

UCLA

AAPI Nexus: Policy, Practice and Community

Title

Native Hawaiians Getting Back to Mālama `Āina

Permalink

<https://escholarship.org/uc/item/95w5453v>

Journal

AAPI Nexus: Policy, Practice and Community, 11(1-2)

ISSN

1545-0317

Author

Kahihikolo, Leslie Rush

Publication Date

2013

DOI

10.17953/appc.11.1-2.u17263384m607v57

Copyright Information

This work is made available under the terms of a Creative Commons Attribution-NonCommercial-NoDerivatives License, available at

<https://creativecommons.org/licenses/by-nc-nd/4.0/>

Peer reviewed

Practitioner Essay

Native Hawaiians Getting Back to *Mālama ʻĀina*

Leslie Rush Kahihikolo

Abstract

Historically, traditional Native Hawaiian values and survival were rooted in the practice of *mālama ʻāina*—caring for the land. Urbanization and development of the land over time, however, have disconnected Native Hawaiians from their traditional practices and land. In an effort to get back to *mālama ʻāina*, Native Hawaiians are incorporating cultural history and identity into addressing environmental problems by taking responsibility to reclaim and restore the *ʻāina* for future generations. One such example is the Ka Wai Ola O Waiʻanae project in which the Waiʻanae Coast community used federal funding to build capacity to understand and take effective actions that mitigated pollutants in the environment, with the goal of getting back *mālama ʻāina*.

Traditional Hawaiian Values with Respect to the *ʻĀina*

The Native Hawaiians' cornerstone for survival and sustainability was its connection to the *ʻāina* (land) and *wai* (fresh water) within the *ahupuaʻa*. The *ahupuaʻa*—a wedge-shaped section of land that follows natural geographical boundaries (ridge lines and rivers) and runs from the mountains to the sea (much like a watershed)—was significant in day-to-day living (Kameʻeleihiwa, 1992). Everything the Native Hawaiians needed for survival was contained within the *ahupuaʻa*. The most significant aspect of the *ahupuaʻa* was the flow of *wai* from the mountain to the sea. The *wai* fed the upland forests and farms, which in turn brought nutrients to the coastal fishponds before reaching the sea. The *wai* was also important for the coastal fishponds in creating a *pono* (harmonious) ecosystem that could sustain many future generations of Hawaiians (Board of Water Supply, 2006).

In the traditional *ahupuaʻa* management system, a hierarchy of chiefs, land stewards, and commoners administered and culti-

vated the *'āina*. “Communal access to *'Āina* (lit., that from which one eats) meant easy access to the source of food and implied a certain generosity in the sharing of resources” (Kame‘eleihiwa, 1992, 9). Generosity is the hallmark of Hawaiian society, a willingness to share one’s *waiwai* (wealth).

Native Hawaiians believed that the *'āina* came from *akua* (gods), and as such, belongs to the *akua*. People did not own the *'āina*, but steward it for the benefit of all people. Though the *'āina* could be given from person to person, it could never be bought or sold. Stewardship meant that the *ali'i nui* (land chiefs who were equated to *akua* on earth) had to maintain *pono* for the *maka'āinana* (commoners) by keeping the *'āina* fertile and appeasing for the *akua*. In return, the *maka'āinana* fed and clothed the *ali'i nui* by cultivating the *'āina* (Kame‘eleihiwa, 1992). Anecdotally, this reciprocal relationship between the people and the *'āina*—“if we take care of the *'āina*, the *'āina* will take care of us”—reflected the Hawaiian traditions of *mālama 'āina* (caring for the land) and *aloha 'āina* (love for the land).

Maintaining *pono* also involved the religion of *'Aikapu*. Generally, *'Aikapu* is the belief that everyone had their proper place in society. This included the separation of the sexes (the sacred male from the dangerous female) during eating and the separation of the *ali'i nui* from the *maka'āinana* (the divine separated from the defiled). The breaking of the *'Aikapu* resulted in death (Kame‘eleihiwa, 1992).

The Disconnection of Hawaiians from the *'Āina*

The arrival of Captain Cook in 1778 and the subsequent arrival of other Westerners forever altered the culture and practices of the Hawaiian people—resulting in their “disconnectedness” from the *'āina*. This brief synopsis only serves to highlight the many detailed and complex views of how the Native Hawaiians became disconnected from the *'āina* through the abolishment of the *'Aikapu*, the arrival of the missionaries, the 1848 *Māhele*, and the eventual overthrow of the Kingdom of Hawai'i.

Upon their arrival, the Westerners violated the *'Aikapu* by men eating with the Hawaiian women, thereby undermining what Hawaiians considered *pono*. Kame‘eleihiwa explained, “According to the rules of the Hawaiian universe, [these men] should have died for their shocking transgressions. Yet, they lived and carried on as if nothing was amiss” (1992, 67). The *ali'i nui* and *maka'āinana*

alike questioned the validity of the *'Aikapu* and broke their own rules, desiring to “eat and live like the foreigners, without any of the burdensome restrictions of the *'Aikapu*” (Kame’eleihiwa, 1992, 68). In November 1819, the *ali’i nui* on the island of Maui abolished the *'Aikapu*, thereby, abandoning the traditional religion that ordered the Hawaiian society (ibid).

Five months after the abolishment of the *'Aikapu*, the first missionaries arrived in Hawai’i to present a new religion to the *ali’i nui*. The missionaries considered the Native Hawaiians to be uncivilized and were determined to teach them new rules of what is meant to be *pono*. For example, the missionaries forbade the practice of *hula*, the traditional form of dance and storytelling. These new rules sowed seeds of self-doubt about the worth of the Hawaiian people and their culture (Kame’eleihiwa, 1992).

By the mid-1800s, Western influence gave birth to a paradigm shift in the Hawaiian Islands that allowed land to be privatized. Specifically, the 1848 Māhele was the legal mechanism by which the traditional Hawaiian system of sharing control and use of the *'āina* was replaced by private ownership of the *'āina* using a capitalist model. This division of communal rights into individual portions meant that the *ali’i nui* no longer had the legal right to direct the *maka’āinana* to cultivate the land for the benefit of the community; nor could the *maka’āinana* look to the *ali’i nui* for protection. In turn, the Māhele meant a certain denial of access to food for the Native Hawaiians (Kame’eleihiwa, 1992). The “Great Māhele,” by which it is known today, represented a strategic shift in how Native Hawaiians related to the *'āina*. From a communal, political, and economic standpoint it was a major shift from an agrarian society to a market economy.

The market economy model coupled with the unfamiliarity of language and practices of Western capitalism led to a rapid dis-possession of ownership of land in Hawai’i. This rapid grab for land, power, and influence led to the January 1893 overthrow of the Kingdom of Hawai’i by the Westerners; all for the purpose of protecting their economic enterprises. In 1993, President Clinton signed a letter of apology to the Hawaiian people for this egregious act by the United States (Aloha Quest, n.d.). To date, Native Hawaiians have yet to be recognized as an indigenous people by the federal government and have not been given parity with their Alaskan Native and Native American counterparts.

In summary, the abolishment of the *'Aikapu*, arrival of the missionaries, the 1848 Māhele, and ultimately, the overthrow of the Kingdom of Hawai'i began the process of physically, emotionally, and spiritually disconnecting the Native Hawaiians from the *'āina*. This disconnectedness eventually resulted in a lack of *mālama 'āina*, whereby the people no longer provided stewardship over the *'āina* as a dependent and finite resource.

Getting Back to *Mālama 'Āina*

The 1848 Māhele started the momentum of modernizing and urbanizing Hawai'i. Lands and waters once used for survival and sustainability were developed for residential, commercial, agricultural, and flood-control purposes. This development occurred without regard for traditional wisdom or practices, resulting in pollution that negatively impacted the life and health of the environment. Thus the Native Hawaiians have faced—and continue to face—many environmental justice issues. Yet the Hawaiian people are striving to get back to *pono* and to once again *mālama 'āina*, as stated in the Hawai'i state motto, “*Ua mau ke ea o ka 'āina i ka pono*,” meaning, “the life of the land is perpetuated in righteousness” (Hawaii Legislative Reference Bureau, 2011). At a corporate level, getting back to *mālama 'āina* is being achieved through restorative environmental justice and the Hawai'i Environmental Justice Initiative.

Restorative Environmental Justice

The current environmental justice model¹ typically focuses on the siting of pollution-producing facilities near minority or low-income communities, and sometimes both. This model furthers environmental justice by providing these communities with tools to effectively advocate for the siting and health outcomes they seek. This model, however, fails to comprehend the complex issues of Native Hawaiians' (and other indigenous people) cultural connection to the *'āina*. “It disregards the history of Western colonization and indigenous groups' ongoing attempts to achieve cultural and economic self-determination.” Ultimately, “it is the denial of group sovereignty—the control over land and resources for the cultural and spiritual well-being of a people” (MacKenzie, Serrano, and Kaulukukui, 2007, 38). This right to self-determination is supported by Article 3 of the UN Declaration on the Rights of Indig-

enous Peoples (United Nations, 2008, 4) that states, “[I]ndigenous peoples have the right to self-determination . . . [to] freely pursue their economic, social and cultural development.” Nationally, the application of the Indian Civil Rights Act (ICRA) of 1968 and associated case law promotes tribal (and indigenous people) sovereignty whereby tribal courts apply tribal law to tribal disputes. Recognition of due process under ICRA provides a foundation for its application in the environmental regulatory setting, “and should be used as a guide for implementing tribal environmental acts and regulations” (National Environmental Justice Advisory Council, 2004, 9).

To achieve cultural and economic self-determination, MacKenzie and colleagues posit a new model of Native Hawaiian “restorative environmental justice.” In general, “[r]estorative processes bring those harmed by crime or conflict, and those responsible for the harm, into communication, enabling everyone affected by a particular incident to play a part in repairing the harm and finding a positive way forward” (Restorative Justice Council, 2013). Similarly, Braithwaite (2004, 28) defines *restorative justice* as “a process where all the stakeholders affected by an injustice have an opportunity to discuss how they have been affected by the injustice and to decide what should be done to repair the harm.” When applying restorative justice to environmental issues impacting indigenous people, the indigenous people are afforded the opportunity to incorporate cultural values and practices into the repairing of the harm to the people *and* the land. MacKenzie and colleagues promote this new model of restorative environmental justice, which focuses on “doing justice through reclamation and restoration of land and culture” (2007, 38). Restorative environmental justice expands the focus beyond discrimination and ill health by “integrat[ing] community history, political identity, and socioeconomic and cultural needs in defining environmental problems and fashioning remedies” (ibid.)—giving Native Hawaiians a measure of sovereignty lost more than a century ago.

Since the mid-1970s, Native Hawaiians have been working to regain control over the management of their *‘āina* and resources. Though there are several examples in which restorative environmental justice is applied by Native Hawaiians, the reclamation of the island of Kaho‘olawe is presented here.

Reclaiming and Restoring Kaho'olawe

The smallest of eight islands in the Hawaiian archipelago, Kaho'olawe was dedicated to Kanaloa—the god of ocean, ocean currents, and navigation—by Native Hawaiians centuries ago. The island supported Native Hawaiians skilled in astronomy, navigation, fishing, and adz making. In addition, the island's western tip served as a navigational point between Hawai'i and the South Pacific. In the 1800s, Western colonialism brought uncontrolled sheep ranching and grazing, causing massive erosion and environmental degradation. In the 1920s, the U.S. military began using Kaho'olawe for aerial bombing target practice. From World War II to 1990, the U.S. government banned all civilian access and Hawaiian cultural practices on the island so that the navy could use it for bombing practice. This caused massive damage to numerous cultural sites and natural resources (MacKenzie et al., 2007).

In the 1970s, a group of Native Hawaiians founded Protect Kaho'olawe 'Ohana (family), an organization dedicated to stopping the bombing of the island and reclaiming it for the Hawaiian people. After many years of lawsuits and actions by Protect Kaho'olawe 'Ohana, President Bush finally halted the bombing in 1990. The United States transferred title of the island to the state in May 1994, and established a joint venture between federal and local government entities to restore Kaho'olawe. The navy declared the island's cleanup complete in 2004, having removed ten million pounds of metal (although the cleanup fell short of the promised 100 percent surface and 30 percent subsurface clearances). Eventually, the control of Kaho'olawe was transferred to the Kaho'olawe Island Reserve Commission (KIRC). Though KIRC has authority over all actions on the island, it works in partnership with Protect Kaho'olawe 'Ohana, which is the official steward of the island (MacKenzie et al., 2007).

To restore and perpetuate the management of the island and its resources to the Native Hawaiians, four purposes and uses of Kaho'olawe were made part of Hawai'i law. These purposes briefly include: 1) the preservation and practice of Native Hawaiian rights for cultural, spiritual, and subsistence purposes; 2) the preservation of the islands archaeological, historical, and environmental resources; 3) the rehabilitation of natural habitat; and 4) preservation and education. Today, the island continues to be protected

and preserved as a result of “hard fought efforts to restore Native Hawaiians a measure of self-determination, cultural restoration, and economic self-sufficiency” (MacKenzie et al., 2007, 79).

Hawai'i Environmental Justice Initiative

In 2006, the Hawai'i governor signed Senate Bill 2145, A Bill for an Act Relating to the Environment, which became Act 294.² The result of Act 294 is the *Hawai'i Environmental Justice Initiative Report* (Initiative). The purpose of the Initiative was to define *environmental justice* in the unique context of Hawai'i through community input and to develop a guidance document that addresses environmental justice in all phases of the environmental impact statement process. The Initiative's resultant definition of *environmental justice* for Hawai'i is (State of Hawai'i Department of Health, 2008, 4-6):

The right of every person in Hawai'i to live in a clean and healthy environment, to be treated fairly, and to have meaningful involvement in decisions that affect their environment and health; with an emphasis on the responsibility of every person in Hawai'i to uphold traditional and customary Native Hawaiian practices that preserve, protect, and restore the 'āina for present and future generations. Environmental justice in Hawai'i recognizes that no one segment of the population or geographic area should be disproportionately burdened with environmental and/or health impacts resulting from development, construction, operations and/or use of natural resources.

A key aspect of this definition is that it not only takes into account the restorative aspect of environmental justice proposed by Mackenzie and colleagues (2007), but it also adds an element of personal responsibility by all people in Hawai'i to *mālama 'āina*—getting back to that which is *pono*.

Another key aspect of environmental justice in Hawai'i recognizes that the racial composition of the Hawai'i population differs greatly from that of the United States as a whole. Whites represent a clear majority in the United States, accounting for 78.1 percent of the population, followed by Asians at 5 percent and Native Hawaiians and Pacific Islanders at 0.2 percent. In contrast, each racial group in Hawai'i is represented by less than half of the state population; thus, all racial groups represented in Hawai'i are considered a minority population. The largest racial group in Hawai'i is Asian at 38.5 percent, followed by white at 26 percent and Native

Hawaiians and Pacific Islanders at 10 percent (U.S. Census Bureau, 2012).³

So, 1) taking into account the fact that all racial groups in Hawai'i are considered to be a minority; 2) recognizing the need to place special emphasis on Native Hawaiians (the host culture); and 3) recognizing that the traditional definition of *environmental justice* applies to both minority and low-income populations—the Initiative proposed a continued focus on minority and low-income populations, with a special emphasis on the Native Hawaiian population, as the target or underrepresented populations for environmental justice efforts in Hawai'i.

Though the modernization and urbanization of Hawai'i has negatively impacted Native Hawaiian's cultural connection to the *'āina*, Hawaiians are getting back to *mālama 'āina* through reclamation and restoration of land and culture. The restorative environmental justice model incorporates community history and cultural needs in defining environmental problems and remedies. The *environmental justice* definition for Hawai'i places an emphasis on the responsibility of every person in Hawai'i to uphold traditional Native Hawaiian practices to preserve, protect, and restore the *'āina* for future generations.

Detailed in the following text is a current example of how one community facing environmental justice issues is applying these principles to get back to *mālama 'āina*.

A New Beginning for the Wai'anae Coast

The *'āina* of the Wai'anae Coast community (located on the island of O'ahu) is strongly defined by natural geologic and topographic forms of steep-walled valleys. Most of the urban and suburban development along the Wai'anae Coast occurs in a narrow swath along the Farrington Highway corridor, which runs parallel to the coast. The valleys are largely agricultural or military lands, and the steeper ridges and mountains are generally undeveloped grasslands and forestlands. There are nine *ahupua'a* along the Wai'anae Coast; four of which are the most populated—Nānākuli, Lualualei, Wai'anae, and Mākaha (Board of Water Supply, 2006).

The Wai'anae Coast community consists of a high percentage of minority and low-income populations. According to the U.S. Census Bureau (2012), the Wai'anae Coast communities of Nānākuli, Ma'ili, Wai'anae, and Mākaha (which are located in Nānākuli, Lua-

lualei, Wai'anae, and Mākaha ahupua'a, respectively) have a total population of 43,609. The average percentage of Native Hawaiians or other Pacific Islanders (based on race alone or in combination with one or more other races) living in these communities is 67 percent. The average percentage of families whose income in the last twelve months is below the national poverty level is 19 percent. In addition, while some Wai'anae Coast residents struggle with unemployment and poverty, getting by on little money has long been part of the way of life. As such, families have traditionally supplemented low incomes with subsistence farming and fishing.

In addition, the Wai'anae Coast community is disproportionately impacted by the placement of a power plant, an industrial park, and a solid-waste landfill at the gateway to the community; along with a construction-debris landfill and several former and current military-use areas within the community. Thus this primarily Native Hawaiian and low-income community impacted by pollutant-producing facilities and industries epitomizes an environmental injustice area. No other community on the island of O'ahu bears this type of disproportionate environmental impact.

In many ways, the Wai'anae Coast community has been disproportionately impacted by these industries because they lacked a voice in the political process to stop industry development. Sapolu (2009, 225) states that, "[V]ulnerable communities lack representation, particularly in the areas of substantive environmental law. This deficiency leads to a lack of political power, and an inability to voice opinions and oppositions in legislative, regulatory, and enforcement arenas." Specifically referring to the Wai'anae Coast community, Sapolu (2009, 225) goes on to state, "[N]umerous community members have expressed a frustration in their attempts at finding relief by appealing to elected public servants," and they are "frustrated by the failure of proposed measures in the state legislature that would grant relief to their communities." To get back to *mālama 'āina*, the Wai'anae Coast community needed to be empowered to determine for themselves how to overcome these environmental injustices.

Empowering the Wai'anae Coast Community

With a vision to assist and empower the Wai'anae Coast community in overcoming environmental injustices, Pacific American Foundation (PAF)⁴ was awarded two grants from the U.S. Environ-

mental Protection Agency (EPA) under its Community Action for a Renewed Environment (CARE) program in 2008 and 2011. CARE is:

a competitive grant program that offers an innovative way for a community to organize and take action to reduce toxic pollution in its local environment. Through CARE, a community creates a partnership that implements solutions to reduce releases of toxic pollutants and minimize people's exposure to them. By providing financial and technical assistance, EPA helps CARE communities get on the path to a renewed environment" (EPA, 2013b).

A key requirement of the CARE grant is that the process and outcome be community driven. Thus an advisory committee was formed to serve as the community voice and drive the grant process, along with assistance from the EPA and PAF. The primary role of the advisory committee was to follow the CARE four-step process⁵ to identify problems and solutions by assessing the risks from pollutants in the stream and ocean environment, and consider options for reducing those risks. In step 1, the committee asked itself, "What do we consider to be the biggest environmental concerns along the Wai'anae Coast?" Their list of twelve items ranged from landfill leachate, to illegal dumping, coral reef damage due to nonpoint source pollution, rock and aggregate mining, and destabilization of slopes due to fires.

With technical assistance from numerous partners, including EPA, university, community college, private, and government entities, the advisory committee competently completed steps 2 through 4. The advisory committee prioritized the environmental issues based on the issues with which the community could affect the most influence, with the greatest benefit and with the least amount of funding. Thus the committee prioritized three environmental issues for action and formed task forces to mitigate pollutants related to: 1) residential illegal dumping (improper disposal of trash by residents); 2) commercial illegal dumping (illegal dumping of trash by trucking or commercial entities); and 3) nonpoint source pollution (runoff of water carrying pollutants from the land to waterways), all of which impact streams and coastal waters. Recognizing that the *wai* is what brings life to the *'āina*, the advisory committee named their project Ka Wai Ola O Wai'anae—The Living Waters of Wai'anae.

Anecdotally, Wai'anae Coast Native Hawaiians have recognized that they too, have become disconnected from the *'āina*. The loss of the value of *mālama 'āina* is apparent in their behavior, such as residents throwing trash (illegal dumping) into community streams without knowledge of or concern for impacts to the environment upon which they subsist and live in. With the desire to renew the value of *mālama 'āina* in their community, the advisory committee incorporated the following statement into the Ka Wai Ola O Wai'anae project work plan:

As members of the Wai'anae Coast community we recognize that we need to take ownership of our resources and be responsible for our actions that impact our health and environment. Although we as a community face many environmental justice issues, this action plan provides a means for us to form self-sustaining partnerships and address environmental issues for the benefit of our community well into the future (Kahihikolo, 2012, 2).

Empowering through the Four Es

The cyclical framework that empowered each task force to renew the values of *mālama 'āina* is based on the four Es: engage, educate, execute, and evaluate. Specifically, engage the multigenerational community to participate in one of the task forces, educate the community on the impacts of pollutants on the environment, execute activities to promote behavior change that reduces pollutants, and evaluate progress toward success. The ultimate goal was to empower the project team to sustain the life of the Ka Wai Ola O Wai'anae project beyond the EPA funding (which ended September 30, 2013). How each of the four Es was implemented to empower the community to get back to *mālama 'āina* is presented in the following text.

Empowering through Community Engagement

CARE was designed to empower communities by building their capacity to understand and take action to address environmental concerns. The PAF recognized that empowerment takes time. There was no doubt that the knowledge, skills, and competencies required to execute this project existed in the community. The challenge would be to find the key leaders from the community that would be open to learn together. As such, when

interviewing Wai'anae Coast community members for task force and communication coordinator positions, the PAF evaluated applicants based on their willingness to perform the work; readiness and availability to meet demands of the project; and ability to recruit community participants and coordinate activities.

Once hired, coordinators focused their efforts on recruiting and partnering with multigenerational community members to participate on their respective task force. For example, partnerships were formed with the local youth club, canoe club, church, trucking companies, and even an organic farm. Engagement efforts were ongoing throughout the duration of the project, as the team worked toward sustainability beyond the term of the grant.

To facilitate the engagement process, two strategic-planning sessions were held to engage and galvanize the community to support the Ka Wai Ola O Wai'anae project. The first session focused on developing a vision for the Wai'anae Coast community based on the evolving work of the project. The second session focused on brainstorming and strategizing action items for each of the task forces to implement. Unfortunately, commitment to participate on a task force was low because most people are simply too busy working and taking care of home responsibilities to get involved. As a result, the residential illegal dumping task force coordinators felt like "silos," working alone without assistance from fellow community participants. These coordinators were empowered to continue their efforts when allowed to join forces to more effectively collaborate their activities.

Empowering through Community Education

Community members were empowered by being educated on understanding how their actions on the *'āina* impact the quality of the *wai*; the *wai* where they recreate in and gather subsistence from. One educational tool used was the project video documentary. With insights from youth and *kupuna* (elders) alike, the documentary highlights community history, the once pristine conditions of the *'āina*, the disconnectedness of the people from the *'āina*, and the resultant problems associated with illegal dumping. The video then transitions to what Ka Wai Ola O Wai'anae is doing to address the problem. The video can be viewed online.⁶

The project's Facebook site was another tool used to engage and educate community members regarding the project activities

and impacts of pollutants on the environment. Video vignettes of beach cleanups and workshops were posted on the Facebook site, which included interviews of participants regarding their thoughts of what *mālama 'āina* means to them.

Empowering by Executing Community-Based Activities

The process of education was enhanced by executing community-based activities, whereby community participants learn by doing. For example, the residential illegal dumping task forces conducted visual stream and trash assessments, documenting stream conditions and the type and amount of trash present in streams. During one of the assessments, a participant was heard saying, "I used to play in this stream when I was a child. It was clean. Today, it is dirty. I had no idea how much trash has been dumped into this stream. It saddens me." These two task forces were also conducting beach cleanups on a monthly basis, rotating among four different beaches. Through these assessments and beach cleanups, participants were able to see firsthand the impact of trash in streams and on beaches.

The nonpoint source pollution task force coordinated workshops on integrated pest management and inoculated dry litter systems, teaching produce farmers how to minimize use of pesticides and pig farmers how to manage farm waste that meets new federal regulations, respectively. By attending these workshops and receiving follow-on technical assistance, farmers were empowered to make the necessary changes to their practices that promote *mālama 'āina*.

The commercial illegal dumping task force focused on networking with trucking and other commercial companies to promote legal dumping practices. The primary challenge was countering the monetary benefit of avoiding the payment of disposal fees and the lack of education on the long-term impact of pollutants on the environment. Fortunately, the trucking industry has taken personal responsibility to police their own by preventing the illegal dumpers from obtaining hauling and disposal contracts.

Empowering by Evaluating for Success

In implementing the project work plan, the EPA required the use of logic models (EPA, 2012b), whereby inputs (what is invested), outputs (what is done), and outcomes (what are the results)

are defined for each task force activity. Outcomes are divided into three categories: 1) short-term outcomes that promote changes in attitude, awareness, or knowledge; 2) medium-term outcomes that change behaviors, practices, or policies; and 3) long-term outcomes that change environmental or social conditions. Task force coordinators were empowered to measure for results, thereby knowing they have achieved some level of success in *mālama 'āina*.

The coordinators had a strong focus on planning and implementing activities that promote awareness of the problem of illegal dumping (short-term outcomes). They, however, were challenged with determining how these activities would actually produce behavior change and reduce pollutants in the environment. The project team was empowered by working with EPA technical experts to produce long-term outcomes that improved the environment.

Future Sustainability

The CARE program “is designed to help communities build the capacity they need to continue their work long after the CARE funding has ended and continue to achieve results long after EPA grant funds are exhausted” (EPA, 2012a, 2). The project team did the following to lay the ground work for sustainability.

1. Refined and promoted its vision of *mālama 'āina*.
2. Promoted taking ownership of resources and responsibility for legally disposing of trash.
3. Built and sustained partnerships at all levels—community, business, and government.
4. Continued the development of a governance structure.
5. Updated the work plan as needed to meet community needs and conditions.
6. Conducted the work, celebrating the successes, and learning from the process.
7. Explored sources of additional and diverse funding.

The question the project team asked itself was, “What funding, organizational, and social structures do we need to put into place now so that we are sustainable beyond the life of the federally funded grant and support?” The Ka Wai Ola O Wai‘anae project team answered this question by partnering with the Wai‘anae Coast non-profit Mohala I Ka Wai (meaning, *people thrive where conditions are*

good). These two organizations will mutually benefit each other—the staff of Mohala I Ka Wai will provide their nonprofit experience and organizational structure, while the personnel of Ka Wai Ola O Wai’anae will bring skills and experience in youth engagement, partnership development, and social media/online exposure.

Summary

Described are the historical and cultural perspectives of the Native Hawaiians in relation to the *‘āina*. With the privatization and urbanization of the once pristine *ahupua‘a*, Native Hawaiians have become disconnected from the *‘āina*. In the pursuit of cultural self-determination, Native Hawaiians are following a restorative environmental justice model that allows them to incorporate cultural practices while repairing the harm to the people and *‘āina*. To reconnect the Native Hawaiians to the value of *mālama ‘āina*, the Ka Wai Ola O Wai’anae project team empowered its community to engage a multigenerational community to participate in task force activities; educate the community on the impacts of pollutants on the environment; execute activities that promote behavior change that reduces pollutants; and evaluate, learn, and refine for long-term success. The task at hand is difficult, but the project team is passionate, committed, and determined in its pursuit of *mālama ‘āina*.

Notes

1. Environmental justice, according to the U.S. Environmental Protection Agency (EPA), is “the fair treatment and meaningful involvement of all people regardless of race, color, national origin, or income with respect to the development, implementation, and enforcement of environmental laws, regulations and policies” (EPA, 2013a).
2. The purpose of Act 294 was to develop an environmental justice guidance document to ensure that principles of environmental justice are systematically included in all phases of the environmental review process and that each agency fulfills its duty to identify and address at the earliest possible time any disproportionately adverse human health, environmental, or cultural effects on minority populations, Native Hawaiians, and low-income populations that would be caused by a proposed action or the agency’s policies, programs, or activities (State of Hawai‘i Department of Health, 2008).
3. Data is for those who reported only one race.
4. PAF (2010) was founded in 1993 to improve the lives of Pacific Americans through development of culture-based curriculum,

training in mentorship and leadership, and development of community-based partnerships.

5. The CARE program follows a four-step process: it 1) brings together stakeholders to form a broad-based partnership; 2) identifies problems and solutions to reduce pollutant risks; 3) implements solutions through programs and partnerships; and 4) builds project sustainability beyond the grant funding (EPA, 2012a).
6. Go to <http://www.youtube.com/watch?v=eVJ66hHJGNY>.

References

- Aloha Quest. n.d. United States Public Law 103-150. 103d Congress Joint Resolution 19. November 23, 1993. http://www.alohaquest.com/archive/apology_full.htm (accessed December 27, 2012).
- Board of Water Supply. 2006. "Wai'anae Watershed Management Plan." <http://www.boardofwatersupply.com/cssweb/display.cfm?sid=1614> (accessed December 17, 2012).
- Braithwaite, J. 2004. "Restorative Justice and De-Professionalization." *The Good Society* 13(1): 28–31.
- Hawaii Legislative Reference Bureau. 2011. The Constitution of the State of Hawaii, Article XV, State Boundaries; Capitol; Flag; Language and Motto. <http://hawaii.gov/lrb/con/conart15.html> (accessed April 9, 2013).
- Kahihikolo, Leslie. 2012. "Ka Wai Ola O Wai'anae: The Living Waters of Wai'anae Updated Work Plan." EPA CARE Grant Program Unpublished Paper.
- Kame'eleihiwa, Lilikalā. 1992. *Native Land and Foreign Desires: Pahea Lā E Pono Ai?* Honolulu: Bishop Museum Press.
- MacKenzie, Melody, Susan Serrano, and Koalani Kaulukukui. 2007. "Environmental Justice for Indigenous Hawaiians: Reclaiming Land and Resources." *Natural Resource & Environment, ABA Section of the Environment, Energy, and Resources* 21(3): 37–42.
- National Environmental Justice Advisory Council. 2004. "Meaningful Involvement and Fair Treatment by Tribal Environmental Regulatory Programs." <http://www.epa.gov/environmentaljustice/resources/publications/nejac/ips-final-report.pdf> (accessed April 1, 2013).
- Pacific American Foundation. 2010. "About Us." <http://www.thepaf.org/aboutus.php> (accessed December 1, 2012).
- Restorative Justice Council. 2013. "What Is Restorative Justice?" http://www.restorativejustice.org.uk/what_is_restorative_justice/#.UWiLzb56fIU (accessed April 12, 2013).
- Sapolu, C. M. 2009. "Dumping on the Wai'anae Coast: Achieving Environmental Justice through the Hawai'i State Constitution." *Asia-Pacific Law & Policy Journal* 11(205-245).
- State of Hawai'i Department of Health, Office of Environmental Quality Control. 2008. "Hawaii Environmental Justice Initiative Report."

- http://oeqc.doh.hawaii.gov/Shared%20Documents/Forms/AllItems.aspx?RootFolder=%2fShared%20Documents%2fMisc_Documents&View=%7bC0C5C897%2d3066%2d4821%2d864E%2d36FB3D77F5D5%7d (accessed December 19, 2012).
- United Nations. 2008. "United Nations Declaration on the Rights of Indigenous Peoples." www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf (accessed April 2, 2013).
- U.S. Census Bureau. 2012. "State and County QuickFacts for Hawaii." <http://quickfacts.census.gov/qfd/states/15000.html> (accessed December 12, 2012).
- U.S. Environmental Protection Agency. 2012a. "Project Sustainability Checklist." <http://www.epa.gov/care/publications.htm> (accessed December 3, 2012).
- _____. 2012b. "Measurement Tips & Resources for Community Projects." <http://www.epa.gov/care/publications.htm> (accessed December 3, 2012).
- _____. 2013a. "Environmental Justice." <http://www.epa.gov/environmentaljustice> (accessed December 3, 2012).
- _____. 2013b. "Community Action for a Renewed Environment." <http://www.epa.gov/air/care/index.htm> (accessed November 13, 2013).

LESLIE RUSH KAHIHIKOLO, Project Director, Pacific American Foundation. Ms. Kahihikolo is especially passionate about building capacity in disenfranchised communities by equipping and empowering them to effectively handle their many challenges. She has been working with the Wai'anae Coast community on the island of O'ahu, Hawai'i since 2008, building capacity to improve their human and environmental health. Ms. Kahihikolo is also president of In Harmony Solutions LLC, a community involvement company. She has more than twelve years' experience in facilitating processes that give people a voice in decisions that impact their lives. She also served as a volunteer mediator for the Mediation Center of the Pacific for six years. In 2009, Ms. Kahihikolo graduated from Hawai'i Pacific University with a master of arts in communication. Prior to becoming a community involvement consultant, Ms. Kahihikolo used her Colorado School of Mines, bachelor of science in geophysical engineering in the field of environmental restoration.

aapi nexus

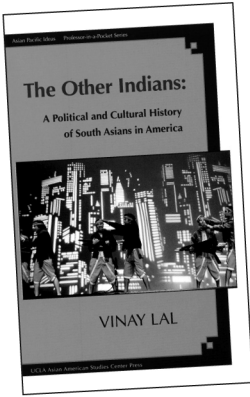
Submission Guidelines

- Articles should be previously unpublished and should be written to address an academic audience and to practitioners in the field.
- Use Excel for graph, chart, and map data submissions; do not save as an image (GIS generated maps are exempt from these provisions).
- Do not embed your tables, graphs, charts, or maps in your manuscript file. Keep them separate from the text of the article, and create one file per table, chart, graph, map, etc. There is a limit of five tables, graphs, charts, etc. total that can be included with your submission.
- Include an abstract of approximately 100 words summarizing the article and a brief bio of the author(s).
- Include two title pages: one should include the full title of the article, author(s)' name & affiliation(s), contact information (mailing address, phone, fax, e-mail); the other title page should only have the title of the article without any other identifying information.
- Send submissions to:

aapi nexus
UCLA Asian American Studies Center Press
3230 Campbell Hall, Box 951546
Los Angeles, CA 90095-1546

or email to **nexus@aasc.ucla.edu**

For the complete description of style requirements, please visit
<http://www.aasc.ucla.edu/aascpress/nexuscollection.htm>



NEW Professor-in-a-Pocket Series
from UCLA Asian American Studies Center Press!

The Other Indians: A Political & Cultural History of South Asians in America

by Prof. Vinay Lal

“American Indians and South Asian Indians have sometimes been confused for each other. Vasco da Gama was to arrive in India only a few years after Columbus, who imagined he had reached India, set landfall in the Americas. Much has mistakenly been made of Columbus’s mistake.”

—from the Introduction, Vinay Lal, 2008

Prof. Vinay Lal is Associate Professor of History at UCLA where he teaches Indian history, comparative colonial histories, contemporary politics and knowledge, and the politics of culture. Lal was awarded the Ph.D with Distinction at the University of Chicago and is the author of many books including: *Empire of Knowledge: Culture and Plurality in the Global Economy* (2005), and *Introducing Hinduism* (2005).

SERIES EDITORS: Profs. Don T. Nakanishi and Russell C. Leong, UCLA Asian American Studies Center. PRESS SERIES DESIGNER: Mary Uyematsu Kao

MAILING ADDRESS:

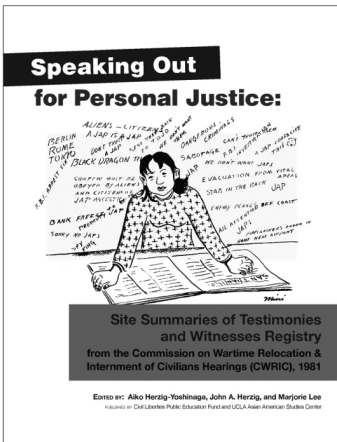
UCLA Asian American Studies Center Press
3230 Campbell Hall, Box 951546
Los Angeles, CA USA. 90095-1546

REVIEW COPIES, CLASSROOM DISCOUNTS, contact:

aascpress@aasc.ucla.edu or fax 310. 206. 9844

International orders add an additional \$15.00 for international shipping.

I would like to order _____ copies of <i>The Other Indians: A Political & Cultural History of South Asians in America</i> @ \$14.00/each.		\$_____.
CA residents add 7.5% tax		\$_____.
SHIPPING AND HANDLING: \$5.00/per copy, \$2.00 for each additional		\$_____.
CHECKSPAYABLE TO: U.C. Regents	Total	\$_____.
Name _____		
Address _____		
State _____		Zip _____
Signature VISA/Mastercard/American Express accepted		Phone # _____
Credit Card Number _____		Expiration Date _____



Speaking Out for Personal Justice:

Site Summaries of Testimonies & Witnesses Registry from the

U.S. Commission on Wartime Relocation & Internment of Civilians Hearings (CWRIC), 1981

EDITED BY: **Aiko Herzig-Yoshinaga and Marjorie Lee**

PUBLISHED BY UCLA Asian American Studies Center and Civil Liberties Public Education Fund

Edited transcripts of CWRIC hearings based on:

~ 789 oral testimonies ~ 20 hearings sessions ~ 9 cities

Practically every day I was stopped by self-appointed vigilantes...and continuously harassed by the police and self-appointed authorities at home, at work, and on the streets...and labeled the most dangerous Japanese American.

—Kiyoshi Patrick Okura, Washington, D.C

How many generations do we have to be here before we are taken as Americans, not Japs?

—Noriko Sawada Bridges, San Francisco

I was an adolescent in camp and felt the incarceration left indelible scars on me, which I can now only acknowledge.... I directed my anger against my parents and it's really the Government that deserves that anger.

—Chizuko Omori, Seattle

Of all the onslaughts upon our lifestyle on our home islands, the WWII evacuation has had the most debilitating effect on all Aleuts.... Our rights as your citizens were taken from us.... The biggest question that has not been answered is, "Why only the Aleuts?"

—Philemon Michael Tutiakoff, Anchorage, Alaska

... I ask, why has all of America been silent?...something is wrong with our sense of history.

—Studs Terkel, Chicago

For more information:

(310) 825-2968 (310) 825-2974

EMAIL: aascpress@aasc.ucla.edu

FAX: 310. 206. 9844

www.speakingoutforpersonaljustice.com

UCLA Asian American Studies Center Press
3230 Campbell Hall • Box 951546 • Los Angeles, CA 90095-1546
(310) 825-2968 • Fax (310) 206-9844
email: aascpress@aasc.ucla.edu

PUBLICATIONS—Order Form—for a complete listing of our publications,
visit <http://www.aasc.ucla.edu/aascpress/thecollection.asp>

(please circle the items you wish to order)

Untold Civil Rights Stories: Asian and Pacific Americans Speak Out for Justice.
A Joint Publication of the UCLA Asian American Studies Center and the Asian Pacific
American Legal Center, 2009. (\$20.00 paper)

2011-2012 National Asian Pacific American Political Almanac.

A Joint Publication of the UCLA Asian American Studies Center and the Asian Pacific
American Institute for Congressional Studies (\$20.00 paper)

Passing It On—A Memoir. By Yuri Kochiyama (\$27.00 cloth/\$17.00 paper)

*The New Face of Asian Pacific America: Numbers, Diversity and Change in
the 21st Century.* Edited by Eric Lai and Dennis Arguelles (\$20.00 paper)

Patels: A Gujarati Community History in the U.S. By Govind B. Bhakta (\$18.95 paper)

Asian Americans On War and Peace. Edited by Russell C. Leong and
Don T. Nakanishi (\$16.95 paper)

Asian Americans: The Movement and the Moment. Edited by Steve Louie &
Glenn Omatsu (\$45.00 cloth, reduced from \$50.00/\$24.95 paper)

*Between a Rock and a Hard Place: A History of American Sweatshops,
1820-Present.* By Peter Liebhold and Harry R. Rubenstein (\$12.00 paper)

Moving the Image: Independent Asian Pacific American Media Arts.
Edited by Russell C. Leong, Preface by Linda Mabalot (\$24.95 paper)

Views from Within: The Japanese American Evacuation Study.
Edited by Yuji Ichioka (\$15.00 paper)

*Confrontations, Crossings and Convergence: Photographs of the
Philippines and the United States, 1898-1998.* Edited by Enrique B. de la Cruz,
Pearlie Rose S. Baluyut, and Rico J. Reyes (\$7.00 paper)

Executive Order 9066: The Internment of 110,000 Japanese Americans.
By Maisie and Richard Conrat (\$10.00 paper)

Make checks payable to: UC Regents

MAIL ORDER FORM AND PAYMENT TO:
UCLA Asian American
Studies Center Press
3230 Campbell Hall, Box 951546
Los Angeles, CA 90095-1546

California residents must add 7.5% sales
tax; shipping and handling—\$5.00 for
the first book; \$2.00 for each additional.*
International orders add \$15.00.

Name

Email Address

Street Address

City

State

Zip

Card Number (VISA/MASTERCARD/AMERICAN EXPRESS accepted)

Expiration Date

Signature

Phone #

SUBSCRIBE!

Don't Miss the Next Issue of ***aapi nexus***

Asian Americans & Pacific Islanders Policy, Practice and Community

<http://www.aasc.ucla.edu/aascpress/nexuscollection.htm>

We accept payment in the form of check or credit card.

Make checks payable to "UC REGENTS."

Send this order form to: ***aapi nexus***

UCLA Asian American Studies Center Press
3230 Campbell Hall, Box 951546
Los Angeles, CA 90095-1546

I want to subscribe to *aapi nexus* (two issues a year)

\$35.00/year (individual) print + online access \$____.____

\$20.00/year (individual student w/student ID) print only _____.____

\$175.00/year (institution) print + online access _____.____

Foreign subscriptions add \$15.00 per year _____.____

(310) 825-2968/2974

FAX (310) 206-9844

Total \$____.____

order by email: aascpress@aasc.ucla.edu

Name

Street Address

City

State

Zip

Credit Card Number

VISA/MASTERCARD/AMERICAN EXPRESS accepted

Expiration Date

Signature

Phone #