

STATE OF HAWAI'I
OFFICE OF HAWAIIAN AFFAIRS
560 N. NIMITZ HIGHWAY, SUITE 200
(VIRTUAL MEETING - VIA ZOOM WEBINAR)

COMMITTEE ON BENEFICIARY ADVOCACY AND EMPOWERMENT
MINUTES

June 9, 2021 1:30 p.m.

ATTENDANCE:

Chairperson Kaleihikina Akaka
Vice-Chairperson Keola Lindsey
Trustee Leina'ala Ahu Isa
Trustee Keli'i Akina
Trustee Luana Alapa
Trustee Brendon Kalei'aina Lee
Trustee C. Hulu Lindsey
Trustee John Waihe'e, IV

Brandon Mitsuda
Mark Watanabe

ADMINISTRATION STAFF:

Hussey, Sylvia, Ka Pouhana / CEO
Brown, Casey / COO
Hinck, Ramona / CFO
Wong, Sterling / Chief Advocate
Tanaka, Wayne / Public Policy Manager
Gushiken, Raina, Senior Legal Counsel
Ohta, Everett, Assistant Legal Counsel
Brad Ka'aleleo Wong, Program Specialist
Chak, Kevin, IT

EXCUSED: Trustee Dan Ahuna

BAE STAFF:

I. CALL TO ORDER

Chair **Akaka** calls the Committee on Beneficiary Advocacy and Empowerment meeting for Wednesday, June 9, 2021 to order at **1:30 p.m.**

Chair **Akaka** notes for the record that PRESENT are:

MEMBERS			AT CALL TO ORDER (1:30 p.m.)	TIME ARRIVED
CHAIR	KALEIHIKINA	AKAKA	PRESENT	
VICE-CHAIR	KEOLA	LINDSEY	PRESENT	
TRUSTEE	LEINA'ALA	AHU ISA	PRESENT	
TRUSTEE	DAN	AHUNA	EXCUSED	
TRUSTEE	KELI'I	AKINA	PRESENT	
TRUSTEE	LUANA	ALAPA	PRESENT	
TRUSTEE	BRENDON KALEI'AINA	LEE	PRESENT	
TRUSTEE	CARMEN HULU	LINDSEY	PRESENT	
TRUSTEE	JOHN	WAIHE'E, IV	EXCUSED	1:42 p.m.

At the Call to Order, **SEVEN(7)** Trustees are PRESENT, thereby constituting a quorum.

II. PUBLIC TESTIMONY on Items Listed on the Agenda*

None

III. APPROVAL OF MINUTES

None

Chair Akaka recognizes Trustee Lee.

Trustee Lee: So at the last BAE Meeting, Trustee Hulu Lindsey moved to table the minutes from the March meeting and that motion specifically said that those minutes were to be tabled until the next agendized meeting which is now.

Chair Akaka: Okay

Trustee Lee: So may I inquire as to why those minutes are not on this agenda since it was unanimously passed too table those minutes until this meeting.

Chair Akaka: I will ask for clarification on how we can move forward on this.

BAE Staff Brandon Mitsuda: Trustee Lee, the reason why it's not on this particular meeting, we're still working with Everett to make sure that the language and everything is correct and then it will be on the next agendized meeting.

Trustee Lee: So two months are not satisfactory to get that done.

BAE Staff Brandon Mitsuda: Yes, we're still in discussions with Everett.

Chair Akaka recognizes Trustee Lee.

Trustee Lee: Then in that case, I move that we table the minutes until the next agendized meeting because we have to take it up, the motion was to take it up today. Even though it's not in the agenda, it was passed that we would take this matter up today.

Chair Akaka: Mahalo for providing that clarification, is there a second?

Vice Chair Lindsey: Second, Madam Chair.

Chair Akaka: Mahalo, it's been seconded by our BAE Vice Chair Lindsey. Can I please have a roll call vote?

							1:37 p.m.
TRUSTEE		1	2	'AE (YES)	A'OLE (NO)	KANALUA (ABSTAIN)	EXCUSED
LEINA'ALA	AHU ISA					X	
DAN	AHUNA						EXCUSED
KELI'I	AKINA			X			
LUANA	ALAPA			X			
BRENDON KALEI'ĀINA	LEE	1		X			
CARMEN HULU	LINDSEY			X			
<i>VICE CHAIR</i> KEOLA	LINDSEY		2	X			
JOHN	WAIHE`E						EXCUSED

CHAIR KALEIHIKINA	AKAKA			X			
TOTAL VOTE COUNT				6	0	1	2

MOTION: [] UNANIMOUS [X] PASSED [] DEFERRED [] FAILED

V. NEW BUSINESS

A. Staff presentation – Mai Ka Pō Mai: A Native Hawaiian Guidance Document for the Management of the Papahānaumokuākea Marine National Monument

Chair Akaka yields the floor to Ka Pouhana Sylvia Hussey.

Ka Pouhana Hussey: Thank you, Chair. I’m going to ask Chief Advocate Sterling to provide a context and then a lateral over to Ka’aleleo and the presentation.

Chief Advocate Wong: Mahalo, Ka Pouhana, Madam Chair. Mahalo for the opportunity to present this presentation on Papahānaumokuākea and our work in the monument. Super excited to actually present what I think is sort of a paradigm shifting document in terms of cultural based management and really I think the deliverance to our community on you know the sort of cultural based management we promised when we became Co Trustee. And I just want to give a big shout out to Trustee Keola Lindsey who when he was the Chief Advocate and Papahānaumokuākea Program Manager really initiated this project and I can’t really emphasize enough how I think important this actual document is for our advocacy moving forward. Not just for the monument, but for other community based management and throughout the state and even the globe, so with that, I’ll throw it over to Brad for the presentation, mahalo nui.

Papahānaumokuākea Program Specialist Brad Ka’aleleo Wong: Aloha no Chair and Trustees, my name is Brad Ka’aleleo Wong. Thank you for having me today and thanks Sterling for the introduction. This is really a combination of a lot of work that was done from Keola and then his predecessor, Heidi Goose as well as Sterling himself working with Papahānaumokuākea and the cultural working group and various other community groups to ensure that Native Hawaiian interests are recognized and encapsulated within our monument management.

So just a little bit to kind of give background to everybody on OHA’s involvement with Papahānaumokuākea and just general background on our involvement and the place in general. In 2006 President Bush by Executive Order of the Antiquities Act created what is now known as the Papahānaumokuākea Marine National Monument which was named in 2008, and through that memorandum of agreement it listed three Co Trustees, which was the Department of Commerce and which is NOAA, Department of Interior, which is US Fish and Wildlife Service and the State of Hawaii through DLNR. They all recognize that Native Hawaiian voices were missing at this level of management or within management in general. And so in December 2006, the OHA Board of Trustees authorized the administration to negotiate for OHA to have a meaningful role in management. OHA was subsequently added to the Monument Management Board within the 2008 management plan and became involved.

So on this graphic to your left we have our Monument Management Board with all the various different agencies involved. In 2008, the first monument management plan was completed and it was very clear that Native Hawaiian voices were missing at that Co Trustee level. So Co trustee level is this higher level.

Initially OHA was not involved in that level. And so it took from 2008 until 2016 for OHA to kind of be elevated to that Co Trustee Level so can thank Keola for doing a lot of the groundwork for that. So right now this is where we stand. 2016 and 2017, Obama ended the expansion of Papahānaumokuākea to where it's current extension is and then all OHA was added through an MOA as the fourth Co Trustee. Currently right now, this is kind of our structured setup. The importance of this is that Native Hawaiian voices can be advocated for at every level of management. So there have only been I think a few instances where issues have been, I guess to say elevated to this Co Trustee level. However, during those issues, it was apparent that Native Hawaiian interests. When OHA wasn't a Co Trustee, it was apparent that Native Hawaiian interests wouldn't be advocated for properly. So I'm moving on to next slide.

So currently, OHA's kuleana is to participate with the Monument Management Board, so right now there's at least quarterly in person meetings. But right now because of certain things happening in the monument we're doing pretty much monthly meetings on those issues through calendar 2021. I am currently the Vice Chair of the Board assisting the Chair with putting together the agenda, running meetings and ensuring that proper things are discussed. Also to collaborate with managing agencies to review and assist in writing policy and permits for activities in Papahānaumokuākea. Creating opportunities for Hawaiian perspectives to be integrated into monument management. As well as giving cultural briefings to all individuals who have access, which is a requirement of the permitting process. Supporting beneficiary access and involvement in policy, decisions. So a lot of time there's a lot of collaboration between myself and other agencies on all of their accesses and all of their activities to ensure that Native Hawaiians are participating in those, and then finally facilitating cultural activities. So things like the sailing canoe, getting hulumanu or bird feathers returned from Midway Atoll and various naming practices. So those are just a few of the cultural activities that occur. In addition, we collaborate with OHA's Digital Print and Media Program as well as other OHA programs as well to do education and outreach activities and producing different materials for folks to understand a Hawaiian perspective on Papahānaumokuākea. And finally, what we think is our most important role is convening the Papahānaumokuākea Native Hawaiian Cultural Working Group, which is made up of community members from pretty much across the pai'aina to ensure that cultural traditions and perspectives are included into our management structure and then for us at OHA you know, one of the things that we've always advocated for with the Cultural Working Group and let them know is that we will always support their decisions and advocate for the things that they see is pono or that they see OHA and the management board should be doing so. We hold them in high regard.

So just a little bit of background on Papahānaumokuākea right now. You guys can read for yourself the mission and vision. The basic point that I wanted to make is that Native Hawaiian interests, Native Hawaiian traditions, perspectives, these are all encapsulated within kind of a lot of our elements within our management structure and while they are encapsulated, it gives it a level of importance. Implementing these things is something of a different story, right. We can include things in the mission and the vision, but actually implementing things and doing things on the ground is something completely different. So this is kind of the nexus to where Mai Ka Pō Mai kind of comes from and ensuring that Native Hawaiian perspectives and interests are actually incorporated into our activities.

So when we talk about our perspectives for cultural traditions and Native Hawaiian interests, we look towards the traditional sources of information such as mo'kūauhau, mo'olelo and ka'ao, as well as traditions of Kaua'i and Ni'ihau ohana to kind of encapsulate what that really means. And so a lot of these elements were very foundational pieces to Mai Ka Pō Mai to kind of establish what that really means to do things in a Hawaiian fashion in a Hawaiian manner.

So just to share real quick, the Kumulipo is something that's very foundational to Papahānaumokuākea and understanding of these concepts of po and then one more click Wayne. And I'll really share what the monument is all about and the realm of Papahānaumokuākea from Mokumanamana all the way to Holaniku or Kure Atoll is considered this realm of po yeah, this night of darkness. And ao is pretty much the main Hawaiian Islands. So these kinds of perspectives are things that are very much still encapsulated, so this is just an

example of using that traditional knowledge to place within our management. We may place within this management document.

And so this is just a glimpse of the *pai'aina*. So the Ke Ala Polohiwa a Kāne kalapalo is the Tropic of Cancer. Which is basically the summer solstice. The time of the summer solstice is when the sun gets to this level. So Papahānaumokuākea is kind of split into these *po* and *ao* realms, so this is kind of a more of a visual of what that really means. And so Mai Ka Pō Mai is kind of taken from this perspective of what that is.

So the 2008 monument management plan actually contains two sections that are targeted towards Native Hawaiian perspective. So these are just two of the 22 action plans within this original management plan. So there's Native Hawaiian culture and history action plan and the Community involvement action plan, and specifically the community involvement action plan, lets us know that this is a Native Hawaiian traditional knowledge and concepts need to be integrated into the monument management. This was something that we thought it was interesting for us, for OHA staff in working with Papahānaumokuākea as it really silos Native Hawaiian traditions silos our activities within kind of these two action plans and that was something it you know it's a way to do things to silo it like this where you have Native Hawaiian things. Then you have research and then you have Midway Atoll and then you have whatever else, yeah. However, what ends up happening is that researchers kind of do things on their own. The folks at Midway do things on their own, and so on and so forth. While that's great for understanding specific tasks to be met. It doesn't really bode well for collaboration and include being inclusive of cultural perspectives. Yeah, so Mai Ka Pō Mai was a way to kind of weave all these things together.

So this Mai Ka Pō Mai process really started way back in 2010 and they were working on at the time it was they were working on a document called the Native Hawaiian plan at that time, and it was more about an activity plan. The monument has several kind of stepped down plans, and this Native Hawaiian plan was going to be one of them. So throughout the years this thing has morphed into what we currently have now, so this was a extensive community input through 2010 through 2012 on all the islands as well as from 2016 to present and with continuous engagement with the Native Hawaiian Culture Working Group.

Our main goals for Mai Ka Pō Mai was for it to be recognized as a management plan or something similar. Currently, because of semantics and issues with some of the federal agencies we settled on this quote unquote guidance document. But it is essentially a management plan in a way, or like a strategic plan. Another goal is to incorporate place, people, culture, as a foundation. It was accessible by managers and understood, basically meaning that we wanted it to be used. Yeah we wanted it to be effective. We wanted both Native Hawaiian people that understood these things to use it, as well as the researchers coming from the continent who have no kind of background on Native Hawaiian interest. So there's a very broad capacity for people that go to Papahānaumokuākea for various activities. And finally, it resonated with Native Hawaiians. That's part of that, making sure that it resonated with Native Hawaiians as a whole as well as specifically our cultural working group.

So this is kind of just a basic concept of what it is, so the way that it's broken up and you guys can see inside your packet how those things are developed, but this is just to explain the various *kūkulu* and the concept of *kūkulu* is these pillars that really hold up the sky and I know for OHA our *kūkulu* kind of our pillars that hold up our agency. *Kūkulu* are also these elements that hold up our traditional concept of the sky, yeah. One of those aspects of this sphere thinking of ourselves on the ocean is the *ho'oku'i*, yeah, and so these are just foundational elements of our worldview on how our traditional understanding of our world view.

This is just the basic layout of our various *kūkulu* and the whole *ho'oku'i* itself, which you guys can see and it kind of lays out Mai Ka Pō Mai in a sense. The way we set this document up is for specific activities that occur within *po* that have elements of what *po* really means coming from this place. In general, having a perspective or a deeper or gaining a perspective or a deeper understanding. Having kind of a more give and take relationship with place. Having these deeper meanings and understandings. That's what these activities in

ho'omana and ho'ike kind of entail. We have our ho'oku'i which is more of a broader reach of everything and then on ho'olulu and ho'olaha are more activities that occur in ao to help people understand what the activities in Papahānaumokuākea are.

And these are just the various strategies in general. So next slide and I'll go into each individual one. So just to explain ho'oku'i a little bit more. Ho'oku'i is that concept of your zenith. So for us in Hawai'i Hokule'a is our whole ho'oku'i or that zenith star for us this guiding star. And so when we're voyaging, we think about what that really means and how the ho'oku'i really helps us find our way back home. It's a way to understand where you are. It's a way to kind of oversee kind of everything, and that's what the ho'oku'i does. So in this concept ho'oku'i was the tasks of the managing agencies. So Papahānaumokuākea represents a rich Hawaiian heritage and cultural experience that have cultivated healthy relationships among places and people through time and space. And this guiding principle of Hawaiian culture is a foundational element for the management of Papahānaumokuākea is just kind of a reiteration of what Mai Ka Pō Mai is just grounding all of these activities in this Native Hawaiian perspective, and these are just some of the various outcomes that we hope to come from some of the strategies within ho'oku'i. So management decisions reflect apply knowledge. These activities and policies so you can go next slide.

And again, here are some strategies for that. So just for example, for one of them, ho'oku'i to ensure that policies and programs incorporate relevant knowledge and then you use Hawaiian knowledge, values, traditions and concepts through all areas of management. So these are just kind of some simple strategies.

Kūkulu Ho'omana, so the root word of ho'omana is mana, establishing mana and what that really means and that spiritual power and that spiritual connection. So that's what Kūkulu Ho'omana is trying to establish and figuring out ways for us to establish that on an active level. Yeah, so the guiding principle would be to honor and perpetuate the spiritual and cultural traditions with Papahānaumokuākea by affirming respect reciprocity through biocultural conservation and restoration. So you can read some of these outcomes below or in your packet, but the basic understanding again is to really establish what mana means and to use that in an active sense in today's world through all of our activities so we can go to the next slide.

So one thing that we talk about is we want all of these activities that we do in Papahānaumokuākea to encapsulate all of these kūkulu. All of these in various different ways. So all of our activities say for instance, for example somebody is doing research at French Frigate Shoals on sea level rise. How do they figure out a way to establish mana, this connection to place right? We're gaining this 'ike from Papahānaumokuākea. To study this place, but what are those additional things that we're doing to give back to the place? What does that follow up? So are they taking Native Hawaiians with them? Are they doing things like, you know, cultural protocols and whatnot? Do they incorporate various other activities within that one research portion as far as cleaning up some of the marine debris that's on the island, you know simple things like that to kind of give back to the place that you're going to.

So Kūkulu Hō'ike, the root word of hō'ike is 'ike to establish knowledge and so harness, elevate and expand playspace knowledge of Papahānaumokuākea through research, exploration and Hawaiian perspective. Research is a part of Hawaiian tradition. That's what we do to understand the resource is research and that's part of recognizing what that place is. So whether that's research actually within the place or whether that's research done on Hawaiian sources, which is oli, mele, mo'olelo ka'au that help us to establish research is also important. Yeah, so a lot of the work that you know that I do with the cultural briefings and sharing with folks is kind of diving deeper into a lot of these mo'olelo ka'au and trying to pull out some of these comparisons that are within there to these folk's research and just making sure that these mo'olelo and ka'au continue to live, and so that's something that we want to do right is to continue that process of these things living.

So just basic some of the strategies, conducting research and monitoring in a manner that incorporates multiple perspectives, knowledge systems and values. Supports, facilitates Hawaiian methods of science interest and research. Support, facilitate and conduct research on Hawaiian cultural heritage traditions and

history, and then promote alignment of research initiatives of the managing agencies and permittees to advance Hawaiian research agenda.

And then Kūkulu Ho'oulu, ho'oulu is to grow. To continue to produce and so that's what this kūkulu is about is to continue to grow our partnerships, continue to grow our perspectives for management, yeah. And so these are things that happen within the main Hawaiian islands, which is why we have it in this kind of the righter side of ao. So working to collaborate with each other one, but also in other agencies that help support our mission. So folks like in the background, I think that's makali'i to collaborate with Nā Kālai Wa'a for their activities and explaining to them the importance of Papahānaumokuākea. Collaborating with the Culture Working Group, which is a super important activity for us and has become for the rest of the management board and then just supporting different initiatives to create kind of a next generation of Native Hawaiian leaders for one, but also folks that want to help protect and manage Papahānaumokuākea.

Here's the strategies to help support. So one thing that I had mentioned about some of our tasks is being collaborative with the other agencies. Obviously there are federal agencies that have a lot of resources, and there's definitely ways for us to incorporate our perspective in all of them, whether that be getting Native Hawaiians to Midway Atoll for cultural practices. Having Native Hawaiians on the ground there all the time doing the environmental restoration. Things like that, yeah.

Finally, Kūkulu Ho'olaha. Ho'olaha like to spread out. This is basically trying to spread out the knowledge of Papahānaumokuākea. How do we spread out the word of what this place is? The importance of this place. The cultural history of this place. And how do we get more people to understand that this is part of Hawai'i. This is part of our pai'aina. This is basically 2/3 of our archipelago. Yeah, so that's part of it. So education and outreach is what this kūkulu is all about. So doing these education initiatives that include cultural perspective. So it includes the mo 'olelo, it includes the ka'au, and includes a recognition of what po and ao is and things like that.

And then just some of our strategies. Conducting symposia to kind of share those out, incorporating Hawaiian values and traditions into our monument communications. A lot of the press releases from all the management agencies just trying to incorporate a little bit more Hawaiian 'ike into what those are. So for instance, the guys at Midway Atoll that do a lot of research on Albatross species include something of what moli are, what they're used for as far as maybe the wing wing bones for tattoos, the feathers for kahili and whatnot, and just having that, or maybe explaining its connection to Lono in that way so there's various ways to incorporate a Hawaiian perspective in all of our education and outreach.

So in summary from Mai Ka Pō Mai, you guys can take a look at the whole document that we have there, but we're planning a press release for June 21st which also happens to be Ke Ala Polohiwa a Kane, the summer solstice, which is that very significant portion. So mokumanamana has an important role in that because that Ke Ala Polohiwa a Kane line goes directly over that island and that was an important spiritual time for that place. So we thought that this was a a good moment for us to to share this kind of plan. So again, Mai Ka Pō Mai advances OHA's Mana i Maui Ola strategic plans by advancing policies, programs, and practices that strengthen the health of 'aina and mo'omeheu. I was just in a presentation earlier this morning and we're talking about 'aina and you know 'aina is a lot more than just land, yeah, 'aina is the thing that sustains us and feeds us in all kinds of ways, spiritually, mentally and physically, and that's something that's super important for this is to kind of help strengthen that connection in all those ways. So Mai Ka Pō Mai uplifts Hawaiian culture and provides Native Hawaiian perspectives on ways to approach the management of Papahānaumokuākea. And it kind of puts it at the forefront and then with the release of Mai Ka Pō Mai, OHA delivering on a promise to include Native Hawaiian culture in the management of Papahānaumokuākea. So this is something that we talked about was in this original management plan in 2008 that Sterling was a heavy part of putting together and just finally coming around to making sure that this gets included in a practical way. In reality you know this is a definite way to use Native Hawaiian traditions on a very foundational level, yeah, and use it in different ways, and so one thing that we do think this can be is and the management throughout the management of

Papahānaumokuākea, we definitely think that this gives a higher reference to Native Hawaiian involvement on a very large scale. Yeah, you know again this is something that's super important because it's getting these federal agencies that don't necessarily have the understanding of what Hawaiian traditions are, and getting them to sign on to something that does have this very strong Native Hawaiian perspective and interest and I think that's something that's super foundational for all of the work that we do and can be transferred to other initiatives that we have.

So that's kind of all I had for Mai Ka Pō Mai. Just wanted to cover a couple of additional things as far as what we're doing in Papahānaumokuākea that might have impacts on the agency moving forward. So NOAA Office of National Marine Sanctuaries is establishing a sanctuary designation process for areas in Papahānaumokuākea and part of that is creating a new management plan and so with that new management plan process, we see Mai Ka Pō Mai kind of feeding into that new management plan and again in a very foundational way. And so while it did take us 10 years to complete this thing, everything happens for a reason. And, you know, I think we have a very strong opportunity to use Mai Ka Pō Mai in a very foundational way as we move forward you know for years to come for all of our management and it really establishes Native Hawaiian interests and Native Hawaiian involvement at the forefront. So this NOAA sanctuary process will be continuing. Sounds like there's going to be public meetings towards the end of the year, or what they call public scoping. There's going to be various different layers of protections, so there will be a NEPA and HEPA review environmental impact statement. So at this time for the NOAA sanctuary process through general support from the Native Hawaiian cultural working group for protections and but you know, for myself and Sterling, we definitely see opportunities for OHA to strengthen its role in this place and involvement for our beneficiaries for Papahānaumokuākea. And one thing that you know as far as closing remarks that they want to mention is that this is a type of governance. Yeah, I think I've mentioned that before to others, but it's a type of governance over our resources. Yeah we have a say in every single thing that happens within Papahānaumokuākea so that's something that's very important and very unique. We don't have that type of involvement in many other places.

And then that's about it. I just want to share kind of the the monument overlay. It's a complex layer of overlapping jurisdictions and interests and again while OHA doesn't have physical jurisdiction like the other agencies, we have people and our Native Hawaiians are our jurisdiction and ensuring that kind of continues within this place is something that's important.

That's all I have. If you guys have questions, please let myself and Sterling know.

Chair Akaka: Any questions or comments members?

Trustee Lee: Brad, going back to NOAA's proposed sanctuaries and that you said that the Native Hawaiian working group in general is in favor of it. What exactly does sanctuary mean? That word scares me when it comes to our Native Hawaiians going up there to fish.

Papahānaumokuākea Program Specialist Brad Ka'aleleo Wong: Sanctuary is just another one of those overlaid protective areas. Right now what NOAA has been saying and communicating, and you know they've been very collaborative with us, so we have no choice but to believe what they're saying. Is that it is an additional protection I guess for the areas in Papahānaumokuākea. Not removing protections but just something additional, and I know that's kind of counter to what you're saying, but I guess I don't really have a response for Native Hawaiian fisheries in that way. One of the ways is it ensures enforcement. I guess of some of these areas for those that are, you know, illegally fishing in a way in that area whether that's people here or people elsewhere and I think the fisheries discussion is something a lot different and that discussion is going to come up with the cultural working group and they've been notified by WESPAC and others that this is something that needs to be discussed. So they're open to discussing what that means and I don't think they're against fishing in general, but this is just a way for them, you know, to protect the place in the best way possible

Trustee Lee: Well within the main islands Brad, when the term sanctuary is used, it generally means zero fishing. So that's why that word sanctuary is making me nervous because I don't know how I feel about NOAA saying that Native Hawaiians cannot go fish.

Chair Akaka recognizes Chief Advocate Wong.

Chief Advocate Wong: I think you know, Trustee Lee, we totally understand your concerns and mana'o and certainly you know, we are not leading this process you know, so I think the concerns that you know coming from you and others in the Hawaiian communities about how this sanctuary process is going to affect Native Hawaiians and our culture and our rights. I think we will definitely be able to provide our mana'o in this process as NOAA considers the designation, and I think something we're going to have to figure out and discuss more and Brad might be able to share a little bit but the sanctuary designation process, I don't think is going to change too much about what can't already be done in the monument. The monument already has a number of pretty strict protections and to your point Trustee Lee, I think that.

Trustee Lee: Yeah, don't even get me started on those Sterling.

Chief Advocate Wong: Sure, but that's the, so that's the baseline we're working with right and the question I think is what difference in the monument is the sanctuary designation gonna make. \

Trustee Lee: Right, and I already don't like those and so sanctuary means more than those and so again that's freaking me out dude, right. It's already restrictive on Native Hawaiians, and I don't care what they try and spin it. It is, it's restrictive on Native Hawaiians and now they're saying they want to make it even more restrictive in certain areas. That's concerning to me.

Papahānaumokuākea Program Specialist Brad Ka'aleleo Wong: I just want to add like fair poing, right. Like I love fishing. I'm a fisherman. I go all the time so I understand that concern. And for Papahānaumokuākea like Sterling, yes, everything is closed already for I think the general public. However, Native Hawaiians are also able to fish there specifically on their subsistence permits.

Trustee Lee: But Brad, their subsistence permit says that they have to consume within the monument. Their definition of subsistence and my definition of subsistence for Native Hawaiians is vastly different. I told you guys not to get me started on this. Subsistence fishing for Native Hawaiians to me is me being able to go up into the sanctuary, gather food for me, my family and my community, bring it back, sell so that I can provide. I can pay the mortgage on my house. I can pay the car payment on my boat. The payment on my car and send my kids to school. That's subsistence fishing. Their idea of me paying a gajillion dollars for gas to go up into the monument to catch only what I can eat while I'm there is ridiculous. So now they wanna make it more restrictive. I have a problem with that. Like I said, I don't care how they argue it, it's already restrictive on Native Hawaiians, and now they want to make it more. Which is why to be honest Brad, I was surprised when you said that the Native Hawaiian working group is in favor of this. I was shocked when you said that.

Papahānaumokuākea Program Specialist Brad Ka'aleleo Wong: Yeah, and you know, like I said before, OHA follows their lead on a lot of our initiatives in Papahānaumokuākea, so that's like I said, that's a discussion that they're going to have to have and and decide on their own and OHA will follow that.

Chair Akaka: Mahalo, Trustee Lee and Brad and Sterling. Perhaps we can write a letter addressing this to provide our mana'o. Perhaps following the balance of ancient times where you go by season.

Trustee Lee: So Brad, you're saying we're going to follow the lead of the Native Hawaiian working group. So if the Native Hawaiian working group says they're okay with this sanctuary then OHA is going to follow that lead?

Chair Akaka recognizes Chief Advocate Wong.

Chief Advocate Wong: Yeah, I think you know, Trustee Lee I think this is a great discussion. I think on monument matters we have generally deferred and worked with the Native Hawaiian cultural working group. And you know they've certainly expressed concerns. I think we will definitely continue to listen to them and then to continue to do independent evaluation with thinking I think some you know, a critical ear to what they say and we will continue to update the Board and the agency about how we move forward with this.

Chair Akaka recognizes BAE Vice Chair Lindsey.

Vice Chair Lindsey: (Inaudible) Who establishes support for that policy within OHA? Is it the Board or is it Administration?

Board Chair Hulu Lindsey: It's always the Board.

Vice Chair Lindsey: Sure, so then if that's the case, that issue would have to be brought back to the Board and then we would consider what the Native Hawaiian working group said and whatever any of our other beneficiaries said if it gets on the agenda and the Board would make the decision with this or not, I guess.

Board Chair Hulu Lindsey: Yeah, the board always makes the decision on positions that OHA takes.

Vice Chair Lindsey: And you know, NOAA sanctuaries as a partner, I mean are we talking with them about not only this question, I guess that Trustee Lee asked about what this would do to Native Hawaiian fishing rates in the monument but if it hasn't happened already, maybe we can you know, talk with them and you know it's one of the reasons we're involved with this. Relationships and partnerships. Be able to get the answer quick as a partner rather than an Agency where nobody knows each other. But are we talking with no sanctuaries about designation, things like that?

Chief Advocate Wong: Yes we are discussing with them what the process is and we're definitely trying to understand the process better and what this actually means. So we are discussing with these agencies and I think doing a lot of our own independent research into what the process is and what this would mean in terms of sanctuary designation, so and much mahalo to Keone and our DC office for and Lopaka for continuing to help support Brad and getting this information.

Chair Akaka: Yes, mahalo to all working on this. Alright, any other discussion?

Board Chair Hulu Lindsey: Just one comment, Madam Chair. You know most of the Board knows my background and some of my work on this but you know the the torch was passed and you know I've learned a lot about where the guidance (inaudible). I know there's more work. Extend my appreciation to those involved with, you know, getting the guidance document to this point and I know it took a lot of work and the fact that it's going to be a formally accepted document by federal agencies and the State of Hawaii and we reached that point. That is I think the paradigm shift that Sterling will (inaudible). A document that OHA created or that we're trying to, or the community created. It provides guidance moving forward in each area in Hawai'i and the issues that our people are facing might have a different foundation or a different approach, but the fact that something can be formally developed and implemented into management, it isn't an important concept to recognize it being and I look forward to seeing this move along further and I just want to extend my appreciation to those still working on this issue because it's fulfilling a commitment we made to our people almost 20 years ago now, and even folks that hate the monument and (inaudible). We have a responsibility to them to provide accurate information. (Inaudible) is that we can answer those who love it and we can have (inaudible) about it and we can answer those that hate it. At least they're getting accurate information. (Inaudible). Thank you, Madam Chair.

Chair Akaka: Mahalo, BAE Vice Chair Lindsey. We got most of that but the sound kind of froze along with the image, so I think we caught the gist of it, mahalo.

Chair Akaka recognizes Board Chair Hulu Lindsey

Board Chair Hulu Lindsey: You know this definition of subsistence is very, very narrow and not the broader definition of subsistence that Trustee Lee and many of our Native Hawaiians would want to see adopted.

Chair Akaka recognizes Chief Advocate Wong.

Chief Advocate Wong: Yeah, I think we fully understand Chair Hulu Lindsey’s mana’o about the subsistence issue and we’ll keep having that discussion especially with the Native Hawaiian working group and our larger community about this issue. I know we’re going to be meeting with WESTPAC soon to further discuss that issue and others as well so absolutely.

Board Chair Hulu Lindsey: Thank you

VI. ANNOUNCEMENTS

NONE

VII. ADJOURNMENT

Chair Akaka: I will entertain a motion to adjourn.

Board Chair Hulu Lindsey: So moved

Trustee Alapa: Second

Chair Akaka: It has been moved and seconded, is there any discussion members? Seeing none, can I please have a **roll call vote** to adjourn.

TRUSTEE		1	2	'AE (YES)	A'OLE (NO)	KANALUA (ABSTAIN)	EXCUSED
LEINA'ALA	AHU ISA			X			
DAN	AHUNA						EXCUSED
KELI'I	AKINA			X			
LUANA	ALAPA		2	X			
BRENDON KALEI'ĀINA	LEE					X	
CARMEN HULU	LINDSEY	1		X			
VICE CHAIR KEOLA	LINDSEY			X			
JOHN	WAIHE`E			X			

2:25 p.m.

CHAIR KALEIHIKINA	AKAKA			X			
TOTAL VOTE COUNT				7	0	1	1

MOTION: [] UNANIMOUS [X] PASSED [] DEFERRED [] FAILED

Chair Akaka: The meeting is now adjourned, mahalo members, all in attendance, and to all live streaming. A hui hou kākou, mālama pono.

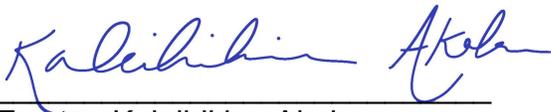
Chair Akaka adjourns the BAE meeting at **2:25 p.m.**

Respectfully submitted,

A handwritten signature in black ink that reads "Brandon R. Mitsuda". The signature is stylized with a large, looped 'B' and a long horizontal stroke extending to the right.

Brandon Mitsuda Trustee Aide
Committee on Beneficiary Advocacy and Empowerment

As approved by the Committee on Beneficiary Advocacy and Empowerment (BAE) on 08/18/21.

A handwritten signature in blue ink that reads "Kaleihikina Akaka". The signature is fluid and cursive, with a long horizontal stroke at the end.

Trustee Kaleihikina Akaka
Chair
Committee on Beneficiary Advocacy and Empowerment