



Mana i Maui Ola

OHA's 15-YEAR STRATEGIC PLAN FOR 2020-2035

OHA's Strategic Plan "Mana i Maui Ola" (Strength to Wellbeing) includes three foundations: 'Ohana (family), Mo'omeheu (culture), and 'Āina (land and water). OHA recognizes these foundations have the power to affect the wellbeing of Native Hawaiians. Therefore, they are woven into OHA's plans to affect change in the areas of education, health, housing, and economics. These four directions will be used to guide OHA's work to better the conditions of Native Hawaiians. Over the next 15 years, OHA will be implementing strategies, aligned with our foundations and directions to achieve our envisioned outcomes for a thriving and abundant lāhui.



OUR 3 FOUNDATIONS



'Ohana | 'Ulu

'Ohana is represented here with 'ulu (breadfruit). According to mo'olelo, the god Kū fell in love with a human woman. He married her and together they raised a family until a time of terrible famine. Driven by love for his 'ohana, Kū transformed himself into an 'ulu tree so they would not starve. That was the first 'ulu tree; all 'ulu trees are descended from Kū.



Mo'omeheu | Palapalai

In the time before, our kūpuna had no written language. The 'ike and mo'olelo of our people were passed from one generation to the next through oli and hula. Palapalai was one of the plants kapu to Laka, the goddess of hula. Palapalai is often worn by dancers or used to adorn the hula kuahu (altar). Because of this connection, it has been chosen to represent culture.



'Āina | Kalo

According to tradition, Wākea and Ho'ohōkūkalani had a stillborn son they named Hāloa. The grieving parents buried their child and from that spot the first kalo plant began to grow. They later had another, healthy boy, who they also named Hāloa. He became the first Hawaiian, and thus, kalo is considered the older brother of the Hawaiian people. Today, Kalo has become a modern symbol of mālama 'āina.

OUR 4 DIRECTIONS



Educational Pathways | Kukui

In traditional times, the oily kernal of the kukui nut was used for lamps. Indeed, "kukui" also means lamp, light or torch, and because of this, the kukui tree has long been a symbol of enlightenment. Education is a path towards enlightenment; acquiring 'ike (knowledge) and no'eau (wisdom), learning to think critically and to apply what is learned – these skills are critical to moving our lāhui forward.



Health Outcomes | Noni

Noni is a "canoe plant" brought to Hawai'i from the South Pacific by the earliest Hawaiian voyagers specifically for its numerous medicinal properties. While its taste and smell are rather unpleasant, noni was known to boost the immune system and to purify the blood. It was used to treat diabetes, heart disease, high blood pressure, and as a poultice to treat various skin diseases.



Quality Housing | 'Ōhia

As beautiful as they are strong, 'ōhia lehua are the first trees able to grow on barren lava fields and re-claim the land. It is a dominant tree of the Hawaiian rainforest, and considered a manifestation of the god, Kū. While the tree's delicate blossoms and liko (leaf buds) are used to fashion lei, 'ōhia wood is exceptionally hard and was used traditionally for many purposes, such as framing houses.



Economic Stability | Wai

Pure, fresh water (wai) is the essence and source of all life. The word "wai" also means to retain, leave or earn, while "waiwai" means wealth, emphasizing the value of water. Our kūpuna understood that this precious resource was a gift to be carefully managed and shared. Wai flowed down from upland rainforests, nourishing the lands below which led to abundance and prosperity that enriched the entire community.

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Our Mission

To mālama Hawai'i's people and environmental resources, and OHA's assets, toward ensuring the perpetuation of the culture, the enhancement of life-style and the protection of entitlements of Native Hawaiians, while enabling the building of a strong and healthy Hawaiian people and lāhui, recognized nationally and internationally.

Our Vision

Ho'oulu Lāhui Aloha

OHA's vision statement (To Raise a Beloved Lāhui) blends the thoughts and leadership of both King Kalākaua and his sister, Queen Lili'uokalani. Both faced tumultuous times as we do today, and met their challenges head on.

"Ho'oulu Lāhui" was King Kalākaua's motto. Aloha expresses the high values of Queen Lili'uokalani.

Our Roles



ADVOCATE

As an advocate, OHA speaks, writes and acts in favor of effective policy development, including changing of laws and strengthening implementation of policies and practices that impact the foundations and directions outlined in the organization's strategic plan. Advocates also monitor and evaluate policies and garner public support for causes through community outreach efforts, identifying potentially harmful or ineffective policies and laws, and supporting initiatives that enable communities to advocate to improve the conditions for Native Hawaiians.

RESEARCHER

As a researcher, OHA serves by gathering, compiling and analyzing data that identifies issues important to the Native Hawaiian community including policies and practices, making observations and recommendations, informing the organization and communities' advocacy efforts, evaluating policies, programs and practices, providing and ensuring that the actions and initiatives undertaken inform actions by OHA, beneficiaries and communities as a whole.

COMMUNITY ENGAGER

As a community engager, OHA works collaboratively with the Native Hawaiian community and general public by sharing information through multiple communication channels that connect the organization with beneficiaries, communities and networks.

ASSET MANAGER

As an asset manager, OHA makes mindful investment decisions that help maximize the value of the organization's portfolio. These fiduciary duties and responsibilities include managing financial, land, and community property assets prudently, and preserving and perpetuating legacy land holdings.



Direction:
Educational Pathways

Direction:
Health Outcomes

Directional Outcome:

Strengthened and integrated community, culture-based learning systems.

STRATEGY 1: Support development and use of educational resources for all Hawaiian lifelong learners in schools, communities and ‘ohana.

STRATEGIC OUTCOMES:

- 1.1. Increase number or percent of Native Hawaiian students who enter educational systems ready to learn;
- 1.2. Increase number or percent of Native Hawaiian students graduating high school who are college, career, and community ready; and
- 1.3. Increase number of Native Hawaiians engaged in traditional learning systems (e.g., hale, hālau, mua, hale pe‘a) that re-establish/maintain strong cultural foundations and identity.

STRATEGY 2: Support education through Hawaiian language medium and focused Charter Schools.

STRATEGIC OUTCOMES:

- 2.1. Adequately resource Hawaiian Focused Charter Schools and Hawaiian-medium schools, including funding of transportation, special education, facilities, meals, and availability of qualified teachers;
- 2.2. Increase availability of Hawaiian Focused Charter Schools and Hawaiian-medium schools; and
- 2.3. Establish a Native Hawaiian Charter School and Hawaiian-medium learning system.

Directional Outcome:

Strengthened ‘ōiwi (cultural identity), ea (self-governance), ‘āina momona (healthy lands and people), pilina (relationships), waiwai (shared wealth), ke akua mana (spirituality).

STRATEGY 3: Advance policies, programs, and practices that strengthen Hawaiian wellbeing, including physical, spiritual, mental and emotional health.

STRATEGIC OUTCOMES:

- 3.1. Increase availability of and access to quality, culturally based, and culturally adapted prevention and treatment interventions in ‘ohana, schools, and communities; (E Ola Mau a Mau)
- 3.2. Establish a fully functional, high-quality, culturally adapted, primary Native Hawaiian Health System which coordinates effective wellness activities/ programs; (E Ola Mau a Mau)
- 3.3. Decrease the number / percent of Native Hawaiians in jails and prison; and
- 3.4. Empower communities to take care of iwi kūpuna.

STRATEGY 4: Advance policies, programs and practices that strengthen the health of the ‘āina and mo‘omeheu.

STRATEGIC OUTCOMES:

- 4.1. Preservation and perpetuation of Hawaiian language, culture, traditions, identity and sense of lāhui;
- 4.2. Increase community stewardship of Hawai‘i’s natural and cultural resources that foster connection to ‘āina, ‘ohana, and communities; and
- 4.3. Increase restoration of Native Hawaiian cultural sites, landscapes, kulāiwi and traditional food systems.





Direction:
Quality Housing

Directional Outcome:

Strengthened capability for ‘ohana to meet living needs, including housing; strengthened effective implementation of the Hawaiian Homes Commission Act.

STRATEGY 5: Advance policies, programs and practices that strengthen Hawaiian resource management knowledge and skills to meet the housing needs of their ‘ohana.

STRATEGIC OUTCOMES:

- 5.1. Increase numbers/percent of Native Hawaiians who rent housing that meets their ‘ohana’s financial and wellbeing needs;
- 5.2. Increase numbers/percent of Native Hawaiians who own housing that meets their ‘ohana’s financial and wellbeing needs; and
- 5.3. Increase safety, stability, social support networks, and cultural connection in Native Hawaiian communities.

STRATEGY 6: Support implementation of the Hawaiian Homes Commission Act and other efforts to meet the housing needs of ‘ohana.

STRATEGIC OUTCOMES:

- 6.1. Increase affordable non-traditional housing options (e.g., accessory dwelling units/tiny houses, large multi-generational lots or homes) in communities of ‘ohana’s choice;
- 6.2. Increase housing unit supply on Hawaiian Home Lands; and
- 6.3. Decrease rate of Native Hawaiian ‘ohana out of state migration.



Direction:
Economic Stability

Directional Outcome:

Strengthened economic capability and resilience for ‘ohana, Native Hawaiian communities, and Hawaiian-owned Businesses to build and sustain generational wealth and economic systems that are regenerative, sustainable and reflective of ‘ike kūpuna.

STRATEGY 7: Advance policies, programs and practices that strengthen ‘ohana’s ability to pursue multiple pathways toward economic stability.

STRATEGIC OUTCOMES:

- 7.1. Increase number/percent of Native Hawaiian ‘ohana who are able to provide high-quality keiki and kūpuna care;
- 7.2. Increase access to capital and credit for community strengthening Native Hawaiian businesses and individuals;
- 7.3. Increase number of Native Hawaiian ‘ohana who are resource stable (e.g., financial, subsistence, other); and
- 7.4. Increase Native Hawaiian employment rate.

STRATEGY 8: Cultivate economic development in and for Hawaiian communities.

STRATEGIC OUTCOMES:

- 8.1. Increase the number of successful, community strengthening Native Hawaiian-owned businesses;
- 8.2. Establish new markets for Native Hawaiian products (e.g., kalo, loko i’ā grown fish) that can provide Native Hawaiian producers a livable wage; and
- 8.3. Establish and operationalize an Indigenous economic system consistent with Native Hawaiian knowledge, culture, values, and practices.

ABOUT THE ARTWORK

Upland rain provides life-giving water that sustains the 'āina, mauka to makai. Captured in the watershed of mauka rainforests, the wai flows down into lush valleys and onto vast agricultural plains, touching and nourishing all within the ahupua'a as it journeys to the sea. The artwork for OHA's new strategic plan reflects this journey, with each element representing a foundational or directional aspect of the plan as we move collectively toward a more vibrant future.



NELSON MAKUA



Nelson Makua has been an artist for nearly 40 years. Although classically trained, he has focused on digital art for over 20 years. Nelson specializes in image development and logo design and has clients in Hawai'i, on the continent and in Japan. Nelson's accolades include a Pele Award for best illustration from the Hawai'i Advertising Federation for his 2008 Merrie Monarch Festival poster design, and two Nā Hōkū Hanohano awards for best graphic design. He co-owns Nā Mākua Original Hawaiian Designs with his son, Kainoa. Nelson lives with his 'ohana in Puna on Hawai'i Island.

