

**Protect Kiolaka‘a & Manāka‘a: Ka‘ū Community Meeting**  
**February 16, 4:30-6:30pm**  
**Community Meeting Themes & Questions & Answers**

**Community Vision for the Ka‘ū Coast**

Participants were asked to share their names, where they call home, and their vision for the Ka‘ū coast. In summary, the community’s vision includes the following themes: To work together to protect the Ka‘ū coastline including iwi kūpuna, cultural sites, ‘āina and ecosystems from development; to preserve these resources for future generations; to recognize these lands as a classroom and provider, actively stewarded and managed by the community; and to perpetuate Hawaiian culture, to support subsistence practices and to honor our kūpuna. Quotes from community members are listed here:

- *Ka‘ū coast - conserved and collaboratively managed by community.*
- *interested in protecting this place.*
- *protected for the future*
- *protect and preserve local coast for continued use by all*
- *to be preserved and remain a classroom, playground, provider for the people of Ka‘ū*
- *Keep it the way it is, untouched.*
- *Ka‘ū coast actively stewarded by community & descendants*
- *work together to protect the land (forest, coast, and history) for the future.*
- *preserved and full of wild life*
- *want to preserve the land & avoid unnecessary development of its pristine coast. also, protection of the iwi that may be uncovered as the area is developed.*
- *Interested in the perpetuation of authentic Hawaiian culture through the preservation of Hawai‘i’s cultural and natural resources.*
- *protection of entire Ka‘ū coastline with Community as partners in resource management plan.*
- *honor our kupuna and save the coastline for those to follow*
- *beautiful protected ecosystems; caring stewardship*
- *I would like to see Manāka‘a and Kiolaka‘a protected for subsistence gathering and to keep the burials of my Iwi Kupuna safe!*
- *Protect the cultural and natural resources of the Ka‘u coast*
- *Elevating collaborative descendant stewardship practice of our kupuna*
- *to preserve the natural and cultural heritage of the Ka‘u Coast*
- *Preservation of our cultural resources*
- *kuleana to protect/restore/steward our ‘aina for all*
- *He ali‘i ka ‘āina, kauā ke kanaka.*
- *to continue to use these places to teach place names, importance of history and cultural practices to our keiki and allow them to experience how we are all connected to aina and the importance of preservation of these lands so they may continue pass this knowledge on*

- *This is my family's home. The people and culture of Ka'u is what needs to be protected. I've been all over the world. There's nothing like the community of Ka'u. It's unique. Any risk factors that will change the culture of Ka'u should be mitigated, included the coastline and other land areas.*

### **Areas of Agreement or Support**

The themes listed below show that the main areas of agreement center around the importance of preserving the land for all and the urgent need for community unity to secure public funding for the acquisition due to the imminent threat of sale and development. Direct quotes from the breakout group participants are italicized.

***Preservation of the land will benefit all*** -- Ka'u is valuable for cultural, natural, and relational reasons. Preserving the coast and preventing development is in the interests of all who care for and have ties to the land.

- *I do think it's important we do preserve this 'āina. I think Ka'u is very valuable. I too travelled a lot so being able to come back and being from Ka'u and knowing how important and valuable this place is we gotta consider keeping it undeveloped as much as possible.*
- *I think it needs to be said that we all have a calling, whether it's kūpuna calling us back there, or connecting to the land. And for whatever reason, coming back to Ka'u to help and rally around it, that's what we should have.*
- *I think sometimes, just been watching from the backside of how some people from Ka'u sort of feel that Ka'u belongs to them because they're born and raised. To me even that is Western. To me, lands in Ka'u belong to all the Hawaiians in the end if we can preserve it in the way it should be preserved.*
- *What I have been doing here and something I'd like to add to something that needs protection is the wild, naturally adapted bees of this area.*
- *Alison I have been talking about re-introductions of *Hylaeus anthracinus* (previously found in Waikapuna but now endangered).*
- *I attended mayors 'sustainability' meeting last week and many attendees discussed how important it is for generational transmission re the knowledge of this place...*

***The community is united in securing the funding to stop the urgent threat of development. The community can decide how to best resolve management issues and steward the land after it is protected.***-- To advance this rare opportunity for funding and acquiring the land for community benefit, participants recognized the importance of being united. If the lands are acquired by other entities, they will be developed and subdivided and access may be lost. Most of the concerns expressed were about how best to manage and steward the lands. However, the development of a community management plan cannot happen until the land is protected and acquired by Ala Kahakai Trail Association (ATA). If it is not protected and acquired, the community will not have input and involvement in its management. If it is protected and acquired, ATA is committed to community based management and stewardship.

- *So far, I've heard good things. Haven't heard anybody that's in opposition to preserve the lands. I think everybody...it's the greatest opportunity we will ever have, an unprecedented opportunity, and seems like everybody feels the same way.*
- *If we don't do this now, we're pohō man. It's gotta happen now, we gotta come together and do this.*
- *Are we willing to risk our 'iwi kūpuna by waiting for the next time things align for preservation like they have at this moment?*
- *The fact that County is going to pay Townscape to do a community management plan, that's when we can start communicate to people what's going on with these properties. But none of this conversation has anything to do with getting the money for Kiolaka'a and Manāka'a now. If we're not on the same page and the money doesn't go to ATA, it's going to Maui - then Manāka'a is gone, it's pau, Mr. Moody will develop that place, and it will no longer be open to community. That's something people need to hear, that the money is not going to sit around and wait for people to decide these are the ones who should hold the property. The stewardship is important but that's going to be open to the community.*
- *I really think that thing that has to be emphasized is that stewardship of property is going to open to whatever community group who wants to steward. What has to happen now is the money needs to be received by an NPO, and ATA has done all this work and they got it in place - everybody knows who they are and I would hate to see luxury homes down there, that's all I can say.*
- *Just like these properties, once [the generational transmission and knowledge] is gone, there is no getting it back.*
- *I think differences are good I think arguments are good, I think it gets the blood flowing and Ka'ū people love that, we have this certain temperament, I'm not talking about that. But when there's a common enemy, people always get together. And there's a common enemy out there. And we have to forego everything else. And move as a group as we always do. So I have faith.*
- *You know Ka'ū, I know we can do this. We've always acted as one 'ohana that's who we are. You know we are, I always say, an island within an island. We can do this. We all holomua kākou!*
- *Gotta put little things aside right now because we only have one option. Treat each other with respect and aloha. We're obviously gonna work it out, get the money, the rest can all come after that.*
- *We have to sit down and think about our ancestors. Our kūpuna, our family who are responsible for us being here today, we owe it to them, and if we listen to them, what would they want us to do? It's as simple as that. If we don't we let them down, we let ourselves down, we let the keiki down, those yet unborn, we let them all down. Who's gonna point finger at who? We know what we gotta do yeah? Let's go do it.*

### **Areas of Non-agreement or Concern**

The themes below show that the main areas of concern include the need for increased communication, transparency, and relationship building from ATA; overcoming challenges with

communication during the COVID-19 pandemic; inability to engage with opponents; and the importance of managed access to protect cultural and natural resources balanced with the need for access to maintain cultural and subsistence practices. Quotes from community feedback are italicized.

***Need for more communication, transparency, and relationship building from ATA*** -- ATA's actions and presence are unclear to some community members, which poses challenges to building trust and getting involved. For example, several community members did not know that ATA is awaiting direction from the community management plan in order to implement stewardship activities at Waikapuna. There is also potential confusion between ATA (the nonprofit) and the Ala Kahakai National Historic Trail (a unit of the National Park Service, a federal agency). Community members expressed the following concerns:

- *I have no idea what they're doing. Basically, I'm talking about the Waikapuna property. That could be my fault because I'm not tuned in anymore, but I don't see anything for example that says they're pulling up all the lantana. I think people just don't know what's going on and that's part of the problem here today.*
- *I too had really no idea of ATA, what they stood for...I really agree, there's not as much presence in the community.*
- *Do you have to have Hawaiian blood to be in that or not? What are the guidelines and how is this going to work? I guess what I'm saying is if there's a way to be more transparent so people in the community know exactly what's what. I don't know if that makes sense but like I said, I seriously don't know if you have to be a lineal descendant of Waikapuna to be on the ATA.*
- *I'm starting to realize, I really don't know, I used to think of ATA as with the federal government and national parks. It's a learning process for me...*
- *My family doesn't necessarily understand the process. What's the underlying intent? I want to make sure there is no financial interest.*
- *It boils down to trust right? If trust with the community and the organization is there then it's a win-win. What's best for my son and daughter and grandkids at some point, there are generations behind us. We're setting the conditions so that future generations will have what I had growing up there.*

***Navigating communication challenges during COVID-19*** -- Increased communication through regularly occurring meetings would be beneficial, but the ability to do that safely in person is impacted by COVID-19 restrictions. Figuring out how to communicate effectively through virtual and other means that are sensitive to community members' health and safety, as well as access to technology is essential.

- *I don't know how in-person meetings happen with COVID. I think it's a great idea we get together once a month but I'm not coming. I'm in a group that is vulnerable, I'm not coming to meetings. I think it's a lovely idea but I don't know how we do it until we're all vaccinated. Sorry to say that because I think it's important to communicate but we have to figure out how to communicate through emails or postcards or whatever.*

- *Talking to generational traditional families that are still there, thing is, they're not used to Zoom. What they're requiring is actually face-face meetings but I know we can't do that in COVID.*

***A need for more conversation with all stakeholders together*** -- The opposing parties are not participating in open meetings with the broader community, which limits opportunities for all to engage, talk, resolve issues and move forward collaboratively.

- *I think those that are in opposition don't show up to these meetings that are super informational and that we can talk out things and give ideas of why we support it. It's really unfortunate they didn't show up. I wanted to show my reasons to be of support. It's frustrating when we try to do these things and stick our necks out for this and we hear the opposition and it's timely but we can't express our stance and how we feel about what's happening.*

***Access should be managed to protect the land, but managed access should not negatively impact cultural and subsistence activities*** -- It is imperative to preserve the ability to gather, hunt, fish, and practice other subsistence and cultural activities along the coastline that enable cultural and generational continuity. It is also important to manage access in order to prevent overuse, damage, and degradation of natural and cultural resources due to the potential negative impacts other kinds of access (recreational/ ecotourism).

- *For my dad it's all about fishing right? Like, they're not gonna let me fish? Or pick 'opihi, or find crab? If there's a mutual way to come to understanding and break away perceptions that "we just gonna close up coastline, you cannot use it."*
- *Ensuring and supporting descendant access and continuity of Native Hawaiian rights.*
- *Fearful of open public access that can lead to degradation of land.*
- *That's our home. Not disturbing the cultural or everyday life of the people there. I'm very interested in making sure kūpuna and residents have the opportunity to do as much management as is necessary in order to protect land from being overrun, overused, overloved. I understand concerns involved with that.*
- *They also wanted to bring fear of ecotourism that may take place once a trail is established. There was opposition to that. Part of their fear is that their traditional practices on the shore, such as identifying the fishing koa off the coastline will be wide spread to people who will negatively impact those practices. They are also afraid that the limu and spawning times in certain areas may be impacted*
- *I think that is a healthy fear - I'm afraid of eco-tourism as well because these places are so fragile and cannot support massive amounts of people. Keep Ka'ū Ka'ū.*

***Distinguishing between people "born and raised" in Ka'ū, versus Ka'ū residents, versus Ka'ū lineal and cultural descendants who are non-residents causes divisiveness.***-- This perception has created a rift that further hampers preservation efforts. Individual stories of belonging and connection to Ka'ū should be respected to move forward collectively.

- *When I was looking at the "Born and Raised" and I also listened to the testimonies at the BLNR meeting and I would like to put somewhere that I don't like the rift or the*

*divisiveness between residents versus non-residents and people who are truly Ka'ū. For me, people have their own 'ōlelo and story.*

- *One of my concerns was that there is so much emphasis on who has continued to live there when that shouldn't be a thing that divides us.*
- *I think sometimes, just been watching from the backside of how some people from Ka'ū sort of feel that Ka'ū belongs to them because they're born and raised. To me even that is Western. To me, lands in Ka'ū belong to all the Hawaiians in the end if we can preserve it in the way it should be preserved.*

## **Potential Solutions**

The themes below are suggestions to address the above areas of non-agreement or concern. The proposed solutions focused around improving communication between ATA and the community through diverse and community-centered means. Quotes from the community member's proposed solutions are italicized.

***Increase community representation within ATA*** -- Incorporate more community representatives, including kūpuna of Ka'ū families, into ATA advisory capacities to provide input and guidance on ATA's activities going forward to ensure community management plans are reflective of community desires.

- *Perhaps extend an invitation for [the kūpuna of the traditional families] to sit on the stewardship committee. I know everybody is busy and it's hard but perhaps when it comes time to set a calendar of events maybe if they wanna sit in an advisory capacity to help plan.*

***Appoint spokespeople for ATA's Stewardship Committee*** -- In order to better relay information to the community.

- *I think a good idea would be a spokesperson for our stewardship committee so we can let community know what's going on, what we're doing.*

***Host regular monthly community meetings*** -- Either virtually or in-person to encourage consistent communication between ATA and the community.

- *Was thinking maybe if the actual center, or before an actual center, perhaps a monthly meeting like this or in-person would be a good thing so that info can go both ways.*

***Personally meet with kūpuna from traditional families who have trouble with zoom*** --

There are kūpuna in Ka'ū who have difficulty meeting virtually, so would like to meet in person following COVID-19 safety protocols.

- *Talking to generational traditional families that are still there. Thing is, they're not used to Zoom. What they're requiring is actually face-face meetings. Know we can't do that in COVID. What we can do is have smaller ones, 8-10 people, and socially distanced. They're hoping to do one on March 6th to bring own traditional values out of the 6 different large group families in Ka'ū who they're trying to connect with.*

**Suggestions on presentations** -- The current powerpoints are difficult to understand. To better inform the community and come to mutual understanding, ATA could consider incorporating:

- Articulate ATA's future in the next 5-10 years -- *What are you looking for 2-5 yrs down the line, what's your goal for that place?*
- Depict ATA's vision for the Ka'ū coastline -- *They'll understand a visual picture of ok this is what ATA is doing for the community, the coastline. And now they understand this is the direction you're going and then we can figure out what's the best way to get there from an agreed upon standpoint.*
- Start with tangible examples connected to community desires -- *So say you wanna fish at Red Hill down by Kāwā, or the fishing hole by Green sand beach, here's how we can make that happen. If you speak at that level to my parents, they'll get it. For hunting, picking maile in places on the mountain - just understand what they do on a day to day basis and know what community wants to keep preserved and use that as starting points.*

**Present to community organizations in Ka'ū and around the island** -- This may be a way of keeping up the communication of ATA updates, actions, as well as providing a platform for feedback. This would increase ATA's availability to the community.

- *If ATA group put together a sort of slide presentation and notified the different community organizations, not only in Ka'ū, you could go to Hilo or wherever that Keoni could give? Or Leilani can go to a meeting. Show slides, ask questions, and say, "yeah we fixed the road or whatever." That's a way of keeping communication so when people get uptight we can say why don't we call and say what's going on. Community and everybody else would be informed.*

**Provide informational tours/ huaka'i to Kiolaka'a and Manāka'a** -- That would help to inform the wider community as well as those who are already committed to their preservation.

- *Would you get it to the leaders here to think about scheduling and advertising informative tours to these certain areas? I think it would be very helpful and informative to those that are committed emotionally and mentally.*

**Create "pono protocols" for community engagement** -- This could ensure transparency and trust from the acquisition process through to the community-based management plan.

Participants encouraged creative solutions or options to reach out to folks, especially kūpuna.

There was a strong emphasis on meetings that include the entire community, as one 'ohana to ensure inclusivity, and not creative division.

- *When things start to get divided and people have their own meetings, we're not functioning in the proper lifestyles of the way we were raised in Ka'ū, as one family. If we're going to talk about cultural practices, that's the first step, acting as one 'ohana.*
- *I understand what you're saying about you cannot make plans for a house you don't own but in lieu of what [community member] is saying how do we even start to make plans to buy the land for that house if we can't come together to get to that point? It's important that we do have transparency and we do come together as one 'ohana to get the property and build the house.*

- *On an ongoing basis, people are aware of who ATA is, where they come from, and clarity around the ways community can be a part of the decision making process.*
- *. . . trying to develop proper protocols around transparency now so we have a process and protocols to interact with each other as we go through the acquisition process so that once we get to the community based management planning process, when we acquire the land together, we have these protocols and procedures in place that are pono in terms of transparency and being together.*

**Provide practical opportunities for community involvement** -- Through a range of activities and stewardship roles that community members can fill.

- *. . . Would it be a good idea to explain the practical things that need to be done, such as mowing, that people can actively help with instead of just being on a board, for instance.*

**Partner with other community groups** -- School groups such as 'Imi Pono no ka 'Āina, and also kūpuna groups that work on the land.

- *Maybe also working w/ 'Imi Pono and any other of the school groups we have out here to do those things so we get kids involved as well and maybe even kūpuna groups so see if they have groups that do things out there on the land. That's all great ideas that would be of interest for Ka'ū.*
- *Consult with Edith Kanaka'ole Foundation.*

**Reach out to a wider community** -- Folks who would be interested in supporting the preservation efforts but are not physically present on Hawai'i island. For example, there are many Ka'ū descendants and conservation-minded supporters living on the neighbor islands.

- *Reach out to wider community. Many of Ka'ū descendants not living on Big Island and I know their hearts would be in the protection.*
- *Encourage organizers, Ka'ū community efforts to advertise more widely to reach out to people in Maui, Hawai'i, especially in Honolulu. You would have a lot of support from Sierra Club and others that are conservation minded. Would get a lot of support and kōkua.*
- *I wanna kāko'o Anakala Fred....the Civic Club is a good outreach...*

**Encourage flexibility in the community management plans** -- Flexibility in the future plans would ensure responsiveness to community needs as they arise, such as kūpuna being able to access the areas without limitation to scheduled community stewardship days.

- *Wanted to speak to the kūpuna days being limited, that is a really important point. I think that the management plans need to include some form of flexibility. That's really where a community based management plan is effective right? Can hear all these concerns, and the flexibility relies on people that are requesting them. As long as we understand the needs it's really important to be flexible.*

**Acquire funding to develop a center in Ka'ū** -- A center could generate more opportunities for the community to engage with ATA personally, as online information can be limiting.



- *Seeing there is a need for physical presence out in the community. Whether place to have gatherings, or have community discussions and more education.*
- *I would love to propose to ATA is getting funding to set up an actual place, an actual center here in Ka'ū so that people can walk in and see what's going on, see what projects are going on. It would be the home base to see meetings and if people wanna get info, they can actually talk to someone. Having the info online, not everybody can access the internet and it doesn't seem real. It makes it more difficult to connect with what's going on.*

## **Questions & Answers**

Q. Will this ppt be shared with all? Very important info not previously known.

- (CHAT): Good suggestion. I will see if we can add to our website.

Q. Is this being recorded so maybe it can be shared with opponents later? Maybe change their perspective...

- Will defer to the group about sharing of the recording
- This is being recorded can link to this later

Q. Is it Kuahiwi ranch or is it Andrade ranch lease?

- (CHAT): Kuahiwi leases Manaka'a. We do not lease Kioloka'a. I believe it is leased by the Andrades and Loandos.
- Waikapuna is leased by Mr. Andrade, and leases 600 acres. Kuahiwi Ranch leases 600 acres, mauka side.
- For the Kioloka'a property, only mauka 842 acres is leased for ranching to Mr. Andrade and Mr. Loando
- Manāka'a is leased by Kuahiwi.

Q. As a Native Hawaiian Organization (NHO), who are the "for-profit" companies that was acquired by ATA? NHO usually has "for profit" companies that leverage NHO's benefits for federal contracts (\$100 million ceiling)

- (CHAT): Aloha Mel, that applies to being a company or non-profit that is associated with being in the 8-A program so we do not have to have a for-profit entity. ATA is a non-profit organization whose board of directors are Native Hawaiians. Thanks Mel for the question. I also worked with 8-a programs so I too am very familiar with the program. The difference here is we are not getting a contract for SOW but rather funding for acquisition only.
- (CHAT): ATA is a non-profit organization whose board of directors are Native Hawaiians.
- We don't have partnerships with for-profit properties. This is referring to an 8-A program with the Small Business Administration (SBA) If you are a super 8-A you have to have a nonprofit associated with your for-profit group to acquire for profit contracts. This has nothing to do with a Native Hawaiian Organization (NHO), which applied through the federal government to be recognized as such.

Q. What is the status of Public Access, Open Space and Natural Resources Preservation Commission (PONC) funds and is PONC funding possible for either property?

- PONC did rank both of these projects very highly and PONC funding is still possible. There needs to be a couple more steps. The County resolution needs to be passed, but the commission did recommend this project for funding. Currently, PONC funds are safe. The new mayor said he supports PONC. Definitely working with folks on County Council to make sure those resolutions get passed.

Q. Are you or we up against a timeline where we need to have a certain level of accomplishment to present to either the current landowners or PONC commission, etc? Is there a timeline we are fighting against?

- Yeah well so the Board of Land and Natural Resources (BLNR) deferred this decision so neither granted nor approved the recommendation to fund either project, giving us a few weeks to reach out to folks with concerns and community so it's more of a community effort. Glad they did because I learned a lot. They haven't set a date yet to go back to BLNR. It could be as soon as Feb 26 or March 12.

Q. Thanks Kaleo. Funding from private companies or government?

- (CHAT): It is through the State legacy and County funds.

Q. Since community outreach was a concern for many who objected to these projects, were they invited to this meeting and are they present this evening?

- (CHAT): Mahalo for your question Pele - yes, people who objected were invited to this meeting. We also met separately on Monday with about 6 of those people who said they could not make this meeting. We have recorded their concerns and areas of agreement, will provide notes of the meeting back to them to verify the accuracy and share them with the BLNR.

Q. If we all split up into groups are we going to be able to hear the concerns and answers of each group?

- Yes, each group will have their concerns and answers recorded and we will report back and share with all.

Q. Sorry if this question was already asked... but I thought the Ka'ū Community Development Action Plan Committee (CDP) 'banned' the kind spread out development (80 20 acre parcel ) that has been approved for Kiolaka'a? How does that get approved after KDP?

- (CHAT): The Ka'ū CDP requires a higher level of justification for development plans within 1/4 mile of the shoreline, but it is not a "ban" because I believe that would have raised constitutional issues. The requirements do require substantial work, so I believe it is effective.
- Is sort of hard to answer definitely because it is a big document. Would say no, it didn't ban 20 acre developments because you can't really do that. It did put some sort of speed bumps on development within a quarter mile of the coastline. It is kind of a

different thing. Even that wouldn't be a complete ban because you can't really do that but you can sort of have higher requirements, higher justifications requirements for that development. That's what was put into the Ka'ū CDP - some higher level of protection of the coastline but not complete total ban.

- I can add, zoning for Kiolaka'a is Ag 20. That owner can subdivide into lots. CDP required no development from the shoreline. Can still subdivide but not development from that setback which isn't that far from the bay. With Manāka'a zoned Ag 20 there are pre-existing lots on record the land owner used to justify the lots. Hope that answers your question.

Q. Are there Subdivision application numbers we can refer to?

- Not available now but can look it up and email it to you later if that works.

Q. As I understand it, there is paperwork already on the desk at the planning department for this place to be subdivided and developed, can somebody tell us if this is true? I think that can be a cause of urgency of acquisition moving forward.

- The two projects are in different places: Kāwala - several permits applied to permit department and then rescinded. My understanding is that the land owner needs to do special management area use to get approved. There will be some time not going to pull them tomorrow. Same for the Kiolaka'a project - more concerned about that one, the historic preservation department gave them a waiver from doing a full Archaeological Inventory Survey (AIS). Normally, when you have a special management area you need to do a full burial treatment plan, full treatment plan, but if only required to do an archeological survey for main roads into subdivision, they would bypass that process and then work out the details with each of the new owners. Really puts onus on the community and descendants that are knowledgeable there. Not a yes or no, but we have opportunity now. Afraid if development moves forward with surveying, which he just finished up, that they may not be as willing to sell to the community.

Q. Noticed in the chat, mentioned the meeting yesterday with folks who couldn't make it today. Do we have access to that meeting that took place so we can unify as a community and move forward? We all want the same thing for the parcels prepared for purchase.

- The kūkā yesterday was held for some of the people who could not make today's meeting. Reyna took notes and listed all of the comments. Almost all of them have been incorporated into this presentation, so thanks Reyna for that. So yes, they are willing to meet as soon as they can.