

North Hālawā Valley serves as a healing and learning center through the preservation of traditional cultural practices. North Hālawā Valley is observed as a healing place for the mind and body, a place for learning and a place of worship. Practitioners, students, and visitors are immersed into an environment that is experiencing healing through the efforts of volunteers working on restoring native vegetation and the stabilization and restoration of cultural sites. Knowledge and education are promoted through the teaching of traditional and contemporary practices on the land.

Hālawā-Luluku Interpretive
Development Plan –
Strategic Plan, 2006
Final IDP, 2009

Ka ‘Uhane O Hālawā

1. Need for Program

A. Description of Target Area

The leeward ahupua‘a of Hālawā in the ‘Ewa moku (district) of O‘ahu extends northeastward approximately 6.9 miles from Peawalau o Pu‘ūloa (the East Loch of Pearl Harbor) to the crest of the Ko‘olau Range in central O‘ahu. The ahupua‘a is divided into two sections – the North Hālawā and South Hālawā Valleys.¹ The proposed program targets the North Hālawā Valley.

North Hālawā Valley is part of the area located from South Hālawā Valley to the ‘ili of Luluku in Kāne‘ohe that is the focus of the 1999 H-3 Cooperative Agreement signed between the State of Hawai‘i Department of Transportation and the Office of Hawaiian Affairs to preserve and interpret the cultural resources located in the area. A component of the agreement was the Interpretive Development Plan (IDP) developed in 2008, a culmination of several years of research, dialog, and planning. It serves as a guide for the implementation of mitigation measures proposed by the project’s Working Group.² The IDP is an outcome of the 1987 Memorandum of Agreement between the Federal Highways Administration (FHWA), the Hawai‘i State Historic Preservation Officer, and the Advisory Council on Historic Preservation (ACHP) to mitigate adverse impacts resulting from the construction of Interstate H-3 Highway.

The project is in an approximately 3.48 square mile area in the upper portions of the North Hālawā Valley. It is bounded by the ‘Aiea Ridge to the north and by the North Hālawā Ridge to the south. The headwall at the back of the valley is part of the Ko‘olau Ridge which separates Halwa Valley from Hai‘kū Valley. Kamananui Stream traverses the length of the valley from Ko‘olau Summit to Pearl Harbor.

B. Integrity & Significance of Cultural, Historical, & Environmental Resources

Of the 68 sites identified by Bishop Museum as being eligible for nomination to the National Historic Register, a total of 28 sites, which remain intact and in context to each other and the

¹ Klieger, P. Christian. December, 1995. Nā Maka o Hālawā: A History of Hālawā Ahupua‘a, O‘ahu. Bishop Museum Technical Report 7, Bishop Museum.

² R.M. Towill Corporation. January, 2008. Interpretive Development Plan: Hālawā-Luluku Interpretive Development Plan. R.M. Towill Corporation.

settlement pattern of the Valley, were recommended for preservation. Three of the sites were recommended for interpretation. One of these sites has been identified as a *luakini beiau* and another as a *Hale o Papa* (a structure associated with female religious activities).³ 5 contained burials and, thus, are also significant for traditional cultural importance. The sites include pre-European era temporary habitation rock shelters, rock shelters and caves with burials, small agricultural sites, permanent habitations, and one plantation era sugarcane production camp. Passive preservation of these sites would not involve signage, paths, or landscaping but would require regular clearing and maintenance.⁴

There are also small-scaled features identified by cultural practitioners that have cultural and religious significance. These include a pueo (owl) rock, a Portuguese brick oven, a honu (turtle) rock, and a manō (shark) rock.

Active religious worship and continuing relations with the above sites and features make mitigation and preservation of these sites a high priority. As a result, the sites are important to and are monitored by religious practitioners. In spite of the presence of the freeway, native Hawaiian cultural practitioners believe the Valley possesses a distinct character and that the location and design of archaeological sites, the stream, and organization of all elements contribute to the presence of “mana” or a supernatural or divine power associated with the valley. They see the Valley as a living spiritual and cultural landscape, and regard the area as a continuation of their traditional practices and customs.



Photo 1. Luakini Heiau.

Like many other central O‘ahu ahupua‘a, Hālawa is also a significant environmental resource because its boundaries define a major watershed, in this case that of the Kamananui (big branch, north) and Kamanaili (little branch, south) branches of Hālawa Stream. Each of the two intermittent streams of Hālawa flows from well-defined valleys.

The mouth of Hālawa Stream is estuarial for several hundred meters upstream. According to contemporary fishermen, tidal influences are felt and species of saltwater fish are observed in the stream to a point about one kilometer upstream.⁵ In addition, despite several hundred years of human occupation, nearly half of the valley’s vegetation cover is composed of endemic and indigenous species.⁶

The above describes the significant cultural, historical, and environmental resources that need to be protected, preserved, and restored. It also speaks to the opportunity and importance of North

³ R.M. Towill Corporation. January, 2006. Cultural Landscape Inventory Report. Hālawa-Lulukū Interpretive Development Plan. Volume 2. Strategic Plan. R.M. Towill Corporation.

⁴ *ibid.*

⁵ Klieger. 1995.

⁶ R.M. Towill Corporation. January, 2006. Cultural Landscape Inventory Report. Hālawa-Lulukū Interpretive Development Plan. Volume 2. Strategic Plan. R.M. Towill Corporation.

Hālawā Valley as a cultural kīpuka – providing spiritual, healing, and educational opportunities for generations to come.

C. Healing & Learning for the Native Hawaiian Community

Generally, the proposed initiative will serve the more than 180,000 Native Hawaiians residing on the island of O‘ahu, including the more than 2,700 Native Hawaiians residing in the ahupua‘a of Hālawā.⁷ *Ka ‘Uhane O Hālawā* will especially serve native Hawaiians who can benefit from engaging in mālama ‘āina practices that provide spiritual and physical healing, cultural practice and education, and conservation and environmental learning opportunities. The following describes the need and opportunity to serve these target populations more specifically.

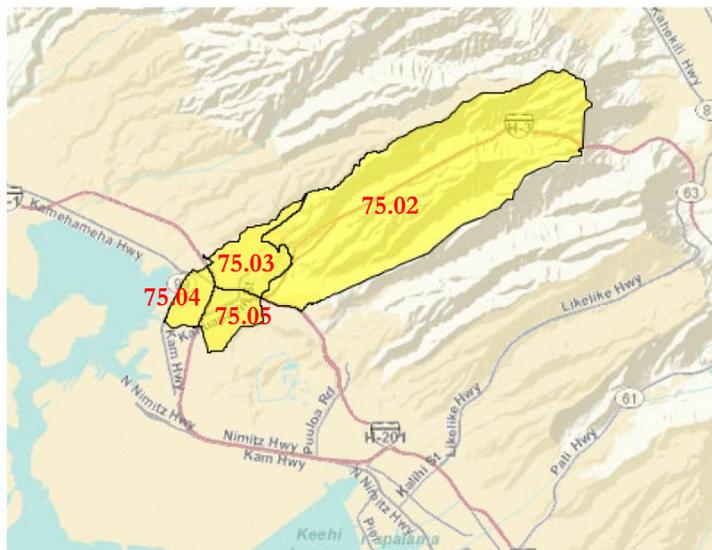


Figure 1. Census tracts (2010) used to approximate Hālawā ahupua‘a: 75.02 Halawa Valley, 75.03 Hālawā Heights, 75.04 Aloha Stadium, and 75.05 Foster Village.

Those in Need of Healing . . .

Native Hawaiians & the Criminal Justice System –

While Native Hawaiians make up 24% of the general population of Hawai‘i, they represent 27% of all arrests, 33% of people in pretrial detention, 29% of people sentenced to probation, 36% of those admitted to prison in 2009, 39% of the incarcerated population, 39% of releases on parole, and 41% of parole revocations.⁸ The U.S. Census shows even higher percentages of Native Hawaiians in three Hawai‘i correctional facilities – 55.8% at the Hālawā Correctional Facility; 52.8% at the Wai‘awa Correctional Facility; and 42.7% at the Kaua‘i Community Correctional Center.⁹

Additional evidence of the disparate treatment of Native Hawaiians in the criminal justice system comes from the Hawai‘i Criminal Justice Data Center’s analysis that showed, for any given determination of guilt, Native Hawaiians are more likely to get a prison sentence than almost all other groups, except for Native Americans. They also receive longer prison sentences and probation terms than other ethnic groups with Whites receiving nearly 21 fewer days of probation than Native Hawaiians. Hawai‘i also has the largest proportion of its population of women in prison, with Native Hawaiian women comprising a disproportionate 44% of that population.¹⁰

⁷ U.S. Census Bureau. 2010 Census.
⁸ Office of Hawaiian Affairs. 2010. The Disparate Treatment of Native Hawaiians in the Criminal Justice System.
⁹ <http://www.prisonersofthecensus.org/50states/HI.html>
¹⁰ Office of Hawaiian Affairs. 2010

The resiliency of Native Hawaiians and the strength of culture are the foundation for keeping Native Hawaiians out of the criminal justice system.

Building on cultural pride and positive identity construction may assist and support Native Hawaiians return to communities.

The Disparate Treatment of Native Hawaiians in the Criminal Justice System – Office of Hawaiian Affairs, 2010.

The effects of imprisonment on children and families are far reaching and can have lasting negative consequences on families and communities. For example, children whose parents are in prison are also more likely to develop antisocial behaviors, be involved in gangs, delinquent behaviors, or drug use than youth whose parents are not in prison. Research done by National Council on Crime and Delinquency found that children of parents in prison are five to six times more likely to become incarcerated than their peers. Given that Native Hawaiians make up the largest percentage of the state prison population, the impact on families is widespread and affects many generations.¹¹

Research also shows that Native Hawaiian youth are disproportionately represented in the juvenile justice system in Hawai'i. Between 2000 and 2010, there were 156,828 cases of juvenile arrests in Hawai'i with 65,251 (41.6%) of those arrests involving native Hawaiian youth (see Figure 2). Of the 65,251 native Hawaiian juvenile arrests, 32,929 (50.5%) were arrests made for status offenses such as runaway and truancy.¹² A study of 805 juvenile cases in Hawai'i between 1995 and 1999 found that approximately 50.5% of the youth in juvenile facilities in Hawai'i are Native Hawaiian.¹³

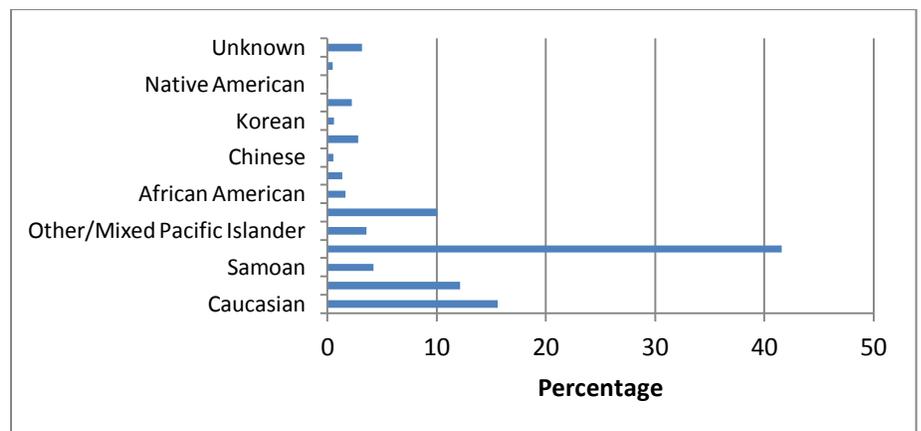


Figure 2. Juvenile Arrests in Hawai'i, 2000-2010

Culturally inappropriate or unavailable re-entry services are not as effective for helping Native Hawaiians to achieve successful life outcomes and stay out of prison. Research shows that culturally relevant and appropriate interventions and services are the most effective for helping Native Hawaiians participate fully in the

¹¹ Office of Hawaiian Affairs. 2010. The Disparate Treatment of Native Hawaiians in the Criminal Justice System.

¹² Umemoto, Karen, James Spencer, Tai-an Miao, Saiful Momen. Disproportionate Minority Contact in the Hawai'i Juvenile Justice System. State of Hawai'i, Office of Youth Services.

¹³ *ibid.*

community.¹⁴ In order to effectively provide services for re-entry or other wellness promotion initiatives, a provider must be aware of the totality of community context, interdependence, and the role that oppression by other groups has played.¹⁵

Health Disparities Among Native Hawaiians –

Native Hawaiians bear a disproportionately higher prevalence of many chronic conditions such as obesity, diabetes, and cardiovascular disease. They have higher rates of death for heart disease, cancer, and especially diabetes as compared to other ethnic groups.¹⁶ In addition, numerous reports point to poor health behaviors in the Native Hawaiian population including typically low levels of physical activity, poor diets, high tobacco use, and high rates of overweight and obesity.¹⁷

There are a range of social and economic factors that contribute to health disparities for Native Hawaiians. One factor is perceived racism which can affect physical health and appears to do so across those with different socio-demographic, biological, and psychosocial characteristics. Studies indicate that Native Hawaiians with higher levels of felt racism and had higher systolic blood pressure than those with lower levels of felt racism.¹⁸

Thus, support services to address the health concerns of Native Hawaiians must build on the traditional values of lōkahi, ‘ohana, and aloha to strengthen the resilience, self identity, and social connectedness of Native Hawaiians and contribute to their physical, mental, and spiritual health. Lōkahi is about balance and harmony – one is healthy when the physical, mental, and spiritual parts of a person are all in harmony. “Ohana and aloha involve the concepts of kuleana (responsibility) to provide love, caring, and compassion to the extended family, the traditional social structure of Native Hawaiians.¹⁹

Culture & Learning Opportunities . . .

A healing and learning center in North Hālawala Valley provides significant cultural, educational, and other learning opportunities. NKNKH has hosted hundreds of elementary, intermediate, high school, and college/university level students to engage in educational activities around culture, history, and the environment.

There is an excellent opportunity to expand these services to more students. As an example, in the 2012-2013 school year in the ‘Aiea-Moanalua-Radford school complex, there are 9,219 students in 16 elementary schools, 2,223 students in 3 intermediate/middle schools, and 4,414 students in 3

¹⁴ Office of Hawaiian Affairs. 2010. The Disparate Treatment of Native Hawaiians in the Criminal Justice System

¹⁵ Ewalt, Patricia L. & Noreen Mokuau. 1995. Self-Determination from a Pacific Perspective. *Social Work*, 4.

¹⁶ Johnson, D.B., N. Oyama, L. LeMarchand, L. Wilkens. 2004. Native Hawaiians Mortality, Morbidity, and Lifestyle: Comparing Data from 1982, 1990, and 2000. *Pacific Health Dialogue*, 11(2), 120-130.

¹⁷ Moy, K.L., J.F. Sallis, & K.J. Davyd. 2010. Health Indicators of Native Hawaiian and Pacific Islanders in the United States. *Journal of Community Health*, 35, 81-92.

¹⁸ Kaholokula, J.K., M.K. Iwane, & A.H. Nacapoy. 2010. Effects of Perceived Racism and Acculturation on Hypertension in Native Hawaiians. *Hawai‘i Medical Journal*, 69, 11-15.

¹⁹ Mau, M.K. 2010. Health and Health Care of Native Hawaiian & Other Pacific Islander Older Adults.

It's a spiritual feeling – like a mellow healing feeling. Like the kūpuna are happy that we are all taking care, protecting our sacred and religious sites as well as our flora and fauna and all that comes with mālama 'āina.

Walking in the footsteps of our kūpuna, you malama 'āina and 'āina mālama you – you put one seed in the ground, you get many in return. All these feelings with the presence of the kūpuna are real feelings that not only Boots and I feel but many others feel the same way.

Aunty Sweets Matthews – in “Hālawa Valley Mālama 'Āina: The Stewards of Hālawa Valley” (Nicholas Tanaka, 2009)

high schools.²⁰ Reaching out to Native Hawaiian youth within this school complex to engage in culturally appropriate educational activities could contribute to addressing some of the educational disparities that exist. This includes a 6 to 9 percentile point lag in standardized reading scores for Native Hawaiian youth across grades 3, 5, 8, and 10. These disparities widen during high school when non-Hawaiian students earn average scores that are nearly three times the rate of Native Hawaiian students.²¹

However, there is a promising educational trend that shows a growing number of Native Hawaiians who are enrolling in community colleges within the University of Hawai'i system. Between 1992 and 2010, there was a 53% percentage jump in Native Hawaiian enrollment. These promising indicators can, in part, be attributed to on-going investments in the development of community-based learning centers, educational and vocational curricula incorporating Hawaiian knowledge, Hawaiian focused charter schools that embrace Hawaiian cultural values and ideologies, and the Hawaiian language immersion movement.²²

2. Program Design

Over concerns of the adverse impacts of the H-3 Highway to fragile indigenous flora and fauna, sacred and cultural sites, and the integrity of natural resources within Hālawa Valley, Nā Kūpuna a me Nā Kāko'o o Hālawa (NKNKH) was formed in 1997. It has carried out its mission to protect and advocate for the Native Hawaiian cultural and sacred sites of Hālawa and to facilitate cultural and community-based education within the Valley to help realize the vision of the Valley as a healing and learning center for Native Hawaiians and the broader community.

For more than 15 years, NKNKH has conducted community education and workday programs; cleared dense weeds and brush from Native Hawaiian cultural and sacred sites; cleared the land to build Hawaiian gardens; and advocated for the protection of these sites. In recent years, NKNKH has hosted more than 1,500 volunteers annually, both young and old, to immerse themselves in the spirit of the valley – ka 'uhane o Hālawa – to practice and learn

²⁰

<http://lilinode.k12.hi.us/STATE/COMM/DOEPRESS.NSF/a1d7af052e94dd120a2561f7000a037c/00ebdabfac05a3dc0a257ab6006fe7c0?OpenDocument>

²¹ Kamehameha Schools. 2009. Native Hawaiian Educational Assessment Update 2009: A Supplement to Ka Huaka'i 2005. Kamehameha Schools, Research & Evaluation Division.

²² *ibid.*

Figure 3. Overall Program Design of the Ka ‘Uhane O Hālawa Initiative.



about Native Hawaiian culture; to help heal the ‘āina; and to be healed and inspired in turn.

The proposed initiative builds on, expands, and sustains this body of work by forging a partnership between HACBED and NKNKH to bring their collective core competencies, experience, knowledge, and networks together. The overall program design (see Figure 3 above) focuses on the following components that nurture the interdependent relationship between ‘āina and island people in order to effectively manage the cultural and historical, environmental, and economic resources of North Hālawa Valley:

- Healing the ‘Āina Services & Activities – *we mālama ‘āina . . .*
- Healing Our People Services & Activities – *and ‘āina mālama us.*
- Culture & Learning Services & Activities – *we put one seed in the ground, we get many in return.*
- Stewardship (Peer-ship) Plan – development and implementation of a viable resources management.
- Sustainability Plan – development and implementation of viable and feasible plan near and long term sustainability of the Hālawā ahupua‘a.

A. Healing & Learning Center – *he ali‘i ka ‘āina, he kauwa ke kanaka / the land is a chief, humans are its servants.*²³

A reflection on the role of the land in the health of Native Hawaiians must begin with the origins of Native Hawaiians from the life forces of the land, as traced through mo‘oku‘auhau or family genealogies. From this source, emerges the central role of the land in the health and well-being of Native Hawaiians, and unfolding from this relationship, Native Hawaiians have long believed in the power of the land to heal individuals, families, communities, and the nation. In taking care of the land, Native Hawaiians provide for their own health and nourishment.²⁴ This belief is at the foundation of the approach used to further develop North Hālawā Valley as a *healing and learning center* for native Hawaiians and the broader community.

This component of *Ka ‘Uhane O Hālawā* addresses OHA’s desired strategic result by providing “cultural and social opportunities for Native Hawaiians in a sustainable and balanced manner”. This will be done by engaging native Hawaiian participants in “healing the ‘āina” activities that not only result in effective resource management but which also generate healing, cultural, and educational opportunities. The following describes the 3 primary components of the North Hālawā Valley Healing & Learning Center.

Healing the ‘Āina – *we mālama ‘āina . . .*

This component of the program involves on-going regular maintenance and community workdays that are led by a core group of volunteer workers who guide community workday volunteers in utilizing sustainable practices to:

- clear dense weeds and brush from Native Hawaiian cultural and sacred sites;
- stabilize and restore cultural sites;
- clear the land to build Hawaiian gardens;
- eradicate troublesome invasive species; and
- restore native vegetation.



Photo 2. Restoration Work

²³ Pukui, Mary Kawena. 1983. *‘Olelo No‘eau: Hawaiian Proverbs and Poetical Sayings*. Bishop Museum Press.

²⁴ Aluli, Noa Emmett and Davianna Pomaika‘i McGregor. 2007. *‘Āina: Ke Ola O Nā Kanaka ‘Oiwī (Land: The Health of Native Hawaiians)*.

A range of key partners have helped with this critical work including the Federal Highways Administration, Hawai'i Department of Transportation, Office of Hawaiian Affairs – HLID Project, USDA, Bishop Museum, Lyon's Arboretum, the Adopt an Ahupua'a Service Learning Program, among others. Moving forward, coordination with these agencies and other groups will be critical to ensuring that sustainable practices and sufficient resources are leveraged to expand the work to preserve, protect, restore, and maintain nā wahi pana o Hālawā, historical sites, and native flora and fauna.



Photo 3. Youth Participating in Community Work Day

The primary goals and objectives for this component of the initiative include:

- expanding the volunteer base for the work in North Hālawā Valley;
- improving the volunteer recruitment and management system and program;
- expanding work to increase acreage cleared and the protection of additional cultural sites;
- eradicating problematic invasive species and reforesting the area with native plantings; and
- capturing local knowledge, indigenous wisdom, and sustainable cultural practices to refine “mālama ‘āina” policies, procedures, protocols, and systems.

Healing Our People – and ‘āina mālama us.

This component of the initiative engages vulnerable youth, adults, and kūpuna in “healing the ‘āina” activities as a means to interact and strengthen their relationship with the ‘āina in ways that are healing – spiritually, mentally, and physically – for themselves. In certain ways, North Hālawā Valley has served as a “pu‘uhonua” for this target group. Partnerships to reach out to incarcerated Native Hawaiians, Native Hawaiian women offenders who are accessing transitional services as they exit the criminal justice system and re-enter the community, and at-risk youth and families have included State Department of Public Safety (Hālawā Medium Security Facility, O‘ahu Community Correctional Center Special Projects, Wai‘awa Women’s Correctional Facility, and Hawai‘i Youth Correctional Facility) and TJ Mahoney & Associates, Ka Hale Ho‘āla Hou No Nā Wāhine.



Photo 4. Ka Hale Ho‘āla Hou No Nā Wāhine Participants

The proposed initiative intends to maintain, sustain, and expand the above services and activities by:

- growing and managing partnerships and networks – i.e., at-risk youth and family organizations, domestic violence organizations, health and wellness organizations, organizations providing re-entry and transition services for ex-offenders;
- increasing coordination and development of existing and new services to maximize their impact and benefits for participants; and
- capturing local knowledge, indigenous wisdom, and sustainable cultural practices to refine policies, procedures, protocols, and systems that increase the effectiveness, efficiency, and scale of “healing the ‘āina while healing our people” activities.

Culture & Learning – *we put one seed in the ground, we get many in return.*

This component involves providing cultural and learning tours that are a guided experience revealing a number of significant sites along with information on cultural practices and its applicable uses. Pōhaku, ki‘i, lā‘au lapa‘au, plant use, and other areas are explained and questions are encouraged. The objective of the tours is to provide people the opportunity to gain a greater understanding of not only Hawaiian culture but of Hālawā itself. This includes providing background information and the history of the construction of the H-3 Highway and the protest that occurred to protect nā wahi pana o Hālawā.



Photo 5. Group Participating Cultural Learning Tour.

This component also includes providing safe and secure access to a range of appropriate “users” of the valley including cultural practitioners, recreational users (i.e., hikers and bird watchers), and researchers.

Partnerships to date have included Kamehameha Schools, Department of Education, Girl Scouts of Hawai‘i, Boy Scouts of America – Hawai‘i, University of Hawai‘i (Hawaiian Studies), Hawai‘i Tokai International, Hawai‘i Pacific University, and Kua‘ana Student Services.

The proposed initiative intends to maintain, sustain, and expand the above services and activities through the following:

- increasing outreach and partnership/network expansion and management – i.e., increasing partnerships with additional educational institutions (at all levels, elementary through college);
- establishing a pilot program in partnership with Kapiolani Community College to develop a STEM (Science, Technology, Engineering, & Mathematics) internship program, especially for Native Hawaiian students, that connects modern science with traditional Hawaiian techniques and practices as a way to make the subject matter more relatable and applicable to local students.
- further develop curricula, educational programs, materials, and facilities to interpret the historic and cultural resources of Hālawā Valley and traditional Hawaiian cultural practices.

- further develop curricula, educational programs, materials, and facilities that capitalize on the unique natural and environmental resources of the Valley as a “learning lab”.
- refinement of policies, procedures, protocols, and systems to increase effectiveness, efficiency, and scale of the Valley’s cultural and learning programs and activities, including educational visits as well as study and work days for schools from elementary through the university level.

B. Sustaining Stewardship & Peer-ship Between People & ‘Āina

The proposed initiative will develop and implement stewardship (peer-ship) and sustainability plans for North Hālawā Valley. It will take a “planning by doing” approach. It will capture the local wisdom, knowledge, and processes that Nā Kūpuna A Me Nā Kāko‘o O Hālawā has developed and implemented for the past 15 years to maintain and sustain the rich resources in the North Hālawā Valley. This will serve to establish the most appropriate and effective plans, systems, protocols, policies, and procedures to protect, preserve, and restore cultural, historical, and environmental resources in the Valley. The plans will also serve as the foundation for the educational, social, and cultural development work that has been on-going in the Valley.

This development intent addresses OHA’s desired strategic result by establishing a viable stewardship plan to effectively manage and “preserve cultural and natural resources and historic properties” in North Hālawā Valley by using “sustainable and balanced” cultural practices. It further advances OHA’s goals by developing a sustainability plan that “create(s) economic value” to ensure the near and long term sustainability of the resource management work in North Hālawā Valley.

Development of Stewardship Plan –

A Stewardship or Peer-ship (between ‘āina and island residents) Plan will be developed and implemented through a process of engaging key stakeholders, capturing local wisdom and indigenous practices in use by NKNKH over the course of the last 15 years, and building a network of partners. The plan will include the following key components:

- *Overall Program & Usage Plan:* an overall program and usage plan that utilizes the ahupua‘a concept to address all mitigation elements.
- *Preservation Plan:* a preservation plan for the valley’s spiritual and cultural sites.
- *Access & Security Plan:* an access and security plan that is culturally sensitive and focused, including establishing policies and protocols through a community process that gathers community input.
- *Native Species Restoration Plan & Programs:* a plan and programs to restore native species in North Hālawā Valley.

The plan will also include:

- development of program activities that identify specific areas that require protection and provide for on-going maintenance and preservation (i.e. spiritual and cultural sites, buffer zones, iwi locations, wahikapu sites, etc.).
- development of policies, procedures, and protocols for short-term and long-term access and use.

- creating demonstration sites for preservation & protection; restoration and the corresponding protocols and processes for ongoing maintenance.
- development of program activities that provide for restoration, reforestation, and erosion control; native plant reforestation; erosion control and bank and stream restoration.
- determination of access for bicycles, vehicles, and walking/hiking; camping area and proper use protocols.

Development of Sustainability Plan –

A Sustainability Plan will also be developed and implemented through a process of engaging key stakeholders and strategic partners, building a network of cooperative enterprises, and establishing an entrepreneurial culture within the context of the cultural values and norms that anchor the work of NKNKH. The sustainability planning process will:

- increase programmatic flexibility, financial stability, and long term sustainability through increasing efficiencies and more diversified funding across multiple source types by:
 - ✓ developing a viable and sustainable funding model through a resource development planning process with near, intermediate, and long term targets and strategies that move NKNKH to a highly diversified funding base across multiple source types over time.
 - ✓ strengthening internal fundraising skills and expertise in all funding source types and having access to and relationships with external expertise to address additional extraordinary funding needs.
 - ✓ increasing efficiencies and economies of scale through a networked approach that generates synergistic relationships, especially with other organizations that are managing kīpuka.
- increasing NKNKH’s entrepreneurial effectiveness and efficiency by strengthening its culture of learning, innovation, and entrepreneurship by:
 - ✓ increasing “vertical and horizontal” flow of information and idea exchange to catalyze “bubbling up” of program, funding, partnership, and entrepreneurial opportunities.
 - ✓ increasing synergy and collaboration, internally and externally.
 - ✓ developing and establishing policies, processes, systems and appropriate structures to analyze, develop, and advance entrepreneurial and innovation concepts.
- maximize NKNKH’s impact by broadening its reach into the community by:
 - ✓ planning and implementing “reaching out” strategies and activities – i.e., increase in-community activities; strengthen and increase strategic partnerships to deliver on mission; use of social network technologies.
 - ✓ mapping and managing NKNKH’s extensive network of relationships with government agencies, community partners, faith communities and families to maximize its reach.

3. Approach & Methodology

A. Healing & Learning Center

Healing the ‘Āina – *we mālama ‘āina . . .*

The primary goals and objectives of this component of the program include:

- increasing the amount areas that are cleared and maintained around cultural and historical sites;
- increasing the stabilization and restoration of cultural and historical sites;
- eradicating troublesome invasive species and reforestation through planting of native vegetation;
- increasing NKNKH's volunteer base by improving its volunteer recruitment and management system and program; and
- refining "healing the 'āina" protocols and systems by capturing the local knowledge, indigenous wisdom, and cultural practices employed by NKNKH.

The key milestones to affect these objectives in Year 1 include:

On-Going &/ Or Conducted in Each of the 4 Quarters –

- organize and conduct a minimum of 4 community work days per month – work conducted includes clearing and maintenance, site repair and restoration, eradication of invasive species, and planting of native species.
- conduct regular maintenance, clearing, restoration, and replanting regimen with core volunteer group.
- on-going recruitment and management of volunteers.

Quarter 1 –

- recruiting and securing appropriate contracted services to support the increase in community work days, the recruitment and management of volunteers, and the refinement of "healing the 'āina" protocols and systems.
- develop and implement improved volunteer recruitment and management processes and systems.
- begin process of capturing data, information, and "stories" of the local wisdom and knowledge relevant and using that information to refine "healing the 'āina" protocols and systems.

Quarter 2 –

- continue process of capturing data, information, and "stories" of the local wisdom and knowledge relevant and using that information to refine "healing the 'āina" protocols and systems.

Quarter 3 –

- complete process of capturing data, information, and "stories" of the local wisdom and knowledge relevant and refining "healing the 'āina" protocols and systems.

Quarter 4

- full implementation of "healing the 'āina" protocols and systems.

For Year 2, HACBED will carry out a Year 1 assessment and evaluation process with NKNKH to reflect on and assess the work done and identify the specific desired outcomes and milestones for Year 2 to improve upon and expand "healing the 'āina" services and activities.

Healing Our People – *and ‘āina mālama us.*

The primary goals and objectives of this component of the program include:

- increasing the number of at-risk and vulnerable Native Hawaiians accessing “healing our people” services and activities in the Valley by strengthening and expanding NKNKH’s partnerships with agencies and organizations serving this target population.
- refining “healing our people” protocols and systems by capturing the local wisdom, indigenous wisdom, and cultural practices employed by NKNKH, including establishing clear procedures, policies, systems, and protocols for coordination of services between NKNKH and its partner organizations.

The key milestones to affect these objectives in Year 1 include:

On-Going &/Or Conducted in Each of the 4 Quarters –

- on-going outreach to and development of new partnerships with appropriate agencies and organizations serving at-risk populations of Native Hawaiians.
- coordinating and conducting community work day and learning tours that tailored to the needs of each of the groups.

Quarter 1 –

- recruiting and securing appropriate contracted services to support the increase in community work days and the refinement of “healing our people” protocols and systems.
- begin process of capturing data, information, and “stories” of the local wisdom and knowledge relevant and using that information to refine “healing our people” protocols and systems.

Quarter 2 –

- continue process of capturing data, information, and “stories” of the local wisdom and knowledge relevant and using that information to refine “healing our people” protocols and systems.

Quarter 3 –

- complete process of capturing data, information, and “stories” of the local wisdom and knowledge relevant and refining “healing our people” protocols and systems.

Quarter 4

- full implementation of “healing our people” protocols and systems.

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Culture & Learning – *we put one seed in the ground, we get many in return.*

The primary goals and objectives of this component of the program include:

- increasing the number of students (elementary through college level) accessing NKNKH's cultural and learning by strengthening and expanding NKNKH's partnerships with educational institutions and community organizations that serve Native Hawaiian youth.
- increasing secure and safe access to North Hālawā Valley for cultural practitioners and recreational users.
- developing curricula and materials for cultural, historical, and environmental education activities.
- establishing a pilot STEM internship program in partnership with Kapiolani Community College.
- refining the policies, procedures, protocols, and systems for NKNKH's culture and learning services and activities.

The key milestones to affect these objectives in Year 1 include:

On-Going &/Or Conducted in Each of the 4 Quarters –

- on-going outreach to and development of new partnerships with appropriate agencies and organizations serving Native Hawaiian youth.
- coordinating and providing secure and safe access to North Hālawā Valley for cultural practitioners and recreational users.
- coordinating and conducting a minimum of 4 cultural and learning tours that tailored to the needs of each of the groups.

Quarter 1 –

- recruiting and securing appropriate contracted services to support the increase in cultural and learning tours, development of curricula and materials, and refinement of protocols and systems for cultural and learning tours.
- begin process of capturing data, information, and “stories” of the local wisdom and knowledge relevant and using that information to refine protocols and systems for cultural and learning tours.
- begin process of curricula and materials development.

Quarter 2 –

- continue process of capturing data, information, and “stories” of the local wisdom and knowledge relevant and using that information to refine protocols and systems for cultural and learning tours.
- continue process of curricula and materials development.

Quarter 3 –

- complete process of capturing data, information, and “stories” of the local wisdom and knowledge relevant and refining protocols and systems for cultural and learning tours.
- complete process of curricula and materials development.

Quarter 4

- full employment of curricula and materials developed.
- full implementation of cultural and learning tour protocols and systems.

For Year 2, HACBED will carry out a Year 1 assessment and evaluation process with NKNKH to reflect on and assess the work done and identify the specific desired outcomes and milestones for Year 2 to improve upon and expand “culture and learning” services and activities.

Development of Stewardship Plan –

The primary goals and objectives of this component of the program include:

- development a Stewardship Plan that includes an overall program and usage plan; a preservation plan; an access and security plan; and a native species restoration plan; and
- development of appropriate programs, activities, policies, procedures, and systems to effectively implement the Stewardship Plan.

The key milestones to affect these objectives in Year 1 include:

Quarter 1 –

- recruiting and securing appropriate contracted services to provide technical and research and analysis support to the stewardship planning process.
- identifying key stakeholders and securing agreement on the planning process design.
- launching the data gathering and analysis process, including interviews and focus group discussions with key stakeholders (individuals and stakeholder groups).

Quarter 2 –

- completion of data gathering and analysis process.
- conducting facilitated planning sessions to establish frameworks and parameters for all components of the stewardship plan.

Quarter 3 –

- compilation and analysis of information gathered from facilitated planning sessions and previous planning activities.
- develop initial draft of stewardship plan.
- conduct review process of draft stewardship plan.

Quarter 4

- finalize stewardship plan.
- develop operational and work plans for implementation of the stewardship plan.
- begin implementation of plan through development of programs, activities, and establishment of appropriate systems and procedures.

For Year 2, HACBED will carry out a Year 1 assessment and evaluation process with NKNKH to reflect on plan implementation activities in order to identify the specific desired outcomes and milestones for Year 2 to expand implementation of the stewardship plan.

Development of Sustainability Plan –

The primary goals and objectives of this component of the program include:

- increasing the security, stability and sustainability of NKNKH and its work by developing a Sustainability Plan that identifies a viable and sustainable funding model with near, intermediate, and long term targets and strategies; develops an entrepreneurial culture within NKNKH through the development of policies and systems that support entrepreneurship and innovation; and leverages NKNKH's resources and assets by establishing processes that maps and effectively manages NKNKH's extensive network of partners and supporters.
- effectively implementing the Sustainability Plan to attract and secure resources from an appropriate mix of funding sources.

The key milestones to affect these objectives in Year 1 include:

Quarter 1 –

- recruiting and securing appropriate contracted services to provide technical and research and analysis support for the sustainability planning process.
- identifying key stakeholders and securing agreement on the planning process design.
- launching the data gathering and analysis process, including interviews and focus group discussions with key stakeholders (individuals and stakeholder groups).

Quarter 2 –

- completion of data gathering and analysis process.
- conducting facilitated planning sessions to establish frameworks and parameters for all components of the sustainability plan.

Quarter 3 –

- compilation and analysis of information gathered from facilitated planning sessions and previous planning activities.
- develop initial draft of sustainability plan.
- conduct review process of draft sustainability plan.

Quarter 4

- finalize sustainability plan.
- develop operational and work plans for implementation of the sustainability plan.
- begin implementation of plan through planning and development of specific revenue generating activities, fund development strategies, and cooperative social enterprises.

For Year 2, HACBED will carry out a Year 1 assessment and evaluation process with NKNKH to reflect on plan implementation activities in order to identify the specific desired outcomes and milestones for Year 2 to expand implementation of the sustainability plan.

4. Tracking & Reporting on Outputs & Outcomes

A. Healing & Learning Center

Outputs for Healing of the ‘Āina & Our People – overall, the proposed project expects to increase the current level of activity and community participation in Year 1 as follows:

- minimum of 100 Native Hawaiians per month participating in preservation, protection, and restoration program – approximate minimum of 1,200 annually.
- minimum of 200 community volunteers per month participating in preservation, protection, and restoration program – approximate minimum of 2,400 annually.
- a minimum of 4 community work day sessions a month, in addition to regular weekly maintenance activities.
- expand NKNKH network by a minimum of 10 new “healing of the ‘āina and our people” partners.
- clear a minimum of 2 acres to protect and maintain cultural and historical sites.
- a minimum of 5 cultural sites being preserved, protected, and maintained.
- eradicate approximately 2,000 lbs of problematic invasive species a year.
- establish an on-going regimen of plantings and reforestation with native plants – minimum of 2 acres covered.

Outcomes for Healing of the ‘Āina & Our People –

- establish Hālawā Valley as a model of island sustainability through the interdependent healing process between ‘āina and island people.
- address challenges and at-risk factors facing targeted groups – incarcerated native Hawaiians, native Hawaiian women transitioning from justice system to community, at-risk youth and their families.

Outputs for Culture & Learning –

- minimum of 100 Native Hawaiians per month participating in cultural and/or learning tours and activities – approximate minimum of 1,200 annually.
- minimum of 200 community volunteers per month participating in cultural and/or learning tours and activities – approximate minimum of 2,400 annually.
- a minimum of 4 cultural and/or learning tours and activities a month.
- develop a 1 acre māla.
- expand NKNKH network by a minimum of 10 new “culture and learning” partners.
- develop cultural, historical, and environmental curricula relevant to the diverse participant groups.

- establishment of a pilot STEM internship program for Native Hawaiian students that capitalizes on the cultural, historical, environmental, and economic resources of North Hālawā Valley to generate educational and vocational opportunities for the students.
- improve regular and secure access for cultural practitioners (i.e., la‘au lapa‘au, traditional religious practitioners, native gatherers).
- improve regular and secure access for appropriate research and recreational users of the Valley – i.e., hunters, hikers, bird watchers, and researchers.

Outcomes for Culture & Learning –

- raise cultural, historical, and environmental awareness among Native Hawaiians and the broader community.
- increase cultural and educational opportunities for Native Hawaiian youth.
- cultural practitioners and recreational users have secure and safe access to the cultural and environmental resources of the Valley.

B. Sustaining Stewardship/Peer-ship Between People & ‘Āina . . .

Outputs –

- development of a stewardship plan – a plan for ahupua‘a/kīpuka resource management that includes plans for preservation of cultural sites, access and security, and native species restoration.
- implementation of stewardship plan with establishment of programs, activities, policies, procedures, and systems.
- a viable sustainability plan – including near, intermediate, and long term targets and strategies.
- on-going process to strengthen revenue generation and fundraising capacity NKNKH – relationships, processes, systems, and structures.
- identification and establishment of NKNKH’s revenue generation and fundraising activities.
- implementation of new revenue generation and fundraising activities.
- increased strategic partnerships, synergistic relationships, and professional and community affiliations that result in economies of scale, effectiveness and efficiency.
- a map of the NKNKH’s current and potential network.
- a process and system for managing the NKNKH’s universe of relationships to deliver on its work and mission.
- an expanded network of relationships, affiliations, facilities, and other resources.

Outcomes –

- sustainable management of the cultural, historical, and environmental resources of North Hālawā Valley.
- creation of economic value of resources in the Valley that can be leveraged to help generate and sustain healing, cultural, and learning opportunities for Native Hawaiians and the broader community.