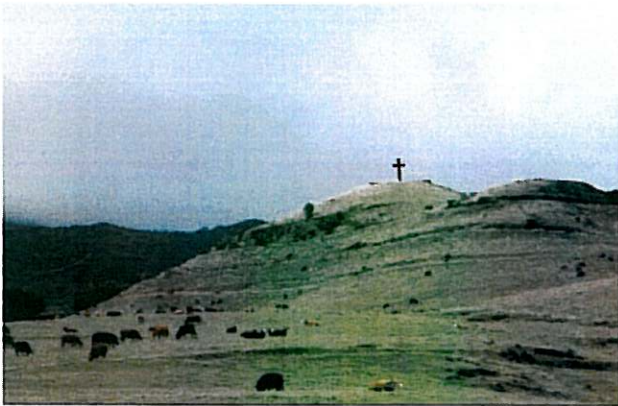


Hana Spiritual Retreat Center

History, despite its wrenching pain, cannot be unlived, and if faced with courage, need not be lived again.

Maya Angelou

Summary of HSRC Vision Statement



"Our mission - To found a physical, educational and spiritual environment for the creative exchange among our guests, world leaders, thinkers, practitioners and artists.

Our vision - To bring harmony and healing to body, mind and spirit; to bring awareness and unity with nature; to promote greater understanding of religious difference for the spiritual evolution of humanity.

Our core values - Our work is based on the principles of kindness, compassion, selfless dedication, and boundlessness."

The following is summary of the Vision Statement provided by the Board of Directors for the Hana Spiritual Retreat Center in February 2003.

Site and Context

- On the verdant slopes of Haleakala near Hana, Hawaii, is a 14 acre site in a horseshoe-shaped cindercone.
- A Long Term Lease is established for this site in the heart of the Hana Ranch. The Hana Ranch Partners own the Ranch, and the lease is in the center of their 4500-acre ahapuaha from rainforest to coastline.
- Hana, in East Maui, is culturally rich and has both rain forests and wide green pastures.
- The sacredness of land, tradition, spirituality and ancient lifestyles is practiced on a daily basis in Hana.
- In 1980, the Hawaii Volcanoes National Park, including Haleakala National Park, was named a UN International Biosphere Reserve Designation. East Maui has applied for Congressional status as a Heritage Area; status will soon be granted.
- Around this site (from Ke'anae to Kanaio) are the highest concentration in Hawaii of heiaus (over 200 Hawaiian sites of Worship). Piliāni Hale Heiau, a newly restored national treasure, dominates the National Tropical Botanical Garden, as the first site seen on approaching Hana.
- The Hana Center site is on the forefront of a strong cultural and spiritual renaissance.

Programs and Activities

- The Center will provide an opportunity for visitors from the anxiety-ridden 21st century to experience a new concept of Old Hawaii.
- Up to 20 guests will stay on site with up to 100 visitors at times.
- The Center will provide educational and spiritual programs, workshops, symposiums, short courses and individual mentoring.
- Silent meditations and retreats are also a primary focus, for the cultivation of spiritual development.
- The Center will be a host for spiritual practices from all over the world; theoretical and historical studies; with a cross section of religious and philosophical beliefs, with exchanges to occur spontaneously.
- Teachings will be provided to develop higher consciousness and disciplined body, mind and spirit.
- Wellness practices will include nutritional, environmental, indigenous and universal physical disciplines such as Tai-Chi, Yoga, Hula, and Lomi-Lomi.
- The schedule will offer weekly or ten day sessions, as well as individually-tailored retreats for groups.
- There will be private isolated dwellings for quiet, creative work or living in solitude.
- Resident artists and spiritual leaders will live in Hana, 2 miles away.
- Hiking, horseback riding, swimming, surfing, waterfalls, fresh water pools, and sacred sites are amenities that will be available near the Center to explore upon request.

Organizational Structure

- The HSRC is an independent non-profit entity.
- The Board of Directors establishes policies, standards and principles. The Board will administer and oversee (with advisors) development of activities, construction and landscaping. The Board will have final say, secure highly skilled professional staff and remain in close communication with staff, community leaders and the Hana Ranch Partners.
- Capital development and master planning are now in progress. The Master Planners will coordinate and supervise the Architectural and Environmental developments.
- The HSRC is looking for an Executive Director.
- The HSRC is looking for a Cultural Liaison, who will provide on-going relations between the Center and the Community.
- A Global Advisory Board will be developed.
- Open Space Technology will be used to reach consensus in decision making whenever possible.
- Board members have met with European communication and marketing experts to design a program based on international standards and sensibilities.

Board members:

- Reverend Heng Chang is a Vietnamese Zen Buddhist Monk, with a vast knowledge in Feng Fui, sacred teachings and geophysical planning.
- Susan O'Connor is a part-time Hana Resident partner in Hana Ranch Partners, a founder of Ohana Makamae, Inc. – Family Support Center and a patron of arts and social justice causes.
- Susie Lindberg Miller is a part-time resident of Hana, an Executive Committee member of Hana Ranch Partners, an environmentalist, rancher, and a teacher and curator of folk art textiles, and oral histories of the Hmong people.
- *Advisors:* Kekula Bray-Crawford is providing a GIS Survey

Architecture and Master Planning

Will provide the following:

- An Open Space Pavilion for up to 100 people, for meditation, yoga, lectures, performances and communal gatherings.
- A communal furo, dining and cooking houses, private meditation huts and teahouse within walking distance of dwellings.
- 10 to 12 dwellings, or hermitages, for up to 20 people, with 1 to 4 occupants.
- Dwellings to be private, screened-from-view, connected by paths, scattered throughout the grounds.
- Dwellings to be open and simple, providing shelter and spectacular views; each with a private bath and meditation garden.
- Cars and cell phones to be left below the site at a reception area.
- International Zen Garden to be built throughout the hilled site, with a water feature, for continuity and serenity.
- Organic vegetables, herbs and fruit trees will be cultivated to provide a constant resource for inspired "green cuisine."
- Low impact off-the-grid technology, with spring drawn water, on-site solar, and state-of-the-art composting toilets will be provided.
- Utilities and storage will be out of sight and at a distance to allow for "plein nature."

Community Relations

With Hana Ranch:

- To preserve and enhance the natural beauty of the site, to bring attention to historical, cultural and spiritual Hana. There will be no legal or financial linkages with the Ranch except for the lease.

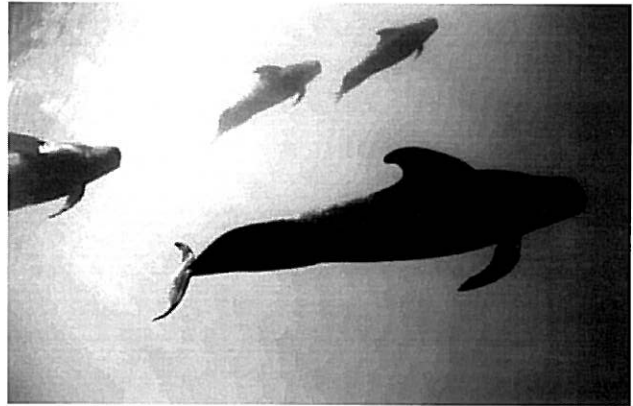
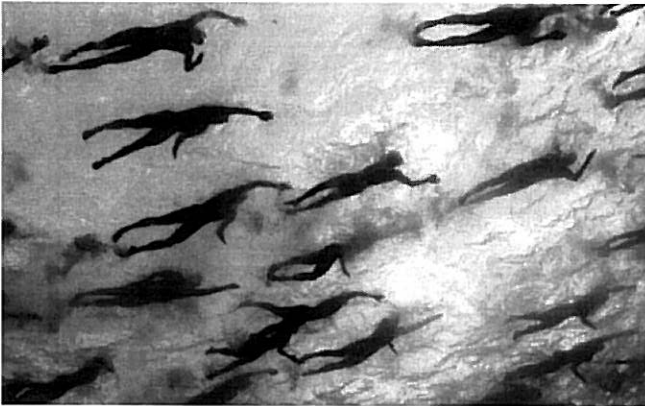
With the Hana Community:

- To serve economically, environmentally and socially, and to respectfully offer growth through preservative, restorative and educational programs.
- To reach out to the Kapuna (elders) and children by providing and seeking mentoring.
- Global leaders to enlighten (and further their own enlightenment) when attending diverse forums, dialogues and discussions, interfacing naturally with the Hana Community.
- To develop racial and religious tolerance for a peaceful cohabitation of Hawaii and the World through mindful practices, dynamic exchanges, and open communication.

With the International Community:

- To establish a global profile and network with international like-minded people and centers.
- To desire to play a part in a forward, peace-seeking global community, the Center will provide a unique environment for profound spiritual growth and cultural, spiritual and ecological exchanges.
- Master Chang's first vision: "This region will become the planet's most important spiritual location, a center perhaps even greater than the Himalayas."
- The Hana Center will enable people of diverse racial, religious, cultural and scientific backgrounds to come together in a serendipitous fashion, creating an ongoing evolution as they gather, converse, and share problems and spiritual ideas. The synergy created by this dynamic model will inspire our center, our community and the world.

Programming Query



The methods of architecture are sometimes reminiscent of those of science... and (are) more methodical than before, but... architectural research must always be more of an art and an instinct.

Alvar Aalto

Site and Context

M. Chang: This site is a logical place for a Spiritual Center in the Center of Eastern and Western Philosophies. The Himalayas rise up to the Heavens with ruggedness. Hawaii descends to the Earth and the Ocean of Compassion, lush and not rugged. The nature of the site dictates spiritual growth in the future to attach to the human problems.

Hana local Kekula Bray-Crawford quoted author Lucy Lippard of Santa Fe, New Mexico when writing about Maui: "Every place is a story, an outcropping of the shared tales that form the bedrock of community. Untold land is unknown land." The Hawaiians have a tradition of oral history through songs, music, and words.

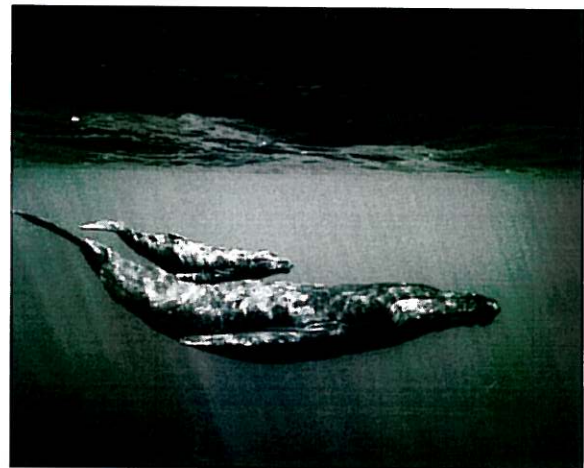
Susan O': Some stories tell that Pele's breasts and the bones of Pele, the goddess of volcanoes, are considered to be in this area. One can feel her turbulence.

Haleakala, a volcanic caldera, rises 10,000 feet above the site. At its peak the temperature ranges from 32°f in the wintertime to 50°f in the summertime. While not technically extinct, Haleakala is dormant because Maui has drifted Northwest of its steady supply of fresh lava. (On Hawaii there are volcanic eruptions every year.) The Maui culture is deeply sensitive to the Earth's rhythms.

The Haleakala National Park has designation as a UN Biosphere Reserve. It preserves the volcanic landscape of Haleakala, the unique ecosystems of Kipahulu Valley, and the scenic pools along Oheo Gulch.

Haleakala's peak is the location of "Science City," with various universities' and the Smithsonian's Observatories for solar, satellite, volcanic and astrophysical activity. The peak also hosts an Air Force transmitters and receivers (a satellite tracking station) as well as several TV transmitters.

How will the Science Center, the Biosphere Reserve, and the stories of Maui serve as potential sources for the Spiritual Center?

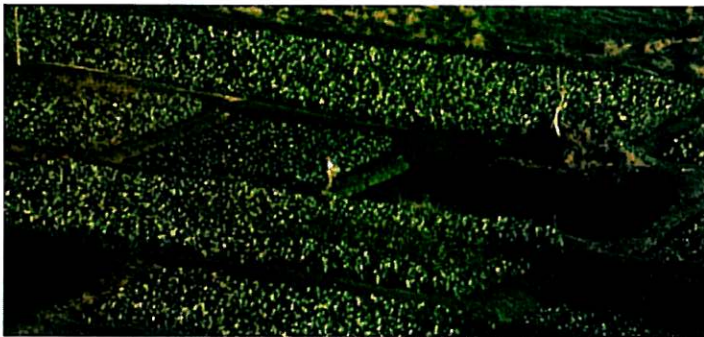


Maui, Molokai and Lanai are all one landmass; some sections of which are now 1200 feet under water. The oceans around the islands range from 16 to 18,000 feet in depth. Maui is 25 miles wide and 40 miles long. Humpback whales, the "singing whales," birth in the deep oceans in this area from November to May. The Hawaiian islands have regular tsunamis, which occur on an average of one every 10 years; Hana's last tsunami occurred in 1946. Caused by earthquakes and events across the ocean in Alaska or Japan, tsunamis average between 50 and 150 feet in height. Maui is said to have a good siren system for alerting locals.

Rain in Hana usually occurs at night and in the early morning, with an average of 100 inches of rain a year. The rainiest months on Maui are December to February, with the north and east sides of the island receiving more rain. In the mountains above, the annual rainfall is as great as 200 to 300 inches. The air temperature in the wintertime averages 80°f, summertime 86°f, with ocean water at 75°f.

With the regular rains, will paths between some buildings need rain protection for guests?

Consider the delight of developing recognizable collection, harvesting and re-use of water (such as the Hawaiians, Japanese, and French have done for generations, or such as the design at the Lady Bird Wildflower Center, which is the largest collection and reuse system in the US). Re-harvesting could be part of the new water features while also contributing water for daily use, as described in the Vision Statement.



The Hawaiian Islands historically were home to 1500 plant species found nowhere else in the world; many of these plants are now extinct. The upper areas of the islands have bamboo forests, with incredible music and sounds in the forests. But Susan O' has described the site as now having invasive and weak-limbed tree species that have taken over the site. The Board plans to undertake a reforestation project throughout the fourteen acres.

Discuss how the garden and reforestation design will change the poetry and nature of the site, and therefore the sounds, light quality and smells as well.

Kahunas are traditional Hawaiian healers who work with over 200 native earth and ocean plants.

Who are the Kahunas and local gardeners who could assist to develop a medicinal garden? A garden to replenish the spirits. Honolulu has an organization known as "the Tropical Reforestation and Ecosystems Education Center." Groups such as this (and the 8+ botanical gardens on the island of Maui) could be worthwhile contacts for further assistance with the Reforestation Program. The Center's gardens would provide an educational program for the visitors to talk about extinction and the healing of the natural environment.

Kekula B-C is preparing the GIS Survey of the site.

Kekula is recognized as a strong member of the community. One of her roles for the site context could be to introduce the Board and the Team to locals with great knowledge of historical and contemporary plants, and their plant and animal stories on the island.

While Kekula is working on the GIS, is she also collecting topographical, vegetation and archaeological information? Will some of the information be available for March 19? Once more specific sites have been selected within the 14 acres, then there might be specific trees selected, to be numbered on the survey and in the field for protection and reference.



Native animals, native birds are disappearing from the islands and Maui in particular. Still thriving today, the pueo owl is one of the oldest examples of the “family-protecting spirit,” in the terminology of Hawaiian Natives. But the monk seal and the hoary bat (Hawaii’s only two indigenous mammals) are threatened or endangered. Many animals have been imported and turned to feral species, such as dogs, cats, pigs, sheep, cattle and goats.

How does the Center relate to the animals and birds on the island ? Do any of these animals need to be kept out of, or encouraged into, the Hana Center? Is the Hana Ranch already fenced? What are the existing animal migrations through the site?

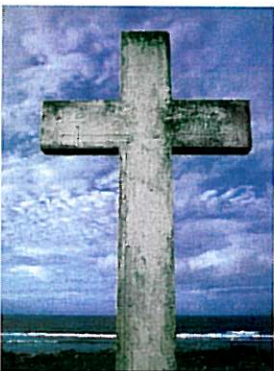
How can the programs and facilities inform our understanding of human beings as part of nature and move past anthropocentrism?

How will the traditional Hawaiian stewardship practices relate to the Western land ownership practices at the Center?



The enemy should not be considered absolute. We have seen many times that today's enemies are often tomorrow's allies, a clear indication that things are relative and very inter-related and inter-dependent.

the Dalai Lama



Programs & Activities

Of a spiritual center:

M. Chang: We don't want to unite the religious groups, but to discuss and bridge the divide, with spiritual and religious leaders living together so that they may bump into each other in a natural way, allowing them to share together and morphing together over time.

There are 5000 religions and languages worldwide at this time. For the first time in history, man can rapidly communicate internationally via the use of contemporary technology. This technology will enable the Center to spread the word easily; there is a great wealth of spirit in these one-on-one interactions. "Listening is the first step towards Peace." Getting to know our neighbors, and our enemies is the first step in recognizing our age as one that is also of extinction, voyeurism, and continuing wars even while living on an abundant earth.

Communities like the Hana Center are known as "Intentional Communities." Some people refer to them as "Sanctuaries." There are over 700 Intentional Communities worldwide serving a full range of social and spiritual issues. But spiritual communities in the sacred, ancient meaning are communities that exist for the purpose of furthering the spiritual development of its members, to study, practice and express their common spiritual values and traditions.

We have provided at the end of this document a few examples of other "Intentional Communities" around the world. These other Centers may serve as references to how other groups have formed; they may also be able to function together with the HSRC in the future.

How will the Hana Center be different from or similar to other Intentional or Spiritual Communities? Who from these places can assist us or inform us?

Does the Hana Center experience constitute a "retreat," during which you may bump into people and share? Or is the Hana Center intended as a place to meet and share ideas with people, while also being calm and inviting enough to be a retreat when needed?

For instance: What are other names and definitions that might be used for the HSRC, i.e., "Retreat," "Conference Center," "Community Center," "Cultural Center?" For instance, this could be the start of U.N. designated World Cooperation Centers located adjacent to U.N. World Heritage Sites (to start to look at revenue as well as expense support internationally).

The Center's Vision Statement indicates that the Center is intended for global leaders (those who have already defined their roles in the artistic, spiritual and scientific worlds). Will the programs be open to anyone, or will attendance be by invitation only in order to lead to a more directed conversation?

Will the organization have continuing pressure to grow as it succeeds in its mission? Therefore, will the planning of physical facilities need to account for intended or possible future growth?



Many of the Intentional Communities have people living permanently as a small village. Will the Center be thought of as a place that people live (in Hana) and work on (on the 14 acre site) as a consensus community, with guests (also on the 14 acre site)? Or will the people at the Center who live in Hana be more like staff who organize and direct the activities of guests?

The Hana Center has been described as an Education Center. Will there be distribution of materials physically to people offsite, as well onsite? If so, where will the facilities for management of that part of the program occur?

Will the production of educational materials and the use of the internet be considered equally as important as being on location at the Center with guests? What might some of these things be?

How can the onsite discussion of both spiritual and religious evolutions impact the development of the site itself? For instance, will certain religions require a chapel, or is it assumed that no such formal facilities will be provided at the Center?

... people casually join in conference ... someone may choose to be in complete separation in a quiet environment of meditation and the sound of rain. Such a stretch of experiences for an intimate group of visitors and staff to support the Retreat leads to a small village environment. A perceivable village within a well-respected natural environment will further the visitor's reflections on the greater world village.

How can the Center's programs and activities further the sense of a village?

Organizational Structure

The current individuals who have been invited to Hawaii to begin the Hana Center's Master Planning discussion are: the Members of the Board, Kekula Bray-Crawford, (Craig) Hodgetts + (Ming) Fung, Shigeru Ban, Suby Bowden and Sunil Sakhalkar.

All the members of the team have expressed the importance of meeting each other, sharing ideas about the Center, and through the sharing, learning to create and work together.

Board Members have expressed interest in further studying the idea of how, or if, multiple Architects can work together as a team and what their different roles might be.

Master Chang has posed three questions to the Team Members to assist in the development of these answers:

1. Does (the Team) need any information from the Board of Directors of HSR?
2. Would you like to suggest an approach that you think most appropriate for our upcoming interaction/meeting?
3. What is the uniqueness of your team/approach/architecture philosophy that you would like to bring to this meeting or to communicate to (the Board)?

It is our understanding that each Team Member will be providing such answers.

David G. expressed an interest in having Kekula Bray Crawford be considered as the Cultural Liaison. He expressed concern for how, or if, other Team Members could work with her and be assisted by her. Who would design the community process?

Team Members have expressed interest in knowing how the Board members will participate in the process.

In directing and responding to the designs; or by participating in the development of the designs? For instance, Will M. Chang be available for Feng Shui, Feng Fui, and Geophysical analysis? Will Susie M. assist in collecting Hawaiian stories? Will Susan O' share information about the health of the social justice causes on the island?

Coordination of the Facility and its Programs will require adept facilitators, mediators, loving listeners and storytellers. Consider how all staff and leaders will be educated in these fields prior to sharing with guests and community members.

Imagine yourselves in the future with the Center's construction completed. You have moved into the beautiful gardens and spaces, and visitors have arrived. What are the key goals that would have been accomplished so that you consider the Center to be a complete organizational success?

Architecture & Master Planning

Susan O': The current zoning for the site is agricultural (a pasture for cows) for the Hana Ranch. The site would need a variance to the zoning to build the Hana Center. Negotiations have begun with the Community and the Government. See the "Community" section below.

Susan O': described a Hana Center schedule that might be about one to one and one-half years for design and development, with actual construction subsequent to that. The final schedule would be developed as more is known about the Center and the Team.

Is there any requirement by the Board to have the Center operational by a certain date?

Do you anticipate Building Phases for the Center as currently defined? A Master Plan would help to determine a long-term schedule.

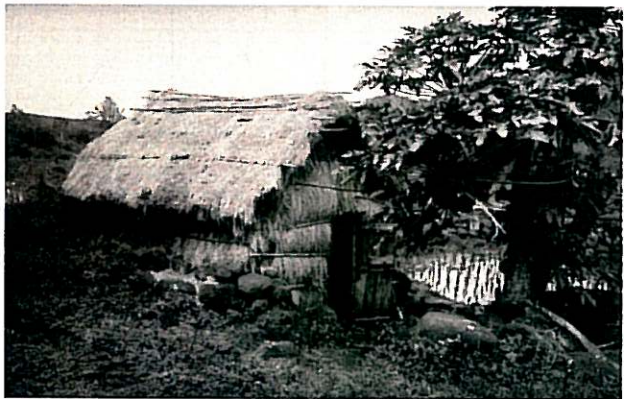
Should parts of the site be reserved for the future members of the Center to develop as they wish when future needs are known?

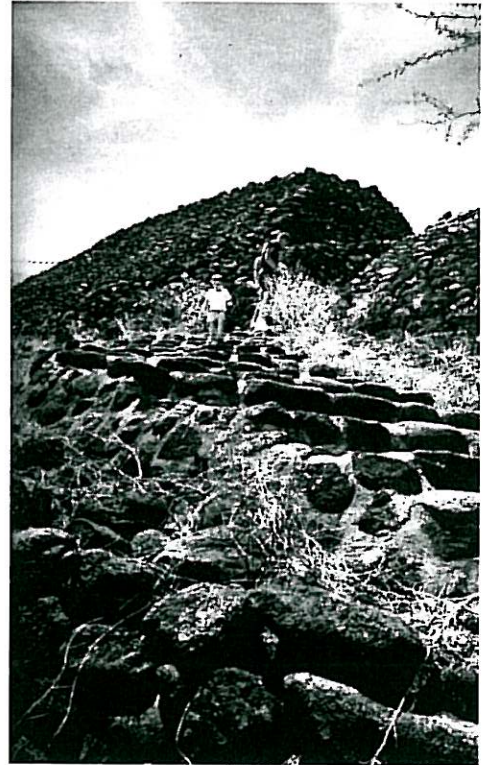
The Vision Statement described cars as being located below the main site. This is a very beautiful image for the health of the site, and for the rhythms of the guests and staff. It will provide a beautiful understanding of leaving man's rhythms behind in order to feel nature's rhythms surrounding you.

Is the reception (and/or parking) on the 14 acre site, on the Ranch, or in the town of Hana?

Will guests shuttle or hike from Hana? In Vernazza, Italy (a beautiful UN World Heritage Site) people leave their cars behind and walk uphill and down for about one half mile. Shuttles are also available.

100 cars requires one half acre. 130 cars requires 3/4 of an acre. Will any of the cars be provided with covered parking? Will any service vehicles be allowed up to the main site of the Center for unusual occasions or deliveries?





Susan O': Discussed piped water to Hana Village.

What is the availability of this public water versus the collection and processing of rainwater onsite?

Who in the community is the best person to talk with to learn about utilities and excavation costs? (Water, gas, electric, sewer-septic-wetlands, rock foundations, and soils conditions.)

How is water typically heated in the community?

Traditional Hawaiian architecture consisted of grass homes with lauhula mats and burning kukui nuts for lights; buildings were small and nestled in nature. Stone platforms remain from the Hawaiian heiaus, places of worship and sacrifice. After the Europeans and Americans came, the Hawaiian's royal architecture was based on European models (with wood or coral structures, deep roofs and deep porches) They were visible from a distance.

One of the Board members has discussed the buildings not being visible at all from off site so that the site itself is the primary focus, and has also discussed new organic forms for the buildings. Other Board Members have discussed the Center having a minimal impact on the site (while not necessarily being invisible). Discuss options.

M. Chang: The buildings are to facilitate and dictate conversations spiritually, with people naturally bumping into each other and sharing their normal lives together while eating, talking, walking.

Discuss how architectural forms and site relationships further the idea of spirit and the spiritual path.

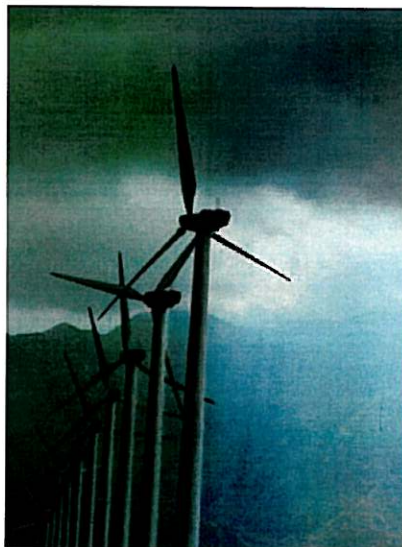
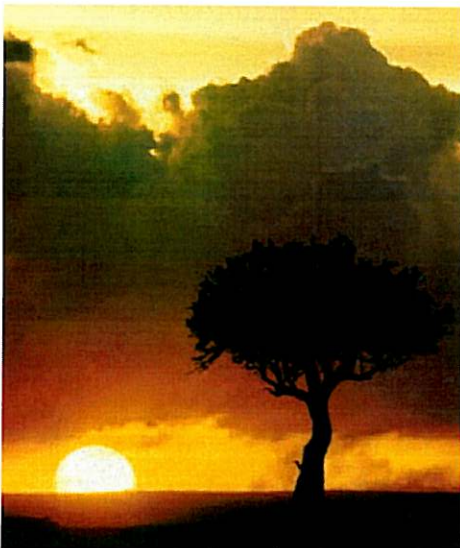
David G: Nothing is to be seen, never see two buildings at the same time. Provide incredible privacy and great beauty; see hanging tree structure in March 2002 Smithsonian Magazine.

Discuss the impact of a user never seeing another building within the site other than the one her or she is in; this approach will have a different impact on the site than having buildings in a clustered yet private arrangement. With buildings spread apart, nature will be witnessed in small segments between buildings. With buildings clustered, there will be larger areas of the landscape with no buildings. (For instance, with 14 acres and 12 dwellings, plus all other communal buildings and meditation huts, there could be an average of one building every 3/4 acre to one acre). Spreading buildings out will also have a greater impact on how guests spontaneously interact with each other.

David G: describes the dwellings as being about 150 sq. ft.. He sees them as having no walls, no screens, no suites, providing an open environment (due to 79°f temperatures all night, summer and winter) just for sleeping, sitting and meditation. He describes them as having simple needs and no architectural expression. In response to large amounts of rain, a roof and a bed would be provided, with bathrooms ten feet away, no power poles. Other Board Members (in Montana) discussed the possibility of attached baths and architectural solutions.

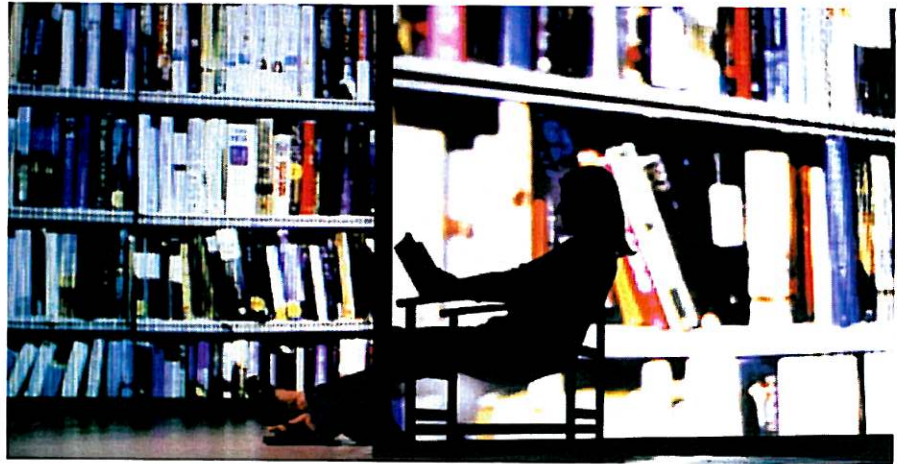
Due to the rains, will baths be attached to the sleeping areas? Will each unit have a private bath? Or will the furo be the only baths? With showers? Will there be a steam shower, sweatlodge or sauna anywhere on the property? How does this accommodate for widely differing customs throughout the world?

What kind of privacy will be provided for the guest units and for the staff? What is your vision of the relationship between the interior and the exterior of your building environment? For instance will openings on the sleeping units have any filters for insects? Will there be any sound filters (for children and such)? There is extreme weather, typhoons, and rain; will all structures anticipate occupancy at such times?



From Sunil's notes from conversations with Charlene E. and Susan O': There may be a need to add a conference room (or meeting room), as well as staff office areas. Also, the facility is not to be a spa.

Are there meeting halls and offices needed? Describe the nature of these rooms; are they on site, or at the reception area, or in Hana?



General questions:

If staff housing is in town, does it exist now or will it need to be built? Do you have a sense yet of how many staff and/or homes will be needed?

Describe the nature of the reception area. Is it open and inviting (educational) to anyone driving by, or will one need to know about the facility to find it and drive to it?

The Vision Statement discussed spiritual leaders living in Hana. Discuss how this relates to the desire for leaders to live together with visitors in order for co-mingling to occur.

If the Open Space Pavilion will host yoga, lectures, and performances, then discuss what kind of storage will be needed near-by for mats, chairs, possible equipment for visual and acoustical aids, etc., as the use of the Pavilion changes from event to event. Will one of the uses of the Open Space Pavilion be film or video projection to an audience?

Will there be a book library or media area (with access to computers or films) for guests, locals and staff to read, watch, and use?

The vision statement describes Communal Dining and Cooking Houses, as well as a Teahouse. Is the assumption that there will be different size eating facilities scattered about the site for lunch, etc, or are these different eating areas intended for different purposes and for different times of day? In other words, will everyone (20 people) eat breakfast together at one facility or will there be a variety of locations to choose from for 20 to 100 people?

Is there an existing recycling system available in Hana through a public or private system, or would the Hana Center develop its own recycling system?

Off-the-grid, onsite, low technology was described in the Vision Statement. Passive solar power is achieved simply. Is there technical support on the Islands for mechanical, active solar systems or wind collection systems? There is debate regarding the aesthetics of wind power. What is the availability of maintenance service on Maui? If there is none, staff could be trained on site.

Green cuisine was described. Will all fresh green food come from the Center's Gardens, or will some be bought from offsite? If the source is onsite, greater facilities will be needed to handle the farming and produce, for cleaning and preparation. Perhaps the option of being both a producer and a consumer market for Maui farmers, fisherman, and processors, is one good way to integrate with the community.

Will visitors help with the cooking, gardening and serving of food? For instance, are guests expected (or offered the opportunity) to be workers in the gardens? If so, would a teaching kitchen be necessary versus a traditional smaller hotel kitchen? Would supplemental staff be needed for the gardens or would there be self-guided tours of gardens?

Will guests clean up after themselves throughout the facility? Will each guest prepare the room for the next guest?

Briefly describe the items that are most important to you concerning the quality and poetry of the Center.

Briefly describe the overall image or spectrum of the exterior of the buildings you imagine. Within the spectrum of very traditional to very contemporary, where will the Center be located?

Describe the point on the range from simple to elegant surroundings that feels most comfortable to you.

What views are important to you from the different areas? After garden designs are developed, views could be different from those that are currently on site.

Do you want an architectural control for security of the reception area and the overall site, or will this be handled by staff?

Are level changes (upstairs – downstairs) allowable or even preferred within the individual buildings?

Is there particular artwork that is desired to be shown onsite, and/or within buildings? Will an artist or artist potentially collaborate with the architects?

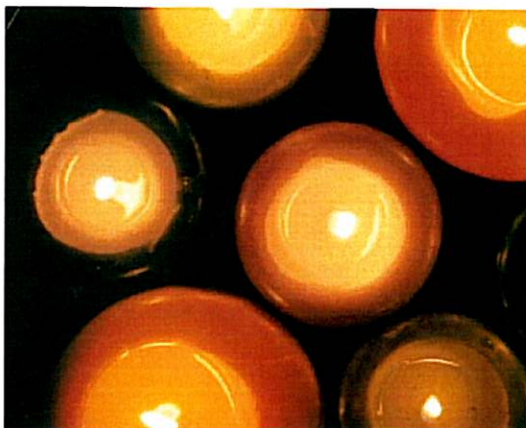
What will the Center's large bulk storage needs be? For instance, where will the maintenance facilities for the Center be, with workbenches, recycling and trash collection, composting, etc.? How will laundry facilities be handled? Will clothes hang outside or will they be dried using mechanical equipment?

Discuss the importance of using all green materials versus some green materials in the construction of the Center.

Discuss whether the Center will have full ADA (American Disabilities Act) accessibility or only partial.

Discuss the importance of having the facility perfume (scent) free and/or designed for chemically sensitive guests.

A nurturing environment of gentle touch, reflective music and wondrous smells can further the sense of simplicity and support. Yet this will not be a spa. Discuss how a guest might encounter these sensory experiences. What services might be available off site versus on site?





Community Relations

Gary Snyder, poet and bioregionalist, has said that we should strive to synthesize "cosmopolitan pluralism and deep local knowledge" in our work and daily lives. "The extent to which those working for nature and community at the local and regional level can link arms, embrace a clear set of cultural values, and begin to bring those values to bear in the political, economic, and social spheres will be our measure of hope."

Susan O': It's very important how the Project is perceived in the Community, and how the Center supports, and is supported by, the Community. The Board met with the Kapunas in March at the Taro Festival, with the Kapunas invited to participate in the description of the Center. Later the Community expressed interest in supporting the concepts of the Center.

Susie M: The Board wants to involve all ages and children, so that the Center does not provide just a cerebral experience. For instance, there could be planting of gardens by kids, participation with the At-Risk Program in the High School in Hana, as well as involvement with other programs in the Community.

M. Chang: feels it is easier to share spiritual values with the Community, due to spiritual traditions, but it is not as easy to build developments.

David G: Development is never easy in Hana due to the difficulty of the history with outsiders. The spiritual community is easy to work with. But trying to communicate with the locals in Hana about development is very difficult - they don't like foreigners, there is controversy over the land, high drug addiction, violence, some of the worst in the world. Even in the spiritual world, old Hawaiians were asked or forced to banish the old beliefs.

The languages spoken on the Islands include Hawaiian, Chinese, Japanese, Spanish, Portuguese and Filipino. Older people are said to speak 3 or more languages apiece. There are 7 daily newspapers on the islands (3 in English, 2 in Japanese, 2 in Chinese and 1 in Korean). Voting occurs in Hawaiian and English. Church services are often in Hawaiian. Most Hawaiians are now Mormons, Congregationalists or Catholics with some Chinese Buddhists, and Shintoists.

Despite the wide variety of people living on the islands, Hawaiians have terms for outsiders: "haoles" are white people, and "malihini" are strangers or newcomers. "Kamaaina" are native born. The outsiders have caused tremendous damage, as well as giving great support, to the Natives. For many reasons, the strong Sovereignty Rights Movement developed in Hawaii, and specifically in the communities on Maui; some of the primary leaders of this movement reside on Maui.

The Hawaiian oral tradition will be fundamental to the development of a community process. Discuss what is unique to Maui's oral tradition, and how it will shape the character of the Center.



Sovereignty & the United Nations

When Captain Cook arrived on the island in 1778, there were approximately 400,000 Native people. By 1872, there were only 44,000 Native people still alive on the island. East Maui is unique in that somewhere between 23% and 50% of the residents are classified as Native Hawaiian.

Prior to Cook's arrival, the Hawaiian people lived within a healthy community of islands working together. All islands were united under one chiefdom, with peace and laws to protect the defenseless and the aged. Royalty felt the greatest gift of all was knowledge. They felt that the people were the government. People touched nose to nose as a sign of affection. "Hanai" was the giving of one's own child to another to raise and to fortify friendships. There was no written tradition.

Kapi'olani was the first Queen on the island. When she appeared at Queen Victoria's Jubilee she wore a peacock-feather gown, and her gift was to sing for the new Queen. It was during her reign that the monarchy was overthrown and forcibly annexed to the USA in 1893. "Since then... generations of Hawaiians would not stop until their independence and right to self-determination (was to be) recognized by the world at large." (K.B-C) The Hawaiian Palace is still draped in black on the anniversary of the event.

The Native Hawaiians have been working formally and collectively since the mid 70's to re-acquire their land rights, ocean rights, birthrights and water rights, and have reorganized under the names for the Nation of Hawaii (Ka Lahui) and Maui (Maui Nui). Debate has occurred for a Pacific Islands merger state to be called "Pacifica." One island, Ni'ihau, of pureblooded Hawaiians, has chosen to not allow non-Native visitors, other than those who are invited.

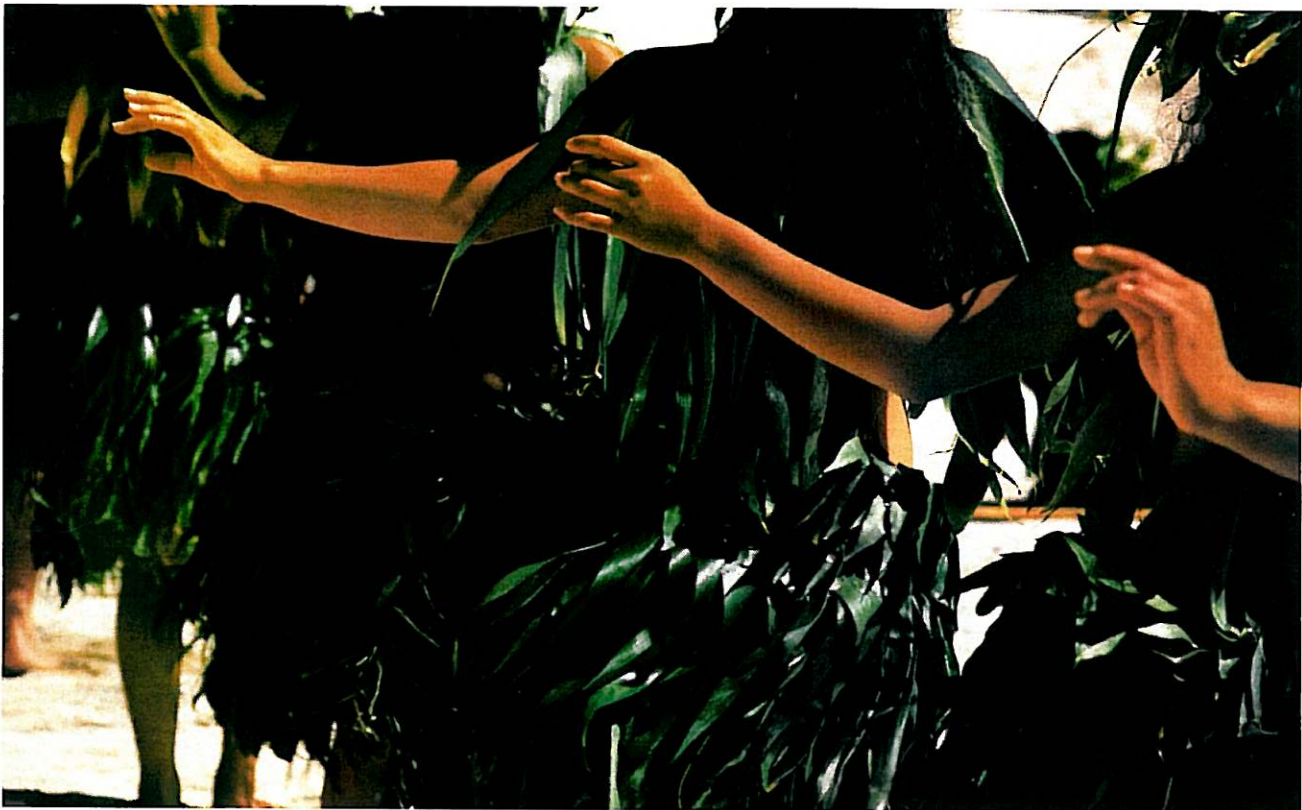
In 1993 President Clinton apologized to the Native Hawaiians for the overthrow of the Kingdom of Hawaii. Eventually the Federal Government agreed to pay \$100 million in compensation to the state of Hawaii. This resulted in the debate of how money would be distributed within the islands and how the Native People would achieve sovereignty. Three primary options have been discussed: 1) an independent Nation 2) a Nation within a Nation like the Native Americans on the mainland, and 3) full economic reparation to the Native Hawaiians.

The Office of Hawaiian Affairs was founded in 1998. Decisions were originally made only by Native Hawaiians until 2000, when the US Supreme Court declared race-based elections to be unconstitutional. US Senator Daniel Akaka has repeatedly introduced drafts of a bill to Washington DC for Federal recognition of the status of Native Hawaiians as equivalent to the Native American Peoples on the Mainland. No action has yet been formally taken by the US Congress.

Does the Board feel it is important to take an “official” position on the sovereignty issue in Hawaii or the East Maui World Heritage Site application? If so, how could the Center’s actions assist with this issue in Maui?

Kekula Bray-Crawford and the towns of East Maui are deeply involved in the Alliance for the Heritage of East Maui, (to preserve rural heritage) and have applied for the H.R.2388 National Heritage Areas Act in 2001. Kekula is a Foreign Minister of the Nation of Hawaii, and she has spoken for Hawaii with the UN Indigenous Peoples with the “Draft Declaration on the Rights of Indigenous Peoples.” She wrote a document titled “Self Determination in the Information Age” with her husband, Scott Crawford, and she is involved in the “Hawaiian Unity Program.” In addition she is a strong activist for the same movements through the Internet.

Kekula and her husband Scott wrote: “The indigenous peoples of the world already hold the ancient wisdom. The question is, can their wisdom be translated into data and information in a way that preserves its essence, while allowing us to take advantage of the modern technologies that are available to distribute and share this wisdom in the form of data, to make a real significance in the future of humanity?”



For the UN World Heritage Designation for East Maui, the UN documents describing the process say that the US World Heritage nomination process is fully respectful of private property rights, it does not impose any particular new management requirements, “...but is often viewed as presenting new opportunities.” The UN does not gain any authority via designation of a World Heritage Site to dictate land management decisions in any country or at any level.

"...World Heritage sites, US Biosphere Reserves and Ramsar designations, increase partnerships among federal, state and local governments and private properties for mutual benefit. Additionally they have contributed to increases in tourism, which is especially vital to local economies and have fostered research on important environmental problems.... During the period of 1990-1995, visitation to US World Heritage Parks increased 9.4%, as opposed to a 4.2% increase for all National Parks." The increase was dominantly due to international visitors.

In Maui there are said to be 20 tourists to every citizen (120,000 citizens and 2.35 million tourists). Tourists stay typically 6.7 days. Designation of the area as a UN World Heritage Site could increase tourism by 5.2%, which would be equal to roughly 122,200 more people in the East Maui area in a year, or 334 more people on average per day.

By comparison, Santa Fe, New Mexico (Suby and Sunil's hometown) has 64,000 citizens and approximately 2 million tourists a year. However, they are not traveling on one dominant road; they are distributed throughout a wider community road system.

East Maui had a "Your Town" Program workshop in the year 2000. A brief summary of factors deemed to be of greatest concern for decreased quality of life included: increased population and tourism; unplanned or unmanaged development; too narrow an economic base; economic disparities; fear of change; cutting back of airline flights to Hana; loss of agricultural lands; loss of cultural identity; loss of roosters; increased traffic; and increased property taxes.

The following are some of the areas relating to the Center that were supported (by the "Your Town" workshop) towards expanding the area's economic base: a retreat center; cultural conferences; a corporate think tank; an Hawaiian healing village; a "Made in Hana" program; an "Old Hana School" kitchen; educational activities; affordable housing; high tech and internet; and the controlling of vehicle flow, timing and numbers on the Hana Road (including toll access to Hana, provision of pull-outs, encouraging trip timing, and provision of public transport).

How can the Center assist in addressing these issues through its work?

We have been told that the County of Maui has a Board of Supervisors (similar to a County Council) and a County Chairman. There are no other local governments, no townships, nor mayors. The County has its own water supply, Department of Parks, and Property Tax. Outdoor advertising is against the Law. East Maui is the 12th Representative and 6th Senatorial positions in the US Congress.

The elected representatives for the County of Hana will be re-elected in 2003. We have been told that a major source of debate for the election season will be development issues, road issues, etc., due to Maui having some of the strongest homeland activists as well as some of the wealthiest living in the same area. How will elections potentially impact (or not) on the Center's future?

Discuss how increased tourism (due to the Hana Center having up to 100 people at an event) might be addressed with the citizens of Hana and the road network to Hana? For instance, guests might be encouraged to fly into a larger airport than Hana, and be shuttled to the site. One of the keys to protecting a unique location, such as Maui or Santa Fe, is to make it difficult to access so that people must slow down both physically and emotionally before arriving.

Consider and discuss these two extremes: One, the Center is developed by the Board and then taken to discuss with the Community. Two, Hana is involved in the definition of the Center from the beginning. A process of reconciliation with the Native Hawaiians would provide a model, for the Center and its goals with the world community at large.

Hana is described by some of the guidebooks as being a “company town” because of the Hana Ranch, which has gone from American to Hawaiian to American ownership.

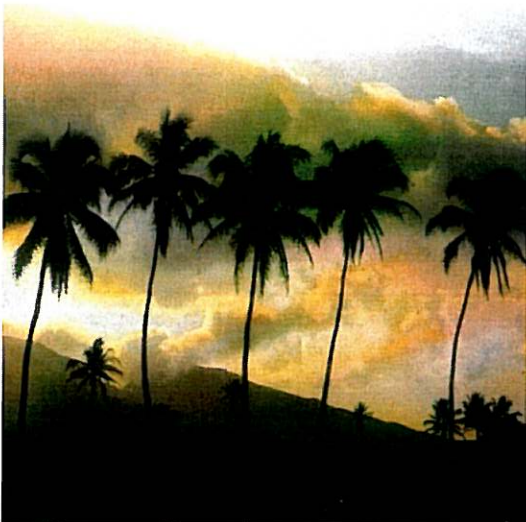
Is the idea of Hana being a “company town” a truth, or is it just in some people’s perceptions? If so, how does the future of the Hana Center on Hana Ranch property relate to historical experiences between the Hana Ranch and the Hana Community?

Susan O’: The current site zoning is agricultural (a pasture for cows). Therefore, the site would need a variance to the zoning in order for the Center’s construction to occur. (In Montana, Suby suggested the possibility of requesting reversionary zoning so that the land would return to agricultural zoning if ever used for any other purpose. She also suggested showing the community how a reforestation plan would actually increase agricultural use of another kind compared to its current use as cattle grazing).

Consider the relationship between the proposed new zoning and the “Your Town” concerns.

Residents say that Maui has 1.25 times the cost of Mainland US rates for housing and food, yet the income is 10% lower.

Discuss how staff and community members might work with the Center (to further the economic base mentioned in “Your Town”) in addition to the mentoring program considered in the Vision Statement. See the sections above for notes regarding Kahunas and healing plants, reforestation, farming, and relationships with the Hana Community.



Project Budget & Economics

At this early programming stage, is there an estimated budget for the Center, or will the answers to the above questions determine the final budget?

Is there a limit you would like to spend on the entire project versus the Construction Costs? Is there a high range and a low range? Will the Business Plan develop as part of a Master Planning effort?

Given that cost, size and quality will balance in the planning, design, and construction of the Center, how would you rank these three factors in importance to you?

David G has expressed the idea that this project would be a project of love, and was therefore surprised to see that some members of the team had been asked to submit compensation schedules.

What will be the expectations of the Board and the Team regarding non-profit rates for the Hana Center versus encouraging donations for the Center? This could additionally be considered for the design consultants, the building contractors and the staff. Can projects of international importance attract UN, US Government, foundations, corporations, foreign nations, and individuals to support projects?

POSSIBLE SIZE, and therefore FUTURE BUDGET AND CONSIDERATIONS:

- Reception = 1000 to 3000 sq.ft.
- 10 to 12 dwellings for 20 people (1 to 4 people in a unit) = 150 sq.ft. to 400 sq. ft. x 10 to 12 = 1500 to 4800 sq.ft. to be determined with further discussion.
- Communal Furo for 20 to 100 people = 64 x 20 = 1280 to 2000 sq.ft.
- Dining and Cooking Houses = 1000 to 2000 sq.ft.
- Meditation Huts = 50 sq.ft. x 10 spaces = 500 sq.ft.
- Open Space Pavilion for 100 + storage = 40 x 40 = 1600 to 2000 to 2500 sq.ft.
- Meeting Rooms = 500 sq.ft.
- Offices and Toilets = 500 sq.ft.
- Laundry Facilities = 500 sq.ft.
- Gardening Facilities = 1000 to 3000 sq.ft.
- Subtotal = 9,380 to 19,300 sq.ft.
 - x \$100/sq.ft. = \$938,000 to \$1,930,000
 - x \$200/sq.ft. = \$1,876,000 to \$3,860,000
- Plus driveways and parking for 100 visitors plus staff, (100 cars requires one half acre. 130 cars requires 3/4 of an acre. Will any of the cars be provided with covered parking? Will any service vehicles be allowed up to the main siting of the Center for unusual occasions or deliveries?) Will any vehicles be purchased by the Organization?
- Plus possible media room of 500 to 1000 sq.ft.
- Plus gardens, greenhouses, tool sheds, etc for 14 acres of gardens.
- Plus site development including retaining, grading, water collection and reharvesting, water feature, drainage and erosion controls, animal controls (fencing, etc.)
- Plus furnishings, special equipment, systems (such as solar, special window or door treatments, TV, satellite, sound, music, fax, computers, phones, water filtration, alarm systems for tsunamis or earthquakes, or burglary, etc.), kitchen, dining, and dwelling equipment.
- Plus surveying, topography, soils tests, GIS report.
- Plus architects, engineers, contractors, legal fees, construction management, taxes, bonds, owner provided work, construction financing, construction insurance, escalation
- Plus cost of hiring staff, directing of staff, marketing, management.

Equals Total Projected Budget (plus Future Operations Budget.)

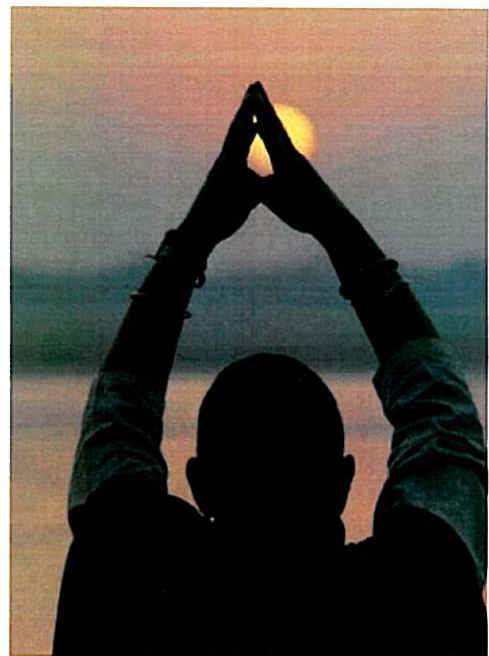
Intentional Facilities around the World

"Every Thanksgiving there is one church in Honolulu with Jewish, Protestant, Buddhist and Unitarians who join together to give thanks."

- United Religions Initiative, founded in California in 1998, with a Global Summit in 2000 to draft a charter for a parallel body to the United Nations for United Religions. "Inclusive, decentralized, self-sustaining. Working with Organizational consultant Dee Hocks. Buddhist Monk next to Muslim cleric, next to Episcopalian Bishop, next to African Shaman. Thousands of members from 47 countries, representing 88 religions, spiritual expressions and indigenous traditions. To pursue justice, healing and peace. To create a safe opportunity for dialogue, sharing and action. To pilot innovative approaches to peace building. To support youth and leadership development. To contribute seed funds for local initiatives and encourage indigenous philanthropy. To produce and distribute interfaith educational materials. To convene regional and global interfaith gatherings to extend best practices. To provide a global communications and knowledge sharing network. To offer a community of hope and a positive vision for the future." (www.uri.org)
- The Orion Grassroots Network explores an emerging alternative world view. It represents over 500 organizations and schools in North America and (7 organizations in) Hawaii. "Informed by a growing ecological awareness and the need for cultural change, it is a forum for thoughtful and creative ideas and practical examples of how we might live justly, wisely, and artfully on the Earth. Groups working with Orion have been soliciting communities help in drafting a document that would articulate a set of common values that could lead humanity toward global sustainability, authentic prosperity and peace. The Earth Charter has been endorsed by over 6000 grassroots organizations, and the Charter was presented at the World Summit on Sustainable Development in South Africa." (www.oriononline.org/ogn)
- Naropa University: This is a formal university in Nepal, Bali, South India and Prague. It provides undergraduate and graduate degrees, so it does not directly relate to the Hana Center (which will not bestow degrees). However, it is also recognized world wide as a significant center for retreats, weekend workshops and on-line education. Its own definition is "Naropa University's unique contemplative approach integrates academic and artistic disciplines with the cultivation of personal awareness." (www.naropa.edu)
- San Francisco Zen Center (City Center, Green Gulch Farm and Tassajara Center) "offers one day and week long meditation retreats, one and two month practice periods, residential farm and work apprenticeship programs, and a guest student program." (www.sfzc.org)
- Southern Dharma Retreat Center, in North Carolina. Celebrating 25 years from 1978 to 2003. With Zen, Vipassana, Tibetan, Christian Contemplative, Taoist, Sufi and Judaism. (www.southerndharma.org)
- Gaviotas in Columbia, South America is a 30 year old, 200 member community whose founder is Paolo Luger. They are not a direct parallel to the Hana Center because their residents live in the village and farm. However, parts of their program have been very successful with using wind and solar power, and they have planted millions of trees in a 360,000 acre area, regenerating an indigenous rainforest. The United Nations named Gaviotas as a model of sustainable development. They can be looked up on Ecovillage Network of the Americas. (www.ecovillage.org)
- Lama Foundation (www.lamafoundation.org), Findhorn (www.findhorn.org), Ojai (www.ojaifoundation.org), and Sirius (www.siriuscommunity.org) are all spiritual communities where many faiths are followed and honored.
- Faith and Social Justice is dedicated to providing resources, links and articles for people of faith who are concerned about social justice issues. (www.geocities.com/CapitolHill/1754)
- The United World College in Montezuma, New Mexico-Bartos Center for Conflict Resolution-deliberately have Arab and Israeli students room together and take classes together. (www.uwcaw.uwc.org)
- The LBJ School of Public Affairs at the University of Texas at Austin provides leadership, holds conferences, and produces publications as well as providing graduate-level studies in world policy and world issues. (www.utexas.edu/lbj)
- Worldwatch Institute: a non-profit public policy research organization dedicated to informing policy makers and the public about emerging global problems and the complex links between the world economy and its environmental support systems. (www.worldwatch.org)

- Corrymeela Community: established in 1963, Corrymeela officially opened in 1965. It is a community composed of “people of all ages and Christian traditions who, individually and together, are committed to the healing of Social, Religious, and Political divisions that exist in Northern Ireland and throughout the World.” Some of their goals are: to provide opportunities for meeting, dialogue and learning in communities to dispel ignorance, prejudice and fear and to promote mutual respect, trust and co-operation; to support victims of violence and injustice, to enable the healing of personal and social wounds and to promote new initiatives for social and political change. (www.corrymeela.org)

There are also many individuals and organizations who participate at a worldwide level in the pursuit of bridging divides between people and influence planetary peace. These individuals could be the beginning of a list of leaders invited to the Center. Amongst other physicians of the soul and earth, a few of them are: Charlie Rose (and his Television Show), Václav Havel, Amy and Arnold Mindell, Thích Nhất Hạnh, the United Nations peacemaking forum, US President Jimmy Carter, the Dalai Lama, Rupert Sheldrake and Jill Purce, Joan Halifax, Sam Keen and the Global Justice Index, the Board members, individuals from the 700 Intentional Communities internationally, William McDonough, Alice Waters working with Fritjof Capra in the Berkeley School System, Nelson Mandela, the Pulitzer Prize Peace Program, Richard Rodgers, Gerald Durrell, Pema Chodron, Sara Ruth van Gelder, Sebastiano Salgado, Kenny Ausubel and Bioneers, and Physicians for Social Responsibility.





Programming Package

Suby Bowden + Associates
March 10th, 2003