

**Mauna Kea Stewardship and Oversight Authority (Authority)
Community Meeting**

**Wednesday, September 24, 2025, 5:10 pm – 7:10 pm
Hale ‘Ōlelo, University of Hawai‘i at Hilo**

[Meeting Recording](#)

Note: This document provides a broad synthesis of the meeting presentation and discussions. As a directive from the Authority, the spelling of Mauna Kea is utilized in this synthesis. The meeting recording is available for public viewing [here](#). If you have any questions or would like to provide additional comments, please email <mailto:mksoa.community@hawaii.gov>.

5:10PM Opening Protocol (Dr. Noe Noe Wong Wilson)

Welcoming Remarks (Bonnie Irwin, Ka‘iu Kimura)

- Welcome the Authority to Hilo (Chancellor Bonnie Irwin)
 - Appreciation to everyone attending tonight’s community conversation and for taking time to be here.
 - The intention of the Authority is to bring everyone together to talk story, listen to community voices, have active participation to plan for the future, and share back with the Authority.
 - A shared appreciation for a diverse group of people coming to this meeting to talk about issues and the stewardship of Mauna Kea.
- Welcome to Hale ‘Ōlelo, University of Hawai‘i, Hilo (Ka‘iu Kimura)
 - Hale ‘Ōlelo honors Princess Ruth Ke‘elikōlani and her dedication to the Hawaiian language. This is a gathering place for the community, grounded in the values of tradition and history. We hold up her standard of ‘ike kūpuna and the thriving Hawaiian language.
 - We hope this serves as context of how this conversation tonight can happen and how it relates to Mauna Kea.

Introduction of Facilitator (Facilitator Mahina Paishon)

- **Introduction of Hawai‘i Island Mayor Kimo Alameda**
 - It is a privilege to be here tonight and to be a part of the Authority. Tonight we are hoping to get mana‘o and gain clarity from everyone on the best path forward.
 - The Authority is a group of people with diverse views who disagree and have love for one another. That is part of who we are on this island.
- **Introduction of Facilitator Mahina Paishon**
 - Community members are asked to participate in this meeting because their mana‘o matters. This mana‘o will help shape this Framework and guide the Authority. Mahalo for taking the time to add your voice.
 - Attendees who cannot make this meeting in person can livestream this meeting and join online to participate.
 - Photographs will be taken at this meeting. If you would prefer to not have your image utilized on public websites, please notify the photographer and a/v staff present tonight and we will respect the decision you make.
- **Introduction of Authority Advisory Members**
 - Goal: The goal of the Authority is to set the context in order for the community to have productive conversations. Tonight, the Authority’s goal is to listen and learn from the community feedback shared.
 - John Komeiji, Business/Finance, Chair
 - Dr. Noe Noe Wong-Wilson, House Appointee, 1st Vice Chair
 - Rich Matsuda, Maunakea Observatories, 2nd Vice Chair
 - Mayor Kimo Alameda, Mayor County of Hawai‘i

- Neil Hannahs, Land Management
- Ryan Kanaka'ole, Department of Land and Natural Resources
- Dr. Bonnie Irwin, Chancellor, UH Hilo (non-voting)
- Lanakila Mangauil, Cultural Practitioner
- Pomai Bertelmann, Lineal Descendant
- Paul Horner, Senate Appointee (not present)
- Kalehua Krug, Educator (not present)
- Benjamin Kudo, Former UH Regent (not present)
- Introduction of Authority Staff
 - John DeFries, Executive Director
 - Bill Stormont, Project Director
 - Lloyd Unebasami, Interim Administrative Services Officer (not present)
 - Pua'ena Ahn, Executive Assistant
- Introduction of Authority Support
 - Christopher Daggett, Paid Lunch, Contracted Project Manager
 - Merri Keli'ikuli and Corin Thornburg, Hawai'i Alliance for Community-Based Economic Development (HACBED), Meeting Support
 - Jessica Kaneakua, David Kawika Urakami, and Catherina Uilani Amantiad, Project Expert Consultant
 - Dustin Acdal, Aria Studios, A/V Team
 - Paul Buckley, Waimea Music Center, A/V Team
 - Lala Nuss, Jenna Earle, April Surprenant, Heather Bartlett, Advisors

Authority Background and History (John Komeiji, Dr. Noe Noe Wong-Wilson)

- History of the Authority and Selection of Authority Members (John Komeiji)
 - The legislature intentionally created the Authority to have membership of people with different perspectives to ensure the appointed members were not slanted one way. Authority members include cultural practitioners, lineal descendants, a representative of the observatories, representative from the University of Hawai'i (UH), representative from the Department of Land and Natural Resources (DLNR), representative from businesses, and a representative who is well-versed in water topics.
 - The goal of creating the Authority was to bring different viewpoints together, in a safe pace, to talk about hard issues without being antagonistic with each other. The Authority recognizes that they have different perspectives and see the goal of finding the next path forward.
 - The Authority recognizes that in order to be successful, they need to communicate and be transparent with the community, while being open to input. The purpose of these community meets are to go around Hawai'i island to gather input, feelings, and engage people who have feedback to share.
- Background and History (Dr. Noe Noe Wong-Wilson)
 - Following the stand on Mauna Kea in 2015 and 2019 and the urging of kia'i to change the management structure for Mauna Kea, the House of Representatives responded with a Resolution in 2021 to form the Mauna Kea Working Group with the purpose of investigating how Mauna Kea should be managed. The Working Group had 15 representatives spanning from community and government. The Working Group submitted a Report and recommendations that led to the introduction of a Bill that became [Act 255](#). Act 255 established the Mauna Kea Stewardship and Oversight Authority (Authority). Authority members serve at the will of the senate and have term limits. The Authority has 4 members that were part of the Working Group, 8 of the Authority members are Native Hawaiian, 7 members are from the community, 3 are

government representatives including the mayor, and 1 representative is from Maunakea Observatories. 11 of the 12 Authority members have voting rights. The purpose of the Authority was to give voice to the community, particularly to Native Hawaiians. The diversity in Authority members, purpose of the Authority, and Framework of the Authority differentiates the Authority from other existing government organizations in Hawai'i. This Authority takes great pleasure and intentionally makes sure the community is given the opportunity to engage and contribute mana'o on the work being done with the Authority.

- The Unifying Purpose of the Authority reads: “We recognize that Native Hawaiians have an inseparable environmental kinship with ‘āina. Therefore, the health and integrity of Maunakea is paramount. Our purpose is to establish a collaborative and holistic management framework for Maunakea that is grounded in kānāwai and the laws of nature; prioritizes Native Hawaiian voices; contributes to environmental and social justice; and is sensitive to diverse perspectives.”
- Values and guiding principles embedded in the Working Group and in the law guides the Authority. The values and guiding principles include:
 - Mauna Aloha -- We understand the reciprocal value of the mauna and our long-term commitment to maintaining the integrity of Mauna Kea.
 - ‘Ōpū Kūpuna -- We understand and embrace our duty and accountability to Mauna Kea, the natural environment, and to perpetuate the Hawaiian cultural values embedded in the sacred landscape of the mauna.
 - Holomua ‘Oi Kelakela -- We are driven by creativity and innovation, constantly challenging the status quo. Our stewardship of Mauna Kea is informed based on existing knowledge and traditions (kānāwai) as well as on new and expanding knowledge. We are mindful and observant of needs, trends, and opportunities and seek new knowledge and opportunities in ways that enhance our ability to serve as stewards without jeopardizing our foundation of ‘āina aloha.
- Kānāwai or the laws of nature are expressed by Dr. Pualani Kanaka‘ole Kanahale in a [video](#) starting at 18:41 of the meeting recording:
 - Kānāwai is law, a code or regulation. Kānāwai is about kanaka maoli people educating other kanaka maoli about what is happening on their land. Kānāwai is being conscious of the land, what it is doing and what our boundaries are. Four laws of the land include:
 - Ho‘okikī kānāwai is a law of continuum. This law measures what flows. This includes water as it is the main source of life and allows for an awareness of water flows. The other flow that is measured is magma which comes out of the ground and flows into the ocean, this gives us land. Raising consciousness of the water flows that give life in the ahupua‘a of Ka‘ohe, the water that runs between Hāmākua to the top of Mauna Kea and the water that is caught between the two basins.
 - Kua‘ā kānāwai or the law of the burning back is understood as the gestating of landscape. It is compared to an ali‘i of high rank who is unapproachable because they are out of reach. Similarly, certain landscapes need to be held sacred because of what they provide and are necessary to our existence. The two places that should be held to this reverence are volcanoes then rivers, streams, coral heads, and wet forests as they help to reproduce what is on the land.
 - Kai‘okia kānāwai is the law of natural boundaries. Taking into consideration how landscapes are moving and understanding the boundaries. Knowing the boundaries as a person and knowing the boundaries of the land.

- Kīho‘iho‘i kānāwai is the law of regeneration and reciprocity and is similar to the law of continuum. It is continuing for generations.
 - This includes the generation of native trees, native birds, and insects to be aware of the regeneration of food sources.
 - A sense of reciprocity comes from the first two lines of the Kumulipo, which ties to the first kānāwai. It talks about the lava, when hot, it makes our land hot. When our earth is hot and steam is coming up, it clouds the sky and hides the sun. It is returning water to the space above and turning into clouds. Eventually, that cloud system returns water to us.

Introduction of [Strategic Framework Draft](#) (Neil Hannahs, John DeFries)

- Act 255 and Creation of the Mauna Kea Stewardship and Oversight Authority
 - Act 255 was signed into law in July 2022 and effectively started the Authority on July 1, 2023. Act 255 created a 5 year or 60 month transition period.
 - The Authority is a values driven organization that aims to transparently lay out its values by creating a Strategic Framework that ensures both the Authority and the Framework’s values are aligned and consistent. The Strategic Framework leans heavily on the Report created by the Working Group.
- Background and Purpose of the Strategic Framework
 - The creation and development of the Strategic Framework honors the mandated legislation by the State of Hawai‘i, the core values, mission, and the guiding principles articulated in the Working Group Report and Act 255. The Authority is in month 26 of 60 and is preparing its Strategic Framework to complete stated goals and accelerate this transition in the next 34 months, as required by the legislation.
 - The [Strategic Framework](#) serves as a navigational tool for the upcoming Management Plan. A [Request for Proposals](#) was released on April 18th, 2025 for the creation of a Management Plan. A public release will soon be made to announce the planning firm that has been retained to embark on a 14-16 month process in developing the Authority's Management Plan. The selected Firm has substantial background in this field and has built a diverse planning team excelling in community interaction and Native Hawaiian traditional practices.
- Feedback Received from the Community Meetings -- will be reviewed to identify recurring themes and priorities. The feedback will support Authority staff in formulating the next draft of the Strategic Framework that will be submitted to the Authority.
- Strategic Framework to Inform the Forthcoming Management Plan
 - At the end of the year, a final Strategic Framework will be established and will support the planning firm and team that was selected to create the Management Plan. The challenge of this process is to balance the regulatory framework while working with the tangible and intangible elements of our Native Hawaiian traditional practices.

Breakout Session to Discuss Strategic Framework -- please see Appendix A for the chart paper notes that were posted for each question.

What is Not Understandable and Why?

- *Act 255*
 - *Context and Scope of Act 255* -- a request for plain language that explains Act 255 and its and a QR code of resources.
 - *Boundaries of the Authority* -- as well as which TMKs fall under UH, DLNR, and the Authority. Having a clear map with boundaries would be helpful.

- *Role of the Authority* -- clarifying the Authority's role, specifically the role to facilitate participation and to not be the sole participator in this Strategic Framework process.
- *Framework Language* -- overall language used in the Framework is hard to understand and should be simplified to be more digestible for the general public and encourage greater participation.
- *Legislative Finding and Intent*
 - "*Harmonious Coexistence*" -- history to better clarify the uses for which "harmonious coexistence" is being sought would be helpful.
 - "*Spiritual Significance*" -- it's unclear why the second paragraph of the Legislative Finding and Intent limits significance to spiritual significance when there are so many facets of significance.
- *Mission and Purpose*
 - *Terms are Not Understandable* -- terms like "paradigm" and "engendered" read academically and may be too technical. Terms like "ecosystem" may be replaced with ecology as it is a more appropriate term for this context.
 - *Mutual Stewardship Context* -- adding more context to this word and understanding why it is being emphasized in the Framework. Dr. Noe Noe Wong-Wilson shared that mutual stewardship did not exist at first. Community was not at the table while decisions were being made in the context of astronomy. Mutual stewardship means inviting community in.
- *Core Values*
 - *Operationalizing Core Values* -- clarity is needed on how the Core Values will be operationalized and how the Core Values will be used for decision making.
 - *Overlap and Tension Between 'Ōpu Kūpuna, Mauna Aloha, and Kuleana* -- a request for clearer delineation or integration of these values as they seem to have a lot of overlap.
 - *Using Clearer Language* -- words such as "perpetuate" and "reciprocate" are abstract and human-centered terms. A request was made to use terms that center Mauna Kea and ecology or to have terms that are easily translatable.
 - *Embodying the Core Values* -- the Core Values are conceptual and not easily learned and have to be lived in order to go beyond words and mere concepts.
 - *Kānāwai Cycles* -- clarifying the cycle of the Kānāwai and the responsibility and accountability that comes with each.
- *Guiding Principles*
 - *Public and People of Hawai'i Wording* -- the language of people, public, and community are inconsistent and who is included is unclear in the Framework.
 - *Action Oriented* -- the majority of the principles are written with verbs. However, "significance of the mauna" reads as a descriptive and is not action oriented.
- *Cultural and Historical Significance*
 - *Native Hawaiian Participation* -- language acknowledging Native Hawaiian participation and genealogical connections may be of value to include.
 - *Water and Aquifers* -- and other natural resources of cultural significance may need to be clearly stated as it is connected and valuable to Mauna Kea.
 - *Mauna Kea's Significance Beyond Hawai'i* -- it's significance across Polynesia and the Pacific is unclear.
- *Timeline Clarity* -- words such as "in perpetuity", "long term", or "span of time" throughout the Framework should be explicitly defined and quantified. The timeframe binding the Framework's use as a tool to inform the Management Plan should also be clearly stated.
- *Formatting Differences of Guiding Principles and Core Values* -- the difference in the bullet formats used for each section may lead one to assume the Core Values are listed in order of priority or importance and question the meaning behind the alphabetized bullets used in the Guiding Principles. It may be beneficial to keep the format consistent if there are no

prioritizations being made. To the contrary, if the numerical bullets are intended to rank the Core Values, an explanation should be provided.

What is Missing? Why?

- *Information and Language of Act 255* -- to explain the laws, statutes, transition, and regulations that are part of the Authority's responsibilities.
- *Visuals and Maps of Boundaries* -- a map or visuals that show the boundaries of the Authority's jurisdiction for Mauna Kea to demonstrate the Authority's jurisdiction, which includes Hale Pōhaku and the easement leading to the facility. Delineating the boundaries for areas managed by other agencies such as DHHL, DLNR, and UH would also be helpful to identify a pathway to working more collaboratively with these agencies for a more holistic approach to managing the mauna.
- *Education and Youth Engagement*
 - *Include Education Component* -- including a section dedicated to education as part of the priorities of the Framework, specifically a cultural education component and other topics not historically taught in schools. There is also an opportunity to incorporate these components into schools at the primary, middle, and high school levels. Similar to a unit on volcanoes, a unit on Mauna Kea could be offered.
 - *Community Consciousness* -- it may be important to include an awareness of the reason for the creation of the Strategic Framework, and dive deeper into the community involvement, starting from the ki'ai who stood on Mauna Kea.
 - *Youth Engagement* -- as well as opportunities to include youth in this process. Groups suggested include the Hawai'i Council Youth Commission, Indigenous Youth Alliance, Ke Ea Hawai'i, HCC Students, and Kū Ānuenuē.
- *Glossary of Terms and Definitions*
 - *Glossary* -- for key terms such as aloha 'āina, kānāwai, landscapes, stewardship, and sustainability, as well as other terms that may have multiple meanings and may require clarity.
 - *Ōlelo Hawai'i* -- suggestions to create a Framework entirely in 'Ōlelo Hawai'i or to include more Ōlelo Hawai'i throughout the Framework. Some shared that direct translations for specific Ōlelo Hawai'i words to English may not be available if they are integrated into the Framework.
- *Language Missing*
 - *Focus on Current Generations* -- the Framework seems to only focus on future generations and may need to explicitly include the current generation in the Framework.
 - *Non-Human Perspectives* -- include language that centers and calls out non-humans, as Mauna Kea is a living entity.
 - *Mauna Kea Is More Than Just a Natural Resource* -- while it is the terminology used in the legislation, physical cultural and natural resources are two different things. It's not just protecting what we get from the mauna, but prioritizing its protection as a spiritual resource.
 - *Hawaiian Traditional and Cultural Practices* -- while the Framework's Core Values and Guiding Principles allude to the perpetuation of cultural practices, the actual steps to cultivate these practices are missing from the Framework.
- *Historical and Contemporary Uses on Mauna Kea* -- as astronomy seems to be the only explicitly mentioned use on Mauna Kea. Other acceptable and nonacceptable, as well as historical, uses should be mentioned or clarified. This may include ceremonies, stargazing, botany, education, and conservation. Acceptable and unacceptable uses should be clearly stated with an explanation on why these practices are allowed or not allowed. At the same time, sharing that the summit is sacred and was not a common destination may highlight the potential paradox with the development of an observatory.

- *Restoration of Natural Resources* -- is shortsighted. There's an opportunity to incorporate a piece tied to culture so the Framework is applicable beyond restoration.
- *Opportunities for Follow-up and Questions* -- opportunities for ongoing dialogue or to provide additional feedback.

Is there any section or language in the Strategic Framework draft that does not belong? Why?

- *Specific Words and Terms to Address*
 - *“Protest” Language* -- consider replacing “protests” in the Legislative Finding and Intent section as the goal of the kia‘i was not confrontation but, rather, protection. “Protest” is a word used on the continent. Alternatives that speak to the true intent include:
 - Concerns raised by the kia‘i
 - Desire to protect and raise concerns
 - Public opposition
 - Steward
 - *“Sustainability”* -- means different things to different people and is usually greenwashed. Define how it is used in the Framework or replace it with a more objective term.
 - *“Astronomy”* -- there seems to be an overuse of the word astronomy which makes it seem prioritized over other uses by the Authority. This may be reframed by using the “study of the stars” which would align with Hawaiian cultural practices.
 - *“Synergy”* -- could be replaced with harmony to be more translatable in 'ōlelo Hawai‘i.
 - *Jargon or Not Easily Understandable Terms* -- language that is seemingly academic or not easily understood may need to be changed. Some words suggested to replace include: sustainability, synergy, paradigm, and engendered.
 - *Public Versus Community* -- replacing public as it is too generic. Community may be a more inclusive term and may include non-human beings as well.
 - *Replace Community Engagement with Community Collaboration* -- to ensure the community is a collaborator throughout the entirety of the process.

Questions and Answers -- below are synthesized versions of questions submitted and answered in-person at the University of Hawai‘i, Hilo. The meeting recording is available for public viewing [here](#).

- ***Q: Is the Authority preparing legislation for the 2026 Legislative Session?***
 - Authority Chair John Komeiji: The Authority is seeking to clarify operational issues, such as how the land transfer from DLNR to the Authority will occur. Under Act 255, the Authority assumes management of the UH lease lands on July 1, 2028. The Authority’s jurisdiction includes Hale Pōhaku, Mauna Kea Science Reserve, the mid-level facility, and the easement road.
 - The Authority believes that decisions regarding conservation use permits should belong to the Authority after July 1, 2028. DLNR is the current authority with this decision making power.
 - The Authority is working on a 3rd draft of legislation, which began circulating this week. At a future public meeting, the draft will be shared so the community is aware and able to comment. The Authority is engaging DLNR, UH, and other stakeholders to reach an agreement before publishing the legislation.
- ***Q: How will contested cases be impacted after the July 1, 2028 authority transfer?***
 - Authority Chair John Komeiji: If the Authority is granted permitting authority, the contested case process would remain. If the Authority issues a conservation use permit, the process would allow for contested cases as it does today. Currently, the Authority’s recommendations can be overruled by DLNR. We believe the Authority should have the agency to make decisions instead of serving in an advisory capacity.
 - Authority 1st Vice Chair Dr. Noe Noe Wong Wilson: In case of a contested case appeal, the matter would still go to the Hawai‘i Supreme Court and not stop with the Authority. This preserves the public’s rights.

- Authority Member Neil Hannahs: The Authority is unique and the Authority believes that decision-making should rest with this diverse body that includes representation by lineal descendants, Native Hawaiians and community members.
- ***Q: What will the Department of Land and Natural Resources' (DLNR) role be after the July 1, 2028 transfer?***
 - Authority Member Ryan Kanaka'ole: Currently, UH is the lessee, and DLNR partners with UH in conservation management, law enforcement, and regulatory oversight. After July 1, 2028, the Authority will assume jurisdiction as required by law. DLNR will continue to fulfill its resource protection responsibilities.
 - There will be no loss of DLNR DOCARE and DOFAW positions.
 - Authority Chair John Komeiji: DLNR will maintain jurisdiction over parts of the access road they currently manage even after 2028, while the Authority will manage its areas.
- ***Q: Will duties be transferred from UH even if the Management Plan is not completed by July 1, 2028?***
 - Authority Chair John Komeiji: the goal of the Authority is to transfer as many UH employees to Authority staff. Until the Authority's rules and plans are finalized, we propose staff be guided by UH's existing plans. With the help of consultants we have retained to help develop the Management Plan, we are confident we can meet the deadline.
- ***Q: Is Thirty Meter Telescope (TMT) technology obsolete?***
 - TMT International Observatory Project Manager, Dr. Fengchuan Liu: TMT technology is not obsolete by any means. It is the same technology used by Europeans and space scientists.
- ***Q: What is the status of funding for the Thirty Meter Telescope (TMT)?***
 - TMT International Observatory Project Manager, Dr. Fengchuan Liu: TMT has applied for federal funding through the National Science Foundation (NSF). Delays have led to funding gaps while also creating uncertainty to get to the next step in that process. TMT has not applied for any other federal funding, including funding from the Department of Defense. TMT currently holds a permit on the northern slope where construction was halted. Understanding that Act 255 prioritizes future activities on disturbed rather than undisturbed sites, TMT is considering a decommissioned site but needs clarity from the Authority on the process and timing to apply for another use permit.
- ***Q: How will TMT Approach Diversity, Equity, and Inclusion (DEI) as it relates to federal policies?***
 - TMT International Observatory Project Manager, Dr. Fengchuan Liu: Regardless of federal politics, TMT continues to receive support from partner universities such as the California Institute for Technology (Caltech) and the University of California system as well as governments such as Japan, Canada, and India. These funding sources have been historically used to support DEI, community, and education initiatives.

Additional Comments and Questions -- submitted in-person or through the Authority's email. Please see Appendix B for testimonies submitted online.

- ***Mauna Kea as a National Register of Historic Place (NRHP)*** -- Mauna Kea was officially listed on the NHRP on March 25, 2025, as a traditional cultural property (TCP). This was the result of a nomination process that began with its listing on the Hawai'i Register of Historic Places in November 2023. This was a collaborative effort that underwent Hawai'i register approval. The purpose of the NHRP listing serves to formally recognize Mauna Kea as a culturally significant site, mandating that federal agencies and private entities seeking federal permits or funding must consider the cultural impacts of their proposed projects on Mauna Kea's sacred sites.

- *TCP* -- a TCP is a place important to the cultural identity and practices of a living community. TCP designation benefits state and county agencies because it provides more information at the forefront of regulatory compliance processes.
- *Historical and Cultural Significance* -- federal recognition helps to ensure the sacred sites and cultural connections within the mountain are taken into account.
- *Waters at Mauna Kea* -- the rivers, streams and aquifers that begin at the piko of Mauna Kea must be protected, not only for public safety, but especially as a sacred cultural resource.
- *Flora and Fauna* -- flora and fauna of the managed lands are vulnerable, fragile and sometimes unique to small and specific sites on the managed lands. Climate change, including reduced precipitation and temperature rise, will exacerbate the already described and poorly addressed cumulative impact to these species.
- *Management Plan Considerations* -- the Management Plan, as it is developed, must address the culturally sensitive aquifers and receiving waters on the surface and subsurface of the managed lands. The applications made for construction, road maintenance, grading, widening, and sewage management and transfer of hazardous materials must address both state and federal law as spelled out in the Clean Water Act and pertinent regulations, including requirements for the National Pollutant Discharge Elimination System (NPDES) and the Environmental Protection Act (EPA).

Closing Remarks and Next Steps (Neil Hannahs)

- Appreciation for attending and participating in a new process at a community meeting.
- There is powerful alignment within the Authority, despite the challenges of living in a world and nation with more than its share of conflict. When we come together around what we love, our 'āina, our knowledge, and the opportunities to advance, we bring different perspectives that can reach a greater whole.
- Respecting that law of the land provides us nourishment and strength, and we are all striving to live by it. We are striving for that synergy, where people, agencies, and communities engage and collaborate.
- Looking forward, there will be one more community meeting of this type before the Authority transitions into more technical work. The timeline is tight, but we are committed to not failing.

7:10 PM Closing Protocol (Lanakila Mangaui)

- The Kumu Honua chant reminds us of space in heaven and earth. This chant honors all of you who have been part of this process. Creation was the process of filling heaven and earth. Our existence is to maintain all of these things.

Appendices

Appendix A: Chart Paper Notes

Question 1 What Is Not Understandable? Why?

Breakout Group 1

- Section 1
 - Time is not described, what is the span of time?
 - 2nd paragraph - why is there a focus on just spiritual significance
- Section 2
 - How do we integrate and weave spiritual, physical, cultural, natural resources, and environmental connection?
 - How do we use everyday terms? Such as engender, paradigm, and synergy
- Section 3
 - How will these values be applied and operationalized?
 - There is overlap between #2&6, please clarify
 - #1&6 how will the values of kuleana be incorporated into mauna aloha and mission and purpose?
- Section 4
 - Why is astronomy stated as a purpose in this document, when the other 5 purpose are mandated?
 - Restoration of natural resources - include physical culture, etc.
- Overall
 - For core values, are these prioritized? If so, why?
 - Why are the guiding principles not numbered? What does this mean?

Breakout Group 2

- Act 255 → what is this?
 - Leg intent
 - Add as a resources
- Need clarity around “harmonious connection”
 - Describe this
- “Other uses”
- Protest over protection
 - Procedures
 - Protest was not necessarily the intention
 - Or concerns raised by ki‘ai
 - Public opportunity
 - Steward
- What is “other segments”

Breakout Group 3

- How does it tie into other uses?
 - There is only one use identified
 - Only astronomy identified, there are other uses
 - People go up to stargaze, ceremony, botany

- What are acceptable uses? Unacceptable? Clarify what is acceptable
- Significance across Polynesia, not just Hawai‘i
- Uses is a very limited word, more about the users
- The conservation and preservation, the spirituality, the relationship with the mountain
- What does cultural landscape mean? Practice?
- Not just co-existence, it's about connection
- Doesn't acknowledge the spirit of the mauna
- Very human oriented, what about the animals, plants? More human centered
- Restoration, what was lost or damaged, restoration and balance of order complicated
- Mutual stewardship and leave at the usage of the word synergy, nahmony better
 - Buzzword
 - ‘Ōlelo Hawai‘i are appropriate
- Stay away from words that are directly translatable to ‘Ōlelo Hawai‘i, keep it translation from one to the other
- Ecosystem meaning and comes from ecology rather than natural resources
- Can't learn the language culture and can't just bypass it with a translation of it
- People will need to transmit the values, translate
- For people who does not speak Hawaiian, words are explaining contempt and the translation of the word are not helping with the explanation of the concept
- Authority is not the ones participating, rather should be facilitating
- More of the “how” to reciprocate
 - Fostering reciprocity
 - Value to humanity, specifying, open to interpretation within the context of aloha, more humanity living
- Make long term commitment to mauna nad practices
- Reciprocity - meaning and understanding needs to see spirituality, astronomy, and humanity was not enough
- Everything that Mauna Kea can bring
- Humanity and how it can be brought to island as a whole
- Water, aquifer and the values need to be highlighted
- Aquifer research, can be global, its a global value
- Cycle of Kānāwai, how its in one, however, its a cycle
- Results in language that doesn't call out responsibility
- Projects are sprinkled with Hawaiian values at the end, now we are getting project foundation first, existential values
- Can and cannot do in the spaces
- Interpretations, not definitions
- Jeopardization of foundation, build from this foundation all these other things
- What is the difference of public? Who are the public? More specific - change to community
 - There are international communities
 - Shouldn't be random
 - Community can be more than human
- Paradigm / Synergy- vocabulary not relevant to meaning
- Mission and purpose

- Redo to make more specific but other purposes, land usage, needs to be clarified, not just natural environment itself co-existence of environment, just ecological
- Land use - should be land stewardship
 - Astronomy a statute of state, not what HRS says, how do we make that make sense with the HRS/Policy of state?

Question 2 What Is Missing?

Breakout Group 1

- Section 4
 - Look at opportunities to engage youth
 - Hawai'i council youth commission
 - Indigenous declaration youth hui
 - Ku Ānuenuē (LGBTQ+)
 - Students at HCC
 - Ke Ea Hawai'i
 - Education is missing
 - State the project scope upfront
 - What are the legal boundaries that MKSOA will have responsibility for?
- Overall
 - What are the proactive steps or opportunities to address these items together
 - Time frame
 - What does long term mean? Be clear
 - Maps or interactive maps

Breakout Group 2

- Leg
- Email to ask questions
- Missing fuel engage that points out value to Native Hawaiians, beyond astronomical study
 - Provide context and summit use w/m NH context
 - Is astronomy the goal moving forward
 - Resources → Missing TMK maps (w/Act 255)
 - Adding genealogical premise as well, noting as topical
- Adding that NHs in perpetuity be on MKSOA / in this place
- Community engagement → essential
 - More on education, beyond astronomical

Breakout Group 3

- Flesh out definitions (e.g. aloha 'āina)
 - Use of paradigm
- Educational + awareness; a commitment totalling community consciousness, not just use of the mauna
- Ahupua'a system returnees
 - "Indigenous management"
- Rewriting to forget developments lands (el, need, its)
- Simple language needed
- More visuals

Question 3 *Is there any section or language in the Strategic Framework draft that does not belong? Why?*

Breakout Group 1

- Support of astronomy - reframe to something like “study of stars”
- Consider not numbering - it is confusing
- Add more ‘ōlelo hawai‘i
- Will there be a version me ka ‘ōlelo hawai‘i?
- Guiding principle language
 - Inconsistent
 - Mostly action framed, some not
 - Why include the last 6th principle in Section 4?
 - Replace engagement w/ collaboration

Breakout Group 2

- Mission
 - Rename “future generations” to include current generations
 - Mutual stewardship as redundant given that it’s a given within the picture
 - Speaks to ? practices
 - Needed context for “mutual stewardship”
 - “Sustainability” more defined or replaced (often generalized)
 - “Initiatives that increase” moved to education practice

Appendix B: Submitted Testimony Attachments

September 24, 2025

TO: MKSOA

FROM: Deborah Ward, 25 year member, OMKM Environment Committee, representing myself

Mauna Kea was officially listed on the National Register of Historic Places (NRHP) on March 27, 2025, as a [Traditional Cultural Property \(TCP\) and District](#). The designation recognizes Mauna Kea's sacred significance to Kānaka Maoli (Native Hawaiians) and was the result of a nomination process that began with its listing on the Hawai'i Register of Historic Places in November 2023.

- **Collaborative Effort:**

The nomination was a collaborative effort between Native Hawaiian organizations, including [KAHEA](#) and [Mauna Kea Anaina Hou](#). Huliauapa'a researched, drafted, and presented the nomination to the Hawai'i Historic Places Review Board.

- **Hawaii Register Approval:**

In November 2023, the Hawai'i Historic Review Board approved the nomination for Mauna Kea to the Hawai'i Register of Historic Places (HRHP) as a Traditional Cultural Property (TCP) and district. , and subsequently submitted it for national recognition.

Purpose of Listing:

The NRHP listing serves to formally recognize Mauna Kea as a culturally significant site, mandating that federal agencies and private entities seeking federal permits or funding must consider the cultural impacts of their proposed projects on Mauna Kea's sacred sites.

Traditional Cultural Property:

The designation acknowledges Mauna Kea as a Traditional Cultural Property (TCP), a place important to the cultural identity and practices of a living community. TCP designation benefits state and county agencies because it provides more information at the forefront of regulatory compliance processes. For planning purposes, agencies will not have to perform historic preservation eligibility and significance assessments at the state or federal levels because the property's eligibility and significance have already been established through the TCP designation process. This benefit also extends to cultural impact assessments required under Hawai'i state law and environmental review because Mauna Kea's cultural significance as a TCP is established.

Historical and Cultural Significance:

The listing recognizes Mauna Kea's importance in Hawaiian cosmology, its role in Kānaka Maoli creation stories, and the numerous cultural resources and practices found on its landscape.

Protection and Preservation:

This federal recognition helps to ensure the sacred sites and cultural connections within the mountain are taken into account, promoting the preservation of Mauna Kea as a living cultural landscape for Native Hawaiians.

Lands of Mauna Kea are Crown lands belonging to the Royal families who are heirs to the Royal Patents of the Great Mahele of 1838 which by international law and the Mahele Document definition can never be sold or given to anyone. These lands (and others) are held in Trust. The historical context of the Crown Lands and their status as "ceded" lands is complex. As a result of the Admissions Act of 1959, the occupied lands are held in Trust by the State of Hawaii and are currently administered by the Department of Land and Natural Resources; the law requires that land be administered for the benefit of the people of Hawaii, particularly Native Hawaiians, a mandate that continues to be a source of discussion and legal action.

'Ola I ka Wai :Waters of Life

The rivers, streams and aquifers that begin at the piko of Mauna Kea must be protected, not only for public safety, but especially as a sacred cultural resource.

The Management Plan, as it is developed, must address the culturally sensitive aquifers and receiving waters on the surface and subsurface of the managed lands. The applications made for construction, road maintenance, grading, widening, and sewage management and transfer of hazardous materials must address both state and federal law as spelled out in the Clean Water Act and pertinent regulations, including requirements for the National Pollutant Discharge Elimination System (NPDES) and the Environmental Protection Act (EPA). Best Management Practices (BMP)s must include Dust Control Practices. If stream discharge is proposed, then baseline data must be developed prior to the activity proposed. For example if NO₃ (blasting compound) is being used then the impact of NO₃ as a fertilizer entering upland streams must be evaluated and subsequently measured and addressed.

Flora and Fauna

The flora and fauna of the managed lands are vulnerable, fragile and sometimes unique to small and specific sites on the managed lands. Climate change, including reduced precipitation and temperature rise, will exacerbate the already described and poorly addressed cumulative impact to these species. Given that the siting and proposed siting of industrial roads and facilities on conservation lands directly affects the limited habitats, the framework and management plan must take every effort to avoid and mitigate future impacts. This may include excluding consideration of sensitive areas, such as the nanatuk, pu'u, or cinder cones that escaped the glaciation of the Little Ice Age. Some of the pu'u are home, for example, of the weklu bug (*Nysius* sp) unique to the summit region of Mauna Kea. Several road and construction activities have already limited and impacted the range of this insect. Further activity must avoid such impacts, and restoration of impacted areas must always be a priority.

Post-contact and invasive species introductions can be an alarming and devastating risk to the native fauna and flora of the managed area. Insects such as the Argentine ant, should it be established, would put nearly every native insect, including those that are rare and endangered, at risk for extirpation. It is critical that we have a rapid response team in place, with protocols for immediate response. Flora such as the Madagascar fireweed (*Senecio madagascariensis*) has already made headway in the managed areas, and may contribute to increased fire hazard, endangering species such as the yellow faced bee (*Hylaeus* sp).

I have personal ideas about public access, commercial tours, and decommissioning, and I will give input about those issues as the need arises.