

Joseph Kualii Lindsey Camara, Testimony against TMT Development

Here Comes Joseph Kualii Lindsey Camara's personal testimony, opposing the issuance of a Conservation District Use Permit (CDUP) by the State of Hawaii Department of Land and Natural Resources (DLNR) to University of Hawaii (UH) for the Thirty Meter Telescope (TMT) development on Mauna Kea.

Chapter 1: Ancestral Kuleana

I, Joseph Kualii Lindsey Camara reside with my ohana in the wao maukele of Kaumana on the slopes of Mauna Kea. Our wai is Wailuku Stream. I am a lineal descendant of Kukahauula of Mauna Kea (Exhibit H-8). This ancestor lived as a Kanaka (man), and also remains with us today on Mauna Kea as a Pū, an elemental deity or akua, and a vessel for the Wai Kapu A Kane. The remains, the iwi of Kukahauula and many more of my kupuna (ancestors) rest on Mauna Kea and need vigilant care to prevent desecration. I, like many Hawaiians am a descendant of Umi a Liloa. Umi placed a kapu on Mauna Kea and part of his vast legacy was to protect the sacred Mauna Kea from desecration. This legacy and kuleana are now mine to uphold. I am a Native Hawaiian and my family's history is woven into the landscape of Mauna Kea. My ancestry documents the un-severable bond that I have with this sacred mountain.

This Mookuauhau and belief system passed on to me, assures that I, and other lineal descendants always think of Mauna Kea as a living family member. It assures that I care for our Mauna as I would a kupuna, always with respect and as someone I turn to for wisdom. It assures that I consider the Mauna's needs before my own. When I look at Mauna Kea I do not see an inanimate geologic mass with a good view of the heavens, I see an elder who provides every resource needed for my safety, well-being and survival. I see my kupuna who should always be treated with the deepest respect and gratitude.

Chapter 2: Kuleana Aloha Aina

I am blessed to work on Mauna Kea as a resource manager in the Mauna Kea Ice Age Natural Area Reserve (NAR). I am blessed to work for an organization whose mission and function is clear, to preserve the most pristine areas, ecosystems and resources entrusted to the care of the State of Hawaii. As a resource manager I have had the opportunity to experience remote regions of the summit of Mauna Kea (Wao Lani) in silence, out of sight and sound of any of the large telescopes, associated traffic and human presence. I am blessed to be in this space with the function of restoring the original ecology of Mauna Kea, a function that is supportive of life. The interaction I have with my environment in this capacity makes my experiences fundamentally different from other visitors to this sacred realm. There is a palpable difference between the pristine areas of the mountain and the areas altered and developed for astronomy. In my interactions with these areas I have had profound personal experiences and inspiration (ike) about how this island functions and how we can better care for not only this mountain, but this entire planet.

Aloha Aina is an ideology that makes the health, well-being of our aina, our natural resources paramount to the needs of kanaka, humans. This is done in the with the fundamental understanding that what is good for the aina is inherently good for the kanaka and provides the environment and foundation where all life forms and elements can thrive. The current state of our planet with its

ecosystems on the brink of collapse is evidence that the perceived “needs” of humanity are often destructive to our planet. Our society acts as if man was given dominion over the Earth and that our needs and desires are paramount to all else. We have become the quintessential invasive species, irreversibly altering the landscape. Hawaiian traditional world view was radically different. He alii ka aina, he kaula ke kanaka, the land is the chief, man is the servant. We need to understand the function and needs of our resources and place them above our own desires and perceived needs. It is the only way to true sustainability.

Ka Wai Kapu A Kane

Mauna Kea, also known as Mauna a Wakea is closely associated with the deity Wakea, associated with the expansive sky and the progenitor of the Hawaiian Islands and the Human race. The uppermost regions of Mauna Kea also hold great significance for the god Kane. Life is sacred to Kane. His predominant kinolau or physical embodiment is fresh water, essential for all terrestrial life. His Daughters Poliahu, Lilinoe, Waiau and Ka Houpo a Kane reside in the summit regions of Mauna Kea and each have a specific elemental form of water associated with them.

All of the Puu in the summit region have a form of water associated with them. The Puus Kukahauula, Haukea and Hauoki have the element of ice. Puu Waiau is associated with Lake Waiau. Puu Lilinoe is associated with the mist that often encompasses the summit. Puu Pohaku may seem unrelated to water, but pohaku (stones) are understood to be vessels for water and this Puu has a seasonal lake at its summit. Puu Poliahu is associated with the goddess of the Mauna Kea, Poliahu whose element is the snow that covers the mountain seasonally. These water elements link the entire summit area (Wao Lani) encompassing the Astronomy precinct and the proposed TMT site with the God Kane.

As astronomers on Mauna Kea comb the universe for signs of water and life, they sit on a vast water resource. The Earth orbits our Sun, a stable star at the precise distance that at any given time there is water in the form of Ice, liquid water and water vapor on its surface. This exists nowhere else in the known universe. Mauna Kea is the tallest Mountain in the world when measured from the Earth’s crust. Its Geographic location in the middle of the Pacific Ocean allows it to intercept massive amounts of water evaporated from the Pacific Ocean. Recent Hydrologic studies give a glimpse of the extent of the Mauna Kea aquifer. Fresh artesian water under high pressure has been found at 11,000 feet below sea level (Stolper, DePaolo, Thomas 2009) (Exhibit H-5). Test wells have also identified deep aquifers as high as 4,500 feet above sea level in the Saddle region. This vast water resource sits directly above the deepest plume of magma on Earth where minerals and elements from the Earth’s core are brought up to the Earth’s crust. Here they react with the water from the Mauna Kea aquifer to birth new mountains, new islands. How many other aquifers birth islands? Mauna Kea is not only the most significant watershed and aquifer in Hawaii, or the world, but is the most significant watershed and aquifer in the known universe. Astronomers say that Mauna Kea is the best place on Earth to view the stars, but the universe can be observed from anywhere in the universe. In the known universe there is no more significant water resource than the Mauna Kea Aquifer. We are just starting to understand the physical characteristics of this resource, but the reason this mountain was sacred to my ancestors is the spiritual aspect of this water. The Wai Kapu A Kane, The water forms at the summit of Mauna Kea symbolize the true essence and highest forms of the water element. The element that makes Earth unique in the universe. The element that supports all life. The element moves energy through our

natural systems. The element that moderates temperature and weather making this planet hospitable to life. The element that we all take for granted.

When Lake Waiau overflows it flows into Pohakuloa Gulch and eventually into this vast aquifer. When my ancestors brought their children's piko to Waiau they gave them a spiritual, familial connection to this life giving element. As I have learned more about this element, I have chosen to continue this traditional practice and have linked my family with the waters of Waiau and Kane through ceremony. I also have taken on the kuleana of learning the location, names, and chants of these waters to activate and perpetuate their mana (Exhibit H-9). When it is appropriate and necessary, I collect these waters for ceremonial use. It is my hope that by linking my offspring to this element and this place it allow them to perceive themselves as an integral part of this living planet and function in a ways that are conducive and beneficial to the life supporting elements of this planet. Many dynamic factors could affect their perception. Further development of the summit of Mauna Kea will alter the landscape and the way my ohana view themselves in relationship to it.

There is no way to assure that these sacred waters will not be physically contaminated by the TMT project. Accidents can and do happen. There will be huge amounts of human waste generated during construction and operation of this project, and mirror wash fluids could contain hazardous waste. The only way to assure no waste contaminates these wai kapu, is not to create waste in the first place.

The Spiritual Landscape

It is the Kanaka's role to understand, ignite and activate the elemental forces of nature. With increased development, the function of our sacred spaces are progressively altered. There are distractions and changes in the spiritual landscape that make it hard for kanaka to interact with the elements and understand our role on this planet. Our sacred places are places of enlightenment and connection where we gained understanding of how to live sustainably on this Earth. When we bring hookupu to ceremony, we are extremely mindful of what we bring into our sacred space. Hookupu can be translated as offering, but more accurately they are things we want to manifest. Our offerings, clothing, the food in our bodies, the thoughts and emotions in our minds, all must be in line when we enter our sacred spaces. Otherwise we risk manifesting things we did not intend to. With increasing development and human presence, there are all different types of people and things entering this sacred space. They have different functions, intentions, emotions, and perceptions. To us Hawaiians, these presences have real consequences and impacts that manifest in the world around us. The spiritual landscape of Mauna Kea is already highly impacted and altered. We cannot continue our role to ignite and activate the natural elements with further desecration and alteration of the landscape.

The Hawaiian people attained true sustainability through the radically practical Ahupuaa and Wao systems. These systems of resource management provided all the things needed for survival from a single land division. Beyond that, the land uses were organized in a way that would provide for human needs without unnecessary impacts to the natural environment. The practicality and genius of these systems has not been replicated, even till today. Hawaiian's connection to sacred places like Mauna Kea played an integral part to the understanding of the natural world and the design of sustainable systems. These type of technologies is the type of science the world needs, and what Mauna Kea could offer the world, without impacting the environment.

As development on Mauna Kea continues, the spiritual landscape and function of this sacred site is inexorably altered. There has been little attention paid to importance of this area for enlightenment and the true value of understanding the spiritual essence of nature. By building the largest structure on this entire island, in the most culturally significant area in Hawaii, we risk irreversibly impacting spiritual landscape of this area before we fully realize its true function, value and implications for humanity and all life on this planet. Without understanding the traditional function of Mauna Kea, there is no way to gauge the impact of further development. There is ike (knowledge) that can be gathered regarding the many functions of Mauna Kea. An in depth study should be done to better understand the Wao Lani before any further development is allowed.

Chapter 3: Unmitigated impacts

Environmental Impact Statement

The Environmental Impact Statement (EIS) for this project was approved by former Governor Lingle on May 19, 2010, over 6 years ago. Since that time there have been additional issues and impacts that have come forth that make the document obsolete, inaccurate, and in dire need of revision and reconsideration. A few that I can identify with my limited experience are:

1. Increased awareness of the cultural and spiritual significance of Mauna Kea: Beginning in 2013 Apapalani ceremonies have formally started to reconnect kanaka with the landscape of Mauna Kea. Traditional chants, ceremony, and cultural practice have deepened spiritual, familial and customary bonds with the aina of Mauna Kea.
Since the attempted TMT groundbreaking in 2014 there has been an increased presence of kanaka on the mountain. Through residence and interaction on Mauna Kea, kanaka have developed deeper understanding of this area and how development would affect them. If Supplemental testimony were opened for the TMT project, I am certain that it would yield testimony of impacts that were previously unidentified.
2. New and difficult to detect invasive species: Every year the Island of Hawaii seems to be inundated with a new, ecosystem altering invasive species. Natural Resource Management must constantly adapt to prevent the spread of these pests. Two specific invasive species that have emerged or become more prevalent since 2010 and threaten the native ecosystems of Mauna Kea are the Little Red Fire Ant (LFA) and the *Ceratocystis fimbriata* fungus, also known as Rapid Ohia Death (ROD). Both of these invasive species are present in Panaewa and Keaau, common quarry sites for the aggregate needed to mix the concrete needed to construct TMT. It is foreseeable for these species to be in the vicinity of all quarries on Hawaii Island in the near future. The LFA is a tiny ant, barely detectable to the naked eye. The ROD fungus is a microorganism and is by definition undetectable to naked eye. It would be difficult if not impossible for a biologist to thoroughly inspect a truckload carrying 15 tons of aggregate for these two pests. It would be hard to control the spread of these pests in normal day to day operations and a task of monumental proportions to assure their absence when moving materials and during construction of this project. There is also the possibility that new even harder to control invasive species may be present on Hawaii Island in the years that it would take proposed construction to be finished.
3. Increased activity and safety concerns on Mauna Kea Access Road: Over the past year and a half there has been an increase presence by the community along Mauna Kea access road from the

junction at Puu Huluhulu, all the way up to the proposed TMT site. Trucks with heavy loads that are not able to turn around pose a major threat to life and safety of drivers and pedestrians alike. Individuals denying construction vehicles access to the summit to protect the mountain from desecration have been found not guilty of obstruction and trespassing in Hawaiian courts. Individuals could foreseeably deny access to construction vehicles again. Regardless of who is right or wrong in the eyes of the law, this is a human life safety impact that has not been addressed by the current EIS.

Rock Movement Plan

Pohaku, rocks or stones carry special significance in the summit area of Mauna Kea. This area is the site of the best, most valuable adze quarry in Hawaii and renowned across the Oceania. The mineral composition and structure of the stones on Mauna Kea are unique and highly prized for adze making. They are found in scattered deposits across the summit area. Little of the history regarding the adze original adze practitioners remains, as most of the valuable artifacts from Mauna Kea have been pillaged. What we do know is that they had specific ceremonies, stone images and akua that related to pohaku the practice of adze making.

The significance of Pohaku are made evident in the place names of the Wao lani. Puu Pohaku, Ka Ulu Paepae o Pohaku a Kane, and Pohakuloa all carry heavy significance and are vessels for the Wai Kapu a Kane. Puu Pohaku has a seasonal lake at its summit that is significantly higher than Lake Waiau, and mirrors the heavens. Ka Ulu Paepae o Pohaku a Kane is adjacent to Waihu, near Waiau and speaks directly to pohaku as vessels of water. Pohakuloa and Pohaku a Kane are guardian of the sacred waters of Kane at Waihu in the Ka Miki chants. The placing of these two Pohaku as guardians relates to a duality common in many Hawaiian stories, that of Kane and Kanaloa. In this context Pohakuloa is a shortened name for Pohaku a Kanaloa. Kanaloa is the deity associated with not only the ocean, but the moana liha, deep underground aquifers. The names in this chant speaks to ancient Hawaiians knowledge that seasonal river and perennial springs of Pohakuloa Gulch, which do not flow to the ocean, feed the vast aquifer beneath the land currently occupied by Pohakuloa Training Area.

The excavation of massive amounts of pohaku for the TMT development carries heavy cultural and spiritual significance given the history of the Wao Lani. The removal or disturbance of even a single piece of adze rock from the Mauna Kea Ice Age NAR is illegal because of its cultural significance. It is likely that excavation for the TMT project would encounter deposits of this culturally significant mineral. How can we enforce the protection of this resource and simultaneously permit the excavation of massive amounts of it?

The Conservation District Use Application (CDUA) for the Thirty Meter Telescope by UH (Doc 000 R-1) includes a construction plan, which includes a Rock Movement Plan. This Rock Movement Plan was not included in the EIS, and the public never had the chance to submit testimony regarding the impacts of this plan. According to this plan approximately 64,000 cubic yards of ground material will need to be excavated during the construction of the TMT project. The TMT site is located on a pahoehoe lava flow. One of the conditions of any development in the conservation district is to return the site to its original condition after decommissioning of the project. It is not physically possible to restore the landscape of a pahoehoe lava flow after the removal of 64,000 cubic yards of material, thus violating conservation district rules.

The Rock Movement Plan also states that 5900 cubic yards of cement would be needed for this project. Base course and aggregate to mix this cement would be quarried in an unspecified location on Hawaii Island. The potential for spread of invasive species to the Summit of Mauna Kea through this material is great and nearly impossible to mitigate for. Little Fire ants (LFA) are a recently new pest that is spreading across Hawaii rapidly. Areas for material quarrying like Panaewa and Puna are infested with this pest. They can have dozens of colonies in one square meter of soil and are nearly microscopic. Each truckload of material is a potential vector for infestation of Mauna Kea with LFA. LFA is not only a human nuisance, but could devastate native arthropod populations on Mauna Kea. Even if a clean quarry was found on Hawaii Island, It may easily become contaminated in the years that it will take to complete the TMT project.

Chapter 4: DLNR's Mission and function regarding public trust lands

DLNR's mission statement is to "Enhance, protect, conserve and manage Hawaii's unique and limited natural, cultural and historic resources held in public trust for current and future generations of the people of Hawaii nei, and its visitors, in partnership with others from the public and private sectors." This also describes the function of DLNR. Its function does not include economic development or providing for educational opportunities. These two factors were major justifications for the mitigation of the adverse impacts stated the EIS for this project. These were two factors were pivotal in former Governor Lingle's acceptance of the 2010 EIS. These two factors fall outside of the mission, function and scope of DLNR, and should not be considered relevant mitigation for the significant, adverse, cumulative impacts of this project.

The lands DLNR manages are held in trust. The land tenure in the State of Hawaii is unique. The vast majority of State managed lands are "ceded" lands. There was never any true cession of these lands from the Kingdom of Hawaii, and the State has never had clear title of these lands. Therefore DLNR has a fiduciary responsibility not to degrade the land and resource that they manage while it is temporarily entrusted to their care. Prior EISs for the Mauna Kea summit area already define "substantial adverse impacts on cultural resources". Permitting the construction of the largest structure on the Island Hawaii to be built in the same sensitive area as previous projects violates DLNR's responsibility to protect the unique and limited resource of the people of Hawaii nei from the cumulative impacts of astronomy development.

The EIS for this project claims that TMT contributes to DLNR's mission and function by enhancing the resource of a clear view of the universe. This statement is entirely untrue. The Cambridge online dictionary defines enhance as to "improve the quality, amount or strength of something". The TMT project will not make the sky any clearer, or the stars any closer, it will simply utilize the resource of a clear night sky. To say that the TMT would enhance a natural resource would be equivalent to me saying I am enhancing Hawaii's fresh water resource by drinking it. This statement is false and TMT does not contribute to DLNR's mission or function.

To DLNR's credit, it has made significant strides to truly enhance, conserve and protect the resources of Mauna Kea by protecting over 89,000 of acres of Mauna Kea which encompass the summit region. They are also currently launching a massive reforestation effort to restore native ecosystems, habitats and endangered species to Mauna Kea. Unfortunately, the cost of this effort has fallen squarely on taxpayers. UH leases 11,000 acres of the best astronomy lands in the world for a dollar a year. Pohakuloa Training Area (PTA) leases over 30,000 acres of land from DLNR for a dollar for 65 years, and

claims that the continued use of these lands are vital to National Defense. These two massive development complexes with massive annual expenditures have massive impacts, but have minimal contributions to the active management of Mauna Kea. DLNR has the legal responsibility to charge fair market value to lessees. There is no justifiable reason that the public should have to pay for the management of Mauna Kea while the largest users and degraders of the resources get leases with nominal rent.

Chapter 5: Eight Criteria for Conservation Land Use

1. The proposed land use is consistent with the purpose of the conservation district;
Fail. The Purpose of the Conservation District land use rules are to “to regulate land-use in the conservation district for the purpose of conserving, protecting, and preserving the important natural and cultural resources of the State through appropriate management and use to promote their long-term sustainability and the public health, safety, and welfare.
This project fails to meet this objective. Refer to discussion in Chapter 4 of my testimony and Criteria 8 listed below
2. The proposed land use is consistent with the objectives of the subzone of the land on which the use will occur;
Fail. The TMT development fails to meet this objective. Astronomy is listed in the Resource subzone but needs a current Management Plan. UH is scrambling to put together a truly Comprehensive Management Plan that considers all lands of Mauna Kea to legitimize the TMT. Since the start of its lease in 1968 UH has repeatedly created new Management Plans as it has expanded its footprint and impact on the environment. Each new plan negates the agreements made with the public in previous plans. There has always been cultural opposition to development on Mauna Kea because of the spiritual significance of this area to Native Hawaiians. The testimonies of our Kupuna, many of which are no longer with us, are buried with past management plans and not taken into consideration in new management plans that outline expanded development. The original agreement was for one military use telescope on Mauna Kea. There are currently 13 observatories with over 20 structures in the Astronomy precinct. UH is required to dismantle and remove all structures from Mauna Kea, including the access road on Mauna Kea by the end of their lease in 2033. There is no true plan or dedicated funds to accomplish this requirement, and not a single structure has been removed to date. There have also been scathing audits and reports to the gross mismanagement of resources by UH. How can DLNR continue to approve ever expanding management plans when the lessee shows no signs of being able to fulfill lease requirements and effectively manage the resources of Mauna Kea?
3. The proposed land use complies with provisions and guidelines contained in chapter 205A, HRS, entitled "Coastal Zone Management", where applicable;
This criteria does not apply to the TMT Development. TMT does not “fulfill” this requirement, it is simply not applicable.
4. The proposed land use will not cause substantial adverse impact to existing natural resources within the surrounding area, community, or region;
Fail. The 2005 Federal EIS for the Keck Outriggers clearly states that there have already been “substantial adverse impacts on the cultural resources” of the summit area from astronomy development and no area in the summit region is devoid of cultural significance. TMT is by far

the largest structure proposed for the astronomy precinct. It will undoubtedly add to the cumulative substantial adverse impacts to the natural, cultural and spiritual resources of Mauna Kea.

5. The proposed land use, including buildings, structures, and facilities, shall be compatible with the locality and surrounding areas, appropriate to the physical conditions and capabilities of the specific parcel or parcels;

Fail. The largest structures approved by the County of Hawaii Building Codes for the entire Island is a maximum 120 feet in height. The TMT design calls for an over 180 foot structure. This is not compatible with other structures on Hawaii Island. This structure could not be approved on private land with Industrial zoning, yet UH is trying to get this monstrosity approved on Public Trust Lands with Conservation zoning! This development would be visible from 14% of the island! No other structures, beside other telescopes on Mauna Kea, have a greater impact on the visual landscape of Hawaii Island. TMT suggests in its EIS that since that since the majority of the areas that would be able to view the TMT already have their view impacted by telescopes, the visual impact of the TMT will not be significant, when in actuality the TMT would add to cumulative visual impact of astronomy development on Mauna Kea.

6. The existing physical and environmental aspects of the land, such as natural beauty and open space characteristics, will be preserved or improved upon, whichever is applicable;

Fail. Refer to my response to Criteria 5. Furthermore the TMT development would impact views from the sacred summit over the Northern Plateau of Mauna Kea.

7. Subdivision of land will not be utilized to increase the intensity of land uses in the conservation district;

Fail. The TMT has obtained a sublease from UH and DLNR and its construction on this clearly defined separate parcel will increase the intensity of land uses in the conservation district.

8. The proposed land use will not be materially detrimental to the public health, safety, and welfare;

Fail. In 2015 multiple occasions arose where there were major public safety concerns as protectors of Mauna Kea attempted to halt TMT construction crews from ascending the mountain and committing acts of desecration. During these events, many people were arrested and charged with obstruction or trespassing. The vast majority of these protectors were found not guilty or had their cases thrown out. C.J. Kahookahi Kanuha, also a party in this case claimed he had the ancestral kuleana as a descendant of Umi to prevent desecration and was found not guilty by honorable Judge Barbara Takase. There are also many unresolved issues including the continued existence of the Kingdom of Hawaii and the clouded title of the lands of Mauna Kea. It is conceivable that this type of opposition to further desecration of Mauna Kea would resume with construction attempts even if UH and TMT are issued a CDUP by DLNR. This would cause major life safety issues. Factors would include, oversized loads on a steep 4 wheel drive unpaved roads, low visibility, and frequent icy conditions. These roads have no safe place for large trucks to turn around if they are not allowed to ascend the mountain. It is very probable that in the several years it would take to complete construction, there would be a number of significant events that pose a major threat to public health, safety and welfare.

DLNR and UH as a lessee has the responsibility to uphold customary rights of Native Hawaiian under Article VII section 7 of the Hawaii State Constitution. Expert witness Mililani Trask speaks to these rights in her testimony on my behalf.

Numerous protectors have filed desecration claims with the State regarding development on Mauna Kea, but to my knowledge the State has made no effort to address these claims or penalize the desecrators on Mauna Kea.

Federal law protects the freedom of religion. Aloha Aina is my religion. I view Mauna Kea as a temple, a family member, a living deity and an elemental akua. Protecting Mauna Kea from further development and desecration is part of my religious practice.

In 2007 the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP) was passed and approved by 147 nations (Exhibit H-2). In 2010 U.S. President Barack Obama also signed the UNDRIP. The right to protect our sacred lands and other things vital to our cultural and spiritual identity are clearly outlined in article 11, 12 and 25 of this document.

I was arrested on April 2 2015 on Conservation Lands on Mauna Kea in the act of protecting Mauna Kea from further desecration in direct violation of my human rights defined in UNDRIP. In this event I was arrested while in prayer for the health and safety of Mauna Kea after relating my familial relationship to Mauna Kea to DOCARE officers.

To date I have tried numerous peaceful avenues to articulate the spiritual significance of Mauna Kea and assert my rights to prevent further desecration of the Wao Lani. These include:

- Membership in Kahea environmental alliance which has helped those concerned about the future of Mauna Kea remain vigilant. This group has submitted powerful, pertinent testimony on impacts of further development of Mauna Kea on numerous occasions on behalf of its members (Exhibit H-6). This includes testimony for the 2010 EIS of the TMT outlining issues that were never properly addressed.
- I was involved in numerous peaceful protest. In one such event, on April 2 2015 I was arrested in the act of protecting Mauna Kea from desecration.
- I was part of the group Koakuamauna. Several of those arrested sought Hooponopono, a form of alternative dispute resolution with members of DLNR, UH, and the County of Hawaii. We never had a response from any of these parties.
- I was part of a group that petitioned the UN for a sacred site intervention opposing the TMT development and its desecration of Mauna Kea (Exhibit H-3).
- I am a founding member of Ka Ulu Paepae o Mauna Akea, a group started in 2015 focused on reconnecting kanaka with aina through the restoration of the native ecosystems of Mauna Kea.

I am currently participating in this contested case hearing, still searching in hopes of finding a peaceful avenue to uphold my ancestral kuleana and birthright to protect the Wao Lani of Mauna Kea from further development and desecration.

Me ke aloha aina,

Joseph Kualii Lindsey Camara _____ Hilo, Hawaii _____