



Hui Mālama  
Loko I‘a  
Gathering 2020

February 6–9

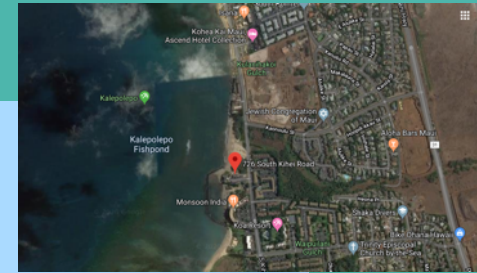
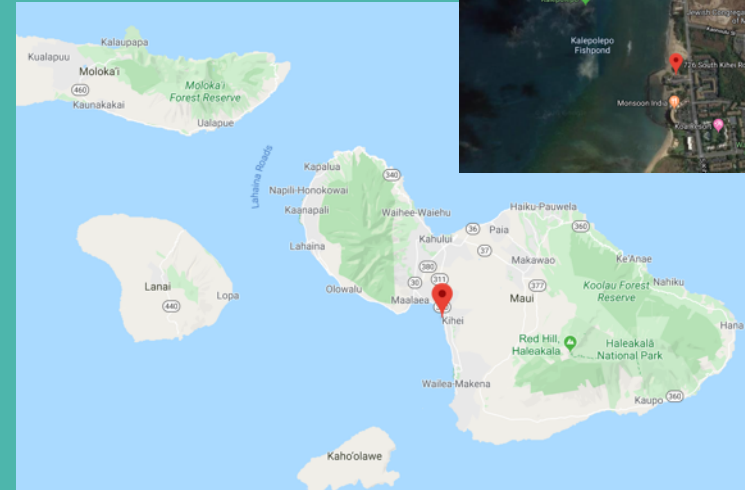
Photo Courtesy of Paepae o He‘eia

# 'Ao'ao O Nā Loko I'a O Maui

**Location:** Kalepolepo, North Kīhei, Maui

**Brief Description:** 'Ao'ao O Nā Loko I'a O Maui is a non-profit 501(c)(3) organization dedicated to revitalizing Kō'ie'ie Fishpond for educational, archaeological, cultural and recreational purposes. We offer unique Hawaiian cultural learning experiences and fishpond revitalization opportunities for the community to engage with this important cultural and historical landmark in North Kīhei, Maui.

**Contact information:** (808) 359-1172,  
[koieie@mauifishpond.com](mailto:koieie@mauifishpond.com), [www.mauifishpond.com](http://www.mauifishpond.com)



Visiting Member:

Executive Director, Joylynn Paman

## How is your marine stewardship practice important for sustaining community wellness?



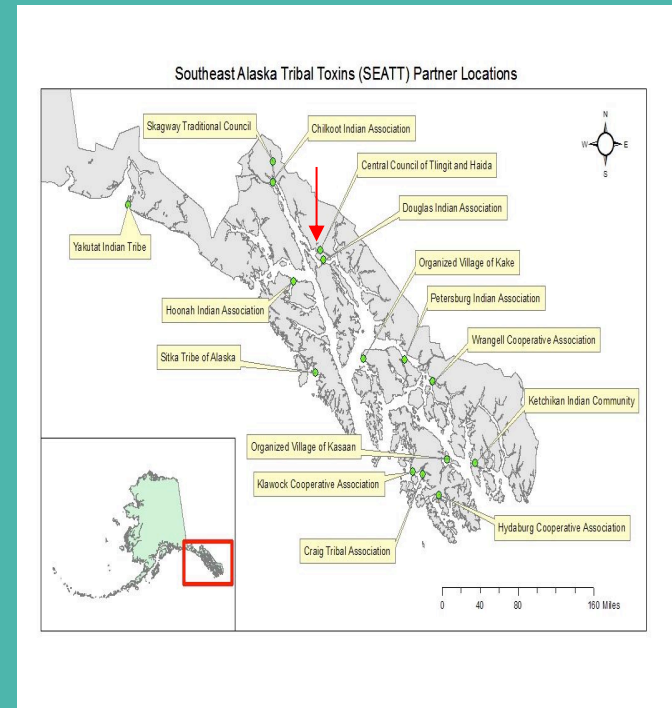
‘Ao‘ao O Nā Loko I‘a O Maui views community wellness in our urban area as a community that is conscientious about their actions and reactions upon our Hawaiian cultural site and the life within. We achieve this by educating our community about proper ways to encounter marine life, such as our honu, in a respectful manner and how to be observant from a distance.

# Central Council Tlingit & Haida Indian Tribes of Alaska

**Location:** Juneau, Alaska

**Brief Description:** The Central Council Tlingit and Haida Indian Tribes of Alaska (Tlingit & Haida) is a federally recognized tribal government which serves 22 villages and communities spread over 43,000 square miles within the Southeast Alaskan Panhandle. Our Environmental team is part of the Native Lands and Resources Department. Our team consists of Desiree Duncan the Department Manager, Raymond Paddock III our Environmental Coordinator, Kenneth Weitzel our Natural Resources Specialist, Cer Scott our Environmental Specialist and myself Lindsey Pierce the Environmental Technician.

**Contact information:** Dominique Stitt our Department admin 907-463-7186 & [dstitt@cchita-nsn.gov](mailto:dstitt@cchita-nsn.gov) or myself at 907-463-7188 & [Lpierce@cchita-nsn.gov](mailto:Lpierce@cchita-nsn.gov). Also [www.cchita-nsn.gov](http://www.cchita-nsn.gov)



Visiting Members: Lindsey Pierce,  
Environmental Technician



**How is your marine stewardship practice important for sustaining community wellness?**

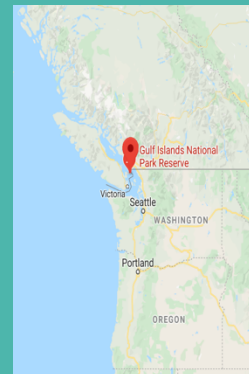
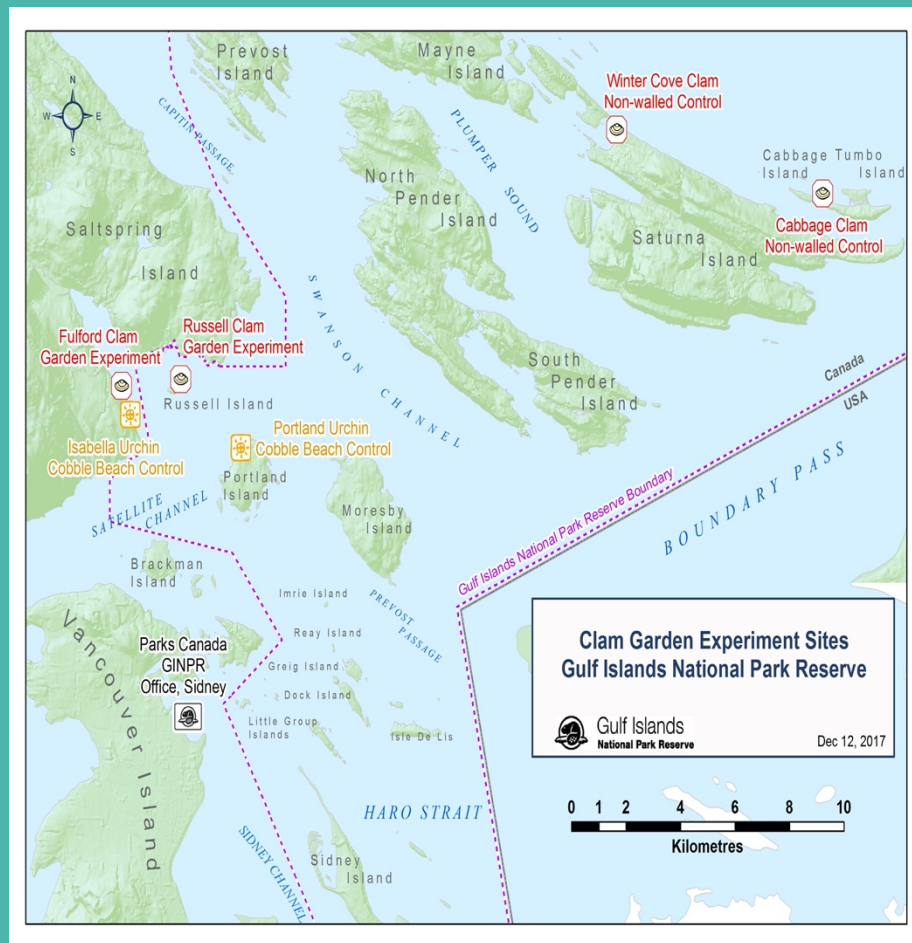
Tlingit & Haida is proud to be a part of the SEATOR network. We collect shellfish and water samples and send them to the SEATOR lab in Sitka which analyzes them for PSP (soon to also include ASP and DSP). Most of the people in this picture are SEATOR partners and do the same, collect shellfish and water samples, in 16 other communities around SE Alaska.

# The Clam Garden Restoration Project

**Location:** Southern Gulf Islands, British Columbia, Canada

**Brief Description:** A collaborative partnership between Parks Canada, Hul'q'umi'num' First Nations, and WSÁNEĆ First Nations to restore two ancient clam gardens. By tending coastal gardens the project aims to improve the state of the intertidal ecosystem, reconnect Coast Salish people to the land, and act as an example of integrated resource management.

**Contact information:** [skye.augustine@canada.ca](mailto:skye.augustine@canada.ca)  
[allison.stocks@canada.ca](mailto:allison.stocks@canada.ca)



Visiting Members: Skye Augustine, Nicole Norris, Allison Stocks

How is your food cultivation practice important for sustaining community wellness?

- Our communities are well when we are connected to the lands, waters, non-living kin, spirit world, and each other. We care for all those we are connected to.
- Food cultivation supports people spending time on the land (medicine); eating and tending relatives (feeding our spirits).
- “Elders, oh how they ache for the foods”





How is your marine stewardship practice important for sustaining community wellness?

- Learning together across cultures and generations (knowing places, practices, teachings, different ways of knowing).
- The creator can hear when the people of the lands speak the language of the land
- Providing an example of the Canadian federal government and Indigenous communities working together towards shared objectives in new ways (with admittedly far to go).



# Coastal Communities and Ecology Lab

**Location:** Western Washington University

**Brief Description:** The Coastal Communities and Ecology Lab are a wonderfully diverse lab charged with preparing the next generation of environmental scientists and leaders by fostering respect for Indigenous knowledge and providing students with a solid background in life sciences. We study coastal Indigenous food systems within the Pacific Northwest, working within British Columbia and Washington.

**Contact information:**

[Hatchm5@wwu.edu](mailto:Hatchm5@wwu.edu) (Marco Hatch)

1-360-650-7589

Lat: 48.7343 ° N  
Long: 122.4866 ° W

Project Areas:

Southern Gulf Islands  
Lat: 42.553 ° N  
Long: 122.607 ° W

Quadra Island:

Lat: 50.2058 ° N  
Long: 125.2682 ° W

Dr. Marco Hatch  
Octavio Cruz

Visiting Members:





**Community wellness** to us means finding the intersection between **Peoples**, the **foods** that connect us, and **the environment** that we steward in order to move thoughtfully forward in our research and lives. We care for our foods by fostering **our cultures**, **our passions**, and **our communities**.

# E ala Pa`aiiau

**Location:** Kalauao, O`ahu

**Brief Description:** *E ala kāua ua ao-e – o Pa`aiiau* (Let us arise, it is daylight - at *Pa`aiiau*). Loko i`a Pa`aiiau is a 6.34 acre loko kuapā located in the Pa`aiiau `ili of the Kalauao *ahupua`a*. Built over 400 years ago by Mō`ī Wahine Kalanimanuia who ruled peacefully over the island of O`ahu, it is one of the last remaining loko i`a in the once abundant area known as Keawalau o Pu`uloa (Pearl Harbor). Stewardship of Loko i`a Pa`aiiau is shared by the U.S. Navy, the Ali`i Pauahi Hawaiian Civic Club, and several community organizations and `ohana.

**Contact information:**

E ala Pa`aiiau: [ealapaaiau@gmail.com](mailto:ealapaaiau@gmail.com)



Visiting Members: Jeff Pantaleo, Uncle Bruce Keaulani, Kehaulani Lum, Kim Moa, Erika Vargas, Eva Moa Vargas

## How is your marine stewardship practice important for sustaining community wellness?



Community wellness is a verb; not a noun. It is an ahupua'a-specific movement of energy and light, reconnecting us to the ancestors, the highest Source, and each other. One community may be rich in land and wai, yet scarce in knowledge, spiritual power and skilled human resources. Another may be highly enlightened, yet devoid of space for (re)creating. Loko i'a Pa'aiau is inspired by the essence of Kalauao, known, in ancient times, as the place where one arises in the light of a new day. Our practice reconnects us to the spirit of Mo'i Wahine Kalanimanuia, who built the pond, over 400 years ago and cared for the people of O'ahu, in peace and abundance, for over 65 years. It is the pathway of an enlightened community, working together, in peace and Aloha, to clear away the darkness and return us to the light, where everyone thrives.

# Hawai'i State Parks

**Location:** Kekaha Kai State Park, Hawai'i Island

## **Brief Description:**

Hawai'i State Parks is restoring three wai 'ōpae (anchialine pools) in the ahupua'a of Kaulana and Manini'ōwali. Restoration efforts include the removal of non-native fish, sand, and sediment from the pools. Native 'ōpae 'ula have returned to one of the pools after the successful removal of guppies.

## **Contact information:**

Dena Sedar,

[dena.m.sedar@hawaii.gov](mailto:dena.m.sedar@hawaii.gov)

808-209-0977



Visiting Members: Monica Graves and  
Dena Sedar

---

## How is your marine stewardship practice important for sustaining community wellness?



The stewardship taking place at the Ka'elehuluhulu anchialine pool allows people to mālama 'āina, and learn about a resource that is important to Hawai'i. It also provides the community with a restful place to enjoy the beauty of a cultural and natural resource, and could possibly lead people to mālama other anchialine pools in Hawai'i.



# Hawai'i Wildlife Fund

**Location:** Na'alehu, Hawai'i Island / Moku o Keawe

**Brief Description:** Founded in 1996, Hawai'i Wildlife Fund (HWF) is a small (but mighty) group of biologists, artists, educators, volunteers and community members dedicated to the protection of native wildlife and habitats.

**Contact information:** [www.wildhawaii.org](http://www.wildhawaii.org)

Megan Lamson (Hawai'i) 808-217-5777

Hannah Bernard (Maui) 808-280-8124

e: [info@wildhawaii.org](mailto:info@wildhawaii.org)

@wildhawaii (IG) & @hawaiiwildlifefund (FB)



**Visiting Team Members:** Jennifer Tamaariki & Lahela Parker-Bailey

## How is your marine stewardship practice important for sustaining community wellness?



Hawai'i Wildlife Fund / W. Gilmartin

HWF is dedicated to restoring native habitats, educating residents and island visitors on sustainability and local conservation issues, inspiring the next generation of environmental stewards (cultivating passion for our honua), and supporting community-driven initiatives that will protect native wildlife and Native Hawaiian culture and traditions. We believe that by working together with community members to protect native wildlife and their ecosystems, you can bring health and wellness to both the people (of place) and the place. We are honored to be humble stewards at certain loko i'a and loko wai ̄pae in Ka'ū.

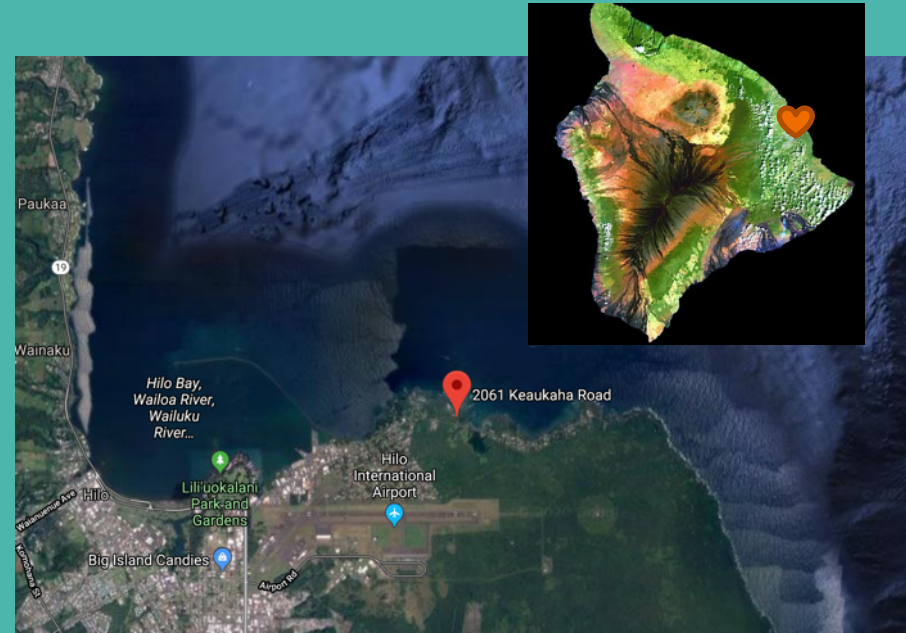


# Haleolono

**Location:** Keaukaha, Hilo, Hawai'i

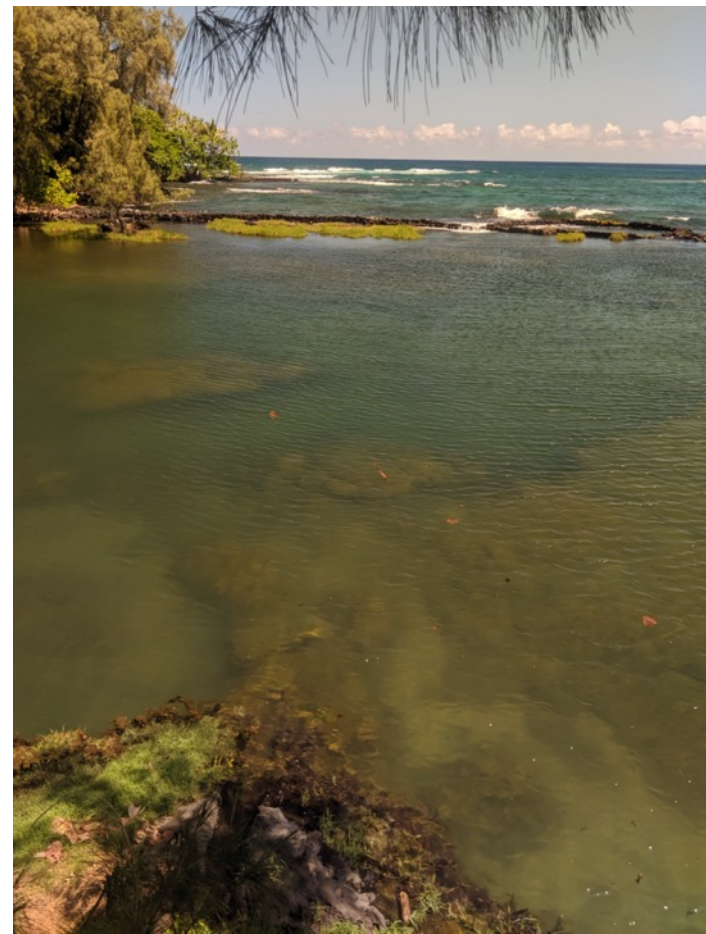
**Brief Description:** Haleolono is a loko i'a located in the 'ili of Honohononui. Ka loko l'a o Honu'apo was once a flourishing fishpond, today due to years of destructive affluent from the nearby plantation it is filled with silt and will require much work to restore. We will begin our restoration efforts this year partnering with fish and wildlife to bring this loko l'a back to life and providing a nursery for l'a to restock our shoreline as well as provide fish for our community. Our first step is to repair our makai wall to prevent silt from leaving the pond and entering the nearby shoreline. It is critical to consider the maintenance of the coastal resources of our community before undertaking fishpond repair and restoration.

**Contact information:** Luka Mossman,  
[luka@edithkanakaolefoundation.org](mailto:luka@edithkanakaolefoundation.org)



**Visiting Team Members:** Kalaionamoku  
Kanakaole, Sheldon Rosa, Kalāho'ohie  
Mossman, Maury Gutteling

## How is your marine stewardship practice important for sustaining community wellness?



Haleolono, although a small fishpond, contributes to the replenishing fisheries that is the honohononui coastline. Primarily serving as a learning center, Haleolono shares the historical complexes of our kupuna's intuitive nature to look into our environment and understand how natural cycles of the akua feeds our community as long as these cycle are not interrupted. Although we don't often actively remove fish from the pond, the excess nutrients from the pond increases fish activity to the nearby coastline, providing prime fishing grounds for the community.

**How is your food cultivation practice important for sustaining community wellness?**



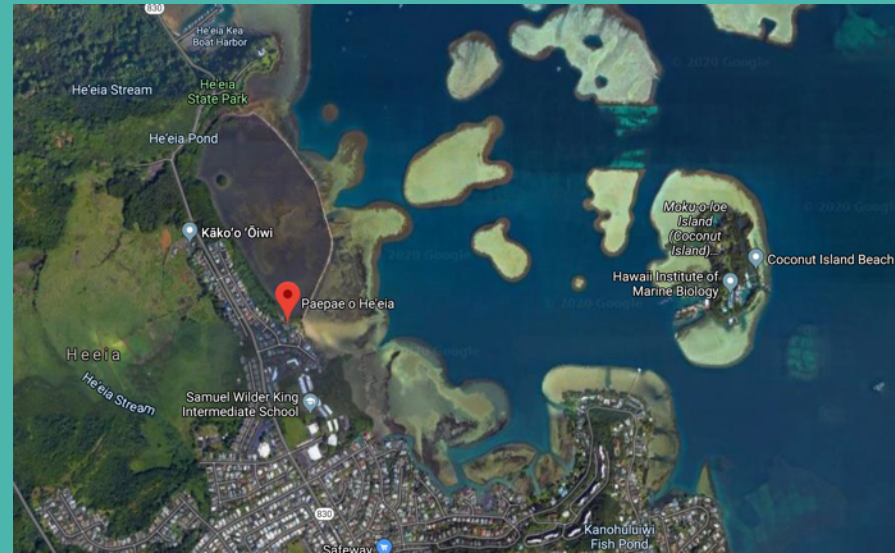
# He'eia Fishpond

**Location:** He'eia Uli, Ko'olaupoko, O'ahu

**Brief Description:** 88-acre 800-yea-old loko i'a kuapā located in the ahupua'a of He'eia. Our fringing reef is Malauka'a. Paepae o He'eia was established in 2001 to kia'i this pond. Meheanu is our mo'okia'i. Pihi Loko I'a and Hale o Meheanu are other names found for our pond.

**Contact information:**

808-326-6178, [admin@paepaeoheeia.org](mailto:admin@paepaeoheeia.org)



**Visiting Members:** Hi'ilei Kawelo, Keli'i Kotubetey, Keahi Piiohia, Kinohi Pizarro, Ikaika Wise, Kanaloa Bishop, Pulama Long, Mamo Leota, Gigi Danner, Peehi Waho, Brandon Pizarro-Goings, Trevor Howick, Jordan-Isaiah Marquez-Pacapac, Padgett Carpenter, Manu Ponce, Mason Gibbons, Rachelle Tom, Kaeo Davis

---

## How is your food cultivation practice important for sustaining community wellness?



Angela Hi'ilei Kawelo

Ours is tied to our stewardship and of wai and kai. It is in terms of water. Water connects us all. It is relationship based. The more connections we make between each other, our places, our elements, other living entities – the better we learn to mālama each other. **Mākāhā** (fishpond sluice gate) is circulation. It is important for ecosystem health. And ecosystem health goes both ways. It is also our health.

**Maka**—the beginning, the point at which something occurs; the point at which the water enters the lo'i. In everything we do, it's our responsibility to ensure that the water continues to flow. Even beyond, it benefits the loko i'a, and it's our responsibility to make sure it benefits the larger fishery. As kanaka we are just vessels; the guardians and protectors of water. So that the water can continue to serve its function.

**Hā**—Breath of life

# He'eia National Estuarine Research Reserve

**Location:** He'eia, O'ahu

## **Brief Description:**

The He'eia NERR's mission is to practice and promote responsible stewardship and outreach consistent with the principles and values of the ahupua'a land management system. Our efforts will be supported by traditional knowledge, innovative research, education, and training that nourishes healthy and resilient ecosystems, economies, and communities.



Visiting Members: Kawika Winter, Fred Reppun, Shimi Rii, & Katy Hintzen



He'eia NERR research, education, and training programs support local partners in the He'eia ahupua'a in their work to build resilient local food systems and perpetuate to community wellness for generations to come.

# Huilua

**Location:** Kahana Bay, Kahana State Park, O'ahu

**Brief Description:**

**Contact information:** [kahiau@hoalaainakupono.org](mailto:kahiau@hoalaainakupono.org)



Visiting Members: Kahiau Wallace,  
Kaiminaauao Johnson, Ewaliko  
Leota, Mele Kahala,  
Kealaulaokamamo Leota

---



## How is your marine stewardship practice important for sustaining community wellness?



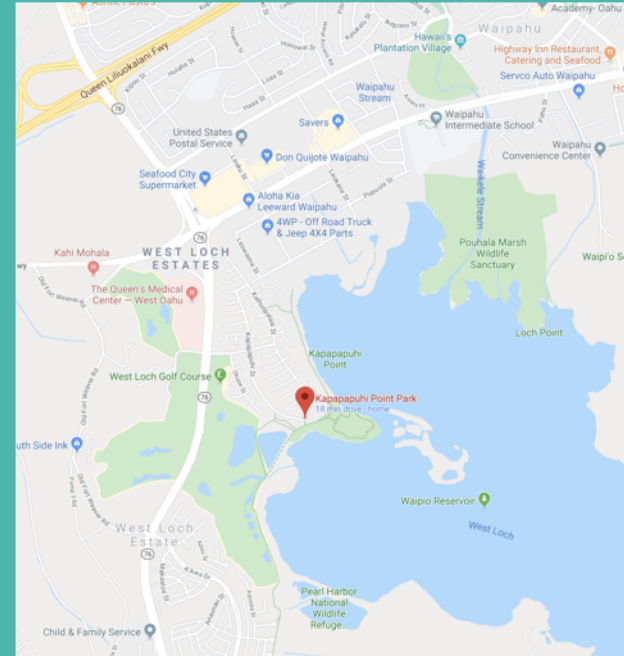
# Hui o Ho`ohonua HOH808

**Location:** Kapapahu, Honouliuli, Ewa, Oahu

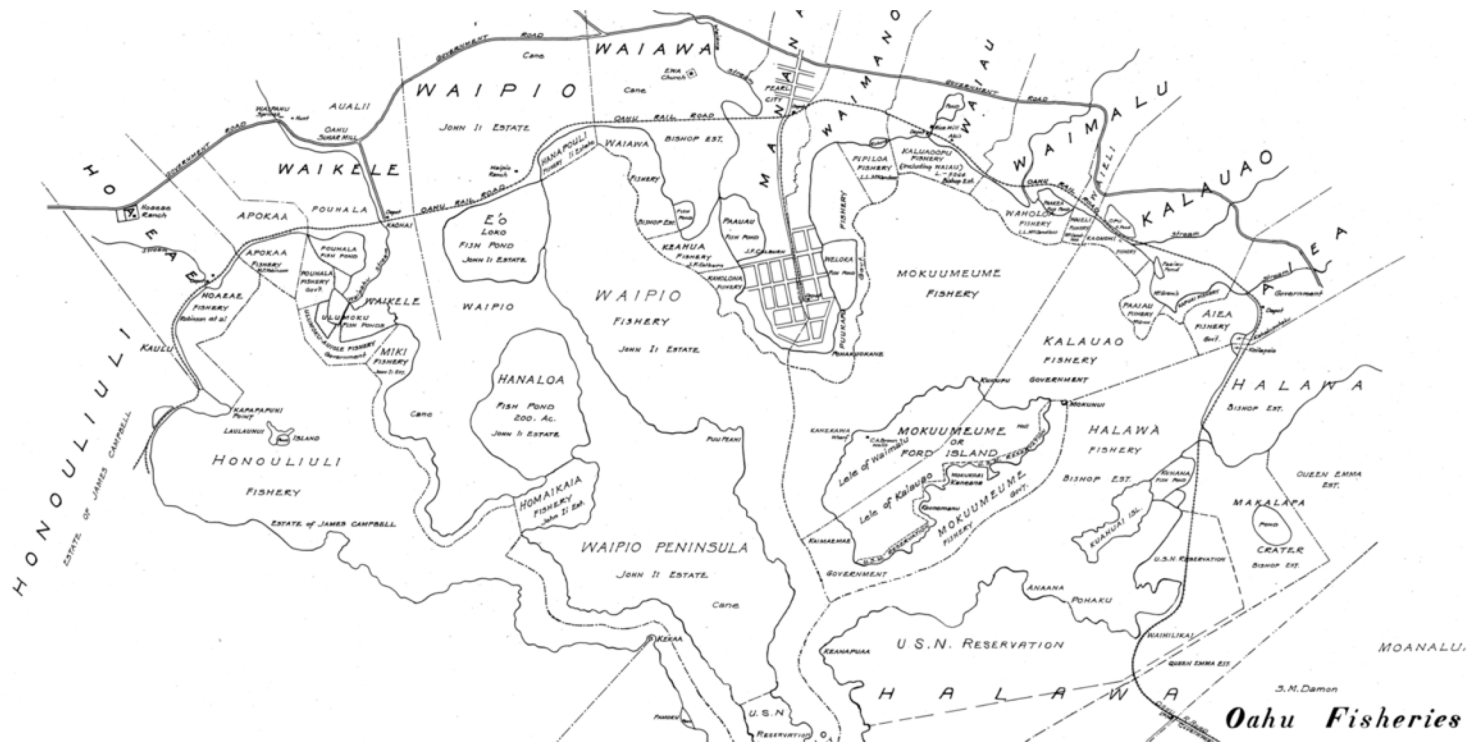
**Brief Description:** HOH808 is a community organizing non-profit whose primary focus is **Mālama Pu`uloa**—restoring Pearl Harbor to `āina momona. We are helping weave a network of other `āina practitioners throughout `Ewa and co-creating `āina-based education programs in `Ewa schools. We are re-teaching many to value the role that Pu`uloa plays in feeding Oahu.

**Contact information:** [malamapuuloa@gmail.com](mailto:malamapuuloa@gmail.com)

We currently focus our efforts in  
Kapapahu Point Park



Visiting Members:  
Sandy Ward, Bert Weeks



*Pu`uloa was once the home to over 25 fishponds and acres of lo`i kalo. The Anaeholo from Pu`uloa was vital to fishponds throughout Oahu. Today the fish in Pu`uloa have been deemed unsafe to eat. We are working to connect community to this history through mālama Pu`uloa practice - the first step in community wellness throughout `Ewa.*

## How is your marine stewardship practice important for sustaining community wellness?



Invasive mangrove has blocked the view of Pu`uloa from the shoreline and covered area fishponds. We have connected 4000 community volunteers to clearing it and the opala that it traps. They are learning how what we do on land impacts the ocean. The community is using a growing kilo practice to see the connectivity of the ahupua`a that feed this amazing marine resource.

# Hui Ho'oleimaluō

## Location:

Honokea Loko, Waiuli, Moku O Keawe

## Members:

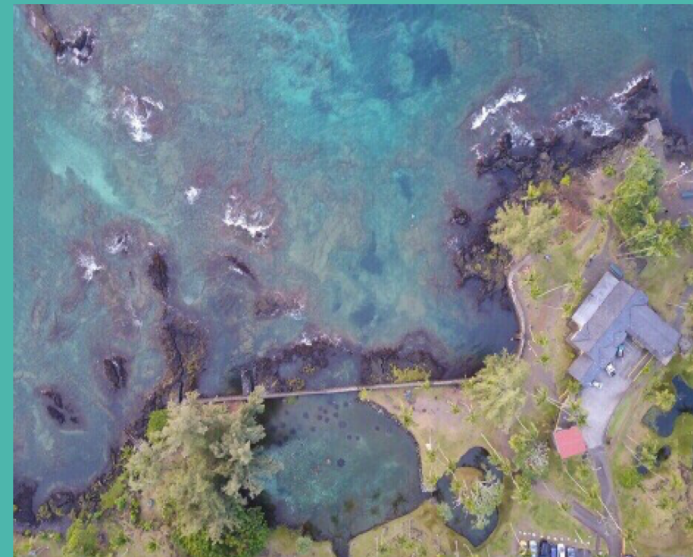
Kamala Anthony, Nāhōkū Kahana, Manoa  
Johansen, Kawai Soares

## Contact information:

[hooleimaluo@gmail.com](mailto:hooleimaluo@gmail.com)

## Brief Description:

- 5o1c3
- Loko i'a restoration in Waiākea, Hilo
- Vision: *thriving communities through thriving ecosystems*
- STEAM opportunities
- Place based management
- Community advocacy
- Hands-on education



## How is your food cultivation practice important for sustaining community wellness?

- Adds meaning through the mea'ai (Ex: if you grow 'ulu, then you're adding growth spiritually and physically. "Soul Food" factor)
- Food sovereignty (Ex: Keeps you independent from import and off island goods)
- Community building (Ex: Through "ho'i ke aloha i ka 'āina")
- Elevates "Kama'āina" by interaction with the community/area by growing and maintaining food resources



## How is your marine stewardship practice important for sustaining community wellness?

- 1) Ho'i ka waiwai—Reawakening the successful practices of kupuna by facilitating space and time to obtain the intuitive action of marine stewardship. Ex: Not facing your back to the ocean.
- 2) He ola ka waiwai—Reliving the lifestyle of kupuna recreationally. Ex: Annual Makahiki festivities, seasonal aha.
- 3) He aka ka waiwai—The healthy land is a reflection of a healthy people. Ex: planting, growing, harvesting, feeding from a given source/community. Passing it on to the next generation—education.
  - Intuition—the ability to understand something immediately, without the need for conscious reasoning
  - Recreation—activity done for enjoyment when one is not working.

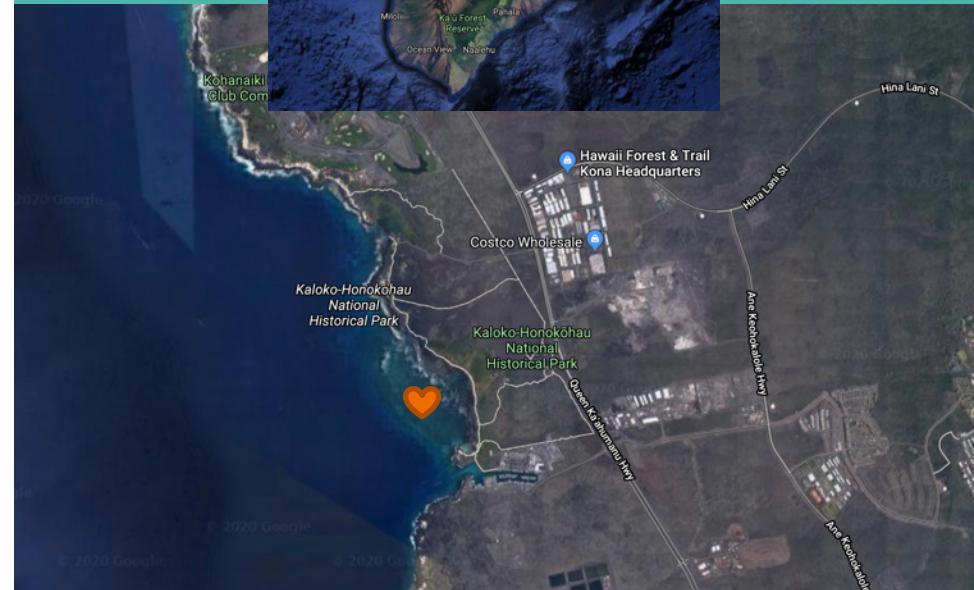


# Hui Kaloko-Honokōhau

**Location:** Kaloko, Hawai'i

**Brief Description:** Dedicated to protecting, awakening, and engaging with the spirit of Kaloko Honokōhau and all ancestral places through Aloha 'Āina.

**Contact information:** Loke (Ruth) Aloua :  
[ruthaloua@gmail.com](mailto:ruthaloua@gmail.com) / Kim Crawford: 808-557-1873  
/ Chris Salinas: 808-557-9390



**Visiting Members:** Chris Salinas & Kimberly Crawford

---



## How is your food cultivation practice important for sustaining community wellness?



Community wellness is achieved through food cultivation by empowering the people of the community to be self sufficient and increase their contribution to the Lāhui which in turn increases individual self worth. Although our hui is still in the rehabilitation and learning phase at our loko we acknowledge it as some of the first steps towards cultivating food.

# HUI KALOKO HONOKŌHAU

BEFORE (Aug 2015)

AFTER (March 2018)



**Mahalo to all the hands and hearts that have helped with rehabilitation efforts at Kaloko Fishpond!  
100% chemical free, aloha 'āina fed, community led.**

"Like" Hui Kaloko-Honokohau on FB for further information

*Community wellness to us looks like our community having more healthy Kanaka than unhealthy Kanaka - Returning Kanaka to 'Āina and Kai as stewards who are able sustain themselves in a traditional and modern way. Kanaka developing and understanding the meaningful and interconnected relationship between ourselves and the Honua. When you Mālama loko i'a you can directly see the health of your community based on the Health of your Loko and then it becomes your Kuleana to Mālama Because that is then being released into the great expansive ocean.*

*We also get the opportunity to build a healthy community within ourselves and our hui which we can then share with our individual communities.*

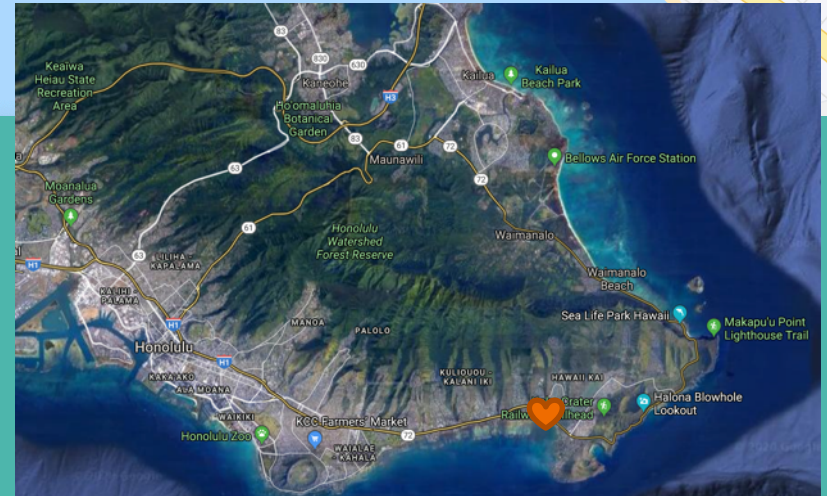
# Kānewai and Kalauha‘iha‘i

**Location:** Manalua Bay, O‘ahu

**Brief Description:** Nearly all of Hawai‘i’s freshwater springs have disappeared – many filled in for development, ending the fresh and salt water connection that is critical to the life cycle of many native species. In Kuli‘ou‘ou, we had a rare opportunity to permanently protect a fertile estuary that is home to rare freshwater limpets pipiwai and hapawai that cling to the Hawaiian drystack wall lining the spring, ‘ama‘ama (mullet) and āholehole (young Hawaiian flagtail) that feed on the prized green limu ‘ele‘ele that blankets the spring floor, native shrimp ‘opae ‘oeha‘a and ‘opae huna, and endangered ‘ae‘o (Hawaiian stilts) that feed in Kānewai Fishpond.

This effort also protects the many cultural sites surrounding the spring including the mākāhā (fishpond sluice gate), and kū‘ula (fishing stone shrine) with an upright Kū stone balanced by a low Hina stone where the fishermen of old would have given offerings asking for a plentiful catch.

**Contact information:** Chris Cramer,  
[ccramer@maunaluafishpondheritage.org](mailto:ccramer@maunaluafishpondheritage.org)



**Visiting Members: Chris Cramer**

## How is your food cultivation practice important for sustaining community wellness?

Maunalua Fishpond Heritage Center



*George Nakayama - a great fisherman.*

The 'ama'ama from the loko i'a has always fed the body. Today we need the loko i'a more than ever to feed the spirit.



# Keawanui

**Location:** Ka'amola, Moloka'i

**Brief Description:** Keawanui Fishpond is an important education site, serving as a living laboratory and classroom. They welcome and host school groups, organizations and community leaders from throughout the pae'āina (Hawaiian archipelago). Over 14,000 students have participated in repair and construction of the loko i'a at Keawanui and learned mo'olelo Hawai'i.

**Contact information:** Office (808) 558-0111



Visiting Members: Kalaniua Ritte

---



*We provide a place for all the baby fish to grow and survive in safety. Our work enhances the stock of the surrounding reef and ocean and then community can come and exercise their ability to go fishing outside our fishpond. But we also regulate the area outside our fishpond and make sure that the fishing is pono fishing and not commercial fishing. It is important to us to let the pond grow the fish and help sustain the reef around it.*

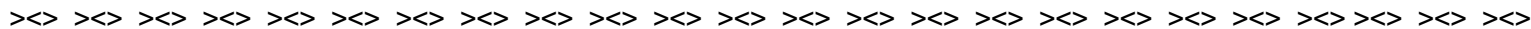
# Loko Ea Fishpond

- **Location:** Hale'iwa, O'ahu
- **Description:** Mālama Loko Ea Foundation (MLEF) manages the restoration of a 400 year old, 12 acre fishpond on the North Shore of O'ahu. Through habitat restoration, aquaculture, K-12 education programs, and 4 acres of agriculture designated land, MLEF hopes to provide a sustainable food source and traditional cultural resource management model to the community. MLEF has built meaningful community stewardship and 'āina based learning programs.
- **Contact Information:** [info@lokoea.org](mailto:info@lokoea.org)



Coordinates: 21.595263, -158.102156

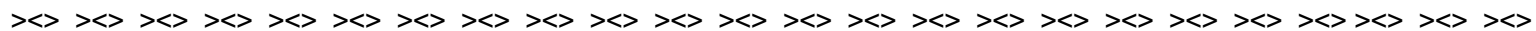
**Visiting Members:** Rae DeCoito, Uncle Buddy Keala, Sayo Costantino, Makua Perry, Emily Geske, Andrew Tabaque, Kiana Dulan, Joslyn Kikila





Community wellness stems from a vibrant moku. It is our connection to healthy ‘āina that adds to our health and happiness so that the ‘āina can nourish us spiritually and physically. As one of only two loko i‘a in the Waialua moku, Loko Ea has been the bread basket of this community since its creation over 400-years-ago. To feed such a large population came the need for many hands to help mālama this ‘āina momona. Loko i‘a are intrinsically a space for community to work together and mālama ‘āina. Through ‘āina, people build connections and strengthen the bonds of community.

Restoring ea. Our food cultivation practice is ‘āina cultivation is people cultivation. In our practices to restore this loko pu‘uone, our kuleana to our community in every step, is to make available this resource which will be what feeds their ‘ohana in the future. Having a vested interest in this and other fishponds creates a space for physical, spiritual and cultural nourishment.

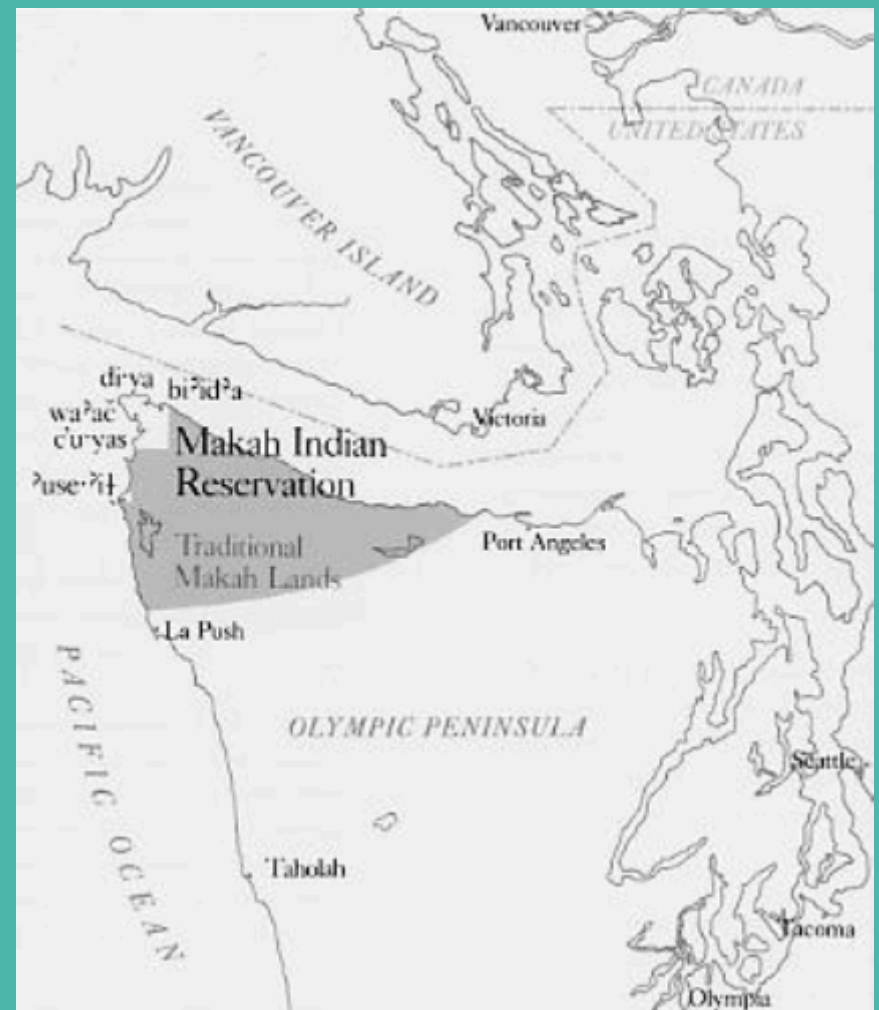




# Makah Tribe

**Location:** Makah people live on the land and waters surrounding Cape Flattery. The Makah reservation is located on the Northwest tip of what is now Washington State. The shaded area on the map represents the approximately 700,000 acres of traditional Makah home land. The lighter area represents the 28,000 acres of present-day Makah Reservation.

**Contact information:** Rebekah,  
rebekahmonette@hotmail.com



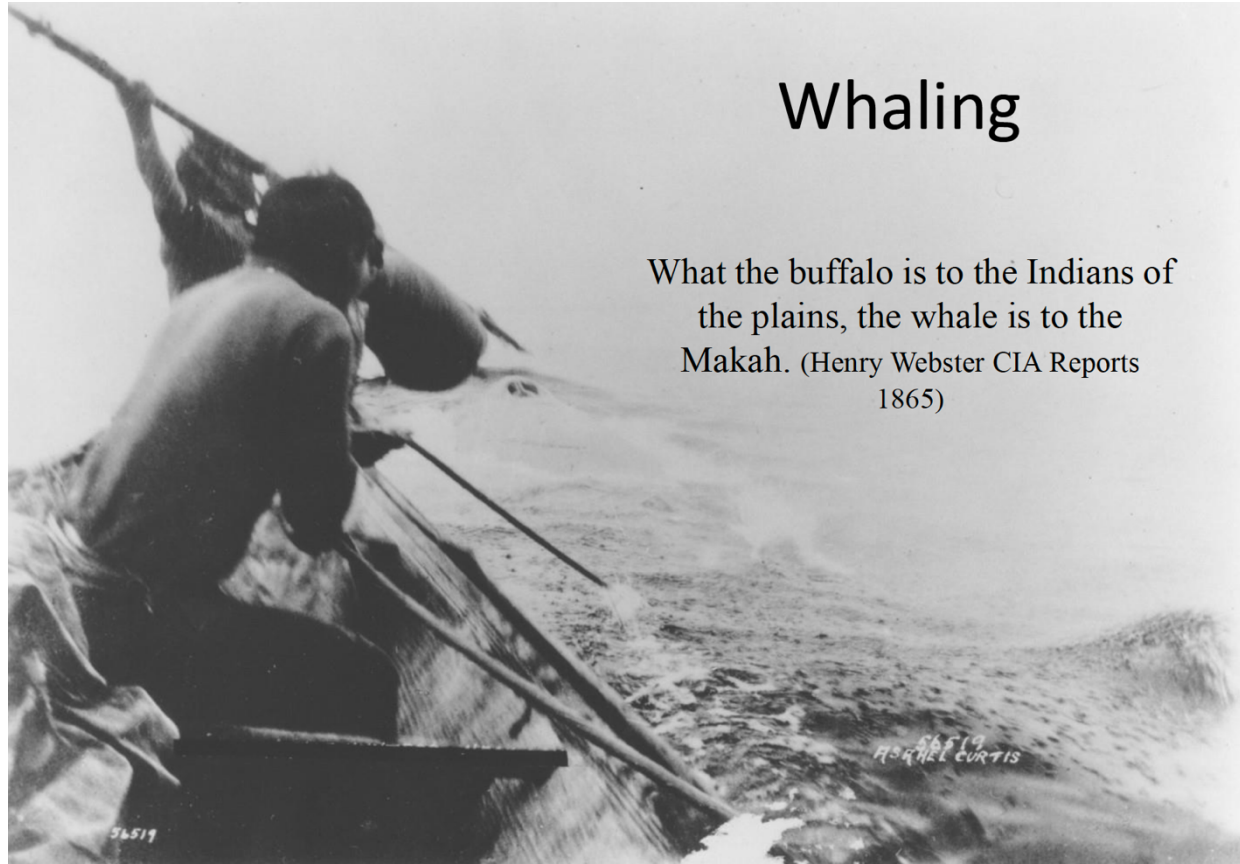
**Visiting Members: Rebekah Monette,**  
Tribal Historic Preservation Office  
Manager

How is your food cultivation practice important for sustaining community wellness?



There are some plant species that were managed for maximum production. Controlled burning created ideal habitat for cranberries as well as grazing areas for land mammals. The Tribal Historic Preservation Office works with neighboring agencies to encourage traditional land management practices.

How is your marine stewardship practice important for sustaining community wellness?



## Whaling

What the buffalo is to the Indians of the plains, the whale is to the Makah. (Henry Webster CIA Reports 1865)

Makah people have always relied heavily on ocean resources. Whales and seals were traditionally hunted by a segment of the population and all Makahs engaged in fishing on the Pacific ocean. In the 1855 Treaty of Neah Bay the Makah Tribe reserved the right to continue to access ocean resources and works diligently to protect habitat in order to secure sufficient quotas for commercial and subsistence purposes.

# Marine and Environmental Research Institute of Pohnpei

**Location:** Federated States of Micronesia

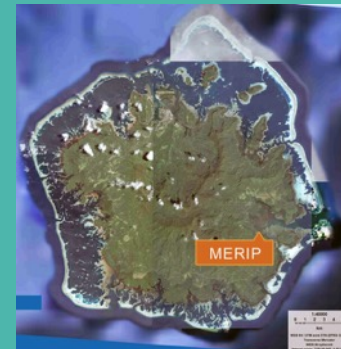
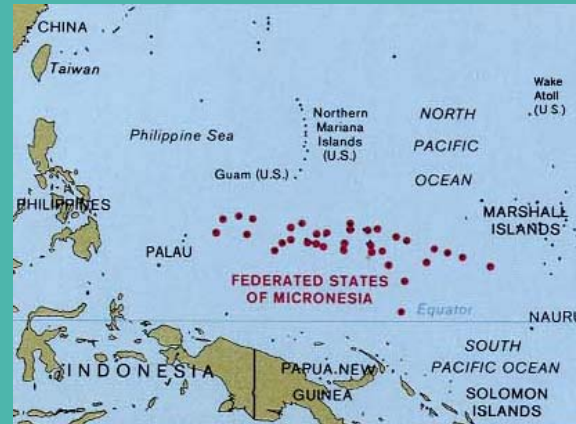
## **Brief Description:**

We are a humanitarian, not-for-profit organization focused on developing low-impact aquaculture as a means of income generation for communities in Pohnpei and the Micronesia region. We are involved at all levels of the development cycle, from simple technology development to community capacity building and technology transfer to income generation and international market development.

## **Contact information:**

[info@meripmicronesia.org](mailto:info@meripmicronesia.org)

(691) 320-7630



Visiting Members: Fraceton Patricio, Jayson  
Silbanuz, Mikelson Emil

# Mauliola Ke`ehi

Ho`ōla Nā Moku o Ke`ehi

**Location:** O`ahu, Kona Moku, Ke`ehi

## Brief Description:

Ke`ehi cradles a millennium of knowledge, inhabited by those familiar with the life and movements of the universe. Ke`ehi is steeped in rich history such as Native historians and residents such as David Malo Kupihea (Konohiki of Ke`ehi), Lupenui `ohana recorded literature and music that meticulously painted the rich beautiful landscape

This wahi pana is a perfect extension of the classroom feeding the spirit, mind and body to provide inspiration to Mālama Honua (preserve earth) through culture-based educational opportunities for keiki through kūpuna. Our intentions are transformative healing through raising our vibrations to our “Kūpuna Vibration”.

**Contact information:** Kēhaulani Kupihea

[kehaulani@keehi.org](mailto:kehaulani@keehi.org), Keehi.org



Visiting Members: Our Kūpuna,  
Kēhaulani Kupihea, Ku`uipo McFadden-  
Shimizu, Uncle Scotty 😊

## How is your food cultivation practice important for sustaining community wellness?



Food cultivation and conscious young minds are the future of our sustainability. A healthy papa is equivalent to a healthy mind. He kino ola, He no`ono`o pono, He `uhane pili pono...

**How is your marine stewardship practice  
important for sustaining community  
wellness?**

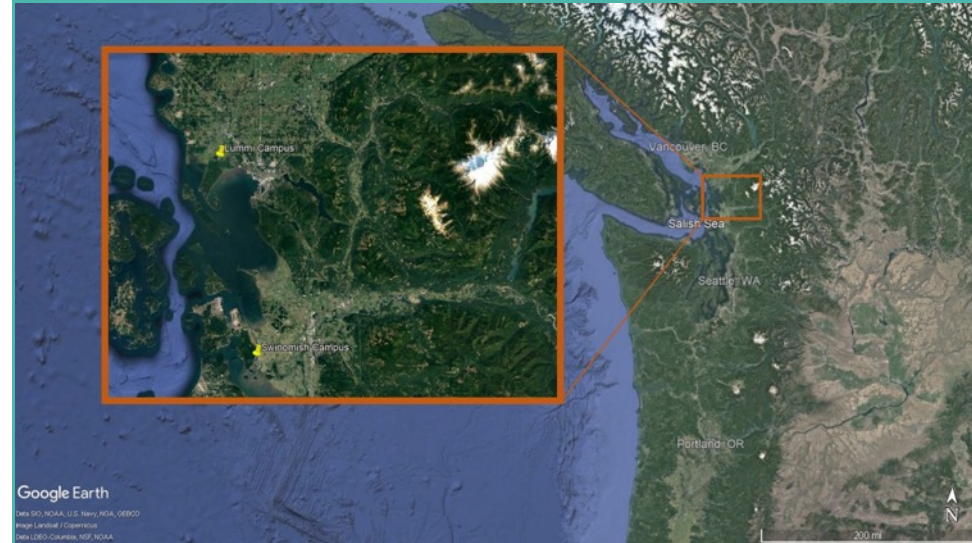
Passing on the symbiotic relationship in the  
kai is vital in order to foster a synchronistic  
relationship to bloom within the  
consciousness of our community.



# Native Environmental Science (NES) Program

**Location:** Northwest Indian College, Lummi and Swinomish Campus, Coast Salish and Salish Territories

**Brief Description:** Growing community leaders and scholars in NES. Developing skills to uphold treaty and inherent rights, through the protection of the natural world. Place based, experiential, and culturally grounded curriculum, provides holistic training in NES, both through Indigenous Research and content knowledge. The program engages with multiple ways of knowing, is grounded in Indigenous Knowledge systems and traditional practice in parallel with new technology and tools for inquiry.



## Visiting Members:

**Laural Ballew** (Swinomish Indian Tribal Community), **Tim Ballew Sr.** (Lummi), **Roberta Hall** (Lummi), **Alisha Jefferson** (Lummi and Klamath), **Emma Norman** (Italian/Welsh Heritage), **Tamara Tso** (Diné), **Layla Wilbur-Westendorf** (Swinomish Indian Tribal Community), **Aissa Yazzie** (Diné)





## **How is your food cultivation practice important for sustaining community wellness?**

Through continued stewardship of our ancestral lands and foods, we carry on the customs, cultures, traditions, values, and teachings of our elders, engaging in intergenerational teachings and ceremonial practices. Traditional harvesting and sharing of food is an integral part of our identities. Well-being and self-determination are taught through harvesting at a young age fostering relationality, sense of place, and reciprocity between people and the environment.

## Food Cultivation



Puget Sound is rich with local marine food resources and we strongly believe that re-building connections between people and these resources is critical to restoring and safeguarding these resources. We operate community shellfish farms to directly engage people with sustainable oyster aquaculture practices. We also bring people to commercial shellfish farms to feast on locally grown oysters and learn more about where our shellfish come from.

## Marine Stewardship



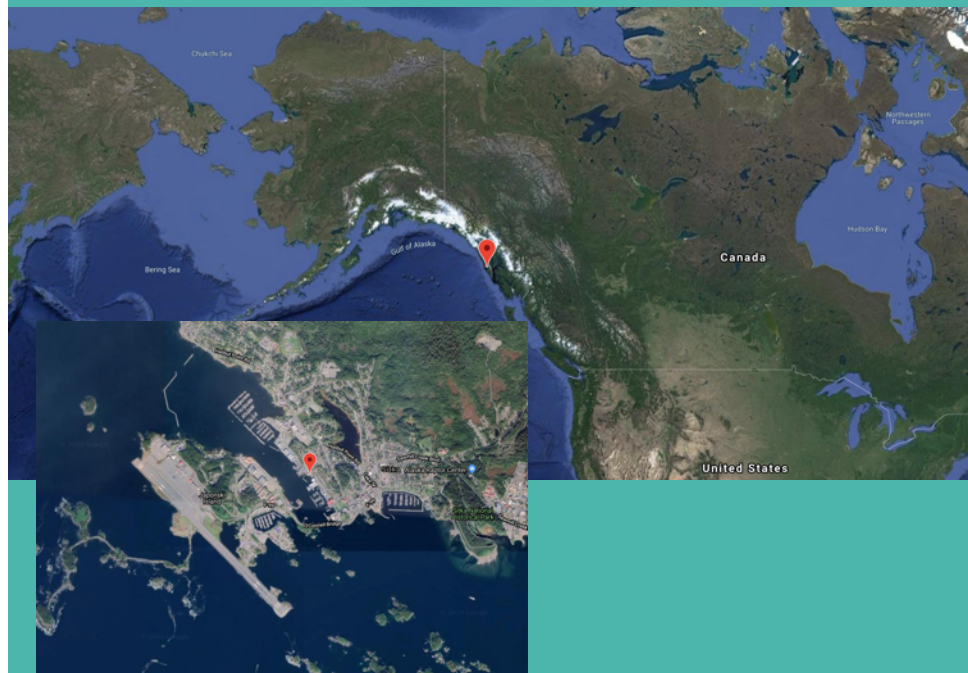
A significant aspect of our work is connecting people to the natural resources of Puget Sound marine environments to build stewardship. All of the projects we work on are highly collaborative which we believe is key to their success. We provide a connective bridge between funders, agencies, scientists, tribes, community groups, and the public to spearhead positive, place-based projects.

# Sitka Tribe of Alaska

**Location:** Sitka, Alaska

**Brief Description:** Sitka Tribe of Alaska (STA) serves over 4,000 enrolled tribal citizens by collecting data and providing information to manage their own traditional resources. STA works with Southeast Alaska Tribal Ocean Research Group (SEATOR) partners, a group of 15 other Tribes, to collect abundance and population data on subsistence shellfish species, monitor harmful algal blooms, and test for shellfish toxicity.

**Contact information:** [seator@sitkatriben-sn.gov](mailto:seator@sitkatriben-sn.gov) 907-966-9650 [leigh.engel@sitkatriben-sn.gov](mailto:leigh.engel@sitkatriben-sn.gov)



Visiting Member: Leigh Engel

---

## How is your food cultivation practice important for sustaining community wellness?

STA's Traditional Foods Program harvest herring eggs on hemlock branches, sockeye salmon, black seaweed and Tlingit potatoes for Tribal citizens. This access to traditional food provides food security and sovereignty.

From time immemorial Alaska Natives have been practicing conservation and stewardship to the best of our combined knowledge. At one time in history each clan house had all the necessary knowledge to cultivate gardens for sustaining the food sovereignty and overall wellness of it's membership - this included preparing the ground, enriching the soil by taking seaweed from the shoreline, finding natural areas that received adequate sunlight and were able to have natural drainage, often on shorelines and some were enroute to other destinations as we have recorded in history the "Tlingit Potato" that had its beginnings in South America. There have been stories that have been told over 200 hundred years that the potatoes were brought from South America and were traded for and brought back to Southeast Alaska and cultivated and cared for over all these years and continue to be a part of our diets to this day.



Sitka Tribe of Alaska recognizes their respective clans and citizens inherent right of access to the nutritional, artistic, religious, spiritual and ceremonial benefits of traditional plants and have their methods of protecting the “Intellectual Property Rights of Plants and their uses.” The plants, flora, vegetation and undergrowth within the Sitka Tribe’s customary and traditional territory have been used and protected by tribal citizens since time immemorial for the purposes of medicine, food and art - both ornamental and utilitarian uses are well documented in both oral history and the more recent advent of written history. The method of traditional Tlingit plant harvest, use and preparation involve ceremony, spirituality and traditional religious practices important for the well-being of both the creator of the medicine and to the recipients of the medicine.

Haa Kayaani (Our Plants) there is a spiritual and physical connection to everything that we harvest. The knowledge that we are passing to our children is the knowledge that we have received from the generations that came before us. This knowledge we have as tribal citizens is our intellectual property. “Intellectual property” refers to the knowledge, the language and the way of life we live. This knowledge that we have been entrusted from generation to generation with, is sacred and should be honored as such. The relationship we have with the land, sea and animals is evident in our language, artwork, and the food we have been traditionally gathering since time immemorial. Along with this knowledge comes our language. The traditional Tlingit language is and has been our property in views of the western world. The word Kayaani in the Tlingit language when translated to English is plant. This word to us holds special value to us; as we are taught from generation to generation the respect we have for our plants, that have sustained our way of life for thousands of years. Therefore, this “traditional knowledge” is Tribal property. “Traditional knowledge” refers to the traditional spiritual methods of gathering, utilizing and protecting traditional plants that is exclusive property of Sitka tribal citizens as a result of their ancestors’ intimate relationship with their land, animals and sea. This knowledge has been passed down since time immemorial. It is our responsibility as Tribal citizens to pass this precious information down to the next generation to come. The plants that we have traditionally harvested each year have provided us with great nourishment both spiritually and physically for thousands of years. We rely on the land and the great gifts it provides for sustaining our Traditional and Customary Lifeways.

## How is your marine stewardship practice important for sustaining community wellness?



STA works with our tribal members, with sustains community wellness by providing data on the population and safety of important subsistence resources. Over the past two years STA and Tribal partners have surveyed subsistence shellfish species of commonly harvested beaches for shellfish. The data is aimed to monitor and map abundance and density of shellfish populations to inform harvesting decisions.

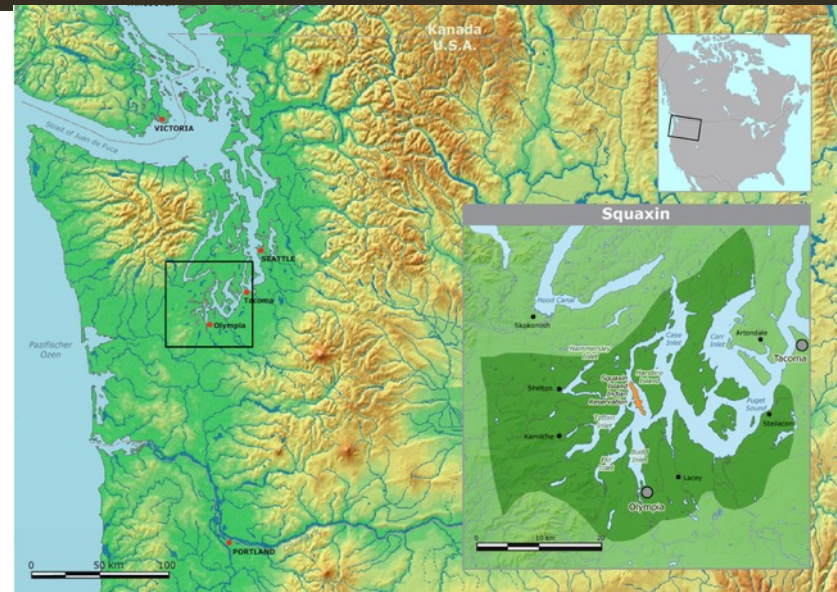
Much of the same practices and responsibility were passed from generation to generation the respect for the plants, animals and fish that reside in the sea. We are taught from a young age to respect and only take we will use to sustain our lifeways and perpetuate our culture into the future. It was considered disrespectful to even think or talk negatively about your hunting or fishing, as we believe that these animals offer themselves to us to become our sustenance and sustain our lives.



# Squaxin Island Tribe: *People of the Water*

**Location:** Shelton, Washington

**Brief Description:** The Squaxin People are a Coast Salish band known as “People of the Water”; we are of the rivers, creeks, estuaries, and the saltwater of the seven most Southern inlets of the Salish Sea. Our ancestral teachings include an immense wealth of knowledge from centuries of living off the land and its abundant resources. Our people have a deep understanding of the complexity of the ecosystem that surround us. Our relationship with the natural environment is the foundation of our cultural identity. With those teaching passed down to us, we are carrying forward the work of our ancestors in ways of maintaining the reciprocal relationships with the environments around us.





## How is your food cultivation practice important for sustaining community wellness?



Many traditional values are expressed through the harvesting and preparation of traditional food and medicine, and include: reciprocity, environmental stewardship, sacrifice, interdependency, respect for those/that which came before, giving extra nurturing support when there is suffering, and a variety of other Squaxin community values. Where there is increased participation in these traditional activities, there is increased resilience, health and vitality.

**How is your marine stewardship practice important for sustaining community wellness?**





# The Suquamish Tribe



dx<sup>w</sup>səq<sup>w</sup>əb

meaning **place of the clear salt water** in the Southern Lushootseed language, has been the primary home of the Suquamish people since time immemorial. It is on Agate Passage, the site of Old-Man-House Village, the winter home of Chief Seattle and the heart of the Suquamish people.

Azure Boure: Traditional Food and  
Medicine Program Coordinator;  
Suquamish Tribal Member  
Elizabeth Unsell: Shellfish Biologist

# Traditional Food Education



The Ocean to Table Program teaches Chief Kitsap Academy high school students how to smoke salmon from start to finish.



Processing and gathering spring greens.

# Cockle Aquaculture for Restoration and Subsistence

Cockle Embryos



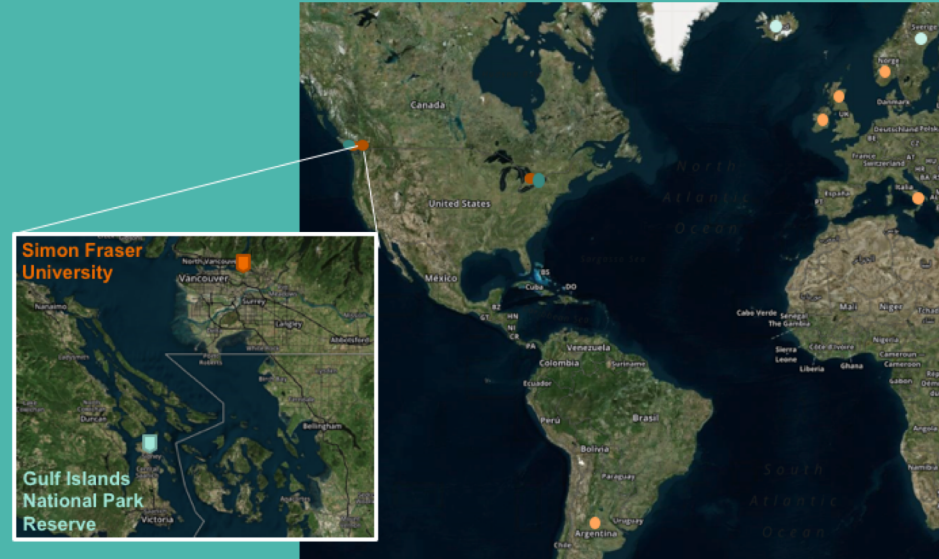
We currently have cockles in our FLUPSY, with plans to outplant for the first time this spring. Our goal is to be able to seed juvenile cockles freely on local beaches. This will hopefully increase Tribal member access to a favorite traditional food for subsistence, in addition to boosting depressed populations of this important, interesting, and delicious native species.

# Students of Clam Gardens, Fish Ponds, & Resilience

**Location:** Unceded territories of the Squamish, Musqueam, and Tsleil-Waututh Nations.

**Brief Description:** We are first, second, and seventh generation Canadians whose ancestors come from across Europe. Broadly, we are studying the notion of resilience and ancient forms of mariculture. As a collective we have been working with a diversity of knowledge holders for over ten years to uncover the mysteries of clam gardens. We are interested in how these practices contribute to sustainable food systems and shape our relationship with nature.

**Contact information:** Anne Salomon,  
[anne\\_salomon@sfu.ca](mailto:anne_salomon@sfu.ca)



Visiting Members: Anne Salomon, Skye Augustine, Ally Stocks, Daniella Loscerbo, Kelsey Miller, Meredith Fraser, Heather Earle

**How is your food cultivation practice important for sustaining community wellness?**



As students of resilience and ancient mariculture food systems we are interested in learning how communities have cultivated wellness in the past and how this can inform future practices.

How is your marine stewardship practice important for sustaining community wellness?



Louie Wilson,  
archaeologist and  
collaborator from Cape  
Mudge Band, We Wai  
Kai Nation

*Sweet Pea* the canoe

By working with knowledge holders and participating in the restoration of clam gardens, we aim to foster relationships of interactive learning about the resilience of the human and non-human communities within which we live.



# Swinomish Indian Tribal Community: Clam Garden Project

**Location:** La Conner, WA

**Brief Description:** Swinomish is a community of Coast Salish peoples and bands originating from the Skagit and Samish watersheds, and surrounding coastal areas and islands. To address ecological and socio-cultural concerns about climate change and natural resource security, the Fisheries Department and Community Environmental Health Program are collaborating on a project to build a clam garden on Reservation tidelands. Knowledge holders and researchers in British Columbia are helping guide the site selection process.

**Contact information:** Courtney Greiner, Project Manager,  
cgreiner@swinomish.nsn.us



Visiting Members: Larry Campbell, Joe Williams, JJ Wilbur, Josephine Jefferson, Caroline Edwards, Alana Quintasket, Myk Heidt, Julie Barber, Courtney Greiner, Anne Salomon, Marco Hatch, Nicole Norris, and Skye Augustine

## How is your food cultivation practice important for sustaining community wellness?



Our traditional way of life is sustained by our connection to the water and lands—a way of life that is rooted in the mountains, rivers, streams, and sea; digging deep into the sand, mud, and rocks when the tide is low. The Swinomish community shares in both work and harvest to ensure community wellness.

It is through our sharing of traditional cultivation practices and subsistence uses that our community is able to carry forth our culture in respectful and fulfilling ways.



Community connection is an integral part of community wellness. Engaging in traditional resource-based activities and teachings as a community is a reminder to look within and around and is a connection to our ancestors and homeland. It is through the traditional teachings of our knowledge keepers that we are better able to understand our sense of place.



For the sake of wellness, it is imperative we maintain our connection to our homeland with the confidence that our health and the health of the next seven generations are not at risk due to contamination and other environmental factors.

# Tolowa Dee-ni' Nation Nvn-nvst-'aa~-ta

**Location:** Smith River, California

## **Brief Description:**

The mission of the Nvn-nvst-'aa~-ta (Natural Resources) Department is to preserve and protect the natural and cultural resources of both the Tolowa Dee-ni' Nation and Tolowa Dee-ni' aboriginal territory and to promote culturally appropriate stewardship of tribal lands, water, air and resources.

**Contact information:** [rosa.laucci@tolowa.com](mailto:rosa.laucci@tolowa.com);  
[jaytuk.steinruck@tolowa.com](mailto:jaytuk.steinruck@tolowa.com);  
[cynthia.ford@tolowa.com](mailto:cynthia.ford@tolowa.com)



Visiting Members: Rosa Laucci, Jaytuk Steinruck, and Cyndi Ford

## How is your food cultivation practice important for sustaining community wellness?



To us, community wellness means that our Tribal Citizens can safely and sustainably harvest traditional foods. Being a coastal Tribe, our citizens rely heavily on ocean resources for subsistence. Through monthly sampling of dee-lhat (mussels), met-'e (razors) and lat-nish (plankton), we can determine if traditionally harvested shellfish are safe for human consumption by monitoring their toxin levels. This provides real-time data and results that citizens can access prior to clamming to ensure a healthy harvest.

## How is your marine stewardship practice important for sustaining community wellness?



Community wellness also relates to a balance between nature and man and when that balance is off, the whole community is effected. A culturally keystone species, lhvmsr (surf smelt), has failed to return to traditional beaches and the Tribe has taken on the responsibility of discovering why and attempting to right the balance to bring them back to the beaches where they used to spawn.



# Waikalua

**Location:** Kāneʻohe, Oʻahu

**Brief Description:** Waikalua Loko Fishpond was lovingly preserved and managed from 1995-2015 by Kiaʻi Loko (caretakers) at the Waikalua Loko Fishpond Preservation Society (WLFPS) and stewarded now by The Pacific American Foundation. For two decades, an intensive effort by students, community groups, public and private partners, and individual members of the greater community, breathed new life back into the 400-year-old fishpond. As each stone was put back on the wall and each native plant took root, a foundation was laid for a healthier and sustainable future, honoring the rich cultural and natural heritage of the Kāneʻohe ahupuaʻa.

**Contact information:** Rosalyn Dias, Director;

[roz@thepaf.org](mailto:roz@thepaf.org)



Visiting Member: Rosalyn Dias

## How do you achieve community wellness through your food cultivation practice?



He ali'i ka 'āina; he kauwā ke kanaka.

The land is a chief; man is its servant.

Land has no need for man, but man needs the land and works it for a livelihood.



# How do you achieve community wellness through your marine stewardship practice?





**Location:** Waimānalo, Ko'olaupoko, O'ahu

**Brief Description:** *“Restore Limu, Restore Pāhonu, Restore Community”*

The Waimānalo Limu Hui does monthly limu planting in Waimānalo Bay and has taken on the responsibility of restoring the wall at Pāhonu, the only known turtle enclosure.

**Contact information:**

Email: [waimanalolimuhui@gmail.com](mailto:waimanalolimuhui@gmail.com)

Website: [WaimanaloLimuHui.org](http://WaimanaloLimuHui.org)



Visiting Members: Ikaika Rogerson, Kirk Deitschman, Kaleo Puana, LeShay Keliioholokai, Luana Albinio, Ilima Ho-Lastimoso, Kenneth Ho

## HOW IS YOUR FOOD CULTIVATION PRACTICE IMPORTANT FOR SUSTAINING COMMUNITY WELLNESS?



By planting limu on the wall at Pāhonu, we've noticed an increase in the fish and wildlife population in general which aligns with our goal to: “Restore Limu, Restore Pāhonu, Restore Community”





- Gathering Community for a common purpose.
- Re-Introducing neighbors to each other
- Social Interaction



HOW IS YOUR MARINE STEWARDSHIP PRACTICE IMPORTANT FOR SUSTAINING COMMUNITY WELLNESS?

# Washington Sea Grant (WSG)

**Location:** University of Washington in Seattle, with field offices throughout coastal Western WA

**Brief Description:** WSG is part of a national network of federal (NOAA)–university partnerships. WSG works with communities, managers and the public to strengthen understanding and sustainable use of ocean and coastal resources. Our activities include research, outreach and education in 4 critical areas: *healthy coastal ecosystems, resilient communities and economies, sustainable fisheries and aquaculture, and ocean literacy and workforce development.* WSG maintains a commitment to diversity, equity and inclusion in all our programming.

**Contact information:** [seagrant@uw.edu](mailto:seagrant@uw.edu)  
Or Melissa Poe, [mpoe@uw.edu](mailto:mpoe@uw.edu), 206-685-8209



**Visiting Members:** Russell Callender (Director), MaryAnn Wagner (Assistant Director of Communications), Melissa Poe (Social Scientist, and Indigenous Aquaculture Collaborative Project Lead)

## How is your food cultivation practice important for sustaining community wellness?



WSG recognizes that community health and ocean health are interconnected. We work to support the technical and information needs of marine-based foods programs. From seafood safety to strong fisheries and aquaculture, and from water quality monitoring to Indigenous knowledge-based management of cultural foods, we take an integrated ecosystem approach to wellness. We center our work on strong and vital partnerships.

## How is your marine stewardship practice important for sustaining community wellness?



Supporting tribes, agencies, municipalities and businesses to steward and manage marine resources through ecosystem-based approaches is a strategic goal of WSG. We engage learners and practitioners of all ages in education, restoration, research, and information development. Care for marine resources is central to community wellness.