

## CURRICULUM VITAE



### Luana Palapala Busby-Neff

**Lā Hānau:** March 21, 1961

**Hānai 'ia:** Moloka'i

**Ke noho nei:** Pāpa'ikou, Hawai'i

### **BIOGRAPHY:**

Luana Palapala Busby-Neff brings with her a wealth of experience as a Native Hawaiian, as an educator, cultural practitioner, and as a businesswoman. She has worked extensively in the National and International arena with "Indigenous Peoples" and with the founding members of the Protect Kaho'olawe 'Ohana (the *Aloha 'Āina Movement*) as well as with the Edith Kanaka'ole Foundation. Luana has been instrumental in developing numerous workshops, events and programs that focus on improving the quality of health, identity and vitality of the Hawaiian community. As a cultural advisor rich in experience within the fields of Hawaiian protocol, education, cultural values and spirituality for over 35 years, Luana has been a bridge for cross-cultural understanding and dedicated to bringing diverse communities together.

A strong advocate in the Sustainability Movement in Hawai'i, she was the: Cultural Coordinator for "Hoea Ea Food Sovereignty Youth Conference" in Hilo in 2007; Hawaiian Advisor for "Ho'oulu 'Āina" in Waipā, Kaua'i in 2008; and Mediator for "'Āina Momona: Envisioning Moloka'i on a Sustainable Future" in Moloka'i in 2009. Her work as one of the organizers for the event, "Beyond Sustainability: Building Communities of Leadership on a Platform of Reverence," in June 2010, is on-going and has earned global recognition as a module for deeper collaborative dialogue for protecting our natural resources that sustains life on *Papahānaumoku* (Earth).

### **EDUCATION:**

- 1983-1990 **University of Hawai'i at Mānoa**  
B.A. in Hawaiian Studies, ASUH Student Senator
- 1987-1988 **University of London** (Study Abroad in Europe)  
Focus: Hawaiian Historical Studies
- 1979 **Moloka'i High and Intermediate School**  
High School Diploma

### **WORK EXPERIENCE:**

- Sept 2012-2015 Position: **Hawai'i Island Cultural Coordinator** for Children's Healthy Living (CHL), Ho'okupu Kalo Program
- Employer: University of Hawai'i, CTAHR/Tropical Plant & Soil Sciences, CHL
- Job Description: Organize and create events within our community and educational systems that address children's healthy living.

Received  
Office of Conservation and Coastal Lands  
2016 Oct 10 12:09 am  
Department of Land and Natural Resources  
State of Hawaii

## Curriculum Vitae

Luana Palapala Busby-Neff  
P.O. Box 348, Pāpa'ikou, Hawai'i 96781  
Tel: (808) 964-5321; Work: (808) 934-7171;  
Email: [alakukui@aol.com](mailto:alakukui@aol.com)

- July 2007-Present    Position:    **P.K.O. (Protect Kaho'olawe 'Ohana) Cultural Consultant**  
for Edith Kanaka'ole Foundation for proposed Kaho'olawe  
Island Cultural Land Use Plan.
- 2003-2007    Position:    **Haku 'Āina, Hawaiian Cultural Liaison**  
Employer:    Ala Kukui / Hana Retreat Center  
Job Description: \*see attached file
- 1997-Present    Position:    **Clothing Retail and Designer for *The Hawaiian Force***  
Employer:    Co-Owner / Self-employed  
Job Description: Design and sell Hawaiian clothing, artwork and  
accessories. The Hawaiian Force is a small, native-owned  
business that supports numerous community programs and  
cultural activities.
- 1995-1997    Position:    **Cultural Monitor/Consultant**  
Employer:    Kaho'olawe Island Reserve Commission  
Supervisor:    Keoni Fairbanks, Executive Director  
Job Description: Monitor and advise contractors and all personnel on  
appropriate cultural protocol on the island of Kaho'olawe  
dealing with protection of historical, cultural and religious  
sites.
- 1995    Position:    **Teacher, Kūkulukumuhana Summer Program**  
Employer:    Edith Kanaka'ole Foundation  
Supervisors:    Kekuhi Kanahahele and Huihui Kanahahele  
Job Description: Teach hula, chants and swimming to Hawaiian students  
of the Pana'ewa Hawaiian Homestead in a cultural immersion  
"camp."
- 1994    Position:    **Researcher**  
Employer:    U.S. Energy Division, Hawai'i Geothermal Project  
(Federal Grant)  
Supervisor:    Pualani Kanaka'ole Kanahahele  
Job Description: Document and complete a comprehensive ethnographic  
study of the proposed Hawai'i geothermal project for the  
areas of Puna and South Maui. Facilitation and coordination  
of small focal groups concerning the above study. Assessment  
of cultural issues and resources available for these designated  
areas. Research and compilation of: cultural material, chants,  
genealogy, and mythology of Pele beliefs, customs and  
practices.
- 1992-1993    Position:    **Hawaiian Resource Teacher**  
Employer:    Mt. View and Kea'au Elementary Schools (K-6<sup>th</sup> grade)  
Department of Education  
Supervisor:    Pua Case, Director of Kupuna Program  
Job Description: Implement Hawaiian traditional and cultural values in a

## Curriculum Vitae

Luana Palapala Busby-Neff  
P.O. Box 348, Pāpa'ikou, Hawai'i 96781  
Tel: (808) 964-5321; Work: (808) 934-7171;  
Email: [alakukui@aol.com](mailto:alakukui@aol.com)

classroom setting through hands-on demonstrations utilizing cultural concepts (i.e. *aloha 'āina, mālama 'āina, lōkahi*, hula implements, musical instruments, *oli*, etc.) to provide student enrichment and appreciation of *nā mea Hawai'i*, things Hawaiian.

1990-1992

Position: **Instructor/Teacher, Moloka'i High and Intermediate School**

Employer: Hawai'i Department of Education

Supervisor: Clifford Horita, Principal

Job Description: Social Studies, Hawaiian Studies, History, Geography and Economics Teacher for 9<sup>th</sup>-12<sup>th</sup> grade students on the island of Moloka'i.

Position: **Instructor, Hawaiian Language Classes on Moloka'i**

Employer: University of Hawai'i at Hilo Adult Education

Supervisor: Namaka Rawlins, Director, Pūnana Leo O Hilo

Job Description: Conduct Hawaiian Language 101 and 102 classes to promote language teachers for Moloka'i's first Pūnana Leo Hawaiian Immersion Program, a pre-school Hawaiian language immersion program.

Position: **Teacher, Reforestation Project**

Employer: Kamehameha Schools / Bishop Estate

Supervisor: Ely Nahulu, Kamehameha Schools Education Coordinator

Job Description: Propagation of *koa* seedlings on the slopes of Mauna Loa, Hawai'i Island. Facilitate and orient students from Moloka'i High School (10<sup>th</sup>-12<sup>th</sup> graders) on areas of preservation of Hawaiian ecosystems (i.e. Native forests, endemic plants, native birds, etc.).

1988-1990

Position: **Student Counselor / Operation Kua'ana Program**

Employer: University of Hawai'i at Mānoa, Center for Hawaiian Studies

Supervisor: Ekela Kaniaupi'o, Program Director

Job Description: Counsel Hawaiian college students in academics, provide support groups to encourage and retain Hawaiian students within the University of Hawai'i system. Facilitate educational workshops statewide to promote Hawaiian enrollment at the college level.

### **ADDITIONAL RELATIVE INFORMATION**

2015-Present **Co-founder and member** of Ka Ulu Paepae O Mauna Akea reforestation projects for Mauna Kea.

2013-2015 **Primary Cultural Coordinator** for the planning and implementing of the

## Curriculum Vitae

Luana Palapala Busby-Neff  
P.O. Box 348, Pāpa'ikou, Hawai'i 96781  
Tel: (808) 964-5321; Work: (808) 934-7171;  
Email: [alakukui@aol.com](mailto:alakukui@aol.com)

- community cultural event Apapalani, held in April 2013, 2014 & 2015 at Pu'uhuluhulu, Mauna-a-Wākea (Mauna Kea), Hawai'i.
- June 21-26, 2010 **Cultural Coordinator** for a Beyond Sustainability Conference on "Building Communities of Leadership on a Platform of Reverence," Kilauea Volcano National Park, HI.
- 2009 **Mediator** for a conference on "Āina Momona: Envisioning Moloka'i on a Sustainable Future," Moloka'i.
- 2008 **Cultural Coordinator** for "Ho'oulu 'Āina," a food security conference, Waipā, Kaua'i.
- June 13-17, 2007 **Cultural Coordinator** for "Hoea Ea Food Sovereignty Youth Conference" on food security, Hilo, HI.
- April 24-25, 2007 **Coordinator** of Hawaiian Cultural Practices to open the event for His Holiness the 14<sup>th</sup> Dalai Lama, Maui, HI.
- May 10-21, 2004 **Led Opening Ceremonies** at Third Session of the United Nations Permanent Forum on Indigenous Issues, United Nations Headquarters, New York, NY.
- August 21-31, 2003 **Guest Lecturer** on Indigenous Issues at Curtin University, Perth, Australia.
- October 6-9, 2002 **Hawaiian Delegate** to the "Global Peace Initiative of Women Religious and Spiritual Leaders," Palais des Nations, Geneva, Switzerland.
- 1997 **Master of Ceremonies** – Kaho'olawe Island Exhibition at Smithsonian Institute, Washington, DC.
- 1982-Present **Protect Kaho'olawe 'Ohana member** – develop cultural practices and protocol to help in Kaho'olawe's healing and growth. Coordinate access discussions that cover safety procedures, expectations and proper protocol. Helped develop *Makahiki* ceremonies.
- 1999-2000 \***Cultural Coordinator** for 'Aha Ho'omana, all islands
- 1993-1994 \***Cultural Coordinator** for Keauea, Hawai'i island
- 1992-1993 \***Cultural Coordinator** for Kamaka'eha, Kilauea Crater.
- \*these last three positions were 24 hour prayer vigils that gathered Hawaiians together to focus on, learn and practice Hawaiian spiritual protocol and prayers for healing.*

## REFERENCES:

**Dr. Pualani Kanaka'ole Kanahale**, Executive Director of the Edith Kanaka'ole Foudation

*Tel: (808) 961-5242, Email: edithkana003@hawaii.rr.com*

**Dr. Manulani Aluli Meyer**, Professor of Education

*Email: manulani@hawaii.edu*

**Kumu Lehua Veincent**, Po'okumu of Kamehameha School's Kea'au High School

*Tel: (808) 982-0607, Email: leveince@ksbe.edu*

## Kūlia E Uli Ka Pule

Kūlia e Uli ka pule i mua o ke kahuna	Attend, o Uli, the prayer before the priest
Kūlia i Ke‘alohilani	Give it forth to the heavenly court
Kūlia kūpuna o luna nei	Attend, oh ancestors above
‘O wai kupua o luna nei?	Who are the powerful beings above?
‘O ‘Īlio‘ulaokalani	The red dog-shaped cloud of the heavens
‘O ‘Īlioehu,	The cloud ruddy from the sun
‘O ‘Īliomea,	The white cumulus cloud
‘O Kūkeaoiki,	The cloud broken into small pieces
‘O Kūkeaoonui,	The great cloud
‘O Kūkeaoaloa,	The long stratus cloud
‘O Kūkeaoopoko,	The small compact cloud off alone
‘O Kūkeao‘āwihiwihī‘ulaokalani	The ruddy cloud ragged at its edges
Kānaka o ka mauna	The hosts of those who dwell on the mountain
A Maunakea a Loa	Of Maunakea and Loa
Nā hoa o ka ululā‘au	The companion friends of the forest
Hā ke alo lani	Sharing breath in the heavenly presence
Kua ‘ia e Laka ka ‘ōmaka pule	Aided by thee O Laka, the source of prayer
Ua ka ua, kahe ka wai la e nā hoali‘i	The rain pours, the waters of the gods flow
Nani wale ka pali makamaka	Beautiful are the welcoming cliffs
‘O Wawā, ‘O Kūpīna‘i, ‘O Kūwawā,	Of the echoing, rumbling voices
‘O Kūhaililimoe, ‘O Ha‘iha‘ilauahea	O Kūhaililimoe, O Ha‘iha‘ilauahea
‘O nā wāhine i ke ao maukele	The women of the rain forest
‘O ke kahuna i ka puoko o ke ahi	The priest of the raging fire
O ‘imi‘imi o nalowale o loa‘a e	Seek diligently lest you be lost until you find
Loa‘a la ho‘i ka hala uku i ka ‘ōiwi	To a fault, the offering of self
Na ke aloha e kono akula	It is love that calls
Hele mai la...	to come....

## Kūlia Ka Holo

Kūlia ka holo i loa'a ka wai  
Ka wai kapu a Kāne me Kanaloa  
A ke kini o ke akua  
Ka lehu o ke akua  
Ka mano o ke akua  
I pō'ai ala i ka 'alihi  
Ke na'i ala i ka 'ohu  
I pō'ai ala i ka hālau ali'i  
O Poli'ahu, o Lilinoe  
Me ka piko kapu o Waiau  
Ulu ka 'ohu kā kīkepa  
Hō mai ka wai kapu a Kāne  
I ulu a ka wai,  
Ka houpo kapu a Kāne  
I ulu a ka wai,  
Ka waihū a Kāne  
I ulu a ka wai,  
Ka ulu paepae o pōhakua Kāne  
Pulupē ka lau māmane  
Liliko ka lau koa  
'O Kāne i ke 'āpapa lani  
'O Kāne i ke 'āpapa honua  
'O Kāne i ka wai ola  
'O Kāne i ka wai ākea  
Hō mai nā lei a moakāka  
I Poli'ahu, i Lilinoe  
Me ka piko kapu o Waiau  
I ola nā kini  
I ola nā lehu  
I ola ko Maunakea  
'Āmama ua noa,  
Lele wale.

Strive to [go and] obtain the water  
The sacred water of Kāne and Kanaloa  
Of the multitudes (40,000) of gods  
Of the many (400,000) gods  
Of the numerous (4,000) gods  
Encircling at the edges of the horizon  
Striving to reach the mist  
Encircling the royal hall  
Of Poli'ahu, of Lilinoe  
And the sacred piko of Waiau  
The mist rises on one side  
Give us the sacred water of Kāne  
That the waters may increase.  
The sacred bosom (aquifer) of Kāne  
That the waters may increase  
The overflowing waters of Kāne  
That the waters may increase  
The assemblage of stone platforms of Kāne  
Drenched are the māmane leaves  
The koa leaves glisten with water  
O Kāne of the heavenly stratum  
O Kāne of the earthly stratum  
O Kāne of the living waters  
O Kāne of the vast waters  
Give unto us the wreaths and make manifest  
Poli'ahu, Lilinoe  
And the sacred piko of Waiau  
That the multitudes of 40,000 may live  
That the numerous 4,000 may live  
That those who dwell on Maunakea may live  
The prayer is offered, the kapu is lifted,  
It has flown.

## STATEMENT OF INDIGENOUS KAHU'ĀINA GUARDIANS OF SACRED LANDS

2016 IUCN World Conservation Congress

1-10 September 2016 Honolulu, Hawai'i

Aloha Kākou. Aloha 'Āina : Love and respect for lands and nature. As indigenous guardians of the sacred lands, oceans, waters and air of our Mother Earth, from the shores of Kanaloa Kaho'olawe to the peak of Mauna A Wākea in Hawai'i; Baram River in Borneo; Papua New Guinea; Mongolia; the Altai Republic of Russia; Kyrgyzstan; Republic of Buryatia (Russia); Benin; Kenya; U'wa Nation (Colombia); Kichwa People of Sarayaku (Ecuador); and the Winnemem Wintu Tribe (U.S.), we have gathered in Honolulu, Hawai'i for the 2016 World Conservation Congress (WCC) of the International Union for the Conservation of Nature (IUCN).

For generations, our indigenous cultures have protected the lands, oceans, waters and air, which are sacred. Together, we affirm that the health and dignity of the sacred places of Mother Earth are essential to sustaining the biodiversity and health of the lands, oceans, waters and air of our planet and the well-being of humanity. Sacred lands enable the next generations to connect, identify with and carry on our ancestral cultures, traditions, ceremonies and spirituality.

In joining together for this gathering in Hawai'i, we recognize that we share common values for Peace and for the well-being of our Mother Earth and our cultures:

### Peace

Peace is based on mutual respect, reciprocity and tolerance, and is fundamental for our cultures and biodiversity to thrive. All cultures should respect indigenous cultures and our sacred natural sites and territories, just as we respect the cultures and religions around us. The world should honor our sacred natural sites as they do mosques, churches and all holy places.

### Mother Earth

Mother Earth is manifested in various shapes of relief, landscapes, waters, airflows, and the richness of flora and fauna, including the human species. Mother Earth constitutes a holistic living being. Sacred landscapes and their natural features must be protected and free from extraction to maintain the balance of all life on Mother Earth and our global climate. Water is life. Water is sacred. Nothing exists without water. Rain is essential for the vitality of all life. Mountains are connected to traditions and cultures and are interdependent, ensuring the existence of life and the future. All mountains of the world are connected. Oceans are the source of life on Mother Earth and marine life requires healthy oceans. Living Forests "Kawsak Sacha" are the sacred spaces where all beings of the forest live, from the smallest to the largest and the most supreme beings. We acknowledge that the stewardship and tenure of indigenous peoples over our ancestral lands sustains the balance of life through a respectful relationship with nature and her cycles.

### Culture

Traditional Indigenous cultures, which are based on holistic knowledge and relational understanding of the world, recognize the special role of sacred sites, sacred nomadic migration routes, pilgrimage routes, sacred waters, sacred rains, sacred forests, sacred plants and animals, sacred mountains, and sacred oceans as nodal points, responsible for the harmonious and healthy functioning of Mother Earth. It is our duty and our obligation as indigenous peoples to honor and care for lands, oceans, waters and air with due diligence and through prayer and ceremony. When we take care of nature, nature takes care of us in a reciprocal, respectful relationship. Our ancestral lands are our identity and culture. Indigenous languages are the medium for the transfer of and connection with ancestral knowledge about sacred places and the stewardship of Mother Earth.

STATEMENT OF INDIGENOUS KAHU'ĀINA GUARDIANS OF SACRED LANDS  
2016 IUCN World Conservation Congress  
1-10 September 2016 Honolulu, Hawai'i

Industrial activities in all their manifestations — mining, oil and gas extraction, dams, logging, corporate agricultural expansion, industrial-scale wind and solar power, and other extractive practices — have caused immense pain and suffering through the irreversible loss of biocultural diversity, human and other forms of life, ancestral lands, culture and tradition, knowledge, unique habitats and ecosystems, livelihoods, and heritage. The compounded impacts of these activities result in multi-generational psychological and emotional trauma for indigenous communities and profoundly impact nature.

Going beyond the IUCN definition of sacred natural sites as “areas of land or water having special spiritual significance to peoples and communities,” we would add that we have a cultural obligation to perform ceremonies and to maintain a spiritual relationship with sacred sites that have the capacity to change the physical nature of Mother Earth and to heal and enhance biodiversity.

We, the indigenous peoples of nations around the world, have a responsibility to maintain our ancestral ways of protecting our sacred sites, landscapes, seascapes and their interconnectedness and linkages and to be protect them from all forms of extractive industries, major infrastructure developments and destruction. Drawing upon what we have learned of the practice of aloha 'āina for the last 40 years to protect and heal the sacred island of Kanaloa Kaho'olawe in Hawai'i, we call attention the need for supportive policies and actions to protect special places that are threatened, to fulfill our responsibility to future generations. Such threats in our own homelands include:

- sacred migratory routes and pilgrimage trails that cross borders (i.e. local and international borders);
- mining at the headwaters of major rivers in Papua New Guinea and deep sea mining off our coasts;
- deforestation through logging and corporate agricultural expansion in the Baram River Basin;
- inaccessibility to the sacred grounds of Forole Mountain across the border between Kenya and Ethiopia;
- U.S. government plans to raise the height of Shasta Dam in California, and failure to include the Winnemem Wintu Tribe in developing a plan to restore salmon runs;
- plans to construct a Thirty Meter Telescope on Mauna A Wakea and military training on Hawaiian lands;
- sacred natural sites in Benin that are threatened by land-grabbing by various interests;
- Mt. Zizuma (El Cocuy National Natural Park in Colombia) is a sacred site within U'wa territory and the U'wa Nation's norms, such as not walking on the snow out of respect and recognition of its cultural value should be recognized and respected; and
- the concession on the part of the Ecuadorian Government of oil and mining blocks within indigenous territories of the South-Central Amazon.

**We ask all gathered at the 2016 IUCN World Conservation Congress to recognize the need to protect indigenous peoples, sacred sites and ancestral territories in your homelands and support their obligation and responsibility in safeguarding these lands from damage and desecration for generations to come.**

STATEMENT OF INDIGENOUS KAHU'ĀINA GUARDIANS OF SACRED LANDS  
2016 IUCN World Conservation Congress  
1-10 September 2016 Honolulu, Hawai'i

**We, the guardians and our allies, support Motion 26, which links the universal value of World Heritage Sites, protected areas, sacred natural sites and conserved territories. This motion affirms that these places should be permanent “No Go Areas” for mining and other damaging extractive industries.**

**We believe that the time has come for the global community to recognize sacred sites and those who provide stewardship and guardianship over these terrestrial and marine sites to protect them from harm. Sacred natural sites are where nature and culture meet in the landscapes and seascapes of the world.**

**We encourage each member state and member organizations of IUCN to engage diligently in your cooperation with site guardians and their communities.**

**We call upon the government representatives to work with indigenous traditional practitioners to generate national legal protection and appropriate systems of management and governance for sacred natural sites and territories, and to enhance their role in contributing to Aichi Biodiversity Target 11.**

**We propose that the IUCN Secretariat and Commissions work further with indigenous traditional practitioners and elders to develop a multilateral framework, norms and standards for the recognition, site connectivity and conservation of sacred natural sites and territories.**

**We propose that IUCN work with indigenous traditional practitioners and elders to develop a special category of protection for indigenous sacred natural sites and territories.**

HOME : IUCN WORLD CONSERVATION CONGRESS, SEPT. 1-10, 2016

## IUCN WORLD CONSERVATION CONGRESS, SEPT. 1-10, 2016



The *Standing on Sacred Ground* series has inspired a new alliance between Hawaiian leaders and those in California, Papua New Guinea, Borneo, Ecuador, Colombia, Kenya, Mongolia and the

Altai Republic.

The Sacred Land Film Project, Altai Project and Protect Kaho'olawe 'Ohana in partnership with Amazon Watch, Borneo Project, Gaia Foundation, Womens' Earth and Climate Action Network organized a formidable delegation to participate in the IUCN World Conservation Congress in Hawai'i, which met September 1-10. The congress represented a powerful opportunity for indigenous people to both challenge and contribute to the international conservation movement at a critical time in history.

Assembling 25 indigenous leaders from around the world in Hawai'i underlined the connection between native peoples and biodiversity in sacred cultural landscapes. As these leaders discussed success stories and tragic losses, as they conducted ceremony with Native Hawaiians, as they addressed conservation experts from around the world—we recorded their presentations and responses to questions, and will now edit short video clips to post on YouTube. This content will address the change in values needed to protect the earth, and the role of sacred natural sites in the protection of biodiversity. A key focus at the congress was declaring sacred natural sites and territories "No Go" Areas for mining and other extractive industries—and we succeeded with passage of the historic [Motion 26](#).

Working together in Hawai'i cemented bonds between indigenous communities as they networked, shared information, and planned future activities. This alliance of guardians is an important strategy, politically and spiritually, in defense of the

earth—and it represents a great public education opportunity.

Follow our daily reports from Hawai'i and beyond on [Facebook](#),  
Twitter: [@SacredLandFilm](#), and Instagram: [@SacredLandFilmProject](#).

## BREAKING NEWS! PASSED: MOTION 26 — "PROTECTED AREAS AND OTHER AREAS IMPORTANT FOR BIODIVERSITY IN RELATION TO ENVIRONMENTALLY DAMAGING INDUSTRIAL ACTIVITIES AND INFRASTRUCTURE DEVELOPMENT"

"IUCN CONGRESS BOOSTS SUPPORT FOR INDIGENOUS PEOPLES'  
RIGHTS." IUCN WORLD CONSERVATION CONGRESS NEWS  
RELEASE, 9/9/16

"WORLD CONSERVATION CONGRESS VOTES TO PROTECT  
INDIGENOUS SACRED LANDS." THE ECOLOGIST, 9/13/16

## BACKGROUND INFORMATION

BASIC BACKGROUND

INDIGENOUS LEADER BIOS

MEDIA ADVISORY, 8/24/16 — "HISTORIC GATHERING OF  
INDIGENOUS LEADERS CHAMPION 'NO GO' AREAS FOR SACRED  
SITES AT IUCN WORLD CONSERVATION CONGRESS"

FLYER FOR KEY SACRED LAND EVENTS AT WORLD  
CONSERVATION CONGRESS

TOOLKIT FOR PROTECTING SACRED NATURAL SITES AND  
TERRITORIES

STATEMENT OF INDIGENOUS KAHU'ĀINA GUARDIANS OF  
SACRED LANDS

## NEWS

"IUCN to create new category of membership for Indigenous peoples' organizations."  
Mongabay, 9/13/16

"Sacred Natural Sites Should Be 'No Go Zones' for Developers." Ecowatch, 9/8/16

"Importance of Sacred Ground: Toby McLeod." "The Conversation," Hawai'i Public  
Radio, 9/7/16

© 2014-2016 CHRISTOPHER McLEOD • CONTACT

## **026 - Protected areas and other areas important for biodiversity in relation to environmentally damaging industrial activities and infrastructure development**

NOTING that we share a universal responsibility for protecting Earth's vitality, variety and beauty;

RECALLING the following Resolutions and Recommendations, which address the negative impacts of environmentally damaging industrial activities and infrastructure development projects in, on, or otherwise affecting protected areas: Resolution 1.51 *Indigenous Peoples, Mineral and Oil Extraction, Infrastructure and Development Works* (Montreal, 1996), Resolution 2.34 *Multilateral and bilateral financial institutions and projects impacting on biodiversity and natural features* (Amman 2000), Recommendation 2.82 *Protection and conservation of biological diversity of protected areas from the negative impacts of mining and exploration* (Amman, 2000), Recommendation 3.087 *Financial institutions and the World Commission on Dams recommendations* (Bangkok, 2004), Recommendation 4.087 *Impacts of infrastructure and extractive industries on protected areas* (Barcelona, 2008), Resolution 4.088 *Establishing the IUCN Extractive Industry Responsibility Initiative* (Barcelona, 2008) and Recommendation 4.136 *Biodiversity, protected areas, indigenous people and mining activities* (Barcelona, 2008);

RECALLING relevant recommendations of the IUCN World Parks Congress 2014, including the call to apply “no-go” policies to priority conservation sites for environmentally damaging industrial activities and infrastructure, the recommendation that protected areas should progress and not regress, and that a step increase is necessary in the scale of protected area investment to deliver conservation goals;

RECALLING the request by IUCN members "to assert 'No-Go Areas' for mining and other extractive industries and destructive activities threatening World Heritage Sites, and protected areas, including ICCAs and sacred natural sites and territories" (Plenary Resolution #12, 10th World Wilderness Congress, 2013);

RECOGNISING that there are six IUCN Protected Areas Management Categories and four Governance Types<sup>[i]</sup> and these identify activities and infrastructure consistent with IUCN’s Guidelines for Applying Protected Area Management Categories;

RECOGNISING that the concept of areas being “no-go”, or off-limits, to environmentally damaging industrial activities, including mining, oil and gas, and agriculture, and environmentally damaging infrastructure, such as dams, roads and pipelines, is integral to conservation policy for protected areas and other sites of known importance for biodiversity and ecosystem services;

RECOGNISING the adoption of the Strategic Plan for Biodiversity 2011-2020 and its Aichi Biodiversity Targets, and the findings of Global Biodiversity Outlook 4 that the loss of biodiversity continues despite these efforts;

ALSO RECOGNISING the adoption in 2015 of the UN Sustainable Development Goals, and the essential role that protected areas and other areas of particular importance for biodiversity continue to play in achieving many of these goals;

FURTHER RECOGNISING the 2015 Paris Agreement on Climate Change, and the essential part played by protected areas and other effective area-based conservation measures to achieve climate change adaptation and mitigation;

ACKNOWLEDGING the decisions of the World Heritage Committee that environmentally damaging industrial activities and infrastructure developments are incompatible with World Heritage status, and the responsibility of States Parties to avoid negative impacts on World Heritage Sites from such activities outside their boundaries (e.g. Decisions 39COM7A.4 and 34COM7A.2);

CONCERNED by the continued rapid growth of environmentally damaging industrial activity and infrastructure development that causes irreparable damage, and that impacts directly or indirectly on protected areas and other areas of particular importance for the conservation of biodiversity identified as essential to achieving the Aichi Targets;

RECOGNISING the development of conservation-based business practices, including International Finance Corporation Performance Standard 6 on Biodiversity Conservation and Sustainable Management of Living Natural Resources; and

STRESSING that many governments still do not have adequate laws, policies and measures in place to ensure the integrity of protected areas, as well as other areas of particular importance for the conservation of biodiversity or ecosystem services essential to achieving the Aichi Targets, so that they are not compromised by environmentally damaging industrial activities and infrastructure development;

---

[i] Dudley, N. (Editor) (2008). Guidelines for Applying Protected Area Management Categories. Gland, Switzerland: IUCN. x + 86pp. <http://data.iucn.org/dbtw-wpd/edocs/PAPS-016.pdf>

The World Conservation Congress, at its session in Hawai'i, United States of America, 1-10 September 2016:

1. REAFFIRMS the six IUCN Protected Area Management Categories and four Governance Types (Resolution 035 *Facilitating protection through the establishment of protected areas as specified by Target 11 of the Strategic Plan for Biodiversity 2011–2020*, Jeju, 2012) and the importance and relevance of IUCN's existing resolutions and recommendations regarding environmentally damaging industrial activities and infrastructure projects located in, around or otherwise negatively affecting any protected areas;

2. RECOGNISES that environmentally damaging industrial activities and infrastructure impede achievement of the Strategic Plan for Biodiversity 2011-2020 and the Aichi Targets, as well as the United Nation's Sustainable Development Goals;

3. CALLS ON governments to prohibit environmentally damaging industrial activities and infrastructure development in all IUCN categories of protected area, and to take measures to ensure that all activities are compatible with the conservation objectives of these areas, through appropriate, transparent and rigorous pre-emptive appraisal processes, such as international best practice environmental and social impact assessments, strategic environmental assessments, and appropriate regulation;

4. FURTHER CALLS ON governments, decision makers, community and private landowners to give high priority to avoiding environmentally damaging industrial activities and infrastructure development that impact sacred natural sites and territories and areas conserved by indigenous peoples and local communities (ICCAs), noting the ICCA Registry maintained by the UNEP World Conservation Monitoring Centre. The aim is to ensure that all activities are compatible with the conservation outcomes of these areas through appropriate, transparent and rigorous pre-emptive appraisal processes, such as international best practice environmental and social impact assessments, and via free, prior and informed consent, in line with the UN Declaration on the Rights of Indigenous Peoples;

5. CALLS ON governments not to de-gazette, downgrade or alter the boundaries of all categories of protected areas to facilitate environmentally damaging industrial activities and infrastructure development;
6. CALLS ON governments and relevant authorities when preparing development plans and plans for infrastructure, to adopt and implement policies that restrict environmentally damaging industrial activities and infrastructure development that may have negative impacts on protected areas, or on any areas of particular importance for biodiversity and ecosystem services that are identified by governments as essential to achieving the Aichi Targets;
7. CALLS ON the business community to respect all categories of protected areas as “no-go” areas for environmentally damaging industrial activities and infrastructure development, to withdraw from those activities in these areas, and not to conduct future activities in protected areas; and
8. URGES companies, public sector bodies, financial institutions (including development banks), relevant certification bodies and relevant industry groups to not conduct, invest in or fund environmentally damaging industrial activities and infrastructure development within, or that negatively impact protected areas or any areas of particular importance for biodiversity and ecosystem services that are identified by governments as essential to achieving the Aichi Targets, and to make public commitments to this effect.

## SCIENCE

# Under Hawaii's Starriest Skies, a Fight Over Sacred Ground

By DENNIS OVERBYE OCT. 3, 2016

MAUNA KEA, Hawaii — Little lives up here except whispering hopes and a little bug called Wekiu.

Three miles above the Pacific, you are above almost half the oxygen in Earth's atmosphere and every step hurts. A few minutes in the sun will fry your skin. Brains and fingers go numb. At night, the stars are so close they seem tangled in your hair.

Two years ago, this mountaintop was the scene of a cosmic traffic jam: honking horns, vans and trucks full of astronomers, V.I.P.s, journalists, businesspeople, politicians, protesters and police — all snarled at a roadblock just short of the summit.

Abandoning their cars, some of the visitors started to hike up the hill toward what would have been a groundbreaking for the biggest and most expensive stargazing machinery ever built in the Northern Hemisphere: the Thirty Meter Telescope, 14 years and \$1.4 billion in the making.

They were assembling on a plateau just below the summit, when Joshua Mangaul, better known by his Hawaiian name of Lanakila, then 27, barged onto the scene. Resplendent in a tapa cloth, beads, a red loin cloth, his jet black hair in a long Mohawk, he had hiked over the volcano's cinder cones barefoot.

“Like snakes you are. Vile snakes,” he yelled. “We gave all of our aloha to you guys, and you slithered past us like snakes.”

“For what? For your greed to look into the sky? You guys can’t take care of this place.”

No ground was broken that day or since.

To astronomers, the Thirty Meter Telescope would be a next-generation tool to spy on planets around other stars or to peer into the cores of ancient galaxies, with an eye sharper and more powerful than the Hubble Space Telescope, another landmark in humanity’s quest to understand its origins.

But to its opponents, the telescope would be yet another eyesore despoiling an ancient sacred landscape, a gigantic 18-story colossus joining the 13 telescopes already on Mauna Kea.

Later this month, proponents and opponents of the giant telescope will face off in a hotel room in the nearby city of Hilo for the start of hearings that will lead to a decision on whether the telescope can be legally erected on the mountain.

Over the years, some have portrayed this fight as a struggle between superstition and science. Others view the telescope as another symbol of how Hawaiians have been unfairly treated since Congress annexed the islands — illegally in the eyes of many — in 1898. And still others believe it will bring technology and economic development to an impoverished island.

“This is a very simple case about land use,” Kealoha Pisciotta, a former telescope operator on Mauna Kea who has been one of the leaders of a group fighting telescope development on the mountain for the last decade. “It’s not science versus religion. We’re not the church. You’re not Galileo.”

Hanging in the balance is perhaps the best stargazing site on Earth. “Mauna Kea is the flagship of American and international astronomy,” said Doug Simons, the director of the Canada-France-Hawaii Telescope on Mauna Kea. “We are on the precipice of losing this cornerstone of U.S. prestige.”

## Big Glass Dreams

The road to the stars once ended in California at Palomar Mountain, whose

200-inch-diameter telescope was long considered the size limit. The bigger a telescope mirror is, the more light it can capture and the fainter and farther it can see — out in space, back in time.

In the 1990s, however, astronomers learned how to build telescopes with thin mirrors that relied on computer-adjusted supports to keep them from sagging or warping.

There was an explosion of telescope building that has culminated, for now, in plans for three giant billion-dollar telescopes: the European Extremely Large Telescope and the Giant Magellan, both in Chile, and the Thirty Meter Telescope.

Not only would they have a Brobdingnagian appetite for light, but they are designed to incorporate a new technology called adaptive optics, which can take the twinkle out of starlight by adjusting telescope mirrors to compensate for atmospheric turbulence.

Richard Ellis, a British astronomer now at the European Southern Observatory in Garching, Germany, recalled being optimistic in 1999 when he arrived at the California Institute of Technology to begin developing what became known as the Thirty Meter Telescope. “The stock market was booming,” he said. “Everything seemed possible.”

Canada, India and Japan eventually joined the project, now officially known as the TMT International Observatory. It has been helped along by the Gordon and Betty Moore Foundation, formed by the founder of Intel, which has contributed advice and \$180 million.

The telescope, originally scheduled to be completed by 2024, is modeled on the revolutionary 10-meter-diameter Keck telescopes that Caltech and the University of California operate on Mauna Kea. Like them, it will have with a segmented mirror composed of small, hexagonal pieces of glass fitted together into an expanse wider than a tennis court.

There are only a few places on Earth that are dark, dry and calm enough to be fit for a billion-dollar telescope.

Rising 33,000 feet from the seafloor, Mauna Kea is one of the biggest mountains in the solar system. The dormant ancient volcano has been the center of Polynesian culture — the umbilical cord connecting Earth and sky — seemingly forever.

The mountain is part of so-called “ceded lands” that originally belonged to the Hawaiian Kingdom and are now administered by the state for the benefit of Hawaiians.

On its spare, merciless summit, craters and cinder cones of indefinable age keep company with a variety pack of architectural shapes housing telescopes.

In 1968 the University of Hawaii took out a 65-year lease on 11,000 acres for a dollar a year. Some 500 acres of that are designated as a science preserve. It includes the ice age quarry from which stone tools were being cut a thousand years ago, and hundreds of shrines and burial grounds.

The first telescope went up in 1970. Many rapidly followed.

Places like Mauna Kea are “cradles of knowledge,” said Natalie Batalha, one of the leaders of NASA’s Kepler planet-hunting mission. “I am filled with reverence and humility every time I get to be physically present at a mountaintop observatory.”

But some Hawaiians worried that knowledge was coming at too great a cost.

“All those telescopes got put up with no thought beyond reviving the Hilo economy,” said Michael Bolte, an astronomer from the University of California, Santa Cruz, who serves on the TMT board.

“Not a lot of thought was given to culture issues.”

Some native Hawaiians complained that their beloved mountain had grown “pimples,” and that the telescope development had interfered with cultural and religious practices that are protected by state law.

Construction trash sometimes rolled down the mountain, said Nelson Ho, a photographer and Sierra Club leader who complained to the university. “They wouldn’t listen,” he said. “They just kept playing king of the mountain.”

An audit by the State of Hawaii in 1998 scolded the university for failing to protect the mountain and its natural and cultural resources. An environmental impact study performed by NASA in 2007 similarly concluded that 30 years of astronomy had caused “significant, substantial and adverse” harm to Mauna Kea.

## A Step Back for NASA

The tide began to shift in 2001 when NASA announced a plan to add six small telescopes called outriggers to the Keck complex. The outriggers would be used in concert with the big telescopes as interferometers to test ideas for a future space mission dedicated to looking for planets around other stars.

Ms. Pisciotta led a band of environmentalists and cultural practitioners who went to court to stop NASA. The group included the Hawaiian chapter of the Sierra Club and the Royal Order of Kamehameha, devoted to restoring the Kingdom of Hawaii.

Ms. Pisciotta said she had once dreamed of being a cosmologist but lacked the requisite math skills and instead took a night job operating a radio telescope on Mauna Kea. She became disenchanted when a family shrine disappeared from the summit and the plans for the outriggers impinged on a cinder cone.

“Cinder cones are burial sites. It’s time to not let this go on,” she said. The group prepared for court by reading popular books about trials.

In 2007, Hawaii’s third district court found the management plan for the outriggers was flawed and revoked the building permit.

“NASA packed up and left,” Ms. Pisciotta said.

## Encountering Aloha

The prospective builders of the TMT knew they had their work cut out for them.

In 2007, the Moore Foundation hired Peter Adler, a consultant and sociologist, to look into the consequences of putting the telescope in Hawaii.

“Should TMT decide to pursue a Mauna Kea site,” his report warned, “it will inherit the anger, fear and great mistrust generated through previous telescope planning and siting failures and an accumulated disbelief that any additional projects, especially a physically imposing one like the TMT, can be done properly.”

The astronomers picked a telescope site that was less anthropologically sensitive, on a plateau below the summit with no monuments or other obvious structures on it. They agreed to pay \$1 million a year, a fifth of which would go to the state's Office of Hawaiian Affairs and the rest to stewardship of the mountain.

Quietly, they also pledged another \$2 million a year toward science and technology education and work force development on the island of Hawaii. The Moore Foundation also put some \$2 million into the Imiloa Astronomy Center, a museum and planetarium run by the University of Hawaii.

Dr. Bolte, a mild-mannered U.C.S.C. professor with a soothing lilt to his voice, became one of the most visible promoters of the project in community meetings.

He recalled going to a meeting in Hilo once where tensions were very high. Afterward, he said, he was afraid to go out to his car.

Sure enough, a crowd rushed him when he got there. “What kind of astronomy do you do?” they asked eagerly.

“The aloha spirit really exists,” Dr. Bolte said.

“Exploring the universe is a wonderful thing humans do,” he added. Nevertheless, “there was a core we never won over.”

“In retrospect, we might have underestimated the strength of the sovereignty movement.”

## The Hawaiian Renaissance

In the years since the first telescopes went up on Mauna Kea, Hawaiian people and culture had experienced a resurgence of pride known as the Hawaiian Renaissance.

In 1976, a band of Hawaiians sailed the outrigger canoe Hokulea from Hawaii to Tahiti. The feat showed how ancient Polynesians could have purposefully explored and colonized the Pacific, navigating the seas using only the sun, stars, ocean swells and wind.

“And that was the first spark of shutting up everybody who said that we were inferior, that we were not intelligent,” Mr. Mangauil, the protester, said.

In 1978, the state recognized Hawaiian, which once had been banned from schools, as an official language.

With rising pride came — at least among some more vocal native Hawaiians — questions about whether the occupation and annexation of Hawaii by the United States in the 1890s was legal.

Telescopes on a sacred mountain constitute a form of “colonial violence,” in the words of J. Kehaulani Kauanui, an anthropologist at Wesleyan University.

Or as Robert Kirshner, a Harvard professor who is now also chief science officer at the Moore Foundation, put it, “The question in that case become not so much whether you did the environmental impact statement right, but whose island is it?”

Having cut their teeth fighting the outrigger project, Ms. Pisciotta’s group, known informally as the Mauna Kea Hui, was prepared when the TMT Corporation formally selected the mountain for its site in 2009.

Many Hawaiians welcomed the telescope project. At a permit hearing, Wallace Ishibashi Jr., whose family had an ancestral connection to Mauna Kea, compared the Thirty Meter’s mission to the search for aumakua, the ancestral origins of the universe.

“Hawaiians,” he said, “have always been a creative and adaptive people.”

Ms. Pisciotta and her friends argued among other things that an 18-story observatory, which would be the biggest structure on the whole island of Hawaii, did not fit in a conservation district.

In a series of hearings in 2010 and 2011, the state land board approved a permit for the telescope but then stipulated that no construction could begin until a so-called contested case hearing, in which interested parties could present their arguments, was held.

## The Walk of Fame

The state won that hearing, and a groundbreaking ceremony was scheduled for Oct. 7, 2014.

The groundbreaking was never intended to be a public event, said Bob McClaren, associate director of the University of Hawaii's Institute for Astronomy, which is responsible for scientific activities on the mountain.

"I thought it was reasonable to restrict access to those who were invited," he said.

Mr. Mangauil, who makes his living teaching hula dancing and Hawaiian culture, said later that he had wanted only to make the astronomers feel uncomfortable to be on the mountain and to get protesters' signs in view of the television cameras.

In an interview, he said he had nothing against science or astronomy, but did not want it on his mountain.

"Our connection to the mountain is like, that's our elder, the mother of our resources," he said. "We're talking about the wau akua, the realm of where the gods live."

There are no shrines on the very summit, he pointed out, which should be a lesson: Not even the most holy people are supposed to go there.

Unable to get to the groundbreaking, the Hawaiians formed their own blockade. Tempers flared.

"We were seeing the native Hawaiian movement flexing its muscles," Dr. Bolte said.

Seeing people hiking up the mountain past the port-o-potties, Mr. Mangauil stormed after them and wound up on the hood of a ranger truck, even more angry.

## Guarding the Mountain

Lanakila's barefoot run set the tone for two years of unrest and demonstrations.

Protesters calling themselves Guardians of the Mountain set up a permanent vigil across the road from the Mauna Kea visitor center, stopping telescope construction crews and equipment from going up. Dozens were arrested.

Gov. David Ige has tried to appease both sides. While saying that "we have in many ways failed the mountain," he said the Thirty Meter Telescope should go forward, but at least three other telescopes would have to come down.

Astronomers and business leaders grew frustrated that the state was not doing enough to keep the road open for construction trucks and workers.

"The result of the faulty law enforcement surrounding Mauna Kea is fostering tension, aggression, racism and business uncertainty," business organizations and the Hawaii Chamber of Commerce wrote to the governor. "Ambiguity surrounding the rule of law has prompted a poor economic climate."

Stopping trucks on the steep slope was dangerous, said Dr. Bolte, adding that "people were basically trapped at the summit."

Dr. Simons, the Canada-France-Hawaii director, grew increasingly worried about the effect of the protests on the astronomers, who became reluctant to be identified as observatory staffers.

"It really tugged at us to see the staff going from being proud to scared in a matter of weeks," he said.

Meanwhile Ms. Pisciotta's coalition was plugging through the courts.

On Dec. 2, the Hawaiian Supreme Court revoked the telescope building permit, ruling that the state had violated due process by handing out the permit before the

contested case hearing.

“Quite simply, the Board put the cart before the horse when it issued the permit,” the court wrote.

## Game of Domes

By mid-December, Clarence Ching, another member of the opposition, stood in a crowd with other Hawaiians and watched trucks carrying equipment retreat from the mountain.

“David had beaten Goliath,” he said. “We were even happy and sad at the same time — sad, for instance, that somebody had to lose — as we had fought hard and long.”

# Sign Up for the Science Times Newsletter

Every week, we'll bring you stories that capture the wonders of the human body, nature and the cosmos.

Receive occasional updates and special offers for The New York Times's products and services.

I'm not a robot

reCAPTCHA  
Privacy - Terms

[See Sample](#)

[Privacy Policy](#)

The court's decision set the stage for a new round of hearings, now scheduled to start in mid-October. The case, presided over by Riki May Amano, a retired judge appointed by the Land Board, is likely to last longer than the first round, which consumed seven days of hearings over a few weeks, partly because there are more parties this time around.

Among them is the pro-telescope Hawaiian group called Perpetuating Unique Educational Opportunities or PUEO, who contend the benefits of the TMT to the community have been undersold.

Whoever wins this fall's contested case hearing, the decision is sure to be quickly appealed to the Hawaiian Supreme Court.

In an interview, Edward Stone, a Caltech professor and vice president of the Thirty Meter Telescope International Observatory, the group that will build the telescope, set April 2018 as the deadline for beginning construction. Depending on how it goes in Hawaii or elsewhere, the telescope could be ready sometime in the last half of the next decade.

"We need to start building this thing somewhere," he said.

"We still hope Hawaii will work," he added. "What we need is a timely permit, and we need access to the mountain once we have a permit."

But there is no guarantee that even if the astronomers succeed in court they will prevail on the mountain. In an email exchange, J. Douglas Ing, lawyer for the TMT Observatory, said they were "cautiously optimistic" that local agencies would uphold the law, but the astronomers have also been investigating alternative sites in Mexico, Chile, India, China and the Canary Islands.

"It's wise of the TMT to be exploring other sites," said Richard Wurdeman, the lawyer for the Mauna Kea Hui.

I asked Ms. Pisciotta what would happen if the giant telescope finally wins.

"It would be really hard for Hawaiian people to swallow that," she said. "It's always been our way to lift our prayers up to heaven and hope they hear us."

Dr. Bolte said he had learned to not make predictions about Hawaii.

In a recent email, he recalled photographing a bunch of short-eared Hawaiian owls. "These are called pueo, and they are said to be the physical form of ancestor spirits," Dr. Bolte recounted.

Referring to the Hawaiian term for a wise elder, he said, “I had one kupuna tell me it was a great sign for TMT that so many pueo sought me out that trip, and another tell me it was a sign that we should leave the island immediately before a calamity falls on TMT.”

**Correction: October 4, 2016**

*An earlier version of this article misstated Mauna Kea's size relative to other mountains in the solar system. It is one of the biggest, but Mauna Loa in Hawaii, which measures 56,000 feet from its base on the sea floor, is taller, so Mauna Kea is not “the second biggest mountain in the solar system” after Olympus Mons on Mars.*

Like the Science Times page on Facebook. | Sign up for the Science Times newsletter.

A version of this article appears in print on October 4, 2016, on page D1 of the New York edition with the headline: On Sacred Ground.