In light of longstanding challenges to our ‘āina (land), cultural traditions, and lifestyle, community members joined together to articulate a vision for the future of Molokai. The process was innovative yet organic, bringing together individuals from different generations and with ‘ike (knowledge) from a wide range of sources. The emerging document describes a desired state for the island, where the question of development is secondary to the promise to mālama (protect and nurture) natural and cultural resources. Utilizing a community-based, holistic approach, “Molokai: Future of a Hawaiian Island” identifies critical needs and outlines specific steps to achieve change and sustainability.
I ka wā ma mua, ka wā ma hope.
The future is found in the past.

—‘Ōlelo No‘eau

Molokai¹ was once known as ‘āina momona,² the bountiful land. In more recent times, we have been seen as an activist island—community members protesting development plans and large land sales, always saying no. We are a community now ready to say yes—yes to our ideas, our plans, our Molokai. We are ready to say yes once again to the original vision for Molokai, ‘āina momona.

Over the past four decades of Molokai’s history, a familiar narrative has repeated itself: Large landowners and outside developers have tried to impose land-use plans and profit models on the island that are incompatible with the essence of Molokai. In reaction, our community has continually advocated for preservation of the island’s integrity. But Molokai is ready to redefine this historical narrative, to act instead of react. Since the shutdown of Molokai Ranch in March 2008, which ended a century of controversial corporate rule, we are not just defending our island from outside threats but also working proactively to shape our own future through grassroots community planning.

When confronted with development plans, this community has often been torn between promised benefits and proposed sacrifices. Gaining more jobs, new infrastructure, and industry growth often meant compromising the very things the community has fought to protect. These include a rural lifestyle, a close-knit community, a distinctly Hawaiian heritage, unspoiled lands, undeveloped coastlines, subsistence food sources, and a sustainable water supply.

In an attempt to huli (reverse) this old planning model that asked what the community was willing to give up in order to survive under outside influences, community members began asking a new question: What resources can we nurture, and what initiatives can we create ourselves so the entire island can return to pono (balance) and thrive in abundance?
“Molokai: Future of a Hawaiian Island” opens this dialogue.* It is meant to be a living document and a guiding vision statement that will evolve with the community. Incorporating mana’o (thoughts, ideas, insights) from various community plans and studies generated over the last 30 years, it also includes new material generated from community members. Molokai is collectively determining what we value and what we envision for our island by drawing on the mana’o of everyone from young children to our cherished küpuna (elders).

The life of this Hawaiian island depends on the community’s active role in shaping our own future. It is our hope that the next seven generations and beyond will once again thrive on Molokai and live the true meaning of ʻāina momona.

*The first printing of “Molokai: Future of a Hawaiian Island” was in May 2008. The original document is available online at http://www.themolokaidispatch.com/molokai.pdf.
**Molokai Vision Statement**

Molokai is the last Hawaiian island. We who live here choose not to be strangers in our own land. The values of aloha ‘āina and mālama ‘āina (love and care for the land) guide our stewardship of Molokai’s natural resources, which nourish our families both physically and spiritually (see Appendix A for more on these values). We live by the historic legacy of pule o’o (powerful prayer) left to us by our kūpuna. We honor our island’s Hawaiian cultural heritage, no matter what our ethnicity, and that culture is practiced in our everyday lives. Our true wealth is measured by the extent of our generosity.

“This vision is not something for us to fight about. This is something for us to talk about. It’s the starting place for a discussion. So my hope is that everyone will read this, underline the things you agree with, circle the things you disagree with, and then come together at the table and talk about it.”

—Kahualaulani Mick

- We envision strong ‘ohana (families) who steadfastly preserve, protect, and perpetuate these core Hawaiian values.

- We envision a wise and caring community that takes pride in its resourcefulness, self-sufficiency, and resiliency and is firmly in charge of Molokai’s resources and destiny.

- We envision a Molokai that leaves for its children a visible legacy: an island momona (abundant) with natural and cultural resources, people who kōkua (help) and look after one another, and a community that strives to build an even better future on the pa’a (firm) foundation left to us by those whose iwi (bones) guard our land.

**Background**

The people of Molokai are seeking a future that perpetuates and shares the elements that make Molokai so special. Most of the island’s residents are intent on preserving Molokai’s lifestyle and culture and are understandably wary of new development projects that may not be compatible with this goal. Molokai is not anti-development; rather, it is pro-lifestyle.

†Personal reflections, in the form of quotations from a handful of contributors, appear in the text. These excerpts were gathered from oral presentations and written testimonials about the vision for Molokai.
While there is shared concern about development on all parts of the island, Molokai’s largest challenges have historically been in West Molokai. Over the past 30 years—since mainland and foreign-owned companies began acquiring ownership of Molokai Ranch—there have been serious conflicts between the ranch and the community about its development proposals.

To date, these conflicts have resulted in escalating costs for Molokai Ranch, frustration in the community, and a stalemate in the planning process for the island. Therefore, we must either find landowners that recognize community knowledge as an asset and priority or become landowners as a community. (This is true not only for West Molokai but also for the entire island.) The stewardship of Molokai’s lands and resources must rest with the people of Molokai.

Despite the island’s economic challenges, her people are independent and deeply protective of Molokai’s environment and cultural heritage. We embrace our kuleana (responsibility) to walk in the pathways of pono illuminated by our kūpuna.

“**When I look at the past, I think it can provide lessons for us now. What we are witnessing is the polarization of our community, and I ask myself, what is causing this polarization so that there are winners and losers? In the end we are all losers because a community that pits itself against itself will always lose. And so...we have to find ways to return back to each other.”**

—Malia Akutagawa

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**Overview**

The people of Molokai have a clear vision for the island’s future based on the values of pono and aloha ‘āina. Over the years numerous community plans have attempted to articulate this vision and have proposed projects aimed at creating a diversified and sustainable economy for Molokai (see References). This document brings many decades of planning into focus, and—using these past community plans as a foundation—it attempts to answer a question many have asked the Molokai community: “OK, so what do you want?” As we go forward in this effort, we are guided by a powerful Hawaiian proverb, “I ka wā ma mua, ka wā ma hope,” which reminds us that “the future is found in the past.”
**Culture**

Hawaiian culture is the foundation upon which we build the future of Molokai. The ‘āina (land) and all of its natural resources will be protected and preserved for future generations.

**Education**

In ancient times, Molokai was a renowned piko (center) of learning, one that produced experts of the highest level in all aspects of life. Today, Molokai’s living Hawaiian culture continues to provide a spiritual foundation for education. This spiritual foundation makes Molokai a unique place of learning and will help guide educational endeavors on the island. Molokai will be a place to learn Hawaiian culture—to live Hawaiian culture—and education will become one of Molokai’s economic pillars.

**Agriculture/Aquaculture**

Agriculture remains the most supported industry on the island. Molokai’s water limitations influence our decision to promote family farms, traditional food crops, diversified production, value-added products, the education of our youth, and—most importantly—the protection and best use of agricultural lands and water. The need for food security is critical if we are to survive in the middle of the Pacific, and a strong agriculture/aquaculture industry will ensure food sustainability for future generations.

**Environment**

Our relationship to the natural environment is guided by the concept of aloha ‘āina. The land is not viewed as a commodity; rather, it is the foundation of our cultural and spiritual identity. We understand that it is our responsibility to mālama ‘āina; thus, we support projects that will protect and enhance our natural resources, such as reforestation, watershed protection, soil reclamation, greening of Molokai, wind breaks, renewable energy, and so forth. These projects will also create environmental job opportunities.
**Subsistence**

Subsistence is an important part of Molokai’s hidden economy and a key to food sustainability and self-sufficiency. This economy thrives on Molokai today, as 38% of our food is acquired through subsistence activities. The skills needed to perpetuate a subsistence economy are based in cultural knowledge, traditions, and rights. Therefore, subsistence needs to be recognized, protected, and enhanced through initiatives such as the creation of a Molokai Shoreline Management Plan.

**Tourism**

Tourism presents great challenges and also great potential returns for Molokai. Keeping Molokai Molokai through Hawaiian culture and community involvement is a priority. A clear plan to control speculative land sales, along with escalating land values and property taxes, is needed. Molokai also needs to recognize its limitations, such as water supply, airline seats, rooms, cars, and so forth in determining its tourism plan. We want to attract both local and out-of-state tourists who come to enjoy the unique visitor experience Molokai offers; however, the island cannot accommodate the traditional industrialized tourism schemes based on volume. Tourism initiatives will use existing accommodations and infrastructure; any new infrastructure will be limited in size and capacity.

**Governance**

We will protect our lands from inflation/taxes through legislation, and we will mālama (care for) our natural resources by implementing the traditional ‘Aha Moku system of land management. We need to begin the process of becoming our own county.

This community vision—with its islandwide focus and cultural values—preserves Molokai as a Hawaiian island firmly rooted in its past and actively invested in its future.

I ka wā ma mua, ka wā ma hope.
Overall Objectives

See Appendix B for details of proposed projects that fit under these traditional categories.

ENVIRONMENT. Molokai’s environment will be clean, healthy, and protected from damage, pollution, and exploitation. Native species will flourish on land and in the sea. Watershed forests will thrive and expand their growth. Eroded lands will be green again, and coastal waters will be free of silty runoff. Molokai’s reefs will be healthy and its fish populations will thrive. The island’s historic cultural sites will be recorded, preserved, and restored. The people who live on this island will live in harmony with its natural resources, and those natural resources will in turn sustain the people. Molokai Nui A Hina: Great Molokai, Child of Hina.

PRODUCTIVITY. Molokai’s economy will be strong, diversified, and production-based. Small businesses and individual entrepreneurs will build the economy, with agriculture and aquaculture as its cornerstones. The rich farmlands of Ho’olehua, the lush verdant North Shore valleys, and the dozens of East End fishponds will be revitalized and productive once again. Molokai’s existing visitor accommodations will be filled with travelers who are comfortable with the island’s rural pace and who value its living Hawaiian cultural heritage. Everyone who wants to work on Molokai will have the opportunity to do so, and everyone who relies on traditional subsistence practices to feed their families will also be able to do so. Molokai ‘Āina Momona: Molokai, Land of Plenty.
SELF-GOVERNANCE. Molokai’s future will be in the hands of the people who live on the island. Private ownership of Molokai’s lands will be vested in the community, either through resident ownership or through a Molokai community land trust. The island’s natural resources and land will have the highest degree of legal protection against opportunistic abuse by offshore interests, as well as property value inflation. Molokai will work toward becoming its own county and will incorporate traditional land management methods (such as the ‘Aha Moku system). Molokai’s residents will have access to life-long learning opportunities, starting in early childhood and throughout adulthood. Cultural and community learning centers will provide children and their families with various educational opportunities, teach needed job skills, provide business training for entrepreneurs, and help guide young leaders to be wise in their stewardship of the island. Molokai Pule O’o: Molokai of the Powerful Prayers.

HEALTHY COMMUNITY. Molokai’s families will be healthy physically, mentally, and spiritually. A strong health and human services network will provide a seamless continuum of preventive, therapeutic, and compassionate care for those who need it. Molokai’s cultural heritage will be nurtured, and its practice will be supported through appropriate facilities. The island will be linked to the world and become a partner in the Information Age through a telecommunications infrastructure that will support health, education, and economic uses. Every family will be able to own a home, if they are willing to work to build it. A wide variety of sports, recreational, and entertainment opportunities will be accessible to the entire community. Molokai Nō Ka Heke: Molokai Is the Greatest!

“One of the things that Kumu John [Ka'imikaua] talked about was a prophecy made at Pāku‘i Heiau in ‘Ualapu‘e. The chant [describes] the falling of the old system, the old ways, and [how] the common people will bring abundance and pono back to the land. We are everyday people, you and I, yet we have so much mana. We have the mana, we have the commitment, we have the ‘ike [knowledge] to move forth and bring about solutions for Molokai. Kumu John said that this prophecy would be fulfilled at the seventh generation. We are that generation now. We are the seeds that have to be planted.”

—Malia Akutagawa
Cultural Statement

We seek to hold high and celebrate our culture, a culture based not only on the relationship between peoples but more importantly on the profound relationship with the 'āina.

To be “as one with the land” was at the very heart of our culture. This interrelationship is the central theme of the Kumulipo creation chants, which describe in poetic and cosmogonic form the union of Papa (mother earth) and Wākea (sky father). It is also inherent in the traditional concept of the ‘āina, which is derived from the words ‘ai, to eat or feed, and na, the act of. In addition, many traditional activities and laws of Hawaiians directly relate to use of the ‘āina.

Hawai‘i was one with nature. Every star, cloud formation, wind, and other natural phenomenon was given a name. The ‘āina was a living being that would care for generations yet unborn. There were no secrets between the traditional people of Hawai‘i and nature, only the understanding and harmony necessary for survival, intense respect for nature’s elements, and daily communication with nature that went far beyond words and vision.
Just as we and our culture are endangered, so are our traditional concepts. Aloha is an endangered word. It has been assaulted by commercialism and badly misused. Many dimensions of this document’s plan reflect a desire to practice love, care, and respect. We seek to promote aloha ‘āina, the essence of love for the land that sustains us.

**Cultural Objectives**

**HISTORIC PRESERVATION.** Inventory of the historic sites of Molokai, such as:

- Makahiki Grounds of Nā‘iwa
- Hula Piko of Kā‘ana
- Kālaipāhoa of Maunaloa
- Nā Ko‘i of Kaluako‘i
- Wahi Pana of Ka Lae o Ka Lā‘au
- Ka Ulukukui o Lanikaula of Hālawa
- ‘Ili‘ili‘ōpae of Mapulehu

**CULTURAL/EDUCATIONAL CENTERS.** Cultural education in areas such as:

- Language
- Ceremony/Protocol
- Lā‘au Lapa‘au (medicine)
- Lomilomi (massage)
- Mele (song)
- Hula/Oli (dance/chant)
- Traditional Resource Management
- Cultural Arts
Cultural Viewpoints

In Hawaiian tradition, descriptive sayings for each of the islands reveal the outstanding features, characteristics, and resources of the land and its people for which the island is well known and respected. Four of the most famous sayings for Molokai, discussed below, provide insight to the nature of the island, as well as an introduction to the time-honored values of her people and their close relationship to the land.

MOLOKAI NUI A HINA: GREAT MOLOKAI, CHILD OF HINA. This saying affirms that Molokai was born to a mother and father: Wākea, god of the sky, and Hina, goddess of the moon and weaver of the clouds. This traditional legend of origin establishes that the island of Molokai is a small and fragile child—unlike a large continent. The resources of an island are finite, and these finite resources need to be nurtured by the island’s “family” if the people are to grow strong, healthy, and prosperous. Many of the families of Molokai trace their roots on the island back to antiquity, making the island an integral part of their ancestral family. Molokai’s modern-day stewards have a kuleana to care for the island as they would care for a member of their own family.

MOLOKAI PULE O’O: MOLOKAI OF THE POWERFUL PRAYERS. “Molokai Pule O’o” is another traditional name for Molokai. In ancient times this name inspired fear and respect throughout Hawai‘i, because it was based on the island’s reputation as a training ground for the most powerful priests in the islands. Legends say that the people of Molokai drove invading armies from their shores simply by uniting in prayer. This name recognizes Molokai as an ancient center for learning and honors the spiritual strength of Molokai’s people and their historic sovereign control over the island. Although Molokai is not self-governing today, as discussed below, her people are nevertheless respected for their ability, thus far, to protect the Hawaiian culture, subsistence lifestyle, and the natural resources upon which they are dependent. They have accomplished this by combining an intimate knowledge of the island’s resources with strength of character and fearless determination to deal with threats to their environment and lifestyle. The enduring description of Molokai as “the last Hawaiian island” affirms the success of the community in protecting the Hawaiian way of life as the core of the island’s multiethnic, close-knit society.
MOLOKAI ‘ĀINA MOMONA: MOLOKAI, LAND OF PLENTY.
Before Western contact, the economy of Molokai was agricultural and centered on inshore aquaculture, the cultivation of ‘uala (sweet potato) and kalo (taro), fishing, hunting, and gathering. As a result of the industry of her people, Molokai—with its lush verdant valleys, extensive reefs, and productive fishponds—gained a reputation as the land of “fat fish and kukui nut relish.” The “fat fish” came from Molokai fishponds and the waters surrounding the island. The mention of “kukui nut relish” (relish made from the nuts of candlenut trees) refers to the lush resources of the land. The island as a whole was popularly called “‘Āina Momona,” or “Land of Plenty,” in honor of the great productivity of the island and its surrounding ocean.

MOLOKAI NŌ KA HEKE: MOLOKAI IS THE GREATEST, THE FOREMOST. “Molokai Nō Ka Heke” is a famous boast about the island of Molokai. It is the traditional Molokai rejoinder to Maui’s boast of “Maui Nō Ka ‘Oi,” or “Maui is the best.” “Molokai Nō Ka Heke” means “Molokai is better!” This saying reflects the pride that Molokai’s people have in their island and their community. The strength of this community is dependent on the physical, mental, cultural, and spiritual health of the people.

“I am reminded of a mo‘olelo that was told by our kūpuna [ancestors]. And in this mo‘olelo they liken each child born to a bowl of light. And each of us is like that bowl of light. And sometimes we go about life and something comes along that causes us ‘eha, hurt or fear or doubt, and when that happens it's like dropping a stone into that bowl of light, and the light becomes blocked. We are at a time here on Moloka‘i, a very special time, and it is time to huli that bowl and to release that ‘eha so that the light of our people and the light of our island can shine once again. Moloka‘i has a very important destiny....Look around, the whole world is hurting. Many indigenous people are hurting. And Moloka‘i has a purpose, a special purpose, to be a light to the world and to lead the way for Hawai‘i and for the honua, the earth.”

—Kauwila Hanchett
Education

Keiki o ka ‘Āina (Children of the Land): Molokai youth show off the fruits of their labor
2007, HAWAIIAN LEARNING CENTER

Education Statement

Education is like a wa’a (canoe); it is a vessel through which all elements of this vision (“Molokai: Future of a Hawaiian Island”) will be promoted. In addition, education will become a cornerstone of our economic strategy.

As stated in the previous section, the value of Molokai to the state and the rest of the world is its Hawaiian culture. Here in this rural place, Hawaiian values are not mere words but a way of life. Indeed, it is our living culture that provides a spiritual foundation for education and makes Molokai a unique place of learning.

The phrase Molokai Pule O’o describes Molokai as a place of deep spiritual mana (supernatural power). In ancient times, the island was also known as a famous piko of learning, one that produced experts of the highest level in all aspects of life. Molokai was a place of knowledge and light; and ho’ōla (bringing life) was a key to learning. Today, by integrating the Hawaiian concept of ho’omanamana (spirituality) with education, we firmly link curriculum and culture together.
Hawaiian education emphasizes the idea of “külia i ka nu’u” (striving for the highest), which requires discipline, hard work, and commitment. In old Hawai’i, this search for advanced knowledge led to the extensive production of taro and poi, unique fishpond aquaculture, exquisite tapa, beautiful dance, and a melodic Hawaiian language. It also created a deep and vibrant culture able to protect island resources for thousands of years.

At the heart of the culture are skills and values that center on the growing and gathering of food from the land and sea. Fishponds and taro patches will become important educational “classrooms,” along with our mountains, forests, oceans, and reefs.

Through education, we learn that it is our kuleana to protect these resources for future generations, as well as to kōkua and give back to our community. This promotes not only a strong individual identity but also greater identity within our ʻohana, community, islands, and world.

“We need a place...we can’t teach hula in some shopping center!” said Kumu hula (hula teacher) Kawaikapuokalani Hewett. Molokai is that place. It is a place to build and enhance our culture; a place for kumu to grow, create, and teach. Molokai is a cultural repository. Special sites will be designated for our greatest cultural practitioners to reside and pass on their knowledge. Molokai is a place you come to learn Hawaiian culture—to live Hawaiian culture. Indeed, as Molokai kupuna Aunty Clara Ku has stated so clearly about the island of Molokai: “We have a lot to teach the world.”

By perpetuating traditional knowledge systems, remembering and treasuring our history, and evolving with modern technology, we will be preparing ourselves and our children for the future of Molokai.

“I am poʻopuaʻa [head pupil] for Ka Pa Hula ʻO Hina ʻO Ka Po Laʻilaʻi...I am a child of Hina. Molokai is my home. Hula is a part of this island as it is a part of who I am. I’ve been studying hula for nearly 27 years of my life....I have students under my training from ages 3 to kūpuna and [in our dances] we utilize Molokaʻi, the traditions, the ceremonies, the ʻāina, from ma uka to ma kai....Although hula has been utilized to bring in tourists in the past century, with grass skirts and the image of a young maiden with a coconut bra, I’d like to see Molokaʻi utilize hula to increase education in [Hawaiian] history, agriculture, life outside of four walls, and gathering medicine.”

—Kanoe Davis
Educational Objectives, Values, and Projects

Cultural and Community Learning Centers.

OBJECTIVES/VALUES

1. Build on a Hawaiian cultural foundation with a Molokai perspective.
2. Honor our ancestors.
3. Make Molokai a repository for all Hawaiian cultural things.
4. Seek and attain knowledge to sustain family.
5. Contribute to the well-being and flourishing of the Hawaiian language.
6. Promote ʻimi ʻike (seeking knowledge for life).
7. Practice ma ka hana ka ʻike (Through doing one learns).
8. Value indigenous ways of knowing and learning and experiential knowledge.
9. Perpetuate traditional cultural protocol (for gathering, ceremonies, etc.), as well as subsistence skills and values.
10. Support alternative routes of education. Opportunities for learning are everywhere.
11. Promote education as a primary component of tourism.
12. Extend education islandwide with various outreach centers.
13. View the whole island as our classroom by utilizing place-based learning sites.
14. Teach young leaders to be wise in their stewardship of the island.
PROJECTS

1. Create community-controlled life-long learning centers throughout the island.

2. Develop cultural/educational centers in areas such as language, ceremony/protocol, healing, lā‘au lapa‘au, lomilomi, mele, hula/oli, traditional resource management, and cultural arts.

3. Create a Hawaiian educational complex on the West End, in addition to the cultural and community learning centers across the island.

4. Support educational programs to propagate/raise traditional resources (kalo, ʻuala, fish, medicinal plants, etc.).

5. Encourage and support programs that teach the skills and values of subsistence living.

6. Create and promote additional job skills and business-training programs.

7. Create place-based curriculum.

“I'm a product of Moloka‘i. I graduated from Moloka‘i High School. I'm also a graduate of Maui Community College....I now work there [at MCC] as a financial aid advisor....We have over 250 students enrolled in our Moloka‘i Education Center and 75% of them are Hawaiian. At the Maui Community College Moloka‘i Ed Center we offer 2-year [degrees], 4-year degrees, and master's degrees through distance learning via UH–Hilo, UH–West O'ahu, and UH–Mānoa. Through initiatives such as the Back-to-School program serving workers laid off from Moloka‘i Ranch and ‘Ohana Grants designed to provide laptop computers to college students in need, we are hoping to expand postsecondary education on Moloka‘i.”

—Sybil Lopez
**Department of Education/Public Schools.**

**OBJECTIVE/VALUES**

Embrace open communication among islandwide schools to promote seamless transitions/coordination of programs and transparency.

**PROJECTS**

1. Work with the Department of Education to provide additional learning opportunities for all Molokai residents. This may include opening resources, such as public school computer labs and libraries, to the greater community.

2. Create excursion programs at place-based learning sites.

3. Encourage policymakers to expand the charter school program and provide equitable funding.

4. Encourage schools to serve food from local producers.

**Community College, Vocational, and Continuing Education.**

**OBJECTIVE/VALUES**

1. Enable graduates to become proficient in their practices.

2. Give graduates the opportunity for continuing education and employment on Molokai.

3. Support educational activities for our farmers and youth that promote sustainable food production for the island.


5. Promote education/learning opportunities in renewable energy, sustainability, and self-sufficiency.

6. Provide access to professional development opportunities (i.e., training, certifications, degrees, apprenticeships, internships, etc.).
PROJECTS

1. Support the continued expansion of the community college on Molokai.

2. Promote workshops that empower our community (Hawaiian rights, land-use laws, water rights, community, political processes, etc.).

3. Support efforts to create a performing arts center and theater.

4. Establish and support additional educational opportunities, such as vocational schools.

VOCATIONAL SKILL AND DEVELOPMENT

Too many of Molokai’s practical vocational jobs are being filled by skilled off-island workers. These are essential jobs necessary in maintaining the existing infrastructure of Molokai and are not necessarily related to new construction or development. Typically these jobs pay far above minimum wage. It is essential that Molokai develop a practical training institution either as a stand-alone facility or in conjunction with other on-island learning facilities. The purpose of the Vocational Skill Development Program would also include aiding students who may have to reside off-island temporarily to complete education in such skills. Even if temporary relocation is necessary, the intention of this program is always to see Molokai’s own people returning back home to fill these jobs.

Examples of vocational skills include general construction, plumbing, electrical, roofing, AC/refrigeration, solar/renewable energy, automobile maintenance and repair, computer repair, landscaping/nursery, heavy equipment operating, masonry, flight maintenance, and civil service (police and firefighting).
Agriculture/Aquaculture Statement

In ancient times, the people of Molokai were renowned for their ability to produce abundant quantities of food. In honor of the great productivity of the island and its surrounding ocean, Molokai was frequently referred to as ‘āina momona. Through careful stewardship, Molokai’s people were able to maintain a sustainable and self-sufficient food supply for thousands of years.

Today, it is Molokai’s long-term goal to protect our isolated existence in the middle of the Pacific Ocean from outside interests that conflict with the island’s values. To achieve this objective, it is imperative that the agriculture and aquaculture sector on Molokai thrive, apart from the notion that we should import all that we consume. With only 2 weeks of food inventory in the state, attaining food self-sufficiency is a major priority, not only for Molokai but for all of Hawai‘i.
The ability to secure a sustainable food supply, and to create a diversified economy for our island and state, will depend on our capacity to provide farmers with an agriculture/aquaculture-friendly production environment. By focusing on production-based economic strategies that work toward this goal, such as agriculture and aquaculture initiatives, Molokai can both perpetuate our rural lifestyle and once again become a true ‘āina momona.

**Agricultural/Aquaculture Objectives**

1. Protect and manage natural resources, land, and water for agriculture/aquaculture food production.

2. Recognize the limited availability of water as a primary factor in prioritizing suitable agricultural food crops.

3. Promote and support family farms on Molokai to protect agriculture/aquaculture resources from commercial exploitation.

4. Support diversified agriculture that advocates for diversity in food crop production, diversity in family farm sizes, diversity in farm location, and diversity in marketing style.

5. Encourage and support organic and environmentally friendly farming methods/techniques.

6. Encourage and support the production of kalo and ‘uala.

7. Promote cooperative activities for our family farms to become more efficient and competitive in producing our food supplies through agriculture/aquaculture educational activities for our farmers and youth.

8. Promote activities and incentives that will help support the economic security of our farm families.

“[T]here’s been very few children that have been raised to be farmers. A lot of children are raised to be business people, and there’s a whole generation that’s been skipped as farmers, and there’s very few young people our age that are willing to go out there and break their back to farm their own food. But if they had incentives, if they had money, if they had something to put the food on the table, or to pay for the roof over their heads, they’d be more willing to go out there and do the work that their ancestors did.”

—Malia Waits
9. Promote and support marketing activities for products produced on Molokai.

10. Support “agro-tourism” endeavors.


12. Support activities and incentives that will make our fishponds and reefs productive and sustainable.

13. Support fruit tree and native plant nurseries.

14. Support the farming of certified organic and/or non-GMO (genetically modified organism) crops.

15. Support fuel crops that are byproducts of food crops.

16. Support continued livestock-raising operations on Molokai that use sustainable land/water management practices to minimize the risk of erosion and to protect Molokai’s limited water resources.
Environment

The environment on Molokai is relatively unspoiled compared with more urban areas in the state. The beaches are clean and open to public access, and there is relatively little air or water pollution. Molokai’s eastern valleys have year-round streams that are rated some of the most pristine in the state. Molokai’s upper mountain ranges are home to native rainforests housing native birds and insects, and Oluku’i mountain is known as the most pristine, untouched place in Hawaii. Among the natural scenic attractions are the magnificent sea cliffs on the North Shore, which are the highest ocean cliffs in the world.

Although Molokai is less developed than the rest of Hawaii, its natural resources are increasingly threatened by the pressures of commercial exploitation, poor land-use planning, unwise management, and benign neglect. The island’s environment is not beyond repair, however, and there are many opportunities to restore our environment and to protect those resources that remain intact.
West Molokai is dominated by nonnative species, but the topography and rainfall patterns indicate that, at one time, the area was lowland dry forest and shrub. The vegetation of this landscape includes mostly grasses and shrubs, with few species of trees. However, over 90% of the Hawaiian low shrublands have been lost to development or displacement by alien vegetation. These native ecosystems were permanently altered by cattle grazing followed by the cultivation of sugarcane and pineapple. These activities caused severe degradation and erosion. The terrain is now dominated by invasive species such as the kiawe tree and Christmas berry, which have spread throughout the area. A few small areas of native coastal dry shrubland and grassland communities still exist in the region.

The endangered Hawaiian monk seal frequents the beaches of the West End, especially near Lā’au Point. Molokai is committed to protecting this and other endangered species.

The Kamakou Forest Reserve and the West End of the island both contain rare and endangered plant species as well as an important native-dominated montane mesic forest and wet forest.

Regarding aquatic resources, Molokai has the longest contiguous fringe reef system in all of the United States and its protectorates. The reef begins at Hale o Lono and extends east along much of the southern shore of the island. The inshore areas along this area are also important fishponds, hatcheries, and breeding grounds for many key subsistence marine fish species. This is confirmed by many ko’a (fishing ground) locations. Inshore marine species are still abundant along the rugged coastline and tidal pool systems. These resources and reef systems need to be protected from siltation and pollution.

_Erosion_

Eroding lands are one of the most significant problems on Molokai, particularly on the West End. A substantial portion of Maunaloa lands have bare soils that erode during seasonal storms. The worst problems occur along the south shore from Punakou to Hālena as the inner reef waters are red from land-based sedimentation. However, the entire West End is relatively dry and in need of protection from erosion and excessive runoff. The continued health of the coral reef and marine ecosystem is dependent on implementation of erosion control measures, and this requires immediate attention.
Environmental Objectives and Key Projects

Molokai can become known worldwide as a community committed to the sustainable management of its land and natural resources. Below are some of the key projects to help protect Molokai’s environment, which will also provide extensive job opportunities:

1. West End Erosion Control: This project proposes aggressive erosion control measures in the main gulch that flows into the Mo’omomi area, Kaka’a’auku’u gulch. These measures will include rock dikes (gabions), hedgerow plantings, siltation ponds, and reforestation at the top of the Maunaloa mountain. The project should be expanded to other West End gulches if these measures work at Kaka’a’auku’u.

2. Soil Reclamation: Erosion has caused massive soil runoff into the ocean, fishponds, and streams. Reclamation will remove the soil from these areas and restore it to the land for agricultural use.

3. Green Molokai: This project calls for the “greening” of the entire island of Molokai. It complements the reforestation and windbreak projects proposed at specific sites for environmental and/or economic reasons. A native plant nursery could produce the plants needed for this project, as well as for other projects.

4. Watershed Protection for East End Native Forests: Molokai’s last native forests are disappearing as a result of damage by goats, deer, and pigs. These forests on the East End of Molokai serve as the watershed for the rest of the island. This project combines fencing with open access for hunters in areas where private landowners are willing to enter into conservation partnerships. These measures are aimed at protecting the native flora and fauna in our forests, so that our watershed remains healthy.

5. Ho’olehua Wind Breaks: Although the Ho’olehua plain has extremely fertile soil and access to irrigation water, its high winds cause crop damage and loss of water due to evaporation. This project will build on an existing Ho’olehua windbreak plan and will extend the established Pāla’a’u reforestation project. The windbreaks will be planted along the coastal pali (cliffs), around the central plain, and eventually along individual farmers’ lots. Native trees and trees with secondary market value (fruit trees and hardwoods) will be used in the windbreaks.
6. Reforestation of Dryland Forests: Dryland forests, especially on West Molokai, have been destroyed by years of ranching. This project focuses on replanting uplands in West Molokai to restore native plants and native forests.

7. Environmental/Marine Research Center: This project establishes a culturally sensitive environmental/marine research center in conjunction with educational and environmental agencies around the world. An initial focus of the center could be the impacts of erosion, global warming, and rising sea levels on the pristine and diverse marine ecosystems of Molokai. These include the intact near-shore marine environments of Lāʻau Point, the highly productive Penguin Banks, and Molokai’s pristine reef environment. The center could also focus research on restocking these ocean reefs with fish. All research must be conducted in a culturally appropriate manner and be consistent with the values of the Molokai community.

These projects would all provide educational and economic opportunities for our community to help sustain Molokai’s environmental resources for future generations.

*Energy Self-Sufficiency*

In striving to accomplish the goal of creating a self-sufficient Molokai, supplying our own energy needs and reducing residential utility costs are key objectives. Oil prices continue to fluctuate at alarming rates while oil supplies appear to be diminishing. Should delivery of imported diesel, gasoline, and other petrol products become prohibitively expensive or cease altogether, we would be without the ability to transfer and pump water or to power our homes, businesses, and motor vehicles. Currently Molokai is 100% reliant on energy from petroleum sources.
Energy Objectives

1. Home and Business

- Create programs that help to finance stand-alone power systems for homes and businesses.

- Develop a Molokai power grid that is less dependent on fossil fuels and more reliant on viable renewable energy sources, including solar and wind.

- Integrate renewable energy components into new home and business construction.

2. Transportation

- Convert to renewable transportation. The scale of Molokai’s roadways and the limited number of destination points make conversion to renewable transportation feasible. Although there are several alternatives on the horizon, affordable technology for rechargeable electric automobiles generated through renewable energy sources such as wind and solar is a technology that is available now. Charging the batteries to power these cars could take place at home or at collective charging stations in each community.

- Develop infrastructure to support rechargeable electric automobiles.

- Build community charging stations at Maunaloa, Kaunakakai, Kualapu‘u, and Mana‘e.

- Support businesses providing parts, sales, conversions, maintenance, and repair for renewable energy vehicles.

- Create programs to help finance automobile conversions and purchases.

- Promote public transportation powered by renewable energy.

- Seek grants to help facilitate research and design.

- Explore other viable energy sources for transportation.
3. Water Transmission

- Convert/build wells and pumps for water transmission powered by renewable energy, including wind, solar, and in-line hydro water turbine generators.

- Convert/build backup generators powered by biodiesel or other fuel sources that can be produced locally on a limited scale.

Potential Renewable Energy Source: Wind Farm

The tale of The Wind Gourd of La‘amaomao illustrates the ancient power and the cultural significance of winds on Molokai. Molokai is an excellent wind resource, and gathering this energy to generate electrical power is one way to help “keep Molokai Molokai.” Wind energy is a marriage between cutting-edge technology and the ancient Hawaiian practice of utilizing a natural resource while preserving it for future generations; thus, a wind farm could serve as an educational tool to teach these concepts. By converting to wind power, Molokai could be a local and international leader in renewable energy.

Benefits of Wind Power

1. No water is required for the operation of a wind farm.

2. It leaves a small environmental footprint, especially when compared with traditional real estate development.

3. It can help provide sustainable energy for Molokai.

4. It does not create an inflow of new residents (i.e., population increase).

5. It prevents traditional real estate development on Molokai lands, while creating a new “economic engine” and source of revenue for the Molokai community (through annual lease payments).
6. All preexisting land uses can be continued once construction is complete and windmills are in operation.

7. Wind companies are required to remove equipment and restore the area at end of their lease.

8. It has many global benefits such as reducing dependence on oil, contributing to cleaner air, and helping to relieve global warming (due to less carbon dioxide and sulfur dioxide entering the atmosphere).

   - 1 megawatt hour (MWh) wind prevents approximately 1,700 pounds of carbon dioxide from entering the atmosphere per year.

   - A 50 megawatt (MW) project prevents 150,000 tons of carbon dioxide from entering the atmosphere per year.

   - A 50 MW project saves the equivalent of 277,400 barrels of oil per year.

“...For several months [following my husband’s termination from Molokai Ranch], many of my friends and I talked story to figure out what we can do on our own, within our own capacities. From that was born an entity called Apu a Hina, a nonprofit organization....We started looking around, what do we need? Okay, we need to eat, we need to increase food production, we need to increase solar energy, and decrease our reliance on fossil fuels....So we submitted a grant looking to increase solar energy production on homesteads. When you get 40 acres, you can definitely make the space to dedicate one acre to serious solar energy production. [We're] looking at the creation of ‘awa farms with room to expand to ‘uala and kalo and other crops because we have friends out there who are willing to come and lend their expertise to develop these farms."

—Mikiala Ayau Pescaia
Subsistence

'Ōpio throw net in rough waters near Lā'au Point
2007, TODD YAMASHITA

Definition of Subsistence

Subsistence is the customary and traditional use by Molokai residents of wild and cultivated renewable resources for direct personal or family consumption as food, shelter, fuel, clothing, tools, transportation, culture, religion, and medicine; for barter or sharing; for personal or family consumption; and for customary trade.

Ahupua’a (land division) tenant rights were further expanded in 1978 by the Hawai’i State Constitutional Convention when it included Article XII, Section 7 in the Hawai’i State Constitution, which reads as follows:

The State reaffirms and shall protect all rights, customarily and traditionally exercised for subsistence, cultural and religious purposes and possessed by ahupua’a tenants who are descendants of native Hawaiians who inhabited the Hawaiian Islands prior to 1778, subject to the right of the State to regulate such rights.
Implementation of HRS 7-1 of Hawai‘i State Law:

Where the landlords have obtained, or may hereafter obtain, allodial titles to their lands, the people on each of their lands shall not be deprived of the right to take firewood, house-timber, aho cord, thatch, or ki leaf, from the land on which they live, for their own private use, but they shall not have a right to take such articles to sell for profit. The people shall also have a right to drinking water, and running water, and the right of way. The springs of water, running water, and roads shall be free to all, on all lands granted in fee simple; provided that this shall not be applicable to wells and watercourses, which individuals have made for their own use.

Subsistence Background

Many families on Molokai continue to rely on subsistence fishing, hunting, gathering, and/or cultivation to provide a significant portion of their families’ food needs. Indeed, many Molokai families supplement their regular household income through subsistence activities. Therefore, the continued availability and protection of the island’s natural resources is essential to perpetuate these subsistence practices.

Subsistence has also been critical to the persistence of traditional Hawaiian cultural values, customs, and practices. Cultural knowledge, including place names, fishing ko‘a, methods of fishing and gathering, and the reproductive cycles of marine and land resources, has been passed down from one generation to the next through training in subsistence skills. The sharing of foods gathered through subsistence activities has continued to reinforce good relations among members of extended families and with neighbors.

Results From the Molokai Subsistence Study

Molokai continues to be a rural island where subsistence is one of the basic economic activities. Among a random sample group surveyed across the entire island, 28% of the food is acquired through subsistence activities. Among the Hawaiian families surveyed, 38% of their food is acquired through subsistence
activities. Among the respondents, 76% ranked subsistence as very important and somewhat important to their own families. Virtually every respondent believed that subsistence was important to the lifestyle of Molokai.

The three major problems identified were:

1. Off-island people who take too much
2. Taking undersized juveniles from the food supply
3. Lack of access

Subsistence Trends and Issues

Subsistence on Molokai will continue to be essential to the lifestyle of the people. A major facet to the perpetuation of subsistence activities—and the protection of the necessary natural resources—is the recognition of subsistence as an essential and viable sector of the overall economy. Therefore, it is essential to balance future economic development/growth on the island to assure its continuation. See Appendix C for a list of identified subsistence activities and products.

Shoreline Management Plan

Molokai needs a comprehensive shoreline management plan based on successful programs, such as the Mo’omomi subsistence fishing area model.

Reefs and Fishponds

Molokai’s south shore features Hawai’i’s most extensive coastal reef system, with offshore reefs stretching over 14,000 acres. Native Hawaiians built numerous stone-walled fishponds within this protective reef barrier prior to Western contact, and 64 of these ancient fishponds are still intact. These fishponds were highly valued for intensive food production. Today there is great potential for rebuilding and restocking these ponds as a source of food for Molokai. An average-sized 15-acre fishpond could yield 600 lbs of fish per acre annually. If Molokai’s fishponds were brought back into production, the total annual yield could be over 600,000 lbs. Fishponds could also function as holding areas for restocking the reefs, not only on Molokai but also across the island chain.
Tourism Overview

Our island community’s greatest assets to host visitors are the hospitality of its people, our environment and natural resources, and our rich cultural heritage and traditions.

In the final analysis, the challenge is to “keep Molokai Molokai” while allowing visitor activities that will diversify and enhance a sustainable economy for the island of Molokai. Molokai needs to actively manage its visitor industry without making tourism the primary economic industry.

Molokai residents want visitors to truly appreciate our traditional subsistence lifestyle while at the same time respecting our customs and traditions by not moving to Molokai and exploiting our lifestyle and our land. Land speculation will manipulate property costs and assessments, and ultimately drive up land values.
**Tourism Objectives**

1. Support a tourism industry based on authentic Hawaiian culture and values.
2. Promote community and employee “ownership” in the industry.
3. Protect ourselves from rising land prices and taxes.
4. Protect our natural resources and wildlife.
5. Establish methods to control and monitor tourism to ensure cultural integrity.
6. Create a specific marketing plan that projects Molokai’s tourism policies and objectives.
7. Partner with Molokai Visitor Association, guidebooks, and travel agents to ensure distribution of appropriate information.
8. No expansion of airport and harbor infrastructure to accommodate large-scale tourism agendas, such as those prevalent on other islands.
9. No pohō (waste). Make use of the existing infrastructure and/or zoning already built or in place on the West End (and elsewhere on the island).
10. Reopen the Kaluako’i hotel, either as a hotel or as a Hawaiian Educational Complex.
11. Create a limited luxury tourism complex, possibly using Kona Village as an example.
12. Reopen the Lodge.
13. Use bed-and-breakfasts and other local infrastructure as additional accommodations.
14. Implement the Mālama Cultural Park plan (a park in Kaunakakai with cultural, educational, and recreational activities for residents and visitors).
15. No new golf courses.
16. Support the existing Ironwoods golf course and its affordable fees for public play.
17. Reopen the Kaluako‘i golf course for public play contingent on implementing design, operations, and maintenance plans to eliminate fertilizer/pesticide runoff and to minimize the total use of water by:

- Using 100% of the grey water generated from the Kalauko‘i sewage treatment system toward fulfilling course irrigation needs,
- Employing drought-resistant plants in the landscape scheme,
- Reducing excess turf areas, and
- Applying innovative green technologies to perpetuate environmental protection standards.

18. Recognizing Molokai’s limited water resources, seek a legally binding prohibition on further subdivision of the large agricultural lots in Pāpōhaku and Moana Makani residential subdivisions.

Principles to Guide Tourism

1. Hawaiian Culture

- Hawaiian culture, both traditional and how it is lived on Molokai today, is the foundation for activities including tourism.
- On Molokai we want to share our authentic Hawaiian culture, not sell it.
- The Molokai kūpuna play an essential role in keeping the integrity of the Hawaiian culture.
- Molokai can offer Hawaiian culture in a modern-day setting based on the past.

“[W]e need to create a positive image to the outside world of Molokai because we have so [many] strengths on this island....[T]he outside world sees us as this place that’s divided, that’s full of controversy, that’s sometimes angry and sometimes not understanding of each other, but that’s not the Molokai I know, that’s not the Molokai I grew up in, and that’s not the Molokai I think we are today either.”

—Matt Yamashita
2. Community Involvement

- Development for tourism must be kept to a more intimate scale for quality experiences for both community and visitors.

- Exposure to the Molokai rural lifestyle and the local community can enrich visitors’ experience.

- We should encourage personal and interactive modes of communication and education with visitors.

3. Education

- Education is an integral component of tourism.

- Education has always been a major foundation in Molokai’s history (Molokai Pule O’o).

4. Conversion of Existing Tourism Infrastructure

- Converting the existing tourism infrastructure to “best use” is essential to the island’s tourism economy.

- Tourist activities should have an authentic Hawaiian essence and an educational component for resource protection.

- Design and landscaping of tourist facilities should harmonize with the local environment, ecology, and culture.

Separating Real Estate Sales From Tourism

Rising above the varied tourism issues on Molokai is the expanding sale of Molokai properties at escalated prices. Tourism in Hawai‘i has been inextricably linked to the sale of real property. This has driven the cost of land beyond the reach of many residents, especially Hawai‘i’s new young families. Property taxes have also increased, placing a burden on longtime island residents. This bumper sticker sums up the sentiment of most of the longtime residents of Molokai: “Molokai: Not for Sale. Just Visit. Our economy and lifestyle depend on it.” In order for tourism to be supported on Molokai, it needs to be separated from the sale of real property on the island.
**Tourism Target Markets**

Molokai’s tourism will focus on niche markets of visitors interested in Molokai’s unique environment and culture—a range of individuals and/or groups from local kamaʻāina (residents) to environmental volunteers (“voluntourism”) to those seeking limited luxury accommodations. The overall marketing effort would target visitors who respect the island’s uniqueness and the people who live here, while managing the number of visitors that is right-sized for Molokai’s infrastructure. This will allow Molokai to both share and protect the elements that make Molokai—and the Molokai lifestyle—so special.

1. **Kamaʻāina**: Locals from neighbor islands who appreciate the value of Molokai as a unique and special island.

2. **Those seeking health and healing experiences and/or training**: The healing places and spirit of the island can attract visitors to Molokai, as can specific healing programs, centers, and training (such as for lomilomi).

3. **Indigenous people and their supporters**: We want to reach out to the Hawaiian community and other indigenous communities, who will come to experience, respect, and be a witness to the island rather than wanting to change Molokai. These groups can work at various cultural sites (such as fishponds and taro loʻi or irrigated terraces) while appreciating the experience of being on Molokai.

4. **Environmental and community service volunteers**: A younger demographic can appreciate what the environment offers and promote environmental preservation and giving back to the land (“voluntourism” and “agro-tourism” rather than “ecotourism”). Volunteers could plant native plants, help clean the forests, or help restore the fishponds.

5. **Locals who moved away, nostalgic visitors**: Kamaʻāina who now live in the continental United States, as well as other kamaʻāina in the baby boomer age bracket, can come to experience Molokai as the Hawaiʻi they once knew.

6. **Low-impact visitors**: Visitors in the ecological, spiritual, cultural, and educational markets would leave the smallest footprint on the environment, infrastructure, and resources.
7. Those seeking a safe, quiet, and relaxed place: Attract visitors who like a slow pace and what the Molokai lifestyle has to offer, as well as those who appreciate the environment and seek R&R or spiritual relaxation in a safe place. This may include limited “luxury tourism.”

8. Sports enthusiasts: Organizers of sports tournaments should be encouraged to host a tournament on Molokai, as has been done in the past. Molokai can be a venue for sports camps.

9. Those who won’t buy a home on Molokai: Molokai residents want visitors who won’t buy a home on Molokai. This message needs to be carefully conveyed.

“Please, I ask you, try not to separate us into groups. Just as Molokai is not a poor welfare island, neither are we a community split in two at odds with one another. Today, I am as hopeful as ever. Our younger generations are crossing boundaries. We’re coming together and we’re trying to unify Molokai by finding common goals. And that work starts in a very, very simple and honest place. We want Molokai to be a healthy and happy place for all of us to share for our ‘ohana and our future ‘ohana.”

—Todd Yamashita
Governance

Governance Background/‘Aha Moku System

The most effective management and use of an island ecosystem takes into account the natural distribution of resources throughout the landscape, using wedge-shaped divisions called ahupua’a that extend from mountain tops/ridges down through valley bottoms and out along the reef-sheltered shores. The typical ahupua’a includes an ocean fishery and beach, a stretch of kula (open cultivatable land), a fresh water source, and a forest area. Molokai has more than 60 ahupua’a.

In ancient times, these ahupua’a were managed through a place-based system of governance called the ‘Aha Moku. Within each ahupua’a a council of respected expert practitioners and elders would make decisions for the area, especially regarding the use of natural resources. Each person was viewed as a single aho (cord) woven together with many others to form an ‘aha (braided cord; council). A moku was a larger district containing many different ahupua’a. Each moku (district) was governed by a council of representatives from its various ahupua’a, and similarly, the entire island was governed by a council of representatives from its various moku. Finally, representatives from each mokupuni (island) would join together to make decisions for Hawai‘i as a whole.

Under this ‘Aha Moku form of governance, the land flourished and the people of Molokai were able to live in harmony with the natural environment—and with each other—for generation upon generations.

Governance Objectives

1. Support the ongoing creation of state and county laws that have special conditions to reflect and preserve the unique nature of Molokai.

2. Support legislation efforts to create a separate Molokai county code.

3. Support legislation to create a special “State Cultural District” for Molokai under the Hawai‘i Community Development Authority.
4. Implement Special Management Area (SMA) designation for the entire island.

5. Encourage policymakers to embrace utilization of agricultural lands to contribute to our food self-sufficiency.

6. Work toward becoming our own county.

7. Implement the traditional ‘Aha Moku system.

“Thanks to 40 years of struggle by the generation before us, today we retain a common foundation of key Hawaiian values. This is ultimately what the generation before us fought to preserve. For 30 years they laid these values out in various community plans. They used them as the inspiration that kept them going during the toughest of battles, and they delivered them to us in our schools, homes, and communities. These values are clearly articulated in this plan. And what we find is that they equal a vision of sustainability.”

—Matt Yamashita
BIBLIOGRAPHY


Contacts

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Malia was born and raised on Molokai. She is a lawyer specializing in environmental and Hawaiian rights law. She volunteers on a number of boards, commissions, and community groups on land and water use issues, caring for iwi kupuna, education, and cultural and traditional stewardship. She is currently the director for the Molokai Rural Development Project, which provides workforce training and supports rural economic development initiatives in collaboration with the Maui Community College Molokai Education Center and various partners in the public, private, and nonprofit sector.

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Kauwila Hanchett was raised in two rural Hawaiian communities: Molokai and Kaupō, (Hāna), Maui. She is the middle child in a large family that relied heavily on the land and sea to provide for their needs. Her deep love for Hawai’i’s culture and people led her to become a student of Hālau Na Mamoali‘i O Ka‘uiki, where she continues to learn from her kumu and kūpuna. She has a BEd and teaching certificate from the University of Hawai‘i–Mānoa and has worked with youth in various capacities both in and out of the classroom.

Napua Leong
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From the ahupua’a of Kawela, Napua is a Molokai keiki o ka ‘āina and an advocate for a pono and sustainable future for the island.
Kahualaulani Mick  
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Kahualaulani Mick was born on O’ahu and raised in Kailua. At the age of 4 he became a student of Aunty Emma deFries, respected kupuna and spiritual/cultural leader of Hawai‘i. He has a degree in Hawaiian studies from the University of Hawai‘i–Mānoa and has been deeply involved over the years with Hawai‘i’s voyaging canoes, the Protect Kaho‘olawe ‘Ohana, the Hawaiian charter school movement, and the Hawaiian Language Newspaper Indexing Project. He especially enjoys surfing, playing Hawaiian music, and spending time with his wife, Kauwila, and his daughter, Kamalamakamahaookalani.

Josh Pastrana  
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Keiki o ka ʻāina, Josh is a worker of the land and sea. He strives to protect, educate, and perpetuate Hawaiian culture and values.

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Harmonee has a BA in history from Yale University and a masters in urban and regional planning from the University of Hawai‘i. She is the owner of Markline LLC, a planning firm based on Molokai. Markline works primarily with community-based projects that seek a balance between environment, culture, and economy.

Matt N. Yamashita  
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A third-generation Molokai resident, Matt has a BFA in film/TV production from Chapman University, Orange, California. Matt served as director of the nonprofit Akaku Molokai Media Center for 5 years. He currently owns and operates Quazifilms Media, a grassroots video production company that focuses on accurate representation of the stories and peoples of Hawai‘i.
Noelani (Lee) Yamashita  
*Executive Director, Ka Honua Momona International*  
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Noelani has an AB from Princeton University in anthropology and an MA from the University of Hawai‘i–Mānoa in Pacific Islands studies. As a Native Hawaiian, she believes deeply in Ka Honua Momona’s philosophy: to develop indigenous education systems by revitalizing natural and cultural resources, perpetuating traditional knowledge and stewardship, and evolving with modern technology, which will result in a model of self-sufficiency.

Todd Yamashita  
*Owner/Editor, The Molokai Dispatch*  
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Raised in Kauluwai on Molokai, Todd has returned home to give back to the island that raised him. Through *The Molokai Dispatch*, Molokai’s only newspaper, Todd has championed the right for the Molokai community to define their own destiny.

**Notes**

1. Molokai is synonymous with Moloka‘i. Both terms are used by Hawaiians to refer to the same island. The latter term is made distinct by a glottal stop, or ‘okina, in its utterance.

2. Throughout this article, Hawaiian words are not italicized because Hawaiian is the ancestral language of the authors and of the place from which this document emerges.
Appendix A
Survey of Molokai Values

In 1981, a team of University of Hawai‘i graduate sociology students conducted a survey of Molokai residents as part of a study for the Molokai Data Book. Survey participants were asked to rank a number of values that had been given positive connotations in interviews with a sampling of Molokai residents. The outcome of this study was a prioritized list of the values most important to the Molokai community. Those values were, in order of priority:

Highest Values

1. Family togetherness
2. Education
3. A rural lifestyle
4. Everyone knows everyone
5. Land
6. Slow pace
7. Jobs
8. Ability to live off the land (subsistence)
9. Hawaiian culture
10. Sports

Lowest Values

1. Development
2. Higher prices
3. Tourism
The top values on this list are still paramount in the life of the community, and the Molokai Vision Statement reflects these values. The statement’s concern for the health of the island’s people, its environment, and its Hawaiian culture is self-evident. Its message as to economic change is more subtle but is best introduced by the Hawaiian term *aloha ʻāina*.

The concept of aloha ʻāina is based on the traditional Hawaiian perspective that the ʻāina is alive and must be respected, treasured, nurtured, and protected if it is to be productive. In return for this good stewardship, Hawaiians believe that the land will sustain the people who care for it. (If the people are pono, the land lives; if the land lives, the people live.) For instance, in ancient times an abundance of water was regarded as the highest symbol of wealth, and thus, fresh water sources were stringently protected. In return for their protection of the land, the people of Molokai became renowned for their ability to produce abundant quantities of food, and the island acquired the name ʻāina momona.

The Molokai Vision Statement expresses our community’s belief that we can restore this island’s legendary productivity if we become more vigilant guardians of its resources. Indeed, this sacred, mutually dependent relationship between the land and the people sustained the island of Molokai for thousands of years, and the Molokai Vision Statement affirms that this relationship is the bedrock value on which Molokai’s economic strategy will be founded.

The Molokai Sustainable Development report of 1995 expressed the concept of aloha ʻāina on Molokai in a modern-day context:

*Sustainability, although not known by this name, was the economic theory behind the traditional Hawaiian subsistence way of life. To Hawaiians, this meant not taking too much today because if you do, it won’t be there tomorrow. It meant sharing with family and friends, and taking care of the land in the same way that the land takes care of you. Molokai has kept its traditions of caring for the land and the community...in spite of repeated attempts to impose development projects which gave little thought to the living standard of the next generation.*
The economic future envisioned by this community is one that builds on these principles by creating a sustainable, production-based economy. Thus a number of the projects given top priority by the community relate to protecting the island’s natural resources, since the success of production-based industries like agriculture and aquaculture is heavily dependent on the health of these resources. Other projects are aimed at instilling aloha ‘āina values in the generations who now live on the island through cultural and community education.

APPENDIX B
PROPOSED MOLOKAI PROJECTS

Environmental Protection Projects

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<thead>
<tr>
<th>Project</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Watershed Protection</td>
<td>Protect at least 3,000 acres of watershed.</td>
</tr>
<tr>
<td>Water Management Plan and Water Transfer Moratorium</td>
<td>Develop a sustainable water supply for the community.</td>
</tr>
<tr>
<td>Native Plant Nursery</td>
<td>Have a viable nursery industry that employs local families and is able to meet the plant materials demands of local and statewide commercial and public planting needs.</td>
</tr>
<tr>
<td>Erosion Control on the West End</td>
<td>Reduce soil sediment runoff entering the ocean along Molokai’s western coastline.</td>
</tr>
<tr>
<td>Ho’olehua Windbreak Planting</td>
<td>Increase crop production in central Molokai.</td>
</tr>
<tr>
<td>Historic Sites Inventory</td>
<td>Have a comprehensive survey, interpretation, and multimedia presentation on archaeological, cultural, and natural sites.</td>
</tr>
<tr>
<td>Waste Management Plan</td>
<td>Reduce the volume of waste that is produced, reuse items rather than throw them away, and recycle items that are no longer usable.</td>
</tr>
<tr>
<td>Green Molokai</td>
<td>Make all of Molokai green.</td>
</tr>
</tbody>
</table>
**Economic Productivity Projects**

<table>
<thead>
<tr>
<th>Project</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taro Production Initiative</td>
<td>Have a fully operational taro industry that will provide job opportunities, minimize economic risk to growers, and complement the subsistence lifestyle of Molokai’s residents</td>
</tr>
<tr>
<td>Aquaculture Development</td>
<td>Have a fully operational aquaculture industry that will provide jobs and complement a subsistence lifestyle for residents of Molokai.</td>
</tr>
<tr>
<td>Ho’olehua Multi-Service Center</td>
<td>Develop a community commercial kitchen for family entrepreneurs.</td>
</tr>
<tr>
<td>Agriculture Cooperatives</td>
<td>Provide needed services and supplies that are currently unavailable on Molokai.</td>
</tr>
<tr>
<td>Disinfestation Facility</td>
<td>Increase fruit production and exports by Molokai fruit growers through the construction of a fruit disinfestation facility.</td>
</tr>
<tr>
<td>Molokai Electric Co. Brownfield Clean-Up and Redevelopment</td>
<td>Clean the old electric company brownfield site and turn it into a business/recreational complex that provides a telecommunication hub, job opportunities, and recreational activities for community residents.</td>
</tr>
<tr>
<td>Slaughterhouse</td>
<td>Increase Molokai livestock sales to local and off-island markets.</td>
</tr>
<tr>
<td>Molokai Logo/Group Insurance</td>
<td>Have a logo for producers of quality Molokai products to help them with marketing, and provide access to group insurance when they qualify to use the logo.</td>
</tr>
</tbody>
</table>


## Self-Governance Projects

<table>
<thead>
<tr>
<th>Project</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community Land Trust</td>
<td>Establish greater community control over island resources through the creation of a community land trust that will seek to acquire Molokai lands from nonresident owners.</td>
</tr>
<tr>
<td>Youth Leadership</td>
<td>Encourage young adults to actively participate as leaders in community affairs.</td>
</tr>
<tr>
<td>Learning Centers</td>
<td>Provide life-long learning opportunities in accessible locations for preschoolers to adults.</td>
</tr>
<tr>
<td>Shoreline Management Area (SMA) Designation for Island</td>
<td>Protect coastal resources by designating the entire island of Molokai as a Shoreline Management Area.</td>
</tr>
<tr>
<td>Traditional Land-Use Designation</td>
<td>Establish a traditional land-use designation for the island of Molokai.</td>
</tr>
<tr>
<td>Fisheries Management Designation</td>
<td>Protect Molokai’s nearshore coastal resources through designation of the island as a community-based fisheries management area.</td>
</tr>
<tr>
<td>Hawaiian Rights Education</td>
<td>Help residents of Molokai understand the legal rights of Native Hawaiians and minimize controversy over these rights.</td>
</tr>
<tr>
<td>Long-Distance Learning</td>
<td>Provide learning opportunities via telecommunications to the Molokai community.</td>
</tr>
<tr>
<td>Education Coordinator</td>
<td>Coordinate learning activities to ensure maximum effectiveness.</td>
</tr>
</tbody>
</table>
**Healthy Community Projects**

<table>
<thead>
<tr>
<th>Project</th>
<th>Goal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Multidisciplinary Human Services Complex</td>
<td>Build a local, integrated, comprehensive health and human services system to support Molokai residents.</td>
</tr>
<tr>
<td>Dialysis Treatment Center</td>
<td>Improve the delivery of dialysis health services on Molokai.</td>
</tr>
<tr>
<td>Malama Cultural Park</td>
<td>Provide an environment for the learning and sharing of Hawaiian history, traditions, and practices.</td>
</tr>
<tr>
<td>Visitor Coordinator</td>
<td>Increase Molokai hotel occupancy rates.</td>
</tr>
<tr>
<td>Self-Help Housing Loan Fund</td>
<td>Provide opportunities for home ownership for low-income families.</td>
</tr>
<tr>
<td>New Kaunakakai Recreation Center</td>
<td>Build a new recreational center with modern equipment and sports facilities.</td>
</tr>
<tr>
<td>Theater</td>
<td>Create a performing arts facility that may also be used for community meetings and conferences.</td>
</tr>
<tr>
<td>Molokai Museum Expansion</td>
<td>Improve the facilities at Molokai’s only museum.</td>
</tr>
<tr>
<td>Improve Transportation On and Off-Island</td>
<td>Provide Molokai residents with access to convenient and low-cost transportation options both on Molokai and between the islands.</td>
</tr>
<tr>
<td>Kaunakakai Harbor Improvements</td>
<td>Improve the harbor for recreational use by canoe paddlers and other ocean-based activities.</td>
</tr>
<tr>
<td>Improve Access for Subsistence Activities</td>
<td>Create better access to hunting, fishing, gathering, and other subsistence activities.</td>
</tr>
<tr>
<td>Molokai General Hospital Information System</td>
<td>Create a telemedicine system for long-distance health care and a computer information system for research and patient management.</td>
</tr>
</tbody>
</table>
## Appendix C
### Identified Subsistence Practices and Resources

<table>
<thead>
<tr>
<th>Subsistence Practice</th>
<th>Resource</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fishing/Diving</td>
<td>‘āhi (yellowfin tuna), aku (skipjack tuna), akule (bigeye scad), ‘āweoweo (Hawaiian bigeye), enenue (chub), hinālea (wrasse), kāhala (amberjack), kākū (barracuda), kala (unicorn fish), kawakawa (little tunny), kole (surgeonfish), kūmū (white saddle goatfish), kūpīpī (damselfish), lai (leatherback), mahimahi (dolphin fish), mamo (damselfish), manini (convict tang), u’u (squirrelfish/menpachi), moana (manybar goatfish), mo‘o (threadfin), ‘ama’ama (mullet), ‘ō‘io (bonefish), ‘ula‘ula (red snapper/onaga), ono (wahoo), ōpapakapa (pink snapper), ‘ōpelu (mackerel scad), palani (surgeonfish), pāpio/ulua (trevally), kamanu (rainbow runner), taape (blue striped snapper), toau (black tail snapper), uhu (parrotfish), wai‘o (false mullet), weke (goatfish)</td>
</tr>
<tr>
<td>Ocean/Shoreline Gathering</td>
<td>he’e (squid), kūpe’e (marine snail), leho (cowry shell), limu (seaweed), loli (sea cucumber), ‘ōpīhi (limpet), pa‘akai (salt), pāpa‘i (crab), pipipi (mollusk), ula (lobster), wana (sea urchin)</td>
</tr>
<tr>
<td>Fishpond/Aquaculture</td>
<td>‘ama‘ama (mullet), limu (seaweed/ogo), mo‘o (threadfin)</td>
</tr>
<tr>
<td>Hunting</td>
<td>birds, deer, goats, pigs</td>
</tr>
<tr>
<td>Stream Gathering</td>
<td>hīhiwai/pūpū (snail), ‘ō‘opus (goby), ‘ōpae (shrimp), prawns</td>
</tr>
<tr>
<td>Land/Forest Gathering</td>
<td>‘a‘ali‘i tree, ‘āhinahina, ‘ākala (raspberry), ‘awa (kava), hāpu‘u (fern), hau tree, kuawa (gua‘ava), lauhala (pandanus leaf), ‘ilima (native shrub), kauna‘oa (native dodder vine), kiawe (algaroba/mesquite tree), koa tree, koali (vine), kō‘oko‘olau (beggar tick plants, such as those used medicinally in tea), kou tree, kukui (candlenut), liko/lehua (flower of the ‘ōhi‘a tree), mai‘a (banana), mango, milo, ‘ōhi‘a ‘ai (mountain apple), niu (coconut), noni (Indian mulberry), palpalai (fern), papaya, pepeiao, plum, pōpōlo (black nightshade herb), ti leaf/root, ‘ulu (breadfruit)</td>
</tr>
</tbody>
</table>