>These articles provide us an understanding of who our kūpuna were, their concerns and goals, and the nature of their struggles during a critical time a hundred years ago when Kanaka Maoli consciously and purposefully attempted to exercise their political will within the United States system. This was a time of great morning for the lāhui. At the same time, Hawai‘i was beginning to be overwhelmed by soldiers and settlers from the US. The events described and discussed in these articles express a time of hope for the lāhui, not yet crushed by the reality of being a numerically powerless underrepresented peoples within the United States, nor by the oligarchy’s looming metamorphosis into the Big Five, the alliance of large corporations that continue to monopolize Hawai‘i’s economy and politics. These articles attempt to comfort fellow lāhui members, urging them to continue in their love for their nation, as instructed by Joseph Nāwahī on his deathbed in 1896: “E ho‘omau i ke kūpa‘a no ke aloha i ka ‘āina.” Ma kēia mau kumu a me nā kumu aku i koe, e ho‘omau ai kākou i ke kūpa‘a ana.</p>	<p>that it produces) (Pukui, ‘<i>Ōlelo No‘eau</i>, 2107)</p> <p><i>E hoomaopopoia, eia na poe naauao o kakou iho nei a me ko na aina e ke apu mai nei i na moolelo kahiko o Hawaii nei, [a o ka] kakou poe opio naau – [naaupo or naauao] hoi, ke hoohemahema nui nei i keia kumu waiwai nui o ka aina oiwi. Aohe huli, aohe imi, aohe no he makemake [i] ia mau mea. Aka, no makou iho, ke hoomau nei makou i keia hana no ka makemae maoli e hoouluia a hoomauiia aku ka ikeia ana o na moolelo a kaa o kahiko o Hawaii nei i hiki ai ke malamala e kakou, ka lahui</i></p> <p>There are educated people of ours as well as others from foreign lands that are snatching up [and destroying] the ancient mo‘olelo of Hawai‘i, while our [un-/educated] young people are greatly neglecting this great treasure of the native land. There is no research or seeking out, nor any desire for these things. However, for ourselves, we are continuing this work of a genuine desire to collect and to perpetuate the knowledge of the mo‘olelo and ka‘ao of Hawai‘i so that they can be cared for [or preserved] by us, the lāhui.</p>

Policy	Description	Source
	<p><u>Example Policy Areas</u></p> <p>Much of what is already listed under mālama</p>	<p>Noenoe K. Silva, <i>The Power of the Steel-Tipped Pen: Reconstructing Native Hawaiian Intellectual History</i> 153 (2007).</p>
<p><b>E Pūpūkahi i Holomua (to unite in order to progress)</b></p>	<p>The policy itself exemplifies traditional advancement through communal unity and the bringing together of communal resources – it forms the basis of so many principles traditionally backed by Native Hawaiian leadership in the most trying of times.</p> <p>This unity-backed progress has saw to the settlement of the Hawaiian Islands by the first Kanaka Maoli; the survival of Kanaka Maoli for millennia; the establishment of the Hawaiian Kingdom government; and the rapid adoption of technology.</p> <p><u>Example Policy Areas</u></p> <p>Kūkulu pilina; Economic growth; economic self-sufficiency; international engagement; home ownership; housing stability; community and real estate development;</p>	<p><i>‘A‘ohe loa‘a i ka noho wale (nothing is gained by idleness)</i> (Pukui, <i>‘Ōlelo No‘eau</i>, 173)</p>
<p><b>E ‘Imi ‘Ike (to seek knowledge)</b></p>	<p>Traditionally, the lack of knowledge was a severe limitation on a person’s potential. Limitless knowledge meant limitless potential.</p> <p>As acknowledged by the 19th century Native Hawaiian historian, Kepelino, the Native Hawaiian people were often fondly referred to as <i>Hawai‘i‘imiloa</i>, for their inclination toward responsible innovation.</p> <p>History has chronicled our rapid social-political-economic and technological advancement – notably in national security, education, healthcare, the arts and sciences, and governance.</p> <p>In so much as we are a people that carry our traditions with us, we are ever-evolving, and ever-seeking new frontiers.</p> <p><u>Example Policy Areas</u></p>	<p><i>He lawai‘a no ke kai pāpa‘u, he po‘opa‘a ka i‘a e loa‘a. (a fisherman in the shallow sea can only catch po‘opa‘a)</i> (Pukui, <i>‘Ōlelo No‘eau</i>, 726)</p>

Policy	Description	Source
	Education; Innovation; Native Hawaiian rights; indigenous rights; technology; emerging sectors; Artificial Intelligence and automation; Proactiveness; innovation; technological advancement; trade and emerging skill development; space exploration;	
<b>E Ho‘oulu Lāhui (to grow the Nation)</b>	<p>The policy to <i>ho‘oulu lāhui</i> is said to have been initiated by King Kalākaua at a time when the Native Hawaiian population was decreasing due primarily to foreign-introduced diseases.</p> <p>Today, the concept of <i>lāhui</i> has expanded beyond simply the identification of a body of Native Hawaiians, but also extends to our culture, identity, values, beliefs, and aspirations. To grow the nation is to productively expand every facet of our society, politics, economics, and environment.</p> <p><u>Example Policy Areas</u></p> <p>Governance; Native Hawaiian economy; innovative Hawaiian business ownership; food security and sustainability; real estate, land, and resource acquisition and expansion; wealth; economic self-sufficiency; loans, grants, and sponsorships; asset limits; international relations; identity; culture;</p>	One of the policies instituted by King David Kalākaua.

**NOTE:** OHA past policy areas in Values and Mana, ‘Ōlelo Hawai‘i, Culture, ‘Āina, Wai, Native Rights, Iwi Kūpuna, ‘Ohana and Community, Wahi Pana, Indigenous Rights, International Engagement, Ocean Management, and Climate Change can undoubtedly be incorporated under one or more the above-listed recommended policies. This is not to suggest that the above list is a comprehensive list of Lāhui policies – it is not. the intent here is to showcase what the project team believes to be certain Lāhui-level policies in their broadest and most encompassing form.

**VII. PROJECT ACTIVITY – Draft L-Lāhui Level Policies**

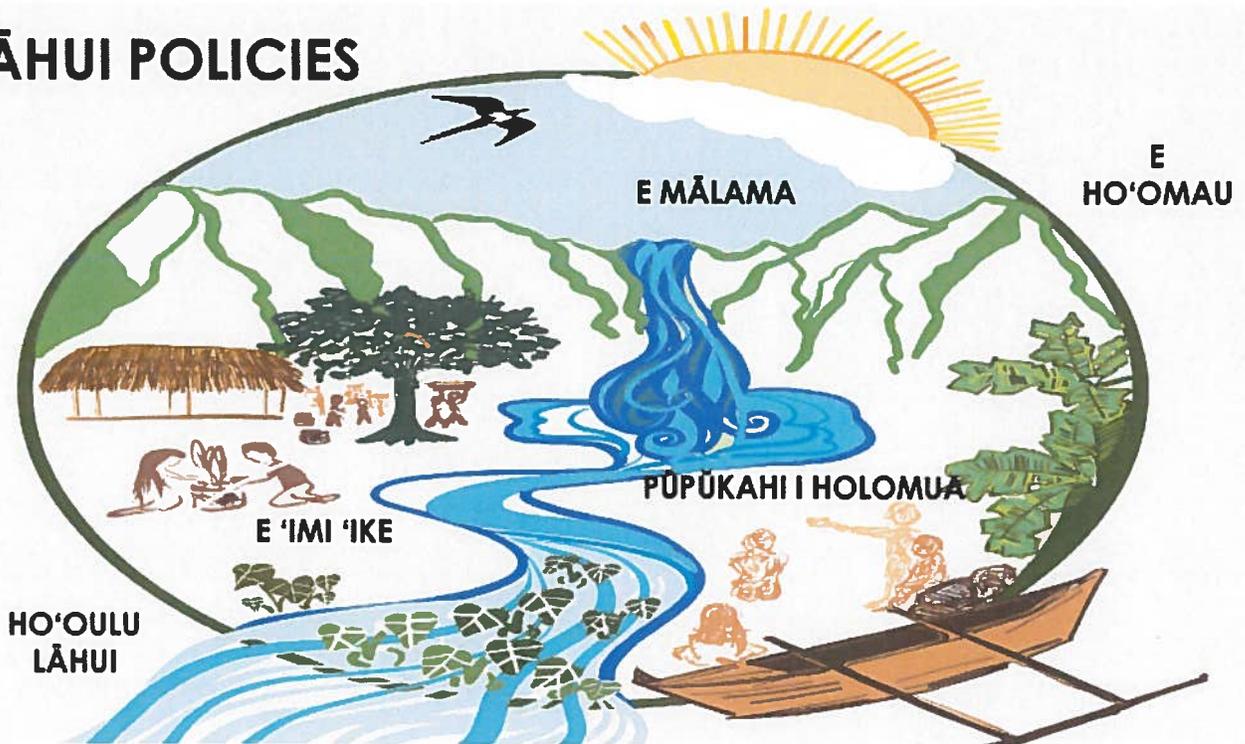
A preamble for each of the policies was offered as well as the original illustration below.



**Preamble.** In looking to the wisdom of our kupuna, *ua lehulehu a manomano ka 'ikena a ka Hawai'i* (great and numerous is the knowledge of the Hawaiian people); we have put forth these principles knowing that we could not foresee all that is to come in the future, *'a'oha pau ka 'ike i ka hālau ho'okahi* (not all knowledge is contained in a single school). These policies are living and are meant to be a guide for the leaders of today and tomorrow always mindful that *aloha, nānā i ke kumu* (the maintained mindfulness of history and tradition, and *kūlia i ka nu'u* (strive for the greatest heights) are ever present in all we endeavor to do for the lāhui.

**Illustration.** A team member's original illustration is offered below depicting an *ahupua'a*---a land division usually extending from the uplands to the sea, so called because the boundary was marked by a heap (ahu) of stones surmounted by an image of a pig (pua'a), or because a pig or other tribute was laid on the altar as tax to the chief. The landlord or owner of an *ahupua'a* might be a *konohiki*--headman of an *ahupua'a* land division under the chief; land or fishing rights under control of the *konohiki*.<sup>7</sup>

**LĀHUI POLICIES**



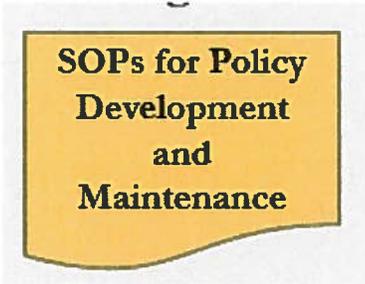
<sup>7</sup> <http://wehewehe.org/>, retrieved 5/9/2019

Refer to Appendix A which provides the following draft L-Lāhui level policies:

Policy
1. E Mālama (to protect)
2. E Ho‘omau (to perpetuate)
3. E Pūpūkahi i Holomua (to unite in order to progress)
4. E ‘Imi ‘Ike (to seek knowledge)
5. E Ho‘oulu Lāhui (to grow the Nation)

**VIII. PROJECT ACTIVITY – Harmonize - L-Lāhui Level Policies**

In addition to the actual L-Lāhui level policies, a “policy of policies”, or a policy regarding the Development, Maintenance and Management of Policies was developed to ensure that the Office of Hawaiian Affairs (OHA) has well-developed, organized, understandable and relevant policies that: support the OHA’s mission and vision; align to the Board Governance Framework; achieve accountability by identifying the responsible offices; and provide clear and concise guidance. The policy addresses the process for developing new and maintaining and managing all of the OHA’s L- *Lāhui*, T-Trustee and C-CEO level policies. An effective governance framework considers that policies are modified from time to time for clarification of facts, circumstances, policy content, processes or organizational changes.



Refer to Appendix B for the actual policy as well as a policy template.

**IX. BOARD GOVERNANCE FRAMEWORK NEXT STEPS**

Based on the approved project charter, the initial project plan and effective BOT implementation mechanisms, the PIG recommends the BOT implement the Board Governance Framework elements via the following newly formed and executed PIGs:

- A. Development of L-Lāhui level policies – proposed action at the May 30, 2019 BOT meeting;
- B. Alignment and update of existing BOT By-Laws – proposed formation at the May 30, 2019 BOT meeting;
- C. Development of T-Trustee level policies;
- D. Development of C-CEO level policies; and
- E. Alignment and update of existing Board governance documents (e.g., Executive Policy Manual, BOT Operating Manual).

In addition to the above proposed plans, the following PIG is proposed for formation to investigate the incorporation of completed and approved work products of the following PIGs: Governance, L-Lāhui Level Policies, Board of Trustees By-Laws, T-Level Policies, C-Level Policies, and Alignment and Update of Existing Board Governance documents.

Refer to Appendix C for project reference documents.

X. **MAHALO**

Since its approval in April 2019, Trustee PIG members and staff, Administration and staff have worked diligently to collectively bring this report and recommendations to the BOT.

**Permitted Interaction Group (PIG) Trustees:** Trustees Lee (PIG Chair), Machado (PIG Vice Chair), H Lindsey and R Lindsey (Members).

**PIG Trustees' Staff:** Zuri Aki, Lei-Ann Durant, Lōpaka Baptiste, Carol Hoomanawanui, Dayna Pa, Laurene Kaluau-Kealoha, Lehua Itokazu, Alyssa-Marie Kau, Kama Hopkins and Kauai Wailehua.

**Administration:** Kamana'opono Crabbe, Ka Pouhana (KP), Sylvia Hussey, Ka Pou Nui (KPN) and Project Manager; Raina Gushiken, Interim Senior Legal Counsel; Momilani Lazo, Senior Executive Assistant to KP; Laura Kamalani-Paikai, Executive Assistant to KPN, Leona Castillo, Executive Assistant to KP; Jim McMahan, Advocacy Counsel; and Ke'ala Nichols, Executive Assistant to Chief Advocate.

Mahalo piha to Trustee Aides Zuri Aki, Alyssa-Marie Kau and Lehua Itokazu who completed most, if not all, of the analysis, drafting and illustrations for the PIG's report and deliverables.

----- END OF REPORT -----

APPENDIX A – DRAFT L-Lāhui Level Policies

**E MĀLAMA**

**Subject:** Lāhui-level policy.

**Effective Date:** Original effective date of policy - TBD

**Scope:** The scope of this policy encompasses one of the five policies advanced by the Lāhui, as perceived by OHA.

**Date Reviewed/Revised:** Date of last revision or review of policy - TBD

**Responsible Organizational Unit:** Board

**Next Scheduled Review Date:** Date of next scheduled review or revision, cannot exceed five years.

**Policy Administrator:** Board Chair

**I. POLICY AND GENERAL STATEMENT**

In looking to the wisdom of our kūpuna, *ua lehulehu a manomano ka 'ikena a ka Hawai'i* (great and numerous is the knowledge of the Hawaiian people), we have put forth these principles knowing that we could not foresee all that is to come in the future, *'a'ohe pau ka 'ike i ka hālau ho'okahi* (not all knowledge is contained in a single school). These policies are living and are meant to be a guide for the leaders of today and tomorrow, always mindful that *aloha, nānā i ke kumu* (the maintained mindfulness of history and tradition), and *kūlia i ka nu'u* (strive for the greatest heights) are ever present in all that we endeavor to do for the Lāhui.

E Mālama, or more specifically, *e mālama i ko mau kumuwaiwai nui* (to protect our greatest resources) expresses OHA's recognition of the Lāhui's continued endeavor to protect our greatest social, cultural/historical, and natural resources.

**II. DEFINITIONS**

E Mālama means *to protect* or *to care for*.

**Lāhui.** A term or descriptor that should not be conceived of as having multiple meanings, but rather as having a meaning that encompasses and includes concepts that require multiple words in English; and have different meanings such as "nation" and "race." In using the word "lāhui," we did not mean "the nation" or "the race" or "the people." Rather, when used, the word "lāhui," means the inclusive broad concept of "lāhui," which includes the English expressed concepts of "nation," "race," and "people."

**III. MO'OKŪ'AUHAU**

Rooted in traditional Native Hawaiian culture and beliefs are concepts of sustainability and self-sufficiency. Devastating diseases and both Western and Asian settler colonialism and the impacts of colonization (and forced assimilation) since as early as the late 18th Century have impressed upon many Native Hawaiians the need to protect our way of existence from further decline. These principles reinforcing the policy of protection is deeply rooted in Native Hawaiian society; it is the duty of youth to honor, love, and serve their elders. It is the reciprocal duty of

**APPENDIX A – DRAFT L-Lāhui Level Policies**

the elders to care for, protect, and *hānai* the youth. This reciprocal-familial relationship extends between Native Hawaiians and every facet of the world and life around them – from their interaction with the natural world to society and even spiritualism/religion.

*Hānau ka ‘āina, hānau ke ali‘i, hānau ke kānaka* (born is the land, born is the chief, born are the people). (Pukui, *‘Ōlelo No‘eau*, 466).

“Long before the Western world began to speak of conservation, the Hawaiian child was taught the precept: if you uproot a plant or cut down a tree, plant a new one to replace it.” (*Nānā i Ke Kumu, Vol 2, p.51*).

**IV. SCOPE AND DELEGATION OF AUTHORITY**

Trustees of the Office of Hawaiian Affairs collectively maintain the sole authority to amend this policy subsequent to majority Board approval.

**IV. RELATED POLICIES**

**Example Social Resources Policy Areas:** ‘Ohana (family), kūpuna (ancestors/elders), ‘ōpio (youths), kaiāulu (community), ola (health), lā‘au lapa‘au; ‘ōlelo Hawai‘i (Hawaiian language), na‘auao (education), mental health, criminal justice, etc.

**Example Cultural Resources Policy Areas:** Iwi kupuna (ancestral bones/burials), heiau, wahi pana (storied/legendary places), wahi kapu (sacred places), nā ‘ike a me nā hana (cultural practices), historical resources, etc.

**Examples of Natural Resources Policy Areas:** ‘Āina (land resources), wai (fresh water resources), kai (marine resources), lewa (atmospheric resources), lewa mawaho (space), nā hōkū ‘ae‘a a me nā hōkū (planets and stars), nā lā‘au a me nā holoholona (plants and animals), ua (rain), makani (wind), loko i‘a, konohiki fishing rights, etc.

**V. CONTACTS**

The Policy Administrator is:

Organizational Unit	Position
Board	Board Chair

**VI. EXHIBITS**

None

APPENDIX A – DRAFT L-Lāhui Level Policies

**E HO‘OMAU**

**Subject:** Lāhui-level policy.

**Scope:** The scope of this policy encompasses one of the five policies advanced by the Lāhui, as perceived by OHA.

**Responsible Organizational Unit:** Board

**Effective Date:** Original effective date of policy - TBD

**Date Reviewed/Revised:** Date of last revision or review of policy - TBD

**Next Scheduled Review Date:** Date of next scheduled review or revision, cannot exceed five years.

**Policy Administrator:** Board Chair

**I. POLICY AND GENERAL STATEMENT**

In looking to the wisdom of our kūpuna, *ua lehulehu a manomano ka ‘ikena a ka Hawai‘i* (great and numerous is the knowledge of the Hawaiian people), we have put forth these principles knowing that we could not foresee all that is to come in the future, *‘a‘ohe pau ka ‘ike i ka hālau ho‘okahi* (not all knowledge is contained in a single school). These policies are living and are meant to be a guide for the leaders of today and tomorrow, always mindful that *aloha, nānā i ke kumu* (the maintained mindfulness of history and tradition), and *kūlia i ka nu‘u* (strive for the greatest heights) are ever present in all that we endeavor to do for the Lāhui.

E Ho‘omau, or more specifically, *e ho‘omau i ka lāhui Hawai‘i* (to perpetuate the Hawaiian nation) expresses OHA’s recognition of the Lāhui’s continued endeavor to persist into the far future as a body of people united by common descent, history, culture, and language.

**II. DEFINITIONS**

E Ho‘omau means *to perpetuate* or *to persist/continue on*.

**Lāhui.** A term or descriptor that should not be conceived of as having multiple meanings, but rather as having a meaning that encompasses and includes concepts that require multiple words in English; and have different meanings such as “nation” and “race.” In using the word “lāhui,” we did not mean “the nation” or “the race” or “the people.” Rather, when used, the word “lāhui,” means the inclusive broad concept of “lāhui,” which includes the English expressed concepts of “nation,” “race,” and “people.”

**III. MO‘OKŪ‘AUHAU**

To ho‘omau is a policy at the very core of Native Hawaiian existence. In fact, it can be said that the very need to protect and maintain our vast resources and to survive is accompanied by the need to perpetuate – to continue to live on into the future.

**APPENDIX A – DRAFT L-Lāhui Level Policies**

Nūpepa articles from 1900 in the Hawaiian nationalist newspaper, *Ke Aloha Aina*, discuss the concept of ho‘omau in relation to protests against the United States’ annexation of Hawai‘i; the Lāhui united in unprecedented numbers under the banner of *aloha ‘āina* (love for their land, their nation, and their people) to draw on the strength such feelings had given them collectively over the previous seven years since the overthrow of the monarchy in 1893.

These articles provide us an understanding of who our kūpuna were, their concerns and goals, and the nature of their struggles during a critical time. These articles attempt to comfort fellow lāhui members, urging them to continue in their love for their nation, as instructed by Joseph Nāwahī on his deathbed in 1896: “E ho‘omau i ke kūpa‘a no ke aloha i ka ‘āina.” (*Ke Aloha Aina*, Mar. 3, 1900, at 4).

*Make no ke kalo a ola i ka palili* (the kalo may die, but it lives on in the young plants that it produces) (Pukui, *‘Ōlelo No‘eau*, 2107).

**IV. SCOPE AND DELEGATION OF AUTHORITY**

Trustees of the Office of Hawaiian Affairs collectively maintain the sole authority to amend this policy subsequent to majority Board approval.

**IV. RELATED POLICIES**

**Example Social Resources Policy Areas:** ‘Ohana (family), kūpuna (ancestors/elders), ‘ōpio (youths), kaiāulu (community), ola (health), lā‘au lapa‘au; ‘ōlelo Hawai‘i (Hawaiian language), na‘auao (education), mental health, criminal justice, etc.

**Example Cultural Resources Policy Areas:** Iwi kupuna (ancestral bones/burials), heiau, wahi pana (storied/legendary places), wahi kapu (sacred places), nā ‘ike a me nā hana (cultural practices), historical resources, etc.

**Examples of Natural Resources Policy Areas:** ‘Āina (land resources), wai (fresh water resources), kai (marine resources), lewa (atmospheric resources), lewa mawaho (space), nā hōkū ‘ae‘a a me nā hōkū (planets and stars), nā lā‘au a me nā holoholona (plants and animals), ua (rain), makani (wind), loko i‘a, konohiki fishing rights, etc.

**V. CONTACTS**

The Policy Administrator is:

Organizational Unit	Position
Board	Board Chair

**VI. EXHIBITS**

None.

APPENDIX A – DRAFT L-Lāhui Level Policies

**E PŪPŪKAHI I HOLOMUA**

**Subject:** Lāhui-level policy.

**Effective Date:** Original effective date of policy - TBD

**Scope:** The scope of this policy encompasses one of the five policies advanced by the Lāhui, as perceived by OHA.

**Date Reviewed/Revised:** Date of last revision or review of policy - TBD

**Responsible Organizational Unit:** Board

**Next Scheduled Review Date:** Date of next scheduled review or revision, cannot exceed five years.

**Policy Administrator:** Board Chair

**I. POLICY AND GENERAL STATEMENT**

In looking to the wisdom of our kūpuna, *ua lehulehu a manomano ka 'ikena a ka Hawai'i* (great and numerous is the knowledge of the Hawaiian people), we have put forth these principles knowing that we could not foresee all that is to come in the future, *'a'ohe pau ka 'ike i ka hālau ho'okahi* (not all knowledge is contained in a single school). These policies are living and are meant to be a guide for the leaders of today and tomorrow, always mindful that *aloha, nānā i ke kumu* (the maintained mindfulness of history and tradition), and *kūlia i ka nu'u* (strive for the greatest heights) are ever present in all that we endeavor to do for the Lāhui.

E pūpūkahi i holomua (to unite in order to progress) expresses OHA's recognition of the Lāhui's effectiveness in advancing through united endeavor.

**II. DEFINITIONS**

E pūpūkahi i holomua means *to unite in order to progress*.

**Lāhui.** A term or descriptor that should not be conceived of as having multiple meanings, but rather as having a meaning that encompasses and includes concepts that require multiple words in English; and have different meanings such as "nation" and "race." In using the word "lāhui," we did not mean "the nation" or "the race" or "the people." Rather, when used, the word "lāhui," means the inclusive broad concept of "lāhui," which includes the English expressed concepts of "nation," "race," and "people."

**III. MO'OKŪ'AUHAU**

The policy itself exemplifies traditional advancement through communal unity and the bringing together of communal resources – it forms the basis of so many principles traditionally backed by Native Hawaiian leadership in the most trying of times.

Not solely limited to communal advancement, *pūpūkahi i holomua* has been enshrined within the Hawaiian Kingdom's foreign relations endeavors that have brought prosperity to the Hawaiian Islands and the Native Hawaiian people.

**APPENDIX A – DRAFT L-Lāhui Level Policies**

This unity-backed progress saw to the settlement of the Hawaiian Islands by the first Kanaka Maoli<sup>8</sup>; the survival of Kanaka Maoli for millennia; the establishment of the Hawaiian Kingdom government; and the rapid adoption of technology.

*‘A‘ohe loa‘a i ka noho wale (nothing is gained by idleness) (Pukui, ‘Ōlelo No‘eau, 173).*

**IV. SCOPE AND DELEGATION OF AUTHORITY**

Trustees of the Office of Hawaiian Affairs collectively maintain the sole authority to amend this policy subsequent to majority Board approval.

**IV. RELATED POLICIES**

Example Policy Areas: Kūkulu pilina; Economic growth; economic self-sufficiency; international engagement; home ownership; housing stability; community and real estate development; etc.

**V. CONTACTS**

The Policy Administrator is:

Organizational Unit	Position
Board	Board Chair

**VI. EXHIBITS**

None

<sup>8</sup> Full-blooded Hawaiian person, <http://wehewehe.org>, retrieved 5/9/2019

APPENDIX A – DRAFT L-Lāhui Level Policies

**E ‘IMI ‘IKE**

**Subject:** Lāhui-level policy.

**Effective Date:** Original effective date of policy - TBD

**Scope:** The scope of this policy encompasses one of the five policies advanced by the Lāhui, as perceived by OHA.

**Date Reviewed/Revised:** Date of last revision or review of policy - TBD

**Responsible Organizational Unit:** Board

**Next Scheduled Review Date:** Date of next scheduled review or revision, cannot exceed five years.

**Policy Administrator:** Board Chair

**I. POLICY AND GENERAL STATEMENT**

In looking to the wisdom of our kūpuna, *ua lehulehu a manomano ka ‘ikena a ka Hawai‘i* (great and numerous is the knowledge of the Hawaiian people), we have put forth these principles knowing that we could not foresee all that is to come in the future, *‘a‘ohe pau ka ‘ike i ka hālau ho‘okahi* (not all knowledge is contained in a single school). These policies are living and are meant to be a guide for the leaders of today and tomorrow, always mindful that *aloha, nānā i ke kumu* (the maintained mindfulness of history and tradition), and *kūlia i ka nu‘u* (strive for the greatest heights) are ever present in all that we endeavor to do for the Lāhui.

E ‘Imi ‘Ike (to seek knowledge) expresses OHA’s recognition of the Lāhui’s continuous seeking of knowledge to improve its status, adapt to necessary change, and to progress both responsibly and most effectively.

**II. DEFINITIONS**

E ‘Imi ‘Ike means *to seek knowledge*.

**Lāhui.** A term or descriptor that should not be conceived of as having multiple meanings, but rather as having a meaning that encompasses and includes concepts that require multiple words in English; and have different meanings such as “nation” and “race.” In using the word “lāhui,” we did not mean “the nation” or “the race” or “the people.” Rather, when used, the word “lāhui,” means the inclusive broad concept of “lāhui,” which includes the English expressed concepts of “nation,” “race,” and “people.”

**III. MO‘OKŪ‘AUHAU**

Traditionally, the lack of knowledge was a severe limitation on a person’s potential. Limitless knowledge meant limitless potential. As acknowledged by the 19th century Native Hawaiian historian, Kepelino, the Native Hawaiian people were often fondly referred to as *Hawai‘i‘imiloa*, for their inclination toward responsible innovation.

**APPENDIX A – DRAFT L-Lāhui Level Policies**

The search for knowledge has always been intrinsically tied to advancement and innovation. Throughout their existence, Native Hawaiians have exhibited their continuous search for knowledge through their achievements and prominence in world exploration, technological adaptation, land and resource management, and much more.

History has chronicled our rapid social-political-economic and technological advancement – notably in national security, education, healthcare, the arts and sciences, and governance. In so much as we are a people that carry our traditions with us, we are ever-evolving, and ever-seeking new frontiers.

*He lawai‘a no ke kai pāpa‘u, he po‘opa‘a ka i‘a e loa‘a.* (a fisherman in the shallow sea can only catch po‘opa‘a) (Pukui, ‘*Ōlelo No‘eau*, 726).

**IV. SCOPE AND DELEGATION OF AUTHORITY**

Trustees of the Office of Hawaiian Affairs collectively maintain the sole authority to amend this policy subsequent to majority Board approval.

**IV. RELATED POLICIES**

*Example Policy Areas:* Education; Innovation; Native Hawaiian rights; indigenous rights; technology; emerging sectors; Artificial Intelligence and automation; Proactiveness; innovation; technological advancement; trade and emerging skill development; space exploration; etc.

**V. CONTACTS**

The Policy Administrator is:

Organizational Unit	Position
Board	Board Chair

**VI. EXHIBITS**

None

APPENDIX A – DRAFT L-Lāhui Level Policies

**E HO‘OULU LĀHUI**

**Subject:** Lāhui-level policy.

**Effective Date:** Original effective date of policy - TBD

**Scope:** The scope of this policy encompasses one of the five policies advanced by the Lāhui, as perceived by OHA.

**Date Reviewed/Revised:** Date of last revision or review of policy - TBD

**Responsible Organizational Unit:** Board

**Next Scheduled Review Date:** Date of next scheduled review or revision, cannot exceed five years.

**Policy Administrator:** Board Chair

**I. POLICY AND GENERAL STATEMENT**

In looking to the wisdom of our kūpuna, *ua lehulehu a manomano ka ‘ikena a ka Hawai‘i* (great and numerous is the knowledge of the Hawaiian people), we have put forth these principles knowing that we could not foresee all that is to come in the future, *‘a‘ohe pau ka ‘ike i ka hālau ho‘okahi* (not all knowledge is contained in a single school). These policies are living and are meant to be a guide for the leaders of today and tomorrow, always mindful that *aloha, nānā i ke kumu* (the maintained mindfulness of history and tradition), and *kūlia i ka nu‘u* (strive for the greatest heights) are ever present in all that we endeavor to do for the Lāhui.

E Ho‘oulu Lāhui (to grow the Nation) expresses OHA’s recognition of the Lāhui’s continuous endeavor to grow and evolve and in accordance with principles of self-determination.

**II. DEFINITIONS**

E Ho‘oulu Lāhui means *to seek grow the Nation*.

**Lāhui.** A term or descriptor that should not be conceived of as having multiple meanings, but rather as having a meaning that encompasses and includes concepts that require multiple words in English; and have different meanings such as “nation” and “race.” In using the word “lāhui,” we did not mean “the nation” or “the race” or “the people.” Rather, when used, the word “lāhui,” means the inclusive broad concept of “lāhui,” which includes the English expressed concepts of “nation,” “race,” and “people.”

**III. MO‘OKŪ‘AUHAU**

In his campaign for the throne and throughout his rule, King David Kal‘kaua maintained the slogan “E Ho‘oulu Lāhui.” Originally, efforts to increase the nation were compelled by the persistent decline of the *‘ōiwi* (native) population that began with the arrival of European foreigners in the latter 18th Century.

**APPENDIX A – DRAFT L-Lāhui Level Policies**

“Increasing the nation” became a rallying point among the ali‘i. At its core, the push to ho‘oulu lāhui was inherently connected to procreation and proliferating the ‘ōiwi population. Yet, Kalākaua’s platform and rule also promoted the concept of increasing the nation in a variety of other capacities that speak to the kind of lāhui that he envisioned and was compelled to support in line with his genealogical kuleana. Kalākaua’s rule allowed and demanded space for ‘ōiwi ideas and practices to expand and flourish in both public and private spaces.

Increasing the cultural attributes of the lāhui reflect a framework wherein conceptions of the past are directly tied to and inclusive of the contributions made by the ancestors who lived before us, appended by those living in the present, and built upon by our children in the future. In as much as Kalākaua had sought the protection and proliferation of the Native Hawaiian population, he had also encouraged the increase of Native Hawaiian knowledge through the cultural and political institutions that he had created and through public performances and displays of his leadership.

Today, the concept of *lāhui* has expanded beyond simply the identification of a body of Native Hawaiians, but also extends to our culture, identity, values, beliefs, and aspirations. To grow the nation is to productively expand every facet of our society, politics, economics, and environment.

**IV. SCOPE AND DELEGATION OF AUTHORITY**

Trustees of the Office of Hawaiian Affairs collectively maintain the sole authority to amend this policy subsequent to majority Board approval.

**IV. RELATED POLICIES**

*Example Policy Areas:* Governance; Native Hawaiian economy; innovative Hawaiian business ownership; food security and sustainability; real estate, land, and resource acquisition and expansion; wealth; economic self-sufficiency; loans, grants, and sponsorships; asset limits; international relations; identity; culture; etc.

**V. CONTACTS**

The Policy Administrator is:

Organizational Unit	Position
Board	Board Chair

**VI. EXHIBITS**

None

----- END OF APPENDIX A -----



APPENDIX B – DRAFT Development, Management  
and Maintenance of Policies

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**Subject:** Development, Maintenance and Management of Policies

**Effective Date:** Original effective date of policy - TBD

**Scope:** The scope of this policy includes policy types—L- Lāhui Level, T-Trustee Level and C-CEO Level policies.

**Date Reviewed/Revised:** Date of last revision or review of policy - TBD

**Responsible Office:** Board

**Next Scheduled Review Date:** Date of next scheduled review or revision, cannot exceed three years.

**Policy Administrator<sup>9</sup>:** Board Chair

**I. POLICY AND GENERAL STATEMENT**

The purpose of this policy is to ensure that the Office of Hawaiian Affairs (OHA) has well-developed, organized, understandable and relevant policies that: support the OHA’s mission and vision; align to the Board Governance Framework; achieve accountability by identifying the responsible offices; and provide clear and concise guidance. *This policy addresses the process for developing new and maintaining and managing all of the OHA’s L- Lāhui, T-Trustee and C-CEO level policies.* An effective governance framework considers that policies are modified from time to time for clarification of facts, circumstances, policy content, processes or organizational changes.

**II. DEFINITIONS**

**Governance<sup>10</sup>.** Establishment of policies, and continuous monitoring of their proper implementation, by the members of the governing body of an organization. It includes the mechanisms required to balance the powers of the members (with the associated accountability), and their primary duty of enhancing the prosperity and viability of the organization.

**Policy<sup>11</sup>.** Prudence or wisdom in the management of affairs; management or procedure based primarily on material interest; a definite course or method of action selected from among alternatives and in light of given conditions to guide and determine present and future decisions; and a high-level overall plan embracing the general goals and acceptable procedures especially of a governmental body.

**Lāhui.** A term or descriptor that should not be conceived of as having multiple meanings, but rather as having a meaning that encompasses and includes concepts that require multiple words in English; and have different meanings such as “nation” and “race.” In using the word “lāhui,”

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<sup>9</sup> Responsible for the programmatic, functional, or administrative areas affected by the policy/procedure.

<sup>10</sup> <http://www.businessdictionary.com/definition/governance.html>, retrieved 1/1/2019

<sup>11</sup> <https://www.merriam-webster.com/dictionary/policy>, retrieved 3/28/2019

## APPENDIX B – DRAFT Development, Management and Maintenance of Policies

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we did not mean “the nation” or “the race” or “the people.” Rather, when used, the word “lāhui,” means the inclusive broad concept of “lāhui,” which includes the English expressed concepts of “nation,” “race,” and “people.”

**L- Lāhui Level Policies.** Articulates the Hawaiian cultural foundation of the organization as a basis for the *kaumaha* (heavy weight, sadness) or significant *kuleana* (responsibility) to normalize Hawaiian language, protect and exercise native rights regarding ‘āina, water, wahi pana and iwi kupuna, strengthen ‘ohana and kaiāulu, perpetuate Hawaiian culture, knowledge and practices and engage in global, international indigenous contexts. Identifying Lāhui level policies meant identifying those traditional policies that were fundamentally Native Hawaiian – those very same policies that exemplify our identity as a unique group of peoples on Earth. Identifying Lāhui level policies also meant identifying those traditional policies with strong connections to both contemporary and future needs of Native Hawaiians.

**T-Trustee Level Policies.** Articulates broad, systemic, strategic, overarching policies that are attributed to OHA’s Trustee role as a result of the Constitution and Chapter 10 purposes and duties (e.g., fiduciary, care, obedience, code of ethics).

**C-CEO Level Policies.** Guides and directs operations such as compensation, recruitment, procurement, contracting, data retention, asset protection, risk management, etc.

**Procedure.** A procedure is a guideline or series of interrelated steps taken to help implement the policy.

**Policy Initiator.** The Policy Initiator is either the Board or Chief Executive Officer (CEO) that develops a policy proposal (e.g., addition, change, deletion).

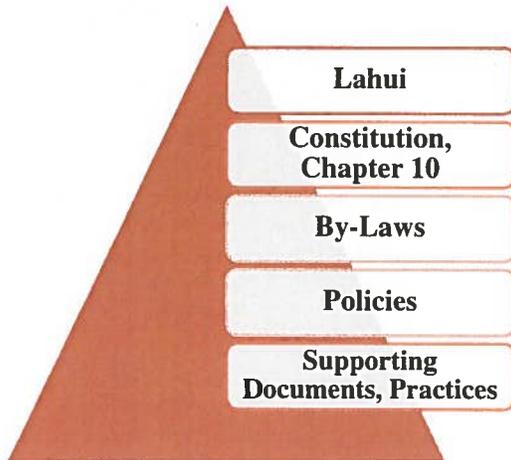
**Policy Owner.** The Policy Owner is the Board for L- Lāhui Level and T-Trustee Level policies. The CEO is the Policy Owner for the C-CEO Level policies. The Policy Owner’s jurisdiction covers the subject matter of the policy.

**Stakeholder.** Stakeholders include individuals, families, entities, organizations, communities that are both internal (e.g., staff, administration, Trustees) and external (e.g., grantees, collaborators, Ali‘i Trusts, State government) to the OHA, that are affected by the policy.

**Policy Administrator.** The Policy Administrator is the organizational unit and its leader (i.e., Board, Chair; Administration, CEO) responsible for the programmatic, functional, or administrative areas affected by the policy/procedure.

**APPENDIX B – DRAFT Development, Management and Maintenance of Policies**

**III. MO‘OKŪ‘AUHAU**



The Board Governance Framework consists of the following five elements: 1) Identity; 2) Values and Mana; 3) Statutory Basis; 4) Policies; and 5) Supporting Documents and Practices (Operations), as approved by the Board of Trustees via Action Item BOT #19-04; and is the genesis and origination point of this policy.

**IV. SCOPE AND DELEGATION OF AUTHORITY**

The authority to approve new or changes to existing L-Lāhui and T-Trustee level policies is vested in and retained by the Board of Trustees (BOT).

The BOT delegates to the Chief Executive Officer (CEO): 1) Implementation of this policy and its programmatic, functional or administrative impacts; and 2) Responsibility to initiate the process to develop new, and maintain, manage and change existing policies; and 3) Authorization of C-CEO level policies.

**IV. RELATED POLICIES**

The scope of this policy applies to all policy types—L- Lāhui Level, T-Trustee Level and C-CEO Level policies.

**V. CONTACTS**

The Policy Administrator is:

Organizational Unit	Position
Board	Board Chair

**VI. EXHIBITS**

The attached Policy Template presents policies in a format and consistently identifies applicable elements.



**APPENDIX B – DRAFT Development, Management  
and Maintenance of Policies**

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**TEMPLATE**

**Subject:** First word of Subject title should be a key word for locating the policy.

**Effective Date:** Original effective date of policy.

**Scope:** List span of policy. (To whom or what does this policy apply)

**Date Reviewed/Revised:** Date of last revision or review of policy.

**Responsible Office:** Area or department responsible for implementation and/or interpretation of policy.

**Next Scheduled Review Date:** Date of next scheduled review or revision. Cannot exceed three years.

**Policy Administrator:** OHA Executive responsible for the programmatic, functional, or administrative areas affected by the policy/procedure.

**I. POLICY AND GENERAL STATEMENT**

Provide a brief introduction stating the policy or position and the basis or rationale for the policy/procedure.

**II. DEFINITION**

Define any terms with specific meaning for the policy

**III. MO‘OKŪ‘AUHAU**

Include cultural and organizational mo‘okū‘auhau of how the policy statement came into development

**IV. SCOPE AND DELEGATION OF AUTHORITY**

Describe process to be followed, including any required controls and approval levels; what is delegated to Administration/CEO and what is not and retained by the Trustees

**IV. RELATED POLICIES**

List related policies, if applicable

**V. CONTACTS**

List the phone number and email/web address of the office and/or person who is the subject matter expert on this policy and can answer questions regarding application and interpretation of the policy.



**APPENDIX B – DRAFT Development, Management  
and Maintenance of Policies**

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<b>Organizational Unit</b>	<b>Position</b>
Board	Chair

**VI. EXHIBITS**

List exhibits referenced in policy and provide links. Do not include section if no exhibits are referenced in the policy.

**----- END OF APPENDIX B -----**

**APPENDIX C – PERMITTED INTERACTION GROUP  
REFERENCE LIST**

The following documents are a part of the permitted interaction group reference list, including originally produced analysis, illustrations, work products and deliverables, which will be distributed post action of the Board:

APPENDIX C – PERMITTED INTERACTION GROUP REFERENCE	Classification
1. Policy Analysis	Confidential
2. DRAFT Papahānaumokuākea Marine National Monument Kūkulu Foundational Elements	Confidential
3. DRAFT Papahānaumokuākea Marine National Monument Kūkulu Strategies	Confidential
4. RM 2017-05 Kaka‘ako Makai Policy	Confidential
5. Lāhui Level Policy Analysis	Confidential
6. BAE #15-06 Water Policy	Confidential
7. BAE #15-07 Iwi Kupuna Policy	Confidential
8. BAE #16-01 International Engagement Policy	Confidential
9. L-Lāhui Level Policies Presentation	Confidential
10. L-Lāhui Level Policy Framework	Confidential

----- END OF APPENDIX C -----