



**STATE OF HAWAII**  
**OFFICE OF HAWAIIAN AFFAIRS**  
560 N. NIMITZ HWY., SUITE 200  
HONOLULU, HAWAII 96817

December 21, 2020

The Honorable John Hoeven  
Chairman  
U.S. Senate Committee on Indian Affairs  
838 Hart Senate Office Building  
Washington, DC 20510

The Honorable Tom Udall  
Vice Chairman  
U.S. Senate Committee on Indian Affairs  
838 Hart Senate Office Building  
Washington, DC 20510

Re: Testimony for the December 9, 2020, Oversight Hearing on “From Languages to Homelands: Advancing Tribal Self-Governance and Cultural Sovereignty for Future Generations”

Dear Chairman Hoeven, Vice Chairman Udall, and Members of the Senate Committee on Indian Affairs:

Mahalo nui loa (Thank you very much) for your leadership in the 116<sup>th</sup> Congress. The Office of Hawaiian Affairs (OHA) appreciates the opportunity to provide testimony for the record of the December 9, 2020, Oversight Hearing on “From Languages to Homelands: Advancing Tribal Self-Governance and Cultural Sovereignty for Future Generations.” This hearing topic provides a valuable forum to discuss the importance of self-determination to all Native American people, including American Indians, Alaska Natives, and Native Hawaiians.

Self-determination—the right of Indigenous people to chart our own course—supports the cultural sovereignty of the Native Hawaiian people and advances the mission of OHA to better the conditions of the Native Hawaiian community. The federal government owes a trust responsibility to all Native American people that it carries out through the self-determination framework. We thank the U.S. Senate Committee on Indian Affairs for its work to ensure the rights of all Native people, including Native Hawaiians, are protected. We urge the Committee to continue to include the Native Hawaiian community in its work to meet this obligation in its consultation policies and legislative proposals, including but not limited to the areas of culture and languages; climate change; health care and the federal response to the Novel Coronavirus Disease (COVID-19) pandemic; and preventing and stopping violence against women and children and child sexual exploitation.

## **Background on OHA and Its Standing to Represent Native Hawaiians**

Established by our state's Constitution<sup>1</sup>, OHA is a semi-autonomous agency of the State of Hawai'i mandated to better the conditions of Native Hawaiians. Guided by a board of nine publicly elected trustees, all of whom are Native Hawaiian, OHA fulfills its mandate through advocacy, research, community engagement, land management, and the funding of community programs.

Hawai'i state law recognizes OHA as the principal public agency in the state responsible for the performance, development, and coordination of programs and activities relating to Native Hawaiians.<sup>2</sup> Furthermore, state law directs OHA to advocate on behalf of Native Hawaiians<sup>3</sup>; to advise and inform federal officials about Native Hawaiian programs; and to coordinate federal activities relating to Native Hawaiians.<sup>4</sup>

## **Trust Responsibility Owed to All Native Americans**

Native Hawaiians are owed the same trust responsibility as any other Native American group. To meet this obligation, the federal government has created policies to promote education, health, housing, and a variety of other federal programs that support self-determination. Similar to many American Indians and Alaska Natives, Native Hawaiians have never relinquished our right to self-determination despite the United States' involvement in the illegal overthrow of Queen Lili'uokalani in 1893; the subsequent dismantling of our government; and the repeated attempts to erase our culture. In fact, Congress has consistently acknowledged or recognized Native Hawaiians as the Indigenous people of Hawai'i by establishing a special political and trust relationship through over 150 laws. Some notable legislation include the Hawaiian Homes Commission Act, 1920 (42 Stat. 108) (1921), the Native Hawaiian Education Act (20 U.S.C. § 7511) (1988), the Native Hawaiian Health Care Improvement Act (42 U.S.C. § 11701) (1988), and the Hawaiian Homelands Homeownership Act codified in the Native American Housing Assistance and Self Determination Act, Title VIII (25 U.S.C. § 4221) (2000).

As Congress holds the plenary power to exercise its duties to regulate Indian Affairs, it is Congress who decides how and to whom that special relationship is owed. Through enacted laws to implement the trust responsibility to Native Hawaiians, Congress has explicitly acknowledged that the grounds for these programs are rooted in the status of Native Hawaiians as an Indigenous, once-sovereign people. Moreover, whenever possible, Congress extends to Native Hawaiians the rights and privileges accorded to American Indians and Alaska Natives. Some examples where Native Hawaiians are included alongside American Indians and Alaska Natives are the Native American Graves Protection and Repatriation Act (25 U.S.C. § 3001), the Native American Programs Act of 1974 (42 U.S.C. § 2991), the Older Americans Act of 1965 (42 U.S.C. § 3001), and the Native American Tourism and Improving Visitor Experience (NATIVE) Act (25 U.S.C. § 4351). Since Congress has clearly established a special relationship to Native Hawaiians, this Committee holds the jurisdiction to ensure that the federal government

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<sup>1</sup> Haw. Const., art. XII, §5 (1978).

<sup>2</sup> Haw. Rev. Stat. § 10-3(3).

<sup>3</sup> Haw. Rev. Stat. § 10-3(4).

<sup>4</sup> Haw. Rev. Stat. § 10-6(a)(4).

implements the trust responsibility fully and equally to all Native Americans, including American Indians, Alaska Natives, and Native Hawaiians.

As we close the 116<sup>th</sup> Congress, we thank you for your work to uphold the trust obligations owed to all Native Americans, and we look forward to the 117<sup>th</sup> Congress as an opportunity to renew the federal government's commitment to honoring this trust responsibility.

### **Consultation Policies as Part of the Foundation of Self-Determination Policies**

One of the most critical safeguards of Native American self-determination today is the mandatory federal consultation policy. Under Executive Order 13175 of November 6, 2000, and subsequent memoranda from the George W. Bush and Barack Obama Administrations, the U.S. Government recognizes the right to sovereignty and self-determination of this country's Native people. While this is a step in the right direction, the omission of Native Hawaiians from the federal consultation requirements has unduly stifled the Native Hawaiian community's voice in federal projects for the past two decades.

Ensuring Native Hawaiians are informed of proposed actions and have an open line of communication with all federal agencies undertaking actions that would impact our people, culture, and sacred sites will help to correct this country's historical wrongs against our people. Consulting with organizations that serve the Native Hawaiian community, including OHA, the Department of Hawaiian Home Lands, Papa Ola Lōkahi, and the Native Hawaiian Health Care Systems, among others, would allow Native Hawaiians to access this basic tenet of self-determination—having a meaningful say in our own governance.

With that in mind, we urge this Committee to pass legislation in the 117<sup>th</sup> Congress to codify the federal consultation mandate of Executive Order 13175 and to extend these rights to all Native Americans, including Native Hawaiians.

### **Culture-Based Education and Indigenous Language Programs Lead to Better Outcomes**

The self-determination framework supports the reclamation and revitalization of Native identity through culture-based education and language programs. Evidence supports that programs providing Native Hawaiian students an opportunity to learn in their own culture and language lead to better academic outcomes. The successes of the Native Hawaiian education movement are understood throughout the community.

In 2011, Ms. Nāmaka Rawlins of 'Aha Pūnana Leo, a renowned 'Ōlelo Hawai'i (Hawaiian language) immersion preschool and the oldest Native American language immersion non-profit in the United States, testified before the Committee about the successes of the preschool and the language immersion movement generally. At the time, Ka Haka 'Ula o Ke'elikōlani at the University of Hawai'i at Hilo offered the only Ph.D. in the world that focused solely on Native language and culture revitalization. This Hawaiian language college provides various levels of education, including a laboratory school for Kindergarten through 12<sup>th</sup> Grade. At the time, the Hawaiian immersion laboratory school had a 100 percent high school graduation rate and an 80 percent college entrance rate. These rates remained steady for more than ten years, supporting that

culture-based education and Indigenous language programs are reliably and overwhelmingly successful.

Culture-based education in the classroom leads to positive results on students' socio-emotional development. At the same hearing, Dr. Shawn Kana'iaupuni testified on behalf of Kamehameha Schools that culture-based education instructs students on values, norms, knowledge, beliefs, practices, and language; this approach to education is successful in addressing educational disparities facing Indigenous students.

In the years that followed the 1893 illegal overthrow of the Hawaiian Kingdom, the Territory of Hawai'i's government—whose legislative structure and executive were dictated by the U.S. federal government—banned the speaking of Native Hawaiian language in schools and legislative proceedings at the expense of Native Hawaiian language, culture, and traditional practices. Although 'Ōlelo Hawai'i was at risk of extinction as a result of these oppressive assimilationist policies, the Native Hawaiian community has worked to reclaim its identity, culture, and language. In the past five years, enrollment in Hawai'i's public immersion schools increased by 40 percent and in public charter schools by 21 percent.<sup>5</sup> Despite this increase, immersion teaching positions remain unfilled.<sup>6</sup> Thus, we urge the Committee to support the diverse ecosystem of culture-based education, including Native Hawaiian language immersion programs, Hawaiian-focused charters schools, and among other things, distance learning opportunities for those Native Hawaiians who have been forced out of their homelands due to the economic burdens of living in Hawai'i. Additionally, we request the Committee consider new opportunities to foster the education and training of future teachers of 'Ōlelo Hawai'i.

### **Maintaining Cultural Perspectives in Climate Change Responses**

Climate change presents a threat to self-determination by impeding on the safety of the Native Hawaiian community, limiting resources, and restricting the community's ability to maintain traditional practices. The consequences of climate change disproportionately affect Native Americans across the United States and exacerbates existing challenges to health and welfare within Indigenous communities. In fact, Hawai'i is already preparing for sea level rise, shore erosion, and increased natural disasters as the result of climate change.<sup>7</sup>

Sea level rise has already had devastating impacts on our ecosystems. We are experiencing saltwater intrusion into our lo'i kalo (Hawaiian taro fields) and changes to the delicate balance of fresh water and sea water in our loko i'a (Hawaiian fishponds) and other coastal areas favorable for delicate resources like limu 'ele'ele and huluhuluwaena (edible seaweeds).<sup>8</sup> As a result, some Native Hawaiian families have abandoned their lo'i kalo since taro cannot grow in salt water. At

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<sup>5</sup> Suevon Lee, Building A Hawaiian Language Curriculum Classroom By Classroom, Honolulu Civil Beat (Feb. 24, 2020), <https://www.civilbeat.org/2020/02/building-a-hawaiian-language-curriculum-classroom-by-classroom/>.

<sup>6</sup> *Id.*

<sup>7</sup> See, e.g., HAWAI'I CLIMATE CHANGE MITIGATION AND ADAPTATION COMMISSION, HAWAI'I SEA LEVEL RISE VULNERABILITY AND ADAPTATION REPORT (2017), [https://climateadaptation.hawaii.gov/wp-content/uploads/2018/01/SLR-Report\\_January-2018.pdf](https://climateadaptation.hawaii.gov/wp-content/uploads/2018/01/SLR-Report_January-2018.pdf).

<sup>8</sup> See generally Statement of Assistant Professor Malia Akutagawa before the U.S. Senate Committee on Indian Affairs (July 19, 2012), <https://www.indian.senate.gov/sites/default/files/upload/files/Malia-Akutagawa-testimony071912.pdf>.

the same time, coastal resources—like edible seaweeds—are struggling to survive the changing environment and other opportunistic species.

Sacred burial areas are also threatened by rising sea levels and related coastal erosion.<sup>9</sup> There are well over 10,000 or more known or suspected burials situated along the coastlines of Hawai‘i. As the coastlines erode, the iwi kupuna (ancestral bones) are exposed or washed away. The uncovering of ancient burial sites has even led to some individuals removing these remains from their burial sites for personal collections.

Beyond these impacts to the culture and traditions of the Native Hawaiian community, Hawai‘i is one of only two states in the nation to experience a local Dengue Fever outbreak in the past five years.<sup>10</sup> Vector-borne diseases, particularly those transmitted by mosquitoes, are thriving as average temperatures in Hawai‘i increase.<sup>11</sup> Not only do these diseases affect the people of Hawai‘i, they also place the population of already endangered, endemic birds at further risk of extinction.<sup>12</sup> These birds hold special cultural significance for the Native Hawaiian community, and their extinction would prevent Native Hawaiians from continuing certain traditional practices.<sup>13</sup> Beyond disease, Hawai‘i is already preparing for sea level rise, shore erosion, and increased natural disasters as the result of climate change.<sup>14</sup>

Since these consequences directly impact the Native Hawaiian people, we must ensure that Native Hawaiian voices are included in discussions around climate change mitigation and adaptation. The Native Hawaiian community has the right to self-determination when deciding how it responds to the effects of climate change. The Native Hawaiian community is uniquely equipped to address climate change because of the community’s historic stewardship over the islands and its resources. Traditional Native Hawaiian society relied on the ahupua‘a system—which divided swathes of land beginning in the mountains and moving down to the shoreline—and loko i‘a for sustainable resource management. Today, Native Hawaiian organizations and OHA are revitalizing these practices.

The federal government must work with the Native Hawaiian community to ensure Native conservation and agricultural practices are utilized to mitigate the effects of climate change. With this in mind, OHA requests a specially-designated seat on any federal climate change advisory committees or management groups. OHA already holds a similar position as a co-manager for

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<sup>9</sup> Haunani H. Kane et al., *Vulnerability Assessment of Hawai‘i’s Cultural Assets Attributable to Erosion Using Shoreline Trend Analysis Techniques*, J. OF COASTAL RESEARCH (May 2012).

<sup>10</sup> *Dengue in the US States and Territories*, CDC (Oct. 7, 2020), <https://www.cdc.gov/dengue/areaswithrisk/in-the-us.html>.

<sup>11</sup> *Hawai‘i’s Changing Climate Briefing Sheet, 2010*, UNIV. OF HAW. SEA GRANT (2010), [https://www.soest.hawaii.edu/coasts/publications/ClimateBrief\\_low.pdf](https://www.soest.hawaii.edu/coasts/publications/ClimateBrief_low.pdf).

<sup>12</sup> Claire Caulfield, *Is Climate Change Affecting the Spread of Disease?*, HONOLULU CIVIL BEAT (Mar. 23, 2020), <https://www.civilbeat.org/2020/03/is-climate-change-affecting-the-spread-of-disease/>; Brittany Lyte, *Deadly Mosquitoes are Killing off Hawai‘i’s Rare Forest Bird*, HONOLULU CIVIL BEAT (Dec. 10, 2019), <https://www.civilbeat.org/2019/12/deadly-mosquitoes-are-killing-off-hawaiis-rare-forest-birds/>.

<sup>13</sup> Ashlyn Ku‘uleialoha Weaver, ‘Iwi in Hawaiian Culture, Maui Forest Bird Recovery Project, <https://mauiforestbirds.org/cultural-significance/> (last accessed Dec. 17, 2020).

<sup>14</sup> See, e.g., HAWAI‘I CLIMATE CHANGE MITIGATION AND ADAPTATION COMMISSION, HAWAI‘I SEA LEVEL RISE VULNERABILITY AND ADAPTATION REPORT (2017), [https://climateadaptation.hawaii.gov/wp-content/uploads/2018/01/SLR-Report\\_January-2018.pdf](https://climateadaptation.hawaii.gov/wp-content/uploads/2018/01/SLR-Report_January-2018.pdf).

Papahānaumokuākea Marine National Monument, a partnership which has successfully infused the unique Native Hawaiian perspective into federal resource management and policy. Beyond this role, OHA requests additional federal programs to support food security; disaster preparedness, mitigation, and recovery; and future Native Hawaiian science, technology, education, and math (STEM) professionals. The self-determination framework for Native Hawaiians would allow us to make food readily available and prevent permanent harm when disasters strike. Equally important, Native Hawaiians can achieve greater self-determination by developing more STEM professionals from within the community to fuse together both traditional and scientific knowledge.

### **The Impact of the Pandemic Upon the Health and Welfare of Native Communities**

Like our Native relatives on the continental United States, Native Hawaiians face disproportionate threats to our physical and mental health, including poverty,<sup>15</sup> suicide and depression,<sup>16</sup> infant mortality,<sup>17</sup> alcohol abuse,<sup>18</sup> homelessness,<sup>19</sup> and prejudices against Natives. Native Hawaiian infants are twice as likely to die (infant mortality rate of 7.9 per 1,000 live births) than their White peers (infant mortality rate of 3.5 per 1,000 live births) in the State of Hawai‘i.<sup>20</sup> Native Hawaiians are more likely to suffer from coronary heart disease, diabetes, and asthma than non-Native Hawaiians in the State.<sup>21</sup> Nearly 16,000 Native Hawaiians suffer from diabetes and more than 36,000 suffer from asthma.<sup>22</sup> These diseases are the result of many factors such as social determinants like housing. Indeed, many Native Hawaiians face homelessness—making up nearly half of the homeless population on the island of O‘ahu,<sup>23</sup> whose population accounts for approximately two thirds of the State’s total population.

Mental health is also a serious concern for the Native Hawaiian community. More than twenty percent of Native Hawaiian adults reported that they frequently feel their mental health is “not good.”<sup>24</sup> Although Native Hawaiians make up only 27 percent of all youth in the State between the ages of ten and 14, they constitute 50 percent of the completed suicides.<sup>25</sup> These

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<sup>15</sup> Anita Hofschneider, *Poverty Persists Among Hawaiians Despite Low Unemployment*, HONOLULU CIVIL BEAT (Sept. 19, 2018), <https://www.civilbeat.org/2018/09/poverty-persists-among-hawaiians-despite-low-unemployment/>.

<sup>16</sup> NATIVE HAWAIIAN MENTAL HEALTH AND SUICIDE, OFFICE OF HAWAIIAN AFFAIRS (Feb. 2018), [http://www.ohadatabook.com/HTH\\_Suicide.pdf](http://www.ohadatabook.com/HTH_Suicide.pdf).

<sup>17</sup> Ashley H. Hirai et al., *Excess Infant Mortality Among Native Hawaiians: Identifying Determinants for Preventive Action*, AM. J. OF PUB. HEALTH (Nov. 2013), <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3828695/pdf/AJPH.2013.301294.pdf>.

<sup>18</sup> NATIVE HAWAIIAN HEALTH STATUS, OFFICE OF HAWAIIAN AFFAIRS 22 (July 2019), <http://www.ohadatabook.com/NHHS.html>.

<sup>19</sup> ISSUE BRIEF: COVID-19 AND NATIVE HAWAIIAN COMMUNITIES, NATIVE HAWAIIANS OVER-REPRESENTED IN COVID-19 AT-RISK POPULATIONS, OFFICE OF HAWAIIAN AFFAIRS 2 (2020).

<sup>20</sup> Hirai, *supra* note 17.

<sup>21</sup> ISSUE BRIEF: COVID-19 AND NATIVE HAWAIIAN COMMUNITIES, NATIVE HAWAIIANS OVER-REPRESENTED IN COVID-19 AT-RISK POPULATIONS, OFFICE OF HAWAIIAN AFFAIRS 1 (2020).

<sup>22</sup> *Id.* at 1–2.

<sup>23</sup> *Id.* at 2.

<sup>24</sup> NATIVE HAWAIIAN MENTAL HEALTH AND SUICIDE, OFFICE OF HAWAIIAN AFFAIRS (Feb. 2018), [http://www.ohadatabook.com/HTH\\_Suicide.pdf](http://www.ohadatabook.com/HTH_Suicide.pdf).

<sup>25</sup> David M.K.I. Liu & Christian K. Alameda, *Social Determinants of Health for Native Hawaiian Children and Adolescents*, HAW. MED. J. (Nov. 2011), [https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3254224/pdf/hmj7011\\_suppl2\\_0009.pdf](https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3254224/pdf/hmj7011_suppl2_0009.pdf).

factors contribute to the fact that Native Hawaiians, despite being the Indigenous peoples of the Hawaiian Islands have the shortest life expectancy of any major population in the State.<sup>26</sup>

Recently, the COVID-19 pandemic has exacerbated and will further widen the health disparities Native Hawaiians face. Unemployment in Hawai‘i has skyrocketed and recovery efforts continue to lag, with the U.S. Bureau of Labor Statistics reporting that as of October 2020 Hawai‘i had the highest unemployment rate at 14.3 percent.<sup>27</sup> We do not expect unemployment to lower significantly in the foreseeable future because one of our biggest industries—tourism—is almost completely shut down and many small businesses have permanently closed as a result. Our economy will likely not begin to see growth again until after the final stages of the COVID-19 pandemic recovery. The State of Hawai‘i expects a \$1.4 billion budget shortfall in the general fund for each of the next four years. As a result, Hawai‘i Governor David Y. Ige has implemented cost-reduction measures including the furlough of State employees for two days a month beginning in January 2020.<sup>28</sup> Native Hawaiians will continue to be disproportionately affected by the economic standing of the State and its major industries because nearly one in four Native Hawaiians are employed in the service industry closely tied to tourism in Hawai‘i.<sup>29</sup>

In conversations with Native Hawaiian-serving organizations, OHA learned of ongoing struggles to meet even basic community needs as a direct result of the pandemic and the subsequent economic crisis. Native Hawaiian educators and service providers have faced steep challenges in continuing to offer effective cultural programming to nurture our keiki (children) due to the lack of kupuna (elder) and keiki care options for staff. Even worse, some Native Hawaiian communities have reported that food security has become a major problem with the closing of schools and thus unavailability of school lunches. While we hear heartwarming stories about communities coming together to ensure that no one is left to starve, without additional federal support, this pandemic threatens the continued health, safety, and well-being of the Native Hawaiian community.

We urge this Committee to ensure that Native Hawaiian programs and service providers are included in all future federal COVID-19 relief efforts.

## **Preventing and Stopping Violence Against Our Mothers, Sisters, and Children**

Another essential aspect of self-determination and self-governance is the safety and welfare of individuals. While the Native Hawaiian community does not possess a distinct area of law enforcement jurisdiction, the issue of violence against our mothers, sisters, and children nevertheless affects our people. Recent reports in Hawai‘i have shown that Native Hawaiians are disproportionately affected by sex trafficking. One study in particular found that in a survey of sex

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<sup>26</sup> ISSUE BRIEF: COVID-19 AND NATIVE HAWAIIAN COMMUNITIES, NATIVE HAWAIIANS OVER-REPRESENTED IN COVID-19 AT-RISK POPULATIONS, OFFICE OF HAWAIIAN AFFAIRS 2 (2020).

<sup>27</sup> U.S. BUREAU OF LABOR STATISTICS, *State Employment and Unemployment Summary – October 2020*, <https://www.bls.gov/news.release/laus.nr0.htm>.

<sup>28</sup> *Governor’s Office – News Release – Gov. Ige Announces Furloughs for State Employees Starting January 1*, OFFICE OF THE GOVERNOR (Dec. 9, 2020), <https://governor.hawaii.gov/newsroom/governors-office-news-release-gov-ige-announces-furloughs-for-state-employees-starting-january-1/>.

<sup>29</sup> ISSUE BRIEF: COVID-19 AND NATIVE HAWAIIAN COMMUNITIES, NATIVE HAWAIIANS OVER-REPRESENTED IN COVID-19 AT-RISK POPULATIONS, OFFICE OF HAWAIIAN AFFAIRS 3 (2020).

trafficking survivors, 64 percent identified as being Native Hawaiian.<sup>30</sup> Further, in numerous meetings with service providers and advocacy organizations, OHA was informed that child pornography and sex trafficking targeting Native Hawaiian children under the age of 12 is a particularly troubling crisis in the State of Hawai'i. Similarly, OHA, along with its partners the Lili'uokalani Trust, the Kamehameha Schools' Strategy & Transformation Group, and the Domestic Violence Action Center, recently issued a report raising awareness of the vulnerabilities and potential impacts of the COVID-19 pandemic on Native Hawaiians experiencing or at-risk of intimate partner violence.<sup>31</sup> Notably, we reported that in 2013, 13.4 percent of Native Hawaiian adults report experiencing physical or sexual abuse by an intimate partner, compared to 10.2 percent non-Hawaiian adults and 10.6 percent of the total State of Hawai'i adult population.<sup>32</sup> Moreover, this form of violence is too often underreported and more is needed to empower survivors to come forward.

We commend this Committee on its work to protect Native women through the passage of the Not Invisible Act and Savanna's Act into law earlier this year. These two bills address the issue of Missing and Murdered Indigenous Women (MMIW) by creating an advisory committee on violent crime to make recommendations and provide best practices and by creating new guidelines for responding to MMIW cases and incentivizing their implementation. As you continue this important work next Congress, we urge you to include Native Hawaiians in your efforts to end violence against all Native women and children. Our wahine (women) and keiki are seeking justice and access to resources to restore their safety.

Finally, as the 116<sup>th</sup> Congress draws to a close, we wish to express our appreciation and gratitude—our mahalo—for you both as Chair and Vice Chairman of the Committee. It has been an honor to work with two leaders dedicated to honoring the United States' trust obligations. Vice Chairman Udall, as you near your retirement, OHA especially thanks you for your steadfast support of the Native Hawaiian community, and we would like to thank you for your leadership and work in ensuring the passage of the Esther Martinez Native American Languages Programs Reauthorization Act this Congress. OHA wishes you the best of luck in your future endeavors. We look forward to continuing our work with the Committee

'O wau māua iho nei (Sincerely yours),

*Carmen Hulu Lindsey*

Carmen Hulu Lindsey, Chair  
Board of Trustees



Sylvia M. Hussey, Ed.D.  
Ka Pouhana, Chief Executive Officer

SMH:kjn/csc

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<sup>30</sup> See, e.g., SEX TRAFFICKING IN HAWAII, PART III SEX TRAFFICKING EXPERIENCES ACROSS HAWAII (2020), <https://humanservices.hawaii.gov/wp-content/uploads/2020/02/ST-in-Hawaii%E2%80%98s-Executive-Summary-January-2020-FINAL-2.pdf>.

<sup>31</sup> NATIVE HAWAIIANS AT-RISK OF INTIMATE PARTNER VIOLENCE DURING COVID-19 (2020), <https://sites.google.com/ksbe.edu/nh-covid19/intimate-partner-violence?authuser=0>.

<sup>32</sup> *Id.*