Aloha mai kakou,
ʻO Ainaaloha Waikaalulu Ioane koʻu inoa a no ka ʻaina pulapula ʻo Waikaʻalulu mai au.

My name is Ainaaloha Waikaalulu Ioane. I come from the homestead lands of Waikaʻalulu, Kingslanding. In the 1970’s my father did the unconventional and moved his family into undeveloped Hawaiian Home Lands, to give us the opportunity to be raised in a Hawaiian life style. He took us away from the structured county homes and build a hale with his family friends, based of the kauhale structure. It made people uncomfortable then, because it was unacceptable in the eyes of society.

Here we are again 45 years later asking the same fundamental question. What is acceptable in the eyes of society?

Some feel that the educational and scientific advances and opportunity of the mountain outweigh the cultural, environmental and legal rights of our Mauna a Wakea. As I read the “Mauna Kea Comprehension Management Plan” I was moved by the time, effort and care the writing team put in addressing the cultural significance of our mountain. I was even more moved by how they continuously contradicted themselves through the piece. There are two thoughts I would like to bring up as stated in the management plan.

1.) Mauna Kea is probably one of the most significant cultural and astronomical sites in the world. For the Hawaiian people Mauna Kea is their cultural connection or piko (umbilical cord) to Papa and Wākea, it is the beginning and the end. For the astronomical community Mauna Kea is the scientific umbilical cord to the mysteries of the universe. It is the goal of this Comprehensive Management Plan for the University of Hawaiʻi Management Areas (CMP) that these two cultures co-exist in such a way that is mutually respectful and yet honors the unique cultural and natural resources of Mauna Kea.

There is no way in my opinion for the two cultures to ever coexist. The very methodology that drives the two are at their roots different. The Hawaiian community respects the holistic sacredness and environmental importance in sustaining our island home, while the other culture views its economic, western scientific value. The two so-called “umbilical’s” are not rooted to the same foundation, so they cannot and will not coexist, No matter how eloquently the wording is!

2.) “It is perhaps through the use of culturally appropriate protocols that one can mediate their encroachment upon the sanctity of Mauna Kea.”
No amount of protocol will make cultural decimation and environmental dangers “appropriate.”

Any astrological question that scientific community may have, I would like to refer you to the ancestral intelligence of my people. My ancestors observed with their own two eyes, without the use of technology, the wonders of the universe, and our place within it. Every question about life you may have, my ancestors already answered and mastered it. There is no need for this large “Hilton” version of a telescope. The ones that are already polluting the island should suffice. And remember if for some reason your new age scientific methods cannot answer what you seek, then ask my ancestors, for they already have the answer and recorded it poetically in chants.

Lastly, I would like to ask the communities of Hawaii and the Board to consider the unconventional this time around. I ask that we actually, for once in our history make a decision that is in the best interest of our land and natural resources. In my lifetime I have not seen any state agency actually make an effort to protect our natural resources. If such commitment cannot be made, I humbly ask for the resignation of such board members.

And to my people, let us stay strong and steadfast in these times. Remember, it was once unconventional for us to dance hula and for the Hawaiian language to be spoken in schools. We have come so far, and we as a people can continue to move forward together. E kuʻe loa aku kakou, a I ka aloha aina hope loa. Let us protest these bad doings, until the last steward of these lands.

Aloha.