
E HO'OLAU KĀNAKA

‘ĀINA SUMMIT

REPORT AND CALL TO ACTION
2018-2019

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MESSAGE FROM THE CO-CHAIRS

We honor people who serve others selflessly,
e ho'olau kānaka, e ho'o kānaka
in every ahupua'a,
in every place in Hawai'i,
in every 'āina,
in every 'ohana,
in every agency and institution—
Kānaka that are taking care of that place.
Mahalo to all of you who are so busy, for taking
the time to join us for this gathering and for
those of you who are interested in joining our
generative network.

The idea for this gathering started in 2016 as Hurricane Darby approached us in Waimea, Hawai'i. All three of us were a part of a kanaka 'ōiwi program where haumāna worked as a collective on some of their doctoral work in Kohala with Dr. Kamanā Beamer. During the storm, mentoring and sharing persisted, and a discussion emerged about the challenges we are facing throughout the pae 'āina. We deliberated about respect to 'āina, shoreline access, community-based subsistence, stewardship, protecting our sacred places like Mauna Kea, capacity building and the on-going challenges of our future like the strengthening storms making landfall. We sat in the dark without electricity while Darby surrounded our discourse: How are we going to prepare a pae 'āina? How are we going to organize our communities and our people to ho'omau no kēia pilina, no kēia kuleana? How do we persevere through challenges as individuals, through barriers against entire communities, where a network might assume greater responsibility to be of service? How can we carry the

burden of protecting, preserving, and perpetuating our beloved 'āina, our kai, our mauna, and pae 'āina through 'ike kūpuna?

We labored over those questions for two years via our respective roles in the community. This has been a long path to prepare. We have each given great thought for assembling you as community representatives, as advocates. We are all doing the work and the hana; but when we collectively come together, we are able to inspire, generate synergy, create a movement, initiatives and partnerships that will move us forward on hard issues and those difficult questions. Through this Summit we want to challenge you to have the hard discussions about solutions to protect our 'āina, our natural resources, our culture, and sacred places. Short-term issues as well as those in the long-term future.

Our initial idea was to truly elevate our community voices and discuss "how can we engage others in the work that each of us are doing?" We know that it is sometimes easier to deconstruct great work; but it is more challenging to build it up. Today, we want you to focus on kūkulu, to build, to ho'oulu, to be inspired and to foster greater efforts in protecting our 'āina and to create actions for solutions.

Mahalo nunui to the three sponsors of our summit: Department of Land and Natural Resources, Kamehameha Schools and the Office of Hawaiian Affairs. We wish to express our sincere mahalo to our planning committee members and their organizations.

Zuri Aki, Olu Campbell, Leona Castillo, Jonathan Ching, Blake Brutus LaBenz, Wayne Tanaka, Kanoe Tjorvatjoglou
(Office of Hawaiian Affairs)

Bob Masuda (Department of Land and Natural Resources)

Jason Jeremiah, Kekoa Kaluhiwa, Sommerset Wong (Kamehameha Schools)

Laura Ka'akua & Raeanne Cobb-Adams (The Trust for Public Land)

Kumu Hula Māpuana de Silva (Hika'alani)

Kawika Burgess (Hawaiian Island Land Trust)

Brenda Asuncion, Kevin Chang, Wally Ito, Miwa Tamanaha (Kua'āina Ulu 'Auamo/KUA)

Ulalia Woodside & Manny Mejia (The Nature Conservancy of Hawai'i)

Josh Stanbro (City & County of Honolulu)

Kapua Sproat (Ka Huli Ao Center for Excellence in Native Hawaiian Law)

We wish to honor all of the esteemed presenters who shared their expertise at this summit.

E Ho'olau Kānaka: Āina Summit
Report and Call to Action 2018–2019 is
presented as a proceedings from the event
and a summary of the discussions and
recommendations shared by all.

Respectfully,

Dr. Davianna Pōmaika'i McGregor

(Ethnic Studies & Center for Oral History,

University of Hawai'i-Mānoa & Protect Kaho'olawe 'Ohana)

Dr. Mehana Vaughan

(Hui Āina Momoma – University of Hawai'i-Mānoa)

Dr. Kamana'opono M. Crabbe

(Office of Hawaiian Affairs)

E HO'OLAU KĀNAKA

‘U‘ina nākolo, ‘Uwā ka pihe, E Ho‘olau Kānaka!

*Let our voices roar and rumble, let them cry out and be heard,
a multitude is present and speaks with one voice.*

Lau:

leaf, greens, seine net of ti-leaves, bundle of grass to attract fresh water fish,
sheet, surface, pattern, thatched mountain hut, tip, ‘uala slips, to be many...

Ho‘olau:

to assemble, as numerous people

Ho‘okanaka:

Manly, human, courageous; to become a servant or helper;
to assume human shape, as a child in the womb.

E ho‘okanaka ‘oukou, ‘a‘ole e ho‘onāwaliwali kō ‘oukou mau lima.

Be strong, let your hands not be weak.

Mission Statement:

We are all working in our own moku, ahupu‘a, and ‘ili with the same goals,
the same problems, the same challenges. This is a call to gather to share
information, experiences, and struggles, to work together towards a single goal:

“E tū i ta hoe uli!”

To steer our own paddles instead of waiting for others to
determine our fate.

SHOULDERS WE STAND UPON

We come together from across our pae 'āina and across our generations.

First and foremost, we stand upon our 'Āina and the natural elemental life forces our ancestors honored as Akua – Kanaloa, Kāne, Lono, Kū, Hina, Pele, Hi'iaka, Haumea and Wākea. We stand upon the shoulders of our 'aumākua who are with us here today.

We stand upon the shoulders of King Kamehameha III and the Council of Chiefs who conceded to foreign demands to establish a system of private property, but had the wisdom and foresight to reserve the right of access through public and private lands for Native Hawaiian hoā'āina. The system of land ownership that they established for Hawai'i is unique and different from the system of land ownership in the United States because it reserves the right of access for Native Hawaiians.

The right to enter private and public lands enables us to fulfill our responsibilities as Native Hawaiians for subsistence, cultural and religious purposes. The acknowledgement of these rights and responsibilities is rooted in Section 7 of the Kuleana Act of 1850, as amended in 1851 – which survived the Provisional Government, the Republic and the Territorial Government and persists as Hawai'i Revised Statutes 7-1. It is reinforced by Hawai'i Revised Statutes 1-1 that encompasses Hawaiian usage and the common law. It has been expanded and invigorated by Article XII, Section 7 of the Hawai'i State Constitution.

We stand upon the shoulders of those communities, hui, 'ohana and kūpuna who did “puka through” the racist colonial systems to form important models of how to organize ourselves as Native Hawaiians and establish important precedents that provide a solid kahua for our 'Āina-based Movements:

Kokua Kalama and Kokua Hawai'i ▲ The Hawaiians · Congress of Hawaiian People ▲
 Hui Mālama O 'āina O Ko'olau ▲ 'Ohana O Hawai'i ▲ Hui Ala Loa ▲ A.L.O.H.A. ▲ Kūkailimoku Village ▲
 King's Landing ▲ Niumalu-Nawiliwili ▲ Hui Ala Nui O Makena ▲ Native Hawaiian Legal Corporation ▲
 Alu Like ▲ Protect Kaho'olawe 'Ohana ▲ Edith Kanaka'ole ▲ Foundation ▲ Hui Ala Loa ▲
 Polynesian Voyaging Society ▲ Hawaiian Affairs Committee of the 1978 ConCon ▲
 Ka 'Ohana o KaLae ▲ Pele Defense Fund ▲ Kahikinui 'Ohana ▲ Hui Malama o Mo'omomi ▲
 Ka'ala Farm and their Opelu Project ▲ Ka Papa Lo'i O Kānewai ▲ Kapu Ka'ū ▲ Pu'uhonua O Waimānalo ▲
 Ka Lahui Hawai'i ▲ Nā Maka O Ka 'āina ▲ Kapa'akai O ka 'āina ▲ C.A.N.D.O.

We want to acknowledge everyone who attended this Summit and the shoulders aligned within the circle at E Ho'olau Kānaka. Numerous organizations sent us their vision statements in a pre-survey naming what their team would like to achieve or accomplish by way of attending. With over eighty organizations in attendance, no Summit goal was created to make an overarching vision statement to supersede the inspiration guiding their daily work. Rather, the visioning activity served as an opportunity to highlight the beautiful visions we each have—visions which possess hope for long-term change—that are being realized every day across Hawai'i. Three dozen abridged statements are captured here from those submitted by organizations who answered the call: E Ho'olau Kānaka.

- Empower Hawaiian identity with Hawaiian ancestral knowledge.

- Connect the present to the past.
- Forever protect and perpetuate ecosystem health.
- Diversity and cultural significance.
- 'Āina momona – Abundant systems that support community well-being.
- Within a generation of 25 years, we see a thriving lāhui.
- Keep up with the new, but respect, learn, and remember where they came from.
- Protect the lands that sustain us for current and future generations.
- Enlist humanity to protect the planet.
- Empower youth leadership.
- Protect wahi kūpuna, wahi pana, and wahi kapu.
- Reestablish centers of stewardship and learning.

- Our ability to live and practice as a Hawaiian fishing village.
- Pu'uhonua for thriving biocultural systems shared and embraced by the world.
- Vibrant community.
- Neighbors being neighborly.
- A wise and caring community that takes pride resourcefulness, self-sufficiency, and resiliency.
- To awaken the people and help connect them to the 'āina they call home.
- To see our relationship form to restore both land and sea as we reach across communities and generations to enhance strength through diversity.
- O ka hā o ka 'āina ke ola o ka po'e.
- A welcoming place of refuge for people of all cultures.
- Enhance, protect, conserve, and manage Hawai'i's unique and limited natural, cultural and historic resources and public trust for current and future generations.
- Aloha 'āina throughout Hawai'i Nei.
- Foster the strength and deep intellect of kanaka.
- 'Ohana, community building through lo'i kalo restoration.
- The water is clean and clear with an abundance of native fish and limu.

- a free flowing and productive ecosystem.
- Perpetuate Aloha.
- Keep our 'ohana connected to this place through kuleana and service, restoration and protection.
- E hoala kanaka, e malama 'āina momona.
- We envision a state of pono.
- Share the story.

Our hope is that this gathering will help all of you to forward your visions and organizational goals. Moreover, we possess aspirations where the connections between vision statements can manifest our collective voices which roar and rumble across generations and our pae 'āina.

Organizations from all our main Hawaiian Islands, except Ni'ihau, participated in the E Ho'olau Kānaka event, including a number of groups and leaders that work in Papahānaumokuākea. We provided a geographical map to illustrate the great work across many places and 'āina. In addition, we note that various organizations provide "pae 'āina-wide" activities and advocacy as shared in their vision statements.

We ask you to take minute to reflect upon the shoulders that you and your hui or 'ohana stand upon and give all our aloha to them. E Ho'olau Kānaka reinforces the bonds between all of us and this call to action.



SUMMIT PURPOSE

The inaugural E Ho'olau Kānaka: 'Āina Summit was held in Hawai'i on June 29-30, 2018, at Kokokahi YWCA, in the ahupua'a of Kāne'ohe on the island of O'ahu. Spearheaded and sponsored by the Office of Hawaiian Affairs, the Department of Land and Natural Resources, and the Kamehameha Schools, with a robust committee; the summit brought together more than 120 invited participants representing over 80 community-based groups, non-government organizations (NGOs), traditional Hawaiian practitioners, private companies, and government agencies. E Ho'olau Kānaka: 'Āina Summit was designed to be a true community-public-private partnership to convene experts and create a call for integrated action across and between sectors and islands.

The purpose of this summit was to **take our communities' work to greater levels of collective impact**, and **address accelerating threats** to lands and waters by:

1. **Expanding community stewardship** of lands.
2. **Retaining** and **restoring lands** for our people.
3. **Sharing** existing resources, **tools and lessons**.
4. Identifying key **barriers** and **solutions** to move ahead.
5. Building relationships and supporting **networks to forward** action and **solutions**.
6. Forwarding **culturally grounded decision-making** that furthers community and 'āina connections.

We encourage using the Summit purpose, actions and future outcomes, to guide and align strategic plans, policies, and culture of participating organizations and agencies, along with collaborative efforts of multiple partners. We encourage you to join our network.

FORMAT

The summit was held over two days to increase the depth of discussion in thematic groupings with general context setting. On the first day, three expert panels and breakout groups with all of the participants discussed the following core topic areas:

- 'Ike Kūpuna
- Ancestral Lands
- Collaborative Management of 'Āina.

After the first day, organizers reviewed the discussion areas and ideas presented from the breakout groups, and further distilled the ideas into six major themes for action oriented discussion and prioritization:

1. Culturally Grounded Governance and Policy-making
2. Protection of Ancestral Lands
3. Enhancing Collaborative Management
4. Economic Sustainability for Land Stewardship
5. Best Practices for Stewardship and Management
6. Climate Change and Resilience

During the second day, breakout sessions discussed short- and long-term direct actions that could be taken related to these areas. The findings and recommendations of this network have been collected and compiled into the following report. This report is meant to go beyond a simple summary of convening— toward a tool for recommendations that formulate a burgeoning framework for collective actions to begin in 2019.

INTRODUCTION AND PRE-SURVEY RESULTS

Dr. Mehana Vaughan delivered a morning overview of the summit purpose and the pre-survey data results which were collected electronically from the invitees before E Ho'olau Kānaka. She provided clarity of intentions set by the three co-chairs by asking questions for reflection:

“Why are we hosting this gathering? Everybody is so busy, they go to so many meetings, what is the reason for this?”

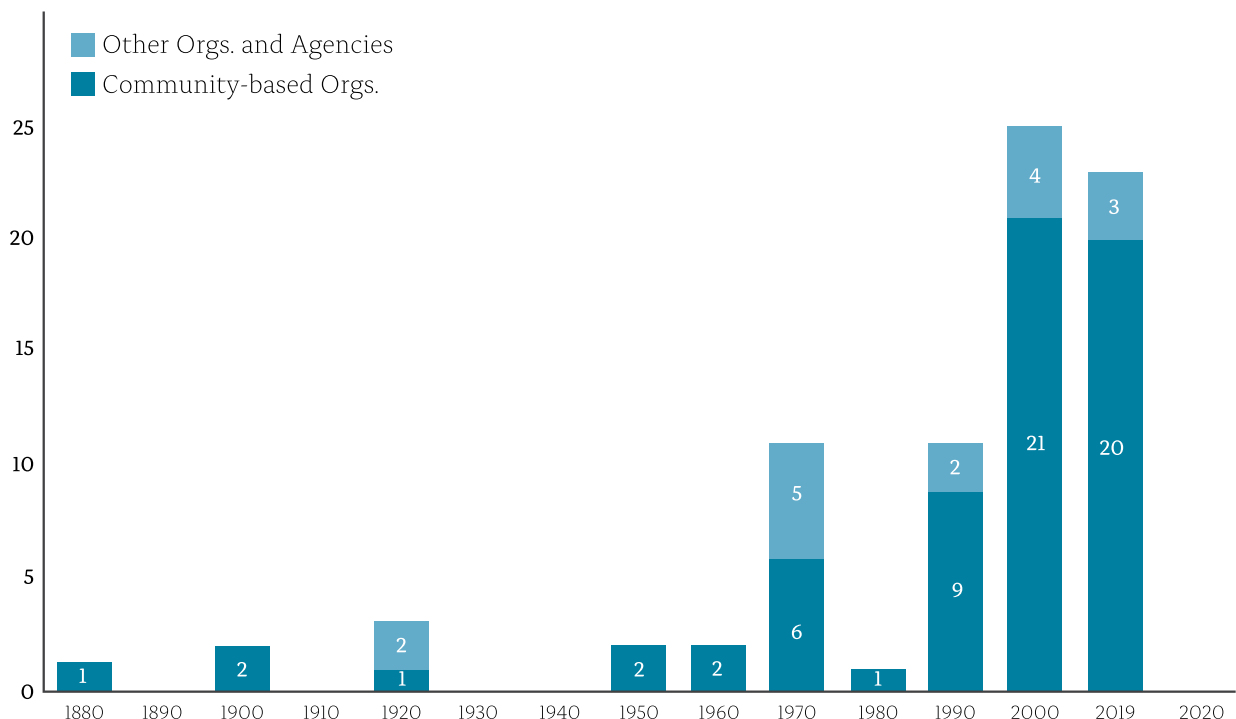
The response was to be transparent about why this Summit is critical for actionable change; and why June 2018 provided the opportune timing for such a gathering due to the ongoing environmental events during that year.

The initial conversation started at Keawewai (on the northwest side of the island of Hawai'i in the Kohala area) before the lae of Kumukahi was surpassed by a new lae of lava birthing out into the ocean at Kapoho. This new 'āina now becomes the eastern most point of our Hawaiian Islands. That was before the floods on Kaua'i, which woke us at 4:30 in the morning, cell phones alerting us as our friends texted “Water is a foot from my door. I'm here by myself with my three

children, what do I do?” And then the phones went dead. That was before the Maui water diversion case that was settled to restore the flow of streams. Therefore, part of the “why” is bigger than us as people. The “why” became the lessons gleaned from environmental stressors and occurring phenomena which many leaders decided were important to discuss as a collective rather than in silo.

The convening members observed 2018 as a time of change, of huluhia; a time to maka'ala and learn more about what is going on in Hawai'i and to pay attention to what the 'āina is telling us. Its planning committee hoped that people could gather together to connect, to take care, to feel rejuvenated and enliven to work together in new ways. There was a particular emphasis on those who work via community efforts—countless examples where one or two people are doing unquantifiable work on behalf of many. Those heroes who respond to innumerable emails, dark hours late at night in the office, intense days at public hearings, extensive seasons in the lo'i, and years cleaning 'auwai. We are all working in our own moku, ahupua'a, and 'ili with the same goals, problems, joys, lessons, challeng-

Figure 1. Attending Participants' Organizational Founding. Pre-Survey Results.

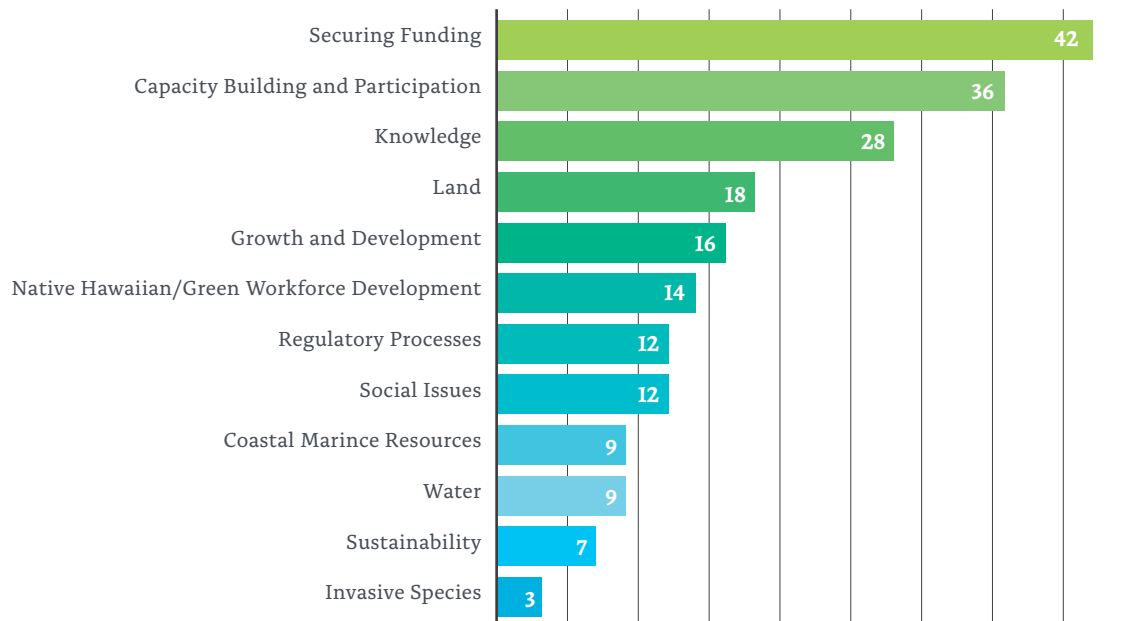


es. This is call to gather, to share information, experiences, and struggles to work together towards a single goal. *“E tū i ta hoe uli!” To steer our own paddles instead of waiting for others to determine our fate.*

Complementary to the geographical map of organizations provided, we also graphed the organizations who attended this Āina Summit and the year they were founded. Such data provides a look at the history of their founding and the expansion of community-based organizations in Hawai'i over time. The dark blue organizations are community groups who are caring for the lands and waters that sustain us. Specifically, you can see the growth of new organizations established in the 1990s, 2000s, and 2010s. This volume indicates the important kuleana which they fulfill on behalf of Hawai'i.

Preliminary questions were sent in the pre-survey as one way to focus the summit purpose, agenda creation, and the discussion content. One of the questions sent to the invitees asked about key challenges faced by community-based organizations in present day. Results indicate that the biggest challenge comes with securing funding, particularly long-term funding beyond a one-year grant or contract. Capacity building and participation was a key challenge exhibited by nearly half of the organizations. The third key challenge exhibited by community-based organizations was knowledge-based. This encompassed a wide-range of feedback from hiring personnel with the knowledge, skills, and behaviors needed to provide the work, but also the lack of knowledge possessed by decision-makers and funders who are not fully informed in community-based approaches and strategies.

Figure 2. Key Challenges Faced by Attending Organizations. Pre-Survey Results.



The next question asked invitees to name types of support that their group needs in order to strengthen their work for tomorrow. Long-term funding was listed as the main need for support. Additional details were provided where organizations listed challenges they face when receiving funding in year-to-year increments and issues with being asked to adapt the work they do to a specific grant area or a specific funder's goals. Suggestions were provided for funding

consideration that honors, believes, and supports the work they are already providing. Added value could be created through cross sector training. Teaching opportunities and joint-partnerships with the University of Hawai'i were listed as ways to accomplish success in collaboration with others in academia. Other important examples were shared, such as career and job opportunities, volunteer recruitment, and student learning.

Figure 3. Types of Support Needed by Attending Organizations. Pre-Survey Results.

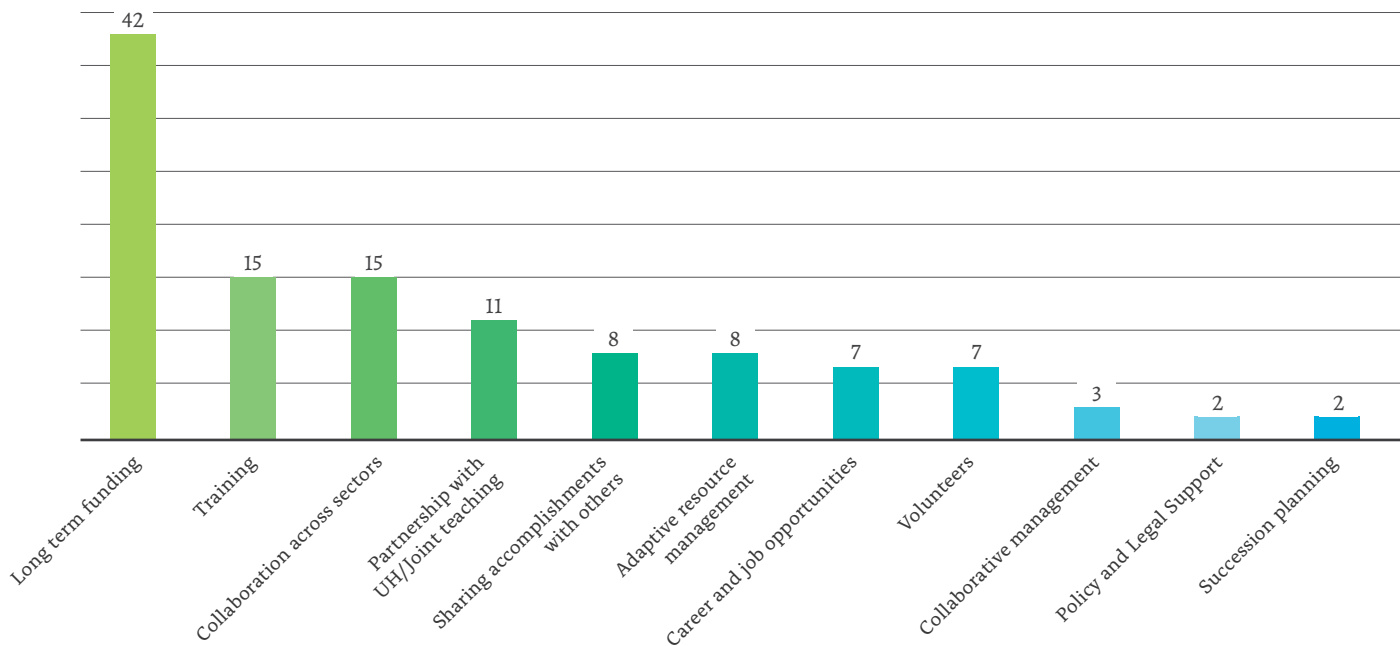


Table 1 . Major Resources to Contribute By Organizations in Attendance.

1. Collaboration (community and education)	<ul style="list-style-type: none"> a. models for community organizing and engagement b. educational outreach c. programs for community development
2. Knowledge and Capacity	<ul style="list-style-type: none"> a. traditional and place-based knowledge b. technical expertise: organic farming, grant and science writing, research, community based conservation, models for education, Native Hawaiian enterprise, 'āina restoration c. activism and advocacy
3. Developing workforce capacity	training 'ohana and youth to become future leaders, especially within rural communities
4. Financial support	funding for small organizations community groups and community-based projects
5. Physical spaces	facilities & physical spaces offered for education, loko i'a, food production
6. Legal support	<ul style="list-style-type: none"> a. providing legal expertise b. support for strategizing c. building political movements d. navigating government
7. Other	<ul style="list-style-type: none"> a. ways to share information, amplify messages b. experience with sovereignty movement, food production, organization planning c. physical labor, time, and aloha

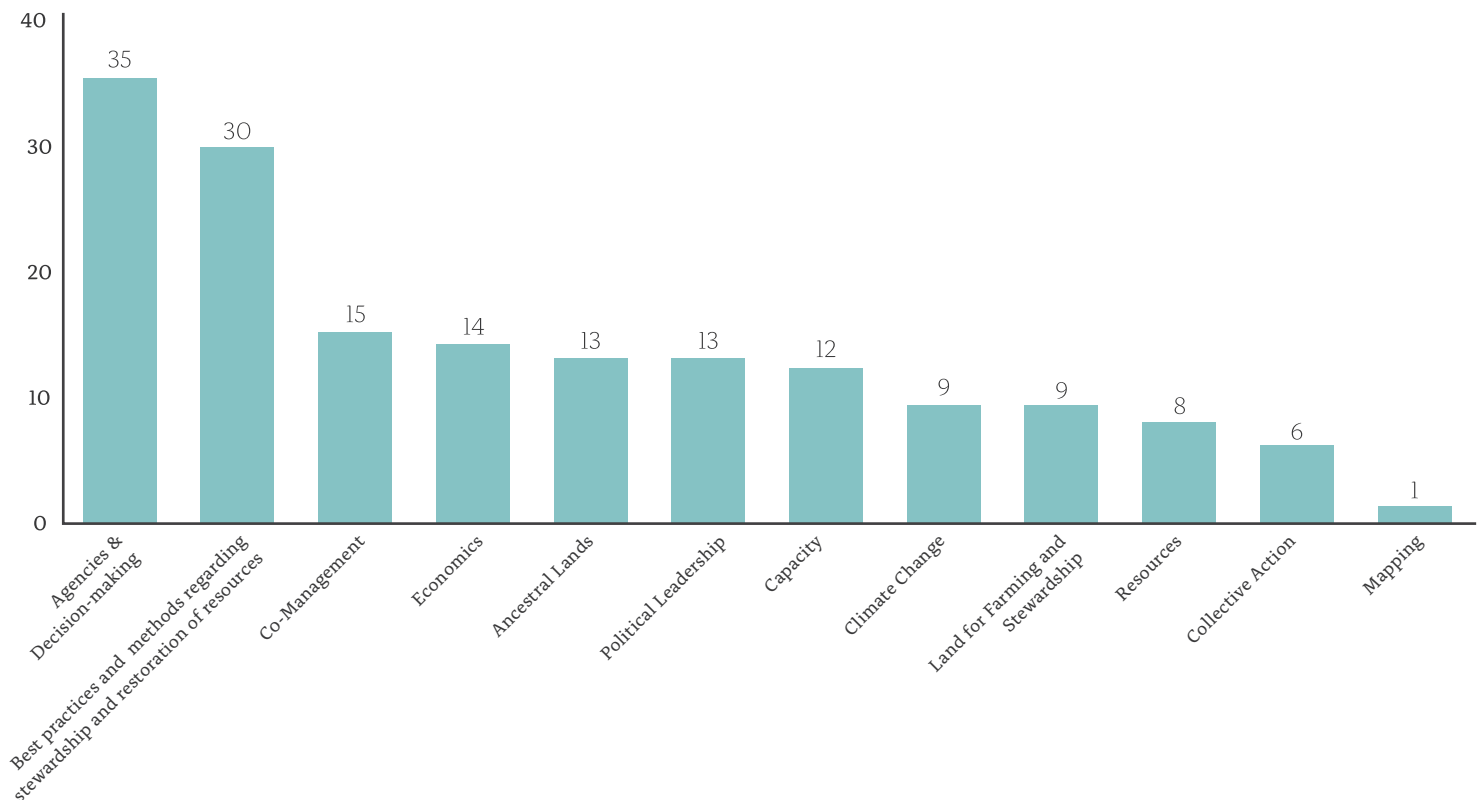
Based on the initial survey, the organizations at E Ho'olau Kākana have many resources to contribute. Organizational respondents are willing to share across seven main thematic areas: collaboration, knowledge and capacity, developing workforce capacity, financial support, physical spaces, legal support, and other. The following table provides a summary of organizational abilities to teach, help develop new skills, and methods of network collaboration. Moreover, they shared a wide range of 'ike from research to science writing to rebuilding of walls. Physical spaces were offered for gathering and technical assistance, ranging from loko i'a to places for holding hālāwai. The listing is provided here so that organizations can begin to work together, leverage their strengths, and provide opportunities for cross-sharing.

Pre-survey respondents noted key stewardship issues that they would like to call attention to; key issues that could be more effectively addressed through a collective impact approach for our lāhui and the 'āina:

- The majority responded (N=36) with ways to better agency decision-making processes in order to make high-level decisions more effective for our 'āina. These suggestions came from staff inside the agencies themselves and those outside of the agency environment, respectively.
- The second area of highest concern (N=30) related to best practices and methods regarding stewardship and restoration of resources. Questions were offered by organizational representative such as: What are other people doing? What is working for them, in their place, on their 'āina, with regard to restoration successes?
- The third highest response category (N=15) called attention to issues of collaboration and co-management.

Additional key stewardship issues that generated important attention were economics, ancestral lands, political leadership, capacity, climate change, land for farming and stewardship, resources, collective action and mapping.

Figure 4. Native Hawaiian Resource Stewardship Issues That Could Be More Effectively Addressed Through a Collective Impact Approach. Pre-Survey Results.



DAY 1

He ali'i ka 'āina;
he kauwā ke kanaka.

*The land is a chief; man is its servant.
Land has no need for man, but man needs
the land and works it for a livelihood.*

(‘Ōlōlo No‘eau #531)

*"We are using traditional Hawaiian
knowledge and practices of stewardship,
like the ahupua'a land system, and konohiki
management of natural resources. We're
integrating ancient wisdom into best
practices and action for Hawai'i today."
- Kamana'opono Crabbe*

PANEL PRESENTATIONS

The first day of E Ho'olau Kānaka: 'Āina Summit began with a welina by Kumu Hula Mehanaokalā Hind and Ko'olaupoko 'Ohana with the Ko'olaupoko Hawaiian Civic Club. This cultural introduction grounded the event with 'ike Hawai'i protocol and welcomed guests from across Hawai'i to Keana, often referred to as Kokokahi in the present day. Its opening was followed by foundation setting remarks offered by the three co-chairs: Drs. Kamana'opono Crabbe, Davianna Pōmaikā'i McGregor, and Mehana Vaughan. Esteemed kānaka 'ōiwi leaders, they provided a context for community organizing needs and mutual collaboration goals which shaped their partnership to call forth E Ho'olau Kānaka to the invited partners.

As Dr. Davianna McGregor stated, "in our planning process we identified three urgent issues for collec-

tive action—ancestral lands, culturally grounded decision-making to guide proper stewardship, and co-management or collaborative management. Culturally grounded decision involves looking at the landscape—imagining how it was when our ancestors took care of it, and asking ourselves, how can we sustain or restore the land to that condition? How do we come together to provide better stewardship in each of our own ahupua'a and moku, in order to make our entire pae 'āina more sustainable and resilient?"

The summit transitioned to a series of three panel presentations centered around these major topics followed by three opportunities for ideas to be discussed at each table. Each panel and major topic area is summarized in the following pages.



"...we identified three urgent issues for collective action—ancestral lands, culturally grounded decision-making to guide proper stewardship, and co-management or collaborative management. Culturally grounded decision involves looking at the landscape—imagining how it was when our ancestors took care of it..."
- Davianna McGregor

'Ike Kūpuna (Panel One)

'Ike kūpuna encompasses the vast knowledge, perspective and insight that remains an ancestral link for Native Hawaiians as indigenous people. This panel provided a brief and breathtaking dive into sources of ancestral 'ike and how they can guide work with 'āina in Hawai'i today. Kihei and Māpuana shared some of the mo'olelo of Kailua, near where this gathering was hosted, and particularly of Kawainui Marsh where Hika'alani is based. Mele, including a kanikau, were shared and interpreted with the 'ike they offer about the place and appropriate restoration efforts to undertake. Kekuhi and Huihui talked about the Honuiaiakea process they are using to look at chants to understand the phenomena of huluhia, climate change and the volcanic eruptions of Pele in Puna. They shared lines of chants and the interpretations of them offered by groups of cultural practitioners and scientists sitting together and applying their respective lenses. They passed out the *Kīho'ihō'i Kānāwai: Restoring Kānāwai for Island Stewardship* report.

*Introduced by Kekoa Kaluhiwa
(Kamehameha Schools)*

1. HIKA'ALANI - Māpuana and Kihei de Silva, Kaleomanuiwa Wong

Māpuana and Kihei de Silva are founders of Hālau Mōhala 'Ilima (est. 1976) whose interest are in mele, hula, oli and mo'olelo of their Kailua home. This led to a larger commitment of reclaiming lands and traditions through their work and 'ike. They are cultural advisors to Hika'alani—a community based nonprofit that they helped to establish in 2010—that is restoring 'āina identity in Kailua. Kaleomanuiwa Wong is a Hōkūle'a navigator apprentice, who follows the teachings of his teacher, Bruce Blankenfield, whose own teacher, Mau Pailug, insisted that a true navigator is someone that navigates not only sea and sky, but land and people. Kaleo was not able to attend in person but provided information to share as the restoration and education director at Ulupō Nui, the land that surrounds and connects Ulupō Heiau at Kawainui. This presentation offered translations, interpretations, and reflections found within the legend of Hi'iaka, Hauwahine, Wahine'ōma'o and other akua who have connections to the area of Kailua. For the essay related to the mele 'O 'Oe nō Paha Ia e ka Lau o ke Aloha, please read:

http://hikaalani.website/uploads/3/4/9/7/34977599/o_oe_no_paha_ia_for_hweb.pdf

The presentation closes with patterns from kanikau as 'ike kūpuna exemplars calling for testimonies to the cycle of iwi, 'ōiwi, and kulāiwi as described in the kīpuka-to-kīpuka collaboration between Hika'alani (est. 2010) and Hui Mālama i ke Ala 'Ūlilī (huiMAU) (est. 2011).

"'O 'Oe nō Paha Ia is about estrangement, but estrangement on a much larger and more distressing scale than that of Emerson's lovers. It is about how Kailua has almost been lost to us. But not quite. Not while we have a say. We have taught this mele, danced this mele, shared this mele for over 40 years. We do it in hope, not despair. We work for the return of Hauwahine and her pono. We are among those who would still recognize her and cry out in greeting and joy." - Kihei de Silva

2. EDITH KANAKA'OLE FOUNDATION - Kekuhi Kealiikanakaoleohaililani and Dr. Huihui Kanahele-Mossman

Sisters, Kekuhi Kealiikanakaoleohaililani and Huihui Kanahele-Mossman, work around Hawai'i and the world as kumu and practitioners from the Edith Kanaka'ole Foundation (EKF) (est. 1990) where they maintain and perpetuate the teachings, beliefs, practices, philosophies and traditions of the late Luka and Edith Kanaka'ole. EKF's mission is to elevate Hawaiian intelligence through cultural education founded on the teachings and traditional practices of their kūpuna. Both expert leaders possess high levels of Hawaiian cultural knowledge and skills relating to land and resource practices as well as cultural site restoration, protocol, and ritual. Their programs benefit the Native Hawaiian community through cultural immersion activities, research, and development of curriculum materials. In addition, they work tirelessly to provide intensive cultural workshops, restoration of culturally significant places and practices, and consultation on government and private contracts that require Hawaiian cultural and spiritual expertise. EKF maintains sites in Hilo, Hāmākua, Ka'ū, and Puna on the island of Hawai'i. There, they promote the Hawaiian value of noho papa: to know one's place thoroughly through generational learning and active practice and study. They have authored and published numerous 'āina-based resources such as the *Kīho'ihō'i Kānāwai: Restoring Kānāwai for Island Stewardship* which calls for island and environmental kinship. They provided the mele, *He Kau No Hi'iaka* that was written for the same places and activities of Pele during the volcanic eruption occurring at the pu'u of Kīlauea during June 2018.

"See the mountain for what it could be. Take that image and dance it, have your children write poetry about it, because that magic comes from the ideas of your own belief. These chants teach us to trust that which is more than physical."

- Kekuhi Kealiikanakaoleohaililani

"The integration is what we as kūpuna knowledge keepers can do for Western science...let's especially look at chants and use translation as a form of interpretation for what our kūpuna already knew."

- Dr. Huihui Kanahele-Mossman

1. What are the key cultural principles that guide us in our mālama 'āina work?

- Kākou
 - Inclusivity
 - Equity
 - Bridge to others not similarly culturally grounded
 - Value multiple perspectives
 - Listen first
- Place-based
 - Let 'āina guide
- 'Ohana
- Le'ale'a
- Adaptive
- Mālama
 - Take care of that which feeds us
 - Mālama pono – seek balance in all things
- 'Ike kūpuna – listen for kūpuna voice
 - Learn from the past as a continuum
- Spirituality – look beyond the physical
- Trust your nā'au
- Aloha
- Momona (abundance) and waiwai (wealth)
- Mo'okū'auhau (genealogy)
- Kilo (observation)
- Duality
 - Kumulipo
- Multitudes (kinikini, manomano, lehulehu)
- Reciprocity
- Cycles/seasons



2. What are key cultural principles that should inform policies regarding land?

- Value and respect for host culture
- Have kānaka maoli and culturally aware people at the decision-making table
- Guiding sources for decision-making: kūpuna, hoā'āina, experience and engagement with 'āina, mele, oli, mo'olelo, databases (Nūpepa, Hale Noelo, Papakilo, Kīpuka)
- Kuleana to participate and take on leadership roles
- Educate those who are disconnected, show them why it matters
- Adaptive policies, flexible to change according to place/need/circumstances
- Policies based on food security, self-sustaining communities
- Answer is within community
- Rejoice in persistence
- Kūpuna training young people
- Iwi
- Māhele and other land documents
- 'Āina is the Chief
- Need a paradigm shift
- I ola oe i ola mākou nei: we all thrive because of each other
- Hulihia/kūlia: upheaval and balance are a part of the same continuum

3. How can organizations and agencies more effectively ground decisions in culture? (Sources)

- Kūpuna and Hoā'āina
- Community Members
 - Lessons learned from other communities in and outside of Hawai'i, indigenous and non-indigenous
- Kilo (observation)
- Mele, oli, mo'olelo
- Physical Data
 - Water/Rainfall gauges, Tide charts
 - Biological surveys
- Nūpepa 'ōlelo Hawai'i
- Māhele/archival land records
- Historical maps
- State Historic Preservation Division
- Need the creation of larger accessible databases



Ancestral Lands (Panel Two)

Ancestral lands are lands with which Native Hawaiian 'ohana have a close pilina, connection or relationship, across generations. Often, 'ohana deeply identify with these lands, and in turn, help to mālama and shape these 'āina and surrounding communities. The term ancestral lands encompass a range of both pilina to a place, and land tenure arrangements including kuleana lands, long-term leases, land grant awards, or simply places where families have lived and maintained longterm presence.

This panel focused on means of keeping families connected to ancestral lands in perpetuity. Panelists shared some of their experiences and challenges, along with strategies 'ohana are using to protect ancestral lands from Ka'ū to Kāne'ōhe to Kalihiwai, Kaua'i, from individual Kuleana parcels to entire ahupua'a.

*Moderator – Mehana Vaughan
(Hui 'Āina Momoma – University of Hawai'i
at Mānoa)*

1. Tailored legal strategies - Andrew Sprenger
2. Nonprofit ownership -
A. Keoni Fox ('Ohana Keanu of Ka'ū) and
Laura Ka'akua (The Trust for Public Land)
3. Family Trust - Dawn Chang (Ho'okano Family
Land Trust)
4. Kuleana Lands – Kainani Kahaunaele

Challenges to retaining connections with and holding onto ancestral lands:

- ▶ Escalating property taxes influenced by surrounding land sales
- ▶ Targeting of 'ohana lands by developers and surrounding land owners
- ▶ Families having moved away from ancestral lands and not knowing their connection
- ▶ Challenges of gaining agreement within large extended 'ohana and many owners
- ▶ Families' unfamiliarity with setting up trusts, forced partition, quiet title actions, access.

Strategies for holding onto lands and possible actions:

1. **Classes, website, and support for 'ohana** in relation to: estate trusts, title searches, documents (e.g., Ke'eaumoku template), ho'oponopono, mediators, and legal services
2. **Connected, proactive 'ohana** who know their 'āina, kūpuna wishes, genealogy etc., including a family's regular return to lands, and landowners should name a successor.
3. **Change laws** on quiet title, partition (51% or ALL), and adverse possession.
4. **Expand the land base**, through a "lāhui land bank," which can provide housing and ahupua'a based life.
5. **Enhance management capacity of community members.** Community nonprofits can act as training grounds for interns, 'ōpio, and can support community activity.
6. **Limit tourism** and tax off island land sales.

Collaborative Management (Panel Three)

The closing panel from Day 1 focused on collaborative management—the sharing of management authority by multiple parties—across and between sectors including communities, government, and other entities such as landowners or nonprofit organizations with traditional Hawaiian practitioners. Assessments have been conducted which exhibit that government agencies in Hawai'i have neither the resources nor the capacity to manage lands on their own; while community groups are expanding their formal role in caring for lands and waters that are their kuleana and kulāiwi.

Expert panelists talked about their experiences with shared management in reference to state, county, and private lands, while discussing some of the issues that would help landowners and agencies expand collaborative management approaches.

*Moderator – Kevin Chang
(Kua'āina Ulu 'Auamo/KUA)*

1. Hui Maka'āinana O Makana – Presley Wann
2. KUPA – Charles Young
3. Department of Land and Natural Resources, Division of State Parks – Renee Kamisugi
4. Kamehameha Schools – Jason Jeremiah

Key issues mentioned by expert panelists included:

- ▶ Obligation to prove and build capacity over time
- ▶ Challenges of identifying lineal descendants and people familiar with land areas, especially those parcels under ranching or farming leases
- ▶ Need for a repository of information and reporting collected by state agencies for place(s) (some of which are considered sensitive and/or kapu)
- ▶ Mechanisms for keeping community engaged each year
- ▶ Potential for economic support to community stewardship through use fees, concessions and other channels

What is your vision for successful collaborative management of 'āina?

- ▶ Creating a gathering place to have conversation
- ▶ Loko i'a become outside classrooms for collaboration
- ▶ Creation of a community advocacy campaign
- ▶ When the government asks the community how agencies can help with their local management needs and ideas
- ▶ Clear agreements of roles of community and agency
- ▶ Ongoing, regular scheduled community involvement

"This is a great opportunity for us to all come together to envision a new future for Hawai'i. I think a lot of times we're all stuck in our own little siloes trying to work for the lāhui, but it's hard for us to focus on the bigger picture of how we're all going to come together to integrate towards a larger vision. It's for the lāhui. Today is a good opportunity for that."

-Kekuewa Kikiloi

What are challenges/obstacles to achieve that vision?

- ▶ “One size fits all” models do not work in Hawai‘i
 - ▶ Need to move away from top-down management styles
 - ▶ Reconcile different visions and re-establish trust between community groups and government agencies
- ▶ Policy
 - ▶ Sharing information – how much info is shared and to whom?
 - ▶ Finding a trusted point person
 - ▶ Capacity (resources, facilitation)
 - ▶ Gathering folks’ mana‘o
 - ▶ Resourcing for DLNR indicates there are not enough officers
 - ▶ Limited chance for public input on leases
 - ▶ Understanding land use planning processes
 - ▶ Access opens new issues to places and protection of resources
 - ▶ Watershed partnerships between federal, state, and cultural groups
 - ▶ Pressure and threats
- ▶ Economics
 - ▶ Tourist/Tourism industry
 - ▶ Housing – need for land and affordable housing
 - ▶ Building community capacity
 - ▶ Farming needs to be reenergized as a highly respected occupation.
 - ▶ How to shift perspective for certain industries?
 - ▶ Ecotourism – tourists are going to places that were not meant for tourists.
- ▶ Physical resources
 - ▶ To be self-sustaining
 - ▶ Time to accomplish co-management takes decades
 - ▶ Insurance, accounting, taxes, liability, etc. to run an organization
 - ▶ Non-place based management remains the dominant strategy
- ▶ Community involvement
 - ▶ Hawaiians are hired by developers to fit developer’s point of view
 - ▶ How to engage Hawaiians in urban areas?
 - ▶ Cannot make assumptions that everyone wants to be on the ‘āina
 - ▶ How to engage the next generation?
 - ▶ How to sustain involvement?

What are useful strategies and models of collaborative management?

1. **Guided by ancestral principles** from ‘Ike kūpuna (Panel One), start from a place of shared values, goals, and vision to ground and guide collective efforts. Honor the host culture of Native Hawaiians.
2. **Seek partnerships** and meetings even with those you disagree with.
3. Find **“win-win”** opportunities and techniques, such as compromise, including reconciliation with a decision-making authority on ceded-land revenues.
4. **Clear agreement on roles and responsibilities** of community/agency, with the understanding that no one entity owns all the kuleana, but all partners support the project.
5. **Acknowledge past learning from the mess-ups** and distrust.
6. **Adapt the templates** of those who have created successful collaborations as a model to continue and to recommend to others.
7. **Build strength and togetherness** as a community through sharing stories (via social media, podcasts, testimony, etc.), while bringing people together to eat from the land, and create respectful space(s) for collecting mana‘o.
8. **Educate along various phases of the project and within parts of the community:** start early to convey the importance of establishing a co-management agreement, educate about the need for compliance with rules.
9. Expand **community stewardship agreements;** simplify or streamline stewardship agreements, to include specifics such as pooled insurance risk policies.
10. **Don’t give up!**

"We're here at this summit to hopefully give more of our people enough courage to have to step up to the plate and start going forward. I also brought some information about what I've learned throughout the years to contribute to the conference discussion ideas too."
 - Ke'eaumoku Kapu

Breakout Sessions

Mid-day of Day 1 include three breakout sessions for the participants. Each breakout session was roughly 45 minutes in length and allowed for small groups to interact. The first breakout session consisted of a facilitated weatherball sharing technique to encourage the group members to share their feelings about the topic presented for culturally grounded decision-making. The second breakout session after lunch addressed the challenges and strategies to protect ancestral lands. The third breakout session at the end of the day discussed collaborative management of 'āina. Each breakout session process involved a consistent approach to probe the participants for 1) challenges 2) strategies 3) action ideas. Efforts were made to facilitate dialogue between the attendees that balanced positive, negative, neutral perspectives and examples.

BREAKOUT SESSION #1

Culturally Grounded Decision-Making

Participants write ideas on post it notes and post on chart papers labeled:

- 1) Challenges
- 2) Strategies, Pros/Cons
- 3) Action Ideas

BREAKOUT SESSION #2

Protecting Ancestral Lands

Participants write ideas on post it notes and post on chart papers labeled:

- 1) Challenges
- 2) Strategies, Pros/Cons
- 3) Action Ideas

BREAKOUT SESSION #3

Collaborative Management of 'Āina

Participants write ideas on post it notes and post on chart papers labeled:

- 1) Challenges
- 2) Strategies, Pros/Cons
- 3) Action Ideas

Individual Reflection Activity

On the evening of Day 1, participants were asked to take time to reflect on the proceedings, purpose, and panels. This was a useful opportunity to wind down the day but also prepare for the purpose of Day 2. Three essential questions were posed to the participants. They were encouraged to write them down and save them for the next day.

What (if any) personal commitments can you make to further the summit goals?



What would commitment to the summit goals mean for your organization/ agency/family/ community?



What steps (if any) can you take to further organization/ agency/ family/ community commitment?

Following this self-reflection, the large group was prompted to respond to two overarching questions:

- 1) What are major takeaways from today that you want shared with organizations/agencies?
- 2) Are there any urgent actions that we need to work on?

Responses to these questions were received digitally, then analyzed by the team who created a word cloud to illustrate the responses. A word cloud is a graphical representation of the word frequencies which were submitted. The prominence of the word indicates a higher rate of participants who shared the same answers. Two word clouds were presented back to the large group on the morning of Day 2 and are inserted into the report here for reference.

1. What are major takeaways from today that you want shared with organizations/agencies?

The top ten responses received for this second question are as follows: need, community, we, communications, knowledge, aina, just, change, ike, pilina.

2. Are there any urgent actions that we need to work on?

The top ten responses received for this second question are as follows: vote, change, work, climate, aina, land(s), community, laws, support, level.

(Pictured Below)



Cross Cutting Actions

Major content from the first day of E Ho'olau Kānaka: 'Āina Summit consisted of expert panelists, breakout sessions, and time for reflection. Cross cutting actions emerged by the end of the day. These actions were then summarized to help set the tone for Day 2 and the continued agenda.

1. Create and share WEB-based information and resources.
2. Just Do It! It is easy to talk, but it is now necessary to ACT.
3. BE the POLICY. Elect representatives into office to CHANGE and PROTECT the laws and policies we are discussing – or RUN for office!
4. Land management training is essential (universities, schools, organizations and communities).
5. Resolve legal and political relationship between the United States and the Native Hawaiian people.

DAY 2

Ho'omoe wai kāhi ke kāo'o.

Let all travel together like water flowing in one direction.

(‘Ōlelo No‘eau #1102)

"Just to have everyone here together, to focus about the joy of this kuleana and the beauty of this work that we all do together."

- Mehana Vaughan

COLLECTIVE ACTION TALKS

The second day of E Ho'olau Kānaka: 'Āina Summit served as a continuation from Day 1 with an emphasis on deep discussions in small groups around several key areas that require community action. Similar to the cultural protocol conducted on the first day, Saturday began with a convening of the piko to ground ourselves to the 'āina and set our positive intentions for the work ahead.

Dr. Mehana Vaughan recapped the discussions and topics from the first day, while sharing the reflection results based on the responses to the core questions:

1. What are major takeaways from today that you want shared with organizations/agencies?
2. Are there any urgent actions that we need to work on?

The word clouds were provided to the attendees in the morning to help frame the agenda for Day 2 and spark additional thought before the large convening moved into distinct action area groups.

Figure 6. E Ho'olau Kānaka Collective Action Opportunities.



To prepare the summit attendees for action-oriented discussions on Day 2, four collective action presentations were designed by local leaders who are at the forefront of addressing pressing issues through collaborative management and collective movement. They each helped highlight core areas for 'āina-based concerns of importance to Hawai'i, with the sequence highlighting the importance of intersectional discussion and convergent activity. Each of the four "TED Talks" were 5-10 minute presentations on pressing issues needing collective action, while allowing for 5-10 minutes of questions to follow.

PRESENTING OPPORTUNITIES FOR COLLECTIVE ACTION:

1. 'Āina-related Advocacy – Jocelyn M. Doane (Office of Hawaiian Affairs)

Jocelyn M. Doane presented as a Native Hawaiian public policy advocate and attorney at the Office of Hawaiian Affairs (OHA) (est. 1978) where its Advocacy team works on a range of issues Native Hawaiians face in their own homeland—housing, cultural practices, health, criminal justice, 'āina issues, etc. She presented a framework and philosophy for 'Āina-related Advocacy that works at all levels of influence and decision-making. The OHA approach to 'Āina-related Advocacy is one for “keeping Hawaiian lands in Hawaiian hands”; for the continued protection and stewardship of the Crown and Government lands (also known as the Ceded Lands and the Public Trust Lands); and for expanded protection of cultural areas, sites and resources that OHA has initiated at the legislature and with communities. Its implementation plan includes strategies to advocate to top policy makers at the federal, state and county levels of government decision making, across legislative, executive, and judicial branches. Here, defense of and passage of mālama 'āina and aloha 'āina friendly policies has been one of OHA's most important priorities and positions since its inception. The noteworthy OHA 'Āina-related Advocacy approach presented critical areas for prioritization and success using this philosophy

1. Be proactive versus reactive.
2. Defend existing policies: land disposition policies, environmental review (cultural assessments), water code, process/opportunity to be heard, protection for 'iwi kūpuna.
3. Pass new policies to provide further protections and create opportunities for resources.
4. Provide important recommendations that are community-specific, for example to save East Maui water.
5. Vote!

She closed with a statement on how “we are politically powerful.” By working together, we have the ability to ensure culturally vibrant communities and momona 'āina landscapes are reflected in existing policies. Where exercising that power remains an essential part of our history and the advocacy-oriented nature of 'ōiwi.

2. Community-Based Subsistence Fishing Areas – Mac Poepoe (Hui Mālama O Mo'omomi)

Mac Poepoe presented about the Mo'omomi fishery area on the north shore of Moloka'i as a Community-Based Subsistence Fishing Area (CBSFA). Uncle Mac is kupuna, subsistence fisherman and resource manager along the northwest coast of Moloka'i, from 'Ilio Point to Nihoa. He is widely recognized as a respected leader within Hui Mālama O Mo'omomi (est. 1993). He described how the living genealogy of kūpuna sustained natural resources for many generations in Hawai'i, noting that our kūpuna were keen observers of nature and they planned their management strategies around their observations. This talk further shared the important connections that Community-Based Subsistence Fishing Areas make with every-day life in the present day. “Homesteaders still eat a diet that is heavy on the traditional Hawaiian staples of fish, limu (seaweeds) and poi (pounded taro and water paste). The marine species most important for community subsistence include a diversity of shallow water reef fish, invertebrates and seaweeds.”

Loea Mac Poepoe described the rural lifestyle of Moloka'i and explained that the ocean is considered the people's “ice box.” He is filmed by 'Ōiwi TV in Nā Loea: The Masters | Mac Poepoe: Mālama Mo'omomi is available to view online at:

<https://oiwi.tv/oiwivt/na-loea-malama-moomomi/>

This episode describes how Mac and the community work together to manage their nearshore fisheries to ensure their ocean is abundant and able to provide for future generations. The video details Poepoe's extensive generational knowledge and how he has dedicated his life to hone and perpetuate traditional resource management.

"I'm not going away, never, this is my kuleana and this is what I know best."
- Mac Poepoe

"By working together, we have the ability to ensure culturally vibrant communities and momona 'āina landscapes are reflected in existing policies. Where exercising that power remains an essential part of our history and the advocacy-oriented nature of 'ōiwi."
- Jocelyn M. Doane

3. Climate Resilience – Josh Stanbro (City & County of Honolulu)

Josh Stanbro represented the City and County of Honolulu's Office of Climate Change, Sustainability and Resiliency (Resilience Office). The Resilience Office was overwhelmingly approved by O'ahu voters in 2016, mandating in City Charter that the City shall: track climate change science and potential impacts on City facilities; coordinate actions and policies to increase community preparedness; develop resilient infrastructure in response to the effects from climate change; and integrate environment and sustainability values into City plans, programs, and policies. The definition of resilience is the capacity to survive, adapt, and thrive no matter what kinds of stresses and shocks we experience as an island community. The Resilience Office worked closely with the community and many of the organizations at the 'Āina Summit over a full year to develop a comprehensive Resilience Strategy for O'ahu, including elements of a climate action plan and climate adaptation strategy. The Resilience Strategy is focused on four areas:

1. Long-term affordability for island residents;
2. Natural disaster preparedness;
3. Addressing climate change; and,
4. Leveraging the strength and leadership of local communities.

Following Hurricane Maria in Puerto Rico, it is clear that the number one tool of resilience for an island population is community and strong social connections, and ultimately a connection to that which feeds—the 'āina. Much of the wisdom in the Resilience Strategy is drawn from the communities who have survived, adapted, and thrived for generations on O'ahu—and the Resilience Office (est. 2016) is dedicated to continue working in close partnership with all of the representatives at the 'Āina Summit to implement community-generated, place-based solutions to our biggest climate resilience challenges.

4. Generative Networks – Kevin Chang (Kua'āina Ulu 'Auamo/KUA)

Kevin Chang presented three generative networks that Kua'āina Ulu 'Auamo (KUA) (est. 2012) works to serve across communities in Hawai'i. KUA works to empower grassroots rural and Native Hawaiian mālama 'āina groups to practice and engage in mālama 'āina and civic governance as a traditional and customary kuleana and to celebrate their places and pass on traditions to better Hawai'i and achieve 'āina

momona— an abundant, productive ecological system that supports community well-being. KUA employs a communitydriven approach that currently supports three growing generative networks: “network of individuals or organizations that aim to solve a difficult problem in the society by working together, adapting over time and generating sustained flow of activities and impacts...they are designed to be a platform for generating multiple, ongoing kinds of change, not just accomplishing a single outcome...”¹ These include over 30 mālama 'āina community groups collectively referred to as E Alu Pū (moving forward together) KUA's founding network, 40 fishpond projects and practitioners called the Hui Mālama Loko I'a, and a new and growing hui of Limu practitioners all from across our state. Collectively they touch on almost 75 places. Many of these communities focus on improving natural resource management and restoration of native food and ecological systems, values and ethics more sensitive to the needs of their wahi (their places). More specifically:

1. E Alu Pū Network
2. Hui Mālama Loko I'a
3. Limu Hui

KUA raises the resources necessary to hire specific network coordinators and bring the networks together each year—at least once for a large, hands on multi-generational gatherings that focus on place, sharing and building a spirit of governance. KUA then organizes smaller gatherings and opportunities throughout the year focused on specific topics of need and interest to the network. This could include sharing and perpetuating specific knowledge and practice, acquisition of unique skills and certifications, improved advocacy skills, building organizational capacity, etc.

KUA works to build an environment and mindset that generates and builds on opportunities that connect community efforts and their stories to supportive partners, resources and local and indigenous peers as part of a local and global movement for community based natural resource management. The talk closed early with a simple message underscoring the necessity for the participants to have ample time to meet, focus, discuss action, and “get to work!”

¹ Connecting to Change the World: Harnessing the Power of Network for Social Impact; Peter Plastrik, Madelaine Taylor and John Cleveland, Island Press 2014.

Together, these TED Talk-style presentations offered opportunities to spark dialog and create in-the-moment reflections from kūpuna of Maui and Lāna'i:

► **Ed and Mahealani Wendt:** Are advocates, East Maui taro farmers, fisher and gatherers who filed suit against the state, Alexander & Baldwin and others after learning the State of Hawai'i granted revocable permits to allow the company to continue to lease land in East Maui for its stream diversions. They are leaders within Na Moku Aupuni o Ko'olau Hui, who submitted original petitions to amend the flow standards of more than two dozen streams that Alexander & Baldwin long diverted for its sugar cane field operations in the central Maui plains for. Of the twenty five streams in Na Moku Aupuni o Ko'olau Hui's original petitions to the Commission on Water Resources Management (CWRM) dating back to 2001, ten of those streams required for active cultivation as lo'i kalo have been permanently released. Most of the remaining streams that were diverted were released to restore 90% of the stream biota pursuant to CWRM's June 2018 decision. In addition, since Judge Nishimura's decision in 2016—which invalidated Alexander & Baldwin's annual renewable holdover permits—Alexander & Baldwin subsidiary East Maui Irrigation were ordered to release 100% of the streams except for what it could demonstrate were required for its "actual, beneficial use." Additionally, Alexander & Baldwin/East Maui Irrigation has sources of water beyond the East Maui watershed, including ground wells, reservoirs, and streams which originate outside Ko'olau Moku. As a result, most East Maui streams were released and the company is in the process of removing some of the infrastructure used for years of diversion. However, surface water remaining in the streams after CWRM's June 2018 order can be diverted pursuant to the Department of Land and Natural Resources permitting and long-term lease requirements.

Ed and Mahealani Wendt shared stories about the recovery efforts from many decades of going without water. Successful initiatives demonstrate lo'i kalo restoration efforts are underway. There are many challenges to overcome, including: generational loss of kalo farmers who were deprived of opportunity during their prime years of cultivation; lack of huli; proliferation of invasive plants in the lo'i complex; and severe damage to the traditional

'auwai system, much of which originate high in the mountains above the taro fields. They have partnered with an NGO affiliated with Hāna High & Elementary School, which sends young adults to assist with the work of lo'i restoration. The harvest supports the school's 'āina-based/place-based educational ku'i program where fresh poi is shared with their families. The partnership supports the school's interest in supporting and perpetuating Hawaiian traditional and cultural practices through its STEM-based curriculum. It is also interwoven with the school's ongoing efforts to promote good health and nutrition among East Maui families.

"As a descendant of this 'āina, I am deeply rooted to restore this back after all these years. It makes me feel good, my community feel good, and all our board directors, officers, and community members, who stood up to protect our rights." - Ed Wendt



E HO'OLAU KĀNAKA



“E tū i ta

To steer our own padd
others to deto

‘ĀINA SUMMIT 2018



hoe uli!”

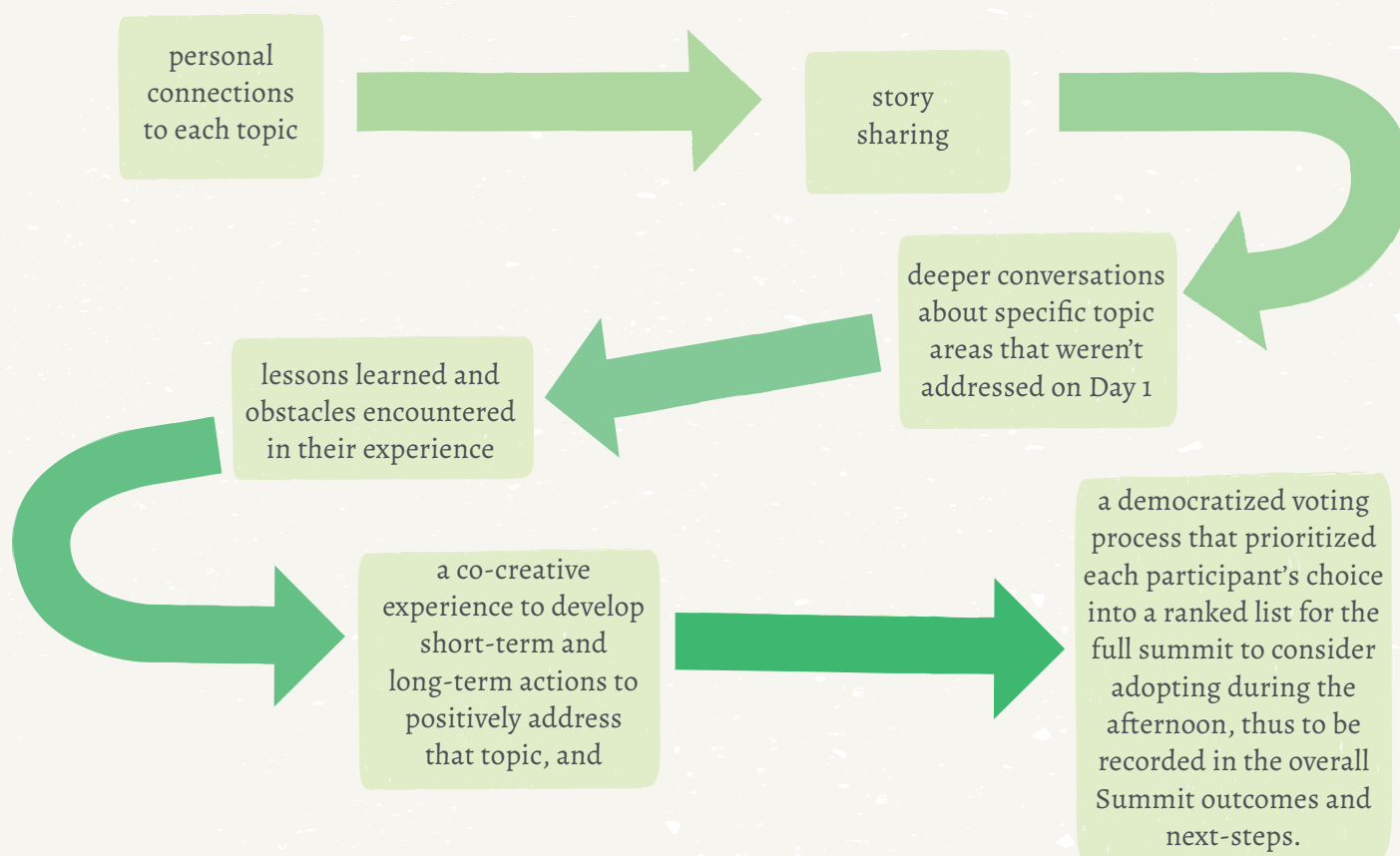
les instead of waiting for
ermine our fate.

► **Sol Kaho'ohalahala:** Kupuna, lineal descendent, Kuleana Land owner, and former Representative from the 13th District, Sol Kaho'ohalahala recounted the complex history of Lāna'i and the negative impacts to ancestral lands since the pineapple plantation era started on the island with the quiet title case lead by James Dole's Hawaiian Pineapple Company (later renamed Dole Food Company). In the 1920s, lands on Lāna'i were awarded to Dole for \$1.2 million via land court decision which allowed for 98% of the island of Lāna'i to be purchased. Because of this particular decision in the Territorial courts, few Kuleana Land owners remain on Lāna'i. During the 1980s, the decline in Hawai'i's agricultural industry shifted the island toward a tourist destination. Today's majority ownership by Larry Ellison of the Oracle Corporation is a continuation of the actions taken in the 1920s. The example of quiet title on Lāna'i shows the burden of proof put on the Kuleana Land owners and the centralization of decision-making in Honolulu.

The few remaining Native Hawaiian families who remain on Lāna'i recommend the importance of land and water resources, access, and protection

for their island. High ungulate populations are extremely disruptive to the mountain areas and natural ecosystem. These negative impacts have been documented through damaged native forests, soil erosion, and sediments in their nearshore waters. Observable downstream effects are affecting the fish, coral, and limu—all of which are essential to maintain traditional resources for subsistence, culture and religious purposes and a healthy environment. Maunalei River has been diverted to the high plateau near the hotel and golf course area. However, the landowners bear the responsibility for land-use practices on Lāna'i. "Therefore, how do we continue to endure as the families of Lāna'i, while knowing the issues and barriers which we encounter every day?" Sol shared stories of the positive work underway with children on Lāna'i who learn to address sedimentation and erosion of nearshore areas through cultural access. However, access to the land areas proves difficult for their programs. Simple, community-lead methods have demonstrated success and a recommendation is made for the discussion to continue for better land-use practices, decrease invasive species, and protecting Lāna'i precious nearshore waters.

Figure 7. Key Action Discussion and Decision-Making Process.



Topics for Short-term and Long-term Key Action

Mid-morning of Day 2 then transitioned into the break-out sessions where small groups discussed and prepared short-term and long-term actions for Hawai'i to move forward to the full convening for a priority-setting vote to emerge from E Ho'olau Kānaka: 'Āina Summit. All of the summit attendees were asked to self-select a sub-group topic related to six core areas of pressing need in Hawai'i:

1. Culturally Grounded Governance and Policy-making
2. Protection of Ancestral Lands
3. Enhancing Collaborative Management
4. Economic Sustainability for Land Stewardship
5. Best Practices for Stewardship and Management
6. Climate Change and Resilience

Groups convened across the Kokokahi complex among existing friends and newly introduced colleagues. Process goals for collaborative discussion were embedded into the session::

- a. personal connections to each topic
- b. story sharing
- c. lessons learned and obstacles encountered in their experience
- d. deeper conversations about specific topic areas that weren't addressed on Day 1
- e. a co-creative experience to develop short-term and long-term actions to positively address that topic, and
- f. a democratized voting process that prioritized each participant's choice into a ranked list for the full summit to consider adopting during the afternoon; thus, to be recorded in the overall Summit outcomes and next-steps out into this report.

For nearly three hours, each of the six groups met, shared, and discussed actions of all types: individual to network, policy to place-based. Each recommended action was then reviewed during a dot vote exercise where each group member was given two differently colored dots:

Dot 1) most important action
Dot 2) what action you can put time and effort toward.



They were asked to write their name on their two dots for identification in the next exercise.

All posters featuring the breakout session's recommended actions and dots were collected from each group and displayed in the main room. All Summit attendees had the opportunity to view the information via a gallery walk during lunch. Later, each of the six groups presented their top 2-5 short-term and long-term actions to the full summit.

The final activity of the afternoon featured the collective dot vote exercise in response to sub-group reports. Again, each participant was given two differently colored dots to use as a "voting" procedure.

Dot 3) most important to you
Dot 4) what you can put time and effort toward.

When voting was complete, everyone was recommended to seek people out who had similar votes to theirs and talk about how they might work together after the summit. Numerous conversations and network attention was afforded for issues needing support, organized within the six key areas for action, with an emphasis on community. The results of this process are presented in this report as a call to action emerging from E Ho'olau Kānaka: 'Āina Summit by its attendees.

Figure 8. Key Action Topics for Action.



1. Culturally Grounded Governance and Policy-making

ACTION 1: Require applicants (purchasing or developing land) to do exhaustive research of cultural resources and traditional practices in that area

- a. Shift burden to applicant instead of community/practitioner
- b. Communities with cultural sites need assistance with the process of flagging/identifying, using GIS resources, to present to the State Historic Preservation Division (SHPD)

ACTION 2: Coordinate all GIS mapping resources for culturally sensitive areas

- a. User friendly access to a single portal, using multiple links
- b. Office of Hawaiian Affairs to host workshops that create vehicles for communities to share about culturally sensitive sites in their area

ACTION 3: Curatorship agreement

- a. Department of Land and Natural Resources – landowner; Office of Hawaiian Affairs – facilitator; Kamehameha Schools – technical support, communication channels
- b. Licenses
- c. Options to manage/steward
- d. Improve template(s)
- e. Create task force
- f. Expedited permit/approval for stewardship actions

2. Protection of Ancestral Lands

ACTION 1: Change the following laws through bills before 2019 legislature, requiring everyone's support

- a. Establish a moratorium on adverse possession
- b. Raise requirements of partition to 51% of owners (a majority), rather than a single shareholder.

ACTION 2: Classes helping 'ohana to be proactive in protecting ancestral lands and workshops providing assistance to those facing current challenges such as quiet title proceedings

These workshops, videos and shared case studies, would build upon existing efforts to teach 'ohana how to research and document genealogy, land title(s) and family connections to specific lands including Kuleana Lands. Class topics should include how to access various databases and sources, prepare for and anticipate tactics commonly used by those seeking to acquire these lands, and register claims with the Bureau of Conveyances. Workshops should take place on every island. Establish local offices that are equipped to assist 'ohana with research, documentation, free notaries, counseling, setting up family trusts, and identifying vulnerable 'ohana and lands.

ACTION 3: Expanding Hawaiian land base through the creation of a Lāhui Land Bank

This Hui would work across agencies and groups to acquire and hold lands in trust for our lāhui, helping to identify and protect vulnerable lands. The group could receive donations of land parcels and work proactively with large landowners. This Lāhui Land Bank has the potential to provide lands for Native Hawaiian 'ohana to farm, sustain 'āina-based lifestyles, be a place for kūpuna, and create locations for 'ohana who are living on the continent to return home to.

OTHER ACTIONS:

- Office of Hawaiian Affairs should add a contact person on its databases, and continue to make its sites easier to use.
- Iwi kūpuna and cultural sites: need a document such as an "affidavit of truth" to prove lineal ties, and make a motion to become curators of all inadvertent burials.
- Provide resources, such as case studies and primers on specific situations, through a website.
- Work to make documents, which are not online, more accessible to rural communities.
- Be proactive and use offensive tactics, such as: registering claims to water rights, traditional and customary rights, and mineral rights so that all rights are documented for a given property.
- Continue convening this group.

3. Enhancing Collaborative Management

ACTION 1: Creating a common application for community-based traditional and customary stewardship.

The 'Āina Momona common application could apply to all public and private trust lands. It would facilitate data sharing and collection, standardize reporting, and facilitate a common pool of stewardship insurance; while making it easier for communities and agency staff to facilitate community-based traditional and customary stewardship of lands in Hawai'i.

ACTION 2: E Ho'olau Kānaka recommendations on how Hawaii Conservation Alliance (HCA) can implement their recent paper on community-based co-management

ACTION 3: Create a mechanism to easily communicate, share updates, ask for support following E Ho'olau Kānaka (e.g. "Basecamp"-type software/program administered through one organization like the Akaka Foundation for Tropical Forests).

ACTION 4: Annual "report back" gathering of E Ho'olau Kānaka.



4. Economic Sustainability for Land Stewardship

ACTION 1: Moku resource center

- a. What would it look like?
- b. What services would it provide?
- c. Identify a pilot site
- d. Small Hawaiian Business Grant opportunities available

ACTION 2: Leveraging visitor/land sale

- a. Driver's license fee
- b. Tax land sales to off-island non-residents

ACTION 3: Beginning Conversation for Long Term Plan

- a. 'Umeke-nomics
- b. Alternative economies
- c. Financial institutions



5. Best Practices for Stewardship and Management

ACTION 1: Capacity building (management and stewardship skills, training)

ACTION 2: Elevate value, esteem and well-being status of mālama 'āina work and people

ACTION 3: Integrate multiple perspectives to inform stewardship and management

ACTION 4: Bring back koñohiki and traditional management ('Ike kūpuna and kilo). Return to ahupua'a as a management system

ACTION 5: Succession planning for sustainability

6. Climate Change and Resilience

ACTION 1: Help nurture 'ōiwi scientists at the local level. Provide community examples of climate change to scientists, not just pre-data

- a. a. Collect real world stories of people's observations of and responses to climate change and make these public
- b. Record digital media testimonial comments for hearings; especially for neighbor island residents who cannot fly to O'ahu or to each County.

ACTION 2: Work toward every County having their own Climate Action Plan that includes indigenous voices and expertise

ACTION 3: Support charter amendments to establish climate change positions, like O'ahu's, within county government on Kaua'i and Maui.

ACTION 4: Discuss ways to respectfully and appropriately address cultural sites and deposits which lie in hazardous zones, such as areas in jeopardy of sea-level rise and zones prone to flooding

- a. Document and record these sites now, especially while collaborating with lineal descendants and kūpuna. Provide experience to learn and perpetuate knowledge of place based on the mo'olelo and the history of those sites
- b. Communities experience psychological effects of losing vital places

ACTION 5: Strategic marketing campaign into wealth as "waiwai"

OTHER ACTIONS to address Climate Change and Resilience:

- Find ways to be more proactive for resilience:
 - a. Encourage ali'i trusts to come together and collaborate for ancestral lands
 - b. How to be resilient on a large-scale? Increase subsistence living on a small/local scale
- Include sea level rise and other impacts of climate change review within Environmental Impact Statements (EIS) and Environmental Assessments (EA) processes
- Work with companies that are interested in caring for Hawai'i's precious resources
- Research hydrological models to know/protect water resources and estuary resources
- Release the water and restore stream flow that have been diverted
- Encourage more, and swifter, action by State government
- Adjust and plan for places still heavily used
 - a. Does that mean managed retreat?
 - b. Building walls on shoreline is not good enough solution and doesn't address all issues
 - c. Some islands have already been forced to relocate structures and people
 - d. Review Shoreline Policies
- Fund local communities doing marine stewardship and their monitoring to collect data (e.g. 'ōpelu in Hawai'i going deeper)
 - a. Must make monitoring/tracking easy and simple for the community
 - c. A lot of mana'o staying in people's heads but find ways to share broadly and appropriately
 - d. Create seasonal calendars by community (mauka to makai and moon calendars)
- Honor Hawaiian knowledge and indigenous technology as solutions to mitigate climate change and critical for Hawai'i resilience
- Equity as an essential factor for climate action proposals and policies

DAY 2 WRAP UP THOUGHTS

The second day concluded the E Ho'olau Kānaka: 'Āina Summit in a closing circle to affirm next steps lead by the three co-chairs. Each participant was asked to share one word that captures

"What are you taking with you?" and
"What are you leaving behind?"

Mahalo and generous thanks were given to the sponsoring organizations, the planning committees, the speakers, and all of the attendees for their collective effort and mana.

"I'm excited that we have this opportunity, where we have some of our governmental representatives here. We have Kamehameha Schools, Office of Hawaiian Affairs, this wonderful center of energy and how we learn and share with each other. We're looking at ways to increase community stewardship of our resources and to understand cultural perspective when it comes to caring for natural cultural resources."

- Kekoa Kaluhiwa



Post-Survey Evaluation Results

Following the Summit, an online survey was used to evaluate the participants' feedback and assess the intended outcomes. The following table is a summary of the survey results completed by over half of the Summits 120 invited participants. In general, the results noted favorable conditions of mostly "agree" or "highly agree." It should be noted that the many partners shared feedback in person to the committee members, thus was not captured in the online system.

Table 2. Survey Evaluation Quantitive Results.

On a Likert scale of 1 to 5, the attendees found the summit								
Question	Average	Highly Disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Highly Agree (5)	Total Responses (N)	Percent of Attendees (%)
Educational	4.6	2	0	1	19	48	70	58%
Useful	4.6	1	0	2	17	45	65	54%
Interested to attend another similar Summit in the future	4.8	1	0	1	9	54	65	54%

How well have we achieved the overall purposes at this Summit:

(1) learned about and generated strategies to expand community stewardship of lands	4.1	2	0	12	26	24	64	53%
(2) have learned about and generated strategies to retain and restore lands for our people	4.0	2	0	15	28	19	64	53%
(3) shared information about existing resources, tools, and lessons for culturally grounded decision-making	4.2	1	1	6	24	32	64	53%
(4) identified key barriers and solutions to move ahead	4.2	1	1	8	31	22	63	53%
(5) built relationships and supported networks for collective action and solutions	4.4	1	0	4	22	37	63	53%
(6) began to elevate our communities work to greater levels of collective impact and address accelerating threats to land and water	4.1	2	1	9	29	23	64	53%
TOTAL	AVERAGE 4.2	N=13	N=3	N=58	N=205	N=304	AVERAGE 63.7	AVERAGE 53%

The online survey also collected important open-ended responses from the participants. These responses allow for the co-chairs and planning committee to develop and improve future convening's. The following statements provide sample feedback and recommendations for consideration. This sample should not be considered exhaustive of the feedback received, nor are they listed in any particular order:

Feedback of Strength and Positivity:

- ▶ "Amazing opportunity to create awareness, partnerships, renew old friendships, strengthen bonds/goals/projects"
- ▶ "Awesome, smooth flowing, well organized, successful, thoughtful planning/insight, inclusive/collaborative, rockin' venue, food, and music"
- ▶ "Networking, identify common challenges and pursuing solutions"
- ▶ "Like-minded mana'o shared by all and coming together of state, county, NGOs, Ali'i Trusts, all together for collaboration and partnerships"
- ▶ "Meeting amazing people, hearing inspirational stories, working on important questions"
- ▶ "The opportunity to hear the voices of many within the community who play key roles in culture and stewardship"
- ▶ "Inspiring to see how many people are working for Hawaiian community groups!"
- ▶ "A space for confidence and confirmation of what our hui is pursuing"

Follow-up convening's:

According to the survey responses and feedback given to the planning committee, the majority of participants requested another convening in 2019 and then subsequent meetings every 1-2 years thereafter. There were also numerous suggestions for the six break-out groups to continue meeting more frequently, perhaps twice per year or once per quarter, for those actions to continue to move forward. Additional ideas encourage working groups on each moku or within ahupua'a. These smaller groups could encourage greater links to community-based management. Groups could work across all six break-out group topics but focus their efforts regionally for collective impact and follow through. Numerous suggestions on the format and process have been collected and will be shared by the planning committee as this report is shared across networks in 2019.

Feedback for Next Steps and Network Strengthening:

- ▶ "Helping folks organize by island so they can be more effective locally. Help get people registered to vote (and actually go vote) this year"
- ▶ "Shoreline cultural site long & short term preservation in response to sea level rise. Share stories of place w/policy makers"
- ▶ "Follow through with an attempt to garner political change"
- ▶ "Advocacy for community-based management statewide"
- ▶ "Building up our 'ōpio, resources, 'ike, aloha 'āina"
- ▶ "Complete reporting out, prioritization of actions, strategies that will be created to accomplish actions, complete action plan"
- ▶ "To create work groups to discuss the key ideas expressed/emerged from the different groups"
- ▶ "Help create a roadmap or checklist to assist people to hold onto family land"
- ▶ "Have more agency leadership present, it is good to focus on practitioners but eventually having all parties present would be productive to move forward"
- ▶ "more time learning about what is happening"
- ▶ "Develop shortlist legislative agenda that is shared to push at state, county, and admin level"
- ▶ "Identifying partnerships outside of historical network"
- ▶ "Each organization bring along a younger member to mentor/engage for succession planning"

From these open-ended responses, a simple qualitative analysis is provided to help further distill the type of feedback received according to each survey question. Each question prompt was analyzed to create a feedback list of the top twenty-five (25) responses.

A summary of the top five (5) are presented here in the following table using one word to describe that thematic area.

Table 3. Survey Evaluation Qualitative Results.

Survey Question	Top 5 Responses Ranked According to Highest Frequency					Other Major Themes
	1	2	3	4	5	
What have you learned from this summit that you will take home and use in your work?	Management	Need	Can	Work	Community	Collaboration Learned 'Ike People Kūpuna
What was the most useful part of the summit for you?	Change mindset	Meeting	Breakout groups	Networking	People	Hearing Ted Talks Connecting Sharing Presentations
What was least useful?	Time Flies					-
If interested, how soon would you like to have a next gathering?	Annually					-

Desired Outcomes Expressed by Attendees

1. Create partnerships and networks for collaboration

- a. Backbone organization
- b. Web presence for an 'āina support network
- c. Move together on 'āina and political issues

2. Agree upon a shared vision and clear steps moving forward

- a. Clearly defined set of values and goals
- b. Tangible action plan
- c. How to work together and support each other more
- d. How research scientists and government agencies can better support community

3. Share knowledge

- a. Increase awareness of stewardship issues
- b. Common challenges and pathways to success, best practices
- c. Timely access to information and how to navigate government processes as issues arise

4. Government support and policy change

- a. OHA support of community initiatives
- b. New tools for protecting Hawaiian ancestral lands
- c. Strategy and goals for 2018 legislative policy and beyond

5. Other

- a. Funding sources
- b. Commitment to work as a hui on one issue at a time
- c. Prepare for climate change
- d. Support at Mo'omomi CBSFA public hearings
- e. Land management based on water
- f. Renewed political self determination

E HO'OLAU KĀNAKA 'ĀINA SUMMIT 2018 SUMMARY

The inaugural E Ho'olau Kānaka:

Āina Summit was held in Hawai'i on June 29-30, 2018, at Kokokahi YWCA, in the ahupua'a of Kāne'ohe on the island of O'ahu.

Spearheaded by co-chairs and a multi-organizational committee, the Summit was sponsored by the Office of Hawaiian Affairs, the Department of Land and Natural Resources, and the Kamehameha Schools. This gathering brought together more than 120 participants representing over 80 community-based groups, non-government organizations (NGOs), traditional Hawaiian practitioners, private companies, and government agencies.

E Ho'olau Kānaka: 'Āina Summit 2018 was designed to be a true community-public-private partnership to convene experts and create a call for integrated action across and between sectors. The purpose of this summit was to take our communities' work to greater levels of collective impact, and address accelerating threats to lands and waters by:

1. **Expanding** community stewardship of lands.
2. **Retaining and restoring** lands for our people.
3. **Sharing** existing resources, tools and lessons.
4. **Identifying** key barriers and solutions to move ahead.
5. **Building relationships and supporting** networks to forward action and solutions.
6. **Forwarding culturally grounded decision-making** that furthers community and 'āina connections.

Presentation Overview

Day 1

- Ike Kūpuna (Panel One)
- Ancestral Lands (Panel Two)
- Collaborative Management of 'Āina (Panel Three)

Day 2

- 'Āina-related Advocacy (Talk One)
- Community-Based Subsistence Fishing Areas (Talk Two)
- Climate Resilience (Talk Three)
- Generative Networks (Talk Four)

Key Action Overview

1. Culturally Grounded Governance and Policy-making
2. Protection of Ancestral Lands
3. Enhancing Collaborative Management
4. Economic Sustainability for Land Stewardship
5. Best Practices for Stewardship and Management
6. Climate Change and Resilience

Next Steps

- **ACTION 1:** Staff of Agencies and Trusts will participate in Hālau 'Ōhi'a cohort on O'ahu to learn about ritual and sustainability science with the Edith Kanaka'ole Foundation (EKF)
- **ACTION 2:** Partner with existing networks to time the convening, gathering and funding of the next 'Āina Summit
- **Action 3:** Present action items in this report at a convening of aligned networks
- **Action 4:** Encourage formal and informal gathering and sharing of messages through various art and media forms to sustain the momentum and move this call to action.

As a collective entity, we can:

- A formal hui/overarching organization that connects all summit participants
- A website, include contacts and FAQs from summit (please visit www.oha.org/ainasummit)
- Plans to hold the 'Āina Summit annually

As individual community members, we can:

- Incorporate actions from this summit into our strategic planning
- Share knowledge, case studies, lessons learned across communities
- Support each other by attending public hearings, giving testimony, etc.

APPENDICES

"We mā'ana, ka 'uhane, me ka hau'oli, me ke aloha with gratitude to everyone who has helped make this event happen and everyone who has made time to come. We're really excited to see what comes out of this."

- Mehana Vaughan



ORGANIZATIONS REPRESENTED BY ATTENDEES

- ▲ 'Aha Moku O Maui, Lahaina
- ▲ Ala Kahakai National Historic Trail, National Park Services
- ▲ Ala Kukui
- ▲ City and County of Honolulu's Office of Climate Change, Sustainability and Resiliency
- ▲ County of Hawai'i
- ▲ County of Kaua'i - Office of Economic Development (OED), OSC
- ▲ Department of Hawaiian Home Lands (DHHL)
- ▲ 'Ewa Limu Project
- ▲ God's Country Waimanalo
- ▲ Hakipu'u Learning Center
- ▲ Hanalei Watershed Hui
- ▲ Hawaiian Islands Land Trust
- ▲ Hawai'i Department of Land and Natural Resources (DLNR) and its Division of Aquatic Resources (DAR), Division of Forestry and Wildlife (DOFAW), Hawaii Wildlife Fund, Division of State Parks
- ▲ Hika'alani
- ▲ Ho'āla 'Āina Kūpono
- ▲ Ho'okua'āina
- ▲ Ho'ola Hou ia Kalauao
- ▲ Ho'omalua Ka'u
- ▲ Ho'oulu 'Āina
- ▲ Hui Maka'āinana O Makana
- ▲ Hui Mālama i ke Ala 'Ūlili (huiMAU)
- ▲ Hui Mālama o Kaneiolouma
- ▲ Hui Mālama o Mo'omomi
- ▲ Hui o Hau'ula
- ▲ Huliauapa'a
- ▲ Huli the Movement
- ▲ Institute of Pacific Islands Forestry
- ▲ Ka Malu O Kahālāwai
- ▲ Kaiaulu Papaloa
- ▲ Kamehameha Schools
- ▲ Ke Kula Nui 'O Waimanalo
- ▲ Kohala Institute
- ▲ Kokua Kalihi Valley Comprehensive Family Services (KKV)
- ▲ Kona Producers Cooperative
- ▲ Ko'olau 'Āina Aloha
- ▲ Ko'olau Foundation
- ▲ Ko'olauloa Hawaiian Civic Club
- ▲ Ko'olaupoko Hawaiian Civic Club
- ▲ Kua'āina Ulu 'Auamo (KUA)
- ▲ KUPA/Friends of Ho'okena Beach Park
- ▲ Kupu
- ▲ Lab Hui o Frank
- ▲ Lāna'i Culture and Heritage Center
- ▲ Lili'uokalani Trust
- ▲ Limahuli Garden and Preserve, National Tropical Botanical Garden (NTBG)
- ▲ Mālama Hule'ia
- ▲ Mālama Koloa-ED
- ▲ Mālama Loko Ea Foundation
- ▲ Mālama Maunalua
- ▲ Mālama Pūpūkea-Waimea
- ▲ Maui Nui Makai Network
- ▲ Maunalua.net
- ▲ Mokauea Fishermen's Association
- ▲ Moloka'i Land Trust
- ▲ Na'aikane o Maui Inc.
- ▲ Na Ala Hele Council
- ▲ Nā Kua'āina o Waimānalo
- ▲ Na Mamo O Mu'olea
- ▲ Na Moku Aupuni o Ko'olau Hui
- ▲ Native Hawaiian Education Association (NHEA)
- ▲ Native Hawaiian Legal Corporation
- ▲ National Oceanic and Atmospheric Administration
- ▲ (NOAA) Papahānaumokuākea
- ▲ Nohopapa Hawai'i
- ▲ North Shore Community Land Trust
- ▲ Office of Hawaiian Affairs
- ▲ 'Onipa'a Na Hui Kalo
- ▲ Paepae o He'eia
- ▲ Papahana Kuaola
- ▲ Polanui Hui
- ▲ Protect Kaho'olawe 'Ohana
- ▲ Pūlama Lāna'i
- ▲ Roots - KKV
- ▲ Sierra Club
- ▲ The Kohala Center
- ▲ The Nature Conservancy
- ▲ The Trust for Public Land
- ▲ University of Hawai'i at Mānoa
- ▲ University of Hawai'i West O'ahu
- ▲ Ulu Mau Puanui
- ▲ Waihee Limu Restoration
- ▲ Waimanalo Learning Center
- ▲ Wawa's Legacy
- ▲ Wai'anae Community Redevelopment Corporation/MA'O Organic Farms

ORIGINAL SUMMIT AGENDA

DAY 1

FRIDAY JUNE 29, 2018

TIME	AGENDA ITEM	SPEAKERS/GROUP
8:30 - 9:00 am	Check-in and Continental Breakfast	
9:00 - 9:15 am	Welina	Mehana Hind Ko'olaupoko 'Ohana
9:15 - 10:00 am	E Ho'olau Kānaka Vision & Purpose	Kamana'opono Crabbe Davianna Pōmaika'i McGregor Mehana Vaughan
10:00 - 11:10 am	'Ike Kupuna Presentation Presentations on culturally grounded stewardship of 'āina rooted in oli and mo'olelo as a basis to frame agency & community policies and decision-making Time as a resource/ step up and step down	Introduced by Kekoa Kaluhiwa, Kamehameha Schools 3. Hika'alani - Mapuana & Kihei de Silva, Kaleomanuiwa Wong 4. Edith Kanaka'ole Foundation – Kekuhi Kealiikanakaoleohaililani and Huihui Kanahele-Mossman
11:10 - 11:20 am	▶ Time as a resource/ step up and step down ▶ Ground rules	Kevin Chang
11:20 - 11:30 am	Break	
11:30 - 12:15 pm	Breakout Session #1 ▶ Weatherball sharing activity ▶ Partner 'Ike Kupuna Reflection ▶ Sources, Principles and Strategies for Culturally Grounded Decision Making ▶ Participants write & post ideas on post it notes.	
12:15 - 1:15 pm	Lunch	
1:15 - 2:15 pm	Ancestral Lands Panel 5 minutes per panel speaker plus 5 minutes for Q&A – Challenges & Collective Impact Strategies	Moderator – Mehana Vaughan 1. Tailored legal strategies - Andrew Sprenger 2. Nonprofit ownership - A. Keoni Fox ('Ohana Keanu of Ka'ū) and Laura Kaakua (The Trust for Public Land) 3. Family Trust - Dawn Chang (Ho'okano Family Land Trust) 4. Kuleana Lands – Kainani Kahaunaele
2:15 - 3:00 pm	Breakout Session #2 Challenges and Strategies to Protect Ancestral Lands ▶ Participants write ideas on post it notes and post on chart papers labeled: 1) Challenges 2) Strategies, Pros/Cons 3) Action Ideas	

TIME	AGENDA ITEM	SPEAKERS/GROUP
3:00 - 3:15 pm	Break	
3:15 - 4:15 pm	Collaborative Management of 'Āina Panel 5 minutes per panel speaker plus 5 minutes for Q&A – Challenges & Collective Impact Strategies	Moderator – Kevin Chang 1. Hui Maka'āinana O Makana – Presley Wann 2. KUPA – Charles Young 3. DLNR, Div. of State Parks – Renee Kamisugi 4. KS – Jason Jeremiah
4:15 - 4:30 pm	Break	
4:30 - 5:15 pm	Breakout Session #3 Challenges and Strategies for Collaborative Management of 'Āina	
5:15 - 5:20 pm	Introduction to Reflection	
5:20 - 5:35 pm	Individual Reflection & Word Cloud Participants are asked to individually write and reflect upon: 1) What (if any) personal commitments can you make to further the summit goals 2) What would commitment to the summit goals mean for your org/ agency/family/community 3) What steps (if any) can you take to further org/agency/family/community commitment Participants answer word cloud questions: 1) What are major takeaways from today that you want shared with organizations/agencies? Are there any urgent actions that we need to work on?	Blake "Brutus" LaBenz Plenary (in place)
5:35 - 5:45 pm	Closing	Kamana'opono Crabbe, PHD
5:45 - 8:00 pm	Pau Hana / Reception	Atherton Hall

ORIGINAL SUMMIT AGENDA

DAY 2

SATURDAY JUNE 30, 2018

TIME	AGENDA ITEM	SPEAKERS/GROUP
7:30 - 8:00 am	Check-in and Continental Breakfast	
8:00 - 8:05 am	Piko	
8:05 - 8:15 am	Welina - Recap of Day 1, Overview of Day 2 <i>Revisit group word clouds and present aggregate word cloud of all groups</i>	Mehana Vaughan
8:15 - 9:30 am	Taking Collective Action Talks <i>5-10 minute presentations on pressing issues needing collective action, plus 5-10 minutes for Q&A per presentation</i>	Opportunities for Collective Action in: 7. Āina-related advocacy – Jocelyn M. Doane, OHA 8. Community-Based Subsistence Fishing Areas (Mo'omomi) – Mac Poepoe 9. Climate resilience – Josh Stanbro, C&C of Honolulu 10. Generative Networks – Kevin Chang, KUA
9:30 - 11:00 am	Announce Breakout Session topics and get into breakout groups. <ul style="list-style-type: none"> ► Share personal connection to group topic ► Share and discuss short and long term actions that folks in this room can undertake (individually, with existing networks, or all together) ► Dot vote exercise. 2 differently-colored dots: 1) most important action, 2) what action you can put time and effort toward. (Write your name on your two dots) 	Meet in groups – 3-5 top topics from survey, Day 1 and morning panel
11:00 - 11:15 am	Break	
11:15 - 12:15 pm	Report on the top short-term and long-term action suggestions based on your breakout group's dot vote. (Each group will post in the front a summary chart paper of the top 2-5 actions from their group's dot vote).	Plenary

TIME	AGENDA ITEM	SPEAKERS/GROUP
12:15 - 2:30 pm	Collective dot vote exercise in response to group reports. 2 differently-colored dots: <ol style="list-style-type: none"> 1) most important 2) what you can put time and effort toward. 	
12:30 - 1:45 pm	Lunch * Before eating, look at the names (written on the dots) of people that put their #2 dot from the 12:15-12:30 dot vote on the same action as you did. Seek these people out and talk about how you might work together after the summit. Exchange information, connect!	
1:15 - 2:15 pm	Closing Circle to Affirm Next Steps for E Ho'olau Kānaka: What are you taking with you? What are you leaving behind? Mahalo	Plenary, ending with: Davianna McGregor, Mehana Vaughan, Kamiana'opono Crabbe

REFERENCE TERMS

ahupua'a	n. Land division usually extending from the uplands to the sea, so called because the boundary was marked by a heap (ahu) of stones surmounted by an image of a pig (pua'a), or because a pig or other tribute was laid on the altar as tax to the chief. The landlord or owner of an ahupua'a might be a konohiki.
'āina	n. Land, earth, environment, natural source of life in Hawai'i (to generally include water and air)
akua	vs. God, goddess
ali'i	nvs. Chief, chiefess, officer, ruler, monarch, peer, headman, noble, aristocrat, king, queen, commander; royal, regal, aristocratic
aloha 'āina	love of the land, dedication to the 'āina, patriotism to 'āina
ancestral lands	lands with which Native Hawaiian 'ohana have a close pilina, connection or relationship, across generations.
'aumākua	nvt. Family or personal gods
'auwai	n. Ditch, canal
Coastal Natural and Cultural Resources	inclusive of "native plants and their habitat, native fauna and their habitat, native marine species, native aquatic species, spawning areas, fish spotting sites, turtle nesting areas, hunting areas, surfing sites, sandy shorelines, reefs, fishing areas, gathering areas, anchialine ponds, fishponds, salt pans, salt ponds, steam baths, streams, ponds, springs, muliwai, taro irrigation networks, cultivation areas, caves, trails, sacred places, dunes, bridges, trails, historic walls, fishing shrines, other kinds of shrines, heiau, pu'u honua, house sites, seasonal residential sites, fishermen's shelters, birthing stones, historic sites, burials and burial grounds, po kane routes, cultural use areas, places to experience spiritual visions and messages, cliff jumping spots, holua slides, petroglyphs, places where souls wander or cross into the next world, domains of ancestral deities, bathing pools, lava tubes, landings for canoes and boats, basalt veins and adze making workshops, alae veins" from McGregor's 'Foundations of Kuleana' (2014).
Community-Based Subsistence Fishing Area (CBSFA)	"CBSFAs represent a state recognized avenue for community groups to mālama'āina by proposing regulatory recommendations and management activities to sustain the health and abundance of marine resources for current and future generations. In this context, place-based knowledge, acquired through generations of observation, along with the cultural values and associated codes of conduct traditionally governing pono fishing practices, form the foundations of community proposed fisheries management strategies. In this way, CBSFAs represent a more bottom-up approach to fisheries management that is community driven and place-based in nature, as well as an avenue for the DLNR to fulfill its obligation to protect traditional and customary practices as a matter of law, the public trust, and ceded lands trust." from Community-based Subsistence Fishing Area Designation Procedures Guide published by the Division of Aquatic Resources in 2014
generative networks	"network of individuals or organizations that aim to solve a difficult problem in the society by working together, adapting over time and generating sustained flow of activities and impacts...they are designed to be a platform for generating multiple, ongoing kinds of change, not just accomplishing a single outcome..." from Connecting to Change the World: Harnessing the Power of Network for Social Impact; Peter Plastrik, Madelaine Taylor and John Cleveland, Island Press 2014.
hālāwai	nvi. Meeting; to meet
hana	nvt. Work, labor, job, employment, occupation, duty, office, activity, function, practice, procedure, process, deal, incident, reason, action, act, deed, task, service, behavior; to work, labor, do, behave, commit, make, manufacture, create, transact, perform, prepare, happen; to develop.

REFERENCE TERMS

haumāna	n. Student, pupil, apprentice, recruit
Hilo (moon)	n. First night of the new moon
hoa'āina	n. Tenant, caretaker, as on a kuleana. The Hoa'āina never separated their share out of the Crown, Government, or private lands in the Māhele. THESE RIGHTS ARE RESERVED
hō'ailona	Sign, symbol, representation, insignia, emblem, mark, badge, signal, omen
ho'okanaka	Manly, human, courageous; to become a servant or helper; to assume human shape, as a child in the womb.
ho'olau	to assemble, as numerous people
ho'oulu	nvi. To grow, increase, spread; growth; increase or rising of the wind; to protect
huli	vi. To turn, reverse; to curl over
hulihia	Pas/imp. of huli 1, 2; overturned; a complete change, overthrow; turned upside down
'ike kūpuna	encompasses the vast knowledge, perspective and insight that remains an ancestral link for Native Hawaiians
'ili	n. Land section, next in importance to ahupua'a and usually a subdivision of an ahupua'a
iwi	n. Bone. The bones of the dead, considered the most cherished possession, were hidden, and hence there are many figurative expressions with iwi meaning life, old age
Ka Pae 'Āina o Hawai'i	is the entire archipelago of Hawai'i, extending some 1500 miles, including 137 islands including the eight major Hawaiian islands Hawai'i, Maui, Kaho'olawe, Lāna'i, Moloka'i, O'ahu, Kaua'i and Ni'ihau and all of their related islets, the Northwestern Hawaiian Islands and all of the land, ocean, water and resources encompassed within.
kai	nvs. Sea, sea water; area near the sea, seaside, lowlands
kākou	pro. We (inclusive, three or more)
Kānaka Maoli	n. Hawaiian person
kanaka/kānaka	nvs. Human being, man, person
kanikau	nvt. Dirge, lamentation, chant of mourning
kapu	nvs. Taboo, prohibition
kilo	nvt. to watch closely, spy, examine, look around, observe, forecast
kinikini	numerous, very many, multitudinous, myriad
kīpuka	n. Variation or change of form (puka, hole), as a calm place in a high sea, deep place in a shoal, opening in a forest, openings in cloud formations, and especially a clear place or oasis within a lava bed where there may be vegetation. May be used while referring to a special place with significant meaning.
konohiki	n. Headman of an ahupua'a land division under the chief; land or fishing rights under control of the konohiki; such rights are sometimes called konohiki rights

REFERENCE TERMS

ku'i	vt. To pound, punch, strike
kūkulu	vt. To build, to construct, erect, establish, organize, set up
kulāiwi	nvs. Native land, homeland; native
kuleana	nvt. Right, privilege, concern, responsibility; responsibility of stewardship.
Kuleana Land	protected the entitlement of Hawaiian tenant farmers and their descendants. The Kuleana Act of 1850 created a system for private land ownership in seven parts
kūlia	vt. To try, strive
kumu hula	n. Teacher
Kumulipo	n. Origin, genesis, source of life, mystery; name of the Hawaiian creation chant
kupuna/kūpuna	n. Grandparent, ancestor, relative; Starting point, source; growing.
lae	n. Cape, headland, point
lāhui	nvs. Nation, race, tribe, people, nationality
lau	leaf, greens, seine net of ti-leaves, bundle of grass to attract fresh water fish, sheet, surface, pattern, thatched mountain hut, tip, 'uala slips, to be many..
le'ale'a	to have a good time; fun
lehulehu	nvs. Multitude, crowd, great number, population, legion, the public
limu	n. A general name for all kinds of plants (alga, lichen, moss, seaweed) living under water, both fresh and salt
loea	nvs. Skill, ingenuity, cleverness; expert, clever, ingenious, adept
lo'i kalo	n. Irrigated terrace, especially for taro
loko i'a	n. Traditional Hawaiian aquacultural fishpond
mahalo	nvt. Thanks, gratitude; Admiration, praise, esteem, regards, respects
Mahele	Between 1845 and 1850, the government of the Kingdom of Hawai'i responded to the growing pressures for land privatization from foreigners and commercial interests by adopting a series of land laws that would collectively become known as the Māhele.
maka'ala	nvt. Alert, vigilant, watchful, wide awake; to attend to vigilantly
makai	ocean
mālama	nvt. To take care of, tend, attend, care for, preserve, protect, beware, save, maintain
mālama 'āina	to care for and nurture the land so it can give back all we need to sustain life for ourselves and our future generations
mana'o	nvt. Thought, idea, belief, opinion, theory

REFERENCE TERMS

manomano	great; greatness
mauka	inland
mauna	nvs. Mountain, mountainous region
Mauna Kea	n. Mauna Kea is a deeply sacred place that is revered in Hawaiian traditions. It's regarded as a shrine for worship, as a home to the gods, and as the piko of Hawai'i Island. The highest mountain on Hawai'i
mele	nvt. Song, anthem, or chant of any kind; poem, poetry; to sing
moku	n. District, island, islet, section
momona	vs. Fat; fertile, rich, as soil; fruitful
mo'okū'auhau	Genealogy
mo'olelo	n. Story, tale, myth, history, tradition, literature, legend
Muku (moon)	n. Thirtieth night of the moon, when it has entirely disappeared
noho papa	to know one's place thoroughly through generational learning and active practice and study
Nūpepa 'Ōlelo Hawai'i	Hawaiian Language Newspapers
'ohana	nvs. Family, relative, kin group; related
'ōiwi	nvs. Native, native son, native daughter
'ōlelo no'eau	n. Proverb, wise saying, traditional saying.
'ōpelu	n. Mackerel scad (Decapterus pinnulatus and D. maruadsi); an 'aumakua
'ōpio	nvs. Youth, juvenile; youngster
pae 'āina	n. Group of Hawaiian islands, archipelago.
piko	n. Navel, navel string, umbilical cord; Summit or top of a hill or mountain; crest; crown of the head
pilina	n. Association, relationship, union, connection, meeting, joining, adhering
pu'uhonua	nvi. Place of refuge, sanctuary, asylum, place of peace and safety
resilience	the capacity to survive, adapt, and thrive no matter what kinds of stresses and shocks we experience as an island community
stewardship	The relationship of stewardship that connects us to those who lived on the land before us. This involves a respect for the indigenous spiritual knowledge of the land, and for the Kanaka 'Ōiwi ancestors who provided stewardship for the land. Each part of our islands requires stewardship unique to its natural resources and cultural history. From McGregor's 'Embrace a Sustainable Life' (2010).
subsistence	Any behaviors and practices that provide for the basic sur-vival needs of Native Hawaiians such as food cultivation.

REFERENCE TERMS

sustainability	is the ability for something to continuously thrive. For the environment this means biodiversity and ecological productivity. For humans it is the potential for long-term maintenance of wellbeing, interdependent on the wellbeing of the earth and the responsible use its natural resources. The term sustainability can be applied to almost every facet of life on Earth, from the sustainability of a stream to the sustainability of a planet.
'umeke-nomics	values of equity, economy and ecology; term to move away from capitalism where economic and political systems are controlled by private owners solely for profit
wahi kapu	nvs. Consecrated place
wahi kūpuna	n. Ancestral place
wahi pana	n. Legendary place
welina	nvt. A greeting of affection, similar to aloha; a salutation

Notes

For the purposes of this report, Native Hawaiian is defined in US Public Law 103-150 as “any individual who is a descendant of the aboriginal people who, prior to 1778, occupied and exercised sovereignty in the area that now constitutes the State of Hawai‘i.” The term Native Hawaiian is used interchangeably throughout this report with kanaka ‘ōiwi, kānaka maoli and Hawaiian.

Use of Hawaiian terms are presented as found in the referenced source, to include original spelling and use of diacritical markings. Otherwise, Hawaiian words are spelled and provided with a simplified definition used in the context of the Summit using Pukui and Elbert (1986). For additional reference tools, please visit www.wehewehe.org

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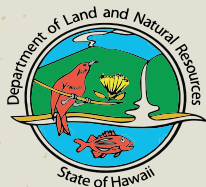
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