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“Hawaiian Apartheid” Is at the Library

Molokai Library News Has The Book!

Review 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.

More social-myth shattering than “Broken Trust” but certainly as well documented, this dramatic and informative expose of modernday Race based Hawaiian social engineering and historical revisionism by author Ken Conklin, Ph.D will shatter the false images of the status quo power brokers at 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, as it brings the earthshaking facts that amount to 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 Hawaiine, offers soul searching, inspiring suggestions on how everyone can act to restore pono, unity, equality and aloha throughout Hawaii, regardless of Race.

Reading Hawaiian Apartheid may inspire you to make a REVOLUTION against growing menace of Lingle’s RaceBased Police State of Hawaii, and to restore a true republican form of government, sovereignty and equality under law, guaranteed to each of us by the Constitution for the United States of America.

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 1 of his book "Hawaiian Apartheid" available only through the internet from the publisher or amazon.com. <http://tinyurl.com/2a9fqa>

INTRODUCTION -- THE GATHERING STORM

The Big Picture

There's trouble in Paradise, and it threatens all of America. Racial separatism and ethnic nationalism are growing stronger in the Aloha State, with the U.S. as current accomplice and future victim.

Most U.S. Senators were unaware of the issue until June of 2006. That's when the Senate spent several hours discussing the "Akaka bill."¹ Every Democrat and several Republicans voted in favor of bringing to a vote an outrageous bill to authorize an apartheid regime for Hawaii.²

Race-based institutions have grown so powerful they now control Hawaii's political establishment. A state government agency, eagerly supported by the Democrat legislature and Republican governor, is pushing Congressional legislation known as the Akaka bill. It would authorize a racially exclusionary government to include 240,000 citizens of Hawaii (20% of the state's population) and 160,000 citizens of other states.³ Most support for the Akaka bill comes from Hawaii's large race-based institutions seeking to protect the vast wealth and political power they already enjoy. Polls show that 2/3 of all Hawaii's people, including about half of the ethnic Hawaiians, oppose this bill.⁴ But the political establishment responds to the money and power of the institutions, and fears to go against a swing-vote of the 20% of citizens who have a drop of native blood and are regarded (wrongly) as a monolithic voting bloc.

Some see the Akaka bill as a path to secession. Most independence activists accuse supporters of the Akaka bill of selling out; yet most supporters of the Akaka bill privately dream of eventual independence for Hawaii. Some independence activists accept the Akaka bill as a short-term pragmatic necessity to acquire ever-larger amounts of money, land, and power to fuel a drive for complete secession of the entire State of Hawaii from the United States. Hawaiian sovereignty activism is similar to "liberation movements" in other parts of the world, such as Quebec (Canada), Northern Ireland, Scotland, Sri Lanka, East Timor (Indonesia), Chiapas (southern Mexico), Kurdistan (southern Turkey and northern Iraq), etc. One wing of these movements appears to seek only self-determination, autonomy, and separatism within the existing system; while a more radical wing loudly demands total independence. The moderates view the radicals as pure-hearted idealists and often give them financial and "moral" support. The radicals often accuse the moderates of being bourgeois "sell-outs" but the radicals gladly accept whatever help the moderates give them.

Hawaiian sovereignty activists believe international law supports their demands for independence. They also believe international law provides special rights for indigenous peoples, whereby the 20% of Hawaii's people who have a drop of native blood would be entitled to racial supremacy over the remaining 80%. The general public quietly tolerates and sometimes supports race-based governmental and private agencies. That public acquiescence encourages the activists to believe racial supremacy by law can be obtained peacefully. Over 160 racially exclusionary federal programs, plus massive state government programs, plus private race-based institutions valued at \$8-15 Billion, already provide a substantial amount of racial supremacy to a group that also shares all the benefits available to everyone else. Racial supremacy by a zealous minority over a much larger but passive majority could continue and expand dramatically if Hawaii were independent from the United States, since there could no longer be interference from the U.S. Constitution or federal courts.

HAWAIIAN APARTHEID

Racial Separatism and Ethnic Nationalism in the Aloha State

by Kenneth R. Conklin, Ph.D.



Civil rights activists are struggling to protect the unity of Hawaii and the equality of all our people. One tactic has been to file lawsuits seeking to stop racially exclusionary practices. When race-based programs and institutions are threatened by civil rights lawsuits, politicians eagerly endorse the Akaka bill to shield them by creating an apartheid government.

A "nation within a nation" along the lines of an Indian tribe would require approval by Congress. Tribal governments have sovereign jurisdiction over their people and territories comparable to the powers of a state government, and often have very different laws which state governments cannot override, on important topics like taxation, zoning, divorce, child custody, labor unions, etc. The situation in Hawaii is unlike any other state in regard to the severity of the impact on the population as a whole. No other state has 20% of its people eligible to join a single tribe, whose members would then be active participants on both sides of negotiations between the tribe and state government over money, land, and political power. No other state has an Indian tribe whose reservation lands, under tribal laws, would comprise 40-50% of the entire state in a great number of large and small enclaves scattered everywhere.⁵

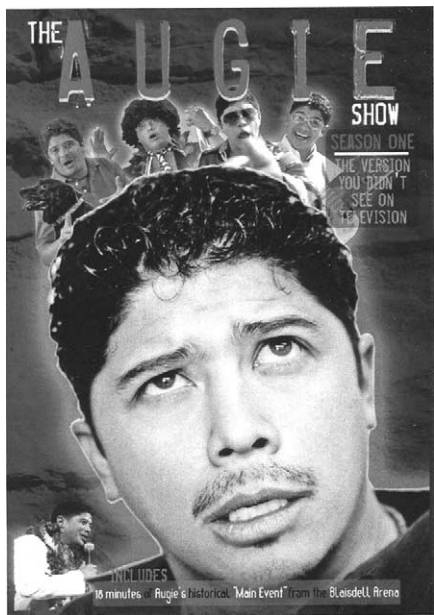
The Akaka bill to create a phony Indian tribe for ethnic Hawaiians threatens all America because it is based on a new theory of the U.S. Constitution which would encourage and accelerate the balkanization of our nation into ethnic enclaves. The theory is that the Indian Commerce Clause authorizes Congress to single out any ethnic group (especially if they are "indigenous") and give them group rights similar to an Indian tribe, even if the group has never functioned as a tribe and even if its members are widely scattered and thoroughly assimilated into the general population. If that theory applies to ethnic groups in general, the Amish could seek tribal status, along with Louisiana Cajuns; and perhaps a Nation of New Africa for all of America's Blacks. If the theory is restricted to so-called "indigenous" people whose ancestral lands were engulfed by the United States, then America's people of Mexican ancestry (most of whom have a drop of Aztec or Mayan blood) could demand the right of MEChA to form a Nation of Aztlan controlling those parts of America which formerly belonged to Mexico.⁶

A state within the State of Hawaii (comparable to a state-recognized Indian tribe) would require only the approval of the state legislature. It is being pursued by the State of Hawaii Office of Hawaiian Affairs as a Plan B in case the Akaka bill fails. It's a way to empower a racially exclusionary governing entity which can acquire huge amounts of land, money, and political power. For starters it would gather under one umbrella all the housing, healthcare, schooling, and welfare functions already being performed by various racially exclusionary government and private institutions. With a membership of perhaps 200,000 (OHA's stated goal), this state within a state would have a position of power from which to pursue federal recognition through the Akaka bill, and eventual independence. The Hawaiian state-within-a-state could grow to more than 400,000, as large numbers of ethnic Hawaiians now in "diaspora" return to their "homeland" (where many have never been). At the end of 2006 nearly 60,000 of America's 400,000 ethnic Hawaiians have already signed a racial registry sponsored by OHA that would probably become the nucleus of the phony tribe's membership roll.

[Continued page 2]

New DVD Release: *The Augie Show*

In partnership with Kinetic Films, Mountain Apple Company presents *The Augie Show* Season One in DVD format- for any-time viewing. Augie Tulba, two-time Na Hokuhanohano Award winner,



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"The Main Event" from Augie T's sold out Blaisdell Arena show is featured in an 18 minute segment.

For fans this DVD of *The Augie Show* will be a hit! It promises to "be everything you saw and didn't see."

BOOK: Hawaiian Apartheid cont'd

Those who think it's acceptable to have a state-within-a-state based on race, ethnicity, or religion should look to the role of Hezbollah in Lebanon. Setting aside the violence, Hezbollah became politically powerful by providing healthcare, housing, and welfare benefits to thousands of people over a period of many years, thereby gaining their zealous loyalty. Hezbollah, like OHA, is an official agency of the government with the legal authority to appoint staff members to government boards. OHA, like Hezbollah, has a large pile of money, and the recognized authority to set government policy in many areas. It is clearly destabilizing for any government to allow ethnic or sectarian groups to establish and carry out official government functions.

Environmental and social paradise threatened by apartheid and ethnic cleansing

Hawaii is widely known as a paradise. We have a beautiful environment and excellent weather for enjoying it year-round.

We are also known as a social paradise -- the most racially diverse and harmonious state in America, with the highest percentage of intermarriage producing the world's most beautiful children.

Every racial or ethnic group in Hawaii is a minority. All are represented at every level of government, business, labor, media, etc. Governors and U.S. Senators have been Chinese, Filipino, ethnic Hawaiian, Japanese, Jewish, and White. All races are found among owners of multimillion dollar corporations, laborers who work for them, farmers and fishermen, homeless people and prison inmates. Most neighborhoods have all racial groups represented among both homeowners and renters. We live, work, play, and pray in a fully integrated multiracial society. Many Hawaii citizens have a long list of ethnicities in their genealogies, and are very proud to recite them. It's perfectly normal for new acquaintances to ask each other: "Hey, what are you?" And it's perfectly normal to get the answer: "Chinese, Filipino, Japanese, Irish, German, and Hawaiian." But usually these days "Hawaiian" gets mentioned first, even if it's the smallest percentage of the pedigree (which it usually is).

If there were to be an ethnic Hawaiian state within the State of Hawaii, its land base could only be filled with people through an exchange of populations similar to what was done when India (mostly Hindu) broke apart to create Pakistan (mostly Muslim). With ethnic Hawaiians comprising 20% of the state's population, and demanding more than 50% of the state's land (especially if Bishop Estate were included), the best name for the concept is apartheid -- which literally means "apartness." The exchange of populations might properly be described as ethnic cleansing.

If there were to be an independent nation of Hawaii, its government and laws would be dominated by the 20% of the population who have at least one drop of native blood. That dominance has already been established through more than 160 federal programs, numerous state government programs, and dozens of wealthy private institutions, all providing racially exclusive benefits to ethnic Hawaiians in addition to the benefits available to all citizens (including also the ethnic Hawaiians). Racial supremacy by ethnic Hawaiians at present is somewhat limited by the fact that under U.S. law such race-based programs are probably unconstitutional -- some have come under challenge. But if Hawaii were to become an independent nation, then U.S. law could no longer protect a passive majority against a zealous minority using a theory of "indigenous rights" under "international law" to assert racial supremacy.

Sovereignty activists try to soothe these fears by pointing out that most ethnic Hawaiians are themselves racially mixed, with non-native spouses and family members they would never wish to harm. The activists point out that Hawaiian culture is noted for its spirit of inclusiveness and generosity. But let's remember what happened in Germany in the 1930s, and in other places quite recently: Bosnia, Rwanda, Zimbabwe, Fiji, Darfur, Lebanon. People of different ethnic groups lived and worked side by side, and sometimes intermarried; until one group asserted supremacy, seized control, and engaged in ethnic cleansing accompanied by mass slaughter. History shows that bad things happen in multiracial societies when one ethnic group is given a green light to pursue racial separatism or ethnic nationalism. In recent years Hawaiian sovereignty activists have revived the celebration of Kingdom holidays. Although Caucasians were among the greatest heroes of the Kingdom, today's sovereignty activists shove them aside in their celebrations.⁷ This ethnic cleansing of Hawaiian history discloses a racist attitude and serves as the canary in the mineshaft -- a warning that ethnic cleansing of voting rights and land ownership are likely to accompany any form of Hawaiian sovereignty.

How did the present trouble come about?

"Native Hawaiians" are a dearly beloved ethnic group perceived as poor and down-trodden. Tycoons of the Hawaiian grievance industry have played upon the public's affection and sympathy to obtain numerous affirmative action programs. Over the years those programs multiplied and became entrenched as entitlements. Powerful, wealthy institutions funded by government and philanthropic grants have grown into an Evil Empire. Hawaii's favorite ethnic group comprises 20% of the population. Politicians (wrongly) assume they will vote as a bloc. Politicians fear the consequences of angering a 20% swing-vote. Thus the Evil Empire has captured Hawaii's political establishment.

News media report and editorialize what politicians and noisy activists want to hear. Proposals for racial separatism or ethnic nationalism grab media attention, whereas proposals to protect unity and equality seem dull and are ignored. Newspapers print side-by-side articles: one favoring the Akaka bill as a way of getting more racially-earmarked money from the U.S. government, and one opposing the Akaka bill because it would damage the secessionist movement. But the argument in favor of unity and equality is not provided, even though the vast majority of Hawaii's people favor it, including probably most ethnic Hawaiians.⁸ This constant publicizing of opposing views of racial separatists and ethnic nationalists, while leaving out the aloha choice of unity and equality, is repeated so often that the public has come to believe that "something must be done" and that there are only the two (bad) choices. The news media also knuckle under to the separatists because the wealthy race-based institutions spend millions of dollars in advertising for propaganda to pass the Akaka bill and for people to sign up on a racial registry. Thus the Evil Empire has captured Hawaii's media.

Hawaii's two Senators, Dan Inouye and Dan Akaka, have spent their entire Senate careers as members of the Indian Affairs Committee. Hawaii is the only state which has both of its Senators serving on that committee. In addition, Senator Inouye sometimes used his seniority to be Chairman of that committee when the Democrats were in the majority. Why would Hawaii's Senators want to serve on the Indian Affairs committee when there have never been any Indian tribes in Hawaii? The obvious answer is: filling the pork barrel. Whenever major legislation was introduced to provide housing, healthcare, or education for all of America's real Indian tribes, Inouye and Akaka made sure to insert "and Native Hawaiians" into the bills. Over the years more than 160 federally funded programs intended for real Indian tribes have brought billions of dollars into Hawaii for ethnic Hawaiians. Since this "free" money then circulates through Hawaii's economy, the business community and politicians like it. The race-based institutions are sustained and strengthened by federal dollars flowing through their coffers, while other institutions are co-opted by the money they earn providing services. Thus Hawaii's Evil Empire thrives with federal assistance and constantly pushes for more.

[Continued page 3]

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BOOK: Hawaiian Apartheid cont'd

The Office of Hawaiian Affairs has cited in legal briefs the fact that there are over 160 federally funded race-based programs for ethnic Hawaiians.⁹ OHA argues that the establishment of those programs over a period of about 30 years proves that there is a political "trust relationship" between the U.S. government and ethnic Hawaiians as a group. That claim of a political relationship is asserted in order to argue that the race-based programs are not subject to "strict scrutiny" under the 14th Amendment equal protection clause, but are subject only to a "rational basis test" appropriate to the government-to-government relationships between the U.S. on one side, and the states and the Indian tribes on the other.

OHA's assertion of a political trust relationship and legal responsibility of wardship based on a pattern of generous giving can be shown as absurd by the following analogy. On Monday while walking down the street I encounter a homeless man holding out a tin cup, and I put in a dollar. On Tuesday while walking down the street I encounter the same homeless man holding out his tin cup, and I again put in a dollar. On Wednesday the same thing happens. Then on Thursday I'm a little behind schedule, and hurry past the homeless man without giving him anything. Whereupon he chases after me and shouts "Hey, where's that dollar you owe me!" He imagines that my pattern of generosity has established a "trust relationship" where he is entitled to expect regular handouts.

How unity, equality, and aloha are defended

The fundamental principles of unity, equality, and aloha for all need to be defended.¹⁰

Racial separatism (Akaka bill or Plan B) is not acceptable. Ethnic nationalism (secession, or total independence) is not acceptable. The status quo is not acceptable, because it allows an Evil Empire of race-based institutions to dominate Hawaii's politics and to continue entrenching racial supremacy while pushing for legislation to strengthen it.

The unity of Hawaii and the equality of its people need to be rescued by dismantling the Evil Empire. One way to do that is to win civil rights lawsuits against the institutions. Such lawsuits might turn evil institutions into benign ones by forcing them to give up racially exclusionary policies; but if the institutions cannot be forced to desegregate then the lawsuits might abolish them completely.¹¹

Another way to dismantle the Evil Empire is to cut off its money supply by persuading politicians and philanthropies to stop funding for racially discriminatory institutions. In 2006 a group in Congress actually singled out \$40 Million in Hawaiian racially exclusionary programs to be cut; but they were unsuccessful.¹²

A third way is to persuade politicians to change the laws, or for the people to directly change the laws through ballot initiative or referendum. Of course the legislature will never voluntarily dismantle the Evil Empire. Initiative and referendum for statute laws are not available in Hawaii, except on extremely rare occasions when the legislature chooses to place an issue on the ballot. Individual small changes to the Constitution passed by the legislature are required to be placed on the ballot and can then be ratified or rejected by a vote of the people, but the people cannot initiate a law or amendment. Fortunately the Constitution requires that once every ten years the legislature is forced to place on the ballot the question whether there should be a Constitutional Convention. In 1998 the Evil Empire spent lots of money advertising for a "no" vote and they prevailed (narrowly, and on a technicality that blank ballots should be counted as "No" votes). Perhaps the outcome will be different in 2008.

How the Evil Empire fights back: Historical grievances, victimhood statistics, and charges of racism

One way the Evil Empire fights back is to play upon public sympathy for the "plight" of an allegedly poor, downtrodden ethnic group. This argument is advanced by flaunting -- actually celebrating -- victimhood statistics which stereotype all members of the group as sharing the same demeaning racial profile, even when most individuals in the group have low racial blood quantum and are neither poor nor downtrodden. Another tactic is to weep often and long over historical grievances, many of which are false or grossly exaggerated. The historical grievances and victimhood statistics have even been used successfully in court, where judges relied on them to justify racial segregation at Kamehameha Schools under the guise of affirmative action to remedy past injustices or present deficits.¹³

The combination of historical grievances and victimhood statistics comes out sounding like this (including false or greatly overblown "facts" and inflammatory rhetoric). In 1778 Captain Cook arrived in Hawaii bringing with him Western diseases for which the natives had no resistance. As a result, 95% of natives died within a century. Christian missionaries came to do good and did very well (for themselves). The natives looked up to heaven to pray, and then when they looked down they saw their culture and land were both gone. Genocide and land loss were accompanied by colonization -- natives were forced to assimilate to a strange new lifestyle while foreigners became dominant in the economy and political life. In 1893 the U.S. staged an armed invasion, overthrew the monarchy, imprisoned the Queen in her own Palace, and installed a puppet regime. That puppet regime made Hawaiian language illegal, further stripping the natives of their culture and making them feel like strangers in their own land. The U.S. followed an illegal procedure to unilaterally reach out and grab Hawaii through annexation in 1898, despite a protest petition signed by nearly every native and delivered to the U.S. Senate. The combination of genocide, colonization, overthrow of the monarchy, and forced annexation devastated the natives; and that devastation has continued to the present. Hawaiian natives have the lowest income and education among all ethnic groups, the worst health statistics (diabetes, breast cancer, short life span), highest rate of alcoholism, drug abuse, homelessness, and incarceration. The 1893 overthrow broke the hearts of the natives, and as a consequence their descendants today have the highest rate for heart disease. The U.S. owes huge reparations to native Hawaiians for the historical grievances, and to remedy the victimhood statistics they have caused. That's why native Hawaiians are entitled to over 160 race-based programs exclusively for them, a racially exclusionary private school system, a race-focused group of state-operated public schools -- and a proposed racially exclusionary government owning huge amounts of land and money taken away from the federal and state governments.

Most of what is said in the above paragraph is false or terribly distorted. But the Hawaiian grievance industry has been pushing this propaganda aggressively for many years, assisted by the media, university, public and private schools, and the misguided Congressional apology resolution of 1993. Thus ethnic Hawaiians feel entitled to reparations, and the general public sympathizes with their "plight."

Another tactic used by the Evil Empire is to claim that civil rights activists are being racist. This book will be attacked as racism against ethnic Hawaiians. The author has sometimes been publicly accused of being anti-Hawaiian. Such inflammatory personal attacks are typical behavior of the racial separatists and ethnic nationalists. They know it's very easy for a "person of color" to hurl the "R" word against a white man; and it is nearly impossible to defend against such slander. They know it's easy to evade serious discussion of the issues by smearing an opponent.

They say "Why is it that you single out and attack Native Hawaiians, and only Native Hawaiians, when there are also other ethnic groups who have private clubs or cultural events?" Well, here's why. There is no other ethnic group in Hawaii whose leaders have over 160 racially exclusionary government programs, an agency of the state government with \$400 Million in assets pledged to the master race, a private school system with \$8-15 Billion, huge tracts of land owned in the name of the racial group, and who are seeking to establish a racially exclusionary government. The unity of Hawaii and equality under the law are not in any way threatened by the Japanese Cultural Center, the See Dai Doo Society, the Filipino Chronicle, the Narcissus Festival, St. Patrick's Day, etc. Sometimes the racial supremacists point out that the civil rights advocates attack only wealthy institutions like Kamehameha Schools while leaving alone the nearly bankrupt Lunalilo Home. It is claimed the civil rights advocates are jealous of wealthy Hawaiian institutions, want to seize control of the assets, or simply don't like seeing brown-skinned people do well. But of course the reason for not targeting Lunalilo Home is because it is truly a philanthropy not seeking political power. Queen Liliuokalani Childrens Trust is actually quite wealthy, and racially exclusionary. But until recently the QLCT, with a network of service centers, paid staff, and volunteers, has focused on its philanthropic mission. Perhaps eventually QLCT will become a target of civil rights activists, but so far it has escaped scrutiny because its wealth is not used for the purpose of seeking race-based political power.

Civil rights activists do not target ethnic Hawaiians as a racial group. The attack is certainly not against most of the individuals who have native blood as one component of their ethnicity. The attack is against racially exclusionary programs, the powerful government and private institutions supporting them, and the drive for racial separatism and ethnic nationalism.

Attitudes between ethnic Hawaiians and others

Some very courageous ethnic Hawaiians have joined hands publicly with people of all races in Hawaii to actively defend unity and equality.¹⁴ Many more ethnic Hawaiians express support in hushed voices for fear of social, economic, or even physical retaliation by institutions and individuals who bully them into silence. However, there are also many ethnic Hawaiians who spew hate-filled rhetoric toward anyone lacking native ancestry, and especially toward whites. Newspapers frequently publish commentaries and letters asserting false or twisted historical claims using inflammatory language about "genocide", "colonization", "illegal" overthrow of the monarchy, "stolen" lands, "language made illegal", etc.

So, how should others think of ethnic Hawaiians? Should we fear them? Should we see them as enemies, hell-bent on ripping Hawaii apart and ripping the 50th star off the American flag? Should we give credence to the highly touted victimhood statistics and thereby racially profile ethnic Hawaiians as poorly educated, impoverished, diseased, drug abusers, spouse abusers, likely to be incarcerated? No doubt some are like that. Perhaps too many are like that. But most are just like everyone else, loving their families, working hard to pay the bills, getting wealthy or falling into poverty according to their efforts and abilities, and proud to be Americans.

How we should think about ethnic Hawaiians is similar to how Americans should think about Arab Muslims after September 11, 2001, or how we should have thought about Americans of Japanese ancestry after December 7, 1941. Let's remember that after the Japanese attack on Pearl Harbor many Americans feared American residents of Japanese ancestry -- even native-born or naturalized. There may indeed have been a few Japanese Americans with close ties to the motherland who would have spied for Japan or tried to engage in sabotage. But the overwhelming majority of those who were incarcerated in relocation internment camps turned out to have been victims of a great injustice. Here in Hawaii most ethnic Japanese were spared such injustice and continued to be treated as the friends, neighbors, and family members they had always been. Let's think about how Americans feel today about Arab Muslims. Our news media are filled with images of hate-filled zealots cutting off heads, blowing up suicide bombs, or flying airplanes into skyscrapers. Some nations' presidents or prime ministers call for the destruction of America. Yet our hearts and minds tell us that most Muslims in America -- and even the ordinary Arabs and Muslims living in rogue nations like Iran and Syria -- are just like us, with loving families, generous hearts, and peaceful intentions.

It's wrong to consider a person's race or religion as his most important attribute. How should we think of ethnic Hawaiians, Japanese, or Arab Muslims? We should be careful to think of them as individuals and, as Dr. Martin Luther King said, judge them by the content of their characters rather than the color of their skins. A person's race alone tells us nothing at all about whether he is rich or poor, intelligent or stupid, upright or corrupt, egalitarian or racist, friendly or hostile, peaceful or violent.

Neither a person's character, nor his individual rights and needs, should be profiled based on race. That principle applies to avoiding prejudice, but it also applies to giving benefits or detriments based on race alone. Therefore we should give government assistance to needy people based on need alone and not race. If one racial group is really more needy than others, then it will receive the lion's share of government help when help is provided based on need alone. We should never allow creation of a government defined by race. Institutions made evil by racial exclusion or racial zealotry should be rehabilitated by forcing them to give up such policies. Powerful institutions where race is the primary defining factor, and which seek race-based political power, should be destroyed if they are unable or unwilling to be rehabilitated. Innocent people caught in dependence upon such institutions (both employees and beneficiaries) should be treated with kindness, should not be blamed for the evil of those institutions, and should be helped to escape.

[Next week MAN: Chapter 3. Racial separatism began 1874.....]

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