

LĀNA'I TODAY

FEBRUARY 2022

The
light from
distant stars

See page 20



December 23, 2021 saw the launch of the Kilo Hōkū Experience at the Lāna'i Observatory, which emphasizes 'ike kūpuna (ancestral knowledge) of the celestial sphere (night sky) and natural environment. The Observatory's centerpiece is the PW1000, a complete 1-meter observatory-class telescope, Meet the Love Lāna'i Cultural Team who guide guests through the history of Pacific voyages, traditional wayfinding and astronomy in Hawaiian culture.

From left to right: Adriana Sanchez, Cultural advisor; Shannon Eskaran, Cultural supervisor; Jaylee Koanui-Nefalar, Cultural advisor; Rachel Alconcel, Cultural leader.

Back row: Cultural Advisors Juan Degamo, Isabel Campbell, Khyla Silva; Kayci Kaopuiki; 'Ānela Evans, Cultural practitioner *Not Pictured: Dajia Kaina and Kehau Estaban*

Photography by Ron Gingerich

Playing the game of Dama with my dad

My eighty-six-year-old father is teaching me Dama, Filipino checkers. It is something we do after he has had his dinner and I have finished washing the dishes and tidying up his house.

I have resisted learning how to play Dama for all of my life. I did not think sitting still and plotting moves to stay three steps ahead of an opponent or springing traps was a good use of my time. The world of trees and grassy hills was always calling to me back then and I could never say no to it, especially if it was a day that was sunny and clear and my cousins or my brother were outside, waiting for me. And besides, I have always preferred physical contests over board games, relishing the one-to-one matchups that require strength or speed or endurance or courage.

But I am no longer eight or ten years old and my father is an old man now. We have lost my mom, and so playing Filipino checkers is what we do in our grief.

It is near sunset, the end of my work day, when he and I play, and the gloaming light that comes through the sheer curtains washes over the walls and pours into the living room like water.

The game's wooden pieces have been missing for years, disappearing, as small objects do, into the seams of his house. Nickels and pennies will have to do as stand-ins. He lays the pennies on the board and waits for the nickels to show up. Sometimes, he fishes his harmonica case out of his pocket and sets it on the table. He will often hum or sing, the sound of his voice creaky and low. He is not a good singer. But the sound is not unpleasant.

It has taken me several games to realize these are his rituals, that he is a man of rituals. His opening move is always the same and I am starting to see that the corners of the grid are places of safety, but one can't stay there indefinitely. There'd be no game unless one is prepared to lose a piece.

Sometimes, after a brilliant play I did not see coming, I will catch him looking across the dining room at a giant photo display of my mom, that is lodged on an easel and backed into a corner near the sofa. The photos depict her at every stage of her life, young and newly married; pregnant with my youngest sister; a sixth grader with braids. It is her memorial photo display that no one in our family could

bear to take down or dismantle after her funeral, and so it remains intact in the corner of her house.

I caught a segment on NPR recently by Berly McCoy about "how the brain copes with grief and why it takes time to heal. Frances O'Connor, an associate professor of psychology at the University of Arizona, studies what happens in our brains when we experience grief. Grieving is a form of learning, one that teaches us how to be in the world without someone we love in it."

"When we have the experience of being in a relationship, the sense of who we are is bound up with that other person . . . when the other person is gone, we suddenly have to learn a totally new set of rules to operate in the world," O'Connor says. "The "we" is as important as the "you" and "me," and the brain, interestingly, really does encode it that way. So, when people say "I feel like I've lost part of myself," that is for a good reason. The brain also feels that way, and encodes the "we" as much as the "you" and the "I." "

When the pandemic is over (what promise there is in those words, what a world that would be!), I hope that the first place to open on Lāna'i is the senior center, so that my dad could catch up with friends he hasn't seen since the pandemic began, which is coincidentally when my mom died. It would do him good, I think; it would ease his loneliness. My father was never a regular there, because he always had my mom for company. But she is gone and he has had to learn, as we all have, how to span time alone.

I wonder how sorrow has changed my father's brain. I knew Dama would keep him mentally sharp. But I am also slowly realizing as I learn the rules of the game, with pieces as stand-ins for what will never be found again, and in the soft gloaming light that washes over the walls and over us, that playing Dama with my dad is my way of grieving, and it is how he and I speak of loss.



Nelinia Cables

CONTENTS & CONTRIBUTORS

4 COMMUNITY NEWS
Lāna'i Kīnā'ole's hybrid van



NELINIA CABLES

5 OBITUARY
Thomas Gibson Rietow



11 PHOTOGRAPHY
ESSAY
The long game



NELINIA CABLES

Kiko'u and blessing for Hōkūao project



NELINIA CABLES

6 COMMENTARY



ROBIN KAYE

20 PHOTOGRAPHY
ESSAY
The light from distant worlds



NELINIA CABLES

Lāna`i Today

Publisher, Managing Editor, Lead Writer, Proofreader - Nelinia Cables

Graphic Arts, Layout Design and Pre-Press - Greg Cohen

P.O. Box 630008, Lanai, HI | 96763 | (808) 563-3127 | ncables@lanaitoday.com

Let's get vaccinated

Contributed by the Lāna'ī Emergency Preparedness Group

The Hawai'i State Council on Developmental Disabilities and the Maui Police Department-Lāna'ī Patrol Division are sponsoring a Vaccine Incentive program on Lāna'ī to help protect our vulnerable populations, including people with disabilities. Call to make an appointment at one of the health care providers listed below, get your COVID-19 vaccine or booster, and you'll receive a \$10 gift card from a local participating merchant.

Gift card incentive period is from February 21 to March 31, 2022, or until gift cards are gone.

Eligible vaccines for this Vaccine Incentive Program are: First COVID-19 vaccine, Second COVID-19 vaccine, COVID-19 Booster

Straub Medical Center – Lāna'ī Clinic

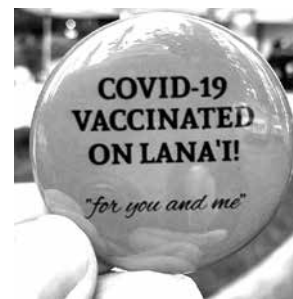
(808) 565-6423
628B Seventh Street
Vaccine and boosters
Mondays and Thursdays: 8 a.m. – 7 p.m.
Tuesdays, Wednesdays, Fridays: 8 a.m. - 5 p.m.
Every other Saturday: 8 a.m. – noon

Lāna'ī Community Health Center

(808) 565-6919
333 Sixth Street
Fridays: 9 a.m.- 4 p.m.

Lana'ī Community Hospital

(808) 565-8450
628 Seventh Street
Vaccine and booster
Tuesdays: 11 a.m.- 4 p.m.



Community outcry over DOE evictions

Contributed by Nelinia Cabiles

On January 27, Kerri Glickstein, an intermediate and high school music teacher at Lāna'ī High School & Elementary School, received an eviction notice from the Department of Education, informing her that her month-to-month lease would end on June 30, 2022, and would not be renewed or extended. Four other LHES teachers who live in DOE-run rental units on Lāna'ī received the eviction letters. For Glickstein and her family, living on an island where housing is scarce, the notice to vacate was especially devastating.

On Lāna'ī, where community connections are well-tended and tight, with only several degrees, if any, separating one resident from another, news of the evictions exploded on campus and through the community and on social media.

By February 2, the story of the eviction notices broke on the local television news stations. Senator Lynn DeCoite, District 7, and Randall Tanaka, assistant superintendent for the state DOE's Office of Facilities and Operation, convened on Lāna'ī to meet with the five faculty members and school administration.

The situation became clear as their talks continued over the next couple of days. According to a DOE statement that the LHES provided February 8, waivers, which had been granted in the past to existing tenants, placing them in a month-to-month lease agreement after a five-year limit, were not issued this year. Instead, "non-renewal notices were issued through the Department's Office of Facilities and Operations based on demand for housing. The Department was subsequently informed . . . these individuals do not have alternate housing in place, so the notices were suspended on Feb. 2 while the situation is reevaluated."

Sen. DeCoite and Tanaka would meet not only with LHES faculty,

but also with Pūlama Lāna'ī, a company that Tanaka calls "a true community partner". Its Hōkūao residential project would help meet the need for workforce housing on Lāna'ī; ten rental homes have been designated for LHES teachers.

By February 4, the DOE had voided the eviction notices, and according to a DOE statement, it is currently evaluating "a waiver to the affected tenants to allow them to remain in teacher housing for up to two additional years, subject to their continued credentialed employment with the Department."

Glickstein says she appreciates the calm and even-handed approach that Sen. DeCoite and Tanaka took. "They didn't do any finger-pointing. They asked, what is the solution going forward?" Glickstein says.

The emotional journey she and the other teachers took during that time was wrenching. But she says, "it became less wrenching when we got this massive outpouring from the community."

If there is a major takeaway from this story, it is that tremendous community support, Glickstein says. "Former students, people, wrote letters; they signed a petition. The community was telling us, we won't let this happen. You leave on your terms, not like this. I'd felt defeated," she says. "I didn't want to argue. But the community took care of us. They changed our perspective. Their fight to not let this happen showed that they value teachers – that's what kept us in the fight."

Glickstein says she and her four colleagues expect to receive an email from Randall Tanaka in about two weeks regarding the housing contract. She is hopeful the email will say they won't have to worry about this [situation], that when the Hōkūao project is done, there will be spots for them.

Community

Cut to the chase

- The Hawai'i Tourism Authority (HTA) recently announced \$2.9 million in funding to support eighty-six community-based projects, festivals and events in the state through its Community Enrichment program for 2022. Among the nonprofit recipients is the **Lāna'ī Culture & Heritage Center, Our Living History: Lāna'ī Digital Archive**. The Community Enrichment program is a part of HTA's commitment toward Mālama Ku'u Home (caring for my beloved home) and the Community pillar of its 2025 Strategic Plan.
- **Lāna'ī Culture & Heritage Center presents Community Stewardship Days:** Koa Forest, Saturday, February 19; Hi'i Agricultural Heiau, Saturday, March 19; Kānepu'u Native Dryland Forest, Saturday, April 16 – all leading up to its first-ever Kupulau Festival, April 30, 2022. Register at lanaichc.org/kupulau
- Five medical students from the **University of Hawai'i-Mānoa's John A. Burns School of Medicine (JAB-SOM)** are spending two months on Lāna'ī to learn about rural health and to encourage students to pursue careers in health. They will run a mini health fair, 9 a.m to noon, February 21, at Dole Park, and offer blood pressure and diabetes screenings; nutrition, exercise, and eye health education. A half-hour Zumba class at 11:30 a.m. is free. Raffle prizes available for health fair participants.

Corrections

From the editor of Lāna'ī Today: I aim to write stories that are accurate, objective and truthful. I acknowledge that unintended errors might occasionally slip past me. When I discover an error has been published, I will correct it as quickly as possible. Please note the following error: The contractors who Pūlama Lāna'ī hired to do the prep work on Hono Nefalar's house for the community service painting project, are from O'ahu, not Maui, as was reported in the January 2022 edition.

'Ōlelo No'eau - O ku'u wahi ʻōpū weuweu la, nou ia. *Let my little clump of grass be yours.* A humble way of offering the use of one's grass house to a friend (Pukui 270).

Kiko‘u and blessing for Hōkūao residential project

Text and photography by Nelinia Cabiles

Kiko‘u (key-koh-oo) is a Hawaiian word that means, turning the soil, a phrase that evokes a sensory image, a gentle touch in preparing the earth. On December 17, 2021, Pūlama Lāna‘i held a kiko‘u and blessing ceremony to honor the site and traditional place name of its residential project, Hōkūao, and the contractors and construction workers whose hands will turn the soil, figuratively speaking, and prepare it for construction.

Years ago, in the first stages of the planning process, Kepā Maly, cultural historian, was asked to name the project. He gave the name Hōkūao, morning star or Venus, when seen in the morning. The name has deep significance, for Hōkūao is the traditional place name of the area. And, according to the Hōkūao blessing invitation, “with new ownership and Hōkūao being the first traditional housing project, the kaona (layered meaning) is the dawning light – metaphorically, renewal.” As each sunrise brings new possibilities and potential, “the Hōkūao community symbolizes the same possibility – the chance for fresh opportunity and conscious growth.”

Attendees at the Hōkūao blessing ceremony gathered near the former Hawai‘i Gas site, west of the lower football field. Diane Preza, director of Community Affairs, and Ben Ostrander, manager of Culture & Historic Preservation, Pūlama Lāna‘i, gave the oli, and Kahu Sherman Thompson from Kaua‘i offered the blessing, as an excavator nearby ceremoniously lifted dirt.

Pūlama Lāna‘i’s Hōkūao residential project brings much needed housing to the Lāna‘i community, and includes the development of 150 two-bedroom rental homes – 76 units set aside for affordable rental housing and 74 units to be rented at market rates – on about 76 acres of former pineapple fields.



Michael Young, president and chief executive officer, AC Kobayashi Inc.; Kurt Matsumoto, president, Pūlama Lāna‘i, Kahu Sherman Thompson of Kaua‘i, at the Hōkūao Blessing December 17, 2021, to honor the site and traditional place name of its residential project, Hōkūao, and the contractors and workers whose hands will prepare it for construction.

Lāna‘i Kīnā‘ole’s new wheels



Erik and Gus Soderholm with the Lāna‘i Kīnā‘ole staff and the Toyota Sienna wheelchair accessible van.

Contributed by Nelinia Cabiles

If sleek and flashy or cute is your speed, then Lāna‘i Kīnā‘ole’s new wheels is no looker. The hybrid Toyota Sienna looks like every other van on the road: large and sturdy. But step inside and this boxy number becomes downright stunning, with eye-popping features and wheelchair-accessibility options. If you’re in the business of caring for and transporting patients who use wheelchairs, you could easily see why Program Administrator Valerie Janikowski and the Lāna‘i Kīnā‘ole team are sweet on their new ride.

The van, retrofitted on a hybrid platform by vmi (Vantage Mobility International), makers of wheelchair accessible vans, offers side entry doors, an in-floor power ramp (with a manual option), an unobstructed doorway, ample headroom, removable seats, freeing up space for home health care providers to easily maneuver large wheelchairs.

Janikowski, in partnership with Hale Makua, purchased the wheelchair accessible van with county funding from Erik and Gus Soderholm of Soderholm Bus on O‘ahu. The Soderholms delivered the van to Lāna‘i Kīnā‘ole, and answered staff questions as they demonstrated the use and various innovative functions of the hybrid van.

Janikowski and her team see the wheelchair van as a meaningful service that they can provide their patients. “I am hopeful to be able to support our patients and get them outdoors for a ride down to the Cat Sanctuary, for example,” she says. “They’re confined by the walls of their dwelling. It can be so hard.” Being able to offer patients some respite, a change of scenery, would be great, she says.

The staff will undergo a five to seven hour safety training class before their wheelchair van can make its street debut.



Val Janikowski, Annabel Raqueno, and Uri Cabatu safely lock in a wheelchair.



Gus Soderholm demonstrates the van’s seat removal feature.

LIGHT SIDE UP ON SPAM MUSUBI

By Nina Amby

A VALENTINE STORY

HOW THE SPAM MUSUBI WAS CREATED

LET'S GET NORI!

SPAM RICE

NORI

THE REST IS HISTORY

Pupū ke kai i ka ‘alalauwā. *The sea is so thick with ‘alalauwā fish that is difficult to make a passage.* Said of a situation where it is difficult to make progress (Pukui 302).

Generational Influencer

Contributed by Marcus Washington

Our life consists of unique moments in time that overlap with a unique series of events whose ripple effects continue for generations. We are fortunate to bear witness to influencers of any era, but the question of today is – who do we look up to as influencers of our time right now? And how are they impacting our view of our self or those around us?

Let this Black History month be a reminder of our connection to the generations of influencers who came before us, yet continue to exist as symbols of inspiration.

Madam C.J. Walker (Age: 52, Dec. 23, 1867-May 5, 1919)

As a businesswoman in the late 1800s, Madam C.J. Walker is credited as the first female self-made millionaire in American history. She represents an epic tale of triumph, starting in the cottonfields of Mississippi, and becoming a pioneer by creating her own business that produced a product line that still exists today. She seized the opportunity to develop hair care and cosmetic products for the black community. She illustrated how to give back, and improve the social standard of living for African-American communities.

Bessie Coleman (Age: 34, Jan 26, 1892-April 30, 1926)

As an ambitious aviator, Bessie Coleman became the first African American and Native American woman to earn a pilot license. To pursue this dream, she moved to France and learned how to speak, read and write in French in order to be accepted into flight school. When she graduated, she became the first black international pilot, serving as an inspirational beacon for women and African Americans to pursue their dreams against all odds.

Martin Luther King, Jr. (Age: 39, Jan. 15, 1929-Apr. 4, 1968)

Renowned as a civil rights activist in the '60s, Martin Luther King, Jr. stepped into a role as an influential figure of non-violence during the 1955 bus boycott in Montgomery, AL when he was 26 years old. From this moment, through the remainder of his life, King strove for human rights and equality. His symbolic address "I Have a Dream" was a galvanizing moment for black Americans and other Americans, unified in the goal to build equality into the foundation of our country.

Bruce Lee (Age: 33, Nov. 27, 1940-July 20, 1973)

As a Chinese-American martial artist, Bruce Lee became one of the most respected human beings of his time. His talents were numerous, from martial arts instructor, director, screenwriter, producer, philosopher, to activist for Chinese-American representation in American films. The role he played in advocating for accurate portrayals of Chinese Americans in cinema has had a lasting influence on the motion pictures we enjoy today. His advocacy for self-expression and equality on a global scale solidified his legacy, and continues to inspire generations of people who follow his life.

The lives of these figures are forever forged in history, but the life we lead can still be written and shaped. Influencers used to be more than just a title given to someone with thousands of followers on social media. A more honorable depiction of an influencer would suggest that *what you represent, what you do, and what you stand for is a contribution to the greater good of a community and stands for a positive cause within the community.*

One question that could be asked – what would the world be like if these figures were still in it?

But a better question to contemplate is, what will you choose to become because they were in it? We have been shown how to pioneer our own path by generational influencers. Now, what will we do with this knowledge?



Pearl Ah Ho Memorial Scholarship

Contributed by Roxanne Morita

Paying for college may seem especially difficult to achieve with so many struck by economic hardships due to the ongoing pandemic. To assist a deserving Lānaʻi High School graduate, the Pearl Ah Ho Memorial Scholarship, a \$750 award, will be presented to an individual attending an accredited university or community college this coming Fall 2022 to Spring 2023 semester. The scholarship supports one LHES graduate of any year, who is continuing his or her education beyond high school. Interested applicants can email p.ahho.scholarship@gmail.com for scholarship requirements and additional information. Deadline to submit application is midnight, March 15, 2022. Scholarship winner will be announced May 1, 2022. Mahalo and good luck!



Youth Council application extended

Applications for the Maui County Youth Council has been extended to May 1, 2022. Youth Council members will learn the county's legislative process, draft policy proposals, defend and critique bills, meet in the Council Chamber, and ultimately transmit approved Youth Council policy recommendations to County councilmembers.

Visit <https://tinyurl.com/MauiCountyYouthCouncil> for applications. Public and private school students in grades 9-12 are encouraged to apply. Councilmembers will determine the Youth Council's final cohort.

Those who have either already submitted applications or will do so before May 1, will be invited to participate in optional advisory activities, such as recruitment, program design and planning. Participation in Youth Council may meet student requirements for credit or senior projects. Organizations interested in collaborating with the Youth Council should email youthcouncil@mauicounty.us or call (808) 270-8018.

Meetings will be both virtual and in-person, and follow COVID-19 protocols. Submit applications to youthcouncil@mauicounty.us or: Youth Council c/o Councilmember Kelly Takaya King, 200 S. High Street, Wailuku, HI 96793. Applications will be a part of the public record and available for public review.

OBITUARY

Thomas Gibson Rietow May 7, 1943-January 22, 2022

Thomas Gibson Rietow passed away on January 22, 2022. He was born May 7, 1943 in Honolulu to Ray and Doris Rietow. He attended public schools on O'ahu, Punahou School, and graduated from Roosevelt High School on O'ahu in 1961.

Tom, as he was known to everyone, served in the United States Coast Guard and spent his entire career in the construction industry. He loved the ocean; he was a great fisherman and the captain of his own ship. He also loved Hawaiian music and had it playing in his car all the time.

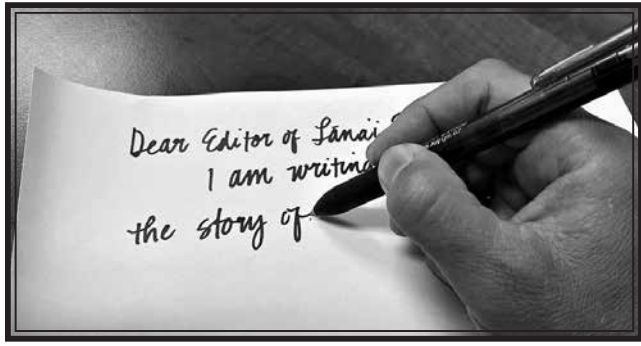
In 2005, Tom married Wanda Williams, whom he called the love of his life. They shared a love of the ocean, family, and traditions.

Tom had a Hawaiian soul. He was a man of aloha, integrity, honor, high moral standards, and hard work. He modeled all that is good in humanity. He was lavish with his praise and gracious with his criticism, treating each person with dignity and respect. He valued everyone, from every walk of life. He was a friend to all.

He is survived by his wife Wanda; his children, Laurie Rietow Ogata of Maui, Sheri Rietow Fernandez of Kona, Kipikona Rietow of Kona, and Keaka Rietow of San Francisco; his sister Petie Brown; six grandchildren; and five great-grandchildren. He is also survived by the Gibson and Rietow 'ohana.



'Onipa'a. Stand firm. Motto of Lili'uokalani (Pukui 275).



Aloha e Nelinia, I am writing to you in response to the commentary, *Plantation days are over: Live and let live*. I would like to thank the commentary's author, Marcus Washington, for bringing up the topic of "plantation mentality". Whilst I understand what Marcus is saying, and agree that some aspects of "plantation mentality" are not beneficial, it is a nuanced matter that should be looked at closer, as many long-time residents of Lānaʻi take pride in the pineapple/plantation history of our island, which is more than simply being a "good worker bee".

I would like to offer more information/insight regarding Marcus' piece, as someone who has lived in Hawaiʻi her entire life, is of Native Hawaiian ancestry, and has relatives (including my mother) who worked in the plantation fields of Maui.

Labor demands in Hawaiʻi were high, back in the plantation era, because many of the indigenous Hawaiians had died from illnesses brought by foreigners. Hawaiʻi is one of the most isolated places in the world. Therefore, indigenous Hawaiians had no immunity against these introduced diseases. The Hawaiʻi Census counted the population as being 97 percent indigenous Hawaiian in 1853. In the 1923 Census, the indigenous Hawaiʻi population was down to 16 percent. It was not necessarily a need to "grow & diversify" that brought people from other countries or islands, but plantation owners, literally, could not run their plantations because the indigenous population, their would-be workforce, was rapidly declining.

Being a full-time resident of Lānaʻi for about 12 years, I have certainly noticed the pride Lānaʻi residents take in either having worked in the plantation fields or excitedly sharing that Lānaʻi is the "Pineapple Island" and was the largest producer of pineapple in the world. Working in the pineapple fields, where the sharp crowns of pineapples easily slice ill-protected skin, was some of the hardest work around. In the early days, living conditions were poor (homes infested with roaches) and poor resources for food (many times workers only had rice + pineapple to eat). Those who have lived thru this, persevered, provided a better life for their families thru this hard work, would naturally have a sense of pride for living thru it, especially when you take into account that it was their hands, on a tiny island in the middle of the Pacific, that was providing the world with pineapple at the time.

Another historic event of pride some may have regarding Lānaʻi and its plantation days, was the seven-month strike in 1951 of the plantation workers against Dole for fairer wages and better working conditions. All other groups in Hawaiʻi's pineapple industry at that time had been forced to end their strike months earlier. It was one of the longest strikes in Hawaiʻi's history. A major reason they were able to keep the strike going for so long was because they banded together as a community to provide food from not only Lānaʻi, but Unions from other islands. A soup kitchen was constructed from bamboo poles for those who were on strike. When I think of the "plantation mindset" this is what I think of, the community coming together to help one other in good and bad times. I would even argue that the mindset of plantation days is not so limited, when one looks at the strike of 1951 as an example. These plantation workers/strikers did a thing no one thought they could. Briefly, I would like to mention the Manso women of Lānaʻi who are famous for being the fastest pickers of pineapple (32 loads per day). There is a four-part mural painted by the community and 808 Urban in 2017 at the Lānaʻi High & Elementary School, and is dedicated to the 1951 plantation strikers and the Manso women.

The "plantation mentality" is a tangle of mindsets that are good and bad, useful and not useful, and can only be untangled individually. While I agree that some parts of this "plantation mentality" are outdated and can be discarded, this sense of pride, in what our ancestors have accomplished to make our lives better, of hard work, and dedication to family and community, is a jewel, not something that should be thrown out with the bathwater. When used appropriately, looking in the rear-view mirror can offer us information and insight as to what is going on in the world around us now.

Lastly, I would like to ask Marcus what he means by the phrase "true Hawaiian". Is he talking about those who are indigenous to this land and have Hawaiian blood, or something else? Many of us who

are of Hawaiian ancestry are learning what it is to be Hawaiian in an environment that has told us what it is to be "a good Hawaiian" thru the lens of colonialism, capitalism, and tourism. From my perspective, which is of someone who is of Hawaiian ancestry, when phrases like "true Hawaiian" are used, it erases the fact that there are still people with Hawaiian blood running through their veins who care very deeply about our homeland. I would kindly ask that you either state what a "true Hawaiian" is to you, or use the terms Native or Indigenous when referring to those of Hawaiian ancestry.

Thank you for your time, Cory Lovejoy

COMMENTARY

Contributed by Robin Kaye

The January issue of *Lānaʻi Today* shared a commentary about looking forward/ looking back. The gist of the article, I think, was that the plantation days a) are over; get over it, and b) those golden days weren't really so golden. The author, having arrived on Lānaʻi two years ago, bemoans the power those days maintain in our mindsets.

In one part, the author is right. The environmental damage of a single-crop plantation is heavy and will remain a part of the land for years and years. But the human component of the author's piece misses the singular gift from the plantation days — the true aloha of working in a gang.

Across the line, we harvested pineapples to make a living. But it was work that depended on aloha; on helping the person next to you, on being successful if your whole gang was successful. How many times did the picker have to pick for the person next to him/her? How often did the luna jump in the line to pick for someone who needed to pee? Your success was based on the gang's success, whereas today, your success is often dependent on having a stranger smile as you clean their room.

Does it hold us back to miss the plantation days? Do we miss the kau kau times, when we all shared lunches? Was it safe to drive to and from the fields while standing in the back of a truck holding only onto a chain draped across the truck's bin? Do we miss the dirt that dyed our clothing a permanent red, or that dripped off our tired bodies in our pau hana showers? Can we still hear the wake up whistle?

I don't think we miss how hard we worked, nor how dirty we got. Nor do we miss the heaviness of the canvas that covered our bodies, or the eye guards that kept us poke-free. But we do — or at least I do — miss the camaraderie of those days. Of knowing everyone who lived on the island. Of scolding the kids who dropped rubbish on the street because we could — because we either knew them or their parents. Of asking someone you didn't recognize "who's your father?"

Do I think we should live in the '70s? No. But I do think we should cherish those days while living in the present, and even more, we should carry many of those community habits — and values — into our lives in the '20s.



Robin Kaye (on the right, sitting cross-legged on the ground), with his pineapple gang, 1975, Lānaʻi Photo courtesy of Lānaʻi Culture and Heritage Center

O ke kahua mamua, mahope ke kūkulu. *The site first, and then the building.* Learn all you can, then practice (Pukui 268).

Virtues in Paradise Embracing uncertainty

Contributed by
Linda Kavelin-Popov

There is a saying: “May you live in interesting times.” This is meant as anything but a blessing, suggesting that a life of peace and serenity, one that is uneventful and trouble-free eludes us. We are living in interesting times now, with a sense of insecurity rarely experienced in our lifetimes. You all know the multiple crises that our communities and the world are going through. I need not describe them here.

What I will say is that it is very challenging to make plans, especially travel. It is hard to know how much to isolate in a pandemic that is likely to be with us from now on, like the flu. How do we deal with the confusing decisions about whether to come or go, be with others or stay home, risk exposure or fly to visit family? How long can we endure in these uncertain times?

When facing an ordeal, particularly a long one, such as a chronic illness, grief and loss, or circumstances over which we have little or no control, I find that embracing the uncertainty is the wisest and most sustainable course. Easy to say, not easy to do. But it is simple. It requires a spiritual shift from within – from stressing to blessing, and calling on the power of our virtues.

Rather than emotionally reacting to what is going on around you, open to Acceptance. Embrace life on its own terms. Release the energies of resistance, resentment, and despair, and consciously choose virtues over which you do have control: showing Love to others, being of Service to people in need, exploring Creativity, finding moments of Joy and Beauty. Instead of swimming upstream, fighting to stay afloat, we can learn to flow with the current of Grace, to “Let go and let God” (Alcoholics Anonymous principle).

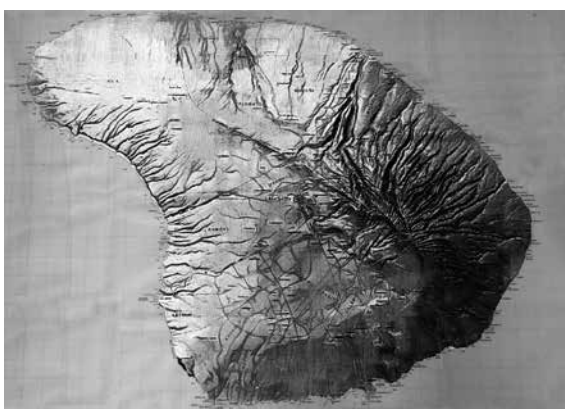
Another virtue that allows us to go within for strength is Reverence. Take time each day for a routine of reverence, with reflection, prayer, meditation, and journaling. It not only calms the spirit, but it helps your health as well. It is also a gift to have intimates companion our deepest feelings. When I was caregiver to my beloved brother John, a few days before he died of brain cancer, he gifted me with a profound teachable moment of Acceptance. I became so distressed at John’s increasing pain, that I ended up in the Emergency Room with what I thought was a heart attack. It was a panic attack.

When I got home, John said, “Linda, I have the pain, but you have the suffering. You need to take Vitamin T.” “What’s that?” I asked. He replied, “Trust!” I answered tearfully, “It’s hard for me to trust when you’re hurting so much.” He asked, “What makes it hard?” “It feels as though God has abandoned you.” “But, Lin,” he said, “even in the pain I can feel the hand of God.” After that I was able to relax into Acceptance and Gratitude for John’s last precious days, and to be peacefully present to him once again.

Above all, open your heart to Gratitude. It will expand your joy. What are you thankful for in your life? Be grateful for this day, this bread, this love, this life. There are abundant blessings when we open our inner eyes, mindful in the present moment of how blessed we are. www.lindakavelinpopov.com



Linda Kavelin-Popov



Pipī ka wahie, ho‘onui ka pulupulu. *If the firewood burns slowly, add more tinder. Keep trying until you succeed (Pukui 291).*

Reese’s Peace “You might be hearing me but you’re not listening to me”

Contributed by Caroline Reese

Understanding how we communicate and fully understand one another’s point of view is essential for our well-being. If we choose to listen actively, we show others they matter. The problem of passively listening or not listening to someone can create tension in a relationship and eventually affects our mental health.



Caroline Reese

Having studied all types of communication, I found interpersonal communication, the exchange of information between two or more people, fascinating. I was motivated to research how we make meaning when we communicate, and how communication affects our mental well-being.

Did you ever feel that someone might be hearing you, but he or she is not listening to what you are saying? We all have experienced this. It is unpleasant, especially if what we share is important. In interpersonal communication, we construct meaning through our interactions. As with other living things, listening is an integral part of our lives. We use different tones of voice, words, and non-verbal cues, such as facial expressions, gestures, posture, and body language, as we listen.

There is a misconception that listening is a natural process. We confuse listening with hearing. Hearing is a natural process, an automatic response that we do outside of our conscious control. Listening is a process of discerning and identifying which sounds are meaningful and essential.

We do not need training to hear, but we do need training to listen. Listening is necessary for making and keeping relationships. It is a commitment and a compliment. We choose to listen, and when we decide not to listen to those we love, we can create uneasiness in the relationship.

How can we learn to be better listeners?

We first must choose to listen when we actively engage with others. “Active listening refers to a pattern of listening that keeps you engaged with your conversation partner positively. It is the process of listening attentively while someone else speaks, paraphrasing and reflecting what is said, and withholding judgment and advice” (https://issuu.com/mooremonthly/docs/mm_05_may_2021_-_issuu/s/12213786).

We then need to commit to knowing the four primary intentions of listening:

Listen to understand, enjoy, learn, and give feedback. In addition, recognize what is blocking you from actively listening, such as comparing, mind-reading, rehearsing, filtering, judging, dreaming, identifying, advising, derailing, and the need to be right.

Did you ever listen to someone tell you a story, and then you jumped right in, thinking you know what happened? That is mind reading. Or given advice without having been asked for your advice? Or derailed a conversation because you felt the urgency to share something important to you? We are all guilty of these blocks.

Controlling yourself before responding takes practice. Many of us tend to respond quickly, so we half-listen or judge. Practicing active listening allows the other person to be heard, understood, and valued. Therefore, active listening is the foundation for an effective conversation.

During my studies at Marquette University College of Communication, I researched how empathetic listening takes active listening to a new level. The techniques of empathetic listening include focus, encouragement, and reflection during a conversation. Empathetic listening is discerning, both intellectually and emotionally, what is being conveyed. Empathetic listening reduces misunderstandings, helps eliminate conflict, encourages empathy, improves business and romantic relationships, and deepens friendships.

When we are empathetic listeners, we don’t assume and control the conversation.

Building relationships is based on choosing what you want to experience, so remember to practice listening. Communication is an ongoing process.

May the spirit of love gently fill your hearts with peace, and may you remember to pause and add heart to your life. *Love, Caroline*

From the Farm Building a better plate for a brighter tomorrow

Brought to you by the farmers and leaders at Sensei Ag

Nutrition expert and mom tips to get more fruits and vegetables on every plate in the house

There's no arguing that better health and wellness follow in the footsteps of better nutrition. But bringing better nutrition to life can sometimes be a challenge, especially if you have picky eaters and keiki at the table. We can all agree the effort is worthwhile, but sometimes, getting everyone to enjoy nutrient-rich foods, especially fruits and vegetables, can be daunting.

So, if you could use some help bringing healthy resolutions to life, you've got it. The team at Sensei Farms shares in your struggles and we're lending expert advice to help. We turned to one of the many nutrition experts at Sensei Ag, Director of Nutrition Pamela Nisevich Bede, MS, RD, LD. As an author of six books on nutrition and a mom to a mix of picky and intrepid eaters, she shared plenty of tips from the trenches.

So, let's explore how to inspire every single person at your table to eat a bit more adventurously and take steps to build a colorful, healthy plate.



Life lessons on fruit and veggies

Children don't begin each day clamoring for vegetables, nor do they go to sleep with visions of sugar beets dancing in their heads. At first, a lackluster love of vegetables can bring feelings of heartbreak and frustration. But years of setting the dinner table have yielded three valuable lessons.

First, you don't need an indelible understanding of nutrition to prompt healthier eating. So, breathe a sigh of relief. You already know enough about what to choose and what not to choose. Use this basic nutrition knowledge to confidently march towards an ever better plate.

Lesson two: Lighting a fire for love of vegetables, or any new food, for that matter, is often a slow burn. Keep the fire lit. Keep introducing new, nutritious foods. Expect push back. Keep encouraging and keep trying. Keep to a serving or a slice or just a few bites of fruits and vegetables on every plate.

Lesson three: The fact that my children, and, perhaps, your children, don't get excited about leafy greens is not uncommon. Most school-aged children fall short of adequate intake. Still, this stat alone can inspire change in some of our most seasoned, stubborn eaters. Older kids searching for their own unique identity perk up when they learn that they can be better than the average. Being unique resonates. Help them be the kind of kids who try new things, to be the early adopters of something different and delicious.

Make it fun

Did you know that Brussel sprouts make you faster? Or carrots help you see in the dark? You might need to push the limits of imagination, but making food fun can get kids to be more open to trying it. Get creative with produce. Find out who can crunch the loudest with carrots or Sensei Farms Crystal Head Lettuce. See who can bounce the highest after a snack of strawberries. Time who runs the fastest after a meal with sprouts. (Pro Tip: give them time to digest said sprouts.)

Sprinkle in some creativity and soon, eating produce is not only powerful, it's fun, too.

Be a good role model

Rare is the child who fills his or her plate with produce while the adult in their house dines on all things deep-fried. Instead, children tend to model their plates after their peers, siblings, and parents. No pressure, right? Before lamenting that your little love won't dine on fruits and vegetables, check your own plate. Children learn what they live. Make sure fruit and vegetables are present in their lives.

Go slow

Kid-friendly portions are small. We're talking size-of-their-fist for the entire meal if you need a visual. While many of us adults simply can't get enough produce, to a child a mountain of greens can be overwhelming. Start with a sprinkling and grow from there.

Let them participate

Encourage your child to pick out the most colorful or most unusual or most beautiful produce he or she can find. Find a recipe incorporating the new food. Maybe it will be an adventure for both of you! Maybe no one in your house is familiar with dragon fruit or eggplant or arugula, but there's a good chance you could find a new favorite.

Looking for your new favorite recipe to incorporate your find? Check out a keiki favorite, below. And remember, you got this.



LUNCH TIME SNACK PLATTER

INGREDIENTS:

2 cups thinly sliced fresh vegetables (cucumbers, bell peppers, cherry tomatoes, broccoli florets, etc.)
 ½ cup hummus, any flavor
 ¼ cup ranch dressing mixed with ¼ cup sour cream
 1 cup whole grain crackers
 1 cup cheese cubes
 1 cup pretzels
 2 cups sliced fruit (apple slices, pineapple cubes, fresh berries, melon balls, etc.)

DIRECTIONS:

Using a large platter, arrange sliced vegetables next to hummus and ranch dips. Place cheese, crackers, and pretzels each in separate bowls and place anywhere on platter. Arrange fruit next to bowls. Place platter on counter or table and allow everyone to choose his or her favorites. Encourage everyone to try a little taste of everything and see who can build and enjoy the brightest variety!



Pipī ka wahie, ho'onui ka pulupulu. *If the firewood burns slowly, add more tinder. Keep trying until you succeed (Pukui 291).*

In Loving Memory

THOMAS RIETOW

May 7, 1943 -

January 22, 2022



**We will think of you often and miss you always.
*Andy, Haylynn, Kenneth, Kim, Sid and Elsa***



Mānele Small Boat Harbor, chosen to represent Tom's final journey from dark waters toward a new sunrise. The breakwall reminds us of those left behind. The small buoy in the top right back field recalls Tom's unseen influence on his family and friends – a navigation mark that helps guide each of you as you continue your life's travel. *Photo caption by Tess Morimoto*

You can't hurry love (and other advice)

Text and photography by Nelinia Cabiles

If what we know of love can only be found in song titles – “Love is a Battlefield”; “Love is Pain”; “Love is a Losing Game”; and yet, “All You Need is Love” – we would be eternally confused. Thankfully, there are poets, playwrights, our parents, our friends and family, and experience itself to teach us what love is and isn't, and why it's the point of life. In honor of Valentine's Day, here is a sampling of advice of this crazy little thing called love.



Arianna Lambi, with Celia, Mariel and Canela – Love can happen anytime. Sometimes when you least expect it. Always be open to it, and to looking for it.



Matt DeBaikes – Love is blind when you're young. When you get older, reality comes into focus.



Robert Woodman – You only get married when you run out of things to talk about. Renita Woodman – The best advice I've ever received on love? To listen.



Wanda Sepulveda – Don't rush into love and don't believe that all guys are telling you the truth. That's the bottom line.



Dennis de Sagun, Los Angeles, CA – Marry the one you love. Or you'll be sorry for the rest of your life.



Kalei Hanog – Don't rush it. Take it slow. Love yourself before you can love someone else.



Andre Yenke – Do not force it, don't push through it. If it's the right time, it will suddenly appear, like magic.



Ninez Abonal – Love is unconditional, without expectations of anything.



Erica Esmeria – You have to be willing to be uncomfortable and make sacrifices in love.



Sharisse Yenke – Love takes a lot of work and patience. And prayer!



Jenna Majkus – In your twenties, you conform to what you think love is, to other people's ideas of love, that works for them. As you age, you realize that's exhausting and you learn to be true to you and that love will find you, for you. Sacrifices, patience and humor are all a part of it, but you have to first be true to yourself.



Mark Ruaburo – To keep love strong, you need a sense of equality. And you need to be honest with each other. No secrets.

THE LONG GAME

Text and photography by
Nelinia Cabiles



The coaches and players of the LHS girls basketball team. First row: Keala Montgomery, Alexa Pascual, Veniza Jackson, Haley Ostrander, Leisha Figuerres, Eliasha Romero, Co-Head Coach Christian Yumol. Second row: Coach Chant'e Sproat, Co-Head Coach MaryLou Kaukeano, Souina Seiuli, Sivanny Seiuli. Back row: Coach Mahina Romero, Coach Elmer Agtarap.



Veniza Jackson (#1) nixes access to ball handler, Alexa Pascual (#5).



Keala Montgomery (#11), rising above the fray



Veniza Jackson (#1) gets a good look at the basket.



Eliasha Romero (#12) breaks free from a defensive crush.



All eyes on the ball

Many of the athletes on Lānaʻi High School's girls basketball team have been playing together since their Hala Kahiki days (Menehune League). That's over a decade's worth of learning box-outs and cross-screens, half-court traps and pick-and-rolls, and other offensive and defensive plays this young team deploys in a game.

"That's one of their strengths. They play as a team. They've been playing together since kindergarten," says Christian Yumol, head coach, along with MaryLou Kaukeano, of the LHS girls basketball team. What Yumol describes is a dynamic and intuitive choreography among players in a team who, over years of practice, are fluent split-second readers of intention and motion and reflex on the court, who know when to fake a pass and when to execute, how to steal a ball and reverse their team's fortunes, and can summon, under pressure and with the clock ticking, the will and drive to take the ball to the hoop and score.

"It has taken [these] many years to see the fruits of their labor," Yumol says. "They're naturally gifted anyway. They play fast, up tempo. They're aggressive, too, something they learned in middle school. But they're much more intense now." The team was ferocious against Molokaʻi Friday and Saturday, February 4 and 5, winning both games at 57-34; and 42-21, respectively.

The team is made up of five juniors, four sophomores and one freshman. All are hungry and ambitious, their sights trained on an as-yet elusive prize: winning the Maui Inter-island League (MIL) girls basketball championship.

"It would be unprecedented," says Yumol, glancing at the banners that hang down from the ceiling at the Pedro dela Cruz gymnasium, none of which bears MIL championship royalty. And with the girls' 6-2 record, it is a shot at glory that is not far-fetched this season.

"They're tied with Seabury [Hall]," says Yumol of the Maui school that has been the MIL champ six, seven years running now. "I always put a check mark on their [the LHS basketball girls'] ability. They can win it; it shows in their body of work. If they don't make it, it's on them."

A coin toss between Lānaʻi and Seabury Hall Thursday, February 10, the first day of the MIL championship tournament will determine who is first-seed. Hāna High School will host this year's MIL basketball tournament.

"If we win Thursday's game, we play Friday," says Yumol. And the winners from that game are crowned the 2022 MIL champs and will move on to the state tourney.

Yumol's faith in his team is steadfast and unshakeable, even going beyond the 2022 season. "Knowing this team is going to be together for next year, I know they're going to run over everybody," he says. "MIL is going to be in trouble."

Lāna‘i Community Health Center



New Staff Announcement!

Dr. Gordon Stanger, DDS joins LCHC as the Director of Dentistry. He earned a Bachelor of Science in Biology at Hawaii Pacific University and Doctor of Dental Surgery at the University of Missouri-Kansas City, School of Dentistry. While he was at the University of Missouri-Kansas City, he was named all four years to the National Honor Society, National Dean's List, the Alpha Sigma Lambda National Honor Society, and the Tri-Beta Biological Honor Society. Dr. Stanger has volunteered at the Siletz Community Health Clinic Covid-19 Vaccinations Clinic, Give Kids a Smile Day, Team Smile for Kansas City Chiefs and for Kansas City Royals, the Honduras Dental Relief Mission, the Laos Gift of Sight Mission, and the Texas Dallas Mission for the Church of Jesus Christ of Latter Day Saints. His Professional Memberships have included the Multnomah County Dental Association, the Oregon Dental Association, the American Dental Association, and the Academy of General Dentistry. He participates in Continuing Education studies including Advanced Oral Surgery for the General Dentist, Oral Care for Dependent Elders, Opioid Prescribing in Dental Medicine, Infection Control and Medical Emergencies in the Dental Office. He also currently holds Basic Life Support (BLS) and Advanced Cardiac Life Support (ACLS) certification from the American Heart Association. Drs. Gordon and Lorene are excited to be returning to Hawaii full time to be around family and longtime friends. They look forward to living on Lāna‘i, continuing their service in public health.

Dr. Lorene Stanger, OD will join LCHC as the Associate Executive Director. She secured her Bachelor of Arts at the University of Hawaii Manoa and Doctorate of Optometry at Pacific University College of Optometry. She has served as the Director of Optometry for the Confederated Tribes of Siletz Indians for the past 5 years, and has previously worked for almost ten years for Lenscrafters, where she was the first female licensed optician to be a Lab Manager for Luxottica in Hawaii. She has had numerous experiences working as an Optometrist for Indian Health Services in Bethel, Alaska, the Salt Lake City Veteran Affairs Hospital, and the Retina Institute in Hawaii. Dr. Stanger volunteered for numerous Health Fairs and Missions including the Employee Health Fairs, Honor Elder Days and Wellness Carnivals in Siletz, OR, Special Olympics in Washington and Utah, Amigos Thailand Eyeglass Missions, Interprofessional Diabetes Clinic, Project Homeless Connect in Tacoma, WA, and many more vision and glaucoma screenings at elementary schools and nursing home facilities. The Stangers enjoy spending time with each other and their shih-tzu / lhasa apso mix, Teddy. They like to spend their days off traveling, scuba diving, and making each other laugh.

Rahina Boyer secured her Bachelor of Science degree in Biological Sciences at Gonzaga University, Spokane, WA, a Masters of Arts in Communication and Leadership at American College of Healthcare Executives, Chicago, IL, completed the Thomas C. Dolan Executive Diversity Program Scholar/Senior Executive Program at the University of Alaska, Fairbanks, Fairbanks, AK, and is a Society of Human Resources Management Senior Certified Professional. She has worked as the Vice President Workforce Development and Vice President Village Health and Community Health Aide Program/Education Director for the Yukon-Kuskokwim Health Corporation, Bethel, AK, as well as the Chronic care Active Management and Prevention Director for the Norton Sound Health Corporation, Nome, AK. She served as Senior Research Associate for the NSHC diabetes prevention program grant activities, assisted with community based prevention activities, conducted health screenings and education for 16 communities. She has received numerous awards, and worked in leadership roles, including UAF Chapter of American Indian Science and Engineering Society President, Nome Regional Wellness Forum Co-Chair, Nome Volunteer Ambulance Department Member At Large Officer, American Diabetes Association Native American Initiatives Subcommittee, Alaska Association CHAP Directors Exo Committee Vice-Chair and Chair, Alaska Area Health Education Center Steering Committee member, Vistacare Hospice student volunteer, Tanana Valley Hospice volunteer, Big Brothers Big Sisters volunteer, Nome Regional Wellness Forum member and Nome Volunteer Ambulance Department EMT-I, among many others. Ms. Boyer is looking forward to relocating to Lanai, and becoming a part of our community, and working at LCHC!

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Lānaʻi Seventh-day Adventist Church
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Lānaʻi Union Church
 751 Fraser Avenue, Lānaʻi, (808) 565-6902
 Pastor Ben Sheets, (808) 565-6902

Pastor Saul Kahihikolo, (808) 563-0830

Sacred Hearts of Jesus and Mary Catholic Church
 815 Fraser Avenue, Lānaʻi,
 Fr. Cipriano Alnas (Fr. Jojo), (808) 868-8562

Call for submissions



Photo courtesy of Lānaʻi Culture and Heritage Center

We are our island's memory keepers.

Pineapple used to grow here. Our parents and grandparents worked in the fields, bending and stooping in search of fruit, and in the summer, we learned to do the same. Day after day, in sun and rain, we came to the fields, to back-breaking work from which our plantation community was built. It was our way of life. Until it wasn't. Except for the scraps of black mulch paper that litter the roads, there is little evidence that pineapple used to grow here.

To honor our island's past and those who shaped this island and made it what it is, Lānaʻi Today is looking for stories of the pineapple era for its series, Plantation Life. The stories can be brief reminiscences, a moment in a life, a glimpse back into a certain way of doing things. I want to shore up these stories before the memory keepers are gone.

To submit your stories, email me: ncables@lanaitoday.com Or if you would like to tell me a story of the plantation life, please call (808) 563-3127. *Mahalo nui loa.*

THE LAST WORD

Text by Nelinia Cabiles Photography by Ron Gingerich

The light from distant stars

There are few sights in the natural world that inspire awe as the dark celestial night sky along the western coast of Lānaʻi. Many might find this an absurd statement, given a universe dazzling with wonders. But for anyone who has ever looked up at the stars and fallen mute, having learned light takes a long time to travel, and the pinpricks of light we are seeing are from stars as they were millions of years ago, and felt outside of a language that has no word for that sense of wonder, it would seem that the act of gazing at a starry sky and feeling inexplicably moved is as pure a feeling of reverence as one can know.

On December 23, 2021, Four Seasons Resort Lānaʻi launched Kilo Hōkū Experience at the Lānaʻi Observatory. (Kilo may be interpreted as, “an observer,” or “to observe,” and hōkū may be interpreted as, “star”.) The Kilo Hōkū Experience emphasizes ‘ike kūpuna (ancestral knowledge) of the celestial sphere (night sky) and natural environment. The observatory’s centerpiece is the PW1000, a complete 1-meter observatory-class telescope, manufactured by PlaneWave Instruments in Michigan.

ʻĀnela Evans, Love Lānaʻi cultural practitioner, meticulously researched primary ʻŌlelo Hawaiʻi (Hawaiian Language) resources, such as newspapers and scholarly writings from the 1800s, which form the foundation of the program.

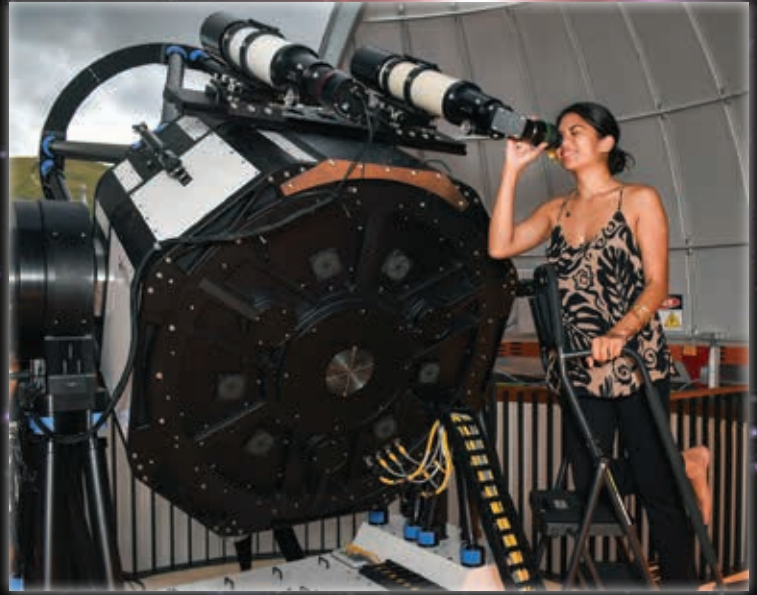
“The Kilo Hōkū Experience purveys aspects of ‘ike kūpuna that particularly relate to how indigenous Hawaiians and people of the Pacific used celestial bodies and elements of the natural environment to guide their way to the ocean,” says Evans. “Our traditions inform us that voyaging back and forth between Hawaiʻi and the South Pacific occurred as early as 400 A.D.” Only the ingenuity and keen discernment of the indigenous people of the Pacific made these remarkable journeys possible, she says. “Wayfinders can emulate the night sky on any given night using a computer. In ancient times, wayfinders had to learn by observing. They spent hours and hours observing the night sky,” Evans says. “And they were taught orally. We think we know a lot now, but the knowledge they held is profound because they had to memorize it.”

After a safety briefing, guests learn about the history of these Pacific voyages, traditional wayfinding and astronomy in Hawaiian culture. The Love Lānaʻi Culture team, having dedicated hours to learning about celestial objects (stars, planets, galaxies, nebulae, etc.), then guide guests through a viewing experience, using the 1-meter telescope, which is controlled by computer software. The computer user targets the celestial objects and the telescope then slews (turns) to the target. The team uses Stellarium, computer software that simulates the night sky on any given evening at any prescribed location, when the longitude and latitude coordinates are entered.

On this particular night of viewing, with Love Lānaʻi Culture’s Isabel Campbell to guide the viewing experience, I observed Jupiter and its three moons, an open-star cluster, the belt of Orion, and the craters on the moon – magnified details that only deepened my reverence.

Evans understands sensitivity may exist regarding the telescope because of the ongoing issue on Mauna Kea with the Thirty Meter Telescope (TMT). “While all land and every aspect of nature is considered sacred, Mauna Kea is one of the most revered localities, especially its summit and regions of higher elevation, as these altitudes are considered Wā Akua, or realm of the deities,” she says. The notion that opposition of the TMT equates to Native Hawaiians opposing the advancement of science is fallacious, she says, pointing out that Native Hawaiians were and still are, scientists. “Science is the process of hypothesizing based on observations. After hypotheses are formed, they are analyzed and evaluated for accuracy, and when confirmed, accepted as truth and become best practices.” It is the same process that defines a culture, she says. Indigenous people developed best practices, based on observations and interactions with their environment, and adapted as their environment changed. “As science further advances, it reaffirms the accuracy and profoundness of our ancestral knowledge.”

The Kilo Hōkū Experience is currently offered to guests five nights a week with two viewings per night, starting at 7 p.m., based on weather and sky conditions. Evans says they will expand programming to include viewings for LHES students and the community. A recent partnership with ʻImiloa Astronomy Center in Hilo, Hawaiʻi Island, will enhance educational offerings, as well, bringing in expert astronomers, cultural specialists, and possibly even crew members of traditional voyaging canoes, to do specialized programs for the school, community, and guests.



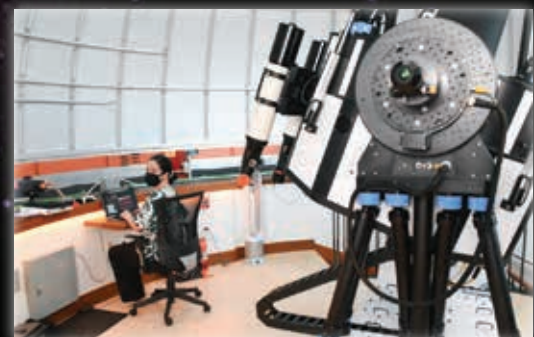
Khyla Silva peers into one of the PW1000’s telescope lens. The telescoped arrived on Lānaʻi in pieces, requiring assembly by a technician team. A crane lifted each segment into the observatory building through the domed ceiling.



Jaylee Koanui-Nefalar guides guests on the Kilo Hōkū Experience. The PW1000’s telescope dimensions: 135 inches high, 72 inches wide, and 45 inches deep.



Love Lānaʻi Cultural Advisors Adriana Sanchez, Khyla Silva and Kayci Kaopuiki with an essential tool, the Star Compass.



The Love Lānaʻi Cultural team uses Stellarium, a computer software that simulates the night sky. Pictured: Isabel Campbell, Cultural advisor.