

EFFICIENCY SOLUTIONS AND CIRCULAR SYSTEMS COMMITTEE

Council of the County of Maui

MINUTES

March 9, 2023

Online Only via BlueJeans

CONVENE: 9:05 a.m.

PRESENT: VOTING MEMBERS:

Councilmember Keani N.W. Rawlins-Fernandez, Chair
Councilmember Tamara Paltin, Vice-Chair
Councilmember Tom Cook, Member
Councilmember Tasha Kama, Member (Out 11:01 a.m.)
Councilmember Alice L. Lee, Member (Out 11:27 a.m.)
Councilmember Shane M. Sinenci, Member
Councilmember Yuki Lei K. Sugimura, Member

STAFF:

Lesley Milner, Senior Committee Analyst
Ana Lillis, Legislative Analyst
Ellen McKinley, Legislative Analyst
Richelle Kawasaki, Legislative Attorney
Maria Leon, Committee Secretary
Lei Dinneen, Council Services Assistant Clerk
Jean Pokipala, Council Services Assistant Clerk
David Raatz, Deputy Director of Council Services
Shelly Espeleta, Supervising Legislative Analyst
Kasie Apo Takaya, Senior Committee Analyst
Jarret Pascual, Legislative Analyst
Nalani Fujihara, Hawaiian Language Communications Specialist

Braedon Wilkerson, Executive Assistant to Councilmember Rawlins-Fernandez
Noelani Ahia, Executive Assistant to Councilmember Rawlins-Fernandez
Sarah Sexton, Executive Assistant to Councilmember Rawlins-Fernandez
Jared Agtunong, Executive Assistant to Councilmember Cook
Stacy Takahashi, Executive Assistant to Councilmember Cook
Evan Dust, Executive Assistant to Councilmember Kama
Lei Kama-Sickels, Executive Assistant to Councilmember Kama
Gina Young, Executive Assistant to Councilmember Sinenci
Dawn Lono, Executive Assistant to Councilmember Sinenci
Jordan Helle, Executive Assistant to Councilmember Sugimura
Axel Beers, Executive Assistant to Councilmember Johnson
Kate Griffiths, Executive Assistant to Councilmember Johnson

Zhantell Lindo, Council Aide, Molokaʻi Residency Area Office
Roxanne Morita, Council Aide, Lānaʻi Residency Area Office

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Mavis Oliveira, Council Aide, East Maui Residency Area Office
Jade Rojas-Letisi, Council Aide, Makawao-Ha'ikū-Pā'ia Residency Area Office

ADMIN.: Christie Trenholme, Deputy Corporation Counsel, Department of the Corporation Counsel

OTHERS: Kaleikoa Ka'eo, Associate Professor, University of Hawai'i Maui College

Testifiers

JC Lau
Robin Knox
Joyclynn Costa
Summer Starr

(52) additional attendees

PRESS: Akakū: Maui Community Television, Inc.

CHAIR RAWLINS-FERNANDEZ: . . .*(gavel)*. . . Aloha kakahiaka kākou. 'Elima minuke i ka hala o ka hola 'eiwa. Ma 'eiwa o Malaki i ka makahiki 'elua kaukani iwakāluakūmākolū. E 'olu'olu mai, e ho'omalū ke Kōmike Efficiency Solutions and Economic [*sic*] Systems, ESCS. 'O wau 'o Keani Rawlins-Fernandez, ka luna ho'omalū o kēia Kōmike. Aia au ma ka Council Chambers. It is 9:05 a.m. on March 9th, 2023. Will the Efficiency Solutions and Economic [*sic*] Systems Committee will please come to order. I'm your Chair, Keani Rawlins-Fernandez. I'm at the Council Chambers, back in this seat for the first time since the pandemic. We will proceed with roll call. Members, in accordance with the Sunshine Law, if you are not in the Council Chamber, please identify by name who, if anyone, is in the room, vehicle, or work space with you today. Minors do not need to be identified. Also, please see the last page of the agenda for information on meeting connectivity. I kēia lā, me ko kākou. Hope luna ho'omalū, Tamara Paltin. Aloha kakahiaka.

VICE-CHAIR PALTIN: Aloha mai kākou, broadcasting live and direct from historic Lāhainā Town. I have with me, Christian Balagso and Angela Lucero, and we have no testifiers waiting to testify at this time. Thank you.

CHAIR RAWLINS-FERNANDEZ: Mahalo. Next, we have Councilmember Tom Cook. Aloha kakahiaka.

COUNCILMEMBER COOK: Good morning, Chair. Aloha. Good morning.

CHAIR RAWLINS-FERNANDEZ: Good morning. Next, we have Councilmember Yuki Lei Sugimura, aloha kakahiaka.

COUNCILMEMBER SUGIMURA: Good morning, Chair. Good to see you here, and everybody else in the Chambers.

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CHAIR RAWLINS-FERNANDEZ: Good to see you as well. Also in the Chambers, we have Member Tasha Kama, aloha.

COUNCILMEMBER KAMA: Aloha kakahiaka, Chair. It's nice to be here, nice to see you up there for the first time in such a long time. Glad to see you back.

CHAIR RAWLINS-FERNANDEZ: Mahalo. And online, we have Member Alice Lee. Aloha kakahiaka.

COUNCILMEMBER LEE: Aloha, Chair, good to see you. And as we say in the Bahamas, da wybe. I'm here in my workspace alone, looking forward to all of the solutions this Committee will produce. Thank you.

CHAIR RAWLINS-FERNANDEZ: Strap in. And finally, ma Maui ka hikina, Councilmember Shane Sinenci, aloha kakahiaka.

COUNCILMEMBER SINENCI: Aloha kakahiaka kākou mai Maui Hikina. Eia au ma 'ane'i me ka'u kāko'o, 'Iwalani Medeiros. Ua lono, 'a'ohe mea po'e mana'o nui. Aloha.

CHAIR RAWLINS-FERNANDEZ: Aloha. And we also have two Non-Voting Members, Councilmember Gabe Johnson, and Councilmember Nohelani U'u-Hodgins, who are welcome to join us at any time. And Committee Staff, we have Committee Secretary Maria Leon, Committee...Senior Committee Analyst Lesley Milner, Legislative Analyst Ellen McKinley, Legislative Analyst Ana Lillis, Legislative Attorney Richelle Kawasaki, and Assistant Clerk Lei Dinneen...oh, and Assistant Clerk Jean Pokipala. Okay, Members, today we have one item on today's agenda, ESCS-1 Systemic Inequality. For today, we will hold public testimony for after the presentation. Are there any objections to proceeding in that fashion?

COUNCILMEMBERS: No objections.

ITEM 1(1): SYSTEMIC INEQUALITY (RULE 7B)

CHAIR RAWLINS-FERNANDEZ: Mahalo, Members. Okay, so we will proceed with our first item, and only item, on today's agenda. Okay. ESCS-1, Systemic Inequality. When I created this Committee, I did it with broad strokes, so that we could cover a lot of ground as we are navigating the kuleana of this Committee, we wanted to make sure that systemic inequality was highlighted and prioritized. As legislators, it is our kuleana to create laws that benefit our community, but we all come to this work from our own personal backgrounds and experiences. We don't all have the same information, but we live in a world now where access information is at our fingertips, and our capacity to learn new things and raise our consciousness is expanding all the time. To this point, I wanted to bring topics to my Committee that address how we got to the place we are at, what are the roots that have manifested in what is good and what is troubling about our community. In order to understand and have an analysis, we need to look at the

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historic...the historical record, and not just the one we were taught in school. We are blessed to have many dynamic and brilliant educators in our community who have dedicated their lives' work to studying issues that illuminate systemic inequality and bringing that information to light, and that it was we...and that is...and that was...we are doing today. This will be one of the series of presentations to help us all have a more well-rounded understanding of systemic inequality, and as we learn together, we can look through a different lens, and create analyses that we can apply to how we legislate. The goal is to refine how we legislate in such a way that can shift the systems of oppression and dismantle that which does not serve the greater good. If not now, when? If not us, who? So, today we are privileged to have our first presenter at our very first ESCS Committee meeting, Kumu Kaleikoa Ka'eo. Kumu Ka'eo is an associate professor at Hawaiian Studies in the Department of Humanities at the University of Hawai'i Maui College. Previously, he was a lecturer in Hawaiian language at the University of Hawai'i at Manoa, a teacher at the Hawaiian Language Immersion Program at King Kekaulike High School, and the Culture and Education Program Manager for the Kaho'olawe Island Reserve Commission. He has been one of the foremost leaders and educators of...of...of my lifetime, and I...it's such an honor for you to join us. If there are no objections. I would like to designate Kumu Kaleikoa Ka'eo as a resource person in accordance with Rule 18(A) of the Rules of the Council. Are there any objections?

COUNCILMEMBERS: No objections.

CHAIR RAWLINS-FERNANDEZ: Mahalo. Okay. So, at this...oh, okay, so yeah, we're going to proceed with our presentation, and then take testimony after the presentation. Kumu Kaleikoa Ka'eo.

MR. KA'EO: Check. Check. E ala, ua ao mālamalama o hele kānaka i luna o kahi akula, kau a ka lei. Nau i 'o wai 'awa pū, 'awa uli, pū 'awa kea, moa kāne moa 'ili ma hikina 'ākau, lele i ka lani! O wau ke liuliu e ke aka o ke aka nō ia mai Tahiti tū a Tahiki moe mai Tahiki taputapu a Kāne. Eia mai ka pule ka waihā ke akua. Kānaenae 'o wai te atua, e ola nō ē. O ke kāne huawai, akua kēnā, 'o kalina a ka wai i ho'oulu ai, 'o ka huli ho'okawowo hōnua, 'o paia i ke au o ka manawa, he'e au loloa ta pō. O piha, o pihapiha, o piha u, o piha a, o piha e, o piha o te to'o hōnua pa'a i ka lani! O lewa te au, iā Kumulipo ka pō. Pono. Aloha. Eia ka weli 'ana iā 'oukou a pau. 'O wau nei 'o Kaleikoa Ka'eo, keiki papa no kēia mokupuni nei 'o Maui, Maui nui a Kamalālāwalu. No ka 'ao'ao hikina o Maui ko'u makua kāne, kona 'ohana. No Haneo'o, Hāmoa. Ko'u makuahine, no ka 'āina kaulana 'o 'Ilelani. No laila, he hapa Irish hapa kanaka kēia. Nui ko'u mahalo iā Keani me kēia 'aha kūkākūkā no ka 'ae 'ana ia'u e hele mai i kēia lā, hō'ike mai i ko'u mea e a'o nei ma ke kula nui. No laila, aloha. Again, just a quick introduction. I am a Maui boy, born and raised, proud graduate of Baldwin High School. Let's give extra credit to all the Baldwin High School graduates. Public school educated, born and raised on this island. Mainly raised on the South Side. My dad comes from the East End, Haneo'o, Hāmoa, Pukuilua. I spent a lot of time also with my mom, is an Irish woman, actually raised in Liverpool, and so I come with a very interesting genealogy to this island. Yes, I'm a...I'm an associate professor, a fancy word for you know, as an educator, I'm a big believer in community education. I...you know, I worked at the university for a while, and, you know, my wāhine Kahele and I were blessed when our

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oldest child was ready to go to Pūnana Leo, and so we left O‘ahu and moved ourselves back to Maui, and we were, you know, blessed ever since to have our family raised on our...our home island. And so, we have deep roots in this island, and I very much care about the future of this island. And that is why I see myself as an important community resource and educator at our famous UH Maui College. So, anyway, world famous, as I always say. Anyway, so, I’m going to do a bunch of different things today. And, you know, I really, really appreciate this...this new Committee. I was trying to figure out, hey, what is this new Committee, you know. And also, the just the title itself, systemic inequalities because that concept is very important. To understand inequality, you got to understand it’s a system, and so, that’s really where I’m going to...going to try today to kind of talk a little bit about where some of the systematic ways that inequality exists in Hawai‘i today, and Maui specifically. But where does it come from? You know, where does a lot of these...these ideas come from? And so, we’re going to go back, way back, and kind of look at some basic ideas. And I apologize, there’s no way I can cover everything. My students know I generally have, you know, two to three times more slides to talk about than I ever get through anyway. And so, I have way more than I can share. I’ll be moving very quickly. It’s more of a survey of different things, and hopefully, maybe the last hour, something, if you have any direct questions, we can talk about specific ideas. I always say, yes, I am opinionated, but I can assure you, much of my opinions are based upon the great minds of others. Yes, I do a lot of quotes. I use a lot of references. I was able to send some of the...some readings. I think maybe the public can get into it, and you can see some of the stuff I’ll refer to, and so forth. So, we’re going to go through a whole bunch of stuff. So, let me start off by asking, who discovered Hawai‘i? Yeah, Kānaka, right? We should say Kānaka. But I’m sure there’s a bunch of you, what...what was that name that came up? Captain Cook, 1778. And I always tell this story, not to pick on my blue and white friends out there, but I once went to do a talk at this fancy, expensive liberal arts college in...in Washington, the east end of Washington, anyway. And we were invited to...they wanted to hear about what’s going on in Hawai‘i, and you know, the Pacific Club, and Polynesian Club. So, I go on stage. Nice big crowd. Right in the middle, you see all...there’s this big brown patch in the middle of this whole auditorium. And I go up and ask the question, and this is about 20...20-some odd years ago. And I say, who discovered Hawai‘i? Oh, this good-looking young Hawaiian guy stand up, yells out Captain Cook, 1778. I say what school you graduated from? Kamehameha Kapālama. The point I’m trying to say, the main thing is, it has nothing to do with his intelligence, you see. Miseducation can happen to the best of us. I want you guys to understand it. Lot of the ways we think has nothing to do with intelligence, it has to do with how we have been miseducated, misinformed, brainwashed, bamboozled, confused. And you will understand...and this was done intentionally. Just understand it. As the great, you know, Steven Biko, the great South African leader in fight against apartheid said, the greatest weapon of the oppressor are the minds of the oppressed. Think about that. The greatest weapon of the oppressor, the minds of the oppressed. So, you think about inequality, a systematic inequality. Great minds that Antonio Gramsci talk about this concept of hegemony, where you become complicit in your own...your own suffering, your own oppression, that you accept that this is how it’s supposed to be. In fact, they know better than me, how I should act, and react, and believe, and what to follow. And so, you become complicit, and you accept that position as if it’s normal. And so, this is how systems of inequality

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work. The main ingredient is the naturalization of the process, as if this is how it's supposed to be. So, let me give you another story. As you can tell, I'm a big storyteller. I always tell my friends, I'm not a historian, I'm a storyteller. You know, historians get too much rules they've got to follow. Storytellers, we can...we more liberal in all the things we can say. And I was on this panel once, many years ago, a grad student, and there were some professors and, of course, this huge debate. And, you know, this one woman professor, I remember, started saying how, you know, you Hawaiians and the Hawaiian sovereignty stuff, this is all a bunch of racist stuff. Anyway, she was just going off about racism, and how the whole Hawaiian so-called conscious reasoning and our struggles are just based upon racism. And, you know, when the Hawaiians get pau, you know, they going kick all the haoles out, that we going take over the place. And then I stood up and I said, yeah, you're right, Hawaiians take over, going put all the white people in Mayor Wright's housing, Palolo housing, Pua Lane, KPT, and all us Polynesians and Pacific peoples, we going be on Hawai'i Loa Ridge, Kailua Beach, Lanikai. And, of course, she went crazy...you see, you see? And I said, yeah, it's funny how when it's brownies in those places, it's not racism, but when it's white people, and the brownies are stuck in the ghetto-like situations, that's normal. See, this is the point I want you to understand. There is a sickness. White supremacy works on the sickness of naturalization. It hides itself, as this is how it's supposed to be, the normalization of oppression, whereby the so-called oppressed start to accept the oppression as just being that's how it's supposed...Hawaiians are supposed to live on blue tarps on the beach. That's just Hawaiians. Oh, Hawaiians don't like education, we get the worse statistics in education. That's how Hawaiians are. Well, if we look back at history, you going realize, that's not how Hawaiians were. There was a systematic process, in which put us into this kind of condition, and this is what I want us to understand and explain. It is nothing normal about Hawaiians being on blue tarps on the beaches. There's nothing normal about that. There's nothing normal about homeless people not having clean water, or not finding a safe place to sleep. There's nothing normal about that. There's nothing normal about a child not being able to get correct medical treatment. There's nothing normal about that. It's nothing normal for have the most wealthiest, or yet, you can go to Palau'ea and see a house that was just sold for \$50 million...empty. There's nothing normal in that. There's nothing normal to see streams dry to the bone, while you look and you see some of the largest, you know, water feature structures, and swimming pools, and Jacuzzis. There's nothing normal about that. See, I just want you guys to understand, this is systemic inequality. We live on Maui. Maui is one of the capital places, to...so for County Councilmembers, I hope you guys realize, what you see occurring in Maui is not normal. It's a result of systemic inequality. And for some people on the top, no problem, I like systemic inequality, I'm on the top. But for the vast majority of people born and raised on this island for generations, that's not normal. Okay, so, let me see. If I going get into my PowerPoint, I'm not really sure. Maybe I know...I know how to get there. Oops. Sorry, you know what? I got to click on? I got to go to My BlueJeans, I guess, yeah? All my degrees for nothing. I still cannot figure this stuff out. Yeah. All right. Okay. So, let's start off with the most important element. Just like the question when I asked, who discovered Hawai'i? The common mythology is...of course, is Captain Cook did. Now, for Captain Cook to discover Hawai'i, what does it mean about the people that were living here? We did not exist in history. We weren't even considered human beings to those of that mind. That is a sickness. I want

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you guys to understand, Cook was a sick bastard. I'm going to tell it straight. Read Cook. Have you read Cook? Have you seen the things he said? Called us savages. And I was, you know, laugh...Mama Hale, one of the kūpuna who used to teach, you know, yeah, but we used to...but we used to bathe every day, and they called us savages. You know, Captain Cook's men, half of his men couldn't even swim. Most of his men were about 5'2", no teeth, rickets, dirty, venereal disease. They didn't take a bath for months and months, and they called us the savages? You go to London in 1778, you know what the streets were like in London in 1778? Open sewers. That when babies could not be taken care of, they would have these--I don't know what you call these--orphanages, where you could slide the baby down into an orphanage, so the...the child would survive by becoming cheap labor; two, three, four years old, working. Again, back then, no OSHA rules, right? So, children be used in the textile industry, developed in places like London. And then they called us the savages. People would die and starve in the street, and they called us the savages. So, you got to understand, from the very foundation, from the very foundation, that society that invaded our shores was not a society of equality. It was not a society of civilization...far from it. You know, the great Gandhi, with that famous question, right, that he was asked by a reporter, what do you think about Western civilization? And he said, that's a good idea. I'm the same way. So, I think about history. History is the most important element that informs us, right. We say in Hawaiian, "Nānā i ke kumu. Ka wā ma hope, ka wā ma mua." These are concepts that tell us, you want to know where to head in the future? Where should a County Council head in the future? Well, we've got to take a good look at the past and understand how we got here. What are the conditions? What is the mentality? How did we get in this situation, where you can have a \$50 million house, and right down the street, you can see Hawaiians living in blue tarps on the beach? Something is wrong. The great Malcolm X said history is a people's...oh, sorry. I don't know why it never change. Oh here we go, here we go. History is a people's memory. History. And without memory, man is demoted to the lower animals, meaning really what make...humanizes us, is really having a good understanding of our history. That's what makes us human in many ways, yeah? That when we don't know our history, or we are miseducated about our history purposely, what is the purpose of miseducation? *(Audio interference)* create us to become like lower animals. You've got to understand, there's a tie between education, yeah, empowerment, and miseducation and disempowerment. So, what is the purpose of history? And I say history always has a purpose, and there's a whole bunch of stuff you guys can...can read about. But again, to understand, what is the purpose of history? Tell the truth? How do we look at something like Captain Cook? It's not really about the truth, you see. What you find, it's really about empowering and disempowering. I just going to skip through all of these. Can get stuck in these things very fast, so...in the...okay. But again, this idea of myths, political myths, historical myths, are very, very powerful. These so-called narratives, many ways, are the narratives that shape these ideas, the ideology, philosophies of a people. And so far, our people, yeah, we have many of our own also. Think about in the so-called American experience, what are words, key words? Freedom, liberty for all, consent of the governed. I mean, these are ideals that are pushed. The right of the individual. Liberty. Happiness, or pursuit of happiness, and all these kinds of ideals are...are essential to the identity. So, where did it come from? From this political myth. Now, political myths can also take the shape of...of art, music. Yankee Doodle went to town riding on a

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pony...I mean, all these kinds of...that we grew up learning. I grew up learning about Columbus, the three Gs--Gold, God, and Glory. I can still...Nina, Pinta, the Santa Maria. I know all that stuff. This is part of the measures in which we...we succumb, become complicit into a system, so we no longer see ourselves as who we really are, but we start to see ourselves through the eyes of those who so-called oppressed us. And these myths are genuine, they are the key. They are the key to control, and ideally...ideologically, which purports to give a truth. And yet, it's not about telling the truth. It purports to. It...it's a good story. It provides a kind of guidelines, a sense of where we need to go, yeah? Narratives through which we orient ourselves. You know, John Henrik Clarke, the great African historian, says powerful people cannot afford to educate the people that they oppress. Because once you are truly educated, you will not ask for power, you will take it. See, again, once you understand the role between education and power--political power, economic power, social power. Hence, why do we have miseducation? It's about power. It's about control. It's about, I get to determine what's best for you. And so, we think about things like education. People think of education as being something just kind of benign and neutral. And in fact, the great Paulo Freire, the Brazilian educator, as he says, from the book *Pedagogy of the Oppressed*--all teachers should have read it--*Pedagogy of the Oppressed*, which basically said there's no such thing as a neutral education. It either empowers or disempowers. But think about that. We get sold down the river. It's just a bunch of fact, we just learning all this education stuff, and everybody has the same intention. No, we don't. Those in power want to keep their power. Those who are disempowered don't even know that they're not in power. And the goal is either to maintain that kind of power, or to expand that kind of power. So, why am I here as an educator? I'm trying to change the power. So, let's look at some political myths. Now, I might ruffle some feathers here, I might get some people upset, you might get bent, you might walk out, you might say, F you, Kaleikoa, whatever...but I hope I get under your skin. When I ask this question, who built the great pyramids? I get aliens, what else now we get? Slaves. I mean, some of you remember the famous movie *Ten Commandments*, Charlton Heston, Moses, Ramses. Check these guys out. Look at Seti. So, in this household, right, this is the uncle, that's the son, Ramses the second, by the way, who was a real figure. And that's, of course, supposedly Moses. That's the Hollywood version. That's the images we get sold down over, and over, and over with the story. Well, who built the great pyramids? I have aliens, who else? Pretty easy answer.

VICE-CHAIR PALTIN: The slaves.

MR. KA'EO: Right, very good. Slaves, perhaps. Okay. Now, we got to think about where that story came from. You see, you got to understand, where does it come from? You think slaves had the ability technologically and the skill to build probably the greatest engineering feat ever? You guys think about that. Well, here's the Great Pyramids of Giza, and I don't have time, this is a whole lot lecture I can talk about, but I don't want to get too deep. But, of course, who are the Egyptians? Now, they go oh, my God, huh? Even National Geographic had to admit black fellows. Why? If you go to the pyramids, you'll not see one image of a white person running around down there. And the pyramids were built, you're talking 2500 B.C. What was Europe like in 2500 B.C.? You just start there. How many pyramids you have in Europe? And they went...they left

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Europe when you went down there 2500 B.C.? Went down to Africa, then yes, it's Africa. This one look like Michael Jackson over here. You guys get any doubt? These are all in the pyramids. Yes, Egypt is in Africa. Although people try to create new names, like Middle East. Middle East is a made up word recently. There is no middle...middle east of what? Where does the Middle East come from? East of what? Rome. That's when the pope decided to make the East, the West, because Rome was what? Center. But yes, yes, Egypt is in Africa. The greatest engineering feats ever done comes from Africans in North Africa, with dark people that live there. But the mythology that we get sold down the road, okay, this is the point. This is the mythology. Why is this sold to us? What kind of fools are going to accept this? Those who don't know these things. So, when I talk about mythologies, my point is why am I starting...I want you guys to understand, at the depth of all of us, these political myths bind us, provide us these kinds of guidelines, narratives, that are not based upon truth. They based upon supporting a particular story or narrative that empowers some, and disempowers...how would we look at the world if we actually had Michael Jackson, and...I don't know, you know, others in Africa portrayed as those who built the pyramids? In fact, when you look in Egypt, it's pretty clear anyone that studies the ancient Kemet people, the more south you go, I repeat, the more south you go, the older the sights. The Nile does not flow from north to south. The Nile flows from south to north. Another...well, what about the Moses story? How does Moses come to be found? Where is the Nile? That's the first question. The Nile starts where? In Uganda. Goes through Sudan, Ethiopia, then it reaches so-called Egypt. The deeper you look in Africa, the older and wiser you see the people. That's a fact. Down the line, someone went change the story. And you got to ask the question, why? And of course, the ancient people of Kemet were those who...again, some of these images are 5,000 years old. I'm going to click through some of these. We know Khufu, anyway, sorry, I...I just going to...I mean, and see our overload to make sure that there's no doubt. How many white faces you guys saw there? Oh, you saw Charlton Heston, the Hollywood version. See, now, when you see that, we should giggle. We should realize how stupid we have been to even accept that. Because somebody is pulling your leg. Somebody is bamboozling you. For what reason? Well, we can look at, you know, people go oh, Kaleikoa, you know, but the Bible. So, okay, let's look at the Bible. What's the first land mentioned in the Bible? The first peoples? They're the Kush people. In fact, Moses has a Kush wife. I'm not making this stuff up. But who are the Kush people? They come from Western Ethiopia. Yes, Moses had an Ethiopian wife. Moses was raised...where was Moses found? In Africa. Where was he raised and educated? In Africa. Who did he marry? An African woman. And you still going deny? You still going pretend? You're still not going to accept? You see, that's when you realize what we call cognitive dissonance, and we'll talk about that later on. But my point is to understand when you look deep enough, this is not things that are really hidden...they're there. You can find it for yourself. We can talk about the sphinx, of course, I don't have time to go through all of this. But how many sphinxes you find in Europe? How about...how about in Greece? Well, you got to understand, the Greeks came to Egypt about 400 B.C., and they started to borrow from Africans. And...oh, go look on the map, and look how close Greece is to the lands of Kemet, and you going figure out who borrowed from who. Where do you find pyramids? Sudan has more pyramids than Egypt. I repeat, Sudan has more pyramids than Egypt. Sudan, Ethiopia have more sphinxes than Egypt. You have any doubt? Sphinxes and...and pyramids

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are...are not African. Pretty simple to go...proof? Go look around the rest of the world. There you go. Now, this one, where is this? Yeah, Las Vegas. Now, this one, everybody should really giggle when you see this one. I mean, what the hell is this about? Who is being sold? This is a marketing ploy. They should have Denzel Washington's face on this thing. But you see the idiocy, that we don't...we don't even...people don't even question this stuff. This over here, check it out. Check out the sphinx over there. We are being treated as if we are imbeciles. And I going (*audio interference*) and I don't have time to go, this is a whole lot of story, but anyway. Go figure that one out. Anyway, so, you can see, it gets real deep. Anyway, I just want to show you. You don't believe me? There's Ramses. Remember, Moses...or his cousin brother, Ramses, who became the Pharaoh after Seti? That's him, right there. This is a funny one. Cleopatra. That's the Hollywood version. How she get braids for, I wonder? Well, first of all, Cleopatra by that time was mixed, that's for sure, because (*audio interference*) had invasion of the Greeks, then later the Romans. So, she was a mixed person, but you can see images of...this is her right here. Check out her hair. Do you have any doubts? Did we get sold the Hollywood version? Now, let...let's think about this. We, today, are closer in time to Cleopatra than Cleopatra was when they built the pyramids. That's the thing, how ancient Kemet is. We, today, are closer in time to Cleopatra than Cleopatra was, when she was in Egypt, to when the pyramids were built. That is how old we're talking about Kemet is. And so, when people talk about Cleopatra, that's an Egyptian. I mean, you're being fooled again. There's nobody looked like Cleopatra 5,000 years ago over there, that's for sure. Oh, I get all this other stuff. All these other fun stuff. So, who's this? Any want to guess? That's Jesus. That's, in fact, one of the...in fact, it is the earliest image of Jesus with the so-called disciples. I repeat, that is the oldest image that you'll find of artwork, which somewhere down the line, they started off like Bob Marley, and you ended up with Eminem. I don't know what happened, or this guy I saw in Pā'ia walking around (*audio interference*) a little earlier. What the hell happened there? The question is why? See, I...I want you guys to understand, there's...it has to do with systemic inequality. That's the purpose. Don't believe me? I can...you can keep on...I mean, old Marys. I'm down to one last mythology. And this is also true when we talk about genetics, you know, we got to realize, I mean, even to this day, you...you meet a lot of people who still will deny that somehow we don't descend from...all of us descend from dark people from Africa, all of us. Maybe and one alien. Maybe. You know, they don't qualify, but the most diverse (*audio interference*) in the world is in Africa, without a doubt. Mendel's law, right? You guys know him? Studied some biology, you know, genetics. Yeah, you have success...I mean, what do you call them, dominant genes, yeah? Supposed to have genes. Dominant gene, of course, will always take precedence. Anyway, in fact, not just Christianity, but if you actually look at ancient Hinduism and look at the oldest images of Buddha, even Buddha, there is that first...this is...this is the oldest image of Buddha, check him out. Check out his hair. Check out his eyes. Check out his mouth, his nose. Now, that's the oldest image of Buddha. And of course, Columbus, real quickly, we get taught this 4th grade, we read the whole dang book. The Discoverers, God, Gold, Glory, Nina, Pinta, Santa Maria, Coronado, Balboa. I learned all those guys. Whose worldview is being put into my brain? I never learned anything about Hawai'i Loa. Ali'i. I never learned anything about Kamakamahi'ai, Kamapua'a. But I learned Balboa. Somebody was feeding me something. I see these images, bringing a so-called civilization. Of course,

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Columbus...to this day, I repeat. to this day, even institutions like UH Maui College, to this day, will still talk about Columbus as if he somehow discovered a so-called new world. How the hell can he discover a place where you had millions of people already there, unless, until this day, you don't consider them human beings. I'll show you, in fact, even under U.S. law, that is true. But Columbus was no hero, although they tried to give us Columbus Day for a long time, and then went to Discoverers Day, and now they made Discoverers Day all discoverers, not just Columbus, because after all, they (*audio interference*). You want to know Columbus? That's Columbus. Go read *Las Casas*. Descriptions of what they did there. How they would feed babies, old people, to the man-eating dogs. These are Spanish images. This is your own images celebrating the murder and genocide of women, children, the old, the young, whoever. (*Audio interference*) I mean, you can...again, you can see them cutting off their hands, you can see them...if you look at these images to the left, check out this guy in the bottom left smashing that baby. That's their images, and they came to bring civilization to the savages of the Americas? Their religion is one of love? The viewpoint of the world was based upon equality and justice for all? Come on. So...and you still want to celebrate Columbus Day? Of course, Thanksgiving, same thing. You, know, we get taught as a little boy, I remember dressing up...half the class dressed up like pilgrims, the other class...the other half dressed up like the Indians, and you...and you march around the school dressed around. Some of you guys should remember that. And then you have lunch with corn, pumpkin pie, and some turkey and mashed potatoes, and we celebrate oh, the European pilgrims and the Indians all got together and had this great Thanks...none of that occurred. All of that is a fallacy. In fact, when you go read the real history, go read about the so-called Pequot War. This is fakery, this is more of the truth. I no have time to go through. And if you...if you...go look up the first Thanksgiving prayer. I want you guys think about it. Next time you're doing Thanksgiving prayer, remember where you come from. What was the first Thanksgiving prayer about? They thanked the Lord for burning and frying the so-called 500 Indians in their own fire. Go read it yourself. William Bradford. Pequot Massacre. Anyway. Okay, I'm going to stop there. Oh, I got to go to this guy, sorry. My favorite mens. Of course, Thomas Jefferson, the bastion of American democracy, speaks freedom and liberty for all. Well, when he said all, he never actually mean all. And I once was on this other panel, and I remember, you know, this guy, whatever reason, he stood up, and he was saying how...you know, how all these slave owners like Thomas Jefferson, they had nothing to do with him and his history. And you know, he...he...you know, again, this whole thing about you cannot blame me for that. I said, yeah, it's good. And then when I start talking about Thomas Jefferson, he starts to defend Thomas Jefferson. I'm going wait, what? I thought you said you...oh, in other words...in other words, they cannot even help themselves, because voices like Thomas Jefferson empowers them to somehow believe, yes, that they are about freedom, and liberty, and justice. But no, they ain't. It's their own sickness that they want to protect, you see? That's the sickness of white supremacy. So, if you get nervous, no white supremacy is just a kind of sickness, and somehow, where you believe...you believe that people like Thomas Jefferson were good human beings. And in fact, when you read Thomas Jefferson, I want you to think about this, look at the very bottom. I remember I used to read this quote before, and I would say, who said this? Pursue, and I would say blank, to extermination. We get that word now, extermination. Or drive them to the new seats

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beyond our reach. Say, oh, that's Hitler. Then we said American President. Oh, my God, really? Yeah, it's actually the guy who wrote most of the important documents for the United States. So, when we read, We The People, you got to be not stupid and somehow believe that We The People meant all of The People. Because it didn't mean that for Thomas Jefferson. In fact, you might know that...you see that little funny cartoon on the bottom? Well, you should know, maybe you know, you never learn. Do you know that he actually enjoyed deflowering young slave women? And one of his slave women named Sally...Sally Hemings, he had, I think, four children with, five children with? And some were even sold into slavery. Think about that crap. That's your president? If that's your...part of your country, good for you. Not mine. I refuse, because I know that deception has a purpose. The purpose is for me to somehow blindly somehow believe that they had the best interests. That somehow...I mean, I get people who tell me, like, as if like the Declaration of Independence and the Constitution was, like, written by God. And I'm going, no, was written by men like this. So, for you to somehow believe that there's some kind of perfection in those things, it is built on a sickness. Well, let's not stop there. We can go to Lincoln. You know, I know just the recent stuff that came out, but I've...you know, I've been teaching this thing for 20-something, but I get...read Lincoln himself. Lincoln, himself, did not believe in equality. I repeat, Lincoln did not believe in equality, but we get sold that. We get told that. My favorite president, Abraham Lincoln, he fought for equality. No, he didn't. Go read his own stuff. Don't believe Kaleikoa. In fact, I challenge you to go find things to correct what I just said. That's Lincoln, a father that we somehow should admire. And, of course, I don't have...one of the big things I want to touch on, a little bit about Manifest Destiny. I'll get into this later on too. But this, when I talked about the narrative, the political narrative, in the American view, this idea of Manifest Destiny is what? What is Manifest Destiny? It was this idea that God gave them providence to move across the Americas, to wipe out the people that are already there, and slowly, God-given right to move across. And, of course, they eventually got to California, kicked out the Spanish in the Spanish-American War, but they didn't stop there. And some went up north, and they took Alaska later on, and some began to look into the Pacific. And so Hawai'i...in the situation we live in Hawai'i today, is a direct result of Manifest Destiny. I just got to go through all of these things (*audio interference*) time to through all of these things, but again...and then we get into this part here. I'm just going to talk a little bit about. So, after the physical extermination of many of our American Indian, Native American brothers and sisters, whatever remnants were left, then we're forced into this coercive, forced assimilation program through the so-called miseducation program, through the Indian schools. And so, you kill them physically, the next best thing is to kill them, how? Spiritually, socially, emotionally, philosophically. And so, the process of education for the American Indians was one, of course, assimilation. And, of course, what is the great political myth of Hawai'i? Which is what? What about the political myth? What about America? Where is the treaty? And they never stop there with this one here. But I just want to give you the context, a little bit about that mentality. These red, white, and blue, apple pie, Chevrolet, and all that kind of American-ism of who they are as a people. And the way it works, you see, is to talk about people like Thomas Jefferson, to teach us about people like Thomas Jefferson, but not really teach us about Thomas Jefferson. You see, this is the political mythology. This is the same as going all the way back to, you know, these ideas of, you know, I

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mean...to me, it's no different than looking at that blue eyed, Pharaoh looking, you know, image that you find in Las Vegas. When I look at that kind of history, that's what I see. And I look at that, and I'm going only a fool would succumb to something like that. But you see, most of us, and I use the word us, U-S, all of us, have not...don't even recognize that we've been fooled, and that's the issue. Systemic inequalities, they...they are not just built on this, but they survive on this naturalization process. And of course, yeah, the question of Hawai'i. Hawai'i. (*Audio interference*). I apologize, you know, these things, I mean, like even doctrine of discovery, usually a couple of days just to go through this in class. But I'm going to move real, real quickly, as fast as I can. Yeah, we got to share then. Oh, no change. Over here. Go backwards. Ah, okay, I got it. All right. We learn something every day. Anyway, I going talk a little bit about doctrine of discovery, because you have to understand that part of Manifest Destiny, you kind of got to go back and understand where it all start...and I mean where does it all start from, but a major event, or major contributor, to this mentality. And you start with this idea of what's called Doctrine of Discovery. And well, what the hell is the Doctrine of Discovery? Well, when they answer the question, well, how did American Indians get dispossessed? How did the so-called United States gain title to these lands? And what does the word discovery actually mean? Why is it important? Who cares if someone discovers? And what you find out in the so-called European laws, they come out of Rome. That's their legal explanation of how they can own lots of parts of the world, right? You can walk up there, I can say a prayer, plant one flag, and say, it's mine. That's it. That's the process. Well, where does it come from? Well, we can look at people like Steve Newcomb--and you can find this on the web, go read his stuff--real short. Good guy. But he talks about the 500 years, the legacy, and the idea of...I mean, he performed the ceremony to take possession of the land. I mean, think about that. I could go Moloka'i, throw one flag, and say this is now mine. I mean, no one would accept it as being any kind of form of truth, or any kind of form of reality (*audio interference*) buy into that reality. You see, that's the point. We are buying into a fantasy. We are buying into something that is so ridiculous, and yet we're taught that in school. We're...we're...we're given the images like this, we read things like this, and somehow are taught to believe that yeah, something actually did happen. There was an actual transfer of power, an actual taking of the land that occurred. No, what was taken was our minds, to somehow believe that...that something like that could actually occur and actually could physically take possession of someone else's land. But this is built upon a religious doctrine. And that's the thing we must understand. What is the Doctrine of Discovery? Declaring...declaring war against all non-Christians throughout the world. Sanctioning and promoting conquest, colonization, and exploitation of those peoples. That's its purpose. What is the doctrine? The doctrine, of course, teaching instruction, what you follow, and discovery. Again, the idea that you the first to come upon something. So, when you hear people talk about the Doctrine of Discovery or discovery in general, why are we taught Hawai'i was discovered by Cook? Why are we taught Columbus discovered the so-called New World? Because it fits into that sick fantasy. It fits into this mythology of history, as if some...somehow something actually did occur, even in a religious sense, that, in fact, they'll...they'll teach you, as the Pope says, this is God's plan. And how does it work? Through what's called Papal Bulls, yeah. So, Papal Bulls are official statements put out by the Pope. It becomes like law, yeah. And so what are these Papal Bulls? Now, you might say, so who cares about

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Papal Bulls? Why should *(audio interference)* Papal Bulls? Papal Bulls become the cornerstone to what? Even American law. I want you guys to remember that. International law and American law. We can look at it as they're Romanus Pontifex. Says their Papal Bull, it says so he granted basically, Alfonso, yeah, to invade, search out, capture, vanquish, and subdue all Saracens and Pagans whatsoever and other...and basically, what he said was, if you come upon a nonbaptized people, can't kill them, but you can enslave them. Okay, understand this. The Catholic Church, through the Pope, through Papal Bulls, the beginning of these...these ideas of...of possessing other people's lands came with the idea that they are less than human because they were not baptized under the church. Less than human beings. And you can look...you know, again, this idea to put them into perpetual slavery, and to take all their possession and property. That's the head of the Catholic Church. So, you Catholic peoples, if you feel offended, that's good. Should go talk to the Pope about correcting this. And if not, well, that just tells me you accept these ideas, this somehow being Godly. I don't know what God has to do with perpetual slavery, and taking all possessions of somebody else, but, you know, somebody is bamboozling somebody else. And so, this idea of discovered, take possession of any lands discovered, becomes the ticket. And this begins the process of Europeans going out to other parts of the world, planting their flag, and somehow, under their world and guidelines, believing that they took possession of these lands. No get a lot of time to go through all of these and stuff, but it has always been about dominance and theft. The Doctrine of Discovery is not about equality and justice for all. It's always been about a way to legally, in your mind *(audio interference)* by owning another human being in perpetual slavery, or taking from them whatever their possessions might be. And so, even we talk international, we talk about Family of Nations, you know. And I always tell people, you got to remember, even within what becomes a family of nations this idea of Doctrine of Discovery has been part of the international arena for many, many generations. Now, with the United States, as I was saying, this is kind of what I want to say, because even Hawai'i, right, Hawai'i, even though an occupied nation state, we are still forced to deal with American laws. American laws are based upon these ideas of the Doctrine of Discovery, even to this day. This idea...in fact, we'll talk about this case, comes from...starts off with the Doctrine of Discovery, even within the so-called Supreme Court. Can go read *Johnson v. McIntosh*, and what it says, basically, the findings of the Supreme Court--all white male men, dead, 1823--you know, Christian European nations had assumed ultimate dominion. What the hell is that? Upon discovery--again, this is the Supreme Court--Indians have lost their rights. Discovery gave title to the Government. So, the Supreme Court says thank you to the Pope. Yes, that slavery stuff not so good, taking possession of a pagan is not so good, but it will become a cornerstone in U.S. legal jurisprudence. So, when people talk about today, you know, this ain't about, *(audio interference)* I mean, again, it's because people don't read, you know, this idea of what's that, critical race theory. Like oh, it's like, that's just a legal framework. I think without...I...this is critical race...this is American as American...this is not Kaleikoa, this is the Supreme Court saying this stuff. And you think it doesn't affect peoples? We're supposed to not talk about it. Hide it. You see, so you can see who is trying to control the narrative? Who is trying to control the truth? We're no different today. It's the same stuff that's going on today. These ideas, legal precedents, anybody do legal stuff understand, is what sets the standard. They always go back to legal, and let me tell you, American Indian Federal

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law, even to this day, still go back to these precedents. They still go back with the idea of you...you so-called American Indians, you may have been here for thousands of years, but since the Doctrine of Discovery said it's ours, it's ours. That's the simplistic way in which this kind of sickness still exists within our legal framework. Decisions that are made by the Supreme Court are still based upon these kinds of precedents. Think about that. These unoccupied lands was created. American Indians, they cannot be owners because they're not Christian, but they can have rights of occupation, which they had to create and make up this idea that you have a right to be there, but you just don't own the land. McIntosh...I get I don't have to go...you guys can go read some of these cases. *Johnson-McIntosh*, I don't have...again, I wish I had more time to kind of go through the intricacies of some of this stuff, but the point I trying to get you guys to really realize, this is still on the books to this day. Racism is not something that happened back then, (*audio interference*) and colonialism did not happen back then, it still exists to this day, even at the highest level of the American judicial system. It's still there. So, when people try to deny somehow, or try to pretend that all this...we have all this equality stuff going on, you see, they really have no idea of what exactly are still precedents to this day. So, if you wonder why American Indians have such a hard time defending their sacred sites, or even continue to live upon land that they've been on since time immemorial...we can start with places like Standing Rock. Why go...you know, you should just go to court. Oh, yeah? We've done that many times. We already know the Court system will not give us legal, equal access to justice. We know that. Systemic inequality. Whose religious rights will be protected? Let me ask you guys, how much Chinese burials you see dug up over there? How much Japanese burials get dug up out there? What about Filipino burials? Missionary burials. How much of them get dug up every day? But whose burials get dug up every day? Kānaka. And we get equality under the law? So, you might say, you can argue all your words you like, I just look at the evidence. I know who's being dug up. I know whose bones are being sent, mined by sand, sold off island. And I know this Council did not do anything about it either. I know that. So, no come and tell me we live in this place of equality because I know that's BS. Who gets evicted, whose title of paper is denied? I've been in the courts, I've seen peoples provide the Courts documents this high. Documents. I'm talking about actual physical document, evidence, and turn to the judge and prosecutor, and ask that they take it as...what's the word I'm thinking of? Take it as fact, they...anyway, sorry, my legal mind...and the judge says yes. The prosecutor says, no, I cannot deny any of that, that's all facts. The judge says yes, but...you're correct, but we'll leave that for a political discussion later on. Wow. In other words, when Hawaiians come to court, we know the Court does not take facts into account. And I've had discussions with judges myself, and I know that. So, when we talk about systemic inequalities, we know. We know we're not going to get our fair share. We know issues over title that exist to this day. Well, it's not about truth and facts, you see, we know it's the narrative and power. Because the narrative and power is not based upon facts. Again, I going back to the...the original...it's not based upon the truth, it's based upon power. You know, you can look...again, these are...you know, these are the actual words you can read. Joseph Story, I mean, he's a Supreme Court judge. As infidels, heathens, and savages. And...and to think that these words are still on the books as precedents to this day. Wow. Sorry, I not even...too deep with this stuff, but sorry. Judicial notice, thank you very much. Take judicial notice. Remember that. So, when you go to court, and you said, I want to take

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judicial...what...what you're asking the Court to do is take these facts. And I seen the prosecutor goes, oh, yeah? I mean, what...how are they going to deny actual, you know, American, U.S., you know, and they take it as facts, and then the judge goes, yeah, okay, let's move on. So, when people ask me, Kaleikoa, you should just go to court. I've been there many times, I know. I know systemic inequality. So, don't come with me with this BS about somehow this place is about freedom and liberty for all. I know the truth. This is where we live right now in Maui on Hawai'i. We can go back, yeah, just to understand world politics. People don't realize, 1884, what's called the Berlin Conference. The European powers, they get together. I repeat, the European powers get together in Berlin, and they decide up...how to cut off Africa. Now, no African was at that meeting, of course, but that legacy creates some of the worst genocidal acts ever created. You guys know King Leopold of Belgium? Do you think Hitler was a bad dude? Leopold...Leopold killed over ten million people in...through his own country, his own self, his own...you know, and that's not counting the hands he cut off, and feet he cut off, and...and all those kinds of things. Go and read. How come we don't know this stuff? See, that's the point. They teach us about bad, bad Hitler, but how can we don't know about Leopold? How come we don't know about Thomas Jefferson? By the way, under Thomas Jefferson's presidency, more American Indians were exterminated, these were exterminated, as his own words, than any other U.S. President. Remember that. Get away from that, because I know I've...of course, a little bit of...just to understand, when we think about who we are as a people, yeah? We the lāhui Kānaka, we have been, since time immemorial. And our cosmology is like the Kumulipo teaches us, when we talk about where we begin, we didn't begin in 1778. We didn't begin in 1959. We didn't begin in, you know, 1 A.D.. but in the Hawaiian consciousness, at the birth of the cosmos itself, begins this great genealogy. That everything around us is familial. Everything around us is family, as you would say. But that's a particular world view. And I would say it's a very important world view. Not just a very important world view, but pretty damn accurately in regards to scientific understanding of everything around us. We are made up, as human beings, pretty much exactly as the same stardust that you find out there, the same materials you find in the ocean, or on the mountains, or in the plants. We are all...so in the Hawaiian perspective of us being one big family, is actually way more scientifically correct than, you know, in the beginning, whatever, you know, that...that...that mythology about. We know. So, we talk about our people. I always say, I mean, 1778 stuff is recent. We got a kūpuna, yeah? We are from time immemorial, from the stars itself. And we have our own histories, our own mythologies, our own stories that provide us teachings, guidelines, how to behave, what our morals...I...I will quickly submit way more valuable and powerful than some of the stuff that's been fed down our throats. You know, think about the education experience that we've had. Knickknack paddywhack, give a dog a bone, and the cow jumped over the moon, and on top of Old Smoky, all covered...I mean, all these ways that we were miseducated. And when you find, how come our own stories were not taught? Because, see, our own stories teach us different ways of thinking, that's the point. They don't want having Hawaiians loving the land. They don't want us seeing the stream as something important, that's the livelihood. No, they want to teach us that real estate is where it's at, brother, not 'āina. But we should quickly recognize, what is the Hawaiian word for real estate?

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UNIDENTIFIED SPEAKER: No more.

MR. KA'EO: No more. That's an imposed worldview. Yes, we survive in this world today, but you see, when you teach children to understand only real estate, and they never understand 'āina, you can already foretell where we heading...Costco and McDonald's, and you know, Chevrolet, and that kind of stuff. That you no...no longer see yourself as part of the land. This is purposely done, that's why these narratives are so important. But we know, as a people, we've always been on the move. Part of our history as a people to go out to the next horizon. You know, the things I always talk with our young people to realize, and I talk about young Hawaiians, and I would say, I tell young Hawaiians, our lives are not cheap. Our lives are not cheap. You go back to 1778 when Cook came, you're talking about a million people were living here. That's not my facts, I'm telling you, that's what the recent research says. When the overthrow occurred, you had about 40,000 Hawaiians. And all of us Kānaka, who still live here, they only come from that 40,000. That's 5 percent. I want you to think about it. Only 5 percent made it through. We the legacy, that's it. So, our lives not cheap, because 19 out of 20 never made it. So, every time our lives are taken young, destroyed, that's a consequence of all of this still happening. But every time we succeed, we educate ourselves. We put ourselves back on our land, refusing to be erased, refusing to be exterminated. Every time we stand up, you see, we live. So, as a Hawaiian, I would say this: I don't like fighting, but I want to survive. And I know today in this world on Maui, the only way to survive is to struggle and fight, because those who benefit off of our pain, and our alienation from our land, and our miseducation, and our sicknesses, our bad health, they want to maintain that because they benefit off of that, you see. And yes, we have our own histories. Yes, people will say, but Kaleikoa, we don't know who...which kūpuna came to these islands. Of course we know. We have many stories. Here's one, Mō'ikeha and (*audio interference*). I mean, there's tons of these. These are many stories that we all share. We know how we came here, who came here. This is part of our legacy. Hawai'i, considered the most remotest place in the world. It was our kūpuna who got here. Trans...you know, migrate across the Pacific Ocean, covering a third of the planet, thousands of years ago. And they want to call us the savages? The ignorant? We came to this place, one of the most diverse places in the world, landscapes. And we were able to adapt into this environment, whether you're talking thousands of feet up, or ka'ū desert, or, you know, Kahakuloa Valley, or west in Moloka'i, and you name the kind of landscape, our people were living on it, and we lived well. Yes, we had a system of governance, traditional society, we had our own understanding of how lands should be looked at in regards to a system, an economy, a system of management, like the ahupua'a. This wasn't something that came from the outside, this is something that was grown here to understand, what is the best way of land management system here? Our systems, like the ahupua'a system. I don't have to go and look at Chicago, look Idaho, or Germany to go figure out what the hell they're doing over there. Because I know our kūpuna already did the data recovery, and the testing, and understood our watersheds are most important. There's a reason why we're not up there walking around in the watersheds. There's a reason why all watersheds are sacred...Haleakalā, Mauna Kea. Ahupua'a. Of course, now, we get into so-called modern history, been here for almost 2,000 years. You have Captain Cook, of course, coming around. And even Captain Cook, when he comes to Hawai'i, says he...he never saw a people so clean, so

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healthy. Everywhere he walked, he couldn't believe. He never saw a place so gardened, as he talked about it. Everywhere he walked was gardens. And he couldn't believe it. So, when you think about oh, the Hawaiians were just so impressed by Cap...yeah, they were impressed by Cook and his technologies. But read Captain Cook, folks, see what they say. Again, think of what they're looking at in London, and when they came to Hawai'i, what they saw. How many houseless Hawaiians you think he saw out there? How about Hawaiians dying from...actually dying from starvation? How about being dirty, and sick, and...and we are the savages? (*Audio interference*) the depopulation. So, whenever we look at context of Hawai'i, and what has occurred here, we've got to remember. Yeah, we...we came to 5 percent and we had to build again. So, people wonder, how come this Hawaiian politics things, you know, why it's happening again? Because we getting more and more educated Hawaiians, that's one of the things. We're waking up. We no longer refuse [*sic*] to just accept Thomas Jefferson. We no longer just going to sit and go say, yeah, those guys know better than us. I mean, wow, look at all these great things they did to us here on...on Maui. Think about that. Why the hell would I want to embrace that kind of philosophy, knowing the greed, and knowing the exploitation, and knowing that in their...even in their legal system. And I'm saying in their legal system, written words, I'm not talking what I think they feel. I'm talking what they actually say. They see us as people of color, as being less than human in the world. That's still in the books to this day, and they still refuse to clean it up. Captain...I mean sorry, Kamehameha unites the islands, of course, 1810. So, we talk about the Hawaiian Kingdom, that's the beginning. I'm going to leave that for others, because they're trying to talk more about the Hawaiian Kingdom stuff. But I just want you guys to understand that, you know, even during this period...civil war, strife that was going on, on the island...you know, one thing with...I'm...I'm proud about our people, is that we always saw our people as one people. Even though cousins might have been fighting cousins, we still one people, still one human family. And this leads itself even into the Hawaiian Kingdom period, and I know others may be talking about that, just going to jump into that stuff because the mythology is, well, Kaleikoa, you lucky the Americans brought the right to vote here. Really? They taught us the right to vote? Oh, they brought education. Really? Hawai'i is the first nation state to have compulsory education. Who could go to school in 1826? Every child between 4 and 15, male and female. What was London like in 1826 for education? What was Boston like for education? What was Chicago like for education? Think everybody went to school? They taught us about equality in education? Okay, this is part of the kind of like fantasy that they...they...they come, and to this day, they'll us these things. Now, it is a problem when our people don't know how to respond because we've been so miseducated that we've come to accept it. Oh, yeah, you guys right. Thank God you guys came. But see, once you understand the truth, and you realize, wait, what? What? They never brought any of this to us. When you look at what our people were able to do, even during the Hawaiian Kingdom period, even Kamehameha during this period, I mean, it is amazing. It is amazing how advanced the thinking were of our kūpuna. And for me to deny that history is to really to dehumanize who we are as a people. This is something that all people in Hawai'i should know, and the question is, how come? Why not? Because somebody else really doesn't want the story and truth to be told. 1819, Kamehameha II, I going put this right here. 1819, the 'Ainoa, of course, Kamehameha III, we should recognize for Maui, the biggest transformation of the Hawaiian Kingdom happens at this

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time. Yeah, we should know Lāhainā, Lele is the capitol. (*Audio interference*), Moku'ula, Kauikeauoli, you know, really at this time, if you looked at the Hawaiian Kingdom Government, it's...it's basically a copy of the British kingdom government because a lot of people don't realize that Hawai'i is actually seen as being part of the British Empire in the early parts of the 1800s. Not just a Constitutional monarchy, but we had a Declaration of Rights, 1839, writing to the first Hawaiian Constitution. Well, let...let me just stop here real quickly. Now, you'll notice, when you read the Declaration of Rights, it says three classes of people; the Government, Chiefs, and native tenants are the *hoa'āina*. This is where you begin the idea, through Kauikeauoli who, at this point, as the so-called sovereign, all land in Hawai'i and all resources were under his control as a sovereign. But in through a beloved process, Kauikeauoli will now divide the lands. For who? For everybody. I want you to think about this. What European country, what other place in the world, did the so-called sovereign king give all his lands to all the people? I want you guys to think about that. That's our legacy. You want to talk about social responsibility? Do you want to talk about the *kākou* versus all me? That's us, that's our history. That wasn't imported from Thomas Jefferson. When it came to equality, that's my point. As even Kauikeauoli says, all peoples are equal. When...and when...when Kauikeauoli says all peoples are equal, he meant it. When I read Thomas Jefferson's words, *We The People*, I know he didn't mean *We All The People*. So, when you talk about equality, and the ideas...again, equality, we are, as a people, this place here, has always been at the forefront of these ideas. 1840 Constitution, which, by the way, is pretty early in world history when you compare constitutions worldwide. 1840 Constitution, just to add, you see, Kekāuluohi, and why do I have her picture there? Because she was the *Kuhi na Nui*, or today, you would call the Prime Minister in a British system. Yes, it was a female, the third in a row. Prime Minister. She, I use the word she, signs the Constitution on behalf of the Government, or for the *Ali'i*. And yet they somehow have this idea that, you know, oh, these Hawaiians, you guys used to really mistreat your women. I remember hearing that one from...from another professor once. And I kind of laughed. Said, really? He said, oh, you know, women couldn't eat coconuts, they couldn't eat...you know, and I said wow, gee, I guess that's worse than being burned at the stake, not allowed to vote. And my point is, you want to compare? We never burned our women. You can find it in east...eastern end of America. That's part of their legacy. You can find it in European history. That's part of their legacy. And they want to talk about equality of women in 1840, it was a woman who signed the Hawaiian Constitution. How many presidents we have, who were women in the United States to this day? Zero. This is 1840. That was our third one already, Prime Minister. So, let's not be foolish to somehow believe that America has some kind of hold on equality for women. You should be looking at Hawai'i. In our...sorry, most important date again in Hawai'i? November 20, 1843. Auspicious date, right? Of course. This is when the Kingdom becomes recognized as a co-equal, part of the Family of Nations, as a nation state, with what's called the Anglo-Franco Proclamation, whereby England and France, through a proclamation, recognized Hawai'i as a co-equal. Some of the interesting things about that, you had Timoteo Hali'ilio, yeah? The Hawaiian who led the...but we also had two non-Kānaka, two haoles, yeah, Simpson and one of...Simpson and...I don't have his name there. The one buried in Lāhainā. Oh, my gosh. Okay, my brain is going...and Richards, mahalo. Thank you very much, yeah. But I think it's important to ask you to think about it, you see? That Hawai'i has always already been,

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even during the Kingdom era, a multicultural nation state. In fact, one of the first multicultural nations. No person, because of their color of their skin, their religion, their language, or national origin would be denied the ability to become a Hawaiian subject citizen. What was the states like? In 1843, what was it like there? And you think they brought that to us? Come on. But 1843, we become a co-equal, first non-European. First. There was no India, there were no Japan, there was no other countries recognized. It was Hawai'i. You know, the Pacific. So, when people talk about this idea, you know, you Hawaiians trying to get sovereignty again, this is the kind of stuff we've got to correct. We've been sovereign since 1843. The mythology is somehow we trying to become sovereign. Now, all you got to do is look at world history and go say, well, how does a sovereign not be sovereign? So, you got to go understand, and go look at the Internet and go read. Don't just be foolish and just...you know, you can actually see and find these things, and read about these things. It's pretty clear. The Māhele, right? The Great Division of Land that comes up 18...again, I'm just going to move real...I don't have time to go through even...when you think about the native so-called claim, because this has a lot of impact today for Hawaiians, still going on to this day. I want to be clear. I want to be real clear. All lands in Hawai'i, all, A-L-L, all lands in Hawai'i descend from the Māhele. All. All land title in Hawai'i started at the Māhele. Even under this U.S. American occupation, if you were to do land title today, you know you're still going be looking up LCAs, Royal Patents, from where? Not the United States. I figure I'll ask you, show me one United States patent in Hawai'i. Go California, buy and sell land there, you going have one U.S. patent. Where's the...where's the U.S. patent in Hawai'i? How come? Never transferred. That's a fact. That's not Kaleikoa's opinion. I'm telling you guys, go and check it out. So, when you think about the native tenant claim in other words, the *hoā'āina*, where does it come from? Back in 1839, into 1840, and subsequent laws, the right is vested. And what is vested? What's the word vested mean? And vested, this means, I give you this, you have...I...I cannot just take it back, it's yours, it's there, it's held by you. These are rights, were given to the *hoā'āina*. What was the rights? Well, one of the important things that you see there, as...well, let's look at Ricord's words, invested cannot be constitutionally disturbed. See, this is what's going on today. You know, this legal system that come in and say, oh, you know, you Hawaiians cannot own this, and this...of course, the TMK, this is all rubbish BS stuff we know. Title is not in the TMK. Anybody know that. Title comes, even to this day, from the Royal Patents and those LCAs. To this day. Try go buy and sell land in Hawai'i. But look what he says, underlined. A full use...what does the word full use mean? What does...what does full use mean? I got to get one dictionary for that? What was full use mean? A full use of their *ahupua'a* or *'ili*. So, people wonder how come we have rights to access, and gather, and stuff? It's not because the State of Hawaii or the County of Hawai'i...or County of Maui just trying to be nice to us, you see. No, these are constitutional issues that are attached to the land itself. You see, you got to understand, the Hawaiian land tenure system is not a copy of the British common law system. It's not even near a copy of the American system. It's really based upon Hawaiian principles that were then encoded [sic] into what you would call a European-American law, that kind of language. And the *hoā'āina*, as named, was given a one-third interest in all *ahupua'a*. And let me just be clear about that...in all *ahupua'a*, a one-third interest that was vested in the common people. Now, where is that one-third interest today? This is the question. What

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happened to the one-third interest? It's still there. It is. That's...that...this is where you have the struggles that are going on to this day. The Land Commission, them, I'm right now, because (*audio interference*) I'm, I mean, just you know, terms that people talk about today, I just wanted to make sure, if we're talking the Land Commission, Land Commission awards, the LCAs, that these were awards...these are actual title that...that's given out, that were confirmed by the commissioners, the land quiet titles, and...and their claim was to look at the claims, and then find this oh, yeah, this land should belong to this person, because their family has been there for three generations and so forth, and they would award it in LCAs. And...and let me be clear, by the way, also, it was clear that those were the highest levels of...because they had gone through most scrutiny, they're the highest level of title. Not the second, third, fourth buyer. The original. The original awarding is the highest level of title. You can read it for yourselves. Royal...and...and I...I going to share this, because I've seen the court, where that...the person would that actual document in court, boom. And the judge goes, yeah, judicial notice, yeah, I take it as fact, but we'll...we'll deal with that later. And they just pretend that the fact that person just put on the table has no consequence in the decision. So, that's why, when I talk about inequality, systemic inequality, I know. I've been there. I've seen it. I've smelled it. I felt it. I seen it occur. So, when people talk about the truth, I say, yeah, the truth is good, but power is even better. Royal Patents. What are Royal Patents, again? Well, the interesting thing about Royal Patents, I going read this quote on the bottom because I know this is something that comes up all the time. There's a so-called what's called condition of title. You'll find it in all the Royal Patents. This condition of title will always say, koe nō na'e or koe na'e ke kuleana o kānaka, or kuleana kānaka. Except for, or reserving the rights, or protecting the rights, acknowledging the rights of the native tenant, means Kaleikoa, yes, you're awarded the lands of Wailuku, except for the rights of the native tenants. In other words, you never received 100 percent, it was 100 minus X. That X is that one-third. This is in all lands. Repeat. All. A-L-L. So, in today's world, this is when we have these kinds of conflicts that are occurring. The major issue of why these conflicts occur is that many of the so-called landowners who claim to be the landowners...see they think they own the 100 percent. That's the problem. They never owned 100 percent from the very beginning. In fact, the person they bought it from never owned it 100 percent, and the person they got it from never owned it. So, how does somebody become 100 percent? See, this is that...that contradiction that's going on. Because the facts are the facts in regards to what you can see. Yes, it's your land, except for what? Koe nō na'e ke kuleana o kānaka. Now, that doesn't mean that they just owned the land, you also have what? Rights to what? One-third, and full use, water, access, all of these were written and codified in the law to protect the rights of the common people. Kuleana Act, 1850. I spend one day, usually, on that. Just going to stop here, just to kind of show you guys. So, this is a map from--what is this? The bottom says Hawaiian Government Survey, 1885, brought up to date 1903. Okay, can take a look at this. Hawaiian Kingdom Government and Crown Lands. And what is Hawaiian Kingdom Government and Crown Lands? Well, if you look on Maui, a lot of those lands belong to whom? Well, look at all East Maui. It's Ke'anae, Wailua, Olowalu, (*audio interference*) because a lot of people get investments and (*audio interference*). My question has always been, as I told him, okay, show me the paper. Where the title? Oh, Kaleikoa, in 1903, we got the...we got a patent. I say no, no, no, in 1903, you got a patent from the Territory of Hawai'i. Where did the

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Territory of Hawai'i get the patent from? Uh. See, that's what you call a break in the chain of title or a cloud in the title. Because as the landowner, you can only own what the person previously to you, who sold you, owned. I cannot increase it bigger. See, if they never owned the whole thing, how do I now own the whole thing? If the Territory of Hawai'i claims that they inherited somehow...I don't know how they got it from the Crown...even the Crown never owned it 100 percent. You see, that's the point. Who had a full use of one-third? So, even if you like claim the 100...my point, you never had the 100 percent from the very beginning. So, these lands, Crown lands and Government lands, are the most important lands, as you can see, in Hawai'i. Now, if you look at the map of today, I'm sure you're going to look at a different map that would somehow show that, you know, a lot of these lands were sold, or sold to other people. For me, it still goes back to the chain of title. Either you have the chain of title, or you don't. That simple. Either you had to fabricate one paper to make it seem like you own something, or you don't. That simple. And this is where we are today. But what are Crown Lands? Well, they're the private property of the so-called head of state, yeah, and in 1865, were made inalienable, meaning they could not be sold, or alienated from the Crown. Heirs and successors of the Hawaiian Crown forever. So, let's talk about Haleakalā. Or Mauna Kea. How does Mauna Kea, how does...in fact, let's talk about Hale...how does Haleakalā become Government, State of Hawai'i, University of Hawai'i property? It's really pretty easy, yeah? They just went show the paper, right? Just like you, right? You show how you own your car, I show my paper. Who I bought it from, I show my paper, right? 1860...I'm sorry, 1965, Governor Quinn, Executive Order, State of Hawai'i says I'm going to give this to University of Hawai'i, and gives away Haleakalā. Okay, well, let's go look at Governor Quinn. Where does he get that title from? Then you start to look at the chain, you realize, hey, they have no basis for title of that thing in the first place. Now you have a quiet title issue. Government lands. I...I wish I had more time to kind of go through all this, but anyway, again, I shut down real soon. One important things, I think it's important to understand we talk about...these are things that we should all know in Hawai'i, Kānaka, non-Kānaka. We should...this is part of our own celebration of history. Most people don't even realize that even in 1854, as you can see here, in the international arena, in fact, had to do with the Crimean War, interesting place, yeah? Crimea, and think about it now. But Hawai'i became recognized as not just already a nation state, but that one, that was viewed and treated as a neutral nation state. What is a neutral nation state that we have in the world today? Switzerland. Who can invade and take Switzerland? What country has the legal authority to in any way take Switzerland? Cannot. So, how the hell has Hawai'i been taken by...excuse me, my point, once you understand, we all...we realize, wait, wait. They don't even have the mechanism to do it. They can tell you one good story. But there is no legal mechanism at all. And this is an important thing because when people talk, well, how would Hawai'i defend itself against...this is why Hawai'i was a neutral nation state. So you did not have to defend yourself against enemies, or foreign enemies, like Switzerland. Why wasn't Switzerland invaded during World War II? Because it was a neutral nation state. So, when you think about Hawai'i's history, it's important to...we weren't just a sovereign, independent state. We're a sovereign, independent, neutral state. 1854, of course, Kamehameha IV, sorry, just going to...Kamehameha V was the first...Hawai'i's first so-called elected king, yeah? Lunalilo. Yes, we had elected kings also. And then that was followed by the next elected king, which was, of course, King

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David Kalākaua. By the way, he's an interesting character. I wish I got...I usually spend a whole day just talking about Kalākaua. But, you see, you notice at the bottom two things, pro-modernization technology. I mean, this guy was a fantastic, interesting dude, man. He spoke like five languages, he was hanging around with Alexander Graham Bell, and Thomas Edison, and, you know, wherever he went, as you can see, he had an entourage. I mean, he...he could play with the best of them. He's the first head of state of any nation in the world to circumnavigate the planet. He helps to set up what becomes the International Postal Service. He creates a lot of international relations out there. That was a Hawaiian. So, we talk about international law, we come from the cornerstone of the beginning of international law. We weren't just on the fringes, on the side, go wonder, I wonder what's going on over there. No, our people were involved at the center. Kalākaua, in fact, was. And so, this is another important element we should understand. We have always been worldwide. Our consciousness has always been worldwide, but somehow through the process, we come out, somehow, we came to believe that we weren't. International relations again, he goes...travels the world. You can read about him going to places like India, going to Asia, going to Japan. In fact, was a funny story, I got to talk about Japan. When he goes to Japan, the story goes, he hooks up with the emperor, right? In a meeting with the emperor. And of course, the emperor is a mighty emperor of Japan. Huge palace. And you know, and he tells, you know, the guy's kind of like showing off. And Kalākaua goes, brah, I kind of pity you. And the emperor's like, what you mean, you pity me? He goes see, unlike you, I'm loved by my people. I don't need...I can walk amongst my people, I can...you know, so Kalākaua's making like, you know, he's the real beloved ruler out there, because he was...it was true. Kalākaua could walk through the streets unharmed. He was beloved by his people, unlike the so-called emperor. In fact, that's when we...you can read about where there was an attempt to create the Confederation with the Pacific, so Hawai'i with Samoa, and Tonga. Actually, Japan was going to create this Pacific Confederation because the Europeans and everybody else were doing that also. In fact, there was a talk at one time of having a marriage between the...the emperor's heir with Ka'iulani at one time. Oh, and let me just talk about Japan, one last thing. And Japan was basically begging Hawai'i to recognize them as a nation state. Hawai'i already was a nation state, not Japan. But who...who recognized Japan first, in world history? Lili'uokalani. Hawai'i was the first country to recognize Japan to become an independent nation state. So, Japanese nationals, don't forget who you should thank, yeah? 1875 begins the...the treaties, and this is the negotiations with the United States, and this is a real important piece, because Kalākaua goes off to Washington, D.C. He's going to negotiate this treaty, which is going to allow more...I'm sorry, more Hawaiian sugar to continue to enter within the United States, had duty free. And many of the so-called sugar barons in Hawai'i become extremely wealthy at this time. But what happens when you get wealthy? You like more wealth. This really kind of leads to why we have the overthrow later on. But Kalākaua, he first is able to negotiate these treaties, and then later on, you know, the Americans start to say, wait, wait, wait, wait, why we giving you guys all these sweet deals? We want something in return. And what did they want? Pearl Harbor. That becomes the big issue for Hawai'i at this time, was whether or not the Americans would be given Pearl Harbor or...or not. And of course, the Hawaiian faction, with minds like Joseph Nāwāhī, said, no way, Jose. They knew, once the Americans come in, they ain't leaving. But Hawaiians were very clear, said no. The

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haole faction within the leg were like, yeah, yeah, yeah. Because they were all the sugar barons who wanted to have their sugar enter the United States, again, duty free. Higher profits. Supply and demand. And that becomes the...you know, the first cornerstone of what later on becomes the overthrow. Again, Kalākaua's tour, as I was saying, you know, he goes around the world. As you can see, some of the pictures there. Wherever he went, I mean, had a huge...in fact, Kalākaua was the first...the first head of state to dine in the White House, was a Hawaiian. His coronation, and of course, he comes back from the world tour, and now he's going to...he's going to build himself a palace, Iolani palace, and he's going to coronate himself, drove the missionary haole power faction crazy, right? He gets a crown, he puts it on his own head. In fact, anybody seen the Hawaiian Kingdom Crown? Anybody knows what is in the front? Beautiful, it's...look like a regular, you know, European kind crown, but has a huge, green kalo leaf, jewels right in the front. But interesting. They're going take one Hawaiian symbol, and they going put it as part of their crown. In other words, if one thing represents our people, the kalo leaf, right on their crown. And of course, Kalākaua, at his coronation, he brings out the hula again, they're dancing hula, and who gets angry? All the missionary descendants go crazy. They cannot believe he's going to do this again. And he comes out with his famous words, "E ho'oulu lāhui," increase the race. This idea...he knew that our people were suffering and dying at that time, and we had to celebrate our Hawaiian-ness. It wasn't just about physicalness, you see, because your physicalness, your physical sense of who you are, your health is dependent on, in here. I don't...I'm sorry, I...I know I...just trying to find one. Damn, get so much things to cover, but...okay. I going just touch on some of these, because this helps to destroy a lot of the mythology. Again, mythologies, right? The mythology...the Queen gave up Hawai'i. Or there was a revolution, and she signed away all the lands. What if...what other kind of mythology you hear out there? Well, what does the facts say? Well, let's read her words. Yeah, so, this...this is her so-called protest letter that she writes when the American Marines are pointing their guns at Iolani Palace. And she says, you know, blah blah, do hereby solemnly protest against any and all acts done against myself and the Constitutional Government of the Hawaiian Kingdom. So let's be clear. When people talk about the Queen as if she somehow was almighty or absolute power that could do whatever, no. Her powers are regulated by the provisions within the Hawaiian Constitution. That's her powers, okay? Just like the President...let me ask you, could Biden give away the United States? What if Putin point one gun and say, hey, sign over all...could...does Biden even have the power to give away the United States? Then how the hell does Lili'u in that mythology...see, that's...that's...that's part of this craziness that people will talk about. She never had, even if she wanted to, she could not. She does not have that power. By certain persons claiming that a provisional government...okay, in this line...that I yield. That I yield to the superior forces. Now, what are they talking about? Superior force. Guns that they pointed at Iolani palace, of the United States of America. So, it's very clear. She's not yielding to the provisional government, she's is not yielding to Dole, she is not yielding to Carter, or any of those folks. So, how do they how do they...how do they inherit that control? Who does she yield to? United States. Very important point. Because who claims to inherit the lands and the government is the provisional government. And she goes on to say about now, to avoid any collision of armed forces...she's giving us the reason. She doesn't want to get into a military skirmish with the United States, and perhaps the loss of life. I do

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this under protest and impelled by said force. Now, anybody do contract law? You guys know if I point my gun at you, and I buy your car for \$5, I'm pretty sure that's not one legal contract for \$5, yeah, if I'm using force as a threatening mechanism. But she says, yield my authority. Now, what does she yield? What is her authority? Does she say she yields the land? Does she yield the government? Does she yield the title to the Crown Lands? What does she yield? What is her authority? Well, go look up the provisions in the Hawaiian Constitution, that's it, the Executive Branch. That's all she yields right there. But the mythology, of course, as you can see, people adding all these other crazy stuff because it keeps that narrative alive, that somehow that this was done in some kind of legal process. No, she yields her authority, that's what. Now, this is probably the most important. Until such time. What does that mean? Forever? Until such time means was always only what? Temporary. Temporary. Temporary. As the Government of the United States--not the provisional government--shall, upon the facts being presented to it, undo the actions of its representatives, and do what? Reinstate me in the authority. She never asked for the lands back. She not asking for the government back. She's not asking for the Kingdom back. What is she asking for back? Only her authority. That's all that was put on the line, which I claim as the...anyway, so...and this is my important point. You know, when we read, and we look at the actual facts, it clears up a lot of the myths, and the mythologies, and the miseducation that is out there that confuse people. And so, we start to get into debates with people about, you know, whether or not, you know, talking about title and stuff. And I would say if you're not looking at things like this, you see, you really don't know what the hell you're talking about. You have these wild opinions about stuff that are not based upon actual facts and historical. This is how systemic inequality exists. And so, yes, Hawai'i was under a military occupation. I got to, you know, kind of laughing in the past. You know, today it's a lot more accepted. You know, if 20 years ago, I would say Hawai'i's an unoccupied nation state, and people go oh, Kaleikoa, that's too radical stuff, yeah? And then I would take President Cleveland's address to Congress, and I would read actual words from President Cleveland in 1893, December, who says, the...the...the unlawful military occupation of Honolulu. That's his own words. That's not radical Hawaiian...I'm telling you what the U.S. president said about that information. So, when he used the word occupation, illegal occupation, that is the correct words and analysis. It's not an opinion. Oh, of course, you gotta make sure...probably the most important element in regards to understanding whether...why there is systemic inequality. Because prior to the overthrow, in regards to the Hawaiian Kingdom, in regards to access, again, no people were, because of their color of skin, their religion, their...oh, I shouldn't say that because there were some Catholics that were early on, you know, oppressed, but...but the point I'm trying to make is that equality was something that was a core element of the Hawaiian Kingdom period. But inequality was born on Maui, this place right here, with the so-called overthrow, which began that process of creating a system to hide issues over title, land, access, according to resources, who can participate in government, who cannot, and so forth. And so, the big lie, of course, about the treaty is a major element. This is one of the biggest lies you can find out there, even into this day. And if I had gotten more chance to get all this stuff, but...

CHAIR RAWLINS-FERNANDEZ: Kaleikoa --

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MR. KA'EO: Yeah?

CHAIR RAWLINS-FERNANDEZ: -- would you like to conclude after quick break?

MR. KA'EO: Yep. I going conclude right now, how about that? One last story.

CHAIR RAWLINS-FERNANDEZ: Okay, sounds good. Mahalo.

MR. KA'EO: Okay, now I forget the story I was going tell. Now wait, wait. Sorry. Damnit. Yeah, I guess we...I forget the story I was going tell, yeah?

CHAIR RAWLINS-FERNANDEZ: Okay.

MR. KA'EO: My brain is shot. But anyway, I...I apologize. Like I said, there's...there's so much things that I wish I could have covered, and as I find out, there's probably like, we only went through like, you know, 25 percent of all the stuff --

CHAIR RAWLINS-FERNANDEZ: I'm going to leave it as a cliffhanger, so people return.

MR. KA'EO: And I had a good story.

CHAIR RAWLINS-FERNANDEZ: I...I want them to hear that good story. Because I want to hear that good story, too.

MR. KA'EO: Okay, let's take a break.

CHAIR RAWLINS-FERNANDEZ: Okay, we'll take a ten-minute...ten-minute recess, and then we'll reconvene. It's 11:01, and we'll reconvene at 11:11.

MR. KA'EO: Story and questions, how about that?

CHAIR RAWLINS-FERNANDEZ: The ESCS Committee is now in recess. . . .*(gavel)*. . .

RECESS: 11:01 a.m.

RECONVENE: 11:13 a.m.

CHAIR RAWLINS-FERNANDEZ: . . .*(gavel)*. . . Will the ESCS Committee please return to order. It is 11:13 a.m. on March 9th, and mahalo, everyone. And mahalo, Kumu Kaleikoa, for your...only your talent can condense multiple years of instructional material into a year and a half. . . .*(laughing)*. . . So, mahalo nui for hitting all the important points in this presentation. And we left on a cliffhanger, and so, we'll conclude with the presentation, and then we'll open public testimony. Kumu Kaleikoa...oh, I'm sorry, and then we'll need to share screen again if you...if you would to.

MR. KA'EO: Okay, mahalo. Mahalo. I think Noe had a question for earlier, so...racism. Okay.

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Racism. Just...let me just talk a little bit about it. So, you know, I've been probably teaching this particular topic for 20-some-odd years. You know, it's interesting, because when you take ideas like racism, most people have an opinion of what racism is. And I use the word opinion. But in regards to the actual academic discussions, scholarship, those who actually write about racism, or think about racism, and...and...you know, and the surrounding issues, have a very different understanding of what racism is, in regards to the political history, and so-called politics, yeah? So, when people hear racism, right, the first word, you hear race. And we should recognize the construction of what we call race is a made-up construction. There is really no such thing as race biologically. Yeah, in fact, I put up a reading on the list, so you're going to see Memmi. So, if you have a chance, read Memmi. Probably is one of the best thinkers and writers about issues like racism, and I...again, education is the key. Not talking to your Uncle Billy to go find out his opinion, but reading people like Memmi, and you can find his...his great ideas about what racism actually is. And Memmi's very, very clear on the history, in fact, of issues like racism. But the first thing you remember, racism, the idea of race is something that was created. Is a...what you call a social construction, that was really...what we think of racism today was created really with the coming of the Doctrine of Discovery and people like Columbus. Now, we are told that Columbus is important, because he so-called discovered the New World. But what is Columbus's worst...what is the worst...what...what is he known for in regards to being worst thing that he did? Anybody? Yeah, the time when the Arawak people. So, the first...people don't realize, the so-called transatlantic slave trade, what becomes the transatlantic slave trade began with people like Columbus. Columbus...where did Columbus learn to sail? See, people don't realize Columbus was sailing the African coast. Why was he sailing the African coast already? Because he already was involved with slavery before he even went to the so-called Caribbeans [sic] and Hispaniola and that whole story. But when he gets there, right, he promises they're going to find gold, they're going to find all this wealth, you know, King Ferdinand and Isabella, they're going to...they're going to provide his funds. They're going to go over there, they're going to get all this wealth. And of course, when he comes to the Americas, or the Caribbean, not even the Americas, in fact, he...he died thinking he still was in Asia, that's how off he was. When he gets there, he realizes, hey, there's not as much gold as he thought they would be here, but they don't got gold. But what do they have there? Humans. And so, he says...he talks about hey, we can enslave all these Taino and Arawak peoples, and he begins this genocidal campaign of destruction. Estimates as much as nine million natives were wiped out in that Caribbean era during the time of Columbus. I want you guys to think about that, that he's given a holiday. So, much of the idea of race is then created. See, prior to that, there really wasn't...race wasn't really an element in regards to how the world affairs were going. I mean, you can go to Europe, and you can see...people forget, the Moors ran places like Spain and Portugal, the Iberians, who came from North Africa, who brought, in fact, education, and the university system, and mathematics, and literature to the Europeans. It came from the Africans. The Iberians, the Moors, who ran places like Spain up until, you know, the unification, I think, in 1491. So, Columbus is a very important element because a lot of what we think about racism begins with people like Columbus, where they begin to look at peoples, based upon the color of their skin, and the color of their skin will then determine what their life's work would be, which, of course, for people of dark color skin, or nonwhite skin, again, going on following the

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words of the Papal Bull from the Pope, allowed you now to use them as chattel slavery. Columbus begins this process, and so, that so-called Atlantic slave trade starts to begin. And you can look at a brilliant documentary by the BBC...of course, not American TV, but go read the...there's a...there's a...you can find it on the web. I showed it to my students. BBC on racism, the history of racism, but it's actually in three-part video series. But he talks about that. Yes, people did not like each other because they were different nationalities, but the real hatred based upon the principles of white supremacy at the top, and the darkest people on the bottom to be slaves really began with the idea of...coming with Columbus, yeah. So, when you think about race...race is...first all, it's a made-up thing, but racism is not a made-up thing. Slavery was based upon a mythology, but it's a reality for many people of color who were enslaved and died, in fact, as slaves for generations upon generations. So, we've got to make a distinction. It is made up, but it's real. Because, you see, sometimes those who try to defend...like the way they defend, you know, there is no racism, is by just saying there's no such thing as race, therefore there's no racism. Well, you know, I...I wish it that simple, but the truth is, if you look at history, we know people of color have always been the targets. Tie that in to the idea of colonialism, patriarchy, capitalism, all of these emerge at the same time. Finding a way to justify the taking of someone else's land, property, or their bodies. Racism is not about race. Repeat, racism is really not about race. Racism is about subjugation. Racism is about domination. Racism is about discrimination. That's what it's really about. And just because you talk about race, it doesn't make it racism, and this is where the confusion lies. A simple test, as I always stop here, to figure out, you know, is there racism going on, is to understand, as Memmi says, is someone...does someone have the power to discriminate against others for the purposes of a privilege? That's the key element. Now, what I teach my students, as I've been...you know, I say I've been teaching this subject for many, many years, and we have read many different people. I try to keep it very simple in regards to...because racism, you know, sometimes people like to take it out of its historical context, and not really understand...know how it began, and how it existed, and how it existed through time. But racism has always been about control and privilege, the right to dominate, the right to discriminate, to protect a particular privilege. When I teach my students, one of the simple ways I use, I call what's called the three Ps. Very simple. First, there's an element of power. One group uses, or expresses, their power to discriminate against another, who becomes a subjugated group. So, power is the key. In other words, if I say, you know, I hope all those green-haired people, they should be all sent to Kalalau Valley on Kaua'i, and then we should send all those people there, and they should...now, I can say all the crazy rhetoric I want, I can...the most dirtiest things I can say about people with green hair. The question is, do I have the power to send all those people to Kalalau, to live in Kalalau. And of course, I don't. See, I may have racist views, I may have based upon racism, but I have no power to discriminate, to subjugate these people. So, a key element of racism, the purpose of--because racism has a purpose--is to subjugate. That's its purpose. The second is a prejudice. There's some kind of prejudice. Now, Memmi talks about what he calls the broad sense and narrow sense. The narrow sense of the meaning of racism, in fact, it is based upon like the color of your skin. There's a physical characteristic that you're going to target, and you create through that prejudice some kind of mythology. People with green hair, they lie. People with green hair, you cannot trust them. Whatever the mythology I'm going to create, that's the prejudice.

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That's the second P. I want to create some kind of mythology about them that dehumanizes them. Whether it's actually true or not is not the purpose. It's I got to get that poison. But I got to create some kind of...and just think about in the days of Columbus. You know, people from Africa, they're not civilized, they unchristian, whatever that poison is. And then the third is privilege. They have some kind of privilege. My domination, my subjugation of the other person, those people with green hairs, when I send them to Kalalau Valley, I'm gaining some kind of privilege from it. Maybe it's economic, maybe it's social, whatever it might be, I want to create some kind of privilege. Now, what happens, of course, with these three Ps, is they work all together. The greater the privilege I have, the more power I'm going to exert to protect that privilege, right? Anyone that threatens that so-called privilege, in fact, most times I dealt with a very violent means through my power, that's justified. Think about...you know, think about apartheid South Africa. Think about apartheid South Africa, yeah. Who had privilege? Who had privilege to move about? Who had privilege for work, and education, to speak their language, to know their history. The fact that you could even study your own history is a privilege. In fact, sometimes not even history, it's the mythology that you get taught. That's a privilege. See, one of the greatest privileges, in fact, even in Hawai'i, is that a non-Hawaiian can come to Hawai'i, and not know nothing about Hawai'i. That's a privilege. In fact, I don't even have to know about it. I can play dumb. I don't know nothing about the issue. I don't have to. That's a privilege. Power is the element...so, whenever we think about racism, as I teach my...these are the three Ps, but no listen to Kaleikoa. Let me go grab one of my favorite guys. And so, this is...these are the words of...thank you. Let's...oh, gotta go to da kine, first, yeah? Sorry. BlueJeans, and I got to go share screen, and then I got to go in this one. Okay. So, how many of you have heard of Steven Biko before? Steven Biko. greatest leader, so I'll call him, you might have saw the movie *Cry for Freedom*, that story with Denzel Washington when he goes to South Africa. Anyway, Stephen Biko was a young, anti-apartheid leader in South Africa. He writes a book, you know, I write what I like, black consciousness, and so forth. This is a guy who gave his life fighting apartheid and racism. This was a guy who was so dangerous, unlike Mandela, who was locked away for 25 years, they killed this guy, Steven Biko. Because his whole revolutionary principles was based upon this, you see. He understood it's the way we think that's most important. Our consciousness is key, and that's why he has that famous quote. The greatest weapon of the oppressor are the minds of the oppressed. This is Steven Biko's own words, and let's read it. This is not Kaleikoa's, this is Steven Biko, a guy who gave his life to the fight against racism, and for equality for all. And he says, those who know define racism as discrimination by a group against another--again, look at the word, discrimination. It's not just, I hate those guys, I have bad feelings for those people with green hair--for the purpose of subjugation or maintaining subjugation. So, those are key words. In other words, one cannot be a racist unless he has the power to subjugate. So, you know, in today's world, they say well, I hate people with green hair. Green haired people hate bolohead people. We hate each other, therefore we both racists. No, that's not how it works. Maybe the bolohead people, if I'm (*audio interference*) people with green hair, because I have a privilege because of them being sent to Kalalau, I have a benefit for them to being sent to Kalalau, that is the subjugation. That becomes the reasoning for the power. So, when you think about why racism existed during the time of...from the time of Columbus up until, you know, the so-called South and Wallace and all those

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guys, it was because the white Southerners--and I'm just using that white...I'm not talking about the North, that's a whole other issue--benefited from the apartheid system. They were privileged from that apartheid system. Any threat to that apartheid system had to be met with violence. That's why we have organizations like the KKK, and so forth, yeah? Oh, and the other thing, my story. I was going...I was...okay, I do remember my story. I'm going real quick. This was maybe like five, six years ago. Was just before the...actually more than that, before the DOI hearings. Senator Hanabusa had come from D.C., and she had asked to meet with the Hawaiian community, and they asked our campus if we could help sponsor a room, and so I get a room, and it's full. You know, you guys know how our...our college Room 103 is full. And she comes to talk, and she's basically telling us how we need to take part in the DOI hearings to push for Federal recognition, and all...you know, and that kind of stuff. And so, you know, I was kind of surprised, because if I knew that from the...I wouldn't have...I wouldn't even have reserved the room for her if I knew that was the...the issue. Anyway, the room was filled. She does her talk, and of course, the whole room...you know, a lot of these people that come to our talks, they pretty educated today, so, you know, they already can smell out that something is wrong in this picture. Anyway, so she does her presentation. People are asking her questions, and she's kind of like ignoring their questions. It's almost like she was looking down upon them for asking this silly questions about occupation and title, and, you know, she kind of was like, as if those things are not important. Anyway, so, you know, I get the vibe. People looking at me like, Kaleikoa, when are you going to ask something? So, I...eventually, I stand up, and I ask her, I say, well, Senator Hanabusa, former president of the State Legislature, the Senate, attorney--I mean, obviously a very trained, smart woman when it comes to the law. And I ask her this question, I say, well, before we step to number two, and we go down this road for DOI, let me ask you, in what year, and in what legal...legal mechanism did we, as the Kānaka, me, right here, become an American citizen? Pretty simple question, yeah? When, and what legal? Well, her response was, she talked about something else, and she started to talk and...you know, kept on talking, and didn't really respond. So, I'm standing there going, okay. I said, good dodge. You know, people are looking at me like, Kaleikoa, what you going do now? So, I said, wait, wait, let me ask you again. What year--I want to know the year, simple, go write it on the board--tell me the year, and tell me which document refers to the fact that we, as Kānaka, became U.S. citizens. Because before we get into the U.S. Senate...before we doing all these DOI stuff, I've got to make sure I'm in the right situation. And again, she responds about other things. Now this time, now the crowd, they all getting like, aha, you get 'em, Kalei, we know something is up with this. So, finally, I stop her. I say, wait, wait, let me make it simple. Just write down the year. It's all I asking. Write down the year. If you don't...I'm telling you, if you don't know the answer, who would? How you can be one State Senator, you a legal...all the...who would know the answer if you cannot? She goes like this, oh, 1959. I said, oh, you sure? Oh, no, no, no, 1959. Because she realize there's all these problems now, if she go use...and make a long story short, she didn't answer the question. My point is, this has never been about facts, it's never been about truth, it's never been about knowledge. It's about those who have power over us, who have the privilege to pretend that something occurred when something never occurred, or pretend somehow that there was a legal transfer, or pretends somehow that...that we are in some kind of agreement, or some kind of relationship in regards to being under

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the powers of the United States. And then I told...and then I asked her, and I said, well, let me give you the mythology. And I said, well, the mythology goes something like this. You have that New Lands Resolution that somehow transferred as of...even though it's not even a treaty, right. We know it's public law, it's a resolution, that's all 1898 was. That's all the resolution was. That's it. I got called the resolution. And then I said, the Organic Act of 1900, which sets up the territory, two important provisions. It says this. All lands that belong to the Republic of Hawai'i now are transferred to the United States and ceded. Well, what lands did the Republic of Hawai'i own?

UNIDENTIFIED SPEAKER: None.

MR. KA'EO: They don't even list...they don't put down the longitude, latitude, none of that. All they say was all lands to be...now, if the Republic of Hawai'i owned no lands, what did the United States inherit? Second provision is this. All citizens of the Republic of Hawai'i are citizens of the United States. Well, how many citizens were there in the Republic of Hawai'i?

UNIDENTIFIED SPEAKER: 4,000.

MR. KA'EO: Yeah, less than 4,000. That's it. So, I asked her, what about all the Hawaiian subjects on that date? When did they become? The answer is, it has never been addressed, and that's a fact. I encourage all of you to go look up the Organic Act of 1900 yourself. Don't believe Kaleikoa, as I always tell my students. Don't believe one word I say. You should know for yourself. And I stopping there. Again, I went go way over. But any other --

CHAIR RAWLINS-FERNANDEZ: Mahalo, Kumu Kaleikoa Ka'eo. Member Kama asked if the presentation would be available on Granicus, and...as well as Member Sinenci, and I...I told them that it would be. And so, for everyone interested, it will be on Granicus at mauicounty.us/agendas. Okay. As Kumu Kaleikoa stated, part of the intention was to get under your skin, and if it did get under your skin, that information, I challenge you all to ask yourself why. Let's see. We will now open public testimony. Oral testimony via phone or video conference will be accepted. Please note that if you are...please request to testify in the chat, if you would like to testify. In accordance with the Sunshine Law, testimony can occur at the beginning of the meeting, but cannot be limited to the start of the meeting. Testifiers wanting to provide video or audio testimony should have joined the online meeting via BlueJeans meeting link, or phone number noted on today's agenda. Written testimony is encouraged, and can be submitted via the eComment link at mauicounty.us/agendas. Oral testimony is limited to three minutes per item...well, we just have one item on today's agenda. We ask that you state your full name and organization, but if you prefer to testify anonymously, Staff will identify and refer to you as Testifier, and assign you a number, but also indicate an...okay, we only have one item. You may indicate in the chat if you do not wish to testify. Please be courteous of others by turning off your video and muting yourself while waiting your turn to testify. Okay. We'll proceed with testimony. I'll put three minutes on the clock.

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. . . BEGIN PUBLIC TESTIMONY . . .

CHAIR RAWLINS-FERNANDEZ: The first person on the list is signed on as S.W. S.W., if you would like to testify, you may proceed. Oh, right. Mahalo, Ms. Millner. Okay. The first person up to testify is JC Lau. . . .*(laughing)*. . . You won.

MR. LAU: Well, thank you for the honor of testifying at your first meeting, Chair Keani Rawlins-Fernandez. And I didn't sign up. I didn't even know if I was going to say anything, but I was just like the...the...aloha to everybody out there in TV land. Aloha kakahiaka. I wish I could speak in 'Ōlelo, but I'm still learning. Sorry for that. And I would just...on that subject, I was wondering if the Office of Council Services could try to put the agendas in 'Ōlelo, please?

CHAIR RAWLINS-FERNANDEZ: Mahalo, Mr. Lau, for your testimony. Seeing no questions, we'll thank you for your testimony today. The next person we have is Robin Knox.

MS. KNOX: I'm here, give me just a second. Good morning.

CHAIR RAWLINS-FERNANDEZ: Aloha.

MS. KNOX: Good morning, Chair Rawlins-Fernandez, and Committee Members. I just am feeling a great sense of gratitude, and I want to thank you and Kumu Ka'eo for this...having this presentation to educate our community. I have heard some bits and pieces of this before, but I never really had the context that I received today, and I'm grateful that you're going to put this information on Granicus, where we can access it, and spend more time with it. I'm very thankful to the Committee Members who listened to this today, and I hope that we all learn and incorporate this into decision making for our community going forward. So, again, thank you all for offering this to our community.

CHAIR RAWLINS-FERNANDEZ: Mahalo, Ms. Knox. Seeing no hands, we'll thank you for your testimony. Aloha. Okay, and that was the final person we had requesting to testify. If there are any individuals signed onto BlueJeans, or in the Chambers that would like to testify, you may unmute yourself if you're online, or step up to the podium if you would like to testify.

MS. COSTA: Aloha, this is Joyclynn Costa.

CHAIR RAWLINS-FERNANDEZ: Aloha. You may proceed.

MS. COSTA: First of all, mahalo, Kumu, for the information in the time span that you was given to speak on our entire nation. And I hope that...you know, without naming names, I...I got to say that I was watching some of the Members, and I don't know if they was actually paying attention, and I'm...I'm really sad for that. And I know that there's lots more business to do, and so, we're going to check our phones, or check our iPads, and check on stuff while we're...while we have a presenter in the room. But it's...it's really

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important that we know these facts because it's not fiction, and it's not...it's important. It's important, so that it...it informs you to stay out of harm's way as you make decisions in Hawai'i, even within your own statute, I...I've called on it before, and if you could...if you could reference Hawai'i Revised Statute 172-11, I challenge you to read it again, and maybe ask your Corp. Counsel to...to also take a look at that. Hawai'i Revised Statute 172-11 talks about the lands, and even if the person is dead, that title is with that person. And where that comes from, they couldn't speak of Royal Patents. They speak of Land Patents, which there is none of, but the DLNR officer knows that if people who have not gained their Royal Patent yet, but has a Land Commission award, can go to them for this patent. All they can offer is a Land Patent, which is inadequate and actually of no authority. But the law originates from Kingdom Law, the year of 1872. Chapter 21, Section 1. And it's verbatim, except for the...the word, either Royal Patent or Land Patent. It's important, because your laws recognize this law. And so when families come...come forward, and talk to you about their...their inherited rights to land, kuleana, I hope that you will make it a point to...to take it seriously. And I also would like to...for you to reference or...or take a look at Executive Order from your President Biden, and it is Executive Order 13985 about racial equity and support of justice. Also, the Executive Order 14031. And both of them references Native Hawaiians, as well as Pacific Islanders, finding justice and advancing equity for us. But that's for you folks to follow, according to your President and your Constitution. But I would...I would seriously have you folks look at your Hawai'i Revised Statutes, which much...it started from Kingdom Law. So, Kingdom Law still exists here, even in this Chamber. And understand that when the Kānaka comes forward, he is speaking from that place of the Kānāwai, and not from the revision of it, and that there is an origin, and it's still alive, because it's rooted in your own books. Mahalo, Kumu, and Mahalo Councilmember Fernandez, for bringing this forward.

CHAIR RAWLINS-FERNANDEZ: Mahalo, Ms. Costa. Seeing no hands, we'll thank you for your testimony today. Aloha. Our next testifier is Summer Starr. Aloha, Ms. Starr, you may proceed.

MS. STARR: Aloha kākou. Mahalo piha. First and foremost, I just want to mahalo Kumu Kaleikoa because to do what he just presented in such a short amount of time is a profound demonstration of his mastery of the academics and history, as well as deep cultural threads that are very difficult to obtain, other than through lived experience. So, I...I feel profoundly grateful, even though I have a master's in indigenous politics, and a master's in law, and I still feel profoundly grateful to have, like, received this experience for free, and I want to thank the Council for providing that for us. And I also want to thank the Councilmembers who sat here the whole time and listened to this because as someone who's also an educator of politics, and in particular revolutionary politics and history, I know that it can be a lot for people to absorb, even wrap your head around. It...it's a lot. And so, everybody who's sitting in the audience and is...is getting this profound download and teaching, and everybody on the Council, I just want to...I thank you for the opportunity for all of us to experience this kind of education together. I see where we go from here is a dialectic, right? Everything builds on top of the other. We can't just knock our foundation out at the knees because we don't like it anymore because we learned something new, because then we won't have a foundation,

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but we can build differently moving forward. So, I just wanted to thank you folks so much, and thank Kumu Kaleikoa, and I wish you luck as this settles in and processes. And please do feel free to reach out to us educators if you need help gracefully and compassionately unraveling what you learned today. Thank you.

CHAIR RAWLINS-FERNANDEZ: Mahalo, Ms. Starr. Seeing no hands for a clarifying questions, we'll thank you for your testimony today. Aloha. Okay, that was the last person. We'll ask again if there's anyone signed on, or in the Chambers that would like to testify, you may proceed now. Okay, hearing no one speaking up, and seeing no one walking toward the podium. I will ask if there are any objections to closing public testimony.

COUNCILMEMBERS: No objections.

CHAIR RAWLINS-FERNANDEZ: And accepting written testimony into the record, if there are any?

COUNCILMEMBERS: No objections.

CHAIR RAWLINS-FERNANDEZ: Okay. Mahalo, Members. Public testimony is now closed.

. . . END PUBLIC TESTIMONY . . .

CHAIR RAWLINS-FERNANDEZ: I see that it's 11:47, so I will open the floor for questions from the Members by show of hands. And I guess I'll just put a two-minute timer? Okay. All right. Any questions, Members? Member Sinenci.

COUNCILMEMBER SINENCI: Thank you, Chair, and mahalo, Kumu Kaleikoa, for your...your talk and your enlightenment, your education. Mahalo. One of my questions, you had a slide about Royal Patents, and in one of our meetings, or in...in an AIS, there was a Royal Patent to Charles Spreckels. My question is, are the Royal Patents, as you had mentioned, 100 percent title?

CHAIR RAWLINS-FERNANDEZ: Kumu Kaleikoa?

MR. KA'EO: It gets a little complex, but traditionally under the law, it is really through the application to the land court, first of all, that which really title is acknowledged and granted, through Land Commission, and then you're given a Land Commission award. The Royal Patent, it gets a little complex, but a Royal Patent, generally, the word Royal is key. It's really the confirmation of title, because...let me try my best to explain to this. So, my name is Kaleikoa. In 1848, the Māhele, I'm the chief of Wailuku, and I'm given Wailuku, Waihe'e, and Wai'ehu, right? I...I received three awards. From the...if you remember from the 1839 Declaration of Rights in the 1840 Constitution, all lands, A-L-L, all lands were divided into thirds of interest. One-third went to the Government, which was the Ali'i. One-third went to the Ali'i, maybe myself, Kaleikoa, I'm the Ali'i from Wailuku, and I'm going to claim these three. And the other third went to the hoā'āina, or the maka'āinana. Again, all lands. In that process, if I wanted to quiet out

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the title of the Government--remember, the Government owns one-third in Wailuku, one-third in Waihe'e, and one-third in Waiehu. So, the simplistic way, that what they would do, is that I could either pay a one-third value, the value of the land, I could...in other words, I could buy out the Government's interest. But usually what happened during that period, most people didn't have the kind of cash, so what they would do, is to return one-third of those lands back to the Hawaiian Government. And so maybe out of these three lands, I going give up Waiehu. So, I release my one-third share in wai...again, I only have a third. My one-third share to Waiehu is given to the Government. So, they just inherited all of that. Now I own, claim to own, two-thirds, right, of Wailuku and Waihe'e. The third that was originally given to me, the third that I got from quieting out through the Royal patent, the Government's interests, but a third still lives there, which is a third of the *ho'a'aina*. They still have a claim for full use of the *ahupua'a*. Those lands that were...in fact, the word is commutated, back to the government, there's a commutation fee, those lands then became Hawaiian Kingdom government lands. So, this is how the Hawaiian Kingdom starts to accrue government lands later on, which are later on sold. But from the very beginning, what I'm...what I'm...what I want you guys to understand, is that the Royal Patent confirmed, really, my title. Not to 100 percent. Again, how much do I have? Only two-thirds. See, I want you guys to know that this is where most of the issues that happen today are still dealing with because the landowner--I thought...I think I own 100 percent. But from the very beginning, I never owned 100 percent. From the very beginning, I started with a third, it became two-thirds. Now, can I quiet out the...the native tenant? No. In fact, when you read the records, who has the strongest title to the land, but the native tenant. Not the *Ali'i*. The native tenant was held to have the strongest title. Now, if you don't believe me, you can even go read Richardson's decision on the PASH case. If you're familiar with the PASH case, had to do with access and gathering on the Kona Coast. William Richardson, even in the State of Hawai'i Supreme Court, said oh, the rights of the common *ho'a'aina* are supreme. What does the word supreme mean? They up front, they first. This is not Kaleikoa, I'm telling you, that's what William Richardson said. They had to protect the rights and interests of those *maka'aina*. Now, those *maka'aina*, not necessarily it was even them to have the right to access, gather and the use of what today they call undeveloped lands, which is a whole lot of issue I don't want to get into right now. But the point I'm trying to say, so, to answer your question, it's also in that Royal Patent, where it acknowledge Kaleikoa, I'm the landowner, I own the government's interests, but it also had on the very bottom, that was the point I was trying to make, "*Koe no na'e ke kuleana 'o Kānaka*," that condition of title is also on the Royal Patents and stuff. And this is where we have, sometimes, those kinds of conflicts. Because most people, first of all, they don't realize the history of land tenure in Hawai'i, they have no knowledge of it. In fact, today (*audio interference*) judge is, but Kaleikoa, that's Kingdom stuff, and I'm going, okay. How many of you guys remember my...my Hawaiian language case I had a few years back? Right? The courts tried to say, you cannot use Hawaiian language in the Second Circuit Court. I had to explain to the judge that Second Circuit Court, you know, that...that's the same one right up here in Wailuku, that's the same court from the Kingdom time. They never change courts. I invite...in fact, all of you to take a walk through the law library. Go look at all the pictures of all the judges. You going find out, it starts with all the Hawaiian Kingdom judges, and then it continues to the...you guys ever heard of Hawai'i Revised Statutes? What is fucking

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being revised? We are still...see, the point is, we are still under the same land tenure system, we are still under the same law, when you fight over water, what are the precedents they're looking at for water rights? They still go back to the Hawaiian Kingdom. Why? Because all title to land, resources, and water are still based upon that system. The Second Circuit Court is the exact same court during the Hawaiian Kingdom that I was being told I couldn't speak Hawaiian to also, and to explain to the judge, oh, yeah? Show me when? What law? When did it say that? Of course not. The judge himself did not know. This is what I'm trying to explain. A judge, well-educated, smart. Intelligence has nothing to do with being miseducated. He had no idea that's the same courthouse. I had to explain to him, and he went wow, realize, damn, we really are sitting on the Hawaiian Kingdom laws. Yep. Anyway, I don't know if I answered more than should have, Shane, but mahalo, (*audio interference*) from Hāna.

CHAIR RAWLINS-FERNANDEZ: Mr. Sinenci, was your question answered?

COUNCILMEMBER SINENCI: Mahalo, yes. Mahalo nui.

CHAIR RAWLINS-FERNANDEZ: Member Paltin.

VICE-CHAIR PALTIN: Oh, thank you, Chair. Thank you, Kumu Ka'eo. I was wondering...thank you for the presentation on the miseducation. I was wondering if you could speak to the mismanagement under American occupation of our resources. You know, like, we have these conservation areas, and yet there's fuel spill, or the bombing of Pōhakuloa, or even our marine areas, we had like four shipwrecks on Maui yesterday, a couple spinning diesel down Mala, and, you know, still yet no response from the Coast Guard over there, like that. And I just was wondering, is that part of a plan, or...in your opinion or experience?

MR. KA'EO: I mean, on a simple level, I would...I would probably say, yes, it is part of the plan. I mean, I don't quote Thomas Jefferson. What did Thomas Jefferson want to do? Exterminate. This is the same program. If you don't believe me, go read, Reverend...you can go read. I mean, I get...I wish I had all my PowerPoints. I would show you the quotes that people actually said. You guys would be pretty astounded. And I'm talking about people in Hawai'i, in our own history who have said these things, you know. The bottom line is this. There are many of those because, yes, we are under an illegal and unlawful military occupation. If I would have my Point, I would show you a quote from Governor Waihe'e himself, the ex-Head of the State of Hawaii, trained attorney also, who said, quote, "You've got to be illiterate." This is his words. "You've got to be illiterate not to know that Hawai'i is under an unlawful and illegal occupation." That's the former Governor said that. So, to answer your question, yes, so we put that in context. Under this occupation, what does it mean? That we as the Kānaka, we as the as the rightful heirs to not just these lands, but the rightful heirs to govern ourselves, yeah, because of the . . .(*inaudible*). . . I mean, under this illegal occupation, are prevented, really, from those kinds of ways to enforce, to protect what would be good or bad for us. In fact, we can start off by looking, I use the County Council again, who allowed foreign investors to come and poison our lands with all that Monsanto crap that was going on in Kihei for many years, even so-called senators like Ross Baker and others, who defended those

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guys, said no, no, no, their science is good, and then come to find out, no, they've been killing our lands and people. And the County Council did nothing about it. They accepted money. See, my point about...you want to talk about inequality? You want to talk about who gets to suffer? It's not those wealthy bastards who poisoned our lands. 'Cause who suffers for that? We do. And they left with their money. So, that's just an example. So, whether it's ships that come in, whether it's tourist...I mean, and now they're talking about pumping sand out of Kā'anapali, I mean, for who? For us? For the blue tarp Hawaiians? No, for those guys who live in those fancy-schmancy places that feed off of our pain, you see? We've got to understand, these are like...these people feed off of our pain, and they try to pretend that they're good citizens. They're not good citizens. They're leeches. I get no problem saying that because they live and benefit off of our pain. In fact, what's worse, they'll sell our pain to others outside. And so, whether we talking about ships being grounded. I know, this guy talking about he no like pay, and I mean, all these kind of stuff that's going out there. Whether you have multinational corporations, whether you have the U.S. military squatting on our mountain? Dumping fuel into our grounds, or the Europeans and Canadians, Japanese, India, want to build the so-called world's largest telescope on Mauna Kea, on our lands, they have nothing to do with what is best for us. And I notice, I remember talking to the head of the National Science Foundation right across the table. Tell you another story, try remember his name. I told him I going make him famous, that's why, so...Craig Foltz, Craig Foltz, Craig Foltz, that's his name. Craig Foltz, and I asked him, and I said, you know, Gandhi has a saying. Gandhi has this saying that says, you know, one of the seven sins is science without humanity. That's Gandhi's words. One of the seven sins is science...so I asked him, and I'm trying to be nice, and I said, can you tell me what is the humanity of a building, the DKIST telescope? That what is the humanity? And I'm thinking he's going to give me some kind of good, humanistic kind of question [sic], why you can build that because you going save lives. You know, something that...give me something. What is the humanity? And he looks at my face, and he says this. Oh, it's just pure selfish research, Kaleikoa. And I looked at him, like, what do you mean? They going dehumanize us, they going poison us, take our mountain, so you can do pure, selfish research? Yeah. So, I know the mentality of these people that we have to deal with. And the only reason...and of course, the...the (*audio interference*) was on the first one saying, oh, but. you know, we're very apolitical. That's bullshit. I'm sorry. Because I know they would not be on that mountain if not for settler colonialism, if not for militarism, if not for these corporations, and greed. They would not be on that mountain. See, they come along for the ride. They're no different than the military poisoning and bombing of our lands. They coming along in the same job. Same as much as of the resort industry, the hotel industry. A lot of these industries that come to Maui, they don't come to benefit the people. They're not coming to make a better Hawai'i, they're not coming to make a better Maui, a cleaner Maui, a safer Maui, a more healthier Maui. You've got to be a fool to believe somebody coming here for that. Because all you got to do is see and look. When I look, and I see more of our people with blue tarps living on the beaches, when I see our people fighting tooth and nail to just hold on to just a little piece of our heritage, a little piece of our humanity, there's no other place, as we as a people can survive as Kānaka, except here. We don't have another place to go. But we get treated as if we less than human being in our own homeland. And I'm telling the County Council, if you defend that against our people,

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you're no better than them. The first people you should defend is the weakest and the poorest in our families here on our island. You know, I learned from my father, 'cause I always tell his story. Who eat first from the table? You get the laulau, you put the laulau on the table, who eat first? The biggest, the strongest? See, that's the Hawaiian way. So, don't tell me, oh, aloha spirit. If you no can even feed the weakest first, you don't have aloha. Period. If you cannot recognize...I'm not a host culture, I ain't your host. I'm not your host culture. I'm the people of this land. Kānaka Maoli, lāhui Kānaka. I'm not here to service your interests, to make your state more pleasurable. I can care less about you coming here. And so people wonder, why the Hawaiians so angry? Why are we so angry? You can only be pimped for so long before you realize I will no longer allow ourselves to be pimped. I no longer accept Thomas Jefferson. I no longer accept the Admiral. I not going get people telling me about how they need to protect our resources because the tourists need a place to go and watch fish. Oh, we got to pump more sand over there because they don't have enough sand? So, we're going to destroy our reef systems to get more sand for the tourists to play? I mean, that's insanity. And the truth is, it's not us guys deciding that. We the people of this place. You want to talk about inequality? Systematic? How come we don't decide? And so I know I went go way over with that one. Sorry. I just wanted to say that yeah, I mean this is all part of being under this unlawful occupation. And we need to say that over and over. I tell Hawaiians, every time you testify, you say it over and over, because it is true. And I would challenge anybody out there, show me that it's not. In fact, one of the things I look...I loaded onto our website--I mean the readings--go read Doug Kmeic, K-M-E-I-C, Kmeic's report, 1988, who wrote for the Justice Department, and he had to investigate what was going on with Taiwan. It had to do with what was United States', like, extraterritorial power beyond land. And so he says, oh, I should look at Hawai'i. Hawai'i is going to give me the answer. Of course, Kmeic looks at Hawai'i, and he comes to the conclusion, I have no idea what Constitutional power the United States had to take Hawai'i. That's their own guy himself that's saying that. Anyway, so my point is, this is part of the...and as the saying go, yeah, we the evidence, not the crime. We the evidence, not the crime. We are made houseless. That's the evidence. We are living on the beaches. That's the evidence. We are not allowed to even use, you know, our own cultural views. We not allowed to even protect our own burials. That's a crime. And I don't care what policy, law, and stuff you going quote, make up. When I look, like I said, it's pretty simple to see whose burials are dug up? Whose people are mistreated in these lands? And it's the lāhui Kānaka. So, anyway, aloha.

CHAIR RAWLINS-FERNANDEZ: Mahalo. Member Paltin, did Kumu Kaleikoa answer your question?

VICE-CHAIR PALTIN: Yes. Thank you.

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CHAIR RAWLINS-FERNANDEZ: Mahalo. Okay, Members, I see that we went a little over time. It's 12:07, but if Members have any burning questions, and Members are willing to stay a little longer to hear the answer, I'm...I'm also willing to entertain any questions. Do you have any questions? You have a question? Oh, you have to go. Okay. Okay. Seeing no other questions, okay, well, I'll thank Kumu Kaleikoa again, mahalo, mahalo, mahalo, again. Why is this relevant? Because context matters. Because this is the foundation. Because we make laws, and if we want to prevent harm from being inflicted upon our people, then we need to understand the foundation in which our laws are being written. So, Staff, is there anything else that I would need to know before I adjourn? Excellent. Okay. All right. It's 12:08 p.m. on March 9th, and the very first ESCS Committee meeting...yeah, you're our very first person, on our very first meeting. We are now adjourned. . . .(gavel). . .

ADJOURN: 12:08 p.m.

APPROVED:



KEANI N.W. RAWLINS-FERNANDEZ, Chair
Efficiency Solutions and Circular Systems
Committee

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Transcribed by: Kaliko Reed

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CERTIFICATION

I, Kaliko Reed, hereby certify that pages 1 through 40 of the foregoing represents, to the best of my ability, a true and correct transcript of the proceedings. I further certify that I am not in any way concerned with the cause.

DATED the 12th day of April 2023, in Wailuku, Hawai'i

A handwritten signature in dark ink, appearing to read 'K. Reed', is written above a horizontal line.

Kaliko Reed