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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 *ʻāina*. "Communal access to *ʻĀina* (lit., that from which one eats) meant easy access to the source of food and implied a certain generosity in the sharing of resources" (Kameʻeleihiwa, 1992, 9). Generosity is the hallmark of Hawaiian society, a willingness to share one's *waiwai* (wealth).

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

Maintaining *pono* also involved the religion of *ʻAikapu*. Generally, *ʻAikapu* 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 *aliʻi nui* from the *makaʻāinana* (the divine separated from the defiled). The breaking of the *ʻAikapu* resulted in death (Kameʻeleihiwa, 1992).

The Disconnection of Hawaiians from the ʻĀina

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 *ʻāina*. This brief synopsis only serves to highlight the many detailed and complex views of how the Native Hawaiians became disconnected from the *ʻāina* through the abolishment of the *ʻAikapu*, the arrival of the missionaries, the 1848 Māhele, and the eventual overthrow of the Kingdom of Hawaiʻi.

Upon their arrival, the Westerners violated the *ʻAikapu* by men eating with the Hawaiian women, thereby undermining what Hawaiians considered *pono*. Kameʻeleihiwa 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 *aliʻi nui* and *makaʻāinana*

alike questioned the validity of the *ʻAikapu* and broke their own rules, desiring to "eat and live like the foreigners, without any of the burdensome restrictions of the *ʻAikapu*" (Kameʻeleihiwa, 1992, 68). In November 1819, the *aliʻi nui* on the island of Maui abolished the *ʻAikapu*, thereby, abandoning the traditional religion that ordered the Hawaiian society (ibid).

Five months after the abolishment of the *ʻAikapu*, the first missionaries arrived in Hawaiʻi to present a new religion to the *aliʻi 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 (Kameʻeleihiwa, 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 *ʻāina* was replaced by private ownership of the *ʻāina* using a capitalist model. This division of communal rights into individual portions meant that the *aliʻi nui* no longer had the legal right to direct the *makaʻāinana* to cultivate the land for the benefit of the community; nor could the *makaʻāinana* look to the *aliʻi nui* for protection. In turn, the Māhele meant a certain denial of access to food for the Native Hawaiians (Kameʻeleihiwa, 1992). The "Great Māhele," by which it is known today, represented a strategic shift in how Native Hawaiians related to the *ʻāina*. 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 dispossession of ownership of land in Hawaiʻi. This rapid grab for land, power, and influence led to the January 1893 overthrow of the Kingdom of Hawaiʻi 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 *ʻAikapu*, arrival of the missionaries, the 1848 Māhele, and ultimately, the overthrow of the Kingdom of Hawaiʻi began the process of physically, emotionally, and spiritually disconnecting the Native Hawaiians from the *ʻāina*. This disconnectedness eventually resulted in a lack of *mālama ʻāina*, whereby the people no longer provided stewardship over the *ʻāina* as a dependent and finite resource.

Getting Back to *Mālama ʻĀina*

The 1848 Māhele started the momentum of modernizing and urbanizing Hawaiʻi. 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 ʻāina*, as stated in the Hawaiʻi state motto, "Ua mau ke ea o ka ʻāina 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 ʻāina* is being achieved through restorative environmental justice and the Hawaiʻi Environmental Justice Initiative.

Restorative Environmental Justice

The current environmental justice model[1] 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 *ʻāina*. "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 *ʻāina* and resources. Though there are several examples in which restorative environmental justice is applied by Native Hawaiians, the reclamation of the island of Kahoʻolawe is presented here.

Reclaiming and Restoring Kahoʻolawe

The smallest of eight islands in the Hawaiian archipelago, Kahoʻolawe 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 Hawaiʻi 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 Kahoʻolawe 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 Kahoʻolawe ʻOhana (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 Kahoʻolawe ʻOhana, 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 Kahoʻolawe. 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 Kahoʻolawe was transferred to the Kahoʻolawe Island Reserve Commission (KIRC). Though KIRC has authority over all actions on the island, it works in partnership with Protect Kahoʻolawe ʻOhana, 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 Kahoʻolawe were made part of Hawaiʻi 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).

Hawaiʻi Environmental Justice Initiative

In 2006, the Hawaiʻi 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 *Hawaiʻi Environmental Justice Initiative Report* (Initiative). The purpose of the Initiative was to define *environmental justice* in the unique context of Hawaiʻi 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 Hawaiʻi is (State of Hawaiʻi Department of Health, 2008, 4-6):

> The right of every person in Hawaiʻi 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 Hawaiʻi to uphold traditional and customary Native Hawaiian practices that preserve, protect, and restore the ʻāina for present and future generations. Environmental justice in Hawaiʻi 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 Hawaiʻi to *mālama ʻāina*—getting back to that which is *pono*.

Another key aspect of environmental justice in Hawaiʻi recognizes that the racial composition of the Hawaiʻi 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 Hawaiʻi is represented by less than half of the state population; thus, all racial groups represented in Hawaiʻi are considered a minority population. The largest racial group in Hawaiʻi 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, Waiʻanae, and Mākaha ahupuaʻa, 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 Waiʻanae 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 Waiʻanae 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 Oʻahu bears this type of disproportionate environmental impact.

In many ways, the Waiʻanae 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 Waiʻanae 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 ʻāina*, the Waiʻanae Coast community needed to be empowered to determine for themselves how to overcome these environmental injustices.

Empowering the Waiʻanae Coast Community

With a vision to assist and empower the Waiʻanae 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 process[5] 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 Waiʻanae 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 *ʻāina*, the advisory committee named their project Ka Wai Ola O Waiʻanae—The Living Waters of Waiʻanae.

Anecdotally, Waiʻanae Coast Native Hawaiians have recognized that they too, have become disconnected from the *ʻāina*. The loss of the value of *mālama ʻāina* 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 ʻāina* in their community, the advisory committee incorporated the following statement into the Ka Wai Ola O Waiʻanae project work plan:

> As members of the Waiʻanae 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 ʻāina* 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 Waiʻanae 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 ʻāina* 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 ʻāina* 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 ʻāina*.

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 ʻāina*.

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 ʻāina*.
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 Waiʻanae project team answered this question by partnering with the Waiʻanae Coast nonprofit 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 Waiʻanae 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 *ʻāina*. With the privatization and urbanization of the once pristine *ahupuaʻa*, Native Hawaiians have become disconnected from the *ʻāina*. 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 *ʻāina*. To reconnect the Native Hawaiians to the value of *mālama ʻāina*, the Ka Wai Ola O Waiʻanae 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 ʻāina*.

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 Hawaiʻi 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.

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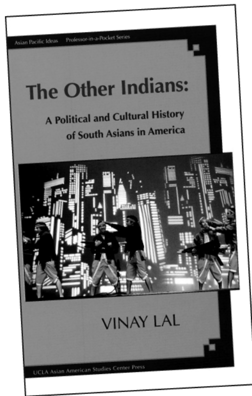

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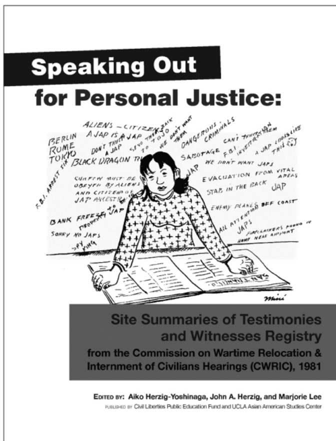

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