

mpa connections

Special Issue on Tribal and Indigenous Peoples and MPAs

July 2013

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World Indigenous Network (WIN) Conference Highlights International Indigenous Protected Areas

*Ervin Joe Schumacker
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In May 2013, over 1,200 delegates and representatives from more than 50 countries from every corner of the globe attended the [World Indigenous Network \(WIN\) Conference](#) in Darwin, Australia. The Larrakia Nation of Northern Australia are the traditional owners of what is now the Darwin area and they were gracious and warm hosts for this important gathering.

The event brought indigenous land and sea managers together from around the world to learn from each other and identify issues of common concern that may be aided by a larger network of native voices. Over 70 talks were presented on subjects as diverse as ghost net recovery efforts by aboriginal Rangers in northern Australian waters and the use of traditional knowledge of reindeer herding by Sami women in northern Sweden. Presentations made to the plenary group included talks by Professor James Anaya regarding the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP); Dr. Taghi Farvar on Indigenous Peoples and Local Community Conserved Areas (ICCAs) and Eric Young, President of E-Y-E, on social change brought about by a small group of First Nation members in northern British Columbia that saved a culturally important area, one of the last remaining pristine watersheds on the West Coast of North America.

Key to this conference was the gradual and, in many cases, grudging recognition throughout the world of the rights of traditional owners. Efforts are continuing to convince countries

that have supported the UNDRIP to act on the Articles of that document. The Articles of the UNDRIP comprehensively recognize the basic rights of indigenous peoples to self-determination and maintenance of their cultures and homelands. This document has recently gained the support of four countries that withheld their support initially: the United States, Canada, New Zealand and Australia. Though each of these nations have their own internal policies for consultation and recognition of indigenous peoples, the UNDRIP is a much more detailed recognition of native rights and needs.

Many presentations and discussions recognized the cultural landscapes of native peoples. Two models, in particular, were presented that have application to indigenous marine protected areas. During the opening ceremony on Sunday May 26th, the Dhimurru people of northern Australia and the Australian Government formally announced the [designation of the first "sea-country" Indigenous Protected Area \(IPA\) in Australia.](#) This marine IPA adds to a mostly terrestrial Dhimurru IPA, established in 2000, that encompasses approximately 100,000 hectares on the Gove Peninsula. The marine addition extends as far as 40km out to sea and covers an amazing 450,000 hectares increasing the entire Dhimurru IPA to approximately 550,000 hectares (over 2,100 square miles). The Dhimurru website contains links to management plans for both cultural and natural resources along with a wealth of other information illustrating the strong stewardship of this tribe, an ethos echoed by other Aboriginal groups in Australia, many of which also have IPAs. Their terrestrial IPA had

The National Marine Protected Areas Center serves as the nation's hub for building innovative partnerships and tools to protect special ocean places.



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already been a strong ecotourism destination and this new marine area will only increase its appeal while protecting it for generations of Dhimurru people to come.

Dr. Taghi Farvar of Iran, President of the [Indigenous Peoples and Local Communities Consortium](#) explained the world-wide progress made in recognizing and creating ICCAs. ICCAs are defined by the Consortium website as: "...natural and/or modified ecosystems containing significant biodiversity values, ecological services and cultural values, voluntarily conserved by Indigenous peoples and local communities, both sedentary and mobile, through customary laws or other effective means. ICCAs can include ecosystems with minimum to substantial human influence as well as cases of continuation, revival or modification of traditional practices or new initiatives taken up by communities

in the face of new threats or opportunities. Several of them are inviolate zones ranging from very small to large stretches of land and waterscapes." The International Union for Conservation of Nature (IUCN) has adopted and supports ICCAs as necessary components of a world-wide conservation and management plan.

Dr. Farvar's presentation noted that, because of their broad scope, most of the biodiversity of the planet is actually held in ICCAs, not in "officially" designated areas such as parks and reserves. Place-based peoples had learned long ago to effectively manage for the future and maintain their cultural identity and lifeways. It was quite ironic, he thought, that many official areas were initially designated to keep indigenous peoples out. Because ICCAs are "community-based" and have been governed over long periods of time by those communities, they are inherently more effective than areas

managed by distant government hubs.

There are obvious similarities between IPAs, ICCAs and the current ability of native peoples in the United States and its territories to declare indigenous marine protected areas per the Framework for the National System of Marine Protected Areas. Recent work by the Cultural Heritage Resources Working Group (CHRWG), formed by the Marine Protected Areas Federal Advisory Committee (MPA FAC) to better address marine cultural resources, has more clearly defined how indigenous protected areas can be designated in U.S. waters and become a part of the National System (see article on p.14). The WIN Conference in Darwin has made it clear that world-wide efforts mirror the ideas of the CHRWG and the MPA FAC and that the National System would clearly benefit from greater inclusion of Indigenous Marine Protected Areas. ■



Dr. Taghi Farvar of Iran addresses the plenary session regarding Indigenous Peoples and Community Conserved Territories and Areas (ICCA's).

Aloha 'Āina and Biocultural Resource Management in Hawai'i



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The framework developed from a technical expert workshop on the topic of integrating traditional Hawaiian ecological knowledge into ecosystem-based management was presented to the Native Hawaiian and Research Subcommittees of the Hawaiian Islands Humpback Whale National Marine Sanctuary (HIHWNMS). After approval by both standing subcommittees, the framework was presented to the entire Sanctuary Advisory Council in September 2012. The Sanctuary Advisory Council voted unanimously and enthusiastically to send the framework forward to sanctuary staff for consideration in the management plan review, noting in its discussion that it would be advisable to use this document as a foundation for both a handbook and training for conservation managers. For the full document and references, see [click here](#).

Aloha 'Āina Framework (continued)

While the Hawaiian Islands Humpback Whale National Marine Sanctuary is named for and originally established to protect a single species, the humpback whale (*Megaptera novaeangliae*), it is now considering an ecosystem-based management approach for the natural and cultural resources within its boundaries. This change in focus is being evaluated through a management plan review process. In January 2012, the Sanctuary Advisory Council recommended that the sanctuary convene a workshop for experts to discuss incorporating Native Hawaiian cultural management practices into the sanctuary management plan along with Western scientific knowledge. Established in 1992, the sanctuary's designation document requires the facilitation of customary and traditional Hawaiian uses in the sanctuary, but now there is an opportunity to use both Native Hawaiian and Western scientific management approaches to develop a framework for a revised ecosystem-based management plan.

On July 5-6, 2012, a group of technical experts gathered in Maunaloa, O'ahu to reflect on the implementation of aloha 'āina (love and respect for all live sustaining organisms) in an ecosystem-based management approach that has a strong basis in Native Hawaiian management practices and traditions. The goal was to create a document that was not a single, definitive framework, but rather, one suggested approach to integrating diverse cultural knowledge that can address the complex environmental needs of Hawai'i today. Workshop participants were invited based on their roles in their communities, relevant research, and/or academic expertise in marine ecosystems or Native Hawaiian practices, and had different and significant contributions to make towards this shared goal.

The workshop began with participants identifying a number of over-arching themes:

- Need to promote sustainable use ecosystems (i.e., the reciprocal relationship between healthy ecosystems and healthy communities);
- Recognition and promotion of regulation and conservation as traditional Hawaiian practices and values;
- Development of a process to maximize community input in management (i.e., a process for community engagement, empowerment, and partnership with state and federal agencies);
- Need to enhance communication, transparency, and accountability in decision-making processes.

In Hawai'i, as throughout most of the world, human impacts on natural resources have grown beyond the capacity of conventional conservation practices. We have reached a critical time in which we must employ bold and innovative means of protecting resources for their most effective and sustainable use. Community participatory processes have been found to effectively address complex resource management problems when the following best practices are implemented:

- Stakeholder participation needs to be underpinned by a philosophy that emphasizes empowerment, equity, trust, and learning.
- Where relevant, stakeholder participation should be considered as early as possible and throughout the process.
- Relevant stakeholders need to be analyzed and represented systematically.
- Clear objectives for the participatory process need to be agreed among stakeholders at the outset.
- Methods should be selected and tailored to the decision-making context, considering the objectives, type of participants, and appropriate level of engagement.
- Highly skilled facilitation is essential.
- Local and scientific knowledge should be integrated.
- Participation needs to be institutionalized.

Experts at the workshop identified a number of traditional Hawaiian concepts that could be employed to develop a mechanism for local implementation of these best practices.



Hawaii Tourism Authority

Native Hawaiians utilized a sophisticated political, religious and economic system to manage their biocultural resources. The ahupua'a, the traditional Hawaiian land and resource management system developed by the high chief Ma'ilikūhahi in the 6th century, is one of their greatest achievements. Rather than parceling land into individually owned plots, the land was divided into large partitions that often stretched from the mountains to the ocean -- the ahupua'a.

The ahupua'a ensured self-sufficiency for its residents: mountain forests provided residents with materials for homes and canoes, streams brought fresh water for crops to the plains, and the shoreline and ocean offered fishing. Maka'ainānā (residents) were free to access all parts of the parcel to gather necessary items. The system thrived upon a healthy trust and cooperation between the people and the government.

The Hawaiian concept "a'o aku, a'o mai," (the traditional Hawaiian process and value of reciprocal learning) was raised to address necessity of engaging with these issues through education and learning. A'o aku, a'o mai is meant to address

Aloha 'Āina Framework (continued)

the limitations of scientific or environmental literacy in communities while also addressing the lack of cultural literacy held by many scientific experts. The current decision-making process is limited by relying on tools of conventional science for gathering and analyzing information. By engaging in a process of reciprocal learning and respect, decisions can be appropriately reached through indigenous science, cultural knowledge, socioeconomic values and the “scientific method.”

Another way of understanding this process is through the definition of “makawalu,” literally meaning “eight eyes.” Makawalu is a significant process in the kanaka maoli method, in which one will reflect, approach, and interrogate a question with multiple ways of seeing, knowing and understanding. This, of course, can only be accomplished if the individuals facilitating this process possess an appreciation for community values, beliefs and traditions.

This knowledge and practice is critical to the protection and sustainability of both natural and cultural resources – as it reinforces the “i ka wā ma mua, i ka wā ma hope” concept – the essential link between Hawai‘i’s past and future. Together these processes are integrated for the most effective management of resources that promotes and perpetuates co-existence between humans and ecological communities by favoring built-in transparency, sustainability and adaptation practices.

Sustaining our cultural diversity and interdependence will allow Hawai‘i to maintain its globally recognized biodiversity, just as the relationship between ecological resilience has been linked to human community resilience. Only by strengthening our communities can we effectively manage and protect our ecological resources. Our objective as people who practice ‘aloha ‘āina should be to achieve supreme, bicultural diversity, which comprises “the diversity of life in all of its manifestations – biological, cultural, and linguistic – which are interrelated (and likely co-evolved) within a complex socio-ecological adaptive system.”

The full framework is a combination of traditional Hawaiian values and practices integrated into a ten-step cyclical process whereby communities are valued, meaningfully engaged and empowered. While specific to Hawai‘i, it could be easily adapted and transferred into other location. Through this process, resource managers can return to a practice and process whereby community becomes a partner in management and helps to realize the sustainable management of biocultural resources.

[Watch Dr. Watson's presentation](#) on the Aloha 'Āina Framework at the World Indigenous Network Conference, article on p. 1. ■

Native Perspective:

Resource Protection for Cultural Survival in Alaska's Pribilof Islands

Pat Pletnikoff

Mayor, City of St. George

In the remote Pribilof Islands, high in the Bering Sea, the federal government achieved one of its first great conservation milestones with the Fur Seal Treaty of 1911. It protected a biodiversity hotspot extending 60 miles out from the islands—the Pribilof Domain—known among biologists as the Galapagos of the North.

Now, that legacy is in jeopardy. The population of [northern fur seals](#) – a “depleted” species which uses the islands as its main rookery—is plummeting; so are the populations of the 240 migratory birds who depend on the volcanic islands and the marine life teeming in surrounding waters.

Native communities in the islands are hanging in the balance. Our Native Aleut ancestors once depended on the fur seal trade only to be told they would be fishermen in a new era in the Pribilofs. Now our people have faced a century of broken promises, internment under Franklin Roosevelt, and economic hardships. We're now impacted by the precipitous decline of

both seal and fish populations on our productive home islands.

Nobody can say for sure what's causing the declines. We know that the productive waters off the Pribilofs draw heavy fishing from the Pollock industry, which affects prey species for birds and seals. Wildlife managers have said that climate change or changing weather patterns may also be the culprits.

What is clear: it is time to step up protections in the islands and give native species – and the Native communities that depend on them – a chance to recover.



Northern fur seal rookery on the Pribilof Islands.

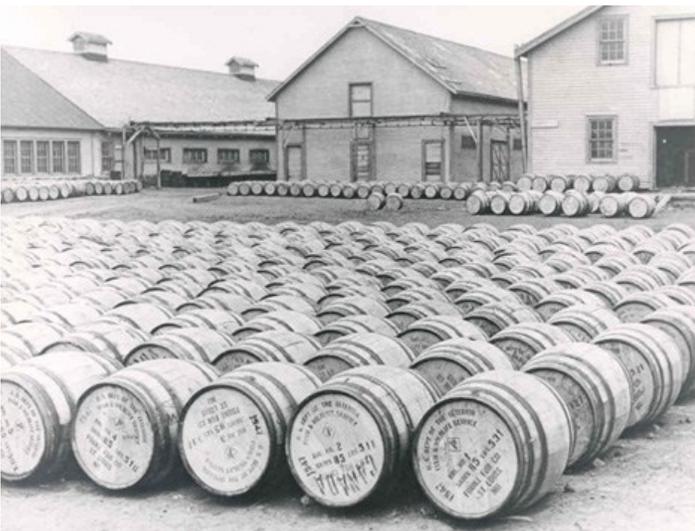
Pribilof Islands (continued)

Checkered Past for “Greatest Assemblage of Wild Animals”

The area encompassing the two Pribilof Islands, St. George and St. Paul, is so productive that a biologist told National Geographic in 1951 it was “the greatest assemblage of wild animals to be seen in such a limited area.” Perched at the edge of the continental shelf 230 miles north of the Aleutian Islands, and washed by the Bering Slope Current, the Pribilof waters are full of nutrients and sea life. The skies are streaked with puffins, which roost on the cliffs of St. George, and the islands are home to unique species of kelp, Arctic fox, and several birds found nowhere else. Stellar sea lions and harbor seals rear young on the islands, along with the fur seals.

At two canyons near the islands, scientists are fleshing out a picture of one of the most important habitats and refuges for both the rockfish we all eat, as well as rare, delicate species like the snailfish and the shortspine thornyhead. In a recent report, scientists from UC Santa Barbara and Greenpeace also showed evidence of trawl gear etched into the walls of the canyons, in the coral and sponge beds, and well below them to 2,800 feet in depth. Abandoned cables, lines and nets were scattered throughout the canyons. Native communities have always depended on the islands’ abundance, despite our checkered relationship with the federal government in the islands.

My grandfather worked essentially as an indentured servant for the U.S. government, killing seals in exchange for corned beef as part of a controlled harvest in the early 1900s. After the shift in fur seal management, my parents were interned, along with other Native islanders, during World War II, in squalid conditions at an abandoned mining camp on Admiralty Island in Southeast Alaska.— for the simple fact that they “looked Japanese” in the eyes of Washington. Their homes and churches were plundered by U.S. Army soldiers.



Fur seal skins taken at the federally-managed St. Paul Island facility in 1947, barreled and awaiting transport to Seattle, and then St. Louis for auction.

In recent years, we’ve had a much more cordial and fruitful relationship with Washington, earning assistance to build back the resources of the tribe, including fishing infrastructure to support a growing fleet of Native black cod and halibut fishermen based in the Pribilofs’ twin ports of St. George and St. Paul.



Native fisherman with fresh halibut.

Future Protection?

We joined with environmental groups, wildlife managers and the fishing industry for over five years trying to resolve our differing opinions about the Pribilofs, under the umbrella of the Pribilof Islands Collaborative. But when the group adjourned for good in 2010, no protections of marine resources or ecosystems resulted. Meanwhile, the North Pacific Fisheries Management Council is taking a cautious approach on further conservation efforts in the islands. So the Pribilofs are in many ways adrift, their future uncertain.

Lately, we’ve resumed conversations with our federal partners about different avenues to protections for the Pribilof area. One such conversation focuses on a potential for a tribal designation of the 60-mile zone recognized as ecologically significant by the Fur Seal Treaty as a Cultural Heritage MPA. The goal is to help restore the Pribilof Domain’s globally important abundance, and allow islanders a chance to establish strong, lasting livelihoods.

We owe it to future generations to continue the legacy of conservation in the islands – a legacy now more than a century old.

NOAA is in the process of presenting, and working with the City of St. George to install, a fur seal monument. The monument will commemorate the 1911 Fur Seal Treaty, and serve as a tribute to the people of St. George, in whose lives the Treaty continues to exert significant influence. A formal dedication is anticipated in summer 2013. ■

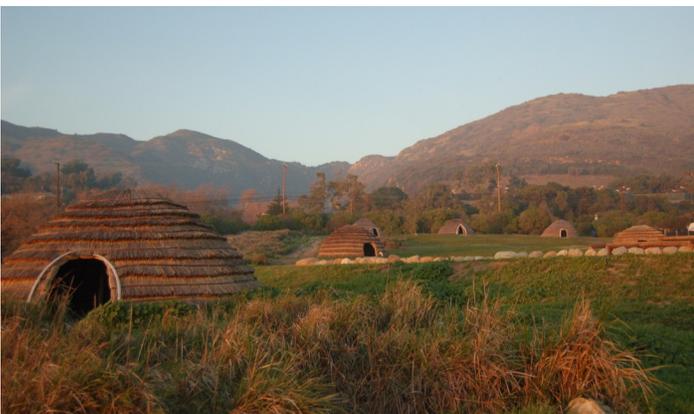
Chumash Marine Stewardship Program: Cultural Education for Environmental Conservation

Luhui Isha

Cultural Resources & Education Director, Wishtoyo Foundation

[Wishtoyo Foundation](#)'s Chumash Marine Stewardship Program promotes cultural and ocean conservation by teaching the social importance of a healthy ocean environment. With a 2011 grant from the National Fish and Wildlife Foundation's Marine Protected Area (MPA) Fund, Wishtoyo launched our first MPA program Chumash Style! The Foundation serves Santa Barbara, Ventura and Los Angeles counties, and works with Channel Islands National Marine Sanctuary (CINMS) to raise public awareness of the value of MPAs. The program's scientific, policy, and regulatory content was developed with Wishtoyo's MPA education program partners: The California Department of Fish & Wildlife, Channel Islands National Marine Sanctuary, and California State Parks Channel Coast District. Cultural content was developed with the shared wisdom of Wishtoyo's Chumash Women's Elders Council.

Our role as the First Peoples of the Channel Islands and south-central California is important in the management of our coastal waters and the northern Channel Islands. We have maintained this ancestral responsibility by keeping "eyes on the water" through our traditional status, and collaboration with CINMS, where we hold the Chumash Seat on the Sanctuary Advisory Council (SAC) to advise on cultural resource issues. Our relationship continues to grow as we collaborate on more projects, such as the establishment of MPAs.



Wishtoyo Chumash Village – Humaliwu

In 2004, Wishtoyo engaged in the emerging MPA establishment process in California through a paper entitled [Tribal Marine Protected Areas – Protecting Maritime Ways and Cultural Practices](#). The paper describes the ecological and cultural significance of south-central California's marine environment and supports new MPAs as a tool to protect these resources. It also proposes the concept of Tribal MPAs as a way for indigenous people to maintain and restore their maritime ways and

practices. Our goal is to collaborate in the efforts of MPA agencies to co-manage and protect important submerged Chumash cultural sites and coastal marine ecosystems. Although the MPA establishment process did not include Tribal MPAs in our area, we still maintain our ancestral responsibilities in maintaining active leadership roles in our tribe and with the agencies.

Wishtoyo's Chumash Marine Stewardship Program has influenced the lives of thousands of school children each year who visit our 8,000-year-old village overlooking the Pacific Ocean. Many schools have made this field trip an annual experience because the students learn about the science, policy and management practices of responsible stewardship of the land and ocean. In addition, they learn the life skills of being good stewards of the place they call home, through three Chumash Laws: Limitation, Compensation and Moderation. This program also transports students to the ancient Chumash world through learning our Creation Story of the Rainbow Bridge:

"Our first Chumash Peoples were created on the Island of Limuw (Santa Cruz Island). They were made from the seeds of a Magic Plant by the Earth Goddess, whose name was Hutash. Hutash was married to the Sky Snake, the Milky Way. He could make lightning bolts with his tongue. One day, he decided to make a gift to the Chumash people. He sent down a bolt of lightning, and this started a fire. After Sky Snake gave them fire, the Chumash people lived more comfortably. More people were born each year, and their villages got bigger and bigger. Santa Cruz Island was getting crowded. Hutash decided that some of the Chumash would have to move off the island and go to the Mainland. She made a bridge out of a rainbow. Hutash told the people to go across the Rainbow Bridge, and fill the whole world with people. Some of them got across safely, but some people made the mistake of looking down. They got so dizzy that some of them fell off the Rainbow Bridge, down, down, through the fog, into the ocean. Hutash didn't want them to drown. So she called out to Kakunapmawa, the Creator, Please Kakunapmawa, save the People, they are good People." And so it was. The Chumash are known as the Dolphin people as they are our Brothers and Sister of the Sea. The Chumash are the keepers of the western gate, where spirits go after their time on earth is finished."

Through a place-based cultural experience with Chumash Peoples, Wishtoyo teaches students sustainability practices involved in leaving the smallest possible footprint on the land and ocean. As Santa Barbara School District Science Teacher Holly Gill explains, "Our students have learned so much from the program. After their first camp over at the Village, they came back to school and initiated a plastic bag ban at school and in the Spanish speaking community because they said they didn't feel that their parents understood the harm that plastic is causing the ocean and its creatures or the efforts being forged by

Chumash Marine Stewardship Program (continued)

the implementation of MPAs. Camping overnight and sleeping in traditional Chumash houses called 'aps made them really appreciate and respect the place where they live. They had to wash their own dishes instead of using throw away plastics, participate in a beach clean-up, make wonsaks, a percussion instrument made out of elderberry which makes a clicking sound like a dolphin which they would use to keep timing with the Chumash songs they learned connecting the land and ocean in an active way."



Wishtoyo's Tribal Wave Youth Camp – Dedicated to California's Native American Youth, teaches Native Youth Environmental Stewardship at the Village, through traditional knowledge and practices.

Wishtoyo's unique and memorable educational programs blend content on interpreted Chumash maritime culture, environmental sustainability, and science to convey the cultural and social importance of a healthy marine environment. From 2011-2012, the program reached more than 6,000 K-12 tribal and non-tribal school children, as well as teachers and parent participants. The Village provides a unique and inspirational venue for environmental and cultural education, with six aps (Chumash dwelling units made from Tule harvested from local watersheds), a prayer mound, redwood Chumash canoe (tomol), a native plants garden, trails, and a covered ceremonial area suitable for groups of 200 or more. By learning how Chumash maritime culture – including values, traditions, art, song, dance, history, and stewardship ethic – embodies the Chumash People's current and past dependence on healthy marine and coastal resources, participants also discover the dependence of broader society on a healthy ecosystem, and how they are an integral part in sustaining it. ■



Mati Waiya leads Dolphin Dancers into the Gathering Area.

Worldwide Voyage of the Hōkūle'a

Heidi Kai Guth

Polynesian Voyaging Society

Hōkūle'a – Hawai'i's canoe – has already sailed the equivalent of 5 ½ times around the world. Now, she, her crews and sister voyaging canoe, Hikianalia, will actually circumnavigate "Island Earth" for the first time. In June, the two wa'a kaulua (double-hulled voyaging canoes) began the "Mālama Hawai'i" ("Care for Hawai'i") portion of the Worldwide Voyage, which will sail around the Islands before leaving Hawaiian waters in early May 2014.

"Mālama Hawai'i is the collective work of everyone at home who has been doing good work for their communities," said Bruce Blankenfeld, master navigator and voyaging director for the Polynesian Voyaging Society. "We need to open our eyes to what is going on at home, celebrate it and carry it around the world. In the end, the vision of Mālama Hawai'i is that we are an integral part of the Earth."

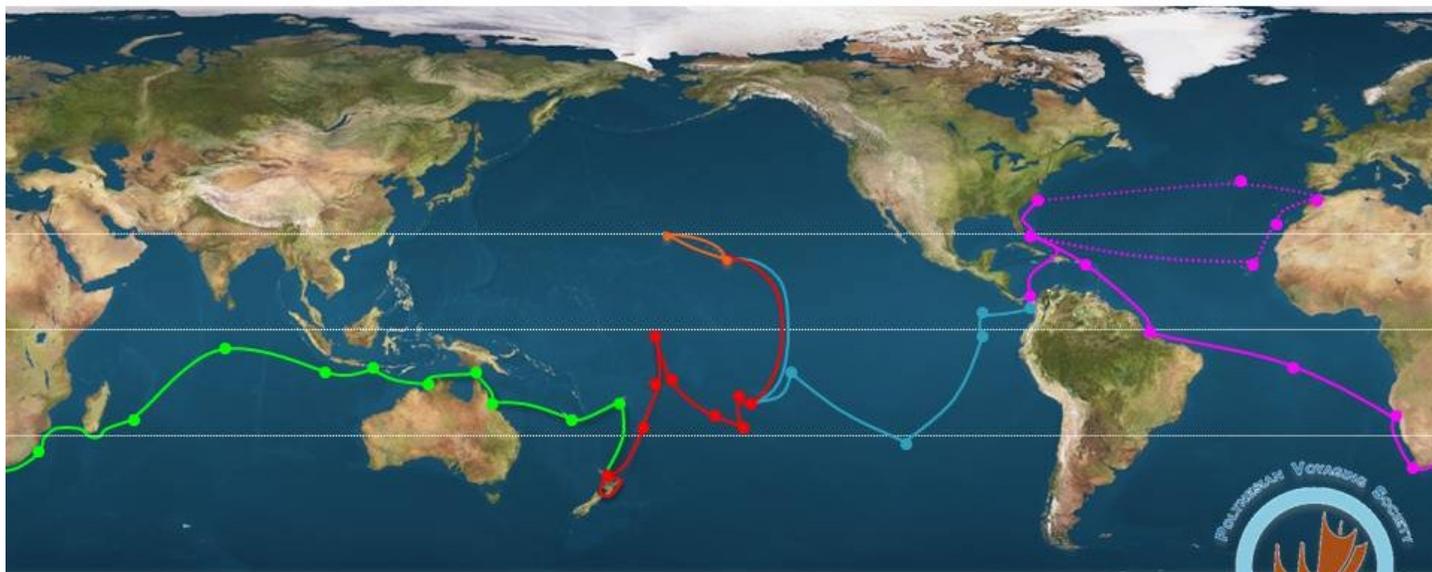
Each place being integral to the Earth, and each indigenous community's integral connection to their native place, helps explain the message of cultural and natural resource awareness, respect and perpetuation symbolized by the wa'a. Through them and their crews, the Polynesian Voyaging Society will seek to share "Island Wisdom, Ocean Connections, Global Lessons" both in Hawai'i and around Island Earth. The "Mālama Honua" ("Care for the Earth") Worldwide Voyage will encompass 47,000 miles of voyaging, with more than 60 port stops in 26 countries.

The wa'a will visit as many marine protected areas around the world and in Hawai'i as is safely possible, including Marine National Monuments and Marine World Heritage Sites, such as Hawai'i's Papahānaumokuākea. The Polynesian Voyaging Society hopes to draw attention to the need for more marine protection, inclusive of indigenous management, providing inspirational examples within the Pacific, an ocean continent of island nations. With 2% of the world's oceans currently protected through large-scale, open-ocean marine protected areas, at the end of the worldwide voyage, the Polynesian Voyaging Society and its partners seek protection for 20% of the oceans.

Hōkūle'a and Hikianalia (sister wa'a named for sister stars that rise at the same time at Hawai'i's latitude) bridge culture, tradition and indigenous knowledge with modern technology. Hōkūle'a continues to be traditionally navigated, using ancestral knowledge of star and weather patterns, ocean movement, marine life and other signs of nature. Hikianalia is high-tech and eco-friendly, powered by wind-driven sails and the sun. Photovoltaic panels fuel batteries that charge electric motors, computers and a satellite dish that will relay video and print stories back to Hawai'i and the world.

MĀLAMA HONUA - WORLDWIDE VOYAGE

SPONSORED BY HAWAIIAN AIRLINES



Polynesian Voyaging Society
10 Sand Island Parkway Honolulu, Hawai'i 96819
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hokulea.org

Voyage of the Hōkūleʻa (continued)

Both waʻa exemplify the adaptability and innovation of island cultures, as well as the importance of objective awareness of the environment, necessary to successfully navigate across thousands of miles of ocean. Life on a waʻa mirrors life on an island, as well as life on Island Earth, in that crewmembers rely upon each other for survival through collective and specialized skill sets, and upon the resources around and on the waʻa.

Hōkūleʻa has sailed more than 140,000 nautical miles since she became the platform for the first trans-archipelagic, traditionally navigated voyage in 600 years – from Hawaiʻi to Tahiti – in 1976. Within that same amount of time, the Polynesian Voyaging Society has taught more than 500,000 people through programs of education, training, research, voyaging and communication. Extraordinary mentors and teachers – including Mau Piailug from Satawal, Micronesia, who was the primary, traditional navigation teacher – have helped shape leadership, the organization and its goals.

Through the worldwide voyage, the Polynesian Voyaging Society hopes to create and nurture relationships with people and groups worldwide that share values of caring for people, oceans and earth, while also honoring Native Hawaiian heritage and culture. Crew members will document and share the voyage in a partnership with Native Hawaiian-owned and managed ʻŌiwi TV. Stories will include people met and their inspiring stories of adaptation and preservation of culture and natural resources, educational opportunities, scientific and cultural data collected from Hōkūleʻa and Hikianalia, crew experiences, lesson plans, and ocean and land exploration. Everyone will be invited on board via a virtual third waʻa, <http://hokulea.org>.

As the two waʻa kaulua sail among Hawaiʻi's communities this year, crewmembers will continue training, engage in service projects, connect with classrooms and communities, and ask Hawaiʻi's people what their hopes are for the worldwide voyage. The waʻa will return to Hawaiʻi for another sail throughout the archipelago in 2017, and crewmembers and leadership hope that Hawaiʻi will welcome the waʻa back to a place changed positively by the voyage.

Nainoa Thompson, master navigator and Polynesian Voyaging Society president, said that he envisions the waʻa returning to a Hawaiʻi “that has a clean and healthy environment, strong and kind families, education that is in front of our issues instead of behind them, and the cultural kindness that already defines our communities.” ■



Hōkūleʻa with her crab claw sails during 2012 sail around the Hawaiian Islands. Photo: Kaʻiulani Murphy.

Indigenous Cultural Landscapes: Opportunities for Marine Protected Areas?

Brenda Barrett

Editor, *Living Landscape Observer*

National Park Service Indigenous Cultural Landscape Team

In the past, maritime heritage was often defined as sailing ships, lighthouses and, of course, shipwrecks. Today, the idea of maritime heritage is being considered in a more complex and holistic way – more on a landscape scale. In a [Sanctuary Watch](#) article “Viewing the Future through the Lens of Maritime Cultural Landscapes” by John Odin Jensen, Roderick Mather, and Jeff Gray, the authors propose that the field broaden its definition of heritage to provide a better understanding of the connection between cultural and natural history, stating that “Cultural landscapes illustrate how we have shaped the world and how the natural environment has shaped us.”



National Park Service, Chesapeake Bay Office

Another way of thinking of natural and cultural resources on a larger scale is the emerging idea of the Indigenous Cultural Landscape (ICL). This approach to describing a large landscape was pioneered during the development of the [Captain John Smith Chesapeake National Historical Trail](#). It was developed as a lens to view the landscape of the Chesapeake Bay from the perspective of the American Indian nations at the time of their first contact with Europeans during Captain John Smith’s explorations. For generations, Indian people of the Eastern Woodlands had hunted and fished, practiced agriculture and traveled throughout the region’s lands and waterways. Their world was not just the dots on a map that denote what we know today as archaeological sites, but encompassed a whole ecosystem. These landscapes comprise the land and waterways that would have supported the historic lifeways and settlement patterns of an Indian group. The approach recognizes that American Indian places were not confined to the sites of houses, towns, or settlements. The American Indian view of one’s homeland is holistic rather than compartmentalized into the discrete site elements such as villages, trails or sacred sites.

Making this indigenous cultural landscape visible and understood will assist the National Park Service and partners in the Chesapeake Watershed interpret American Indian lifeways to visitors. It will also strengthen the conservation value of a place by adding a cultural dimension to lands that are already important for their ecological resources and their capacity to protect water quality. Finally this approach provides an important tool to raise the visibility of descendant communities who still live in the Chesapeake region and should be part of the conservation economy and heritage tourism efforts that are directed toward its cultural, historical and natural assets.

Defining the Indigenous Cultural Landscape concept is still a work in progress. Unlike the criteria for cultural landscapes or traditional cultural properties defined by the National Register of Historic Places, the ICL not a regulatory definition. It is more a new way of thinking about interpretive and conservation opportunities. This whole landscape approach can apply to coastal and maritime landscapes that merge many natural and cultural values and have been places of settlement for thousands of years.

To learn more about how the concept could be applied to place, follow the links to these two stories: [Presquile National Wildlife Refuge, An Indigenous Cultural Landscape](#) and [Piscataway Park](#). ■



National Park Service, Chesapeake Bay Office

Congratulations to the [Living Landscape Observer](#) on its one-year anniversary! LLO is a monthly e-newsletter that provides observations and information on the emerging fields of landscape scale conservation, heritage preservation, and sustainable community development. Editor Brenda Barrett contributed this article on Indigenous Cultural Landscapes.

Characterizing Tribal Cultural Landscapes: Documenting Culturally Important Areas — For Tribes, By Tribes

Valerie J. Grussing, Ph.D.

Cultural Resources Coordinator, MPA Center

Understanding the types and locations of significant archaeological and cultural resources is essential to their preservation and consideration during the planning process for offshore renewable energy development, coastal and marine spatial planning, and marine protected area (MPA) establishment and management. To help address this information need, the Bureau of Ocean Energy Management (BOEM) is working with NOAA's Office of National Marine Sanctuaries, the National Marine Protected Areas Center, a Tribal Facilitator, and the Tribal Historic Preservation Offices (THPOs) of the Yurok Tribe in California, Confederated Tribes of Grand Ronde in Oregon, and Makah Tribe in Washington. The project – Characterizing Tribal Cultural Landscapes – will develop a proactive approach for working with Native American communities to identify areas of tribal significance that need to be considered in planning processes. Information from this effort will help facilitate decision-making processes that take into consideration the importance of these locales.



Yurok singing to Klamath River whale from canoe.

A Cultural Landscape Approach

Using a holistic cultural landscape approach that integrates science with historical, archaeological, and traditional knowledge, this project will develop a tool describing best practices for tribal communities to identify and communicate areas of significance. Case studies from the three tribes will demonstrate how to use this tool. It will provide a transferable, transparent and cost-effective method for tribes with a connection to the coast to document past and present places and resources significant to their communities, thus enhancing their capacity for consultation.

The project will involve three inter-tribal workshops bringing together federal and tribal partners to identify best practices and general resources significant to tribal communities. The

host tribe of each workshop will engage neighboring tribes with coastal ties, and all workshops will be completed by September 2013. An Analysis Guide describing these best practices and processes for identifying tribal cultural landscapes, including common terminology, will be drafted by December 2013, and augmented as necessary throughout the duration of the project. Each of the three participating tribes will design and implement their respective case studies identifying tribal cultural landscapes, and create and manage their own databases and record systems. The three case studies will be completed by February 2014. Throughout the project, partners will conduct outreach describing the process, including methodologies, analysis and non-sensitive data.

Cultural resource types to be identified include:

- traditional cultural properties
- traditional subsistence and commerce activities
- residential and occupational activities
- spiritual and ceremonial sites and activities

Case study activities include:

- archival research
- field investigations and site visits
- community outreach
- oral histories



Archaeological field school on Makah Reservation, led by THPO.

Benefits

The project will be completed by December 2014, and will result in an approach that can be adapted by other tribes and tribal communities to help record geospatial information and attributes on areas of tribal importance. As more tribal communities engage in the confidential identification of their own significant resources and areas of use, this approach can be beneficial to three overarching processes. It can give tribal communities a more powerful voice during regional energy

Tribal Cultural Landscapes (continued)

planning, coastal and marine spatial planning, and MPA establishment and management.

This project is intended to help agencies such as BOEM and stakeholders engage with tribal and indigenous communities prior to the proposal of activities that may impact tribal resources and areas. In so doing, regional energy planning and siting decisions, and related impact assessments, can be made more soundly and efficiently, thus minimizing potential conflicts, controversies, legal challenges and delays.

This approach can also help fill a critical data gap in ocean planning and management, and be applied to coastal and marine spatial planning efforts through the National Ocean Council and Regional Planning Bodies. Although this project is not directly related to these specific efforts, the approach can be valuable in helping agencies such as NOAA and stakeholders communicate more effectively and appropriately with tribes, and involve them in the process. It can also facilitate communication among tribes, as well as clarify and promote tribal interests in specific planning areas.

The approach has the potential to be useful in the management of existing MPAs, as well as for tribal and indigenous communities interested in establishing their own MPAs. Many, if not all, existing MPAs are within the traditional territory of tribal and indigenous peoples. In some regions where tribes were dislocated from their territory early in the colonial era, tribal cultural resources may be seen to consist primarily

of archaeological sites, historic landscapes, and archival resources. In these cases, where managers may have insufficient capacity to document and inventory these resources, the analysis guide and case studies created by this project could help researchers to conduct a more comprehensive landscape-level analysis while maximizing limited funds.

In regions where tribes have extant reservations, treaty or ceded territory, or usual and accustomed use areas (off-reservation areas of treaty-reserved fishing, hunting, and gathering rights), tribal cultural resources can also include natural resources and areas significant for current use by tribes. Increasingly, federal, state and local management agencies are incorporating tribal and indigenous interests, perspectives, and knowledge into agency management policies and practices. In order for these interests to be appropriately considered, indigenous peoples must be integrally involved in management processes. The approach created during this project can illuminate tribal interests within MPAs and facilitate communication among management agencies, stakeholders, and tribes, ultimately giving tribal communities a stronger voice in both the protection of an MPA's cultural resources, as well as appropriate management of its natural resources.

Furthermore, tribal communities who apply this approach to characterize their own significant resources and places may subsequently be able to leverage the products into the establishment of tribal MPAs under tribal authority and management. ■



Memorial Post at the mouth of the Salmon River, to honor the Neschesne people and the village that stood there. Carved by Grand Ronde artist, Travis Stewart.

This project is funded by the U.S. Department of the Interior, Bureau of Ocean Energy Management, through an Inter-agency Agreement with the U.S. Department of Commerce, National Oceanic and Atmospheric Administration, National Ocean Service.



Cultural Heritage Happenings

In May 2013, the U.S. Department of Commerce finalized its [Tribal Consultation and Coordination Policy](#), establishing the manner in which the Department of Commerce works with Indian tribes on a government-to-government basis to build a durable relationship and address issues concerning tribal self-government, tribal trust resources, and tribal treaty and other rights, as well as support tribes in developing strong and stable economies able to participate in the national and global marketplace. In keeping with this policy, NOAA has released its [Draft Procedures for Government-to-Government Consultation With Federally Recognized Indian Tribes](#), available for [public comment](#) through August 23, 2013. NOAA is [conducting two webinars](#) to discuss the policy and gather input and comments from tribal leaders, scheduled on Wednesday, July 17 and Tuesday, August 13 from 3:00pm – 4:00pm EDT. Please note that registration is required for the webinars.

Revitalizing Traditional Fishpond Systems in Hawai‘i

Malia Chow

Superintendent, Hawaiian Islands Humpback Whale National Marine Sanctuary, NOAA

Hawaiian fishpond systems, loko i‘a, are some of Hawai‘i’s most significant traditional cultural resources. They are biocultural articulations of Hawaiian innovation in the areas of engineering, education, hydrology, aquaculture and biology. Further, they demonstrate traditional Hawai‘i’s excellence in sustainability, food sovereignty and natural resource management. In 2011, in response to recommendations from its Sanctuary Advisory Council and the public, the Hawaiian Islands Humpback Whale National Marine Sanctuary committed to support local communities in their efforts to increase the use of traditional knowledge in government activities. The initial focus of this commitment has been on restoring traditional Hawaiian fishponds.

In June 2011, an aquaculture workshop was co-hosted by the sanctuary and the University of Hawai‘i Aquaculture Program, during which traditional fishpond practitioners advocated for an improved permitting process for the restoration of loko i‘a

(traditional Hawaiian fishpond systems). The sanctuary then hosted a meeting in March 2012 to facilitate discussions about the potential to streamline the permitting process for fishponds. The Hawai‘i Department of Land and Natural Resources’ Office of Conservation and Coastal Lands (DLNR/OCCL) and the Hawai‘i Department of Health participated in this meeting, along with fishpond practitioners and other agency representatives. A de facto team was formed among the NOAA Fisheries Pacific Islands Regional Office, the sanctuary and DLNR/OCCL to continue the agency coordination effort.

The team also supported a gathering of Hui Mālama Loko I‘a, an informal statewide network of fishpond practitioners, by securing funding through University of Hawai‘i Sea Grant. Recognizing the need for additional assistance to complete the necessary documentation and applications, Conservation International (Hawai‘i Fish Trust) generously agreed to fund a consultant to assist in the process. Honua Consulting was selected from several competitive proposals to serve as a contractor. This effort is critical to the preservation and practice of traditional ecological knowledge throughout Hawai‘i.

The Innovation of Loko I‘a in Hawai‘i

The history of Hawaiian fishpond systems, loko i‘a, is rich and extensive. According to oral histories, Hinapukui‘a, whose name translates to “Hina gathering seafood,” is the goddess of fisherman. She is the wahine (wife or mate) of Kū‘ulakai, sister of Hinapuku‘ai, “Hina gathering vegetative foods,” and mother to ‘Ai‘ai. Hinapukui‘a’s kane (husband or mate), Kū‘ulakai, is the god and kupuna of fisherman and is said to have built the first fishpond at Leho‘ula on the island of Maui.

Kū‘ula, as he was also known, was said to be kino lua, dual bodied -- empowered with mana kupua, supernatural powers, and able to control all the fish in the sea.

Kū‘ulakai and Hinapukui‘a lived in Alea-mai on East Maui. They made their residence near Kaiwiopole. It was near Kaiwiopole that Kū‘ulakai built the first traditional Hawaiian fishpond in Hāna. Kū‘ulakai would share his knowledge of fishing and fishing practices with maka‘āinānā (common citizens) across Hawai‘i through his son, ‘Ai‘ai, identified also as a god of fishermen. Written sources and oral traditions tell of ‘Ai‘ai’s extensive travels throughout Hawai‘i during which he established fishing altars, called kū‘ula after his father, and fishing areas, known as ko‘a.

Loko i‘a were an important part of Hawai‘i’s complex and sustainable natural resource management system. The full-scale development of loko i‘a (fishponds) from mauka (the mountains) to makai (the ocean) dates back over 500 years. Cultivation and propagation centered on many different fresh



Trisha Kehaulani Watson



Trisha Kehaulani Watson

Traditional Fishponds in Hawai'i (continued)

and salt-water plants and animals, with the primary species being the prized 'ama'ama (mullet) and 'awa (milkfish). An inventory in the early 1900s found 360 loko i'a in the islands and identified 99 active ponds with an estimated annual production total of about 680,000 pounds, including 486,000 pounds of 'ama'ama and 194,000 pounds of 'awa. Loko i'a were extensive operating systems that produced an average of 400–600 pounds per acre per year, a significant amount considering the minimal amount of fishpond “input” and maintenance effort apparent by that time.

Increasing immigration and western influences during the 19th and 20th centuries, coupled with industrialization and urbanization had a devastating impact on the traditional Hawaiian resource management systems. Most fishponds fell into disrepair.

Contemporary Efforts to Revitalize Loko I'a

Many communities have a renewed interest in the repair and operation of traditional Hawaiian fishponds for their cultural, economic and ecological value. However, due to their shoreline locations, unique ecosystems, engineering and complex biological functioning, Hawaiian fishponds are subject to a myriad of regulations and oversight by a host of different agencies. As a result, community organizations and traditional fishpond practitioners have struggled for decades to maintain and restore fishpond systems. The difficulty of Hawaiian fishpond revitalization is compounded by the unique, fragile, and sometimes rugged environments in which they exist. The end result is that obtaining the necessary permits and approvals to restore, repair, maintain and reconstruction fishponds is both costly and time-consuming. Many restoration efforts have been stymied by this permitting process.

Currently, DLNR/OCCL is pursuing a State Programmatic General Permit (SPGP) from the federal government that will allow the State to streamline the permitting process by using a single application process for the restoration, repair, maintenance and reconstruction of loko i'a. Fishponds are identified as valuable cultural and ecological resources with benefits for coastal ecosystems and their adjacent communities. The draft programmatic environmental assessment analyzes the potential impacts on the environment and a range of reasonable alternatives. It finds that the direct and indirect impacts of nutrient enrichment, turbidity, and invasive species resulting from fishpond reconstruction and restoration are negligible. On the positive side, the assessment finds that these activities will stimulate traditional Hawaiian cultural activities and provide social and economic benefits.

The Hawaiian Islands Humpback Whale National Marine Sanctuary is proud to have been a key contributor to the restoration of traditional Hawaiian fishponds, and looks forward to continuing to support the effort through capacity building and citizen science programs for rural island communities and traditional Hawaiian practitioners. ■

Cultural Heritage Happenings

The [Tribal Climate Change website and e-newsletter](#) provides information and resources tailored to helping Native people gain a better understanding of climate change and its impacts on their communities. They include profiles of tribes that are impacted by climate change, audio recordings of tribal elders offering their views on climate change, general information about climate change and its impacts, links to numerous online resources, and much more!

Tribal Marine Conservation and Marine Protected Areas: A Sharing Circle at the 2013 George Wright Society Conference

Valerie Grussing and Lauren Wenzel
Cultural Resources Coordinator and Acting Director, MPA Center

The [George Wright Society \(GWS\)](#) – an organization founded to advance scientific knowledge, communication and improved management of parks and other protected areas – has a long history of dialogue with indigenous people about protected area issues. In March 2013, staff from the National MPA Center, Lauren Wenzel and Valerie Grussing, attended the biennial [GWS Conference](#) in Denver. This meeting is the leading conference for protected area managers, staff and researchers in North America. While attendance by federal agency officials was drastically reduced due to budget restrictions, the conference was attended by 350 protected area professionals from Canada, Australia, Mexico and New Zealand, as well as academics, non-governmental partners, and indigenous peoples from across North America and internationally.

To foster a dialogue with tribes and indigenous people on marine protected areas, MPA Center staff facilitated a sharing circle at the Conference on this topic. The sharing circle format enables participants to share information and experiences in a more personal, participatory, and spontaneous setting. In a room with a simple circle of chairs – no tables, microphones, or AV equipment – sharing circles are guided by a facilitator who introduces the topic, begins the conversation and keeps it moving and focused, making sure that everyone has a chance to participate.

During this session, 13 participants from Canada, Australia and the US (including Hawaii and Alaska) engaged in a wide ranging discussion on indigenous marine conservation and protected areas. Indigenous representatives as well as protected area and program managers shared experiences and examples from their respective countries, states, and provinces.



Protected areas discussed include:

- [Glacier Bay National Park and Preserve*](#)
- [Kaloko-Honokōhau National Historical Park*](#)
- [Kaho'olawe Island Reserve*](#)
- [Olympic Coast National Marine Sanctuary*](#)
- [Village MPAs in American Samoa*](#)

Issues discussed include:

The role of tribal/indigenous people in the establishment and management of protected areas. The group discussed co-management agreements for selected protected areas in Canada, Australia and the United States, as well as the need for early and appropriate consultation.

Rights of indigenous peoples, including treaty-reserved territory as well as use and subsistence rights. The group talked about parks in Canada and the United States where subsistence rights are recognized, as well as other parks where traditional uses have been disallowed. In many areas, tribal claims are still being decided through the legal process.

Impacts of environmental contamination on subsistence and cultural resources. Several parks have suffered resource contamination from pollution, putting traditional subsistence resources such as fish and shellfish off limits to tribes. Efforts are ongoing to clean up some areas, but more resources and political support are needed.

Jurisdiction in the marine environment – which can often be complex, ambiguous or conflicting. In the US, this is much more complicated than in Australia and Canada, although some differences exist by region and province.

The purpose of marine protected areas. Participants from Canada commented on the challenges of establishing a marine protected area focused on cultural heritage values.

Differences in terrestrial vs. marine protected areas – marine policy and best practices are less well-established.

Encouraging the use of traditional ecological knowledge and practices as best management practices.

The degree to which marine protected areas are a Western construct that tribes may participate in, versus part of traditional resource management culture. For example, in some Pacific Islands, many local people are establishing marine protected areas as a means to protect and restore local fisheries, similar to the use of traditional restricted areas for the same purpose. ■

**Italics indicate member of National MPA System. Follow links to learn more.*

- [Frog Bay Tribal National Park](#)
- [Wapusk National Park of Canada](#)
- [Gwaii Haanas National Park Reserve, National Marine Conservation Area Reserve, and Haida Heritage Site](#)
- [Saguenay–St. Lawrence Marine Park](#)

Indigenous Ocean Science Forum

Kris Wall

West Coast Regional Coastal Management Specialist, NOAA

On April 22 and 23, Smith River Rancheria hosted the [Indigenous Ocean Science Forum](#) in Portland, Oregon. The Forum brought together tribes from Washington, Oregon, and California to coordinate and facilitate engagement of Tribal sovereign nations across the west coast in coastal and marine spatial planning, as well as other priorities under the National Ocean Policy.

Smith River Rancheria is a recipient of a FY12 award under the NOAA Regional Ocean Partnership Funding Program. The Forum is a part of a larger effort by the Smith River Rancheria to facilitate a coordinated effort by Tribal sovereign nations of the West Coast to engage in ocean governance and science.

The Forum was attended by tribes from all three states on the west coast, as well as some members of the First Nations in Canada, who presented on tribal and regional marine spatial planning efforts in British Columbia. The objectives of the Forum were to identify ways indigenous science, traditional ecological knowledge and management practices should be integrated into regional governance, and to discuss tribal priorities and engagement strategies for regional governance and marine planning efforts on the west coast.

The next steps in Smith River Rancheria's plan are to work with a few individual tribal communities on assessing their geospatial capacity and needs, and developing a framework for ensuring interoperability of geospatial data and data sharing amongst tribes and other regional data frameworks for marine planning purposes. Presentations are available on the [Forum website](#). ■



Cultural Heritage Happenings

In July 2012, the Hoh Tribe, Makah Tribe, Quileute Tribe, and Quinault Indian Nation hosted the inaugural symposium [First Stewards: Coastal Peoples Address Climate Change](#) at the Smithsonian National Museum of the American Indian (NMAI). Nearly 400 participants, including native leaders, scientists, business people and policymakers convened to discuss what traditional ecological knowledge can reveal about past, present, and future adaptation to climate change. Partners included the Office of National Marine Sanctuaries, National Museum of the American Indian, The Nature Conservancy, Northwest Indian Fisheries Commission, and the Western Pacific Regional Fishery Management Council. Streaming video of the symposium is available on [firststewards.org](#), and interviews with selected participants, speakers, and artists are available on the [Oceans Live website](#). The second annual symposium will be held Oct. 29 -31, 2013 at NMAI.

COASTAL PEOPLES ADDRESS CLIMATE CHANGE

FIRST STEWARDS



Höküle'a's sister ship, Hikianalia, departing Auckland for Papeete at sunset. Photo: Kaleomanuiwa Wong (2012).

MPA Cultural Heritage Resources Working Group to Develop Cultural Resources Toolkit

Valerie J. Grussing, Ph.D.

Cultural Resources Coordinator, MPA Center

Most marine protected areas in the U.S. were established to protect biological diversity and ecosystem resources, and MPA managers and staff often lack expertise on cultural resource management. In 2009, the MPA Federal Advisory Committee (FAC) formed its Cultural Heritage Resources Working Group (CHRWG) to provide technical expertise and recommendations to the full Committee on submerged cultural heritage resources for the development of the National MPA System. Composed of federal, tribal, state, academic, and NGO cultural resource specialists, the group's strength is its national focus, spanning regions as well as jurisdictions. The MPA FAC develops recommendations for the Departments of Commerce and the Interior on ways to strengthen and expand the nation's system of marine protected areas. In 2011, the CHRWG completed the first phase of its work by producing the white paper [Recommendations for Integrated Management Using a Cultural Landscape Approach in the National MPA System](#), which was approved by the FAC and sent to the Secretaries of DOC and DOI.

Cultural Heritage Happenings

The Advisory Council on Historic Preservation has created a [Traditional Cultural Landscape Action Plan](#) to promote the recognition and protection of Native American traditional cultural landscapes both within the federal government and the historic preservation community as well as at the state and local levels; and address the challenges of the consideration of Native American traditional cultural landscapes in the Section 106 review process as well as in National Environmental Policy Act (NEPA) reviews. The ACHP is working with the MPA Center on the Cultural Resources Toolkit for MPA managers highlighted above.

The National Park Service (NPS) [is working to update its National Register Program Guidance](#) related to identifying, evaluating, and documenting Traditional Cultural Properties (TCPs) and Native American landscapes. The National Register of Historic Places [is hosting an e-mail forum and webinar series](#) to discuss the issues faced with listing TCPs on the National Register, and progress on updating National Register Bulletin 38 (TCPs). Currently scheduled webinars are full, but you may be added to the waitlist for a future webinar (not yet scheduled). You may also [view the PowerPoint presentation](#) used in the webinars.

For purposes of the National MPA System, the paper expanded our understanding of cultural heritage resources to include the broad array of stories, knowledge, people, places, structures, and objects, that, together with their associated environment, help to sustain cultural identity. This more comprehensive definition captures complex patterns of human behavior and material culture, multiple cultural voices, and different knowledge systems in a more analytically rigorous and inclusive manner. Ultimately, the paper recommends a Cultural Landscape Approach for integrated management of cultural and natural resources within the national system.

Now, the CHRWG plans to take the next step to put key cultural resource information and tools in the hands of MPA managers. The group will create a virtual toolkit that will consist of a modular approach to cultural resource management training and information, with particular focus on MPAs. Targeting multiple audiences, materials are intended to be useful for MPA and program managers, and in turn, managers can have materials available to educate their staff. The CHRWG will plan a Fall 2013 workshop to beta test and refine the developing product, with staff support from the MPA Center to complete this project.

MPA Cultural Resources Toolkit topics will include:

- Cultural Heritage MPAs 101: benefits, goals, management planning, monitoring;
- Cultural Landscape Approach to integrated management;
- Jurisdiction in the marine environment;
- Tribal and indigenous issues: authority, rights, cultural resources, TEK, TCPs;
- Underwater archaeology training (resources available);
- Climate change and cultural resources; and
- Others the CHRWG determines are important. ■

Clallam County Historical Society

