

## Aha Moku Advisory Committee

### Eligibility Criteria for serving in the Aha Moku Resource Management System

#### As Representatives of an Ahupua'a, Moku, or Mokuuni

2020

The Aha Moku System (System), a land and ocean management system that flourished among the Hawaiian Islands prior to the 9<sup>th</sup> century was first brought forward by noted past historian and Native Hawaiian cultural leader, John Kaimikaua through his interpretation of ancient oral chants of Moloka'i prior to his passing in 2006. This work was carried on by the traditional resource practitioners who came forward from each of the eight main Hawaiian Islands.

The purpose of the Aha Moku System is to bring forward and integrate Native Hawaiian knowledge of, and practices in, the unique natural and cultural resources of an ahupua'a to the Hawaii State government regulatory policies and processes that protect, preserve and sustain the different ecosystems and environments of Hawaii Nei.

The System was reviewed, studied, analyzed by expert practitioners of different traditional disciplines, and then vetted in countless community, moku and ahupua'a meetings held from 2006. Act 212, SLH 2007 signed into law by Governor Lingle created the Aha Kiole Advisory Committee (AKAC). **Act 288, SLH 2012 signed into law by Governor Abercrombie reflects the efforts of Native Hawaiian practitioners to identify and sustain resources that are site-specific to an ahupua'a.** The official name once known as Aha Kiole, per the wishes of Governor Abercrombie is permanently known as the Hawaii State Aha Moku. It also stresses that the Aha Moku embraces and works within the Hawaii State Public Trust. Its focus is on the protection, preservation and sustainability of the natural and cultural resources of Hawaii. Towards that end, all who are stakeholders in the sustainability of the unique ecosystem and environments of Hawaii, including Native Hawaiians, are welcome to participate in the Aha Moku System. Aha Moku is meant to be a part of the fabric of Hawaii State Policy, per the wishes of the Hawaii State Legislature as stated by Senator Brickwood Galuteria, who introduced the Aha Moku Bill in 2006.

One of the results of the many open community meetings was a consensus of who could serve as a representative of their ahupua'a community. To be an ahupua'a representative, one must fulfill the Eligibility Criteria – a criteria created by the 100+ kupuna and Native Hawaiian resource practitioners who authored the Aha Moku Act in 2006. The criteria focus on site-specific (ahupua'a) generational knowledge of the resources of an ahupua'a that has been handed down through the generations. It is not necessary to be of Hawaiian blood, just that the knowledge handed down generationally is of the natural and cultural resources of that ahupua'a. To Native Hawaiians, you cannot separate cultural practices and resources from natural resources – they are one and the same.

Once the ahupua'a representative is selected, these representatives of the ahupua'a within a moku would select the moku representative from among themselves, then all moku

representatives of an island would select the Po’o, from among themselves. That Po’o would serve his/her island as a representative on the Aha Moku Advisory Committee (AMAC), a Hawaii State Board of eight members, each one representing a specific island. (See Aha Moku Structure)

To sit on this Committee, per Act 288, the Governor shall appoint the member from a list of nominations submitted by the Aha Moku Representatives of each island. The list holds two names, selected by the moku representatives per island from which the Governor may choose.

The AMAC and the Aha Moku System is attached to the Hawaii State Department of Land and Natural Resources (DLNR) administratively. All monies received from the State General Fund for the Aha Moku is funneled through DLNR. The DLNR Chairperson has oversight over the funding but does not have jurisdiction over the operations of the Aha Moku Process.

Aha Moku may advise the Chairperson of the Board of Land and Natural Resources (BLNR) on issues related to natural and cultural resources.

**By far, the most important of all the eligibility criteria required to serve in the Aha Moku natural resource management system is the requirement for cultural, generational knowledge of a specific ahupua’a. Generational knowledge is critical to the success of the Aha Moku Resource System because its focus is the sustainability of the resource of a specific place.**

Each member in a position of responsibility will have to balance the needs and desires of the community with what is known about the resource. Excellence in service and excellence in knowledge are cultural values that have passed down traditionally to each generation. (Kanahele, 1993)

Knowledge is an excellent criterion for participation in the decision-making process for this natural resource management system. The participating community confirms generational knowledge of a practitioner. The criteria for serving in the Aha Moku Resource Management System are:

1. *Malama ‘ahupua’a* – know and care for the entire ahupua’a;
2. Understand issues related to water, land, ocean and shoreline;
3. *Pulama noi, ‘ae, ho’ole* – understanding the value and being capable of making requests, consenting and denying;
4. *‘Ike hanauna* – has generational knowledge of fishing, farming, land, water and ocean use methodology based on the traditional ahupua’a system of that ahupua’a;
5. *Mauli ola* – has knowledge of the spiritual connectedness between natural resources and Native Hawaiian culture;
6. *‘Elele Ho’ohiki* – can respectfully communicate with wisdom and insight among ‘ahupua’a constituents, fellow ahupua’a representatives and government, and;
7. *Kuleana* – is sanctioned by the community and acknowledged as an expert traditional practitioner responsible for ahupua’a accountability.

## **Ka Palapala Ho'ike Pilina 'Aina**

(A document supported by the traditional practitioners to assist communities in identifying those who can best assist in integrating generational and empirical knowledge to the protection and preservation of natural resources in their specific land districts)

Aloha e ka hoa, Aloha 'Aina,

*'A'ohe kanaka e kama'aina ai ka mahi ai koe wale ka mahi'ai*

*'A'ohe kanaka e kama'aina ai ka lawai'a, koe ka lawai'a*

*No man is familiar with farming except the one who farms (mahī'ai)*

*No man is familiar with fishing except the one who fishes (lawai'a)*

From ancient times those resources from the highest lewa, the wao akua, the 'aina, kai, and even from the deepest depths of the ocean, the papakuokamoana sustained our kupuna. They acknowledged Ke Akua and understood their kinship of pili to those sources that fed them, housed them, healed them, provided their transport and even adorned them.

Today we can malama those resources in ways taught by kupuna, applying your 'ike or knowledge as a practitioner. Mahalo for your interest in serving your ahupua'a. It is indeed a commitment of aloha and selfless service.

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Contact Information:

Phone: \_\_\_\_\_

Address: \_\_\_\_\_

Email: \_\_\_\_\_

Ahupua'a that I reside in: \_\_\_\_\_

Moku and Mokupuni that I reside in: \_\_\_\_\_

**Please fill in this portion which clarifies your position on issues of Aha Moku leadership expectations.**

*Has knowledge handed down generationally regarding fishing, agriculture, land use methodology based on the ahupua'a system, and/or practitioners of Hawaiian discipline or cultural practices.*

\_\_\_\_\_ 'Ae, I am a practitioner in \_\_\_\_\_ (Lawai'a, mahi'ai, etc.)

Who taught you your knowledge? \_\_\_\_\_

'Ohana Name connected to your ahupua'a:  
\_\_\_\_\_

How long have you been a practitioner connected to your ahupua'a?  
\_\_\_\_\_

*Has knowledge of the spiritual connection between natural resources and native Hawaiian values and practices.*

Explain your spiritual connection and understanding of your ahupua'a / moku  
\_\_\_\_\_

*Must always perform service for the common good of the community, without a personal motive or agenda for self or interest groups*

Are you able to put the needs of your community and ahupua'a before your own personal needs in the interest of good natural and cultural resource management? Explain.  
\_\_\_\_\_

*Must be able to adhere to a code of conduct and protocol guidelines established by the Aha Moku Advisory Committee and based on the traditional Hawaiian value system*

Are you able to conduct yourself in a fair, mannerly and concerned fashion whether dealing with your constituents or representing your ahupua'a / moku in Aha Moku meetings?  
\_\_\_\_\_

*Can communicate with 'ike pono: wisdom, insightfulness and respect among 'ahupua'a constituents, fellow Aha Moku members and the governance system*

Please make your commitment statement below: (use additional paper if needed)  
\_\_\_\_\_