

## OPENING STATEMENT

Aloha, my name is Tiffnie Kakalia. Ka mauna a Wākea has been the piko of my existence throughout many lifetimes. My kupuna hail from the cardinal points of moku o Keawe, North Kohala, Kailua-Kona, Pahala-Ka'u and Hilopaliku. Like many others from this island, I know this mountain intimately. I was raised on the slopes of Maunakea in the same community as my mother, her father and paternal grandparents. I have raised my children to know her as family and now raise 'ohana keiki (nieces and nephews) and mo'opuna (grandchildren) in the same manner. We are kalo keiki o ka 'āina, Natives of this land for generations back. I am here representing my family as a participant in this contested case in opposition of the University of Hawai'i's CDUP application for several reasons. I have testified in front of the University of Hawai'i Board of Regents, the Board of Land and Natural Resources and the Office of Hawaiian Affairs for the same reasons.

Continued development of facilities in sacred space will increase the already disruptive flow of energies imposed on our practice of Aloha 'Āina, a cultural tradition significant to Native Hawaiian health and healing. Quality of relationship, particularly to place sustains native Hawaiian wellbeing. Our family practice is to nurture a continuous relationship between member of our 'ohana and our mama, Maunakea. Construction of this magnitude will impose an unbearable burden on the spiritual energies that engage in wellness of my family. In understanding the three piko and Native Hawaiian health, one will understand the significance of this sacred site and its affect on wellness. This is our practice as handed down through generations.

As stated in the Cultural Anchor of the Comprehensive Management Plan of the Office of Maunakea Management(OMKM): *"Maunakea as the fontanel requires a pristine environment free of any spiritual obstructions. Maunakea as the umbilicus ensures a definite genealogy of indigenous relation and function. Maunakea as genitalia ensures that those who descend from Wākea (our heaven), Papahanaumoku (our land-base) and Ho'ohōkūkalanani (the mother of constellations) continue to receive the physical and spiritual benefits entitled to those who descend from sacred origins."* We believe that Maunakea is *"the single navel which ensures spiritual connections, genealogical connections, and the rights to the regenerative powers of all that is Hawai'i."* [EXHIBIT O-1] As much as I would like to think that the University of Hawaii and OMKM value Native Hawaiian cultural beliefs and practice, actions demonstrate that they instead continue to disregard cultural directives and focus on continued development of sacred space.

I am concerned that the University of Hawai'i, does not have the capacity to manage yet another development, let alone existing ones, in a manner conducive to statements in its CMP Executive Summary, *"...in such a way that is mutually respectful and yet honors the unique cultural and natural resources of Mauna Kea."* [EXHIBIT O-2] Instead legislative audits consistently determine negligent of mismanagement, especially of cultural resources.

I served 2, 4 year terms as a volunteer on the Kahu Ku Mauna Advisory Council (KKMC), both in Interim Chair and Vice-Chair capacities. I contributed to many discussions relating to management issues, astronomy initiatives, including development and the lack of attention to cultural matters relating to Maunakea. As a layperson with little to no experience on technical procedures, I had to learn at a very fast pace, about the many issues presented to KKMC for review most of which had more to do with astronomy initiatives than cultural matters. I distinctly remember Uncle Larry Kimura reminding us that the function of the council is to "heighten the awareness of Hawaiian consciousness" not have our names down as cultural advisors to support astronomy. The council meets 2 hours each month to address management/astronomy-focused issues as well as cultural concerns. 22 hours a year is not enough time given the magnitude of issues to advise on. It was

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always of great concern that legislative audits consistently found OMKM negligent of cultural resources management since it's inception.

The Comprehensive Management Plan states management *"...objectives and desired outcomes to increase understanding and appreciation of Native Hawaiian history, and cultural practices to ensure that these practices are protective and respected."* [EXHIBIT O-3] Very little to nothing has been done to address this objective.

Both Action Item number 1 and 2 of the Cultural Resource Management Plan have yet to be address. In conversation with the Office of Hawaiian Affairs, they have only VERY recently been in communication with OMKM, not since the inception of the CMP in 2009.

CR-1\*: Kahu Kū Mauna shall work with families with lineal and historical connections to Mauna Kea, *kūpuna*, cultural practitioners, the Office of Hawaiian Affairs and other Native Hawaiian groups, including the Mauna Kea Management Board's Hawaiian Culture Committee, toward the development of appropriate procedures and protocols regarding cultural issues. [EXHIBIT O-4]

KKMC has reached out in official meetings and publicly (EXHIBIT O-5) for focused dialogue inclusive of the Native Hawaiian community and the Office of Hawaiian Affairs. Both Chancellor Straney and Director Nagata agreed but have yet to move forward with any sort of commitment in doing so.

CR-2: Support application for designation of the summit region of Mauna Kea as a Traditional Cultural Property, per the National Historic Preservation Act of 1966, as amended, 16 U.S.C. 470 et seq. in consultation with the larger community. [EXHIBIT O-6]

This type of direction supports the proactive intent of founding KKMC members to include descendants, practitioners, and community member including the Office of Hawaiian Affairs in discussion around management to protect and preserve the cultural integrity of our mauna prior to setting policy. OMKM has only recently initiated community engagement based on priorities of development, not community participation. I also find that the second action item is absolutely contradictory of this application to develop an area that the University also seeks to preserve as a National Historic Preservation site. This type of safeguarding is more in alignment with The Hawai'i Commitment [EXHIBIT O-7] and Motion 26 of the ICUN World Conservation Congress. [EXHIBIT O-8]

Cultural references are made throughout approved management documents and guidelines [EXHIBIT O-9]. The University of Hawaii and OMKM have access to expert advice on cultural matters at a systems level [EXHIBIT O-10], however, they have chosen time and time again to continuously ignore such resources in service of responsible stewardship and instead move forward in a contradicting manner of their overall strategic direction.

Because of these reasons, and more, my family and I oppose the approval of the University of Hawai'i's CDUP application. The TMT project will provide substantial, adverse and irreversible damage to a significantly sacred cultural site, which will impact my family practice, the wellness of our 'ohana and community.

Me ka 'oia'i'o,  
Tiffnie Kakalia