Meeting Summary
Programmatic Agreement Stipulation VII Meeting

Date and Time: July 25, 2017, 9:00 a.m. to Noon
Location: Ali'i Place, 1099 Alakea Street, Honolulu, HI 96813

The following materials were handed out at the meeting and are attached:
  Appendix A  Agenda
  Appendix B  PowerPoint Presentation handout
  Appendix C  Educational and Interpretive Approach

The Educational and Interpretive Approach and a draft version of the Agenda were emailed to consulting parties and signatories on July 21 and July 22, 2017.

Purpose
The purpose of this meeting was to:
1. Provide the Consulting Parties (CPs) a courtesy update since the initial Stipulation VII program kick off meeting was several years ago;
2. Since many at HART were not here during the initial kick off meeting, validate many of the CPs previous comments in regards to Stipulation VII;
3. Share with the CPs HART’s proposed approach or framework for the implementation of Stipulation VII and get their inputs; and
4. To reaffirm HART’s commitment to utilize Stipulation VII as means to tell the rich cultural and historic stories of the community, integrate a lot of the historic research and information already accumulated pursuant to other provisions of the PA, and develop partnerships with the community as HART cannot do Stipulation VII on its own.

Presentation and Discussion

1. Welcome and Introductions
   a. Opening of the meeting by Kawika Farm, Honolulu Authority for Rapid Transportation (HART) Cultural Specialist.
   b. Self introductions by all the attendees, including CPs, Kākoʻo, HART staff, and consultants.
   c. Opening Pule offered by Mike Lee, a consulting party.
   d. Welcoming comments by Abbey Mayer, HART Director for Planning, Permitting, and Right-of-Way. Abbey thanked everyone for attending the meeting and recognized the representatives from the native Hawaiian organizations. He explained the purpose of the meeting and expressed how excited he and his staff are about Stipulation VII. In addition, he emphasized how do we bring life to the histories of the different places that are touched by our rail project to educate
our children in ways that honor our kūpuna; and what are the appropriate and best ways to move forward.

e. Bob Agres, HART Deputy Director for Planning, outlined the meeting’s expectations, objectives and outcomes:
   i. Recap of past events and provide an overview and update of Stipulation VII;
   ii. Validate and clarify previous CP comments and obtain additional input for (a) overarching goals for an educational and interpretive approach to implementation of Stipulation VII, (b) themes and storylines, (c) interaction between source materials, audiences, and techniques to convey information, and (d) potential partnerships; and
   iii. Explain next steps.

2. Overview and Recap – Where We’ve Been and Where We’re At

a. Overview of Stipulation-Related Materials.

Stanley Solamillo, HART Architectural Historian, provided a presentation of the source materials prepared or in progress under other PA stipulations that can be used to support Stipulation VII. These include the Traditional Cultural Property (TCP) report; Historic Context Studies (HCS); Historic American Engineering Record (HAER); National Historic Landmark (NHL) updates; Historic American Building Survey (HABS); National Register of Historic Places (NRHP) nominations; Historic American Landscape Survey (HALS); and Cultural Landscape Reports (CLR).

b. The following summarizes the discussion by the CPs\(^1\) in response to HART’s presentation and their manaʻo:

1) The materials should include the “narrative of native Hawaiian history, including what Aliʻi lived on the land, cultural facts, stories directly from native Hawaiian families who lived in the area, even information about the legacy of Queen’s Hospital.”

2) Although the Hawaiian culture sets the foundation, the materials and the approach “needs to be open to other cultures, for example, the Filipino farmers and plantation workers in Waipahu and Pearl City who were knowledgeable on Hawaiʻi cultural histories as well as the stories they brought to Hawaiʻi.”

3) The materials need to “capture not only what occurs on the land, but also the waters, for example the waters of Pu‘uloa.”

---

\(^1\) Since meeting notes are not verbatim and HART has not asked the CPs permission to attribute particular comments to them, the meeting notes will refer to the CPs in general.
4) The materials need to “weave the Hawaiian presence or the kanaka thread is what makes this project unique from other rail projects.”
5) The real challenge is to make this “static document in a living organic environment,” for example the work by the Hawaiian Civic Clubs to partner with the Navy to restore the Loko Pa’aiaau fishpond.

c. Some clarifying points by the Signatory Parties (SP):

1) HART clarified that although the presentation focused on some of the other PA related required documents, the foundation for a lot of the Stipulation VII materials as well as HART station designs is based upon the TCP Report prepared by Kepa Maly which was done first and thoroughly documents Hawaiian history, including moʻolelo and interviews of families. HART explained that perhaps they should have started the presentation with Kepa’s TCP report which sets the tone and provides invaluable information that HART is building upon.
2) State Historic Preservation Division (SHPD) clarified that one of the things that has come from all these PA documents is that the HART staff has challenged the National Park Service (NPS) guidelines for historic documentation and continued to add cultural history to the documents. For example, a HABS has strict guidelines that usually just focus on the building. SHPD gave credit to HART for pushing both SHPD and NPS to really expand our understanding of how to document not just the history of a building but the bigger story behind the place that the structure is built at, the story of the people. However, the focus of the Stipulation VII discussion needs to be on hearing from the CPs on what needs to go into the educational and interpretive materials.

3. Discussion – Where We’re Going:

a. Overview of Process and CP Comments to Date.

1) Bob Agres explained that before drafting the “approach or framework” for Stipulation VII, HART reviewed previous minutes of CP meetings from 2011-2017, identified CP comments relevant to Stipulation VII and thematically clustered the comments on the presentation slides to develop a starting point for this meeting’s discussions.
2) HART considered the prior CP comments to ensure the approach addressed the CPs’ comments and concerns.

b. Educational and Interpretive Approach to Implementation of Stipulation VII.
1) In considering past CP comments, an interpretive approach was outlined and defined as a communication process that is designed to reveal meanings and relationships of our cultural and natural heritage. It is a process that is objective driven, audience focused, and results in stated objectives. It should evoke and provoke in ways that allow people to embrace varying perspectives and generational differences. Interpretation strives for authenticity, accuracy, and cultural sensitivity in the telling and sharing of moʻolelo.

2) The vision for Stipulation VII is that the rich historical and cultural information, the moʻolelo of place and people, be shared with communities in ways that truly benefit people living in the area and support their future vision for themselves.

c. Goals for Implementation of Stipulation VII.

1) Bob reiterated that CP comments, in the past, emphasized the importance of identifying an “end game” (i.e., the intended outcomes and benefits for community) to help guide implementation of Stipulation VII. As mentioned previously, the potential goals serve as a starting point for discussion and were derived from a process of reviewing CP comments relevant to Stipulation VII that have been shared over the last 6 years and clustering the comments thematically.

2) The potential goals (also noted in the presentation) include:
   - Satisfactorily produce the required deliverables of Stipulation VII.
   - Engage and partner with communities.
     - Partnerships and collaborative efforts.
     - Leveraging resources.
     - Sustaining efforts.
   - Highlight Hawaiian culture and include other cultures.
     - Erasure of histories, culture and a deep sense of place.
     - Opportunities to “Lift Up People.”
   - Ensure the interpretive activities and products are authentic, accurate, and culturally sensitive.
     - Restoring rightful names and place while acknowledging changes over time.

d. The following summarizes the discussion by the CPs on potential goals for the implementation of Stipulation VII:

1) Kākoʻo commented that perhaps instead of “erasure of histories” (as noted on the PPT), the more appropriate focus or goal should be highlighting untold
histories, Hawaiian and other histories, to ensure all the stories are told as part of Stipulation VII.

2) CP raised the question of what is the budget for this Stipulation and will the Stipulation include some of the valuable cultural resources that some of the CPs have been raising for years, including the Ka Leina a Ka ‘Uhane which is very important to the cultural history of Ewa.

3) CP noted that we make certain that we perpetuate things accurately by having fluent Hawaiian speakers take Hawaiian stories and bring a sense of reality out of the story. For example, there are different Hawaiian scholars who share a different interpretation of the Ka Leina a Ka ‘Uhane. But the CP’s point was that if we’re going to integrate a story into the rail project, we need to get the assistance of Hawaiian language speakers so that we can know the reality of a story. The goal needs to be on accurately telling the stories.

4) CP shared that we are very sovereign in what we do, in how we do things; we start from our na’au. It’s very hard for us to integrate Hawaiian cultural themes in a very haole thing. Thus, HART needs to restore the trust by ensuring that the documents accurately reflect and tell the whole story, especially the Hawaiian stories even if you have to start from scratch.

5) CP asked what is it that we really want to communicate through this program, for example “aloha aina.” Can we include as part of the goal sustainability from fishpond to farms, what do we want to convey to the next generation, what’s the messages? Thus, the theme needs to include working Native Hawaiian histories along with Japanese, Chinese, and other histories into it.

e. Theme, Sub-themes, and Storylines.

1) HART suggested that based upon previous CP comments that there needs to be an overarching theme and he noted that the ‘ōlelo no‘eau – I Ka Wā Ma Mua, Ka Wā Ma Hope, or the Time in Front is the Past, the Time in Back is the Future – could serve as a starting point for discussion on a theme. HART asked the CPs for their mana‘o.

2) CP told the story of Aunty Alice from Papakōlea as an example of the informality of kanaka, their enjoyment of the good things of life, and haʻahaʻa – being humble and seeing the world in its wonder as through children’s eyes. An important theme is to convey in stories the spirit of aloha to share – it doesn’t exclude anybody, it pulls everybody in.

3) CP suggested using interactive machine or apps at rail stations which could tell the stories as well as include them on the websites too.

f. Suggestions for How to Engage the Community.
1) Kākoʻo suggested that HART might want to consider going to the Hawaiian Civic Club convention to get input from the membership and kūpuna.

2) CP kindly offered to partner with the Oʻahu Council (of Hawaiian Civic Clubs). This partnership might be that each club along the transit corridor could call a meeting, including their hula halau, so you can come talk with us. We can be the conduit to help organize the meetings and get people there. However, there are sometimes costs associated with meetings, i.e. refreshments, renting meeting places. CPs urged HART, “you should use us.”

3) Kākoʻo further suggested convening a small group (e.g., Manu Boyd, Kepa Maly, Puakea Nogelmeier and others) to help pull together core values, principles and a theme, an ʻōlelo noʻeau.

4) CP also offered that in Aiea they have a very cohesive community. So other organizations would also be part of it like the Aiea Neighborhood Board, the Pearl Harbor Historic Trail group, the Aiea Community Association, and others.

g. HART’s Responses to Funding of the Program.

1) Abbey stated that with respect to the funding, they need to prepare a work plan so that we can get cost estimates then ask for the approval of a specific budget, but we are not there yet.

2) He also suggested that we see what the possibilities are for more comprehensive connections between the City’s culture and arts program with Stipulation VII and what they have planned to utilize our funds more efficiently.

3) More importantly, HART doesn’t want to do Stipulation VII half-baked without having thought things through the entire program and getting thoughts and direction from the CPs.

h. Resources, Audiences and Appropriate Techniques.

Finally, as an example of the interaction between resources, audiences, and the consideration of the most appropriate technique to share moʻolelo, Stanley Solamillo presented a series of slides with historical photos regarding the research conducted on Chinatown and Hōlau Market. It provided evidence of the strong presence and rich history of Native Hawaiians in Chinatown’s past. One of the CPs recognized his grandmother in one of the photos. Stanley asked for an interview with him so the story of his grandmother could be documented.

4. Closing – Next Steps
1. Abbey thanked everyone for sharing their insights and continuing to be engaged. He shared that he understood the trust issues and that HART should be judged by its work efforts, not just by its words. He also expressed his appreciation for the CPs help in developing the piko for this work – the values and principles that will form the path moving forward. He sees Stipulation VII as providing the opportunity for the rail project to be a piece of infrastructure for social equity – that the social and cultural equity that results from reliable transportation should also be provided by our ability to honor the past. Finally, he expressed his gratitude for the CPs patience, perseverance, and continued engagement in all that’s to come.

2. HART will summarize today’s meeting notes and distribute to all the CPs whether they were able to attend the meeting or not.

3. After HART reviews and considers all the CP comments, it will work on drafting the work plan, preliminary content outline, and schedule that will be distributed to the CPs for comments.

4. Closing pule was offered by Mike Lee.

*** Meeting adjourned at Noon ***

**Action Items**

- HART will distribute summary notes of today’s meeting to all CPs.
- HART will work with the O’ahu Council of Hawaiian Civic Clubs to engage Hawaiian Civic Clubs along the transit corridor in Stipulation VII activities.
- HART will work with Ali‘i Pauahi Hawaiian Civic Club to engage Aiea community organizations in Stipulation VII activities.
- HART will get updated information on the city’s culture and arts budget and process.
- HART will prepare a draft work plan for review by CPs.

**Attending Consulting Parties & Signatories**

<table>
<thead>
<tr>
<th>Name</th>
<th>Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Bond</td>
<td>Kanehili Cultural Hui</td>
</tr>
<tr>
<td>Ken Farm</td>
<td>Kalihi Pālama Hawaiian Civic Club</td>
</tr>
<tr>
<td>Elmer Kaai</td>
<td>Royal Order of Kamehameha</td>
</tr>
<tr>
<td>Shad Kane</td>
<td>O‘ahu Council of Hawaiian Civic Clubs</td>
</tr>
<tr>
<td>Bruce Keaulana</td>
<td>Ali‘i Pauahi Hawaiian Civic Club</td>
</tr>
<tr>
<td>Leimomi Khan</td>
<td>Kalihi Pālama Hawaiian Civic Club</td>
</tr>
<tr>
<td>Michael Lee</td>
<td>Kanehili Cultural Hui</td>
</tr>
<tr>
<td>Kehaulani Lum</td>
<td>Ali‘i Pauahi Hawaiian Civic Club</td>
</tr>
<tr>
<td>Roth Puahala</td>
<td>O‘ahu Council of Hawaiian Civic Clubs</td>
</tr>
<tr>
<td>Jessica Puff</td>
<td>State Historic Preservation Division (SHPD)</td>
</tr>
<tr>
<td>Gary Tasato</td>
<td>Navy</td>
</tr>
<tr>
<td>Stephanie Chun</td>
<td>Navy</td>
</tr>
</tbody>
</table>
Stipulation VII Meeting

Meeting Summary—8 July 25, 2017

Ted Matley (by phone)  FTA

**Attending Project Staff**

<table>
<thead>
<tr>
<th>Name</th>
<th>Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abbey Mayer</td>
<td>HART</td>
</tr>
<tr>
<td>Bob Agres</td>
<td>HART</td>
</tr>
<tr>
<td>Kawika Farm</td>
<td>HART</td>
</tr>
<tr>
<td>Stanley Solamillo</td>
<td>HART</td>
</tr>
<tr>
<td>Gerald Schmitz</td>
<td>HART</td>
</tr>
<tr>
<td>Hiʻiaka Jardine</td>
<td>HART</td>
</tr>
<tr>
<td>Trisha Kehaulani Watson</td>
<td>Kākoʻo II</td>
</tr>
<tr>
<td>Kulani Boyne</td>
<td>Kākoʻo II</td>
</tr>
<tr>
<td>Dawn Chang</td>
<td>Consultant</td>
</tr>
<tr>
<td>Paul Luersen</td>
<td>CH2M Hill</td>
</tr>
</tbody>
</table>
Appendix A

Agenda
Appendix B

PowerPoint Presentation
Appendix C

Approach
HART Meeting with Consulting Parties
To Discuss PA Stipulation VII
Date: Friday – July 25, 2017
Time: 9:00a-12:00p
Place: Alii Place, Suite 150

1. Welcome & Introductions
   - Welcome & Opening Remarks – Abbey Mayer, HART’s Director of Planning, Permitting, & Right-of-Way
   - Meeting Expectations, Objectives, & Outcomes
   - Agenda Overview

2. Overview & Recap – Where We’ve Been & Where We’re At
   - Overview of Stipulation VII Related Materials Developed to Date
   - Overview of Process & CP Comments to Date

3. Discussion – Where We’re Going
   - Educational & Interpretive Approach to Implementation of Stipulation VII
     - Goals for Implementation of Stipulation VII
     - Theme, Sub-Themes, & Storylines
     - The Resource, Audience, & Appropriate Techniques
     - Potential Partnerships

4. Next Steps
   - Next Steps/Follow Up Actions
   - Summary/Closing Remarks
HART Meeting with Consulting Parties to Discuss PA Stipulation VII – Educational & Interpretive Programs, Materials, and Signage

Tuesday – July 25, 2017
Aliʻi Place, Suite 150
Welcome & Introductions

Welcome & Opening Remarks
(Abbey Mayer, PPROW Director)
Meeting Expectations, Objectives, & Outcomes
Agenda Overview
Meeting Expectation, Objectives, & Outcomes

1. Recap & Update

2. Validate/Clarify Previous CP Comments & Gather Additional CP Input – [a] Overarching Goals for an Educational & Interpretive Approach to Implementation; [b] Themes, Sub-Themes, & Storylines; [c] Interaction between the Resource (Source Materials), Audiences, & Appropriate Techniques; and [d] Potential Partnerships

3. Clarify Next Steps
Agenda

1. Welcome & Introductions

2. Overview & Recap – Where We’ve Been & Where We’re At

3. Discussion – Where We’re Going

4. Next Steps
Where We’ve Been & Where We’re At
Overview of Stipulation VII-Related Materials Developed to Date*

*These are Related Materials not required under Stipulation VII that are produced under other Stipulations.
HART Programmatic Agreement

After we discuss Stip. II, Traditional Cultural Properties, we will briefly review some of the other Cultural Resource Mitigations that have been produced under the following Stips:

Stip. II. Traditional Cultural Properties (TCP): 21 ahupua’a; 4 vois; Kumu Pono + Associates, LLC
Stip. V. Historic American Buildings Survey (HABS): 14 docs; Mason Architects Inc. (MAI)
Historic American Engineering Record (HAER): 9 docs (MAI)

Historic American Landscape Survey (HALS): 5 docs; Helber, Hastert + Fee (HHF)
Cultural Landscape Reports (CLR): 3 docs (HHF)

Historic Context Studies (HCS): 21 docs (not procured yet)

Stip. VI. National Historic Landmark (NHL) Updates: 2 docs Hardy-Heck-Moore (HHM)
National Register of Historic Places (NRHP) Nominations: 3 docs (HHM) 30 docs (MAI)

Stip. VII. Educational Programs, Materials, and Signage (not procured yet)

Source Material from Other Stips

Work products produced under Stip. II

Traditional Cultural Property or “TCP” documentation.

HART documentation of Traditional Cultural Properties or “TCPs” consists of 4 volumes that were prepared by Kepa and Oanaona Mary of Kumu Pono Associates along with SRI and completed in 2013. The TCP documentation received an award from the Historic Hawai’i Foundation in 2015.

The contents record the pre-Contact and early Post-Contact history of all of the ahupua’a (land divisions) that the project route traverses except for Chinatown.

The TCP studies used both Hawaiian and English language materials and included toponymy (the study of place names), mapping and land tenure, native lore and testimony, as well as historical narratives.

Their sources included: Hawaiian Kingdom land records such as Royal Patents (RPs) and Land Commission Awards (LCA’s); accounts from Hawaiian language newspapers such as Ka Nuupepa Kuokoa (with English translations); excerpts from Hawaiian historians such as David Malo and S.M. Kamakau; traditional Hawaiian mele (songs) and oli (chants); contemporary Hawaiian language accounts as well as the recollections of oral history informants.
Source Material from Other Stips

Work products produced under Stip. V and Stip. VI include Historic Context Studies or “HCS,” Historic American Engineering Record or “HAER,” and an update to the National Historic Landmark or “NHL.”

They will be presented as vignettes from various historical narratives that have been generated by PA Stips. Some of the information is new and yet to be published.

Native Hawaiian and immigrant histories in Hawai‘i have typically been produced separately and initially, were not adequately represented in HART documents. Consequently, the HCS research design was revised in 2014 to achieve diversity and incorporate histories of the above populations.

Sources include: census data and immigration records; deed, title and plat maps; fire insurance maps; Territorial and Federal government records; aerial and terrestrial photography; Hawaiian, English, Chinese, Japanese, and Tagalog language materials; and oral history transcripts from interviews conducted with Native Hawaiians, Euro-Americans, African Americans and immigrant groups.

“Few people know the details of the Hawaiians’ struggle to maintain their Independence”

In 1897, the Hui Aloha ʻĀina or Hawaiian Patriotic League collected some 30,000 signatures and hand-delivered them to President William McKinley and the US Congress in Washington, D.C. in an attempt to prevent the US annexation of Hawai‘i. The efforts of the Hui and later developments were accurately reported by one English language newspaper on the US mainland—The San Francisco Call—in a series of stories that were penned by a Euro-American writer named Miriam Michelson and sent via wire from both land and sea. The membership of the Hui formed the core of the Home Rule Party that swept the territorial elections of 1900 and for two years dominated the legislature of Hawai‘i.

“or how Pu‘u‘ula, now known as ‘Pearl Harbor’--dredged, developed, and polluted--was once a great estuary and source of food for thousands.”

There were Native Hawaiian and immigrant communities located on or near the shores of Pu‘u‘ula that were relocated in 1942 and the removals of Native Hawaiians on nearby lands continued through the construction of Aloha Stadium. There is a rich cultural legacy that remains unknown to thousands of tourists who visit the Phi NHL each year.
Source Material from Other Stips

Work products produced under Stip. V and Stip. VI include Historic Context Studies or “HCS,” Historic American Building Survey or “HABS,” Historic American Engineering Record or “HAER,” and nominations to the National Register of Historic Places or “NRHP.”

“We avoided mass internment during WWII because of the local office of the FBI...”

The head of the FBI, Special Agent In-Charge, Robert L. Shivers (1956-1966), had an office in the Dillingham Transportation Building. He formed an inter-racial Committee in 1939 and openly opposed and disobeyed the directives of the US military. In order to prevent “mass removal and incarceration” of Issei, Nisei, and Sansei from Hawai‘i, Shivers’ inter-racial committee assisted him in vetting the profiles of Japanese internees and was instrumental in the formation of the 442nd Regimental Combat Team. Shivers protected some 150,000 persons of Japanese ancestry in Hawai‘i.

“During WWII hundreds were held at Honouliuli Camp, and there was only one way in and one way out...but for years noone talked about it.”

The 1939 reinforced concrete tee beam bridge that carried truckloads of Japanese American internees as well as Korean and German POWs in and out of Honouliuli Concentration Camp.

“There were also race riots that happened here in WWII...but few historians ever mention them.”

During WWII, there some 3,000 African American servicemen and women at Pearl Harbor, Schofield Barracks, and Honolulu. There was routine abuse of black enlisted men and women and race riots that occurred on O‘ahu prior to and during WWII and ultimately led to the formation of the first desegregated units before war’s end.
Source Material from Other Stips

Work products produced under Stip. V and Stip. VI include Historic Context Studies or “HCS,” Historic American Building Survey or “HABS,” Historic American Landscape Survey or “HALS,” and nominations to the National Register of Historic Places or “NRHP.”

“After the Chinatown Fire of 1900, Yim Quon provided free rice for 1,000 people a week but today you won’t ever hear his name…”

Yim Quon was the president of the United Chinese Society and was the subject of a scandal that caused him to be purged from the organization. His photograph and name were removed from all records.

“Chinese wholesalers provided food for the US military—paving the way for the first modern grocery that was built in Chinatown. It sold Hawaiian food and Lena Machado composed ‘Hōlau’ for its opening.”

C.C. Hop and other Chinese wholesalers provisioned the US Navy. Advances in refrigeration were included in Hōlau Market in 1936 and prompted the transition from ice for Chinese groceries.

“Mother Waldron Park was named after a public school teacher who worked with poor kids and gang members... but few remember that now.”

Designed by Harry Simo Bant, a German architect and refugee from Nazi Germany, the park was built in memory of Mrs. Margaret Waldron (1873-1936) who was a public school teacher and playground director who worked with immigrant children and youth from low income enclaves in Kaka’ako. She was credited with “civilizing the youth gangs of Kaka’ako.”
Where We’ve Been & Where We’re At
Overview of Process & CP Comments to Date
Stipulation VII

VII.A An interpretive plan and installation of interpretive signage.

VII.B A color brochure of the history of the area along the transit line.

VII.C Materials for children (i.e., coloring book, games, apps) that educate children about relevant local history.

VII.D A Humanities Program to explore human histories, cultures, and values.

VII.E A historic properties educational program to encourage rehabilitation of historic properties along the transit route.

VII.F An educational field guide of the historic properties along the transit route.
Review of Previous CP Comments

To develop a “starting point” for discussion:

1. **Review of Summary Minutes** – minutes of CP meetings conducted over the course of the last 6 years (2011 – 2017) were reviewed;

2. **CP Comments Identified** – relevant CP comments were identified; and

3. **Clustered Thematically** – those CP comments were clustered thematically.
Where We’re Going – Discussion
An Educational & Interpretive Approach to Implementation of Stipulation VII
An Educational & Interpretive Approach to Implementing Stipulation VII

Interpretation can be defined as a communication process that is designed to reveal meanings and relationships of our cultural and natural heritage, through involvement with a resource – objects, buildings, artifacts, landscapes, sites, etc. It is a process that is objective driven, audience focused, and results in stated objectives. (Veverka, 1994)

Representative CP Comments:

“Interpretation should be exciting and entertaining to engage interest.” (2011)

“Hawaiian culture/history is not “for sale” but recognizes this program as an opportunity to showcase the Hawaiian culture and create a world-class, transit-oriented interpretive experience.” (2011)
Potential Goals for Implementing Stipulation VII

Representative CP Comment:

“There needs to be a theme and movement relating to the transition of this history – there needs to be a theme to all of this so it has a purpose and an end game.” (2017)

Satisfactorily produce the required deliverables of STIP VII:

VII.A Interpretive Plan & Interpretive Signage
VII.B Color Brochure of the History of the Area
VII.C Materials for Children
VII.D Humanities Program
VII.E Historic Properties Educational Program
VII.F Educational Field Guide of Historic Properties
“Starting Points” for Other Potential Goals for Implementing Stipulation VII

1. Engage & Partner with Communities
   - Partnerships & Collaborative Efforts
   - Leveraging Resources
   - Sustaining Efforts

2. Highlight Hawaiian Culture First AND Include Other Cultures
   - Erasure of Histories, Culture, & a Deep Sense of Place
   - Opportunities to “Lift Up Peoples”

Representative CP Comment:

“This is the opportunity to bring in a larger group to collectively work on this Stipulation.” (2014)

“Hawaiian stories must be told. The context cannot be lost. The host culture cannot be lost, while the broader history of our islands is embraced.” (2017)
“Starting Points” for Other Potential Goals for Implementing Stipulation VII
(continued)

Representative CP Comment:

“I want the project to prepare the full story of these lands from the perspective of the host culture from pre-contact to present . . . as transit moves through, there is a rich story – many moʻolelo – that needs to be brought to life. We would like for interpretations by this project to be done correctly.” (2012)

“Cultural appropriateness and integrity is critical; interpretation should contain an appropriate level of detail.” (2011)

3. Ensure the Interpretive Activities & Products Are Authentic, Accurate, & Culturally Sensitive
   - Restoring Rightful Names & Places While Acknowledging Changes Over Time
Themes, Sub-Themes, & Storylines

I Ka Wā Ma Mua, Ka Wā Ma Ma Hope
The Time In Front Is The Past, The Time In Back Is The Future

Kanaka Maoli view the world by looking back at what came before because the past is rich in knowledge and wisdom that must inform perspectives and actions in the present and future.

- Native Hawaiian Struggle to Maintain Independence (late 1800s and early to mid-1900s). (NRHP/HCS)
- Rich Cultural Legacy of Puʻuloa, Pearl Harbor/Aloha Stadium. (NHL/HAER/HCS)
- Honouliuli Concentration Camp. (HAER/NRHP)
- Race Riots & Quonset Hut 33. (NRHP/HCS)
Themes, Sub-Themes, & Storylines (continued)

- Hōlau Market – the First “Modern” Market Selling Hawaiian Food. (HABS/NRHP)
- Segregation in Downtown Honolulu. (NRHP/HCS)
- Y. T. Char – First Chinese American Architect. (NRHP)
- Mother Waldron Park – built in memory of Margaret Waldron, a public school teacher who worked with immigrant children and youth from low income enclaves in Kakaʻako. (HALS/NRHP/HCS)

Representative CP Comment:

“It’s important to tell the true story, the real story, even if it requires difficult histories to be recounted.” (2011)
Interaction Between the Resource, Audiences, & Appropriate Techniques

**Resource**
- Native Hawaiian and Immigrant Historical & Cultural Narratives –
  - Geographic Themes
  - Historical Themes
  - Storyline Examples

**Audiences**
- Schools
- Community Groups
- Kūpuna Groups
- Native Hawaiian & Ethnic Groups
- Other Audiences

**Appropriate Educational Techniques**
- Interpretive Displays & Signage
- Color Brochure
- Graphic Novels, Coloring Books, Child Friendly Games, Apps
- Humanities Program
- Educational Program & Educational Field Guide
Interaction Between the Resource, Audiences, & Appropriate Techniques (continued)

Resource: Hōlau Market
Audience: General Public
Appropriate Technique: Event/Lecture
Moʻolelo – The People of Hōlau Market

Chinatown Fire, Honolulu, 1900.  
Negative No. PP-18-9-027.  
Courtesy Hawaiʻi State Archives

After Chinatown Fire, Honolulu, 1900.  
Negative No. PP-19-2-004.  
Courtesy Hawaiʻi State Archives
POI PROHIBITED

Food Commissioner Blanchard last night and early this morning made a round of the poi factories of Honolulu and ordered each one closed. The sale of poi is now officially prohibited and for their own protection all poi now on hand in the various houses should be destroyed by the housekeepers. The opinion of the authorities is that some of the poi being sold in the city contains the balls of cholera.

The prohibition as to the operation of the poi factories makes no exception.

FOUR POI SHOPS ARE CONDEMned IN NEW CRUSADE

Real action in the poi shop crusade under authority of the new supervisory ordinance is under way and yesterday City Physician Mackall closed four poi shops.

HONOLULU RAIL TRANSIT PROJECT
www.HONOLULUTRANSIT.ORG

Moʻolelo – The People of Hōlau Market

Hawaiian Lei Sellers and Food Purveyors (1900-36)


Chinatown Fish Market, c.1905,Courtesy Hawaii State Archives.

HONOLULU RAIL TRANSIT PROJECT
www.HONOLULUTRANSIT.ORG
Potential Partnerships

Representative CP Comment:

“Reach out to some of the immersion or charter schools who may be able to contribute from a community perspective.” (2014)

“Suggest connecting with the Kūpuna Program that exists within the elementary schools.” (2014)
Next Steps

1. **Additional CP Input** – distribute materials and summary of July 25th meeting to CPs for additional input, especially for those not able to participate in the meeting.

2. **Draft Work Plan** – develop and circulate a draft work plan, preliminary content outline, and schedule to CPs for review and comment. This includes developing prototypes of interpretive products, activities, and programs in collaboration with community partners.

3. **Final Work Plan** – develop, in consultation with SHPD, and circulate the final work plan and schedule to CPs for review and comment.
HART Meeting with Consulting Parties to Discuss PA Stipulation VII – Educational & Interpretive Programs, Materials, and Signage

Tuesday – July 25, 2017
Ali‘i Place, Suite 150
Educational & Interpretive Approach
Implementation of Stipulation VII of the Programmatic Agreement

I. Purpose & Opportunity

PURPOSE

This document outlines our understanding of the principles of an educational and interpretive approach to implementing Stipulation VII of the Programmatic Agreement (PA). Its intent is to inform discussions related to the development of the interpretive and work plans required by the PA. It does not serve as the plans themselves. The document is premised on:

- **Stipulation VII Requirements** – an approach designed to satisfactorily produce the deliverables required by Stipulation VII of the Programmatic Agreement;
- **Responsive to Consulting Parties** – being responsive to the input and comments shared by CPs in meetings conducted over the course of the last 6 years and going forward (“Representative CP Comments” are provided in various sections of this document);
- **Past & Current Work** – building on HART’s previous and current work to advance Stipulation VII activities; and
- **Community Partnerships** – engaging the broader community in partnerships to implement Stipulation VII through strategies that can be sustained over time.

OPPORTUNITY

The Honolulu Authority for Rapid Transportation (HART) is constructing an elevated 20-mile rapid transit system from Kapolei to Ala Moana Center. As part of its Programmatic Agreement (PA) to mitigate the adverse effects of the project on historic and cultural resources, HART has produced sensitive archaeological protection plans, extensive historic preservation programs, and thousands of pages of ethno-historical, archaeological, architectural and engineering research. This rich information serves as the foundation for HART’s work with the PA’s Consulting Parties (CPs) and communities along the transit corridor to implement Stipulation VII of the PA that requires the development of educational and interpretive programs, materials, and signage before full revenue service begins.

The cultural and historical data has already been used to develop culturally enhanced design treatments and storytelling through...
an Art-in-Transit project and aesthetic columns that illustrate legends and cultural histories specific to each station’s ahupua’a. However, the greater challenge now is how to get the massive amount of information contained in the documents into formats that are more readily accessible to wider audiences.

For example, Stipulation VII requires HART to reach out to and share the information with children and youth. This may include developing coloring books and educational games; printed and digital graphic novels; digital applications for cellphone, tablet, and laptop; school programs; among other educational and interpretive strategies. In terms of the broader community, the PA calls for a Humanities Program that educates the public about important topics in Hawaiian history through conferences, research fellowships, exhibits, lectures, publications, among other methods. All of these examples highlight the need and importance for a multigenerational approach that encourages meaningful and creative interactions, especially with our keiki and kupuna.

The historical narratives that have been generated by the PA provide an opportunity for communities to take a reflective approach to shaping a future vision for themselves. Much like kipuka—an “island” of land surrounded by a lava flow that provides pockets of new green growth and surviving forest that slowly re-vegetates lava beds—this information can provide generative spaces for community dialogue and action that are rooted in an understanding of our island’s historical and cultural context, the mana of moʻolelo of place and people. In this way, we can support communities along the transit corridor and across the island as they empower themselves to shape their future and begin to bring life to the rail infrastructure by weaving it into the fabric of O‘ahu’s communities.

2. An Educational & Interpretive Approach to Implementing Stipulation VII

The PA requires that HART develop an Interpretive Plan to meet the requirements of Stipulation VII. This mandated educational and interpretive approach provides clear parameters that guide the implementation of Stipulation VII. According to John Veverka’s *Interpretive Master Planning* (Veverka, 1994), interpretation can be defined as a communication process that is designed to reveal meanings and relationships of our cultural and natural heritage, through involvement with a resource – objects, buildings, artifacts, landscapes, sites, etc. It is a process that is objective driven, audience focused, and results in stated objectives.

Additionally, according to the National Park Service’s *Foundations of Interpretation – Curriculum Content Narrative* (NPS – U.S. Department of the Interior, 2007), interpretation can be characterized as:

- facilitating connections between resource meanings and audience interest;
- understanding, recognizing, and creating opportunities for audiences to make their own intellectual and emotional connections to resource meanings; and

Representative CP Comments:

“Interpretation should be exciting and entertaining to engage interest.” (2011)

“Hawaiian culture/history is not “for sale” but recognizes this program as an opportunity to showcase the Hawaiian culture and create a world-class, transit-oriented interpretive experience.” (2011)
Hawaiians have observed that “The land is not sacred because the heiau is there. The heiau is there because the land is sacred.” This sacredness is conveyed in the cultural attachment shared between Hawaiians and the ʻāina that nurtured and sustained them, and their relationship with the ilina of their ancestors who rose from and returned to the embrace of the ʻāina . . . When all else is lost, it is enough to speak the names and pass on the knowledge of place.

- understanding, recognizing, and cohesively developing an idea or ideas in interpretive products and activities.

Effective interpretation requires a deep knowledge and understanding of:

- The Resource – the source materials developed by HART (in compliance with various Stipulations of the Programmatic Agreement) that contain rich cultural and historical information, research, and moʻolelo;
- The Audience – the diverse groups of people that will be engaged in Stipulation VII activities and programs, and
- Appropriate Techniques – the educational and interpretive techniques and methods that are the most appropriate for both the audiences to be engaged and the resource itself.

The better the understanding of how best to connect the resource and audiences through appropriate techniques, the more likely the audience will form their own personal connections with the resource – understanding its message, remembering it, and using it/applying it in life in some way.

In this respect, the educational and interpretative strategies for Stipulation VII need to be physically, intellectually, and emotionally engaging. If they are to be instructive, they should be so by being provocative as opposed to didactic. They should evoke and provoke in ways that allow people to embrace varying perspectives and generational differences. Education and Interpretation should provide a creative and transformative space within which one can learn, and, in learning, one understands how to respect the resource. Interpretation strives for authenticity, accuracy, and cultural sensitivity in the telling and sharing of moʻolelo.

3. Potential Goals for Implementation of Stipulation VII

It is HART’s responsibility to ensure compliance with all of the Stipulations of the Programmatic Agreement. Thus, an obvious goal is to satisfactorily produce the required deliverables of Stipulation VII which include:

- VII.A An interpretive plan and installation of interpretive signage.
- VII.B A color brochure of the history of the area along the transit line.
- VII.C Materials for children (i.e., coloring book, child friendly
games, apps) that educate children about relevant local history.

VII.D   A Humanities Program to explore human histories, cultures, and values.

VII.E   A historic properties educational program to encourage rehabilitation of historic properties along the transit route.

VII.F   An educational field guide of the historic properties along the transit route.

OTHER POTENTIAL GOALS

As highlighted by the representative CP comment to the right, it is critical to identify goals – the question of “to what end” – to ensure that communities along the transit corridor and the broader Oʻahu community truly benefit from the implementation of Stipulation VII of the PA. To develop a “starting point” of other potential goals, minutes of CP meetings conducted over the course of the last 6 years (2011 – 2017) were reviewed; relevant CP comments were identified; and those CP comments were clustered thematically.

The following are some potential goals that emerged from the process of reviewing CP comments described above. They serve as a “starting point” for discussion.

A. **Engage & Partner with Communities to Implement Stipulation VII** –

The sentiment expressed by CPs is the need to maximize the impact and benefit to communities. This may include:

- *Partnerships & Collaborative Efforts* – partnering with the community and private sectors in the development and delivery of the required STIP VII elements;
- *Leveraging Resources* – leveraging HART resources with community and private sector resources through synergistic opportunities; and
- *Sustaining Efforts* – working in collaboration with communities to sustain initiatives moving forward.

B. **Highlight Hawaiian Culture First & Include Other Cultures** –

CPs expressed the need to first focus on Hawaiian culture – the host culture – AND to include the other cultures that have become part of and contributed to life in Hawai‘i. Some shared their concern for the potential issue of erasure that comes with some development practices – erasure of histories and cultures, of a deep

Representative CP Comment:

“There needs to be a theme and movement relating to the transition of this history – there needs to be a theme to all of this so it has a purpose and an end game.” (2017)

Representative CP Comments:

“There is a need to expand community outreach, the community may not be aware that they have the opportunity to contribute wahi pana and moʻolelo.” (2014)

“This is the opportunity to bring in a larger group to collectively work on this stipulation.” (2017)

Representative CP Comment:

“Hawaiian stories must be told. The context cannot be lost. The host culture cannot be lost, while the broader history of our islands is embraced.” (2017)
sense of place – that can threaten underserved communities, especially those with predominant populations of native Hawaiians and immigrants. By anchoring efforts in historical information and the mana (power) of moʻolelo and ʻōlelo, implementation of Stipulation VII can provide one viable means for island peoples to minimize the erasure of histories and traditional practices.

The highlighted representative CP comments provide an additional aspect to this potential goal – the idea of using the educational and interpretive actions of Stipulation VII as a means to generate opportunities to “lift up peoples.”

By creating opportunities for native Hawaiians and other cultures to reflect on, learn from, and be inspired by the stories of their kūpuna and their individual and collective histories, implementation of Stipulation VII can serve as a meaningful strategy to contribute to the lifting up of diverse groups of peoples in the islands – providing them the chance to take pride in their own stories while developing a deeper appreciation of their interdependence as island people.

C. Ensure that Interpretive Activities & Products Are Authentic, Accurate, & Culturally Sensitive –

As highlighted by the representative comments to the right, CPs have regularly expressed the need to ensure that the educational and interpretive efforts of Stipulation VII be authentic, accurate, and culturally sensitive. While this is an obvious and fundamental premise of education and interpretation, there are many challenges to achieving this goal. As an example, CPs cited a previous transportation project in which some moʻolelo and wahi pana were incorrectly identified and interpreted, thus, affecting their value, importance, and sacredness.

Another challenge to this potential goal is the need that some CPs shared regarding “restoring rightful names and places.” As mentioned in the TCP, place names were associated with traditions, practices, and beliefs – ranging from the presence and interactions of the gods with people, to documenting an event, or the characteristics of a given place. The challenge being, however, respecting and honoring traditional place names and their moʻolelo while also recognizing and acknowledging the changing landscape and stories of place over time.
4. **The Story to Be Told – Themes & Sub-Themes**

According to the National Association for Interpretation Standards & Practices for Interpretive Planning (January, 2009), the story to be told needs a central theme with subthemes and storylines that are aligned and appropriate — the message elements relate to the central theme/big idea that is to be conveyed to the audience.

**I Ka Wā Ma Mua, Ka Wā Ma Hope**
The Time In Front Is The Past, The Time In Back Is The Future.

The above ‘ōlelo noeau provides a “starting point” for an overarching theme of an educational and interpretive approach to the implementation of Stipulation VII. It is rooted in the idea that Kanaka Maoli (Native Hawaiians) view the world by looking back at what came before because the past is rich in knowledge and wisdom that must inform perspectives and actions in the present and future. It is their belief that we all must look back to our ancestors to gain insight for our future.

This kind of methodology can provide communities with the chance to learn about and reflect on their moʻolelo as ahupuaʻa/moku in order to better understand how best to shape their future. This approach could incorporate a multigenerational strategy, with special attention to engaging youth and kūpuna. By exploring historical and cultural materials and exchanges with kūpuna as their historical kumu (elders as historical teachers), youth could create the opportunity to understand and retell the past in ways that inform their life journey and contribution to shaping their communities. In this way, youth voices can be added to the telling of community moʻolelo – the time of the past being told by the voices of the future.

In addition to the above “geographic” orientation, the above overarching approach can also help to align the historical themes to be highlighted as described in the PA — e.g., Native Hawaiian history, Native Hawaiian Culture, Immigrant History, Plantation Culture, Architecture, Government, Agriculture, Transportation, Military, etc.

In regards to storylines, the following are examples of storylines that can be developed and aligned to bring life to the above themes:
Native Hawaiian (continuous) Struggle to Maintain Independence (even in late 1800s and early to mid-1900s). (NRHP/HCS)
- Rich Cultural Legacy of Pu‘uloa, Pearl Harbor/Aloha Stadium. (NHL/HAER/HCS)
- Honouliuli Concentration Camp. (HAER/NRHP)
- Race Riots & Quonset Hut 33. (NRHP/HCS)
- Hōlau Market – the First “Modern” Market Selling Hawaiian Food. (HABS/NRHP)
- Segregation in Downtown Honolulu. (NRHP/HCS)
- Y. T. Char – First Chinese American Architect. (NRHP)
- Mother Waldron Park – built in memory of Margaret Waldron, a public school teacher who worked with immigrant children and youth from low income enclaves in Kaka‘ako. (HALS/NRHP/HCS)

5. **The Resource, the Audience, & Appropriate Techniques**

Interpretation is a bridge between the definition, description, and history of the resource (HART’s source materials) and interests of the audiences. It connects the tangible to the intangible concepts they can represent. The better the understanding/knowledge of the resource and audience and how best to connect the two through appropriate techniques, the more likely the audience will form their own personal connections with the resource (NPS – U.S. Department of the Interior, *Foundations of Interpretation – Curriculum Content Narrative*, 2007).

**THE RESOURCE**

The resource is our unique assets and historical and cultural narratives. The National Association for Interpretation’s (NAI) best practices in interpretive planning encourage that the resource should be shared through sound interpretation that embraces discussions of human values, conflicts, ideas, tragedies, achievements, ambiguities, and triumphs. They should not be offered as bland recitals of non-controversial “safe” facts.

Our resource includes the Native Hawaiian and immigrant historical and cultural narratives generated by Cultural Resource Mitigations – Traditional Cultural Properties (TCP), Historic American Building Survey (HABS), Historic American Engineering Record (HAER), Historic American Landscape Survey (HALS), Cultural Landscape Reports (CLR), Historic Context Studies (HCS), National Historic Landmark (NHL) Updates, and National Register of Historic Places (NRHP) Nominations.

**THE AUDIENCE**

In terms of the audience, NAI best practices encourages:

- a deep understanding of the intended audiences – characteristics, expectations, multiple points of view (psychological, social, cultural, economic, political, religious, historical and philosophical influences);
- starting “where they are at” – what is their understanding of the value of the resource, why are they interested in the resource (i.e., is the interest recreational, educational, inspirational);
- developing an understanding of the audiences to allow recognition of when to let the audience and resource interact on their own, and when, how, and where it is appropriate to use interpretation to help them discover new or renewed meanings in the resource; and
- understanding how people learn.

**APPROPRIATE TECHNIQUES**

It is important to identify the best vehicle to tell the different parts of our unique story(ies), to share our unique assets and resources. As an example, Stipulation VII lists techniques such as interpretive displays and signage, a color brochure, coloring books, child friendly games, apps, a humanities program (conferences, seminars, research fellowships, media programs, exhibits, lectures, and publications), educational programs, and an educational field guide.

The following illustrates the interaction between resource/storyline, audience, and appropriate techniques needed for effective educational and interpretive activities, products, and programs.
The key is to use the appropriate mechanism (technique) to convey information (the resource – theme, sub-theme, and storylines from source materials) in ways that engage the appropriate audience.

6. Examples of Potential Partnerships & Resource Leveraging Opportunities

The following are some examples of the kinds of potential partnerships that could leverage resources and relationships to help implement the various components of Stipulation VII. They serve as “food for thought” to generate creative possibilities for engaging a range of different audiences in learning about and reflecting on the historical and cultural narratives from the source materials.

**University of Hawai‘i – West O‘ahu (UHWO) & Wai‘anae Community Re-Development Corporation – Kauhale (WCRC)**

In West O‘ahu, there is an opportunity to bring to life the moʻolelo (stories) of old legends that are depicted on the guideway columns as the starting point for engaging community in placemaking actions. This could involve a potential partnership between UHWO faculty and students and the Wai‘anae Community Re-Development Corporation – Kauhale and other partners in developing curricula around issues and themes emerging from the historical and cultural research produced by HART. The curricula could then be used to encourage UHWO, Leeward Community College, and elementary, intermediate, and high school students working with faculty to generate a range of creative products based on moʻolelo of place and other themes such as graphic novels, apps, video games, artwork, performing arts, among other creative expressions.

The faculty and students from the University of Hawai‘i’s School of Architecture and Department of Urban & Regional Planning could also provide community-based planning, infrastructure planning, environmental planning, and site planning support for community driven initiatives within Transit Oriented Development zones surrounding the Waipahu Transit Center Station.

**Chinatown & Downtown – Papakōlea Community Development Corporation (PCDC) & Kula No Na Poʻe Hawaiʻi**

The Chinatown Rail Station will be located next to Hōlau Market – the only Art Deco building standing in the Chinatown Historic District. Built in 1936, the Market was opened as Chinatown’s first “modern” market to sell Hawaiian food as well as general grocery items. It was at one time the location of the practice and maintenance of Native Hawaiian culture and traditions in the Downtown area. Entrepreneurial residents from Papakōlea, the only urban Hawaiian Homestead community in Hawaiʻi, produced and sold lei, foods, and other products. The building is now surrounded by the sight, sound, and aromas of the diverse immigrant Asian cultures that have come to the islands.

The HART controlled Chinatown Station and Hōlau Market provide a unique focal point for the Hawaiian Homestead communities in the Papakōlea area to engage in creative placemaking activities that build

---

Representative CP Comments:

“Reach out to some of the immersion or charter schools who may be able to contribute from a community perspective.” (2014)

“Suggest connecting with the Kūpuna Program that exists within the elementary schools.” (2014)
upon their rich history and contribution to the Downtown/Chinatown area. This would provide the additional opportunity for the diverse ethnic populations of Chinatown, Downtown, Kalihi, and Kapālama to come together to develop a shared sense of place and history.

7. **Next Steps**

The following are the actions to be taken within the next 3 – 5 months to implement Stipulation VII:

A. **Stipulation VII Meeting with Consulting Parties, July 25, 2017** – validate and gather input on educational and interpretive approach to implementation of Stipulation VII including: overall goals for implementation; theme/sub-themes/storylines; opportunities to match resource, audience, and appropriate technique(s); potential partnerships; and next steps.

B. **Additional CP Input** – distribute materials and summary of July 25th meeting to CPs for additional input, especially for CPs who were not able to participate in the meeting.

C. **Draft Work Plan** – develop and circulate a draft work plan, preliminary content outline, and schedule to CPs for review and comment. This includes developing prototypes of interpretive products, activities, and programs in collaboration with community partners.

D. **Final Work Plan** – develop, in consultation with SHPD, and circulate the final work plan and schedule to CPs for review and comment. This includes continuing to develop prototypes of interpretive products, activities, and programs in collaboration with community partners.