

## **Testimony in Support for the FEIS Kawainui-Hāmākua Marsh Master Plan**

Aloha Board of Land and Natural Resources Board Members,

I am testifying in support of the FEIS Kawainui-Hāmākua Marsh Master Plan with some reservation because I object to removal of some structural features of the plan. Thank you for this opportunity to offer comments.

Restoration of the wetland ponds of Kawainui is long overdue and needs to be implemented as soon as possible to open up habitats for endangered birds, fish, and other estuary organisms. The marsh is in a deteriorated state and restoration is long overdue. Healing of the Kailua ahupuaʻa watershed mauka to makai is an important environmental undertaking and the Kawainui and Hāmākua wetlands are significant consequential parts of this watershed in need of attention. These areas are presently compromised, especially Kawainui, and the FEIS addresses these concerns. Measures in the master plan that address polluted storm water runoff, such as erosion control, upland reforestation, and buffer zones surrounding the wetlands are needed to improve the health of the wetland and hopefully, carried out soon.

### **Why Support Native Hawaiians and Structures for Culture and Education at Kawainui**

Native Hawaiians have been stewarding, restoring, and working for free, on State lands with absolutely no assistance from the State Department of Land and Natural Resources for decades. Their contributions to the health of this important natural resource in our community and the extensive amount of cultural and environmental education they provided is invaluable. Yet, when they request safe parking areas, restroom amenities, water sources, and support structures, the response of Kailua political factions has been—absolutely not. Major sections of trail systems and boardwalks to connect kuahale and cultural sites significant to native Hawaiians, as well as pavilions for school groups, viewing platforms to view and study native birds, running water and bathrooms at Ulupō, an entire voyaging education center and more

have been removed with each EIS, in order to appease those opposed to these parts of the plan. The Kailua Neighborhood Board has demanded removal of all trails, boardwalks, bathrooms, cultural centers, education centers, pavilions, essentially every structure in the plan. Educational and cultural centers should be highly valued and protected by government and its people. Dismissing the value of education and culture by demanding the removal of LEED-certified, non-polluting structures that support these elements is disturbing and I appreciate the fact that DOFAW has kept many of these features in the plan. Reducing an education center to a pavilion with bathrooms needs to be remedied though. A pavilion does not qualify as an education center and this reduction severely hinders and limits environmental education. All support structures for education that have been removed from the plan should be reinstated to meet the tremendous demand for educational programs and resources at Kawainui.

Support for native Hawaiian culture and cultural and education centers at Kawainui has been a major focus of the master plan ever since it was first conceived over forty years ago. Any discussion regarding Kawainui should address injustice, be viewed within an historical and cultural context, and start with the needs and wants of the host culture, instead of those who barely set foot in the marsh. Native Hawaiians have had a presence at Kawainui for over one thousand years, and this permanence there must continue and be supported. Their presence there doesn't constitute "a land grab," or a plan to profit from tourists, as some opposed to support for native Hawaiians at Kawainui have falsely stated. Kanaka Maoli do not view the land as a commodity; it is the foundation of their cultural and spiritual identity. They trace their lineage to the lands in the region originally settled by their ancestors. The 'āina is part of their ohana and they care for it as they do other living members of their family. State government should provide immeasurable support to the organizations that are actually carrying out ecosystem restoration, preservation, stewardship, education, and sustainability work on state lands. The input from Kanaka Maoli, who have been intensely involved for decades at Kawainui restoring and stewarding, should not be ignored and their testimony should be given tremendous weight. They are the protectors and guardians of Kawainui—they mālama their

sacred lands there, possess a spiritual connection to this area, take on their kuleana to honor their ancestors, and practice and teach to perpetuate a threatened native Hawaiian culture in Kailua at the Kawainui-Hāmākua Ramsar Wetlands of International Importance. The fact that Kawainui is the site of the oldest Polynesian settlement in the Hawaiian Islands and has always had a native Hawaiian presence there has much to do with why it was designated a Ramsar Wetlands of International Importance. To throw out features that support the native Hawaiian cultural presence at Kawainui and designate it as purely a wetland endangered bird sanctuary is remarkable in its denial and denigration.

### **The Ramsar Convention Resolutions Support and Encourage Wetland Education Centers and Cultural Centers at Ramsar Wetlands**

The Ramsar Convention international treaty promotes conservation activities that also incorporate human use because people, according to Ramsar, particularly indigenous people, are the heart of wetland conservation. According to the Ramsar resolutions, in order to engage local and indigenous people, efforts should be made “to support the application of traditional knowledge to wetland management including, the establishment of centers to conserve indigenous and traditional knowledge systems. Wetland Centers can help support formal, informal, and non-formal educational programs...” Resolution VII.8. Wetland Centers across the world connect people with nature and raise their awareness of wetland values and sustainable lifestyles and can promote the Ramsar principles of wetland conservation and wise use.

“Wetland environmental education centers are ideal venues for promoting the Ramsar message and efforts should be intensified in order to have suitable information and materials and programs available within them.” Target groups include “children who are the next generation of environmental caretakers, and Ramsar must ensure that they are aware of the importance of wetlands and how to use them wisely. Children can also become teachers of their parents through their own education.” Appendix 4, Handbook 6: Wetland CEPA

The Ramsar Resolutions therefore, support the planned native Hawaiian cultural centers at Kawainui and the Environmental Education Center. Education centers, cultural centers, and visitor centers are common features of parks all over the world. These are not just a bunch of buildings; these are doors to an essential on-going conversation about culture, history, ecology, wildlife, science, and preservation.

The planned Hawaiian Cultural Center would become a Hawaiian Malae, similar to the sacred New Zealand Maori Marae where people can share and learn about the native culture. Cultural practices in halau hula, wood and stone craft, mahi'ai (plant and fish farming), lua (Hawaiian martial arts), Hawaiian spirituality, and cultural and scientific research would be conducted and perpetuated. Ceremonies, chanting, hula would take place there, at Kawainui, and native foods would be grown and prepared. According to Kihei and Mapuana de Silva, the marae is defined by place and presence. A marae is a place designated to bind its people to who they are. It is a place of refuge, continuity, and regeneration for these people. Their marae is central to their cultural identity, especially by those who would discredit and marginalize them. It cannot be a marae if it is defined for them by others. Nor can it be a marae if its use is regulated for them by others. Marae as we understand it, refers to a sacred enclosure that consists of an open, ceremonial space (marae ākea) and a cluster of hale that serve the cultural needs of the kānaka honua of that place. The largest hale at a marae is meant to gather its people in the embrace of their ancestors; it is in fact, a physical manifestation of those ancestors. The smaller auxiliary spaces (sometimes attached to the hale nui, sometimes free-standing) include cooking, instructional, caretaker, and restroom facilities. Each center at Kawainui with their own cluster of open and enclosed, hard and soft spaces, will each be facing and serving the largest and most inspiring of marae ākea: Kawainui itself.

Alternative master plans offered by the Kailua Neighborhood Board and the Lani-Kailua Outdoor Circle demonstrate total lack of understanding of the connection of Kanaka Maoli to Kawainui and the purpose of cultural centers there. To suggest that these centers be relocated outside of Kawainui demonstrates lack of understanding and disregard about the purpose of

marae. False claims that the structures will pollute the wetlands and turn it into “a eutrophic swamp” have been spread and put on the social media site, *My Kailua*, which is followed by 51,000 Kailua residents. The goal for the buildings planned on Kapa‘a Quarry Road and at Wai‘aui is Platinum level, or zero net point pollution, LEED-certified structures. People within the non-profits slated to design the planned buildings for the Hawaiian centers and oversee their construction, are among the leading experts in the state when it comes to construction of LEED-certified structures and green building practices. Lehuakona Isaacs, as a project manager at Hawaiian Dredging, was the lead on the award-winning LEED Platinum (zero-net pollution) Punahou School Omidyar K-1 building and grounds. It will be this expertise that can be applied to the planned LEED-certified, zero net pollution, structures at Kawainui, such as the Kapa‘a Hawaiian Cultural Center. Lauren Roth, Founding Principal of Roth Ecological Design, Inc., who is an expert on water pollution, green, sustainable building practices, ecological engineering, and eco-technology sits on the Board of ‘Ahahui. The footprint for these buildings will be only about 1 acre of an almost 1000 acre project and will not adversely effect the environment. The areas the planned structures will be located in are not pristine, environmentally fragile, undisturbed lands. They include former cattle grazing lands, and the site for the native Hawaiian cultural center was a city waste dump.

### **Indigenous People Are at the Forefront of Efforts to Decrease Global Warming, Achieve Sustainability, and Mitigate Pollution**

Our planet is presently facing climate crisis due to global warming. Wetlands play a critical role in helping ward off global warming threats and Kawainui is no exception. The carbon sequestration (capture) provided by wetlands and forests is crucial to ensuring the survival of almost all species on our planet right now. It is becoming more and more apparent that Native Hawaiians in the Kailua ahupua‘a are leaders in the fight against climate change within our community and the leaders providing environmental education to our keiki. Restoring native plants is a crucial step in promoting climate change resilience, according to Scott Fisher, chief conservation officer for the Hawaiian Islands Land Trust. Internationally, reforestation has

been done to slow down the rate of global warming and sea level rise. No other organizations in the community come close to the work 'Ahahui Mālama I Ka Lōkahi has been carrying out for decades with their multi-dimensional approach to restoring a complex native forest ecosystem, as well as the restoration work of Hika'alani and Kailua Hawaiian Civic Club at Ulupō. They have been restoring damaged lands in and around Kawainui since the 1990's. Where once guinea grass, koa haole and java plum dominated the landscape, the kinolau of the akua are now flourishing at Ulupō and Nā Pōhaku O Hauawahine. Led by Lehuakona Isaacs, 'Ahahui Mālama I Ka Lōkahi, is restoring the native lowland forest at Nā Pōhaku O Hauawahine, stewarding the area, and bringing school groups there to learn about conservation methods, environmental science, native plants, mo'oele of the area, and traditional native approaches to caring for the 'āina. Kaleo Wong of Hiki'alani and Kailua Hawaiian Civic Club, is leading the restoration of spring waters, lo'i kalo and native plants at at Ulupō Heiau and also educating community members and school children about the mo'oele of this area, native cultural practices and conservation.

The native lowland reforestation and lo'i kalo restoration projects native Hawaiian organizations are carrying out at Kawainui, provide buffer zones on the edge of the wetlands that help prevent erosion and its negative effects on wetlands. They are preventing polluted run-off from entering the marsh by providing biomediation zones for filtering pollutants and silt entering the wetlands. These areas also provide native bird habitats, increase carbon sequestration, increase the biodiversity of the area, and increase the health of the ecosystem and watershed. Tool sheds, plant nurseries, safe parking areas, water sources, and kuahale in the master plan need to remain to support this work by native Hawaiians.

Chuck (Doc)Burrows, Chairman of Hui Kawainui Kailua Ka Wai Ola, is laser focused on healing the entire Kailua watershed by employing native Hawaiian practices combined with modern eco-engineering techniques to do so. In conjunction with Hui Maunawili Kawainui Coalition, 'Ahahui, Hika'alani, and Kailua Hawaiian Civic Club there is a common understanding that

healing the 'āina using methods of the past result in ecosystem disaster risk reduction. Guided by aloha 'āina, mālama 'āina and the principle of mookuahau (relying on the wisdom of kupuna), the work of these organizations serves to protect endangered species, valuable land and waters, and provide a model for sustainability. They have had to adjust to the Western concept of private and government landownership and landlords and collaborate with them to ensure that their natural and cultural resources are protected, and conserved as a sustainable environmental/cultural ecosystem.

Hawaiians developed specialized, intensive agricultural techniques to produce food in order to ensure their survival and success. Food sovereignty and agricultural production, although it does not fall under the auspices of the Department of Land and Natural Resources, is a goal of native Hawaiians at Kawainui and has always been an important focus for indigenous peoples and should be supported. Lo'i kalo, mala (gardens of native plants) and fishponds supported large populations of Native Hawaiians at Kawainui and can do so again. In conjunction with efforts to acquire the wetlands of Maunawili Valley and expand kalo agriculture there, Kailua native Hawaiians are leaders in the important goal of attaining food sustainability. Local foods are environmentally friendly and healthier alternatives to presently importing 90% of our food.

### **The State of Hawaii is Failing to Fully Support the Relationship of Indigenous Peoples to Their Native Lands**

The State of Hawaii has been failing in comparison to some other island governments in regard to legislation recognizing the importance and value of the relationship of indigenous peoples to their native lands. Not implementing this master plan and the components that support native Hawaiians would be continued failure by government to recognize native Hawaiian leadership and dominance in caring for, managing, and practicing culture within culturally sensitive areas like Kawainui Marsh. Some Kailua community organizations that have indicated distrust of the intentions of Native Hawaiian involvement at Kawainui, choose to nullify support for the

perpetuation of culture there, ignore Ramsar recommendations, and are engaging in promoting archaic approaches and policies that inflict continued injustices and harm to indigenous peoples. Their approaches to protecting Kawaiinui are out of sync with core progressive policies that recognize the relationship of indigenous peoples with their lands.

In Australia, for example, “a strong indigenous movement is reuniting Aboriginal communities with their land and helping them to ‘care for country’. With the appalling history of injustice, impoverishment and ill-health among the Aborigines, this homelands movement is bringing economic, health and environmental benefits.” Parallels to the dismal health statistics for native Hawaiians and injustices, such as loss of lands and culture are obvious. Healing needs to take place.

“Indigenous land management has emerged as an important phenomenon in Australia. Optimism is warranted in response to the positive environmental, social, economic and cultural outcomes reported from Indigenous Land Management program across Australia. Indigenous peoples across all states and territories show a common desire to manage their traditional land and resources in Indigenous ways with a deeply emotional and spiritual connection to country. Local control and empowerment of Indigenous people is at the heart of many of the success factors. Effective organizations (many non-Indigenous) and policy responses that support this Indigenous leadership underpin the other success factors. Relationships of trust, respect and mutuality allow the productive negotiation of differences and positive outcomes. Indigenous peoples with customary obligations have now organized themselves to respond to opportunities to have their land management activities supported through government funding. They now undertake significant projects across Australia, and are the key providers of land management services in many remote and regional areas, with some providers operating in urban centers.”

“Multiple benefits have been derived from this investment including:

◆ **health and wellbeing benefits**— for example



– lowered blood pressure levels, lowered diabetes and heart-attack risks saved an estimated \$260 000 per annum in one remote community.

◆ **cultural and social benefits**— for example

– reduced anti-social behavior of young people, and increased access to housing and employment.

◆ **economic benefits**—for example

– reduced welfare payments and increased tax revenue reduced the costs of the Australian Government’s Working on Country program by up to 23%.

– returns from the arts and crafts industry supported by NRM generating \$12-\$14 per hour for Indigenous peoples in remote locations.

◆ **environmental benefits**—for example

– one study reported Indigenous NRM managed lands had lower rates of weed infestation and healthier fire regimes when compared to adjacent protected areas.

– increased action in border protection, quarantine, fire management, wildfire abatement, carbon sequestration, weed and feral animal control, fisheries management and more.”

“Indigenous Protected Areas are an essential component of Australia’s National Reserve System, which is the network of formally recognized parks, reserves and protected areas across Australia. As well as protecting biodiversity, Indigenous Protected Areas deliver cost-effective environmental, cultural, social, health and wellbeing and economic benefits to Indigenous communities.

In New Zealand, attitudes and recognition of the value of the indigenous land management took a leap when the government gave a Māori tribe part-guardianship of the Whanganui River and declared the river a living entity. Maori in New Zealand Māori tribe of Whanganui in the North Island have fought for the recognition of their river – the third-largest in New Zealand – as an ancestor for 140 years. Two guardians will be appointed to act on behalf of the Whanganui river, one from the crown and one from the Whanganui iwi. “The reason we have

taken this approach is because we consider the river an ancestor and always have,” said Gerrard Albert, the lead negotiator for the Whanganui iwi [tribe].

Albert said all Māori tribes regarded themselves as part of the universe, at one with and equal to the mountains, the rivers and the seas. The new law now honored and reflected their worldview, he said, and could set a precedent for other Māori tribes in New Zealand to follow in Whanganui’s footsteps. “We can trace our genealogy to the origins of the universe,” said Albert. “And therefore, rather than us being masters of the natural world, we are part of it. We want to live like that as our starting point. And that is not an anti-development, or anti-economic use of the river but to begin with the view that it is a living being, and then consider its future from that central belief.”

### **Native Hawaiians are a Threatened Minority in Kailua**

Presently, tribal peoples all over the world are defending their lands from outsiders. They see themselves as guardians of the natural world for future generations and in their hands lie the majority of the world’s most important areas for conservation. In Kailua, Native Hawaiians have shrunk to only 4% of the population. They are the ones who have the most to lose if the master plan does not pass Board of Land and Natural Resources scrutiny. They have already lost a voice in the community power structure, and have been marginalized by opposition groups who have decided they know what is best for Kawainiu and Hāmākua Marsh. Support for native Hawaiian cultural practices and activities should be viewed as a primary component in any environmental management plan that involves lands historically sacred to Native Hawaiians. Hawaiians have had a lot of things taken away from them and suffered much loss.

### **Detrimental Effects of Marginalization of Native Hawaiians**

Kathleen Sassi, a former Hawaii Pacific University nursing school professor is an advocate for vulnerable populations and her health studies interest is, “the health and wellness of native

Hawaiians, and the broader root causes of inequity, as well as culture preservation as a protective factor in population health. “Cultural preservation and practice can improve health and wellness,” according to Sassi. Regarding the master plan project, she said, “I believe that Hawaiians must have a chance to re-establish a living, permanent cultural presence, that is self-determined as far as what type of learning shelters, classrooms, care-taking capacity, or burial sites they themselves deem appropriate at Kawainui. However, she said, not giving Hawaiians a part in the implementation of this plan they helped develop, would be an even more dangerous and harmful form of continued structural racism that would have a debilitating effect on the indigenous population as a group.

Many in the community are unaware of significant programs taking place at Kawainui that address injustice and healing of the native Hawaiian community. Kailua Native Hawaiian organizations have been involved in programs for incarcerated women from the Kailua Women’s Correctional Center that give these women an opportunity to experience a healing reconnection to their culture at Kawainui. They also offer cultural and environmental education to troubled, at-risk youth in our community, and recently established a Kailua Houseless Coalition, in conjunction with the Kailua YMCA and St. John’s Lutheran Church to help Kailua homeless, several of whom are Native Hawaiian. The program offers a meal once a month, provided by Kailua Hawaiian organizations and some of the Kailua churches in conjunction with access to a mobile hygiene and laundry unit, and social services professionals that offer direction and pathways out of homelessness. Doc Burrows started a community garden with homeless at Kawainui so that they can begin to grow their own food and provide for themselves. The master plan would enhance and aid these programs. As in Australia, the health and well-being aspects of indigenous land management are important considerations, especially in view of the dismal rates for incarceration, life span, disease, graduation from high school, poverty, mental health issues and stress for native Hawaiians compared to the general population.

### **Environmentalists Support the Master Plan**

There is a massive amount of non-point source pollution running into Kawainui and Hāmākua Marshes from roads, cars, homes, parking lots, schools, churches, businesses, and the recently built non-pervious parking areas and expansion of private and commercial non-LEED-certified structures adjacent to Kawainui. Groups opposed to the master plan ignore and do nothing about this problem. Instead, they have chosen to focus on the Hawaiian centers in the master plan, instead of coming up with solutions to mitigate the 99% of pollution entering Kawainui and Hāmākua Marshes from these other sources. Hui Kawainui Kailua Ka Wai Ola was recently created by Doc Burrows, a native Hawaiian, to begin the work of dealing with all this storm water pollution flowing into Kawainui and Hāmākua. Environmentalists recognize the work Native Hawaiians are doing to restore Kawainui, mitigate pollution of the wetlands, decrease global warming by restoring native plants and lowland forests, and establish food sustainability in our community.

Many environmental organizations, cultural organizations, and environmental educators recognize the value of Native Hawaiians working, educating, and practicing culture at Kawainui. A list of these organizations and individuals will be provided as Appendix A at the end of this testimony.

### **Educators Support the Master Plan and More Programs and Facilities at Kawainui for Education**

Educators are knocking loudly on the door to get into Kawainui Marsh, but access is extremely limited and the necessary resources/structures to support education just aren't there. This plan will open a door to knowledge and hands-on learning for thousands of school children. It is devastating to see that the planned education center and staging area for school children has been reduced to a pavilion. This along with the removal of entire trails, viewing platforms, boardwalks and restrooms, negatively impacts and severely limits educational efforts. The State should not choose to placate and defer to people opposed to the master plan by removing

valuable education features. Education offered at Kawainui is invaluable and needs to be supported.

The people providing education at Kawainui are teaching children in the community about the native endangered birds and the native plants found there, wetland ecosystems, the geological history and the cultural history and mo'oelo of the area, and conservation methods, traditional and modern. I have witnessed Kaleo Wong and his team host 255 kids from Kailua Intermediate School at Ulupō Heiau in one day. Kailua Intermediate School staff in conjunction with the Hika'alani team have developed an integrated STEAM curriculum that the teachers and Hika'alani use at Ulupō to educate the entire student body of Kailua Intermediate School there several times a year.

"Kawainui and Hāmākua are brilliant resources for place-based, hands-on learning. So much is still here—it is a rich, valuable resource. It is important for kids to learn about the area they are growing up in. The more they understand it, the more they will take care of it. All of the elementary schools of Kailua feed students into KIS so this is an opportunity to reach many kids in our community," said Alina Bwy 8<sup>th</sup> grade KIS English teacher. KIS is bringing their entire student body to the marshes now.

"We are aiming for four field trips here a year and we want sites to be safe, we want them to be accessible. To have this right here in our community is invaluable. It broadens learning," said Bwy. She mentioned how difficult it is for teachers to arrange busses for field trips, especially for 150 kids, and how wonderful it would be to have more learning, facilities, and upgrades at Kawainui Marsh, a place they can walk to. The teachers recognize a need for water and bathrooms at these sites. "We can't have 150 kids peeing in the stream. We can't destroy the land here, especially when you are in a place where food is being grown. It is a health hazard," said Bwy.

Planning these field trips has been a collaborative effort involving the KIS teachers, Ati Jeffers-Fabro, Wetlands Coordinator with Department of Forestry and Wildlife (DOFAW), and Kaleo Wong, the educational/cultural point person and conservator of Ulupō for Hika'alani, Kailua Hawaiian Civic Club and 'Ahahui Mālama I Ka Lōkahi at Ulupō. The teachers and Wong created five learning stations that integrated lessons in the Science, Technology, Engineering, Arts, and Math (STEAM) curriculum according to Standards set by the Department of Education. Maya Saffery, the assistant curriculum specialist at the Kawaihuelani Center for Hawaiian Language at UH Manoa, a kumu hula, and a Board member with Kailua Hawaiian Civic Club assists. Kamuela Bannister, a program coordinator for KUPU, a member of Kailua Hawaiian Civic Club and 'Ahahui Mālama I Ka Lōkahi, and Kalama'ehu Takahashi, a Hawaiian Studies Master Degree candidate and graduate research assistant at the Hawaiinuiakea School of Hawaiian Knowledge at UH Manoa, led the lo'i/kalo station. They began their lesson with first teaching about the botany of kalo and the relationship of kalo to kanaka.

Over at Hāmākua Wildlife Sanctuary, students were involved in projects such as moving mulch to help restore the Native Hawaiian dryland forest. Jeffers-Fabro was teaching them about native plants and why it is important to restore this forest in their community. "There has been an overwhelming positive response from teachers, students, administration and district resource teachers to continue these hands-on learning experiences at Hāmākua," said Fabro-Jeffers. According to Kimberley Tangaro, 7<sup>th</sup> grade KIS Science teacher, teachers are sacrificing their class prep periods and in class time with students to spend a day at the marsh. She said teachers are reaching into their own pockets to supplement with extra bottles of water and snacks so that kids can have this learning experience.

According to Tangaro, when students are performing service work projects education occurs. "When they pick up trash, observations are made. Students ask, "Why is there so much plastic?" They notice all the birds are not just ducks and learn there are endangered natives here, such as the native moorhen, 'Alae 'ula. When they learn it is endangered, they realize

even more the need to steward this area of their community,” said Tangaro. “Students are able to connect to a very special place when they come here,” she concluded.

Kailua Intermediate School is just one of several in the community that use and value Kawainui Marsh as an important educational resource. Le Jardin Academy accesses programs at Ulupō Heiau as well as the programs offered by Lehuakona Isaacs, President of ‘Ahahui Mālama I Ka Lōkahi at Nā Pōhaku O Hauwahine. I was at Nā Pōhaku O Hauwahine on a day my grandson was there with his 3rd Grade class. They were learning about what recreating a complex native lowland forest entails and how reforestation benefits our watershed, the wetland, our community, and the planet. They also learned the history and mo‘oelo of this area and about the native plants there, each plant’s akua, how they were used in ancient times, and the significance of their akua. My grandson’s class was just one of hundreds that have come to the marsh for education. Le Jardin Academy is located directly across the street from Kawainui Marsh but access to learning opportunities within the marsh is limited. The school wants extensive outdoor learning opportunities there for all grades and stewardship opportunities—Kindergarten through 12<sup>th</sup>. They really want to tap into the wealth of scientific knowledge, cultural history, and learning experiences that could be offered within this incredible area, which is just steps from their campus.

In Kailua alone, Ka‘ōhao Elementary, Trinity Christian, Kailua Elementary, Kalaheo High School, Kailua High School have been bringing students to Kawainui and Hāmākua. Derek Esibill, marine biologist with Pacific American Foundation and the Watershed Investigative Research Program, works with Windward Oahu elementary, intermediate, and high school students at Kawainui Marsh doing research projects there with them. ‘Ahahui Mālama I Ka Lōkahi alone has brought 80,000 people, mostly students, over the past 20 years to Kawainui Marsh for learning service projects, cultural activities, and restoration projects. The interest in educational opportunities at the marshes is increasing and facilities are needed. Kailua Hawaiian organizations and DOFAW have requested restrooms, hose bibs, tool sheds, and educational facilities to steward

and educate at the marshes. Students from Punahou School, 'Iolani School, Kamehameha and other schools outside of Windward Oahu come to Kawainui for educational experiences.

The Department of Education Windward Oahu district complexes recently declared access and educational experiences at Kawainui Marsh as a priority on their agenda. Herb Lee, Chairman of Pacific American Foundation can provide further information about this because he is involved in working toward this goal in partnership with the Department of Education. Herb has developed extensive curriculum focused on many of Hawaii's natural and cultural resources. He fully supports the Kawainui Marsh Master Plan and understands how hands-on, outdoor education conducted in precious, natural areas establishes valuable, lifelong connections to those places. Knowledge about and interaction with that place translates to a desire to value, protect, and steward it. Educators, students and their parents are a large, important piece of the community desiring the basic principles and components offered by the Kawainui Marsh Master Plan. The environmental educational center, the Hale Wa'a Voyaging Education Center, and trails and viewing platforms for the observation of native birds and plants should not be removed from the plan, or reinstated if they have been removed. The opinions of community members opposed to educational structures and their desire to effectively fence the marsh off from everybody, should not take precedence over the education of children in our community.

#### **Lands Acquired at Kawainui by Land and Water Conservation Funds Require Providing Recreational Use**

Removal of the environmental education/visitor center and trails circling the marsh, hinder education and diminish recreational opportunities for the community, so these features should be reinstated. The land in the area of the marsh for the planned environmental education center and corresponding trailways was acquired through the Federal government's Land Water Conservation Fund. The Kalāheo, Kūkanono, Pōhakea, Kahanaiki and Kawainui Park upland areas of Kawainui were purchased through LWCF. The intent of LWCF is to protect



areas around rivers and lakes, and national wildlife refuges, and provide outdoor recreational opportunities and use in these areas for all Americans. By removing the planned trails, boardwalks, observation decks, and viewing platforms from the areas of Kalāheo, Kūkanono and Kahanaiki the DLNR is removing recreational use, and violating the intent of LWFC. The trailways are very limited now at Kawainui and really do not provide legitimate outdoor recreation. What is left is more like a short pathway between Nā Pohaku and Pōhakea, which doesn't really constitute outdoor recreation. These are State Parks lands and the purpose of State Parks is to provide varied outdoor recreational opportunities and heritage activities. The severe reduction of the trails at Kawainui defeats this purpose.

There was overwhelming support for trails and boardwalks at Kawainui when the master plan was presented to the community for review. The 2014 Kawainui-Hāmākua Master Plan Draft EIS indicated that when polled 93% of those who attended a public informational meeting on the master plan voted for paths at Nā Pōhaku, 80% desired paths in the Kapa'a section of Kawainui, which is along Kapa'a Quarry Road, 89% voted for paths in the Kalāheo area of Kawainui (across from Kalāheo High School, 89% wanted trails on Pu'uoehu, the ridge above Hāmākua Marsh, 94% were for paths at Ulupō, and 85% wanted paths at Wai'auia. The Hale Wa'a voyaging center, which was given 94% public approval as a desired facility, was removed after the 2017 Draft EIS process.

Despite these poll results, massive sections of trails and boardwalks have been removed from the master plan. The elimination of these trails and boardwalks ignores poll results and the overwhelming desire of the community for a trail system that offers passive recreational activities at Kawainui-Hamakua marshes for the community. The project revisions indicate that a small section of the community that promoted tourism fears surrounding this master plan were unfortunately given credence and the much larger community desiring a trail system at Kawainui and Hāmākua, were ignored. Reasons given for removal of these trails is stated as, "revisions to proposed improvements have now been incorporated into concept plans to further reduce public access within Kawainui by eliminating some improvements."

Trailways were removed only because of objections by those who don't approve of any access to Kawainui even though DOFAW and Division of State Parks say they can manage these trails. The Lani-Kailua Outdoor Circle Alternative Master Plan actually eliminated all public access and support facilities at Kawainui and suggested the public could be offered a guided tour of the Kahanaiki government ponds once a year. These are extreme, illogical, unreasonable views that ignore the primary purpose of the project which is to provide cultural, educational, and passive outdoor recreational opportunities.

The project has been revised so that the trails to the Kalāheo section, along with an access bridge across Kawainui Canal, and pieces of trail between Kapa'a and Ulupō were removed resulting in the loss of a continuous trail system encircling Kawainui. A very minimal trail system is not justified, even though DOFAW claims it is reasonable. The trail system at Kawainui was modeled on the ancient pathways of the ancestors of Native Hawaiians, going from kuahale to kuahale, and these should be restored and honored. Native Hawaiians practicing culture and stewarding Kawainui want to walk in the footsteps of their ancestors and should not be cut off from areas of Kawainui culturally significant to them because of tourist issues in Kailua.

When Hui Kawainui-Kailua Ka Wai Ola and 'Ahahui Mālama I Ka Lōkahi presented a display at the 2019 Kailua Town Party that indicated the removal of many of the trails and boardwalks from the master plan, many in the community were very disappointed and wondered why they had been removed.

### **Tourists and Loss of Educational, Cultural components of the master plan**

When removal of major elements of a master plan that has been worked on for 30 years is being considered the reasons must be very serious and well-founded. In reality, the project does not provide commercial operations and activities for visitors, and commercial tour buses are not allowed to park anywhere at Kawainui. The Kapa'a Cultural Center, research labs, the DOFAW offices, the Hale Wa'a, and the Wai'auia Cultural Center and parking areas for these

facilities will be off-limits to tourists, and most of the public, including community members. These facilities and the corresponding parking areas will be closed, locked and inaccessible most of the time. The Environmental Impact Statement does not find any pollution problems associated with planned structures, but their removal harms educational efforts and cultural practices. Other areas such as the Environmental Education Center would be strictly managed and anyone parking there, and entering the center and trails beyond would be subject to regulations. The same would apply to areas at Ulupō and Nā Pōhaku O Hauwahine.

Tourist inundation in Kailua the past eight years, or so, is real and tourists are having a negative impact on some of our natural resources in Kailua such as the Ka Iwa Ridge Trail, Lanikai Beach, and the Maunawili Trail. But, educational, cultural, and recreational opportunities for residents shouldn't be curtailed because of tourists. School children shouldn't be deprived of educational resources and things like bathrooms because of tourists. Ideally, community members shouldn't lose trail systems and access to areas because of tourists. Tourists aren't going away, so management solutions need to be found and implemented in order to preserve these resources and minimize impact on surrounding residential neighborhoods. Funding to the The Hawaii Tourism Authority should be decreased or transferred so that funding can go to the Department of Land and Natural Resources for tourist management measures. Hawaii Tourism Authority should, as they are starting to do, also be saddled with protecting our natural resources and managing them in the context of tourism.

Statistics indicate that the majority of visitors to Kailua are Japanese tourists. According to the Hawaii Tourism Authority statistics for Kawainui-Hāmākua Master Plan Project EIS, it was found that for Japan visitors, participation in recreational activities was lower than U.S. visitors. It was 10% for parks and botanical gardens versus 37% for U.S. visitor activity. Shopping was the primary activity Japanese visitors participated in—98%. Beach related activities participation was 37%. There is no beach at Kawainui, so it is implied Japanese visitation to Kawainui would be very minimal, in the area of 10% for parks and botanical gardens.

Many of those counted as present or potential visitors to Kawainui in the master plan are not “visitors.” but are being labeled as such and lumped into that category within the visitor counts. We are community members who walk or bike the levee regularly, we are stewards, educators, students, artists, walkers, bird enthusiasts, nature seekers, and cultural practitioners from the community who frequent the levee and other areas of the marsh. We are not “visitors.”

**Native Hawaiian organizations are taking the lead and have concrete plans to manage and protect sensitive cultural sites and natural resources in the Kailua Ahupua‘a**

Native Hawaiian organizations are not oblivious to the tourist influx in Kailua and corresponding problems. They are, in fact, the only ones currently actively taking concrete steps to manage, protect, and control damage to our natural resources by human use. Visitors to areas can be controlled by limiting parking, limiting the number of tourists per day allowed, charging entrance/parking fees for tourists, and make visitation to an education center mandatory before visitors enter an area. Tourists can be managed at state parks by staff, caretakers, and volunteers and will have to be because they are not going away. Native Hawaiian organizations are developing a comprehensive plan to manage our watershed, wahi pana, trails and sacred sites in Kawainui and Maunawili Valley because this is their kuleana. So far, the Hui Maunawili-Kawainui Coalition has successfully convinced the Governor to enter negotiations for the State to acquire the wetlands of Maunawili Valley and the Native Hawaiian sacred sites of Maunawili Valley in order to protect them. The Hui Maunawili-Kawainui Coalition was formed through a collaboration of the leaders of the Kailua Historical Society, ‘Ahahui Mālama I Ka Lōkahi, Kailua Hawaiian Civic Club, Hika‘alani, Hui Kawainui-Kailua Ka Wai Ola, Ho‘okua‘āina, and long-time, including lifetime, residents of Maunawili to formulate strategic plans to protect and manage the Maunawili wetlands, restore and protect the sacred sites of Maunawili Valley, such as Queen’s Retreat and the Maunawili Trail, restore and protect the growing of kalo in Maunawili Valley, and protect and manage Kawainui and the entire Kailua ahupua‘a watershed and Native Hawaiian wahi pana of Kailua. The master plan for Kawainui/Hāmākua is just part of a much bigger environmental, cultural, sustainability plan for the Kailua ahupua‘a of which the Kailua

community is totally unaware. There are parallel dialogues going on and one is focused on eliminating tourists in Kailua, and the other is focused on a plan to manage, care for, restore and preserve Native Hawaiian sacred lands, including kalo farms, heiau, streams, wetlands, forests, and all sacred sites stretching from Wailuku to Maunawili Valley and taking care of the Kailua ahupua'a mauka to māakai extending to the great blue ocean beyond that really connects us all. This dialogue believes we lose the opportunity to educate generations about an ancient culture that lived and thrived here and we lose our connection to the past that defines our present and our future, unless the master plan is supported. The vast reservoir of history and knowledge, cultural and scientific, stored within Kawainui needs to be celebrated, taught, and preserved.

It is your choice to decide which dialogue is more valuable, meaningful, and needs to be honored.

## **Conclusion**

The master plan project for Kawainui/Hāmākau is an excellent plan intended to restore wetlands and native bird habitats, support Ramsar objectives, the State's missions, provide managed access and outdoor recreation, and support cultural practices. I appreciate the State's efforts to support and follow through on these objectives and not defer to those in the community who object to the recreational, cultural and educational features in the plan. These objectives are too important to be cast aside. Features in the master plan that support education and Native Hawaiian culture have already been wrongfully reduced, or removed entirely, with each EIS review because of political pressure from some Kailua community organizations. These should be reinstated. The statements and objections to the master plan by these factions really need to be questioned because they are not based in fact.

The master plan confirms, not denigrates, Kawainui and will restore it to some of its ancient preeminence. It has survived centuries of use, neglect and abuse, but still functions as a living organism, waiting to be restored and protected. It deserves to be shared, not fenced off, or

relegated to secondary status. It deserves the respect and restorative efforts that the Kawainui-Hāmākua Master Plan provides and sanctions. The master plan supports a Native Hawaiian presence, along with Native Hawaiian cultural/educational centers at the marsh which are key to its restoration and preservation. The continuation of educational and stewardship programs, preservation of cultural sites there, and sustainability measures such as ancient Hawaiian agricultural and fishpond aquaculture should be supported. The master plan recognizes the rich tapestry of culture and environment that weaves the multi-dimensional story of Kawainui and how culture, people and birds can co-exist there and thrive. Kawainui isn't just any wetland with endangered native birds; it is the site of the oldest Polynesian settlement in the Hawaiian Islands and because of its abundant fishpond and lo'i kalo cultivation eventually grew to be one of the largest Hawaiian settlements in the islands. One of the oldest heiau in the Hawaiian Islands, Ulupō, is at Kawainui, a place still revered and considered sacred by Hawaiians who practice their culture there. It is this history, the Native Hawaiian culture, the mo'oelo of this place, and the ancient archaeology that exists at Kawainui, along with the native birds, that makes it a wetland needing guardianship of Native Hawaiians and one of international importance.

Aloha,

Beth Anderson

Kailua

## **Appendix A**

**The following environmental and cultural organizations and individuals support the master plan and support facilities for native Hawaiians at Kawainui:**

Conservation Council for Hawai'i

Sierra Club of Hawai'i, Executive Committee

350.org Hawai'i

Derek Esibill, Watershed Investigative Research Education program

Jeff Mikulina, Executive Director, Blue Planet Foundation

The Pacific Birds Habitat Joint Venture

Pacific American Foundation

Kailua Historical Society

Kailua Hawaiian Civic Club

'Ahahui Mālama I ka Lōkahi

Hālau Mōhala 'Ilima

Ululani Young, Boardmember Ala Wai Watershed Association

Hika'alani

Hui Maunawili-Kawainui Coalition

Hui Kailua-Kawainui Ka Wai Ola

Association of Hawaiian Civic Clubs





**From:** Dane Anderson  
**To:** [DLNR.BLNR.Testimony](#)  
**Subject:** Support for the FEIS Kawainui-Hamakua Marsh Master Plan  
**Date:** Wednesday, October 23, 2019 6:05:10 PM

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Aloha Board Members of the Department of Land and Natural Resources,

I am testifying in support for the FEIS Kawainui-Hamakua Marsh Master Plan.

The Kawainui/Hamakua Master Plan should be supported and implemented because of its invaluable educational, recreational, cultural, and environmental components. Restoration of the wetland ponds is needed to open up habitats for endangered birds, fish, and other estuary organisms. The marsh is in a deteriorated state and restoration is long overdue. The Ramsar Kawainui and Hamakua Wetlands of International Importance are significant and certain areas of the Kailua 'Ahupua'a watershed are in need of attention and should be restored to a healthier ecosystem.

I strongly support educational access to Kawainui and an increase in the quality and quantity of existing education programs. This can only be accomplished by providing educational facilities, research facilities, bird viewing platforms and trails and pavilions for hands-on learning experiences. There is a tremendous demand for educational programs at Kawainui and amenities like restrooms, trails, and educational facilities are necessary in order to carry out those programs. A Hawaiian Cultural Center at Kawainui is key to the restoration and perpetuation of native culture in Kailua. Management and stewardship of the sacred cultural and archaeological sites on the edges of Kawainui can be accomplished by having secured and safe parking areas, an environmental education center, plant nurseries, tool sheds, a Kawainui/Kalaheo Estuary Pavilion for school groups as well as other elements of the Kapa'a Hawaiian Cultural Center.

It is my hope that DLNR will support the organizations that are achieving and expanding ecosystem restoration, conservation, food growing, and sustainability work at Kawainui. These organizations, 'Ahahui Malama I Ka Lokahi, Hika'alani, and Kailua Hawaiian Civic Club, have been making incredibly valuable contributions to the natural and cultural resources at Kawainui for decades, with little support from the State and with inadequate facilities. They are the protectors and guardians of Kawainui, lands that are sacred to them, and their kuleana. A special emphasis should be placed on maintaining this Native Hawaiian involvement at Kawainui, and supporting structures and facilities in the master plan should be provided in order to support the continued presence and work by these native Hawaiian civic organizations.

Thank you for recognizing my support for the master plan, and please include the facilities that will enhance and aid educational, cultural, and environmental restoration and preservation.

Mahalo nui loa,

Dane Anderson

**From:** Pamela DeBoard  
**To:** [DLNR.BLNR.Testimony](#)  
**Subject:** Kawainui Marsh  
**Date:** Wednesday, October 23, 2019 10:59:29 PM

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Kawainui Marsh should be preserved as a bird sanctuary. Do NOT develop Kawainui Marsh!

Pamela DeBoard

Sent from my iPhone

**From:** Ferne Fegley  
**To:** [DLNR.BLNR.Testimony](#)  
**Subject:** Hamakua, Kaiwainui project  
**Date:** Thursday, October 24, 2019 3:49:35 AM

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Do NOT approver.

**From:** DarrylInn Ferreira  
**To:** [DLNR.BLNR.Testimony](#)  
**Subject:** Kawainui-Hamakua Master Plan  
**Date:** Thursday, October 24, 2019 8:54:10 AM

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It has been brought to my attention that the Master Plan has not delete all the walking pathways.

I am very considered regarding the walking paths that align Kukanono. These walking paths will be very close to homes lining the perimeter of Kukanono (Manu Aloha Street). This will create excessive parking in the neighborhood by those that want to cut through the neighborhood.

Those that use the pathway will create noise to change our quiet peaceful area. It will also disrupt any historical sites in the area.

Please reconsider these walking pathways. Our quiet neighborhood has had to deal with many other advisories with two different business on the makai and mauka sides our neighborhood.

--

***Malama Pono,  
DarrylInn & Merl Ferreira  
101 Financial Dean of Instructors***

DarrylInn Cell.....(808) 864-0392

Merl Cell.....(808) 864-1829

[101darrylInn@gmail.com](mailto:101darrylInn@gmail.com)

[www.101Financial.com/Pono](http://www.101Financial.com/Pono)

**Video Link:** [www.101financial.com/Peace](http://www.101financial.com/Peace)

From: Joan Marie Florence  
To: [DLNR.BLNR.Testimony](#)  
Subject: Kawainui-Hamakua Master Plan Project DO NOT APPROVE !!  
Date: Thursday, October 24, 2019 6:28:23 AM

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Kawainui Marsh is one of the most beautiful places in Hawaii, if not the whole planet. It is the largest wetland in Hawaii, home to 4 species of endangered water birds. This marsh & the land surrounding it's edges **MUST BE PRESERVED AS IS !!**

Kailua residents (I have owned a home & lived here since 1978), moved to this side of the island for peace, quiet, beauty & close caring community.

I strongly **OPPOSE ANY ECO-TOURIST DEVELOPMENT ON THE MARSH!**. KAILUA IS CROWDED WITH VISITORS EVERYDAY—— 3,000 people a day is more than enough! We , who live in Kailua **DO NOT WANT OR NEED 9,000 visitors a day!!!!**

Parking to shop for groceries or go to the doctors is becoming a daily challenge. **IF KAILUANS WANTED TO LIVE IN WAIKIKI THAT'S WHERE THEY WOULD HAVE BOUGHT A HOME!!**

The ecosystem of the Kawainui Marsh is fragile. It will ruin the quiet, beauty & wildlife of the marsh to pave for large parking lots, build structures & bring in multiple exhaust spewing tour buses. **THIS PROJECT IS A 100% MISTAKE FOR KAILUA. ONCE RUINED, AN ECOSYSTEM CANNOT MAKE A COME BACK = IT'S GONE FOREVER.**

As to education & cultural awareness ( I am a retired Punahou teacher).....the Polynesian Cultural Center does an outstanding job!

**JUST SAY NO TO ANY DEVELOPMENT ON KAWAINUI MARSH !!!** I stand strong with my neighbors to oppose development of any kind. Leave nature as it is **LESS IS MORE!!** Hawaii is our home, we all pay taxes & chose to live quietly in Kailua **NOT SACRIFICE OUR HOME FOR GREEDY DEVELOPERS TO CREATE A DISNEYLAND IN KAILUA!!**

**I urge you to help Kailua remain a small, family community. JUST SAY NO !!! NOT WANTED OR NEEDED!!!**

Sincerely, Joan Marie Florence-Van Dyke  
204 Po'opo'o Place  
Kailua, Hawaii 96734

**From:** Marian Heidel  
**To:** [DLNR.BLNR.Testimony](#)  
**Subject:** FEIS for Kawainui Marsh  
**Date:** Wednesday, October 23, 2019 10:59:18 PM

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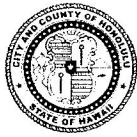
Dear Board Members:

I approve the protection of Kawainui Marsh from any development of housing, other commercial ventures, and wish to preserve it as a place of wetlands for the birds, but also as a place of recreation and renewal for our community. By recreation I mean a place to walk (boardwalks out into the marsh so that we can observe more of its characteristics), a path around the marsh would be fine with me, and opportunities to learn about the Hawaiian culture through visiting heiaus, and working in the loi at Ulupo, hiking and volunteering at Na Pohaku, and other areas, to improve the water quality, and ridding it of overgrowth and unwanted plants. I am still a little nervous about the plan to have an educational building, but basically approve of the opportunity for people to visit a building that will teach about the marsh, caring for the environment, about the Ramsar designation, and the history of the area and its special places and the Hawaiian culture. I hope there won't be large parking lots. I would prohibit busloads of people being brought in; perhaps we could allow school buses for student trips.

I haven't read the plan recently, so I cannot comment on other specific proposals.

Aloha,

Marian Heidel  
1341 Manu Mele St.  
(Kukanono) Kailua,  
Oahu



## KAILUA NEIGHBORHOOD BOARD NO. 31

WILLIAM M. HICKS, CHAIRMAN • 923 AKUMU STREET • KAILUA, HAWAII, 96734-4004  
PHONE (808) 230-2293 • E-MAIL [hicksw001@hawaii.rr.com](mailto:hicksw001@hawaii.rr.com)

Board of Land and Natural Resources

[Blnr.testimony@hawaii.gov](mailto:Blnr.testimony@hawaii.gov)

October 24, 2019

Subject: Kailua Neighborhood Board Comments on the Kawainui-Hamakua Master Plan Project Final Environmental Impact Statement

The Kailua Neighborhood Board (KNB) requests that the Board not approve the Kawainui-Hamakua Master Plan Project Final Environmental Impact Statement.

The KNB is proud to have Kawainui Marsh, the largest remaining emergent wetland in the state, within our community and has been following the issues involving Kawainui for many years. The KNB has responded to Environmental Impact Statements (EIS) and proposed Plans, and members have attended countless meetings even before this project began.

During the current EIS process the KNB and four other community organizations endorsed, as an alternative, the community generated Kawainui Marsh Restoration Plan Priorities, Protocols, and Participation, (attached) which emphasizes protection, understanding and improvement of Kawainui's natural and cultural resources:

- By understanding how the water generated, coalesced and flowed from the atmosphere to the Ko'olaupoko mountain ranges, into the lowlands, and thence into Kawainui marsh.
- By understanding how and where fresh and saltwater creatures originate and function.
- By understanding how and why kauhale were established.
- By understanding how the cycle of sustainability operated in Kawainui.
- By understanding that whatever is done in Kawainui must be consistent with Hawaiian practices, is safe, enforceable, and controllable.
- Through community input organized around unity of thought tied to the flow of water, which is essential to a successful outcome for the restoration of Kawainui.
- Through the emphasis on preservation, maintenance, water quality, and security of the wetland and bird sanctuary.
- Through identification, protection and, as appropriate, restoration of archaeological sites.
- Through appropriately placed and sized hale.
- Through retention of DOFAW maintenance facilities.

Unfortunately, this Plan was eliminated from consideration because, according to the Final EIS (FEIS) "it does not meet key elements of the project's purpose and need for improving public access and outdoor recreation"; purposes and needs that were a given before public involvement began. The Draft EIS (DEIS) even stated "Comments from other organizations and individuals, particularly from the native Hawaiian community, have criticized this alternative plan proposed. A particular area of criticism is on the appropriateness of the KNB to be dictating to the native Hawaiian community what type of facilities should be provided to support their traditional cultural practices." (DEIS page 3-18). In fact, the KNB was the last of the community organizations to endorse the plan.

The 19 members of the KNB are elected by residents in our community to assure and increase community participation in the decision-making process of government. The final EIS appears to indicate that the Hawaiian Civic Club has veto power over all the other statewide and community organizations involved.

In response to the Kawainui-Hamakua Master Plan Project Draft Environmental Impact Statement, the KNB stated concerns about the impacts of approximately 9,050 visitors a month (Table 2.6) within Kawainui, which is a huge increase over the estimated current usage of approximately 3,000 per month, as well as the 49,000 square feet of new floor area (Table 2.2A). The Education Center will attract more people to Kailua and it

is widely agreed that our town and surrounding communities are already saturated by tourists. The final EIS provides little examination of the impacts of over 6,000 more visitors per month on the community and its infrastructure.

Serious consideration should be given to the immense public costs associated with the numerous and duplicative projects suggested in the EIS which are estimated to be \$53,210,000 (Table 2.8). It appears unrealistic that these funds would be made available especially given the State's many competing financial needs. The proposed Wai'auia Center for Hawaiian Studies appears especially duplicative of activities provided at the University of Hawaii. The Kawainui Marsh Restoration Plan Priorities, Protocols, and Participation alternative provides for the high priority environmentally and culturally sensitive improvements with much less of a public financial commitment.

Part of KNB's response to the DEIS was that it did not identify nor address adverse impacts to the wetland, streams, canal, and bird habitat from increasing the human and built footprint. The FEIS does not adequately address single and cumulative impacts such as:

- Impacts to the natural environment of 9,050 people a month, not including staff, at the cultural centers or education center and larger events 2-3 times a year.
- The same number of structures that will create hardened and permanent surfaces and require septic systems along Kapa`a Quarry Road.
- How the many trails will be monitored to ensure that people stay on the trails, do not bring dogs into the marsh, do not harass wildlife, and leave at dark. There are no discussions on the protection of archeological sites.
- Impacts from proposed septic systems with leach fields adjacent to the wetland.
- Lack of focus on removing the peat mat and efforts to clean water as it enters the wetland and before it leaves the wetland and flows into Kailua Bay.

The notice sent out by the consultant HHF Planners, DOFAW, and State Parks states that "The Board action is not approving the master plan project itself." It is impossible for the Board to not approve all the proposed projects if the Board accepts the FEIS because the FEIS is an environmental disclosure document on all the projects within the Master Plan.

Board acceptance of the Kawainui-Hamakua Master Plan Project Final Environmental Impact Statement would also allow for the FEIS/Master Plan to sit on a shelf for an unknown number of years until someone decides to implement a project identified within the FEIS/Master Plan, thus potentially setting the community up for a Sherwoods or windmill type confrontation.



William M. Hicks  
Chairman

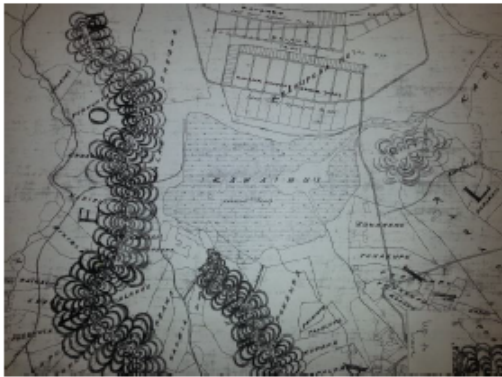
Enclosure: Kawainui Marsh Restoration Plan Priorities, Protocols, and Participation of 2013



# **Kawainui Marsh Restoration Plan**

## **Priorities, Protocols, and Participation**

### **KAWAINUI... THEN AND NOW**



**1917**



**2013**

## **Hawaiian Community Perspective**

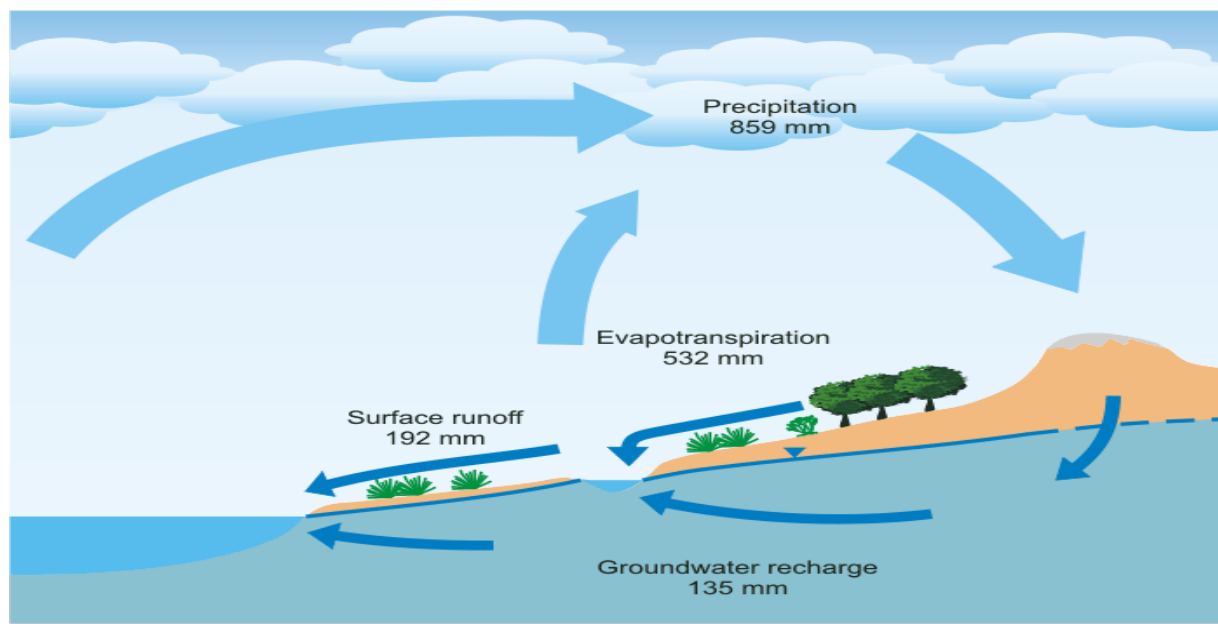
### **A. Recovering the Past and Designing the Future**

Over the last 150 years Kawainui Marsh has been downgraded from a free flowing center of Hawaiian community enrichment and sustainability into an overgrown stagnant watershed drainage feature serving such functions such as waste dump, a graveyard for abandoned automobiles and household appliances, production of mega-generations of mosquitoes, and grazing land.

As the process of restoration takes hold, it is important to reflect on the past as guidance for the future to help the 'soul of Kailua' in healing and recovering to a respectful central position in the life of Kailua. Kawainui represents a signature opportunity to establish correct and integrated, rather than exploitive and divisive, design of the future, focusing on the importance of this watershed to the past and the generations to follow.

The central Hawaiian cultural management of the environment and of human behavior is centered on the flow of water – in this case from the ua (rains) thru the uplands (Ko'olau) to the lowlands (Maunawili, Olomana, Pohakapu, Kuanono, Kapa'a, Kaelepulu, Hamakua, Kawailoa) collecting in the bottomlands (Kawainui) before heading into the ocean (kai, papa, moana) – and the relationship of that flow of water to successful sustainability of life. The comprehensive understanding of that flow becomes the Organizing Principle, the Water of Life - perception, analysis, expression, respect, governance, and action – that must guide the Kawainui effort.

In today's world, the scientific component of Water of Life (Kawaiola) may be thought of as the 'Water Balance'...and from that vision, the emerging practices of environmental science and technology have a point of entry and become important partners in stewardship of this moku.



### Water Balance

Adding the science of Water Balance to the Cultural balance assured through Kawaiola thinking gives as a basis for creating enduring, participative, and projective guidance that evolves to most effective governance of Kawainui – through education. 'Kawainui and its Future' can become a central rallying educational theme that cements together the regional schools, at elementary, scholastic, academic, and graduate levels. A sustaining educational overlay is necessary given Kawainui's leadership role as the State's largest wetland and its global significance through recognition as a Ramsar site. Through an educational linkup centered on Kawainui, related restoration programs at Waimanalo, Waikalua Loko, Hakipu'u, He'eia, Kahana, Makua – and many more – can all benefit from information, resource, and practice sharing.

Perhaps most important, the cultural product of a Kawainui-centric educational orientation will be a continuous generation of students, growing and evolving with knowledge and capabilities into citizens

and leaders. It is this body of next-generation people that we can expect to best create the future of Kawainui.

## **B. Starting Out**

Planning efforts are underway that are inconsistent with Kawaiola thinking, leading to undesirable potential outcomes, unsustainable and dangerous landscape designs, inappropriate and counterproductive structures – the usual fractioned approach that accompanies agenda-driven rather than Kawaiola-driven thinking. Without having put in place the full Educational component described above, nor affected the Kawaiola manner of thinking, it is possible nevertheless to state key foundational Principles that can be used to guide initial Kawainui recovery efforts.

Overall, we must minimize the footprint of recovery efforts, generate no hardscape or permanent structure or feature. We must start small and let the wisdom of the kupuna guide us thru Discovery and Insight via Education. We must outline and refine a slow-evolution approach to watershed recovery. It took 150 years to punish Kawainui into the state of disrespect she has fallen...it is perfectly OK to take 15 or 20 years to recover her. In that time frame, a Kawainui-centered educational program can produce trained, insightful, Kawaiola thinkers in the community, agency and business, and Government who can lead us to the best future for Kawainui.

## **C. Points of Agreement**

The Hawaiian Community agrees on a slow-start, softscape-only, highly self-generated and self-operated restoration obeying the following fundamental ideas:

1. **Protocol of Water Flow.** First Principle in honoring the protocol of Kawainui Marsh is the understanding of how the water generated, coalesced, and flowed from the atmosphere to the Ko'olaupoko mountain ranges into the lowlands and thence into Kawainui marsh.
2. **Balance.** Restoring the flow of those Sacred Waters is the first step we must take in achieving the balance of Kawainui, based on understanding:
  - a. The rain (ua) and its flow path through the Ko'olaus.
  - b. The path and enrichment of fresh mineral water (wai) as it passes through uplands, and through cultivated lo'i and canals.
  - c. Flotation into Kawainui where fresh and marine meet, blend, and flow to the sea.
  - d. How and where fresh and saltwater creatures originate and function.
  - e. How and why the Hawaiian habitation kauhale (villages) were distributed around the periphery.
  - f. The cycle of sustainability that operated in Kawainui – moon and season, planting and harvesting, land and water stewardship.
3. **Start slowly.** Whatever is done to Kawainui must be consistent with Hawaiian practices; must be safe, enforceable and controllable; must be non-conductive to elements of crime; must be sustainable; and must be capable of being funded. None of us, singly, has the imagination,

capability, or political budget support or community support sufficient to design a recovery program leading to such an end state.

The work must start slowly, with no permanent hardscape or buildings, and within the reasonable view plane of the Hawaiian community.

4. **Educational leadership and stewardship.** Beyond the initial startup, any follow-on work will be guided by the cultural principles of ahupua'a stewardship, mauka and makai, as revealed by research associated with a Ko'olaupoko-oriented educational program overlay; and by application of water balance technology, modeling & simulation, consistent with Ramsar status. This effort will consider the watershed as a whole; the effects of past military uses, plantation, pollution, chemical fertilizer, and landfill effects; surface and waterway alteration; and will apply traditional planting, harvesting, and chemical-free pest management practices.

## **Environmental Perspective**

The following are quoted excerpts from: **Kawainui Marsh Wetland Restoration And Habitat Enhancement Project Draft Environmental Assessment (DEA).**

"Kawainui Marsh was recognized as a Ramsar Convention Wetland of International Importance in 2005 for its historical, biological, and cultural significance. The marsh encompasses about 830 acres of land and is the largest remaining wetland in the State of Hawai'i... The marsh is located in the Kailua district of the island of O'ahu, and generally bordered by major roadways on each side including Kalaniana'ole Highway and Kailua Road, Mōkapu Saddle Road, Kapa'a Quarry Road, and Kīhāpai Street...

Kawainui Marsh has been identified by the FWS as a waterbird recovery area because it provides habitat for four endemic and endangered Hawaiian waterbirds. It also plays a unique role in the Ko'olaupoko region watershed as an important source of flood control and sediment filtration protecting urbanized areas of Kailua and the Kailua Bay ecosystem through ground water recharge and improved water quality...

Kawainui Marsh serves as an important flood control basin protecting the low-lying urbanized areas of Kailua Town and Coconut Grove subdivision that experienced flooding in 1988 when floodwaters breached the levee. The levee was constructed in 1966 along the northernmost edge of the marsh to enhance its flood storage capacity. It was later modified by the COE and City in 1997 raising its height and constructing a concrete floodwall to address the 100-year flood level estimated for Kawainui Marsh...The marsh generally drains in a south to north direction from Kapa'a Quarry Road and Kalaniana'ole Highway toward the shoreline. Kahanaiki Stream is a perennial stream... This stream is characterized as generally consisting of a shallow (generally less than 1-foot deep) flow of open stream water about four to seven feet wide. A short segment of Maunawili Stream enters the ... area connecting to Kahanaiki Stream, and is the main source of surface water flowing into the marsh with Kahanaiki Stream providing most of the remaining flows. Other inflow to the marsh comes from

peripheral drainages and smaller, non-perennial streams. Water from the marsh is discharged into the Kawainui Channel (also referred to as Oneawa Channel) which drains into Kailua Bay...

### **Need for Erosion Control**

Surface water runoff in the project area and *mauka* areas enter the marsh primarily from Kahanaiki and Maunawili Streams. Runoff from the highway also sheet flows into drainage culverts eventually discharging into these streams. Drainage culverts along Kapa'a Quarry Road collect runoff from Le Jardin Academy and *mauka* areas before discharging into Kawainui Marsh.

Kawainui Marsh serves as a nutrient and sediment sink protecting the waters of Kailua Bay, by filtering and mitigating the effects of nutrients and chemicals discharged from upland areas. It also serves as an important flood basin slowing down surface runoff and protecting low-lying urbanized areas of Kailua. Sediment and other pollutants entering the marsh from the upper watershed are deposited over the broad marsh basin where it is allowed to settle and reduce discharges into Kailua Bay. Therefore, there is a need to restore the marsh so that agricultural and urban contaminants (e.g. fertilizers, herbicides, pesticide, septic system discharges, etc.) can be better filtered within the marsh.

Storm water runoff from Kapa'a Quarry Road at culvert locations has caused erosion of upland areas of the marsh contributing to increased discharges of sediment and other materials into the marsh. Therefore, improvements to these culverts and upland areas are needed to mitigate erosion and reduce discharge of sediments and other debris into the wetland."

This exemplifies the strong need to include the entire ahupua'a and the upland fast lands of the marsh area in any plan for its future protection.

## **Plan Execution**

Continuous community input organized around unity of thought tied to the flow of water, the Water of Life, is essential to a successful outcome for the restoration of Kawainui. Research and discovery driving the emergence of insight through a durable and rich student educational program shared within Koolaupoko is essential to the future leadership and governance of Kawainui. With these essential elements in place, conducted in full transparency, we will be assured an exemplary outcome consistent with Kawainui's historical Hawaiian significance, global Ramsar status, and its eligibility for the National Historic Sites Register.

The community input and proper leadership must be provided by the community. The Kailua Neighborhood Board and a rejuvenated Hoolaulima will form a partnership to assist the State in that leadership, assuring the continuous input necessary to ensure success.

# **Specific Plan Recommendations**

## **A. Programs and Operations**

- Emphasis on preservation, maintenance, water quality, and security of the wetland in context of the larger watershed (ahupua'a), derived from Kawaiola thinking.
- Maintenance and support of the waterbird habitat.
- Flood control and water pollution abatement.
- Wetland restoration and removal of floating mat.
- Permanently assigned maintenance and enforcement staffing.
- Above to be viewed from the Kawaiola–Whole Watershed Sustainability perspective.

## **B. Resource management & Restoration**

- Control of runoff, siltation, contaminants, and nutrients.
- Removal of alien species, and promotion of native species.
- Prohibition of commercial tours and other commercial activities.
- Identification, Protection, and – as appropriate Restoration – of archaeological sites.

## **C. Interpretative facilities**

- To ensure the protection of native endangered waterbirds at the recently created wetland habitat no kiosk and parking at Kalaniana'ole-Kapaa intersection.
- Concealed iw'i kupuna vault at ITT site.
- Marae hula mound (nominally 10x20 feet) and adjacent small hale (nominally 15x20) at ITT site for occasional manao-sharing use with visiting halau...stone and gravel base construction, thatched hau-frame upper structure, softscale permeable parking for about 20 passenger cars.
- Small hale (nominally 10x15 feet) at Ulupo with small permeable parking for 5 to 10 passenger cars.
- No commercial sales or commercial vehicle loading or parking.
- Small interpretative signage adjacent to Hamakua Marsh.
- Canoe storage and launch on Oneawa end, convenient to Kalaheo School.
- Limited parking at Na Pohaku for passenger cars only.
- Continue Hale Mua practices where Hawaiian boys were molded into men at current Cash ranch site. No structures.
- Create a sense of place at ITT site through native plants landscaping and placing any hale away from the road.

## **D. Support features**

- Maintenance yard at City and County transfer station.
- Walking path retained on levee.
- Nursery support: coordinate / share with Bellows.

# Plan Map





**From:** Lani-Kailua Branch  
**To:** [DLNR.BLNR.Testimony](#)  
**Subject:** Testimony re FEIS for Kawainui-Hamakua Marsh Master Plan (Agenda Item C.2)  
**Date:** Thursday, October 24, 2019 12:12:49 AM  
**Attachments:** [LKOC Alternative Plan for Kawainui-Hamakua Master Plan Project.pdf](#)

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TO: Board of Land and Natural Resources  
RE: FEIS for Kawainui-Hamakua Marsh Master Plan (Agenda Item C.2)

Aloha,

The Lani-Kailua Outdoor Circle (LKOC) has historically been involved in the protection of the natural and cultural resources of Kawainui. For the past 70 years, we have worked with State and local organizations to gain recognition of its historic properties and been engaged in stewardship activities and education outreach to alert the public of environmental threats to these resources.

Modifications to the Master Plan that DLNR offers in response to the community's and LKOC's concerns, do not address our primary need which is the removal of permanent modern facilities upslope of the wetland that are not essential to DOFAW resource management responsibilities, are not required by Ramsar, and are not essential to fulfilling the requirements of the Land Water Conservation Act.

The current Master Plan will provide more public access to an endangered water bird habitat and an already degraded ecosystem. However, the Master Plan's insistence that Ramsar and the Land Water Conservation Fund require the level of recreational, educational, and cultural presence (in the form of modern facilities) being proposed is unfounded. Exceptions would and should be allowed for wildlife sanctuaries and wetlands as small as Kawainui-Hamakua.

LKOC has long promoted public access to the marsh for traditional cultural practices, as well as preservation, restoration, and educational activities. However, the growing public use that would occur over time at the proposed facilities will threaten rather than sustain endangered wildlife, and diminish rather than improve water quality in Kawainui-Hamakua.

Of specific concern to LKOC is the inclusion in the FEIS of the permanent cultural and educational facilities proposed in upslope areas of the wetland. Those buildings, parking lots, lawns, restroom facilities, leach fields, etc. will add to the alteration and hardening of the existing environment. Over time they will have a cumulative negative impact on the marsh, impeding efforts by the State to improve water quality and flood control.

LKOC strongly supports student education, cultural practices, wetland restoration and public access and recreation, but is convinced that these objectives can better be accomplished without permanent modern-day structures. To that end, we developed our comprehensive "LKOC Alternative Plan", which has been included in the FEIS as an Alternative Plan Considered. Our plan is included as an attachment to this email.

We believe our alternative plan is consistent with the stated objectives of the Master Plan and presents a moderate and measured approach to achieving them.

However, the FEIS has rejected our plan's recommendations at the following sites:

Our Wai'auia proposal for less impactful hardscape and structures, has been dismissed with the comment:

*"Wai'auia needs wetland restoration and does not provide important habitat for endangered waterbirds. [LKOC's] suggested alternative of a hale or pavilion located here instead would be inappropriate and does not support cultural practices and other activities. Such a structure provides superficial support for temporary access and does not adequately support the project need." (pg. 2-*



142).

It is our contention that the 3 proposed modern structures totaling 7000 square feet of floor space (pg. 2-85) that directly abut the waterbird habitat (Figure 2-12; pg. 2-83) will impact endangered water birds using this area. The projected increase of 1,730 people per month (pg. 2-103) will impact traffic due to the proximity of Wai'auia to the entrance intersection of Kailua.

Our LKOC Alternative Plan's site modification proposals for Na Pohaku/Pohakea Education Center, which also called for less impactful hardscape and more traditional Hawaiian structures, were rejected with the comment:

*"Overall, the size and footprint of this education center would not have a significant impact on the environment."* (pg. 2-141)

It is our contention that the proposed 5,600 square feet of floor space (pg. 2-69) and the projected 6,000 visitors per month (pg. 2-105) to the proposed Education Center and its public access trails will have damaging impacts on the adjacent wetland and flood plain.

In addition, LKOC's Alternative Plan calls for the removal of plans to construct a 10,000 square foot Cultural Complex (pg. 2-75) on a former Kapa'a landfill site (pg. 2-141) that would serve 400 people per month (pg. 2-103). Instead, we, supports reforestation at this location. The Master Plan provides for cultural activities and opportunities for stewardship, education and recreation in other areas within Kawainui.

We believe the proposed hardscape "improvements", along with the increased use of the above sites, would have environmental impacts that are not adequately addressed in the Plan.

The natural, cultural and scenic capital of Kawainui are public trust resources that benefit the people of the State. Harm to these resources must be avoided when other options are available.

Therefore, we respectfully ask that you return the submission of the FEIS to DLNR, DOFAW/DSP for further consideration of the removal of non-essential "modern-day" structures and for reapplication for Acceptance, or, that you recommend to DLNR that a substantive and thorough Supplemental EIS be generated for the cultural and educational centers being proposed at Kapa'a, Wai'auia, and Pohakea.

Sincerely,  
The Lani-Kailua Outdoor Circle  
Pauline MacNeil, LKOC Board of Directors Public Affairs Chairwoman

***Lani-Kailua Outdoor Circle  
70 years of Clean, Green, and Beautiful for Kailua  
and over 100 years for the State of Hawaii!!!***

Email us at [lani-kailua@outdoorcircle.org](mailto:lani-kailua@outdoorcircle.org) Visit us at [www.LKOC.org](http://www.LKOC.org)  
[www.outdoorcircle.org](http://www.outdoorcircle.org) | [facebook.com/TheOutdoorCircle](https://facebook.com/TheOutdoorCircle) | @OutdoorCircleHI



## **THE LANI-KAILUA OUTDOOR CIRCLE**

### **Response to the Environmental Impact Public Notice (EISPN) for the “Kawainui-Hamakua Master Plan Project” Including an Alternative to the Plan Entitled: The Lani-Kailua Outdoor Circle Alternative Kawainui-Hamakua Marsh Master Plan October 24, 2016**

The Lani-Kailua Outdoor Circle (LKOC) requests to be a consulting party in the preparation of an EIS for the Kawainui-Hamakua Master Plan Project.

This project, being developed by Hawai‘i’s Department of Land and Natural Resources’ (DLNR), Division of Forestry and Wildlife (DOFAW) in partnership with the Division of State Parks (DSP), will impact Kawainui and Hamakua wetlands and wetland watersheds.

We have prepared an alternative to the Master Plan entitled “The Lani-Kailua Outdoor Circle Alternative Kawainui-Hamakua Marsh Master Plan”, also referred to as “**LKOC’s Alternative Plan**”.

#### **Background**

Stream, spring and surface waters from mauka watersheds flow into Kawainui and Hamakua marshes, and are filtered before entering the recreational waters of Kailua Bay.

A wetland inventory published by the Society of Wetland Scientists in 2013, estimated that Oahu has lost 65% of its wetlands since human settlement began (ref: <https://ase.tufts.edu/biology/labs/reed/documents/pub2014WetlandlossinHI.pdf>)

This loss has left Kawainui-Hamakua as the largest remaining wetland in Hawaii. These wetlands are the ecological link between the Kailua, Kapa‘a and Ka‘elepulu-Hamakua watersheds and the recreational coastal waters of Kailua Bay. They are primary habitat for migratory birds and endemic and endangered waterbirds, they are a water filtration system, and they provide serene open-space vistas that contribute to our quality of life. In addition to storing surface water, and providing flood protection for adjacent communities, Kawainui provides a migration path, from the ocean to mountain streams, for indigenous and endemic amphidromous fish and crustaceans.

Over time, these marshes have been physically altered and degraded by human development. Kawainui has been used as a landfill, an automotive junkyard, and a repository for sewage. It has taken a community of concerned citizens working with enlightened government elected officials to bring it back to its present state, and it will take time and commitment to restore it to a fully functioning, clean and productive ecosystem. This is now our mandate, and the Lani-Kailua Outdoor Circle (LKOC) takes seriously its responsibility to partner with like-minded individuals to work toward this goal.

Any Master Plan for the future of Kawainui and Hamakua must have at its center the protection of their ecological systems, including their water-related ecological resources.

The waters of Kawainui Marsh, are highly vulnerable to contamination and by law, are to remain in their natural state as nearly as possible with an absolute minimum of pollution from any human-caused source. (Class 1.a.waters under HRS Title II, Chapter 54). By law, the wilderness character of these areas shall be protected.

#### **The Lani-Kailua Outdoor Circle Alternative Kawainui-Hamakua Marsh Master Plan**

## Overview

The Lani-Kailua Outdoor Circle offers an Alternative to the Master Plan entitled “The Lani-Kailua Outdoor Circle Alternative Kawainui-Hamakua Marsh Master Plan”, also referred to as “LKOC’s Alternative Plan”.

Fundamental to LKOC’s Alternative Plan is the prioritization of resource management for the improvement of Kawainui and Hamakua’s functional ecosystems and the preservation of the cultural and archaeological sites and uses. It is based on a review of the record that shows a progressive loss of Kawainui marsh fecundity and health over the last 70 years, a loss due primarily to water diversions and development that included an industrial quarry, landfill, city dump, green waste facility, garbage incinerator, auto-wrecking yard, industrial park, and a road cutting off the wetland from its Kailua and Kapa’a watersheds. The natural environment has been degraded and is in need of restoration.

It is LKOC’s position that the natural, historic and cultural resources of Kawainui and Hamakua wetlands and watersheds entrusted to the public must be protected for the benefit of present and future generations.

The Lani-Kailua Outdoor Circle Kawainui-Hamakua Marsh Master Plan supports the Kawainui-Hamakua Master Plan Project’s objectives “to sustain and enhance the natural and cultural resources associated with this area and increase public access and outdoor recreational opportunities”.

LKOC’s Alternative Plan prioritizes objectives and implementation on a smaller scale to avoid negative environmental impacts to the Kawainui and Hamakua wetlands, watersheds, endangered waterbird habitat, and archaeological sites.

LKOC’s Alternative Plan contends that modern buildings, other than those necessary for maintenance operations, and the number of trails, pavilions, driveways and other structural additions are not needed in order to comply with the objectives identified in the “Kawainui-Hamakua Master Plan Project”,

LKOC’s Alternative Plan meets the mandate of Section 6(f) of the Land Water Conservation Fund (LWCF) Program to provide recreational opportunities on lands acquired with federal Land Water Conservation Funds (LWCF).

## **The Lani-Kailua Outdoor Circle Alternative Kawainui-Hamakua Marsh Master Plan Details**

### **Kawainui-Hamakua**

LKOC's Alternative Plan supports the removal of invasive vegetation in the wetlands, naturalization of streams, opening up surface water flows and establishing seasonal mud flats in the 60-acre Kahanaiki Wetland Zone, the Open Water/Pothole Zone and the Wai'auia Wetland Zone.

It supports the creation of additional wetland areas and the improvement of waterbird habitat in the Hamakua wetland.

LKOC's Alternative Plan agrees that "Healthy upland zones provide a protective buffer between developed areas and the wetland" (p. 2-16), and it supports: DOFAW's hybrid ecosystem model for forest restoration; the maintenance of a visual vegetative screen between the roadways and the wetland in the project areas; repair to existing culverts to mitigate storm water runoff discharging into Kawainui and Hamakua; and the creation of detention areas to slow and detain runoff before it enters the wetlands.

LKOC's Alternative Plan does not support commercial activities at these sites or commercial tour buses or vans.

### **Kahanaiki**

Kawainui and Hamakua marshes are home to four of Hawai'i's endangered and endemic waterbirds: the Hawaiian coot ('ālae ke'oke'o), Hawaiian duck (koloa), Hawaiian Stilt (ae'o), and Hawaiian Gallinule (Moorehen) ('ālae'ula). These waterbirds are classified as "conservation reliant" meaning they benefit from land protection and the active management of wetlands. Because they face extinction, special management protocols are needed to minimize human impacts on their habitat. The Kahanaiki segment of Kawainui is a designated wildlife sanctuary, and Kahanaiki Stream provides a supportive ecosystem for these endangered birds as well as a resting and foraging place for migratory fowl.

Because this area is designated a wildlife sanctuary requiring special protection, LKOC's Alternative Plan provides limited public access and recreational opportunities through non-commercial DOFAW managed stewardship opportunities, school related educational programs, and hands-on-learning field trips that are designed to be low impact and are not scheduled during waterbird breeding seasons. Once a year, coinciding with Ramsar World Wetland Day, staff led non-commercial tours with no tour buses or vans, will be open to the general public.

This Alternative Plan removes proposals for new parking lots, the maintenance bridge/causeway over or through the wetland and Kahanaiki Stream, and it retains the three existing locked maintenance entrance gates along Kapaa Quarry Road.

LKOC's Alternative Plan does not support commercial activities at this site or commercial tour buses or vans.

### **Na Pohaku (Pohakea)**

The Na Pohaku planning area with structural features illustrated in Figure 2.5 is locally referred to as the Cash Ranch. It is physically separated by a gully from the Na Pohaku o Hauwahini site.

LKOC's Alternative Plan for Na Pohaku (Cash Ranch) supports DOFAW's continued upland forestation work and drainage improvements along Kapa'a Quarry Road. It also supports the building of small, low impact hale (traditional Hawaiian pole and thatched structures) to be used by cultural practitioner groups managed under a State MOA.

LKOC's Alternative Plan supports low impact, reduced human foot print, by: replacing the proposed brick and mortar structures with open air pavilions; decreasing the 35 car parking lot to 15 cars, including a school bus only drop off area; creating a low impact wetland viewing area; and offering staff-led only-on-trail access to the Kahaniki Wildlife Sanctuary.

In LKOC's Alternative Plan, the Na Pohaku (Cash Ranch) section would be a cultural practitioner site with managed public access and recreational activities such as taking part in cultural learning activities, invasive species plant removal, planting of native species, bird watching, non-commercial wildlife photography, and staff/volunteer led non-commercial cultural, historical and ecological tours with no commercial tour buses or vans.

### **Na Pohaku o Hauwahine**

LKOC's Alternative Plan supports public access, recreational and open-air educational and cultural practitioner opportunities at Na Pohaku o Hauwahine. This site offers low impact public access recreation for hikers, open vistas, and areas of tranquility and natural beauty. An existing trail system leads to the Na Pohaku o Hauwahine outcrop and an interpretative platform that overlooks the broad expanse of Kawainui Marsh. Small bird blinds would be added for low impact recreational bird viewing.

This LWCF 6(f) site presently supports place-based education in an outdoor classroom setting for children and adults, and the existing open-air amphitheater would be replaced with an open-sided, covered pavilion built on the same footprint. A covered platform could be incorporated into the design to provide shelter for the staging of cultural and/or educational activities.

LKOC's Alternative Plan restricts access along the wetland boundary of the Na Pohaku o Hauwahine site to designated stewardship groups for supervised restoration activities in order to avoid disturbing nesting and foraging waterbirds. This Alternative removes the proposed 10-12 foot wide trails except in areas where DOFAW maintenance vehicles require access.

LKOC's Alternative Plan supports a small, dirt and gravel, parking lot to accommodate 10 cars and one school bus (by permit or reservation only). This would be built on the existing off-street parking spot adjacent to the entry to Na Pohaku State Park trail head.

Portable and/or composting toilets would be installed at the Na Pohaku o Hauwahine site.

LKOC's Alternative Plan does not support commercial activities at this site or commercial tour buses or vans.

### **Hawaiian Cultural and Environmental Center**

LKOC's Alternative Plan views this area as an important buffer between the wetland and the City & County Transfer Station. It is the site of a former open-burning refuse area that produced considerable ash residue.

LKOC's Alternative Plan calls for soil and water testing of this site for pollutants and contaminants, site and water cleanup, and reforestation with native vegetation.

### **Vegetation Processing Site**

LKOC's Alternative Plan supports the existing green waste processing site, the proposed equipment shed, construction of a small office space and a 6 stall parking area but eliminates the 4,000 sq. ft. proposed facility.

### **Kapa'a Stream, Ditches and Culverts**

The Kawainui marsh area between the Model Airplane Park and the right angle bend in Kapa'a Quarry Road is the natural drainage area of Kapa'a Stream and watershed. Water sheet flows over the road and into a ditch designed to filter water from the old mauka landfill. It then flows into Kawainui Marsh during heavy rain events, carrying with

it heavy metal contaminants. The drainage channels on both sides of Kapa`a Quarry Road are not maintained, and are so overgrown that they no longer function as the water filters they were designed and required to be.

LKOC's Alternative Plan calls for regularly scheduled clearing, cleaning and maintenance of both drainage canals so that they will once again filter out contaminants before their waters flow into Kawainui marsh.

LKOC's Alternative Plan does not include development of boardwalks or trails in this area of the wetland, for public safety and ecological reasons.

The area between the right angle bend in Kapa`a Quarry Road and the intersection of Kapa`a Quarry Road and Mokapu Boulevard has been identified as a dangerous section of road. Both ends of Kapa`a Quarry Road have been evaluated in the Kapa`a Industrial Park EIS as areas of gridlock at full buildout of the Industrial Park.

### **Kawainui State Park Reserve**

LKOC's Alternative Plan eliminates the construction of park facilities at this site, including: a modern 3,000 sq. ft. hale wa`a; the 42 vehicle parking area and additional canoe trailer parking, restrooms and showers; the 1,000+ sq. ft. interpretive shelter; and the launching of canoes into Kawainui-Oneawa Canal from the proposed reinforced grass slope. Under this Plan the area will be cleaned of trash and planted with native plants.

LKOC's Alternative Plan does not support commercial activities at this site or commercial tour buses or vans.

### **Levee**

LKOC's Alternative Plan supports continued use of the levee for walking, jogging, sightseeing, and bird watching. In order to protect waterbirds, dogs on the levee must be leashed.

LKOC's Alternative Plan does not support commercial activities at this site or commercial tour buses or vans.

### **Wai`auia**

This area is situated along Kailua Road near the entrance to Kailua town and is under DOFAW jurisdiction. It is bordered by the City's sewage pump station, the levee, and the boundary with Ulupo Heiau SHP. It is a significant wetland area, habitat for endangered waterbirds and historic site.

In 1987, when James L. Watson proposed building a light industrial complex with a park-and-ride theme park extolling the virtues of the marsh at Wai`auia, (ITT), he was quoted in the Sun Press as saying:

"I think a park at the periphery of the marsh would support a redevelopment of interest in teaching people about ecology, culture and history of the marsh. People could come and experience the marsh, which could tremendously further interest in the area."

Mr. Watson, purchased the property from ITT, but through the persistent community efforts of The Lani-Kailua Outdoor Circle, the Kawai Nui Heritage Foundation, Hawai'i's Thousand Friends, and concerned citizens, the City revoked the building permit even though Mr. Watson had already covered the area in fill and had begun construction of a wall. The Board of Land and Natural Resources (BLNR) condemned the nine-acre parcel and the legislature appropriated the money for its purchase.

LKOC's Alternative Plan does not support commercial activities at this site or commercial tour buses or vans.

### **Wai'auia Center for Hawaiian Studies**

LKOC's Alternative Plan recognizes the cultural significance of this site and its view plane values to the residents of Kailua and the state. It supports the burial preserve as a re-interment site for native Hawaiian remains (iwi kupuna), the construction of a hula mound, and the pedestrian path connecting Wai'auia to the levee.

The Plan supports the building of a traditional hale or open air pavilion located so as not to obstruct the view plane as seen when entering or exiting Kailua at the bridge.

LKOC's Alternative Plan supports DOFAW's existing gated maintenance road on the makai side of the levee but due to its proximity to the entrance to Kailua and to the open water remnant wetland used by endangered waterbirds, does not support any new parking lots at this site.

LKOC's Alternative Plan sees this area as a valued public resource that should be protected from hardscape and open to all.

### **Ulupo Heiau**

LKOCs Alternative Plan does not support the 8-10 foot wide foot trail proposed to link the levee with the Ulupo Heiau SHP, nor does it support the proposed 365 feet-long boardwalk over or through the wetland.

### **Ulupo Heiau State Historical Park**

LKOC's Alternative Plan supports: (1) the restoration of the cultural landscape around Ulupo Heiau, (2) construction of a small nursery consisting of wooden benches and sunscreens, (3) construction of a traditional pole and thatch halau for non-commercial cultural demonstrations and interpretive gatherings, (4) development of a trail through the park and connecting that trail with the path that runs along the eastern side of Kawainui (but not beyond the boundary where it reaches the northwest boundary of the Kawainui Vista residential neighborhood).

LKOC's Alternative Plan supports cultural protocol, access by cultural practitioners and the general public.

LKOC's Alternative Plan supports the construction of a traditional hale for this site, as defined in the DLNR Kawainui-Hamakua Master Plan Project.

LKOC's Alternative Plan supports the ongoing cultural landscape restoration, scheduled selective access by cultural practitioners, and the cultural educational programs, along with visitation by the public, so long as those programs are not commercial and include no commercial tour buses or vans.

This Alternative Plan offers opportunities for archaeological study and scientific support, and the establishment of protective buffers. This Alternative Plan recommends that restrictions be placed on public access to sensitive sites where artifacts may still be found at ground level.

### **Ulupo**

LKOC's Alternative Plan does not support access to the site from the existing gated driveway connecting Ulupo to Kailua Road or the granting of permits for tour buses or vans to unload visitors along Kailua Road.

LKOC's Alternative Plan restricts public access to locations where there are extant artifacts that could shed light on the pre-contact history of the fishpond and settlement area. This Alternative Plan will identify, evaluate and require restricted access to protect sensitive sites.

LKOC's Alternative Plan provides for a staging area, an internal trail, and the Interpretive Viewing Pavilion identified in Figure 2.9, all of which provide public recreation, educational and stewardship opportunities, and through managed access meet LWCF 6(f) requirements.

### **DOFAW Kawainui Management and Research Station**

The DOFAW Management and Research Station overlooks the Army Corps of Engineers Ponds and is conveniently located next to the area known as Knot's Ranch.

This location, adjacent to Maunawili Stream, the Ponds and DOFAW's Management and Research Station, is ideal for hands-on learning and stewardship opportunities for school and community groups, under the management of DOFAW and DSP staff.

Under LKOC's Alternative Plan this site will support restoration work on the Ponds, the maintenance and management of the waterbird habitat, flood control capacity management, efforts to improve water quality in the wetlands, and educational and research programs to improve understanding of native wildlife resources.

LKOC's Alternative Plan supports replacement of temporary structures with permanent facilities, the removal the temporary office trailers and shipping containers, and the funding of a main line sewer connection.

LKOC's Alternative Plan supports the 1.5 acre area situated at the west end of DOFAW's station that is planned for passive outdoor recreation by the public but does not support commercial activities at this site. This Alternative Plan provides open spaces for bird watching, a small wooden shade pavilion, and parking for no more than 15 vehicles, including handicapped parking but does not support parking or drop off for commercial tour buses or vans.

LKOC's Alternative Plan recommends an interpretive pavilion with temporary portable or composting toilets for use until a sewer line is connected. This pavilion would be used for interpretive displays, educational and stewardship instruction, and to provide shelter from the elements.

LKOC's Alternative Plan supports construction of wooden decks at this location and their connection to a foot trail to access the Ponds.

### **Mokulana Peninsula**

LKOC's Alternative Plan recommends that the two DOFAW entry driveways be divided into separate functions with the one at the intersection of Kailua Road and Aulua Road designated as public access, and the makai entry limited to DOFAW maintenance staff and access for school and cultural groups interested in reserving the program staging area for activities under the management of DOFAW-DSP. A gate would separate the internal driveway between the public viewing area and the programing area. Both sites would be closed and locked at night. LKOC's Alternative Plan does not support commercial activities or commercial buses or vans at either of these sites.

Public access at the Aulua light would bring visitors into a viewing area surrounded by a small trail. Visitors could also access the site from the nearby bus stop. LKOC's Alternative Plan supports the proposed creation of a low wetland vegetative buffer, a small parking lot with handicap access, a small interpretive pavilion overlooking the wetland and a protective fence separating people and dogs from the wetland.

In LKOC's Alternative Plan neither site will be opened at night, so lighting will not disturb migratory or endangered waterbirds.

In LKOC's Alternative Plan DOFAW equipment parking would be moved to the existing maintenance area off Kailua Road that leads to the lower Army Corps of Engineers Ponds. Educational restoration and management activities will be provided through managed supervised access through this maintenance driveway.

LKOC's Alternative Plan does not support the construction of the proposed maintenance causeway/path between Mokulana Peninsula and the DOFAW Management Research Station.



LKOC's Alternative Plan does not support the construction of the proposed maintenance causeway/path over the wetlands and Kahanaiki Stream to connect Mokulana Peninsula to the Kahanaiki wildlife sanctuary.

### **Hamakua Marsh Wildlife Sanctuary**

LKOC's Alternative Plan continues DOFAWs current wetland management and recovery efforts for endangered birds and plant species at this site and habitat improvement for migratory shorebirds.

This Alternative Plan supports the proposed one-acre expansion on the south side of the wetland to increase suitable habitat, the removal of trees and vegetation from the mauka boundary to increase the wetland boundary, and the proposed two acre wetland enhancement along the remaining mauka boundary.

LKOC's Alternative Plan limits the human footprint and man-made disturbances at this site. The Army Corps of Engineers Ponds, Na Pohaku o Hauwahine, Ulupo State Park, and the former Knot's Ranch areas provide opportunities for service learning projects and other place-based educational programming with schools and non-profit organizations, and should be considered alternative locations for human access activities proposed in the Hamakua Marsh Wildlife Sanctuary. An exception can be made for students attending schools within walking distance of the wetland who are working on a supervised project.

Expansion of the existing unpaved parking area to create a program staging area may not be needed if most placed based educational programming with schools and non-profit organizations are relocated to less sensitive sites that serve the same educational purpose.

LKOC's Alternative does not support commercial activities or commercial tour buses or vans at this site.

### **Pu'uoeahu Hillside**

LKOC's Alternative Plan supports alien plant species removal and replacement with native plants in limited increments to prevent erosion and sediment loading into Hamakua wetland.

LKOC's Alternative needs clarification of the Master Plan comment that proposed trails are not for general public use. The EISPN provides many examples of public access for educational and stewardship opportunities and we ask that the DEIS provide information on the number of individuals per day that would be allowed access to these trails for educational and stewardship activities, as well as how this access will be regulated.

LKOC's Alternative Plan does not support commercial activities or commercial tour buses or vans at this site.

## APPENDIX A: Information that Needs to be Provided in the DEIS

1. The DEIS should provide information on Kawainui Marsh's eligibility for listing on the National Historic Register of Historic Places, and definitions of "historic property" and "archaeological site".
2. The DEIS should identify the specific areas in Kawainui-Hamakua that are "state wildlife sanctuaries" and list a variety of controls that can be used to manage access, the number of people using a site, and the types of use allowed.
3. The DEIS should address the types of motorized vehicles that are allowed within the designated state wildlife sanctuary areas and state whether these "vehicles" could include ADA mobility devices such as wheelchairs, segways and motorized scooters.
4. The Plan states that within Kawainui, access to the wildlife sanctuary areas is restricted to the perimeter marked trails and roads, or other marked trails or roads. The DEIS should identify how DOFAW will enforce this restriction.
5. The DEIS should clarify whether non-profit or for-profit contractors could be granted permits for management and maintenance operations in Kawainui-Hamakua; whether limits can be placed on the size of these groups; and what type of oversight, if any, DOFAW/DSP staff would have on their work.
6. The DEIS should identify the types of commercial permits allowed in Kawainui-Hamakua, the number of permits per day per site allowed, and the number of commercial buses or vans that could be included in the permit.
7. The DEIS should provide a limnology study to explain Kawainui marsh's ecological systems interaction with the wetland and watershed drainage basins and environment.
8. The DEIS should provide information on existing structures (amphitheater, storage huts, etc.) at the Na Pohaku o Hauwahine site, the parking lot, the concrete block overlook with interpretive signs, interior trails and roadways, and the Na Pohaku o Hauwahine outcrop and cultural rock formations. These features should be added to Figure 2.5 Conceptual Plan Sub Area B - Na Pohaku Section...".
9. The DEIS should explain why restoration and protection of the marsh cannot be accomplished by DLNR - DOFAW/DSP without building modern structures and complexes along the perimeter of the wetland.
10. The DEIS should provide information on past uses of the Cash Ranch Na Pohaku site and clarify that it is not specifically the location of Na Pohaku o Hauwahine rock but rather an area adjacent to, and physically separated from, the rock by a gully.
11. The DEIS should clarify what is meant by traditional cultural practices and how these practices can be addressed in Kawainui-Hamakua without the construction of modern walled buildings that use modern materials.
12. The DEIS should explain how it determines which cultural practitioner groups or individuals will have access to Kawainui-Hamakua for traditional practices.
13. The DEIS should explain how endangered species habitat is defined and where it is located in Kawainui-Hamakua, and discuss the concept of connectivity of habitat and the migratory patterns of Oahu's endangered waterbirds and aquatic life.
14. The DEIS should provide information on:
  - a) the size of the reforestation efforts for the lowland mauka boundary of the Hamakua wetland, including the type of vegetation to be removed and the BMPs proposed for removing vegetation to avoid silt runoff after the area is cleared and before new vegetation becomes mature enough to mitigate erosion
  - b) the amount of land already available for DOFAW staging areas and the combined size of the staging areas after the proposed increase,

- c) the length of the proposed trail on the Pu'uoehu hillside; how wide it would be, what materials would be added to the trail, and the anticipated number of people using the trail, including staff, stewardship, educational groups, cultural groups and visitors.
- d) how much ground cover would be lost from the hillside watershed by reforestation vegetation removal and trail clearing and what impact this could have wetland water quality during heavy rain events
- e) the types of vehicles, including bicycles, that would be allowed to use the trail, and the management plan to control their numbers and prevent illegal after-hour use.

15. The DEIS should have a Figure that shows the wetland designation boundary and a comparison/explanation of how its size and location have changed over time.

16. The DEIS should change the name of Figure 2.2 from DOFAW Management Area to DOFAW Wetland Management Area since DOFAW also manages the riparian/upland forested areas. If this figure is intended to identify all area of DOFAW management then it need more clarification.

17. The DEIS should clarify the use of the term "pedestrian" in Figure 2.3, since non-DOFAW staff will be using the trail and paths on the Pu'uoehu Hillside and lowland area in the proposed plan. If pedestrian path is used in the Figure to mean an unimproved sidewalk that should stated.

18. The DEIS should provide the size of the vegetative processing area identified in Figure 2.6; the percentage of the area (or square footage) that will be used for composting; information on any reforestation proposals for unused segments of the area, especially the lower buffer zone separating it from the wetland, and how much if any of the area will be covered with grass or left bare.

19. The DEIS should include data related to water testing and/or disease records associated with the Army Corps of Engineer Ponds.

20. The DEIS should identify instances when water from Maunawili Stream or sources outside of the pond boundaries has entered the Army Corps of Engineers Pond system, and what management efforts have or will be implemented to prevent the interchange of water between the natural and engineered wetlands.

21. The DEIS should provide an accurate estimate of the amount of vegetation (by acre or square feet) that will be removed from Kawainui-Hamakua area in order to implement the construction of buildings, pavilions, viewing platforms, overlooks, staging areas, lawns, open areas, parking lots, and road, trail or foots paths proposed in the Master Plan.

22 The DEIS should address the potential for environmental impact on land and aquatic habitat, especially changes in water quality that could result from the removal of vegetation during construction of the physical structures, roads, trails, pathways, lawns and open areas proposed in the plan.

23. The DEIS should address the quality of water entering Kawainui Marsh from ditches and culverts that transport water originating in Kapa'a Stream, and/or propose plans to gather this information, and recommend remediation measures.

24. The DEIS should provide more information related to Figure 2.6 and describe:

- a) the small canal or waterway separating the two segments of the proposed Hawaiian Cultural Complex
- b) the type of trail, bridge or foot path proposed to connect the two sites of the Complex
- c) the amount of existing vegetation and forested area on the 10 acre-site that will be cleared in order to build and operate the Complex
- d) the proximity (in feet) of the proposed buildings to the wetland boundary
- e) the proximity (in feet) of the proposed human access to the wetland boundary
- f) the location of endangered water bird nesting habitat on the sites
- g) the barriers, if any, that would be built to keep people and pets from the wetland and/or prevent disturbance to nesting birds

25. The DEIS should include a traffic impact study. This study should include an assessment of traffic impact from the addition of 3 or more new driveway entrances at Kapa'a Quarry Road, and the cumulative impact of traffic from Le Jardin Academy, the City Transfer Station, HC&D/Ameron quarry operations, Kapa'a Industrial Park and its proposed expansion, and other commercial operations that use Kapa'a Quarry Road.

26. The DEIS should identify how many new offices are being proposed by DOFAW and State Parks and where they would be located within the marsh.

27. The DEIS should provide information on:

- a) proposed ownership and management of each of the modern buildings proposed for Kawainui-Hamakua
- b) the size, function and staffing of the proposed caretaker residence in Figure 2.6.

28. The DEIS should identify the location and length all new interior roads (or 10-12 foot paths) proposed in the plan and the type and number of vehicles and/or machinery that will be used on these roads or pathways.

29. The DEIS should add detailed Figures:

- a) identifying the location of the ditches and culverts along Kapa'a Quarry Road, the past and present location of Kapa'a Stream, and where Kapa'a interfaces with Kapa'a Quarry Road and Kawainui Marsh
- b) showing the present ownership of the various sections of Kapa'a Quarry Road that make up its totality.

30. The DEIS should clarify the structural and use differences between the interpretive center and the interpretive shelter proposed in Subarea C: Kapa'a Kalaheo.

31. The DEIS should provide a base count of endangered and migratory birds that rest, nest or forage in Kawainui-Hamakua marshes.

32. The DEIS should provide information related to the Army Corps of Engineers Ponds on:

- a) water quality monitoring
- b) the occurrence of bird or aquatic species disease and mortality rates
- c) population increase data for specific endangered water birds, migratory birds and aquatic species
- d) an update on the status of the management plan presently in place including water quality studies, measurement of seasonal water quantity and levels in the ponds
- e) the number, condition and effectiveness of the solar water pumps
- f) the number of ponds with water and those that have functionally healthy habits

33. The DEIS should identify the types and amount of herbicides proposed to remove vegetation and the peat mat in the wetlands.

34. The DEIS should provide information on potential off-site educational programming, alternatives to cars and tour buses for accessing Kawainui and Hamakua marshes, and strategies on how to manage access so as to minimize harm to the resources. The DEIS should base these on community recommendations in the state supported community report "Interpreting Kawainui-Hamakua Recommendations for the Kawainui Master Plan Update" July 2012

35. The DEIS should identify the type of fencing being proposed to separate people and predators from endangered waterbirds and their habitats, how many such areas would be fenced, and the cost of fencing.

36. The DEIS should identify the type of vehicles that can use the shared use paths, whether or not mobility devices such as segways, golf carts, and electric scooters (under the Americans with Disabilities Act ADA) are allowed, and what vehicle use enforcement regulations are proposed.

37. The DEIS should identify the types and numbers of canoes that would be allowed to launch at the Kawainui State Park Reserve - Kapa'a and Kalaheo Section and what agency, organization or individual is to decide who may launch and/or use the facilities.

38. The DEIS should identify the types of "commercial" and "non-commercial" watercraft besides canoes that could be permitted to launch at the Kawainui State Park Reserve - Kapa'a and Kalaheo Section, the number that could be allowed to launch, and what agency or organization would make those decisions.

39. The DEIS should define "primary habitat" in the plan.

40. The DEIS should define the term "visitor" and specify whether or not, under what circumstances, and to what extent visitors would be allowed/permitted in the primary habitat. If visitor access to primary habitat is regulated, what kind of regulations would be established and who would enforce the regulations?

41. The DEIS should define "permanent cultural presence" in the plan.

42. If members of the public are restricted from using areas identified in the plan as areas providing for a permanent cultural presence, the DEIS should identify the criteria used to select the permanent cultural group or groups and identify in the plan the areas they would use.

43. The DEIS should identify who will pay for the proposed modern buildings at the Wai'auia and the Kapa'a cultural sites or other marsh sites, the nature and duration of the lease(s) given to private entities, and the circumstances under which the public would have access to these areas.

44. The DEIS should explain who or what agency or organization would own a building paid for by a non-government person or organization and what, if any, limitations would be placed on DOFAW/DSP's management of these structures, buildings and/or complexes.

45. The DEIS should list the number of modern buildings being proposed in the plan, what each building will be used for, the size of each building, and the materials to be used to build it.

46. The Figure identifying LWCF areas has two shades of blue. The DEIS should clarify which of the areas associated with Ulupo, Ulupo Heiau and Ulupo Heiau State Historical Park were purchased using federal LWCF funds. It should also (a) explain the difference between LWCF acquisition and development projects, (b) identify which of the LWCF sites is an acquisition or a development site, and (c) what the requirements are for each of these types of sites.

47. The DEIS should provide information on who will pay for maintenance, trash collection, and security at each proposed development site.

48. The DEIS should identify the number of parking lots there will be in Kawainui-Hamakua, which of those parking lots will be locked/closed at night, and the number of personnel needed to monitor the opening and closing of the parking lots.

49. The DEIS should address which if any areas, facilities or trails will be monitored at night and what management plans will be implemented to prevent these from becoming temporary homeless shelters or used for other purposes.

50. The DEIS should identify management plans to prevent shearwaters or other birds from being attracted to lights in Kawainui-Hamakua, and identify impacts to endangered bird populations attracted to these lights

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TESTIMONY ON THE FINAL ENVIRONMENTAL IMPACT STATEMENT  
FOR THE KAWAINUI-HĀMĀKUA MASTER PLAN PROJECT

Meeting of the Board of Land & Natural Resources  
October 25, 2019

Aloha Chair Case and Members of the Board of Land and Natural Resources:

I submit this testimony to urge the Board to approve submitting and recommending to the Governor acceptance of the *Final Environmental Impact Statement (Final EIS) for the Kawainui-Hāmākua Master Plan Project*.

I am a resident of the ahupuaʻa of Kailua and my family has called Kailua home for at least six generations. I am a kumu hula graduate of Māpuana de Silva of Hālau Mōhala ʻIlima and continue to participate as a haumana and teacher within the Hālau. I am also one of the members of the Kailua ʻōiwi community who has been actively engaged in issues of repatriation and protection of our iwi kūpuna. In my professional life, I am a professor at the William S. Richardson School of Law where I specialize in Native Hawaiian law.

It is as a one who was born, raised, and lives in Kailua—and whose ancestors also called Kailua their ʻāina hānau— and as a cultural practitioner that I submit this testimony. I believe that the *Final EIS for the Kawainui-Hāmākua Master Plan Project* provides a complete and thorough review of the impacts of the Master Plan Project for the Kawainui-Hāmākua area. It also carefully considers alternatives, including the “no action” alternative, and evaluates each. And, it notes the changes to the Master Plan Project that address community concerns about the project. Thus, on the whole, the *Final EIS* has done a good job in assessing not only the environmental but other potential impacts on the Kawainui-Hāmākua area and the ahupuaʻa of Kailua more generally.

I am disappointed that there is still so much misinformation about the Kawainui-Hāmākua Master Plan Project in the Kailua community. The *Final EIS* reviews the changes in parts of the original Master Plan concept, a concept built on the presence of a *living and thriving Hawaiian culture*, to address community concerns. The changes include the elimination of the hale waʻa for canoe/voyaging activities at the Kalāheo Section of the Kawainui State Park Reserve, elimination of some of the pedestrian trails that would have linked cultural sites, and the significant size reduction of the Education/Cultural Center structures. While it is disappointing that these aspects of the Master Plan have changed, I greatly appreciate the effort to listen to and address community concerns, even when I do not totally agree with the final result. I also note that significant positive features of the Master Plan have remained, features that will ensure places to teach, learn, share, and practice our *living* culture.

Some in our community have suggested that it is inappropriate to give opportunities for non-profit organizations to steward and build facilities in designated areas through an RFP process. Yet, it is Hawaiian non-profits who have worked so hard to insure both cultural and natural

resource preservation at Kawainui. One example is ‘Ahahui Mālama i ka Lōkahi’s work at Nā Pōhaku o Hauwahine. Another example is the current work of Hika‘alani (on whose Board I serve) at Ulupō Heiau, which builds upon the prior work of the ‘Ahahui and the Kailua Hawaiian Civic Club. Both are outstanding examples of how Native Hawaiian non-profits fulfill their responsibilities to our ‘āina. There is also the example of Ke Kahua o Kūali‘i, which currently works in the Pōhakea area to create a Hawaiian place of culture and a healthy landscape for the perpetuation of cultural practices. Moreover, it is certainly worth pointing out that DLNR must follow stringent rules in the RFP process and there is no guarantee that any of the current non-profits working in these areas will ultimately be chosen to steward these same areas.

The Master Plan has had the input and participation of many people and is, in large measure, very well-conceived and a much needed positive step forward. The *Final EIS for the Kawainui-Hāmākua Master Plan Project* is a complete and thorough review of the project and, I believe, fairly raises and addresses many of the issues that have concerned Kailua residents.

Thank you for the opportunity to provide these brief comments. I strongly urge the Board to approve submitting and recommending to the Governor acceptance of the *Final Environmental Impact Statement (Final EIS) for the Kawainui-Hāmākua Master Plan Project*.

**From:** J.J.  
**To:** [DLNR.BLNR.Testimony](#)  
**Subject:** Kawainui Marsh Kailua  
**Date:** Thursday, October 24, 2019 6:19:12 AM

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Im totally against any development on or near the Marsh keep it sacred.  
J. Niebuhr  
Sent from my iPhone





**BOARD OF**

October 23, 2019

**Chairperson**

Michael W. Beasley,

Suzanne Case, Chair & Members  
Board of Land and Natural Resources  
Department of Land & Natural Resources  
State of Hawaii  
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**General Counsel**

Ethan Cooper

Subject: Support for the Final Environmental Impact Statement (FEIS)  
Kawainui/Hāmākua Master Plan

My name is Herb Lee, Jr. and I am the President and CEO of the Pacific American Foundation (PAF). Established in 1993, PAF is a national 501c (3) nonprofit, tax-exempt organization with the mission to “improve the lives of Pacific Americans through service with dignity, courage, humility, and competence.” PAF’s goal is to influence systemic change in the educational system that preserve and perpetuate traditional indigenous ways of knowing for emerging Pacific Century leaders, prepares one for community, college and career readiness, pursues culturally responsive research, evaluation and assessment, and encourages economic and community partnership development. I have also been a resident of the Windward side (Kane’ohe and now Kailua) since 1965.

On behalf of the Pacific American Foundation, I support the Final Environmental Impact Study and the Kawainui-Hamakua Marsh Complex Master Plan because of the following invaluable educational, recreational, cultural, and environmental gains:

1. The plan would accomplish restoration of the wetland ponds, thus opening areas for endangered birds, fish, and estuary organisms.
2. The master plan would enhance educational access and quality by providing education facilities, restrooms, trails, and viewing areas for hands-on learning experiences.
3. The marsh plan recognizes that the Hawaiian presence, along with native Hawaiian cultural/educational places at the marsh, is the key to its restoration and preservation, the continuation of educational and stewardship programs, and preservation of cultural sites there.

The plan confirms, not denigrates, this wetland and will restore it to some of its ancient preeminence. It has survived all the centuries of use, neglect and abuse, but still

functions as a living organism, waiting to be restored to fuller utilization. It deserves to be shared, not fenced off, or relegated to secondary status. It deserves the respect and restorative efforts that the Kawainui-Hamakua Marsh Complex Plan provides and sanctions.

PAF has been involved with the restoration of the Waikalua Loko fishpond in Kaneohe since 1995, and have direct experience in hosting, educating and conducting stewardship activities of cultural resource sites like Kawainui Marsh with great success to the community and to the viability and integrity of the resource itself.

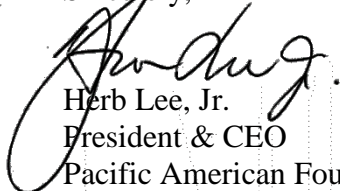
In 2006, in working with Doc Burrows and others, we developed and incorporated Kawainui as an exemplar wetland in our award winning “Aloha ‘Āina” curricula for grades K – 12. In 2006 Kawainui became an international wetland of importance by the Ramsar Convention. It remains one of the most precious community classrooms on the windward side to inspire and instruct students in bridging indigenous wisdom with modern science and technology in taking care of this living resource.

We too are concerned about “carrying capacity” of the resource. The master plan has had the benefit of a tremendous amount of community input which we have been directly involved with for over 15 years. It represents a comprehensive look now and into the future as monies become available in the decades to come to implement components of the plan in thoughtful and productive ways while being sensitive to the vitality and viability of Kawainui as a living resource to the community.

I believe that the current curators of the marsh have done an exemplary job of beginning the process of restoration with very little resources, a lot of hard work and a vision and determination that makes all of us proud. We need to continue to lean on their example in a true public-private (non-profit) partnership to re-claim a sense of ownership in the place for the sake of current and future generations of caring stewards of the ‘āina. This is the true meaning aloha in the practice of “aloha ‘āina.”

Mahalo for the opportunity to share my thoughts about an amazing cultural resource that continues to transform, connect, nurture and serve our beloved community in profound ways.

Sincerely,

A handwritten signature in black ink, appearing to read "Herb Lee, Jr.", is written over the typed name and title.

Herb Lee, Jr.  
President & CEO  
Pacific American Foundation

**From:** Alex Ress  
**To:** [DLNR.BLNR.Testimony](#)  
**Subject:** The development of the Marsh is not wise  
**Date:** Wednesday, October 23, 2019 9:12:12 PM

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BLNR,

The reason the Kawainui Marsh is a treasure is because the plan that the BLNR is proposing has not previously been implemented. The residents of Kailua certainly don't want these bathrooms, parking lots, and buildings to appreciate the marsh. So who are the facilities for?

The best place to view and appreciate the marsh is hiding in plain sight. It is from from the elevated grounds of Kalaheo High School. It already has bathrooms, parking lots and if you want to educate people about culture, what better place to start than from the grounds of a high school. You get to educate local kids, partner with a local school, improve its facilities and get all of the objectives of this development with zero footprint on the marsh.

If you're looking to help the marsh, go pull a weed. Keep the parking lots, bathrooms, and hales on the other side of Mokapu Road.

Mahalo,  
Alex

21 October 2019

**LETTER OF SUPPORT  
TO THE BOARD OF LAND AND NATURAL RESOURCES (BLNR)  
FOR THE KAWAINUI-HĀMĀKUA MASTER PLAN  
AND FINAL ENVIRONMENTAL IMPACT STATEMENT (FEIS)**

Aloha kākou,

‘O Maya L. Kawailanaokeawaiki Saffery ko‘u inoa. He kupa nō au no ke ahupua‘a ‘o Kailua e ulu a‘e nei i Kamakalepo i loko lilo o ke awāwa uluwehi o Maunawili. My name is Maya L. Kawailanaokeawaiki Saffery, and I was born and raised in the Ko‘olaupoko district of O‘ahu in the ahupua‘a of Kailua on the ‘ili ‘āina of Kamakalepo in the back of the valley of Maunawili.

I am pleased to submit this letter of support for the Kawainui-Hāmākua Master Plan and Final Environmental Impact Statement (FEIS). I offer my comments as a practitioner of traditional hula who received my training and continues to practice my culture within the ahupua‘a of Kailua, a Hawaiian language curriculum developer from the University of Hawai‘i at Mānoa whose research focuses on the importance of place to the education of Hawai‘i’s children, and as a kupa (Native) of Kailua who is calling out to those who will listen, “Mai kuhi hewa ... ola mau nā ‘ōiwi o Kailua; make no mistake ... the Natives of Kailua are still here.”

I began studying traditional hula in 1989 at the age of nine when my mother signed me up for Hālau Mōhala ‘Ilima based in Ka‘ōhāo, Kailua, Ko‘olaupoko, O‘ahu. I learn hula, oli, and mele that honor our gods, our royalty, our sacred places, and our histories. The words I continue to give voice to and the motions I continue to give life to are the same words and motions that my hula ancestors practiced for generations and that I continue to perpetuate into the future. We are taught in our hālau that researching the many-layered meanings of our mele and hula and then presenting them on the land for the purpose of honoring the place and remembering the people and events connected to that place are all part of what is required when you accept the kuleana (responsibility) to practice traditional hula. I take this kuleana very seriously. The Kawainui-Hāmākua Master Plan will allow hula practitioners of Kailua like myself to fulfill this kuleana because it provides for the restoration and revitalization of cultural and natural resources related to our wahi pana (sacred sites) of Kawainui and Hāmākua. This important work will in turn provide better opportunities for us to live our culture in relation to these wahi pana, from Ulupō to Wai‘auia and Mokulana, Kahanaiki to Nā Pōhaku o Hauwahine, Kapa‘a to Kalāheo, Hāmākua to Pu‘uoehu.

I am also a tenured faculty member at the University of Hawai‘i at Mānoa. The cornerstone of the philosophy that guides my work as Curriculum Specialist for Kawaihuelani Center for Hawaiian Language within Hawai‘inuiākea School of Hawaiian Knowledge is grounded in my belief in the importance of place to the education of our students. The powerful connection

Kānaka (Native Hawaiians) have to our ‘āina (land) is beautifully articulated in this ‘ōlelo no‘eau: “Hānau ka ‘āina, hānau ke ali‘i, hānau ke kanaka. Born was the land, born were the chiefs, born were the common people” (Pukui, 1983, p. 56). This wise, poetical saying of our ancestors explains that both Kānaka and our ‘āina are alive and have been born into this world; it expresses that we are intimately tied to each other through our shared genealogy; and it reminds us that because of this familial bond, people and land belong together. I strive to engage students in curricula and pedagogies that honor and nurture this relationship and that are experiential, culturally grounded, based in our Native language, and immersed in our Native places and practices. By returning to the land, reviving our cultural and spiritual practices on the land, and speaking our Native language on the land, we can move towards a future where Kānaka flourish and our Native voices and knowledges matter.

Not only do I believe that this approach is essential for the education of Hawaiian students, but ‘āina-based/conscious education can also benefit all students. By grounding our curriculum and pedagogy in the study of place, we are able to offer our students learning experiences that connect to where they come from, who they are, and how they see the world. Students develop deeper relationships with the places they call home, thus motivating them to become more actively engaged in the protection and stewardship of their own environments and the empowerment of their own communities. I am looking forward to upcoming opportunities that the Kawainui-Hāmākua Master Plan will offer educators like myself to develop curriculum about Kailua for Kailua students who we know will benefit greatly from engaging directly with the places being restored, managed, and cared for as part of the master plan.

The most important outcome that I want all participants in my curricula to understand and truly believe by the end is:

**Ola ka ‘āina i ke kanaka a ola ke kanaka i ka ‘āina. Pono kekahi i kekahi.**

The land lives/survives because of the people and the people live/survive because of the land. We need each other.

This same understanding inspired the participation of many Native Hawaiian organizations of Kailua in the development and vetting of the Kawainui-Hāmākua Master Plan. We believe that the proposing agency (Division of Forestry and Wildlife, DLNR) and consultants (HHF Planners) heard our voices and have incorporated them into this plan, which reflects this core understanding.

Through the lens of Western conversation, a pristine environment is usually viewed as one that is left alone, sometimes surrounded by a fence, and separated from all human interaction. This perceptive is completely antithetical to the worldview of Native Hawaiians. We know that we come from the land itself. We believe that the land, the sea, the sky, and all creatures that exist in the universe are all our kūpuna as much as our human grandparents are. The kuleana that comes

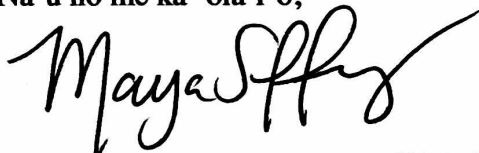
21 October 2019

with this familial connection to our land requires us to develop and sustain meaningful, reciprocal relationships with our places, which means we must be physically present and engaged with our environment—telling and retelling mo‘olelo on the exact sites where the events took place; reciting the mo‘okū‘auhau (genealogies) of Kailua and its people in the presence of the kūpuna of Kailua, both seen and unseen; dancing hula at and about wahi pana of Kailua from Konahuanui to Mokulua; cultivating our land and feeding our people from the land; and educating the next generation of kama‘āina of Kailua about their homeland so that the practices of their kūpuna will truly be living and not just words on a sign, placard, or brochure about some past people who no longer exist.

Ultimately, the Kawainui-Hāmākua Master Plan will allow Hawaiians a permanent, visible cultural presence in Kailua. The design of our cultural centers around the perimeter of Kawainui will honor the building practices and aesthetics of our kūpuna so that when people come into Kailua and see our kauhale, they will know right away that we are still here and have always been here. Mai kuhi hewa ... ola mau nā ‘ōiwi o Kailua; make no mistake ... the natives of Kailua are still here.

For all these reasons, I strongly support the Kawainui-Hāmākua Master Plan and FEIS. If you have any further questions, please do not hesitate to contact me by email ([mayakawailana@gmail.com](mailto:mayakawailana@gmail.com)) or phone (808-222-6004).

Na‘u nō me ka ‘oia‘i‘o,



Na Maya L. Kawailanaoikeawaiki Saffery

**From:** DAYTON WINCHESTER  
**To:** [DLNR.BLNR.Testimony](#)  
**Cc:** [replee@capitol.hawaii.gov](mailto:replee@capitol.hawaii.gov); [Representative Thielen](#); [Sen. Jarrett Keohokalole](#); [TulsiOffice@mail.house.gov](mailto:TulsiOffice@mail.house.gov)  
**Subject:** Proposed Kawainui-Hamakua Master Plan  
**Date:** Tuesday, October 22, 2019 10:48:55 AM

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Dear board members,

I have a few concerns about the final EIS for the Proposed Kawainui-Hamakua Master Plan.

The below statements about commercial activities are conflicting:

1. for non-profit organizations only.
2. because this is a state ran project, permits can be requested (loop holes for commercial activity my be found).
3. limited to 100 people a day for commercial activities.

I believe this needs to addressed to be more specific on the intent. This is important for all of the tax payers to understand.

The initial EIS was proposed over 20 years ago.

How does this old proposal with current changes relate to the rapid change of kailua?

I appreciate that our marsh has been saved and the States attempt to celebrate this preserved area.

However, I am concerned that the commerical activities will add to our traffic and tourist congestion.

As an individual that has experienced the rapid change in Kailua, it is not of our towns interest to include more development that would enable more congestion in an area that is supposed to be protected. We need to save our town not give in to exploitation. Please give our town a better understanding of the intent of this project.

Much Appreciated,  
Waiakea Winchester