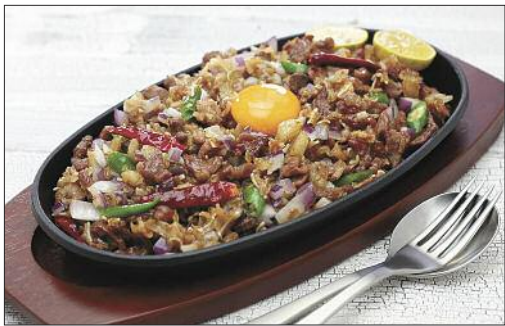




Unions & Labor
 Steeped in our Sakada history, Filipinos' strength lie in numbers family and communication.
Page 1



Do Not Eat
 Marunggay, or Moringa in English, is considered a super-food. But when is it not a good time to eat such a nutritious and healthy veggie?
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Our Time is Now!
 Filipino food in the mainstream? "I doubt it!" But, guess who says otherwise?
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Fil·Am Voice

Magkaisa Tayong Lahat | “Let Us All Unite”

September 2017 • Vol 1 No7 | FILIPINO AMERICAN VOICE • UPLIFTING OUR COMMUNITY | FREE

inside



This little guy is an iconic symbol of diversity, sharing and good health.
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The legacy continues for Maui with four straight wins on the State level.
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Do they deserve praise or prosecution? What Do You Think takes a look.
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Labor Unions

Hard-won Successes, Uncertain Futures

Elizabeth Ayson, PhD

The first Monday in September is celebrated as Labor Day, a federal and state holiday and yes, one of the few days that Costco is closed. For most folks, Labor Day is a three-day weekend to go camping, hold beach barbecues (steaks, hot dogs and hamburgers), have family gatherings, and even take a short vacation to O’ahu or Las Vegas.

Labor Day, which became a federal holiday in 1894—almost 125 years ago, honors the organized labor movement. For Filipinos in Hawai’i, the labor movement has been an integral part of our com-

munity’s history and progress. “Hawai’i workers, through unions like the ILWU, were part of the movement that changed pre-War Hawai’i from a feudal oligarchal society to a more egalitarian community. As in many other parts of our country, the annual Labor Day weekend celebrations have shifted from commemoration of labor’s important role in building civic life through parades and rallies to typical American and local long-holiday weekend activities like camping, barbecues and family gatherings,” said Senator **Gilbert Keith-Agaran**, who represents Cen-



Pedro Macadangdang (2nd from left), a 1946 Sakada joined the ILWU because he recognized that although he had to sacrifice time and money, he could see that it benefitted the greater good. He felt that the sacrifice was an investment in the future for his family.

PHOTO COURTESY AGNES MACADANGDANG HAYASHI

tral Maui and whose father, **Manuel Coloma**, was a first Filipino labor union in 1911 organized by Pablo Manlapit of Kaua’i. In the following conditions led to the and the difficult and unfair **see LABOR DAY p.2**



Atang is an offering to our deceased family members.
 PHOTO: ALFREDO EVANGELISTA

Whenever the Evangelista clan gathers at my 93 year old Mom’s home on South Papa Avenue in Kahului (the pink house), my Mom insists that before we eat or drink anything, we have to *atang*. *Atang* from what I understand is an offering to our deceased family members. As part of the *atang* tradition, my Mom **Catalina Gonzales Evangelista** taught me, we invite our departed loved ones to partake in our food.

Umaykayon amin, awan ti ablalabas. “Come all, no one is left out” is the call to the spirits of our family members who have gone before us, like my Dad Elias, my brother Rogelio, my sister Lolita, my grandparents (Martin and Margarita on my Mom’s side; Cirilo and Petra on my Dad’s side), my uncles (especially Mariano and Pascual who were “ordered” by my Dad and Mom), my niece Jolita, and of course my great aunts who *hanai’d* my Mom at the

Atang and Other Filipino Superstitions

A Viewpoint from a Local Born Filipino

Alfredo Evangelista

age of five (Lila Balbina, Lila Honorata, and Lila Justina), and others in our extended family tree like Uncle Crispulo and Uncle Melquiadez. When we celebrate my Dad’s birthday or his death anniversary, we have to make sure we *atang* his favorite drinks of root beer, cream soda, and sprite. (He was not too much of a beer or whiskey drinker). I will admit that as a local born Filipino, I’m not completely aware of all Filipino traditions and superstitions. My spoken Ilokano is what I call pidgin Ilokano and my friend **Danilo (or his Americanized name Dan-ny) Agsalog** claims that I

am *sadut*... in speaking Ilokano. Danilo places me in the company of non-fluent Ilokano speaking local boy **Gilbert Samuel Coloma Keith-Agaran** as *sadut* speakers of Ilokano. When my clients ask me if I can speak Ilokano, I can reply *bassit latta*. Of course when they ask me if I can speak Tagalog, I reply *hindi*. So far I’ve been lucky because no one has asked me if I can speak Igorot, *Kapampangan*, Visayan, or any of the other 70-plus Philippine languages that I wouldn’t know how to respond. But even though I don’t **see ATANG p.5**

FREE



1946 Sakada
Manuel Coloma, is the father of State Sen. Gilbert-Keith-Agaran who represents Central Maui.
PHOTO COURTESY GILBERT KEITH-AGARAN



Filipinos on strike! Strike workers and supporters kept a healthy and tidy “soup kitchen,” providing for the daily sustenance needs of the plantation workers.
PHOTO COURTESY HAWAII STATE ARCHIVES

Labor Day...

from p. 1

lowing years, Filipinos led strikes, with the most notorious one in April 1924 when approximately 1600 Filipino plantation workers went on strike at 23 of Hawai'i's 45 plantations for eight months. During the 1924 strike, sixteen Filipinos and four policemen were killed in what has been called the Hanapepe Massacre. But not all Filipinos would join the 1924 strike. **Herman Andaya** participated in an oral history project of the University of Michigan and recalled that he refused to participate in the 1924 strike because he came to Hawai'i to work—not to strike.

Thirteen years after the 1924 strike,

Manlapit's lieutenant, **Antonio Fagel**, together with future International Longshoremen's & Warehousemen's Union (ILWU) president **Carl Damaso**, and 3,500 Filipinos engaged in an 85 day strike against the Pu'unene plantation in Maui. The Hawai'i Sugar Planters Association (HSPA) agreed to a fifteen percent pay raise but there was no written contract signed.

World War II briefly interrupted the recruitment of plantation workers but from 1944 to 1946, the ILWU saw an increase in union membership from 900 to 28,000. HSPA anticipated a strike and planned to bring in replacement workers from the Philippines. But HSPA was concerned its recruiting efforts would be restricted by the Tydings-McDuffie Act of 1934. HSPA

quickly arranged to bring in over 6,000 workers from the Philippines before July 4, 1946, the date the Philippines would regain their independence and immigration would be limited to only 50 per year.

HSPA thought the Filipinos would be potential strikebreakers but the ILWU had organizers from the Marine Cooks and Stewards union on board the ships signing up the Filipinos who were welcomed into the ILWU once they arrived. *Anak*, published during the 100th year anniversary of the Sakada, cites **Cirilo Sinfuego** and **Pepito Ragasa**, 1946 Sakadas, as recalling that everyone who stepped off the S.S. *Maunawili* became a member of the ILWU.

In 1946, the ILWU led about 26,000 sugar workers and their families—about 76 thousand people—on a 79 day strike from September 1 through November 18—shutting down 33 of the 34 plantations. The ILWU learned from prior strikes and included all ethnic groups. The sugar workers won the strike and the sugar plantations' domination of Hawai'i's economy and social life ended, opening the way for Hawai'i to develop into a more modern and democratic society.



Cirilo Sinfuego, a 1946 Sakada, recalls that everyone who stepped off the S.S. *Maunawili* became a member of the ILWU.
PHOTO COURTESY SINFUEGO FAMILY

and feeling very anxious and worried about it, but knowing it was important and about how Mama (my grandmother) made food for the workers when they went on strike.”

Over seventy years later, there are perhaps a dozen surviving Sakadas on Maui. Gone are the memories of working for a dollar a day and living in almost slum-like conditions. The memories are passed on through the generation by oral histories: “Papa shared with me the hardships he had to endure: the difficult back-breaking work, the cruel treatment and the meager pay working for the sugarcane plantation. He told me that it was only with the laborers uniting and bonding together, in the strength of the union, that they were able to overcome these

see LABOR DAY p.4

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The Maui News reported one “Strike Settled” on July 17, 1937 in the Territory of Hawai'i.

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From the Editor's Desk

Tante Urban
EDITOR & PRESIDENT • FIL-AM VOICE

The Labor Shortage, Not Just on Labor Day

Why are we having a labor shortage? Let us begin with a description of what an employer looks for in a prospective employee.

1. Application. Complete, legible, and submitted on or before the deadline, with attached resume.

2. Interview.

a. Punctual.

b. Appearance - neat; dressed appropriately, hair well-groomed, if applicable; clean clothing; footwear.

c. Communication - warm smile; direct eye contact; good posture; firm handshake. Clear, continuous and audible speech. Answers only the questions asked. Sincere. Relaxed.

d. Knowledge - demonstrates a command of the subject matter required to accomplish the duties and tasks of the position.

e. Experience - expands on details of materials listed in resume.

f. Questions asked by applicant indicate interest in clarification, explanation of specific details pertinent and unique to the position being sought.

i. Employer contacts references for confirmation and/or clarification of information provided in application, interview, and letters of recommendation.

4. Employer informs applicant of decision to hire, designates training period, and start date for employment.



Following are selected primary issues related to the labor shortage.

1. Low unemployment rate confirms there are more jobs available than applicants for those positions.

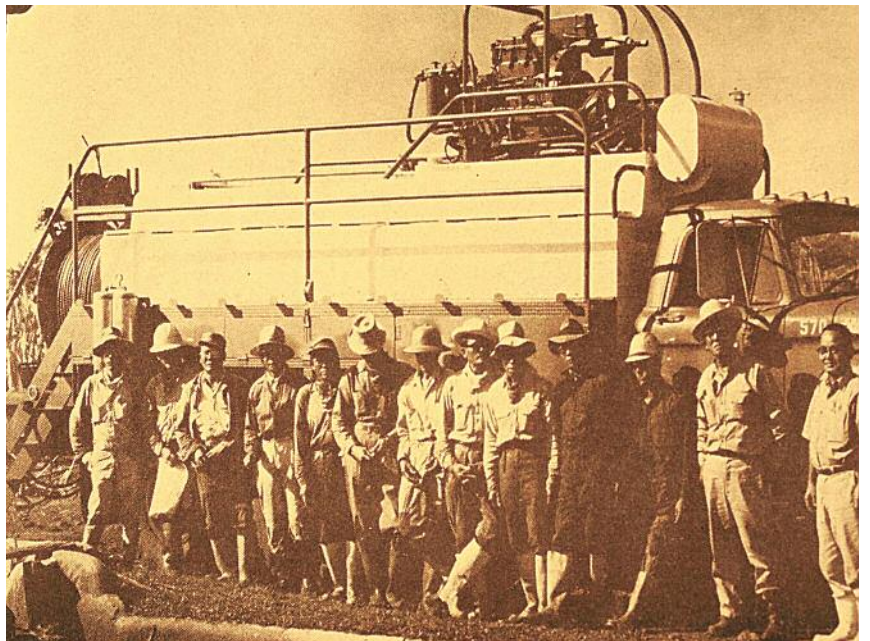
2. Inadequate number of applicants in specific fields: teachers, high tech vacancies, healthcare, food service.

3. Increased changing enforcement of immigration laws.

4. Identified needed training not available in the locale.

How are we as a community working together to face the challenge of our labor shortage? How are our leaders providing resources where most warranted? Are we willing to take care of the shortages of workers within our own community, instead of seeking help from non-residents? What can we do to match the education of our current workers and graduating youth to ensure jobs for them upon their meeting minimum qualification?

We can do better, if we do it together. ✨



Sakadas including 1946 Sakada Ciriako Nefulda (right) stand in front of a work truck before a gruelling day's work.

PHOTO COURTESY HAWAII STATE ARCHIVES

Labor Day...

from p. 2

harsh working conditions," recalls Hayashi. **Silvestre Baggao**, a 1946 Sakada, joined ILWU so his rights as an employee were protected, said daughter **Myrna Baggao Breen**. "My Dad said the ILWU represented the workers to assist them with wage increases as well," Breen explained.

Recent immigrants from the Philippines can no longer work at the now-closed Hawaiian Commercial and Sugar Company.

Filipinos now populate the health care and hospitality industries and the number of small-businesses owned by Filipinos are on the rise.

In a society where immediate gratification and a "What have you done for me lately" attitude prevails, some wonder whether unions are still effective. "I am not a trouble-maker so I would not need the help of a union," said a young married man and father of a toddler son who preferred to remain anonymous. "Unions have benefitted workers but are losing ground," he said.

Steven Castro,

who has served as ILWU's Maui Division Director for the last four and a half years, disagrees. "I believe unions are still effective. We always have organizing drives. When we're able to show the comparisons, it usually works in our favor."

Although HC&S and Makena Surf closed last year, ILWU's union membership on Maui remains high, with approximately 5,500 members and close to a thousand retirees. The union membership is in the hotel industry, golf courses, pineapple, and general trades such as trucking. "We're growing, sometimes it's a slow pace. We just ratified a renewal with Andaz and the benefits and wages are excellent," said Castro. "The greatest benefit of unions is being able to negotiate benefits that you may not otherwise have with a

non-union," Castro explains. "For example, at some of our major hotels, the employer pays for all the medical and no contribution from the employee. That's really important because the cost of medical is so high, especially here in Hawai'i."

Arnel Alvarez, a steward for ILWU at the Grand Wailea Resort echoes Castro's sentiments: "I appreciate the union for negotiating contracts for workers to have job protection, full medical insurance, legal representation, tenure, contract negotiations, and seniority benefits, such as being first to be informed and considered for promotion or new job opportunities that come up, and just feeling secure in your position, if you're doing a good job."

Of course, having a union does not guarantee success in all labor disputes. A female union member working at a major airline, who insisted on anonymity, said "Our union provides many positive benefits. But they cannot win cases when there is not enough evidence." Another anonymous male union member claimed "Unions are mostly beneficial but not when they don't back you up when you most need

it." An anonymous member of the United Public Workers union commented on the recent labor struggles at Maui Memorial Medical Center "The union was effective in terms of getting what was due to us."

Lucio Calina, Jr. whose dad was a Sakada, has worked at both union and non-union positions and believes in the strength of unions. "The company I work for now has no union. But when I was a civilian worker for the U.S. Air Force, the union was beneficial for workers."

Castro explains that non-union members have benefitted from the actions of unions. "Historically, in order for non-union employers to maintain their non-bargaining union employees, the employers have to be competitive. They have to offer simi-

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The Idica clan gathers at Kanahā Beach Park after the 2014 death of Ceferino Idica.
PHOTO COURTESY BASILIA IDICA EVANGELISTA



At the wedding service, the couple has the veil, cord, candles, and coin, even in multi-cultural weddings such as the marriage of Emerenciana Dadis and Joseph Kuzara.
PHOTO: FRANCIS RAMOS

Atang...

from p. 1

Speak fluent Ilokano or any other Philippine language, I do practice *atang*. Even when we're barbecuing at home in Waikapū, my wife **Basilias Idica Evangelista** and I make sure we offer *atang*. Sometimes when I'm barbecuing and I drop a piece of meat when I'm moving it from the barbecue grill to the plate (and I've already tasted what's on the grill), I say "Ala! We never *atang* yet."

To some, the practice of *atang* may seem not to be steeped in religion. But

my Mom is very religious and was quite an evangelist when she was younger. She would go around with her best friend at that time **Mercedes Vila** and her neighbor **Magdalena Nefulda** (the three were part of the Paukūkalo gang along with the **A.B. Sevilla** family) to invite folks to join the Philippine Independent Church which was meeting at Good Shepherd Episcopal Church in Wailuku. I think she was quite successful. I always tease my Mom that *atang* seems inconsistent with what the Bible teaches us about sacrifice and offerings... loving God and neighbor trumps sacrifice (Mark 12:28-34).

But my Mom would hush me and say *Saanka agsarsarita* or something equally deep in Ilokano that I can't really translate to English.

With Halloween coming up, I thought it would be interesting to explore some Filipino traditions and superstitions. I spoke to local Filipinos—especially folks who I consider religious—to learn about their family practices revolving around birth, marriage, and death. I even refused my cousin **Manang Shirley Evangelista's** offer to loan me her book about Filipino traditions and superstitions because reading is getting to be a lost art and also because much of

cultural tradition is often passed down orally.

When one dies, prayers or Novena are usually held and the number nine is somehow involved. I always get mixed up whether it's nine days before the funeral or nine days after death. Nowadays, we don't have too much control because the funeral is set by the availability of the church, the mortuary, and the cemetery. According to **Gavina Dadis** from Laoag City, you're supposed to prepare *atang* for the dead and you're supposed to have the prayers nine days after death because the nine days is symbolic to

see ATANG next page

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One of the more curious traditions at many local Filipino weddings is the money dance. When Bessy and I got married, we had no problem with placing the money between our lips. It was fun to do and very challenging because some of our guests, especially our Ninongs and Ninangs placed the money all over the place. Even Maui Mayor **Alan Arakawa** got into the act!

Atang...

from p. 5

the nine months the person was in the womb.

Did you know that you're not supposed to serve *marunggay* during prayers for the deceased? **Virginia Yadao Pasalo** from Sinait, Ilocos Sur claims that if you serve *marunggay* during prayers, it will harken someone to follow in death. Nana Dadis explained the *marunggay* leaves fall down easily. I never knew this until my brother Rogelio's death in 2013.

Someone brought *marunggay* for the prayers and someone else advised my wife not to serve it. When it wasn't served, the person who brought it was a little curious why her *marunggay* wasn't served; evidently she wasn't aware of that superstition.

Nana Dadis also said don't sweep during funerals because it will disturb the spirit. **Caridad Manuel**, 90-plus years old from Banna, Ilocos Norte, said you can't sweep the house because they will take you—*Alaenna tayo amin*. **Lilia Zalsos Ross** from Iligan City, Mindanao said when you have the wake service at home, don't



In Hawai'i, gone are the days (mostly) of throwing rice at the bride and groom while they walk down the aisle after the ceremony. At our wedding, our wedding coordinator **Dulce Karen Butay** procured bubbles to blow while we processed down the aisle. I must admit that bubbles made for a great photo.

sweep the floor while the body is still at home or before it is buried. Lilia also says you're not supposed to take a bath as part of the mourning process. There's even a superstition/tradition about the food you eat. According to **Ronnie Paguirigan Pasalo** from San Nicolas, Ilocos Norte, don't eat sour foods otherwise the food at home will always taste sour.

Orlina Cajigal Cala from Badoc, Ilocos Norte says when someone dies, *pukpukel* the baby or even the adults just in case the spirit touched the person. After you return from the burial service, you have to *diramos*—wash your forehead, hands and the back of your neck with a mixture of water, vinegar and guava leaves. Only a widow can do this for the immediate family members. I recall some widows would also slap your forehead as part of the ritual.

My family also practices *gulgol* or cleansing in the ocean. When my grandmother **Margarita Gonzales** died in 1997, our family went to the beach called Camp One early in the morning around 7 a.m., and every member of the immediate family waded into the ocean and was shampooed with the same mixture of water, vinegar and guava leaves. My family repeated this tradition when my dad **Elias Acang Evangelista** died in 2000 and when my brother **Rogelio Gonzales Evangelista** passed in 2013. Sadly, this solemn tradition of *gulgol* was highlighted during one of Hawai'i's most notorious murder cases when Orlando Ganai, after killing his in-laws and his wife's lover's brother and two children, went into the ocean to cleanse himself. Yikes!

One of the most interesting funeral traditions I had not known is practiced in Cebu and other Visayas areas. **Liel Oandasan** shared that before you bring the casket from the house to the church, the pall bearers will raise up the casket by the door so everyone will exit out the house under the coffin. Ross says that all the relatives, from children to grandchildren, has to go under the coffin. Oandasan also says that you need to break a cup and saucer to make sure the departed loved ones will go in peace. While you're at the cemetery, **Dolores Paguirigan Garcia** from San Nicolas, Ilocos Norte, reminds us we

should not step on the graves otherwise the spirits will hold your feet.

The time between death and burial is often a trying period with the multitude of preparations undertaken by the bereaved family. To me, one tradition that is quite inconsistent with Christianity is the placement of items in the casket. When my Dad died, my Mom insisted on placing stuff like coins, clothes, and other items in his casket. Other families have done the same thing. Cala said when Mama **Juana Cajigal** died, they were sure to place different things in the coffin that she used when she was alive. "For example, we placed bingo cards in Mama Juana's casket because she loved bingo," said Cala.

As the ancient Greeks placed coins to pay Charon for passage over the River Styx, **Juana Ngayan** of Solsona, Ilocos Norte explained they put money in the casket: "So they have money to travel." When my Mom explained my Dad would need money and it had to be coins so that he could cross the river Jordan, I admit I was very skeptical. I said, "Mom, how do you know they don't give change? What if they don't take American coins? Who do they give the coins to?" I recall even imploring my Mom that if she really believed in God, she wouldn't need to follow the old time traditions and superstitions. I asked her, who told her all this stuff. She replied the *bakbaket*—the old ladies. I knew I wouldn't dissuade her but I sort of argued with her to take her mind away from the grief she was experiencing after losing my Dad. Of course, my Mom won and I even convinced my son **Christian Allen Evangelista** and daughter **Danielle Anne Evangelista** to place some of their drawings in my Dad's casket.

But my Mom forgot to place a blanket in my Dad's casket. One night, my Dad appeared to my Mom in a dream and said he was cold. My Mom felt bad. When my **Ninong Ramon Campos** died a year later, my Mom received permission from my **Ninang Avelina Campos** to place a blanket in **Ninong Campos'** casket as a *balon* for my Dad. Later, my Dad appeared to my Mom in a dream and told me he had received the *balon* from my **Ninong Campos**. My Dad and my **Ninong**

see ATANG p.9



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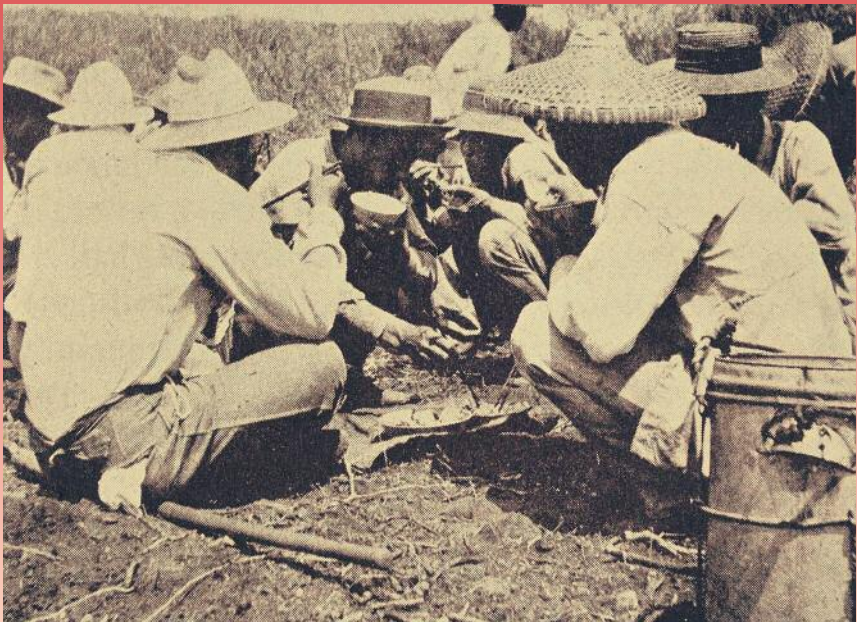
Maui Pinoy

WHAT'S IN YOUR KAU KAU TIN?

Vince Bagoyo

Kau Kau means “eat” in Hawaiian. Plantation workers carried their lunch into the sugarcane or pineapple plantation fields in a double-decker “tin” with an arched wooden handle. In the past, the tins were made of aluminum. Today, they are made of stainless steel.

Kau kau tin is what the *Sakadas* (plantation workers) packed their lunches in. Have you ever wondered what’s in their *kau kau* tin? I have been told by the early plantation workers that what’s in their *kau kau* tin normally reveals not just who they are culturally but what regions in the Philippines the *Sakada* came from. Normally, the plantation work-



Kau kau tin is what the *Sakadas* (plantation workers) packed their lunches in. Have you ever wondered what’s in their *kau kau* tin?

PHOTO COURTESY HAWAII STATE ARCHIVES

ers will place the rice at the first layer of *kau kau* tin—and the top layer will consist of their favorite dish, such as fried akule fish, maybe a few vienna sausages, or spam, and not to mention *paria* (bittermelon) leaves salad with tomato and garnished with *patis* (fish sauce).

At lunchtime in the plantation fields, these *Sakadas* will join their fellow plantation coworkers—Portuguese, Puerto Rican, Japanese, Chinese, Hawaiians—and everyone would proudly open their *kau kau* tins and each would share their dish for everyone to enjoy. What is so amazing about each tin-held dishes brought by different ethnic groups in the fields “reveals their owner’s character and culture”—which helped create the true flavor of Hawai‘i and more specifically Maui a special place to live. The sharing of food during the early days of plantation operation was definitely the hallmark that helped cultures once foreign to each

other to become one community that truly loves and genuinely cares for one another.

So, *kau kau* tin is a symbol and a historical reminder of the *Sakadas*’ aspirations and sacrifices. The next generation needs to perpetuate the culture with humility and with passion to lift each other up. Let’s keep this culture alive and let’s not stop sharing our rich culture and the *ono* food in our double-decker *kau kau* tins. ✨

Vince Bagoyo, Jr. is the President/Owner of V. Bagoyo Development Group. He was graduated from Chaminade University (Bachelor of Arts in Political Science and Business

Administration) and California State University, Long Beach (Masters of Public Administration, Government Finance). His various government positions include Councilman (1991 to 1992); Director, Department of Housing and Human Concerns; and Director, Department of Water Supply. Bagoyo was previously President of Lāna‘i Holdings and Water Company and Vice President of Lāna‘i Company. He is currently Vice President of the Maui Memorial Medical Center Foundation and was Chairperson of the Maui Filipino Centennial Celebration Coordinating Council. His wife Jennifer is an RN at Maui Memorial Medical Center.



Kau kau tin is a symbol and a historical reminder of the *Sakadas*’ aspirations and sacrifices.



At lunchtime in the plantation fields, these *Sakadas* will join their fellow plantation coworkers—Portuguese, Puerto Rican, Japanese, Chinese, Hawaiians—and everyone would proudly open their *kau kau* tins and each would share their dish for everyone to enjoy.

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Labor Day...

from p. 4

lar wages, holidays, pension plans, or 401K plans, so they don't lose their employees to a union shop. For example, we had a nonunion employee making \$10-plus per hour and minimal benefits as a housekeeper. We got her in a union shop and she now makes \$20 per hour plus benefits."

While there is still a long way to go before Filipinos reach equity of place in the American social order in Hawai'i, the future looks bright for Filipino-American youth, many of mixed ethnicity, with Filipino being only one of many influences enriching their bloodlines and cultural perspectives. Many youth view the labor movement as a piece of old history because the technology generation has become grounded in another, more worldly place, one more fluid and intangible. The traditional institutions for stability, such as church, school, and community organizations, do not garner intense, broad-based interest from today's youth, who are more comfortable with the opportunities for connectivity and entrepreneurship in multiple co-existing worlds, each offering something uniquely inviting for the individual who is in search mode. There is strong acknowledgment and wide acceptance that the large majority of future workers will be employed by companies and corporations, and that most will have a union to represent them in negotiations for contract benefits. But there is also an acknowledgment by the unions of the need to work hand-in-hand with employers. "We try to get the best we can for our members but we have to keep in mind the company needs to make a profit. We work really hard with our employers," said Castro.

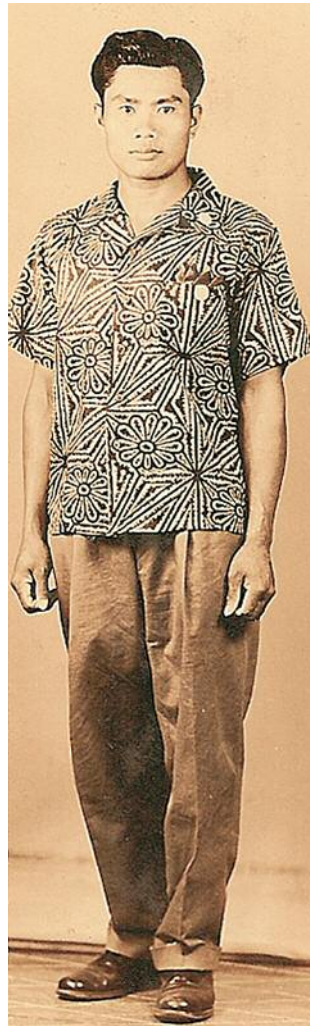
Today the descendants of the 1946 Sakadas have accomplished much beyond the dreams of their parents, and many remember the importance of

unions. "I'm from a union family—my parents were both members of Local 142—so I've always welcomed support from labor," said Keith-Agaran. "I live in and represent a community of working families so job opportunities are important. I've served on the labor committees in both the House and the Senate and I remain sympathetic to workers' concerns with our workers' compensation system and for maintaining basic workers' rights and benefits."

The union struggles have not fallen on deaf ears. "Papa shared how it was only in solidarity (through the union) that he and his fellow plantation field laborers were able to achieve the working benefits and rights that they deserved," added Hayashi. "When I interviewed him in 2015, he was 92 years old and he still expressed such heartfelt appreciation and triumph in their victory in attaining fair and equitable treatment, benefits and wages—all of which my generation so casually expect and take for granted today!"

For the thousands of Sakadas such as Andaya, Baggao, Calina, Coloma, Macadang-dang, Ragasa, and Sinfuego, Labor Day was not just about hot dogs and hamburgers or a

day in the sun. After all, their day in the sun was pure labor. ✨



1946 Sakada, union member and father of Alfredo Evangelista, **Elias Acang Evangelista** stands proudly in this image.



Silvestre Baggao is one of the last surviving 1946 Sakadas.

PHOTO: BASILIA EVANGELISTA

Elizabeth Ayson, Ph.D., left, is a retired educator, having served in the State Department of Education for over forty years. She previously



served as the Principal at Īao Intermediate School, the Vice Principal at Lihikai Elementary School and Maui High School, and she taught at Lihikai Elementary School, Blanche Pope School in Waimānalo, O'ahu, Frank Thompson Middle School in Boston, Massachusetts, and Stuart Elementary

School in Boston, Massachusetts. She was graduated from Baldwin High School, Knox College in Galesburg, Illinois (majoring in Music Education and Elementary Education), and University of Hawai'i at Mānoa (M.Ed.). She received her doctorate from Union University in Cincinnati, Ohio.

Alfredo G. Evangelista, above right, son of 1946 Sakada Elias Acang Evangelista, contributed to this article.



Atang...

from p. 6

Campos were very close, fellow 1946 *Sakadas*, *compadres* many times over, and from the same town of Paoay in the Province of Ilocos Norte. My *Ninong* Campos was a carpenter and helped my Dad build our family house (yes, the pink one with green trimmings) on South Papa Avenue. When my Dad died and I was in the receiving line, I saw my *Ninong* Campos and my eyes welled up in tears because my *Ninong* Campos was like a brother to my Dad. Little would I know that my *Ninong* Campos would provide an even more comforting service to my family when he himself passed.

When I lived in Honolulu, I was appointed as a Public Member to the Real Estate Commission by Governor **Benjamin J. Cayetano**. We had four meetings each month and members of the Commission would go to lunch, usually at a Chinese restaurant. We would host the neighbor island commis-

sioners: **Michael Ching** from Kaua'i, **Al Imamura** from Maui, and **Charles Aki** from the Big Island. After lunch one day, I accompanied Ching to shop in Chinatown. His father recently passed and he wanted to get some stuff for his Dad. Ching explained he needed to get a miniature paper car for his Dad so that his Dad could drive around. I was intrigued that not only my culture honored the dead with a variety of superstitions and traditions. Even the Japanese have *bon* dances to welcome and recall the spirits of the dead, something I try to participate in from time to time (I don't go only for the food). Some of our traditions are even similar. Filipinos, like Chinese, are told not to wear red at a funeral. In 2004, at the funeral of Aunt **Felipa Cacay-orin**, I had to mention to Father **Marvin Foltz** at Good Shepherd, that he shouldn't wear a pinkish/red-dish shirt. By that time, Father Foltz had been at Good Shepherd for over five years and he expressed surprise because no one had told him of that practice. Nevertheless, Father Foltz who had come to understand the intricacies of Filipino culture, quickly changed his shirt into a somber black.

Our cultural traditions and superstitions go beyond *atang* and the rites of funerals. Weddings are full of traditions. At the wedding service, the couple has the veil, cord, candles, and coin. When my niece **Ashley Acidera** married **Shawn Macugay** earlier this year, they went the whole nine yards. My wife and I were the veil sponsors which is a symbol to clothe them as one. We happily participated in this tradition. Good Shepherd's new priest from Canada, Father **Craig D. Vance** wanted to utilize his own tradition and have the bride and

groom give the bread and wine to the communicants but the *Nanas* and *Tatas*, especially my Aunt **Magdalena Clemente Evangelista** quickly shut that down.

Of course, one of the more curious traditions at many local Filipino weddings is the money dance. Traditionally the money was placed between the lips of either the bride or groom and passed on to the spouse who would receive it and then release it while attendants gather the money in a basket. When I was a young kid, the Master of Ceremonies would implore folks to give a lot so the newlyweds would have enough money to go on a honeymoon! When I was in Los Angeles attending the University of Southern California, I was invited to a wedding for my cousin **Lurline Mangosing** and **Hiddo Netto**. Their money dance tradition involved simply pinning money on the bride if you were male and on the groom if you were female. You would dance with them until the next guest would tap you on the shoulder to cut in and place money.

After birth, you're supposed to baptize the child as soon as possible, and before the baby is three months old. "When you take the baby out of the house, call the spirit Umaykan dika agbatbati."

— ORLINA CAJIGAL CALA

I've even been to Filipino weddings where the couple is so health conscious that they announce they will not place the money between the lips. Ay caramba! I guess I'm more traditional so when Bessy and I got married, we had no problem with placing the money between our lips. It was fun to do and very challenging because some of our guests, especially our *Ninongs* and *Ninangs* placed the money all over the place. Even Maui Mayor **Alan Arakawa** got into the act!

There are other, more serious Filipino wedding superstitions and traditions. Oandasan says that after the mass and before the celebration, the grandparents will comb the bride's hair from a glass of water. After combing the bride's hair, the grandparents will then ask the bride to drink the water in the glass then throw rice grains unto the newlyweds for a good and lasting relationship together and more blessings. Ross' tradition and belief about combing the bride's hair is similar to Oandasan's. "When my sister got married, my parents (or whoever raised the child) have to comb the hair of the bride so the marriage is smooth like combed hair," said Ross. "We call it *hapsai*; very nice and smooth."

In Hawai'i, gone are the days (mostly) of throwing rice at the bride and groom while they walk down the aisle after the ceremony. When **Kallie Keith** married **Gilbert S. Coloma-Agaran**, there was no rice thrown because of its affect on birds; rose petals instead were thrown. At our wedding, our wedding coordinator **Dulce Karen Butay** procured bubbles to blow while we processed down the aisle. I must admit that bubbles made for a great photo.

Ross says that if somebody is not

happy about you getting married—like an ex-lover, wherever the celebration is held, don't place the pots upside down. "I think it's because the marriage won't be successful because the pot is down, it's empty," explained Ross.

Another notion is if your marriage doesn't go smoothly, perhaps you weren't in step. **Julita Balagso Ibanez** from Sinait, Ilocos Sur said "When you get married, when you walk in the church, they told me not to go first but to step together." Cala explains if the girl goes first, the bride will be the boss, which explains a lot ... just kidding!

There are also quite a number of traditions and superstitions involving birth. After birth, Cala says you're supposed to baptize the child as soon as possible, and before the baby is three months old. "When you take the baby out of the house," Cala says, "call the spirit *Umaykan dika agbatbati*." Ibanez says after birth, you're not supposed to lift heavy things and to stay away from the rice fields because if you go into the water, you will get sick. Dadis says after birth, take a bath with boiled guava leaves for healing purposes. Garcia said "don't eat cold foods because your stomach will come funny." Ross says that you can only eat certain types of food. "You can only eat fish that is clean, for example *tilugon* is good. But don't eat shark or sting ray." Ross also warns that when you're pregnant, you're not supposed to eat food that is not nice to look at because your baby will look the same.

"For example, don't look at ugly things—if you look at the monkey, some part of your child will resemble a monkey, e.g., your child's hair may be monkey-like." Judge for yourself what Ross was looking at when she carried **Sharon Zalsos**.

Oandasan shared that when one is giving birth, tires will be burned during labor, especially if you're delivering at home. The burning will chase away bad spirits, explains Oandasan. It is almost similar to the practice of the family of **Aurea Peros Tagorda** which burned a log in front of the family home when prayers were held after she passed.

While we may not always agree or continue all our superstitions and traditions, it's part of our culture and in some cases, shared by other cultures on Maui. For this local born Filipino, these traditions are important, especially because my 93-year old Mom considers them to be. After all, Mother knows best. *Thanks be to God!* ✨ **Alfredo G. Evangelista** is a graduate of Maui High School, the University of Southern California, and the University of California at Los Angeles School of Law. He is a sole practitioner at Law Offices of Alfredo Evangelista, A Limited Liability Law Company, concentrating in estate planning, business start-up and consultation, non-profit corporations, and litigation. He has been practicing law for 30-plus years (since 1983) and returned home in 2010 to be with his family and to marry his high school sweetheart, the former Basilia Idica.

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Kwento Kuwentuhan

Palengke

Maui's "Farmers' Market" Smorgasbord

Liza of "A Maui Blog"

Do you like going to farmers' markets? I do! It reminds me of *palengke*. I have many warm memories of *Nanay* (my mom) and I going to *palengke* back in the Philippines.

Palengke is the Tagalog word for market. Not the supermarkets that we are familiar with here in the U.S. but more so like a farmers market or swap meet where local produce and homemade goodies are sold by the farmers themselves—or at least most of them are.

Do you have a "go to" farmers' market on Maui—one where you regularly go to and buy your fresh produce?

I do!

I live in Kihei so I naturally am inclined to go to the farmers market in this area. I am glad that I don't have to drive far away to avail of some of my favorite fruits and veggies. Part of my Saturday morning ritual is to go to the farmers' market at Aloha Market owned by Rowena. Aloha Market is located across from Kukui Mall and next to the Kihei Public Library.

One of the many great things about grocery shopping at Rowena's is that I find the produce I am looking for that I rarely find in other places—like *atis*, *lanzones* (when in season) and *guyabano*. I also like their variety of green leafy vegetables where I can purchase *malunggay*, *dahon ng ampalaya* or *saluyot*. There is a wide selection of locally grown fruits and vegetables. In addition, they have baked goods, pastries, and other cooking ingredients.

Another wonderful thing about going to Rowena's produce market is that the staff is very friendly and helpful. Rowena's team all speak Tagalog so I get to speak Tagalog when I am there. Fun! *Kwento-kuwentuhan* while shopping.

I got to know a bit about Rowena's background and it is quite fascinating. Rowena started helping her mother in-store in the Philippines when she was eight years old. She earned a degree in Chemical Engineering at Far Eastern University. When she moved to Maui, she was hired as a Senior Analyst at HC&S to analyze the differences in sugar cane



A host of fresh produce await you at Maui's numerous "**palengke**."

Rowena Moen (shown right) stands proudly in front of her market in Kihei.



Besides getting fruits and vegetables that I could only find in the Philippines before, visiting Rowena's market also allows me to speak in Tagalog with their employees Esmel, Viner, Marcy and Ai; *kwento-kuwentuhan* while shopping!

Shopping at farmers' markets here on Maui allows you to get produce that you won't normally see in most mainstream supermarkets, and then some...



quality. In 2001 she and her husband, Guy Moen, started a farm in Ha'ikū and since then they have been selling their produce from the farm at various farmers' markets on Maui. Aside from their farmers' market in Kihei, there is also a Rowena's Produce & Packaging Supplies in Kahului, located at the corner of Wākea Avenue and 230 Hāna Highway. It is open daily from 8 a.m. to 6 p.m.

Do you want to know where the Farmers Markets are on Maui?

Let me highlight some of them.

Upcountry Farmers' Market at the Kulamalu Shopping Center near Long's Drugs just off of Kula Highway—open Saturdays, 7 to 11 a.m. The diverse community of over 50 vendors that frequent this Maui market is what makes it unique to others.

Farmers' Market at the Maui Swap Meet is popular among locals and tourists alike. Located at the University of Hawai'i Maui College, the swap meet is located at the backside of the U.H. Maui College across from the Maui Arts & Cultural Center (MACC). This swap meet is every weekend and has just about everything you would want, not just fresh produce. Hours of operation are Saturdays from 7 a.m. to 1 p.m.

Farmers' Market in the central court of the **Queen Ka'ahumanu Center** is convenient for locals and tourists. Not only is there fresh tropical produce but many vendors feature handcrafted sweets and treats to choose from. It is open on Tuesdays, Wednesdays and Fridays, 8 a.m. to 4 p.m.

I am not very familiar on the West-side, but our friends there recom-

mend **Honokōwai Farmers' Market** located at 3636 Lower Honoapi'ilani Rd. in Lahaina. They are open Monday, Wednesday and Friday from 7 to 11 a.m. and the **Nāpili Farmers' Market** located in a parking lot at Honoapi'ilani Highway and Nāpilihau St. in Lahaina, near Maui Prep, opens 8 a.m. to 12 noon.

This list of farmers' markets on Maui is by far not complete and ever evolving. The farmers' community on Maui is growing and that's pretty exciting. I asked this question earlier on in this article, and I want to ask it again: *Do you have a "go to" farmers' market on Maui—one where you regularly go and buy your fresh produce?* Share with us at *Fil-Am Voice* Facebook page. You can post some photos too! *Mahalo and a hui hou!* ✨



Liza Pierce of *A Maui Blog* is an Interactive Media Strategist in Hawai'i. She started blogging in 2006 and she loves talking story online and spreading aloha around the world. She's been living on Maui since 1994 and considers Maui her home. A wife, a mother, a friend and so much more. She loves Jesus; *Maui Sunsets Catcher*; *Crazy About Rainbow*; *End Alzheimer's Advocate*. Her life is full and exciting here on the island of Maui.

Liza is currently the Interactive Media Strategist with Wailea Realty Corp.

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Chef's Corner

The Filipino Food Movement was founded to create broad awareness, appreciation, and enhanced investment in Filipino Culinary Arts. In just a few short years, it has gathered national attention in the press, millions of worldwide impressions on social media, and hundreds of passionate and talented individuals who believe Filipino Cuisine deserves its rightful place in the global menu.

It is believed that the story of our culture is programmed into the DNA of each ingredient, no matter where it is grown; each dish, no matter how it has evolved; and each cook, no matter where he or she may come from.

Through an inclusive & collaborative spirit, here is the goal:

- We aim to combat the challenges and negative stigmas facing our cuisine. We aim to shed light on the true value of Filipino Cuisine.
- We aim to build a better stage upon which to celebrate and elevate the Filipino Food experience.
- We aim to gather those that are working tirelessly to do the same.

Together, we can influence the rising tide that will lift all vessels, with the hopes of leaving a trail of crumbs in our wake that will inspire, gather, and feed generations to come.

SOURCE: THE FILIPINO FOOD MOVEMENT

It is in food that we find our commonalities, rather than our differences. As a chef instructor at UHMC Culinary Arts Program, I instill in my diverse group of aspiring chef students that we identify as ourselves not only by birth but also by how we embrace other cultures by appreciating various cuisines. It is with an open mind that one can pledge to the recognition of other ethnic and global foods, through the love of eating, and deep respect to the culinary arts.

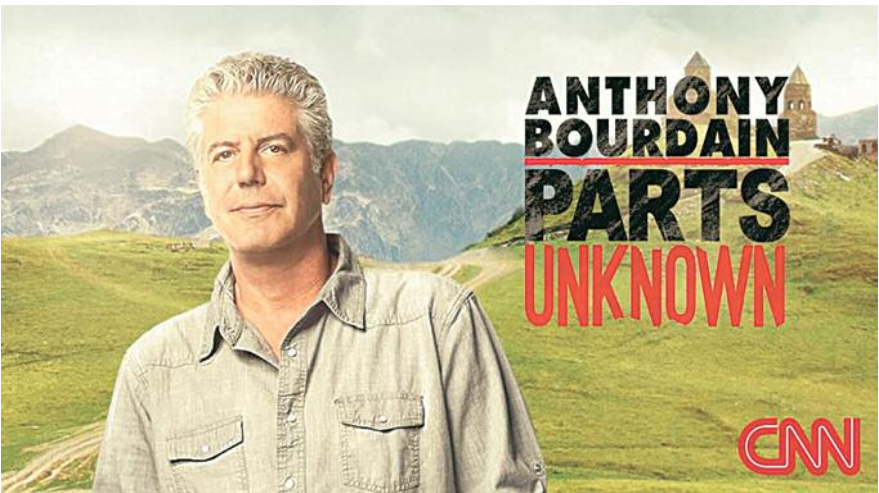
Filipinos are the second largest Asian subgroup in the US, according to the US Census department, and the second largest ethnic community in Hawaii. Restauranteurs, chefs, manufacturers, fans, friends, and *Lola's* come together to celebrate the great flavors of our cuisine.

In big cities, one of the best things about globalization is having food from around the world in walking distance. For Hawaii, being a melting pot and at the forefront of travel and tourism, we've got it all, and Filipino cuisine is here to stay.

We have access to pretty much every cuisine we could ask for, but there's one in particular that is, according to Anthony Bourdain, set to be the next big food trend in America.



Recently in June 2017, TV personality, host and celebrity chef Anthony Bourdain of *Parts Unknown* told CNN during an interview that American



TV personality, host and celebrity chef Anthony Bourdain of *Parts Unknown* told CNN that Filipino food will be the next big thing in America.
PHOTO COURTESY CNN

#filipinofoodmovement

How it all started, The Filipino Food Movement.

Chef Joaquin "Jake" Belmonte

palates are just starting to become seriously interested in Filipino food, but they've begun embracing and learning about one of the most underrated but delicious cuisines out there. He emphasized that Filipino food will be the next big thing in America.

Bourdain thinks western palates are ready for it: "I think certain Filipino dishes are more likely to take root and take hold more quickly than others," he told CNN.

One of the dishes he particularly likes is called *sisig*, which is made from the snout, jowl, ear and tongue of a pig.

"I think *sisig* is perfectly positioned to win the hearts and minds of the world as a whole," he said with no reservation. "The dish is casual, accessible, and exactly what you need after a hard day's work." He added, "I think it's the most likely to convince people who have no exposure to Filipino food to maybe look further and investigate further beyond *sisig*. I think that's the one that's gonna hook them."

Along with Bourdain, *Los Angeles Times* food critic Jonathan Gold has also noted that the Filipino Food Movement is now upon us, and its unique yet familiar flavors and affordable prices have finally thrust it into the gaze of American food culture.

Bistro Manila Maui owners Rey & Cecille Piros attracts foodies and inter-

national diners at their location at 230 Hāna Highway, directly across Jim Falk Motors in Kahului.

They feature Filipino *Kamayan-style dinner* (eating with your hands), also known as "*Boodle Fight*," where numerous dishes are laid on banana leaves across a long table. Freshly caught and grilled fish, exotic fruits, a whole roasted pig, and rice are some of the dishes served. No forks, spoons, or knives are used. Everything is eaten by hand. It is one of my most memo-

rable dining experiences.

Eating with your hands is a unique way of eating that is common to almost every Filipino. While most of the world use spoons, forks, chopsticks, and knives, Filipinos use their hands. Eating using your hands culture has been passed on for generations. If you haven't tried this yet, remember it is highly recommended. It is worth the experience.

Bistro Manila Maui has received a lot of inquiries about their "Kamayan Nights." Please call 871-6934 for prices and reservations—they are only doing "Kamayan Nights" on Friday and Saturday nights—the price varies depending on the choice of items and there must be a minimum of four people.

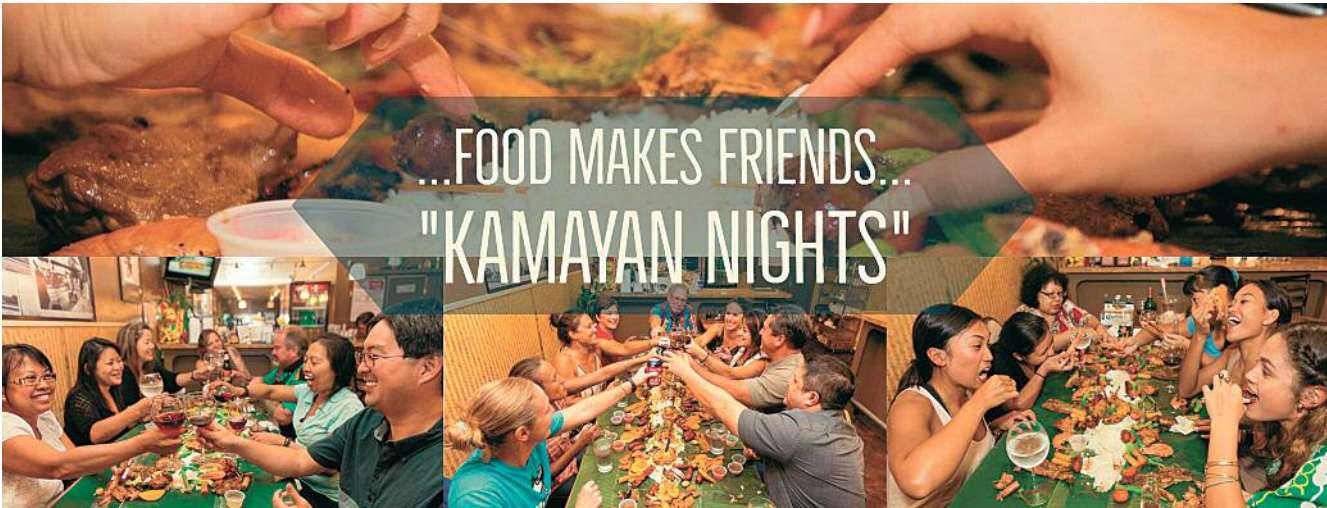
RECIPE:
Pork Sisig
Serves: 6

- Ingredients
- 1 lb. pig ears
 - 1½ lb pork belly
 - 1 large onion, minced
 - 3 tablespoons soy sauce
 - ¼ teaspoon ground black pepper
 - 1 knob ginger, minced
 - 3 tbsp chili flakes
 - ½ teaspoon garlic powder
 - 1 piece lemon (or 3 to 5 pieces calamansi)
 - ½ cup butter (or margarine)
 - ¼ lb chicken liver
 - 6 cups water

see MOVEMENT next page



"I think it's [*sisig*] the most likely to convince people who have no exposure to Filipino food to maybe look further and investigate further beyond *sisig*. I think that's the one that's gonna hook them," said Bourdain.



Bistro Manila Maui Rey & Cecil Piros attracts foodies and international diners.

Ating Kabuhayan

John A.H. Tomoso †



An article in America: The Jesuit Review, by Theology Professor Jonathan Malesic, got me thinking about labor and a perspective on our daily work. In this day and age, it can be said that many are increasingly experiencing work as perhaps ma-

terially unrewarding and not fulfilling. In this day and age, in what is called the post-industrial era, many see their stability of a job, of work, as becoming rarer. This can lead to the thinking that work, a job, daily labor is irrelevant, even insignificant to one's own worth and connection to God and His ongoing creativity in the world. As a Priest, I would like to contribute to connecting those who work, like me, to their own sense of fulfillment and spiritual commitment to God.

Professor Malesic wrote about how, through our work, our labor, each of us can respond to "the universal call to holiness in everyday economic life." I understand this to mean that all labor, every job, can be seen as a connection to God, to His creation and will for every one of us. I like to remind people that they must live (and work) their passion, what they really like and want out of life. Thus, I think that this "call to holiness" is about how we find stability in our work, in our jobs, so that we fulfill our hopes, dreams, and aspirations, making them a reality for ourselves and those we love. Now, I know there are many political and economic forces beyond one's control that can dictate work and jobs in our community. Yet, what we do control, is how we work, how we perform our jobs, so as to fulfill our own being, our sense of self and self-worth. Perhaps this will bring each one of his to holiness.

As a Priest, I am aware that I must help others to see the value of work; that it must not be overvalued or undervalued. Such a value, I believe, means that one must not "overwork;" that one must balance daily life with work and rest. So, let's ask ourselves the questions: "How does my work and its task before me contribute to my progress toward holiness?" "How does my work and its tasks contribute to my sense of well-being and self-worth and to the life of the community and to others' sense of well-being and self-worth and to the life of the community?" I've always had the thought, and I pray about it, that my work, my labor, my job, does make a difference and that others derive goodness (and holiness) from it.

Do you take "time off," time away from work and labor to enjoy life, especially with others? In his book *Leisure, the Basis of Culture*, Josef Pieper calls attention to what he describes as theological truths:

- 1) God's creation is providential and God provides all that we need.
- 2) Everything doesn't have to be earned because God gives us, gifts us, with what we need.

We are all in God's creation and the thinking that one must "always work for everything," points to a certain lack of understanding about our own status as creatures of God. I believe we can enjoy work or labor, yet we don't have to work all the time. Rabbi Abraham Joshua Heschel echoes this idea in arguing for the Sabbath, "a day of rest" as "the heart of human existence." He says that on the Sabbath, and at rest, the person "says farewell to manual work" and learns to understand that the world has already been created and will survive "without the help of human beings." So balance your life with work and rest, with labor and recreation.

If we consider that our ultimate destination as humans is a connection or communion with God, then Pieper's thought that "rest from work" is a celebration of our existence, of life itself, is a necessary reality for those who work, who labor. If we do not "rest from work," I believe, we make all our work, our labor, unfulfilling, unrewarding and, therefore, undervalued. As a Priest, I would like to tell you that the highest form of celebration is worship. *Kababayan*, can anyone argue against worship? Thus, I believe God blesses all our

see ATING KABUHAYAN p.18

Ka-Ching!



Potential Retirement Obstacles

Elsa Agdinaoy-Segal

What you get out of tomorrow depends on what you put into it today—and how you handle any bumps along the way. So while you're keeping one eye on that retirement prize, make sure to keep the other on the lookout for pitfalls. Here are some potential obstacles to prepare for.

1. Short-Sighted Savings

Savings generally take time to grow, so you may wish to consider saving and investing early to take advantage of compound interest and long-term stock gains if the U.S. stock markets continue their historical upward trend¹. Consider multiple avenues for your savings dollar, including:

- **401(k)**
Employer-sponsored 401(k) plans can often be a good way to invest in your future. Many employer-sponsored plans also offer a matching contribution feature. 401(k) plans typically enable you to make contributions out of your paycheck on a pre-tax basis, so you can defer taxation on your income while growing your retirement savings on a tax-deferred basis.
- **Individual Retirement Account (IRA)**
Many smaller employers offer an IRA option, or you can open your own IRA.
- **Personal Savings**
Many banks offer automatic withdrawals from a direct deposit paycheck into a savings account. Even though these banks credit your account with low (or no) interest—and thus offer limited growth potential—this can generally be an easy and conservative way to set aside cash on a regular basis.

2. Career Interruptions

In today's economy, you can never be sure of

your job stability—or of your ability to quickly find a new job if you get laid off. That's why many believe it's critical to maintain an emergency fund to cover 6–12 months of living expenses like rent or mortgage and groceries. If you withdraw money from your retirement savings, especially a qualified retirement plan, you may incur tax penalties on the withdrawals (depending on your circumstances) while also cutting into the account's value over time.

3. Unforeseen Illness or Injury

According to the Social Security Administration, about one in four 20 year-olds working today will become disabled before they reach retirement age². It's a startling statistic with serious consequences. If you get sick or hurt and have to go on long-term disability (generally after six months of short-term disability), your employer may have the right to terminate your position—and with it, your ability to continue contributing to your 401(k). This can potentially have a considerable impact on your retirement savings.

4. Debt

From credit cards to home loans to paying off your children's college education, debt has the potential to derail your retirement plans. Debt, when not properly managed, may lead to low credit scores, a depletion of your retirement savings, or even bankruptcy. Unmanaged debt may also make achieving your foundation of retirement planning—the accumulation of assets—more difficult and potentially more expensive. The key is to pay down debt while properly balancing it with your other financial priorities.

5. Life Events

You can save early and save often for retire-
see OBSTACLES p.15

Chef's Corner

Movement...

from p. 11

- 3 tablespoons mayonnaise
- 1 tsp salt

Instructions

1. Pour the water in a pan and bring to a boil. Add salt and pepper.
2. Put in the pig's ears and pork belly then simmer for 40 minutes to 1 hour (or until tender).
3. Remove the boiled ingredients from the pot then drain excess water.
4. Grill the boiled pig ears and pork belly until done.
5. Chop the pig ears and pork belly into fine pieces.
6. In a wide pan, melt the butter or margarine. Add the onions. Cook until onions are soft.
7. Put in the ginger and cook for 2 minutes.
8. Add the chicken liver. Crush the chicken liver while cooking it in the pan.
9. Add the chopped pig ears and pork belly. Cook for 10 to 12 minutes.
10. Put in the soy sauce, garlic powder, and chili. Mix well.
11. Add salt and pepper to taste.
12. Put in the mayonnaise and mix with the other ingredients.

13. Transfer to a serving plate. Top with chopped green onions and raw egg.
14. Serve hot. Share and enjoy.
(Squeeze calamansi before eating).

RECIPE SOURCE: PANLASANG PINOY 🌟

Chef Joaquin 'Jake' Belmonte, Jr. is a Culinary Lecturer at the UH Maui College, Culinary Arts Program. Belmonte was graduated from Maui High School and worked extensively in the Food & Beverage operation in the hotel industry. He is currently the Chef Representative of the Blue Zones

Project - Central Maui Restaurants & Grocery Stores, a Facilitator of Hawai'i National Great Teachers Seminar; and an active member of the American Culinary Federation. Belmonte was recognized by the Hawai'i Hospitality Magazine as one of the 2008 Top 10 Rising Chefs of Hawai'i under 40 and was the 2009 Chef Representative of the Hawai'i Visitor and Convention Bureau's West Coast Marketing Campaign. Happily married with two children, Belmonte is also a Small Business Owner and Operator of Maui Lifestyle Healthy Choice, a premier healthy vending company.





Ways and Means Chair Donovan Dela Cruz (6th from left) confers with Vice-Chairman Gilbert Keith-Agaran (6th from right) during the special session.

PHOTO COURTESY HAWAII SENATE MAJORITY

My alma mater Maui High School annually holds a dinner during Homecoming week to honor alumni, faculty and friends of our school. Past honorees of the Maui High School Foundation include inspirational local speech teacher at that other school Charlotte Boteilho '68, my high school science teacher Edwin Ginoza, my high school principal Calvin Yamamoto, historian and writer Inez Ashdown '18, and auto technology instructor Dennis Ishii '66. Legendary football coach Curtis Lee '66, athletic director and coach Izumi "Shine" Matsui, and longtime track and field coach Odell Marinia, and swim coach Spencer Shiraishi '45 represent the proud Saber athletic history. My classmate and innovative community builder Stanford Carr '80, wireless technology pioneer Harrison Miyahira '58, A&B Properties executive Grant Chun '79, Island Movers executive Donald Takaki '59, retired state judge Harriet Holt '44, and tax reform advocate William Tavares '39 signify alumni in business and civic life. Musicians in the Hall include noteworthy band teachers and music directors James Kidoguchi and Kerry Wasano '89, and local entertainer Uluwehi Guerrero '76. Veterans venerated include Hawaii National Guard Brigadier General Glen Sakugawa '66 and courageous special forces team member Kraig Vickers '92. Longtime supporters of the school Dr. Frank Baum & Dr. Colleen Inouye, who annually sponsor Valedictorian awards, also hold respected places.

Not surprisingly, the Hall also includes people who have helped shape our island and state in politics like former teacher, Maui Mayor and Speaker of the House of Representatives Elmer Cravalho '44, and distinguished Congresswoman Patsy Takemoto Mink '44. More recent awardees include leaders that shaped Maui, Lt. Governor Shan Tsutsui '89, former Maui County Council Chair and former Executive Director of Maui Economic Opportunity Gladys Baisa '58, and Maui Mayor Alan Arakawa '69.

Dinengdeng & Pinakbet

Real talk about funding on both the State and County levels of our government.

Gilbert S.C. Keith-Agaran

This year, one of the honorees is the late Mamoru Yamasaki '35. A lifelong bachelor, Senator Mamoru Yamasaki served more than thirty-three years in territorial and state legislatures, distinguishing himself as an advocate of children and education. As Chair of the powerful Senate Ways and Means Committee for a dozen years, the low-key legislator played a key role in funding state services and building and upgrading local schools, athletic fields, roads, airport, hospital and the UH Maui College.

Maui Nui historically has wielded an out-sized role, given our population, in our State history. Speaker Cravalho appears in that famous picture receiving the call that Congress had approved the Statehood Admissions Act. During portions of the mid-1970s to the mid-1980s, Maui residents Joe Souki and Mamoru Yamasaki held the chairs of House Finance (FIN) and WAM at the same time. During their WAM-FIN heyday, Rep. Souki and Sen. Yamasaki, and the Maui legislative delegation brought home over four billion dollars for highways, hospitals, airport terminals, schools, cafeterias, libraries, community centers and much more. Souki went on to serve as House Speaker twice, most recently from 2013 until earlier this year. In recent years, Maui residents Bob Nakasone, Kyle Yamashita and Shan Tsutsui have been responsible for determining the State's Capitol Improvements Projects (CIP) budget. Tsutsui, of course, went on to be the first Maui resident to lead the State Senate and then became Lt. Gov-

ernor. Rep. Yamashita continues to lead the Finance Committee on CIP. Others in the Maui delegation continue to hold influential positions in the legislature.

But Maui only has three members in the twenty-five member Senate and six members in the fifty-one member House. Neighbor Island legislators hold only eight seats in the Senate and sixteen in the fifty-one member House. Maui and its sister-counties have been successful advocates over the years by working cooperatively and smartly with their O'ahu colleagues.

A friend recently asked about my votes in favor of SB 4 in the Special Session which provides additional authority for the City and County of Honolulu to fund its controversial rail project. I told him it was the right vote for Hawaii at this time even though all of my Neighbor Island Senate colleagues other than the Senate President voted against the bill. Four of Maui's six member House delegation, two of Kauai's three Representatives and three of the seven Big Islanders Representatives also supported the compromise bill. Neighbor island residents have generally and understandably been leery of being pulled into funding O'ahu's costly mass transit system.

Interestingly, when Souki and Yamasaki served as legislative money chairs, they worked on the first proposals to develop mass transit on O'ahu. The pundits even called the proposed train the *Yama-Souki*. The *Yama-Souki* never started since the Honolulu City Council rejected the tax increases needed to fund it.

Taxes, the State and the Counties

In Hawaii, the State Constitution gives the legislature broad taxation authority. The four Counties have limited taxation authority. The Constitution grants Counties only authority over Property taxes, vehicle and weight taxes, and public utilities franchise tax. But until 1989, the Counties did not even have statutory authority to set real property tax rates themselves.

For many years before and after

Statehood, the Counties requested State grants from the legislature to assist County operations. In territorial days until the early years of Statehood, the Counties actually received a portion of the General Excise Tax (GET) based on a formula. In 1965, the Counties began receiving funding through grants-in-aid. The GIA amounts ranged from \$9.363M in 1966 to \$19.5M by 1972.

General Excise Tax (GET)

The State GET is one of the main sources of revenue for the State general fund, and accounts for about 50% of that fund. It is a broad tax that covers almost all goods and services sold or provided in Hawaii. The GET brings in a lot of revenue, and most residents and businesses pay this tax in some way or another with approximately 30% of collections paid by visitors while on vacation in Hawaii. The general fund supports all State services, including schools, hospitals, social services, health inspectors, the University of Hawaii campuses, and county ambulance services. Until the passage of SB 4, 10% of the O'ahu-only rail surcharge was also deposited into the general fund (since 2007, as a result, approximately \$193M has been allocated to general State services, including those provided to the neighbor islands).

According to the 2012 census estimates, Honolulu County represented 70% of the State population. In 2015, O'ahu taxpayers generated 75% of the State personal income (2015, University of Hawaii Economic Research Organization). With its large population, Honolulu generates most of the State GET. I would note Maui County Council Chair Mike White is also correct when he points out that the City and County of Honolulu has a broader economic tax base (for example, Maui sees little in defense spending other than what is provided at Haleakala and the Maui High-Technology Park, while O'ahu has civilian jobs at the Pearl Harbor Naval Shipyard, and military jobs at Joint Base Pearl Harbor-Hickam, Marine Corps Base Kaneohe, Schofield Barracks, and a growing Cy-

see FUNDING p.16

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Sakada Offspring



Emmanuel "Manny" Alegre Baltazar



Manny & Eliza Baltazar

Manny Baltazar and Family



This month’s featured Sakada Offspring is a man of great integrity, a community leader, as well as a dedicated church leader: Emmanuel Alegre Baltazar.

Emmanuel “Manny” Alegre Baltazar was born on New Year’s Eve, December 31, 1974 in Cabaroan Laud, Vigan City, Ilocos Sur, Philippines, to Carlos Argel Baltazar and Gertrudis Patricia Apelin Alegre Baltazar. He is married to Eliza Cruz Feig Baltazar. He has three step daughters: Hazel Feig, Ivyneil Feig Madriaga, and Aiza Feig Cortez and five grandchildren. They are: Lyzah Kiana Hong, Meleana Justyce Hong, Ian Angelo Madriaga, Isaac Anthony Madriaga, and Kellen Zane Cortez,

Emmanuel Alegre Baltazar

Lucy Peros

Eliza was married to the late Cosme Batalia Feig, a 1946 Sakada. He was employed at HC&S. Unfortunately, he passed away in 1999. Eliza re-married in 2007 to Emmanuel, who arrived on Maui on March 5, 2007 from the Philippines. Manny also has granduncles who came to Hawai’i as Sakadas: Faustino Apelin, Domingo Alcain, Segundo Alcain, Antonio Quenga, and Teofilo Alcausin. According to Manny, these brave Sakadas, by coming to Hawai’i, they were able to help Manny’s grandparents and parents financially for a better life espe-

cially in the area of higher education and purchasing lands for farming in the Philippines. They are very grateful to them.

Manny was a very bright student. He was a valedictorian of his elementary school class and a 3rd honorable mention at his high school class. He received his Bachelor Degree in Elementary Education from the University of Northern Philippines with the highest award of Distinction. Manny was also designated as the Most Outstanding Student Teacher of the Year and Outstanding Student Leader of Region I. As a post graduate, Manny received his Master of Arts in Education from Baguio Central University, majoring in Educational Management in Supervision and Administration from which he received a Special Award in Thesis Making.

At Grand Wailea Resort, Manny is employed as a Houseman. Other jobs that he undertook were: Sales Clerk/Cashier at Longs Drug (Kahului, 2007–2009), Educational Assistant (Sped Class) at Lihikai School, (August 2007–December 2007), and English Teacher (Part Time) at the Maui Community School for Adults (August 2010–July 2013).

Manny is very involved in Maui community activities. He served in the Ilocos Surian Association of Maui as their Recording Secretary and as 1st Vice President. At Binhi at Ani, he served as Vice President, Corresponding Secretary and a Board Member. He was also a Board Member of the Maui Filipino Community Council.

At Grand Wailea Resort, Manny was an ILWU Local 142 Union Steward, Unit 2520 Grievance Chairman as well as Unit Chairman. For the Maui Division, Manny is the Political Action Committee Chairman. In the Democratic Party of Hawai’i, he was a Precinct 1 District President 2013–2016 and President of District 9 (Kahului Area), June 2016–present.

Manny’s church involvement includes Lector, Eucharistic Minister, and Lector Trainer, as well as chairing various church ministries and committees. He serves both St. Theresa and Christ The King Catholic Churches.

With such dedication, Manny received many plaques of commenda-



tion, certificates of Recognition, and leadership awards from the community, organizations, and churches. He received a Gintong Pamana Leadership Award from the Maui Filipino Chamber of Commerce in 2014.

Manny thanks his late mother, Gertrudis and father, Carlos for instilling in him the importance of service, serving the church and community for the good of the people and the whole community. He says: “My mom was truly my inspiration.”

This is Manny’s reflection in life: “Be simple and humble to all blessings given by God. Be contented and grateful with the things you have and not too much ambitious in life. Put God as a center of life and nothing is impossible to Him and He will provide all what you need if you have strong faith in Him. Continue to serve others sincerely and serve the community as well as a way of giving back to God the blessings he gave. Remember to love and care for your family because family is the best gift given by God to be treasured forever. If all of us will work hand in hand, heart to heart, nothing is impossible to attain on Maui. May we all unite as one, plan as one and work as one with common purpose and surely we can make Maui the best place to live. We can make a big difference if we work together and cohesively attain our dreams and inspirations for a better and progressive Maui. This is the right time to move now it’s not yet too late if we start it now.”

Lucy Peros is a retired school teacher, having taught for 32 years, 11 years at St. Anthony Grade School and 21 years at Waihe’e Elementary School. Both of her parents, Elpidio and Alejandra Cabalo of Hāli’imaile, worked for Maui Land and Pine Company. Her dad was a 1946 Sakada. Lucy is currently a Realtor Associate at Peros Realty, the business her late husband Sylvester Peros, Jr. started 30 years ago, where her daughter Lianne Peros-Busch is now the Broker. Lucy devotes a significant amount of time to activities at Christ The King Catholic Church as well as babysitting her grandchildren.





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Around Our Community

If you have a photograph of a community event, please email to info@filamvoicemaui.com. Please include a short description, your name and contact information.



Gabrielle Gutierrez was crowned the new 2017 Miss Maui Filipina by the 2017 Miss Hawai'i Filipina, Kimberly Yap, and the 2016 Miss Hawai'i Filipina, Amelia Laborte. PHOTO: LAWRENCE PASCUA



2017 Miss Hawai'i Filipina Kimberly Yap performed a Marshallese folk dance at the New 2017 Miss Maui Filipina coronation ceremony. PHOTO: LAWRENCE PASCUA



Dance International Production relaxing in Honolulu before a competition. PHOTO COURTESY MADELYNE PASCUA



Reynaldo and Felicitas Golino were honored as one of the nominees for the Parents of the Year by the Philippine Cultural Foundation of Hawai'i in Honolulu. PHOTO: ALFREDO EVANGELISTA



Sheena Garo, one of Maui High School's valedictorians, honored at the Philippine Cultural Foundation of Hawai'i event in Honolulu. PHOTO: ALFREDO EVANGELISTA



Major Reinalyn Golino, former Miss Barrio Fiesta, danced for her parents at the Philippine Cultural Foundation of Hawai'i event in Honolulu. PHOTO: ALFREDO EVANGELISTA



The Bahay Kubo Heritage Foundation featured 13 chefs who made tapas at the Aug. 19 event, held at U.H. Maui College's Pā'ina hall. Shown here lining up are, from left to right, Chefs Lyndon Honda, Charles Andres, Larry Badua, James Simpliciano, Chris Schobel, Jojo Vasquez, and student Motley Adovas. PHOTO: LAWRENCE PASCUA



All cheers to the birthday boy, Bart Santiago, whose celebration was held at Tante's Island Cuisine, Sat., August 28. Santiago's family and close friends from the Maui Filipino Community Council who were in attendance were in jovial spirits indeed. PHOTO COURTESY TANTE URBAN

Ka-Ching!

Obstacles...

from p. 12

ment, but something may happen that puts that savings at risk. Consider planning for the unexpected with a whole life insurance policy that builds cash value over time. Instead of digging into your retirement savings to pay for unforeseen expenses, you may be able to access the cash value³ in your whole life insurance policy to cover some of these costs. Or, later in life you may use your cash value to supplement a short fall in your retire-

ment income. Taking the steps ahead of time to prepare for potential and real obstacles can help you enjoy life's next adventure—retirement.

- 1 PAST PERFORMANCE IS NO GUARANTEE OF FUTURE INVESTMENT PERFORMANCE.
- 2 U.S. SOCIAL SECURITY ADMINISTRATION, FACT SHEET OCTOBER 13, 2015
- 3 ACCESS TO CASH VALUES THROUGH BORROWING OR PARTIAL SURRENDERS WILL REDUCE THE POLICY'S CASH VALUE AND DEATH BENEFIT, INCREASE THE CHANCE THE POLICY WILL LAPSE, AND MAY RESULT IN A TAX LIABILITY IF THE POLICY TERMINATES BEFORE THE DEATH

OF THE INSURED. ✱ Provided by Elsa Agdinaoy-Segal, registered representative of MassMutual Pacific, courtesy of Massachusetts Mutual Life Insurance Company (MassMutual). Lic. #357268. Agdinaoy-Segal was graduated from Hawai'i Pacific University where she received a Bachelors of Science in Business Administration with an emphasis on Human Resource Management. In 2009, she earned the Chartered Retirement Plans SpecialistSM designation (CRPS7). Agdinaoy-Segal has nine years of experience in the financial services industry.



She is the mother of two children, Joshua and Lily, and married to Brandon Segal, a deputy prosecuting attorney with the County of Maui.

Losing Weight: A Journey

Vernon Patao

One of the most frequently asked questions I receive is “How do I lose weight?” Well, we all have heard of a million and one ways to shed those unwanted pounds and reveal the six-pack hiding behind the insulating layer. The truth of the matter is: There is no secret formula or answer to the question. The most important piece to the puzzle of losing weight lies between our ears. This is where the process of developing the right *mindset* begins. Every diet and weight-loss scheme has its pros and cons, but for any one to really work, you have got to get your mind right.

Here is the story and journey of athlete Valerie Matsunaga, a retired pharmacist who has won awards in weightlifting: 2015 Olympics, Silver Medal in the Masters World Cup; 2017 World Masters Games, Silver Medal; and 2017 National Masters Weightlifting Championships, Bronze Medal.

Val: I want to lose weight, Coach, what do I do first, exercise or diet?

Coach Vernon: Every journey begins with a single step. Start with setting a goal and a vision.

Val: I want to lost 5 pounds, well, actually, I want to look like Marie Osmond after her transformation.

Coach: For a lifetime or long-term change to occur, it has to be a lifestyle change that you can live with. Take small baby steps with day-to-day changes. The key to weight management is balancing what you eat with what your body spends. To lose a pound, you need to have a calorie deficit of 500 calories per day or 3500 per week, on average. This can easily be achieved balancing diet and exercise. Make a log of everything you consume in a week, calculate your caloric intake, and formulate an exercise routine to burn those calories.

Val: I've tried keeping a food diary, writing down everything that I ate. I got really tired.

Coach: There are many different tools available. If you have a smart phone, try “My Fitness Pal.” You can easily enter what you consume and it even gives you a breakdown of what you ate, by nutrients, such as protein, carbohydrates, and fats. There is no one size fits all model, and as a general rule to start, a goal of 40% protein, 40% carbohydrates, and 20% fat



Valerie Matsunaga, is a retired pharmacist who has won awards in weightlifting: 2015 Olympics, Silver Medal in the Masters World Cup; 2017 World Masters Games, Silver Medal; and 2017 National Masters Weightlifting Championships, Bronze Medal.

is a good baseline.

Val: I gave “My Fitness Pal” a try. It was simple, fun, and very effective. Coach, this is too hard to maintain every day. I am a visual person, and it's too much math for my simple brain.

Coach: Here's a solution: Meal Preparation. Planning your meals, breakfast, lunch, and dinner, and two snacks, with consistent amounts of protein, carbs, and vegetables on a plate per meal, makes this easy, day to day. Simply put, take pictures of what you ate for breakfast, lunch, and dinner today. Let's see what “My Fitness Pal” says you will weigh in 5 weeks.

VA: Yikes, I didn't realize how much fat I was eating every day or how many calories I ate at night.

Coach: Now that you have a tool to keep you accountable for diet, develop more muscle tone with a simple weight-training program. You will burn more calories. It's that simple.

The plan is simple:

- 1) Develop the right mindset;
- 2) Follow a balanced diet;
- 3) Include a balanced exercise regimen of aerobic and anaerobic activity; and
- 4) Rest and Recover.

Have fun in your journey to losing weight. ✨

Vernon Patao is Maui born, island trained and public school educated at Lihikai Elementary, Maui High School, and the University of Hawai'i at Mānoa.



Before the Olympics he ranked three times as U.S. champion. As an Olympic weightlifter he won one gold, one silver and two bronze medals. Today he is a firefighter and an enthusiastic coach and teacher for many who seek to be healthy and fit, especially for those who go to his gym regularly.

Funding...

from p. 13

ber-security role, as well as the spending by military dependents). Maui, in contrast, in the last two years has seen the closing of its last large agribusiness operation and has become more dependent on the visitor industry and construction.

In June 2017, O'ahu taxpayers contributed approximately 86% in total tax collections and 85% of the State GET collections. Maui tax collections was 6% in total collections and 7% of the State GET. Hawai'i county collections were 6% for both total and GET, and Kaua'i county was 2%. O'ahu also generates 60% of vehicle taxes but more than half of all money collected goes to support roadways on the other three Counties. Simply said, O'ahu residents contribute a larger percentage of their income to GET than neighbor islanders (even if you subtract the rail surcharge that only applies only to O'ahu-gener-

ated transaction).

While the GET is a significant source of State revenue and has been the source for paying rail costs, there are some disadvantages to raising the GET compared to the State Transient Accommodations Tax (TAT)—what we commonly call the hotel room tax. Approximately 70% of the GET is paid by residents, and 30% by visitors. In short, the GET takes a much bigger bite out of Hawai'i resident's pockets than the State TAT. In contrast, ninety percent of the State TAT is paid by visitors.

Another significant concern is that the GET is a “regressive” tax. It's considered regressive because lower income residents pay a much higher percentage of their income in GET than residents with higher incomes. So the GET not only hits residents harder than visitors, it hits our neediest residents hardest of all, while those with more disposable income pay a smaller share of their income to GET, even though they may buy more.

Since 2007, Honolulu has received

for rail a 0.5% surcharge on the State GET. Honolulu officials received a ten-year extension of the State GET surcharge two years ago. The City returned to the legislature to request another extension although its Mayor also said he preferred making the surcharge permanent. In the first two approvals, the other three Counties were given the opportunity to impose similar State GET surcharges to support their respective transportation needs. None of the other Counties chose to act on those opportunities.

Transient Accommodations Tax (TAT)

Much of the discussion leading up to the Special Session was about the proposed hike in the State hotel room tax. The State TAT, contrary to what some County officials contend, is not a County funding source. Nor was it initially a fund to help market tourism. A Senate colleague who served at the time tells me the State TAT was passed to support State general services.

The legislature established it in 1986 at a rate of 5%. Since then, the State TAT has risen from 5% when it was first implemented in January 1987, to 6% in July 1994, to 7.25% in January 1999, to 8.25% in July 2009, and most recently, to 9.25% in July 2010.

Following the creation of the hotel room tax, State tax moneys provided to the Counties were gradually shifted to the State TAT. In 1987, the Counties received \$12M. In 1989, that amount rose to \$20M.

When the Hawai'i tourism industry wanted a “world-class” \$350M convention center, the industry and the legislature identified the existing State TAT as a funding source for construction and then for servicing of financing. The uses for the State TAT have shifted over time. The State TAT presently is split between the Counties (\$93M), Convention Center (\$33M), Tourism Special Fund (\$82M), State Parks and Trails projects (\$3M), and financing

see FUNDING next page



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What Do You Think?

Fil-Am Voice staff asked members of Maui's Filipino community "What do you think of the Marcos' offer?"

Arnold of Wailuku with roots in Badoc, Ilocos Norte: "If it's not theirs, give 'em back."

Bernie of Wailuku with roots in Cabugao, Ilocos Sur: "If the Marcoses are willing to return the millions stashed in Swiss bank and the gold bars, then they are telling the whole world that they plundered, robbed, they manipulated the poor million Filipinos who suffered during the 19 years of Marcos' dictatorship. He is guilty therefore he doesn't deserve to be buried in the LNMB (Libingan Ng Mga Bayani). He should be exhumed and returned to Ilocos Norte, he is not a hero, to me!"

Diane of Wailuku with roots in Bacarra, Ilocos Norte: "Where's our share?"



President Ferdinand Marcos had allegedly plundered the wealth of the Philippines during his time. PHOTO COURTESY PHILIPPINES LIFESTYLE NEWS



"Ang sabi nila the father was only protecting the economy... but ganito ang lumabas parang naitago," said President Duterte, according to ABS-CBN. PHOTO COURTESY FREE MALAYSIA TODAY

What Do You Think...

What do you think of the Marcos' offer?

Fil-Am Voice Staff

Elorde of Kahului with roots in Banna, Ilocos Norte: "Fair enough. As long as they give it back to the people."

Grace of Kihei with roots in Laoag City and Bacarra, Ilocos Norte: "That's telling the people they're admitting their faults—stealing money from the people."

Juvy of Lahaina with roots in Laoag City, Ilocos Norte: "It is a smart move for the Marcos family, that means they trust the Duterte administration. Let's all move on—after 30 years of corrupt government, it is time for our country shine. It will benefit to our countrymen and it will be the downfall of the Dilawan."

Karen of Kihei with roots in Sison, Pangasinan: "Doesn't it belong to the

coses haven't even made the commitment publicly yet. If it's true, then the Marcoses do admit about the ill-gotten wealth they amassed. My concern is that this could be pure propaganda to give the public a false sense of justice, because the return of the wealth they stole from the people shouldn't give them immunity from criminal prosecution."

Magdalena of Kahului with roots in Paoay, Ilocos Norte: "That would be good because Duterte could use it for the good of the people. The money has to be returned to the government."

Marilyn of Kahului with roots in Laoag City, Ilocos Norte: "It's a good gesture but it's like they are agreeing they took the money. If they are willing to do that, we should take it. I

don't see anything wrong with that but they are admitting they stole the money. Question is who did they steal the money from—the government or the people?"

Michelle of Kahului with roots in Pangasinan and Bohol: "I believe that it's an honorable gesture to give back money and gold bars to the Philippines government, as long as it wasn't obtained illegally."

Randy of Wailuku with roots in San Juan, Ilocos Sur: "I think this wealth was in the good hands of Marcos because if not long time they sold it to a very rich country, and what I can see is they really trust the present administration of President Duterte. That is why they are returning this ton of gold because they know that they will use this to pay the debt of our country which is in the trillions and they are

sure that this administration they will not put in their own pocket. That is why they really have the confidence and feel comfortable in returning because the past administrations they were all corrupt and they can really trust President Duterte in handling this wealth."

Virginia of Wailuku with roots in Santa Maria, Ilocos Sur: "The question sparks more questions for me. How much of the 14 billion allegedly taken from the Philippines will be returned? Is this gesture an admission of guilt that the assets were ill-gotten? To whom is the money going and for what purpose?"

Zenaida of Wailuku with roots in Sinait, Ilocos Sur: "To whom? Not to the government but I would love to see it returned to the people who really needs it." ✨

Funding...

from p. 16

the purchase of the Turtle Bay conservation easement, with the remainder allocated to the State General Fund. Under the new rail bill, the Counties' portion of the State TAT will increase approximately 10% to \$103M.

Almost all of the State TAT (hotel room tax, 90%) is paid by visitors. Local residents who stay in hotels on their own island, or in most cases, on O'ahu, also pay the State TAT (local residents are estimated to pay 10% of the total State TAT collected).

The average hotel room in Hawai'i costs \$254. The 1% State TAT hike approved in SB 4 will add \$2.54 per day to a visitor's hotel room bill. That approximate \$3 amount is what alarms Hawai'i's hotel industry even though many of our hotel operators regularly added larger amounts in "resort fees" on top of their room rates for the use of amenities such as pools and towels, free wi-fi or the gym. Valet parking at Hilton Garden Inn in Waikiki recently cost Alfredo Evangelista \$35 per day.

These resort fees add much higher daily amounts to hotel room stays than the 1% increase in the State TAT.

O'ahu Taxpayers Subsidize the Neighbor Islands

Hawai'i, first and foremost, operates largely from a statewide funding basis and we have done well by taking care of each other. O'ahu taxpayers simply pay more than their share of taxes based on the services they receive from the State. To put it bluntly, O'ahu taxpayers subsidize a variety of services on all the neighbor islands. Maui Nui receives more subsidies from the State than the share of State income (in the form of taxes) Maui County generates.

Consider that the State has provided much needed services to Maui County in addition to the services I mention above that the general fund covers. State moneys (mostly provided by O'ahu taxes) have been used to drill water wells in the 'Iao and Waihe'e aquifer that were then turned over to the County of Maui to use as part of the Department of Water Supply system. State moneys, including O'ahu

see FUNDING p.19

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What's Happening On Maui

Calendar Fil-Am Voice 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<div><div>How to Submit a Calendar Event \$25 for up to 60 words for Filipino-American based for-profit events. Email calendar@filamvoicemaui.com Deadline for submissions is noon, one month prior to publication. The Fil-Am Voice is published at the beginning of the month. Payment assures publication in the Fil-Am Voice Calendar. Contact our Ad Executive at 359-1616.</div><div>How to Submit a FREE Calendar Event For Filipino-American based nonprofit organizations, free events, benefits and fundraisers only. Email info@filamvoicemaui.com (type "Calendar" in subject line) Deadline for submissions is noon one month prior to publication. Events will be published on a space-available basis, giving preference to nonprofit events, free events, benefits and fundraisers.</div><div>Disclaimer Fil-Am Voice shall not be liable for information contained within calendar listings or for any loss or expense that results from the publication or omission of any calendar listing. Advertisers are solely responsible for the description of event, merchandise or service offered. All calendar items are subject to editing.</div></div>						

Please submit your community event by the seventh day of each month via email to info@filamvoicemaui.com

September

16 MABUHAY FESTIVAL sponsored by Maui Filipino Community Council. Binhi at Ani at 10 a.m.–6 p.m. Contact Greg Peros at 276-8771.

October

2 PHILIPPINE FLAG RAISING CEREMONY to kick-off Filipino-American History Month sponsored by Maui Filipino Chamber of Commerce Foundation and County of Maui. 10 a.m. at County of Maui Building. Contact Jake Belmonte at 283-6358 or Sharon Zalsos at 359-1616.

5-8 95TH MAUI FAIR War Memorial Complex.

7 HOLY ROSARY CHURCH ANNUAL FEAST DAY Mass is at 4 p.m. followed by dinner and entertainment at 954 Baldwin Ave., Pā'ia. \$30 advance tickets. Contact parish at 579-9551.

14 MISS TEEN MAUI FILIPINA SCHOLARSHIP PAGEANT sponsored by Binhi at Ani. 6 p.m. at Binhi at Ani. Contact Michelle Santos at 264-0871.

21 MAUI FIL-AM HERITAGE FESTIVAL sponsored by Maui Filipino Chamber of Commerce Foundation. Queen Ka'ahumanu Center, 10 a.m. to 3 p.m. Contact Jake Belmonte at 283-6358 or Sharon Zalsos at 359-1616.

November

26 GRAND FINALE OF THE 85TH ANNIVERSARY CELEBRATION OF CHRIST THE KING CATHOLIC CHURCH 10 a.m. Mass with Bishop Larry Silva and lū'au entertainment after the Mass. Contact Lucy Peros at 877-7045.

December

30 RIZAL DAY PROGRAM sponsored by Maui Filipino Community Council. Binhi at Ani. Contact Elmer Tolentino at 283-8145.

January 2018

21 55TH ANNUAL FEAST DAY CELEBRATION held by the Santo Niño Club of Maui. Mass will be celebrated at Christ the King Church at 3:30 p.m. followed by dinner and entertainment

at 6 p.m. at Wailuku Community Center. Nine Nights Novena prayer will begin on January 12, 2018 at 7 p.m. at Christ the King Church. Contact Liezl Oandasan at 276-5548 or via email to liz.oandasan@yahoo.com.

Ating Kabuhayan...

from p. 12

labor, our work and our rest. All of this contributes to our sense of wellbeing, self-esteem, and holiness, as creatures of a loving, merciful and providential God.

Have an idea or a comment or even a question, contact me at this email address: atingkabuhayan@gmail.com Until next time, take care! ✨

John A. Hau'oli Tomoso† is a Social Worker and Episcopal Priest. He is a Priest Associate at Good Shepherd Episcopal Church in Wailuku and an on-call Chaplain at Maui Memorial Medical Center. Tomoso was graduated from St. Anthony Jr./Sr. High School, the College of St. Thomas in St. Paul, Minnesota (Bachelor of Arts in Political Science and Sociology) and Myron B. Thompson School of Social Work at the University of Hawai'i at Mānoa (Masters of Social Work). In 2008, he retired from the civil service as the Maui County Executive on Aging. Tomoso is currently the Executive Director of the non-profit Tri-Isle Resource Conservation and Development Council, Inc. His wife Susan is a 7th grade Language Arts Teacher at Maui Waena Intermediate School.



Fil-Am Voice | Distribution Locations

Kahului

A&E Laundry
Ah Fook's
Badua's Catering
Binhi at Ani Center
Bistro Manila
CJ's Oriental
Clinical Laboratory
County of Maui-DMV
Cupie's
Da Shrimp Hale
Foodland-Kahului
Hairways
Hale Makua-Kahului
Island Grocery Depot
Kahului Laundromat
Krispy Kreme
LBC Remit Express
Maui Adult Day Care Center
Maui Beach Hotel
Maui Coffee Roasters
Maui Economic Opportunity
Maui Green Market
Maui Seaside Hotel
Max's

North Shore Pizza

Pacific Fish Market
Paradise
Paradise Video
Plantation Grindz
RM Mini Mart
Rowena's Produce
Safeway-Kahului
Starbucks-Ka'ahumanu
Sunrise Food Mart
Tamura's
Tante's
University of Hawai'i Maui College
Vidat's

Kihei

Elly's Formal
Foodland-Kihei
Monsanto
Phil-Mart Oriental
Safeway-Kihei
Tamura's

Lahaina

Foodland-Lahaina
Ilocandia Filipino Store

Java Jazz-Honokōwai

Joey's Kitchen-Kā'anapali
Joey's Kitchen-Nāpili
L&L Honokōwai
Nagasako Variety Store
RVN Deli Kitchen
Safeway-Lahaina

Upcountry

Farmacy Health Bar
Majestic Laundry
Mixed Plate
Pukalani Superette
Starbucks-Pukalani

Wailuku

Blazing Steaks
CAA Market Place
CAA Mini Mart
Cafe Central Catering
Copy Services
County of Maui
Discount Mini Mart
Foodland-Kehalani
Four Sisters Bakery
Golden Coin

Good Shepherd Church

Hale Makua-Wailuku
Home Maid Bakery
ILWU
J. Walter Cameron Center
JMA Imports
Juan's Kitchen
Kaiser-Maui Lani
Law Offices of Alfredo Evangelista
Mako's Maui Lani
Mālama I Ke Ola Health Center
Maui Coffee Attic
Maui Medical
Maui Memorial Hospital
Minit Stop-Main Street
Noble Travel
Promenade
Randys Catering
Sabado Art Studio
Sack and Save
Safeway-Maui Lani
Sugoi Ramen
Tamura's
Tasty Crust
Tiffany's Bar & Grill

Funding...

from p. 17

taxes, were used to pay for the Central Maui Regional Park with an additional \$1M recently released by the Governor and Lt. Governor to complete that County of Maui park. Kahului Airport brings in enough revenue to cover itself but the State also pays expenses for Lānaʻi, Molokai and Hāna operations which cost more than they generate, and for Kapalua, which is not eligible for federal support. Vehicle weight taxes from Oʻahu also help the neighbor islands maintain State roadways.

In other words, there are many important projects and services that benefit the Counties and their residents that are actually paid for by State moneys, including Oʻahu taxes.

The Rail Funding Bill

In order to cover the cost of completing the rail project, some Senators, the City and County of Honolulu, and the Hawaiʻi Authority for Rapid Transportation (HART), wanted the legislature to authorize extending the GET surcharge an additional 10 years. Our poorest residents have already carried the burden of the cost when the legislature allowed the City to impose an Oʻahu-only surcharge on the GET to cover the rail project. Extending the surcharge for another 10 years would have continued to force our poorest residents to bear the heaviest burden of the project cost, and past overruns. Splitting the remaining costs between the GET (only for Oʻahu transactions) and the State TAT, will place some of the cost for rail on visitors and reduce

the burden on our residents least able to pay. Using only the GET for the cost would mean only approximately 30% of that extra cost would be borne by visitors. While there was not much discussion about the issue, failure to act would have also raised the issue of the FTA demanding the return of the \$800M in federal funds already spent on the project and how that money would be raised (the GET surcharge was only authorized for construction costs).

State TAT collections also will allow the City to pay more costs upfront which will reduce the financing costs of the project, saving up to \$2B in costs for Oʻahu's taxpayers.

When SB 4 came before the Senate Ways and Means (WAM) committee, neighbor island leaders and residents testified against the proposed State TAT hike. WAM members did not argue with the neighbor islanders on that issue.

When SB 4 was heard in the joint House committees of Transportation and Finance, however, Oʻahu legislators were not as kind. They took open umbrage at the neighbor island council members who appeared to argue that the State TAT was County money. The arguments posed by the neighbor island council leaders—which reflected their constituents' sentiments—clearly irritated some Oʻahu House members

on the Finance committee.

SB 4 will also allow Maui County, Kauai' County and Hawai'i County a third opportunity to pass their own ordinances to create a GET surcharge for transportation expenses, and perhaps reduce County gas taxes presently used for those purposes. You may be aware that Maui's gas taxes are the highest in the State.

No one denies the huge problems associated with the rail project to date. Consequently, SB 4 includes State oversight of the remaining rail project costs. The State will no longer simply write checks to the City for the moneys collected for rail. The funds will be paid to the City and HART only after review and certification of construction-related expenses by the Department of Accounting and General Services (DAGS). The bill also provides for an audit of the project.

The Oʻahu Rail project is approximately 45% complete. Many of the early cost overruns on the project occurred from some contracts the city agreed to before the HART management was created. We expect that the new management at HART will do a better job finishing the rail project than their predecessors.

Voting in favor of SB 4 was not an easy decision. It could not have been easy for any neighbor islander given the opposition expressed by many of

our neighbors, family and friends. However, I am conscious of the need to ensure there will be GET funding in the future for other important problems across the state. Long-term, the State of Hawai'i has many important public infrastructure and services that will need to be funded in upcoming years. For example, we will need more services to accommodate our growing elderly population, to continue addressing repair and maintenance, including cooling our local schools and our colleges, and to pay down the unfunded public pension and health care liabilities. Continuing to dedicate additional GET revenues only to the Oʻahu rail system would reduce options for meeting those obligations.

Finally, I want to be sure my Oʻahu colleagues will continue to support Maui projects as they have done in the past. I mentioned at the beginning that only eleven neighbor island legislators voted in favor of SB 4. Maui, Kaua'i and the Big Island hold only eight of the twenty-five Senate seats and only sixteen of the fifty-one House seats. Advocating for our home islands and counties requires the help and support of our Oʻahu colleagues. ✨

Gilbert S.C. Keith-Agaran represents Central Maui in the State Senate. He serves as Assistant Senate Majority Whip and, as the Vice-Chair of the Senate Ways and Means Committee, is responsible for negotiating State capital improvement projects with his House counterpart.



Maui Fil-Am Heritage Festival

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- The Polvoron Challenge: Eat & Tweet®
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- Pinoy Artist Contest®
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Don't forget the Philippine Flag Raising Ceremony
Oct 2 at 10 AM
at the County Building

The Maui Fil-Am Heritage Festival® is sponsored by the Maui Filipino Chamber of Commerce Foundation and is the premier event in Hawai'i celebrating the month of October as Filipino American History Month.

Maui High School is the only high school on Maui that requires all of its graduating seniors to complete a Senior Project. Senior Project involves a proposal that needs to be approved and signed by Ti'a Joaquin, the Curriculum Coordinator. The required documents include a signed mentor agreement, a contact log to record your minimum of twenty hours, and a journal log with at least eight entries.

To be able to successfully complete a Senior Project, the students must apply time management, planning, and support an idea or cause using their own skills. As students brainstorm, plan, collaborate, network, and fulfill their proposed projects, they are on their way to find themselves personally while doing a project that interests them.

This summer, **Justine Yagin** decided to lead a Bible school for children at her church, Central Maui Church of Christ. Justine says, "Upon leading and planning this event, I have learned several new skills as well as experienced what it is like to be a teacher to many children." By doing this, Justine learned she enjoys working with kids and planning lessons as well as speaking, which eventually inspired her to become a teacher. Another student, **Cortney Tabujara**, who is



Google® Is Not Everything...

Senior Projects at Maui High School

Angela Cainguitan | MAUI HIGH SCHOOL

the current President of Academy of Hospitality and Tourism (AOHT), chose to do her project on Human Resources. "I was intrigued to learn about all those jobs," Cortney said, "It's for my personal exploration."

The Building and Construction Capstone class will be building a tiny house. **Mark Rafael**, a member of the Building and Construction Capstone class, proudly says, "I've always loved building things with my hands." By doing the senior project, seniors are more challenged but of course, during their presentations, they will all be proud of their work. Not only will they feel successful but also after everything, they will have an idea as to the type of environment they desire to work at in the future.



In the past, high school seniors practiced their presentations to different classes. **Trisha Mae Rapacon**

witnessed a presentation from an Advancement Via Individual Determination student last school year. Trisha says, "That particular presentation stood out to me the most because

the argument really correlated well with the hours, which was to travel to Mexico for the summer." The presenter volunteered in an orphanage where disabled children and adults were being taken care of. "The student really proved that disabled children should not be aborted because they can also bring happiness to people's lives," said Trisha, who learned that every person has the chance to live as much as we all do.

"My senior project will be on Hospitality and Tourism," explained Trisha. "I'm currently job shadowing with Envisions under an Event Planner/Coordinator for the required hours. By doing this experience, I will be able to apply all of the event planning skills I'll be learning for my senior project product which will be the AOHT's Christmas party. For Tourism, I will be writing an argument about lifting Executive Order 13769 also known as the "Muslim ban" that was signed by President Trump. I chose this topic for my paper because it relates to people traveling to America and it is something I'm really interested about. I enjoy planning, traveling and working with customers and other people. Doing this topic for my senior project will help me enhance and expand my knowledge and skills under this field. It will also help me determine if it's something I really wanna pursue as a career in the future."

That's also the reason why **Chloe Sijalbo** is job shadowing a veterinarian. "That's the career I want to go for. I want to know if that is what I really want to be in the future."



Music will be the focus for **Jairus Larin's** senior project. "I'm doing a cover of a song and turning it into an instrumental. My paper topic is about why music should be a mandatory course in high school," said Jairus.

"I chose this topic because I believe music is really important to everyone and I want to point out some of its benefits, and also, I love music and I want to expand my knowledge about it." Jairus was intrigued the most with a library mural as a senior project: "I would say the one that stood out the most to me is the mural by the library because I never thought someone could use the school's property to do their senior project. I think that's really smart and unique."

Bonie Daoaten, explains why he selected dance as his Senior Project: "For me dance



isn't just movements to music, it's more of a way of expression and emotion—as if you bring the music to life." The most outstanding senior project presentations that I've seen in the past involved any type of musical or choreography explained Bonie. "Music and dance have always been interesting to me since I was young and so I have a deeper understanding as to why that person chose to present their Senior Project on the music/dance arts."

Like Bonie, **Vinrichie Bongcaron** will be presenting something that is interesting and he feels passionate about—art therapy. Bongcaron is looking forward to his classmates and his own future presentation, especially since he hasn't witnessed any presentations in the past.



As for me, I will be volunteering for **A Cup of Cold Water** (ACCW) which is a community Care-Van outreach program on the island of Maui, led by Episcopalians from four churches: Good Shepherd in Wailuku, Holy Innocents in Lahaina, St. John's in Kula and Trinity By-the-Sea in Kihei. ACCW is so meaningful and hopeful for those who are homeless that it made me—a youth from Good Shepherd Episcopal Church—want to also be a part of it. I wanted to actually see and help those who are in need. According to The Episcopal Diocese of Hawai'i's Website, "In 2015, A Cup of Cold Water conducted 158 mission runs and completed 8,673 service contacts with people in need," and "in 2016, A Cup of Cold Water conducted 167 mission runs and completed 9,779 service contact with people in need." I want to help those in need and even though I may think it's not that much, for them, it means so much. I wanted to research and witness how the atmosphere is for those who intentionally want to do a good cause for the community. More importantly, I want to learn more about Maui's homelessness population because I have seen so many of them walking around, especially in Kahului, where I live.

I want to help and listen to their stories of why they are in the situation they are in. Having that knowledge, I hope to to understand what our community needs to do to help. ✨

Google® Is Not Everything is a monthly column authored by high school students. The title of the column emphasizes that education is more than just googling a topic. Google® is a registered trademark.

This month's guest columnist is **Angela Cainguitan**, a senior at Maui High School. Angela is an Advancement via Individual Determination (AVID) student at Maui High School and is interested in becoming a surgical technologist. She is the President of the Good Shepherd Episcopal Church Youth Council and was selected as one of fourteen youth in the State to represent Hawai'i at this summer's Episcopal Youth Event in Oklahoma. Angela is the daughter of Benny and Julita Bumanglag.





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