

10 | EAST END POLICY STATEMENT

INTRODUCTION AND DESCRIPTION

This East End Policy Statement was prepared by the Mana'e community in the belief that the area's planning is best accomplished by the comprehensive and meaningful input of the majority of the people. It is in this light that this document was presented to the 1981 and 2001 East End Policy Statement updates to the Molokai Community Plan Advisory Committee for the County of Maui, and in formulating future planning for growth within this area.

The document was compiled from published survey data, tax and land use maps, various county and state agency information, and extensive East End community input. This East End Policy Statement maintains the spirit and essence of the original East End Policy Statement of 1981. The revisions provided herein respond to the subtle changes that have occurred over the years on the East End. More significantly, it is the community's reaffirmation of the importance of protecting Mana'e as a special place for all of Molokai as a pu'u honua, cultural kīpuka, and a place essential to 'āina momona for its abundant fishponds, lo'i kalo, rich forests, streams, and springs.

Mana'e is defined as: to the direction of the east¹, from where the wind blow, a description s predating the western compass. Thus, not having a "magnetic" or "sunrise" orientation, but referring to a definition by locality. The description of the "East End" as applied to this statement includes the areas by ahupua'a place name². The boundaries are from Makolelau to Hālawa along Molokai's South Shore and from Pelekunu to Hālawa on the North Shore. These lands have similar use and ownership and match the community lifestyle, which this policy statement is meant to reflect. The three main differences distinguishing Mana'e from the rest of the island are her geography, her environment, and her people.

East Molokai includes the island's highest mountain range with Kamakou peak reaching 4,970 feet above sea level. The ridges and valleys sloping off this range provide rugged and natural barriers between the various ahupua'au, and end at the sea with numerous, well-protected, sandy beaches along her winding coastline. The frequency of rainfall supports an environment rich in water, lush tropical vegetation, fertile soils, perennial streams, and important spring lines.

Mana'e once sustained the highest population on the island. It is also where the oldest human settlement sites in the Hawaiian archipelago dating back to 450 A.D. can be found. Mana'e contains the most important natural resources. Ola i ka wai – the life-giving waters – are evident especially in Mana'e's pristine north shore valleys that produce 43 million gallons of water per day and are home to important native aquatic and diadromous species, such as 'o'opu and hihiwai. Consistent with the principles of ancient land tenure, Mana'e's native population maintains strong ties between the northeast and southeast valleys and coastline. The abundant resources in the northeast valleys provide a surplus for populations that historically and modernly reside in the southeast valleys. Māhele maps from the Kingdom of Hawai'i period and the memories of hoa'āina knowledgeable of their palena indicate the presence of 'ili lele, located on the north. These 'ili lele are tied to south ahupua'a to functionally meet the subsistence and other cultural requirements of hoa'āina who need access to multiple resources. These connections continue today with many Mana'e families accessing the north shore to fish, farm, and gather.

¹ Pukui, Mary Kawena. *Hawaiian Dictionary*, 1971, University of Hawaii Press.

² United States Department of the Interior Geological Survey Map, Island of Molokai, 1952.

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Committee Chair

The natural features of the land and major streams and springs contribute to a long heritage of ‘āina momona. Mana‘e’s major taro producing valleys of Hālawā, Wailāu, and Pelekunu are lined from one end of the valley to the other with intact lo‘i kalo terraces. These agricultural features, and other traditional infrastructure, produced food in surplus. Ideal ocean conditions also support natural harbors, productive estuaries, and muliwai, that are essential for mariculture for fish and limu cultivation in numerous loko i‘a the southern coastline. These impressive monuments, and critical sources of food production, were engineered and constructed by ancient Hawaiian kūpuna, who hand-carried basalt stones in extensive ten-mile-long human chains that started from the north coast, up steep pali, and down the southern slopes of Mana‘e, to the shoreline below. The south facing ahupua‘a of Mana‘e also boasts an extensive fringing reef that residents depend on for traditional subsistence fishing and gathering.

All of these natural assets comprise true wealth and are vital to the people’s sustenance and subsistence economy. Centuries-long, multi-generational relationships to ‘āina and the regular use and access to natural and cultural resources of Mane‘e’s north and south shore for traditional and customary Hawaiian subsistence, religious, and ceremonial practices solidify kama`āina relationships to the land.

Within this geography and environment resides a population living a lifestyle compatible with its surroundings, a uniquely Hawaiian island lifestyle often difficult to express in words, but one that produces a point of view quickly disappearing in many parts of Hawai‘i. The continuation of this uniqueness and the assurance it will remain for future generations are the goals of this policy statement.

Molokai is home to some of Hawai‘i’s few remaining rural communities, where despite dramatic political and social change, Native Hawaiian culture, and way of life, have thrived. Molokai, and Mane‘e in particular, have been characterized as a cultural kīpuka, where kua`āina serve as repositories of Native Hawaiian values, knowledge and practices for present and future generations. Ensuring continued access to, and health of Mane‘e’s natural and cultural resources, is critical for the perpetuation of traditional and customary practices, such as fishing, gathering, cultivating lo‘i, hunting, mālama iwi kūpuna, spiritual practices.

There are many factors that threaten food and water security, native traditional practices and rights, and the continued vitality and community cohesiveness enjoyed by Mana‘e’s long-time residents. It underscores the importance of responsible planning to preserve the essence of what makes Mana‘e special. These factors include increased land speculation, the loss of ancestral and kuleana lands to adverse possession and quiet title claims, and increased building of luxury homes that serve as illegal transient vacation rentals and short-term rental homes that impact beach access, blocking traditional fishing trails, encroaching on, filling in, or being built over sensitive wetlands, springs, fishponds, old ‘auwai and lo‘i kalo, and elevated property tax assessments.

Mana‘e is the heart and lifesource of Moloka‘i. The larger Molokai community identifies Mana‘e as a pu`uhonua. Mane‘e is a gathering place for island residents to enjoy family picnics, swimming, fishing, hunting, and hiking. Public and vehicular access to Mana‘e’s south-facing coastline is much easier than other parts of the island which are blocked by fencing and locked gates over large private landholdings. Collectively, we are a community existing as a result of our history. We work to protect that which makes Mana‘e unique for ourselves, our children, and generations yet to come, by responsibly planned growth.

10.1 ENVIRONMENT AND NATURAL RESOURCES

Mana'e's environment, rich in natural resources, is a sensitive ecosystem that requires the utmost care in planning for its survival.

A. EXISTING CONDITIONS

The East End is blessed with abundant rain and numerous perennial streams. The north shore valleys exemplify this condition. Management of feral animal populations is required for watershed health; a healthy watershed is necessary to capture rainfall to recharge the aquifer.

The quantity of rainfall and limited human interference has helped to retain much of the fertile soil that was once found in many places on Molokai. Responsible land management, including preservation of coastal wetlands, is important to control loss of valuable soil.

The rich environmental characteristics of the land give rise to a pristine ocean ecosystem correspondingly as rich. Both near shore and ocean gathering opportunities are important to maintain the traditional lifestyle of Mana'e's people.

Many areas on the East End contain habitats where indigenous plant life still exists, as on the ridges between Pelekunu and Wailau Valleys. These habitats, whether mountain or coastal, provide unique ecosystems necessary for endangered life to survive, and must be adequately protected and preserved.

There are many wetlands along the coastal regions of Mana'e. It provides the recycling basins that control environmental pollutants and minimize the impact of sedimentation on ocean systems. These areas are habitats for endangered indigenous birds and are nesting grounds for several migratory bird species.

B. ISSUES

- Issue 1: Overgrazing has exacerbated erosion.
- Issue 2: Flooding is common through the many streambeds and low lands.
- Issue 3: Tsunami inundation areas are common along the eastern coastal areas.
- Issue 4: Mana'e is subject to tidal surges because of the high water table and the low lying coast area.

C. GOALS, POLICIES, ACTIONS

Goal Preserve, protect, and manage Mana'e's rich natural resources and ecosystems to ensure that future generations may continue to enjoy and protect the natural environment.

Policies

1. Support control of grazing domestic and wild ungulates.

2. Support hunting opportunities for Molokai residents.
3. Support harsher penalties for the indiscriminate slaughter of wildlife.
4. Discourage intensive use of coastal low lands for resort or multifamily, since the required modifications to the environment to overcome these problems, (i.e. stream diversions, excessive landfill, sewage treatment), would have destructive ecological effects.
5. Support appropriate sewage disposal to protect groundwater and marine resources.
6. Support planning that would protect Mana'e's unique environment and the natural resources.

Actions

Table 10.1 East End Policy Statement – Environmental and Natural Resources			
No.	Action	Lead County Agency	Partners
10.1.01	Adopt recommendations made in the Mana'e GIS Mapping Project (2008) and encouraged for integration as policy and action items within the body of the Molokai Community Plan where appropriate. ³	PD	State Community
10.1.02	Review and assess Mana'e's sewage needs and implement appropriate infrastructure	DEM	
10.1.03	Support designations to protect and preserve traditional lands under the DLNR conservation regulations, through County zoning, or other appropriate methods, including the creation of a Traditional Land Use Overlay.	PD	

³ The Mana'e GIS Mapping Project was initiated by Mālama Pono o Ka 'Āina, Mana'e kūpuna and community members due to a concern that too much development in wetlands and "wet lands" (including ancient fishponds and lands that were traditionally cultivated in taro and other food crops) were being cleared and filled in for housing development. The project was also commissioned by the Planning Department with the intent of incorporating it into the updated Plan. It provides GPS maps of important natural and cultural resources that warrant greater protection by the Planning Department and other land use agencies, as well as the MoPC.

10.2 CULTURAL RESOURCES AND TRADITIONAL LAND USES

Mana‘e figuratively means “closer to the sun.” Native Hawaiians see the east as symbolic of their beginnings as a people and of their culture. Their hale faced the east, reflecting this orientation. In this perspective, Mana‘e was considered more traditional.

It is within this context that an East End plan should be designed. This section serves to describe the cultural resources and traditional land use of the East End, historically and presently. At the same time it, direct this policy statement towards a more beneficial land use with respect to traditional values.

Mana‘e contains a large inventory of traditional lands. Traditional lands are lands that formerly or presently employ traditional Hawaiian uses. It is land that remain ideally suited to embody the concept of Aloha ‘Aina, “land care,” rather than “land use.” This includes fertile soil and the proximity of adequate water. It is the exchange of aloha, between the ‘āina and the kanaka, each providing the other all the needs and wants required to sustain this traditional love.

Historically, Hawaiians knew no land ownership. They shared the land. Land was divided by natural geophysical boundaries or through political divisions, and were called ahupua‘a. These were areas where Hawaiians built their homes, raised their families and grew their ‘uala. These areas are now called kuleana land. These were also areas where they cultivated their kalo, together, as a community.

Access to the mountains for gathering of materials for building or for medical needs were guaranteed, as was access to and along the shoreline for fishing. In addition, the Hawaiians collectively built, stocked, managed, and shared the resources of their ahupua‘a fishponds.

Fresh water was essential for survival - kanaka and ecological. From the kuahiwi, the wai ran into the ‘auwai that fed the lo‘i kalo. The wai would meet back with up the stream carrying nutrients from the lo‘i kalo down to the ocean. There, the mixing of fresh and saltwater created the muliwai necessary for fish to spawn and limu to grow. Hawaiians understood that this was one interconnected system, all dependent upon each other for life.

Above all, is the strong sense of community kuleana to create and pass down more than we have today to the next generations. What is given to those tomorrow will be determined by the care of the resources of the mountains, flatlands, marshlands, fishponds, reefs and ocean of today.

A. EXISTING CONDITIONS

Proper management of freshwater resources are necessary to ensure sufficient water for food production, drinking water, native stream life, healthy estuaries, and groundwater recharge. The health of our streams and nearshore estuarine environments depend upon sufficient freshwater discharge. Pursuant to the Hawai‘i Constitution, Article XI, sections 1 and 7, water is a public trust resource, held in trust by the State for the benefit of the people, for both present and future generations. Public trust purposes, which receive priority over private commercial uses, include domestic uses, Native Hawaiian and traditional and customary rights, appurtenant rights, environmental protection, and reservations for the DHHL Homelands.

Even given the social, economic, political, and environmental conditions of Hawai‘i today, and particularly on Molokai, one cannot ignore the relative integrity of the East End's cultural resources. There are numerous archeological sites, many yet to be surveyed, perennial streams, marshlands which were cultivated with kalo, fishponds, bountiful coastal areas, and limited accesses maintained for hunting

and fishing. The interconnecting of the environment with the resident for his well-being and survival, continues to play a major role in the lives of Mana'e residents. The embodying concept of aloha 'āina with regards to traditional land use is even more important today in light of economic and development pressures. There is a strong identification of Hawaiians with their Mana'e lands, and a supportive community for a subsistence kind of lifestyle and desire for this way of life, which is more in keeping with the ways of the kūpuna, and the previous occupants of this area.

One of the outcomes that resulted from the Mana'e GIS Mapping Project (2008) was the creation of a Traditional Land Use ("TLU") Overlay. The purpose of the TLU Overlay is to protect Mana'e's cultural and natural resources from one of the most intact cultural landscapes in all of Hawai'i. Many Mana'e residents, especially the kama'āina, have a strong interconnection with the land and these resources, including use for subsistence, religious, spiritual, and ceremonial purposes.

The University of Hawai'i Archaeological Training Project, Kamalō, provided an inventory survey of archaeological sites in Kamalō. The sites identified in this survey are all sites referenced in *Molokai: A Site Survey*⁴. Sites identified in this survey, and in any subsequent archaeological reports and cultural impact assessments, should be included for nomination to the State and National Registers of Historic Places.

Hālawa Valley is incredibly rich in archaeological and cultural properties. The 1975 Bishop Museum survey, only partially complete, has identified the oldest habitation site found on Molokai. The study reveals astounding patterns of pre-historic ecological adaptations by our Mana'e kūpuna. Hālawa contains many heiau, pu'uhonua, ko'a, fishponds, habitation sites, lo'i, 'auwai systems, all of which are in an excellent state of preservation. Education is important to ensure proper use of this area, especially when considering its attraction as a excellent surf spot and the private access through Haka'ano for hunting.

Kukui o Lanikaula was the traditional home of Lanikaula, the famous prophet of Molokai. In the 16th century, he counseled and prophesied in a manner for which he was respected throughout Hawai'i. His kukui grove is still considered by Hawaiians today as sacred, and of religious significance for traditional practitioners.

In recent years, there has been a renewed interest in Polynesian navigation. Theories have been developed and tested by the voyaging canoe Hokule'a that include Pu'u o Hoku as a navigational site, an area where the ancient Hawaiian navigators would study and then teach this navigational skill for the journeys back to Tahiti.

Molokai-nui a Hina, is one of the ancient names attributed to our island. Hina is the mother of Molokai. It is said that she resided in Kalua'aha. All other islands in Hawai'i, according to tradition, were born from Papa. This mating of Wakea with the goddess Hina has made Molokai special for those who can call Molokai their ancestral home. The site is located on private lands where cattle ranching operations take place. Kama'āina have reported that the Ka'ena o Hina has collapsed.

As the first settled area on Molokai, it is no wonder why so many cultural sites are found in Mana'e. Some sites are associated with heiau. They are still considered sacred places and should be protected, for example, Kakahaku, in Moanui, Paku'i in Manawai, and the areas of Kalua'aha and Mapulehu. Because of their significance, any plans to change these areas should be reviewed to ensure that activities, even if they don't meet the definition of "development," will not affect the integrity and the mana of the area.

⁴ Summers, Catherine. *Molokai: A Site Survey* (1971).

B. ISSUES

- Issue 1: Not all archeological sites are protected.
- Issue 2: Access, especially for those gathering for native Hawaiian traditional and customary practices, are not guaranteed.
- Issue 3: Fishponds are under threat of being filled.
- Issue 4: Fresh water is not being properly managed.
- Issue 5: Scientific and formal historical considerations do not necessarily reflect all the cares and concerns of the Native Hawaiian and Mana'e residents.

C. GOALS, POLICIES, ACTIONS

Goal Mana'e's rich cultural, historic, and archaeological sites, and cultural practices will be protected and perpetuated for their cultural and historical value, and for enjoyment of and sustainable use by future generations.

Policies

1. Support the documentation of all cultural, religious, and archeological sites to support preservation of the cultural integrity of such sites or districts.
2. Support the conservation and preservation of of archaeological sites, both large and small.
3. Support the preservation of Mana'e's style of living, traditional in basic philosophy.
4. Support access pursuant to appropriate management plans, guarantee access for practitioners to mauka and makai areas for hunting, gathering, and traditional and customary practices; historic sites, sacred and traditional places, and Wailau.
5. Encourage proper use of Hālawa Bay by surfers, boaters and other recreational users.
6. Encourage development of a cultural resource management plan with strong community input for Halawa.
7. Support plans for erosion control and replanting of the kukui tree grove at Kukui o Lanikaula.
8. Support access to Kukui o Lanikaula with the development of a management plan.
9. Support the purchase of Kukui o Lanikaula in order to facilitate traditional and religious use.
10. Discourage advertising of Kukui o Lanikaula and Ke'ana o Hina by the visitor industry.

11. Support Pu'u o Hoku as a place to be restudied and preserved as a traditional area for observation and teaching.
12. Support the community having access to Pu'u o Hoku.
13. Support the restoration of Ka'ena o Hina.
14. Work with the private landowner to protect the area and institute appropriate protections from physical damages and deterioration from erosion and protection from domesticated and wild ungulates.
15. Support governmental protections through a "Natural Area Reserve" designation or other appropriate measures for Ka'ena o Hina.
16. Support inventory of access trails and roads as traditional and cultural features.
17. Support access for practitioners to mauka and makai areas for hunting, gathering, ceremonial, and other traditional cultural practices.
18. Support the preservation of fish ponds for aquaculture.
19. Protect fishponds to preserve scientific knowledge contained by supporting research of archaeological and historic concerns before they are reused.
20. Support the preservation and maintenance of any fishpond system complex such as hatchery, pond, or trap characteristics.
21. Protect area from tourist-related accommodations or businesses that change the social infrastructure of the area.
22. Support proper management of freshwater resources in order to ensure sufficient water for food production, drinking water, native stream life, healthy estuaries, and groundwater recharge.

Actions

Table 10.2 East End Policy Statement - Cultural Resources and Traditional Land Uses			
No.	Action	Lead County Agency	Partners
10.2.01	Support the nomination of sites to the State and National Registers of Historic Places, including re-nominating all sites that were dropped from the State Register of Historic Places in 1979.	Mayor's Office (Environmental Coordinator)	State
10.2.02	Ensure that traditional and culturally significant lands are conserved, preserved, and protected.	Mayor's Office (Environmental Coordinator)	
	Support designations to protect and preserve		State

10.2.03	traditional lands under the DLNR conservation regulations, through County zoning, or other appropriate methods, including the creation of a Traditional Land Use Overlay.	PD	
10.2.04	Review land use policies for all coastal areas, wetlands, and systems engineered for kalo cultivation to preserve those lands to their cultural and environmental purpose.	PD	
10.2.05	Support the preservation of lands previously used for kalo cultivation for current day kalo cultivation.	OED	
10.2.06	Encourage cultural and traditional land use programs.	PD	Community members and organizations
10.2.07	Encourage development of a cultural resource management plan with strong community input for Hālawa.	PD	Community members and organizations
10.2.08	Support plans for erosion control and replanting of the kukui tree grove should be made for Kukui o Lanikaula.	PD	Pu‘u o Hoku Ranch, Community
10.2.09	Appropriate access to the grove at Kukui o Lanikaula should be provided, in accordance with development of a management plan.	PD	Pu‘u o Hoku Ranch, Community
10.2.10	Consider supporting purchase of Kukui o Lanikaula by a governmental or private entity in order to facilitate traditional and religious use.	Mayor’s Office	Pu‘u o Hoku Ranch, Community
10.2.11	Work with the private landowner to protect Kukui o Lanikaula and institute appropriate protections from physical damages and deterioration from erosion.	PD	Pu‘u o Hoku Ranch, Community
10.2.12	Support governmental protections through a “Natural Area Reserve” designation or other appropriate measures for Ka’ena o Hina.	PD	State Private Landowner

10.3 SOCIAL AND ECONOMIC RESOURCES

Mana'e is made up of people with a variety of backgrounds, origins, and cultures. The majority of the community share a common value system best explained by the following:

1. A profound concern for the land and the care it deserves.
2. An avid interest in the ocean for its recreational value and the bountiful sustenance it can provide.
3. A deep respect for Hawaiian culture, past and present.
4. A strong sense of community, and aloha for the Mana'e lifestyle.

The 2009-2013 estimated median family income (MFI) for East Molokai was \$51,807 which was 65% of the \$79,963 statewide MFI; West Molokai MFI was \$44,656 which was 56% of the statewide MFI⁵.

Based upon the previous East End Policy Statement, Mana'e has over 200 households, averaging 3.7 persons each. This limited breakdown suggests growth pattern guidelines must be unusually strict to prevent displacement of the larger portion of this population by commercial development. By income and educational measures, Mana'e residents cannot compete with the average statewide levels and planning; the Plan must reflect this concern. Economic growth must proceed with this value and income system in perspective. The Mana'e community wishes to preserve the traditional lifestyle, and tailor growth, so as not to lose the greater part of it, or forfeit the options we leave for our children.

B. ISSUES

Issue 1: Demand for conformity to the capitalistic model and mounting outside pressures are adversely influencing the traditional lifestyle and value system.

C. GOALS, POLICIES, ACTIONS

Goal A vibrant economy that is compatible with community members' skills and supports the traditional lifestyle and rural character of Mana'e.

Policies

1. Support economic opportunities that are suited to the skills of Mana'e residents and sustainably utilize resources of the land will help retain Mana'e's rural lifestyle and aid in the preservation of Mana'e's many unique cultural and natural resources for the next generation.
2. Support economic development plans for Mana'e that focus on ecologically responsible and sustainable agriculture.
3. Support an economic development model that makes use of the present natural and social resources available in Mana'e.

⁵ Hawaii State Department of Labor & Industrial Relations (DLIR), December, 2014

4. Support advancements in aquaculture, agriculture, and cottage industries compatible and consistent with the rural and traditional community values and unique qualities of Mana'e.

Actions

Table 10.3 East End Policy Statement – Social and Economic Resources			
No.	Action	Lead County Agency	Partners
10.3.01	Coordinate with the various state, private and county agencies into a meaningful attempt to develop an economic strategy for Mana'e.	OED	Community
10.3.02	Support cottage industry laws that foster family-based businesses	OED	Community
10.3.03	Support community-based agriculture and aquaculture entrepreneurial endeavors.	OED	State Community

10.4 LAND USE

A. EXISTING CONDITIONS

Many of the goals meant to help preserve the rural lifestyle of Mana'e have to do with land use. Mana'e has many conditions and problems confronting residents in this area. Its problems need to be clearly understood to effectively provide the answers the community seeks to ensure their local lifestyle can continue for future generations. The following concerns can be examined in order to better understand existing conditions. Many of the specific concerns noted in the 1981 East End Policy Statement are covered by existing state and county laws.

Land ownership in Mana'e is generally held in two size groups, both of which follow boundaries granted in the Great Mahele of 1835-1848. The ahupua'a of the ali'i and konohiki have become the large estates of today, while the small kuleana grants of the tenant farmers have become the agricultural residences of the East End. Historic factors such as natural disasters, economic requirements, military commitments and educational needs have caused shifts of population to other areas of the State for entire generations at a time. Absentee owners of today do not always know the exact physical location of their lands. Ahupua'a ownership and metes and bounds have remained fairly clear within the large family estates, while kuleana ownership, on the other hand, often has not.

The socio-economic position of the typical kuleana owner over the 130-year period has produced a descendant heir ownership problem that has made 50 percent of the kuleana land untradable because of unclear title, the cost of quiet title proceedings, and the number of multiple owners on kuleana parcels. The smaller kuleana grants have not been as clearly defined as the larger estates. The peculiar historic arrangement of original boundaries, the inaccuracies of original surveying techniques, as well as sheer numbers all contribute to a descendant heir ownership of kuleana lands that is problematic.

In this respect, both the ahupua'a and kuleana landowners are in the same problem category. The increase in land tax has created financial hardships. The ahupua'a owner is usually able to manage any increase in land taxes; the kuleana owner often is not.

These unique Mana'e situations, combined with the conventional statewide problems of land tax and development, produce hurdles over which responsible land use and land tax assessment becomes a problem. Tax burdens on kuleana may be alleviated by assessments based on actual use, rather than potential use value.

The physical problems facing responsible land use are another unique aspect of Mana'e. Although, statistically, the East End contains one-half of Molokai's land area, the actual acreage suitable for intensive land use is well below that figure. The high mountain range and accompanying valleys leave only a small portion available making any subsequent development produce far greater long-range impacts than might be first anticipated.

C. ISSUES

Issue 1: Absentee owners do not always know the exact physical location of their lands.

Issue 2: The metes and bounds of kuleana lands are not always clear.

- Issue 3: Original boundaries and the inaccuracies of original surveying techniques have contributed to problems with kuleana land title.
- Issue 4: Increased land taxes have created financial hardships.
- Issue 5: Developments produce far greater, long-range impacts than might be first anticipated because of the limited amount of usable land.

D. GOALS, POLICIES, ACTIONS

Goal Landowners will have clear boundaries to their properties and kuleana land owners will be exempted from property taxes.

Policies

- 1. Support the accurate identification of property boundaries.

Actions

Table 10.4 East End Policy Statement - Land Use			
No.	Action	Lead County Agency	Partners
10.4.01	Encourage residents to explore existing kalo and kuleana land tax relief options.	OED	
10.4.02	Exempt kuleana land owners from property tax.	OED	

10.5 PUBLIC FACILITIES

A. EXISTING CONDITIONS

The majority of Mana'e's population is concentrated in the south coast. Public facilities include two public rights-of-way to the shoreline, three day parks, an athletic field with a community center, two accesses to public hunting areas, and a substation for fire and emergency services. A number of privately owned beach accesses are in general public use, but are not designated as public accesses. These facilities are inadequate. The addition of a few key amenities would add to the quality of life in Mana'e, while still preserving its rural character.

As feral ungulates further degrade the native forest ecosystem, it becomes more imperative that watershed protection is made a priority. The DLNR Watershed Partnership Program, several large landowners in Mana'e holding upland and forested properties, and TNC implemented the Kamalo/Kapualei East Molokai Watershed Partnership ("EMoWP") in 1999. This consisted of erecting a 5.5-mile long conservation fence to protect 30,000 acres of high montane, native pristine forest from ungulates.

Community hunters engaged in the conservation work by participating in aerial hunts, accessing lands along foot trails, and dirt roads to thin out herds below the fence line, and freely sharing surplus meat with the community. The EMoWP is currently proposing the expansion of its fencing efforts further east. Subsistence hunters continue to be important in the management strategy. Mana'e Moku provide comprehensive plans that involve ahupua'a-based, mauka-a-makai management with native community involved, including local hunters.⁶ Cabins would aid hunters who need to access higher elevations to control ungulate populations, and conservation workers monitoring and repairing fence line, doing forestry work, and removing invasive species.

Initial community dialogue reveals strong opinions for and against creating a public boat ramp and associated improvements for more ocean access. Sentiments expressed in preliminary discussions hosted by the 'Aha Kiole o Moloka'i can be found in Chapter 13. This controversial issue should be handled by the community until its ready to make a definitive statement about the issue of improvements for ocean access.

While the 'Aha Kiole o Moloka'i provides expertise on integrating indigenous resource management practices with western management practices and utilizes indigenous governance protocols, it engages as a modern-day best practice the input and participation of all people from all races and ethnic groups who reside on Molokai.⁷

⁶ Feedback gathered over the course of 2-3 years in the preparation of EMoWP's Environmental Assessment (EA) and Management Proposal and the concurrent Mana'e Traditional and Customary Practices Report (Mana'e TCP Report) funded by the Office of Hawaiian Affairs (OHA) on behalf of the 'Aha Kiole o Moloka'i.

⁷ For reference of consultative and active participation processes described as Free, Prior, and Informed Consent (FPIC) as a protocol recognized in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the text of this document is provided as Appendix C to our 2016 East End Policy Statement. Also incorporated here as Appendix D, and as a reference, legal authority, and guide is the federal Advisory Council on Historic Preservation's (ACHP) advisory issued on "Section 106 and the U.N. Declaration on the Rights of Indigenous Peoples: Intersections and Common Issues: Article 18 and Section 106" for matters that may impact Native Hawaiian historic and cultural sites that are listed or are eligible for inclusion on the State and National Registers for Historic Preservation (e.g., fishponds, underwater heiau, traditional fishing ko'a and shrines), and traditional/cultural landscapes, that may be impacted by the placement of a boat ramp and associated improvements (e.g., shoreline alteration, fishpond destruction, reef dredging, marine benthic excavation, etc.).

B. ISSUES

- Issue 1: Emergency services response time to Mana'e is a great concern.
- Issue 2: The only public library is far for Mana'e residents.
- Issue 3: There is no provision for storage and display of the many archeological and cultural resources from Mana'e.
- Issue 4: Feral ungulates have degraded the native forest ecosystem.

C. GOALS, POLICIES, ACTIONS

Goal Mana'e will have the appropriate range of public facilities, recreational opportunities, and programs that meet the needs of the area's residents and visitors while preserving its rural character.

Policies

1. Support maximizing the responsible use of existing areas and resources while creating the least amount of privacy infringement on adjacent residents.
2. Protect Mana'e's archeological and cultural resources from being sent to other island display centers.
3. Support watershed protection.
4. Support the construction of mauka cabins with the dual purpose of hunting and conservation .
5. Discourage any action and preemptive action to authorize and/or permit a boat ramp in Mana'e without the free, prior, and informed consent of the Mana'e community.
6. Support the acquisition of easements and/or right-of-entry agreements to erect cabins over private and State lands.
7. Support a community process to determine if a boat ramp in Mana'e is needed and to identify an appropriate location and size.

Actions

Table 10.5 East End Policy Statement – Public Facilities			
No.	Action	Lead County Agency	Partners
10.5.01	Establish a medical/dental/health service installation on the East End.	DHHC	State
10.5.02	Explore the feasibility of a library and cultural	PD	State

	center in Mana'e at an appropriate location.		
10.5.03	Support the installation and maintenance of hunting and conservation cabins on the mountain along each ahupua'a or cluster of several ahupua'a.	DWS	State Private Landowners

Raynette Yap

From: Traci N. T. Fujita
Sent: Thursday, September 07, 2017 8:08 AM
To: Raynette Yap
Subject: FW: EEPS updated version
Attachments: MKK Plan - Ch 10 East End Policy Statement.docx; MKK Plan - Ch 10 East End Policy Statement.pdf

Here it is!

From: Harmonee Williams [mailto:harmonee@sustainablemolokai.org]
Sent: Wednesday, September 06, 2017 10:57 PM
To: Stacy S. Crivello <Stacy.Crivello@mauicounty.us>; Tina Thompson <Tina.Thompson@mauicounty.us>
Cc: Malia Akutagawa <maliaaku@hawaii.edu>; Traci N. T. Fujita <Traci.Fujita@mauicounty.us>; Kelly King <Kelly.King@mauicounty.us>; Michelle Del Rosario <Michelle.DelRosario@mauicounty.us>
Subject: EEPS updated version

Aloha Aunty Stacy and Tina,
Attached is the updated East End Policy Statement - re-formatted by Malia and myself to hopefully better fit into the overall Molokai Community Plan format.

We are still working on the Maunaloa Policy Statement, but will get it to you as soon as we are pau - should be within a week or 2.

Thank you so much for this opportunity to incorporate community mana'o into the Molokai Community Plan Update. Please contact us with any questions.

mahalo,
Harmonee

--

Harmonee Williams Pastrana
Sust'āina ble Molokai, Director of Food Sovereignty Program
Food Hub, Mobile Market & Farm to School

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