

The M.A.N. Online: <http://www.MolokaiAdvertiserNews.com>

HC01 Box 770 K'Kai
Molokai, HI 96748

ph. 808-558-8253

Aloha: it's FREE!

Mail To:

Molokai Advertiser-News



Volume 23 Number 40 The Militia of Molokai's Community Newspaper—Every Wednesday October 17, 2007

“Hawaiian Apartheid” is Vital Information

CHAPTER 3 : Separatism Past/Present

Review and excerpts by George Peabody

I think the book of the Year for everyone in Hawaii is “Hawaiian Apartheid: Racial Separatism and Ethnic Nationalism.” It is essential reading for everyone who desires pono and aloha throughout Hawaii, Race notwithstanding.

This expose of modernday Race based Hawaiian social engineering and historical revisionism is written by author Ken Conklin, Ph.D will shatter the false images of the status quo power brokers at Office of Governor, the Office of Hawaiian Affairs, Kamehameha Schools, University of Hawaii, DHHL, over 160 racially exclusive federal programs, charter schools, immersion schools; and a proposal for racial separatist government through the Akaka bill by corrupt lying politicians and media using divisive tactics to maintain their power that results in nothing less than the development of Hawaiian apartheid in Hawaii to the makaainana of Hawaii; and, what it means for people with no native blood. At the end of Hawaiian Apartheid, author Conklin, who is fluent in Hawaiian language and cares deeply for Hawaiinei, offers soul searching, inspiring suggestions on how everyone can act to restore a true republican form of government, sovereignty and equality under law that is guaranteed to each of us by the Constitution for the United States of America, and a culture that is pono, inspires unity, equality and aloha throughout Hawaii, regardless of Race.

Check it out at the Molokai Public Library now, or buy your own copy:

Hawaiian Apartheid: Racial Separatism and Ethnic Nationalism in the Aloha State by Kenneth R. Conklin, Ph.D. COST: \$16.95 phone: 1-877-613-2665

The following content is reprinted by permission of Kenneth R. Conklin, Ph.D. It is taken from Chapter 3 of his book "Hawaiian Apartheid" available only through the internet from the publisher or amazon.com. <http://tinyurl.com/2a9fqqa>

Caucasians were full partners in the Hawaiian Kingdom

Before Captain Cook's arrival in 1778, all residents of Hawaii were what today would be called “pure Hawaiian.” There was no racial separatism. Of course there never were any people who sprang up originally from the land of the Hawaiian islands. The “pure Hawaiians” were a genetic mix of several waves of immigration during a period from perhaps 400 to 1400 AD. The first immigrants may have come from the Marquesas, although there are legends of an earlier race of “Menehune.” The warrior culture, alii social system, and human sacrifice were all apparently brought in by conquerors from Tahiti, perhaps 1300-1400 AD.

Following Captain Cook's arrival there were several decades of intense warfare among competing native warlords. Kamehameha was the first person able to kill all his enemies and take over all the Hawaiian islands under a single ruler. He accomplished that only because he made friends with British naval officers and businessmen. Kamehameha acquired technology previously unknown in Hawaii, such as metal knives, guns, cannons, and large warships. Kamehameha also acquired the services of two British sailors. Isaac Davis and John Young were initially kidnapped but soon decided to stay voluntarily, training Kamehameha's warriors in techniques and strategy for using the new technology.

Caucasians were full partners and important leaders of the Hawaiian Kingdom throughout its history. There was neither racial separatism nor assertion of “indigenous rights.”

Kamehameha was so grateful to John Young that he gave Young land and a house immediately next to the great heiau Puukohola, and appointed Young to be Governor of Kamehameha's home island (Hawaii Island). John Young's tomb is today in Mauna Ala, the Royal Mausoleum, marked by a raised flat stone monument resembling a small ancient heiau and accompanied by a pair of puloulou (taboo sticks); he is joined in Mauna Ala by the tombs of monarchs Kamehameha II, III, IV, V, Kalakaua, and Liliuokalani.

Also in Mauna Ala is the tomb of white man Charles Reed Bishop, husband of Princess Bernice Pauahi Bishop. The princess donated her land to create Bishop Estate and to launch Kamehameha Schools. Charles Bishop later donated more money than her land was worth to finance both Kamehameha Schools and the Bishop Museum. All five original trustees of Bishop Estate, appointed by the princess, were Caucasian; and over the years most trustees continued to be Caucasian or Asian. The same is true of the directors of Bishop Museum, until political correctness finally produced a majority of ethnic Hawaiian directors in 2006. Bishop Museum's President and CEO resigned in 2006 and the racial zealots will push hard to be sure his successor is ethnic Hawaiian.

Throughout the Kingdom period, most cabinet ministers and executive department heads were Caucasian, along with nearly all the judges and perhaps one-fourth to one-third of the members of the Legislature (both Nobles and Representatives, both appointed and elected). Two of the greatest heroes of the

HAWAIIAN APARTHEID

Racial Separatism and Ethnic Nationalism in the Aloha State

by Kenneth R. Conklin, Ph.D.



Kingdom were Caucasians. Rev. Dr. Gerrit Judd was the closest advisor to Kamehameha III, always walking next to the King in formal processions and ahead of the native chiefs. Gerrit Judd and William Richards were the heroes of the Kingdom in 1843, in two events that were so important they led to the establishment of two national holidays.

When a rogue British naval captain seized control of Hawaii and forced Kamehameha III to cede sovereignty to him, Judd wrote an appeal to the British government which resulted in the return of sovereignty to the King a few months later. Judd risked his life, writing the appeal in secret, at night, using the coffin of the recently deceased Queen Kaa- humanu as his writing desk, and passing the document secretly to an American sailor for delivery to the British. When British Admiral Thomas sailed into Honolulu harbor with a proclamation restoring sovereignty to the King, Judd and the King led a huge procession to Kawaiahao Church where Judd read the English-language proclamation out loud in fluent Hawaiian; and the King then delivered his famous one-liner which has been handed down as our state motto today: “Ua mau ke ea o ka aina i ka pono” (generally translated as “The life of the land is perpetuated in righteousness”). Thus was established Ka La Hoihoi Ea (Sovereignty Restoration Day, July 31, 1843). Judd was also a medical doctor who saved many native lives (including reportedly that of the King himself); and who created a human anatomy textbook in Hawaiian language, using it to teach medicine to natives.

William Richards was a missionary, who became a close advisor to the King. In 1839 he helped the King write a Declaration of the Rights of Man. The first two sentences of that document use powerful, beautiful language to assert the very opposite of racial separatism: “God hath made of one blood all nations of men to dwell on the earth, in unity and blessedness. God has also bestowed certain rights alike on all men and all chiefs, and all people of all lands.” In 1840 Richards helped the King write Hawaii's first Constitution, modeled after the U.S. Constitution, including the 1839 Declaration as its preamble.

In 1842-1843 Richards, together with a young native chief (Haalilio), traveled on a mission to achieve diplomatic recognition. They went to the U.S., England, and France... brought back a joint declaration by England and France in which those two nations promised each other that neither would try to take over Hawaii. Thus was established Ka La Kuokoa (Independence Day, November 28, 1843).

The role of Caucasians in Hawaii was not limited to government work. In 1819, shortly after the death of Kamehameha The Great, [continued page 2]

Hawaiian Apartheid is vital information CHAPTER 3 : Separatism Past/Present

[continued from page 1]..... his son Liholiho Kamehameha II abolished the old religion that had been the basis for Hawaiian culture for centuries. A short civil war broke out as die-hard followers of the old religion tried to save it, but Liholiho's forces were victorious.

Several years before the old religion was abolished a small group of native young men got on a ship going to America. One of them was the son and heir-apparent of the King of Kauai. Another of them, Opukahaia, was a commoner who had seen his civilian parents and a younger brother (a small child) killed in one of Kamehameha's wars. The Hawaiians made their way to Connecticut, to Yale University, where they studied Christianity. Opukahaia (also spelled Obookiah) became fluent in English, was a great public speaker, and became a fervent Christian. One day he was sitting on the steps of the Yale library weeping, and was asked why. He begged and pleaded with the faculty to please send missionaries to Hawaii to raise up his people out of their heathen ways.

And so a boatload of Calvinist missionaries set sail from Boston to Hawaii. Opukahaia had died back at Yale, but the remaining native men returned with the missionaries, and on the long voyage taught them to speak Hawaiian fluently and helped them begin inventing a written version of Hawaiian. The ship arrived in Hawaii in 1820 at exactly the right historical moment, just a few months after the old religion had been overthrown. The missionaries were amazed to hear that news, and gave thanks to God for that miracle of timing.

The missionaries brought more than Christianity and medicine. They created a written Hawaiian language and taught it to the people. They brought a printing press and printed the Bible in Hawaiian, using it to teach reading. In a few years thousands of natives had converted to Christianity, including important high chiefs and the King.

The people eagerly learned how to read and write. Hawaii soon had the highest literacy rate in the world. Daily newspapers began to be published, some in Hawaiian and some in English (both natives and whites became increasingly bilingual).

By 1848 twelve boatloads of Calvinist missionaries had come to Hawaii from New England. Some were medical doctors in addition to being ordained ministers. The missionaries and their wives rendered great service and were dearly beloved by the native commoners and most of the chiefs. A grateful King showed his appreciation by proclaiming an official national Thanksgiving holiday in 1849 (fourteen years before Abraham Lincoln proclaimed it a national holiday in America!). The new holiday was celebrated by the King, high chiefs, missionaries, and American residents of Honolulu in a service at the great coral church (Kawaiahao), after which everyone went across the street to the missionaries' housing complex for a luau. Kawaiahao Church itself is a monument to the loving cooperation between natives and whites in service to a lofty ideal. The church was constructed in the 1820s with 14,000 huge rectangular blocks of coral, harvested by natives using hand tools in the shallow offshore reef, dragged to the site, carved, and assembled under the instructions of the missionaries.

American companies came to dominate the economy of Hawaii through the whaling industry and the sugar plantations. Tens of thousands of Japanese and Chinese, and thousands of Portuguese, came to Hawaii to work on the sugar plantations. By 1892 (the year before the monarchy was overthrown) only 40% of Hawaii's people had any Hawaiian native blood. 95% of the Kingdom's government schools were using English as the language for teaching all the subjects, because the Kingdom government realized English was the pathway to success; and most native parents cooperated by speaking only English to their children at home.

The reason for this lengthy discussion of history is to show that Caucasians were full partners in the Hawaiian Kingdom, right from the beginning. There was never a unified Hawaii until Kamehameha used Western technology and Caucasian military advisors to take over all the islands by 1810. In gratitude Kamehameha appointed John Young to be governor of his home island. American missionaries arrived in 1820 bringing Christianity and written language, both of which were eagerly embraced by the natives. Caucasians were the closest advisors to Kamehameha III, helping him write the Kingdom's first Constitution. Caucasians were heroes of the Kingdom, helping restore sovereignty in 1843 after a rogue British takeover, and helping gain diplomatic recognition of Hawaii's status as a nation. Caucasians held most of the cabinet positions, nearly all the judgeships, and a substantial number of Legislative seats (both Nobles and Representatives, both appointed and elected) throughout the Kingdom period.

Racial separatism in the politics of 1874 to 1902

There was no desire for racial separatism in the Kingdom, until the Kalakaua and Liliuokalani reigns. By that time American and European business interests had come to dominate Hawaii's economy. They had a strong need for good government and economic stability; which clashed with Kalakaua's lavish lifestyle, the corruption rampant in both Kalakaua's and Liliuokalani's governments, and their frequent turnover of cabinets.

Kalakaua became King through corruption tinged with racism. King Lunalilo who died in 1874 had failed to name a successor, so it was up to the Legislature to elect the next monarch. Kalakaua ran against dowager Queen Emma (wife of Alexander Liholiho Kamehameha IV). The campaign was conducted in public meetings and in the Hawaiian language newspapers. Kalakaua made a racial appeal by having his own genealogy embellished and published — Emma was one-fourth Caucasian, being granddaughter of John Young. Kalakaua also gave liquor and monetary bribes to the legislators. When the 39-6 vote electing Kalakaua was announced from the balcony of the legislature building, a riot broke out in the street below. The crowd stormed into the building, and a Representative was thrown out an upper floor window later dying from the fall. [go to page 3]



Pharmacists Serving Moloka'i and her People Since 1935 Left to right: Jon Mikami, RPh; the late Richard Sakata, founder of Moloka'i Drugs; Kelly Mikami Go, RPh; David Mikami, RPh.

**Know Your MEDICINE!
Know Your PHARMACIST!**

October is American Pharmacists Month

During this month, we also honor our founder, the late Richard Sakata, who started Moloka'i Drugs in 1935. Please stop by Moloka'i Drugs this month to "talk story" with our pharmacists about your medicine and to pick-up a complimentary gift.

Moloka'i Drugs, Inc.
28 Kamoi St. #100 808-553-5790



**Propane
Refrigerator/Freezers
SALE: \$1299
DEPENDABLE
ENERGY EFFICIENT
PROPANE**

Simple to install new, or to replace your old electric refrigerator!

SAVE BIG on your electric bill!

**Call George Peabody:
558-8253**

+ Pono Solar Electric products

The Moloka'i Advertiser-News



Susan



George

G & S Enterprises.....Publisher.....George Peabody....Editor
HC 01 Box 770, K'Kai, HI 96748....
email: molokaiman1@earthlink.net

Contributing Writers: MHS, DOE

web page: <http://www.MolokaiAdvertiserNews.com>

Phone: 558-8253.....Call The M.A.N.

Published Every Wednesday....Made on Molokai

U.S. Subscriptions....\$26/ per 26 issues

Published Weekly. Founded in 1984...Contents © 2007 All Rights Reserved

Hawaiian Apartheid is vital information CHAPTER 3 : Separatism Past/Present

[continued from page 2]Peace was restored only when 150 American sailors and 80 British sailors came ashore and put an end to the rioting.

Kalakaua was a very big spender. He ordered the building of Iolani Palace, completed in 1882 at a cost of \$360,000 —an enormous sum. For comparison, Bernice Pauahi Bishop's estate probated around 1884 had a value of only about \$300,000 including 400,000 acres of land. While the Palace was under construction Kalakaua spent another huge sum, taking a ten-month trip around the world in 1881 —the first monarch in world history ever to do that. After furnishing the Palace luxuriously, he then staged a massive coronation ceremony (even though he had been King for many years already). This lavish lifestyle contrasted sharply with the extreme poverty of many natives whom he never tried to help, and the low wages and poor living conditions of the indentured Asian and Portuguese sugar plantation workers.

In 1887 Kalakaua took \$71,000 from rice plantation owner Tong Kee in return for a promise to give him an exclusive opium license; but shortly thereafter the license was sold for \$80,000 to a merchant, Chun Lung. Kalakaua refused to give Tong Kee his money back. Even a lawsuit and public exposure of the scandal in the newspapers failed to get Tong Kee his money back. Finally the return of the money was made one of the requirements imposed on Kalakaua in the revolution of 1887 that established the so-called "Bayonet Constitution." During his reign from 1875 to 1891, his government was so unstable there were 26 different cabinets in 16 years.

Liliuokalani's reign of less than two years was also filled with corruption and instability. The final overthrow of the monarchy in 1893 was precipitated by Liliuokalani's publicly announced intention to unilaterally proclaim a new Constitution, violating the existing Constitution she had sworn to uphold. Her new Constitution would have restored strong powers to the monarch, including undoing the reforms of the Constitution of 1887. It was also reported that the proposed Constitution would have limited the right to vote to ethnic Hawaiians only; but we will never know because Liliuokalani ordered all copies destroyed when the revolution took place.

The Morgan Report (U.S. Senate Committee on Foreign Affairs, 1894) has numerous sworn testimonies describing how the Queen bribed the Legislature to support the dismissal of her cabinet a few days before the Legislature's term ended; and the appointment of a new cabinet favorable to her lottery, distillery, and opium bills. The Morgan Report testimonies describe corruption related to the passage of those bills; the closing of the Legislature; and then the immediate attempt to proclaim a new Constitution restoring royal prerogatives. Her final cabinet ministers refused to support her attempt to proclaim her new Constitution, despite the fact that she had appointed them only a few days previously. In the throne room she threatened them with bodily harm so angrily and severely that some of them ran away as fast as they could to a downtown law office a few blocks away.

Liliuokalani was clearly a racial partisan. In speeches and writings during her reign, and also long after the revolution, she used the phrase "my people" to refer not to the entirety of the multiracial populace who were truly the monarch's people, nor even to the multiracial subjects of her Kingdom who had voting rights, but rather to her racial group. For example, here is a now-famous quote from Liliuokalani's diary entry for Sunday September 2 1900 (following Annexation and the Organic Act): "Tho for a moment it [the overthrow] cost me a pang of pain for my people it was only momentary, for the present has a hope for the future of my people."

In the 1880s and 1890s ethnic Hawaiians felt it was a matter of racial pride to support the monarch, and resented the passing of economic and political power to the Caucasians. Several splinter political parties were formed which were almost entirely ethnic Hawaiian. The Reform (Bayonet) Constitution of 1887 imposed severe restrictions on the King, reducing him to a figurehead under the control of his cabinet and the Legislature. The King agreed to sign that Constitution only after a mass meeting of about 1500 people, mostly Caucasian and many armed.

After annexation was completed in 1898, the ethnic Hawaiian resistance groups merged to form the Home Rule political party. Their plan was to use their racial voting majority in the Territory to elect ethnic Hawaiians to office and to write laws favorable to their race. The Home Rule Party nominated firebrand revolutionary Robert Wilcox for Territorial Delegate to Congress. Since ethnic Hawaiians were the majority of voters, the Home Rule Party easily won and Wilcox served as Delegate from 1900 to 1902.

Wilcox did a poor job in Congress, and the Home Rule Party was splintered by internal quarreling. Prince Jonah Kuhio Kalaniana'ole, heir apparent to the throne, was abused and disrespected by the radicals at the Home Rule Party political convention. Kuhio resigned, and made a deal with Caucasian businessmen to run as the candidate of the Republican Party in 1902 for Territorial Delegate. He won, and served in Congress for two decades, introducing the first bill for Hawaii statehood in 1919 and securing passage of the Hawaiian Homes Commission Act in 1921.

Racial separatism in the alii trusts

In Hawaii the Evil Empire has grown slowly and quietly. The first few institutions were not at all evil and not aggressively separatist when they were founded during the Kingdom and early Territorial periods. The alii trusts were set up for truly benevolent, non-political purposes.

King William Charles Lunalilo (died 1874) established a retirement home for destitute natives. Princess Bernice Pauahi Bishop (died 1884) established schools for boys and girls to learn vocational skills as tradesmen or homemakers. Ex-queen Liliuokalani (died 1917) established a program to care for orphaned and indigent children. All those trusts have survived into the present. The only one that turned evil is Bishop Estate, which recently changed its corporate name to the more benign (and native sounding) Kamehameha Schools.

[Editor's note: The next several sections of Chapter 3 examines numerous topics of interest to everyone who lives in Hawaii: Kamehameha Schools (Bishop Estate), Office of Hawaiian Affairs, Ceded lands, Over 160 racially exclusionary federally funded programs, Racial separatism in Hawaii's "Public" schools, University of Hawaii, Sandwich Isles Communications]

Kahoolawe and Niihau

There are eight major Hawaiian islands. The story of racial separatism already existing in Hawaii would not be complete without briefly mentioning the special situations of two of Kahoolawe and Niihau.

[edited short] In the 1820s Kahoolawe was used as a prison colony for the Kingdom of Hawaii. In 1858 a lease was given for cattle grazing, and in 1918 the island was leased to Kahoolawe Ranch.

Following the bombing of Pearl Harbor in 1941 and the declaration of martial law in Hawaii, the U.S. Navy took control of the entire island and used it as a bombing target for U.S. and foreign military forces to practice their skills.

In 1994 the federal government returned ownership of Kahoolawe to the state. Congress appropriated \$400 million to clean up debris and unexploded shells. In 2004 the Navy completely departed.

Most people in Hawaii believe that Kahoolawe now belongs to ethnic Hawaiians and has been set aside to be given to the future Akaka tribe. Language in the Hawaii Revised Statutes tantalizingly suggests this, but there are loopholes. The island was returned from the federal government to the state by deed dated May 7, 1994 pursuant to Title X of Public Law 103-139. Neither the statute nor the deed imposed a requirement that the island be in any way dedicated to ethnic Hawaiian use. The State of Hawaii in HRS section 6K-9, anticipating the federal transfer, stipulated that "upon its return to the State, the resources and waters of Kahoolawe shall be held in trust as part of the public land trust; provided that the State shall transfer management and control of the island and its waters to the sovereign native Hawaiian entity upon its recognition by the United States and the State of Hawaii." At that time there was no "sovereign native Hawaiian entity" and as yet there is none.

HRS section 6K-3 provides that the island shall be used "solely and exclusively" for (1) preservation and practice of all rights customarily and traditionally exercised by native Hawaiians for cultural, spiritual, and subsistence purposes; (2) preservation and protection of its archaeological, historical, and environmental resources; (3) rehabilitation, revegetation, habitat restoration, and preservation; and (4) education. Only one of these uses even mentions persons of Hawaiian native blood, and the use of an initial lower-case "n" in the term "native Hawaiian" implies (perhaps inadvertently) that only those with 50% Hawaiian "blood" are referred to.

There is no requirement that the educational use of the island be limited to "Native Hawaiians" as defined in the Akaka bill. Indeed, since the Kahoolawe Island Reserve Commission designated by HRS chapter 6K to administer the island is a state agency established by state statute, the decision in *Rice v. Cayetano*, 528 U.S. 495 (2000), might indicate that any preference or special treatment for "native Hawaiians" (or for "Native Hawaiians" as defined in the Akaka bill) would be vulnerable to Constitutional challenge. The claim that Kahoolawe belongs to ethnic Hawaiians is based on the language passed by the state legislature anticipating the return of the island from federal control. That language, just like the allocation of 20% of ceded land revenue to OHA, was passed by the legislature and can be rescinded at any time by the legislature. But in practice, from 1993 to the present, the Kahoolawe Island Reserve Commission controls access to the island. The members of KIRC are appointed by the Governor, and all of them are ethnic Hawaiians.

Niihau is a small island of about 70 square miles located 17 miles to the west of Kauai. In 1864 a Caucasian woman, Elizabeth Sinclair, purchased the island from King Lot Kamehameha V for \$10,000 in gold. Today her descendants, the Robinson family, still own the island, worth perhaps \$100 million. It is known as the "Forbidden Island" because outside access has been strictly controlled by the owners for 150 years. Its population in Census 2000 was 160, all of whom were ethnic Hawaiians, probably of high native blood quantum, except for the Robinson family. [The residents seem pleased to have access restricted since it guarantees the continuity of their lifestyle. The residents also seem to support the Robinson family's resistance to government bureaucratic regulation of the school system and the natural environment, endangered species act, and fishing regulations].

The Hawaiian language is the dominant language of everyday use. It is a dialect of Hawaiian which was always strikingly different from what was spoken on other islands and remains distinctly different today.

On one hand some Hawaiian sovereignty activists look to Niihau as an inspiring example of a place that is closer to possessing Hawaiian sovereignty than anywhere else. Hawaiian language is dominant; nearly all residents are native Hawaiians of high blood quantum; the subsistence lifestyle is close to the earth. Niihau is also a shining light to the independence zealots because it was the only precinct which voted against statehood in 1959. [Continued page 4]

Hawaiian Apartheid is vital information CHAPTER 3 : Separatism Past/Present

[continued from page 3]

Racial separatism gone wild -- The Akaka bill to create an apartheid government and fuel a secessionist movement

A bill in Congress since 2000, informally known as the Akaka bill, has had various names and many different versions. When first introduced in the 106th Congress on July 20, 2000 it was the Native Hawaiian Recognition bill. During the 109th Congress, ending in December 2006, it was the Native Hawaiian Government Reorganization bill.

Here's the basic concept of the Akaka bill. Congress would go on record that ethnic Hawaiians are the indigenous people of Hawaii; and that the United States has a longstanding trust relationship with ethnic Hawaiians as a group. Ethnic Hawaiians would be assisted in assembling a roster of ethnic Hawaiians who come forward and are certified by a committee of genealogists as being racially Hawaiian; i.e., having at least one ancestor who lived in Hawaii before Captain Cook's arrival in 1778; or having an ethnic Hawaiian ancestor living in Hawaii before the monarchy was overthrown in 1893; or being descended from at least one person who would have been eligible for a homestead lease under the Hawaiian Homes Commission Act of 1921. Eventually the people on the roster could choose a committee to write a governing document (Constitution) and decide on a process to choose a governing entity (tribal council). When the Secretary of Interior confirms that the governing document is acceptable and the governing entity has been properly chosen, then the U.S. automatically recognizes the governing entity. The governing entity is thereby authorized to negotiate with federal and state governments for the transfer of money, land, and law-making authority. Ethnic Hawaiians who choose not to sign up for the tribe are left out of the process, but might nevertheless be affected by and subjected to decisions made by the tribe. Certainly the tribe will be perceived as speaking on behalf of all ethnic Hawaiians, and government benefits will be channeled through the tribal council. Thus ethnic Hawaiians will feel pressure to join the tribe or risk losing government handouts. Ethnic Hawaiians who oppose the whole idea have no way to block the tribe from being formed, even if the opponents are a majority of ethnic Hawaiians. There is no minimum percentage of ethnic Hawaiians who must sign up for the tribe in order to authorize creation of the tribe. Certainly the rest of Hawaii's people have no voice at all regarding whether the tribe gets created.

If the Akaka bill passes Congress, there is no doubt the Akaka tribe will be created even if most ethnic Hawaiians and most of Hawaii's people oppose it. When the tribal council negotiates one or more deals with the state or federal governments, those deals can be ratified by the tribal council and the state legislature and Congress, without ever asking for a vote of the tribal members or the people of Hawaii.

Supporters of the bill point out that any deal requiring a change in the state Constitution would require a vote by the people to ratify the Constitutional amendments. But it seems possible (and likely!) that major transfers of money, land, and lawmaking authority could be accomplished without amending the state Constitution. Already huge tracts of land and hundreds of millions of dollars have been simply handed over to OHA without any ratification by the people.

The State of Hawaii legislature authorized the governing council of a political subdivision (the City and County of Honolulu) to raise the excise tax to collect several billion dollars to finance the construction of a mass transit system, and that decision did not need to be ratified by the people of Hawaii nor by the people of Honolulu. If the Akaka bill passes Congress, the Akaka tribe will be created and it will negotiate a very favorable deal with docile and compliant state legislators who regard ethnic Hawaiians as a 20% swing vote they dare not disappoint.

Ever since the Akaka bill was first introduced on July 20, 2000 Hawaii residents have been bombarded by waves of advertising on TV, radio, and newspapers, paid for by OHA. Some of those ads featured sweet little girls, or distinguished men, looking humble and somewhat downcast, softly pleading "Recognize me." But the Akaka bill is not simply about recognizing ethnic Hawaiians as being indigenous or as being worthy people. It is about money, land, political power and racial separatism.

Some of the ads featured glistening colored lines connecting ethnic Hawaiians throughout the world. But the Akaka bill is not merely about improving communications. Some ads featured a single stick being broken in half but a bundle of sticks wrapped together being too strong to break, implying that ethnic Hawaiians need to come together in unity or else their culture and economic handouts will be broken.

The Akaka bill is indeed about pulling together a widely disparate group of fully assimilated individuals and making them into a collective where group rights are more important than individual rights. The Akaka bill is all about protecting race-based government handouts and building political power to demand more, even at the expense of carving up Hawaii and creating an apartheid regime. The Akaka bill is not about recognizing a small homogeneous Indian tribe living communally on a remote reservation. It's about pulling fully assimilated individuals out of their widely scattered lifestyles and residences in order to lump them together and subject them to domination by zealous advocates of racial separatism. Passing the bill is like driving over a cliff while wearing a blindfold — there's no turning back and no way to predict what will happen afterward.

OHA's Plan B

OHA's secret "Plan B" memo : OHA on its own initiative and at its own expense will follow the procedures set forth in the Akaka bill, even though the bill has not been passed by Congress. The steps include the following. Outreach and advertising to enlarge the racial registry "Kau Inoa" (by the end of 2006 almost 60,000 had already signed up). Make use of Indian tribe computer software to organize the verification of ancestry for the names on the racial registry. Assemble an apportionment advisory board and decide how to apportion districts for an election (both in Hawaii and on the mainland; and perhaps in foreign nations). Conduct an election of delegates to a Constitutional Convention. The con-con writes a governing document. The governing document is ratified by a vote among the members of the racial registry whose ages and genealogy have been verified. The governing document begins to be implemented: the new governing entity and the Governor of Hawaii together decide whether and how to pursue federal recognition. It is intended that the entire process will be finished by the end of 2007

Essentially, this process is an end-run around the Rice v. Cayetano Supreme Court ruling. That ruling forced the State of Hawaii to let people of all races vote for OHA trustees. The followup Arakaki#1 ruling forced the State of Hawaii to allow people of all races to run for and serve as OHA trustees. What forced desegregation is the fact that OHA is an agency of the state government.

OHA's Plan B essentially re-creates the old OHA as it was before Rice v. Cayetano, but as a private club rather than a state agency. In some ways, members of the club would be like people who own apartments in a condominium association, where the association has rules which members must obey. The Hawaiian racially exclusionary private club or condominium association would have more than 400,000 potential members. The State of Hawaii would "donate" to this "private" club huge "grants" of money, plus perhaps half the land in Hawaii, plus the authority to pass laws governing its members and excluding non-members.

It seems likely that the voters of Hawaii will never have a chance to decide whether to allow those transfers of money, land, and legal authority. State laws can easily be changed by a friendly and compliant legislature, without Constitutional amendment or voter referendum.

OHA will fade into history after spawning this new clone, and the clone will grow to become more powerful and more racially exclusionary than OHA ever was. If the Akaka bill eventually passes, then Plan B will have prepared the way because the Native Hawaiian Governing Entity described in the Akaka bill will be ready and waiting to "hit the ground running." If the Akaka bill fails, racial separatism will nevertheless move forward aggressively.

Either way Hawaii's gathering storm is poised to become a hurricane.

Hawaiian Apartheid is vital information CHAPTER 6 : Hawaiians Do Better When Treated Equally

By Jere Krischel

The 2005 American Community Survey for California, recently released by the U.S. Census Bureau, confirms Native Hawaiians' ability to prosper without special government programs. The estimated 65,000 Native Hawaiian residents of California, with no Office of Hawaiian Affairs or Hawaiian Homes or other such race-based entitlements, enjoyed higher median household (\$55,610) and family (\$62,019) incomes, relative to the total California population (\$53,629 and \$61,476 respectively) despite having smaller median household and family sizes.

California is particularly appropriate for comparing earning power, because California has the greatest Native Hawaiian population outside of Hawaii; and it happens that the median age of Native Hawaiians residing in California (33.7 years) is almost identical to that of the general population of California (33.4).

The fact that Native Hawaiians are quite capable of making it on their own was suggested by Census 2000 which showed the then-60,000 Native Hawaiian residents of California enjoyed comparable relative median household and family incomes despite their 5 year younger median age.

Hawaiians' success outside of the state reflects poorly on the race-based programs only implemented in the Islands.

Solution: welfare based solely on need regardless of race

The ethnic Hawaiian victimhood statistics really serve only two purposes: to provide evidence in support of applications for race-based handouts from governments or philanthropies; and to acquire race-based political power by soliciting sympathy from the general public and the politicians they elect.

Social justice requires that needy people be given help based on need alone, regardless of race. If ethnic Hawaiians are truly the most needy ethnic group, then a needs-based welfare system would automatically give them the lion's share of handouts. Racial identity politics only serves to promote racial divisiveness.

There are only two good reasons to identify the race of someone with a medical problem or social dysfunction: curing the problem genetically or managing the problem culturally. If a medical problem is genetically caused, then perhaps today's victim can be cured by gene therapy; and perhaps tomorrow's victim can be prevented by genetic engineering or genetic counseling for couples contemplating parenthood. If a victim needs help to cure or manage a medical disease or social dysfunction, the help may very well need to be tailored to that individual's lifestyle and belief system. In some cultures people can only be interviewed or treated by people of the same gender. In some cultures people may be ashamed to acknowledge their problems; or elderly people might refuse to confide in someone younger or someone who is not a family or tribal member. But these are cultural issues, not racial ones.

In Hawaii there is no necessary connection between race and culture. Some ethnic Hawaiians are cultural practitioners and some are not. Some people lacking Hawaiian native ancestry nevertheless hold values and participate in practices commonly called "NativeHawaiian". Community outreach programs and public health campaigns should be directed toward neighborhoods and cultures rather than toward racial groups.