

TESTIMONY
GM593
LATE

Answers to Questions Posed by Senator Hee**Provided by Kēhaunani Abad
Nominee for reappointment to the O'ahu Island Burial Council**

- a) Why do you wish to be a member of the O'ahu Island Burial Council (OIBC)?

Serving on the OIBC allows me to play an active role in rendering decisions (where allowable by law) or recommendations that place the well-being of Native Hawaiian burials and the living families attached to them as a high priority in the planning and design of development projects.

- b) How do you perceive the role and responsibilities of a member of the OIBC?

I believe the appropriate scope of my role and responsibilities as a member of the OIBC would be to fulfill my duties as outlined in HRS Chapter 6E-43-5(f)(1-5) and HAR Chapter 13-13-300-24. The range of engagement that these laws allow is quite large. Hence, I would try to be more proactive and to offer recommendations early in a project's design phase (even if a project is at a stage where the OIBC's decision-making jurisdiction may not yet be triggered), as allowed for under the law, as a means to increase the likelihood of successful outcomes throughout the process.

- c) Given your understanding of the role and responsibilities of a member of the Island Burial Council, Island of O'ahu, why do you believe that you are qualified for the position?

Please see my attached curriculum vitae, for a more detailed listing of my qualifications. In brief, here are some highlights:

- Being raised in a Hawaiian home with a father (Fred Cachola) who actively engaged my family in helping with his many historic preservation efforts, especially in Wai'anae and Kohala.
- Serving on the OIBC for over 10 years (1994-2000, 2006-present)
- Providing analyses, reports, responses, testimony, declarations, depositions on behalf of community groups regarding historic preservation issues, especially related to burial sites.
- Publishing academic articles advocating for greater Native Hawaiian involvement in the identification and significance evaluations of sites by archaeologists.
- Assisting with numerous burials conducted by Hui Mālama i Nā Kūpuna o Hawai'i Nei and others that they have assisted.

- d) What do you hope to accomplish during your term of service?

I hope to utilize my role on the OIBC to afford the buried individuals encountered on projects brought before the OIBC during my term the highest possible regard afforded to them under the law and to do so in a proactive way that balances the interests of land owners and developers.

e) Name three qualities that best describe you and that would make you stand out. How would these qualities benefit the Island Burial Council, Island of O‘ahu?

- Hawaiian cultural fluency: I have a strong background in Hawaiian language, culture, and history that has provided relevant information or insights in numerous OIBC discussions (as has likewise been the case for many other council members). For instance, my Hawaiian language skills have been useful when individuals have come to testify and have spoken in Hawaiian. A number of us on the OIBC have been able to both understand and respond to such individuals in ‘ōlelo Hawai‘i.
- Doctoral training in archaeology: I have been able to offer specific interpretations and suggestions regarding archaeological issues that I believe my colleagues on the OIBC have found useful in discussions.
- Experience on the burial council: My previous 10 years on the council has provided, in some instances, valuable “institutional knowledge” that has served the OIBC in various occasions.

f) Name one previous experience that would make you stand out. How would this benefit the Island Burial Council, Island of O‘ahu?

If I had to pick a *single* experience, I would go back to my early childhood and highlight a simple day I spent with my family at Kapa‘a in Kohala. We walked along the shoreline, came upon some sites (as we often did), and Dad saw some burial platforms in front of us. He stopped to check to see that they were alright, made a point of helping us to see what he was looking at that made him certain that they were burials, told us a bit about what he was taught about burials from his family and the community that he grew up with, emphasized to us that we needed to mālama these and other burials and allow these kūpuna to remain at rest, and then we quietly left the place. I’ve never forgotten this lesson, and so I bring this simple understanding and kuleana with me to every OIBC meeting.

g) Can you foresee any possible conflicts of interests that could arise during your service on the Island Burial Council, Island of O‘ahu? How would you overcome any possible conflicts of interest?

I can foresee the need to recuse myself on any issue dealing with Kamehameha Schools’ lands and projects. If Hui Mālama i Nā Kūpuna o Hawai‘i Nei were to be a claimant on a case, I would also recuse myself.

h) How would you reconcile a situation where different parties claim to be lineal descendants of iwi discovered or inadvertently discovered where one claimant wishes to leave the iwi in place and the other claimant chose to relocate the iwi?

The dilemma would most likely not arise among lineal descendants, since such cases are extremely rare and I know of none in which two *lineal* descendants have been at odds. However, if such a conflict were to arise among cultural descendants—a common scenario—there are several criteria I would consider as to whose perspective I would place more emphasis on in coming to a decision:

- The specifics of the case.

- The degree to which a descendant's position is aligned with the criteria for evaluating requests to preserve or relocate Native Hawaiian burial sites as outlined in HAR 13-13-300-36(a)(1-5)
 - The degree of connection the vying claimants have to the individuals buried (either genealogical or related to land holdings)
 - The demonstrated degree of commitment and sense of kuleana the vying claimants have to actively taking a role to care for burials (if there are previous instances that can be cited where the families have already been involved in burials cases)
 - The degree to which the vying claimants have the best interests of the kūpuna as their highest priority.
- i) Do you place any organization at a higher status in the repatriation process? If yes, which organization(s) and why?

I would not place any organization at a higher status in the repatriation process just by virtue of who they are or what they represent. The criteria noted in (h) above are the criteria that could eventually result in decision that might be more or less in line with a given organization.

- j) In the event that lineal descendants do not come forward, is there an organization that you place a higher value on insofar as their expertise on repatriation, and if so, which organization? If more than one organization comes forward in the absence of lineal descendants, how do you reconcile or discern the two or perhaps more than two?

Different organizations certainly have differing levels of experience with repatriation. However, the above criteria noted in item (h) are the ones that are most appropriate for consideration under the law.



LATE TESTIMONY

KAMEHAMEHA SCHOOLS

Written testimony to the Senate Committee on Water, Land, Agriculture, and Hawaiian Affairs

Wednesday, April 15, 2009
2:45 p.m., Conference Room 229

Senator Clayton Hee, Chair
Senator Jill N. Tokuda, Vice Chair
Members of the Committee

Dear Chairman Hee and Members:

I write in support of the nomination of Carolyn Kehau Abad to the O'ahu Island Burial Council.

Ms. Abad's curriculum vitae is attached. I am confident that upon review, you will agree that she is eminently qualified to contribute to the Council's important work. In particular, I draw your attention to the following relevant experiences.

- Ms. Abad's formal education is highly relevant to the business of the Burial Council. She has earned her BEd, MA and PhD in Anthropology.
- Ms. Abad has served previously on the O'ahu Island Burial Council and is familiar with the roles and responsibilities of council members.
- Ms. Abad is engaged in a wide array of community service that has forged bonds of relationship and trust with stakeholders from grass-root organizations to ali'i legacies.

What may not be apparent from her curriculum vitae is that Ms. Abad is a woman of exceptional integrity and good character. She has earned the respect and appreciation of professional colleagues and the larger community for her intellect, sincerity, cultural passion, as well as her ability to foster understanding and respectful relationships.

I believe she is extraordinarily qualified to serve on the O'ahu Island Burial Council and enthusiastically endorse her confirmation.

'O au iho nō me ka ha'aha'a,

Neil J. Hamans, Director
Land Assets Division

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