

# Kalaupapa National Historical Park

## General Management Plan and Environmental Impact Statement

### Public Scoping Meeting Notes

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### **Note to readers:**

These notes were transcribed as precisely as possible to the participants own words. For the vast majority of comments, names are not attached to the comment, but in some cases they are. In a few places in these notes, the meaning of a statement may be obscured or lost; this is a result of manual transcription and/or human error.

The following acronyms were used in the transcriptions.

ADA- Americans with Disabilities Act	HIV- Human Immunodeficiency Virus
AMMA- Arizona Memorial Museum	HNL- Honolulu
Association	KALA- Kalaupapa
ASAP- As soon as possible	KS- Kalaupapa Settlement
ATV- All terrain vehicle	MLK- Martin Luther King, Jr.
B&B- Bed and Breakfast	MOA- Memorandum of Agreement
BSA- Boy Scouts of America	MOU- Memorandum of Understanding
DHHL- State of Hawaii, Department of	NPS- National Park Service
Hawaiian Home Lands	OHA- Office of Hawaiian Affairs
DLNR- State of Hawaii, Department of	SOH- State of Hawai'i
Land and Natural Resources	TB- Tuberculosis
DOH- State of Hawaii, Department of	TNC- The Nature Conservancy
Health	UH- University of Hawaii
EIS- Environmental Impact Statement	USAR- U.S. Arizona Memorial
GSA- General Services Administration	VQ- Visitors Quarters
HHL- Hawaiian Home Lands	WWII- World War II
HI- Hawaii	

**Kalaupapa, Moloka‘i****Monday, April 20, 2009 – 6pm****Group 1, Question 1: What do you value most about Kalaupapa?**

- 30 different types of crotons—many different types of plants, how they got here, diversity of plants
- The people
- Power of human story and how it can touch people’s lives
- History of Hawaiian settlers and Hansen’s patients (both eras)
- The story of the patients and the patients themselves
- History of “kokua”—family, workers/helpers (in beginning, they were family)

**Group 1, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Exploitation of resources and overdevelopment for monetary gain; overdevelopment of concessionaires
- KALA should be kept the same
- The patients’ story is the main thing
- Reserve the place (plants, buildings, story)
- KALA is sacred
- Many patients are gone now—“ghost” stories—preserve these stories
- Losing kupuna, Hawaiian values→tie into preservation→intimate details of patients, iwi of the kupuna
- Balance in telling story while keeping it sacred (visitation)
- Opportunities for families to reconnect
- Access—how it will be accessed and used
- Format for education—about everything that went before
- Connection to the patients is being lost
- Preservation of graves and graveyards—many unmarked graves and different locations, including Bishop home site
- Remove invasive species, covering up rock walls
- Keep connection with topside Moloka‘i
- Crossroads: families throughout Hawai‘i and beyond
- Many topside don’t understand Kalaupapa; lately, more acceptance, but in the past, not happy with Kalaupapa
- Kalaupapa is a separate county
- People are slowly beginning to understand Kalaupapa
- Perception/misrepresentation as a vacation spot

**Group 1, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Preserve everything as is – rules and regulations
- Don’t want to see too many different uses
- Would like to see dock access, expanded airport, guided tours, day trips

- No camping
- Not overrun with cars, ATVs, lodging
- Would like to see energy self-sufficiency
- High-speed internet
- Would like to see a living landscape with gardens, cattle, workers living on landscape in a historic way of life, creating a sense of place for residents to understand what it was like to live here
- Docents
- Cultural museum
- Perpetuate the way of life
- Orientation for visitors
- Would like to be able to walk around Kalaupapa and remember the residents
- Wayside exhibits
- People were survivors – part of the story – personal stories
- Houses as museums – can walk through
- Don't want fishing
- Legacy also includes marine resources
- No commercialization of salt
- Want to see family members, Hawaiians, language
- Place to learn culture
- No "Club Med"

**Group 1, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

Purpose statement:

- Primary purpose is to protect the patients—purpose statement is going beyond that to include pre-settlement
- Kalaupapa is the only place for Hansen's disease
- Agreement
- Goes hand in hand – patients' families, values, ohana, Hawaiian culture

Significance statements:

- Main focus is patients
- Spiritual, sacred component
- Need to explain this importance

**Group 1, Question 5: Any other comments, questions or ideas?**

- State operations = would NPS consider hiring the state workers
- Take on the management of facilities
- Build topside facility to provide visitor orientation, would be less pressure on Kalaupapa
- Lookout area, Myer estate/museum – elder-hostel
- Provide more topside opportunities including trails and possibly memorial

- Things will change drastically when there are no more patients —rules could be lifted—up to park to decide—need to preserve story overall
- Infrastructure would need to support access—safety, efficiency
- Should be entrance fee; could help with maintenance
- Three people expressed- disagreement with entrance fee because it's a historical park
- Concern about trash; need to educate
- Can control amount of trash through tours
- How to tell general visitors and family members apart—tags to identify who they are, for family members wanting to visit graves
- Family members should do research first, look up archives, then contact the park
- Many visitors would impact resources – need to continue monitoring
- Need to continue limiting visitors to prevent impacts
- Maintain visitor services – restrooms

### **Group 2, Question 1: What do you value most about Kalaupapa?**

- Small community
- Legacy of people/patients
- Everyone respects and understands legacy
- Care for maintenance of culture, 'aina, and the whole settlement
- Preservation of culture, style and history and remoteness
- Stories and remembering of unique history
- Hawaiian ancient history (prior to settlement)—preserve
- Bring the island as a whole, not separate Kalaupapa and topside

### **Group 2, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Environmental and cultural issue
- Respect Hawaiian protocol
- Bring back the past that was destroyed in the past
- Address issues and try to bring back to original state
- Fixing park
- Cultural cleansing and recognize cultural traditions
- Upkeep cultural traditions
- Upkeep Hawaiian preference for job opportunities
- How to handle visitors!!!
- Jurisdiction and authority for Kalawao county
- How are we going to be governed once the state leaves
- No high rises
- Medical assistance in Kalaupapa National Park
- Emergency resources available in park
- Keep visitors limited to keep the resources, culture intact
- Keep quietness and simplicity of life

- Interaction with topside residents
- Student interaction
- Okay to revisit state policies on age limit for children
- Lower airfare
- Once SOH closes, consider hiring of SOH employees

**Group 2, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- No new buildings
- Old buildings properly maintained
- No high rises
- No hotels
- Visitors center with interpreters (ASAP)
- Volunteer groups assist with maintenance of buildings and natural resources—interaction
- More educational programs (ASAP)
- Slides, movie presentations
- Access to managed resources soon if possible—ocean, structural, archaeological
- Visitor center topside
- Be able to come and visit (family member of patients vs. visitors)
- See more restoration of old native Hawaiian sites (heiau, etc.)
- Active use of old sites like sweet potato and lo‘i sites
- Removal of invasive plants
- Restoration of native plants
- More organizing or social events (activities, movies, etc.)
- Keep the means of transportation to Kalaupapa the same (air, hike and mule)

Visitation issues:

- Continue visitor limit
- Special permit for a larger amount of people
- Change limit to 150 cap/day
- With larger cap need to have a backup plan if something happens
- Number of visitors staying overnight (address) day and night visitors
- What length of stay/visitors?
- Spouses of workers—stay/no stay?
- What about workers’ children?
- Revisit length of stay after last patient leaves
- Hope trail is upkept
- Charge visitors entrance fee? Souvenirs? Concessionaires?
- Three people said- No fees for park entrance because of high cost just to get here
- Keep a cap on overnight visits

**Group 2, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

- Keep park purpose statement
- Don't like interpretive theme: remove "including....Waikolu Valley"—reason for removal is because it draws focus to Waikolu; the whole peninsula is inclusive
- Like everything else
- It covers natural and cultural resources

**Group 2, Question 5: Any other comments, questions or ideas?**

- Have park service continue to be open; transparency, include public/family members
- Re lease agreement with DHHL—continue relationship with DHHL
- Kalaupapa should not be used as homestead leases
- NPS at Kalaupapa can offer more than homesteaders
- If homesteaders need streets, facilities, it will destroy natural and historic sites
- See NPS (future) not to stop native Hawaiians from gathering rights. Special day/month for cultural practices
- Keep some form of regulations on gathering rights
- Home consumption okay but not commercial
- Use patients or longtime workers to do interpretation
- Boundary/coastal: if boundary expands keep in mind other existing uses
- Work with Nature Conservancy to upkeep and maintain resources
- Find out who are other agencies, private owners, etc—DLNR, NPS, TNC, private owners
- Who's best agency to manage?

**Group 3, Question 1: What do you value most about Kalaupapa?**

- Permanent (past and present) residents, understanding their history
- Kalawao and Kalaupapa, significance of the place and patients (current and past)
- To have NPS take care of this place—Kalawao, St. Philomena, Siloama (1<sup>st</sup> church), St. Francis—maintain those facilities
- Preserve all stories forever—leprosy and native Hawaiian pre-settlement
- Peaceful place, find solace
- Everyone is 'ōhana—sense of community
- Sense of connection—"Crossroads of Hawai'i"

**Group 3, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Sound plan of access, accommodate visitors; issues—#s, physical disabilities
- Virtual access
- Develop better understanding of park's significance
- Keep everything the same (circa 1970s); don't build it up
- Keep/interpret the feeling of the place; pronounce names correctly; interpreters need to be "educated" about the place—those who are passionate

- Carrying capacity
- NPS attend graves, assist families to visit graves and to tell the story
- NPS perception by community—continue to develop connections with community here and topside
- Maintain buildings
- Extend boundary seaward (beyond ¼ mile) i.e. limiting access, keep the beauty

**Group 3, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Don't want to see anything change
- Upkeep of buildings—buildings have deteriorated)
- No additional buildings—NO RESORT!
- Access of gravesites for families and friends—more access
- Information access—database for graves/family
- No hotels!!
- Take care of shoreline (take care Hina Hina)
- No overgrowth of vegetation
- Before boundary is expanded take care of what we have (could divert precious resources—\$\$ and staff)

**Group 3, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

- Carville is considered an intact facility still
- #2—Kalaupapa Settlement is not the “only” significance
- Park purpose statement is COLD, needs more feeling
- 800 years is not appropriate—longer?
- Add Hawaiian terms or phrase to park purpose statement
- Capture the essence of the Hawaiian culture in each significance statement
- ‘Ohana and ‘aina terms important to Hawaiian culture; malama ‘aina

**Group 3, Question 5: Any other comments, questions or ideas?**

- Keep policies/patient rules the same
- No children under 16 ever! Check their Identification. No children were ever raised here, no children were ever allowed here. Respect the policy and the stories behind it.
- Entry fees would be okay if fees went back to take care of the park
- No to fees—access is difficult and costly already. Fee at visitor center topside?
- Visitor center topside: more “visitation” for people who can't access, more interpretive opportunity. Acquire land/building at Pala'au State Park inside or outside boundary
- Safety of access—airport/trail
- Trail work historically accurate? Safety issues?
- Tour drivers/operators need to know the history

- Keep mule tours; no boat access
- Trail monitoring for non-permittees
- Improve security
- Establish Interpretation Division ASAP
- Better (long-term) contract for barge service
- Buy a barge
- Stop drugs/drug use



**Kalaupapa, Moloka‘i****Tuesday, April 21, 2009 – 9am****Group 1, Question 1: What do you value most about Kalaupapa?**

- Patients are most important
- Ocean/landscape
- Buildings, maintain them—Bayview, visitors quarters, McVeigh, care home
- Place, people, ‘aina, remoteness, quietness
- Lifestyle—peaceful, laid back, security
- Sense of community, workers are involved, keep community alive, participation at events, connected
- Story of patients—pain, suffering, successes, stigma, survival
- Treatment for patient medical/general residents
- Fr. Damien and Mother Marianne—2 potential saints @same place and their relationship with the residents
- Sacrifices of patients—separation from families was the most hurt—not the physical pain, the emotional pain
- “This place should be kept in a good way,” “Pono”
- Don’t forget sacredness of each religion and different ethnic groups

**Group 1, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Barge—more frequent service depending on need; fixing the pier
- Keep Kalaupapa Kalaupapa—no new roads, not modernized
- Make the trail a road
- Make the trail safe
- Value the difficulty of getting to/accessing Kalaupapa—part of the experience, part of the story and spirituality of the place
- Cannot find it anywhere else; uniqueness
- Intact ecosystem—preserve that
- Remember the first Hawaiians and their hardships / forced relocation
- Hawaiian Homelands issue settled so there isn’t uncertainty; longer term agreement
- Recognize and continue to support Hawaiian cultural practices, keep gathering rights
- Allow families, relax age restriction
- Educational Center—show educational movies of what was
- Carrying capacity should also address the spirituality of the place, not just inputs to resources—i.e. maintain the ambience
- Along with cultural practices, maintain and support religious practices
- Control gathering rights to maintain healthy ecosystem
- Quantity / time limits to gathering
- Water boundary, extend 3 miles with enforcement
- Teach about Hawaiian use of the land – lo‘i terraces / sweet potato production / irrigation system

- Education Center topside at Pala‘au to reach more people; possibly tie in with Meyer Museum
- Hands-on interpretation, not headsets. Hands-on experiential learning to create visitor understanding of what it was like for the patients (wear mittens and try to make a meal; wear boxing gloves, be blindfolded and take a shower). So people really understand, not just to read it in a book, that “We don’t want this to happen again.”
- Start education earlier because it may take a long time to develop them

**Group 1, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Get the same feeling as now—lifestyle, sacredness
- No high rises
- Cap issue—keep it to a minimum, so it’s not overcrowded
- Some accommodations for workers’ guests, including V.Q. No overnights for tourists.
- Patients’ families should be allowed
- Spiritual visits
- Overnight activities should be an organized group (religious/educational/families)
- Controlled access for overnight visits
- Controlled by park service
- Based on availability
- Available but limited overnight use by people without connections
- Replacement program for vegetation—pear trees, orange trees, hedges
- Restore historic vegetation within settlement
- Keep day tours
- No helicopter landings outside of airport
- No air tours above settlement
- Restrict shoreline road access to tour groups—keep roads the way they are
- No visitor access to crater safety concerns
- Because of safety, limited access to crater escorted groups—to interpret story of the cross, graves
- Crater gives a different perspective of Kalaupapa and Kalawao, Holua slide

**Boundary issue:**

- Great opportunity to preserve N. Shore
- Local people still need to hunt/fish
- Still care for Kalaupapa
- More of a national park with extended boundary as opposed to a historical park
- With Pelekunu valleys must work with local Hawaiian people
- Creates opportunity to partner with local community
- Take care of the graveyards!
- Patients will always be here—most important thing to consider
- Tell story of the patients who left and lived outside of Kalaupapa
- Role of kokua—original caretakers and family members (Mrs. Pa’s story, Mrs. Kaulahao)

**Group 1, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

No comments shown

**Group 1, Question 5: Any other comments, questions or ideas?**

No comments shown

**Group 2, Question 1: What do you value most about Kalaupapa?**

- Keep Kalaupapa how it is now, keep it clean
- Keep Kalawao clean, churches, graves (Siloama, Philomena)
- Keep the settlement and graveyards clean
- Most important for NPS to keep KALA story, Father Damien story
- Work together – NPS and DOH until NPS takes over
- The history as a whole; the human history is priority
- The patients
- Whoever operates the tour should educate the public
- Value personal connection between visitors and patients
- Value the ecological resources in their pristine condition
- Value the history/story—happened to Hawaiians, keep it going
- Feeling of “old Hawai‘i” – the lifestyle – important to maintain this
- Marine and terrestrial resources – uniqueness

**Group 2, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- When visitors come to visit, NPS should tell the story of KALA
- Should escort visitors (through a tour) in and out the same day
- Overnight stays for families of patients
- Need to figure out family relationships
- NPS should keep visitor #ceiling as is and should continue to escort visitors
- Consider a database—genealogy—for permit
- Continue sponsorship and escorts: 2 visitors in houses; NPS can continue or change the # visitors sponsored
- Visitor tags to identify visitors (need to control)
- Only 16 years and older can visit
- NPS is responsible for visitors' well-being (no nurses/doctors)
- Need to maintain small clinic
- Need cyclic maintenance program for historic structures
- McVeigh Hall—continue current use
- Bishop Home – continue use by all religious groups; don't use for housing / visitors
- Doctor's House—convert into museum
- Patients' houses could be used for NPS employee housing
- Houses could be used to tell the patients' stories

- Walking tour – guided
- No homesteading
- Up to NPS to decide boundary expansion but cooperate with landowners

**Group 2, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Control resource extraction; NPS would need to continue controls, no picking opihi for sale
- No extraction of resources for sale
- Resources can only be used here
- Paschoal Hall could be used for a visitor center (Mother Marianne’s Library)
- Up to NPS to construct topside visitor center
- Visitor access ideas—sea ferry
- Up to NPS during term of lease whether or not to allow homesteading
- Continue NPS lease forever
- No watercraft, hunting, surfing, fishing—applicable to NPS staff
- There are visitor safety concerns; need facilities (visitor services)
- Fishing allowed for staff only
- Don’t want to see people coming here to make trouble

**Group 2, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

No comments shown

**Group 2, Question 5: Any other comments, questions or ideas?**

- Preserve monk seals
- Control deer and wild pig populations (feral ungulates)
- Should be a provision for family members to visit gravesites in the future
- Families could visit the monument with list of names

**Group 3, Question 1: What do you value most about Kalaupapa?**

- Authenticity
- Keep place as is—unique
- Keep legacy for future generations
- History and solitude of area—remoteness, no Disneyland, no cruise ships
- Indigenous community able to interact, engage, harvest natural resources—sustainability
- Patients’ stories

**Group 3, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Preservation of settlement – preserve buildings, cultural landscape – so much is already gone – start now!
- Visitation: control? Increase #s? Age limitation? Will affect infrastructure?
- Keep regulations while patients are here; after, release age restriction for educational opportunities
- How will NPS transition after DOH? Medical, everything! Don't recreate by wheel – look at other national parks as a model until certain point
- Everyone needs to learn to work together
- Determining park use – visitor services
- Transportation from topside
- Accessibility to gathering rights!!
- Control tourism
- Why workers pay rent?
- Emergency situation
- If more visitors, how will control? Transportation in settlement (around peninsula)
- Parks boundaries – where people can and can't go – no people trampling on gravesites / cultural boundaries (not physical)
- NPS should respect boundaries too, cultural boundaries
- Accessibility for practicing cultural practices
- Address preservation of buildings NOW!

**Group 3, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Living history park – living landscape – preserved as is – no Motel 6, McDonald's, etc.
- Try to capture the essence of what it's like to live here. Example: Holocaust Museum, Williamsburg. What patients went through – living community experience life here through living it – also feeling of restriction and responsibilities in addition to history
- Use buildings as used now – maybe some change – but should convey essence of living community
- Experience activities – agriculture, maintain lo'i, etc.
- Kokua's part of history too because history is still organically evolving
- Reconstruct places/buildings of significance
- Preserve present buildings
- More things in bookstore – more interpretation and artifact displays
- Get rid of age limit, no spouses, etc
- Would like to see families of workers able to live down here
- If children live here – will have to accommodate with schools, etc.
- Would not like to see kids/schools – would not be Kalaupapa
- What do you convey? Used to have kids, schools, movies, etc.
- Incorporate employees into interpretation of park
- Essence of landscape/essence of stories

- Leave Kalaupapa as is
- Would be good to include Mokapu as part of boundary
- In favor of preservation of north shore through boundary expansion
- If boundary expansion, concerned about hunting rights, native Hawaiian access
- Preservation of north shore is good – NO DEVELOPMENT
- Would like to see a plan ensuring no development, hunting/gathering rights

**Group 3, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

- Purpose statement: well-captured
- In purpose statement maybe include something on natural resources
- In purpose statement change to preserving... ‘aina; using ‘aina gives more depth to statement; find eloquent way to expand ‘aina without getting too wordy
- Significance statements: is it true that Kalaupapa is the only remaining intact Hansen’s disease community? Maybe needs clarification.
- Park purpose and significance statements are good, interpretive themes too—thorough

**Group 3, Question 5: Any other comments, questions or ideas?**

- Homesteading: what does it mean when lease expires? Would have a significant change on what the park has been working toward
- Homesteading shouldn’t overtake NPS’s mission to protect and preserve
- Restore landscape – remove invasive species
- More sustainability practices
- Be more green. Park could be sustainable model for a small/green community BUT must work hand in hand with cultural landscape/historic district. Could even get ‘idea’ vehicles donated to settlement? Maybe harvest our own energy with existing vegetation?

**Kahului, Maui****Wednesday, April 22, 2009 – 9am****Group 1, Question 1: What do you value most about Kalaupapa?**

- If DOH pulls out, will KALA become part of Maui County?
- Feels sacred, blessed experience, loves people at Kalaupapa: very spiritual, accepting people
- Wants NPS to take care of KALA, the story of Kalaupapa, all the people living there
- Take care of graveyards, churches, all those buried there
- Keep it clean
- Kalaupapa is changing because losing kupuna, but their spirit will always be there
- Value it the way it is – memories of people, physically hang on to what is there
- Mother Marianne and Father Damien, Brother Dutton, represent spirituality of the place
- Kalaupapa is a special place, we want our children to experience the place
- Relationship with relatives of patients there and other patients there
- Need to preserve the legacy, the story of discrimination and social justice and stigma
- Spiritual work and dignity – from Father Damien and Mother Marianne; it's spiritual ground, not a tourist attraction; preserve spiritualism and dignity from father Damien and Mother Marianne
- With the 8,000 people buried there, could consider more saints
- Lesson of unconditional love
- The patients are still there spiritually
- NPS could help to continue their stories
- If NPS is not there, the area could become ravaged (natural and cultural resources)
- The bottom line is that it's the patients' decision
- The patients are accepting of everyone, unconditional
- Spirituality of place – a priest had tears in his eyes because of this spiritual feeling
- There are numerous resources like opihi – concerned that the resources could be depleted. Should be for patients, not greed
- Would like to see NPS Advisory Commission – look at value of the person
- Memory of people is number one—whatever decisions are made, past, present, future persons of Kalaupapa is number one
- Family doesn't stop at Kalaupapa
- Focus on the person – memory – beauty of the human story
- Keep it sacred, spiritual, and special forever

**Group 1, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Kalaupapa is a beautiful place
- The people – impact of sainthoods of father Damien and Mother Marianne could bring a lot of attention; visitor experience needs to be done the right way – work with topside community
- People enhance the story of Father Damien and Mother Marianne – the story should be told as one – would miss something
- Visitors don't have full understanding of KALA, don't know what to expect

- Story of the patients' contributions to the world
- Maintain physical resources—Peter's room, Kenso's house, Kato's studio—these represent how they lived
- 50-year lease – Hawaiians want to homestead, have a living community there
- Maintain the experience at topside Moloka'i
- Story should include the successes of patients despite suffering
- Story of human spirit and thriving
- People did so much with so little

**Group 1, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Cherish all gifts (paintings) from patients at Kalaupapa
- The most important thing is the "person"
- Question about when Kalaupapa became Kalawao County, why, what will happen after Dept. of Health leaves
- Would like to see homes used as a museum (Kenso's, Richard's, Paul's) to tell stories
- Need a visitor center
- Terrific opportunity to tell the story with all the displays, bookstore, airport
- Preserve original settlement as much as possible
- No tourist attraction
- Would be a desecration to the people of Kalaupapa if it becomes used for a residential area / homesteads
- Ownership issue needs to be resolved – not for exploitation
- NPS is there to keep Kalaupapa safe
- Look at making offshore areas a marine sanctuary to protect resources island wide – would get support topside
- Value protection/preservation of marine resources
- Legacy = protection of resources, maintaining Kalaupapa as it is today
- Are oral interviews being conducted?
- Preserve what patients made/invented: which show that they were/are capable of surviving, and they preserve memories
- Concerned about people's greed – would not like to see this happen
- Interpretation, accuracy of the story; best interpretation = maintain Peter's room as is
- Need to address air service: flight schedules need to meet needs of family, workers, visitors
- Visitation numbers should not impact experience
- Access should not be too easy
- Right now the visitor number limit works – in and out the same day
- Visitors need to learn to respect the place
- How to preserve the authenticity of the story—how to keep truth truth
- Would like people to experience "chicken skin" feeling
- Keep Kalaupapa as is, shouldn't make it like Lahaina; you should need to make reservations to go to Kalaupapa
- Father Damien interest – big money for events



**Group 1, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

No comments

**Group 1, Question 5: Any other comments, questions or ideas?**

No comments

**Group 2, Question 1: What do you value most about Kalaupapa?**

- History and the people and the spirits
- Grandmother's marker destroyed by tsunami – grandmother totally erased from family – place to honor those that were abandoned and forgotten
- Most pure, unspoiled, special spot, to be respected and preserved. Respect for everyone who has been there and is there
- “Iwi kupuna: - can feel the pain they suffered, the abandonment
- “Beauty is in the people in the ground”
- Everyone should be in tune with why they are going there; it's not just the beauty; thousands before Damien are immortalized there
- Represent ancestors (Hawaiian and other nationalities” in the right way, right light
- Concern for #s allowed to go there...need respect for the place before they visit...cultural/educational component before they visit
- Opportunity to be guided by the patient now, and by those who choose to carry on tradition...family can help carry on tradition, “living history”
- Suffering and what those who died went through. Life of land. Chance to protect what they brought and offered. History of children born there very important. Kokua story. People went back to Kalaupapa to be buried. Reconnect families.
- Possibility of family members to be buried at Kalaupapa
- Deep, unique sense of place rooted in cultural/natural resources and values, e.g. of man's inhumanity to man. Historical-archeological sites of pre-settlement. Incredible natural resources.
- Uniqueness and spirituality, beauty
- Sense of place / beauty, historical significance, respect, strong connections
- PAC to guide the process
- Unique culture of Kalaupapa—different ethnic groups blended, became family
- Place for deep reflection, needs to be protected; limit number of visitors
- At point where we can have control; limit people coming in

**Group 2, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Monument – needs to be addressed right away – location at Kalawao
- Follow lead of Ka ‘Ohana o Kalaupapa for monument
- Numbers concerns – escorted tours, limited by number and certain times, conducted by culturally qualified guides

- Educational process before they visit; orientation before they visit
- No commercial/recreational activities
- Limits on all forms of access – plane, mule, foot, boat
- Lottery system with priority given to family members of patients / people buried at Kalaupapa / former patients
- Increase / monitor way personnel and contractors (vendors, providers) are educated. Quality orientation to those personnel, “not part of a packet.” “Sign a pledge.”
- 1. Access issue, 2. Park’s jurisdiction issues make it difficult to manage, and 3. To develop and preserve at the same time are challenging
- Fees or not? Exempted groups? Family
- Not in favor of transferring any lands to NPS. Hawaiian Homes Program, living community
- Potential conflict with subsistence rights and protecting natural resources; compromise archeological sites?
- Potential component of homesteading by native Hawaiians
- Be careful with homesteading; concern for packaged homes, modern needs; needs to be evaluated / invite discussion
- Avoid conflicts between interest groups
- DHHL Moloka‘i Plan worth looking at; not our driving document

**Group 2, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- “The same”
- “Intact place that it is today”
- No hotels
- No golf courses

**Group 2, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

- Take out natural “prison”; be positive – take out objectionable language
- Missing a spirit
- Reflection / regeneration / renewal

**Group 2, Question 5: Any other comments, questions or ideas?**

- Volunteer group to control invasive species
- Find all graves
- County of Kalawao status after DOH leaves? (has no interest)

**Kahului, Maui****Wednesday, April 22, 2009 – 6pm****Group 1, Question 1: What do you value most about Kalaupapa?**

- The serenity, peacefulness, environment, surroundings; don't want to see big buildings
- The people and their stories
- Peaceful – want it to be like that, don't want it to change: keep it the same
- Shouldn't be touched, should stay the same. People see it from the plane.
- Hawaiians should be represented in the right way
- Many nationalities were at Kalaupapa. Mainly Hawaiians. Not too many people know the history.
- Preserve Kalaupapa. NPS should stay there forever to preserve it – stories. Should not change, leave as is now
- Leprosy, Father Damien, Mother Marianne, Brother Dutton – everyone's spirit
- Blessed sacred feeling when step off the plane; want this to remain
- Patients are most beautiful people, very welcoming, accepting, trusting
- The story of the people; that cannot be compared to others' stories: suffering, redemption, the 'iwi, the graves
- Take care of graves
- Show respect
- Story should never be taken away
- It's an amazing place
- The 100 person visitor / day is good now
- Visitor access should stay controlled
- The history should be preserved

**Group 1, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Invasive plants – lots of change over the years, taking over, not edible to wildlife
- Don't want it to be turned into a tourist attraction, not a destination. Keep visitation controlled, no wandering around
- Should be a movie to tell the story of Kalaupapa – do's and don't's – similar to USS Arizona
- Would people be able to pick 'opihi, shoot deer:
- Hawaiian homelands
- Some visitors sponsored would come to Kalaupapa – take resources (marine) and sell it. Should share with patients.
- Concern with people depleting resources and leaving rubbish behind
- Leave Kalaupapa the way it is
- Picking 'opihi – only for eating, not selling. Have seen 'opihi and salt packaged “from Kalaupapa” and sold at farmers' market in Honolulu
- Very few 'opihi left – no more these days
- NPS needs to control this poaching of marine resources
- LEAA funding (Law Enforcement Accountant [sic/] Administration) – need rangers – especially for Father Damien celebration

- Who takes care of the graves near the runway? – weren't taken care of 10 years ago
- Graves – overgrown cemetery – at intersection of Pu'unene and Dairy on Maui
- 1981 – 120 patients at the time; wanted graves to be taken care of

**Group 1, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Graves to be taken care of
- Marine resources to be legacy
- Conservation
- Kalaupapa would still have fish into the future
- Mokapu – include as a reserve, sanctuary
- Like Kaho'olawe – like a living museum: look, but put back
- Someone took black sand from Kalaupapa, but mailed it back – felt bad about taking it
- Use “permanent” method for protection of resources
- Need a movie to tell the story, educate visitors
- Want to see it the way it is now, with preservation of buildings, surroundings, cemeteries; NPS to take care of surroundings
- If the number of visitors increase, there will be wear and tear
- Fear/concern of cruise ship impacts
- Visitor numbers may increase, but not by much
- Impact on natural environment
- Need to continue monitoring work to learn about impacts
- There are marine resources at Kalaupapa because people don't bother them
- High cost of flight to Kalaupapa
- Infrastructure capacity – need to consider with visitor numbers
- Need a grants writer
- 20 years from now, would like to see Kalaupapa as is
- Would like to see houses and facilities as is – to remind of patients
- Preserve Peters' house as is: example of talented people, how they survived and made something of their lives—artists, musicians; makes you appreciate life more
- Personal connections and inspiration
- Restoration of historic buildings
- Taking care of the whole area would be something to shoot for

**Group 1, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

No comments

**Group 1, Question 5: Any other comments, questions or ideas?**

No comments

**Group 2, Question 1: What do you value most about Kalaupapa?**

- Deep and unique sense of place revolves around patient history, native Hawaiian, natural resources
- Hawaiian place – stay unchanged
- Scenic and natural values
- Values, history and story of patients exiled and their experience
- Cultural history and pureness of people
- Sacred place, “place touched by the heaven,” blessed place
- Serenity and sacredness of place, plight of people sent there
- “Father Damien is watching”
- Preserve stories
- Spirituality of place; abandonment and suffering. Children.
- Respect for place and people who made it

**Group 2, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Access
- Jurisdiction
- Threat of development
- Land ownership
- How the history will be preserved
- How the natural resources will be preserved
- Not commercializing, no Disneyland
- Preservation of land, buildings, sites. Kalawao and Kalaupapa, gravesites
- Visitors – if not controlled will be all over gravesites. Visitors need to be escorted.
- Likes that everyone is a policeman
- Wouldn't want people to take things from Kalaupapa
- People will want to visit. Want to keep it the way it is. Preserve it. Island not able to handle so many people.
- Don't want people to trample graves
- Hawaiian Homes—what about homesteaders that want to homestead at Kalaupapa?
- Education and monitoring of visitors – more employers and contractors
- How can NPS work with Ka 'Ohana?
- How does DHHL fulfill its mandate of putting beneficiaries in Homes and issue of Kalaupapa DHHL lease
- There are Hawaiian people who could sustain themselves from the land and sea at Kalaupapa. Culture returning.
- Homesteading—possibly there are people who could do it      100 visitor cap is fine
- Could be controlling visitor numbers by intervals
- Must continue to protect patient privacy
- Reservation system could help regulate numbers
- Special regulations for family members
- There are records to determine who is 'ohana

- ‘Ohana wants and should go there to maintain place and graves
- Don’t think there will be a lot of abuse with people saying they are family
- Want to understand reason for visiting to determine nature of visit
- Special events will need to be managed differently than regular visits or visits by ‘ohana
- Permits for special missions—research, etc.
- When Patient Advisory Council no longer exists, who will provide that advice? Could be Ka ‘Ohana
- When DOH leaves, who is the County?
- Could establish trustees for Kalaupapa

**Group 2, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Well preserved – natural resources
- Native plant restoration, control of invasive plants
- More interpretation
- More markers, plaques, memorial
- Graveyards cleared of strawberry guava and Christmas berry
- Want to get a sense of patients’ experiences and separation
- Quiet is kind of sterile
- Living history could provide a sense of what it was like
- Interpretive center for all visitors before going around Kalaupapa could be interesting and valuable
- Like the Pearl Harbor experience – go through visitor center first
- Use patients’ and family members’ stories and items
- Videos
- Library/archive of information
- “Want to see Kalaupapa still be a peaceful place”
- Don’t want to see new buildings
- Largest airplane could be 38-passenger airplane
- Leave airport the way it is, don’t expand runway
- Want to experience serenity, understand that they were exiled. Really sad; separation of babies from mothers and parents
- Hope that compassionate people will continue to take care of Kalaupapa
- Hope that in 20 years all of this will be done
- In 20 years family members will take care of Kalaupapa
- Access still controlled in 20 years
- Don’t change access
- No road from topside
- No fees for ‘ohana
- Bar still in garage
- Topside visitor center because not everyone can get to Kalaupapa, satisfying demand to learn about Kalaupapa
- Topside visitor center needs to be done in a sensitive way
- Visitors could be managed by moving people around

- Experience resources so that they will also preserve them
- Closures could be possible
- Not sure why 100 visitor cap should be changed
- Special events should be reviewed
- Similar to Gettysburg
- Staff will be there – control employees' activities too

**Group 2, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

No comments

**Group 2, Question 5: Any other comments, questions or ideas?**

No comments

**Honolulu, O`ahu****Thursday, April 23, 2009 – 6pm****Group 1, Question 1: What do you value most about Kalaupapa?**

- The culture, how everything is, the feeling you get
- The patients, how everything is
- Relaxing
- Serenity! Real nice place
- Patients are sweet, I appreciate them
- Reminds me of childhood, reflect on what is important in life, values
- Sanctity, feel the love
- Special place, pain people endured
- The patients and their stories
- The spirit, hospitality, the welcoming spirit
- How everything comes together—scenic beauty, cultural resources, serenity, reverence; must respect all things that are there
- The reverence, respect, keep the traditions; maintain it for younger generations
- Sacred and healing place—stay the same, it's an awesome place
- It should remain the way it is
- The history, culture, traditions
- Kalaupapa epitomizes what Hawai'i was—difficult to find these days, this spirit needs to remain
- Kalaupapa needs to remain; patients need to make decisions
- Listen to kupuna—past, present, future
- Easy to imagine history of the place
- Keeping it Kalaupapa
- Patients' story has global significance
- Landscape tells the story, makes it easy to tell
- It's a sacred place, place of sacrifice, great healing
- Feel sacredness, calmness, spirit permeates, puts it at ease; graves – feeling of injustice
- Kalaupapa is known for what it is – the word of those that died and survivors – should be part of it
- Place you can go to and experience the story of Hansen's disease in an undisturbed setting
- Best and worst in human nature – learn about this
- Sacredness of place; patients suffering – moving; feel the suffering; we're all the same family; preserve it; proud of it; remember Father Damien, Mother Marianne were there

**Group 1, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Preserve what it has been and don't forget it; suffering of the people
- Preserve memories of the people, historic and natural/physical setting
- Uncertain land situation—keep it in perpetuity despite all different land ownerships
- How to maintain balance between preservation and use. Place of pilgrimage, sacredness, archaeological resources



- The culture –balance: How is the land going to be managed? Different titles, owners. When the lease is up, will it go to the Hawaiian people?
- Story of isolation, balance between isolation and # of people going into park
- Take different reasons for visiting (non-religious) into account, and different nationalities
- Restore the trail
- All that have ‘ohana there to be able to go there; carry the kupuna’s voices
- How to balance NPS and visitors – what is allowed to do there – don’t want to see hunting, gathering
- ✓✓✓Guidelines for how resources will be used, honor what is there: uses need to be balanced, balance #NPS and # of visitors; maintain, respect, preserve for the future
- Do not forget the people still living there—people need to respect the people
- Maintain, respect the land, people
- Sustainability and self-sufficiency (green electricity – solar, wind)
- Not be seen just as “patients” – they had lives beyond that, made contributions. E.g. Bernard was an activist. Tell their story.
- Concern about commercialization—some are run well, others are run for greed. Should be in tune with the mission.
- Who will be responsible for this place. Access.
- Hawaiian Homelands jurisdiction – families may feel entitled to land
- Would other Hansen’s disease patients from other areas in the world come to Kalaupapa?
- Concerned about new facilities, what will be maintained – graveyards
- Concern about who will get/manage the land
- How to go about presentation –keep things at Kalaupapa – don’t take out
- Stories of their “other lives” important

**Group 1, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Flying into the same airport, seeing it the way it is/was, fix up, no new buildings, keep original environment
- Experience the exact same thing
- Nothing changed—no high rises, can’t have too many people there
- Would like future generations to go there and experience the suffering, treatment
- Student groups, visitors there with a purpose, contribute to preservation
- See the jagged rocks at Kalawao
- Educate visitors – get involved in constructive ways
- Maintain character – natural and man-made
- Imagine more activity – as it was years ago
- Need to preserve archeological resources; better heiaus; crater – native species; some restoration
- No “theme park”
- Would like simplicity – no noise, quiet for spirituality
- Would like to see “activity”
- Museum, simple houses – for walking through
- No commercialization

- People give back to the land, working the land
- History – memorial
- Preserve sacredness
- Eliminate the dumps (old refrigerators)
- The way it is – quiet, peacefulness – no hotel, tourist attraction
- Don't like NPS off-road vehicles – loud noise is disruptive to sacredness, desecrates natural plants
- Would like to see the village as it is today
- Some concessions
- Need grounds work, eliminate invasive species
- Balance what NPS employees and visitors are allowed to do
- Managers not enforcing rules for preservation could be worst violators
- Same rules apply across the board
- Improve roads, put in sidewalks – do some things now – keep it Kalaupapa
- Educational spiritual place for future generations
- Should not be commercialization – but could use as retreat
- Would like the same mana/feeling—keep up the graves, keep honor for them, honor the hope
- Would like to buy a “postcard” from Kalaupapa
- No road down to Kalaupapa, but would like to go there
- Story is broader – Damien, legends, patient history of Kalaupapa
- Hope experiences of grandchildren are just as rich, able to stay in same buildings (historic). See it unchanged – physical setting, ambience. Used to be active community → able to hear stories of patients. Opportunity to experience this. Interpretation.
- Place of education – share stories, including treatment of disease
- Maintain the aura – current patients provide this
- Retreat = prayer and appreciation
- Future of ecology maintained
- Wow 20 years from now, it looks like Yellowstone Park
- NPS cannot support without taxpayers \$ - need visitation for funding to maintain it
- Balance between serenity, culture
- Who will provide the support
- Would like it to be a sacred place, not just for fun
- Place where people suffered and died
- Retreat, peace
- The patients'/residents' lives/memories

**Group 1, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

- 2 people identified – need more work
- 2 groups – patients and ancestors
- How to go about it
- Things build before patients were there
- Identify and share information

- “Honor” the people – not just “telling the story” – what they did and how they survived...✓this is what makes Kalaupapa different from other places
- “Interpreting its site values” is a sterile statement
- Need human element of suffering that went on
- Agree with significance statements about “hope” from F. Damien and M. Marianne
- Families of patients – their experience (patients/residents come first)
- Add the word “honor” to purpose
- Children taken away from parents at Kalaupapa
- Agree with ancient history – can’t really explain feeling until you go there, but statements are pretty good
- People need to experience it – beyond words
- Comparative analysis of other park purposes—find language that they like, take from the best statements
- Would not like to see the # visitors change significantly - Impact on infrastructure – sewage, landfill, water, electricity—keep at 150 including workers
- Not a specific # - should not diminish ambience. Use current facilities. Should be unchanged, not disrupted by visitors
- Essential to limit # to preserve sacredness, ecology – will lose everything
- Don’t change transportation – mule, airport, mule – no road down there
- Need management of feral ungulates so they don’t destroy ecology, but no hunting
- Amount of workers should be less than now
- Should have volunteer programs
- Access needs to be restricted
- Consider access by water
- Charter hunts as a means to raise money
- Would like to see “cultural weekend” – cultural show specific to this area – the monument – to honor the patients
- The pre-Hansen’s history needs to be brought out
- NPS responsibility to construct roads that will last – start now
- Include areas only if it’s part of the history
- Any of the NPS and state workers need to be educated – honor and respect for the land and what took place before
- What mechanism can be put in place so that family members can be able to come and visit without having to be sponsored?

### **Group 1, Question 5: Any other comments, questions or ideas?**

No comments

### **Group 2, Question 1: What do you value most about Kalaupapa?**

- Preserve use of buildings at Kalaupapa
- Value history and legacy
- Individual stories
- Value family
- Value land and experiences at Kalaupapa (Arts and Crafts Bldg.)

- Sacred/spiritual feelings – assist with grave maintenance
- Preserve sacredness
- Sacred place, Sister Marianne sacred and inspirational. Stories – preserve using movies, books, etc. Legacy continued to keep remembrance alive. Visited Hale Mohalu for 18 years.
- Untouched – pure Hawaii
- Value great uncle at Kalaupapa
- Value family connections and memories
- No open, freeform access to Kalaupapa. Keep spirituality
- Most importantly – people, past and present, drive process
- Protect spirituality and land

**Group 2, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Access – between now and last patient maintain current plan. Limit access in future.
- Preserve gravesites and important places Father Damien worked
- DHHL relationship – continue homesteading – designate area for DHHL leases to family members.
- Preserve archeological sites. Religious have place to come. Buildings – adaptive use
- Fear commercialism. A Focus on money takes away from people of Kalaupapa. No exploitation.
- Jurisdiction of land – worry about future management. Capacity building – allow opportunities for native Hawaiians to work for NPS at Kalaupapa. Provide training and more opportunities for native Hawaiians.
- First people to get jobs at park should be from topside and of native Hawaiian ancestry. More high-level positions.
- Reevaluate definition of native Hawaiians and blood quantum.
- Preserve natural resources, especially rare plants
- Like access the way it is now
- Concerned about how families will access Kalaupapa in the future
- Analyze impacts to capacity in EIS
- Consider entrance fee
- Honor ohana and kamaaina rates
- Recruit more guides to offer escorted tours. Visitors should always be guided.
- Certain areas (for example Kalawao) require guide
- Walking tour with interpretive signs or guide. Within cattle guard.
- Forms for people to complete prior to visiting – explain reason for visit
- No backpackers
- Highlight resident's life – houses, possessions
- Visitor centers – one topside and one at Kalaupapa
- Retreat center

**Group 2, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Non profit making money for Kalaupapa

- Keep visitor age  $\geq 16$
- No commercialization
- Escorted tours – limit # of people – this allows for “special” experience for visitors
- Like to see a memorial
- Twenty years from now same feeling preserved
- Preserve land and natural resources
- Look like eighty years ago
- Create and keep spirituality and sense of place
- Manage deer
- Energy self-sufficiency opportunities
- No helicopters allowed
- No fly zone allowed
- No air tours

**Group 2, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

- Include Sister Marianne. Beautification through planting. Introduced and stressed infection control.
- Jonathan Napela – include in park significance
- First missionaries recognized

**Group 2, Question 5: Any other comments, questions or ideas?**

- Give respect and privacy to former patients. Maintain privacy. Possibly made available in certain circumstances.
- What will happen to beach houses? No other people (non-family) allowed to stay in beach houses. Keep as improved property. Pass on to family. Need approved plan for beach houses.
- Honor people who lived at Kalaupapa. Pass forward history and lessons of Kalaupapa to future generations.
- Recognize kokua – caretakers of patients
- Guarantee educational component of Kalaupapa story. Wouldn't want to deny people to visit who have access Kalaupapa
- Maintain graveyards
- More educational signs. For example, identify Father Damien's first trail.
- North shore should not be added to park
- More cultural education to include pre-settlement time
- Preserve history prior to Kalaupapa settlement
- A good visitor center at topside with educational component would mean not all people would need to go to Kalaupapa.
- Interpretation and education opportunities prior to going on tour. Set tone and stage for better understanding of Kalaupapa.
- Don't let Father Damien overshadow Kalaupapa patients.
- Flexibility on management. Look for ways to manage park.
- Work with ohana and partners for future management

- Visitor center and education/interpretation from Hawaiian people and patients. Use traditional stories.
- Education prior to tour. More of a spiritual visitation.
- Protection of ocean and marine resources (fishing, opihi picking). Keep annual fishing tournament. Includes gathering of Kalaupapa salt.

### **Group 3, Question 1: What do you value most about Kalaupapa?**

- Sense of place (isolation, history)
- People and their stories, churches, sacred ground
- Mana/spirituality connected with history
- Endearing human spirit endures through great odds
- Sacrifice, legacy of caring and sharing; legacy of Mother Marianne
- Place of hope and compassion
- Tumultuous history but now a place of serenity/calm that almost forces a type of reflection
- Preserve Kalaupapa stories—Hawaiian people, Father Damien, Mother Marianne, Brother Dutton, patients, leprosy; NPS is important! (to preserve history)
- Doesn't want to see Kalaupapa turn into a town like Lahaina
- Story of inventive, creative happiness; community coming together; joyfulness; spirit of place
- Peace, serenity, compassion
- People and history; there will always be 8,000 people there—need to remember everyone that was sent there
- Acceptance of being sick, not bitter. Living daily lives, they were jovial.
- Biggest tragedy: ma'i ho'oka'awale – separation – person did not exist. Remember the suffering of families left behind.
- Graves with no markers – people still need to be remembered; graves preserved
- Sense of family; strength, making connections, developing relationship and patients as extended ohana
- Living history; each place, house, etc. has a story; many stories to be told—need to be preserved. To experience history firsthand as it's happening.
- Sense of justice needs to be told; injustice of separating people; Mother Marianne – social justice
- Lesson of cultural shame and upbringing – similarities to Hawaiian culture

### **Group 3, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Future visitation: for community, place and people buried there – needs to be controlled
- Respect the place and resources
- Guidelines need to be set up
- How do you sense remoteness if lots of people visit daily?
- Masses of people impact the environment
- NPS should analyze: what is capacity – visitors, etc.; supporting infrastructure; sufficient funding to carry out plans
- Need for control but also accessibility

- Families want to visit; sisters want to visit
- Hope for a living community – not only historical tours, but also opportunities for pilgrimages
- Kinds of experiences visitors have – keep alive the spirit of Kalaupapa
- Caution re: buildup of infrastructure
- Remember and preserve homes of patients and their spirit versus housing workers
- Someway to interpret stories of buildings and people who lived there – and how that feeds into learning the whole story/history.
- Funding issues: charging a fee or not to generate funds to preserve Kalaupapa
- Ka ‘Ohana formed to also help raise funds for important issues
- This is not the first time discussing these issues. “Fundamental” things shouldn’t change; oral history was done; families can help tell stories; families always have a presence at Kalaupapa
- Change is inevitable
- Keeping what needs to be kept versus awareness to outside world
- Preservation versus accessibility; use of technology to educate
- Patients expected to be part of this process
- Patients want their homes to be preserved (example Bernard in his will)
- Need for identification by NPS to preserve what homes/buildings
- Need for continuity in homes – patient→patient. Not losing patient’s spirit of the house by allowing a worker to live there.
- Identify who lived in each house; preserve/remember with signage
- Having a resource center, to collect artifacts, show artifacts, archives, powerpoint, video, photos, etc.
- Have a place to showcase groups (i.e. Lion’s Club, church groups, etc.) who played a role in Kalaupapa history
- List of names of everyone sent to Kalaupapa – make available
- Land issues: different land ownerships
- Concern re: how to get NPS lease renewed with DHHL in 2041; also St. Francis Church land and Bishop Home.
- What period of history do you want to restore Kalaupapa to?
- Story of Hawaiian kamaaina is not separate from story of leprosy/patients

**Group 3, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Want to see settlement preserved to how it is now; least invasive preservation methods as possible; archive center – a place to learn; no paving up to Kalawao, etc.
- Keep Kalaupapa as close as possible to what it is today
- Don’t want tourism to be main economy: no jet-skis, etc; also speeding on roads
- Continue to respect the place
- Need to control # of visitors but also need to disseminate history and stories→have another place to disseminate info – more populated area
- Develop partnerships with universities, etc., to help tell stories outside of Kalaupapa
- Develop partnership with sisters of St. Francis re: possible rebuilding one of girls dorms at Bishop Home (to hear from their own voices)

- Telling story of churches in the lives of patients
- Visit homes where relatives lived and how they lived; Father Damien; native Hawaiian history/culture
- Also tell story of Kapiolani home as a receiving station; Hale Mohalu; Baldwin Home
- No golf courses or corporate strategy getaways. People running Kalaupapa run it with same sense of dignity as today.
- Need to take family/grandkids there to carry on legacy of family
- Word needs to get our re: Kalaupapa, without overloading/overwhelming the place with too many visitors
- Need to get family members involved to help tell stories in the future/work for NPS
- Sadness because Kalaupapa has changed. Be able to walk streets, see where patients lived, where Kenso knelt in church, etc.
- Capturing stories of families who went to Kalaupapa

**Group 3, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

No comments

**Group 3, Question 5: Any other comments, questions or ideas?**

No comments

**Group 4, Question 1: What do you value most about Kalaupapa?**

- Family connections, ancestors, people, lives
- Family values and history
- Beauty, quiet
- Ambience remaining, sense of place today
- After Boogie ma (folks) – keep
- Patients leaving family: shame. HNL environment. Hiding; desecration of photos (family)
- Need to understand patients→in order to have acceptance (of their stories and their lives)
- Personally upsetting and fascinating
- Place itself and history reach people profoundly
- History of residents and beauty. Walk on cliffs, beauty, serenity and peace. Feel the pain – understand history. Like two pictures.
- Feeling of isolation – options to not leave
- Examples of stories about Kalakaua and Kapiolani – Father Damien→Kalaupapa. Kalakaua time; early story of Father Damien
- Disease history itself – families have predisposition. Pristine beauty.
- People are most valuable asset
- Thousands of lives, i.e. Boogie
- Value those before and stories = most important
- Tutu Meheula touched Damien – Boogie touched her. Many stories.
- Kalaupapa stay same; Med K. watch Halemaumau with her grandkids; generational to keep on learning what Hawaiian is



- People – past and present. Preserve history; artifacts from Kalaupapa at Syracuse back→Kalaupapa
- Think of suffering of early people – virtual prison. People most important.
- Graves, names – need to interview people
- S. Richard Marie worked 40-plus years
- History now – names – assign interviews within year (time of essence)
- Value stories and history – keep for younger generation (example of NPR Story Corps where people go and record significant events of their lives that are stored and archived)
- Bernard at Kalaupapa pre Hale Mohalu – activism, hold out
- Interview – record – hear recordings and stories – not just read

#### **Group 4, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Ralston – audio/video. Keep stories alive for young – Boogie (video and record)
- OHA ownership – land→Hawaiians – not lease to NPS
- Many don't want
- DHHL – not for homesteading because of remoteness, difficulty of living there; what community wants
- OHA perspectives re:
- Concern – Hawaiians and Hawaiian culture and cultural practices not stop; traditional procession to Kalawao (Damien's Church); NPS okay too (restrictions); value in children; ok for kids to be there re: cultural appreciation; kids need to see and experience culture; importance of touch
- Impact of media
- No commercialization, keep it like it is
- No development allowed – preserved by parks
- See time for visit, access by family members
- Show mo'opuna (grandchildren) and explain
- Graves are there – stay involved with sites
- Unique people and history
- Family interview living and oral history of other patients
- Children allowed in – no basis to restrict
- Society not stop patients going out
- Add Kalaupapa back to Moloka'i – not a separate district – keep special but is part of Moloka'i, not just Kalaupapa
- Vision/mission – get history, oral history
- Young people's perceptions – sense of geography to be understood topside
- Children leaders for tomorrow
- Kalawao – kids don't know about; history of people on peninsula and unique sites for Kalaupapa
- People need to know history
- Access – what are parameters? Who go, how long, numbers, ages, groups re: preservation (now and future) – address # of people (damage/erosion)
- Visitation – limited – hard to get to, expensive (pay to visit)

- Sacrifice to visit, but not just for rich (tour packages)
- What want to see – i.e. Kaho‘olawe
  - Facilities to house (service projects)
  - Vs. paying
  - Once build facilities – encroach
  - Give back to community
  - Families go back to share at Kalaupapa
- “Once there, feel isolation, become part of place”
- “Accessibility will make it regular” (want to keep access limited so the experience will remain special)
- “Beauty and sense of place”
- Legal requirement re: 100 person limit is in law – patient’s council – recommend in plan to change? Or keep same?
- Kalaupapa and Moloka‘i resound to the world —>world re: how special Kalaupapa is – make experience available so others can share too (i.e. computer) – world
- Education: “if know more, then understand”; limit of 1 day to visit; family should have priority
- Access by boat so not so expensive? (seasonal access) June-September
- NPS – limits effect of commercialism; business; kapu on space – catch early
- Infrastructure to support? Change values. Monitor groups going in (give back, i.e. supermarket) service trip
- 100 cap –tourists and guests
- Plan ahead
- Limit of restroom facilities at present; meals

**Group 4, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- When patients gone: use beds in hospital and others available
- Tours (organized) vs. go by selves (independently)
- No highrise
- No McDonalds
- Convenient for visitors, not a tourist spot
- Necessities
- Ambience – experience – when last patient leaves – visual – buildings – plantings – NPS keep same (if person came back, not feel foreign or out of place)
- No new structures
- Maintain view re: public areas – see/feel what patients see/feel, i.e. Waipahu Plantation Village
- Stay in a cabin for a week – time to visit and get back to land – i.e. Kalawao
- Visitor cap – connection
- Care for village
- Preserve settlement and other place for caretakers
- Places to stay – overnight experience available in limited amounts
- Structures can be rehabbed to use, i.e. Waimea Plantation Cottage

- Not compromise native gathering rights (salt, plants)→initiatives at HI NPS to allow gathering
- No commercialization
- Preservation

**Group 4, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

Purpose/significance statements:

- History – interpretation of word/many ways – whose interpretation will be used?
- Why Congress established park - ? can change
- Purpose statement addition re: NH on peninsula – can recommend to Congress
- Purpose – not only Hawaiian culture – Marianne and nurses, Chinese, others. Expand re: diversity
- Prehistory – Native Hawaiian vs. contemporary history period that includes others (Native Hawaiian/Native Hawaiian lands) period of time before contact
- Culture and tradition and lifestyles – purpose needs to be more inclusive of all
- Pretty broad statement

Interpretive themes:

- Plan needs to address fauna (pigs and deer); pigs part of lifestyle, residents and pigs (kill off – pigs destroy plants)
- Interpret from point of view of residents and their history→whoever comes to park (background ✓) enforcement
- What future visitor wants – what park offers – spiritual, family, Native Hawaiian – visitors determine
- Homes/buildings – graveyards are equally important but are neglected – need to be promoted
- Re: audiovisual – NPS done recordings? Help to maintain ambience – photos not enough
- Harriet Ney – Kaniku (oli, funeral dirge) for Wailau – loss of manu o’o – collection (birds all gone); people, tradition, culture are gone. Kalaupapa – always Hawaiian and Moloka‘i place first
- Dirge – birds come back – belonging
- Kalaupapa be a living park – not museum
- Bring back to life, honor ancestors, make it a living park
- Lives – life of aina, people, stories, tutu
- Chance to hear from living people (patients) re: how they want park to be
- “When patients are all gone, people will know history” Boogie K.
- Need to have authentic storytellers, people with experience to share message

**Group 4, Question 5: Any other comments, questions or ideas?**

No comments.

**Honolulu, O`ahu****Friday, April 24, 2009 – 9am****Group 1, Question 1: What do you value most about Kalaupapa?**

- Going there and experiencing the place in its historic setting
- Being able to visit the patients: historic, scenic setting and living community
- The people of Kalaupapa: remembering; making sure it doesn't happen again; people that were there before; culture, history and environment
- Monk seal pupping population – premiere habitat
- The people and their stories
- They were successful and adapted
- The people
- Sense of place, history, stories
- Value the beauty, don't want it to turn into a circus
- The history and personal connections
- The people, culture
- Keep it the way it is
- The kupuna – their voices. Honor. The environment.
- Value the people who have passed – the stories, isolation
- The reality – should stay the way it is; the next generation to be able to learn about Kalaupapa
- Cherish friendships, memories; transmit the stories
- Interesting story
- Preserve story of Kalaupapa – gravesites, Philomena Church – AMMA support

**Group 1, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Notoriety with Damien's memorial—opening up to people, more interest, increasing pressure to go there, a mindset that people have a right to go there
- Problem with control – visitors coming down to poach
- What do patients/residents want for themselves? – keeping up with technology; supplies, medical
- Should stay the way it is
- Don't want it to change – too many visitors would trample the land
- It's the mana, the spirit there
- The airport – access to needs
- How do residents see their life/story continuing in the future?
- We need to honor the ohana
- Balance - not only NPS, ohana: to share stories; kuleana; representation; honor, hope, faith
- Boundary expansion if feasible – rich lands, resources, natural resources – plants found nowhere else
- Historical sites
- Those lands could be taken advantage of, could be lost
- Save, preserve it

- Want it to be a living community – balance – people living there
- Boundary – lands – limited access – lots of stakeholders – need to work together
- What patients feel is most important: what did opposition say; people of Moloka‘i – access for subsistence; feeling in the middle
- Concern about people coming there to exploit resources – picking opihi – management needed to prevent this – native people should be able to have access
- Enforcement of boundaries is a problem
- Need to develop measures to enforce protection of resources
- People of Moloka‘i should be able to have access
- May not be able to enforce expansion of boundaries
- Unaffordable airfare: reinforcement of central air service; federal oversight to keep prices down, schedules; keep affordable for residents – subsidy; visitors should pay what market provides; not legally
- Indigenous people should be at the table – pre-settlement
- How to keep stories alive – interpretation
- Building sites should be rehabilitated and interpreted – preserve

**Group 1, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Would like to hear stories of patients
- Would not like to see development like McDonald's
- Want stories of pre-settlement preserved
- Would like to be able to go there. Maintain gravesites. Trail should remain walking trail – not road. Honor the voices.
- Would like physical setting unchanged – keep it intact – water, vegetation, pali – able to learn about and appreciate stories of patients
- 1) General tour on a given path, 2) place of education and study, 3) place of meditation, understand hardships. Felt the mana, the kupuna throughout Kalaupapa. Would like to still have this feeling. Would like more native Hawaiians there, telling the stories.
- Would it be like Carville – Museum
- Be able to have ohana there—tie with history, family know the stories, children should hear stories from family, feel mana'o. No high-rise.
- Preserve sense of place, family telling the stories. Experienced hearing the stories from others and it didn't sound right.
- Would like to be able to have ohana (younger family members) to visit, so that they can hear the story from them.
- That way the story can live on, tie with all the islands.
- Would like a visitor center and tour, make sure that the story is being told accurately.
- Story of pain – separation
- Need education – topside. About the disease, not just about the beauty; education to carry out the legacy.
- Patient Advisory Council – decide the age of visitors allowed to visit
- Hale Mohalu – place of education
- Children should be allowed to visit – not their fault

- There's discussion about the age limit – among the patients
- Would like the visitor # to stay 100 per day – impact on infrastructure
- Religious community – extended retreats, volunteer opportunities
- Pre-settlement story is particularly interesting – archeological resources – it's a rich story
- Would like to see retreats for different groups – religious
- Story of Sister Marianne needs to be told – could become saint
- Nurses' and sisters' stories
- Siloama Church story needs to be told. Missionaries have records – continuous work
- Mormon Church has records
- Would like visitor #s limited – easiest way to access is to come and volunteer – help with maintenance, archeology, put in their time. Limit general visitor access.
- Limit should not restrict # family wanting to visit
- Limit = reflect preserving the ambiance, feeling; preservation of setting should guide visitation
- The papers, records should be archived, preserved – concern about them getting lost in a fire
- Preserve records, names for family members
- Museum artifacts – would like to see more on display – catalogued and preserved
- Age – need to have respect, education
- Legal liability concern – children
- No camping, B&B's, cruise ships in the harbor
- Living community like Williamsburg – hire family to tell story – living history.
- Would like to see the General Store still there and limit of what you can buy – listening to kupuna
- Recreation limits – protect the seals. No surfing, windsurfing. Take only what you can eat.
- No golf course
- NPS consider – sweet potato fields – restoration – part of the story
- Call for negatives and photos – for patients' families
- Crater – location of graves – tell the history
- Restore the holua slide at the crater – reconstruct
- Look carefully at what we preserve: art; ancient songs, chants and stories to keep the story alive; the ohana – ties, there is no “zero”
- \*Auntie Ruth would like maps/displays available for schools

**Group 1, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

- Anybody can tell the story – it should be “to honor their story”, honoring their legacy
- Guarding and preserving the natural history
- Need to include the term “education” in purpose or significance statements
- Use homes like Kenso's as a museum – Richard's and Bernard's houses also – in order to tell the story and promote education, especially by family members.
- \*Need a better meeting room – Temple Emanuel is a better facility.

**Group 1, Question 5: Any other comments, questions or ideas?**

No comments

**Group 2, Question 1: What do you value most about Kalaupapa?**

- Human history, physical beauty. Patients' homes as shrines.
- Promote Hawaiian interests, appreciates special history of Colony and personal stories
- People's stories, international significance; people's stories and enhanced by landscape and relics
- Connection to Leprosy Board. Appreciate visitor/contact building and lack of touching as way of life. View of KALA through patients' eyes. Geology. Flora. Fauna. Future: continue in NPS. Context of fear of unknown disease. Visitation control. Layers of history. Stress-free existence. Family connections.
- People, maintain spiritual value. Religious service to continue.
- Living history to be preserved
- Fishing culture, derived from Japanese culture. Genealogy, cemeteries.
- Transportation issues (Airport)
- Oral history. Ohana support. People and history, patients as part of land. Accurate history.
- Preserve all resources (HHR) (*Note to reader: we could not distinguish what this acronym means*)
- Nursing – medical affiliation. Limit and control visitation. Accuracy in portrayal of Hansen's disease.
- Religious figures (Damien et al), missionaries. Franciscans maintain presence and role in interpretation as living monument.
- Preserve Kalaupapa.

**Group 2, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Competing interests: acknowledge and balance
- Control tourism. Minimize recreation. Structural preservation, especially homes, arts and crafts. R. Marx home. Artifacts. "House museums."
- Visitation cap?? 100 per day currently – revisit vis-a-vis canonization.
- History and religious values as catalyst. Means of access as aid→NPS. Fuel and other infrastructural support.
- Hansen's disease is forgotten but lives elsewhere. Library→educate people about Hansen's Disease as part of GMP. World incidence maps. Volunteers worldwide to disseminate info and physical help. Change public perception of Hansen's Disease.
- Interpretive slide shows and all media to educate about \_\_\_\_ and Hansen's Disease.
- Incorporate/preserve unmarked and unknown burial sites
- Tour train through settlement (Periphery) for crowd control. Protect sites.
- Escorted vs. open access
- People can explore. Relax age restriction for youth education. Hike and camp.
- Structural preservation priorities. Tell stories (by families).
- Mandatory (?) orientation
- Filmed oral history as valued interpretive resource.

**Group 2, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- To be moved by human history. No out of control tourism,
- Managed→2009 conditions and story, mix of tourism and patients' interests
- KALA is intact. 1980s ambience.
- Stabilize buildings and relics, instruments.
- Visualize past
- Not overrun with trash
- No Waikiki. No commercialism.
- Preserve airport terminal's fence. Control visual impacts to transportation infrastructure.
- Funding? From nonprofit. Partnerships.
- Make airport profitable/self-sustaining
- Authenticity of what they see; sacredness
- Pack in, pack out
- Minimize damage and \$\$\$ of food service by not having it. No adaptive re-use.
- Tall big leaf tree on beach
- Want to see pigs
- Legacy of support < taxpayers et al
- Yes to adaptive re-use
- DHHL lease issues
- Adaptive re-use for similar services. Experience of landing at KALA airport "echoes" of past events. Allow people to "play historic piano."
- Funding from NPS support organizations: USAR e.g. Vanishing Treasures, PreserveAmerica.gov

**Group 2, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

- School curricula
- Patient community organizations. Rotary, Lions, BSA, GSA. First Aid→WWII "I'm a kid, not a sick kid." Stories of vibrant communities.
- Legality of age limitation. History of child segregation, sponsorship of children. Age restriction out.
- Patients advised NPS on age restriction; families should weigh in on age.
- Allow all
- Sensitivity of age issue and who has final say. Respect is key. Patients should have final say.

**Group 2, Question 5: Any other comments, questions or ideas?**

- Henry, Marx, Kenso, Lucy and John, Dan Brady. McVeigh Paschoal. Bayview #1, Post Office, Church, Store, \_\_\_\_ Bishop Home. Lighthouse, Visitors Quarters, Separation House, Bar, Craft Shop.
- Prehistory, archeology: identify sites and management in GMP
- Mosaic of land ownership with different agendas→collapse



- Kalawao—needs enlightened vision in DLNR and minimize conflicts
- GMP→326 state statute?
- County status
- Churches' significance, partnerships with NPS and other agencies to accomplish mission
- Buddhism.
- Solo access.
- Cooperative agreement with Ohana for complete interpretation
- Policy on stigma, secret of patients' names: reluctance to confirm/deny information. So can't celebrate achievements, etc.
- Patient confidentiality issue
- Dialogue of communication with all groups
- Numerous connections
- Aircraft noise
- Service trips (Sierra Club)
- The "juggernaut" of canonization and how NPS will deal with it.

### **Group 3, Question 1: What do you value most about Kalaupapa?**

- "Want what patients want"
- "It's a beautiful place." I hope it's maintained. Transportation to Kalaupapa is important – not getting stuck topside
- Accessibility to cemeteries to families; able to do research – DOH records; should be a limit to daily access. Controlled access.
- Natural beauty and cultural resources preserved by: restricting # of people, recycling, protecting natural resources, monk seals, plants
- Aina is valued – also mana; people
- Value peace and serenity
- Natural beauty should remain; eradication program to control deer, etc. and maintain beauty
- Uniqueness and story of patients – suffering but also thriving as a community
- Hearing stories of old patients (who died); having developed relationships with patients
- More special than any other place – stories of patients, Father Damien, etc. Who will preserve Kalaupapa? NPS should make it safe, maintain facilities, all churches, story of Siloama, Brother Dutton, wants NPS to preserve and protect forever! People buried there; worried that another organization might step in to control
- No changes; preserve serenity – "Leave it the way God intended it to be."
- Feeling you get when stepping off airplane – so much serenity; capture preserving feeling of peacefulness and mana
- First – consider patients' wishers; a very spiritual place – all connected to the patients
- No simple answer. Special relationships established with patients; "specialness patients had for us"—strangers at first, then became friends; wants it to stay the way it is; limit access. The people – good memories/good times.
- A powerful place
- Kalaupapa – "magic"; "keep the ghosts" lots of spiritual experiences. "Too many people might scare away ghosts."

**Group 3, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Fixing pier: fear that bigger ships (cruise ships) will dock and ruin marine environment
- Important: Father Damien, Brother Dutton; NPS will take care of facilities, pier, graves; make sure they do it right and do what patients want
- Don't want park boundaries to be extended beyond Waikolu
- Want natural beauty of valleys beyond Waikolu preserved/protected
- Preserve stories and the feelings of the stories – told truthfully
- Showcase stories with photos, voices, preserving rooms and using it to tell a story with décor, photos, audio, etc. How to interpret stories so people get a personal experience and feeling of the place, people, etc.
- Concern re: renewing leases (DHHL, etc.) – spend time planning and what if leases aren't renewed?
- Access is important – ability to visit beautiful areas; educational component important, but to keep it special, access needs to be controlled – to maintain sacredness and specialness
- Change is inevitable but how best to balance progress with change? Infrastructure must be able to support # of visitors. What is the magic # for access?
- Concern re: #of visitors coming in due to canonization of Father Damien (Mother Marianne); issue of ability to bring in families to visit – graveyard, 'ohana, etc. Thinks limit of 100/day is a good number. Patients want limited access.
- How to be responsive to families who want to visit, yet control access?
- Information – family connections – how to make available to a wider group – those who want to do?
- Can families be sponsored in to Kalaupapa (once patients are gone) to visit, see graves, do research – who will monitor visitors to ensure Kalaupapa. Rules are followed, place is respected, etc.?
- Who decides who gets to visit? Will family members have special access privileges – stay overnight (not only a day tour).
- Idea: have historical markers and info at Pali Lookout for visitors who don't have time to visit for day/overnight
- Homes are important and have memories of patients. Idea: use some patient homes to house visitors
- Concern re: using patient homes for housing: brings in more visitors/#'s
- Kalaupapa is the kind of place that can change your life; gives a personal experience.
- Who gets to visit? Have different levels of visitors and different access rights.
- Issue: determining what will be the maximum # of days/visitor?
- Enforcement of rules; policing visitors – a need for law enforcement
- Enforcement – park rangers

**Group 3, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Use patient's home as a way to tell a particular story – for example Richard Marks and bottle collection. Like Waipahu Homes – restore/preserve a home of a patient and their belongings, décor, to tell a story.

- Want to see Kalaupapa the same way it is now in 20 years.
- Issue: protecting resources – prevent artifact/souvenir hunting
- Want to see sustainable practices, going green, but no wind mills; want to see solar power
- No illegal visitation
- Issue: extend water boundary beyond ¼ mile – can this be investigated? Controlling boat access coming to shore to extract resources

**Group 3, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

No comments

**Group 3, Question 5: Any other comments, questions or ideas?**

No comments

**Group 4, Question 1: What do you value most about Kalaupapa?**

- Tutu Paulette: remember me, chant and pray, wind take prayers. Kalawao – oli at gate. Sister sent there at age 20 – there were 2 infants – male was sent to Iowa and female to unknown location. Lanai Island when sister left; now 65, 66. Spirit of land and people in and of the land is most valued. I feel my mother and feel her pain. People of Kalaupapa overcame so much in environment – mother, father, sisters – protect family name. Kept secret to protect against hurt. Within family spoke lovingly of her father/mother. Protect/keep secret. Value of family – importance of family. Put healing aside – feelings dismissed. Feelings captured re: honor/sufferings. Support of churches and healing process.
- No hotels – preserve special place
- Piolani Motts: “Kalaupapa itself is a memorial – keep the history. Preserve for future generations”.
- Makia – preserve memory not as damned place branded by bible (leper references). Preserve honor of each individual sent there regardless of family. Despite being treated like dirt when sent there – opportunity to remove dirt. (future will bring an opportunity to equally tell the stories and remove the stigma that the biblical references created about lepers) All one family at Kalaupapa, never mind nationality. Now is to fight – bring honor to each person sent there – never had choice – dragged from family and sent – sent home later – out into world. Many never went anywhere.
- 1) Main purpose – bring honor to those at Kalaupapa; 2) Kalaupapa itself set aside as Hawaiian Homelands – lands for Hawaiians – opportunity for Hawaiians to settle on homesteads again – Kalaupapa should remain homestead property. Bring honor regardless. If shame re: land, then give to somebody else.
- Spirituality of Kalaupapa needs to be there
- Special feeling being there – preserve
- Association with Kalaupapa brought by Father Damien – humble, sacred reverence
- Paulette – Kalaupapa and Kalawao Valley – remember in history that people with sickness never be treated like that – remember for future generations. Respect – want all governments

to show respect for present residents and past residents. Show by: memorial, book of names (like Vietnam wall).

- Remember – never forget Hawaiian spirit – special island
- Spiritual and mana in place and people to be respected
- Glad federal government took over - \$\$, response time
- Value part of history – people who came and brought life back – buildings, planting – put life back into community.
- Dissention, stigma re: term leprosy
- Remember individuals + people/treat
- Value/respect service by love not money
- Words of people in Kalaupapa given – letters, oral histories – tell story in their words.
- Told what important – letters in Hawaiian language – recognize early letters – for example, those letters that were written seeking justice at legislature (petitions)
- Value – Justice of people not separated by family. Patients at Kalaupapa taken care of – not be ashamed; comfort/relaxation because not need to cover up
- What was done versus the stories told—i.e. contributions by Kalaupapa community – perceptions
- Words: fear, shame. How does stigma arise? Different from archival records (request for newspaper). Why/when did fear/shame arise? Family not visit patients at Leahi because of shame. Shame re: TB, leprosy. Fear – potential impacts on business. Not talk about something because painful.

#### **Group 4, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Issue: history/interpretation of history
- No golf courses for rich
- Number of visitors
- Makia- visitors not allowed to fish – should be allowed at Kalaupapa and Kalawao. Disturbed about part about bible – left to individual. “Want to cancel the bible.” (Not sure if he is referring to the references to leper and leprosy in Bible or the discussion that Boogie or Makia was making)
- Anwei, Naaman/Miriam – people of accomplishment with leprosy in bible – Kalakaua day of prayer/leprosy (e.g. these are positive references to accomplishments of people with leprosy and it is not all negative)
- Visitation at 100/day – continue into future? See how it goes before change. GMP will address # of visitors. Law established 100/day to protect patient privacy. After people are gone – keep in place?
- People will still be there after they’re gone – in the spirit of the land
- Changes/infrastructure – minimal to preserve
- Not desecrate – keep sacred
- Restricted areas – look, not touch
- Remoteness and isolation – how keep feeling?
- Control access for special occasions
- Limit so not damage “soul of the land.” Limit tours/people each day. How to enforce?

- Small groups ideal right now
- How will decisions be implemented? What will process look like? – Need checks/balances. Currently Patient Advisory Council and Park Advisory Council (Kaupu chairs). Ka Ohana (friends group for park) → not want drastic change after last patient – family members can transition into interpretive role at park.
- Perception of word “park” – National Historical Park as part of NPS
- Consider Kalaupapa community; simply Kalaupapa

**Group 4, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Pristine like now – NPS good job since took over
- No McDonald's
- Signs for trees, buildings, street names
- Houses – records of who lived in houses (when folks move in: appreciate history/people)
- Do house records now by NPS (informational plaques or signage)
- Recognition of buildings – record
- When fly in – still same – NPS limits #; terminal still same, small planes; maintenance of cemeteries and houses (standards); people sitting outside store; harbor fixed but not improved to point where commercial activity. Keep homes, hospital same – no buses. Commercialization = no family, so sense; keep as used to be.
- Limit # of cars, motorcycles, ATV
- Better enforcement – visitors trashing place; tighter
- Makia: Lease up in 2041 – what is expected by that time? HHL lands → homesteaders before patients from Kalawao → offered homestead on other islands → assigned homestead lands “for the memory of people, I say Kalawao”
- See a well-maintained community; vibrant community in 1980s – quieter now
- State DOH out when no patients
- “Treat iwi with great respect” if there are excavations: protocol; culturally correct; use Hawaiian protocol (no distinction)
- Place/records re: cemeteries/families/locations – online as well
- PBS
- Orientation process for visitors – sponsor at present, in future NPS? Statement as part of brochure
- Reinforcement of need for reverence

**Group 4, Question 4 and Question 5: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park? Any other comments, questions or ideas?**

- Need to talk about people in purpose statement
- Review of significance and interpretive themes
- Last patient resident – education – young people study history, preserve culture
- (Piolani Motts) Children at Kalaupapa – allow in future.
- Historic reasons – not allow kids – they might become scared because of disfigurement

- Children should go to Kalaupapa to learn, not just play – school field trips
- Interpretive theme 1 – “lawlessness” – inaccuracies – sensationalism – need to look at words of people, not external writers – separate myth from fact, NPS clarify – reality and facts of place, not stories
- Issue: sponsors in future? No patients to serve as sponsors – limit numbers? How?
- Pauline: “History of Kalaupapa is history of voices of the past and the voices of the people.”

**Kapa‘a, Kaua‘i****Monday, April 27, 2009 – 6pm****Group 1, Question 1: What do you value most about Kalaupapa?**

- The patients, the time we got to spend with them, the stories – appreciate and respect for it
- It's pristine, not developed; patients' stories, their trials and tribulations; written/oral stories; stories of Hawaiian people getting exiled; keep Kalaupapa Kalaupapa
- Don't develop it like other islands; preserve pristine nature; isolation story – part of history – preserve this memory
- The whole history, quietness, religious significance, so much has already been lost. Don't want to see too many people wandering around – because of unmarked graves – not have footprints all over the place, it's sacred. Keep it inaccessible. Maintain historic buildings, churches.
- It's a sacred place. Where are private lands – in boundary study – boundaries should be a sacred area. Should be protected, need permission to go there. Monument is good idea. Privacy issue with including names is still a concern.
- Work with burial councils – unmarked graves. Concern with visitors wanting to see everything including private homes
- Special calling/feeling, grandfather is buried there. Want it to remain untouched. Stories about how hard it was for patients; don't take this for granted. Have to respect the land and everything there. If it becomes opened up, it won't be the same: keep it the same. Eight thousand people – respect, loyalty – ancestors are buried there. Kalaupapa – need to preserve it.
- People will want to go to Kalaupapa because of interest in Father Damien. Idea: topside be main opportunity for public access. Would still like to visit – grandfather's grave. Family and relatives access, but not unlimited access for general public. Keep very limited. Kalaupapa is small, not enough resources to handle large #s of people. It will change, no more history if allow more visitors.
- NPS should be in charge of access and tours – not private business. Revenue could go towards maintenance.
- Powerful sacred area for healing – people will want to come for this.

**Group 1, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Keep it from becoming a tourist destination. Visitors expect certain services if they pay, Kalaupapa is not that kind of place.
- Protection of sacred sites, heiaus – there could be graves – maintain these areas, so that visitors will be aware
- Designated areas for accessible areas, and some areas with no access
- Different opinions on fencing out people
- Why does it have to change once the patients are gone? Should be able to keep it the same.
- Keep caps so it remains isolated. If we change the word “isolation” it will change. Preserve. Need to record stories – powerful when people tell their stories.
- How does NPS protect building ruins such as first hospital?

- Living history museum – to provide education. Guided tour to control visitors and provide history information
- What will happen when DOH pulls out and there's no medical care?
- Need to know that there's no medical care. Liability waiver.
- Is there a survey being conducted to find out why people come to Kalaupapa?
- How we present Kalaupapa to the world
- Need visitor information and orientation before arriving there
- Orientation film – could be shown at the airport, at Kalaupapa
- Presentation to prepare visitors for the experience
- Should be only day visits. Should visit for a purpose, not just for exploitation, commercialism
- It's not a circus
- Have to preserve family roots
- Education about the disease
- Family/ohana – both sides suffered, it hurt everyone, both sides scarred, the story is about everyone
- Question of building preservation/restoration work – what is involved
- Need to keep access limited even for family, keep a cap
- See changes: need maintenance. Family should be able to go there and volunteer to help preserve it
- Patients' homes – people living there should maintain Kalaupapa. Concern about workers not having the same values of preserving/maintaining Kalaupapa.
- Look at workers, getting benefits today. DOH workers – concern with them – have many resources today. Spoiled state workers.

**Group 1, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- Try to disguise modern structures/conveniences (washing machines) as much as possible. Restrooms. Would like to see same things as they are today
- Family members overnight visits – use 2-3 houses for families (keep limited)
- Families that are there, should plan ahead for potential future uses
- Resources, types of plants at Kalaupapa that aren't found elsewhere anymore – need to keep these native plants
- Need to keep it “isolated” to preserve it

**Group 1, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

- Purpose statement – how to tell the story of the early Hawaiian culture – restore/living landscape
- Two separate arms – Hansen's disease and early Hawaiian culture

**Group 2, Question 1: What do you value most about Kalaupapa?**

- ☐ ✓✓ History



- You're in a world of itself – a serene place, a blessed place
- Sacred, close to God. The people were blessed.
- No other place has Kalaupapa's history – not even Carville
- Opportunity to interpret/marry the human/sacred/spiritual story
- Compelling history. Important that something like this never happens again. Inhumanities. Individual stories with happiness and horrific pieces – stories need to be expanded upon
- Paul Harada felt it was proper that he was sent there in retrospect. Sacrifice that he accepted for the good of the State of Hawai'i.
- Also history of the land itself. "The land is indeed clean." Would like to see the land preserved.
- Strong spirituality of the whole place – at Kalawao and Kalaupapa. Comes from patients and Native Hawaiian history.

## **Group 2, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Safety and access
  - Escorted access for visitors
  - Not open for general visitation – carrying capacity issues
  - Limit access and visitation
  - 100 limit with canonization is a concern. Guarantee desecration if they are not escorted. Pilgrims will visit.
  - Have greeters at the trail because of permit issues
  - Sponsorship goes away – visitors should be escorted
  - With DOH gone, NPS would "police" it – some sort of reservation system
  - No NPS employees should live there
  - Hate to see raping of marine resources
  - Only catch what you eat
  - Paul and Winnie designated fisherman for them – need escort/enforcement
  - Subsistence fishing would be okay once patient community gone
  - Reintroduce native plants
  - Some control; not total eradication
  - Living museum; homes as museums
  - Preserve the houses
  - Separation – Long house with fence brought the separation to light
  - Could smell the fumigation in Paul's letters
  - If you don't have a building being used, it dies
  - Can't use all the buildings as stores. The buildings may decay, you can't put a bookstore in every building.
  - Preserve the buildings to help understand what happened; gives a connection
- Age limits:
- Children are allowed in national parks
  - Once patients are gone it's up to NPS
  - Abide by wishes of patients
  - Age restriction would be addressed at the time there is no patient community

- To capture the real essence of Kalaupapa, keep the age restriction

**Group 2, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- No over-population. Volunteer groups are overtaking the place – not too many at once.
- “Hate to see a fleet of zodiacs (and kayaks) buzzing the coastline.”
- No commercialization
- Permanent workers okay to hunt/fish. Temporary/contract/short-term workers should not fish/hunt. Restrict it/DOH rules are okay
- Put back to when Damien was there
- Put back to 40s-50s
- Remove invasive species at Kalawao, remove overgrown vegetation

**Group 2, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

- What about oceans/reefs?
- Have available state-of-the-art museum facilities (example MLK museum) with interactive features
- Paschoal “a natural” as visitor center. Is it big enough?
- Have a place to share patients’ stories
- Interpretive plan, cultural resources plan, safety plan

**Group 2, Question 5: Any other comments, questions or ideas?**

- The area is like a walking park. The entire place/Kalaupapa itself is a “museum”
- Collections and stories could be put in place now. Do it in phases while patients are still there; get patient input
- Fortunate to go to K.S. early on (early 70s); there is a difference now. Negative human impact on environment – not as many fish now
- Create a marine preserve
- Fish but not overfish
- Subsistence fishing
- Mo‘omomi excellent example of preservation
- Utilize cultural/traditional practices for sustaining fishing environment : Aha Kiolo
- For ‘ohana – not a right but a privilege to visit
- Allow overnight stays
- As ‘ohana we cannot say we have a right to go there, just a privilege.
- Hakamaire practice (grave visits, praying at the grave)– Buddhist/Japanese
- We have to be part of the 100; we have to be part of the limited #
- Grave visitation may not be a concern 100 years from now
- What relationship would it be to ‘ohana – “how far removed”

**Waimea, Kaua'i****Tuesday, April 28, 2009 – 6pm****Group 1, Question 1: What do you value most about Kalaupapa?***Rose page 1:*

- History and prehistory of the area – “the story”
- Spiritual mana of the place – “time capsule” – no cars / headlines with chanting by students from Ni‘ihau in the background / opportunity to watch moonset – capture and preserve this
- Being a place where people can come and have their lives changed. Special place – not a place for everyone, not a tourist destination, not a commercialized destination
- Boundary extensions need to be determined by people of Moloka‘i – plant gathering and hunting needed to subsidize their culture

*Jean page 1:*

- The pristine waters around it – the whole feeling of Kalaupapa, it's like a time capsule, a visually special place
- To visit was a celebration – the peacefulness, the experience of Siloama church, a place where you can find yourself, the blueness of the water, the beauty
- Spiritual place for people to have a type of experience – preserve that type of place – it would be awesome for people to experience that
- The spiritual experience is paramount – the feeling, the visit changes your life. “Message to heal yourself first.” People there are so special. Should not be a tourist destination; cultural preservation is important.

*Rose page 2:*

- Access to coastlines: enforce offshore boundaries. Fisheries part of mana, part of the experience. “Pristine” – looked at it but didn't take. Kalaupapa similar to Ni‘ihau. Boundary belongs to people of Moloka‘i – “It's their island.”
- How can a story like that happened and not preserve it?
- The fact that it exists. History is rich, the people and stories are important. Have people truly understand social issues. Need to learn from past. People should be valued – many we didn't get to know.

*Jean page 2:*

- Lesson for people. Story – sending HIV patients there – “Haven't we learned anything?”
- Native Hawaiian people have ancestors there. Have lost ancestry trail. Help find genealogy = role of the national park. This helps keep the mana going. Five thousand graves without names; shipping list with names. The silence was so profound – no streetlights – keep this “quiet, thoughtfulness” preserved. Sacredness, honor. No tourist destination. Simplicity of life – Kalaupapa can teach this lesson.
- People should be valued – keeping it Kalaupapa. Share knowledge of what they've gone through.

*Rose page 3:*

- Stories give us —>NPS greater purpose. So many stories will evolve and people will learn more about their families. Perfect way to show respect and give back.
- Stories are what makes the experience happen
- Active la‘au lapa‘au? No herbal medicine. Levon (Kaua‘i resident at UH) – medicinal purposes of special plants, healing history from plants

- Part Hawaiian staff members help with pronunciation

*Jean page 3:*

- Eight thousand people – have some stories. Collect all of those stories to keep Kalaupapa alive. Powerful for people. ‘Ohana could do this. Have to capture the stories.
- Perfect way to give back to the people. Collect music – how and when written – important to native people. People are gone now, but other people have been told the stories – need to collect from them.
- Employees of the park could contribute stories – adds to collection of stories.
- Plant life is significant for all of Hawai‘i.
- Pronunciation of “Kalaupapa” – the name is very important, need to say it correctly. Need to say Hawaiian words as correctly as possible. Some of the signage should be in Hawaiian language with English translation. Could do this at the school.

### **Group 1, Question 2: What are important issues facing the park that should be addressed in the GMP?**

*Rose page 3 cont’d.*

- Who has access? ‘Ohana is important part – to visit graves. Hierarchy of priority to visit.

*Jean page 4:*

- What are NPS guidelines for entrance to Kalaupapa? Need to keep special considerations – hierarchy
- List, genealogy – ‘ohana
- Used to be shame among ‘ohana
- Would like to see Kalaupapa as a living museum. Buildings restored, preserved, sense of place. Will they be upkeep? Where do dollars go? Place for children to go to see how ancestors (grandparents, etc.). Have to be selective on what to preserve.
- Patients’ houses were well taken care of – including gardens. Needs to be living, not static.
- Workers – could use gardens at patients’ homes. Could have flourishing garden. Sustainability – would be good project for staff
- Example of ecotourism at Midway Island – protection of monk seal. Given presentation first – rules strictly enforced. Special place, everyone on same level, respect the place—controlled, so protected. Kalaupapa is a similar example.

*Rose page 4:*

- I would like to see ‘ohana given preference to be trained for this living history
- Kahana Valley (on O‘ahu) – living museum, families. Living there period of time, they give back to the park.
- Don’t let the buildings fall apart. Be selective of which ones to save. Walking tours.
- Expectation from public to visit. How that will happen is primary importance. Outside energies coming into pristine area. Lots of forethought needed.
- Day tour or overnight?
- I’m for day use
- Family members – time to sit and feel the place, especially for ‘ohana and visitors. Instill respect/educate/orientate visitors
- Be open for overnight but limited

*Jean page 5:*

- Instill respect

- Be open to overnight stays if infrastructure can handle it
- NPS would have better idea to figure out # of visitors that could be allowed

**Group 1, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

*Rose page 5:*

- First and foremost the story should teach mankind. The overwhelming sorrow and desperation – teach future generations how we treat each other—> humane treatment of each other. They all suffered and wouldn't want their offspring to suffer. If we (NPS) can accomplish this then we (NPS) would be successful.
- “Buried alive” reference. Prejudice of the time. Family was everything and didn't want to talk about it.
- A sampling of what it is today – that's preservation. Stories that go with the buildings.
- “Had I known they were lepers would I have sat with them?” I had to think about that.

*Jean page 5 cont'd.:*

- Incredibly beautiful place, also can feel the sorrow – the graves
- “A place where one is buried alive” – Kalawao. “Kahaloko.” “Kanu ola”? – understand why it was called that.
- Film – a release – to be able to talk about it, share the story. Lesson Kalaupapa can teach us.
- The only way you can remember is to write the stories
- When you go there, you step back in time, feel the calmness, the peace

*Rose page 6:*

- New building isn't going to tell the story. Needs to be done today, not five years from now. We are all in our golden years. I felt like a lucky soul when I left there – I had my health, no defects on the face. Lucky that I didn't have to go there. Wishing doesn't help – doing.
- NPS has great mission and purpose. Happy that federal is involved, not state.
- We wouldn't want to see a lot of people trampling the place. Bring to “holding place” to educated visitors before they visit.
- Visitation – 50% non-‘ohana. Percentage that allows both sides (ohana/non-‘ohana) to visit

*Jean page 6:*

- Get in there and be productive, other people will help. Don't just keep it (stories, info) on the shelf
- Commend patients for bringing in NPS – funding and preservation. Kalaupapa deserves it.
- Not a Disneyland. Experience similar to Midway – bring visitors into a holding place for orientation
- If only access for family it will be isolated—need other people so it will be supported
- Dredging of the harbor will open up access – concern – it's a way to bring in higher #s of visitors
- Escort visitors, including families – it won't be too crowded, so they will be able to have similar experience – their time to reflect
- What kind of transportation will there be for visitors? This would be a way to control the situation – type of transportation provided.

*Rose page 7:*

- Re: visitation – it's going to self-regulate itself

- Certain 3/day – ‘ohana and outside people – it could still be managed
- Would people see the whole peninsula? Just certain places? Escorted?—yes. Everyone escorted? Visiting entire peninsula would be special.
- Would you consider only day visitors or overnight? Overnight very important—time to look at the ocean and time to reflect; need time to absorb it – at least day and evening there. Important to provide experiences for everybody. A lot to see in one day.

*Rose page 8:*

- Fishing concerns – maybe catch and release
- Experience cultural area – to be spiritually lifted – cultural experience – spiritual experience – need quality visit

*Jean page 7:*

- Hiking, botanical type of tour – will be tired, need time to reflect; may require overnight stay
- Want to provide quality experience not quantity experience. Experience is what you’re trying to create – length of visit based on this experience.

**Group 1, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

No comments

**Group 1, Question 5: Any other comments, questions or ideas?**

*Jean page 7 cont’d.”*

- *Tales of the Night Rainbow* – book. Moloka‘i. One of kupuna – old ways of Moloka‘i.

**Kaunakakai, Moloka‘i      Wednesday, April 29, 2009 – 1pm****Group 1 (Large group):**

## Question 1:

- How much will locals have to pay?
- What are benefits?
- Value patients and Father Damien
- Preservation
- Be sure patients are not left out of this planning process
- Family buried at Kalaupapa
- What is going to happen in the future for the Moloka‘i children
- Preserving the beauty of the people of the land – concern about development
- Kalaupapa – echo of many people, because of family ties
- Sacred site “kipuka”
- Would like to see World Heritage Site at Kalaupapa
- Preserving beauty – make sure it’s not developed
- Sacredness of Kalaupapa
- How to preserve?—NPS can take care. Preserve everything – don’t change anything.
- Feel like family in Kalaupapa. Serve ‘ohana. Community culture. Patients’ families tell story. Preserve.
- Old fashion core values. Respect. Unique story of patients and Father Damien, etc.
- Preserve historical sites, buildings as a way to tell unique story. Let family stay overnight.
- Spiritually—> think of heaven (Kalaupapa) after seeing all the hardships and suffering and then seeing it now today. Beauty – protect and preserve. The joy of going to visit them (residents). Preserve the sense of community through family connections and through connections on Moloka‘i.
- There should be no commercial uses associated with Kalaupapa. Preserve access – trail, beach – for locals. Zoning – don’t want to see any development. Keep place as natural as possible. Want to see about a time frame for visitors to go in and out. Visitors to experience. God to experience walking trail – should continue this experience. Mules.
- See churches (visitors)
- Keep 100 person cap
- Awesome place – special
- Keep Moloka‘i, Moloka‘i
- Patients have been wonderful
- Like another world
- People and their stories with pictures. Books. Collate existing information.
- Rebuild structures so we can see how life was like for them.
- Conduct more interviews with patients.
- Sacred. Special. Beyond words.

## Question #2:

- What happens with information from patients?
- Kalaupapa is something you cannot buy. Money is not important.
- Are the same people with same ideas going to be here? Should have same heart.
- Burial areas along coastline. Better management so families can find their family members.
- How can find families – especially given that some patients used different names.
- Need database not buried in bureaucracy
- Concern about access with regard to health and safety – getting people out in emergencies. Concern about visitors not knowing what they're getting into. Cap at 100 per day.
- Very humbling “ha'a ha'a – it's like stepping into another world
- Concern about keeping changes that could happen down the road because of destruction that might come in – will the same people be there down the road with the right ideas and the heart to ensure the right things are done for the people of Moloka'i
- See an important partnership between NPS and DOH with regard to records on patients/registers and preserving family connections. Family connections are critical to retain.
- Nothing less than sacred. Some people treat Kalaupapa as a recreational area. Should not.
- Transfer of information/records from DOH to NPS and make more attainable. Documents are irreplaceable treasures.
- Maybe workers should start doubling up so that more patient houses are preserved as is.
- Education. Some people on bus didn't know anything.
- Educational materials before coming down to Kalaupapa – before Hansen's disease era and after
- Issue – access and number of visitors besides residents and workers already there – because of potential impacts from or on ocean, land, toilets, vehicles. Especially in the future when there is no longer a patient community. Spiritually – we should always respect and honor the patients after they're gone as if they will always be there.
- Concern that sometimes too much focus on the religious – also need to preserve houses/apartments of residents to help tell their story – and the story of leprosy, etc.
- Continued support of dignified memory of residents and NPS commitment in that
- Impact of NPS on the rest of the island. In the future Kalaupapa will be tied back more to Moloka'i.
- Native Hawaiian prehistory. Hear the talk but no mechanism in place. History, culture, preservation.
- More working groups to deal with these issues – task force. List concerns, list actions, MOAs and MOUs and contracts.
- NO DREDGING! Should live within means. Don't change nature. Support health and safety changes to pier structures.
- Need a process to tie Kalaupapa back to Moloka'i – Moloka'i has already started their own planning – NPS needs to tie into this.
- Need a mechanism to begin these discussions.
- Homesteading – also need a mechanism for the homesteaders, Hawaiian culture and tradition and history
- Not convinced GMP process alone will satisfy these needs. So need an upgrade of what NPS has started – increase Moloka'i participation. Task force/working group, MOUs and MOAs and contracts, etc.



- Issues: Emergency Medical Services. Upgraded bathrooms for residents and workers (related to health concerns).
- Some tour companies don't know they need a permit to visit Kalaupapa. Even a present issue. Should be more outreach.
- What services are available regarding health/safety/rescue, and what else does NOS need? *(Note to reader: we could not distinguish what this NOS acronym means)*
- Monument. Where is monument going to go? Should go in Kalawao – put another Kalaupapa side.
- Monument at spiritual place – such as Baldwin Home in Kalawao.
- Broaden concept of memorial because there are a lot of values: families, cultural, impact on topside, etc.
- North shore boundary study. Entire island is the land of Hina. Fragile and unique area. NPS has agreement with tribes – could look into this to preserve subsistence living on the north shore. Start dialogue because Moloka'i doesn't have resources to deal with kayakers, etc.
- Monument belongs in Kalawao
- Future buildings in possible boundary expansion should blend with environment
- Natural resource issues. Enough water? Ocean, plants, marine resources, waste and recycling. Got to take care.
- Consider Marine Protected Area
- Incorporate ahupua'a system into management
- Monument – being at Kalawao would give people a sense of being closer to something they can no longer see
- See Kalaupapa as part of a larger system that is endangered
- Consider having strict rules to ensure natural/plant/marine resources, to ensure there is always a place that will be protected/preserved. Paul Harada's wish for marine sanctuary.
- Issues: (see photocopy Hui Ho'o'opekele 'Aina)
- Potential of impact of Damien canonization; what is process for Moloka'i input?
- Taro in Waikolu Valley – can community grow there?
- Pier expansion
- Homesteading/jobs at park
- Hawaiian rights recognized
- Hawaiian culture recognized/enhanced
- No fishing offshore (1/4 mile)
- NPS should not extend boundaries until NPS understands – then can start discussions
- Will it cost locals to visit Kalaupapa?
- Some parks get ruined because they cannot control people
- How can community (topside Moloka'i) ensure that peninsula is not developed

## **Group 2 (small group), “Intro”**

- Concerns about managing the pilgrimages
- 100/day cap seems to work
- Marine/water access

**Group 2, Question 1: What do you value most about Kalaupapa?**

- History
- Personal attachments/connections
- Scenic beauty
- Spiritual place – no matter what religion you are; burial grounds
- Resources are untouched. Once you exploit that, you can't get it back.
- Isolation
- Vegetation – and many things can be found there besides the vegetation
- Means to enter Kalaupapa – will it remain the same? How will it be regulated? Touristy things would not be appropriate. Visitation should be done without intruding on nature. If you make it easier it will open up to many more people.

**Group 2, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- I would like to see the crater opened up for visitation and interpretation. Valley access (DLNR piece).
- No entrance fee or free for residents
- Some people want to be able to stay overnight to meditate
- Pilgrims said that they didn't have enough time for meditation
- Earlier plane/tour to have extended time there
- Should not have overnight accommodation because of limited resources
- Some houses as a museum piece
- Record patients' stories and play in one of the buildings
- Security/safety of tourists – how will it be regulated. MOU in place with topside P. O. (Property owner) as recommendation
- How to address ADA compliance
- Some overnight accommodation provided because people will be coming from around the world. Not in the area of the settlement for isolation and patient residents....Access Kalawao from the east side of the peninsula; visitors would bypass the Kalaupapa peninsula.
- Don't exploit the story in the bookstore or future shops

**Group 2, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- No trinket and bead places within the park boundary
- I like the control – hate to relinquish the control. “We don't want to open the gate.”
- Out of respect for patients, currently don't take the resources. But is there a way to control in the future? “Conservation Area” – both marine and land. Keep subsistence alive – hunting/gathering/fishing....Interpretation should be done by NPS – not just the tour going on now. NPS brings a more well-rounded view – natural/cultural resources, etc.
- Visitor center – if cap, where do people go? Topside visitor center would help.
- Health/age issues for trail use...No visitors center down below except small information booth. Current control perfect.
- Children can start at the topside visitor center. Keep 16-yr-old age requirement – certain sense of maturity.

- Disagree – important for early age education...mixed feelings
- Allow to walk freely in certain sections and control others
- Concern of Catholics “picking away the Church.” “When you’re escorted they’re watching you.”

**Kaunakakai, Molokaʻi****Wednesday, April 29, 2009 – 6pm****Group 1:**

- Preserve Kalaupapa as it is now. Don't change anything.
- St. Philomena, Father Damien church at Kalawao. Saint Francis Church.
- Clean graves
- Value stories. History of past, patients before who have passed away. Stories are most important.
- Graveyards
- Great challenge to research the cultural history and adequate interpreter Hawaiian person
- Value stories of patients – families that was left behind. Good to hear patients' mana'o. Important that all voices are heard. Not only Father Damien, but patients and their families.
- Do what patient wishes for Kalaupapa. Recognized culture, history, prior to sickness also, to be included. Native Hawaiian rights, Akaka bill, DHHL, ceded lands, what is park's role? Concern about jobs – feel that native Hawaiians have the right for jobs in Kalaupapa. Future access to Kalaupapa for educational purpose
- Create a historical board to do research – past and present and future (do studies for park). Everyone's story told; include all faiths. So many beautiful and sad stories—preserve everything. No new buildings.
- Story of the kupunas who were there before the settlement. Before 1866, lo'i terraces. Water catchment. They were the first at Kalaupapa.
- Kalaupapa – economically can help the island
- National Park Service – more effort to get the word out about jobs. Classes and programs for training to get the jobs. Management jobs.
- Cultural council. What about hotels – day visits? Overnight? Why big barge?
- NPS should be sharing info with the community, more outreach
- Telling stories. NPS should honor the stories, especially when there are no longer patients. Native Hawaiians before settlement. 'Ohana is important. Access to records to records to find out connections.
- Don't want Kalaupapa to be overbuilt national park. Preserve Kalaupapa. Keep visitor # cap.
- Economically help island. Keep count as is. Put more efforts to have access for jobs. Connect with colleges to help students get educated so they can apply for jobs at Kalaupapa. See more local people in management positions
- Can we in the future be able to tell the stories as well as the patients can now. Will the feelings be the same? Need more ways to educate the public.
- Preserve all stories. NPS takes care and patient supports NPS. NPS just hired a lot of local permanent workers. Want NPS to stay in Kalaupapa forever.
- NPS should get access to documents from SOH DOH. Make sure stories that are told are accurate and also balanced.
- Don't want to see Kalaupapa like other parks (hotel, banks, etc.). Visitors go to visit only. Preserve as is. If you open the door for overnight access, it might get out of control. Elder-hostel. Educational access with existing structures okay. Need to realize that it's a burial ground for the patients. Only teaching houses only.
- Balanced restrictions for gathering time periods, but still allow/don't close.

- Preserved the way it is – 100-person limit. Native people should have rights to their land. Permits for use. Want it to be there for the future children.
- GATHERING RIGHTS
- Need to have regulations open and available.
- Gloria Marks handles all the tours. Need reservations. People aren't supposed to just walk down.
- Want to preserve. Too spiritual to have any housing at Kalaupapa. Need to honor and understand. Topside could have exhibits and info. Need to consider rubbish / sewage operations for overnight. Age limit – kids not going to understand the importance of the place.
- Paul Harada's garden. Is it being preserved? His garden shows the lifestyle.
- North shore – gathering rights, fishing rights should be allowed for all who want to do it.
- Being its own County, does Kalawao have a mayor? My mana'o is that Moloka'i residents keys—> have access to the trail and beach at base of trail with risk waiver signed before entering. No settlement entry without permit. No overnight stays.
- Need to look at rubbish, water issues. Cannot sustain a large amount of people. Small children would not appreciate Kalaupapa the way adults would. Anyone preserving Paul Harada's garden? He was known for his garden.
- Follow traditional gathering rights. What can be gathered at the allowed time line. Allow Hawaiian gathering rights.
- Preserve as is. Native people allow rights to their land. Some kind of monitoring or tracking of removal of marine life.
- No medical services at Kalaupapa. Need guideline for hiking into Kalaupapa.
- Trail to Kalaupapa is a mule trail, not a hiker's trail. If NPS is going to manage trail, should construct a "hiker's" trail.
- Tours are handled by Gloria at SOH or NPS, all visitors need to be on a tour and reservations need to be made before entrance.
- Airline cost is too high for a 10 minute ride.
- How is electricity provided in Kalaupapa?—no windmills on north shore... Question on sub-leasing (DHHL/DLNR) lands in Kalaupapa
- No subleasing... Question about permit and who handles money... Airfare is too expensive
- Electrical service, talk about windmills—wouldn't want to see windmills. Subleasing? DHHL... Don't want land to be subleased... Permit cost \$\$\$, Moloka'i is having financial trouble. Where will \$ go? \$ should go to Moloka'i.
- Kalaupapa and north shore very special. Hokulea – circumnavigation, always stops at Kalaupapa. Canonization of Father Damien... Heritage, culture of Native Hawaiian people. Kalaupapa preserve for future generations. Give Kalaupapa back to native Hawaiian people. No \$\$\$\$. Talent. Healing. No agenda.
- Kalawao County was made for patients. Will it change after last patient leaves settlement? Where will Kalawao County be, who will govern it in the future? Expand Kalawao to the rest of island. \$ stays in Kalaupapa, does not go to rest of island.
- Is Advisory Committee still in existence? When people are buried, you need to malama and respect their 'iwi. Should respect. They will always be there. Never take away but preserve.
- More discussion on Kalawao County – do we want to keep as is, or govern/take over?
- Keep Moloka'i, Moloka'i

- Re: overnight visitors. Permission process continued. To allow friends, family, spiritual visits.
- See Kalawao County stay as is (politically, keep their status).
- Keep Kalawao County intact
- Agree to keep Kalawao County as is.
- 6 persons for 1 person – sponsorship currently rules. Sponsors are within settlement, only if escorted by sponsor you can go beyond boundaries. Allow families of patients to continue entrance to Kalaupapa.
- Want management to come into the discussion.
- No apology for being a part of this ‘aina, wish that. We can fix the control, take all in and do homework. Not against development, but impact me, feel manipulation
- Permit needs to be handled. NPS will need \$\$ to preserve
- Moloka‘i has its own set of values. If visitors to Kalaupapa, topside will also thrive.
- Question about who governs county. It is Director of Department of Health. Patient Council only advises. Reason for establishing because of differences of opinion. Established in 70s.
- ‘Iwi. Need to keep thinking about people, their spirit, learn from it. Always should preserve it.
- People will have control of their future. Future of Kalawao County. Don’t turn it over to Maui County. Keep control on Moloka‘i. Essence of park is sacred ‘aina.
- Valleys producing poi, using port at Kalaupapa, staying Kalawao County. Make new monies for Moloka‘i. Transfer knowledge, culture.
- Want to see Kalawao County remain for political and historical reasons.
- Lived in manipulation all my life. Eight years in planning and development. Provisions, memorial, pier, celebration for Father Damien...No fooling that confusion of all the plans...too many rules and regulations...cumulative impacts from potential development...Native Hawaiian rights...community oversight...Restructure your meetings.
- How is potential development being implemented and enforced?
- No dredging of harbor
- A lot of projects going right now
- Volunteered to attend and facilitate meeting to allow their chance to share
- Question about designated zoning, need more info
- We have more rules and regulations
- The land still belongs to agency, everyone is leasing
- Cumulative impacts, important at this stage that...wants to see documents, 1978 Hawaiians have rights, need to be showed and presented
- “Living Park”
- Community needs to be on board
- We’ll fight to protect Kalaupapa
- Re-think how you’re structuring meeting
- Where’s my balance and checks, are you meeting those goals, little stuff...need more bigger issue. Advisory only advise, “This is what the community wants.”
- Need to have confirmation, essence of the Park should be the ‘aina and feeling/kauna [sic?]/spirit
- Should not feel separated, we are all one “Moloka‘i”

- Meeting was set up purposeful, will not be disrespectful
- GMP (how long) – 20-25 years, next GMP should be in about 20 years from now
- \*Be transparent, it's a trust issue. Was urged to be pono. "Start healing now, bring in Auntie Vanda Hanakahi" to start the healing process, wants all the cards on the table
- Allow patient to input
- Re: DLNR, Pala'au...(non-existent) on Moloka'i, need you to be there and answer question at all meetings. Must show up, sick of top-down, if you can sit down with me and talk story I'll respect. Every agency come to table.
- Island (we) is not separated
- Be transparent. Pono start the healing process.
- Type of oversight over park and government
- Employments – consider Moloka'i first
- We love Moloka'i. Currently NPS is the best option for preservation of Kalaupapa. Outside development not our kuleana. Matter of trust and working with each other. Mālama. Feel that NPS is doing a good job. Give NPS guidance to assist in this process.
- Living historical park. We respect now and stand for them. Our responsibility to respect them for their life style now and in the future. We're human beings, Lord put them there for a reason, need to respect. We cannot forget that they're here, their mana'o should be respected.

**Kailua-Kona, Hawai'i****Tuesday, May 26, 2009 – 6pm****Question 1: What do you value most about Kalaupapa?***Scribe Randall p. 1:*

- Value what's there now/stay as is
- People and their history (main); general history (#2)
- Honor patients' wishes

*Scribe Erika p. 1:*

- People and history is #1
- Hawaiian history
- Patients' wishes be upheld – no change
- Beauty, people, richness. Every time I go to Moloka'i it's different. When I came back to Hawai'i from school, my first place to visit was Kalaupapa, not topside. Value people and 'ohana trying to keep Kalaupapa.

**Question 2: What are important issues facing the park that should be addressed in the GMP?***Scribe Randall p. 1-4:*

- Preserving what's there; no new hotels, restaurants
- Keep Kalaupapa Kalaupapa
- Leases are crucial – DHHL/DLNR should turn land over to NPS – similar to Kahuku/HAVO
- Maintenance – quality of and intensity
- Financing procurement to assure continued presence of NPS
- Most Hawaiians probably have 'ohana in Kalaupapa
- Hawaiians were already there when Kalaupapa was institutionalized
- Minimize visitors, allow family/'ohana
- Permit visitation
- Control visitation for respect of kupuna; like USS Arizona
- Will dredging bring tourist ships with their pollution and problems
- Control park flyovers
- Congregational (Protestant) record of service to Kalawao/Kalaupapa

*Scribe Erika p. 2-4:*

- Preserve what's there
- Keep Kalaupapa Kalaupapa
- Don't touch – natural beauty – sacred feeling should be well preserved. Stories of kupunas.
- Leases are/will be an issue. DHHL/DLNR should turn land over. How will NPS serve responsibility if NPS doesn't own?
- Maintenance – how much roads to improve
- Finances. GMP definitely needs to look @ this – in perpetuity. Congress to appropriate funds in long term.
- No tourists. They don't have a personal relationship. They can visit on a screen. Maybe visitors should pay an entrance fee.
- People will be interested in Father Damien



- Need to maintain control of visitors. Should keep it how it is now. Control is important. Cap of 100 people is good – cannot handle more anyway. Keep it the way it is. Regardless if people's kupuna are there. We don't want that place to be a tourist trap.
- Widening of harbor may attract more tourists.
- Pollution is tremendous from K-K Harbor from boats. This must be in GMP.
- Access must be controlled. USAR does this. Guided tours/
- What happens for Damien's celebration in November regarding visitors? (Superintendent Prokop addressed)
- Congregational pastors working in Kalaupapa before Damien – these Hawaiian pastors are not being recognized.

**Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

*Scribe Randall p. 4-6:*

- Vision of future of Kalaupapa should remain as present
- Share experience/stories of Kalaupapa with future generations
- Educational centers
- Pre-Hansen's disease occupants – where are they now? Was move compensated? Or not?
- No hotels, large airports or piers – keep mule trail the same. No new construction.
- Water to determine visitor use
- Marine sanctuary/north shore boundary/native gathering
- Kalaupapa natural resources can be example – preserve. Enforcement of fish/game laws important
- No opening of Kalaupapa fish/game. No commercialization.

*Scribe Erika p. 5-6:*

- Cannot see Kalaupapa being any different than it is now
- Sharing stories is great but shouldn't overwhelm the place. Learning facility should not be at Kalaupapa. Topside Moloka'i is adequate – use existing library topside. Limited stays.
- Wailau stories told as well
- Original Kalawao settlers were displaced – their stories told too. Somebody do this research.
- No hotels. No large airport. No boat docks. Keep trail close as it is today.
- No new construction. Maintenance, restoration okay. If can no longer keep, then should go back to the land.
- Limit visitors – especially because of water resources!
- Fishing – marine sanctuary. ✓
- NATIVE RIGHTS to fishing, etc. Subsistence, not commercial purposes.
- Kalaupapa can be example for whole world. Natural Area Reserve.
- How will you monitor a reserve?
- Big commercial boats ruin everything

**Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

*Scribe Randall, p. 6:*

- Park purpose is adequate

*Scribe Erika p. 7:*

- Park purpose statement is good

### **Question 5: Any other comments, questions or ideas?**

*Scribe Randall p. 6-7:*

- People are curious/want to know of Kalaupapa. Many don't know value of Kalaupapa.
- Value of Kalaupapa – beauty/people/roots/'aina/'ohana/kupuna
- Staff cooperative attitude is commendable
- Jobs for locals/Hawaiians
- NPS enabled quality water to Kalaupapa – NPS cares for Kalaupapa, patients
- Remembrance of Mama Alice
- Remembrance of F. Damien/Mother Marianne and works
- Kalaupapa water wins awards
- Gardening opportunities – self-sust'ainability?

*Scribe Erika p. 7-9:*

- Happy to hear discussions – looked forward to coming tonight. People in Kailua-Kona are missing out on what's going on in Kalaupapa
- Appreciate people all cooperating and coming together. Cooperation is key.
- Appreciate mana'o. Keep place special as is now.
- Kalaupapa now really looks good. NPS keeps it up, cares for settlement and patients. Thanks for bringing mana'o – we know you care like us
- Mama Alice – kahu at Siloama – great lady too
- Remember Damien and Marianne – taking care of people
- Maintain quality of water. Waihanau is in name. Topside cleanliness helps as well as topography.
- Should grow vegetables – should be more farming. Beautiful. Special. Sacred.
- Glad to be here. Glad giving public opportunity to speak up. Happy to meet new people.

**Hilo, Hawai'i****Wednesday, May 27, 2009 – 6pm****Group 1, Question 1: What do you value most about Kalaupapa?**

- Concerned about java plum – get rid of it
- Maintain and enhance the buildings ✓
- Maintain, take care of the cemeteries. Keep the place how it is now. New buildings don't improve it – keep it as it is, “not too modern”
- House as a museum of the Hale Mohalu struggle. Spirit of ‘ohana. Spirit of people needs to be preserved. Struggles of dignity/human rights.
- Bernard, Henry, Boogie: “they’re my heroes”
- Sacredness of the place. Consecrated land. Archeology of the place. Most important value: stories of the patients ✓ Damien overshadows the other stories. More interpretive stories, broader context. Do a documentary on the patients.

**Group 1, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Concerns over Damien's sainthood, with larger numbers wanting to come. Respect for the place; visitor limitation; numbers have to be managed.
- Control the amount of visitors going down. Fifty at the most for day trips ✓✓
- Respect the residents – “that's their land”
- 100 is okay “that's what it is now” (with patient community <100 (less than 100); otherwise 100 person limit after patient community is no longer at Kalaupapa)
- possible limit of 50 “tourists” and 50 family/others

**Group 1, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- What I have already seen. Exactly how it is with buildings fixed up. Remove invasive species (ex. Java plum at Kahaloko cemetery). Be self-sufficient – farming. Clean up rubbish/opala on beaches. Restore headstones at cemeteries – includes removing invasives/growth around graves.
- Memorial with all the names at Kalawao—I support ‘ohana
- More archeological/natural history—needs to be prominent
- Concern about Kalawao as monument area— it will bring pressures for more visitation/infrastructure out there. Possible topside location—more people can visit. Amount of traffic pressure could increase.
- Escorted tours to Kalawao. “I don't trust tourists.” People don't know the history; they don't understand. Precious/fragile resources.
- Restricted with escorts
- “Kalawao is the heart”✓✓ for the history/reason for site for monument
- No McDonald's. No commercialization. “I don't think tourists should be catered to.”
- Do's and Don'ts for tourists to come down there
- Museum/exhibit Hall with “wonderful finds” that show the extent of the history

- During patient community – respect the residents regarding age restriction – whatever they want
- No age restriction – down the road. If I had my way children would come in today. Good idea (Boogie)
- Children were there at one point
- Re: overnight accommodations (~34 at VQ – capacity) —there should be some provision for that but still managed/controlled
- Who will be responsible for managing the reservations, etc.?
- Should NPS have a cook for their workers, say at Bay View?
- What about the employees 20 years from now? More Hawaiians working there

**Group 1, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

- Education of staff. Spirit/soul of Kalaupapa✓✓ (Educate them about the spirit/soul of Kalaupapa)

**Group 1, Question 5: Any other comments, questions or ideas?**

- Kudos on brochure – “I could relate” after being down there
- If anyone can trace their ancestry—then they are Hawaiian. Change the % in the enabling legislation.
- There are other ancestries that were sent to KALA
- Can “‘ohana have hiring preference?
- Bernard’s house = Hale Mohalu museum. Soli Niheu agrees too!
- Re: Paul Harada’s comment in the newsletter (last page): “Tell the good and the bad”. “Don’t sanitize Kalaupapa’s history.”
- So many layers of the story.

**Group 2, Question 1: What do you value most about Kalaupapa?**

- Father Damien – true example of all that is/was good, i.e. Hawaiian
- Value most the patients and their stories – no animosity despite adversity – aloha
- Physical place that has effect on people; affected families with lessons→today; uniqueness; patients; natural resources
- Respect
- Social, spiritual, historical significance; tragedy; remote isolated venue\spirit of patients; overcoming adversity; cliffs as cathedral
- Real people lived there, not animals. Home in Keaukaha had to be buried because tutu wahine contracted Hansen’s disease and moved to Kalaupapa.
- Question is not a good question/not revealed [sic?] Patients’ point/mana‘o more valuable than outsiders’
- Ensure public comments don’t supersede patients’ comments

**Group 2, Question 2: What are important issues facing the park that should be addressed in the GMP?**

- Preservation: for example, churches
- Preserving, maintaining privacy and dignity of residents and what they value need to have balance present day with patients→ no patients
- Need to do GMP rights – share with mana‘o
- Access of patients files. Bureaucracy to family or non-family with different levels of access. Access issues need to be resolved. Past access experience not positive.
- Story needs to be told
- Control visitation in a good way. Support NPS
- Family different level of access for visitation. VQ to be used
- Story of patients/kokua as a whole, not only Damien
- How story is told – important who interprets story. Interpreters – local, or Hawaiian, or both – sensitive. Balance sense of suffering/pain with patients’ successes.
- Story of patients expressing compassion/forgiveness/aloha despite being isolated having caught Hansen’s disease.
- Paschoal Hall – interpretive center
- Churches – central to social lives of community/patients
- Patients – value natural/cultural landscape – vegetation that was created by patients
- Patients’ stories associated with physical—e.g. houses, artifacts. Use of docents.
- Walking tours. Stories of pets of Kalaupapa (children)
- Lower age of visitors? Should be addressed by patients. Their home, their decision.
- Visitation of children historically stopped because of separation of patients from own newborn. Respect of past practice.
- Social workers worked with patients – what/where child to go. Communicated to patients that the child was not theirs anymore.
- Today some patients want youngsters. Concern with what they will absorb from Kalaupapa.

**Group 2, Question 3: Imagine you are visiting Kalaupapa 20 years from now. What would you like to experience or not experience?**

- No fast food/restaurants/malls. Don’t lose integrity. No usual tourist attraction stuff.
- Want heiau, planting systems, rock walls, and cemeteries—protect them. Blessing to have them.
- Whole of Kalaupapa is sacred. Many unmarked graves need to be realized/respected/educated about.
- Wishes of patients need to be restored and respected. Enso’s artifacts—tools, model A—examples of ingenuity.
- Docents lend meaning, will enlighten future visitors.
- Twenty years from now docents to provide interaction to connect with Kalaupapa patients’ life, sacrifice, success
- Preserve spirituality, quiet beauty
- Need balance of visitation to maintain quality of experience
- Measure of success need not be number of visitors

**Group 2, Question 4: Do you think that the purpose and significance statements and interpretive themes capture the essence of Kalaupapa National Historical Park?**

- Damien would want lessons to be immortalized through the experience of patients
- Want to focus on lessons of sacrifice, surrender, caring

**Group 2, Question 5: Any other comments, questions or ideas?**

- More notice about meetings – information flyer, church bulletins
- Public needs/wants educational information on Kalaupapa and its history; are intrigued.