

Kalaupapa National Historical Park

General Management Plan / Environmental Impact Statement
Newsletter # 2 Results of Scoping, Fall 2009



A Message from the Superintendent

Dear Friends,

I'd like to express sincere *mahalo* to our partners and the general public for helping to chart the future of Kalaupapa. We asked for your involvement, and you responded openly and with conviction. The passion and love for Kalaupapa expressed at the planning meetings was instructive, inspiring, and heartfelt. Your *mana'o* underscores the importance of preserving Kalaupapa and sharing its unique stories with the world.

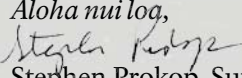
Today, 19 truly remarkable human beings make up the Kalaupapa patient community; they give life and spirit to this very special place. It is an honor and privilege for me and the entire National Park Service staff to call these *kupuna* our friends and neighbors. We are also honored to have patients and 'ohana on our planning team. The many comments we received from patients and 'ohana are of special significance, and the patients' *mana'o* will be held foremost as we move through this planning effort.

Over 400 people attended the public workshops and dozens more provided written comments about their concerns and ideas for the future of Kalaupapa. The comments are rich in diversity of experiences, opinions, and connections to the people of Kalaupapa and the place itself. This newsletter reports on the information we received from you, the public.

These comments will help formulate a vision for Kalaupapa. As we continue the planning effort at Kalaupapa, the success of the final plan and its implementation is largely dependent on your continued involvement. We will update the public about the planning process with a series of meetings in Honolulu, Kaunakakai, and Kalaupapa in December 2009. Please come if you are able, otherwise feel free to contact me to express any concerns and ideas you may have.

In addition to the general management plan, the National Park Service is undertaking other planning efforts at Kalaupapa. The NPS is working on a plan to repair the Kalaupapa Dock in order to have continued barge service and is working in partnership with Ka 'Ohana O Kalaupapa to design and develop a memorial to honor and perpetuate the memory of those individuals who were forcibly relocated to the Kalaupapa Peninsula. You can learn more about these planning projects by visiting <http://parkplanning.nps.gov/kala>.

Thanks again for your participation at last spring's workshops and we look forward to collaborating and partnering with you in the near future.

Aloha nui loa,

Stephen Prokop, Superintendent
Kalaupapa National Historical Park

You're Invited to a Public Meeting!

You are invited to attend one of these follow-up public meetings to discuss the scoping comments received, provide any additional ideas you have for the future of Kalaupapa, and learn about the next steps in the planning process. We look forward to seeing and hearing from you!

Tuesday, December 8, 2009

1:00pm-3:00pm
Kalaupapa, Moloka'i
McVeigh Social Hall

Wednesday, December 9, 2009

6:30pm-8:30pm
Kaunakakai, Moloka'i
Mitchell Pauole Center
90 Ainoa Street

Thursday, December 10, 2009

6:00pm-8:00pm
Honolulu, O'ahu
Bishop Museum, Atherton Hālau
1525 Bernice Street

What is a General Management Plan?

A general management plan (GMP) identifies the overall direction for the future management of units of the National Park System. GMPs take a long-range, broad and conceptual view. They provide a framework for managers to use in making decisions about how best to protect resources, what levels and types of uses are appropriate, what facilities should be developed, and how people should access the historical park. The GMP for Kalaupapa National Historical Park will describe the general path that the National Park Service intends to follow in managing Kalaupapa over the next 15-20 years.

For More Information

You can access more information about this long-range planning effort for Kalaupapa National Historical Park by visiting <http://parkplanning.nps.gov/kala>, clicking on the "GMP" project link, and downloading Newsletter #1 at this website, or by contacting us.

Available information includes:

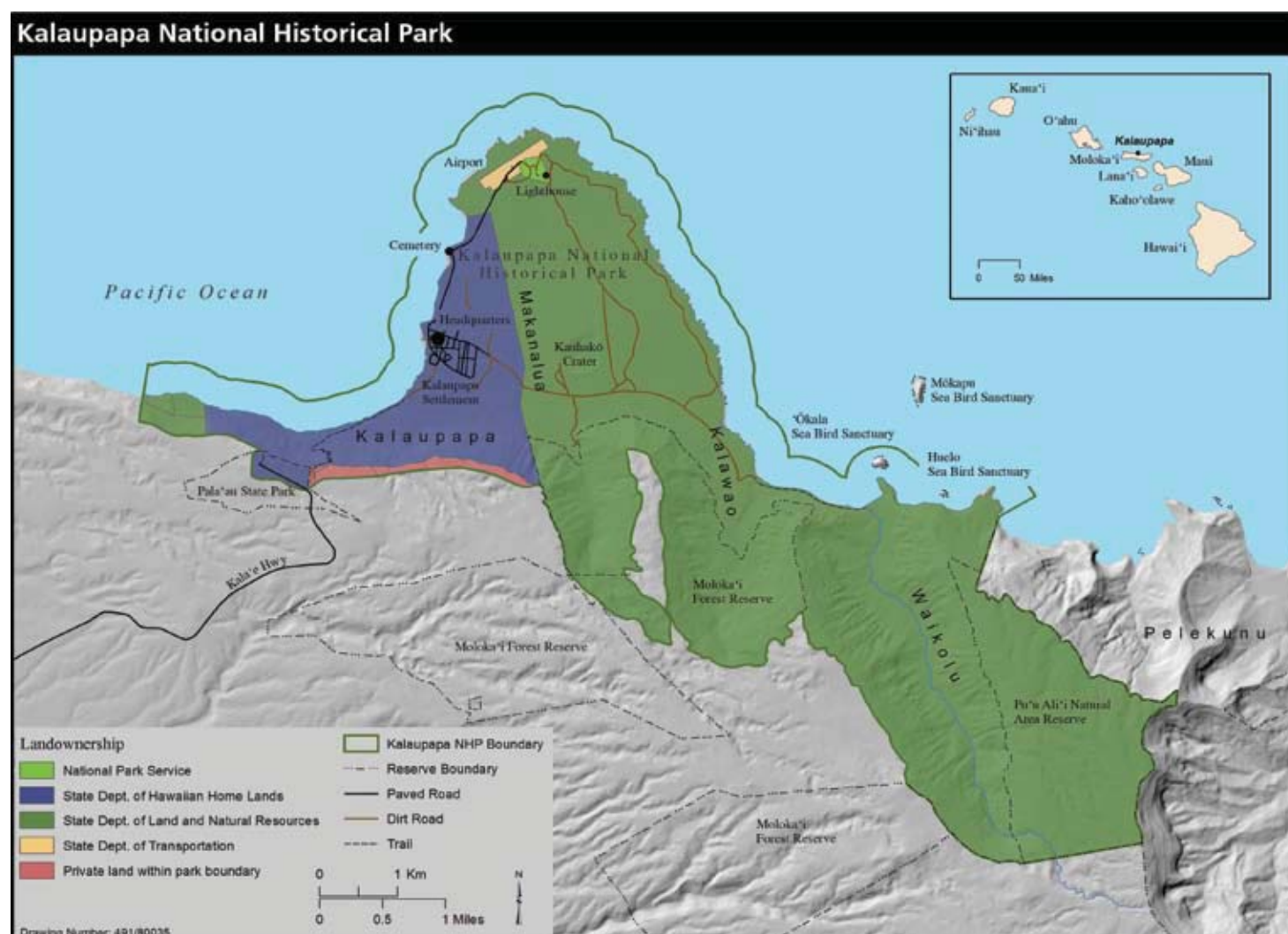
- Complete transcripts of all the public scoping workshops held in April and May 2009
- What preliminary issues will be addressed in the plan
- Common questions and answers about management of Kalaupapa
- And much more...

GMP Schedule and Public Involvement Opportunities

GMP Schedule		
Estimated Time Frame	Planning Activity	Public Involvement Opportunities
April 2009	Public Scoping —Identify concerns, expectations, values, and ideas related to Kalaupapa *Completed	<ul style="list-style-type: none"> • Provide your ideas and comments during the scoping period • Review this “Results of Scoping Newsletter” • Read the public workshop transcripts online • Participate in public meetings to discuss next steps (dates, times, and locations of the meetings are noted on the front of this newsletter)
2009	* We are currently in this step	
2010	Preliminary Alternatives —Outline different possible visions and strategies for the future of Kalaupapa	<ul style="list-style-type: none"> • Review “Alternatives Newsletter” • Participate in public workshops • Send us your ideas and comments on the alternatives
2012	Draft General Management Plan/ Environmental Impact Statement — Detail different alternatives, the preferred alternative, and impacts that could result from implementing the alternatives	<ul style="list-style-type: none"> • Review the draft GMP/EIS • Participate in public workshops • Send us your comments on the draft GMP/EIS
2012	Final General Management Plan/ Environmental Impact Statement — Analyze comments, revise draft document, and finalize the plan	<ul style="list-style-type: none"> • Review the final GMP/EIS
2012	Implement the Approved GMP/EIS —Prepare and issue a Record of Decision and implement the plan as funding allows	<ul style="list-style-type: none"> • Stay involved to implement the GMP • Check the NPS website for updates

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The Public’s Mana‘o on Kalaupapa

Public Scoping

Prior to the formal scoping period, the planning team met with numerous agencies, organizations, and ‘ohana to provide an overview of the planning process and to answer questions and listen to concerns.

Formal public scoping for the development of Kalaupapa National Historical Park’s general management plan occurred between March 11, 2009 and July 15, 2009. The National Park Service (NPS) announced the public scoping period and invited public comment through newsletters, correspondence, press releases, public workshops, informal meetings, the NPS Planning, Environment, and Public Comment (PEPC) website, and a *Federal Register* notice. NPS staff produced and mailed Newsletter #1 – Public Scoping to approximately 800 individuals and entities on the NPS’s mailing list. Agencies, organizations, governmental representatives, and Native Hawaiian entities were sent letters of invitation to attend the public workshops or individual meetings. Press releases were distributed to local and regional news media.

The project was launched on the NPS Planning, Environment, and Public Comment (PEPC) website: <http://parkplanning.nps.gov/kala>, providing access to information about the Kalaupapa’s GMP and a method for taking public comments. A notice of intent to prepare a general management plan and environmental impact statement for Kalaupapa National Historical Park was published in the *Federal Register* on March 11, 2009 (Vol. 74, No. 46, pp. 10611-10612) and in the State of Hawai‘i Office of Environmental Quality Control’s *The Environmental Notice* on March 23, 2009. The public was invited to submit comments by regular mail, e-mail, fax, online, and at public workshops and individual meetings.

Public Scoping Meeting Attendance		
Location	Date	Attendance
McVeigh Social Hall	April 20, 2009	27
McVeigh Social Hall	April 21, 2009	27
Maui Arts & Cultural Center - AM	April 22, 2009	25
Maui Arts & Cultural Center - PM	April 22, 2009	21
Bishop Museum	April 23, 2009	82
Bishop Museum	April 24, 2009	64
Kapa‘a Public Library	April 27, 2009	19
West Kaua‘i Technology & Visitor Center	April 28, 2009	15
Mitchell Pauole Center - AM	April 29, 2009	51
Mitchell Pauole Center - PM	April 29, 2009	40
Kona Outdoor Circle	May 26, 2009	12
Mokupāpapa Discovery Center	May 27, 2009	25
Total		408



Participants in a public scoping workshop in Honolulu.

Public Workshops and Written Comments

The NPS held 12 public workshops on the islands of Moloka‘i, O‘ahu, Maui, Kaua‘i, and Hawai‘i in April and May of 2009 to provide the public with an opportunity to learn about the general management planning project and to offer comments. The workshops began with a presentation of Kalaupapa National Historical Park and the planning process. The meetings then transitioned into facilitated group discussions. The table on the bottom left lists the locations, dates, and number of people who attended each meeting.

During the public comment period, the NPS received a total of 65 written responses in the form of letters, e-mails, newsletter response forms, and web comments.

Comments, both through public workshops or written correspondence, were received from the following organizations, affiliates, and elected officials:

Aka‘ula School	Na Ala Hele Hawai‘i Trail & Access Program
Arizona Memorial Museum Association	Peacemaker School
Blessed Damien Catholic Parish	Royal Order of Kamehameha
County of Maui	Shrine and Museum of Blessed Marianne Cope
County of Maui Planning Department	Sisters of Sacred Hearts
Damien/Marianne Commission	Sisters of St. Francis
Danny Mateo, Council Chair, County of Maui	Sisters of St. Francis of the Neumann Communities
Hale Mohalu Hospital	St. Michael Church
Historic Hawai‘i Foundation	St. Catherine Church
Hui Ho‘opakele Aina	State of Hawai‘i
Hui Kako‘o ‘Aina Ho‘opulapula	Department of Hawaiian Home Lands
Hui Malama I Na Kapuna O Hawai‘i Nei	Department of Health
International Association for Integration, Dignity and Economic Advancement	Department of Land and Natural Resources
Ka ‘Ohana O Kalaupapa	Division of Forestry and Wildlife
Kaahumanu Society	Department of Transportation
Kaui Community College	Office of Hawaiian Affairs
Ke Kula Niihau O Kekaha	The Moloka‘i Dispatch
KMKK Radio	The Nature Conservancy
Kuha‘o Business Center	U.S. Department of Interior, Office of Inspector General
Malu ‘Aina	Hawai‘i Conference United Church of Christ
Maui Historical Society	University of California, Berkeley
Maui Tomorrow	University of Hawai‘i, Hilo
Mazie Hirono, Congresswoman, 2nd District, Hawai‘i	Waimea High School
Moloka‘i Police Department	Waiola Church
Moloka‘i Visitor Association	
Moloka‘i Community Service Council	
Moloka‘i Mule Ride Inc.	

“We need to honor the people, the site, and the history of Kalaupapa by allowing it to remain the way it is. Let us work together in keeping Kalaupapa as a sacred site.”
Name Withheld

The ideas expressed by individuals and organizations in this newsletter are presented as a sampling of the public opinions and concerns submitted during the public scoping period. This information informs the planning process by providing an understanding of the range of public comments. All comments received are maintained in the administrative record and are available for inspection.

“The most urgent issue is the preservation and maintenance of the privacy, dignity and lifestyle of all patient residents at Kalaupapa, in the midst of the transition to NPS’ sole management of the peninsula. The patient residents are a precious few in number now and have experienced many changes throughout the years. . . In every aspect, the patients’ wishes should be honored as this little village called Kalaupapa is first and foremost, their home. These are the last patients who will ever live at Kalaupapa and as such, are the “living treasures” of the Makanalua peninsula.”

Barbara Jean Wong

“With the patient population getting smaller, there has been a tendency lately to refer to a time in the near future at Kalaupapa ‘when there are no more patients. The ‘Ohana does not believe such a time will ever come to be. While the patient population may no longer be with us physically, they will always be present spiritually. They will always be part of this land.”

Ka ‘Ohana O Kalaupapa

“What a magnificent place, steeped in history, culture and spirituality. You could literally feel the presence of those that had gone before, their struggles, their plight, their mana‘o, their hopes and their honor. This fortified my respect for the place and its residents. A respect that we must insure.”

Danny A. Mateo

The following description incorporates both the public workshop comments and the written comments received by the NPS through July 15, 2009. All comments received have been reviewed and will be considered for the preparation of this GMP.

Respect for Kalaupapa’s People and Culture

The vast majority of public comments emphasized the need to *mālama i ka ‘āina* in a manner that shows respect for the peninsula’s people, stories, and way of life. Both living patients and members of the public stressed that this means not only the recent or living residents with Hansen’s disease, but also the thousands who lived and died there in earlier times. These earlier times encompass hundreds of years when Native Hawaiians inhabited the area, as well as the early Hansen’s disease settlement era.

An overriding point many people made clear is that in Hawaiian tradition the people of the past, both Hansen’s disease patients and Native Hawaiians, live there still in the spirit of the land. The presence of these ancestors, combined with the compelling story of patients’ faith and *aloha* despite terrible suffering, makes Kalaupapa an especially sacred place. Commenters urged that this sacredness be preserved. Some expressed this simply as “Keep it as it is,” or “Keep Kalaupapa Kalaupapa.”

Central to this view is the conviction, expressed in many comments, that the past and present patients who comprise the community know best what is needed at Kalaupapa, now and in the future, and that their wishes should be respected.

Another key issue identified by patients, families and the general public is the need to recognize the importance of patients’ stories, and to move quickly to preserve oral histories from the remaining living patients and *kōkua* as well as from workers and close family.

People felt this is ever more urgent, as the patient population declines. They described these stories as essential, both for preserving the culture within families and for presenting the stories of Kalaupapa appropriately to the public. Many noted that out of respect for the unique and complex history of the patient community, their stories should be told using their own words, not other people’s interpretation of their words and thoughts.

A major concern among commenters was whether future management of the historical park will accommodate the important role of ‘*ohana*, or family, in perpetuating these values of the Kalaupapa community. Many people need assurance that general visitors will not diminish the opportunity for Kalaupapa-related families to visit for gatherings, genealogical research, and to tend the graves of their ancestors. Quite a few comments also suggested that ‘*ohana* serve as

“While the majestic cliffs, the natural environment, pristine near-shore waters and spectacular view plains are important components of Kalaupapa National Historical Park that should be preserved, the park’s most significant resource is -- and always will be -- the people of Kalaupapa and their inspiring history. The park was not established because of the peninsula’s natural resources, no matter how beautiful they might be. The park was created because of the compelling human history of an estimated 8,000 people who were taken from their families and forcibly relocated to Kalaupapa. Their stories of survival, triumph and love remain the core of the park and will remain the core of the park even after the last of the residents has died.”

Ka ‘Ohana O Kalaupapa

interpreters, guides or docents. Their future presence and involvement is seen as a vital way to respect the community’s culture and keep its spirit alive. Another frequently mentioned way to foster family ties with Kalaupapa is the collection, archiving and sharing of patient records and genealogical data. Several people said this was an important NPS responsibility and function, since the State of Hawaii Department of Health (DOH) will be leaving soon and relevant records may

be “buried in bureaucracy” and scattered throughout several agencies, making it very difficult for families to uncover their heritage.

Many people felt that a memorial would be one way to show respect for Kalaupapa’s people. While opinions varied somewhat as to the site and type, there was strong support for a memorial at Kalawao inscribed with known names of those who were banished to Kalaupapa and perished there, and in tribute to the many others who remain unknown. Several commenters stated that some people may want their names withheld as a matter of privacy and their wishes should be respected.

Visitor Regulation and Access

The vast majority of the public consistently cited the need to control visitor access in order to preserve the culture and environment of Kalaupapa. This was identified as one of the most important issues, especially in light of the recent canonization of Saint Damien.

No one advocated for unlimited access. Most recommended the existing cap of 100 visitors to Kalaupapa per day be maintained. In a survey on Molokaʻi, conducted by students of Akaʻula School and offered as a public comment to the National Park Service, 81% of respondents advocated keeping daily visitor numbers at or below 100. Ka ʻOhana O Kalaupapa, an organization of patients and their families, asked that the existing cap be retained at least until patient residents no longer live at Kalaupapa, after which the cap might be extended to 150 per day. Only one comment suggested a higher cap of 200 per day. One person complained that access is “severely restricted” and wished for more recreational access, yet expressed appreciation of the historical reasons for the limit.

Many people value Kalaupapa’s serenity, sacredness and sense of isolation and fear that these aspects could be threatened if too many visitors are allowed at once.

Who may visit Kalaupapa, and under what conditions, greatly concerned the public and prompted many questions. Will visitor “sponsorship” by residents continue? What criteria will be used when there are no patient residents available to serve as sponsors? Should entry to Kalaupapa always require a permit? Should families of patients receive preference for access, and should they be counted in the daily visitor cap? Should family members have to prove their genealogical connection? Should they be identified by wearing special tags? Should special access rights be given to Native Hawaiians for traditional activities, residents of neighboring valleys, or residents of Molokaʻi? Should the current ban on children under 16 be relaxed or retained?

The vast majority of those who commented on access rights felt that Kalaupapa ʻohana should have priority over general visitor access. Families repeatedly expressed a strong desire to visit, especially in order to tend graves and connect spiritually with their kin, but also to volunteer, to share family history with their children, and to educate others. Frequently expressed was concern that tourism pressure as a result of Saint Damien’s canonization, and the possible canonization of Mother Marianne, will eventually crowd out access by families unless preferential access is established. A few people suggested that the Sisters of St. Francis, because of their long and valuable association as *kōkua*, should also receive preferential access to Kalaupapa.

Native Hawaiian access to Kalaupapa for traditional activities such as fishing, hunting and gathering was addressed by many people. Most agreed that Kalaupapa residents should be allowed to engage in these activities, but for subsistence purposes only. Some felt that this opportunity should also be extended to the Native Hawaiian community of Molokaʻi and/or to workers at Kalaupapa. Some noted a need for thoughtful regulation of these rights. Several suggested that NPS work closely with Kalaupapa residents and with Molokaʻi Native Hawaiian groups to develop a plan that allows for subsistence practices and other traditional cultural activities, but still protects resources.

Another issue important to people was the current policy prohibiting children under age 16 at Kalaupapa. Opinions were evenly divided between those who support relaxing or removing this restriction, and those who either want to keep the restriction in place, leave it up to the patients, leave it up to NPS, or wait and revisit the topic when there are no longer living patients at Kalaupapa. Many family members expressed a desire to bring their *keiki* to Kalaupapa to learn about the history and strengthen family ties. In the survey conducted by Akaʻula School students on topside Molokaʻi, 54% of respondents said people younger than 16 should be allowed, and 45% said they shouldn’t.

Many people also had opinions of how long visitors should be allowed to stay at Kalaupapa. Of those expressing an opinion, about one-fourth thought no overnight stays should be allowed. The remainder thought some provision should be made for overnight stays (one or possibly two nights), but often only under certain circumstances, or for particular types of visitors, such as Kalaupapa ʻohana or educational groups. A few thought that stays of a week or more should be allowed. Overall, the comments acknowledged that while a day visit may be uncomfortably short for people’s purposes at Kalaupapa, too many overnight visits might set up a type and level of tourism that seems inappropriate for Kalaupapa.

The vast majority of those commenting on access issues advocated or assumed that general visitors to Kalaupapa will be accompanied by trained guides, interpreters or escorts, or will be self-guided but constrained to certain areas. Several people also identified specific locations, such as the crater and Kalawao, which they thought should be subject to special access rules due to the sensitivity of resources, cultural concerns, or safety.

“When the time comes when there will be no more residents, Kalaupapa should still remain in limited use of its buildings and with limited visitors. This place should not be a tourist haven.”

Name Withheld

“I support having children 10 years and older to have an opportunity to experience Kalaupapa and its history.”

Joyce Kainoa

“Visitors should be alerted of rules and regulations regarding their behavior in the park premises . . . handouts, printed material or even a short ‘video’ presentation prior to their tour of the park so they are well informed of what is expected of them.”

Piolani Motta



Signs at Kalaupapa’s entrance alert visitors to visitation restrictions.

Care and Use of Kalaupapa’s Buildings and Landscape

The public emphasized that caring for Kalaupapa’s historic structures, graves, cemeteries, and planted areas is necessary to “Keep Kalaupapa Kalaupapa.” Many people noted the need for even more ongoing maintenance of these resources. A few recognized the possibility that not all the structures can be saved or maintained, and many people urged the selective preservation, restoration, or reuse of specific sites or structures.

Respectful preservation of patient homes is a matter of top concern for the public. Their comments included general suggestions for preserving, restoring and furnishing houses to function as mini “museums” and to bring the story of Kalaupapa to life for visitors. In addition, some people urged restoration of specific homes and homesites:

- Restore Bernard Punikai’a’s home as a museum to the struggle for Hale Mohalu
- Preserve Kenso Seki’s house and Ed Kato’s studio, as is currently planned
- Renovate the Doctor’s House for tour purposes
- Preserve the homes of Henry Nalaielua, Richard Marks, Lucy and John Kaona
- Preserve Richard Marks’ bottle collection to help tell the story
- Preserve Peter Keola’s apartment as an example of the talented people of Kalaupapa

- Restore and open the home of Olivia Breitha as a place to educate visitors
- Restore and open the home of David and Annie Kupele for visitor education after the current occupant no longer lives there
- Preserve the Makanalua land where Ambrose Hutchison used to live and save any artifacts of his that are found there
- Identify the Makanalua site where Peter Kaeo, the cousin of Queen Emma, used to live

Another matter of special concern is the care of graves and cemeteries. Several people stressed the need to locate and document currently unmarked graves. Many people talked about how important it is that all the graves--marked and unmarked--receive good care. Others mentioned the need to remove invasive vegetation from gravesites, and to eventually add markers to graves that are unmarked today. Families of current and former patient residents expressed strong interest in helping to maintain the graves and cemeteries. Sisters of St. Francis urged that Mother Marianne Cope’s gravesite, and the front gate and monument for it, remain intact.

Many also commented on the need to preserve the churches and associated structures. They expressed a desire to keep the churches open and provide regular or occasional services, and to maintain other religious facilities for retreats or other spiritual purposes, so they can remain as tributes to the religious groups that served the Kalaupapa community.

Kalaupapa’s gathering places, group homes, and other important community sites were also mentioned in

“The monuments or buildings should set the atmosphere for quiet reflection and respect and appreciation for all that has gone before.”

Sister Rosaire Kopczenski

public comments. Suggestions included:

- Bay View Home - preserve Peter Keola’s apartment and Building One, as he requested before his death. Other ideas include continuing to use the rest of Bay View for NPS offices; or use rooms and dining area for special groups and/or temporary employees.
- Preserve Bishop Home. Partner with Sisters of St. Francis. Consider using as a museum.
- Preserve Boys and Girls houses for historical reasons and possibly for retreat groups; consider offering movies or lectures to guests.
- Preserve Paschoal Hall; use as interpretive center for visitors; use to show movies; use as community center while patients remain. Use Mother Marianne library for orientation and meeting site.
- Preserve McVeigh Hall; continue current use.
- Preserve the Craft Shop
- Preserve the bar and keep it operating

Other structures mentioned for preservation include the Care Home, Post Office, Lions Club Den, Kalaupapa Store, Visitors Quarters, Separation House, and Kalaupapa Lighthouse.



Siloama Church at Kalawao.

“It should look open and barren, look the natural way with rough pasture land. People come to see the natural look, not to see an imitation of what was there.”

Richard Marks, Resident Interviews, 2007

“All burial gravesites should be located and identified if possible.”

Joyce Kainoa

“I believe the only way to preserve the remaining historic structures is to use them. I believe idle structures there will quickly succumb to termites, rust and mildew. We have already lost a couple hundred such structures. They died as they sat idle.”

Bryan Harry

“The patients also had concerns about the churches, church halls and convent in Kalaupapa settlement. They wanted to see them continue to be used for religious/spiritual purposes. We suggest that so far as it is feasible, the park find a way to continue to use the churches for religious services and the other buildings for spiritual retreats.”

Sonia Juvik, Charles Langlas and Ka’ohulani McGuire – University of Hawaii, Hilo

“Kalaupapa is best known as the setting for the Kingdom of Hawai’i’s leprosy or Hansen’s disease settlement, dating from 1866. As such, no doubt much of the emphasis in the general management plan will be on the preservation and interpretation of the Hansen’s disease settlement. However, the Kalaupapa region was settled by Native Hawaiians by at least the 13th century A.D., and the peninsula and adjacent valleys incorporated into the Park include a vast array of archaeological resources that attest to this long and important record of Hawaiian habitation and land use that pre-dates the 1866 conversion of the area to a Hansen’s disease settlement. It is important that these cultural resources also be given full consideration in the general management plan.”

Patrick Kirch

“...the overall visitor experience...should emphasize reflection, contemplation, culture and history -- not recreation.”

Ka ‘Ohana O Kalaupapa

Several people emphasized that planted areas and hand-built landscape features (such as signs, rock artwork, fencing) created by the patients are important elements to preserve and restore. They singled out specific features:

- Paul Harada’s garden
- Ed Kato’s signs and rock artwork
- Eddie Marks’ grotto in front of his former house
- Fencing and buzzer system around Staff Row
- Footprints placed in the sidewalk by Administrator Cooke’s children
- Old *uala* (sweet potato) fields and *lo’i*

Hawaiian archeological sites were also of considerable interest to the public. Several noted the need to identify, maintain and protect the many sites at Kalaupapa, including graves, *heiau*, rock walls, and the crater *hōlua* slide. Archeological researchers that have conducted extensive research at Kalaupapa over the last nine years urged that their research be used to inform the general management plan. Some people suggested that the most significant sites from the pre-settlement period be restored and/or included in the historical park’s interpretive program.

Visitor Experience

One of the questions the NPS asked the public was, “If you visit Kalaupapa in twenty years, what would you like to experience?” Overwhelmingly, respondents would like to experience Kalaupapa much as it is today. They urged the NPS to preserve qualities they value most about Kalaupapa: the special spirit of the people and their stories, the sacred *mana* and spirituality, the pristine landscape, the historic surroundings, the peace and quiet, and the isolation and solitude. One person described it simply as “that chicken-skin feeling.” Many hoped that even in the absence of patients, future visitors can hear their stories and feel their suffering, their successes, and their special *aloha*.

Many said they would like Kalaupapa to evoke a feeling of “living history.” They cited Carville, Gettysburg, and the Holocaust museum as examples. Some emphasized the need for daily human activity such as people tending gardens or actually living in the community. Others preferred quiet. Several suggested that visitors should experience the same rules and regulations that patients experienced. Many supported the idea of a “walking museum” with restored structures and sites accessible through guided or self-guided tours in prescribed areas. Opinions varied as to the time period to be represented in the restoration: preferences ranged from Saint Damien’s time to the 1940-50s, 1970-80s, 2009, or a sampling of several periods.

Time and again, the public said that though people may visit Kalaupapa, it should not be thought of or managed as a typical “tourist” destination or recreation area, but rather as a place for education, religious or spiritual experience, and reflection. Several people noted that in light of interest in Saint Damien’s canonization, special experiences or religious pilgrimages may need to be arranged, separate from those of other visitors. Other supported uses including volunteer work, cultural enrichment, or research. A small number asked for expanded opportunities to explore, hike or camp, but most who commented on recreational concerns said that visitor uses such as hiking, camping

“Keep Kalawao clean, keep vegetation cut back so when people come they can find graves at crater and at Kalawao.”

Elizabeth Ku‘ulei Bell, Resident Interviews, 2007

“The entire place/Kalaupapa itself is a ‘museum.’”

Public Comment from Kapa‘a Workshop

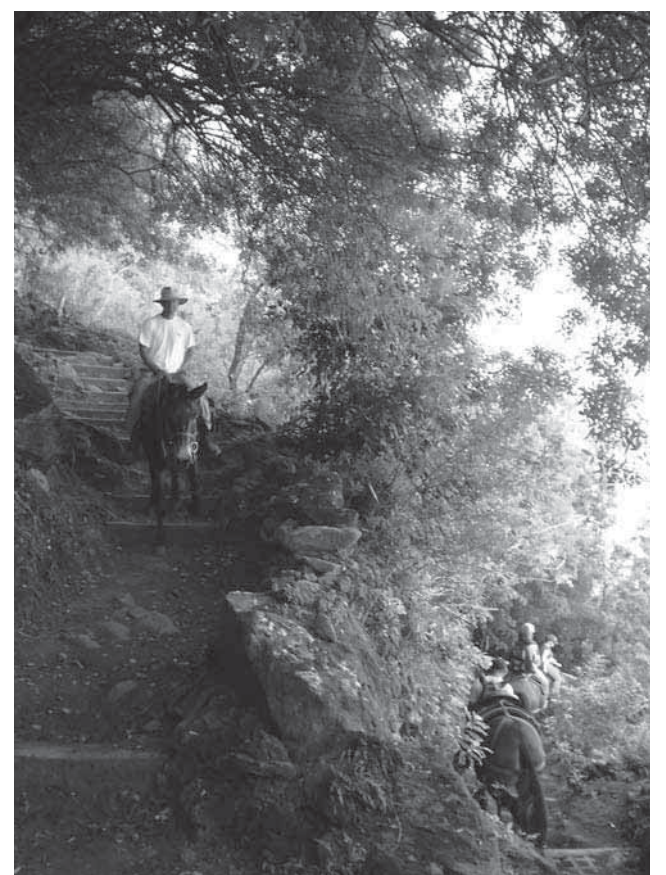
“I would like to still experience the mana of the place; its sacredness, simplicity; its silence.”

Dr. Jane Ely

or beach and ocean activities, including surfing, kayaking, and jet-skiing, should be prohibited.

Two common views in the comments are that general visitors should be escorted by a trained docent or guide; and that escorts should be people with a strong personal connection to the Kalaupapa patient community and Hawaiian culture; they should know Kalaupapa’s history and be able to tell the stories in an authentic manner. Some people felt that the escorts and interpreters should be patients, *‘ohana*, locally born or Hawaiian people. A few people advocated specifically for a continuation of tours by the existing provider, Damien Tours, while a comparable number expressed a desire for NPS to handle the job of managing and conducting tours.

Many people expressed that a thorough orientation should be offered or required prior to visiting and that a site should be set up for this purpose topside and/or at Kalaupapa.



Kalaupapa visitors take a guided mule ride into Kalaupapa.

Interpretation and Education

Public comments showed substantial desire for increased outreach and education by the NPS, as well as a strong conviction that the historical park’s interpretive approach should be broadened and deepened to convey more aspects of Kalaupapa’s unique story with balance, dignity and respect.

Several people observed that there is a public thirst for more information about Kalaupapa. Many said that potential visitors should be better educated about the historical park’s purpose and appropriate uses. Many recommended establishment of a learning venue about Kalaupapa at a topside location. Various described in the comments as a visitor center, an education center, a museum, and/or an orientation site, this facility could educate and inspire people about Kalaupapa without requiring them to descend to the peninsula, and thus might help alleviate visitor pressure to Kalaupapa. In addition, the venue could be used to inform and orient people prior to a visit. Some people agreed that such a center should be established, but said it should be located at Kalaupapa rather than topside.

The public offered many concrete ideas about ways to expand NPS education and interpretation with movies, photographs, audio and video recordings, text materials, museum displays, household furnishings, patient creations and inventions, books and brochures, trail signs and wayside exhibits.

“Kalaupapa is a Hawaiian story rather than an American story. It is a story of the unsung heroes and the acceptance of change with love, dignity, and faith. It is now the story of family coming in touch with family pre-1866 up to the present and into the future.”
Roselle Bailey



Interpretive wayside exhibit for the Bishop House.

Interpretation of Kalaupapa’s pre-settlement Hawaiian residents and their displacement from Kalaupapa as a result of the Hansen’s disease settlement was a matter of concern for the public. People felt that more focus is needed on this theme, and that the full story of the *kama’āina* should be fully researched and accurately interpreted.

Many people commented that the NPS interpretive approach could be improved to tell a truer, more thorough, or more balanced story. For interpretation related to the Hansen’s disease settlement, time and again they asked the NPS to shine a light on the lessons of human spirit and social justice found in the compelling history of the patients and *kōkua*. Another prevailing concern was that the Saint Damien story may overwhelm the story of the patients. Most believed that honoring the memory and telling the story of the patients is the primary purpose of the historical park, and should be the focus of its interpretation. People offered many suggestions for particular stories and elements to include in interpretive content about Kalaupapa residents. They recommended that when developing interpretive materials the NPS should consult with patients and *‘ohana*, and whenever possible, use their words and stories for interpretive content.

While recognizing that Saint Damien is an important religious figure, people also noted that others such as Mother Marianne, Brother Dutton, the Sisters of St. Francis, Jonathan Napela, and Mother Alice Kahokuoluna ministered the patients at Kalaupapa, and many churches served there. All these people and groups should be acknowledged.

“Kalaupapa should never be forgotten. The future of this place has a good road to follow.”
Henry Nalaielua, Resident Interviews, 2007

“The history of Kalaupapa contains many chapters of many emotions and many heroic figures -- all must be remembered to completely tell the powerful story of the people and their lives.”
Ka ‘Ohana O Kalaupapa

“Being able to visit and care for graves of loved ones who were affected by Hansen’s disease and tell a passionate story of their kupuna at the settlement would be a humbling experience for family and visitor.”
Pamela Nakagawa

“I just returned from Kalaupapa the other day, it was a refreshing and sad visit. . . When I tell other family and friends that I am going to Kalaupapa, I get several responses, but most of them fall into the following three statements: 1) That is such a special place, you can feel the mana (power) over there, do you know (fill in the blank with a resident’s name)? 2) How do you get to visit there? I have never been there; I hope to go one day. 3) What? You are going there. . . Are you crazy, you might come back sick?”
Mark Ellis

“I also believe we must quit treating this illness as a shame to hide. By treating the names as something secret we collaborate in the thinking there was something bad or wrong about the people who got this illness. We don’t hide the names of people who died in a measles or small pox epidemic. These folks were sick and it changed their lives. Many of them took hold and got on with living. Let’s celebrate that courage.”
Anita Manning

“Hands-on interpretation, not headsets. Hands-on experiential learning to create visitor understanding of what it was like for the patients (wear mittens and try to make a meal; or wear boxing gloves; be blindfolded and take a shower). So people really understand, not just to read it in a book, that ‘We don’t want this to happen again.’”
Public Comment at Kalaupapa Workshop

“Story of Hawaiian kama’aina is not separate from story of leprosy/patients.”
Public Comment at Honolulu Workshop

“Family/‘ohana - both sides suffered, it hurt everyone, both sides scarred, the story is about everyone.”
Public Comment at Hilo Workshop

“The traditional and contemporary importance of Kalaupapa as a wahi pana (sacred place) must be sustained. Its value as a center for cultural practices should be recognized and promoted. Hawaiian values, skills, crafts, arts and agriculture are to be shared with future generations.”
Ka ‘Ohana O Kalaupapa

Commercial Activity,
Development, and Facilities

People voiced a strong fear that increased tourism and a declining patient population will set the stage for commercial activities and new building projects at Kalaupapa. The pristine, undeveloped nature of the ‘āina is considered one of its most valued qualities, and the public wants to preserve that quality permanently.

Time and again, people insisted that commercial activity and development at Kalaupapa should be either severely limited or prohibited. Many simply said “No commercialism,” while others gave specific examples of the types of concessions and development they fear. They called for no golf courses; no hotels; no McDonalds; no Club Med; no corporate strategy getaways; no high rises; no cruise ships; no resorts; no trinket-and-bead places; no hunting, fishing or gathering for financial gain; no commercial flyover tours; and no development like Waikīkī or Lahaina.

Many people stressed that no new facilities should be added at Kalaupapa, but that existing buildings be adapted, with as little visual change as possible, for any improvements that are absolutely necessary.

Some people suggested particular concessions or facilities that would improve the historical park, though it was often unclear whether they thought these be achieved through adaptive reuse of existing buildings, or by adding new structures. Examples include:

- Visitor center/learning facility/museum/exhibit hall/orientation auditorium. Ideas included constructing this topside; building a small center in Kalaupapa; building one topside and one in Kalaupapa; or adapting Paschoal Hall for this purpose. One person suggested that two museums be established: a Natural History Museum and a Museum of People.
- Additional restrooms
- A small supply store for camping visitors
- Book/video store
- Eco-friendly food service facilities



Fuesaina Bar at Kalaupapa.

- Commercial services needed to support staff
- A small health clinic for employees and visitors

Several people also proposed retaining existing concessions and amenities such as the Kalaupapa General Store, the Bar, and Damien Tours.

Potential overnight facilities for visitors elicited a wide array of opinions from the public. While most people envisioned a modest amount and type of lodging, overall the ideas ranged from offering no lodging whatsoever to providing a hotel. Some examples are shown below:

- Use beach bungalows for overnight housing
- Use two to three houses for overnight stays, but just for families, not general visitors
- When no patients remain, use hospital beds
- Kalaupapa is too spiritual to have any visitor housing
- Provide “low-end” or modest housing for researchers or religious pilgrims
- A small lodge and/or short-term campground
- Stay in a cabin
- Visitors Quarters (capacity around 20 people)

- When no patients remain, furnish 10 or 20 houses authentically and make them available to visitors for overnight stays
- The Aka‘ula School student survey included the question “What kind of housing should there be for overnight visitors--dorms, tents, cabins, hotel, none, or other?” The results:
 - 20% dorms
 - 25% tents or camping facilities
 - 35% cabins
 - 12% hotel
 - 19% none
 - 2% other - use existing buildings
 - 2% incorrect response

“Leave some homes for visitors to come in and see, but after all the patients are gone. Rent out the homes for weekends. Open the houses on one row.”
Cathrine Puahala, Resident Interviews, 2007

“I fear commercialism. A focus on money takes away from the people of Kalaupapa.”
Public Comment at Honolulu Workshop

“No hotels, no large tour groups. No commercialization. A museum “topside” to tell the stories.”
Julie Lopez

“Following the expressed opinion of one of our patient informants, we would like to argue for a policy that allows access to marine resources for subsistence use by the Native Hawaiians from topside Moloka‘i, and by the workers who reside at Kalaupapa. We note that the Hawaiian community of Moloka‘i has been successful in using social pressure to limit its use of marine resources at Mo‘omomi Bay on the north shore to a sustainable level. We believe that that community could also successfully limit its use of marine resources at Kalaupapa so that such access would not unduly burden the marine resources.”

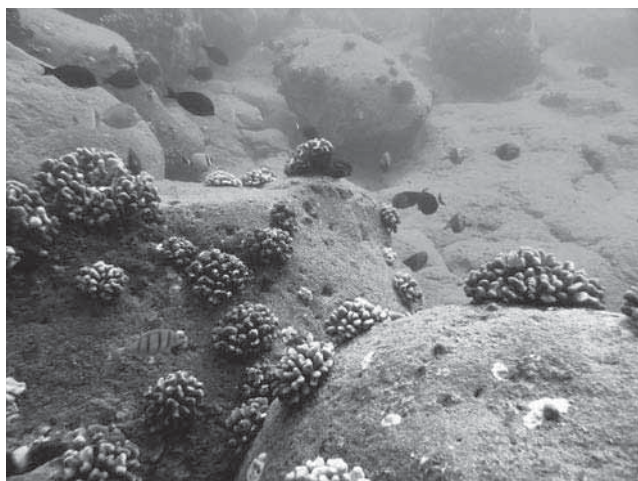
Sonia Juvik, Charles Langlas and Ka‘ohulani McGuire, University of Hawaii, Hilo

“Fishing, hunting and salt gathering should be limited to residents only and in accordance with laws that allow Native Hawaiians gathering rights. Guests may not fish as this leads to groups coming to Kalaupapa for recreational purposes. All fish, meat and salt gathered by residents must be consumed at Kalaupapa.”

Ka ‘Ohana O Kalaupapa

“Will Hawaiian access and gathering rights be recognized and implemented? Kalaupapa has many natural resources needed for survival by Hawaiians and our state constitution Article 12 Sec. 7 guarantees our rights to gather. NPS needs to work with the appropriate state agencies and homesteader groups to come up with a management plan and implementation measures for the use of the shoreline for gathering and access to lands for hunting.”

Walter Ritte



Sensitive marine resources such as coral reefs are found in the waters off Kalaupapa.

Natural Resources

The public commented on the need to protect Kalaupapa’s flora, fauna and marine life. Many expressed a concern that without careful management and enforcement these resources will be damaged and depleted. Some observed that poaching already occurs and that marine conditions are degraded compared to in the past. Many said that enforcement of the marine boundaries needs strengthening. Several suggested official designation of the historical park’s ocean area as a sanctuary, preserve, or Marine Protected Area. A few proposed extending the ocean boundary further seaward.

Most of the public’s specific comments about natural resources related to subsistence fishing, hunting, and gathering, and the need to thoughtfully allow, but regulate, these activities to assure protection of the resources (see Visitor Regulation for further discussion). They emphasized that people now sometimes take fish, salt or ‘opihi to sell and that this is not appropriate. Some people expressed concern about declining numbers of fish; one suggested a policy of catch-and-release.

Another concern was the overgrown invasive vegetation, such as Christmas berry, lantana, and java plum, which crowd out native plants and cover landscape features such as graves and rock walls. They encouraged efforts to remove these invasives and restore native vegetation.

Several people urged more active management of deer and pig populations. Opinions varied as to whether the goal should be control or eradication and whether hunting should be allowed. A few advocated letting pigs remain at Kalaupapa; one observed that they were companions to the patients and are an important part of the settlement lifestyle.

Operations

Public comments on operational issues included: entrance fees, health and safety, staffing, maintenance, sustainability, employee housing, funding needs, enforcement activity, and vehicle use.

Of particular interest to many people was whether to institute an entrance fee. Most individuals thought there should not be such a fee, or that it should be reduced or waived for Kalaupapa ‘ohana, Moloka‘i residents, or kama‘āina. A few people felt an entrance fee would be good because it would help generate funds for the historical park. By contrast, the Aka‘ula School student survey on topside Moloka‘i found that 68% of respondents said there should be an entrance fee.

Equally important to the public were health and safety concerns, especially lack of an emergency service or healthcare clinic once the DOH leaves the peninsula. Most who commented thought that the NPS should establish its own clinic and emergency resources. Another suggestion was to require a liability waiver from visitors to make sure they understand no medical care is available. Another safety/health concern was the hazards of the trail from topside to Kalaupapa.

The public commented often about employee recruitment, hiring and training. They felt strongly that people with a relevant cultural heritage, such as Kalaupapa ‘ohana, Native Hawaiians, or Moloka‘i and Hawai‘i residents with local roots, should receive hiring preference, and that the NPS should more aggressively

recruit and prepare such candidates, especially for top management and interpretive positions. A few suggested that the NPS revisit its definition of Native Hawaiian that appears in the historical park’s enabling legislation and currently dictates standards for the Native Hawaiian hiring preference. People repeatedly stated that any staff or volunteers who tell the Kalaupapa story to the visiting public should be strongly grounded in Hawaiian culture and trained in Kalaupapa’s history so they can tell stories in an appropriate way and pronounce Hawaiian words correctly. The public also stressed that at least some employees should be able to speak fluent Hawaiian, and that all employees and contractors should undergo orientation to the unique culture of Kalaupapa.

The need to manage the increasing rubbish left on the beach, at churches and gravesites was commonly expressed by the public. Besides prompt cleanup, suggestions included visitor education, confining people to guided tours, and establishing an enforced “take out what you bring in” policy. Such a policy was seen as especially important with the anticipated closure of the Kalaupapa landfill.

Many people noted that sustainability and self-sufficiency should be a priority. They suggested that in addition to a pack-in, pack-out policy, the NPS should establish a recycling center and develop solar and other green energy options. Several suggested farming, or growing vegetables in the gardens at patients’ homes. Other ideas included use of electric cars and or “idea” vehicles, and to become a model of a small, self-sustaining community.

Some people expressed concern over employee housing policies at Kalaupapa. Comments ranged from a conviction that no NPS employees should live there, to a belief that employees should live on-site and be joined by their families. Others said not to include families because it would require more infrastructure and would violate the settlement’s longtime rule that bans children. The patient-family organization Ka ‘Ohana O Kalaupapa submitted a position paper that included a detailed employee housing policy and which received strong public support.

The public also discussed law enforcement and security at Kalaupapa. Suggestions sought improved enforcement and hiring of more rangers, especially in anticipation of Saint Damien’s celebration. Some stated that rangers could be posted in the Settlement, at Kalawao, at Siloama Church, St. Philomena, the graves of Saint Damien and Mother Marianne, and at the top and bottom of the trail. Others called for stronger action against drug use.

A number of people wondered about long-term funding for NPS operations. They suggested hiring a grant writer, establishing entrance fees, or tapping into existing support opportunities such as the Arizona Memorial Museum Association. Other ideas included establishing a foundation, cultivating more partnerships, and seeking a guarantee from Congress for on-going funding.

A few comments addressed vehicle use at Kalaupapa including an objection to off-road vehicles because of noise, plant damage, and disturbance to the feeling of sacredness. Others said NPS should limit vehicles of all types and prohibit speeding.

Other suggestions related to operations were to install high-speed internet and hire a cook for employees.

Future Land Use and Jurisdiction

The fate of property that NPS currently leases from Department of Hawaiian Home Lands (DHHL) was a matter of concern to many members of the public. In coming decades after no living patients remain, decisions will need to be made about use of the existing patient residences. In 2041 the NPS lease with DHHL is due to expire. Although DHHL has not maintained a waiting list for homesteads at Kalaupapa, the upcoming turning points have provoked public interest in the possibility of Native Hawaiian homesteads at Kalaupapa. At the same time, many members of the public are keenly interested in continuing NPS protection of the resources at Kalaupapa. Those who commented voiced a range of perspectives on this complex issue. A sampling of them are listed below:

- Issues are challenging; NPS needs to collaborate, be flexible, resolve the issues
- The Ka ‘Ohana O Kalaupapa position paper called for “continuation of the current terms of the National Park Service’s 50-year lease with the Department of Hawaiian Home Lands that runs through 2041, but [no] exchange of Hawaiian Home Lands with the National Park Service or any other federal agency.”
- During term of existing NPS lease, after no living patients remain, allow homesteading
- During term of existing NPS lease, up to NPS whether to allow homesteading
- Transfer land to NPS
- No lease renewal for NPS, DHHL owns and manages for homesteading
- Lease renewal and long term management by the NPS
- Do not allow homesteading
- NPS and DHHL co-manage and allow homesteading

An equally important issue was the idea of a boundary extension of Kalaupapa National Historical Park to include the adjacent north shore cliffs, valleys and shoreline. This concept was examined in a study requested by Congresswoman Patsy Mink and pub-

lished by the NPS in August 2000 (Hawaii Area Studies Public Law 105-355, Section 511). Like the homesteading issue, it raises the question of how to find balance between protecting resources and accommodating human needs.

The most consistently stated perspectives from the public were that the north shore and valleys should be protected from development, but that they should be managed to accommodate Hawaiian subsistence activities. A few said they favored NPS boundary expansion to include the north shore and valleys; one proposed purchase of at least Pelekunu Valley since it might be acquired from The Nature Conservancy using Land and Water Conservation Fund monies.

A few people spoke clearly against any NPS acquisition, and expressed fear that it would prevent local access to resources that are needed for the island’s food security. Several questioned the feasibility of enforcing new boundaries, and/or noted the need to take good care of the lands that are already in the historical park before expanding it to include more land. Several emphasized the need to work with the other stakeholders, consult with the patients, and partner with the community. One felt it was up to NPS to decide the matter in cooperation with the other landowners; another said the people of Moloka‘i should decide.

- The public shared other specific ideas and concerns about potential boundary expansion:
- Private lands examined in the NPS study comprise a sacred area; people should need permission to go there.
 - There should be limited access
 - Want living community, people living there
 - Include Mokapu as part of boundary
 - Historical sites in expansion area are an important issue
 - If any buildings are put there, they should blend with the environment
 - Keep in mind that along the coastal boundary there are now other existing uses
 - If the boundaries are extended, Kalaupapa will become less like a historical park and more like a typical national park

“We love Moloka‘i. Currently the NPS is the best option for preservation of Kalaupapa. Outside development is not our kuleana. It’s a matter of trust and working with each other. Malama. I feel that NPS is doing a good job. Give NPS guidance to assist in this process.”

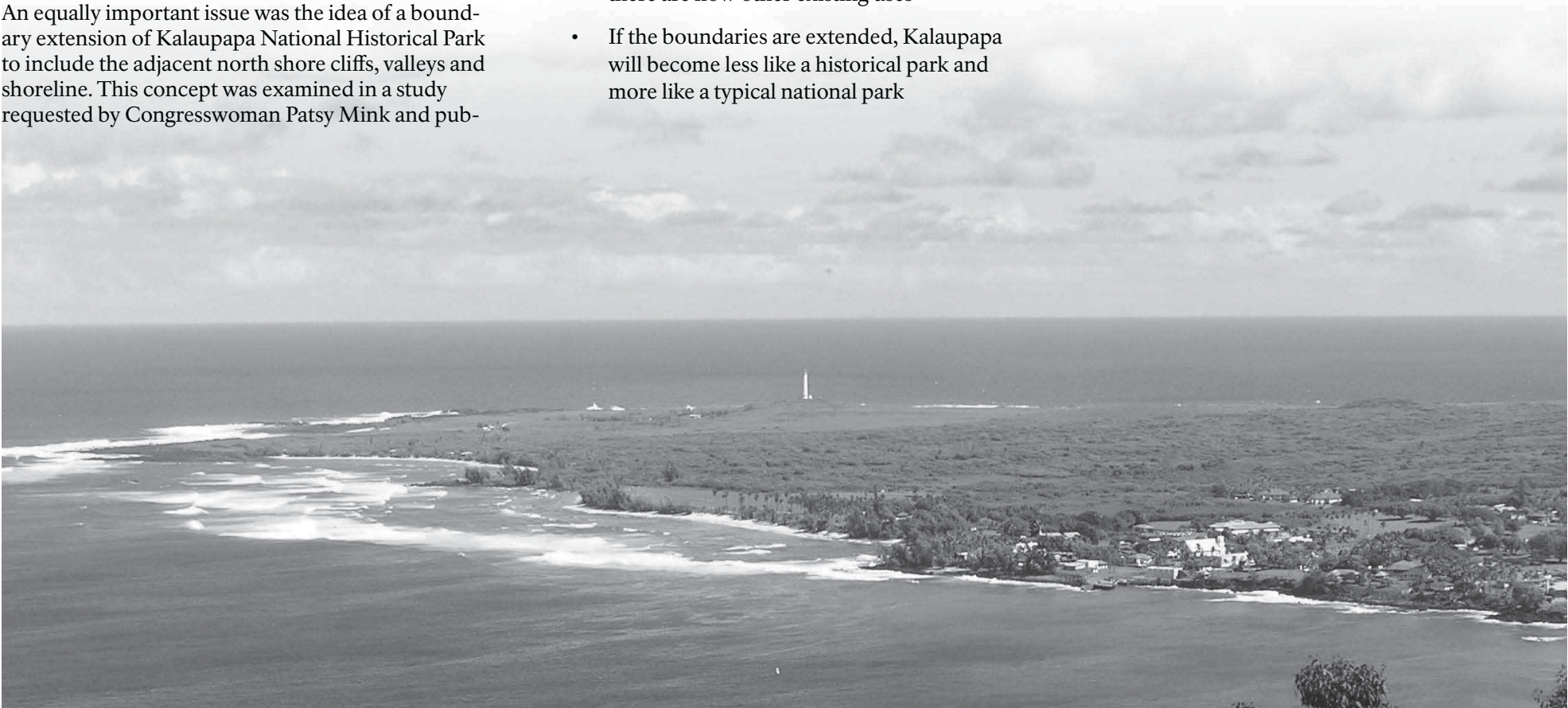
Public Comment at Kaunakakai Workshop

“The five entities involved in stewardship of the land must reach an in-perpetuity agreement regarding the long-term future of the park.”

Maureen Fagan

“In ancient times, Waikolu Valley on Moloka‘i’s North Shore sustained a healthy Native Hawaiian population and was renowned as a fertile agricultural area. Early inhabitants designed and maintained an elaborate and sophisticated irrigation system to supply the numerous taro lo‘i with fresh water from the valley’s perennial stream. Due to careful management of water and land resources, nearly every square yard of Waikolu Valley was devoted to taro cultivation, making the valley an invaluable agricultural site. Today Waikolu Valley is uninhabited and threatened by invasive animal and plant species, yet it maintains great potential to reclaim its history as a productive valley of major cultural significance.”

Walter Ritte



Future governmental jurisdiction of Kalaupapa was another matter of interest to the public. Many people observed that Kalaupapa lands are identified as Kalawao County (separate from Molokaʻi, which is part of Maui County) and are under jurisdiction of the DOH. Several wondered what will happen to this county jurisdiction when the DOH leaves Kalaupapa. Some advocated that Kalaupapa retain its identity as Kalawao County. A few thought it should be united with Molokaʻi, either by expanding Kalawao County to include the rest of Molokaʻi or by removing the Kalawao designation that distinguishes it from the rest of the island.

Some of the public addressed the presumed departure of the DOH after no living patients remain at Kalaupapa. They urged the NPS to work closely with the State for a smooth transition to NPS management of property currently managed by DOH. A few people asked the NPS to consider hiring DOH employees when the transition occurs.

A few people also inquired about the possibility of the Molokaʻi community growing taro in Waikolu Valley. One person submitted a proposal for a project to re-establish taro *loʻi* in the valley (see Partnerships and Collaboration).

Special land uses recommended included the following:

- A teaching village with houses
- A center for alternative education
- A spiritual retreat for Hawaiian language students, *hula halau*, cultural groups, troubled youth, *hoʻoponopono*, artists, writers, musicians; volunteer work would be required and Hawaiian protocol would be observed
- A place for Native Hawaiians (especially descendants of *hoaʻaina*), free of foreign interference, governed by Native Hawaiians
- A center for religious education and spiritual retreat
- A state of the art medical research center
- *Laʻau lapaʻau* – Native Hawaiian healing center

Partnerships and Collaboration

The public urged the NPS to increase collaboration and communication with those who are interested in or affected by the future of the historical park--the patients, their families, the Molokaʻi community, conservation organizations, schools and universities, churches and groups with a history of involvement at Kalaupapa, and government partners.

Several expressed concern that decisions at Kalaupapa, particularly following the canonization of Saint Damien, could have tremendous impact on the Molokaʻi community. They felt that Kalaupapa and topside people need to jointly plan how the anticipated increased visitation to the historical park could help and not harm the island as a whole. One suggestion called for the NPS to host annual public meetings topside to keep residents aware of NPS operations and to hear their thoughts.

Hui Hoʻopakele ʻAina organization recommended that NPS establish representative task forces to supplement the general management plan scoping process and to deal with concerns about the future impacts of

the NPS on the island, Hawaiian culture, and Hawaiian homesteaders. They felt that groups needed to be formed and concerns addressed before the general management plan could be approved. They also suggested establishment of formal commissions or similar mechanisms to participate in longer term decision-making about Kalaupapa.

The Arizona Memorial Museum Association emphasized its interest in working closely with the NPS, the patients and other entities at Kalaupapa to provide financial support, visitor services, educational programs, outreach, interpretation, and artifact preservation. One Molokaʻi resident proposed a 5-year, \$1.16 million partnership between Molokaʻi Community Service Council and NPS to re-establish taro *loʻi* and practice traditional resource stewardship in the Waikolu Valley portion of the historical park. Several people urged the NPS to meet regularly with the Patient Advisory Commission, and to rely heavily on the wisdom of that group.

“Give full and careful consideration to the desires of those whose lives were impacted by the tragedy that Hansen’s disease brought to the affected individuals and their families.”

Pamela Nakagawa

“If there is anything I can do to help the cause, please let me know. I would even be willing to volunteer my services in up keeping the park, anything to keep this place exactly how it is.”

Charmaine Woodward

The Ka ʻOhana O Kalaupapa organization submitted a comprehensive 28-page position paper outlining elements they believe should be included in the general management plan, and proposed a cooperative agreement with NPS “to be involved in key decisions affecting cultural matters and how the history is told (interpretation).” Their position paper also specifically asked the NPS to consult with Ka ʻOhana to identify sites and structures to be preserved for interpretive purposes; and to support the group’s efforts to interview family members. Their proposal was based on research and on review of meeting notes from the last six years, followed by a final public meeting at Kalaupapa to review the content of the proposal. The final document was adopted by and submitted on behalf of the twelve person board of Ka ʻOhana.

Sixteen members of the public, including patient families, Congresswoman Mazie Hirono, Maui County Council Chair Danny Mateo, Maui Historical Society, and the Office of Hawaiian Affairs, submitted letters in strong support of the Ka ʻOhana position paper. They stated that the views of the Ka ʻOhana represent the majority views of the patients and their families. Several other comments from members of the public urged NPS to work closely with Ka ʻOhana, particularly on matters of interpretation.

The public also offered resources to help the NPS in its work, including archeological expertise; historical materials about the Boy Scout and Girl Scout history at Kalaupapa; ethnographic research materials based on interviews and informal talk-story sessions with former patients; photographs taken by a former work-

er; and donations of money and volunteer time to help maintain the *ʻāina*.

Transportation

Most people commenting on transportation issues thought that the means of access to Kalaupapa should remain the same as today--by air, mule or on foot. The Akaʻula School students asked two transportation-related questions to topside Molokaʻi residents. The first asked “What kind of transportation should there be to get to Kalaupapa?--plane, a road down, mules, boat/ferry, by foot, none, or other?” The results were 52% foot, 51% plane, 48% mules, 14% road, and 12% boat.

The second question asked, “Once at Kalaupapa, what kind of transportation should be available to visitors--foot, bikes, mopeds, rental cars, tour bus, or other?” The results were 53% tour bus, 48% walking, 37% bike; 18% mopeds; and 6% rental car. Other ideas submitted by the public were a shuttle system to move visitors around the peninsula, or a tour train around the periphery of the settlement for “crowd control.”

Some of the public desired more efficient, reliable and reasonably-priced transportation to assure that the peninsula can receive supplies, handle emergencies, and offer Kalaupapa residents an easier connection with the outside world. Others noted that the difficulty of access is “part of the experience, part of the story and spirituality of the place.” Several expressed concern that if access is too easy, it will invite too many visitors. Most also believed that the existing facilities need maintenance and perhaps a few minor improvements, but should not be replaced or expanded.

People said they would like a better flight schedule that allows for arrival earlier in the day, and lower prices for flights used by residents. They suggested that the NPS work proactively to maintain a running list of available flights (charter or common carrier) for visiting groups.

The comments showed public sentiment against intrusion and noise from aircraft, especially helicopters, and supported strong restrictions or prohibition of air tours. To keep passenger flight arrival numbers at manageable levels, suggestions included: keep aircraft the same size they are today; set a 38-passenger airplane as the largest allowed; or admit no more than 75 persons per day by air. A few people encouraged maintaining the airport and preserving its fence. One person advocated airport expansion.

Several people suggested consideration of more sea access, e.g. a sea ferry to provide lower-cost transportation or small boats to allow for delivery of supplies between barges. Two people actively encouraged add-



Kalaupapa's remote location is often accessed by air. The public commented on aircraft access and associated impacts.

ing docking facilities; two spoke specifically against this.

Most comments on sea access spoke against current plans to dredge the harbor to allow for larger barges and against expansion of the pier and boat docking facilities. They felt that harbor enlargement will damage the marine environment and attract more tourists, and that the existing pier should be fixed and maintained but not enlarged or replaced. They recommended getting a better long-term barge contract and smaller barges.

People noted that road infrastructure is an issue. Comments were divided between a few who thought existing roads should be modernized and improved, and a few who thought they shouldn't. Other people made specific recommendations:

- Turn the trail from topside into a road
- No road from topside
- Make a paved road from the Kalaupapa Settlement cattle guard towards Kalawao, then continue it along the coastline and connect to the airport road
- Restrict shoreline road access to tour groups
- No paving up to Kalawao

The public also expressed views on usage and maintenance of the trail from topside. In general their comments advocated continued usage by mule rides and hikers, maintenance and restoration of the trail to keep it safe for users, and ensuring that those who use the trail are fit enough to do so. One person held that the trail is a mule trail only, and that NPS should construct a separate trail for hikers. Some think the name of the trail should be officially changed to the "Kupele Trail" after David Kupele, the longtime mail carrier for Kalaupapa. A hiker interested in more recreational access to the park asked NPS to provide a trail along the pali and wanted more access to the eastern side of the park.

In describing their vision for Kalaupapa's future, people frequently mentioned the mule ride as an important part of the Kalaupapa experience. A person associated with the mule ride asked for better signage at the trailhead, and to plan a way for the mule ride to continue even if the operation of the existing tour concessionaire is disrupted.

A few people expressed concern about access to Kalaupapa for people with disabilities. One suggested a gondola from topside to meet this need.

Purpose and Significance

Over the course of the scoping sessions, many people expressed what they believed was important about Kalaupapa, and why it should be preserved. The sentiment of the vast majority of comments is captured in the view expressed by Ka 'Ohana O Kalaupapa that "the paramount mission of Kalaupapa National Historical Park is to accurately present the people of Kalaupapa and their history while preserving their memory with dignity and sensitivity."

While many people felt that the NPS's written significance and purpose statements and interpretive themes are adequate to excellent, many others asked the NPS to ensure that the focus is on honoring the people of Kalaupapa, not just telling their story in a dry way. They felt some of the existing statements and themes are "cold" or lacking in spirit, and that with further input and effort, the NPS could better capture the elements of human suffering, courage and love that make Kalaupapa unique. Several emphasized that the sacred and spiritual aspects of Kalaupapa need to be conveyed in its written materials.

Many also had suggestions for broadening and deepening the historical park's purpose and significance. Some thought more emphasis is needed on the significance of the Native Hawaiian ancestors who preceded the Hansen's disease settlement, and whose culture informs the values of the community today. They noted that while Kalaupapa has been home to people of many ethnicities and religions--all of which need to be recognized--the community evolved from a Hawaiian past, is largely Hawaiian, and embodies the Hawaiian cultural values of 'ohana, aloha, and mālama.

As a way to help achieve this, some members of the public suggested that the significance and purpose statements be altered to include Hawaiian terms such as 'āina, 'ohana, and mālama 'āina. Other specific changes recommended by the public included the following:

- Add the word "education" to the purpose and/or significance statements
- Incorporate something about natural resources in the purpose statement
- Add the word "honor" to the purpose statement
- Avoid using the term "natural prison"
- Consider removing the word "park" from the title of Kalaupapa, as it implies recreation; call it Kalaupapa community, or simply Kalaupapa
- Include Jonathan Napela in the significance of Kalaupapa

"Whatever is added must be to inspire those who come to pray, honor and learn from the past. There cannot be enough respect and reverence attached to all that takes place today and into the future on this historic land."

Sister Rosaire Kopczenski

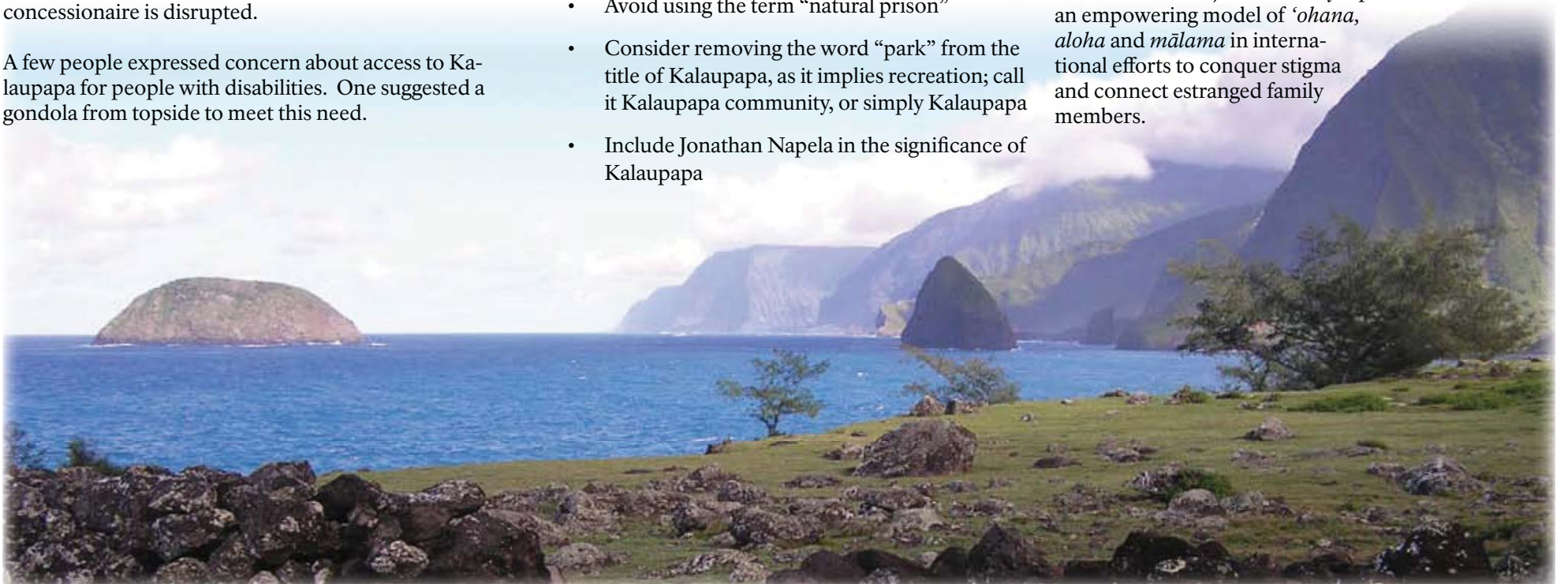
"Kalaupapa to me represents my history, my family's history, my roots."

Charmaine Woodward

- Do not portray Mother Marianne in a diminished role relative to Saint Damien. Rewrite that significance statement to say "Kalaupapa National Historical Park is the site of Fr. Damien De Veuster's and Mother Marianne Cope's renowned work that has brought global attention to Hansen's disease and its treatment. Their dedicated lives have inspired many others, religious and lay persons, to serve the Hansen's disease community."

Members of the public also shared concerns about some of the facts presented in NPS written statements. They questioned whether it is true that Kalaupapa is the only intact facility of its kind, and whether the reference to an 800-year timeline for the presence of Hawaiian culture on the peninsula is accurate. The Director/Historian of the Blessed Mother Marianne Cope Cause noted that it is incorrect to say that Saint Damien's work inspired Mother Marianne to serve the Hansen's disease community; Mother Marianne wrote that it was St. Francis who inspired her.

Finally, the public emphasized that Kalaupapa's significance extends beyond Hawai'i and the nation to the world, and should be designated a World Heritage Site. Many noted that relatives of Kalaupapa patients now live throughout the world, and Kalaupapa is an international crossroads where they can meet, heal and restore family ties. They also pointed out that the founding of Kalaupapa Settlement set the stage for similar settlements in other countries and led the growing awareness worldwide of leprosy treatment as an issue of social justice. Today it provides an empowering model of 'ohana, aloha and mālama in international efforts to conquer stigma and connect estranged family members.





National Park Service

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GMP Project Website

For current project information:
<http://parkplanning.nps.gov/kala>

Park Website

For general information about the
historical park:
<http://www.nps.gov/kala>

E-Mail

KALA_GMP@nps.gov

How Can I Be Involved in Planning for Kalaupapa's Future?

Your continued involvement in the planning process is critical for the successful completion of the GMP. There are two more time periods when you can provide formal comments to the National Park Service, and you can always write or call us to voice your concerns or insights and to check in on the planning process.

Here are several ways for you to participate throughout this planning effort:

- Attend public meetings and workshops
- Access information about the GMP at <http://parkplanning.nps.gov/kala>
- Sign up on the mailing list to receive publications about the GMP. You can choose whether you'd like to receive paper newsletters sent to your mailing address or e-newsletters sent to your e-mail address.
- Send a letter to the Superintendent
- E-mail your comments to KALA_GMP@nps.gov
- Telephone the historical park at (808)567-6802 ext 1101

Next Steps

Your ideas during scoping provide the basis for the next step in the planning process.

This next step will be the development of possible visions (called alternatives) for the future of Kalaupapa. Evaluating a set of alternatives enables us to compare and contrast the advantages and disadvantages of one course of action over another and provides a sound approach to decision making, as required by the National Environmental Policy Act. We will distribute these preliminary alternative concepts for your review and comment in 2010.

Based on the public comments received and an analysis of the alternatives' impacts, a preferred alternative will be selected. You will also have an opportunity to comment on the preferred alternative, and the other alternatives in the draft GMP/EIS in 2012.

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Kalaupapa National Historical Park

General Management Plan / Environmental Impact Statement

Newsletter # 2 Results of Scoping, Fall 2009

