

THE KALI'UOKAPA'AKAI COLLECTIVE REPORT

RE-ENVISIONING WAHI KŪPUNA
STEWARDSHIP IN HAWAI'I



KALI'UOKAPA'AKAI
COLLECTIVE

Compiled by the
Kali'uokapa'aki Collective 2021

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For more information on
the Kali'uokapa'akai Collective
and this Report, please visit:

www.kaliuokapaakai.org


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HULIAUAPA'A'S ROLE:

Huliauapa'a currently serves as the backbone organization for the Kali'uokapa'akai Collective.

Huliauapa'a is a non-profit organization that envisions wahi kūpuna thriving through Hawaiian self-determination. Our mission is to grow Hawai'i's communities through culturally based dimensions of innovative learning, leadership development and collaborative networking in wahi kūpuna stewardship.





KALI'UOKAPA'AKAI COLLECTIVE

The Kali'uokapa'akai Collective (KC) is a community of practice of advocates in Wahi Kūpuna Stewardship (WKS). We formed in 2017 to organize our shared ideas, resources, and strategies to build capacity and take collective action in safeguarding Hawai'i's wahi kūpuna. The Collective's purpose is to strengthen Wahi Kūpuna Stewardship through collaboration and collective efforts.

Our Vision and Mission

Our vision is empowered communities restoring, reinvigorating, and stewarding Hawai'i's wahi kūpuna.

Our mission is to collectively activate and fulfill our kuleana to protect Hawai'i's wahi kūpuna and 'ike kūpuna.

Our Inoa

The Kali'uokapa'akai Collective's name derives from a term coined by the late Uncle Eddie Kaanana, which literally means "the essence of salt." It illustrates the powerful Hawaiian metaphor of pa'akai as an agent of protection, preservation, healing, and bringing people together. It draws strength from the understanding that we are a resilient people that can survive in the harshest conditions and when we pool and share our resources together (e pū pa'akai kākou), we can achieve any goal. The concept of pa'akai also calls to mind the historical landmark legal case, Ka Pa'akai o ka 'Āina, that reaffirmed the traditional and customary rights of Native Hawaiians.

KALI'UOKAPA'AKAI COLLECTIVE OBJECTIVES:

Provide opportunities and spaces to strengthen and foster relationships in our community of practice

Compile, develop, and share wahi kūpuna stewardship knowledge, practices, & initiatives

Identify, support, and grow initiatives in wahi kūpuna stewardship, management, education and research

Seed actions to increase collective impact to mālama wahi kūpuna

Expand the realm of CRM beyond archaeology, and disperse the authority to engaged communities, kia'i, and other allies

REPORT PURPOSE:

Narrate the current situation and expand the public's understanding of Cultural Resource Management (CRM) and Wahi Kūpuna Stewardship (WKS)

Create a baseline of data and metrics to measure impact and growth

Serve as an advocacy document to influence decision making by government entities involved in CRM

Present a future vision of what an ideal WKS landscape in Hawai'i would look like, and how we can get there

Activate involvement from all stakeholders

Kūkaniloko - Photo: Huliauapa'a



Introduction

As our homeland, Hawai'i is the seat of our culture and history, and cannot be replicated at any other place on Earth. Especially significant in our unique homeland are wahi kūpuna, our ancestral spaces and places, where we maintain relationships to the past and foster our identity and well-being in the present. Wahi kūpuna, and advocating for their active and appropriate stewardship, is the primary focus of this report.

The term "wahi kūpuna" was first coined by Kēhau Abad, Halealoha Ayau, and Konia Freitas in the 1990s as a way to reassert Kanaka 'Ōiwi (Native Hawaiian) perspectives and related kuleana (rights, responsibilities) to what others referred to as simply, archaeological sites. From this time, it has been a term and concept that many have pushed to normalize and use when describing these special places of our ancestors. The Kali'uokapa'akai Collective utilizes "wahi kūpuna"--both an old and also new concept-- to contextualize these places from our kuana 'ike perspective to further assert our kuleana to mālama (care for) them.



'Anakala Fred Cachola at Kokoiki, Kohala
- Photo: Huliauapa'a

"For me to be who I am, I've got to maintain identity as a Hawaiian who has a connection to this place. There are places here that are not just places, they are special sites, that's why we call them wahi kūpuna."

-UNCLE FRED CACHOLA
(KC THINK TANK PRESENTATION 2019)

What are Wahi Kūpuna?

The health of our wahi kūpuna are directly linked to the health and well-being of our communities--in caring for our wahi kūpuna, we are ultimately caring for ourselves.

Wahi kūpuna, much like the term wahi pana (storied/legendary place), refers to a physical site, area, or landscape that is significant to Kānaka ʻŌiwi, past and present. While every place in Hawaiʻi could be considered special or significant, this term can broadly encompass ancestral landscapes where kūpuna (ancestors) repeatedly and purposefully interacted (lived, worked, played, sustained life from), but also places of purposeful non-use (wao akua or mountain summit realms). Often, these places provide evidence of kūpuna interactions via physical manipulation of the space such as burials, heiau (places for observation and ceremony), loʻi kalo (taro patches), loko iʻa (fishponds), ala loa (trails), kuahiwi (agricultural field systems), and ahu (shrines). Just as significantly, some wahi kūpuna contain no tangible evidence of human modification, but they are still connected to the ancestors through intangible evidence such as moʻokūʻauhau (genealogies), inoa ʻāina (place names), moʻolelo (stories), and mele (chants and songs).

In particular, wahi kūpuna hold special prominence for Kānaka ʻŌiwi, because of the longstanding relationships and interconnections Native Hawaiians have with these places. Wahi kūpuna are the tangible links to the past through which we maintain connections to previous generations, and perpetuate these connections for future generations. They shape our identity, and inform and inspire our living values, traditions, and practices. These spaces are imbued with mana (divine power) and meaning from generations of Native Hawaiians living in particular places and developing inseparable relationships with the land. Thus, an integral tenet of Wahi Kūpuna Stewardship (WKS) is recognizing the relationship between Native Hawaiians and place, because the people that have evolved with their environments are just as important as the places themselves.

“Wahi kūpuna are the repositories of our cultural mana, these are places where mana is transferred from place to kanaka from kanaka to place, from kūpuna to the next generation. These repositories are the stronghold of our culture and places where we can transmit that culture to the next generation. These are the places where we pass on the stories, the traditions, the practices, the wisdom of our ancestors. If not for these places where would we be and how can we transmit this knowledge. These are the places that provide for us, physically, emotionally, for our well-being; if not for these places then how would we be? These places contain over 1000 years of traditional knowledge of Hawaiian adaptation, Hawaiian innovation, and sustainable living in these islands.”

-KAWIKA BURGESS (KC THINK TANK PRESENTATION 2019)

Piʻilanihale Heiau, Hāna, Maui - Photo: Huliuaapaʻa



Cultural Resource Management vs. Wahi Kūpuna Stewardship

Cultural Resources Management (CRM) developed in the United States during the 1970s both as a concept and uniquely for-profit business sector enabling entities (e.g. institutions, agencies, developers) to navigate and meet federal historic preservation mandates. CRM is a growing, billion-dollar-per-year economic sector (2012 Cultural Heritage Partners Survey). Often triggered by development, CRM projects support historic preservation as defined by federal and state laws, processes, values, and officials.

During the 1970s, for-profit CRM as a sector was established in Hawai'i, based on the United States industry model. Presently, 27 permitted CRM firms employing over 200 archaeologists operate throughout the islands, primarily contracted by federal, military, state, and private development projects (<https://dlnr.hawaii.gov/shpd/>).

The current profit and development-driven nature of CRM in Hawai'i has caused the field in general to be reactive rather than proactive; contributing to the lack of faith the Native Hawaiian community has in archaeology. While archaeology and CRM have historically held the decision-making authority over Hawai'i's wahi kūpuna, there has been a concerted effort to expand the realm of CRM and transform the practice to Wahi Kūpuna Stewardship.

Wahi Kūpuna Stewardship is uniquely different from Cultural Resource Management in two primary ways. First, the term wahi kūpuna suggests a genealogical or cultural transference of knowledge and responsibility with people who have and continue to have kuleana to a wahi kūpuna. Second, stewardship

conveys a sense of reciprocity to mālama or care for, as opposed to management, which evokes a relationship where humans are superior to the 'āina and wahi kūpuna.

Wahi Kūpuna Stewardship acknowledges the inter-relationship between nature and culture. Hawaiian cultural resources also include the natural environment which defines and supports people's knowledge, practices, beliefs, rights, and responsibilities in relationship to the 'āina. The concepts of mālama 'āina and aloha 'āina reflect the Hawaiian worldview of caring

for both natural and cultural landscapes as one and the same, as Native Hawaiians recognize the cultural significance and value of the natural world. Current historic preservation and laws focus on identifying only select aspects of the built environment, such as surface and subsurface archaeology and historic buildings. To fully recognize the significance of the entire cultural landscape in Hawai'i, a paradigm shift must occur within the CRM field. By incorporating stewardship methods that

reflect indigenous viewpoints, the integrated cultural landscape of Hawai'i can be better understood, valued, and utilized in CRM, and related fields such as environmental review and land-use planning.

Redirecting the role of CRM toward WKS can make this field more relevant and appropriate for the needs not only of Native Hawaiians, but all who care for Hawai'i and call it home. We have a collective kuleana to mālama wahi kūpuna through knowledge sharing, education, protection, stewardship, and restoration. Culturally appropriate and meaningful stewardship of Hawai'i's ancestral places helps to reconnect Hawai'i's people to our 'āina today.

“Stewardship, therefore, situates the rich histories and stories of the land and at the same time reinforces the inherent and genealogical relationship between kanaka and 'āina.”

(KAMEHAMEHA SCHOOLS
WAHI KŪPUNA PAMPHLET 2015)

“In our practice, there is no separation between natural and cultural resources. All of the landscape is a cultural landscape because we have been a part of shaping it, responding to it, shaping it some more and perhaps reshaping it as we learn more about it. So culture is the lens we see the natural landscape through.”

- AUNTY HANNAH SPRINGER
(KC THINK TANK PRESENTATION 2019)



'Anakē Hannah Springer atop Hualālai, Kona
- Photo: Huliauapa'a

**The protection,
preservation,
and restoration of
wahi kūpuna
can contribute to
Hawai‘i’s overall
well-being by:**

Reestablishing connections that inspire, enrich, and nurture Hawai‘i’s people.

Protecting the places where Hawaiian practices can thrive, so Hawaiian culture can be perpetuated.

Using ancestral knowledge to strengthen Native Hawaiian and kama‘āina identities and values, community relationships and responsibilities, and how we plan for a more sustainable future for Hawai‘i.

Photo: Holladay Photo, courtesy of Kua‘āina Ulu ‘Auamo



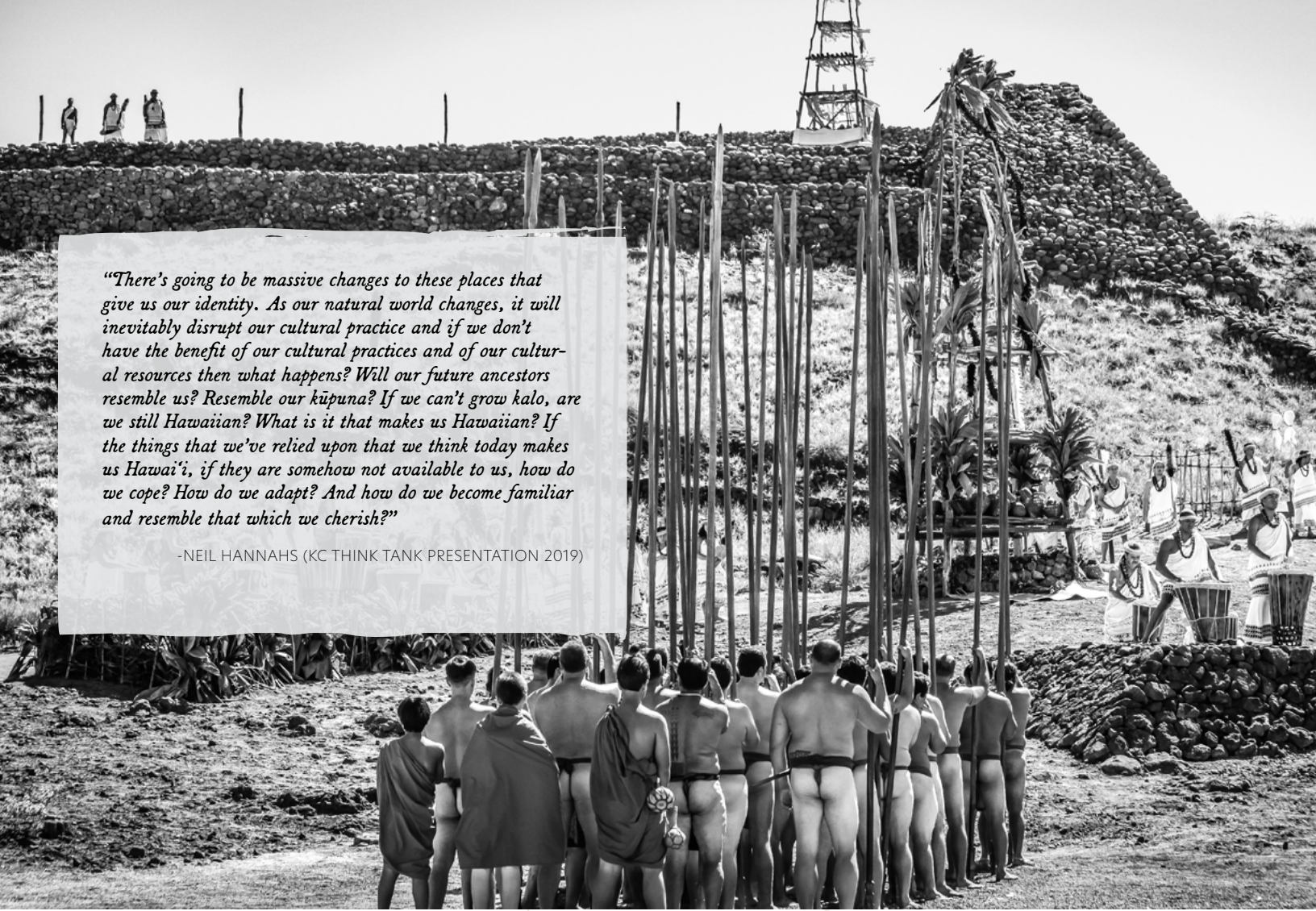
What’s at Stake?

Healthy and active pilina (relationships) with our wahi kūpuna enrich our communities, and as we mālama these ancestral places, we also care for ourselves. However, for more than half a century we have witnessed iwi kūpuna (ancestral remains), wahi kūpuna, wahi pana and koehana (material culture) altered and destroyed at an alarming rate. Economic development, tourism, and military advancement have driven land transformation in our islands, with little concern for the cultural dimensions of the ‘āina, its embedded history, and the descendants with connections to these places.

In Hawai‘i, the ongoing crisis in historic preservation and the CRM field has been left unaddressed for decades. Historic Preservation laws and regulations are in place, but there’s been a lack of support at the state (and federal) level to uphold their own standards and enforce their rules and laws or to manage information and resources responsibly and sensitively (National Park Service 2013; Mills and Kawelu 2013; Kawelu 2014).

The problems in CRM are systemic and have many layers, but a core issue is the limited role of Native Hawaiians and kama‘āina in determining the fate of our own resources and shaping the outcomes of development in our communities. People with pilina to the land have historically been underrepresented in this field, often being relegated to research informants or consultants in development mitigation and the compliance process. Meanwhile, others with little experience of Hawaiian history, culture, and language fill positions in this field. As a result, the general approach this field takes is not in line with the values, visions, and needs of the descendants that are directly connected to the Hawaiian heritage that CRM is tasked with “managing”. Thus, the role of wahi kūpuna stewards are key, as they have decision-making authority in determining the significance of wahi kūpuna and whether these sites are protected or destroyed.

Therefore, in order to build a system that aims to truly protect wahi kūpuna and empower community led stewardship, we need to re-conceptualize CRM by exploring culturally grounded and meaningful preservation practices where the integrity of the cultural and environmental health of a place and its people are interconnected. We need to increase the opportunities and abilities of Native Hawaiians to re-vitalize relationships with wahi kūpuna through direct management of policy, resources, and practices. And all those that care for our wahi kūpuna must come together as a collective to elevate our kuleana and integrate more of a holistic worldview into Wahi Kūpuna Stewardship for the betterment of all in Hawai‘i.



“There’s going to be massive changes to these places that give us our identity. As our natural world changes, it will inevitably disrupt our cultural practice and if we don’t have the benefit of our cultural practices and of our cultural resources then what happens? Will our future ancestors resemble us? Resemble our kūpuna? If we can’t grow kalo, are we still Hawaiian? What is it that makes us Hawaiian? If the things that we’ve relied upon that we think today makes us Hawai‘i, if they are somehow not available to us, how do we cope? How do we adapt? And how do we become familiar and resemble that which we cherish?”

-NEIL HANNAHS (KC THINK TANK PRESENTATION 2019)

Nā kōa at Pu‘ukoholā Heiau - Photo: Kai Markell

Wahi Kūpuna continue to be severely threatened by development and a current system of laws and rules that are not working. Historic Preservation and the CRM industry have several overarching problems:

It is driven by profit, development, and compliance, as opposed to proactive stewardship, grounded in cultural values.

Current Hawai‘i compliance laws that are aimed to protect wahi kūpuna are bound in a western CRM model, which privileges the field of archaeology over Native Hawaiian descendants as its authority.

Wahi Kūpuna are disproportionately underfunded within the private and public sectors in Hawai‘i.

Wahi Kūpuna do not have the same equity and parity as natural resources and other environmental sectors.

Our Hui: An Interdisciplinary Community of Practice

The Kali'uokapa'akai Collective is made up of advocates, leaders, and change agents who represent many different fields and disciplines, but who all care about Hawai'i's wahi kūpuna. KC members represent Hawai'i's communities, government agencies, academic institutions, nonprofit organizations, social enterprises, private sector firms, and Native Hawaiian serving institutions. We first came together in June 2017 to determine our collective values, express our intentions, and to formally establish a community of practice that aims to mālama our wahi kūpuna.

To promote future collaborations, increase awareness on issues surrounding CRM and WKS, and in efforts to grow capacity and resources for wahi kūpuna stewards, KC members prioritized our efforts around the following four Focus Areas that will be highlighted in separate sections in this report:



1. Building Community Capacity in Wahi Kūpuna Stewardship
2. Knowledge Cultivation and Stewardship
3. Restoring Wahi Kūpuna
4. Mālama Iwi Kūpuna

Each focus area in this report includes information on:

- » The current landscape/status
- » Priority themes
- » Ways forward to address these priority themes
- » Bright spots highlighting relevant case studies
- » Calls to Action

KC Report Needs & Goals

Early on, the KC realized that a more complete understanding of the current state of CRM in Hawai'i was needed in order to address how to improve the system. It was agreed that a critical first initiative of the KC would be to compile foundational CRM/WKS data in a holistic document from a Kanaka 'Ōiwi perspective. This report will serve as a guiding document to steer the KC along a new ala loa (path) over the next few years. This report also aims to present complex data in a simple and clear manner to bring awareness to specific WKS issues and highlight ways

that individuals, organizations, professionals, and others can take action towards greater stewardship of our wahi kūpuna.

It should also be noted that this document serves as a high-level overview of the current priority areas identified by the KC. Many more interconnected challenges and solutions must be addressed, but for this initial foray, the KC top four priority Focus Areas were selected for further research and presentation here.

Data Gathering Methods

Data compiled for this report includes: KC working materials (meeting notes, surveys), presentations and breakout session notes from the 2019 KC Think Tank, publicly available quantitative data (e.g. Island Burial Council agendas and minutes, firms permitted under SHPD, Federal and State historic preservation laws and rules, etc.), and relevant articles and reports listed in our references section.

In April 2019, over 100 participants from 15 different sectors participated in a 2-day Think Tank to discuss a range of challenges, opportunities, and solutions for WKS in Hawai'i. During this gathering, real-time data was compiled through topic area panels, facilitated breakout discussions, and live surveys. Participants shared, documented, evaluated, and prioritized existing and new information, knowledge, and practices regarding WKS. From here, the KC created working groups to carry on the Think Tank discussions and brainstorm how to implement the proposed action items. Much was accomplished at this first Think Tank and the KC hopes to hold these types of "conferences with kuleana" every two to three years to continue to tackle systems change in CRM.

One of the primary sources of information for this report is qualitative data gathered from the multiple meetings, interviews, webinars, and email communications with knowledgeable topic area experts, cultural practitioners, and wahi kūpuna stewards over the past three years. This important mana'ō, that has not been systematically documented before, is the foundation of this report, providing generational and place-based knowledge to inform our actions and recommendations from a Kanaka 'Ōiwi perspective.

An important caveat in our data collection was the limited accessibility to and quantity of CRM and other relevant data. While staff at the State Historic Preservation Division (SHPD) have been working to make more data accessible to the general public, a great deal of legacy data, including reports, correspondence, and Geographic Information System (GIS) data, remain inaccessible to the general public, and data on the financial and market impact of CRM in Hawai'i is non-existent.

Despite these challenges, we believe the information gathered remains extremely valuable, in part because of the difficulty in compiling dispersed sources of information. Nonetheless, we better understand the interrelated issues that WKS is facing, which helps us create informed solutions and meaningful actions to holomua, or move forward, on this ala loa.

Sectors represented at the 2019 KC Think Tank



Priority Next Steps after the Think Tank (KC Think Tank Survey 2019)

Best management practices and recommendations regarding such topics as wahi kūpuna restoration, protection of iwi kūpuna, WKS research

Inventory to connect community members to organizations, initiatives, and resources to assist in wahi kūpuna stewardship efforts

Training workshops to address community and industry needs

Create working groups to further and/or complete the key outcomes and products that the Think Tank generates

Collective research agenda that identifies priority WKS research questions or projects to pursue

Code of Conduct or Communique (collective statement) about the importance of Hawaiian wahi kūpuna stewardship that is endorsed by the Kali'uoapa'akai Collective and its partners

KC hālōwai, 2018 - Photo: Huliauopa'a



Landscape Overview

Ko Kākou Kuleana Our Shared Responsibility/Privilege

This section expands on the shift from Cultural Resource Management (CRM) to Wahi Kūpuna Stewardship (WKS), and calls upon all of us who call Hawai'i home, as a collective community, to engage in the responsibility of stewarding our beloved wahi kūpuna.

As mentioned previously, CRM as an industry developed in the 1970s as a for-profit business sector in response to federal and state historic preservation laws (see online appendix for list of federal and state regulations), existing mainly to conduct historic preservation compliance work as part of development initiatives. The practice of CRM is often associated with the practice of “commercial archaeology” or “salvage archaeology.” In the past 50 years, the CRM industry has evolved at an exponential rate in Hawai'i, from the Bernice Pauahi Bishop Museum being the main power house of archaeological research and CRM, to an industry that supports 27 independent permitted archaeological firms today.

The Kohala Field System - Photo: Robert Shallenberger



Federal & Hawai'i CRM Timelines:

FEDERAL

1906

American Antiquities Act recognizes and protects antiquities on public lands

1966

National Historic Preservation Act is created, mandating the creation of the State Historic Preservation Officer (SHPO) role

1970s

CRM develops as a service-providing industry to help agencies meet federal historic preservation mandates

1990

Enactment of the Native American Graves Protection Act

HAWAI'I

1966

SHPO housed within the Division of State Parks

1970s-1980s

CRM firms open in Hawai'i based on American style CRM models and industries

1990s-2000s

BPBM salvage archaeology projects slow, and eventually stop H3 Interstate Highway

1900s-1970s

Bernice Pauahi Bishop Museum (BPBM) is created with the primary kuleana to curate Hawaiian koehana (material culture) and conduct ethnographic and archaeological research throughout Hawai'i and the Pacific

1970s-2000s

BPBM conducts salvage archaeology projects and becomes the de facto storage for found or disinterred iwi kūpuna, including those encountered during development projects

1990

State Historic Preservation Division (SHPD) is created within the Department of Land and Natural Resources (DLNR)

2000s-Current

Growth of the CRM sector to around 30 independent firms permitted to conduct archaeology today

PARTIES INVOLVED IN WAHI KŪPUNA STEWARDSHIP

COMMUNITY

Individual community members

Native Hawaiian community members

Community-based organizations

Native Hawaiian Organizations (NHOs)

GOVERNMENT

County Planning Departments

State of Hawai'i

State Historic Preservation Division (SHPD)

Island Burial Councils

Hawai'i Historic Places Review Board

Federal Level

Department of Interior

Advisory Council on Historic Preservation

CONTRACTORS

CRM Firms (27 independent firms in 2021)

Cultural Monitoring Firms

REPOSITORIES

Libraries

Museums

Archives

CRM firms have historically been given the decision-making authority over Hawai'i's wahi kūpuna, determining their integrity and significance. Other stakeholders given authority in the CRM process include landowners/managers, whose projects trigger this work. This also includes any federal or state agencies that propose projects that involve ground disturbance.

Also involved in the process are government agencies who regulate CRM work (i.e., SHPD, the Department of the Interior) in compliance with state and federal historic preservation laws, and the lawmakers who create the rules and regulations that CRM firms and government agencies must follow.

Amongst the regulatory agencies, the SHPD is the primary regulatory agency on historic preservation in Hawai'i. When the National Historic Preservation Act (NHPA) of 1966 first mandated the creation of the role of a State Historic Preservation Officer (SHPO) within every state, the State of Hawai'i initially housed the duties of the SHPO within the Division of State Parks. It was not until 1990 when the SHPD was formed and assumed the duties of the SHPO.

Today, the SHPD comprises 39 positions (although many remain unfilled at the moment, see Current Staffing at SHPD Table on next page) spread across three branches: archaeology, architecture, and history and culture. The SHPD also oversees the Island Burial Councils (IBCs) and the Historic Places Review Board. The SHPD's main role is to review proposed projects and actions and to provide guidance/recommendations towards completion of state and federal historic preservation processes. These recommendations often include reviewing and providing feedback on CRM firms' evaluations of how proposed projects will impact cultural resources and how they should be mitigated. State and federal regulations

also mandate the SHPD to take proactive measures, such as actively seeking historic sites to add to the state and national register of historic places.

In more recent years, the SHPD has had to overcome chronic staffing shortages (see Current Staffing at SHPD Table). Staffing issues, along with the sheer volume of development projects has greatly impaired the agency, and has forced SHPD to take a more reactive role in historic preservation.

Community involvement within CRM is limited. Too often, community consultation is treated merely as a check box in the compliance process, and lacks meaningful partnership. During the process, few resources are dedicated to time spent with descendants, the number of individuals consulted, and engaging the community in consultation early on in the process. Although federal and state law require community consultation, there is no legislation mandating the incorporation of community feedback and input into proposed projects. The lack of genuine community consultation has created animosity and mistrust, where the community is pitted against landowners/managers, CRM firms, and the SHPD staff.

WKS is a process that helps to build trust and meaningful partnerships, as it is far greater than compliance work, and is not exclusive to archaeologists. It is instead a kākou (collective) effort, a kuleana shared amongst many stakeholders.

Within this report, we discuss the many stakeholders connected to WKS especially in the following areas: building community capacity, knowledge cultivation and stewardship, restoration of wahi kūpuna, and the protection of iwi kūpuna. Each and every one of us as members of this community have a stake and role within WKS. It is a shared kuleana that we all carry together.

PARTIES INVOLVED IN CRM

PERMITTED CRM FIRMS | 27 independent firms

LANDOWNERS - MANAGERS - DEVELOPERS

GOVERNMENT:

Federal

Department of Interior Advisory Council on Historic Preservation (ACHP), Lawmakers (both State and Federal)

State

SHPD, Island Burial Councils, Hawai'i Historic Places Review Board

County

Planning Departments, Cultural Resource Commissions

CURRENT STAFFING AT SHPD

The SHPD only has 22 staff across the pae'āina (not including architecture staff)*

Archaeology Branch

12
TOTAL STAFF

History & Cultural Branch

10
TOTAL STAFF

BREAKDOWN BY ISLAND & POSITIONS

	Hawai'i	Maui, Moloka'i, Lāna'i	O'ahu	Kaua'i, Ni'ihau	Pae 'Āina
Archaeologists	3	2	2	1	4
Burial Sites Specialist	2	1	1	1	2***
Cultural Historians	1**		1**		1****

*Information is current as of February 2021, source: SHPD website.

**One person is currently serving as the Cultural Historian for Hawai'i and Maui County, as well as O'ahu and Kaua'i County.

***Includes 1 History & Culture Branch Chief

****Ethnographer

Building Community Capacity in Wahi Kūpuna Stewardship

Since the disinterment of more than a thousand burials at Honokahua, Maui in the 1980s; the destruction of heiau to build the H-3 freeway in Kāneʻohe, Oʻahu in the 1990s; the construction of a luxury home on top of burials at Naue, Kauaʻi in the 2000s; and the continued push for development on our piko, Maunakea, today, there has been a growing community effort to defend Hawaiʻi's iwi kūpuna and wahi kūpuna. The groundwork laid by these first aloha ʻāina warriors who fought for the protection and preservation of our sacred sites has led to an increase of Kanaka ʻŌiwi kiaʻi (stewards), resource managers, cultural practitioners, historians and researchers, lawyers, planners, and others in important fields that are actively caring for our culture, ʻāina, and communities. However, there is still a need to build capacity and grow more leaders in these specialized fields that can bridge Hawaiian worldviews with western disciplines and serve as advocates for our communities.

In response to these needs, the Kaliʻuokapaʻakai Collective identified “building community support to steward wahi kūpuna” amongst the top priorities in caring for wahi kūpuna. A 2019 KC survey further identified “creating more resources to inform, educate, and support community driven stewardship efforts” and “increasing support and collaboration from government agencies and landowners” as the top two ways to build community capacity in WKS. These two identified Priority Themes, along with improving community consultation and engagement, are the central themes presented in this section on how to grow community capacity in WKS. Also of note, building community capacity is a priority identified throughout the four focus areas of this report, and specific ways to build capacity in those areas will be shared in the following sections.

Kiaʻi holding space at Puʻuhuluhulu, Maunakea - Photo: Huliaupaʻa



PRIORITY THEME

Improve Community Consultation and Engagement

Historically, the stewardship of and decisions regarding ‘āina and wahi kūpuna occurred at the community level (within ahupua‘a, ‘ili and ‘ohana), and Hawaiian resource management systems thrived. However, with the changes in governance and land ownership over the centuries, most communities and ‘ohana gradually lost access and authority to continue caring for the natural and cultural resources to which they were connected to.

However, in the past 30 years, community stewardship and governance of ‘āina across Hawai‘i have grown and is still growing to include caretaking by community groups, and non-profit organizations, as well as collaborations with landowners, conservation groups, and government agencies. With this surge and continued growth of kia‘i, it is essential to:

1. Develop a comprehensive understanding of WKS efforts across Hawai‘i; and
2. Ensure that agencies such as the DLNR and SHPD have access to this information.

Currently, there is limited baseline data of which kia‘i group is doing what, where, and with whom. A comprehensive, up-to-date kia‘i database is imperative because it helps government agencies, land owners, and CRM firms know whom to consult and collaborate with when projects arise in given locations. It can also help other kia‘i who would like to do, or are doing, similar work in their own communities. The SHPD Archaeology Branch Chief Dr. Susan Lebo admits that SHPD “definitely would like to see more parties get engaged, cause right now it’s a limited number of people who are repeating participants, which means that some of the broader community might not be well-represented [in the Historic Preservation process].”

While the SHPD does have a consultation list of Native Hawaiian Organizations (www.doi.gov/hawaiian/nhol), they acknowledge it is outdated and many groups on the list no longer respond to requests for consultation. According to Sean Naleimaile, the SHPD Hawai‘i Island Archaeologist, “When people on the consultation list do not make a comment, it is actually treated as a comment. So Native Hawaiian consulting parties need to understand, and be better trained, to know that it is a big kuleana and their lack of action can affect the project outcomes.”

Building Community Capacity Priorities (KC Think Tank Survey 2019)

Creating more resources to inform, educate, and support community driven stewardship efforts

Support for more collaborations between communities, government agencies, and land owners

Increasing community and student training in wahi kūpuna stewardship topic areas

Decentralizing power and control, and creating roles for community-based stewards in CRM kuleana

Increasing access and management

WAY FORWARD

Developing an Inventory of Wahi Kūpuna Stewards

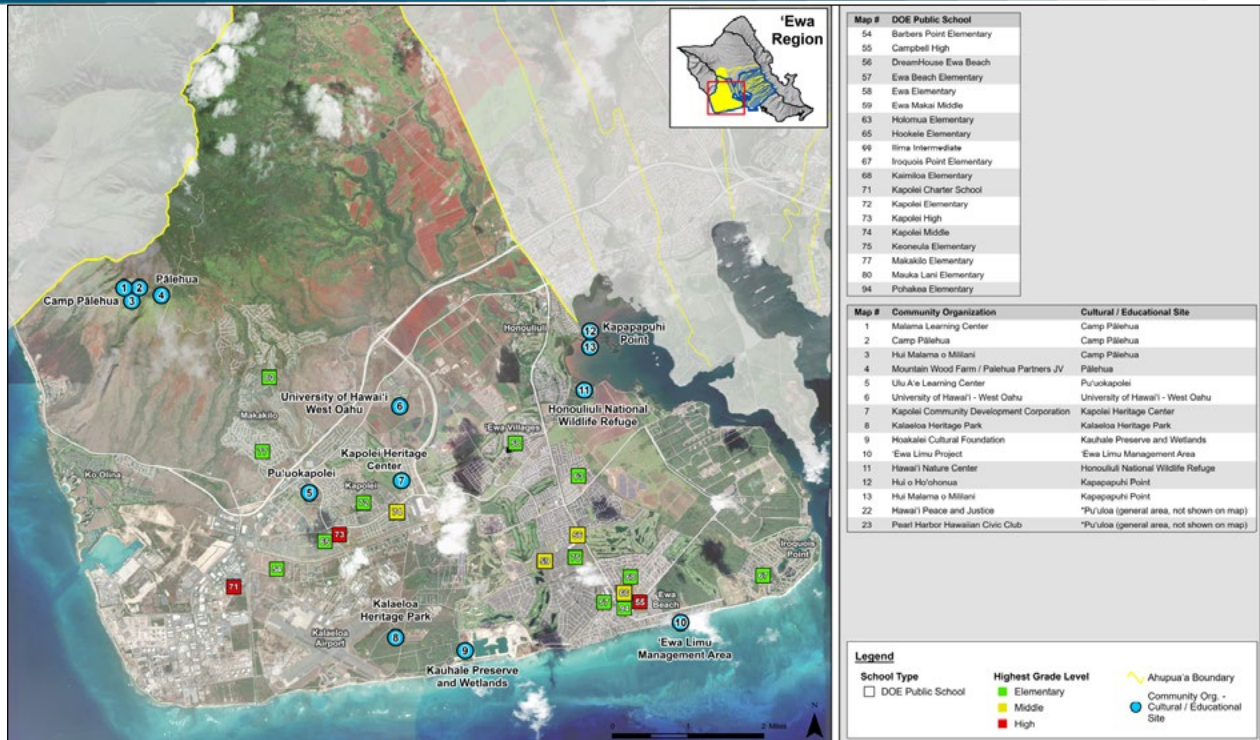
A multi-organizational effort should be undertaken to create a structured, systematic assessment to understand the depth, breadth, and demographics of current hui (community groups) involved in WKS efforts throughout Hawai'i. A similar effort has been carried out by the STEW-MAP initiative; however, while this effort supports individual volunteerism and engagement, the inventory that we're proposing would help to build collaborative relationships and connections between different organizations to further support WKS. From here, statewide goals and metrics can be developed to

paint a clearer picture of the current landscape and priority needs.

This assessment should highlight the different kinds of work these groups are doing from education to restoration, and the types of sites and resources they are tending. It should also illustrate key challenges and needs hui face, identify hui which may not be networked or supported by others, and assess gaps or places in need of WKS. This important data can offer pathways to help grow community kia'i and provide better stewardship of wahi kūpuna.

Example of community kia'i mapping from Nohopapa Hawai'i's 'Ewa 'Āina Inventory conducted for Kamehameha Schools - Photo: Nohopapa Hawai'i, LLC

DOE PUBLIC SCHOOLS, COMMUNITY ORGANIZATIONS, & CULTURAL/ EDUCATIONAL SITES



WAY FORWARD

Creating a Wahi Kūpuna Stewardship Advisory Council

To help facilitate communication and meaningful engagement between landowners, government agencies, and local communities, a neutral party can serve a facilitative role between the different stakeholders. This entity could be responsible for supporting the involvement of lineal and cultural descendants through the historic preservation process. In addition, it could help provide important cultural and historic information to project proponents at the outset of project development, and serve as a direct link with *kia'i* and *'ohana* to gather their

mana'o (thoughts, suggestions) in advance of projects and help disseminate this information to other appropriate parties.

Most importantly, if this party is established, it is imperative that it consists of community leaders with WKS expertise, be a separate entity independent of landowner influence, and have their role and authority formalized in the HRS Chapter 6E historic preservation rules.

Photo: Scott Kanda, courtesy of Kua'āina Ulu 'Auamo



PRIORITY THEME

Enhancing Collaborative Management

Many of the Hawaiian community's long-standing issues with land owners, the government, and developers stem from a lack of genuine relationships and trust the community has with these entities. At the core of the issue is that Native Hawaiians want a stronger voice and authority of how their *'āina* and *wahi kūpuna* are managed, cared for, and used. 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 Hawaiian practitioners (*Āina Summit Report 2019:19*)--is one way to address these issues.

Currently, there are various forms of co-management/stewardship agreements, such as Curatorship Agreements, Memorandums of Agreements (MOA), Right of Entrees (ROE), and Cooperative Agreements

that are utilized by different land-owners and stakeholders to facilitate community-based access and management of *wahi kūpuna*. However, these agreements are limited and many in the KC believe they are ineffectual because:

- There remains a historical lack of trust between community groups and government agencies/landowners that needs to be addressed and properly healed
- Agreements do not provide clear roles and responsibilities for the community *hui* verses the government agencies/landowners, thus confusion and misunderstandings frequently occur
- The existing models do not fit every community and place and need to take into account place-based and community-based needs

Forms of Community Stewardship Agreements with Various Land Owners

(Data presented is from 2020)

Kamehameha Schools (KS) Community Investing Agreements:

42 Agreements across all major islands except for Ni‘ihau and Kaho‘olawe.

KS ‘Āina Ulu MOAs:

18 Community-based organizations and 5 caretaker collaborations have formalized agreements (leases, licenses or right of entry of varying terms) and 1-2 year MOAs with KS that provide funding in support of education and stewardship activities on KS lands.

State Park Agreements:

10 Community organizations have formal volunteer agreements (5 years) with the DLNR/State Parks to provide volunteer maintenance, interpretation, and restoration for “Cultural Sites” on State lands.

Office of Hawaiian Affairs (OHA) Rights of Entry (ROE) Agreements:

2 ROE agreements (Hawaiian Civic Club of Wahiawā at Kūkaniloko, O‘ahu & Maui Campus Hawaiian Studies Depart. at Palauea Cultural Preserve, Maui).

Department of Hawaiian Homelands:

6 License agreements and 6 right-of-entry agreements that allow community associations to access ‘āina for stewardship purposes and caretaking activities.

National Park Service Ala Kahakai National Historic Trail Cooperative Agreements:

2 Cooperative Agreements with community organizations (Hui Aloha Kiholo and Nakoa Foundation).

WAY FORWARD

Creating New Strategies to Support Community Stewardship Agreements

Innovative strategies need to be created to better enhance co-management of ‘āina and wahi kūpuna. Such strategies could include:

- Landowners providing more avenues and opportunities for community stewardship agreements
- Adapting the templates of existing successful collaborations as models to be used by other organizations
- Simplifying or streamlining stewardship agreements to apply to all public and private lands
- Legally recognizing pathways to WKS

At the 2018 ‘Āina Summit, the topic of enhancing collaborative management was discussed as one of the six core areas of pressing need in Hawai‘i. The ‘Āina Summit called for crafting a common application for community-based traditional and customary stewardship that could “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” (‘Āina Summit Report 2019:35). A common application or general template would not only benefit community organizations, but also would help private landowners and government entities navigate the process of establishing meaningful community-based stewardship agreements. In addition, it would provide needed protections to address liability issues that tend to prevent landowners in establishing these agreements in the first place.

BRIGHT SPOT

Protecting Wahi Kūpuna Through Collaborative Partnerships: Maunawila Heiau Complex

The stewardship of the 9.08 acre Maunawila Heiau Complex in Hau'ula is a true collaborative effort, with six organizations contributing to the Maunawila Steering Committee: the McGregor 'Ohana (former land owners), Hawaiian Islands Land Trust (HILT), OASES, Ko'olauloa Hawaiian Civic Club, Hau'ula Community Association, Brigham Young University (BYU), and Hau'ula Elementary School. In 2011 community and student groups began the removal of trash and clearing of overgrown vegetation. These efforts continue to be led by HILT and supported by the Hau'ula Community Association and the Ko'olauloa Hawaiian Civic Club.

The property was eventually purchased in 2014 by the HILT with a combination of private funds and grants from the City and County of Honolulu - Clean Water and Natural Lands Fund and the State of Hawai'i - Legacy Land Conservation Program. These partnerships have fostered community engagement and interactions with thousands of guests from around the world. Today students from Hau'ula Elementary, Ke Kula Kaiapuni o Hau'ula, BYU-Hawai'i and Windward Community College are consistent volunteers in maintaining the wahi kūpuna on the property. The Heiau and surrounding wahi kūpuna are now a treasured part of Hau'ula that many can experience and mālama.



As we clear we are guided by what feels right... I talk to the pōhaku."

- REBEKAH MATAGI WALKER (KC THINK TANK 2019)

Volunteers clearing overgrowth at Maunawila Heiau, O'ahu - Photo: Rebekah Walker



PRIORITY THEME

Empowering Communities to Engage in the Process

If you open the newspaper on any given day, there's likely an article about a community group resisting against some form of development in the islands (e.g. the Thirty Meter Telescope on Maunakea or wind turbines in Kahuku). One of the primary issues behind this reactive stance is because many people feel so separated from the process, and don't know what to do or how to get involved until the construction equipment is ready to roll through their 'āina. Most of the time the community's involvement is limited to superficial consultation about and not management of their wahi kūpuna. This situation leads many to become reactive to issues rather than proactive in their approach.

WAY FORWARD

Creating WKS Resources and Training

One way to address this issue is to create and offer more resources, training opportunities, and tools to inform and educate engaged community members (including students) in WKS-related topics. When surveyed in 2019, members of the KC considered this the most pressing priority to help build community capacity in WKS.

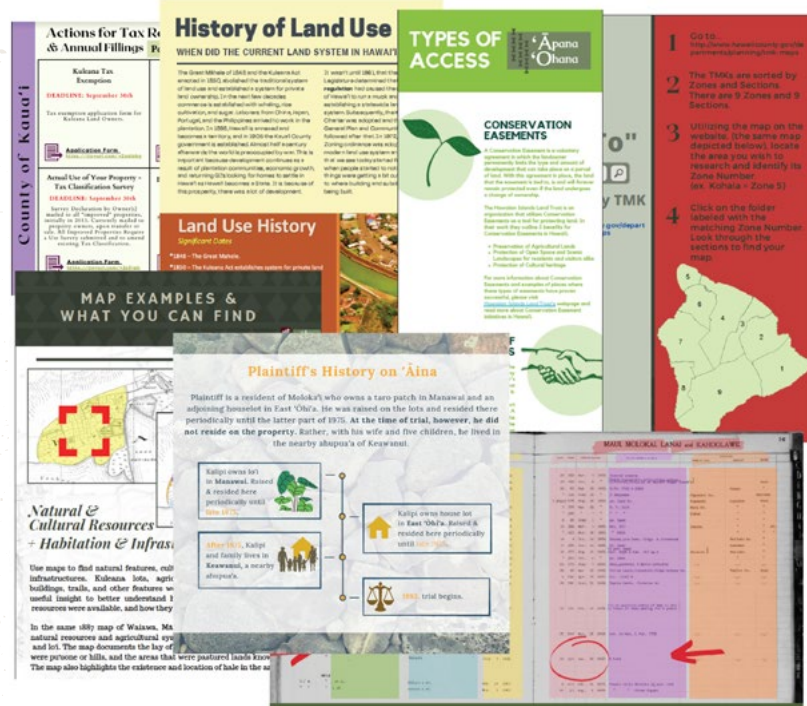
As a direct result of this priority, the KC has been working with a number of Native Hawaiian organizations to create more resources to inform, educate, and support community driven stewardship efforts. In 2019-2020 Huliuaupa'a, with the support of a number of KC members, held virtual workshops with participants from across the pae'āina (Note- workshops were initially planned as in-person gatherings but had to shift due to the COVID-19 pandemic). We partnered with Kua'āina Ulu 'Auamo (KUA) and OHA to hold 15 virtual workshops for a total of 1,439 community participant hours. Topics for these workshops stemmed directly from KC priority areas including caring for iwi kūpuna, protecting kuleana and 'ohana heir lands, and general WKS training in methods such as ethnohistorical research, historical maps, Māhele research, and community ethnography.

The SHPD has also noted the importance of providing resources and training to the public and has offered to run training classes for interested organizations and communities.

Additionally, there also needs to be a strategic effort to develop more Native Hawaiian and kama'āina specialists in the fields of archaeology, osteology, museum curatorship, planning, and historic preservation, as well as professional

In contemporary land development, the larger community has not been a part of the environmental planning and historic preservation process because they lack the time, money, resources, and the necessary project-related information to fully understand or engage with effectiveness. Commitment to this kuleana requires a lot of time spent reading reports, attending consultation meetings, visiting project areas, and potentially spending time in litigation. And without fair compensation for their time and expertise, it is extremely difficult for community members to meaningfully engage in the process.

development opportunities to get them into these careers. OHA has recently made it a strategic priority to support these efforts as well. In their 2020 Strategic Plan they now have a strategy that supports "strengthened and elevated cultural resource management practices" and a "broadened cadre of cultural resource managers" (Minutes of the OHA Board of Trustees, Sept. 17, 2020).



Community resources created by Huliuaupa'a for the 'Apana 'Ōhano workshop series - Photo: Huliuaupa'a

BRIGHT SPOT

Training the Next Generation of Wahi Kūpuna Stewards

One program that has spent the past 11 years developing emerging professionals in WKS and simultaneously building community capacity is the Wahi Kūpuna Internship Program (WKIP). The WKIP is a ‘āina, cultural, and community based internship that was created by Nohopapa Hawai‘i and Huliaupa‘a and funded by Kamehameha Schools in 2010 to increase the number of Native Hawaiians and kama‘āina in Hawai‘i’s wahi kūpuna fields as a way to transform the industry and its practices. It follows a logic model that in order to improve the condition of Hawai‘i’s communities and their relationship to wahi kūpuna, a critical mass of home grown wahi kūpuna stewards must be developed. Interns are provided cultural and technical mentoring, professional and leadership development, educational support, and ‘āina field experiences. The program seeks to cultivate the next generation of wahi kūpuna stewards by providing a learning environment that integrates Kanaka ‘Ōiwi culture and Western sciences; where interns are encouraged to respect, appreciate, and utilize their cultural values and practices while conducting WKS projects.

In 2015, the WKIP partnered with the non-profit organization huiMAU in Hāmākua Hikina, Hawai‘i. According to huiMAU Executive Director, No‘eau Peralto, “The WKIP was an important catalyst for change in our community. On a practical level, the work conducted during the WKIP laid the foundation for our organization to engage more deeply in the stewardship of our wahi kūpuna. With no prior archeological

work done in our area, the surveys and ethnohistoric research conducted at our wahi were critical to building our organization’s capacity to steward this wahi kūpuna long-term. On a broader scale, the overall WKIP experience opened our na‘au to seeing further, looking deeper, beyond what the eyes can see today, to unveil the essence of places that inspired our kūpuna to construct sacred spaces within them. This WKIP, was about looking past the physical structures to see the wahi, the ‘āina, the kai, the lani, to try to understand the cultural context in which our kūpuna shaped their landscapes, and to find ourselves in that continuum to rebirth those living sacred landscapes in our own context today.”

“The WKIP has been THE driving force behind the increased numbers of kanaka in the field of heritage management in Hawai‘i. There is no other program that has explicitly focused on, and dedicated resources to, the recruitment and training of kanaka and kama‘āina in stewardship. Through its development of curriculum tailored to place-based learning and community interests, the WKIP is able to show students the importance and relevance of CRM. In this program students practice the community-based approaches they learn about in their academic programs, making tangible connections to the ‘āina and kūpuna.”

-DR. KATHY KAWELU, UH HILO ANTHROPOLOGY PROFESSOR AND WKIP ACADEMIC PARTNER

2018 WKIP Hō‘ike, Hōnaunau, Kona - Photo: Huliaupa‘a



WKIP Student Statistics (2010 - 2020)

100% Native Hawaiian or kama‘āina participants

59 haumāna from 5 Hawaiian Islands

19 currently pursuing their A.A. or B.A.

25 graduated with their B.A.

16 graduated with their M.A.

2 currently pursuing their Ph.D.





Knowledge Cultivation and Stewardship

The importance of ‘ike Hawai‘i (Hawaiian knowledge and ways of knowing), has repeatedly come up in the KC discussions about the management of Hawai‘i’s wahi kūpuna. This section looks at ‘ike Hawai‘i as a valuable resource; a resource that must be managed deliberately and responsibly.

Over the years, communities, resources managers, government agencies, and professionals have increasingly turned to digital resources when researching ‘āina, culture, and history, as is reflected in the KC Collective data, and OHA’s usage data for Papakilo (2015-2019) and the Kipuka Database 2015-2019. Digital ‘ike Hawai‘i allows increased access to scanned original source data as well as processed data; including, transcripts, translations, and interactive databases.

The digital archive of resources is invaluable, but does not come without concerns. There is a danger of data misuse in decision making. We must also acknowledge and address the limitations of changing forms of a‘o (learning) and ‘ike Hawai‘i. Also, compliance-driven data collection often ignores gathering and recording information important to community and active management.

“Culture is not standardized. It in itself is not something that can be standardized. When trying to standardize things, we lose something in the process.”

- KEPĀ MALY (KC THINK TANK 2019)

PRIORITY THEME

Limitations of Digital 'Ike Hawai'i

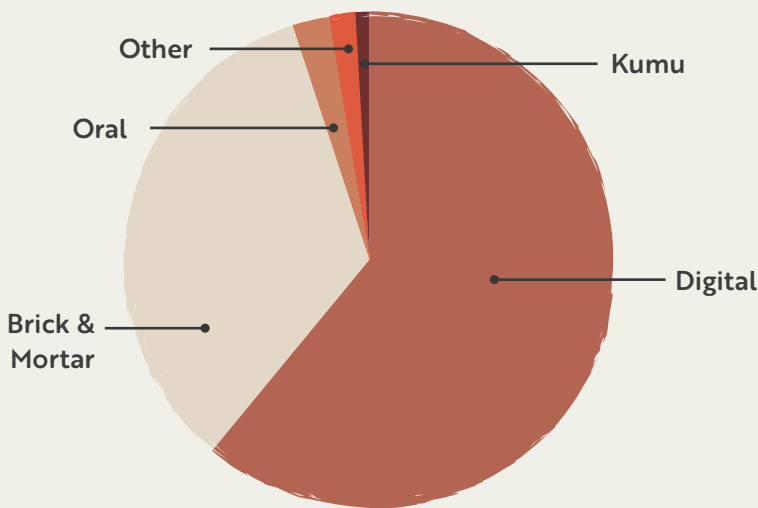
As digital inventories have converted collections, like microfilm and nūpepa (historic body of Hawaiian and English language newspapers), modern interactions with wahi kūpuna resources increasingly take place online (see data trends from Papakilo and Kipuka databases); especially now, with access to many physical repositories and archives restricted. With the advent of the COVID-19 global pandemic, demand for online access to 'ike Hawai'i is growing. More people are turning to and relying solely on online and digital repositories for research, personal enrichment, and even decision making. A growing body of digital 'ike Hawai'i is keeping pace with this trend with any number of intellectual and cultural property, including: historical resources, archives, interviews, reports, mele, oli, and hula. While this shift benefits outer island community members with resource possibilities, it does not address issues of internet connectivity and that might prevent our rural communities from engaging with digital 'ike Hawai'i.

"Google has replaced kūpuna as the source of general knowledge."

-MIKI'ALA PESCAIA (KC THINK TANK, 2019)

Types of Repositories Most Frequently Accessed

Data gathered during the 2019 KC Think Tank and a follow up gathering. Individuals were asked, "What databases and repositories are the most valuable and effective in your work?"



From a large list of repositories over 60% were digital.

Of digital repositories reported these were the dominant repeats:

- Ulukau
- Papakilo Database
- Kīpuka Database
- DAGS online maps
- State of Hawai'i Office of Planning GIS data download site

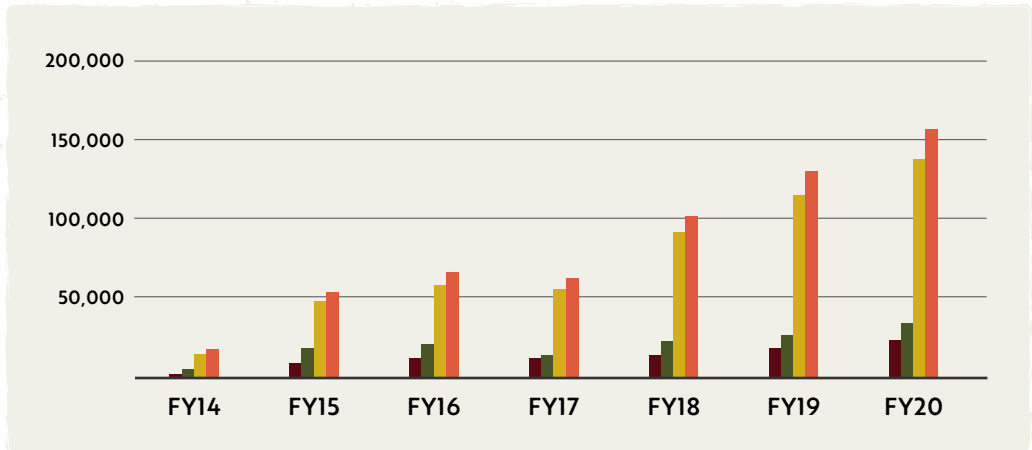
Digital archives can be a powerful resource in the hands of communities that have previously been cut off from archives by virtue of geography. Whether we are simply increasing access to primary source information by scanning microfilm, translating sources, or creating innovative research and analysis; there is a compelling need in the Hawaiian and cultural resource community. There is a great need for access to information that is not O‘ahu-centric; information that is quality sourced and referenced. Communities across the pae ‘āina have limited resources, and the proper use of quality online knowledge systems offers relief from the hardship of inter-island travel for answers. Online ‘ike Hawai‘i, like digital data more broadly, will only increase in quantity and demand.

Teachers and professors at both the high school and university levels often lament the quality of online sources students cite in their coursework, namely non-peer reviewed publications that lack sourced facts, empirical data, or traditional knowledge from cultural and/or lineal sources. There is a need to collectively acknowledge how the current generation and the next generation engages with digital Hawaiian sources and ‘ike kūpuna (ancestral knowledge), as it reflects how we as resource managers, decision makers, and community members also access resources. To be clear, we want to see everyone: individuals, professionals, agencies and organizations do a better job of sourcing ‘ike Hawai‘i.

KIPUKA DATABASE

User Data

- Sessions/Visits
- Users/Unique visitors
- New Visitors
- Returning visitors



The digital inclination for research into ‘ike Hawai‘i pre-dates COVID, and is not exclusive to students or the Hawaiian community. Regulators, administrators, researchers, students, teachers, community members, scientists, government workers land managers, planners and archaeologists gather ‘ike Hawai‘i online. Increasing access to available resources can benefit decision making in favor of wahi kūpuna restoration and protections. However, there are limitations that need to be recognized, and dangers for the mis-use of data in decision making that need to be addressed. Databases, such as the OHA’s interactive and archivally linked Kipuka Database, clearly recognizes that there are data limitations; in fact, the

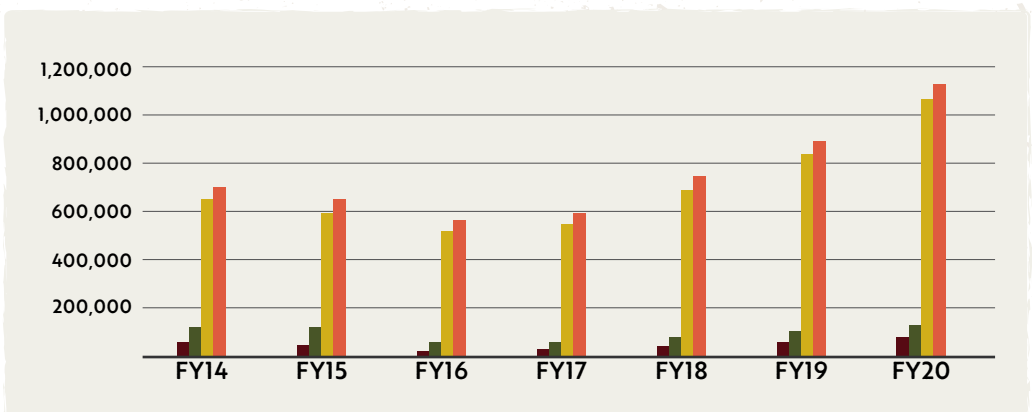
user must click a box acknowledging this at the start of each session. In addition, such obvious limitations are concerns of mis-use.

The challenge is how do we educate users about limitations and how can we ensure increased access to quality information; and how do we police this, or do we? What are Best Management Practices for government, agencies and professionals? Perhaps we begin here. By elevating the issue and beginning to have this conversation we become more accountable for the cultivation and stewardship of our wahi kūpuna knowledge systems.

PAPAKILO DATABASE

User Data

- Sessions/Visits
- Users/Unique visitors
- New Visitors
- Returning visitors



WAY FORWARD

Envisioning the Ideal Digital Body of Wahi Kūpuna Data

By acknowledging this global demand for digital knowledge systems, and contextualizing ‘ike Hawai‘i within it, we can address the core challenges bulleted at the beginning of this section. There needs to be a way to move forward to better negotiate the growing body of digital repositories, public and private; of wahi kūpuna data, and to explore and discover the intersections between traditional and modern ways of learning and sharing of knowledge (Nakata & Langton, editors, 2005). In this case, specific to that body of knowledge impacting wahi kūpuna: preservation, management, restoration and re-use.

A vision for the digital and online management of ‘ike Hawai‘i overall should be created, rather than focusing on the problems. In envisioning an ideal digital body of wahi kūpuna data, conversations must include questions of:

- Scope and purpose
- Participation: who should contribute, manage, and access the resource
- Development: what funding, format, fields, source material, protections, and metadata should be included; and
- Maintenance: how often the body will be updated and the lifespan of the resource
- Identify what wahi kūpuna information is currently available online, what is in the works, and what can still only be found in physical repositories (paper, microfilm, etc).

These conversations should include Hawaiian-language speakers, archivists and indigenous librarians; wahi kūpuna stewards, county and state decision makers, planners, researchers, GIS specialists, professors, teachers, practitioners, and the general public.

WAY FORWARD

Establishing a Code of Conduct



After this conversation has begun, the findings should not only be formalized and honed, but the establishment must also stand behind them through the institution of Best Management Practices (BMPs). BMPs, via a Code of Conduct (CoC), can become an important acknowledgement of changing mediums of knowing and learning. A CoC is a tangible tool for community, agency, and professional buy in, because it is founded on a collectively designed vision. It would guide the continued development, creation, and access of digital ‘ike Hawai‘i.

Part of the CoC should include important discussions of how to protect knowledge sources and ‘ike. The CoC would allow us to contemplate this vital theme on the genealogy of learning. For example, one subject covered could include the importance of face-to-face learning for certain Hawaiian practices and traditions. One could go online today and learn an oli kahiko (traditional

chant) or a mele (poetic text). However, does this interface rob one of that genealogy of learning exchanged between kumu and haumāna (teacher and student)?

Other questions that would need to be addressed include: Would a digital body nullify the sacred-ness of a practice if it is learned breath for breath the same? Or are we increasing the body of practitioners and decentralizing repositories of learning?

An early development phase of the CoC should include 1) the identification of existing examples and previous initiatives that we can include, add to,

or adopt; and 2) the solicitation of buy-in from government, communities, and industry participants. The initial target for CoC/BMP buy-in includes direct managers of wahi kūpuna and wahi kūpuna data, such as government agencies, private firms, repositories, and land managers.

“...what normally would have taken years of trust building, between kumu and haumāna, we’ve taken away the sacredness, the earning of knowledge, and made it an entitlement, a privilege.”

-KALEO MANUEL (2020)

WAY FORWARD

Inventoring the Inventory - a Digital Piko



Photo: Huliouapa'a

To aid in decision making and management of the ever-growing body of online 'ike Hawai'i and 'ike wahi kūpuna, a centralized hub connecting the many disparate digital repositories of 'ike Hawai'i could be developed. In the last decade, this is where the trend to store, create, and access 'ike Hawai'i online becomes advantageous. This "inventory of the inventory" would act as a central piko for 'ike Hawai'i databases.

This piko would increase awareness of various vetted repositories, inventories, databases, projects, and programs through an interactive and hyperlinked annotated station of 'ike Hawai'i resources. It could not only guide one to online 'ike Hawai'i, but also provide the mo'okū'auhau (genealogy) of the digital resource, limitations, and instruction on usage.

This conversation takes us into a collective digital realm where we actually steward wahi kūpuna and possibly, in a small way, continue to create new practices and traditions of Hawaiian learning.

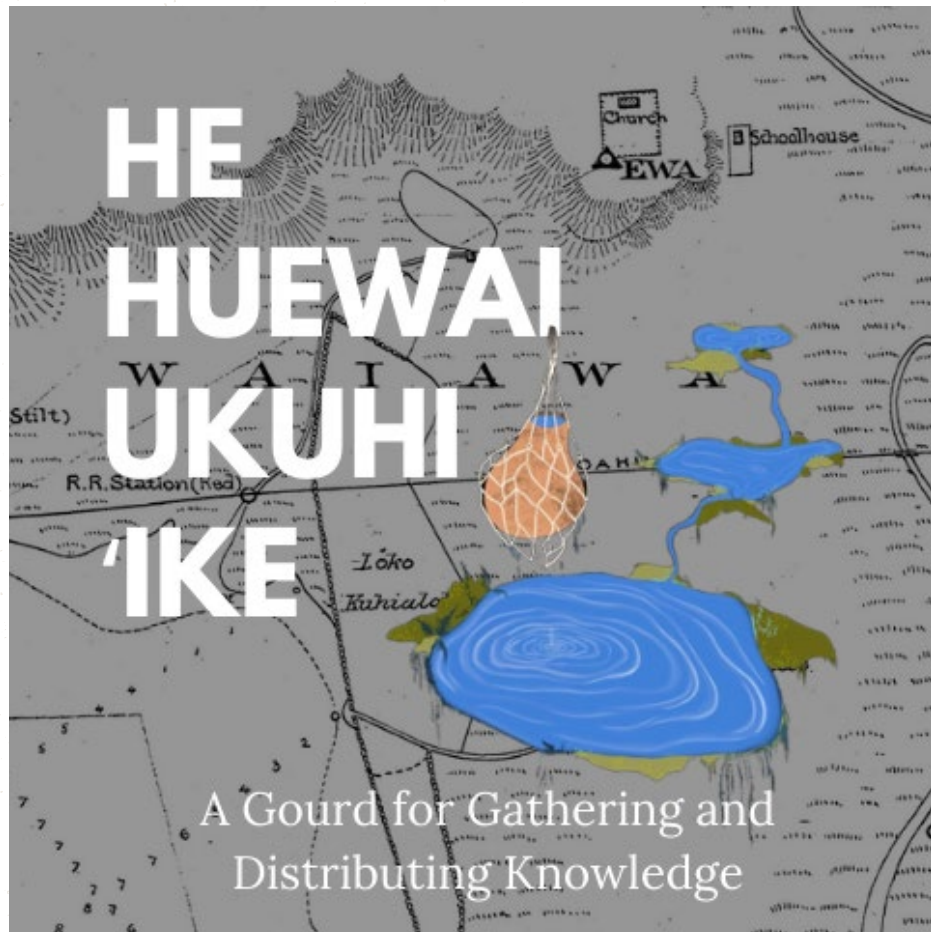
BRIGHT SPOT

Cultivating Digital Pilina

"He Huewai Ukuhi 'Ike: A Gourd for Gathering and Distributing Knowledge" was a workshop series created specifically for KUA and KC members. Initially planned as a series of in-person workshops, in reaction to COVID-19, they were instead held online in Spring 2020. A unique takeaway from this series was that it took learning and access to online digital repositories beyond the university and into the community, and contextualized the available digital resources within the greater lineage of Hawaiian history.

"The huewai is a gourd used specifically for the purpose of gathering wai so that it may be redistributed for uses like drinking. In the process of gathering 'ike, our huewai are the tools that we use to gather, organize, and redistribute this 'ike."

- KUAĀINA ULU 'AUAMO



The KUA workshop series He Huewai Ukuhi 'Ike, A Gourd for Gathering and Distributing Knowledge, is an example of how we continue to create new practices and traditions of Hawaiian learning, sometimes online. - Photo: Huliouapa'a

Four workshops took 48 participants from 23 different community organizations on a digital huaka'i across the islands and several digital databases. Initially, participants were to gather for three days on the 'āina and at physical repositories to learn foundational research techniques to better understand the history of the wahi kūpuna they steward. However, due to the pandemic, the resulting online workshops naturally relied heavily upon online digital repositories of 'ike Hawai'i. These community workshops introduced, and as importantly contextualized, online 'ike Hawai'i, while teaching and referencing source data, archives, Māhele records, and maps. Limitations and the mo'okū'auhau of the resources were also presented.

This series was ultimately introduced as one that would help participants to “Grow Digital Pilina.” Hawaiian ways of knowing and learning are dynamic, not locked in prehistory. In this increasingly digital world, particularly pronounced during this time of COVID, many groups, like KUA and its pae'āina network are negotiating the digital sphere of 'ike Hawai'i with integrity and creativity. There is a collective of practitioners, professionals, and lifetime learners that continue to show us that 'ike Hawai'i, Hawaiian Knowledge, can indeed be cultivated and managed in a digital world.



This online workshop highlights how we can negotiate the digital sphere of 'ike Hawai'i with integrity and creativity - Photo: Kua'āina Ulu 'Auamo

“All [workshops] were extremely useful to our org, because the research process is not one thing, but a variety and they all interweave and connect to one another.”

-HE HUEWAI UKUHI 'IKE WORKSHOP PARTICIPANT

PRIORITY THEME

Knowledge Management for Compliance or Knowledge Stewardship for Management?

Currently much of the data collected and indexed on wahi kūpuna is compliance driven, which can take precedence over why the work is being done, and for whom. Data fields are filled by checking boxes required by historic preservation laws and regulations. This type of data collection often fails to capture information important to communities and the active management of wahi kūpuna.

Entities contributing to compliance datasets are largely for-profit planning and CRM firms in Hawai'i. A CRM firm conducting an archaeological survey for a developer often has a shorter timeline, a finite budget, and a different research agenda than a community group trying to restore and re-use a wahi kūpuna. Thus, compliance data reflects the former, while often overlooking or providing little substantive information for the latter.

When a certain kind of undertaking, or development, is proposed in the State of Hawai'i, a permit process is triggered and Historic Preservation laws are applied (Hawai'i Revised Statutes Chapter 6E, or, if under federal jurisdiction, Section 106 of the Historic Preservation Act). Depending on the scale of a project and the "historic properties" or wahi kūpuna that are potentially impacted by it, different levels of archaeological studies may be required. Such studies include: archaeological reconnaissance surveys for wahi kūpuna, test excavations for historic resources, and construction monitoring. These studies result in the proliferation of archaeological and historical reports, such as Archaeological Assessments, Archaeological Inventory Surveys (AIS), Data Recoveries, as well as Cultural Impact Assessments (CIA), and Burial Treatment and Preservation Plans. These documents are generally required to be submitted for review to the Hawai'i SHPD. As required by law, the SHPD maintains a library of these reports, which can contain valuable information on place-name research, histories, community interviews, locations of wahi kūpuna and burials, radiocarbon dates, Māhele research, and maps. The SHPD staff extract information collected about wahi kūpuna across Hawai'i and compile certain information into databases that they are required to maintain.

The laws are clear: an inventory of historic properties is a public trust. The State's wahi kūpuna databases, collectively referred to as the "SHPD Inventory," are in both spreadsheet and GIS format, combined with a library of reports. This body of 'ike Hawai'i is the primary reference for government decision makers and many private firms to make determinations of effect for various developments. If information is incorrect, insufficient, missing, of bad quality, or misinterpreted, then decisions made as a result can pose a grave risk to the preservation of our wahi kūpuna. Decisions are made on the basis of information held in this inventory; in turn, these decisions can result in the preservation or destruction of historic properties, or even the removal of iwi kūpuna.

When applied in Hawai'i, federal and state historic preservation processes and methods are inadequate and disenfranchising to Hawaiian people, culture, and wahi kūpuna. In addition, federal and state historic preservation laws privilege archaeology as the professional field with authority and oversight of "historic properties" and burials. The CRM industry has had primary control over defining and in turn determining what wahi kūpuna (data or sites) are meaningful to save, collect, or even destroy. Often the case is that the law affords these firms, with oversight from the SHPD, this power without much engagement or say from other stakeholders, such as communities.

As stated earlier, in Hawai'i and much of the United States, CRM is a development and compliance-driven field. It categorizes wahi kūpuna into discrete entities separated from their landscape and cultural contexts (e.g. sites, historic buildings, and Traditional Cultural Properties). This framework, defined from an outside perspective by federal and state legislation, is not aligned with Hawaiian culture, values, and practices.

See Calls to Action section.

Growing a Wahi Kūpuna Inventory

The Hawai'i SHPD Historic Sites Inventory and library has huge gaps, and although they are now making great inroads into inventorying current data, there remains a significant gap in legacy data. The National Park Service (NPS) audit of the SHPD in 2012 highlighted this problem, and it continues to be a major issue that needs to be addressed today. There is a pressing need to fill gaps in this inventory because this database is frequently used for decision making, management, and planning. It is currently, perhaps in intent if not implementation, the most important inventory of cultural resources in Hawai'i, and is ultimately used to determine the fate of wahi kūpuna.

While the SHPD inventory data fields are solely compliance driven, there is still great value in this Inventory. The CRM and Hawaiian community have, by default, relied on the SHPD to maintain this inventory of archaeological sites and burials. It is clear that there needs to be a failsafe. The SHPDs reports are fueled and funded by developers and drafted and compiled by private for-profit CRM and planning firms, thus SHPD might not be the best place to house Hawai'i's comprehensive inventory of wahi kūpuna.

As a Way Forward, the KC proposes to mold the SHPD inventory into something new-- a Wahi Kūpuna Inventory, whose purpose is driven by WKS data, not only compliance and management data. Additionally, this new inventory does and probably should not be administered by the SHPD, but potentially by a more independent party. Either way, to determine more of the specifics, stakeholders in the stewardship and cultivation of a wahi kūpuna inventory should come together to determine ways that this inventory can be more meaningful and useful to all parties involved.

This challenge should be approached not by fixing a broken system, but by growing a relevant inventory with fields pertinent to the continued practice of culture, community, and resource managers. Such an inventory would contain data fields that inform interactions between people and place while acknowledging that development will not stop, but it can be shaped, with more deliberate stewardship and better data.

"The goal here is not to compensate for previous power imbalances in historic preservation by situating descendants and indigenous partners above cultural resource managers, but to recognize that our mutual interests in historic preservation are better served through meaningful partnership. Modifying the production of knowledge...to increase disciplinary relevance, accountability and sustainability."

-KATHY KAWELU (2015)

For this inventory we (collective vs individual, executive, or agency) should decide how information is managed, presented, and disseminated. More authority or legitimacy needs to be given to knowledge systems that honor place-based expertise, grounding knowledge in a cultural context (Ormond-Parker et al. 2012). Such an inventory would collect data that fulfills compliance check boxes, as well as gathers and records information important to communities for more meaningful and active management.



Photo:Huliauapa'a

Restoring Wahi Kūpuna

E 'ai kekahi, e kāpī kekahi

Eat some, salt some

Said to young people- eat some now and save some for another time.

Restoration of ancestral places has been recognized as integral to the cultural survival of indigenous peoples today (United Nations Declaration on the Rights of Indigenous Peoples, 2007). Hawaiian restoration of wahi kūpuna should be discussed in the context of both preservation and restoration, a dynamic interplay balancing two interrelated Hawaiian concepts. The old proverb stated above- “e 'ai kekahi, e kāpī kekahi,” illustrates the importance of having both a conservation ethic in mind in regards to salting food for preservation, while also dusting some of it off and making sure it has value in helping sustain us today.

Western historic preservation law and practice has often framed preservation and restoration as two conflicting paradigms, favoring the practice of preserving historic sites and ancestral places as static snapshots of the past. Wahi kūpuna, however, are not static; they are dynamic, living parts of our community. Throughout history, and in traditional practices of stewarding wahi kūpuna, it is clear that many of these sites have been actively used, built, and/or rebuilt over time, or have even fallen out of use for extended periods. Both preservation and restoration of wahi kūpuna are important to the health of Hawai'i's maui ola (life force), and essential components of cultural survival.

It has become increasingly evident that much restorative work is needed to repair numerous cultural sites and places that over time have been damaged, ruined, or have simply deteriorated because of misuse or lack of use. This restoration process is complex for a number of reasons. First, the function of wahi kūpuna is dynamic, it can change over time, and vary from community to community. Furthermore, the restoration process is far greater than simply repairing the physical aspects of the sites; it also includes the process of re-connecting people to these important places and restoring the functionality of these sites. Simply stated, it involves respecting, acknowledging, and accepting the role and importance of history, culture, and traditions in our lives.

The challenges faced in the restoration of wahi kūpuna are numerous and complex. For the purposes of this report, we have outlined three main focus areas that the Kali'uokapa'akai Collective would like to draw attention to at this time.



Kehau Abad at 2019 KC Think Tank - Photo: OHA

“Wahi kūpuna and what we do with them and how we learn from them and how we grow with them is such an important part of who we are as kanaka. It is the interface between two things we hold more dear than anything. Our relationship with kūpuna and our relationship to 'āina, and in wahi kūpuna we have both. We are one.”

-KĒHAU ABAD (KC THINK TANK PRESENTATION 2019)



Kamana'opono Crabbe at the 2012 'Aha Kāne Conference - Photo: 'Ōiwi TV

“Umuhau is what we called Hawaiian dry stack masonry. You begin with the foundation of your pohaku kihi, the laying of your cornerstones, choosing of the site. What is the function of the ahu, what is the function of the kuahu, what is the function of the heiau? All of this has to be taken into consideration. With that you lay niho stones you have hakahaka, they help to set your foundation, and are reflective of what you believe. We believe in 'ōlelo, we believe in mo'omeheu, we believe in iwi kūpuna, we believe in ho'omana, and all of these spiritual connections. And we build that into maintaining our spiritual bonds and relationships with akua and ancestors that help to define a sense of identity of who we are. The actual belief is a cyclical cycle that helps to guide us into the realm of the living.”

-KAMANA'OPONO CRABBE (KC THINK TANK PRESENTATION 2019)

PRIORITY THEME

SHPDs Regulatory Processes for Restoration

Although the historic preservation process is meant to help protect wahi kūpuna, the arduous process itself can be an obstacle for restoration. The power to decide when and why restoration is undertaken, and by whom, lies with state and federal officials. There is no clear legal or procedural pathway to restoration for communities or cultural and lineal descendants. Also lacking is awareness, understanding, and legal and systemic support for a variety of essential cultural practices. Overall, the historic preservation process is inconsistent and challenging to navigate, not only for specialists, but also practitioners and community members participating in, and most times spearheading, the restoration process.

Even when the process is understood and the proper steps are taken, the review process can be quite lengthy. This is primarily due to the fact that the SHPD's review process is mainly driven by development and regulation. Thus, it can take a long time for projects to be reviewed because they are not being prioritized.

“Unclear and misaligned processes with various state agencies have contributed to the arduous nature of the regulatory processes for protection of cultural resources.”

-OFFICE OF HAWAIIAN AFFAIRS

Photo: Scott Kanda, courtesy of Kua'āina Ulu 'Auamo



SHPD Triggers

Total SHPD Triggers from 2014-2019

Data collected over a 5 year span represent undertakings triggering SHPD review broken down into the laws below:

Ch. 6E-42	12,130
Section 106	2,522
Ch. 6E-8	1,841
Ch. 6E-43	433
Ch. 343	172
Ch. 6E-10	158
Ch. 6E-7	25
Section 10	16
BLANK	15
Section 404	7
Section 4f	5
Ch. 6E-3	5
Section 8	3
Section 110	3
Ch. 6E-9	2
HAR 13-300-3f	2
Ch. 6E	1
Ch. 6E-13-282	1
HAR Title 11 Ch. 200 Consultation	1
Section 101	1
Section 201H-38	1

WAY FORWARD

Streamlining the Process for Wahi Kūpuna Restoration Projects

As outlined previously, community members and practitioners as well as CRM professionals need to be better equipped to understand and navigate the historic preservation process. Such community capacity can be built by creating guide books and or best practices guidelines for wahi kūpuna restoration. Attention and priority should be given to fostering a deeper cultural understanding of wahi kūpuna and their function in our communities today.

Another solution that might address both the navigation process and the amount of time it takes for review is a streamlined process for wahi kūpuna restoration. Such processes are not novel concepts as streamlined processes already exist for the restoration of loko i'a (see Ho'āla Loko I'a Permit Application Guidebook), which created a tiered permit system that compiles 17 Federal and State regulations and replaces 5 permits with a single permit application - <http://dlnr.hawaii.gov/occl/hoala-loko-ia/>.

Additionally, to help alleviate some of the review workload that SHPD carries, the state could potentially move to reform the Native Hawaiian Historic Preservation Council (NHHPC) within the Office of Hawaiian Affairs. The NHHPC could be given the responsibilities to oversee and regulate wahi kūpuna restoration projects similar to tribal historic preservation offices that exist in the continental United States. Or as mentioned in the Building Community Capacity section, the KC could work on creating an entirely new advisory entity to take on this type of kuleana.

"[Administrative Rules] currently allow for things like stewardship or community cultural use, but it's not the primary recommendation in the preservation plans that are being created. We would like to see that as a better avenue so that these are not just museums on the landscape. These are living resources and we need to find a way to better handle that."

- SUSAN LEBO, ARCHAEOLOGY BRANCH CHIEF, STATE OF HAWAII STATE HISTORIC PRESERVATION DIVISION

Kupōpolo Heiau, cleared and stewarded by KS, Kawaiiloa, O'ahu - Photo: Kamehameha Schools



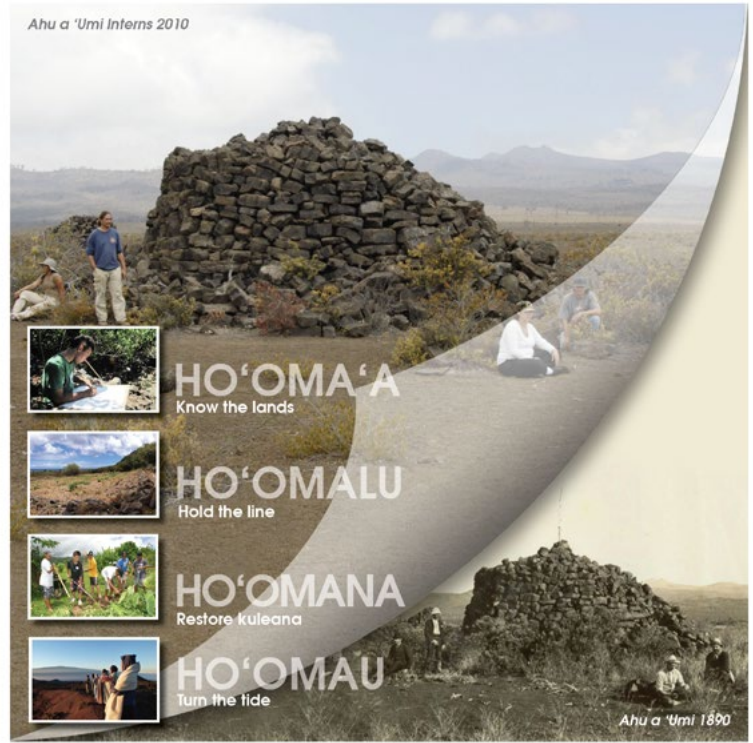
BRIGHT SPOT

Kamehameha Schools Restoration Process

As the largest private landowner in Hawai'i, Kamehameha Schools cares for more than 363,000 acres across the state, comprising numerous wahi kūpuna and significant cultural landscapes. Detailed within its 2015-2020 strategic plan, Kamehameha Schools recognizes that wahi kūpuna - heiau, burials, trails, traditional agricultural sites, fishponds and other habitation or ceremonial sites have the ability to shape identity and influence the values, traditions, and practices carried by Native Hawaiians.

To nurture this kuleana, the KS Wahi Kūpuna Program works to mālama these ancestral sites by focusing its wahi kūpuna stewardship activities on the protection and enhancement of each wahi. Through knowledge collection, interpretation, restoration toward meaningful community stewardship and 'āina-based learning, this program plays a key role in fostering the relationship between Native Hawaiians and the wealth of ancestral knowledge embedded within these wahi kūpuna. In 2011 KS' Cultural Resources Management Plan received the American Planning Association - Hawai'i Chapter 2013 Environment and Preservation Award with its focus on community capacity building toward cultural resource management and restoration.

KAMEHAMEHA SCHOOLS CULTURAL RESOURCE MANAGEMENT PLAN



Kamehameha Schools Wahi Kūpuna Accomplishments Since 2000

39,266
Acres

of increased knowledge
of wahi kūpuna



82
Studies

completed



1,132
Wahi Kūpuna sites

documented through knowledge
collection, threat mitigation
activities and restoration
planning.

4,684
Cultural sites

inventoried

Approx.

70,000
Koehana

(artifacts) under
stewardship

448
Boxes of koehana

(artifacts) were inventoried

Boxes consisted of
8,185 koehana

158
Interns

trained through field schools
and internships in Hawaiian
studies, Archaeology and other
fields

40+
Active cultural
restoration
projects

sites/landscapes

PRIORITY THEME

Access to and Stewardship of Wahi Kūpuna

A major part of restoration which is often overlooked is the restoration of people to place. Access for indigenous people to their traditional places is vital for cultural survival. This has been recognized in the 2007 United Nations Declaration on the Rights of Indigenous Peoples Articles 12 and 25. Access today continues to be an issue for many community members. Many wahi kūpuna are owned/managed by state and federal entities as well as large private landowners. It can be very difficult for community members to gain general access to these areas for cultural practice let alone access for community-based stewardship. Therefore, a legal right and pathway to facilitate community-based stewardship must be recognized and forged.

WAY FORWARD

Utilizing Conservation Easements

Conservation easements are an avenue for protecting wahi kūpuna, as they prevent developments from inhibiting communities, families, or individuals from accessing and engaging with place. As previously stated, the ability for Hawaiians to develop pilina with place is crucial to the practice of culture and the restoration of wahi kūpuna.

Conservation easements can provide diverse communities access to protected landscapes (Garovoy 2005). A conservation easement is a tool that can be utilized by a landowner(s) in cooperation with non-profit organizations and local government, and is often implemented through land trusts. They serve to benefit the public in a variety of ways by providing protections for: working landscape preservation, open spaces-natural, scenic, forested, environmental education, historic preservation- archaeological sites, historic structures, family cemeteries, habitat conservation, agricultural land use.

For wahi kūpuna, the most beneficial use of conservation easements is in their potential to maintain the character of traditional landscapes. In a development-driven economy, as here in Hawai'i, the preservation power of a conservation easement can be critical to maintaining and providing opportunities for Hawaiians of the future to access traditional places.

When a conservation easement is placed over a specific parcel(s) of land, it is in perpetuity, and becomes part of the real property interest but held in a land trust. Hawai'i examples

Large Landowners in Hawai'i (in acres)

Source: The State of Hawai'i Databook, 2019

State | 1,574,530

Federal | 531,444

Kamehameha Schools | 363,244

Paker Ranch | 105,995

Robinson Family | 101,287

Pūlama Lāna'i | 89,075

Alexander & Baldwin, Inc. | 86,514

Moloka'i Ranch | 53,797

City & Counties Combined | 38,127

Grove Farm | 30,837

include conservation easements held by Hawai'i Island Land Trust (HILT) or easements held by DLNRs Division of Forestry and Wildlife (DOFA), or the Trust for Public Lands (TPL).

As a charitable organization, a land trust has certain public obligations as a non-profit; they take on the responsibility for the implementation of mitigations and enforcement of an easement as well as the ways in which information is shared (Rissman et al. 2019).

Conservation easements also involve a management plan. Such plans detail the stewardship responsibilities of the landowner and/or partnering community group, and Management Plans and/or other related agreements may entail establishment of community workdays and restoring traditional Hawaiian practices to a site.

'Ohana landowners and the community also benefit from conservation easements. Removing value from the property could result in tax benefits, such as lower land tax, and estate planning advantages. Overall, Conservation easements are a powerful tool that can help to protect Hawai'i's agricultural lands and keep landscapes in traditional uses. They can protect cultural landscapes and wahi pana as well as ensure community access to places and spaces. By protecting areas of cultural significance, conservation easements offer communities a powerful tool that can protect lands today and ensure the same for generations to come.

BRIGHT SPOT

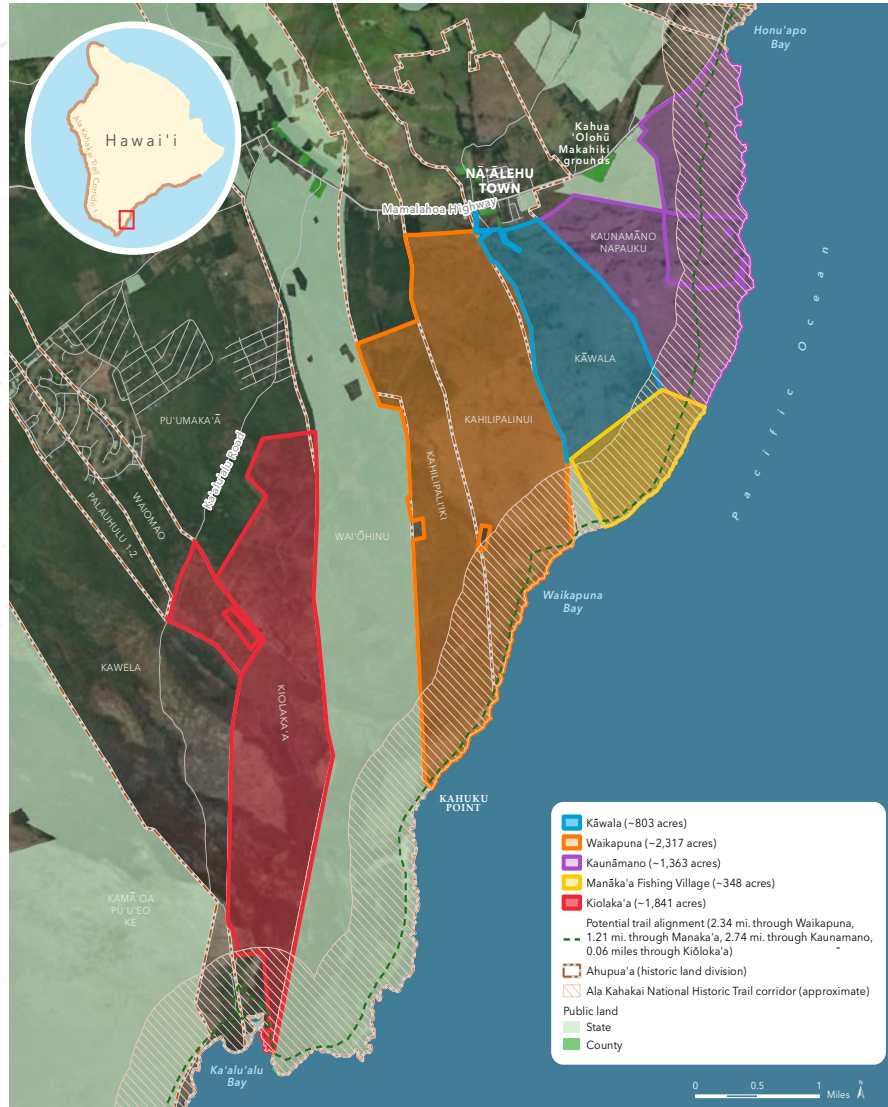
Protecting Wahi Kūpuna through Conservation Easements: Ala Kahakai Trail Association and the Trust for Public Lands

The Ala Kahakai Trail Association (ATA) helps ensure that the Ala Kahakai Trail is connected to the community and that Hawaiian values and principles are in place and practiced. For ATA board member Keoni Fox and his ‘ohana, the journey to protect Ka’ū’s coastline began in 1996 with the closure of the sugar plantation. Throughout this process of trying to find ways to protect his ‘āina ‘ohana, Keoni realized that this journey was much more than just the protection of his family’s burial sites; it was a calling to protect the entire cultural and natural landscape. He saw the larger need to protect the open space, scenic view planes, and cultural access rights which are cherished by the Ka’ū community.

In 2012, Keoni connected with the Trust for Public Land (TPL) to learn more about the concept of voluntary land conservation and acquisition through public funding. With the support of the community and the willingness of ATA to accept the responsibilities of land ownership, Keoni and TPL applied for funding through the Legacy Land Conservation Program and the County of Hawai‘i Public Access, Open Space and Natural Resources Commission (PONC).

Lea Hong, state director of the TPL, explained that with a conservation easement, restrictions placed on the land are recorded in the Bureau of Conveyances, and if the land is sold or inherited, the restrictions go with it. Hong believes such easements are “win-win tools for conservation that are voluntary instead of folks fighting or picketing. It’s really a wonderful way for landowners and the community to achieve both conservation and landowners’ goals.”

The State Legislature established the Land Conservation Fund in 2005 to provide permanent adequate funding for land conservation by dedicating proceeds from the real estate conveyance tax to the Fund. As of 2020, the program has provided over \$24.3 million for completed projects and has set aside over \$10.5 million for projects that are pending. Through these state and county land conservation programs, the Ka’ū community has been successful in preserving and protecting around 6,672 acres of its rich coastline that connects more than 10 miles of the Ala Kahakai trail.



Protected lands in Ka'ū, Hawai'i - Photo: TPL



Ka'ū Coastline - Photo: Keoni Fox

PRIORITY THEME

Lack of Land Use Options/Incentives to Protect Cultural Landscapes

Over the past few years there has been growing attention and emphasis put on environmental concerns in Hawai'i, which have raised awareness and support for natural resources conservation. The value of natural resources can be seen in the existence of Natural Area Reserves (NARs), conservation zones, and conservation easements.

Such programs have provided benefit by means of protection to cultural resources that lie within them. However, similar programs and pathways are limited and almost non-existent for landowners with wahi kūpuna on their property. The closest incentives to landowners for the care of cultural resources are the tax credits available for the rehabilitation of historic properties. No such programs exist for the preservation or management of wahi kūpuna. There is little to no incentive for landowners to protect or restore wahi kūpuna, let alone provide community members access to carry out such kuleana.

WAY FORWARD

Creating Cultural Area Reserves

To emphasize the value of wahi kūpuna within our community more land use options should be created for landowners. Similar to natural resources, programs and pathways could establish Cultural Area Reserves. Cultural Area Reserves would be similar to already established to NARs, however, while NARs focus on natural diversity and the protection of endangered species, with regulations that usually imply limiting human interaction, Cultural Area Reserves would focus on protecting bio-cultural resources in order to enhance the pilina of kānaka with wahi kūpuna.

Potential Cultural Area Reserves could be identified by mapping out cultural use layers (areas with documented and known utilization for traditional cultural practice) throughout the islands. These cultural use layers can also be classified in terms of sensitivity. As noted in Knowledge Cultivation and Stewardship, similar work is currently being done on Maui.

Additionally, there should also be incentives for landowners to preserve and restore cultural sites. Such incentives might include tax credits and exemptions for the stewardship/restoration and care of cultural sites.

A best management practices guide for landowners/developers should also be created to outline the community's expectations of landowners/developers for managing and interacting with cultural sites. Guidelines should include meeting with kama'āina early on in the development process. Meaningful development should enhance existing connections/uses of kama'āina with wahi kūpuna, not diminish it. On the legislative side, there should be stricter compliance requirements for protective measures for wahi kūpuna.



The cultural landscape of Mokauea, Kahaka'aulana, and Moku'eo islands, Ke'ehi, O'ahu - Photo: Kēhaulani Kupihea

“Restoring has the idea of bringing it back to what it was, but culture has not stopped evolving. Culture has continued to thrive. Our culture is still alive and living.”

-KĒHAULANI KUPIHEA, KC THINK TANK 2019

BRIGHT SPOT

Kaho'olawe Island Reserve Commission

The cessation of military exercises on the island of Kaho'olawe and the establishment of the Kaho'olawe Island Reserve Commission was one of the most significant victories in wahi kūpuna stewardship of our era. The use of Kaho'olawe as a bombing range by the United States Navy first began in 1941, following the attack on Pearl Harbor. Military use of the island continued until 1993, when the United States Congress voted to end military exercises on Kaho'olawe (Title X), and the Kaho'olawe Island Reserve was established the following year.

The road to establishing the Kaho'olawe Island Reserve was long and difficult, and included hardships, litigation, and great personal sacrifice by members of the Protect Kaho'olawe 'Ohana. Part of the process included intense documentation of the significance of Kaho'olawe as a wahi kūpuna, which resulted in 21 studies of the island. Following these studies, Kaho'olawe was nominated to the National Register of Historic Places in 1981, and was designated as the Kaho'olawe Archaeological District. The persistent actions and litigation carried out by the Protect Kaho'olawe 'Ohana eventually led to the end of military use of Kaho'olawe and the designation of Kaho'olawe as a cultural and natural reserve (HRS 6K, HAR Title 13).

The cultural and natural reserve designation for Kaho'olawe allows for stewardship of the island, while establishing more protections than its status as a historic place on the national register (NHPA, Section 106). Hawai'i Revised Statute 6K (HRS 6K) provides use of Kaho'olawe for:

1. Preservation and practice of all rights customarily and traditionally exercised by Native Hawaiians for cultural, spiritual, and subsistence purposes;
2. Preservation and protection of its archaeological, historical, and environmental resources;
3. Rehabilitation, revegetation, habitat restoration, and preservation; and
4. Education

The designation also protects the area by prohibiting such activities as commercial activity, removal, damage, or disturbance of natural and cultural resources, entrance without permission, and breaking established kapu.

“There are other areas, such as Wao Akua, that could potentially be considered as Cultural Resource Areas. To create a process for designating Cultural Resource Areas, we need to set up a set of qualifications and specific steps to the process. The Kaho'olawe Area Reserve can serve as a model for that process.”

- DAVIANNA MCGREGOR

Volunteers stacking pohaku along the ala loa on Kanaloa-Kaho'olawe - Photo: Huliauapa'a



Mālama Iwi Kūpuna

Ku‘u ēwe, ku‘u piko, ku‘u iwi, ku‘u koko.

My umbilical cord, my navel, my bones, my blood.

Said of a very close relative.

‘Ōlelo No‘eau #1932 (Pukui 1983:207)

“Mana” - Photo: Kai Markell



For generations, Native Hawaiian have cared for loved ones upon their passing by watching over and protecting their iwi kūpuna (ancestral bones). In Hawaiian cosmology, beyond merely physical remains, “the bones of our ancestors represent the core aspect of our native identity and relationship to homeland,” stated Dr. Kekuewa Kikilo. The continued cycle of returning to the land and the mana that is held within the iwi, spiritually nourishes the living community and illustrates the interconnected caretaking relationships between kānaka, ‘ohana (both living and deceased), ‘āina, and mana. Baldauf and Akutagawa explain that “the cultural significance of iwi kūpuna is deeply rooted in Kānaka Maoli oral traditions, language, and customs,” and that “this fundamental kuleana perpetuates harmony between the living, the dead, and the ‘āina (land),” which is “the highest form of sovereignty Kānaka Maoli can practice” (2013:4). The relationship between the deceased and their descendants is an ongoing connection. When this connection is disrupted through disturbance, damages, or destruction of iwi kūpuna— via development, vandalism, or other circumstances— it inhibits and sometimes stops this process of the spirit returning to source (Baldauf & Akutagawa 2013:5-8). Anything that disrupts this process has direct spiritual implications to descendants today which is why Hawaiians fight so fiercely for the protection of these remains.

“Hawaiians will never come together as a lāhui and rise until all the kūpuna, the mana is back in the ‘āina, off the shelves, out of the boxes, and safe from being dug up.”

- KAI MARKELL
(IWI KŪPUNA WORKSHOP PRESENTATION, 2020)



Reinternment burial crypt in Waikīkī. - Photo: Kai Markell

Actors and Stakeholders in the Disposition of Iwi Kūpuna, Moepū, & Other Significant Cultural Items

*Information Derived from Baldauf and Akutagawa (2013)

Kānaka Maoli

1. Lineal Descendants
2. Cultural Descendants

Native Hawaiian Organizations

1. Hui Mālama I Nā Kūpuna O Hawai'i Nei
2. Office of Hawaiian Affairs

Government

1. Federal Government
 - a. Museums
 - b. Federal Agency/ Federal Agency Officials
 - c. Review Committee
 - d. Secretary of the Interior
 - e. Manager, National NAGPRA Program
2. State Government
 - a. Hawai'i State Legislature
 - b. Department of Land and Natural Resources & Historic Preservation Division
 - c. Island Burial Councils
 - d. Land Use Planning and Permitting Agencies
 - e. Landowners & Developers
 - f. Business Industries
 - g. Archaeologist & Consultants

However, despite state and federal laws intended to protect them, iwi kūpuna are still constantly threatened in Hawai'i. For example, some of the cases that received the most local news coverage include Walmart on Ke'eaumoku Street, Ward Villages, Kawaiha'o Church, and the Honolulu City and County's Rail Transit Project. It is an issue in dire need of attention for protection and care. Baldauf & Akutagawa (2013:11-12) best summarize the history of abuses of iwi kūpuna in Hawai'i where:

Over centuries, hundreds of thousands of Kanaka Maoli passed on and thus unmarked Native burials can be encountered almost anywhere, from the mountains to the shoreline and in the most remote as well as highly urbanized areas throughout the Islands. The influx of foreigners and increasing development disturbed a myriad of iwi. As development continues in new areas as well as along urbanized corridors, and stringent building regulations require more extensive excavation work, an increased number of iwi kūpuna are at risk of disturbance. This pattern of destruction has been repeated throughout history.

It is important to understand how the system works and the key agencies, individuals, and organizations who have kuleana to iwi kūpuna. The current federal and state systems and processes for determining the disposition and levels of protection for iwi kūpuna are shaped heavily around processes for implementing development projects. Very generally, these processes include the following steps:

1. Determination of whether an archaeological investigation is necessary or not.
2. Where deemed necessary, an initial investigation (archaeological or otherwise) and identification of burials or potential burial areas and historic properties is conducted prior to the commencement of the project.
3. Consultation with recognized descendants and other stakeholders.
4. Decision on the disposition of burials (preserve burials in place, or relocate them).

Within this general framework, finding iwi kūpuna within the development process can be generally divided into two classifications.

1. **“Previously identified”** where iwi and moepū are those discovered prior to construction or during an Archaeological Survey or known through oral or written testimony (see Haw. Admin. R. § 13-300-2).
2. **“Inadvertently discovered”** which is an unanticipated finding of iwi and moepū “resulting from unintentional disturbance, erosion, or other ground disturbing activity generally occurring during the process of construction or as a result of it” (see Haw. Admin. R. § 13-300-2).

These two designations directly affect how burials are treated. When burials are identified prior to the commencement of a project, they are typically afforded better chances for protection, including much longer periods of consultation with descendants, than if they are identified during construction or other ground-disturbing activities. The primary distinction between the two classifications above is a stark difference in the decision-making process and timeline for determining if iwi kūpuna will remain in their intended place of rest “preserved in place” or “relocated.”

An Archaeological Inventory Survey (AIS), is currently the most effective tool to protect iwi kūpuna, as it is the principal way to ensure that any iwi kūpuna on a property

slated for development are identified proactively. When properly conducted, an AIS will ensure adequate and early identification of the presence of iwi kūpuna and moepū (artifacts buried with the dead), in the development process. In the early project phases, conducting a thorough AIS is essential for:

- Allowing maximum flexibility and foresight to mitigate additional disturbances;
- Helping to identify possible descendants connected to any iwi kūpuna discovered;
- Affording recognized lineal and cultural descendants more opportunities for full participation in decision making within the burial law framework;
- Providing a higher chance of preferred outcomes of preserving iwi kūpuna in place or setting conditions for protection and minimizing disturbances from construction or other potentially intrusive activities.

If iwi kūpuna are “previously identified” during surveys, consultation and decision-making to preserve in place or relocate is made by the Island Burial Council (IBC). This process can take longer than 45 days (sometimes months or years long), and allows for much greater input by descendants to the IBC, with preference given to recognized lineal descendants (HAR § 13-300-33(f), HAR § 13-300-35(f)). Whereas, if iwi kūpuna have not been “previously identified” the decision-making process for “inadvertent discoveries” provides less time and less opportunity for consultation and decision making. Baldauf and Akutagawa (2013:37) note:

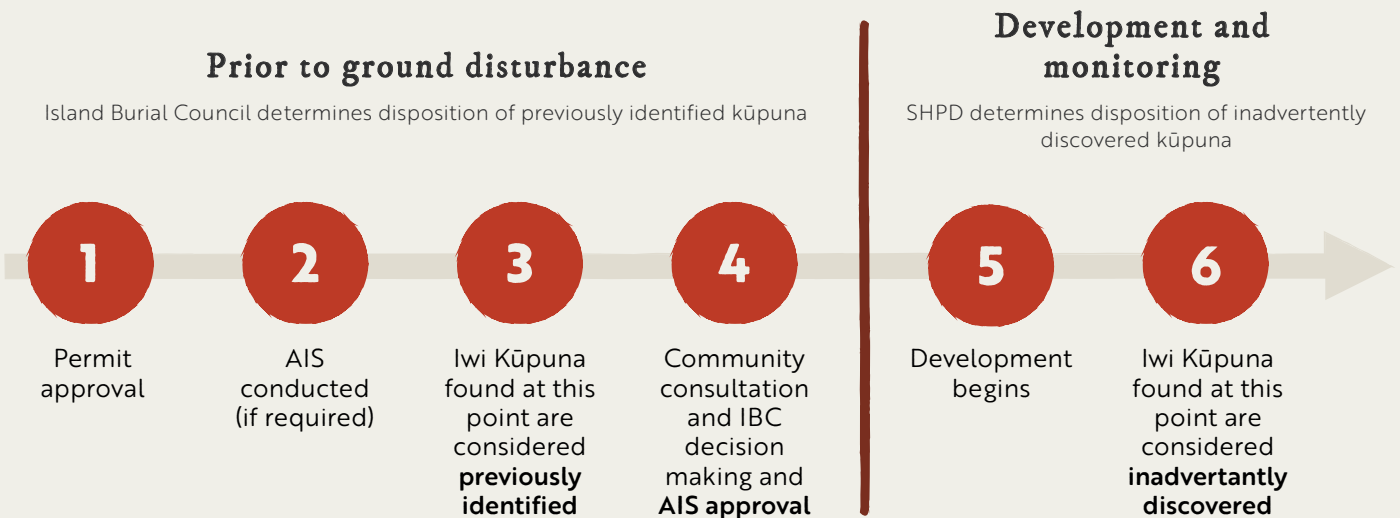
In the case of an inadvertent discovery of a single skeleton, SHPD has one working day (if the burial is discovered on O’ahu) or two working days (if the burial is discovered on other islands) to make a determination on its disposition. Haw. Rev. Stat. § 6E-43.6(d); Haw. Admin. R. § 13-300-40(d). If the discovery involves multiple skeletons, SHPD has two working days (if the discovery is on O’ahu) or three working days (if the discovery is on other islands) to make a determination on iwi disposition. Haw. Rev. Stat. § 6E-43.6(c); Haw. Admin. R. § 13-300-40(d). Again, the landowner may voluntarily extend this timeframe. In deciding whether to preserve in place or relocate iwi within these short timeframes, SHPD must apply the preservation criteria and need only consult with the “appropriate council members, the landowner, and any known lineal or cultural descendants.”

When a development project is approved and moves into the construction phase, determinations for any iwi kūpuna that are found at this point are termed “inadvertent discoveries.” In the construction stage, these projects are considered to have done their due diligence to ensure iwi kūpuna were identified and/or protected proactively. Determinations for iwi kūpuna that arise during construction do not fall within the scope of the IBCs; decisions at this phase are made by the SHPD. The way the burial laws are written, the decision-making process for inadvertent discoveries shifts, not only to shorter time frames, but decisions made by SHPD also do not require input from the IBC or descendants (HAR § 13-300-40 (e), HRS § 6E-43.6(d), HRS § 6E-43.6(c), HAR § 13-300-40 (d)). On average, SHPD reports that the division responds to approximately two to three inadvertent discoveries per week (DLNR), or 96 to 144 annually. In 2019, 24 inadvertent discoveries were agenzitized at O’ahu Island Burial Council (OIBC) meetings, though the total number of impacted iwi kūpuna represented by these 24 discoveries is not easily discernible.

Today, there is a lack of data transparency in regards to tracking numbers of “inadvertent discoveries”, “iwi preserved in place”, or “previously identified” iwi kūpuna. Ultimately, the lack of data and inconsistency in how and when proactive archaeological investigations are implemented present a challenge to the protection of iwi kūpuna.

Iwi kūpuna throughout the pae ‘āina will continue on this trajectory of impact in the future unless more proactive steps are taken towards better ensuring their protection. Based on the 2019 KC Think Tank survey results, “priority themes” included 1) Analyzing and Strengthening the System, and 2) Building Community Capacity to Mālama Iwi Kūpuna. There are a breadth of issues associated with iwi kūpuna extending past what is addressed in this report, these priority themes aim to provide a baseline understanding of core issues, and provide recommendations or “ways forward,” as first steps that can immediately be accomplished. Moreover, the highlights or “bright spots” tell of successes in addressing these problems.

Process of Previously Identified vs. Inadvertently Discovered



Decision Makers & General Timeline for Determining to Preserve in Place, or Relocate Iwi Kūpuna, State of Hawai‘i

PREVIOUSLY IDENTIFIED

IBC makes the decision on determination, with *preference given to recommendation of lineal descendants*

(HRS § 6E-43.5(f), (HRS § 6E-43.5(f)(1), (HAR § 13-300-35(f).

TIMELINE



>45 days

(HRS § 6E-43(b)

INADVERTENT DISCOVERIES

SHPD makes the decision on determination.

(HAR §13-300-40(e).

TIMELINE



Single Burial:

1 Working Day (O‘ahu)

2 Working Days (all other islands)

(HRS § 6E-43.6(d),

(HAR § 13-300-40(d)

Multiple Burials:

2 Working Days (O‘ahu)

3 Working Days (all other islands)

(HRS § 6E-43.6(c),

(HAR § 13-300-40(d)

PRIORITY THEME

Analyzing and Strengthening the System

In analyzing and strengthening the system, the ultimate goal is for Native Hawaiians to have a fair process and for iwi kūpuna to be best protected. The ideal protection for iwi kūpuna is no disturbance. Relocation of human remains is seen as a last resort, and only if the bones are in risk of being destroyed or defiled. While there are many issues within the development process (such as limited qualifications for Archaeological Monitors, no requirements for the presence of Cultural Monitors, data, inventory, planning and implementation issues, and unfilled vacancies within IBCs and SHPD); for the purpose of this report, we focus on the critical need for thorough archaeological investigations.

As previously mentioned, there are two pathways in the development process that affect how iwi kūpuna are treated, designating burials either as 1) “previously-identified” or as 2) “inadvertent discoveries.” Of these two pathways, previously identified gives weight to descendants to have a say, which more often than not is to preserve in place. Baldauf and Akutagawa (2013:32) state, “Generally, from the perspective of Kānaka Maoli wishing to preserve iwi kūpuna, it is more favorable for iwi kūpuna to be characterized as previously identified because the law provides a longer time frame for decision making and greater participation by Kānaka Maoli in that process.” This is usually done early in the process so the developer has some time and flexibility to redesign and make it work.

The path for “inadvertent discoveries” takes the power away from descendants and allows the state to make immediate determinations. Many times the state opts to relocate iwi kūpuna, giving in to the needs of the developer because at that point in the process design plans are already committed to and the building process has already begun. When the burial laws were created, this framework was agreed upon by the Hawaiian community and developers, as a compromise.

In the initial stages of a proposed project, the system of burial identification and protection fails when developers and/or their archaeologists do not make a good-faith effort, intentionally or through mismanagement, to identify burials on a property. A history of these omissions has led to distrust among the Hawaiian community, who see the process being ‘rigged’ in favor of development. The failure by some archaeologists to make good faith efforts to proactively identify burials in advance can and has been exploited for the benefit of development.

Therefore, to analyze and strengthen the system to mālama iwi kūpuna there is a need to start building capacity and supporting the integral roles of Island Burial Councils. This “Ways Forward” is one of the first steps in beginning to address the many complicated issues and layers around protecting iwi kūpuna.

WAY FORWARD

Supporting Island Burial Councils

Adequately resourcing and supporting Island Burial Councils (IBCs) will allow for better facilitation, communication, and processes that lead to appropriate treatment and disposition of iwi kūpuna. There are five IBCs (serving the areas of Hawai'i, Maui/Lāna'i, Moloka'i, O'ahu and Kaua'i Ni'ihau) that exist as entities administratively attached to DLNR and play a crucial role in the care of iwi kūpuna. A minimum of nine (9) and maximum of fifteen (15) members serve on each burial council (*with the exception of Moloka'i). Members of these councils are appointed by the governor.

Focusing support and resources towards IBCs are important. The IBC members are tasked to represent the voices and interests of Kānaka 'Ōiwi and other stakeholders in the proper care, treatment, and disposition of iwi kūpuna. The kuleana of council members is to determine whether previously identified Native Hawaiian burial sites will be preserved in place or relocated. IBCs assist the DLNR and SHPD in developing an inventory of Native Hawaiian burial

sites, and making recommendations regarding appropriate management, treatment, and protection of burials. Lastly, according to Akutagawa and Baldauf (2013:27), "Burial council members also decide whether to recognize a claimant as lineal or cultural descendant based on SHPD's written assessment."

Developing ways to support IBCs state-wide could potentially enhance the scope of their position. Providing resources to IBCs can help the regions they represent build capacity in caring for their iwi kūpuna. One way to support IBCs is by providing guidance and training for Council members and prospective council members. Other ways to support IBCs is to help with public notices. Public notices are a part of the process when burials are identified; designed to connect iwi kūpuna to descendants. Overall, more support is needed in making sure communications are effective so individuals are aware of the current issues and can attend the IBC meetings to claim kuleana for their kūpuna.

BRIGHT SPOT

SHPD Post JD Legal Fellow Helping to Revise the AIS Rules

Ka Huli Ao Center for Excellence in Native Hawaiian Law at the William S. Richardson School of Law seeks to advance education, research, and community outreach and collaboration related to issues of law, culture, and justice for Native Hawaiians and Pacific Islanders. As part of its efforts to promote education, research, and scholarship, Ka Huli Ao employs Post-Juris Doctor Fellows who work to: advance cutting-edge research in Native Hawaiian law; foster understanding of Native Hawaiian history, culture, and social context; and support on-the-ground Native Hawaiian justice issues.

Ku'upuamae'ole Kiyuna is currently a Post-Juris Doctor Fellow working at SHPD to provide legal and factual research, with a focus on amending and helping to update the rules. She is committed to updating the rules to be practical and clear, and provide adequate protection of iwi kūpuna.

It is hoped that a position like this can become a permanent position at SHPD to help support the DLNR and SHPD fulfill their legal mandates.

Currently, Kiyuna is assisting SHPD with revising the administrative rules for AISs. The rule revision process can be broken down into three general phases: 1) getting acquainted with the rules and resources available; 2) editing the rules; and 3) public comment.

As of December 2020, they are in the first stage of this process and hope to have the edited rules available for the public to review and comment on in the near future. Partnerships such as these can bring needed support and expertise to the State and provides an example of how different entities can work together towards strengthening historic preservation in Hawai'i.

PRIORITY THEME

Building Community Capacity to Mālama Iwi Kūpuna

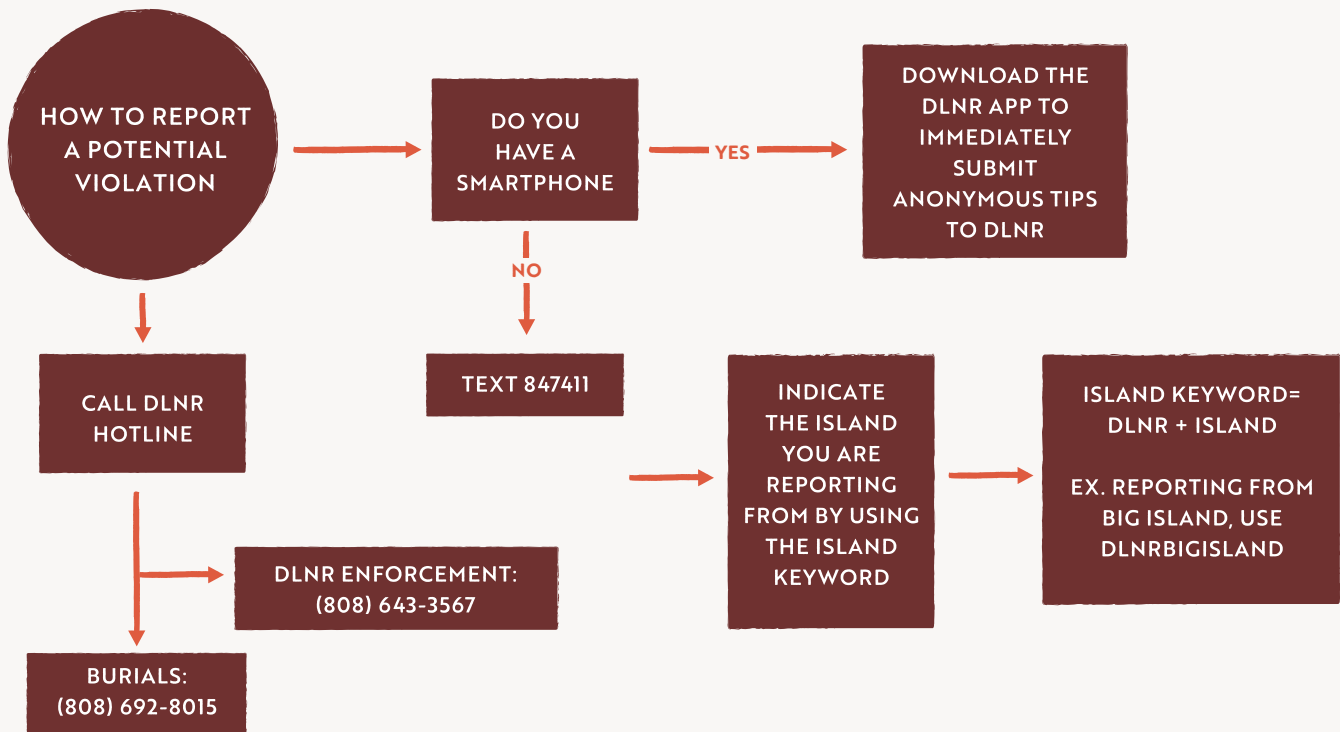
Descendants have been historically disempowered and afforded very few avenues for protecting iwi kūpuna that are discovered through development projects. The role of descendant communities must be honored in order for iwi kūpuna to be cared for more effectively. As mentioned above, in the current framework, much of the community disempowerment occurs when proactive archaeological investigations are not done, and burials are found later in the project thus being categorized as “inadvertent discoveries.” This effectively bypasses one of the few opportunities communities have to engage in the state processes and protect their kūpuna. Not all families possess the skills necessary to conduct research needed to prove their claims (e.g., genealogy documents, land records, etc.). Unlike the professional community, most families do not possess an in-depth knowledge of the state burials laws, or the state and federal regulations that guide decision-making processes pertaining to Native Hawaiian burials.

To be acknowledged as a lineal descendant and have a say in burial determinations, Hawaiian families must show their connection to a burial or burial ground. This requires them to provide evidence and intimate genealogical documentation to prove their lineal ties, without ever knowing if those ties will even be acknowledged. Not only is it emotionally debilitating but is also disempowering.

Protecting iwi kūpuna is a cultural urgency for Kana-ka ‘Ōiwi, as it ultimately comes down to preserving Hawaiian history and lifeways. Iwi kūpuna stand as physical evidence that connects Hawaiians to their ancestors in the ‘āina, which in turn reciprocally reasserts their ties to the land. Moreover, struggles over land ownership have resulted in many ‘ohana being dispossessed and tragically removed from their ancestral places. So in order to reestablish these connections and empower descendants to be able to care for their iwi kūpuna, we must begin to build community capacity to ‘auamo this kuleana once again.

Example of resources created to help build community capacity

Process to Report a Potential Historic Preservation Violation





L-R, A hina'i lauhala (lauhala basket) traditionally used to mālama iwi kūpuna. | A niho manō style, a traditional closing specific to mālama iwi. Each side of the basket is closed like the teeth of a manō fitting into each other. Once the basket is closed, it is not meant to be opened and the manō takes the iwi and transports the kupuna back to pō. - Photo: Huliauapa'a

“Sometimes this work feels lonely and it was maika’i to connect with this hui of folks and be reminded of this long-fought struggle and the many kūpuna who have been advocating for decades.”

-IWI KŪPUNA WORKSHOP PARTICIPANT, 2020

WAY FORWARD

Empowering Communities

Building community capacity requires opportunities for developing and strengthening the skills, abilities, processes, and resources that ‘ohana and organizations with kuleana to mālama i nā iwi kūpuna need to survive, adapt, and thrive. One way to achieve this is through providing training workshops that bring expertise in needed areas to various communities. Through providing direct services, this approach empowers communities by allowing them to be a part of the solution through their participation, organization, and action. Then ‘ohana and organizations with kuleana to mālama i nā iwi kūpuna can begin to shape and exercise control in the way iwi kūpuna are cared for.

Additionally, OHAs new 2020 Strategic Plan specifically calls out a strategy within the Health Outcomes Strategic Direction that directly supports empowering communities in caring for iwi kūpuna. The plan states that in order to “advance policies, programs and practices that strengthen Hawaiian well-being, including physical, spiritual, mental and emotional health”, a priority is that “Communities are empowered to take care of iwi kūpuna” (Minutes of the OHA Board of Trustees, Sept. 17, 2020).

While there are many critical issues around iwi kūpuna,

one way we can begin to empower descendants is through providing avenues of community outreach and training in the following areas: 1) Protocol and Ceremonies, 2) Mo’okū’auhau Research, 3) ‘Āina Research, and 4) Understanding the State and Federal Process.

Protocols and Ceremonies

Protocols and cultural ceremony training can help to ground, focus, and prepare communities that carry out this kuleana to mālama iwi kūpuna. This is especially important given the inherent kaumaha (heaviness, burden, grief) of this kuleana. Having protocols and ceremony training allows one to maintain pono (morality) and protect themselves. Thus, connecting ‘ohana with experts and practitioners who are grounded in these protocols and ceremonies is essential for those who take on this kuleana.

Mo’okū’auhau (Genealogy) Research

Mo’okū’auhau or genealogy is more than a “list of who begot whom;” rather, it is an important mnemonic device that connects contemporary kānaka to family kuleana and ancestral mana (Kame‘eleihiwa 1992:36-37). Within the context of the kuleana to mālama iwi kūpuna, it is important for families to know, and to prove their genealogy

not only for the benefit of knowing how they fit into this kuleana, but also as a necessity in submitting and receiving claims for descendency recognition by IBCs. Mo'okū'auhau research training can aid in more efficiently gathering the necessary information needed to receive cultural or lineal descendency recognition which then allows descendants to fulfill their kuleana to their 'ohana and kūpuna.

'Āina Research

'Āina research can help further our understanding about the genealogy of land and assist in making informed decisions. For 'ohana that reside on their ancestral lands, 'āina research can help safeguard and perpetuate that nohona (lifeway). While for those 'ohana disconnected or displaced from their lands, 'āina research can help reconnect them with their places.

"It is important for us to know 'āina, its stories, its histories, its role in the environment, its mo'okū'auhau and its lineage so intimately, that your connection to that place is not one built up on entitlement and looking at land as an asset or for personal reasons or gain but, rather built upon true genuine understanding and aloha of a place. How do we as people, mālama, steward or claim kuleana over something we know nothing about?"

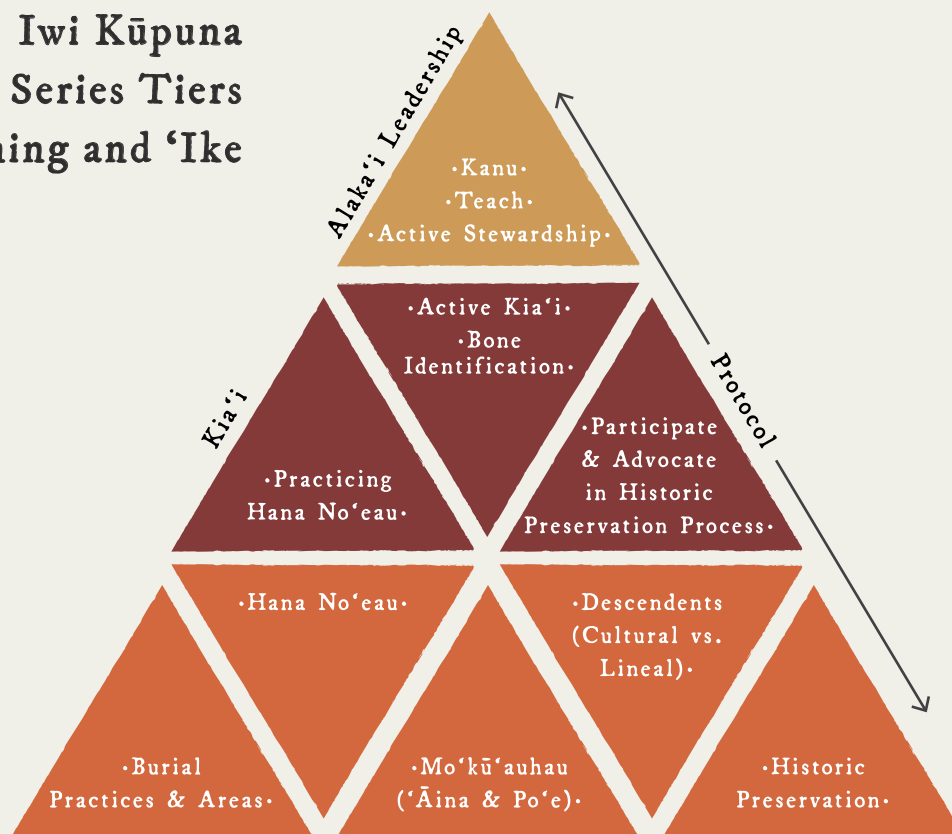
- PŪLAMA LIMA
(ĀPANA 'OHANA WORKSHOP PRESENTATION, 2020)

This understanding and perspective extends beyond ownership and land rights and returns us to the core of why 'āina research is important. Therefore, learning from 'āina researchers can help provide communities with essential skill sets and tools to become empowered to conduct their own research to maintain kuleana to their 'āina. Moreover, it can aid in connecting family mo'okū'auhau to physical locations, including how 'āina is classified through Tax Key Map (TMK) numbers as is found in most public notices about development projects and the discovery of iwi kūpuna.

Understanding State and Federal Processes

Navigating State and Federal processes for protecting iwi kūpuna can be confusing. 'Ohana and communities often face a steep learning curve in familiarizing themselves with the jargon, laws, and procedures in order to effectively engage in the protection of their kūpuna. Training around State and Federal processes can provide education about Hawai'i and Federal laws that address the protection and preservation of iwi kūpuna. They can help descendants understand the roles of government agencies, contractors, individual property owners and tenants, as well as how lineal and cultural descendants and Native Hawaiian organizations fit within those laws. Trainings can also provide up to date information about recent, on-going and anticipated regulatory changes and the implementation of these laws.

Iwi Kūpuna Workshop Series Tiers of Training and 'Ike



BRIGHT SPOT

A Community Empowerment Series for Those with Kuleana to Mālama i nā Iwi Kūpuna

In collaboration with the OHA, Huliauapa'a held an online community empowerment workshop series, Ku'u Ēwe, Ku'u Piko, Ku'u Iwi, Ku'u Koko, to engage those with kuleana to mālama i nā iwi kūpuna. These workshops were aimed to build community capacity, equip, and empower participants in developing proficiencies by covering a variety of foundational aspects of this kuleana. Over 200 community members participated in this workshop series via Zoom with 831 total participatory hours.

Topic area experts from the KC led interactive workshops that covered six different topics:

- Reaffirming the Importance of Caring for Iwi Kūpuna
- Conducting Mo'okū'auhau Kanaka Research
- Conducting Map Research and Connecting Mo'okū'auhau to 'Āina
- Navigating State Process for Protecting Iwi Kūpuna
- Navigating Federal Process for Protecting Iwi Kūpuna
- International Repatriation Efforts

In addition, as part of this workshop series a number of resources were developed and housed at www.huliauapaa.org, such as a glossary of Hawaiian language words and phrases pertaining to the kuleana to mālama i nā iwi, Mo'okū'auhau kōnaka resources and pedigree charts, Mo'okū'auhau 'āina resources and map indexes, Descendancy claim application, list of Federal funding opportunities, and a 'Ōiwi repatriation list. Overall, participants shared that these workshops were not only important, valuable, helpful, and educational but also the majority of participants were interested in future workshops.



"Capacity building, to have families identify where their kūpuna are from and to get on the front end of this and not wait for a notice from a landowner, but instead notify the landowner that our tutus are buried on your land. So we want to get to the point where it's not novel anymore, it's common again. We want to get to the point where this knowledge is restored to families so you don't need somebody outside the family teaching, because really what we're trying to do is reconnect them to their own family traditions."

- HALEALOHA AYAU, IWI KUPUNA WORKSHOP PRESENTATION, 2020

Resources created for the Iwi Kūpuna Workshops - Photo: Huliauapa'a

Calls to Action

Throughout this report we have explored a variety of “Ways Forward” within the priority areas of building community capacity, knowledge cultivation and stewardship, restoration of wahi kūpuna, and mālama iwi kūpuna. As the KC, we are proposing 16 Calls to Action that will help our collective further carry out our kuleana of stewarding wahi kūpuna. The steps outlined in these Calls to Action are primarily short-term goals, such as forming working groups to assist in refining and outlining next steps needed to take within each Call to Action. And while much needs to be done to truly reshape the historic preservation and CRM system in Hawai‘i, we recognize that many of these Calls to Action are just the initial steps in long term processes. The kuleana of Wahi Kūpuna Stewardship is a kākou effort, where each and every one of us has a contribution to be made. If you would like to support any of these initiatives, please contact the Kali‘uokapa‘akai Collective (info@kaliuokapaakai.org).

Kani ka pū at Hakioawa, Kanaloa-Kaho‘olawe - Photo: Huliauapa‘a





Overarching Calls to Action

Endorse the Kali'uokapa'akai Collective Report

This report represents a compilation of quantitative and qualitative data collected by the KC from 2018-2021. Our intention is that this report will strengthen a shared baseline of understanding to not only inform our individual responses but to enable more strategic collaborations that maximize the collective impact for our communities. If you support any of the information presented in this first of its kind report, we encourage you to endorse the report at www.kaliuokapaakai.org, either as an organization or an individual, and that you share this information with community members, nonprofit organizations, government agencies, legislators, and/or private businesses that might benefit from reading it.

Adopt Wahi Kūpuna Stewardship Terminology

The management of historic and cultural sites has long been associated with the term Cultural Resource Management (CRM). However, as has been explored in this report, CRM as an industry does not reflect the full breadth and depth of the stewardship of wahi kūpuna. Thus, the KC is calling for the adoption of the term “Wahi Kūpuna Stewardship” (WKS), as it better reflects the process of caring for and protecting wahi kūpuna, the kuleana it entails, and the broad range of individuals involved in this endeavor.

Create Best Management Practices

An overarching need for all four of the Focus Areas in this report is to develop Best Management Practices (BMP) and resources to inform, clarify, and create consistency around specific WKS processes and areas of concern. Each of the Focus Areas should have specific BMPs created around the unique needs of those topic areas. The KC plans to establish working groups for each of the Focus Areas, which will analyze existing BMPs from national and international groups that work with cultural heritage as well as BMPs from related fields. The BMPs drafted by the Focus Area working groups should also be designed to target the different stakeholders that are involved with these practices, including the Native Hawaiian community, CRM professionals, landowners, and government agencies.

Assess the Feasibility of a Native Hawaiian Historic Preservation Office (NHHPO)

Similar to Tribal Historic Preservation Offices (THPOs) in federally recognized American Indian tribes in the continental United States, a Native Hawaiian Historic Preservation Office (NHHPO) could help to alleviate some of the SHPDs workload. The process of creating a NHHPO would differ somewhat from a THPO, as THPOs are only run by federally recognized tribes. Many steps would need to occur to establish this office, but first and foremost, would be to determine if and how to legally establish a NHHPO in Hawai'i. Another important early step would be to conduct an assessment of THPOs, and other international indigenous preservation and heritage management agencies, to understand the function and responsibilities of these offices. Concurrently, conducting more research and assessments in Hawai'i with multiple stakeholders on the needs, goals, and pathways of creating this office needs to be carried out. This information would help determine what roles and responsibilities would fall under a NHHPO. After gathering this information, a report that outlines the findings and recommendations should be presented and discussed with all relevant parties to determine the appropriate next steps in this process.

Focus Areas Calls to Action

Building Community Capacity

Create a WKS Advisory Council

It has become evident that a neutral party needs to be established to facilitate communication and collaboration between landowners, government agencies, and local communities. Members of the KC have expressed interest and support in creating a neutral body to serve as an advisory council to work with various stakeholders. This council would be made of KC members from different sectors/expertise and islands/communities and would be steered by a set of operating guidelines established by the Collective. Our goal is to launch this council in 2021 and to secure funding to support any associated expenses. Eventually, as a long-term goal, the councils authority should be formalized in the HRS Chapter 6E historic preservation rules.



WKS training through the Wahi Kūpuna Internship Program - Photo: Huliouapa'a

Build a Living Inventory of Wahi Kūpuna Stewards

Currently, there is no comprehensive database that inventories Hawai'i's stewardship groups, and provides valuable information on the work they do, where, and with whom. Such an inventory is beneficial for connecting government agencies, resource managers, and CRM firms to community groups to facilitate meaningful engagement and consultation. It would also help to connect *kia'i* doing similar work in their respective communities. The KC has had initial discussions with the University of Hawai'i, Kamehameha Schools, the Office of Hawaiian Affairs, and Kua'āina Ulu 'Auamo to develop this living inventory, and plans to continue to work with these entities to fulfill this goal. Through surveys, interviews, and *hālāwai* with different stewardship groups, important information, themes, gaps, opportunities, and challenges can be identified and highlighted to paint a clearer picture of the current landscape, and garner support for the collective needs of wahi kūpuna stewards throughout Hawai'i.

Create a Common Application for Community-Based Traditional and Customary Stewardship

A common application for community-based traditional and customary stewardship would benefit both community members and landowners by facilitating genuine relationships and trust. As a first step in this process, the KC would work with landowners and govern-

ment entities to research the types of existing agreements that are currently being used to support community access and stewardship of wahi kūpuna (e.g. Curatorship Agreements, Memorandums of Agreements, Right of Entrees, and Cooperative Agreements). From here, it can better determine what works, what doesn't, and what needs to be improved. A common application form can then be developed, shared, and eventually approved by the entities that would utilize it. Lastly, the KC would work with landowners and agencies to launch and distribute the application template to community organizations.

Create More WKS Educational Resources and Training Opportunities

In order to build community capacity for the stewardship of wahi kūpuna, more resources and training opportunities need to be created for community members, students, CRM professionals, and even landowners and developers. As a short-term action, the KC plans to survey and gather data in order to determine the needs of the different stakeholders groups. After gathering this information, the KC can develop grant proposals to secure funding to create these much-needed resources and training opportunities.

Knowledge Cultivation and Stewardship

Create a Wahi Kūpuna Data Inventory

Currently, there is no existing all-encompassing inventory of wahi kūpuna data (maps, reports, etc.). Current inventories have gaps, are solely compliance based, or are created in pockets. A holistic wahi kūpuna inventory would be beneficial to all stakeholders in helping to promote proactive stewardship of wahi kūpuna. As a first step toward creating this inventory, the KC plans to create working groups to envision what this database would look like, and what information should be included. The working group should be made up of land managers, researchers, archivists, GIS specialists, native language speakers, community members, and practitioners so multiple perspectives can shape the next steps.

Establish a Code of Conduct for Digital-Online 'Ike Hawai'i

In order to protect 'ike Hawai'i and wahi kūpuna during this digital age, it is essential that a living Code of Conduct (CoC) is developed. In order to do so, the KC plans to create a working group, which will be made up of representatives from various fields and organizations. The working group will aim to identify how different industry sectors (planners, government, CRM firms) use digital 'ike Hawai'i. The working group will also establish limitations, misuses, and benefits of digital 'ike Hawai'i and begin to craft a CoC for how 'ike Hawai'i is used in formal situations. From here, in order for the CoC to be effective, it would need recognition and endorsement from government agencies, private CRM firms, repositories, and land managers.

Restoring Wahi Kūpuna

Create a Cultural Area Reserve Designation

While natural resources have benefited from the protection of Natural Area Reserves, there is no established process for creating Cultural Area Reserves (CARs) in Hawai'i. As a first step toward establishing a CARs designation, the KC plans to create a working group to define what a CAR would look like while outlining the qualifications for such a designation, and the rules and regulations around CARs. Support on the state level would then be needed to establish a CAR designation and develop a process for giving various wahi kūpuna that designation.

Streamline the Historic Preservation Process for Restoration Projects

The Ho'āla Loko I'a review process and guidebook have been helpful for the restoration and stewardship of loko i'a. However, a streamlined review process and guidebook are also needed for the restoration of other wahi kūpuna such as lo'i, agricultural field systems, and heiau. In order to move toward a streamlined review process, the KC plans to establish a working group with representatives from government entities, community organizations, cultural practitioners and CRM firms. The working group would be tasked with identifying various activities associated with the different stages of restoration and stewardship. The working group could then create a tiered review process, that can be easily outlined through a simplified application process and guidebook.

Provide Tax Incentives for Landowners who Actively Preserve and Provide Access to Wahi Kūpuna

Tax incentives need to be created to help encourage landowners to preserve wahi kūpuna and allow access to community members for restoration and cultural reuse. The KC plans to establish a working group to look at currently existing tax incentives pertaining to land use. The working group will include KC members, community members, landowners, and nonprofit/organization representatives. The group will also work to increase public attention on the lack of tax incentives for stewardship of wahi kūpuna.

Mālama Iwi Kūpuna

Convene a Think Tank Focused on Creating Solutions to Issues Surrounding the Care of Iwi Kūpuna

As highlighted in this report, the issues pertaining to the care of iwi kūpuna are numerous and complex. In order to support community members, organizations, and government agencies involved in the care of iwi kūpuna a gathering (such as a Think Tank) of multiple stakeholders, should be organized to focus solely on this crucial topic. A working group made up of community members, cultural practitioners, state officials, and nonprofits should be convened to identify key areas that need to be addressed at the Think Tank. The KC can then look to secure funding for this Think Tank and for the work that

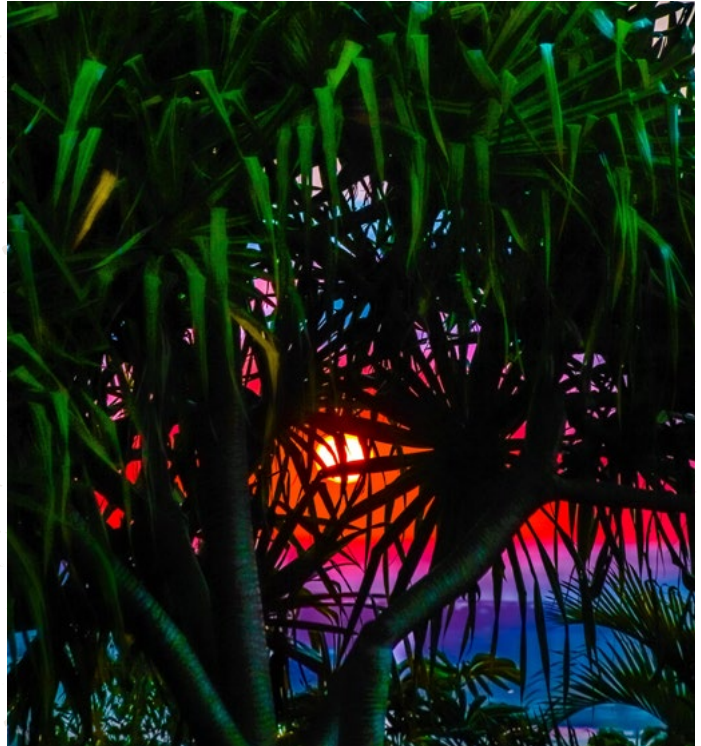


Photo: Kai Markell

results, including creating a summary report to document and explore issues discussed at the gathering.

Empower Community and Island Burial Council Members Through Educational Resources and Training

Building community capacity has been a major topic of discussion in this report and especially crucial for community members and Island Burial Council Members working to protect iwi kūpuna. The KC plans to create a working group to identify areas of greatest need in terms of educational resources and training. The working group should collaborate with other organizations (such as the OHA), institutions (such as the Richardson School of Law), and IBC members to plan out and execute these training opportunities.

Support Efforts to Strengthen the Burial Sites Program's Ability to Protect Iwi Kūpuna

It has become increasingly evident that the current historic preservation system limits the Burial Sites Program's ability to protect iwi kūpuna (OHA letter to SHPD re Controversy at Kaua'ula, Lāhainā, Maui and Related Concerns Regarding the State Historic Preservation Division Statutory Compliance, dated Nov. 11, 2020). In the short term, the KC plans to support the ongoing efforts to establish a Burial Sites Working Group to study the mismanagement by SHPD and to develop a report with findings and recommendations to the 2022 Legislature regarding proposed improvements. Depending on the outcomes and findings of this report, a long-term goal could be to propose moving the Burial Sites Program under the jurisdiction of the OHA or eventually, a newly established Native Hawaiian Historic Preservation Office, as noted above.

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Glossary

Most glossary definitions are sections of, or entire definitions as taken from the Pukui and Elbert Dictionary (1986).

A

- 'Auamo** Pole or stick used for carrying burdens across the shoulders (Pukui and Elbert, 30).
- Ahu** Heap, pile, collection, mound mass; altar, shrine. (Pukui and Elbert, 8).
- Ahupua'a** 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). (Pukui and Elbert, 9).
- A'o** Instruction, teaching, doctrine, learning, instruction book, manual, advice, counsel. (Pukui and Elbert, 27).
- Akua** God, spirit, image (Pukui and Elbert, 15).
- Ala loa** Highway, main road, belt road around an island, a long road (Pukui and Elbert, 18).
- Aloha** Love, affection, compassion, mercy, sympathy, pity, kindness, sentiment. (Pukui and Elbert, 21).
- 'Āina** Land, earth (Pukui and Elbert, 11).
- Aloha 'āina** Love of the land or of one's country, patriotism (Pukui and Elbert, 21).

I

- 'Ili** Land section, next in importance to ahupua'a and usually a subdivision of an ahupua'a (Pukui and Elbert, 97).
- 'Ike** To see, know, feel, greet, recognize, perceive, experience, be aware, understand (Pukui and Elbert, 96).
- 'Ike Kūpuna** Ancestral knowledge and knowledge gained from elders
[definition inferred from the combination of the definitions for the words "'ike" and "kūpuna"] (Pukui and Elbert, 96 and 186).
- Iwi** Bone; carcass (as of a chicken) (Pukui and Elbert, 104-105).
- Inoa** Name, term, title (Pukui and Elbert, 101).

O

- 'Ohana** Family, relative, kin group, related (Pukui and Elbert, 276).
- 'Ōiwi** Native, native son (Pukui and Elbert, 280).
- Oli** Chant that was not danced to [not accompanied by a hula] (Pukui and Elbert, 285).

He

- Hakahaka** Vacant space, vacancy, room; [also refers to small stones used to fill space when building rock walls] (Pukui and Elbert, 49).
- Hālāwai** Meeting; to meet (Pukui and Elbert, 52).
- Haumāna** Student, pupil (Pukui and Elbert, 61).
- Heia** Pre-Christian place of worship, shrine (Pukui and Elbert, 64).
- Ho'omana** To place in authority, empower (Pukui and Elbert, 81 and 235).
- Ho'oponopono** To correct. 2. To put to rights; to put in order or shape, correct, revise, adjust, amend (Pukui and Elbert, 82 and 341).
- Holomua** Improvement, progress (Pukui and Elbert, 78).
- Hui** Club, association, society, corporation (Pukui and Elbert, 86).
- Huewai** Gourd, water container, water bottle (Pukui and Elbert, 85).
- Hula** The hula, a hula dancer, to dance the hula (Pukui and Elbert, 88).

Ke

- Kāhiko** Old, ancient (Pukui and Elbert, 112).
- Kai** Sea, sea water (Pukui and Elbert, 114).
- Kākou** We (inclusive, three or more) (Pukui and Elbert, 120).
- Kalo** Taro (Pukui and Elbert, 123).
- Kama'āina** Native-born, one born in a place (Pukui and Elbert, 124).
- Kanaka** Human being, person, individual (Pukui and Elbert, 127).
- Kanaka 'Ōiwi** [From kanaka and 'ōiwi (Native), this is a term that started being used more frequently during the 20th century to distinguish ethnic Hawaiians, or those who can trace their genealogy to ancestral Hawaiians who lived prior to 1778 (Pukui and Elbert, 127 and 280).
- Kanaka Maoli** Full-blooded Hawaiian person (Pukui and Elbert, 127).
- Kapu** Taboo, prohibition; special privilege or exemption from ordinary taboo; sacredness (Pukui and Elbert, 132).
- Kia'i** Guard, watchman, caretaker; to watch, guard, picket; to overlook, as a bluff (Pukui and Elbert, 146).

- Kō** Sugar cane (Pukui and Elbert, 156).
- Koehana** Artifact. Comb. koe + hana (Hale Kuamo'o and 'Aha Pūnana Leo, 89).
- Ko'a** Coral, coral head (Pukui and Elbert, 156).
- Kuahiwi** Mountain, high hill (Pukui and Elbert, 169).
- Kuahu** Altar. Kuahu'ia, to be placed on an altar (Pukui and Elber, 169).
- Kuana 'ike** Perspective. Lit., position (of) sight or knowledge (Hale Kuamo'o and 'Aha Pūnana Leo, 89).
- Kuleana** Right, privilege, responsibility (Pukui and Elbert, 179).
- Kumu** Bottom, base, foundation, teacher (Pukui and Elbert, 182).
- Kupuna** Grandparent, ancestor, relative or close friend of the grandparent's generation (Pukui and Elbert, 186).

La

- Lāhui** Nation, race, tribe, people, nationality (Pukui and Elbert, 190).
- Lani** Sky, heaven (Pukui and Elbert, 193).
- Lo'i** Irrigated terrace (Pukui and Elbert, 209).
- Loko i'a** Pond, lake, pool [also refers to a fishpond] (Pukui and Elbert, 210).

Mu

- Māhele** Portion, division, section, zone, lot (Pukui and Elbert, 219).
- Mālama** To take care of, tend, attend, care for, preserve, protect (Pukui and Elbert, 232).
- Mana** Supernatural or divine power (Pukui and Elbert, 235).
- Mana'o** Thought, idea, belief, opinion (Pukui and Elbert, 236).
- Mauli ola** Breath of life, power of healing (Pukui and Elbert, 242).
- Mea** Thing, person, matter, stuff, object (Pukui and Elbert, 244).
- Mele** Song, poem, poetry, to sing, chant (Pukui and Elbert, 245).
- Moepū/Ho'omoepū** To place artefacts with the dead (Pukui and Elbert, 250).
- Mo'okū'auhau** Genealogical succession, pedigree (Pukui and Elbert, 254).
- Mo'olelo** Story, tale, myth, history, tradition, literature (Pukui and Elbert, 254).
- Mo'omeheu** Culture, cultural. Comb. mo'o + meheu (Hale Kuamo'o and 'Aha Pūnana Leo, 141).

Nu

- Na'au** Affections; of the heart or mind; mood, temper feelings (Pukui and Elbert, 257).
- Niho/ Niho Stones** Tooth; toothed; stones set interlocking, as in a wall (Pukui and Elbert, 266).
- Nohona** Residence, dwelling (Pukui and Elbert, 269).
- Nūpepa** Newspaper (Pukui and Elbert, 273).

Pi

- Pā pōhaku** Stone wall (Pukui and Elbert, 296).
- Pae'āina** Group of islands, archipelago (Pukui and Elbert, 298).
- Pa'akai** Salt (Pukui and Elbert, 297).
- Piko** Navel, navel string, umbilical cord (Pukui and Elbert, 328).
- Pilina** Association, relationship, union, connection (Pukui and Elbert, 330).
- Pohaku kahi** Cornerstone (Pukui and Elbert, 335).
- Pono** Goodness, uprightness, morality, moral qualities, correct or proper procedure. (Pukui and Elbert, 340).

We

- Wahi kūpuna** Ancestral place, location, site or setting (Pukui and Elbert, 186 and 376).
- Wahi pana** Celebrated, noted, legendary, or storied place (Pukui and Elbert, 313 and 376).
- Wao akua** A distant mountain region, believed inhabited only by spirits (Pukui and Elbert, 382).

List of Abbreviations

ATA		Ala Kahakai Trail Association
ACHP		Advisory Council on Historic Preservation
AIS		Archaeological Inventory Survey
BPBM		Bernice Pauahi Bishop Museum
BMP		Best Management Practices
CAR		Cultural Area Reserve
CoC		Code of Conduct
PONC		Public Access, Open Space and Natural Resources Commission
CIA		Cultural Impact Assessment
CRM		Cultural Resource Management
DOFA		DLNR's Division of Forestry and Wildlife
GIS		Geographic Information System
HILT		Hawaiian Islands Land Trust
IBC		Island Burial Council
KC		Kali'uokapa'akai Collective
KS		Kamehameha Schools
MOA		Memorandums of Agreement
NAR		Natural Area Researve
NHHPC		Native Hawaiian Historic Preservation Council
NHHPO		Native Hawaiian Historic Preservation Office
NHPA		National Historic Preservation Act
OHA		Office of Hawaiian Affairs
ROE		Right of Entree
SHPD		State Historic Preservation Division
SHPO		State Historic Preservation Officer
THPO		Tribal Historic Preservation Office
TPL		Trust for Public Lands
TT		Think Tank
WKIP		Wahi Kūpuna Internship Program
WKS		Wahi Kūpuna Stewardship



Photo: Huliouapa'a

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