



Three Reports Related to the Makua Beach Amphibious Training of the
U.S. Marine Corps, Support Documents for the Environmental Impact
Statement

1999

**Decision Support Document
Marine Corps Amphibious Training at Makua Beach**

**Decision Support Document:
Community Resources Summary and Recommendations
Marine Corps Amphibious Training at Makua Beach**

**Workshop Conducted on National Environmental Policy Act (NEPA)
Compliance for the Environmental Affairs Division
Marine Corps Base Hawaii
Summary and Recommendations Report**

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Enhancing Productive Harmony between Human and Natural Environments

Decision Support Document
Marine Corps Amphibious Training at Makua Beach

Prepared for
Marine Corps Base Hawaii

Submitted to:
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680 Ala Moana Boulevard
Honolulu, Hawaii 96813-5406

Working Draft
Not for Circulation

March 9, 1998

Decision Support Document
Marine Corps Amphibious Training at Makua Beach

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N62742-94-D-0006, DO 0022

Working Draft

March 9, 1998

Table of Contents

	Page
1.0 INTRODUCTION	1
1.1 Background	1
1.2 Purpose	1
1.3 Project Objectives	1
1.4 Methods	2
1.5 Results and Regulatory Compliance	2
1.6 Organization of the Report	3
2.0 ISSUES HELD AND PROPOSED MITIGATIONS	4
2.1 Issues Held	4
2.2 Issues Resolvable through Impact Mitigation	5
2.3 Themes (Not Directly Mitigatable)	6
3.0 DECISION ALTERNATIVES	7
3.1 Framing the Decision Regarding M ākua Beach	7
3.2 Best Management Practice	8
4.0 STRATEGIES AND OPPORTUNITIES	12
4.1 A Range of Strategies	12
4.2 Opportunities for Community Activities	12
4.3 Opportunities for Community Projects	15
4.4 Other Opportunities for Community Activities and Community Projects	16

1.0 INTRODUCTION

1.1 Background

After preparation of the *Environmental Assessment for Marine Corps Amphibious Training in Hawaii* (BCH, February 1998) was underway, Belt Collins Hawaii (BCH), contracted the Institute for Sustainable Development with James Kent Associates (ISD/JKA) to expand the social impact assessment for Makua Beach to ensure conformance with the National Environmental Policy Act (NEPA) and Environmental Justice guidelines as requested by Marine Corps Base Hawaii. This required an integrated, interdisciplinary approach to evaluate and address pertinent issues raised by the community and to supplement information gathered from previous technical studies conducted as part of the EA process.

1.2 Purpose

The purpose of this *Decision Support Document* is to assist the Marine Corps in developing a strategy to sustain training options at Makua Beach.

1.3 Project Objective

The project's objectives were to:

1. clarify the intensity and scope of issues held by the affected community¹ to help determine significance to the proposed action;
2. determine which issues are mitigatable within the context of the proposed action, and devise ways for avoiding or mitigating any potentially adverse impacts;
3. identify issues that are inactionable within the context of the proposed action;
4. assist the Marines in understanding the civic protocols required for successful interaction with the community; and,
5. devise strategies for military-community interaction that can be used at Makua and at other sites.

Objective No. 1 is met in Section 2.2 and 2.3. Objective No. 2 is met in Table No. 1 in Section 2.2. Objective No. 3 is met in Section 2.3 and Section 4. Objective No. 4 is met in Section 3.2.1. Objective No. 5 is met in Section 4.

¹ The "affected community" is the area between Ka'ena Point and Māi'i. See the Human Geographic Land Use Map in Appendix 1 in *Community Plan for Makua Beach Amphibious Training: Preliminary Community Association*, James Kent Associates and Institute for Sustainable Development, Prepared for Environmental Affairs Division, Marine Corps Base Hawaii, Kaneohe, Hawaii, December 30, 1997.

1.4 Methods

The focus of the project's work was primarily on confirming, refining, and integrating information gathered during the EA process from sources specified in the Project Action Statement. These sources included MCBH personnel; oral histories and analysis completed by ISD; cultural contractor interview data and analysis completed under the existing subcontract; technical support studies for the EA by other subcontractors; Wai'anāe Community Description (JKA/ISD); and the February 1998 Draft EA.

Project team members worked collaboratively with MCBH to formulate mitigation strategies and integrate information across disciplines. This action was carried out through a process involving a series of individual and joint-working sessions and informal consultations, including some in the field (Wai'anāe-Makua).

The multi-disciplinary team members included: (1) a cultural resources specialist with fluency in Hawaiian language skills; (2) a sociologist/legal expert with extensive experience in socio-cultural integration for NEPA studies; (3) an economist with broad community development experience; and, (4) a multi-disciplinary environmental scientist as principal investigator.

The project team included core members of the group that recently completed the community description investigations in the Wai'anāe-Makua region. ISD team members have worked extensively with MCBH Environmental Affairs Division (LEA) personnel on integrated natural and cultural resources management planning. They have also worked collaboratively with BCH's EA team in close consultation with MCBH LEA.

1.5 Results and Regulatory Compliance

The results of this effort are described in two parts of this report. The first part focuses on the potential impacts (and the resulting issues) discovered through informal community interaction. Suggested mitigations with regard to the proposed action are also discussed.

The second part of this Decision Support Document provides for the development and demonstration of an approach for improving existing community outreach and communication systems, as called for by DoD. According to the *Marine Corps Environmental Protection and Compliance Manual*, NEPA is to be used as the primary mechanism to implement the provisions of Executive Order 12898. In the context of this proposed action, the appropriate focus is on the "Public Participation and Outreach Processes" that, according to the *Strategy on Environmental Justice*, require the Department of Defense (DoD) to:²

“...develop new mechanisms to improve opportunities for minority and low-income populations to participate in decision making processes that affect them. In addition DoD will continue to promote public participation during the

² Executive Order 12898: Federal Actions to Address Environmental Justice in Minority Populations and Low -Income Populations (Feb. 11 1994); “Strategy on Environmental Justice”, Department of Defense, Mar. 24 19 95; and Environmental Protection and Compliance Manual (MCOP5090.2A).

NEPA process to address potential human health and environmental effects from proposed major DoD actions, and public involvement in the development of integrated natural resource management plans. DoD will enhance existing mechanisms, such as the Legacy Resources Management Program, to encourage diverse stakeholder participation in DoD activities that affect human health and the environment.”

Mitigations based on informal community input (including groups with native Hawaiian ancestral ties to Makua Beach) provide an approach of how environmental Justice requirements can be met. The forthcoming *community interaction guidelines* (ISD/JKA in preparation) are intended to assist the military in meeting its requirement to improve existing outreach and communication systems. These guidelines will emphasize an “informal systems” approach to community interaction, based on proven methodologies developed for social impact assessment and sustainable development.

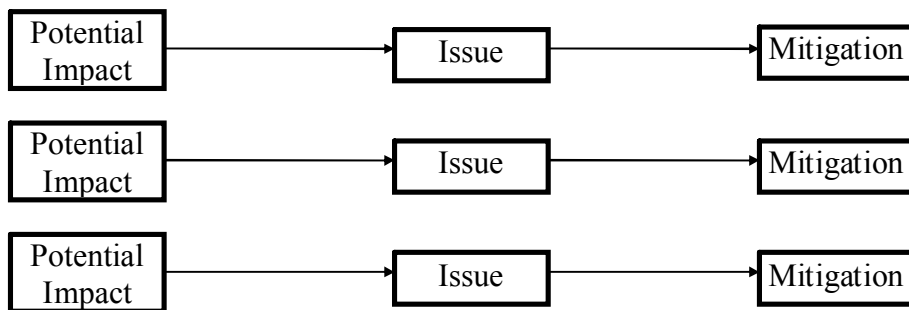
1.6 Organization of the Report

This report is organized into two main parts:

- A discussion of potential impacts, *significant issues and mitigations* associated with the proposed action at Makua Beach that emanate from cultural considerations (Section 2).
- A discussion of “inactionable issues,” often referred to as “themes” because they are not *directly* actionable. Themes are inactionable because they are expressed broad, often vague, terms. They are not specific enough for direct mitigation. For example, some citizens have said that Makua Beach is sacred; that any military action is inappropriate. The way to address *themes* is explained in Sections 3 and 4.

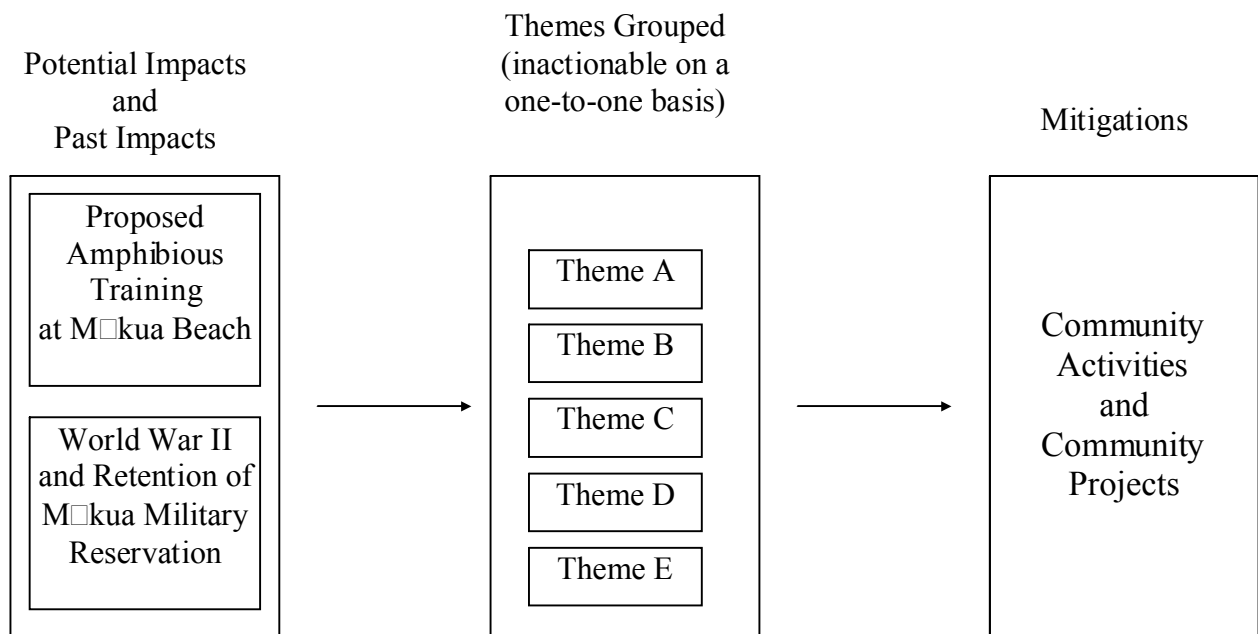
The Issues (which are generated from the potential adverse impacts of the proposed action) and mitigations are presented in Section 2.0. Some of these issues have a one-to-one relationship (See Figure 1); for every issue generated by a potential impact, a mitigation is proposed.

Figure No. 1
Potential Impacts, Issues and Mitigations
One-to-One Relationship



Themes, however, cannot be resolved in this manner. They are “Inactionable” and not *directly* mitigatable on a one-to-one basis (See Figure 2). Strategies described in Sections 3 and 4 are intended to address, collectively, the negative feelings that underlie the expressed themes, which derive from impacts of military activities over the decades that are still alive and part of daily experience for many in the community. The landing planned for Makua Beach last September reawakened some of these unresolved grievances, and, the Marines simply inherited them from the past--an example of “issue loading.”

Figure 2
Impacts, Grouped Themes, and Mitigations
Those Not in a One-to-One Relationship



The next section presents the issues and themes stemming from cultural considerations that are associated with the impacts from a proposed amphibious training exercise.

2.0 ISSUES HELD AND PROPOSED MITIGATION S

2.1 Issues Held

The following discussion identifies the issues held by the community that relate to potential social and cultural impacts. Issues related to sites or localities on Makua Beach were derived primarily from the Oral History Interviews, and themes about the military presence in general from this source and the Community Description. While there is a small amount of overlap

between issues revealed by the natural and cultural resource surveys conducted for this EA, the issues reported here are those expressed by and representative of values held by the affected community. The “affected community” is the area between Mō‘ili and Ka‘ena Point in the Wai‘anae District.³ Some of these issues pertaining to information of a technical nature about potential impacts were not apparent from archaeological or biological studies. These findings underscore the importance of not relying solely on conventional scientific data gathering methods to assess environmental impacts.

2.2 Issues Resolvable through Impact Mitigation

A total of seven issues were identified; each can be mitigated directly. The potential impacts that triggered the issue and the corresponding suggested mitigation measure are contained in Table 1.

Table 1: One-to-One Impact Mitigations

Environment (Resources)	Potential Impact (Issues)	Mitigation Measure
A <i>kuahu</i> (altar) built on the beach, and dedicated to the Hawaiian god Kanaloa; a site at which Hawaiian cultural and religious practices occur.	The landing operations may directly impact the site, or may disturb ceremonies.	Modify proposed landing zone moving it away from the <i>kuahu</i> . Designate a zone around the <i>kuahu</i> as a place of no entry. Brief all personnel of the significance assigned to the <i>kuahu</i> , and ensure that no military operations occur within the no entry zone.
The beach is a site of cultural restoration – the focal point of a revival of Hawaiian practices and religion.	The landing operations may disturb participants in various observances.	Coordinate training schedules with the community to minimize the concurrent use of the beach. Keep training operations away from area of primary cultural observances.

³See the Human Geographic Land Use Map in Appendix 1 in *Community Plan for Mōkua Beach Amphibious Training: Preliminary Community Description*, James Kent Associates and Institute for Sustainable Development, Prepared for Environmental Affairs Division, Marine Corps Base Hawaii, Kaneohe, Hawaii, December 30, 1997.

Table 1 (cont'd)

<p align="center">Environment (Resources)</p>	<p align="center">Potential Impact (Issues)</p>	<p align="center">Mitigation Measure</p>
<p>The <i>kuahu</i> marks the location at which the ashes of elders descended from families of Makua.</p>	<p>The landings would be perceived as being disrespectful of the remains of family members.</p>	<p>Modify proposed landing zone moving it away from the shore in the vicinity of the <i>kuahu</i>. Designate a zone along the shore as an area of no entry. Brief all personnel of the significance assigned to the location and ensure that no military operations occur within the no entry zone.</p>
<p>The site of a former Makua beach home is the place where early meetings in planning for the Protect Kaho‘olawe ‘Ohana and other Hawaiian movements occurred.</p>	<p>The landings would be perceived as being disrespectful of an area significant to the Hawaiian renaissance.</p>	<p>Designate a zone around the site as a place of no entry. Brief all personnel of the significance assigned to the <i>kuahu</i>, and ensure that no military operations occur within the no entry zone.</p>
<p>The Makua-Kahanahāiki beaches and coastal waters, and larger bay from Kea‘au to Ka‘ena Point are important to both subsistence and commercial fishermen.</p>	<p>The landing operations may coincide with times or locations when certain species are running or spawning. Actual or potential catches would be disruptive for the fishing community.</p>	<p>Coordinate landing schedules to coincide with offseasons. Coordinate landing schedules with local fishermen and the larger community.</p>
<p>The streams and <i>muliwai</i> (estuarine environments) are important to some fisheries and their ecological integrity has already been compromised.</p>	<p>The landing operations could cause further degradation of the <i>muliwai</i>.</p>	<p>Modify landing zone so as not to impact <i>muliwai</i>.</p>
<p>Fishermen have access to all waters off Makua Beach.</p>	<p>The definition of the “Safety Zone” is considered too large--more than is reasonably needed.</p>	<p>Consider shrinking the proposed boundaries of the Safety Zone.</p>

2.3 Themes (Not Directly Mitigatable)

The five themes identified below cannot be dealt with through specific mitigation measures that can be identified within the EA. They express general sentiments or beliefs with one or more of the following characteristics: (1) they cannot be represented in terms of a potential impact that

can be attributed to specific locations that could be avoided; (2) they extend geographically beyond the site; (3) they are based on past events or situations relating to military activities perceived to be unresolved.

1. Makua Beach is sacred and any military use of the beach is unacceptable.
2. Hawaiian ancestral burials are traditionally associated with kuleana properties like those that front the shoreline study area. There may be burial remains on Makua Beach.
3. Stones seen in the brush fronting the shoreline study area (on the mauka side of the existing beach road) are thought to be remnants of former kuleana properties.
4. The driving of both military equipment and/or civilian ORVs on the sand dunes is inappropriate, and is believed to impact Hawaiian burial remains.
5. There are a number of sites and places on, and neighboring Makua Beach that are of cultural historic significance, that have been impacted or desecrated by the military in the past. Consideration of those impacts, and how to resolve them, should be given.

Even though these themes are not directly actionable, there are cultural processes that can be followed to address the negative sentiments behind them, as addressed in the next two sections.

3.0 DECISION ALTERNATIVES

The precise nature of an amphibious operation and its site-specific impacts appear not to be the real issue for a significant proportion of the people communicated with during this and the previous investigations. For them it appears to be more a matter of the principle of the act. It is not just the landing. It is about the use of any portion of Makua Valley (of which Makua Beach is considered an integral part by people sharing this sentiment) by the Military since at least the beginning of World War II.

Mitigating themes requires a shift in strategy away from specific mitigations for specific issues associated with the use of Makua Beach for amphibious landings to those that will engage the community in mutually beneficial activities. These strategies focus on ways of interacting with the community in a manner consistent with their own values, beliefs, civic protocols, and approaches to cultural stewardship.

3.1 Framing the Decision Regarding Makua Beach

Focusing on the specific proposed amphibious landing at Makua Beach, the possible choices for the Marines fall into four categories:

- 1. Ignore.** Basically, this option means to proceed with the planned action and disregard community issues.

2. Modify. The proposed action can be modified. It can be downsized, shortened in duration, or conducted less frequently. The Marine Corps has already incorporated the need to schedule landings on a weekday instead of weekends and to cross the beach in just one or two areas rather than a beach-wide landing.

3. Mitigate. The potential impacts of the proposed action can be mitigated. There already has been extensive mitigation planned: protecting the road during the crossing and removing the track marks in the beach immediately, for example.

4. Participate. Neither modifying nor mitigating specific issues pertaining to the way landings are conducted will satisfy sentiments underlying the identified themes. However, the proponent of the action can mitigate these indirectly outside the specific context of the action by participating with the community toward their resolution. This will require a strategy that focuses on opportunities for building partnerships with various networks, 'ohana (members of individual- and extended-families), and other groups in the community. This approach is consistent with the Marine Corps' guidelines for integrated resources management and is essential to achieve the MCBH Strategic Plan objective to "be held as model custodians of rich cultural lands and sites by native Hawaiian groups and organizations."

In considering the above alternatives, options 2 and 3 above usually are fruitful grounds for mutually resolving issues. This is not the situation in the case of the proposed action of amphibious landings on Makua Beach.

Environmental Assessments are framed to help make a specific decision--to go or not go; to select place A, B, or C. The decision regarding the use of Makua Beach is not simply a binary choice – to use it now or not use it. A third alternative is to retain a future option for use of Makua Beach for amphibious landings. This can be done after a sufficient effort is undertaken based on a strategy of working with the community. *When, and if, the political climate is such that Makua Beach can again be used as a training resource with broad community support, the decision to conduct landings can be made.*

3.2 Best Management Practice

Taking the "future option choice" with regard to an amphibious landing on Makua Beach appears most consistent with Best Management Practice based on successful strategies used elsewhere in similar situations of potential conflict over the use of public resources. Such strategies have been based on an "informal systems" approach to engaging and participating with communities in managing issues.⁴ In addition, environmental justice, as discussed in Section 1, provides a basis, rationale, and guidance for application of these practices.

Section 1 of this document referenced the Executive Order on Environmental Justice and the subsequent guidelines it promulgated within the DoD and Marine Corps. These provide the

⁴ Workshop Report on National Environmental Policy Act (NEPA) Compliance for the Environmental Affairs Division (EAD), Marine Corps Base Hawaii, by James A. Kent, James Kent Associates, p. 4, Workshop conducted for Dr. Diane Drigot, October 6, 1997.

critical guidance for approaching NEPA compliance where low income and minority populations, specifically including those of native people such as “Pacific Islanders,” are part of the affected community. Of specific relevance to the present situation is the requirement to improve methods of outreach and communications to engage the participation of these communities.

The form of outreach required is clearly one of “participatory communication,” in which the proponent of an action engages the community in a manner consistent with its own cultural values, beliefs, approaches to environmental, including cultural, stewardship. Engaging and partnering with the community in activities in this manner represents a form of communication appropriate and necessary given the present situation. Such an approach would respond both to the need of the Marine Corps to keep its training options open, and conform to environmental justice guidelines calling for the development of improved systems of outreach and communication.

3.2.1 Civic Protocols

A strategy for improved outreach and communications system for Makua must be based on cultural characteristics specific to this community, which includes a variety of populations of different cultural origin in addition to native Hawaiians.

Based on the oral histories and field work from the Community Description, significant information was gathered that suggests the community and its various segments hold a number of common characteristics in terms of their basic values, beliefs, and approaches to stewardship; of their community and its natural and cultural resources. Furthermore, insight was gained into the ways that this community normally functions, in terms of making decisions, communicating, and carrying out action. Collectively, these process-oriented common cultural attributes are referred to as “civic protocols.”

Civic protocols are recognized pathways or entry points that an outsider can use to gain understanding and insight into how a culture processes information and makes decisions. If followed they will lead to learning and respect for both the host and the outsider. Civic protocols are the ways a culture carries out its day-to-day activities and maintains civility and respect for each other and the environment. Based on the findings from the Community Description and the Oral Histories, several important civic protocols were identified. The following is a discussion of those civic protocols that were identified.

3.2.1.1 Renewal. At present, there are many efforts underway within the community that embrace a *renewal* theme. There are restoration activities that are aimed at bringing people together to renew respect for the land and the sea. There is increased interest in learning about traditional practices, such as chanting. This movement is important to recognize in the development and implementation of strategies aimed at using Makua Beach as a training site.

“...My vision for Makua would be one of restoring an ahupua’a [a native land unit and management system] on the leeward side of the island to as close as its natural state as possible. And then utilizing the valley as a teaching tool”⁵

3.2.1.2 Equity. In day-to-day transactions, there is an expectation of fairness, and balance. This means that interaction is not one of manipulation or positioning, but one of openness and equal respect. This expectation extends to past deeds, as well. People keep their word, are responsible for their acts, and they expect that from others, including agencies. Even though many years might have passed, there is still an expectation that a wrongful act must be acknowledged. The Marines need to ensure that their actions are neither undertaken nor seen as “trading their participation” for use of the beach.

“...we want the military to come and explain to us exactly what their proposal is. And importantly, we also want them to listen to us, to understand the aloha [deep love and respect] that we have for this land, Makua...”

3.2.1.3 Resource Preservation. In almost every conversation, concern was expressed that the resources of the land and the ocean be available for the next generation. This is often expressed as “Take only what you need;” or, “leave the first fruit for others.” There is great effort expended ensuring that the stewardship of the land, ocean, and people is done in a manner that preserves and improves future choices. Elders are seen as a resource to be preserved and honored. As keepers of the stories, the elders are key to generation succession. Each generation builds on the wisdom of the past to determine current practices. The Marine presence must understand and incorporate these preservation practices into their ongoing activity.

“...The coastal nursery and resources are so interdependent upon what happens mauka...” [meaning upland in Makua Valley].

3.2.1.4 Relations. In any undertaking, maintaining a good relation with family and friends is the primary consideration. Good relationships are more important than personal gain. Similarly, in sustaining relations with nature, it is important that any activity not be destructive to the natural resources--that they be preserved and enhanced. And, in spiritual relations, it is important that any activity be done in a way that respects the beliefs in deities or sacred places. Relations need to be established between families and informal networks as an ongoing part of the Marine presence.

“...We, in the western way of looking at things make a distinction, when there really should be no distinction made. It should be treated as one piece ‘aina [land]. So restoration of mauka, but let’s not forget restoration in the kai [ocean].”

⁵ This quotation and other italicized quotes in this section are from the *Oral History Study: Ahupua’a of Mākuā and Kahanahāiki, District of Wai’anae, Island of O’ahu*; Prepared for Belt Collins Hawaii (No. 442.0122) by the Institute for Sustainable Development, March 1998.

3.2.1.5 Respectful Activity. In the early decades of this century, the residents of Makua Beach lived amongst sacred sites and sites where cultural activities were practiced. It was a busy, working beach that was very productive for residents of the entire district. There were also railroad-related activity, farming, and ranching. The residents conducted their daily activities within close proximity to these sacred sites. The sacred sites were not located in a special area away from human activity, but rather were interspersed around the area. However, the residents avoided desecrating the sacred spots and conducted their activities in a respectful manner, as the Marine Corps must do when conducting landings.

“You know, the old Hawaiian people lived next to sacred places -- graves, heiau, and such -- they lived right with these places. They planted, grew, and harvested their crops there. They didn’t kolohe (play around), they respected the places...they were respectful and they didn’t have thoughts of desecration. They respected the land.”

3.2.1.6 Place Based. One of the major considerations to recognize in any dealings with the citizens regarding Makua Beach is that it is a very special place. It is considered to be more than just another beach, or another site with some history. It has a special significance in the mythology and genealogy of the area. It reflects the idealized relationship between the people and the land and ocean. At one time, it produced a living, supported homes and a community for people still living in the Wai‘anae District. The Marine representatives need to clearly understand the place-based stories and frame their involvement to respect this special sense of place.

“...the Hawaiians, they loved the land, the area that they lived in so much, that their spirit was connected to that location. That place... And when they died, the spirit would stay there.”

3.2.1.7 Caring. In addition to the long-recognized practices of caring for each other, there is a special relationship between the people in the Wai‘anae District and their resources. A resident of Kea‘au Beach acts as an informal caretaker, watering plants, tending to flowers, negotiating conflicts (See Preliminary Community Description.). Many individuals expend a great deal of energy caring for these resources because of their feeling of responsibility and aloha. This spirit of aloha is also extended to other people who come into the area and treat these resources with respect.

Some of the criteria for caring discovered in the field work that the Marine representatives should be aware of include: knowing how to share; knowing how to forgive; knowing how not to exclude anybody; knowing that you are expected to participate; knowing that you are expected to speak for past generations.

“[speaking of his uncle, Ivanhoe Naiwi’s care for the church land, even after he was removed from Makua] ... We used to go out there; he’d round us up, my brother, my cousins, and take us to Makua. We’d spend the night there. Put up our tents in the cemetery, and we’d clean all day, then go to the beach and wash up...The next day, we’d work again.”

3.2.1.8 Access. An important feature of the culture in the area is the access that people have to each other and to land and ocean resources. It is not thought to be reasonable when an area is closed to prevent access to resources that belong to everybody, for instance, the establishment of a ten-mile “no-entry zone. The rules of boat courtesy allow for access without interfering with each other’s activities. In day to day activities, people are reasonable in permitting access to their lands. Knowing how access is managed locally will allow the Marines to be effective in the Makua area.

“...[access to shore and fisheries is] Very important! Important, not just to native Hawaiians but important to fishermen of non-native ancestry.”

The next section of the report will describe the recommended community activities and community projects that will allow Marines to enter into and experience the culture of the Makua area. To be effective, the experience must be based on, and consistent with, the civic protocols described above.

4.0 STRATEGIES AND OPPORTUNITIES

This section presents recommendations regarding actions that can be undertaken by the Marines. There are two categories of recommendations--Community Activities and Community Projects. The recommendations termed “projects” tend to be physical--brick and mortar type of projects. The “activities” recommendations are characterized by community interaction, developing partnerships, and dealing with the state, local governments and other federal agencies. Brief descriptions are made of each recommended action.

4.1 A Range of Strategies

The Marines have several strategies available to them in the pursuit of their objective to use Makua Beach as a training site. They could attempt to exercise political persuasion the State Government to achieve their support. Or, the Marines could also take the stance that they have a legal right to use Makua Beach, and, they are willing to take the political heat that would accompany the exercise of that right. The most promising strategy, however, seems to be the one where the Marines work with the community over time to improve the prospects for both the interests of the community and the Marines. Both the community and the Marines have an interest in protecting Makua Beach. Both sides need each other to achieve their objectives. Abandoning interest in Makua Beach does not enhance the Marines’ training options. Conversely, stopping the Marines from using Makua Beach does not help the community achieve its objectives of preserving the cultural heritage of the area.

4.2 Opportunities for Community Activities

This section discusses the support functions that should be undertaken in order to position the Marines to be most effective in working with the community. These activities relate to the

Marines creating a presence that establishes predictability and participation in their community approach. Being predictive and participatory will allow the citizens and the Marines to *build capacity* for working together successfully. Predictability and participation will put citizens on an equal basis with the Marines in sharing responsibility for project outcomes. The presence of the Marines can help other formal bodies to honor the commitments they have made at Makua and participate in new projects. Following are the opportunities for Community Activities.

4.2.1 A Physical Presence

Even if the Marine Corps is an infrequent user of Makua Beach, having a physical presence in the Wai‘anae Region is a necessity to engaging members of the community in informal dialog. This physical presence must be established with the informal networks. It should include continuing the strategy of attending the formal meetings of the Wai‘anae Neighborhood Board, but this is secondary.

The fieldwork revealed the frustration of citizens over the lack of permanence in interacting with the military--particularly from uniformed personnel. Changing community representatives is disruptive. It is not the case that the citizens do not want to deal with uniformed personnel, but a combination of civil service and military service personnel would help provide better continuity.

There is, of course, the possibility of joint sponsorship of this undertaking with the Army. There could be significant benefits from such a union. There is also the possibility that the site for the physical presence could be located near or on the Makua Military Reservation, adjacent to Makua Beach.

Another possibility is that this physical presence might involve a joint effort with the Marines recruiting mission. This recruitment orientation--even if it only involves periodic visits--might argue more for a location in Wai‘anae town.

Regardless of the character of the physical presence, if it is managed on a schedule in a predictable way, it will facilitate interaction with the informal networks so necessary to partnering and establishing partnerships.

4.2.2 Partnering, Partnerships, and Collaborative Stewardships

Partnering is an informal activity where immediate action takes place within informal networks or relationships. The scale is site specific where an action is performed for the benefit or, or as courtesy to, others. Cleaning up an area or replanting of an area with native species would be examples of partnering. There is mutual cooperation, openness, and trust on both sides to be involved with the other partner. *Partnering* can turn into more formal partnerships when an existing issue needs to have several entities involved in its resolution.

Partnerships form around projects that have a one-three year window for completion, e.g., restoration of a heiau.

Collaborative stewardships form around ecosystems-wide, long-term resource recovery initiatives, e.g., restoration of Makua Beach to its condition prior to World War II.

It is important to select the right level of engagement to maximize the effectiveness of the resources committed.

4.2.3 Cultural Monitoring

It is recommended that people from the community be hired by the Marines for cultural monitoring assistance during amphibious training operations at Makua Beach. They should be knowledgeable about the cultural history of Makua Beach, and, they should be trained to understand how amphibious operations are conducted--possibly by observing activities at Bellows AFS. These "Cultural Monitors" will observe the training operations at Makua Beach on the days of an operation. They should be able to communicate instantly with commanders about any unplanned danger to a sacred site that might be imminent. They could also be employed to assist in communications with fishermen and fishing networks.

4.2.4 Administrative Planning and Management Area

The work performed in the Environmental Assessment focused on the landing area of Makua Beach. However, in the field work and the oral histories it is clear that the citizens consider the entire geographic area between Kōneana Cave and Ka'ena Point as the cultural recovery area. Therefore, in order to be in cultural alignment with the community, the Marines should adopt the same geographic unit for planning and action. By being more inclusive at this time, it will reduce future disruption and fragmentation.

4.2.5 Inter-governmental Agreements (IGA)

The individuals who will be selected at MCBH must be knowledgeable about the operations of state and local governments and other federal agencies. The core of this activity will be for the MCBH representatives to act on behalf of the community and the Corps in advocating appropriate projects for Makua Beach and the planning area.

4.2.6 Routine Contacts

In addition to the traditional information dissemination functions, which would include press releases and letters to the Wai'anae Neighborhood Board, there is a critical need to use the informal networks for information distribution. As the individuals assigned to this function become increasingly involved in implementing the recommended activities and projects, there will be opportunities to place new information into these networks. Additionally, more networks can be discovered by visiting and simply "hanging out" at popular gathering places in the Wai'anae Region. These would include the Wai'anae Boat Harbor, the horseshoe pits at Wai'anae Park, the Wai'anae Bakery, and the Army's R&R center at Pokai Beach during the bingo games.⁶ Other gathering places should be sought out and visited as well on a continuing basis.

4.2.7 Grants

The use of money grants for worthwhile projects in the community by the Marines can be deferred until greater experience is obtained with the informal networks to know how to use the

⁶ See *Community Plan for Makua Beach Amphibious Training: Preliminary Community Association*, James Kent Associates and Institute for Sustainable Development, Prepared for Environmental Affairs Division, Marine Corps Base Hawaii, Kaneohe, Hawaii, December 30, 1997.

grants wisely. However, when the grants are made, they will enable partnerships and collaborative stewardship projects to move into action. It is relatively easy to give grants to the traditional formal groups, but it takes more effort identify the appropriate individual or family for the smaller projects. But this expression of commitment will be recognized by the informal networks as a sincere gesture.

4.3 Opportunities for Community Projects

Listed below are some local projects that are of concern to the residents. Much energy and thought has been put into these projects. However many of the projects have not been able to advance because of lack of material resources, unkempt promises of support and fragmentation in decision making at state and other levels that prevent design, planning and implementation from occurring. The Marines can bring focus and facilitation to assist in moving these projects along. It is, however, important for the Marines to recognize that a common characteristic in each project is physical, spiritual, and cultural restoration. For any one of these projects to proceed they must continue to grow from the family networks--with formal groups assisting with the finding of resources, opening doors, and insuring resources for project continuity. Family and informal network participation ensures that project activity is shared, updated, and monitored throughout the Wai'anae area. Each project must reach a maximum feasible participation level with the residents. This includes: conceptualizing, planning, implementing, maintenance and on-going operation of the project. These projects will serve as learning vehicles for the Marines to become involved with the people of the Wai'anae area.

4.3.1 Restoring Kōneana Cave

This project is important because the cave is associated with the tradition of creation and origin of the culture. Participation in this project grounds the Marines in assisting with a project that affects all of the families and networks in the Makua area. There is great frustration with the current desecration, how the road was widened in disregard for the cave, lack of an appropriate entrance and the general neglect of city and state agencies not honoring its significance.

Work on this project should proceed with families that have historic ties to the site and who will take responsibility for upkeep. The energy of the people created through involvement is important for successful completion and maintenance of the site. For example, a local group concerned with cultural recovery put in the beautiful stone marker that is near Kōneana Cave. They raised the resources, designed it, did the work and take pride in its beauty and up-keep.

This would be a partnership project between the Marines, the families and state agencies such as parks and transportation.

4.3.2 Makua Cemetery and Makua Protestant Church

There are three families that focus their energies on the restoration of the cemetery and rebuilding of the church. They have already thought out the sequence of their action. They would like to: (1) rebuild the fence to establish the boundary of the cemetery and give it integrity; (2) work with the old family members to find out who is buried there and to place permanent markers on all of the graves, with a plaque for those that remain unknown; (3) re-build the church to its original specifications.

The community is already taking the lead and the Marines can supply a support function helping with architects, building material and labor. This project falls in the partnering category.

4.3.3 Beach Renewal

This project has several dimensions beginning with a clean up of the beach, getting OHV off the beach, and opening access up for the kupunas. The state has been interacting with the local people concerning this activity. An expansion of the physical beach renewal is to consider rebuilding the canoe house with the net drying facilities. A further extension would consider a full restoration of the fishing village. There is much protocol surrounding any activity concerning the beach. It is a project that people would like to see undertaken to bring the beach to its once important place in the history of the area.

This project if it expands to the canoe house and restoration of the fishing village would fall into the realm of a collaborative stewardship project.

4.3.4 Fisheries Preservation and Enhancement

There is active concern for the preservation of the fishing off of Makua Beach. There is worry that outsiders come in and “fish out” the area under a consumptive perception of “everyone’s right to take” everything. There is also strong local reaction to the use of Clorox and other highly destructive practices that strip an area of its renewability. There is concern that a fishing management project be developed based on bringing in a marine biologist to listen to native practitioners to derive from them renewable practices. Fishing management practices would then be developed and become the rules governing fishing at Makua Beach. It is desired that the management be conducted through informal indigenous networks rather than through regulation, if possible. The culture monitors discussed in the community activities section could be of value in helping to carry out a fisheries program. The Marines have the ability to provide personnel to look at this activity area and assist in developing a interdisciplinary project that accomplishes resource preservation for future generation.

This would begin as a partnering activity with the potential of several partnerships growing out of the partnering activity.

4.3.5 Interpretive Signs

There are many opportunities to work with the local people to develop interpretative signs. The Marines bring the ability to facilitate the creation and making of the signs with the assistance of the local kupunas and other culturally aware people. An indication of what would be on the signs is to communicate what your responsibility when you step upon the land. This is in the area of a partnering activity.

4.4 Other Opportunities for Community Activities and Community Projects

These suggested activities and projects are not the only opportunities, but they were discovered in the fieldwork. By engaging in their implementation, other opportunities will be discovered--possibly in the areas of wet lands restoration, conducting more oral histories, rebuilding sacred sites, and other environmental recovery projects.

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Acknowledgements: The following people provided valuable discussion for the development and the review of this document: Diane Drigot (Project Manager, MCBH, LEA) and Ron Yamada (MCBH, LEA), Major M.A. Brennan (MCBH, LE and CD), Major G.R McCowan (MCBH, G-3), Capt. J.C. Milliman (MCBH, PAO), Gordon Olayvar (MCBH, LEA), John Goody and David Stefansson (Belt Collins Hawaii), Stan Uehara, Mel Ramos, and Annie Griffin (PACDIV).

**Decision Support Document:
Community Resources Summary and Recommendations
Marine Corps Amphibious Training at Makua Beach**

Prepared for
Marine Corps Base Hawaii

Submitted to:
Belt Collins Hawaii
680 Ala Moana Boulevard
Honolulu, Hawaii 96813-5406

Pre-Final Draft

March 19, 1998

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**Community Resources Summary and Recommendations
Marine Corps Amphibious Training at Makua Beach**

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N62742-94-D-0006, DO 0022

Pre-Final Draft

March 19, 1998

Table of Contents

	Page
1.0 INTRODUCTION	21
1.1 Background	21
1.2 Purpose	21
1.3 Project Objectives	21
1.4 Methods	22
1.5 Results and Regulatory Compliance	22
1.6 Organization of the Report	23
2.0 ISSUES HELD AND PROPOSED MITIGATIONS	25
2.1 Issues Held	25
2.2 Issues Resolvable through Impact Mitigation	25
2.3 Themes (Not Directly Mitigatable)	26
3.0 DECISION ALTERNATIVES	27
3.1 Framing the Decision Regarding Makua Beach	27
3.2 Best Management Practice	28
4.0 STRATEGIES AND OPPORTUNITIES	32
4.1 A Range of Strategies	32
4.2 Opportunities for Community Activities	32
4.3 Opportunities for Community Projects	34
4.4 Other Opportunities for Community Activities and Community Projects	36

1.0 INTRODUCTION

1.1 Background

To address Marine Corps Base Hawaii's concern that community impacts and environmental justice issues be adequately addressed in the *Environmental Assessment for Marine Corps Amphibious Training in Hawaii* (BCH, February 1998), the Environmental Assessment (EA) process was expanded to integrate pertinent, interdisciplinary information gathered during previous work.

1.2 Purpose

The purpose of this project has been to assist the Marine Corps to develop a strategy to sustain training options at Makua Beach in a cooperative manner with the community. This report includes a summary of the community resources identified during this and previous efforts, and recommendations to support decision making and community interaction consistent with "productive harmony" (National Environmental Policy Act (NEPA), Sec 101 [42USC§4331]).

1.3 Project Objectives

The project's objectives were to:

6. clarify the intensity and scope of issues held by the affected community⁷ to help determine significance of the impacts resulting from the proposed action;
7. determine which issues are mitigatable within the context of the proposed action, and devise ways for avoiding or mitigating any potentially adverse impacts;
8. identify issues that are beyond the context of the proposed action, but require action in the community;
9. assist the Marines in understanding the civic protocols required for successful interaction with the community; and,
10. devise strategies for military-community interaction that can be used at Makua and at other sites.

The findings resulting from these objectives are presented in this and a supplementary document providing general guidelines for community interaction. Objective No. 1 is met in Section 2.2 and 2.3. Objective No. 2 is met in Table No. 1 in Section 2.2. Objective No. 3 is met in Section 2.3 and Section 4. Objective No. 4 is met in Section 3.2.1. Objective No. 5 is met in Section 4.

⁷ The "affected community" is the area between Ka'ena Point and Māi'ili. See the Human Geographic Land Use Map in Appendix 1 in *Draft Community Plan for Makua Beach Amphibious Training: Preliminary Community Description*. Prepared by James Kent Associates (JKA) and Institute for Sustainable Development (ISD). Prepared for International Archaeological Research Institute, Inc., December 30, 1997.

1.4 Methods

The focus of the project's work was primarily on confirming, refining, and integrating information gathered during the EA process from sources specified in the Project Action Statement. These sources included MCBH personnel; oral history interviews; and other studies.⁸

Project team members worked collaboratively with MCBH to formulate mitigation strategies and integrate information across disciplines. This action was carried out through a process involving a series of individual and joint-working sessions and informal consultations, including some in the field (Wai'anae-Makua).

The multi-disciplinary team members included: (1) a cultural resources specialist with fluency in the Hawaiian language; (2) a sociologist/legal expert with extensive experience integrating socio-cultural information into the NEPA process; (3) an economist with broad community development experience; and, (4) a multi-disciplinary environmental scientist as principal investigator.

The same team recently completed the community description investigations in the Wai'anae-Makua region. ISD team members have worked extensively with MCBH Environmental Affairs Division (LEA) personnel on integrated natural and cultural resources management planning. They have also worked collaboratively with BCH's EA team in close consultation with MCBH LEA.

1.5 Results and Regulatory Compliance

The results of this effort are described in two parts of this report. The first part focuses on the potential impacts (and the resulting issues) discovered through informal community interaction. Suggested mitigations with regard to the proposed action are also discussed.

The second part of this report describes how to improve existing community outreach and communication systems, as called for by Department of Defense and Marine Corps environmental justice guidelines. A Marine Corps Order requires NEPA to be used as the primary mechanism to implement the provisions of Executive Order 12898.⁹ In the context of this proposed action, the appropriate focus is on the "Public Participation and Outreach

⁸ *Draft Oral History Study: Ahupua'a of Mōkua and Kahanahāiki, District of Wai'anae, Island of O'ahu*; Prepared for Belt Collins Hawaii (No. 442.0122) by the Institute for Sustainable Development, March 1998. JKA and ISD 1997, op cit.

H. David Tuggle, November 1997. *The Archaeology of Mōkua Beach: Background for an Environmental Assessment of Proposed Amphibious Training in Hawai'i, Mōkua, Island of O'ahu*. Prepared for Belt Collins Hawaii. Prepared by International Archaeological Research Institute Inc., Honolulu, HI.

H. David Tuggle and M. J. Tomonari-Tuggle, December 1997. *Preliminary Community Response and Participation Plan, Mōkua Beach, Background and Framework*. Prepared for US Army Corps of Engineers, Pacific Ocean Division. Prepared by International Archaeological Research Institute Inc. Honolulu, HI.

⁹ Environmental Protection and Compliance Manual (MCOP5090.2A); and Executive Order 12898: Federal Actions to Address Environmental Justice in Minority Populations and Low -Income Populations (Feb. 11 1994).

Processes” that, according to the *Strategy on Environmental Justice*, requires the Department of Defense (DoD) to:¹⁰

“...develop new mechanisms to improve opportunities for minority and low-income populations to participate in decision-making processes that affect them. In addition DoD will continue to promote public participation during the NEPA process to address potential human health and environmental effects from proposed major DoD actions, and public involvement in the development of integrated natural resource management plans. DoD will enhance existing mechanisms, such as the Legacy Resources Management Program, to encourage diverse stakeholder participation in DoD activities that affect human health and the environment.”

Clarifying issues and devising ways for mitigating impacts based on informal approaches to community input (i.e., oral history interviews and community description) addresses the need to meet Environmental Justice (EJ) requirements in the NEPA process. Implementation of Community Interaction Guidelines (described in a separate document) will address the EJ requirement to improve existing outreach and communication systems, with or without the proposed action.¹¹

1.6 Organization of the Report

This report is organized into two main parts:

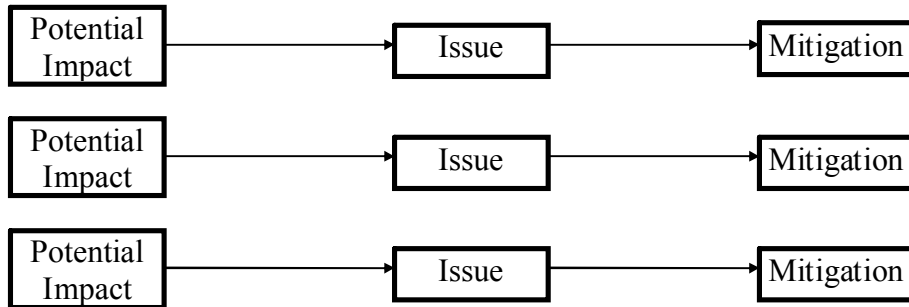
- A discussion of potential impacts, *significant issues and mitigations* associated with the proposed action at Makua Beach that emanates from cultural considerations (Section 2).
- A discussion of “Themes” that are not *directly* actionable. Themes are inactionable because they are expressed in broad, often vague, terms. They are not specific enough for direct mitigation. For example, some citizens have said that Makua Beach is sacred; that any military action is inappropriate. Strategies for addressing *Themes* are explained in Sections 3 and 4.

The issues (which are generated from the potential adverse impacts of the proposed action) and mitigations are presented in Section 2.0. Some of these issues have a one-to-one relationship (See Figure 1); for every issue generated by a potential impact, a mitigation is proposed.

¹⁰ “Strategy on Environmental Justice”, Department of Defense, Mar. 24 1995.

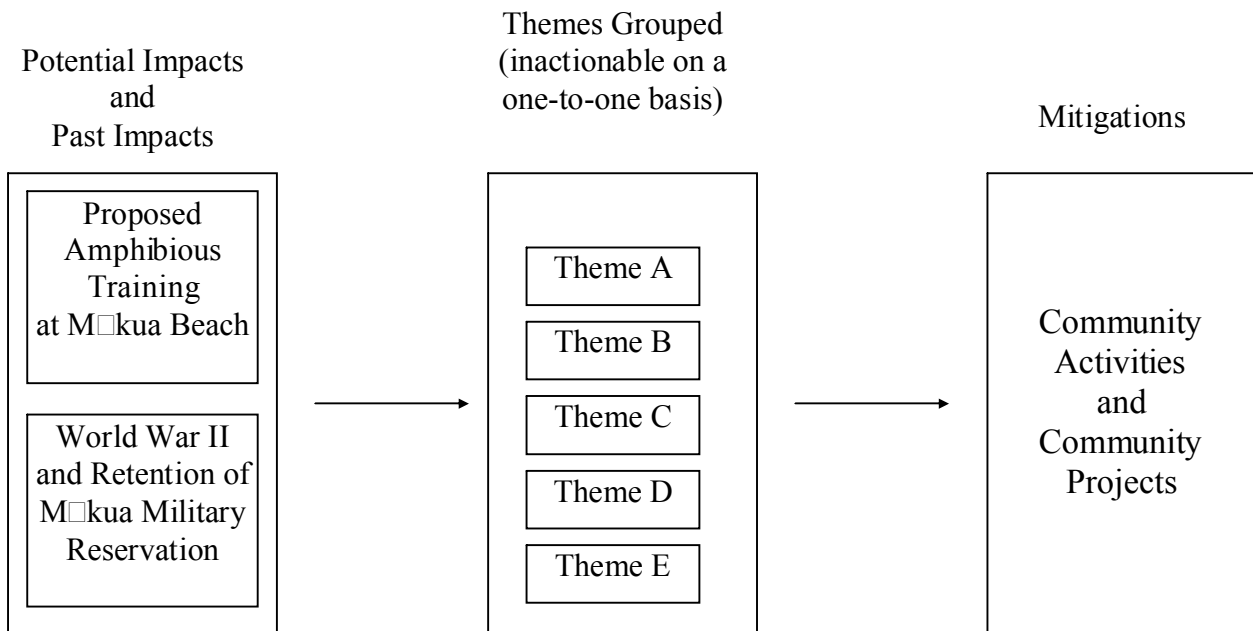
¹¹ These guidelines will emphasize an “in formal systems approach” to community interaction, based on proven methodologies developed for social impact assessment and sustainable development.

Figure No. 1
 Potential Impacts, Issues and Mitigations
 One-to-One Relationship



Themes cannot be resolved in this manner. They are “inactionable” and not *directly* mitigatable on a one-to-one basis. Figure 2 illustrates the relationship between impacts, Themes and the strategies required to address them. The recommended strategies described in Sections 3 and 4 are designed to address collectively general sentiments about the landing and grievances based on impacts of past military activities. The landing planned for Makua Beach last September reawakened some of these negative feelings. The Marine Corps inherited grievances that have accumulated from the past.

Figure 2
 Impacts, Grouped Themes, and Mitigations
Those Not in a One-to-One Relationship



The next section presents the issues and Themes stemming from cultural considerations that are associated with the impacts from a proposed amphibious training exercise.

2.0 ISSUES HELD AND PROPOSED MITIGATIONS

2.1 Issues Held

The following discussion identifies the issues held by the community that relate to potential social and cultural impacts. Issues related to sites or localities on Makua Beach were derived primarily from the Oral History Interviews. Themes about the military presence in general were derived from the Interviews and the Preliminary Community Description. While there is a small amount of overlap with issues revealed by the natural and cultural resource surveys conducted for this EA, the issues reported here are those expressed by and representative of values held by the affected community.¹² Some of these issues are of a technical nature about potential impacts not identified in the archaeological or biological studies. This underscores the importance of seeking community input on an informal level and not relying solely on conventional technical investigations.

2.2 Issues Resolvable through Impact Mitigation

A total of eight Issues were identified that can be mitigated directly. The potential impacts that triggered the issue and the corresponding suggested mitigation measure are contained in Table 1.

Table 1: One-to-One Impact Mitigations

Environment (Resources)	Potential Impact (Issues)	Mitigation Measure
<p>A <i>kuahu</i> (altar) built on the beach, and dedicated to the Hawaiian god Kanaloa, a site at which Hawaiian cultural and religious practices occur.</p> <p>The <i>kuahu</i> also marks the location where the ashes of elders descended from families of Makua were scattered.</p>	<p>The landing operations might directly impact the site, or might disturb ceremonies.</p> <p>The landings would be perceived as being disrespectful of the remains of family members.</p>	<p>Modify proposed landing zone, moving it away from the <i>kuahu</i>.</p> <p>Designate a zone around the <i>kuahu</i> as a place of “no entry.”</p> <p>Brief all personnel of the significance assigned to the <i>kuahu</i>, and ensure that no military operations occur within the “no entry” zone.</p>
<p>The beach is a site of cultural restoration – the focal point of a revival of Hawaiian practices and religion.</p>	<p>The landing operations may disturb participants in various observances.</p>	<p>Keep training operations away from areas of primary cultural observances.</p> <p>Improve communication of landing schedules through</p>

¹²See JKA and ISD 1997, op cit.

Environment (Resources)	Potential Impact (Issues)	Mitigation Measure
Hawaiian ancestral burials are traditionally associated with <i>kuleana</i> properties like those that front the shoreline study area. There might be burial remains on Makua Beach.	The landings would be perceived as being disrespectful of the remains of family members.	formal and informal channels. Designate a zone along the shore as an area of “no entry.” Brief all personnel of the significance of the kuahu, and ensure that not military operations occur within the no entry zone.
The site of a former Makua beach home is the place where early planning meetings of the Protect Kaho‘olawe ‘Ohana and other Hawaiian movements occurred.	The landings would be perceived as being disrespectful of an area significant to the Hawaiian renaissance.	Designate a zone around the site as a place of “no entry.” Brief all personnel of the significance assigned to the location and ensure that no military operations occur within the “no entry” zone.
The Makua-Kahanahāiki beaches and coastal waters, and larger bay from Kea‘au to Ka‘ena Point are important to both subsistence and commercial fishermen.	The landing operations might coincide with times or locations when certain species are running or spawning. Actual or potential catches would be disrupted for the fishing community.	Improve communication of landing schedules through formal and informal channels.
The streams and <i>muliwai</i> (estuarine environments) are important to some fisheries and their ecological integrity has already been compromised.	The landing operations could cause further degradation of the <i>muliwai</i> .	The landing zone does not include the estuarine environment and streams, so it will not impact the <i>muliwai</i> .
Fisherman and recreational boaters normally have access to all waters off Makua.	For reasons of safety, fisherman, recreational, and commercial boaters will not have access.	Mariners will be notified of normal “rules of the road” during landing operations.

2.3 Themes (Not Directly Mitigatable)

The four Themes listed below cannot be dealt with through specific mitigation measures within the EA. They express general sentiments or beliefs with one or more of the following characteristics: (1) they cannot be represented in terms of a potential impact that can be attributed to specific locations that could be avoided; (2) they extend geographically beyond the site; and/or, (3) they are based on past events or situations relating to military activities perceived

to be unresolved.

6. Makua Beach is sacred and any military use of the beach is unacceptable.
7. Stones seen in the brush fronting the shoreline study area (on the mauka side of the existing beach road) are thought to be remnants of former kuleana properties.
8. Civilians use of sand dunes for driving off road vehicles is inappropriate and believed to impact Hawaiian burial remains.
9. A number of sites in the Makua Beach area have been impacted or desecrated by the military in the past.

Even though these Themes are not directly actionable, there are strategies to address the negative sentiments behind them. These are addressed in the next two sections.

3.0 DECISION ALTERNATIVES

Community members interviewed for the EA about Makua Beach generally expressed less interest in the “mechanics” of the landing operation, including its potential impacts and specific mitigations, than they did about the principle of the act. In general, people expressing concern about military training and land use in the area do not care to distinguish Makua Beach from Makua Valley (or the region in general), nor the past impacts from potential future ones. The sentiments about a proposed Marine Corps landing simply cannot be unlinked from the accumulated grievances due to past impacts of military use and appropriation of these lands dating back two or three generations. A different approach is required to address these sentiments than that of the one-to-one issue-impact mitigation as used in the EA. This will require additional strategies for community interaction based on the community’s value system, perceptions, beliefs, and protocols.

3.1 Framing the Decision Regarding Makua Beach

The Marine Corps is presented with four categories of options regarding the use of Makua Beach for future amphibious landings.

- 1. Ignore Community Issues.** Basically, this option means to proceed with the planned action and disregard community sentiment.
- 2. Modify the Proposed Action.** The proposed action can be modified. It can be downsized, shortened in duration, or conducted less frequently. The Marine Corps has already incorporated the need to schedule landings on a weekday instead of weekends and to cross the beach in just one or two areas rather than have a beach-wide landing.
- 3. Mitigate the Proposed Action.** The potential impacts of the proposed action can be mitigated. There already has been extensive mitigation planned: protecting the road during

the crossing and removing the track marks in the beach immediately, for example.

4. Participate with the Community. Neither modifying nor mitigating specific issues pertaining to the way landings are conducted will satisfy sentiments underlying the identified Themes. However, the proponent of the action can mitigate these indirectly, outside the specific context of the action, by participating with the community toward their resolution. This will require a strategy that focuses on opportunities for building partnerships with various networks, *'ohana* (members of individual and extended-families), and other groups in the community.

In the present case, options 2 and 3 already have dealt with resolvable issues, yet negative sentiment toward the proposed action has not been resolved. A decision to proceed with the action leaves options 1 and 4 as remaining alternatives.

Environmental Assessments are framed to help make a specific decision to do or to not do something--to go or not go; to select place A, but not B or C. However, the findings of this report indicate that the proposed action of an amphibious landing must be viewed in the context of a larger set of choices. This includes choosing not to plan a landing until or unless option 4 above is exercised and a sufficient effort is undertaken based on a strategy of working with the community. This strategy needs to be developed, implemented, and coordinated in consideration of the Army's significant "presence" and relationships with the community. *When, and if, the political climate is such that Makua Beach can again be used as a training resource with broad community support, the decision to conduct landings can be made.*

3.2 Best Management Practice

Taking the "future option choice" with regard to an amphibious landing on Makua Beach appears most consistent with Best Management Practice based on successful strategies used elsewhere in similar situations of potential conflict over the use of public resources. Such strategies have been based on an "informal systems" approach to engaging and participating with communities in managing issues.¹³ In addition, environmental justice, as discussed in Section 1, provides a basis, rationale, and guidance for application of these practices.

Section 1 of this document referenced the Executive Order on Environmental Justice and the subsequent guidelines it promulgated within the DoD and Marine Corps. These provide the critical guidance for approaching NEPA compliance where low income and minority populations, specifically including those of native people such as "Pacific Islanders," are part of the affected community. Of specific relevance to the present situation is the requirement to improve methods of outreach and communications to engage the participation of these communities.

The form of outreach required is clearly one of "participatory communication," in which the proponent of the action engages the community in a manner consistent with its own cultural values, beliefs, and approaches to environmental, including cultural, stewardship. Engaging and

¹³ Workshop Report on National Environmental Policy Act (NEPA) Compliance for the Environmental Affairs Division (LEA), Marine Corps Base Hawaii, by James A. Kent, James Kent Associates, p. 4, Conducted for Dr. Diane Drigot, October 6, 1997.

partnering with the community in activities in this manner represents a form of communication appropriate and necessary given the present situation. Such an approach responds both to the need of the Marine Corps to keep its training options open, and the need to conform to environmental justice guidelines calling for improved systems of outreach and communication. This is also a DoD requirement for environmental management¹⁴

3.2.1 Civic Protocols

A strategy for an improved outreach and communications system for Makua must be based on cultural characteristics specific to this community, which includes a variety of populations of different cultural origin in addition to native Hawaiians.¹⁵

A significant amount of information was gathered that is helpful in this regard. It suggests that within the community people hold a similar values, beliefs, and approaches caretaking within the community and stewardship of natural and cultural resources. Furthermore, insight was gained into the ways that this community normally functions, in terms of making decisions, communicating, and carrying out actions. Collectively, these process-oriented common cultural attributes are referred to as “civic protocols.”

Civic protocols provide insight into how a culture processes information and makes decisions. They offer an outsider entry points and pathways that if followed will lead to learning and respect for both the host and the outsider. Based on the findings from the Community Description and the Oral Histories, the following civic protocols were identified.

3.2.1.1 Renewal. At present, there are many efforts underway within the community that embrace a *renewal* theme. There are restoration activities that are aimed at bringing people together to renew respect for the land and the sea based on traditional Hawaiian beliefs. There is increased interest in learning about traditional practices, such as chanting. This movement is important to recognize in the development and implementation of strategies aimed at using Makua Beach as a training site.

“...My vision for Makua would be one of restoring an ahupua’a [a native land unit and management system] on the leeward side of the island to as close as its natural state as possible. And then utilizing the valley as a teaching tool”¹⁶

3.2.1.2 Equity. In day-to-day transactions, there is an expectation of fairness and balance. This means that interaction is not one of manipulation or political positioning, but one of openness and equal respect. This expectation extends to past deeds as well. People keep their word, are responsible for their actions, and they expect the same from others, including government agencies. Even though many years might have passed, there is still an expectation that a wrongful act must be acknowledged. The Marines need to ensure that their interactions are not seen as “trading their participation” for use of the beach.

¹⁴ DoD Instruction No. 4715.3 requires that integrated natural and cultural resources management plans follow an ecosystem management approach, a basic tenet of which is the close collaboration with stakeholders (in the community, representatives of native groups, and government agencies) when making management choices.

¹⁵ See H.D. Tuggle and M.J. Tomonari-Tuggle, 1997, op cit.

¹⁶ This quotation and other italicized quotes in this section are from the *Draft Oral History Study*; ISD 1998.

“...we want the military to come and explain to us exactly what their proposal is. And [more] importantly, we also want them to listen to us, to understand the aloha [deep love and respect] that we have for this land, Makua...”

3.2.1.3 Resource Preservation. In almost every conversation concern was expressed that the resources of the land and the ocean be available for the next generation. This was expressed by community members as “take only what you need” or “leave the first fruit for others.” Great effort is expended ensuring actions involving the land, ocean, and people are carried out in a manner that preserves and improves future choices. Elders are seen as a resource whose knowledge is to be preserved and honored. As keepers of the stories, the elders are key to generational succession. Each generation builds on the wisdom of the past as a basis for current practices. The Marine presence must understand and incorporate these preservation practices into their ongoing activity.

“...The coastal nursery [for fisheries] and resources are so interdependent upon what happens mauka...” [meaning upland in Makua Valley].

3.2.1.4 Relations. In any undertaking, maintaining a good relation with family and friends is the primary consideration. Good relationships are more important than personal or material gain. This extends to nature. It is important that any activity not be destructive and that the land and natural resources are preserved and enhanced. And, in spiritual relations, it is important that any activity be done in a way that respects the beliefs in deities or sacred places. Relations need to be established between families and informal networks as an ongoing part of the Marine presence.

“...We, in the western way of looking at things make a distinction, when there really should be no distinction made. It should be treated as one piece ‘aina [land]. So restoration of mauka, but let’s not forget restoration in the kai [ocean].”

3.2.1.5 Respectful Activity. In the early decades of this century, the residents of Makua Beach lived and worked among sacred sites and sites where cultural activities were practiced. It was a busy and productive site with a railroad, and nearby farming and ranching activities, involving residents from the entire district. Daily activities were conducted in close proximity to these sacred sites. The sacred sites were not located in a special area away from human activity, but rather were interspersed around the area. However, the residents avoided desecrating the sites and conducted their activities in a respectful manner.

“You know, the old Hawaiian people lived next to sacred places -- graves, heiau, and such -- they lived right with these places. They planted, grew, and harvested their crops there. They didn’t kolohe (play around), they respected the places...they were respectful and they didn’t have thoughts of desecration. They respected the land.”

3.2.1.6 Place Based. Makua Beach is a very special place to many residents in the district. It

is considered to be more than just another beach, or another site with some history. It has a special significance in the mythology and genealogy of the area. It reflects the idealized relationship between the people and the land and the ocean. At one time, it supported homes, a community, and provided a living for people still residing in the Wai‘anae District. The Marines Corps needs to understand the place-based stories and frame their involvement with respect this special sense of place.

“...the Hawaiians, they loved the land, the area that they lived in so much, that their spirit was connected to that location. That place... And when they died, the spirit would stay there.”

3.2.1.7 Caring. In addition to the long-recognized practices of caring for each other, there is a special relationship between the people in the Wai‘anae District and their resources. A resident of Kea‘au Beach acts as an informal caretaker; watering plants, tending to flowers, and negotiating conflicts. Many individuals expend a great deal of energy caring for these resources because of their feeling of responsibility and aloha. This spirit of aloha is also extended to other people who come into the area and treat these resources with respect.

Some of the criteria for caring identified that the Marine Corps should be aware of include: knowing how to share; knowing how to forgive; knowing how not to exclude anybody; knowing that you are expected to participate; and, knowing that you are expected to speak for past generations.

“[speaking of his uncle, Ivanhoe Naiwi’s care for the church land, even after he was removed from Makua] ... We used to go out there; he’d round us up, my brother, my cousins, and take us to Makua. We’d spend the night there. Put up our tents in the cemetery, and we’d clean all day, then go to the beach and wash up...The next day, we’d work again.”

3.2.1.8 Access. An important feature of the culture in the area is the access that people have to each other and to land and ocean resources. It is considered unreasonable to prevent access, through the establishment of a ten-mile “no-entry zone” in the ocean for instance, to resources thought to belong to everybody. The “rules of the road” for mariners allow access without interfering with each other’s activities. People in the community are reasonable about permitting access to their lands. Knowing how access is managed locally will allow the Marine Corps to be effective in the Makua area.

“...[access to shore and fisheries is] Very important! Important, not just to native Hawaiians but important to fishermen of non-native ancestry.”

4.0 STRATEGIES AND OPPORTUNITIES

Strategies for community interaction must be developed and implemented consistent with the civic protocols described above. This will help Marine Corps personnel to experience, understand, and gain increasing acceptance by the community. Two kinds of recommended activities are described that can be undertaken. Community Activities focus on community interaction by developing partnerships, and dealing with the state, local governments and other federal agencies. Community Projects are “hands-on,” restoration, repair, or construction activities.

4.1 Strategy

As described earlier in this report, the Marine Corps has several alternatives with regard to the decision to use Makua Beach as a landing site. Adopting option 1, to ignore community sentiment, and choose to land without further concern, presents the Marine Corps with some significant consequences to consider. The military can exercise its legal right to use Makua Beach, with or without State support, ignoring the negative community sentiment. Whether the State can be persuaded to support landings at Makua Beach may be of little consequence in terms of the effect of the community’s reaction on the Marine Corps. The capacity of the Marine Corps’ to sustain its training options at Makua Beach, and elsewhere in Hawaii, will not be improved in either case.

The most promising strategy for the Marine Corps is to work with the community to improve the prospects over time for both the interests of the community and the Marines. Both have an interest in protecting Makua Beach. Both need each other to achieve their objectives. Also, abandoning interest in Makua Beach without putting closure on the current situation that developed as a result of the planned September 1997 landing would not be likely to enhance the Marine Corps’ training options over the long term. Conversely, stopping the Marines from using Makua Beach may close some options for the community.

4.2 Opportunities for Community Activities

This section discusses the support functions that should be undertaken in order to position the Marines to be most effective in working with the community. These activities relate to the Marines creating a presence that establishes predictability and participation in their community approach. Being predictive and participatory will allow the citizens and the Marines to *build capacity* for working together successfully. Predictability and participation will put citizens on an equal basis with the Marines in sharing responsibility for project outcomes. The presence of the Marines can help other formal bodies to honor the commitments they have made at Makua and participate in new projects. Following are the opportunities for Community Activities.

4.2.1 A Physical Presence

Even if the Marine Corps is an infrequent user of Makua Beach, having a physical presence in the Wai‘anae Region is a necessity for engaging members of the community in informal dialog. This physical presence must be established with the informal networks. It should include

continuing the strategy of attending the formal meetings of the Wai‘anae Neighborhood Board, but this is secondary.

The Oral History Interviews and Community Description revealed the frustration of citizens over the lack of permanence in interacting with the military, particularly from uniformed personnel. Changing community representatives is disruptive. It is not the case that the citizens do not want to deal with uniformed personnel, but a combination of civil service and military service personnel would help provide better continuity.

The possibility of joint sponsorship of this undertaking with the Army should be considered. There could be significant benefits from such a union. Having a physical presence near or on the Makua Military Reservation, though not behind an imposing security fence, would be ideal.

Another possibility is that this physical presence might involve a joint effort with the Marines recruiting mission. This recruitment orientation, even if it only involves periodic visits, might argue more for a location in Wai‘anae town.

Regardless of the character of the physical presence, if it is managed on a schedule in a predictable way, it will facilitate interaction with the informal networks that are necessary to partnering and establishing partnerships.

10. Partnering, Partnerships, and Collaborative Stewardships

Partnering is an informal activity where immediate action takes place within informal networks or relationships. The scale is site-specific where an action is performed for the benefit of or as a courtesy to, others. Cleaning up or replanting of an area with native species would be examples of partnering. Mutual cooperation, openness, and trust must be presented on both sides in order to maintain productive involvement with the other partner. *Partnering* can turn into more formal partnerships when an existing issue needs to have several entities involved in its resolution.

Partnerships form around projects that have a one to three year window for completion, e.g., restoration of a *heiau*.

Collaborative stewardships form around ecosystem-wide, long-term resource recovery initiatives, e.g., restoration of Makua Beach to its condition prior to World War II.

It is important to select the right level of engagement to maximize the effectiveness of the resources committed.

4.2.3 Cultural Monitoring

It is recommended that people from the community be hired by the Marines for cultural monitoring assistance during amphibious training operations at Makua Beach. They should be knowledgeable about the cultural history of Makua Beach, and amphibious landing operations, gained through observations at Bellows Beach and elsewhere. These “Cultural Monitors” should be involved in monitoring the training operations at Makua Beach on the days of an

operation. They should be able to communicate instantly with officers in charge about any unplanned danger to a sacred site that might be imminent. They could also be employed to assist in communications with fishermen and fishing networks.

4.2.4 Administrative Planning and Management Area

The work performed in the Environmental Assessment focused on the landing area of Makua Beach. However, in the field work and the oral histories it is clear that the citizens consider the entire geographic area between Kōneana Cave and Ka'ena Point as the cultural recovery area. Therefore, in order to be in cultural alignment with the community, the Marines should adopt the same geographic unit for planning and action. By being more inclusive at the beginning, the likelihood of disruption and fragmentation will be minimized.

4.2.5 Inter-governmental Agreements (IGA)

The individuals who will be selected to serve as liaisons for the community at MCBH must be knowledgeable about the operations of state and local governments and other federal agencies. The core of this activity will be for the MCBH representatives to act on behalf of the community and the Corps in advocating appropriate projects for Makua Beach and the planning area.

4.2.6 Routine Contacts

In addition to the traditional information dissemination functions, which would include press releases and letters to the Wai'anae Neighborhood Board, there is a critical need to use the informal networks for information distribution. As the individuals assigned to this function become increasingly involved in implementing the recommended activities and projects, there will be opportunities to place new information into these networks. Additionally, more networks can be discovered by visiting and simply "hanging out" at popular gathering places in the Wai'anae Region. These would include the Wai'anae Boat Harbor, the horseshoe pits at Wai'anae Park, the Wai'anae Bakery, and the Army's R&R center at Pokai Beach during the bingo games.¹⁷ Other gathering places should also be sought out and visited as well on a continuing basis.

4.2.7 Grants

The use of money grants for worthwhile projects in the community by the Marines can be deferred until greater experience is obtained with the informal networks to know how to use the grants wisely. However, when the grants are made, they will enable partnerships and collaborative stewardship projects to move into action. It is relatively easy to give grants to the traditional formal groups, but it takes more effort to identify the appropriate individual or family for the smaller projects. The informal networks will recognize this expression of commitment.

4.3 Opportunities for Community Projects

Listed below are some local projects that are of concern to the residents. Members of the community have put much energy and thought into these projects. However, many of the projects have not been able to advance because of lack of material resources, promises of support that have not been kept, and fragmentation in decision making at state and other levels. This has prevented the design, planning and implementation of projects from occurring. The Marine

¹⁷ See JKA and ISD 1997, op cit.

Corps can bring focus and facilitation to assist in moving these projects along. It is, however, important for the Marines to recognize that a common characteristic in each project is physical, spiritual, and cultural restoration. For any one of these projects to proceed they must continue to grow from the family networks, with formal groups assisting in finding the resources, opening doors, and insuring resources for project continuity. Family and informal network participation ensures that project activity is shared, updated, and monitored throughout the Wai‘anae area. Each project must reach a maximum feasible participation level with the residents. This includes: conceptualizing, planning, implementing, maintenance and on-going operation of the project. These projects will serve as learning vehicles for the Marines to become involved with the people of the Wai‘anae area.

4.3.1 Restoring Kōneana Cave

This project is important because the cave is associated with the tradition of creation and origin of the culture. Participation in this project grounds the Marines in assisting with a project that affects all of the families and networks in the Makua area. There is great frustration with the current desecration, how the road was widened in disregard for the cave, lack of an appropriate entrance and the general neglect of city and state agencies not honoring its significance.

Work on this project should proceed with families that have historic ties to the site and who will take responsibility for upkeep. The energy of the people created through involvement is important for successful completion and maintenance of the site. For example, a local group concerned with cultural recovery put in the beautiful stone marker that is near Kōneana Cave. They raised the resources, designed it, did the work and take pride in its beauty and upkeep.

This would be a partnership project between the Marines, the families and state agencies such as parks and transportation.

4.3.2 Makua Cemetery and Makua Protestant Church

There are three families that focus their energies on the restoration of the cemetery and rebuilding of the church. They have already thought out the sequence of their action. They would like to: (1) rebuild the fence to establish the boundary of the cemetery and give it integrity; (2) work with the old family members to find out who is buried there and to place permanent markers on all of the graves, with a plaque for those that remain unknown; (3) re-build the church to its original specifications.

The community is already taking the lead and the Marines can supply a support function helping with architects, building material and labor. This project falls in the partnering category.

4.3.3 Beach Renewal

This project has several dimensions beginning with a clean up of the beach, getting off road vehicles off the beach, and opening access up for *kupuna*. The state has been interacting with the local people concerning this activity. An expansion of the physical beach renewal is to consider rebuilding the canoe house with the net drying facilities. A further extension would consider a full restoration of the fishing village. There is much protocol surrounding any activity concerning the beach. It is a project that people would like to see undertaken to bring the beach to its once important place in the history of the area.

This project if it expands to the canoe house and restoration of the fishing village, would fall into the realm of a collaborative stewardship project.

4.3.4 Fisheries Preservation and Enhancement

There is active concern for the preservation of the fishing off of Makua Beach. There is worry that outsiders come in and “fish out” the area under a consumptive perception of “everyone’s right to take” everything. There is also strong local reaction to the use of Clorox and other highly destructive activities that strip an area of its renewability. There is concern about the sustainability of the fishery off Makua and hope that a fishing management project might be developed based on the considerable local knowledge. A fishing management plan could then be developed to provide the basis of rules governing fishing at Makua Beach. It is desired that the management be conducted through informal indigenous networks rather than through regulation, if possible. The culture monitors discussed in the community activities section could be of value in helping to carry out a fisheries program. The Marine Corps has the ability to provide personnel to look at this activity area and assist in developing a interdisciplinary project that accomplishes resource preservation for future generation.

This would begin as a partnering activity with the potential of several partnerships growing out of the partnering activity.

4.3.5 Interpretive Signs

There are many opportunities to work with the local people to develop interpretative signs. The Marines bring the ability to facilitate the creation and making of the signs with the assistance of the local *kupuna* and other culturally aware people. An indication of what would be on the signs is to communicate what your responsibility is when you step upon the land. This is in the area of a partnering activity.

4.4 Other Opportunities for Community Activities and Community Projects

These suggested activities and projects are not the only opportunities, but ones were discovered in the fieldwork. By engaging in their implementation, other opportunities will be discovered--possibly in the areas of wetlands restoration, conducting more oral histories, rebuilding sacred sites, and other environmental recovery projects.

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Acknowledgements: The following people provided valuable discussion for the development and the review of this document: Dr. Diane Drigot (Project Manager, MCBH, LEA), June C. Cleghorn (MCBH LEA), Ron Yamada (MCBH, LEA), Major M.A. Brennan (MCBH, LE and CD), Major G.R McCowan (MCBH, G-3), Capt. J.C. Milliman (MCBH, PAO), Gordon Olayvar (MCBH, LEA), John Goody and David Stefansson (Belt Collins Hawaii), Stan Uehara, Mel Ramos, and Annie Griffin (PACDIV).

Workshop Conducted on National Environmental Policy Act (NEPA)
Compliance for the Environmental Affairs Division
Marine Corps Base Hawaii

Summary and Recommendations Report

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**Workshop Conducted By James A. Kent on National Environmental Policy Act (NEPA)
Compliance for the Environmental Affairs Division, Marine Corps Base Hawaii (MCBH):
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Table of Contents

Introduction	40
Background	41
Workshop Summary	41
Individual Power	
Formal and Informal Networks	
The Difference Between Themes and Issues	
Emerging, Existing, Disruptive Issues	
Bio-social Ecosystems and Productive Harmony	
Cultural Descriptors	
Cultural Attachment, Cultural Retention, Cultural Recovery	
The Relation of Cultural Attachment, Retention, and Recovery to Issues	
Recommendations	45
Closing	46

Introduction

On September 11, 1997, from 8:00 a.m. to 11:00 a.m., James Kent conducted a workshop on NEPA compliance for the following members of the Environmental Affairs Division, MCBH: Major Paul D'Antonio, Diane Drigot, June Cleghorn, Ron Yamada, and Lance Bookless. The objectives of the session were as follows:

1. to exchange information on MCBH regarding recent experiences in NEPA compliance, including the public participation component and public issues management.
2. to understand NEPA as a process that is driven by issues being mitigated as they are discovered rather than as solely a documentation process that is part of an environmental study.
3. to use the Makua Beach issue as a case study in which Marines are empowered to carry out missions more effectively and with community support.
4. to reinforce and add value to the vision elements of the MCBH strategic plan which states:

The MCBH will remain the leader in environmental protection and enhancement within the Department of Defense; and

The MCBH will be held as the model of custodians of rich cultural lands and sites by Native Hawaiian groups and organizations.

The topics of the workshop included presentation and discussion of the key elements from Kent's Human-Geographic Issue Management System (HGIMS). The elements are:

- The Definition of Power
- The Discovery Process
- Identifying the Difference between Informal and Formal Systems
- Definition of the Three Stages of Issues: Emerging, Existing and Disruptive
- Bio-Social Ecosystems and Productive Harmony
- Using Seven Cultural Descriptors
- Significance of Cultural Attachment

Questions to be answered included:

- How does one identify and interface with the informal caretaker and formal ideological systems?
- What is a human-geographic issue management system in the context of NEPA and how does it work within the MCBH structure?
- What kinds of resources and field presence are necessary for MCBH to fully apply the above key elements?

Background

James Kent Associates (JKA) are specialists in Section 101 of NEPA which is considered the process section of the law. This section focuses on productive harmony as the goal of federal actions, including “*social, economic and other requirements of present and future generations of Americans*”. NEPA stresses the importance of citizen perspective and responsibility through an interactive, integrated process to improve final decisions, and the importance of discovering “*the widest range of beneficial uses of the environment without degradation*”.

JKA’s focus on Section 101 leads to the development of pro-active *community partnerships* that reduce the burden of regulation or top-down measures which alienate, polarize, and disrupt. The necessary development of voluntary measures and *collaborative stewardship* agreements lowers cost, builds good will, and accomplishes significant ecosystem health objectives through local citizen participation in ecosystem management.

In JKA’s experience, projects are most successful when implemented in a cultural context, working with local knowledge, understanding informal networks, natural gathering places, and building upon what is already happening in a specific geographic area. Opportunities are identified to successfully integrate the project with local individuals, informal networks, groups and communities. Any environmental management planning must be highly responsive to local issues as defined and articulated by the citizens themselves in their natural, not organizational, setting. Recognizing the cultural values within a given resource area allows for the social and physical environments to be linked together in a truly integrated management plan. This holistic approach was created by JKA to address the “*productive harmony*” clause of NEPA. This process is called Bio-Social Ecosystem Management.

Workshop Summary

Individual Power

The workshop began with a discussion of individual power which is defined as “*an individual’s ability to predict, participate in and control their environment in a manner that does not oppress others*”. This type of power is infinite and promotes the growth and development of the individual in his/her environment. It is also used as the base definition for implementing the NEPA process. Individual power as defined above is contrasted with a definition of formal group power that sees power as finite, i.e. the more power one group exercises the less power another group has. This power-on-power concept often dominates the decision making process when there is conflict involved in a resource determination. The group that mobilizes the press and controls the dialogue about an issue is seen as the party to be accommodated by the agency. Often, the mobilizing group does not include people who live in the impacted area.

Formal and Informal Networks

This introduction was followed by a presentation of the difference between Informal and Formal Citizen Networks. As Figure 1 (see Appendix) indicates, the informal system is horizontal in nature and is structured around *taking care of each other, maintenance of the culture, and*

survival. The formal system is vertical in nature and is structured around *ideological truth, political power and economic control*. Informal systems nurture and enhance the development of people in their networks and attempt to use agency decisions to benefit their well-being. Formal systems attempt to impose solutions upon people through agency decisions in the name of their truth and their representation. Formal systems speak and make decisions for the masses.

This description of two separate systems in existence in the community immediately struck a chord with the group. There was detailed discussion about how they had been working with the ideologists in the Makua project. If they had contact with individuals in the informal system they did not recognize it as significant and furthermore did not know how to mobilize them. Eventually, detailed descriptions came out of the group primarily concerning the ideologists and how they had controlled the day and the outcomes. With some reflection individuals from the community's informal networks were identified as being visible and involved in the issues relating to the site but there had been no response or follow-up to them from Marine personnel.

It also became clear that the ideologues operated from a distance, demonstrating at Punchbowl Cemetery (not at Makua Beach), tying the Marine activity to desecration of cemetery burial sites, and declaring Makua Beach sacred. By this time the ideologues had gained control of the press. Marine personnel were drawn into interactions with the ideologues and abandoned the local people who could directly benefit from Marine presence. Local people were overlooked as being important supporters of Marine activities, especially in relation to proper recognition and mitigation of local issues.

The Difference Between Themes and Issues

As this informal/formal concept was absorbed by the group the Discovery Process chart, (Figure 2) was put up to move the workshop discussion to consideration of the difference between *themes and issues*. Again, this was recognized by the group as an important distinction that would help them with Makua and other projects. *Themes* are topics of general discussion that do not lend themselves to specific resolution. For instance, the ideologues used the theme of the *sacredness of the whole beach* to stop the project. The Marines were incapable of addressing a resolution to this idea, yet they were tied up in using resources and energy trying to address this theme. Control was maintained by the group managing the theme, leaving the Marines in a reactive position.

However, *issues* can be resolved. An issue is a subject of widespread public interest and discussion that an individual or network has decided to act upon to protect and maintain control of their specific environment. (Formal groups do not have issues, they have concerns). Issues are situations upon which an individual or network can act. For instance, it is easy for the Marines to address the reconstruction or rehabilitation of a church cemetery in Makua because this issue is carried by an individual whose family has been responsible for the church property for several generations. This action also deals with *sacredness* at the site specific level where the issue can be resolved with the least expense of resources and the most benefit from the action. Managing issues puts the Marines in a pro-active position which is more in line with their training.

Emerging, Existing, and Disruptive Issues

With informal/formal systems in mind and a new understanding of the difference between themes and issues, a discussion about the developmental stages of an issue followed. Figure 3 shows that issues have three stages. Issues emerge, exist, and become disruptive. For Marines to effectively implement projects that affect communities they must be able to operate at the emerging and existing issue stages. By managing issues at these stages the Marines can prevent the development of disruptive issues. Disruptive issues are those that have divided a community into opposing factions. They are characterized by grievances being filed, people organizing opposition, and/or people seeking legal council. Disruptive issues are resolved by legal, administrative, or legislative systems far beyond the environment in which the issue was created.

Workshop participants determined that emerging issues could still be identified in the Makua area. Emerging issues only exist with informal networks. Therefore, the informal networks and their gathering places will have to be described. Several existing issues that could be acted upon were identified. Now it remains to decide an action strategy.

Bio-Social Ecosystems and Productive Harmony

The discussion shifted to what could be done at Makua in relation to the system that was just presented. There was excitement and interest in pursuing this different, but time- and field-tested, approach to community involvement with issues important to the Marines. As part of the discussion the Bio-Social Ecosystem chart was put up. Figure 4 presents the two key variables for both the social and physical ecosystems as being permanence and diversity. The Marines can incorporate the concept of productive harmony only by understanding how their proposed action will enhance all four segments of the chart. This enhancement is called *sustainable development* and is often accomplished by short and long term mitigation of issues to accomplish productive harmony.

Cultural Descriptors

Figure 5 presents the Cultural Descriptors that are used to describe the community in a site-specific area. The descriptors are dynamic definitions developed through the collection and analysis of observations, stories, and benchmarking of the significant events in each descriptor area. For instance, in the Makua story the *settlement pattern* is important because of the genealogy of the Hawaiian families that lived and survived there for generations before their relocation. When the first six descriptors have been completed the seventh descriptor, the *human-geographic boundaries* that distinguish the various social/culture units in the area, is drawn. Once the human-geographic units are identified in Makua, Marine personnel can work in specifically defined, grassroots culture areas to more effectively resolve the issues. When this is accomplished the outside interests trying to decide the people of Makua's destiny no longer have the power to force decisions contrary to the local people and their issues.

Cultural Attachment, Cultural Retention, and Cultural Recovery

Finally, a brief discussion of cultural attachment, cultural retention, and cultural recovery took

place in relation to what can be done next at Makua. Figure 6 displays the three types of culture activity that can enhance the Marine's approach to the Makua area. From the discussion it was indicated that there is strong cultural attachment by some Hawaiian families to the Makua area even though they were relocated from there over 50 years ago.

Cultural attachment, as originally defined by Kent in 1995, is "*the cumulative effect over time of a collection of traditions, attitudes, practices, and stories that tie a person to the land, to physical place, and to kinship patterns*". This is important since any Marine activity must recognize this cultural attachment (to the degree it exists) wherever they are stationed.

Cultural retention is recognizing the existence of a culture that has been intruded upon. In this instance the Marines can assist the people in increasing their absorption capacity to reclaim their culture through enhancement and mitigation programs that create sustainability in the local environment, thus providing resilience for the culture.

Cultural recovery is an intervention process that helps people reconnect to their land, sense of place, and kinship ties. Without this intervention further cultural degeneration may occur, causing the loss of beliefs, traditions, values, and stories that sustain a culture. In this situation the Marines can assist in a cultural recovery process by helping to restore the culture through their project activity.

The Relation of Cultural Attachment, Retention, and Recovery to Issues

These three cultural processes relate to the issue categories in the following manner:

- Cultural attachment is often found in emerging issues through the informal network. This is the area where the agency and the public can stay in harmony through citizen-based action programs. This area generally does not need community partnerships or collaborative stewardship activities.
- Cultural retention relates to existing issues where there has been some disruption, but there is still resilience in the system. This is often where community partnerships are formed to tackle an issue, resolve it, and then dissolve it until the next issue arises. There have been many community partnerships developed by the Environmental Affairs Division that have, in keeping with the culture, stayed as informal as possible. Formalizing procedures for partnerships often destroys the intent of the partnership by only involving people that understand formal agreements.
- Cultural recovery is associated with disruptive issues. It usually means that the physical/biological resource has been exploited. For recovery to occur the culture must be included in the revitalization of the physical/biological resource. This is where collaborative stewardship programs are most effective. Cultural recovery requires a long-term commitment and both the physical and social resources need integrated resource management.

Recommendations

The workshop ended with questions about where the Environmental Affairs Division and the Marines should go from here. The following recommendations gleaned from the workshop are presented in a Situation and Recommendation format. While there are many more insights that could be expressed, these are the main recommendations.

Situation:

Federal employees who participated in the workshop session already have multiple duties that take their full time. Addressing these social/cultural systems in all their complexities cannot be done merely by adding tasks to current workloads or by dismissing the sophistication of the work by telling the staff to “go do your informal thing”. The lack of a social/culture system being in place could ultimately cost the Marines the landing sites needed for combat preparation. Without such a system ideologists will ultimately control the decision making process.

Recommendation:

Develop an independent social/cultural environmental program within the current Environmental Affairs Division with the same level of commitment that has been put into building the award-winning physical/biological environmental program at MCBH. This requires increased resources of time, money, personnel, and field presence to discover and manage issues before the issues become disruptive to Marine projects. This program will require immediate status recognition as a priority from management and budget personnel. The future of Marine maneuverability and use of training sites will ultimately depend on the Corp’s ability to interact with local people at the site specific level.

Situation:

The Makua training situation became disruptive when the formal advocates gained control of this issue. The training was ultimately canceled due to pressure from special interest and political groups. The Marine’s decision makers did not have a systematic process to access the informal networks and involve the Hawaiians and other citizens in resolving this issue at the site level.

Recommendation:

The capacity for describing a community, developing grounded strategies and tactics, creating an implementation program, and monitoring changes must be developed within the Environmental Affairs Division. This is not to be confused with a community relations plan or having a public relations or cultural resources officer. It will require new staff positions and consultants using applied human sciences. Specifically, a *management program* for the Makua issue should be created so the staff can experience working first hand with a human-geographic issue management system. This program could be the Strategic Community Participation Plan to Enhance Marine Corps Training Options in the Makua Area. It also could be used as a pilot project to establish a permanent program dealing with complex community-based issues.

Situation:

An Environmental Assessment (EA) of the Makua issue is due in 45 days. This is a technical approach to a cultural issue. When one works at the grassroots level in a community, time becomes tribal rather than linear. This means that the development and implementation of

enhancement and mitigation measures, necessary to provide the local people positive participation with the Marines, will take as long as they take. Artificial time constraints often lead to shortcuts and disruption. Given the lack of sophistication on the part of federal contractors in addressing the social/cultural impacts, this EA could turn into a situation that breeds conflict rather than resolving existing issues.

Recommendation:

Do not let the EA be the definitive process. Influence the EA process but create a separate Management Plan that can move immediately into the social/culture arena. Begin building local solutions to the issues most likely to influence/be influenced by Marine Corps training mission actions in the Makua area. The Environmental Affairs Division has previously mobilized various local publics to support on-base activity, e.g. mangrove cleanup and rebuilding an ancient sea wall.

Situation:

The second part of the mission statement quoted at the beginning of this report reads: “The MCBH will be held as the model of custodians of rich cultural lands and sites by Native Hawaiian groups and organizations.”

Recommendation:

It is recommended that this statement be modified to read: “The MCBH will be held as the model of custodians of rich cultural lands and sites by Native Hawaiian **individuals, families, networks,** groups and organizations”. Language traps us and directs our thinking and action process. If the mission is only concerned with “*groups and organizations,*” 98 percent of the population who function at the individual, family and networks level will be left out of the decision making process. People in the informal systems deserve the same voice granted to the two percent of the people belonging to formal groups or organizations. Further, it is important to be intentional about the language used and the structure that it represents. To the extent possible, written and spoken language should be aligned with the processes that represent a shift to involving and empowering individuals, families and networks through Marine activity and projects.

Closing

The success of the Marine Corp training has been based on its ability to create a force that is always ready and prepared to respond to local, national, and international crisis. The training is pro-active in that casualties are minimized by following time-tested procedures when entering new/hostile environments. This has resulted in a “can do” attitude where the Corp has developed a spirit that overcomes obstacles by focusing on the mission.

To maintain their options for continued training the Marines must apply this same level of “can do” commitment and energy to working with communities and stewardship programs. It is necessary to create and sustain mutually beneficial partnerships between local people and Marines. Intrusions into human-geographic culture areas will be based on the local ability to absorb the intrusions and measured on the extent to which they are considered a beneficial

event.

Citizens at the local, not state nor national, level hold the key to the future health and readiness of the Corp. During war and times of military stress communities have made sacrifices to insure the readiness of our armed forces. The post-cold war years have brought a shift in the public's attitudes towards military presence in their neighborhoods and communities.

If the Marines can bring their discipline, pro-active, and "can do" attitudes into the communities with whom they must interact to survive, the future is bright. To rely on old attitudes that the public will support the Marines regardless of what they do, absent of war, will mean the reduction of options necessary to maintain military readiness.

The MCBH has led the nation in its environmental programs, including the creation of many community-based programs like the Community Caretaker/Partnership Plan for Cultural Resource Stewardship. MCBH now has the opportunity with the Makua issue to provide leadership in a new paradigm of social/cultural interface and mutually beneficial action.