



**WESTERN
PACIFIC
REGIONAL
FISHERY
MANAGEMENT
COUNCIL**

**Report on The Puwalu Series
February 2007**

Native Hawaiians have managed their environments and natural resources successfully for thousands of years. That experience and practical knowledge has value for natural resource management currently. By contrast, Western management of natural resources in the last hundred years has resulted in extreme damage to Hawaii's environment, natural processes and natural resources. Guided by the public trust doctrine that certain natural resources are a public resource that cannot be owned privately, the State of Hawaii has taken the position that the Governor owns and manages the resources for the benefit of the citizens, and have implemented Western-centric policies that are destructive to natural resources and natural processes. Adoption of certain principles of traditional management would be beneficial for the environment, the resources, and the people.

Under the Magnuson-Stevens Fishery Conservation and Management Act, the Western Pacific Regional Fishery Management Council (Council) developed ecosystem-based approaches to fisheries management, currently believed to be the most efficient and appropriate method for fishery conservation and management. This method of resource management is consistent with traditional native island cultural practices. In consultation with the native community, the Council sponsored this conference series in partnership with the Association of Hawaiian Civic Clubs (AOHCC). The conference received the support of Kamehameha Schools/Bishop Estate (KSBE); Office of Hawaiian Affairs (OHA); the State of Hawaii, through their various departments, i.e., the Office of State Planning and DLNR; the Hawaii Tourism Authority and numerous community organizations and community projects throughout the State of Hawaii. The Council's fishery ecosystem approach provides the Council with the opportunity to utilize and share the *`ike* and *mana`o* of our Hawaii's *kupuna*, ideas and practices that have sustained Hawaiian culture for millennia.

The goal of the series was to increase participation of the Hawaiian community in the conservation and management of Hawaii's resources through the creation of a community and cultural consultation process within the governance structure. In essence, the Council recruited the population with the longest continuous history of resource utilization and conservation in Hawaii to advise resource managers on the most appropriate measures to pursue in making resource management decisions. As we learned through the series, "dependence on the resource" and "recognition" of subsistence and sustenance rights is an unfair and often patronizing representation of Native Hawaiians' relationship with the *`aina, kai and wai* (land, ocean and water) of Hawaii. The characterization of Native Hawaiian practices as a bundle of rights to be administered by the State is inadequate and egregious. The broad base of accumulated knowledge of this community about the Hawaiian environment, ecology and trophic (including anthropogenic) relationships is significant and

detailed. The relationship of Native Hawaiians with the Hawaiian environment is deep, spiritual and binding. It was clear that the Native Hawaiian community could not and would not abdicate its responsibility for the health of this environment. It is a responsibility that is their inheritance.

Community outreach is a required activity in the Council process. Serious efforts are made to include public participation in every decisional step. The Native Hawaiian community has not been fully engaged with this process. The Council's goal for Hawaii is the increased participation of the Native Hawaiian community in fisheries under its authority, the formation of *`Aha Moku* (district *Ahupua`a* Councils), to help shape fisheries policies for Hawaii and perpetuation of traditional cultural knowledge about fisheries and natural resources.

Overview of the Series

Ho`ohanohano I Na Kupuna, Honor Our Ancestors, was a series of three conferences that resulted from an initiative to engage the native Hawaiian community in a dialogue to inform the Council's Fishery Ecosystem Management Plans (FEP) for the Hawaiian Archipelago. The Office of Hawaiian Affairs worked with Leimana DaMate to conduct a series of workshops with the Native Hawaiian community promoting the concept of *Ahupua`a* management (traditional cultural management). Leimana and Bob DaMate of PIRMI continued the effort for *ahupua`a* management after their work for OHA ended. The Council retained the services of Leimana DaMate to continue the work and take the effort to the next level, the development of a process to implement traditional resource management practices into regulation.

During meetings with traditional communities in Hawaii, native practitioners, who continue traditional natural resources practices and maintained traditional lifestyles and relationships with the natural environment, through their *Kupuna* (elders), requested that traditional resource management be implemented into natural resource management and that education play a major role in this effort. "We want to teach our *keiki* a practice, not a memory" became the motivation for the *Puwalu*.

The first conference determined where, what and by whom traditional and cultural resource management and conservation practices were being conducted. The second conference invited educators and curriculum specialists to discuss with practitioners what practices and knowledge could and should be implemented into core curriculum and how they can be implemented. The third conference involved planners and policy-makers to develop and establish a community and cultural consultation process that implement traditional natural resource practices and management measures into regulations.

Kumu Hula, cultural practitioners and cultural consultants John Kaimikaua, Keli`i Tau`a, Kimokeo Kapulehua and Frank Kawaikapuokalani Hewitt were identified as resources and advised the Council in the development and implementation of the *Puwalu* project. The Council, AOHCC and PIRMI developed and implemented the series of *Puwalu*.

Puwalu I - Ho`ohanohano I Na Kupuna: Puwalu No Na Laeula

The first *Puwalu (Ho`ohanohano I Na Kupuna: Puwalu No Na Laeula)* identified and invited more than one hundred *ahupua`a* practitioners to a conference at the Hawaii Convention Center, August 15, 16 and 17th, 2006. The invitees discussed and proposed the development of *Moku* councils, *`Aha moku or Moku`aha*. These “*moku*” based councils would manage natural resources for the Native Hawaiian tenants and the community through the implementation of culturally based, site specific, conservation and utilization practices.

The practitioners, representing all of the populated islands in Hawaii and Kaho`olawe, established a framework for the *Puwalu* series by developing, proposing and passing a resolution:



Resolution to unite Native Hawaiians to move forward, to live, to grow, to gather together, to stand firm and to restore and perpetuate the Hawaiian way of life.

WHEREAS, more than 100 elders, parents and youth—who are traditionalists, practitioners and experts as well as lineal descendants of the original inhabitants of the islands Kure Atoll, Midway Atoll, Pearl and Hermes Atoll, Lisianski Island, Laysan Island, Maro Reef, Gardner Pinnacles, French Frigate Shoals, Necker Island, Nihoa, Ni‘ihau, Kaua‘i, O‘ahu, Moloka‘i, Lāna‘i, Maui and Hawai‘i—met to honor our ancestors in the first of a series of three conferences;

WHEREAS, this first conference provided a forum for the distinguished elders, practitioners and experts to discuss and share the cultural practices of the fishermen and the farmers from the *ahupua`a* of 45 traditional land districts of the Hawaiian archipelago;

WHEREAS, the Native Hawaiians attending this conference acknowledged that the spiritual and physical well being of indigenous people of Hawai‘i are intrinsically tied to the land and the sea;

WHEREAS, the Native Hawaiians attending this conference recognized that the knowledge they share and hold reflects thousands of years of experience sustaining the resources of the land and the sea;

WHEREAS, the Native Hawaiians attending this conference identified examples of impacts negatively affecting their access to, and the abundance and availability of, the natural resources;

WHEREAS, the Native Hawaiians attending this conference reaffirmed to move forward together with one voice as lineal descendants and urge the Hawaiian people and supporters of Hawaiian culture to rise up to ensure the community’s health, safety and welfare;

NOW, THEREFORE, BE IT RESOLVED that the Native Hawaiians attending this conference call on the Hawaiian people to begin the process to uphold and continue Hawaiian traditional land and ocean practices into the governance and education of the Hawaiian archipelago;

NOW, THEREFORE, BE IT FURTHER RESOLVED that the Native Hawaiians attending this conference call for perpetuation and preservation of the knowledge of practitioners and the restoration of healthy ecosystems through furtherance of the *ahupua`a* management system, including *konohiki* management with *kapu* and *hoa`aina* rights, and the re-establishment of the `Aha Moku.

Finished is the stealing of the land;

Finished is the stealing of the sea;
Finished is the stealing of the life of the land.

...

The people of the land shall rise up.

—*prophecy of Wānana*

Approved and adopted on the seventeenth day of August two thousand six by the Native Hawaiians attending the first conference of the *Ho`ohanohano I Nā Kūpuna* series.

Puwalu II – Ho`ohanohano I Na Kupuna: Ke Kumu `Ike

Puwalu II – Ho`ohanohano I Na Kupuna: Ke Kumu `Ike, November 8 – 9, 2006 at the Pacific Beach Hotel, invited educators to meet with `ahupua`a practitioners to discuss the implementation of `ahupua`a practices and knowledge in education. The conference participants discussed what is being taught currently in the classroom, what is available and what practitioners thought needed to be in the curricula. The breakout sessions provided some valuable information that are currently being transcribed, reviewed and evaluated. Educators provided information on what they needed for the classroom and practitioners developed a protocol for educators to use in their approach to *kupuna* and cultural practitioners.

The consensus was to uphold and continue Hawaiian traditional land and ocean practices integrating these traditional methods of ecosystem sustainability into the current educational curricula for all public and private schools, for charter schools and for Hawaiian Immersion schools. The participants committed to supporting Hawaiian values, knowledge and ways of learning by developing a declaration, *Palapala Ku Like*, that outlines the actions that the participants will make to achieve the goal of implementing `ahupua`a practices and traditional ecological knowledge into school curricula.

It was recognized and agreed by all participants at the *Puwalu* that Hawaiian best practices have been the only successful model of sustainability of resources in Hawaii, the Hawaiian best practices model included the *ahupua`a* and the *konohiki* management systems. The participants made a commitment to the development of an *Aha Moku* Council, empowered by statute and representing each moku of each island, to insure the perpetuation of Hawaiian best practices for resource management. The structure of each island's *Aha Kiole*, or governing council that oversees the island's resources, would be determined by each individual island for themselves to include the leadership structure, number of council members, duties of council members, and the council's relationship with the community and government. This Council would:

- Be a pool of cultural practitioners and experts in Hawaiian practical arts,
- Strengthen the generational cultural practices being lost and compromised by government and special interest groups,
- Protect, manage, and sustain the marine, land, natural and cultural resources for today's people as well as for the future.

An important tool that was developed by *Puwalu II* was a standard protocol for approaching traditional practitioners to seek cultural information. The participants developed the *Na Hana Kuponono*, stating:

Na Hana Kupono

“We, the cultural practitioners of the second *Hoohanohano I Na Kupuna Puwalu*, building on the Resolution of the first *Hoohanohano I Na Kupuna Puwalu*, which called upon *na kanaka maoli* to begin the process to uphold and continue traditional land and ocean practices in the governance and education of the Hawaii Archipelago,

Affirm that *na hana kupono* (righteous procedures) shall be acknowledged as encompassing *na mea Hawa`ii* (all things Hawaiian); and that the sharing of knowledge between cultural informants and others shall include the following *na hana kupono*:

Kekipa ana e kahui ana (visiting and meeting procedures)

1. *Ho`omakaukau ana* (preparing for the call and interview)
2. *Ke kahea* (proper introduction or call to the informant)
3. *Ka ho`okupu* (appropriate gift presented to the informant)
4. *Ke kukakuka ana e kahui ana* (discussion and negotiation)
5. *kapanina e hookupu* (closure)

Ka ike (sharing knowledge and understanding procedures)

1. *Ka ho`omakaumakau ana* (preparation for sharing)
2. *Ke ao mai ana* (sharing knowledge)
3. *Ka malama ana* (agreement on how the knowledge will be used and protected)
4. *Ke ao aku ana* (instruction to the guest and sharing of ike).”

Puwalu III – Ho`ohanohano I Na Kupuna: Lawena Aupuni

Puwalu III was scheduled for December 19 – 20, 2006, at the Ala Moana Hotel. This final conference consultation brought together practitioners, educators, government agencies and policy makers to discuss the development of *Moku* councils – the implementation of the community and cultural consultation process.

Existing programs, their successes and challenges, and how the integration of *moku* councils can assist in community capacity building, improved statutes and ordinances were discussed. A framework for community consultation using the Hawaiian perspective and traditional methods was discussed. Consensus of policymakers and participants included increased and formalized communication and consultation between lawmakers and the Native Hawaiian community. Major areas of discussion were:

County Levels

- Charter amendments should include cultural practitioners on County Councils and Commissions
- County General Planning should be done through a community-based process
- *Aha moku* councils should be consulted in county decision-making processes
- *Aha Moku* involvement may take different forms, to adapt to different settings and opportunities
- If done well, Hawaii can be a model for the rest of the world in an open community and cultural consultation process
- Identify the “rules of the game” to guide strategies that would be inclusive of traditional values (*malama aina*, *‘ohana*) and principles.

State Levels – Legislation

- Include cultural practitioners in school community councils to help influence curriculum
- It is important to bring groups together and build bridges
- Native Hawaiian practitioners must be part of existing Commissions
- The Environmental Impact Statement (EIS) structure is being updated – cultural issues are being looked at
- Cultural consultation is essential
- Possibility: The Senate could co-sponsor an annual gathering to meet with practitioners throughout the state
- The 2005 Legislature passed the 2050 Sustainability Plan which is applicable and compatible with the *Aha Moku* concept. Two components are needed to make this plan viable: 1) it has to be community-based, 2) Native Hawaiian traditional values and practices of the Hawaiian culture must be included
- Values emanate from the land, ocean and the sky – they must be integrated into the protection of natural resources
- Documentation is vital in today’s world

- The Hawaii State motto “Ua Mau Ke Ea O Ka ‘Aina I Ka Pono, The life of the land is perpetuated in righteousness” - predates the monarchy and is a principle that underscores the importance of place
- How does the local population make sure that they are not strangers in their own land? By strong community consultation and involvement
- The message of this *puwahu* should be shared with the larger community for understanding and support

State Levels – Agencies

- Coastal zone management, ecosystem management and place-based management are critical to the health and welfare of our natural resources
- The Coastal Zone Management area encompasses the entire state – it extends seaward to include the U.S. territorial sea and is consistent with Hawaii’s archipelagic reach
- The State is moving toward integrated collaboration through three perspectives: 1) Looking at the *mauka* to *makai* process, 2) Preserving our ocean heritage – cultural enhancement, resources, economic activities, and 3) Promoting collaborative government and community stewardship
- On the Northwest Hawaiian Islands – it encompasses $\frac{3}{4}$ of the Hawaiian archipelago and runs from Nihoa to Kure Atoll. The Hawaii State Board of Land and Natural Resources approves the access process for the NWHI and is encouraging Native Hawaiian involvement in access and management processes.
- The government should actively seek integration with communities
- The Hawaii State Ocean Resource Management Plan (ORMP) focuses on being better stewards of the ocean by adopting the *ahupua’a* approach
- Work “Out of the Box”: invite cultural representatives on different boards/commissions in addition to the neighborhood boards. Each of these boards should integrate traditional methods into today’s principles.
- Hawaii should reflect our host culture – that makes us unique.

Federal Levels

- Traditional knowledge, *‘ike*, should be part of the consultation for management measures
- Ecosystem approach to fisheries management should be done through Fishery Ecosystem Plans
- The Magnuson Stevens Fishery Conservation and Management Act of 1976 promotes indigenous consultation and community integration
- Federal agencies must consult with communities and Native Hawaiian groups.