

The Guide
2035 Edition

Hawai`i

P Laenui

We take you to the northwest section of the island of O`ahu, where we find a population of 50,000 (5 percent of the national total of one million) scattered across this ahupua`a of mountains, valleys and seashore known generally as Wai`anae. We begin our visit with this part of O`ahu . Travellers who last visited these jewels in the expanse of the Pacific while they were still US colonies will notice the small and large changes that have since occurred.

The population has remained relatively stable over the past 25 years. Forty-five per cent are native Hawaiians mixed with other ancestries, with a further 40 per cent of mixed ancestry without native Hawaiian, and the remaining 15 per cent unmixed and consisting of Asians (Japanese, Filipino, Chinese, Korean, Vietnamese, etc.), Caucasians, other Pacific Islanders, Hispanics, Africans and others.

A similar racial mix characterises the population living in other parts of this island country, although larger pockets of the native Hawaiian population can be found in Wai`anae and other rural areas, as opposed to Honolulu, the government and business capital and the centre of international relations. Whether one approaches Honolulu from rural O`ahu or from neighbouring islands, there is an increasing number as many as 15 per cent of non-mixed Caucasians, Asians and other newer arrivals, in that order.

Many had anticipated major shifts in population after Hawai`i attained independence, with many non-natives expected to leave the islands. While US military and civilian personnel did depart en masse, many -native Hawaiians) returned and now form the bulk of the national population. Those who chose to remain in Hawai`i could either opt for Hawaiian citizenship and participat political life, or retain foreign citizenship, with consequent limitations on such participation.

The indigenous Hawaiians, regardless of citizenship, are accorded special indigenous rights consistent with international conventions.

While no racial group dominates Wai`anae, a deep Hawaiian culture prevails and influences all facets of community life. This culture is markedly different from that which dominated prior to independence, and was a major forc191.06 a9(m)8(a)

We recognise all the divine elements of Hawai`i – life, change, fluidity, stability, humanity – and all the natural elements that give physical representation to those elemental forces, namely sun, wind, sky, fresh water and salt water, land, including the mountains and forests, and the people.

Many in the Wai`anae community, especially in their hula forms, revere the winds, each with its own name, the ocean waters, the tides whose timing and direction are familiar to the fisher-folks, and the plants and animals. For many families, these elements represent family ancestors and guardians.

Echoing a Gandhian view that there are
understands that every environmental element needs to be protected and cared for to refresh the *mo`omo`o*. A *mo`o* is the lizard form of a foetus, and a *mo`omo`o* is a poetic reference to the generations within generations into perpetuity.

The transformation from DIE to OLA regarding the environment required a re-evaluation of fee-simple ownership, of the commodification of nature, of the nature of the
of the Hawaiian concept of heightened appreciation of the spiritual presence in nature.

Today, Wai`anae has been able to transform its primary source of sustenance by returning to its natural environment, by protecting, cherishing and promoting it as part and parcel of the human family.

reduced. Today, *huīs* commonly provide food products and service; medical and other healthcare; home repair, construction and general labour services; physical fitness and training; childcare;

East-West/North-South Peace Institute, which gathers peacemakers from countries facing various degrees of antagonism to study pathways to peace. Strong civil defence: This begins with a healthy and alert civil society, well trained to take part in a national resistance strategy against any invasion. The aim is to make it so costly for an invading force to land in and hold Hawai`i that in the end staying in Hawai`i will not be worth the losses an invading force would suffer. This defence would take the form of pre-organised insurgency across Hawai`i carried out by an active force of every able-bodied person from 12 to 65, infused with national pride and entrusted with specific responsibilities under the civil defence plan.

International renown: The nation is developing reputation among all nations as a place of peace, fairness and environmental appropriateness, as well as a place at the service of the world through the hosting of international organisations, trade and world education. It encourages development of international education institutions for training national leaders from across the world and from all cultures and religions.

This non-offensive five-point OLA strategy has already benefited Hawai`i in engendering an attitudinal change among the various countries visiting Hawai`i and in giving rise to invitations for Hawaii to cooperate with those countries in the following areas:

China increased trade and exchanges of students in the fields of law, healthcare, language and culture

North Korea cultural exchanges, family exchanges and reunions between north and south, science and technology centres, sister-city relationships

Cuba conference on survival under the shadow of the bear, practical medical training in service of the masses, international law

Iran, Syria, Iraq, Afghanistan, Pakistan, Kuwait, United Arab Republic, Jordan, Turkey, Egypt, Libya, United Kingdom, France, Germany, the Netherlands, Switzerland, Austria, Russia, Sweden, Norway and Finland world conference to secure a peace treaty to end the Crusades, as well as multiple conferences on cultural exchange and the exchange of medical knowledge.

The pre-independence tri-annual East-West/North-South Peace Institute conferences now become a large international affair with participants from all parts of the world and across all political divides. New views on mathematics, science & technology, the integrity of indigenous sciences, political developments and innovative forms of alliance are some of the results of these conferences. Mini-conferences are now sprouting up in other parts of the world, borrowing from the milieu of aloha found in the Hawai`i conferences..

Education and OLA

The mantra for Hawai`i was school to work. Young scholars were to be readied for harvesting by the military and by industrial and business complexes. Public education was mandatory from the age of five to 18, and included as core courses English, maths, science and history (civics), all of them taught from an

American-Western perspective. Achievement was measured through standardised US examinations, geared towards middle North America.

Today, schools have been revamped. Education is seen as a life-long process, beginning with the community baby shower festivities at which expectant mothers are invited to celebrate the coming of a child through a community *aha aina* (feast). At such gatherings, women are encouraged to maintain healthy lifestyles, obtain prenatal care, form linkages with others in the community to share the psychological, financial and relational burdens of pregnancy, and to consider the many forms of childcare, ranging from adoption, to shared rearing, to respite services, etc. Churches have been major supporters of these voluntary festivities.

exercise, but physical exertion also became more widely accepted in daily life. Fishermen found that while the outboard motor was convenient, the tides, the winds and a sturdy paddle applied with strong back and arms were more dependable and less expensive. Walking and cycling regained popularity, while the internal combustion engine lost it. The general environment improved with the decrease in air, water and soil pollution as a