



**Report of Puwalu Eiwa:**  
**Ka Holomua Ana O Ka Aha Moku**  
*Moving the Aha Moku Forward*



**Ala Moana Hotel**  
**Honolulu, Hawaii**  
**November 28 – 29, 2016**

### *The Ho‘ohanohano I Nā Kūpuna and the Puwalu Conference Series*

A major effort of the Council to document traditional Hawaiian resource management practices took form as the Ahupua`a Puwalu initiative. Puwalu means gathering or conference. The Council supported a series of Puwalu, since 2006, as a major sponsor of Hanohano I Na Kupuna puwalu and the subsequent Puwalu conferences.

The initial purpose of the the Puwalu conferences was to increase the participation of Native Hawaiians in the Council process. In 2006 the Council sponsored, with Office of Hawaiian Affairs, Kamehameha Schools/Bishop Estate, Hawai`i Visitors Bureau and the Association of Hawaiian Civic Clubs, the Ho‘ohanohano I Na Kupuna Puwalu Series, the first three conferences in 2006. The series continues with the effort of some of the original participants:

- Puwalu Ekahi: Lae`ula (Experts) – August 15-17, 2006,
- Puwalu `Elua: Ke Kumu Ike Hawai`I (Educators) - November 8-9, 2006,
- Puwalu `Eholu: Lawena Aupuni (Policymakers) – December 19-20, 2006,
- Puwalu `Eha: Kukulu Ka `Upena (Building the Structure) – April 10 – 11, 2007,
- Puwalu `Elima: E Ho`oni I Nā Kai `Ewalu! E Ho`āle Ka Lepo Pōpolo! (Stir up the Eight Seas! Rise up the Makaainana!) - October 31 – November 1, 2007
- Ho`olei Ia Pae`aina Puwalu - (Cast the net, Bring All Together in Hawai`i) - November 19 – 20, 2010,
- Puwalu, Papa Kanawai Kai (Proper ways to behave on the ocean) – November 2 – 4, 2011,
- Lawelawe Hana Ke `Aha Moku Puwalu (Serving the `Aha Moku Conference) - September 12 and 13, 2014.

Traditional land tenure in Hawai`i was based on the ahupua`a, a division of land that ran from the sea to the mountains, which enabled native communities within it to obtain all the materials and nutrition necessary for survival and perpetuation of the culture. A collection of ahupua`a into a traditional land district is called a moku. These land divisions were often demarcated with an ahu, a stone marker or cairn, that was topped with a pua`a symbol, a pig symbol, the skull of a pig or one of its symbolic cultural forms. The ahupua`a also represented the structure of Hawaiian society and cosmology. The division of labor, cultural practices and spirituality was based on the structure of the ahupua`a. The accumulated knowledge of centuries of scientific observation of the environment and ecosystems by native Hawaiians would be of immense value to contemporary natural resource management practices. The Council’s efforts to identify native ahupua`a practitioners revealed a large body of knowledge still extant and cultural practices still exercised. As shared by one practitioner, even in the changed and depleted environment in Hawaii, ahupua`a practices “still work.” The Council continues to engage the native Hawaiian community through the Puwalu series.

The process, well over ten years in the making, began as an initiative to document traditional fishing practices to inform the Fishery Ecosystem Plans and organize the participation of the indigenous native Hawaiians in the Council process. The Puwalu initiative eventually led to the establishment of the Aha Moku Advisory Committee to the Hawai`i Department of Land

and Natural Resources, arguably the most important agency in the State government. In 2007, the Aha Ki`ole Advisory Committee was created, through legislation, to advise the legislature on the system of best practices for traditional management of Hawaii's natural resources. In 2009 the Aha Ki`ole Advisory Committee reported to the legislature the system of best practices for traditional management of Hawaii's natural resources. Best practices involved understanding resources in a detailed way based upon the traditional land tenure system. There were five elements of effective traditional resource management:

- An adaptive management regulatory system,
- A code of conduct, a non-regulatory system in support of the regulatory system,
- A community-consultation process.
- An education process, and
- Eligibility criteria to participate in the management of natural resources: knowledge of resources and traditional management values and methods to be eligible to participate in the resource management.

In 2012 the legislature created the Aha Moku Advisory Committee to advise the Board of Land and Natural Resources on the traditional management of Hawaii's natural resources. The committee is working through their organizational structure and rules for them to be fully functional and able to serve the Hawaiian community.

## Executive Summary

On November 28 and 29, 2016 the ninth Puwalu, gathering of traditional practitioners, was held at the Ala Moana Hotel. This Puwalu was entitled Puwalu ‘Eiwa, Ka Holomua Ana O Ka ‘Aha Moku, Puwalu 9, Moving the ‘Aha Moku Forward. Attended by over eighty participants the gathering focused on moving the ‘aha moku system of natural and cultural resource management forward into the future. The initiative has been active for the past 10 years since the first Puwalu in August 2006 that began with an effort to honor the ancestors, Ho‘ohanohano I Nā Kūpuna, and document practices in traditional marine resources management. The effort resulted in development of the ‘Aha Ki‘ole Advisory Committee to advise the State legislature on the system of best practices of the traditional resource management, island ‘Aha Moku Councils and an ‘Aha Moku Advisory Committee (AMAC) to advise the Department of Land and Natural Resources. This Puwalu focused on the future of ‘aha moku, broadening participation and encouraging the participation of the youth. It provided the opportunity for the original participants to review and assess the progress of the ‘Aha Moku initiative.

The Puwalu Steering Committee, with representatives from Maui, Moloka‘i and O‘ahu, developed an agenda that included a ten year perspective, participation of other organizations with strong community-based initiatives and students from the Hawai‘inuiākea School of Hawaiian Knowledge.

Presentations highlighted the past ten years of organizing and development of the ‘aha moku system. Presenters from local organizations and the State of Hawai‘i made recommendations on how this community-based initiative could be used to improve the management of natural resources, help to empower communities to participate in natural and cultural resources management and assist the State of Hawai‘i to achieve their goals for 30% effectively managed areas by the year 2030.

Two resolutions were adopted at the Puwalu ‘Eiwa. The outcomes of the gathering was the support of the Puwalu participants for the development of an Association of Aha Moku Island Councils, support for the AMAC adopted rules, and support for the effort to involve the ‘ōpio the youth in ‘Aha Moku. The participants of this gathering made it clear that the rules of practice and procedure should always be under careful review and may be amended as needed.

Participants supported the development of an Association of ‘Aha Moku Island Councils, separate from the AMAC and functioning as a clearinghouse for cultural and natural resource issues that arise from island Councils and without influence of the AMAC. It would also function as a conduit for island councils to inform each other. Island councils will formalize their structure to ensure their effective participation at the Association of ‘Aha Moku Island Council level. Stronger organizations will benefit the ‘Aha Moku system providing greater island support at the State level. Islands with strong organizations will make themselves available to advise other councils to assist in their development.

Participants recognized the need for outreach to the ‘ōpio, the youth, to ensure that the ‘Aha Moku would continue. The strong belief that ‘aha moku system will benefit all of Hawai‘i

continues and that engaging the young will ensure that it continues into the future. The Association of 'Aha Moku Island Councils can provide outreach and education on a statewide basis.

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## **Puwalu Eiwa: Ka Holomua Ana O Ka Aha Moku**

In September 2014, a puwalu was co-sponsored by the Aha Moku O Maui and the Western Pacific Regional Fishery Management Council in Maui. The Maui Puwalu demonstrated the organization of ‘Aha Moku O Maui and how they addressed their management needs. At that Puwalu the island delegations wanted to sponsor similar meetings on their islands.

A Puwalu Steering Committee, with representatives from Maui, Moloka‘i and O‘ahu, developed an agenda that included a ten year perspective, participation of other organizations with strong community-based initiatives and students from the Hawai‘inuiākea School of Hawaiian Knowledge. Puwalu ‘Eiwa, Ke Holomua Ana O Ka ‘Aha Moku was convened at the Ala Moana Hotel in Honolulu, Hawaii on November 28 and 29, 2016,.

The first Puwalu, Ho‘ohanohano I Nā Kūpuna, started a series of meetings focused on bringing together traditional practitioners to discuss issues and how they could be addressed. The first three puwalu set the tone for how an Aha Moku system could be developed, including educators and policymakers in the second and third meetings. These puwalu were used to *“call on Hawaiian people to begin the process to uphold and continue traditional Hawaiian land and ocean practices in the governance and education of the Hawai‘i archipelago,”* and *“call for perpetuation and preservation of the knowledge of practitioners and the restoration of healthy ecosystems through furtherance of the ahupua‘a management system, konohiki management, kapu, hoaina rights and the re-establishment of ‘Aha Moku.”*

Since the beginning of the puwalu series ten years ago, some advances have been made but there has been uneven progress of the ‘aha moku system. The objective of the meeting was to work together to move the initiative along in order to create functioning island organizations to make a better difference in the management of Hawaii’s marine and cultural resources.

The participants in the first Puwalu series were identified as native Hawaiian traditional practitioners in their communities. All of the islands were represented. Early invitees recommended other practitioners they were aware of.

Participants from the original Puwalu that have passed away were honored, including:

- From Ni‘ihau: Jean Ilei Beniamina;
- From Kaua‘i: Dadly Bobo Hamm Young, Kalehua Hamm Young and Sharon Pomroy;
- From O‘ahu: Henry Chang Wo, Ethereda Kahalewai, Kaoi Kaimikaua and Chief Justice William S. Richardson;
- From Maui: Mele Carroll and William Waiohu;
- From Lāna‘i: John Basques, and
- From Moku o Keawe: Ben Hauanio, Gil Kahele, Clement “Junior” Kanuha and Arthur “Aka” Mahi.

## **Past Puwalu Review**

Timothy Bailey, Kula Moku Representative from Maui presented a history of the ‘Aha moku initiative from the first puwalu in August 2006 to the adoption of Act 288 in the legislature in 2012. He became a member of the ‘Aha Ki‘ole Advisory Committee (AKAC) in 2007

following the adoption of Act 212, signed into law by Governor Linda Lingle. Act 212 created the AKAC with the responsibility to report to the Legislature on the system of best practices in traditional resource management. AKAC members were charged with meeting with their communities and advise the legislature on the system of best practices based on the indigenous resource management practices of moku boundaries and the methodology to sustain resources and the community. This was a serious responsibility and, in 2007, he began to meet with communities and organizations on Maui, providing workshops and collecting information about traditional marine and terrestrial practices. In the course of his work communities began to organize. Aha Moku O Maui incorporated, identified moku representatives and formed resource committees.

The history of the Aha Moku initiative is one of opportunity and challenge. At the beginning, organizing his home island of Maui, Bailey began the process of educating people, talking to them about 'aha moku. This he did again. He walked the participants through the history of the Puwalu 'Ekahi, 'Elua and 'Ekolu and touching on the intent of each puwalu. What was learned, the prophecy revealed at the first puwalu, the creation of the network of traditional practitioners and the commitment made to continue the effort for traditional management of Hawai'i's resources. The early participants resolved to continue the work to get the native Hawaiian community to participate in the decision-making process. They resolved to support the development and implementation of a traditional 'aha moku natural resource management system to advise resource managers. At the second puwalu participants and traditional practitioners were given the opportunity to meet and collaborate with teachers on the development of curricula and resource units for use in the education system. This resulted in the commitment by teachers and practitioners to continue developing educational curricula to teach traditional practices in the schools. A protocol was developed for educators to approach practitioners for information and assistance. The third puwalu was pivotal. Puwalu participants met with legislators, and county, State and Federal agencies and representatives to work on a process for native practitioners to participate in decision-making on natural resource management. They heard about the constitutional and legal basis for participation. They were urged to continue their practices. This meeting resulted in legislation that created a committee to meet with the native Hawaiian community and determine best practices of traditional management and report back to the legislature.

The Governor appointed members from each island to the 'Aha Ki'ole Advisory Committee. The list of nominations was recommended by the Association of Hawaiian Civic Clubs. The AKAC worked with their communities. In 2009 Act 39 extended the AKAC for two more years to continue working on the process, creating a system of best practices for moku management.

There was recognition of the passing of some of the AKAC committee members and the passing of Maui representative, Mele Carroll, who introduced Act 212. He reminded everyone of the purpose of Act 288:

"...to formally recognize the aha moku system and to establish the aha moku advisory committee within the department of land and natural resources, which may serve in an advisory capacity to the chairperson of the board of land and natural resources."



Kamalu Poepoe, Aha Ki`ole O Moloka`i and AMAC representative from Moloka`i spoke. She was selected as the Po`o of the island council of Moloka`i, the `Aha Ki`ole O Moloka`i, and selected to represent the island of Moloka`i on the AMAC. She serves as vice-chair on the AMAC. Kamalu also served on the steering committee of Puwala `Eiwa, Ka Holomua Ana A Ka `Aha Moku that planned and developed the agenda for this puwala.

The history of the `Aha Ki`ole O Moloka`i was unique and its early development pointed to the readiness of the Moloka`i community for the `aha moku process. She was selected to head the island council. As the Moloka`i island council chair she was selected to be the AMAC representative. For Moloka`i there was no conflict with her serving in both capacities. There were high hopes for the AMAC to accomplish great things within DLNR. The opportunity for an advisory committee on traditional management within DLNR held high promise.

The Moloka`i island council learned as they organized. Early eligibility criteria recommended the recognition of practitioners as resources for each Council but the Moloka`i Council determined that, sometimes, these practitioners did not have the skills for leadership in the Council. They were valuable resources but leadership was needed to move resource issues forward. Leaders needed to be assertive and communicative as well as knowledgeable.

Over the past few years, actions by the AMAC Executive Director divided the community. Island Councils were denied legitimacy. Island issues were overlooked by the AMAC. The few meetings held by the AMAC did not deal with pressing island issues. There were misrepresentations. The AMAC took positions on issues that were not supported by the island councils and indigenous community.

On July 9, 2012 Governor Neal Abercrombie signed Act 288 into law. Act 288 recognized the aha moku system as the traditional resource management system of Hawai`i and created the Aha Moku Advisory Committee in DLNR. The purpose of the AMAC is to advise the State in the system of best practices for traditional management of natural resources. The Aha Moku Advisory Committee is made up of 8 members selected by the Governor from a list of nominees submitted by the Aha Moku Council of each island. It was imperative that each island be organized into Aha Moku Councils and those Councils nominate practitioners to sit on the Aha Moku Advisory Committee. Act 288 (2012) was codified as HRS 171-4.5.

The process for selecting the AMAC members was defined in Act 288. The process was not followed. Half of the seats on the AMAC were not appointed from nominees recommended by `Aha Moku island Councils.

Kamalu Poepoe was recommended by her island council and selected by the Governor as a committee member. She was elected as vice-chair on the AMAC. While perfectly positioned to bring her island issues to the AMAC, she expressed frustration trying to serve on the AMAC. As Vice-Chair she recommended the AMAC to participate in strategic planning and organization of island councils. While her strategic plan became a part of the annual report to the legislature it was not discussed by the committee or implemented.

Senate Concurrent Resolution 55, legislation that, in 2015, directed the AMAC to develop rules for operations and procedures. Rules of operation and procedure were needed to guide the committee in their work. During the development of the rules there were no meetings of the AMAC. Concerned about the legislation island councils on Moloka`i, Maui, Kaua`i and O`ahu drafted rules and submitted them to the AMAC for the committee to consider. The AMAC met in July 2016 to approve rules for their operation. The community came to the meeting with recommendations that were not implemented in the proposed rules package. The package was developed without any input from the community. Under community pressure, the AMAC created an ad hoc committee to go review the community recommendations and draft a rules package. Malia Akutagawa, Associate Professor at the Hawai`inuiakea School of Hawaiian Knowledge at the University of Hawai`i, was asked to be the ad hoc committee chair. She accepted and the committee proceeded with their work taking into account recommendations by the Maui, Moloka`i and O`ahu island council recommendations. The committee was directed to come back to the AMAC in a November meeting with a comprehensive rules package. A workshop for the rules development was scheduled for proponents then cancelled by the Executive Director. The committee continued their work through emails and telephone calls. On October 20 the AMAC was called back in session, a month earlier than was agreed. The committee rushed through their work and at the meeting the draft rules package was presented and adopted by the AMAC. There was opposition to the package but the community attending the meeting gave full community support for the package noting that the rules may be amended at meeting of the AMAC. Another meeting was called on November 25 to amend the rules. After a long meeting, the AMAC reaffirmed their previous support for the rules package and voted again to approve the package without amendments.

The rules package was needed for the longevity and durability of the AMAC. It describes the duties of the Executive Director, Chair and vice Chair. It sets term limits for the members and makes the AMAC a more permanent and influential organization. The job of the AMAC is to provide advice to the DLNR on traditional management of natural and cultural resources. With good advice will come value and importance for the AMAC and by extension, the `Aha Moku system.

## **Hawaii's Cultural and Natural Resources**

Peter Apo, Trustee of the Office of Hawaiian Affairs (OHA) presented and admitted his ignorance of the `aha moku. He apologized that he needed to be brought up to date on `aha moku. He was really a policy wonk, working on the details and implementation of policy. He was serving as trustee for O`ahu since 2010. President of the Peter Apo Company, LLC, a cultural tourism consulting firm he believed that adopting traditional management in today`s resource management system would be valuable for all of Hawai`i. He shared about his experience in serving on OHA, first in 1980 and more recently since 2010. OHA supported the Puwalu series in 2006 and committed to support the `Aha Moku by making its facilities and assistance available.

The history of OHA is well-known, the potential is undeveloped. OHA was created at the 1978 constitutional convention. OHA`s primary service is to Hawaiians and Native Hawaiians but they also must serve the greater Hawaii population. OHA with the Department of Hawaiian

Home Lands, Kamehameha schools, Queen's Hospital system, Liliu'okalani Trust and other Hawaiian trust organizations and community organizations demonstrate huge capacity to serve Hawaiians and Hawai'i. Navigating toward some kind of unity of purpose will be a challenge for Hawai'i and the 'Aha Moku can contribute to that.

Resource management may not be a familiar concept to many but the idea that traditional management of cultural and natural resources, the management system that kept and cared for a Hawaiian population prior to discovery by Western agents, could provide benefit for all of Hawai'i.

Native Hawaiians have a profound impact on the direction and quality of the growth of these islands. It is important that OHA join with the 'Aha Moku in carrying out our mission to benefit Hawai'i toward the future.

### **Association of Hawaiian Civic Clubs-**

Hailama Farden, Vice President, Association of Hawaiian Civic Clubs provided a personal history of growing up in Hawai'i, and the memories of his youth. He talked about the challenge of working in today's world without losing our Hawaiian-ness. He wondered, now, with children of his own, whether those resources he grew up learning about will still be there when his children go to the ocean or the mountains. He noted that so much of that is in the language and we are losing our Manaleo, native speakers.

The history of the civic club movement begins with the intent of Jonah Kuhu'iakea 'ana'ole in forming the Hawaiian civic clubs. The intention was that kanaka (native Hawaiian) and kama'aina (children of the land, people born in Hawai'i) be involved with civic issues about Hawai'i nei. The Association, with its member clubs, strives to be relevant and appropriate to the Hawai'i that exists today without losing the things that make us Hawaiian.

The Civic Clubs supported the 'Aha Moku since 2006 with resolutions and actions moving the 'Aha Moku system forward. Civic club members participated in the many puwala. The Association nominated the members of the 'Aha Ki'ole in 2007. The Association of Hawaiian Civic Clubs will continue to support the 'Aha Moku.

### **Harold K. L. Castle Foundation, Marine Resources**

Eric Co is Senior Program Officer for Marine Conservation, Castle Foundation. Mr. Co invited proposals that would support the mission of the Castle foundation for effective management of the nearshore marine resources of Hawai'i.

He presented on the Promise to Pae'aina (P2P), a program supporting the worldwide voyage of the Hawaiian sailing canoe Hokule'a that has the support of the Castle Foundation. Promise to Pae'aina consists of five commitments:

1. Our Heritage – Our island way of life will thrive through community-based management of our marine resources.
2. Our Island Home - Caring for our island home’s lands and waters through community action and partnerships.
3. Our Livelihood - Ocean-based enterprises are sustainable; guided by cultural heritage, facilitated by relevant science, authorized by sufficient management capacity, and optimized by new opportunities.
4. Our Responsibility - Build DLNR capacity to sustainably manage Hawaii’s ocean resources for generations to come.
5. Our future - Collective investment in our future leaders is priority, providing the proper tools, training, and experience to advance this work beyond our own lifetimes and abilities.

We are confronted by a list of problems in the management of Hawaii’s marine and natural resources. The understanding value of and dependence on the marine environment is essential. Hawaii’s economy is dependent on a healthy marine environment. Less than one percent of the State budget is dedicated to managing the marine environment. There is an increased need for enforcement of marine and resource regulations. There is evidence that the fish stocks are 25% of what it was 100 years ago. While the problems are biological the solutions are social. Solutions may lie with the empowerment of communities and assisting in the organization of communities around the long term goal of a healthy marine environment. The five commitments of the Promise to Pae’aina call for communities to participate in making the marine environment healthier.

Participants were interested in how their communities could receive funding from Castle Foundation for their community projects. Eric explained the Castle Foundations goals and objectives and identified the program areas funded by the foundation: Public education, nearshore marine resource conservation and strengthening communities of Windward O`ahu.

### **Division of Aquatic Resources, Department of Land and Natural Resources**

Bruce Anderson, Administrator, Division of Aquatic Resources (DAR), Department of Land and Natural Resources (DLNR) reported on Hawaii’s coral reefs and how they provide important recreational opportunities for the residents and visitors to Hawai’i. He supported the commitment by the State of Hawai’i at the International Union for the Conservation of Nature’s (IUCN) World Conservation Congress “Hawai’i 30 by 30 Oceans Target”: 30% of Hawaii’s nearshore waters effectively managed by 2030. Effective management means balancing sustainable use, time and area closures and enforcement. He invited participants to take part in the fishery management process.

The State of Hawai’i uses many types of management measures in Hawai’i: Bottomfish Restricted Fishing Areas (BRFA), Fishery Management Areas (FMA), Fishery Replenishment Areas (FRA), Marine Life Conservation Districts (MLCD), Public fishing Areas (PFA), National Marine Sanctuaries (NMS) and other specially managed areas (Kaho’olawe). DAR thinks there might be potential in using Community-based Subsistence Fishery Areas (CBSFA) in monitoring the marine resources to be used in determining the status of reef resources.

DAR and DLNR are estimating fish biomass in the protected areas. The decline of the Hawai'i lobster fishery may be due to the lack of management contributing to overharvesting. DAR is supporting regular fish abundance monitoring, benthic monitoring and survey of coral bleaching sites as a means of assessing the health of the ecosystem.

Monitoring sites on Hawai'i, Maui, O'ahu and Kaua'i were identified with descriptions of the monitoring programs in place, planned and proposed. In Hawai'i there appears to be many coral bleaching events. DAR is studying the work of coral bleaching experts worldwide for strategies on dealing with these events. He asked the 'Aha Moku to participate in the monitoring of the resource and to sit at the table. He invited people to participate.

Participants were concerned that closing one area forces fishermen to move to another area that may have a different management approach based on some community effort like 'aha moku. Like Kaupulehu vs Pelekane, State action to close an area to fishermen forces fishermen to an area that is managed differently and conflicts arise.

Participants communicated that they would like to assist. They also conveyed that native Hawaiians have been making recommendations and participating in the public process for decades and have not had the recognition or attention that other public contributors have had. They have been active in all aspects of natural resource management and continue to depend on these natural resources for subsistence and culture.

### **Co-management of Fishery Resources**

During lunch on November 28, 2016 Marlowe Sabater, Council ecosystem scientist gave a presentation on co-management theory and practice. A need for management is identified. Resource data is collected from an area. This data is used to develop management recommendations. The recommendations are provided to the Council in the form of options needed to make management decisions. The Council manages fisheries by annual catch limits. Catch limit options are given to the Council with an analysis of the likely benefits and consequences of each option and the Council makes a considered decision. The decision then leads to development of rules and regulations.

Fisheries in the Western Pacific are co-managed by the Council (and its advisory bodies), local agencies, federal agencies and local communities. Standards and emphases for managing fisheries are constantly shifting. Fishery management in the US is driven by the interest of Congress in fisheries management: changing from input to output controls. Changing the fishery management changes the research needs and objectives. Research provides the data needed to advise the Council.

Data is information needed to make recommendations for fishery management and is used to develop models of the fishery that increase understanding of the stock. In that way annual quotas can be determined to regulate the fishery. The process to arrive at an annual catch limit, to project when the quota would be reached, to close the fishery and the coordination is needed to manage the fishery.

The participants had questions about the process and discussed whether this was a good method to manage fisheries. For the Council, the way to manage the fishery is directed by the Magnuson Act and Congress. While there are other ways to manage the fisheries, this way is mandated by Congress and the MSA to manage the fisheries.

## **Our Kuleana**

Malia Akutagawa, Assistant Professor, Hawaiʻinuiākea School of Hawaiian Knowledge, University of Hawaii presented on the development of the Rules of Practice and Procedure that was approved by the AMAC on October 20, 2016 and reaffirmed on November 25, 2016.

The history of the ‘Aha Moku initiative is woven together with Hawaiian cultural history. ‘Aha Moku was and is the natural and cultural resource management system of Hawaiʻi. Management tools are the same but the tools were applied with cultural sensitivity and the difficulty is getting those cultural sensitivities to be recognized and adopted by the current management regime. We are a nation of laws and laws are a way to perpetuate beliefs, rights, methodologies and responsibilities. Hawaiian cultural is rich with traditions and practices. Hawaiian rights are recognized in Hawaiʻi Revised Statutes (HRS) § 1.1, in the Hawaiʻi State Constitution at Article XII, §7 and by judicial precedent. The State of Hawaiʻi has an obligation to protect Hawaiian rights. Additionally, the United Nations Declaration of Rights of Indigenous People (UNDRIP) advances and protects the rights of Native People.

Free prior, informed consent (FPIC), at Article 19 of UNDRIP, ensures meaningful participation of indigenous people in decisions and determinations that affect their rights and property. This must be exercised by the community. It is about collaborative governance. A richer, better form of participation than co-management of resources offers. ‘Aha Moku can be collaborative governance if principles and practices can be properly exercised.

Kevin Chang is Executive Director of KUA. KUA is the acronym of Kuaʻaina Ulu ‘Auamo. Kuaʻaina means literally “child of the land.” In use it refers to someone from the country. Ulu refers to abundance and ‘auamo is the carrying stick used to carry loads on the shoulders. Translated, the acronym, KUA, means backbone. The community work that KUA is doing is about Kuleana: responsibility and commitment.

An innovative, community-based initiative, the organization seeks to protect, restore and care for Hawaiʻi. Native species; ecosystems and island way of life in Hawaiʻi are deeply interconnected. At the heart of which, these islands are unique and valuable: “home.”

The organization works with communities to build a “backbone organization” supporting creative and collective community-based solutions to problems stemming from environmental degradation in Hawaiʻi.

Hawaiʻi’s natural and cultural resources — sacred landscapes, fisheries, streams, forests and reefs — are deeply impacted by over 200 years of political, economic and social upheaval and change. Hawaiʻi has the highest concentration of endangered species anywhere on the

planet. Fish populations and catches are reduced by over 75% from the last century, and most areas of the islands are severely altered by human activity.

The knowledge and efforts of local communities are important. Interest in community-based solutions is rising, an approach known broadly as “Community-based Natural Resources Management.” Stewardship work of island communities needs resources, networking, recognition and support.

KUA advances community-based natural resources management in Hawai’i, working with government agencies and communities to restore Hawai’i communities’ traditional role as caretakers of their lands and waters.

Large-scale change can happen with a growing a grassroots movement for nature, people, culture and justice.

Letani Peltier is a law student at the University of Hawai’i. He was selected to address the Puwala. ‘Opio, youth, students of the University of Hawai’i were invited to address the puwala. Moving the ‘Aha Moku system forward will take the commitment and action of the ‘opio. The young must take the torch and carry it forward. It is also a challenge to the founders and original supporters of the ‘Aha Moku to be willing to pass the torch.

Letani Peltier, a student of Hawai`iniuakea School of Hawaiian Knowledge, reported on his experience at the Puwala. Letani thanked the participants for the opportunity to address the Puwala. He gave his genealogy and his connection to Hawai’i. He was grateful for the opportunity to sit with Kupuna with so much knowledge of cultural and natural resources. He noted that knowledge of Hawaiian culture is growing. as we begin to translate and interpret knowledge that was left to us by our Kupuna. He stated that the youth are ready to learn and they come with different knowledge. The State has adopted many Kingdom laws and there is national recognition of native American rights. Internationally, the United Nations Declaration on Indigenous Rights can give greater power to the ‘aha moku movement. The ‘opio are ready and willing to carry on the work of the ‘aha moku when called upon.

### **Discussion on Aha Moku Issues-the Breakout Sessions**

The purpose of the three facilitated break-out sessions was to develop recommendations for process, procedures and guidelines for organizing island Councils. The conferees were divided into three roughly equal size groups, by island group and assigned to different break-out sessions in different meeting rooms. The groups rotated through the break-out sessions and facilitators guided the discussion toward the proposed outcomes of each session.

Kamalu Poepoe facilitated break-out session 1. Their goal was to make recommendations for island councils on consistency, cohesiveness, and commitment. The purpose of the session was to derive standard practices for all of the island councils.

Break-out session 2 was facilitated by Blossom Feiteira. She guided the discussion toward effective leadership and growth for island ‘aha moku councils. She addressed improving the leadership potential and preparing for growth of the ‘aha moku at the island level.

Malia Akutagawa facilitated break-out session 3, promoting Hawai‘inuiakea School of Hawaiian Knowledge guidance and support. The numerous actions and activities happening nationally and internationally can be used to support the ‘aha moku initiative. Proper training of ‘opio, youth, is necessary for the longevity, durability and functioning of the ‘aha moku system.

### **Break-out Session 1-State Aha Moku: consistency, cohesiveness, and commitment**

Kamalu Poepoe facilitated this breakout. Break out session 1, Group 1 (Oahu, Big Island and Kauai) discussed the need for greater oversight of the AMAC Executive Director. The just-adopted rules for operation and procedure would help by defining the responsibilities of the AMAC and their Executive Director. An interesting point of discussion was the need for the AMAC to have a “cultural resource interpreter” to assist the AMAC in understanding of local resources. The group discussed the eligibility criteria and the issue that traditional practitioners may not have knowledge of the process so criteria for eligibility should be included in information available about the AMAC.

A survey was introduced and participants were asked fill out the survey by start of the conference the next day, on the 29<sup>th</sup>. The survey asks about island councils: How has your aha moku been? Has your AMAC representative been in contact with you?

Group 2 (Maui) discussed the need to clarify that aha moku system is based on the natural contour of the islands, and the ‘aha moku council is the people. AMAC should be in more of a coordination role. Coordinating the island councils and helping to identify issues that should rise to the AMAC level. Their concern is that there is only one person who acts as a representative for each island and whether that is appropriate.

It was suggested that each island have a small hui that acts as an advocacy committee which represents that island’s voice. That would provide another layer of checks and balances before it gets to the one representative on the AMAC. Maui participants indicated that ‘Aha Moku o Maui serves that role. Concerns were raised that Maui is already doing its own thing and participants felt that having another layer would be pushing Maui into something else. Maui and Molokai are well ahead but other islands need help. Maui participants asked then what can they do?

Act 288 focused on getting the aha moku system recognized. Is the ‘aha moku system being misinterpreted? Is the ‘aha moku system and the AMAC being confused? Do we need to emphasize that AMAC is part of the greater aha moku system?

The ‘aha moku needs to become more visible to the public. There needs to be a greater effort to let people know about ‘aha moku.



Group 3 (Moloka'i) discussed the name, Moloka'i would support 'aha ki'ole, but other islands may not. They wanted to clarify that Molokai held out the longest with the 'aha ki'ole, Moloka'i would like to bring the original name back. Moloka'i raised concerns raised that a new name might create new confusion – who is the real “aha moku”?

The Moloka'i group discussed Malia's breakout session about supporting AMAC as intended. They did not agree with the concept of an “association of aha moku island councils”.

### **Break-out Session 2-Effective Leadership and Growth for Island Councils**

Break-out session 2 was facilitated by Blossom Feiteira. The discussion was about developing effective leadership and growth for island 'aha moku councils. Group 1: Molokai Participants were the first group in Breakout session 2. Blossom began with an icebreaker activity. Everyone chose a number. That number represented the number of things that they had to share about themselves. Everybody loved Moloka'i, nobody said anything about the AMAC or their 'ohana or natural resources. It was indicative of where their mana'o-thoughts, ideas emotions-was coming from. Blossom pointed out that no one spoke about 'aha moku and this was an 'aha moku puwalu.

The purpose of the breakout is to build a strategy to make a more cohesive island 'aha moku council and strengthen the process; develop ideas and process to be a strategy for your island. The problem is that-AMAC-one rule fits all does not work. The 'aha moku system recognizes the philosophy, but the application is different. What is important is not what the 'aha moku is but how it is used. Some things you share, some things you keep for your ohana. How do we keep the personal, ancestral knowledge but allow sharing with the public to strengthen the community? Maui created Aha Moku o Maui Inc. a non-profit corporation to access funding for the Mokus. Molokai created a moku council based on Aha Kiole system.

The Aha Kiole on Molokai is strong and unified, but there are conflicts in sources; one person says something and another says it is not true; some claim to be in a position that they are not. There are forces that are trying to work against the 'Aha Kiole. The people in 'Aha Ki'ole are unified and working for good of the people and the land. The 'Aha Ki'ole is strategic, has strong leadership, and advances through outreach and education.

For Moloka'i, cooperation and collaboration was very important. It was important that people were committed yet still able to compromise for a greater good. They wanted discussions within the 'Aha Ki'ole to be disciplined and honest. It was important to demonstrate a united front. They wanted issues to be worked out within the group. They wanted to deal with issues in house, within the 'Aha Ki'ole. There was an aversion to go to the AMAC for resolution of issues. People need to be committed and be supportive of each other. Don't go against each other. Don't say one thing and do something else. Be disciplined, stick to the subject matter; work out problems amongst ourselves through the process. If problems can be resolved in the 'Aha Ki'ole, then it's good, and shows the process is solid. A lot of issues can be decided at the 'Aha Ki'ole level.

They identified problems having to do with individuals not willing to cooperate with the organization. One of the challenges some individuals take issue with the organization making dealing with issues difficult. Another challenge was that the organization was averse to dealing with issues that might be divisive. Arguably, dealing with the divisive issues and reaching a resolution would make the organization stronger. This may require outside assistance or facilitation to resolve or it may never be resolved within the organization. In a community as close and strong-willed as Moloka'i, historic, longstanding resentments make collaboration and compromise difficult.

There was general agreement that a commitment to the organization, the 'Aha Ki'ole O Moloka'i, was important. There needed to be a consistency of action and support. While everyone had work and family to deal with, the organization depended on volunteerism. It needed to be assured that there would be enough members so that its commitments and actions would be achieved. There was also a need to be self-reflective and understand the limits of what the organization can do. Though, the need for funding was discussed it was not a major concern.

'Aha Ki'ole strength is spiritual. The Moloka'i lifestyle unites the community with its strong grounding in faith and spirituality.

Group 2: Kauai, Oahu, Hawaii Participants, did the same icebreaker. The important point is that people aren't saying that they are a part of the 'Aha Moku Council. They don't identify their roles in the community or moku when describing their selves.

The community is weakened when people do not stand up for what we believe in. The 'aha moku council system has taken on the kuleana of reintegrating traditional and customary practices in each moku. If people cannot stand up and say "I am an 'aha moku representative," then how will others know? How do people strengthen who they are? How do others know who you are and who to talk to? The ability to set a strong foundation depends on individual commitment to the cause. If one can't commit, how do you ask for support?

The 'Aha Moku is about issues not relationships with guys on the outside of it. Relationships on the inside, in the 'Aha Moku Council of O'ahu, need to be firm to honestly ask that people outside of the organization to support. It's about strengthening the island councils. Who made the commitment to the 'Aha Moku? Once that commitment is made then you begin an honest assessment of your strengths and weaknesses.

There are many wahipana (special places) on Kauai. That can be strength but there is a lack of respect for culture, and lack of recognition of indigenous people that undermines that power. If you take on the responsibility to take care of that place by yourself that is a weakness. There is always a need for help. Water is a issue on Kaua'i. Passion for the water by the community is strength but in the face of corporate influence that passion fails. Farming is strong on Kaua'i but the inability of farmers to get together is a weakness. Everyone has their differences. Solutions are available and you can have good resolutions and conclusions if you can agree. Collaboration with government can be a good thing but can isolate from the community. There are many traditional practitioners doing but it is not recognized and some people have anger about some of the 'aha moku work. The lack of organization on Kaua'i was

identified as a major problem on Kaua'i. It contributed to the confusion of what the 'Aha Moku is.

Hawai'i Island wanted a template of some sort to help them design a structure, organization to establish a Council. They needed policy and procedures to organize. Each moku can devise bylaws, mission statement, committees. Hawai'i is not as organized as Maui is so they aren't taken seriously. There is no guidance or procedures for other islands. They asked for someone to take the AMAC procedures and develop a template. Each island moku take the template and develop their own. Hawai'i functions differently from western concepts of organizations.

On O'ahu there have been no island council meetings for two years. The lack of administrative support was identified as a problem. There were as many problems Mauka as there are Makai.

After all of the discussion the facilitator offered an analysis and recommendations to O'ahu, Kaua'i and Hawai'i. Until organized island councils will not be able to deal with issues or provide value and benefit for their communities. Make a serious commitment to the 'Aha Moku, get it together. Get organized and make some decisions. If you don't you lose. Stop being your own worst enemy. Step up and get involved.

Group 3: Maui Participants were more united, together, happy to be with each other and share. The facilitator (also from Maui) has more control with Maui, more comfortable, talked more. They had the same icebreaker. 'Aha Moku people identified themselves, talked about importance of culture and taking care of the people and resources. Of all participants 3 Maui people and one Kaua'i person noted that they were 'Aha Moku at a conference about 'Aha Moku. One Maui participant stated that we take it for granted that we are all involved with 'Aha Moku, so it never needs to be said.

This is where there might be a problem with Maui. 'Aha Moku O Maui make the assumption that people know who they are. They are part of the 'Aha Moku O Maui. There might need to be some self-reflection. Examine where the weaknesses are in the organization and take some action to address those. Take stronger ownership of the organization. Next, people have to know that 'Aha Moku exists. Become secure in their knowledge and promote the island system. Self-identification as part of the 'Aha Moku is essential.

There is a need for more and regular meetings. The last meeting was 2 years ago at Maui Puwalu. Meeting together as a group to think about how to expand and solidify the Aha Moku foundation. Make sure that the focus is on all natural resources. Things are happening that not too many people know about. Maui needs its own puwalu, done by Maui, with a presentation to the County Council and recruitment of new members. Workload gets easier if more people are involved. 'Aha Moku O Maui needs to become more public, become a household name. Maui needs an outreach strategy, PR strategy and priorities. Who is it important to talk to, what is the message, how do you approach, how often, where, when, contacts. We need to get on the agenda of the different Councils and Commissions on Maui. Work needs to be done to define the different 'Aha terms and groups; 'aha moku system, 'Aha Moku Councils, 'Aha Moku, 'Aha

Kiolo, AMAC, etc. Further work needs to be done to clarify the roles of everyone participating in the 'Aha Moku.

The younger generation needs to be invited to participate. They need the whole story and what it took to get things to where they are today. They need a cohesive direction. They don't need to risk themselves getting arrested for things that could be dealt with differently. The young are impulsive and they need to protection so they don't jump, get arrested and get radical without any positive resolution. Island councils need to get in with the community movers and shakers to provide a different route. That's where the power is.

'Aha Moku could be offered the people as an opportunity to discuss issues before resorting to actions to oppose or support. It could be a place of mediation before they become conflicts. Issues about Haleakala and Iao River would have been good issues. It would be a powerful avenue for the 'Aha Moku and the people. The new activists are different, but they support. 'Aha Moku could be a place to deal with the agencies before a bad decision is made.

It's important that the issue it fits within the 'Aha Moku mission. It can explain the reality of how to be a part of the prevention and mitigation process instead of demonstrating. It can improve working relationship with agencies. The 'Aha Moku could be more proactive by going to communities before an action or issue becomes a problem. This would take planning and pre-loading potential problem issues.

Association of Island Councils was discussed. Is a roadmap needed for other islands? Maui is not sure how to help the others. The 2014 Maui Puwalu was supposed to inspire and demonstrate to others how a functioning Council operated.

### **Breakout Session 3-Advisory and Support: Hawai'i inuiākea School of Hawaiian Knowledge**

Malia Akutagawa facilitated the third breakout group. Her facilitation took on the form of a question and answer format, participants asked questions and she tried to inform them to the best of her knowledge in a freeform exchange of information. Malia opened each session with a presentation on Hawaiian legal issues and discussed the concept of free and prior informed consent as incorporated in the UN treaty on the rights of indigenous peoples. The constitution of the State of Hawaii reflects the Kingdom Constitution.

- Importance of kamaaina testimony to guide DLNR policies/regulations;
- Various levels of law;
- Important to promulgate DLNR administrative rules to further define Act 212;
- Place based rules are also very important (Maui is ahead in that the moku have divided the island to establish place based rules);
- Uniform Information Practices Act – UIPA – is like the FOIA (Leimana said AMAC approved the arrest of the Mauna Kea protesters, discovered in an e-mail retrieved in an UIPA request).

The aha moku system is the Hawaiian traditional system.

Discussions in this breakout took surprising turns and discussion. Each of the island groups had unique points of view and particular interests that were presented, discussed and analyzed with Malia's knowledge of Hawaiian history and Hawaiian legal concepts and theory. Some of the recommendations coming from this breakout group are:

- Resolution to support the AMAC rules;
- Resolution to support funding to go to aha moku councils;
- Resolution to identify issues to AMAC leadership;
- Resolution to provide AMAC names for Governor appointments;
- Recommend a Hawaiian Rights Commission, like a Water Commission, to push the Hawaiian rights agenda, that is, something other than Hawaiians demonstrating for their rights and being arrested;
- Leverage the AMAC to influence DLNR decision and policy;
- Organize the people with expertise in order to plan on how to deal with certain issues based on skills that are available;
- Work on the bottom right now, strengthen the mokus and get the experts involved;
- Work on mauka issues, elevate trail management, and oppose relocation of ancestral trails.

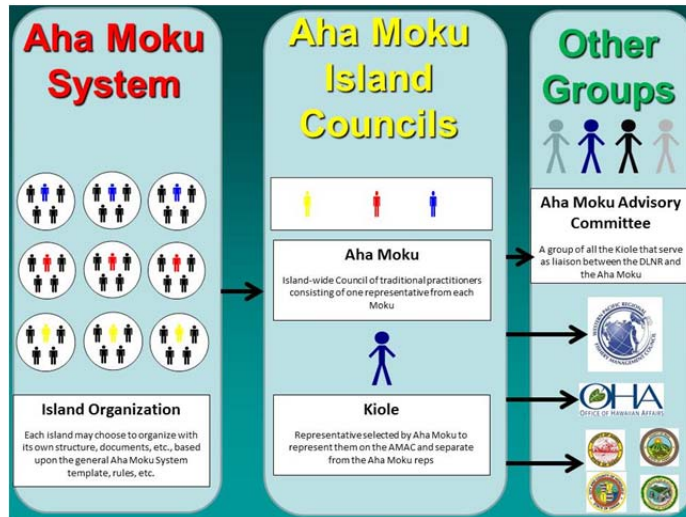
There were recommendations unique to specific island Councils. Maui recommended a clarification of the legal distinction between 'aha moku and 'aha kiole to accompany the Final Rules of Practice and Procedure for the 'Aha Moku Advisory Council. Molokai recommended financial support the island councils, and formation of statewide committees of experts, built on the Maui model, to identify and elevate statewide issues to the AMAC. O'ahu focused on the rights of access that returned to the issue of land ownership, tenancy, riparian rights and other land rights issues. Hawai'i Island is looking for support on access to traditional hunting trails, game management, and access issues at Kawaihae and other sites.

## **Conclusions and Outcomes**

Preliminary results of the 'Aha Moku Survey was discussed. There were 40 respondents to the survey and written comments on the survey will need to be analyzed. Some of the survey questions dealt with the public awareness of the 'Aha Moku system, the need for more outreach, improved communication, the need for new leadership, funding and stronger guidelines for participating in the 'Aha Moku.

There was strong support for the adoption of the AMAC rules. Respondents generally agreed that there was a need for organization on islands as well as a need for funding to assist in the organization. Respondents were disappointed by the performance of the AMAC so far. They felt that the AMAC has not been able to achieve the objectives and goals set up in the early Puwalu. The performance of the Executive Director of the AMAC was criticized. The survey also showed a need for more public outreach and education. In the breakout sessions it was discussed how the 'Aha Moku system was not well-known in the community. This made it difficult for the participants in the system to be effective.

Based on discussions at the Puwalu Timmy Bailey provided additional information on the history of the ‘aha moku initiative and tried to clarify define some of the terms used. He reminded everyone that the ‘aha moku initiative was indeed a bottom up approach but it needed the participation of everyone. The need for leadership and organization was acute.



## **Resolutions**

Participants discussed and adopted two resolutions from this puwalu. The first resolution supports the efforts to create opportunities for direct funding of island councils and supports the adoption of the rules of operation and procedure by the ‘Aha Moku Advisory Committee on October 20 2016. The second resolution requests that a native Hawaiian traditional practitioner be seated on the Hawaiian cultural seat of the Board of Land and Natural Resources. It further asks that other boards and commissions, county and State, have a native Hawaiian seat.

The resolutions were drafted and representatives from all of the islands signed. Letters were drafted and copies of the resolution were sent to legislators and recipients identified by the participants.

**Appendix I: Puwalu Eiwa Agenda**



**Puwalu `Eiwa, Ka Holomua Ana O Ka `Aha Moku  
Puwalu 9, Moving the Aha `Moku Forward**

Ala Moana Hotel  
Honolulu, Hawaii  
November 28 - 29, 2016

**Ka Inoa - Registration** **8:00-8:30 am**

**DRAFT AGENDA  
DAY ONE – Monday, November 28, 2016**

- I. Pule Wehe a me Ua Ho`olewa Na Po`e** **8:30-8:40 am**
  
- II. Welcoming Remarks** **8:45-8:55 am**  
Kitty M. Simonds, Executive Director, Western Pacific Regional Fishery Management Council
  
- III. The Past**
  - A. The First Five Years** **9:00-9:15 am**  
– Timmy Bailey, Kula Moku Representative, Maui
  - B. 2012 – 2016, The Next Five Years** **9:15-9:30 am**  
– Kamalu Poepoe, Aha Ki`ole O Moloka`i
  - C. `Aha Moku Advisory Committee** **9:30-9:45 am**  
– Les Kuloloio, Chair (*invited*)
  
- IV. Looking to the Future – The Next Ten Years** **9:45-10:30 am**
  - A. Office of Hawaiian Affairs**  
– Peter Apo, Trustee
  - B. Association of Hawaii Civic Clubs**  
– Hailama Farden, Vice President (*invited*)
  
- BREAK** **10:30-10:45 am**
  
- V. Hawaii’s Natural and Cultural Resources** **10:45-11:45 am**
  - A. Promise to Pae `Aina**  
– Eric Co, Senior Program Officer for Marine Conservation, Castle Foundation
  
  - B. DLNR’s Ecosystem, Natural Resource and Community-Based Management Initiatives**  
– Bruce Anderson, Administrator, Division of Aquatic Resources, Department of Land and Natural Resources

**Lunch Break 11:45-12:45**

**Lunch Speaker**

**Review of State and Federal Fishery Management Programs**

-Marlowe Sabater, Ecosystem Scientist, WPRFMC

- VI. The `Aha Moku Rules of Practice and Procedure** **12:45 – 1:15 pm**  
Malia Akutagawa, Assistant Professor, Hawai'inuiākea School of Hawaiian Knowledge,  
University of Hawaii
- VII. Association of `Aha Moku Island Councils** **1:15 – 1:30 pm**  
*Introduction of the breakout sessions. Purpose, Topics (process, procedures and  
guidelines for island councils to consider) and Outcomes.*  
Kamalu Poepoe, `Aha Ki`ole O Moloka`i
- VIII. Breakout Groups** **1:30-4:00 pm**  
*Develop recommendations for process, procedures and guidelines for island Councils.*  
**A. Break out group 1 - Kamalu Poepoe, `Aha Ki`ole O Moloka`i**  
*State Aha Moku: consistency, cohesiveness, and commitment*  
**B. Break out group 2 - Blossom Feiteira, Executive Director, Friends of Moku`ula**  
*Island level Aha Moku: effective leadership and growth*  
**C. Break out group 3 -- Malia Akutagawa, Assistant Professor, Hawai`inuiakea  
School of Hawaiian Knowledge**  
*Advisory and Support: Hawai'inuiākea School of Hawaiian Knowledge*
- IX. Breakout report** **4:00-5:00 pm**

**Day Two – Tuesday, November 29, 2016**

- X. Our Kuleana for Sustaining Hawaii's Natural Resources** **8:30-9:30 am**  
- Kevin Chang, Executive Director, KUA
- XI. Holomua Ka `Aha Moku** **9:30-9:45 am**  
- Haumana (*Law students of William S Richardson School of Law*)
- XII. Report Presented and Discussion** **9:45-10:15 am**
- Break** **10:15-10:30 am**
- XIII. Puwalu Resolution and Commitments** **10:30-11:30 am**  
- Blossom Feiteira, Executive Director, Friends of Moku'ula
- XIV. Closing Remarks** **11:30-11:45 am**  
- Kamalu Poepoe, `Aha Ki`ole O Moloka`i
- XV. Pule Pau** **11:45 -12:00**



**Appendix II:** *Participant List*

The following were participants of Puwalu Eiwa:

**Kauai:**

Theodore K. Blake  
Terrie Hayes  
Makaala Kaaumoana  
Llewelyn Billy Kaohelaulii  
Kamealoha Hanohano Smith  
Val Kane Turalde  
Presley Wann

**Oahu:**

Malia Akutagawa  
Bruce Anderson  
Peter Apo  
Mitchell Balutski  
Ululani Beirne  
Dorian Liko Cabanting  
Kevin Chang  
Makani Christensen  
Kaliko Chun  
Eric Co  
Andrew Dudoit  
Hailama Farden  
Edward Luna Kekoa  
Michael Kumukauoha Lee  
Kaleo Paik  
Letani Peltier  
Scott Liloa Stevens Poire  
Pohai Ryan  
Narissa Spies  
Troy Thompson  
Sara Worth

**Molokai:**

Opuulani Albino  
Lori Buchanan  
Kelly Anne Kanoelani Davis  
Madonna Dizon  
Byron Espaniola  
Wendy Espaniola  
Gregory Jenkins  
Cheney-Ann Lima  
Ian Nahalu Maioho

Kelson Mac Poepoe  
Karen Kamalu Poepoe  
Walter Ritte  
Loretta Ritte  
Jeanine Rossa

**Maui:**

Timothy Bailey  
Joyclyn Costa  
Blossom Feticira  
Tanya Lee Greig  
Richard Hoopii  
Priscilla Hoopii  
Orpha Kaina  
DeAnn Kaina  
Drusilla Kaina  
Keeaumoku Kapu  
Uilani Kapu  
Carole-Marie Lee  
Carmen Hulu Lindsey  
Kyle Nakanelua  
Sally Ann Oshiro  
Basil Oshiro  
Felimon Sadang  
Shane Sinenci  
Jade Alohalani Smith  
Donna Sterling

**Kahoolawe:**

Robert Luuwai  
Kalehua Luuwai

**Hawaii:**

Fred Cachola  
Teresa Nakama  
Julia Peleiholani  
Reed Shook  
Josephine Tanimoto  
Charles Young

**Appendix III: Resolutions**



**Resolution of the  
Puwalu 'Eiwa, Ka Holomua 'Ana O Ka 'Aha Moku**

(Puwalu 9, Moving the 'Aha Moku Forward)

Whereas the Puwalu 'Eiwa, Ka Holomua 'Ana O Ka 'Aha Moku (Conference 9, Moving the 'Aha Moku Forward) convened on November 28 and 29, 2016, in Honolulu with 60 'aha moku practitioners and experts from Manokalanipo (Kaua'i), Moku o Kakuhihewa (O'ahu), Moloka'i Pule O'o (Moloka'i), Moku o Piilani (Maui), 'Aha Moku o Maui Inc., Kohe Malamalama o Kanaloa (Kaho'olawe) and Moku o Keawe (island of Hawai'i);

Whereas the Puwalu participants reviewed the achievements and challenges since the inaugural Ho'ohano I Na Kupuna Puwalu in August 2006, acknowledging State of Hawai'i legislation that created the 'Aha Kiolo Advisory Committee to identify best practices of native Hawaiian traditional resource management (Act 212 in 2007); the 'Aha Moku Advisory Committee to advise the State's Board and Department of Land and Natural Resources (Act 288 in 2012); and development of the 'Aha Moku Rules of Practice and Procedure (Senate Concurrent Resolution 55 in 2015); while also recognizing that the 'Aha Moku island councils are well developed on some islands and much less so on others;

Whereas the Puwalu participants reviewed and discussed the 'Aha Moku System at the State and island levels and the cultural, historical and legal basis of the rights and responsibilities of the system as reflected in the 'Aha Moku Rules of Practice and Procedures, which were adopted on October 20, 2016;

Whereas the lack of Native Hawaiian representation on various state boards and commissions does not ensure that native rights are being upheld;

Whereas there is a need for Native Hawaiian representation on every board and commission;

Now, therefore, be it resolved that the participants of the Puwalu 'Eiwa, Ka Holomua 'Ana O Ka 'Aha Moku recommends that the Hawaiian traditional practitioner seat on the Board of Land and Natural Resources be filled by a Native Hawaiian. The seat is now filled temporarily by a non-Hawaiian replacing Ulalia Woodside and needs to be confirmed by the Senate;

Be it further resolved that the 'Aha Moku further recommends that the Hawaiian traditional practitioner seats on the Land Use Commission, the Commission on Water Resource Management, the Legacy Lands Conservation Commission, the Game Management Advisory Commission, the Historic Sites Review Board, and the Natural Area Reserves System Commission, each be filled by a Native Hawaiian.

Adopted by consensus on this the twenty-ninth day of November 2016 in Honolulu at the Puwalu 'Eiwa, Ka Holomua 'Ana O Ka 'Aha Moku.



**Resolution of the**  
**Puwalu 'Eiwa, Ka Holomua 'Ana O Ka 'Aha Moku**  
(Puwalu 9, Moving the 'Aha Moku Forward)

Whereas the Puwalu 'Eiwa, Ka Holomua Ana O Ka 'Aha Moku (Conference 9, Moving the 'Aha Moku Forward) convened on November 28 and 29, 2016, in Honolulu with 60 'aha moku practitioners and experts from Manokalanipo (Kaua'i), Moku o Kakuhihewa (Oahu), Moloka'i Pule O'o (Moloka'i), Moku o Pi'ilani (Maui), Aha Moku Maui Inc., Kohe Malamalama o Kanaloa (Kaho'olawe), and Moku o Keawe (island of Hawai'i);

Whereas the Puwalu participants reviewed the achievements and challenges since the inaugural Ho'ohano I Nā Kūpuna Puwalu in August 2006, including State of Hawai'i legislation that created the 'Aha Kiole Advisory Committee to identify best practices of Native Hawaiian traditional resource management (Act 212 in 2007); that formally recognized the 'aha moku system and created the 'Aha Moku Advisory Committee (AMAC) to advise the State's Board and Department of Land and Natural Resources (Act 288 in 2012); and that led to the development of the 'Aha Moku Rules of Practice and Procedure for the AMAC (Senate Concurrent Resolution 55 in 2015);

Whereas the Puwalu participants acknowledge that, as described in Act 288, it is the kuleana of the 'aha moku system to foster understanding and the practical use of knowledge, including Native Hawaiian methodology and expertise, to assure responsible stewardship and awareness of the interconnectedness of the clouds, forests, valleys, land, streams, fishponds, and sea; and that the 'aha moku system will use community expertise and establish programs and projects to improve communication, provide training on stewardship issues throughout their region (moku), and increase education;

Whereas the Puwalu participants also further acknowledge our kuleana for wahi pana, wahi kapu, and traditional and generational practices;

Whereas the Puwalu participants reviewed and discussed the current state of the 'aha moku system at the ahupua'a/moku, island and State levels and found that the system is in need of public outreach and education, funding and administrative support to ensure the vitality of the system on all islands, but that funding for the activities of the 'aha moku system has been given to date to the AMAC, which is ancillary to the system, providing advice and one communication conduit to the DLNR;

Whereas the Puwalu participants acknowledge that their ahupua'a/ili/'ohana and moku/island councils/committees/kiole can meet at the call of their chair or whatever the process is for their organization, and there is a need for more meetings at all levels and with the DLNR;  
Now, therefore, be it resolved that the participants of the Puwalu 'Eiwa, Ka Holomua 'Ana O Ka 'Aha Moku support the creation of opportunities for direct funding of the 'Aha Moku System at the ahupua'a, moku and island levels from the Hawaii Tourism Authority, Office of Hawaiian Affairs and the Hawai'i State Legislature to strengthen the organization and functionality of the

‘aha moku system, including the education of the kanaka, including the ‘opio, in the knowledge and practices needed to sustain the system;

Be it further resolved that the Puwalu participants strongly support the ‘Aha Moku Rules of Practice and Procedures for the AMAC, adopted on October 20, 2016; and

Be it further resolved that copies of this resolution be sent to all island ‘aha moku councils/committees/kiolo, Office of Hawaiian Affairs, Association of Hawaiian Civic Clubs, Hawaii Tourism Authority, county councils, mayors, and the State of Hawai‘i Senate president, House speaker, and Governor.

Adopted by consensus on this the twenty-ninth day of November 2016 in Honolulu at the Puwalu `Eiwa, Ka Holomua Ana O Ka ‘Aha Moku.