

THE KALI'UOKAPA'AKAI COLLECTIVE REPORT

RE-ENVISIONING WAHI KŪPUNA STEWARDSHIP IN HAWAII'I

EXECUTIVE SUMMARY

The Kali'uokapa'akai Collective (KC) is a community of practice of advocates, leaders, and change agents who represent many different fields and communities, but who all care about Hawai'i's wahi kūpuna (ancestral places). KC members represent Hawai'i's communities, government agencies, academic institutions, nonprofit organizations, social enterprises, private sector firms, and Native Hawaiian serving institutions. 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 (WKS) 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.



KALI'UOKAPA'AKAI
COLLECTIVE

- » To view the entire report visit our website at www.kaliuokapaakai.org
- » To inquire about joining or supporting the Kali'uokapa'akai Collective, email us at: info@kaliuokapaakai.org



Instagram: @huliaupapaa

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KALI‘UOKAPA‘AKAI COLLECTIVE

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.

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. Huliauapa'a's vision is to grow Hawai'i's communities through culturally based dimensions of innovative learning, leadership development and collaborative networking in Wahi Kūpuna Stewardship.



Photo: Huliauapa'a

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

REPORT PURPOSE:

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 decided 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 this new ala loa (path) over the next few years. This report aims 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.

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 4 Focus Areas that are highlighted in separate sections of the report:



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

WAHI KŪPUNA STEWARDSHIP:

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 refers to a physical site, area, or landscape that is significant to Kānaka ‘Ōiwi, past and present. In particular, wahi kūpuna hold special prominence for Kānaka ‘Ōiwi, 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 inseverable relationships with the land. Thus, an integral intent 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 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.

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.



'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)



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

"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)

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. 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.

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. Therefore, 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.

Nā koa at Pu'ukoholā Heiau - Photo: Kai Markell

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.



BUILDING COMMUNITY CAPACITY IN WAHI KŪPUNA STEWARDSHIP

Within the environmental planning and historic preservation processes, the community's involvement is typically limited to superficial consultation about and not the management of their wahi kūpuna. This situation leads many to become reactive to issues rather than proactive in their approach. 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. Additionally, many community members lack the time, money, resources, and necessary project-related information to fully understand or engage in these processes with effectiveness. Some ways to address these issues are to gain a better understanding of WKS efforts across Hawai'i, develop more collaborative management opportunities, and create more resources and training opportunities to educate engaged communities and students in WKS-related topics.



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. 'Ike Hawai'i is such a valuable resource, but a resource that must be managed deliberately and responsibly. Some concerns surrounding 'ike Hawai'i include the danger of data misuse in decision making, the limitations of changing forms of a'o (learning) and 'ike Hawai'i, and that compliance-driven data collection often ignores gathering and recording information important to communities and active management of 'āina and wahi kūpuna. These challenges should be approached by growing a relevant inventory of data that helps to 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.



"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)



Kia'i holding space at Pu'uhuluhulu, Maunakea - Photo: Huliauapa'a

"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)



Photo: Kai Markell

RESTORING WAHI KŪPUNA

Western historic preservation law and practice has often framed preservation and restoration as two conflicting paradigms, favoring the practice of preserving ancestral places as static snapshots of the past. Wahi kūpuna, however, are not static; they are dynamic, living parts of our culture and communities. Throughout history, many wahi kūpuna have been actively used, built, and/or rebuilt over time. Both preservation and restoration of wahi kūpuna are important to the health of Hawai'i's mauli ola (life force), and essential components of cultural survival.



MĀLAMA IWİ KŪPUNA

Despite state and federal laws intended to protect iwi kūpuna, they remain under constant threat across our pae 'āina. Iwi kūpuna will continue on this trajectory of impact unless more proactive steps are taken towards ensuring their protection. The KC Priority Themes for this section include Analyzing and Strengthening the System and Building Community Capacity in order to support community members, organizations, and government agencies involved in caring for iwi kūpuna. And while there is a breadth of issues associated with this kuleana that aren't all addressed in the report, these themes aim to provide a baseline understanding of the core issues and recommendations to address them.



"[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 HAWAI'I STATE HISTORIC PRESERVATION DIVISION

"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)

Photo: Huliauapa'a

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 po. - Photo: Huliauapa'a

OVERARCHING CALLS TO ACTION



Embarking on a new ala loa, Punalu'u, Ka'ū
Photo: Huliauapa'a

To further support the Ways Forward that were presented in the 4 Focus Areas of the report, the KC proposes 16 Calls to Action that will help our Collective and partners carry out our kuleana of stewarding wahi kūpuna. While much needs to be done to truly reshape the Historic Preservation and CRM systems in Hawai'i, we recognize that many of these action items 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.

Endorse the Kali'uokapa'akai Collective Report

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 the information presented, we encourage you to endorse the report on our website, either as an organization or an individual, and that you share this information with others.

Adopt Wahi Kūpuna Stewardship Terminology

The management of historic and cultural sites has long been associated with the term Cultural Resource Management (CRM). However, 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 the 4 Focus Areas in the 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.

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 more closely align with the preservation needs of the Hawaiian community as well as help to alleviate some of the SHPDs workload. Many steps would need to occur to establish this office, including to determine how to legally establish a NHHPO in Hawai'i; to conduct an assessment of THPOs, and other international indigenous preservation and heritage management agencies; and to conduct research in Hawai'i with multiple stakeholders on the needs, goals, and pathways of creating this office.

"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)

Mahalo to the contributing organizations and the many individuals that shared their valuable mana'o and 'ike to create this report.



HULIAUAPA'A

