

v8.0

Pu‘uhonua o Honolua

Cultural Sanctuary



He Pu‘uhonua no ka ‘Āina, ke Kai, nā Kūpuna, a me nā Hanauna Hou
A Sacred Refuge for the Land, the Sea, the Ancestors, and Future Generations

Primary Contact:
Wilmont Kahaialii
savehonolua@gmail.com

10/13/2025

This document is an ongoing draft work in progress. It is subject to collective review and revision as guidance, inspiration, and insight emerge.

Background

It is important to understand how and why the Cultural Sanctuary Plan is emerging at this time. As COVID began, the State had just completed community and stakeholder meetings for its **Honolua to Honokōhau Management Plan (HHMP)** and released its first draft in late 2021 and - the final draft in early 2023. Since then, and through the aftermath of the fire, no discussion or steps have been taken to implement it. Meanwhile, the DLNR's Honolua **Conservation Action Plan (CAP)**, which we participate in, along with scientists and other organizations, has failed to meet any of its benchmarks or goals since its inception over six years ago and is well past its deadlines. Most concerning was the total lack of progress on its cultural components¹. Simultaneously, Honolua's reef has continued to decline, two vessels have grounded, unmanaged visitation and commercialization has intensified, and even basic needs like porta-potties went unmet. It was clear that Save Honolua Coalition (SHC) along w/ lineal descendants needed to lead with decisive action rather than wait. Serendipitously, Maui Land & Pineapple Company's new leadership approached Save Honolua about stewarding their valley lands, leading to discussions for a long-term lease or purchase of over 10 acres in Honolua Valley with support from the Trust for Public Land.

The Pu'uhonua o Honolua Cultural Sanctuary Plan fulfills, implements and builds upon the HHMP and CAP. It honors the extensive work that the State did with all stakeholders by utilizing the co-management framework for visitor management, controlled access², cultural orientation/education³, land and marine resource management/protection⁴,

"Imagine a place that holds the very heart and soul of Hawai'i — where children learned to paddle and families lived with the rhythms of the sea—now overrun and defiled. Our own people feel like outsiders in a place their ancestors nurtured for generations. Together with our community, we refuse to stand by and allow this to continue." Paele Kiakona - Lahaina Strong & Save Honolua Coalition



This image is from the 1976 launch of the Hōkūle'a from Honolua Bay

NOTE: Key concepts in this Pu'uhonua o Honolua Cultural Sanctuary Plan come directly from the HHMP and CAP. They are referenced with a footnote only at their first occurrence in this document. The HHMP and CAP documents are combined with pages 1-73 as the HHMP and pages 74-104 as the CAP. <https://dlnr.hawaii.gov/dsp/files/2023/02/020323-FINAL-DRAFT-HHMP-with-CAP-Reduced.pdf>

¹ Pages 77-80, 82-83 HHMP/CAP

² Pages 25-26, 56-59 HHMP/CAP

³ Pages 22, 56-57, 59-62 HHMP/CAP

⁴ Pages 25-27, 33-38, 56-58, 74-91 HHMP/CAP

prioritization of cultural use⁵, and multiple other foundational aspects of the HHMP and CAP. SHC has a long record of collaboration with the State, most notably with the 2014 land deal that stopped commercial development at Honolua. From the outset, we emphasized that lasting protection would require community involvement in management, working alongside the State to ensure proper care. This partnership has continued through our joint work on the HHMP, leadership in the mega-yacht grounding response and groundbreaking fine, over five years of participation in the CAP, and implementation of the State's Makai Watch program at Honolua.

Now, with the support of lineal descendants, cultural practitioners, landowners, partner organizations, and the State, this moment offers a rare opportunity to establish lasting and sustainable management that supports the ahupua'a, prioritizes cultural practice, and enhances the experience for both community and visitors for generations to come.

HHMP VISION AND GUIDING PRINCIPLES

The vision statement and guiding principles capture the best qualities of the HHMP Area today and project the community's desire for the future.



Overview

The origin of the Pu'uhonua O Honolua Cultural Sancturay plan is rooted in work that began in 2008 when Save Honolua conducted months of open community visioning sessions facilitated by Hannah Bernard. The next round of public input was for the development of the State's HHMP and was exceptionally thorough and qualitative. It resulted in one of the most comprehensive and well-crafted community-driven plans the State has produced, as seen in the HHMP's vision and principles (image above).

⁵ Pages 8-9, 54-57, 61-62 HHMP/CAP

The plan has matured over nearly two decades into a comprehensive plan that is culturally grounded, conservation-oriented, and community-based, that will enhance experiences for both kamaʻāina and visitors. Central to this effort is the ahupuaʻa approach—recognizing the interconnection of land, sea, and people—and our commitment to working in genuine partnership with the cultural groups and families of Honolulu such as Aloha Puʻukukui, Hui O Waʻa Kaulua, the Manuwa ohana, other lineal descendants, and key cultural practitioners with strong ties to Honolulu. Their knowledge, expertise, and vision have helped shape this plan, ensuring it reflects the shared stewardship values of the broader community.

Our vision is to restore Honolulu Valley and Bay as a living puʻuhonua—a sanctuary of cultural and ecological balance to honoring of the over 700 known ancestral burials and sacred sites, revitalizing native loʻi systems⁶, revive the marine ecosystem⁷, and reactivate ancestral kapu practices⁸ under the stewardship of lineal descendants and cultural practitioners.

The first priority will be to identify burials with ground penetrating radar and appropriately protect them as well as and other sacred sites. Also, a Ka ʻAha O Honolulu Council⁹ will be formed of lineal descendants and key cultural practitioners with strong ties to Honolulu to direct the Cultural Sanctuary.

Honolulu is beloved and sacred to many: lineal descendants, Kanaka Maoli, surfers, kamaʻāina, visitors, and more. While our work prioritizes Native Hawaiian stewardship & cultural practitioners, we embrace the truth that many groups experience a spiritual, recreational, and emotional connection to this place. Our approach is one of inclusion through education—ensuring all who enter Honolulu are prepared to do so with awareness, respect, and responsibility to contribute to the wellbeing of this wahi pana.

The Puʻuhonua o Honolulu Cultural Sanctuary Plan addresses generations of overuse, mismanagement, and commercialization by protecting natural resources, managing visitor access, and restoring cultural practices. Its goal is to reduce visitor use by two-thirds, on both land and sea, following the successful Hāʻena, Kauaʻi model that used this 2/3 ratio to balance ecological and social carrying capacities and create space for local residents to reconnect with place. At its heart, the plan shifts from extraction to relationship: being in Honolulu is a privilege that comes with responsibility. Everyone, whether visitor or kamaʻāina, is expected to arrive with a spirit of reciprocity-asking not just how I can enjoy Honolulu, but how to help care for it. Rooted in the Hawaiian ethic of respect and relationship with nature, this approach invites all who enter to contribute, learn, and be part of Honolulu's recovery.

Visitors will benefit from a more meaningful experience rooted in cultural connection, sense of place, education, and the knowledge that their visit contributes to protection rather than harm. By implementing controlled pathways¹⁰, a visitor reservation system¹¹, and educational programs, visitors will engage with the land in a more proper manner and benefit from an authentic experience, while enjoying the feeling that they are causing no harm. They will secure a reservation online, be greeted and led by a cultural practitioner through a dedicated Cultural/Educational Corridor, and earn the right to visit Honolulu as responsible stewards.

⁶ Pages 6-8, 20, & 57 HHMP/CAP

⁷ Pages 33-38, 43, 56-58, 74-91 HHMP/CAP

⁸ Page 26 HHMP/CAP

⁹ Page 9, 56 HHMP/CAP

¹⁰ Pages 25-27, 56-57 HHMP/CAP

¹¹ Page 26, 58 HHMP/CAP

Kamaʻāina and cultural practitioners will have their own dedicated entrance and open space to connect with Honolulu, featuring a living classroom¹² for keiki, a canoe hale for Hui O Waʻa Kaulua, a healing hale, gathering areas, and traditional waʻa in places once dominated by commercial and recreational vessels. Moʻokiha O Piʻilani, Hōkūleʻa, other waʻa and vessels supporting cultural practice and education will use two of the three existing mooring sets in the bay¹³.

Snorkel tour boats will be welcomed on the third set of moorings given that they operate in alignment with the cultural/educational values of the sanctuary and contribute to its well-being.¹⁴ Some tour boats have already taken steps to approximate this type of education. We look to them to be leaders in the industry and work with this Cultural Sanctuary concept to not just take better care of the Bay but to enhance the experience of their guests. We envision snorkel tours begin the experience in the bay with cultural protocol led by a sanctuary representative who greets each vessel by kayak or paddleboard with chant. This cultural practitioner then boards to give a brief cultural and environmental orientation, certifying participants as stewards of the Puʻuhonua o Honolulu Cultural Sanctuary.

An offsite parking lot and shuttle system is central to this plan. Limited on-site parking will be reserved primarily for kamaʻāina, while most visitors will park in a designated lot mauka of Līpoa Point. The Hāʻena, Kauaʻi model shows that shuttles can successfully prioritize onsite parking for kamaʻāina, provide cultural and environmental education during transit, and generate steady revenue to support management and stewardship.

An increased need for security reflects both the growing visitation pressures and the importance of protecting Honolulu's cultural and natural resources. The Makai Watch Program will be strengthened to serve as eyes and ears on the ground, providing education and observation while avoiding direct confrontation or enforcement. Nighttime coverage will be handled by professional security guards, ensuring the area remains protected after hours. In addition, the long-term plan must include at least one, and ideally two, dedicated park rangers to oversee both Honolulu Valley and Līpoa Point. For comparison, the Hāʻena State Park model on Kauaʻi required up to four rangers to manage similar visitor impacts. Proactive planning for ranger staffing will be essential to safeguard the area as visitation grows and management responsibilities expand.

As mentioned earlier, this plan is supported by similar work across the State, most notably at Hāʻena and Kealahou. Hāʻena achieved their goals by reducing visitor use by two-thirds, prioritizing cultural access, implementing a successful shuttle system, and providing education through a regenerative, sustainable model. They have been consulting for us and have been a

"Honolulu is a place of profound importance in Hawaiian culture. It was from here that the legendary waʻa kaulua (double-hulled canoe) Hōkūleʻa embarked on her maiden voyage to Tahiti in 1976, igniting the Hawaiian Renaissance and a cultural awakening. Yet today, cultural practitioners feel unwelcome in their own ancestral waters. "Hui O Waʻa Kaulua has a very difficult time mooring our waʻa in Honolulu, for cultural practices and bringing our keiki to learn on our floating classroom. Hui O Waʻa has also partnered with Kuleana Coral, training our crew about coral restoration. We are at a critical point and it is imperative that we protect the mana of Honolulu for future generations." — Amy Hanaialiʻi Gilliom, President, Hui O Waʻa Kaulua



¹² Page 57 (Section 6.5) HHMP/CAP

¹³ Pages 61-62 HHMP/CAP

¹⁴ Pages 9, 25, 61-62 HHMP/CAP

great source of inspiration, knowledge, and encouragement. Please reference the following document to see how our plan models their successful case study. <https://dlnr.hawaii.gov/wp-content/uploads/2023/06/Haena-State-Park-Case-Study.pdf>. There are similar community and culturally led efforts underway at Kealahou Bay that interface with the State and other stakeholders to co-manage their sacred but highly impacted place (kealahou.org).

Honolua will be a functioning ahupua'a where our community and visitors engage with the land, stream, ocean, and all life in a mutualistic relationship. The sanctuary will create living-wage jobs¹⁵ for local cultural practitioners, support cultural practices, and ensure long-term cultural and ecological stewardship, providing opportunities for economic sustainability.

MLCD Not Working

It's time to revisit the MLCD. Stronger protections, clarity around the law, and proper enforcement are necessary and warranted. We must eliminate boat groundings. There should be a ban on overnight recreational use and prohibit anchoring entirely.

Honolua is not a safe storm refuge and that message needs to be made in the boating industry. We need to support work by the Maui Ocean Center Marine Institute (MOCMI) — their marine-life research and interventions help prevent groundings and advance reef safety. The current Marine Life Conservation District regime is outdated, fails to prevent damage, and must be reformed so its mandate actually protects reefs and the concepts of this plan, the HHMP, and the CAP.

Cultural Regeneration

The Cultural Sanctuary will document, protect, and honor Honolua's sacred sites, mo'olelo, and cultural practices.

A. Sacred Sites to be Recognized and Protected

- Locate iwi with noninvasive ground penetrating technology. Safeguard 778 documented iwi kūpuna sites with protective buffers and culturally appropriate boundaries.
- Kamahoahoa – The 'aumākua of the Makaole 'ohana, for whom the bay is a spiritual home.
- Lo'i kalo terraces – Reflecting the sustainable agricultural legacy of Honolua's ahupua'a.
- Hale Wa'a (Canoe House) – Symbolizing Honolua's voyaging past and oceanic heritage, and serving as a gathering place to train, inspire, and equip a new generation of navigators to carry that legacy forward.



“The whole thing – we have created a true model of regenerative tourism that not only dramatically reduced visitor numbers and cars on the road but has generated jobs for our community, given our community co-management status, and created a revenue-sharing model that keeps some of the funds generated inside our community. It has allowed us to become better stewards of this sacred landscape.”

Chipper Wichman - Ha'ena State Park

¹⁵ Pages 35, 56-58 HHMP/CAP

C. Medicinal & Canoe Plants

- Create Lā'au Lapa'au Gardens and Canoe Plant living landscapes including: 'Awa, 'Ōlena, Ko'oko'olau, Noni, Palapalai, 'Uhaloa, Kalo, 'Ulu, Mai'a, Niu, and Kī.
- Remove invasive species and reintroduce native vegetation.
- Rehabilitate lo'i kalo and traditional agricultural terraces.
- Propagate plants of cultural significance including kukui, kalo, 'ulu, niu, hala, and native ferns.
- Implement erosion control measures to reduce runoff to the coral reef ecosystem.
- Rewild forest zones to support native birds and pollinators.

D. Key Strategies

- Lineal descendants and cultural practitioners associated with Honolua in decision-making positions.
- Use ground penetrating radar and work with SHPD and the Burial Council to map and protect iwi kūpuna.
- Conduct oral history collection with kūpuna and descendants to sanctuary living knowledge.
- Implement interpretive signage (with 'ōlelo Hawai'i and QR codes) at designated viewing areas.
- Secure two existing sets of moorings for Hui O Wa'a Kaulua, Polynesian Voyaging Society, Canoe Clubs, and other cultural practitioners.
- Facilitate Honolua as a living classroom for keiki.

Stewardship & Conservation

We will restore and protect Honolua's native ecosystems in both the mauka and makai regions. This work will be guided by traditional Hawaiian ecological knowledge and modern conservation science.

Stewardship Council

- Form a Ka 'Aha O Honolua governing council made up of lineal descendants and key cultural practitioners with a connection to Honolua that has decision making power for the sanctuary.

Institution of Kapu: A Period of Rest for 'āina and Kai

- Reinstate traditional kapu periods to pause all non-essential human activity, allowing nature to rest.
- Kapu periods may include:
 - Closure of access to Honolua Valley trails and Honolua Bay waters for restoration.
 - Ceremonial reopening guided by kahu and cultural practitioners.

- Draw upon examples from other Hawaiian communities (e.g. Hā'ena on Kaua'i, Mo'omomi on Moloka'i) where customary kapu are used for effective ecosystem restoration.
- Publicly post educational signage and provide cultural training to stakeholders and partners.

Protection of Honolulu Bay Marine Ecosystem

- Reduce the numbers and impact of land and ocean visitors
- Fix the broken and outdated Marine Life Conservation District to resolve conflicting and outdated laws, formalize consistent management, and implement enforceable rules that prevent reef damage and protect marine life.
- Partner with marine scientists and konohiki-style observers to monitor coral health, water quality, and fish populations
- Prohibit harmful recreational activities such as anchoring, trampling reefs, and spray sunscreens
- Establish seasonal access protocols in alignment with fish spawning cycles and cultural kapu periods, such as designating a weekly day of rest, closing during the Makahiki season, or implementing other seasonal kapu.
- Promote coral restoration with Kuleana Coral and the Marine Institute at the Maui Ocean Center

Community Protocols and Access Management

- Transition Honolulu from an open-access recreational site to a culturally protected sanctuary. Create a Kipa Pono orientation program for visitors and residents to be certified to enjoy and steward Honolulu.

Youth and 'Ōpio Involvement

- Develop curricula for Maui-based schools, focusing on cultural restoration and ecological literacy and stewardship.
- Provide paid internships and cultural mentorship programs tied to valley and bay restoration efforts.
- Build a community Hale 'Ōpio o Honolulu (Honolulu Youth Learning Center) that supports the living classroom



Legal and Governance Strategies

- Pursue official designation of Honolulu Valley and Bay as a State of Hawai'i Cultural Historic Sanctuary.
- Enforce existing conservation laws under HRS §6E and HRS §205, with community oversight.

- Secure perpetual land trusts or conservation easements to protect the valley and shoreline from development.
- Draft a Honolulu Stewardship Code, blending Hawaiian customary law and modern environmental regulation.

Sustainable Land Management

The State of Hawai'i has demonstrated a clear willingness to allow non-governmental and community-based entities to manage public lands, particularly when stewardship aligns with the principles outlined in established state park management plans. In the case of Honolulu, the existing Honolulu to Honokōhau Management Plan (HHMP) and Conservation Action Plan (CAP) provide a comprehensive framework for responsible land use, cultural preservation, education, and ecological protection. The Honolulu Cultural Sanctuary fully embraces and activates these strategies - including controlled access, cultural orientation, and ecological restoration. Because our plan reflects and implements the core priorities already articulated by the State, it creates an opportunity for Ka 'Aha O Honolulu Council and Save Honolulu Coalition to take the lead in managing not only MLP-owned lands but also adjacent State lands within a single, unified stewardship model. This partnership honors the intent of the state planning documents while enabling swift, community based action that is ready to be carried out today.

Access will be regulated to reduce impact, promote cultural use, and improve the ecology of the land and sea of Honolulu.

Community Engagement & Education

Education is the backbone of the Sanctuary. Every aspect is designed to inspire connection through experience.

Educational Features:

- Guided cultural experiences led by practitioners and educators.
- QR-codes with kupuna-narrated videos.
- Interpretive signs in 'ōlelo Hawai'i and English.
- School field trips, Hawaiian immersion curriculum (Kula Kaiapuni), living classroom, and youth internships.
- Living Archive: Oral histories, archival photos, maps, and lineal descendant interviews.



Dual Access: Visitor/Educational Route & Kama'āina Entrance

The Honolulu Cultural Sanctuary will feature two primary access pathways: an visitor/educational entrance designed for cultural orientation and a kama'āina entrance that provides streamlined access for residents and those with pre-established relationships to the land.

The visitor/educational entrance is the current main entrance by the the bridge. There will be a one way drop off zone. Because of limited parking, there will eventually need to be a larger parking lot nearby with shuttle service. The best location appears to be just mauka of Lipoa Point at MLP baseyard location. Shuttle service can be implemented such as the one at Ha'ena State Park.

The main pathway to the Bay (which could be a boardwalk according to the State Park plan) will begin with a staging area, where groups of up to 30–40 visitors gather every 15 - 30 minutes to begin their journey into Honolua. Guests are welcomed by hosts who lead a 15-minute orientation where the group is guided down a curated educational route toward the bay, passing through learning stations, QR-enabled kiosks, and interpretive signage. This prepares guests to engage respectfully and meaningfully with the land and ocean. By the end of this walk they will be educated and certified caretakers of our sanctuary.

Note: it is possible if not likely that the existing path goes through a cemetery. We will be testing it with ground penetrating radar. So this will greatly effect the path and learning station locations or whether we have them at all.

Education Stations could include:

- Kumulipo (emphasizing coral and other aspects found in Honolua)
- Lauhala weaving
- 'Umeke carving
- Wayfinding and stargazing
- Lā'au lapa'au
- Canoe building (Hale Wa'a)

Visitors are invited to dive deeper into any of these education stations and more on their own time throughout their stay.

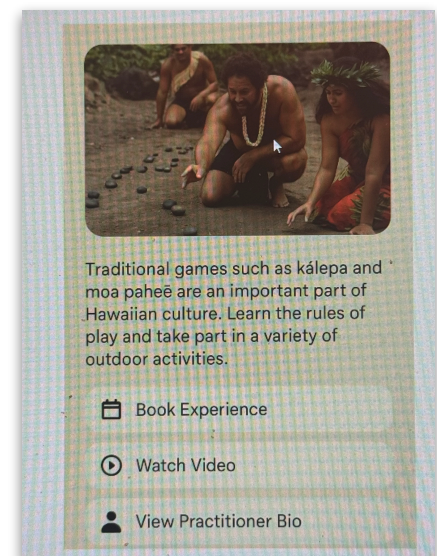


App Integration

The relational and practical interface between visitors and the Honolua Cultural Sanctuary experience

- Make reservations
- Access information
- Payments
- Tracks visitor flow
- Certification
- Provides ongoing educational opportunities and relationship
- Communication
- Already developed and owned by Wilmont Kahaialii

The kama'āina entrance, located at the access road on the southern side, is designated as the kama'āina entrance. This route allows verified local residents to enter without participating in the full educational circuit - a reflection of the trust and relationship many longtime kama'āina already have with



Honolua. Most kama'āina guests will be encouraged to go through the education at least once. Access through this route is still managed through the mobile app, where users can pre-register as kama'āina and receive a unique digital pass. This system ensures continued management of visitor numbers and land use while honoring the lived experiences, ancestral ties, and stewardship roles of community members.

The Ka'amaina access will also have a drop off zone just off the highway as well as an improved road down into the sanctuary to allow authorized vehicles to access and drop off there.

This dual-access system allows the Sanctuary to strike an intentional balance: welcoming and educating malihini while also preserving dignity, ease of access, and autonomy for the local community so that the spiritual and cultural integrity of Honolua is respected.

The Kama'āina Section: A Living Center for Culture, Healing, and Community

The Kama'āina Section of the Honolua Cultural Sanctuary is a designated space by and for the people of this land - a sanctuary where cultural practitioners, lineal descendants, and kama'āina can return to engage in traditional practices, reconnect with ancestral knowledge, and find nourishment for the body, mind, and spirit.

This section is designed to honor and support our local community. It serves as a functional and symbolic home base for Native Hawaiian stewardship - a place where the practice of culture is not just preserved, but lived, supported, and celebrated.

Here culture is not “performed” for visitors - but practiced and lived by those who have been shaped by this land for generations. *(It affirms the right of Native Hawaiian people to continue their practices in a space that supports their identity, dignity, and future) work this sentence a bit.* And provide a living wage for those who work there practicing their culture.

This space becomes a living, breathing pu'uhonua for the cultural practitioners who carry Honolua's ancestral knowledge forward and a place of inspiration, learning, healing, and empowerment.

1. HALE WA'A: CANOE HOUSE & OCEANIC CULTURE HUB

At the heart of the Kama'āina Section will stand a Hale Wa'a - a canoe house built in the traditional style and maintained by the Hui O Wa'a Kaulua.

Perhaps there will also be a second Hale Wa'a to support the larger wa'a community. This hale could serve multiple functions:

- A secure and sacred space for housing traditional and contemporary canoes.
- A base of operations for wa'a instruction, paddling protocols, and educational tours.
- A storytelling and navigation learning center focused on moana (deep-sea) traditions.
- A cultural focal point for ceremonies, departures, and inter-island connection.



2. COMMUNITY HALE: GATHERING, TEACHING, AND EVENTS

Set back from the canoe hale, the Community Hale will serve as an open-air, multipurpose gathering space for:

- Community meetings and stewardship council gatherings
- Cultural classes (hula, weaving, mele, 'ōlelo Hawai'i)
- Youth mentorship programs and kūpuna-led teachings
- Shared meals, celebrations, and intergenerational exchanges

This space will be managed collaboratively by the Sanctuary's cultural stewards and community members to ensure that it reflects the values of the people it serves.



3. HALE HO'ŌLA: HEALING HOUSE

A small, quiet structure - the Hale Ho'ōla - will be built to serve as a healing room for cultural practitioners who offer traditional healing such as:

- Lomilomi massage
- La'au lapa'au
- Ceremonial healing sessions and personal spiritual restoration

The Hale Ho'ōla honors the ancient healing practices of this land and creates income-generating opportunities for cultural healers to sustain themselves while caring for others.

4. CEREMONY & EVENT LAWN (PĀ HULA?)

A flat, manicured area near the Community Hale will serve as a flexible space for:

- Community events and seasonal celebrations
- Visiting hālau or cultural exchange programs
- Small conferences or workshops related to cultural and environmental topics
- Intimate, culturally appropriate events only

Use of the event space will be carefully managed through a protocol and permitting system to ensure that all events are in alignment with the spiritual and cultural essence of the Sanctuary.

5. LIVING CLASSROOM

Keiki are at the heart of everything we do: the culture, the land, the traditions - all must be preserved for them. A living classroom offers children the opportunity to engage in hands-on cultural learning, where students don't just learn about Hawaiian ways, but live them, see them, touch them, and carry them forward.

- Grounds students in identity: by being immersed in the practices, language, and values of their ‘āina, children develop a strong sense of place, belonging, and self.
- Enhances learning through doing art, story, chant, planting, or making-reinforces knowledge in ways that are more durable and meaningful compared to purely textbook learning.
- Cultivates stewardship: living classrooms help children understand their responsibilities to the land, to culture, and to community, encouraging sustainable thinking and active care for the natural and cultural environment.
- Supports whole-child development: beyond academic skills, they nurture social-emotional growth, well being, creativity, confidence, and a sense of agency.

Organizational Structure

Ka ‘Aha O Honolua will serve as the guiding authority, composed of lineal descendants, cultural practitioners with ties to Honolua, and key community representatives. Further committees shall be established as council in the areas of Cultural Resources, Ecological Management & Science, and Education. Save Honolua Coalition will be the entity that holds title to land, employment, fundraising, and all other infrastructure for the sanctuary.

Revenue Generation

To ensure sustainability, our revenue model includes:

- Paid Parking and Shuttle: Inspired by Hā‘ena State Park.
- Suggested Donation for access and structured cultural education program. The State may choose to charge a fee for entrance through the cultural/educational corridor.
- Mobile App: Includes donation features and kama‘āina registration.
- Vendor Spaces: Cultural practitioners can sell food, lomilomi services, wa‘a rides (possibly), handmade goods provided that we can w/ zoning.
- Merchandise
- Grants
- Donations

All proceeds directly fund staff, restoration, education, security, and cultural program development.

Initial Funding Sources

- MLP endowment
- County of Maui (Office of ‘Ōiwi Resources, Parks & Recreation)
- DLNR, NOAA Coral Reef Conservation Program
- Office of Hawaiian Affairs (OHA) grants
- Private philanthropy and place-based foundations

- Establish the Honolulu Cultural & Marine Endowment Fund
- Solicit contributions from local business partners and resorts as part of a cultural restitution and education compact
- Develop non-commercial cultural education experiences led by lineal descendants (fees reinvested in stewardship)

Phased Implementation (To Be Developed More)

Phase 1

- Public Meeting
- Document the history of Honolulu
- Create a documentary film that supports this project
- Establish Ka Aha O Honolulu Cultural Committee made up of lineal descendants, cultural practitioners, and kanaka from the community with strong ties to Honolulu
- Use Ground Penetrating Radar to find iwi w/o disturbing ground
- Establish Paid Parking
- Hire Executive Director/Project Director, Admin & more Makai Watch employees to act as patrol for Honolulu and start to regulate against commercial use such as weddings, photo shoots, cat colony, park hours, etc.
- Prepare software for implementation
- Engage State Departments
 - State Parks
 - DOBAR (mooring reallocation)
 - BLNR to review MLCD
- Lease Land from MLP or purchase

Phase 2

- Hire more staff
- Grade Access Road
- Work with State to implement cultural corridor and integrate our reservation system for visitors
- Work w/ State to transition two mooring sets from commercial to cultural use
- Apply for permits for canoe hale, healing hale, and other infrastructure

Phase 3

- Build Hale Wa'a, healing hale, and meeting Hale

Conclusion

It was never enough just to prevent commercial development in Honolulu. Save Honolulu envisioned and planned for a future where Honolulu is cared for through effective community management that mitigates human and commercial impact, prioritizes cultural use, empowers the people, and restores the reef and environment all while improving the kama'āina and visitor experience. And now we have that opportunity. In this moment we have landowners, community, and the State aligned. Its time to heal Honolulu, fix centuries of mismanagement or no management, and care properly for this sacred place we all love. With a sustainable management model and the active leadership of cultural practitioners and community partners, we can transition from decades of advocacy to true guardianship. Honolulu's future depends on the commitments we make today - to care for this sacred place, to honor those who came before us, and to secure a thriving legacy for generations to come.

