

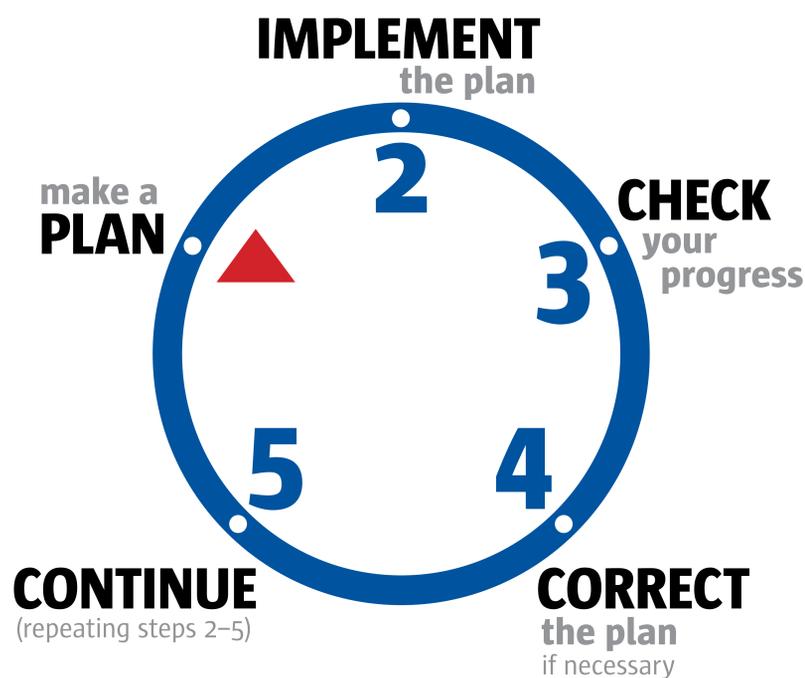
# Benefits of Implementing TEK into educational programs within the US: A Pacific Islands Perspective

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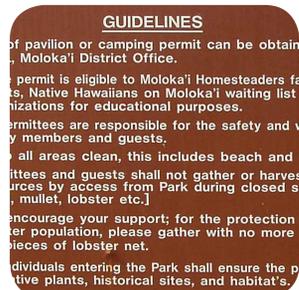
**Five Integrated Pillars** of the System of Best Practices for Traditional Natural Resource Management, The Aha Moku system (from 2010 Puwalu Series, Ho'olei la Pae 'Aina).

## 1 Adaptive Management Process



## 2 Code of Conduct

The code of conduct is an informal social control to complement regulations and the adaptive management approach. Through the Puwalu process it is evident that there are specific codes of conduct for specific locations. While codes of conduct follow traditional social and cultural mores generally, community codes of conduct may differ based upon the community interest, demographics and available resources.



### Steps to developing a Code of Conduct

- Organize the community
- Identify and prioritize important natural resources
- Learn and share information and knowledge, biological and cultural, about the resource
- Reach consensus for any interaction with the resource
- Write the code of conduct and communicate and explain throughout the community.

## 4 Education

Education in management of natural resources, environmental monitoring, and management decisions is essential for an informed public to participate in the management process. Acceptance of regulations and codes of conduct involve active educational effort. Adaptive management requires a constant feedback loop: resource monitoring and reporting. Monitoring and reporting will require training. Community will need to know more about priority resources—geography, geology, life histories, biology, etc. If communities participate in the enforcement, then there is a need for training to ensure the proper conduct of and protection for citizens assisting State and Federal enforcement efforts as well as agreements of how this will occur. Participants recognized the need to educate the community, malihini (visitors), people of different ethnic backgrounds. They expressed a need to educate regulators and managers.



## 3 Community Consultation

Community consultation is the lynchpin for ecosystem-based management. The creation of rules and regulations without effective consultation is the cause of much of the current conflict between communities and managers.



The Aha Moku natural resource management structure facilitates consultation and would enhance the community's access to government. It would be an expedient method of consultation and support and validate traditional cultural values, integrity and activities. During the 2010 there was a general consensus in communities that they want a voice in the natural resource management system and decision-making process.

It was important for all communities that they be informed about what is occurring in the management of their area. They also expressed the need to go back to "kuleana" families, families with a generational tie to the area.

## 5 Eligibility

The Aha Moku system of best practices for traditional natural resources management makes knowledge a requirement to participate in natural resources management. Cultural, generational knowledge of natural resources a requirement to participate in the Aha Moku system of natural resource management. The participating community confirms the generational knowledge of a practitioner. The person presented by the community would be acceptable.



## Abstract

In the US Pacific Islands, the population of the indigenous peoples remains high—about 90 percent in American Samoa, 80 percent in parts of the Commonwealth of the Northern Mariana Islands, 40 percent in Guam and 20 percent in Hawaii. These Polynesian and Micronesian populations have place-based TEK and natural resource management practices that span thousands of years prior. Imposition of Western systems of land tenure, capitalism, governance and education in the past two hundred to five hundred years has resulted in diminished rights and incentive to gather, hunt and fish using TEK. It has also resulted in the impoverishment of the native people, serious declines in environmental health and the health and resilience of native cultures. Consequently, cultural practices and associated TEK may be on the brink of being lost. Today, many indigenous US Pacific islanders, who traditionally pass TEK within the family, are willing and wanting to work with others to keep this knowledge and these practices alive.

Over the past six years the Western Pacific Regional Fishery Management Council has partnered cultural practitioners and others interested parties to revive traditional Aha Moku management practices and implement those practices into the current natural resources regime. It is an uphill struggle. Two series of Puwalu (conferences) have been held between 2006 and 2010 to reach those goals.

Implementing TEK into educational programs within the US Pacific Islands was the focus of Puwalu II of the Ho'ohanohano I Na Kupuna Series in 2006. Another step in education is the acceptance of TEK as a complex, rational approach to adaptive management of natural resource conservation and utilization (outcome of the Statewide Puwalu, Ho'olei la Pae 'Aina series).

It is our hope that teaching Native and non-Native children to appreciate TEK and the associated cultural practices will foster a population of citizens that will support the integration of indigenous and modern natural resource management practices in the near future for the benefit of all the peoples who depend on our island ecosystems.

## Challenges Teaching Traditional Knowledge and Practices in the Classroom

These challenges are from Ho'ohanohano I Na Kupuna Puwalu, Puwalu 'Elua, Ke Kumu 'Ike (The source of knowledge). This conference of educators and practitioners,



sponsored by the Council, also developed a protocol for engaging Kupuna (elders) and 'oihana (cultural professionals).

- How to manage categorize and manage an inventory of many and diverse cultural practices
- How to decide what is the most important to teach, and then how to teach it in a way that is age appropriate
- How to standardize the terms used to communicate the curriculum
- How to include leadership at the top since curriculum cannot all come from the ground level

- How to devise a holistic approach to teaching that incorporates the needs of parents, neighbors, and the larger community
- How to include this curriculum into a system that emphasizes Euro-American subjects
- How to measure educational attainment of this type of knowledge

