**The Institute for the Advancement of Hawaiian Affairs**

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Concerns for Planning for the year 2035

by

City & County of Honolulu

The City & County of Honolulu is currently undergoing a review of its 50 year plan which began approximately 25 years ago and is targeted for 2035; and,

The projections to be made for Honolulu and Hawaii 25 years from now is a matter of great importance to all of us who reside in this country and have an investment in the future of this place; and,

The City & County of Honolulu’s planning department encourages the wide participation of community citizens to participate in this planning effort.

Here are some considerations to the planning of Honolulu and Hawaii generally.

1. A planning process must take due regard of the history of the sacred times and sacred places which have brought the society to its current position and the impact that it should have in the future of this place;
2. A planning process must take due regard for the physical /geographic limitations and opportunities presented by the `aina and the kai,
3. A planning process must take due regard for the deep culture of the country and incorporate the culturally preferred direction for the people of the community,
4. A planning process should take due regard for the population trends and patterns and consider how such population movements should be accommodated, redirected, or resisted,
5. A planning process should take due regard for the trends and patterns in technological development, consider the integration of modernity with traditional practices, and explore the place of old and new ethics as the integration occurs,
6. A planning process should take due regard to the circumstances occurring and constantly changing around us and what those changes portend for the future of the community, including those circumstances respecting the changing world physical environment, the reordering of national powers and the collapse of empires, the trending towards wars and the grab for natural resources and the resistance contained in peace movements around the world,
7. A planning process should be willing to lead the society in hopeful visions for the future, and not merely relegate itself to identifying and following patterns to accommodate for the shifts in the society.

In line with the above 7 positions which should inform the planning process, we hold that:

1. Of Sacred Time and Sacred Places –

1. We are mindful of the history of dispossession of the Hawaiian right to self-determination which occurred at the close of the 19th Century, which has carried itself into the 20th Century and which has not yet been properly resolved as we engage the 21st Century;

2. We are equally mindful of the growing dissatisfaction in the general community of the unresolved issues surrounding the treatment of the native Hawaiian people, the continuing trending of homelessness, imprisonment, social support programs, negative health statistics, lower economic and educational achievements, etc. which finds a disproportionate amount of native Hawaiians in their numbers;

3. We are equally mindful of the growth of the Hawaiian rising, an awakening to the events of history which has not treated the native Hawaiians and their Hawaiian nation fairly, of the admission of the Hawaii State Legislature and of the U.S. Congress to a confession of the inappropriateness of the U.S. government’s part in this history, and an apology to the native Hawaiians for the U.S. action regarding Hawaii;

4. We believe that the planning for Honolulu can not divorce itself from addressing this issue, and call for the native Hawaiian people and the Hawaiian nationals to be accorded an opportunity to express their self-determination, with a commitment by the City & County of Honolulu to support and respect such expression of self-determination.

1. Physical /geographic limitations and opportunities of `aina and kai –

5. We should be mindful of the fact that we are an island, with its own distinct natural environment, its own distinct ocean surrounding, its own internal water-ways, its particular geology, and weather patterns and its limitation to support certain human activities.

6. No human activity should be conducted which detracts from or threatens the health condition of this community.

7. The ocean resources should remain part of the community commons, to be shared by all and not commodified for purposes of economic development at the risk of damaging or reducing the quality of the ocean waters. We are especially concerned over what has gone under the name ocean leasing, fish farming, cage culture, and other terms which take exclusive possession of sections of the ocean to conduct intense farming through the penning of fish in an unnaturally high concentration, having uncertain environmental impact upon the surrounding ocean. Such activities also take from the community commons and give a private right to special interest for the purpose of advancing their economic goals.

8. The land resources of Hawaii are limited. The amount of agricultural lands is finite. The Hawaii population is ever demanding fresh, locally grown food. The demands for use of agriculturally appropriate lands to be converted to meet housing, transportation, military and other purposes should be resisted. Any such conversion of such lands should be attached to a reversion clause not to exceed 25 years, to reflect that such conversion is only for temporary purposes.

1. Deep culture –

9. All societies are built upon deep cultures, codes of behavior within the society which have developed over time, by the confluence of human migratory movements, and influenced by the natural environment of the place.

10. Hawaii reflects at least two such deep cultures, the formal one especially influenced by the Western culture primarily from the United States of America, and an informal culture founded upon a foundation of native Hawaiian culture and added upon by the multiplicity of influences from migrants from various parts of the world.

11. The formal culture of Hawaii, the one upon which the formal economy, education, judiciary, political systems, environment, land relationship, politics, etc. are driven by can be called the D.I.E. system, a pneumonic for Domination, Individualism and Exclusion.

12. The informal culture of Hawaii, the one upon which the informal relationships work in which community will community with each other, in which families will family with their neighbors and one another, in which husbands and wives and children learn to love and respect, to associate and live together, and with their environment, can be called the O.L.A. system, a pneumonic for Oluolu, Lokahi and Aloha.

13. Deep cultures are powerful influences on how people and systems work in a society. To leave the consideration of deep cultures out of one’s planning for the future of a society is to leave planning to the strong against the weak. It is to leave a D.I.E. culture in place to overrun a society. It kills out O.L.A.

14. We believe a clear statement of conversion from D.I.E. to O.L.A. in our formal systems must take place. This conversion would of course be challenging and test the people of Honolulu to shift their formal paradigm. But such an effort to make the shift will be rewarding for the community, challenging the humanity in the people of Honolulu to change their attitudes and behaviors in everything that they have done in the formal system.

1. Population trends and patterns accommodated, redirected, or resisted -

15. The planning process for the City & County of Honolulu must be bold and visionary, not merely reactionary to population trends and patterns which have occurred in the past decades under existing political regimes.

16. An ideal population for Honolulu in the year 2035 should be considered and debated.

17. The planning process must include a challenge to the continued and unfettered transmigration of population from America, the Pacific, Asia and other areas of the world. No longer should Hawaii in general and Honolulu in particular be subject to uncontrolled population swings as a result of U.S. policy on immigration and foreign obligations. Likewise, Hawaii should not be considered the open territory for the U.S. States or for the Federal government to be able to send people to Hawaii. For example, the U.S. Witness Protection program has resulted in the placement of untold number of people with serious criminal propensities to reside within the Honolulu community under false identification, without any opportunity for Honolulu law enforcement to object and intercede.

18. While we recognize the present regime of U.S. Federal government interstate and intrastate priority over States regarding transfer of population among the States, we also recognize the competing claim of Hawaii’s colonization, the improper process of “annexation” into the United States, the U.S. confession through its 1993 Apology Resolution (PL 103-150), and the long litany of U.S. violation of treaties and United Nations mandate allowing the residents who have suffered under the status of non-self governing status as set forth by U.N. Charter, and General Assembly Resolutions on Decolonization, their right to exercise self-determination which has never come to fruition under U.S. control. The consequence of the denial of self-determination should not result in the favor of the U.S. colonial entity to elevate its internal law regarding interstate transmigration, but should call for an immediate end to such practice until the full right of self-determination is exercised and employed.

19. We recognize the great influence of U.S. military personnel on the population of Honolulu. We feel that the planning process should address this question of military “untouchability” should be addressed, and the Honolulu community should bring that question to the fore. We must challenge the unfettered influx of military personnel, as well as the placement and activity of such personnel in Honolulu, exercising all of the concerns raised in point 18. above in this question of the military role in Hawaii.

1. Trends and patterns in technological development, integrating modernity with tradition, the place of old and new ethics as integration occurs –

20. New technological developments may open new opportunities as well as shut out treasured life-style patterns of a community and one’s relationship to the general environment. Electronic communications have revamped our shopping practices, research, expressions, entertainment and created “virtual realities”. It has impacted employment practices, education processes, economic transactions, gained fortunes and lost estates. New technological developments have changed the style of medical practice, of town-hall meetings, of mass media communication, of emergency warnings and preparations. It foretells of cyber wars, of cowardly drone attacks, and of the dehumanization of killing, leading to massive destruction by newly developed weapons.

21. In the planning for 2035, we need to ask ourselves of the place our community should play in the advancement of such changes in the society, questioning the impact we want for our community and upon which it will have on the rest of the world. We can not allow technological development to proceed in our community without a clear intervention into the ethical direction of such developments. This brings us back to older familiar questions of who we are, what are our values, what are our responsibilities to our selves, our neighbors, and to the world community?

1. Changing circumstances in the world physical environment, the reordering of national powers, the collapse of empires, the trending towards wars and the grab for natural resources, and the resistance in peace movements –

22. While the focus remains on Honolulu in the year 2035, we can not isolate ourselves with the ever-changing events occurring around the world which may have serious impact upon our community. The world’s physical environment is undergoing drastic changes with sea-levels rising, world temperatures increasing, hunger and food availability forming the basis for tribal and national wars, destruction of the planet’s dirt and control of the world’s crops by genetically altering corporations. These are among the factors which must be given consideration in the planning of Honolulu in the year 2035.

23. As we see the world’s physical environment undergoing drastic changes, we are also finding national governments and corporations tied to such governments also changing, with the rise of previous “3rd world countries” today becoming among the leaders in economic and political affairs. We see the rise of China and India now taking command of major parts of the world economy and competing directly with the United States. We see Brazil and Venezuela in the American southern hemisphere becoming not only major oil producers, but increasing their influence and challenging the assertion of any modern day “Monroe doctrine,” The Organization of Islamic Consortium (OIC) combining Islamic nations of the world is today larger by population than the four Christian countries seated as permanent voting members of the United Nations (Russia, U.S., Germany and France).

24. The empire of the United States of America is in collapse on the cultural, political, economic, military and moral front. The high regard for the United States of America, its influence throughout the world, its high reputation for human rights and fundamental freedom, its leadership in education, medicine, science, and technology has hit a wall. No longer is such high regard held. International opinions consistently reflect the downfall of admiration and respect for things “American.” The course of other empires’ downfall has shown a pattern for the downfall of the U.S. empire, including the inability to maintain its economic leadership, its inability to maintain its overseas possessions, its decline in education, science and technology competitive edge, its inability to maintain an expensive infrastructure, etc. At such times, colonies have taken the opportunity to assert its right to self-determination. Such opportunities should be part of the planning process for Honolulu.

g) A planning process should be willing to lead the society in hopeful visions for the future, and not merely relegate itself to identifying and following patterns to accommodate for the shifts in the society

 25. We call upon the planners leading this effort to plan for Honolulu in the year 2035, to lead the way in removing all current political, economic, military, environmental and international limitations to the visioning of Hawaii's future.

26. We believe that the appropriate planning approach should be first an expansive view of all possibilities before the imposition of limitations based on current constraints. Only through such a process can there be a full and free examination of the views of the people of the community.

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