



# KŪKULU KUMUHANA

Creating Radical *and* New  
Knowledge *to* Improve Native  
Hawaiian Wellbeing



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# KŪKULU KUMUHANA

Creating radical and new knowledge to improve  
Native Hawaiian wellbeing

**kūkulu**

*to build; pile up; a pillar.*

**kumu**

*source; basis; main stalk  
or root of plant.*

**hana**

*work; activity.*

The pooling of strengths, emotional, psychological and spiritual, for a shared purpose. Group dynamics characterized by spiritual elements and directed to a positive goal. A unified, unifying force.

In broad context, a group, national, or worldwide spiritual force, constructive and helpful in nature.

In ho‘oponopono, the uniting of family members in a spiritual force to help an ill or troubled member.

Pukui, M., Haertig, E., & Lee, C. (1972). *Nānā I Ke Kumu*.  
Vol. I. Honolulu: Hui Hanai.

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July 26–27, 2017  
Kuilima O'ahu

# KE KONO *(The Invitation)*

## **Hūi! Aloha Mai,**

We share with you the proceedings from Kūkulu Kumuhana, a convening intended to create new and radical understandings of Native Hawaiian wellbeing. We are living in a time of tremendous change and uncertainty, with many challenges facing Native Hawaiian families and communities. Yet, there is so much strength to be gained from our people, our enduring values, and the wisdom of our kūpuna (ancestors). It is upon that kahua (foundation) that we stand firmly, striving for innovative solutions to systemic problems affecting the wellbeing of our families, our communities, and our lāhui (nation). Participants included researchers, educators, community practitioners, artists, and others.

This report summarizes the planning process, highlights the collaborative work, and offers recommendations for making the collective 'ike (knowledge) actionable. In addition, high-level themes are presented along with several appendices containing raw information.

The desire to improve Native Hawaiian wellbeing is our unifying force. It brings communities together, merges missions of organizations, and bridges professional fields.



A transformative model of Native Hawaiian wellbeing must attend to individuals/families, communities, and systems. These areas are described as micro-, mezzo-, and macro-levels in the field of social work. Indicators for Native Hawaiian wellbeing across these levels may include:

- Happy, healthy, and thriving ‘ohana (families)
- Safe and sustainable kaiāulu (communities)
- Pono (equitable and responsive) systems

Data regarding Native Hawaiians from state and federal agencies typically normalize a Euro-American cultural view. Researchers often blindly associate correlations between negative statistics and minority or indigenous cultural identity as evidence of deficiencies among marginalized groups. At the same time, researchers too often ignore the ways in which systems operate to contribute to poor outcomes. We believe that cultural diversity, in fact, often represents strengths.

However, we have very little data regarding wellbeing as defined from a Hawaiian worldview. Filling these gaps is a top priority.

### **He Wahi Mahalo**

It is with sincere appreciation that we mahalo all who made Kūkulu Kumuhana possible. We are especially grateful to the participants who contributed their time, their insight, and their aloha (love and compassion). In turn, we commit to integrating their ‘ike and mana’o (perspectives) into our work. By doing so, we invoke a familiar ‘ōlelo no‘eau, “E lawe i ke a’o a mālama, a e ‘oi mau ka na‘auao.” When we apply what we learn, we increase our knowledge.

E mālama pono,  
Na Kūkulu Kumuhana Planning Committee

We believe that documenting and lifting up the strengths of Hawaiian cultural beliefs and practices is essential to improving wellbeing for Native Hawaiians.

# HO‘OMĀKAUKAU *(Preparation)*

With a new charge to break the cycle of poverty, Lili‘uokalani Trust’s refreshed strategy focuses on improving the wellbeing of Native Hawaiians, their families, and the communities in which they live.

In 2017, Lili‘uokalani Trust’s (LT) Research & Evaluation team invited individuals and organizations who have contributed to the emerging research and practice within our Native Hawaiian community to assess current wellbeing models and to share sources of data. The convening was intended to promote dialog and collective effort toward defining a shared framework for Native Hawaiian wellbeing, inclusive of key indicators.

During LT’s conversations on its strategic direction with other Hawaiian-serving agencies, the Office of Hawaiian Affairs (OHA) and Kamehameha Schools (KS) expressed a similar research focus on Native Hawaiian wellbeing. OHA and KS joined as early partners to plan and co-sponsor this convening. Soon after, the Hawai‘i affiliate of the Center for Culturally Responsive Evaluation and Assessment (CREA-HI), Consuelo Foundation, the Department of Native Hawaiian Health of the John A. Burns School of Medicine, and the Kahalu‘u-He‘eia Ecumenical Youth (KEY) Project also became co-sponsors as their missions aligned with the aims of Kūkulu Kumuhana.

A planning committee was formed in February 2017 with the primary tasks of seeking agreement about a purpose, objectives, theme/name, dates, agenda, participants, and location.

The purpose of Kūkulu Kumuhana was to bring together leaders of the Native Hawaiian community in

order to promote meaningful and creative discussions about improving the wellbeing of our people. We planned to achieve this by evaluating past and present data/methods while looking at new ways to frame the concept of Native Hawaiian wellbeing. Our four objectives, which we held loosely to allow knowledge to emerge, were:

1. Generate a shared working definition of wellbeing from a Native Hawaiian perspective
2. Identify what data currently exist
3. Identify the gaps in existing data
4. Think about how we gather data and develop next steps

With a shared purpose in hand, we sought out an appropriate name for the event. Naming the convening was an effort familiar in the Hawaiian mind, a synthesis of the natural order of balance in life. The growing moon phases of Kū Lua and Kū Kolu on July 26–27, 2017 provided us with inspiration because both days are good for fishing and planting. Since wellbeing was our destination, our journey would need to include honest dialogue, disruptive ways of thinking, and collective sense-making. We knew that transitioning into this space would require participants to look deep inside ourselves

and to our sources of strength. It would also challenge us to acknowledge our blind spots and to open ourselves to the truths of others.

The name, “Kūkulu Kumuhana,” arose from our familiarity with one stage in the ho’oponopono (making things right) process, which describes the pooling together of spiritual energies—the seen and unseen—to clarify root problems and to allow honest, solution-driven conversations to occur. As we were seeking new and disruptive ways to embrace research and evaluation, we felt Kūkulu Kumuhana: Creating radical and new knowledge to improve Native Hawaiian wellbeing, best expressed this journey.

Owing to the fact that large convenings are dynamic, the planning committee looked for a seasoned facilitator who understood the needs and strengths of our Native Hawaiian community and the ways in which we best work together. We also needed someone who could assist the planning committee with preparations, consult on the process, and meet any emergent needs during the convening. Linda Colburn was selected based on her extensive experience as well as our preliminary talk-story interview during one of our planning meetings.



# HO‘OKAHUA *(Laying a Foundation)*

Overall, the convening was designed to affirm the value of our ‘ike kupuna, to promote diverse mana‘o, to encourage collective reflection, and to surface areas of Native Hawaiian wellbeing in need of focused attention.

As such, we began each day with cultural protocol—choosing familiar oli (chants) that were more inclusive and participatory. Pule (prayers) were offered to remind us of our connections to our ‘aumākua (deified ancestors) and the spiritual realm as well as to ask for blessings upon our food and time together. Mo‘olelo or stories of the ‘āina (land) of Kuilima or Kalaeokaunu were shared as acknowledgments to kūpuna (ancestors) and our area hosts. The incorporation of mele (songs) throughout the convening allowed participants to “pūpūkahi i holomua,” to unite in purpose so that we move forward together. Meals were informal networking time when participants could converse

with one another and be inspired by the natural beauty around us. As an indicator of engagement, conversations, launa (relaxation time), and kanikapila (playing music) continued after the day’s formal program concluded. Mele and kanikapila were led by participants and acclaimed musicians Kīhei Nahale-a, Kaipo Kūkahiko, and Kia’i Lee.

Kūkulu Kumuhana was intended to be a generative space—bringing forth courageous discussions of bold, disruptive ideas that affirm the value of our ‘ike kupuna.



# LĀ 'EKAHI (Day 1)

## PILINA (RELATIONSHIPS)

The intention of the first day was to prepare the space where relationships with the elements of akua, 'āina, kānaka, and kūpuna, seen and unseen would be fortified and sustained beyond this convening to continue the collective growth toward Native Hawaiian wellbeing. The pule wehe was offered by Babette Galang, on behalf of Aunty Betty Jenkins who graced us with her presence. The mana Aunty Betty exuded was felt by all when Babette shared Kupuna Wisdom with the group (See Appendix A). Aunty's quiet yet unequivocal strength was integral to this convening.

We established our connection to the 'āina by listening to stories of the greater landscape of Hanakaoe and Kahuku as shared by Kāleo Kauahi-Daniels. She spoke of the 'āina lewa, or floating, unstable lands; these ideas of instability are in similitude with what we are facing today. This knowledge reinforced the intent of Kūkulu Kumuhana to be a disruptive and generative space to bring forth bold ideas and courageous conversations. Kāleo shared Kuilima Hula, written by Emily Blanchard, honoring the place names of the wahi pana where we convened. Specifically, the names of Niukolu, Laeokaunu, and Kolokoiki where uttered once again.



## HISTORICAL TRAUMA



## HEALING



(Reprinted with permission from artists: Lagunero, A., Meyer, M., Orme, H., Ching, K., Pao, C., and Enos, S. (2015). *Ku'u 'Āina Aloha* [Acrylic on canvas].



## KU'U 'ĀINA ALOHA

Artist, educator, and activist Meleanna Meyer activated the physical space by introducing and sharing the traveling mural entitled, “Ku'u 'Āina Aloha” which stood prominently at the head of the room. The mural is a 6' x 20,' two-sided painting that contains expressions of historical trauma on one side and depictions of the Kumulipo (creation chant) and sources of healing on the other side. The mural resulted from the collaborative effort of six artists: Al Lagunero, Meleanna Meyer, Harinani Orme, Kahi Ching, Carl Pao, and Solomon Enos. The purpose of the project was to confront the pain of historical trauma, to embrace the healing power of our culture, and to inspire hope for future restoration.

Influenced by Kūkulu Kumuhana’s call to create “radical and new knowledge to improve Native Hawaiian wellbeing,” Meleanna chose to face the historical trauma side of the mural toward participants on our first day. By doing so, she hoped to ignite conversations aimed at addressing the real and raw experiences of our Native Hawaiian families.



As participants gathered on one side of the piece, Meleanna explained how to interpret the mural. Moving from right to left, the mural begins with the Kumulipo represented by coral polyps in the ocean. Next, Hāloa is represented as our 'āina sibling. Spirituality and faith are represented by two white birds. Holders of protocols, language, and cultural practices are represented by the 'ūmeke (calabash). The ahu (altar) stands to accept the offerings that acknowledge the relationship between people and spirits. At the far left of the piece, a young boy wearing an 'ahu'ula (feather cloak) signifies the kuleana (responsibility) of the next generation. Lastly, the hand of a kupuna is depicted holding a staff. This is meant to represent the passing of wisdom and courage from one generation to the next.

Originally, the mural was intended to be single-sided. However, after reflecting upon their work, the

contributing artists felt that they were not finished "speaking to the pain." Meleanna explained that the mural, designed to be a cathartic and hopeful piece, had not yet revealed its full truth. As a result, the second side of the mural was painted in bold shades of red, muted whites, and with hidden, abstract illustrations of faces and hands. One of the artists added striking punctuations of teal to show that hope, healing, and inspiration can happen amid struggle.

The impact of Ku'u 'Āina Aloha on the trajectory of the Kūkulu Kumuhana cannot be overstated. Beginning the convening with a powerful, visceral, and somewhat unexpected encounter provided participants with a new window for examining Native Hawaiian wellbeing. The remainder of the day consisted of activities and group discussions aimed at achieving the four previously stated objectives.

### **Table Talk: What Does Native Hawaiian Wellbeing Mean to You?**

To encourage personal connections with the topic, participants were asked to bring a picture or a small item that represented Native Hawaiian wellbeing to them. Individuals took turns sharing their items at their tables with one person from the group acting as a scribe. Each group summarized key ideas expressed during the table sharing on a chart paper. Some groups chose to organize their work by a list of themes, others preferred to illustrate their thinking through a blend of words and drawings. Since many participants brought family pictures, artwork, and other keepsakes to share, the activity succeeded in eliciting stories that emphasized the lived experience of wellbeing. Doing so was an intentional divergence from conventional approaches that often focus on defining wellbeing in more abstract and depersonalized ways.

### **Gallery Walk: Exploring Diverse Wellbeing Models**

Next, participants were invited to peruse a collection of wellbeing frameworks that were stationed on easels throughout the meeting space. The purpose of this gallery walk was to highlight diverse models of wellbeing that might strengthen or stretch participants' thinking. Individuals engaged directly with the frameworks by writing comments or questions on post it notes and placing them on the posters. This process allowed participants to not only reflect on their own reactions to the wellbeing models, but also benefit from the insights of their peers. Recognizing the value of the physical space, participants also left comments on Ku'u 'Āina Aloha and the large glass windows of the room.

When the gallery walk was over, participants returned to their tables and revisited their earlier ideas on Native Hawaiian wellbeing. In some instances, exposure to the diverse set of models bolstered their conceptualizations and assured them that they were on the right path. In other cases,

groups adapted their frameworks to address what they believed were critical gaps. After about 20 minutes of discussion and refinement, each of the eight tables shared their original and (if applicable) revised working models with the whole group. See Appendix B for the list of the working models of Native Hawaiian wellbeing.

### **Criteria for a Native Hawaiian Wellbeing Model**

Viewed together, the comments from the gallery walk and the table activities surfaced four major themes having to do with 1) Native Hawaiian identity, 2) holism, 3) multi-dimensionality, and 4) social justice.

First, participants felt strongly that any model of Native Hawaiian wellbeing must be grounded in our own cultural values, beliefs, practices, and language. While they recognized that many components of wellbeing are shared across diverse peoples, participants were adamant that Native Hawaiian wellbeing must be articulated in ways that resonate with the lived experience of our people.

The importance of adopting a holistic framework for understanding and assessing wellbeing was a second major theme. As the comments suggested, some of the models in the gallery walk seemed "unbalanced" or emphasized certain aspects of wellbeing far too much over others.

A third theme centered on multidimensionality, or the need to extend conventional wellbeing indicators from individuals and families to communities and systems. Many participants agreed this area, in particular, is where new methods and data are sorely needed.

Finally, participants were passionate that research on Native Hawaiian wellbeing must address systemic barriers and promote social justice.

Below, is a selection of participant comments from the gallery walk organized by the four emerging themes.

See Appendix C for the wellbeing model's featured in the gallery walk and a list of participant comments.



### Native Hawaiian Identity and Perspectives

“Limited view of wellbeing. Where’s the cultural worldview?”  
*(Gallup-Healthways Wellbeing Index)*

“This [model] seems a little bit over simplified. Indigenous understandings of the world and relationship could be lost here.” *(Happy Planet Index)*



### Holism

“How does energy flow between these wellbeing segments?”  
*(Ecological Model of Native Hawaiian Wellbeing)*

“Even though they are nested, transformative forces can move outward or inward.” *(Ecological Model of Native Hawaiian Wellbeing)*



### Multidimensionality

“Resonating hierarchical structure captures kuleana past, present, and future.” *(Ecological Model of Native Hawaiian Wellbeing)*

“I like the 3 dimensions approach. Not so linear.” *(Yupiaq)*



### Social Justice

“Having ownership, access, and management over wellbeing is important.” *(UN Indigenous Peoples’ Wellbeing)*

“Would like to know more about communal mindedness.”  
*(Yupiaq)*

## **Synthesizing the Ideas**

After the table share-outs were completed, participants joined in mele and pule before having lunch. During this time, the planning committee met to review the wellbeing models that emerged from the morning activities. While there were many points of alignment among the eight working models, each group took novel approaches to framing their ideas. Included in the mix were descriptive paragraphs, bullet lists of themes, and pictures with captions, each showcasing a range of 'ōlelo Hawai'i (Hawaiian language).

The planning committee grappled with how best to integrate the ideas that were presented. After a lively discussion, it was agreed to organize the information within a set of interconnected themes or dimensions. The themes/dimensions identified were:

**Ea** – Self-determination

**'Āina Momona** – Healthy and productive land and people

**Pilina** – Mutually sustaining relationships

**Waiwai** – Ancestral abundance, collective wealth

**'Ōiwi** – Cultural identity and native intelligence

During the share-out after lunch, participants added a sixth theme, "**Ke Akua Mana**," referring to spirituality and the sacredness of mana. Rather than being mutually exclusive and narrowly defined, these themes were intended to emphasize interconnections and multiple interpretations that might guide research and evaluation efforts toward new framings and understandings of wellbeing.

## **E Hele Nihi (To Walk Lightly)**

Hele nihi comes from the phrase “kū nihi i ke kua lono” to walk carefully on the ridge of the mountain; as where, if we do not, we could fall. The ridge is likened to the narrow path that was left for us by our kūpuna. We often find ourselves in the midst of navigating this narrow space however, the path is clearly marked if we look for and understand the signs.

From the invigorating morning discussion emerged rich content that the planning committee synthesized into a set of interconnected themes. The initial thought was that participants would affirm or revise the themes before self-organizing into small groups to envision what thriving looks like in each wellbeing dimension. At the same time, groups would be tasked with setting goals for their dimension, which would require new indicators and data to assess over time. Although convening planners envisioned a facilitated discussion for the next task, many in the larger group pointed to another path where participants could sit in the ambiguity of ‘kūkulu kumuhana’ and further explore the shared notions of what Native Hawaiian wellbeing looked like from this angle. Several participants noted that to embrace radical and new notions of wellbeing, there must be a process to engage in deep discussion of wellbeing first.

Participants voiced their desire to move immediately into critical discussions about historic and systemic barriers to Native Hawaiian wellbeing. This preference was buttressed by a belief that the group’s

time would be better spent in action planning than fleshing out a shared model of wellbeing beyond what was already produced. Others were willing to keep processing the morning’s ideas and to tie them more closely to a shared set of indicators.

The discussion led to a revision of the large group brainstorming activity to small group discussions about the wellbeing of Native Hawaiian families and communities. Key questions to be addressed included: How is wellbeing manifested? What conditions are critical to achieve wellbeing?

### **Revisiting the Six Themes/ Dimensions**

The interconnections among the elements of wellbeing were underscored during the subsequent large group discussion. For instance, Ea is manifested in the intergenerational transmission of knowledge and kuleana to ‘ohana. Likewise, ‘āina and kaiāulu were described as “living sovereignty.” Self-determination was articulated as individual actions as well as civic engagement within communities.

Waiwai is “the transformation of the collective through contributions of individual excellence.”

—Manu Meyer

‘Āina Momona, identified as both health of the ‘āina as well as the people, emerged in the discussion of mea‘ai (food) as being important to an individual’s physical health as well as to ‘ohana connections. The action of mālama ‘āina (caring for the land) was noted and discussed in reference to the intergenerational transfer of knowledge and traditional practices, to connect kānaka (people) to place, and to build community. All of which supports and extends Ea.

Pilina was highlighted as an essential element because connections to our ‘ohana and kaiāulu can only be strong and fulfilling if these relationships are pono. Waiwai, described as ancestral abundance, appeared in concepts such as mo‘okū‘auhau (genealogy) and ‘Āina Momona. Manu Meyer, noted scholar-practitioner, suggested Waiwai is “the transformation of the collective through contributions of individual excellence.”

‘Ōiwi, defined as cultural identity, was agreed to be an essential indicator of Native Hawaiian wellbeing and survival. Opportunities for keiki (children), ‘ōpio (youth), mākua (parents), and kūpuna to learn ‘ike and ‘ōlelo Hawai‘i, to engage in cultural practices, and to support intergenerational transmission of knowledge were cited by several participants. Ke Akua Mana was noted and discussed as connections to ancestors, place, and people. The notion of koho‘ia, being chosen or given a calling you can’t refuse was raised and discussed as well.

During the discussion, a member of the planning committee noted several reflective questions for each of the aforementioned dimensions. These reflective questions can be used to guide the planning and implementation of research, evaluation, and related inquiry. Answers to these questions may provide new insight into the type of indicators and data that are needed for a truly transformational model of Native Hawaiian wellbeing. See Appendix D for the question set.

The afternoon’s sharing clearly affirmed the holistic nature of Native Hawaiian wellbeing. The diversity of perspectives suggests that conventional methodologies of understanding and assessing are underwhelming and woefully inadequate. Instead, wellbeing must be framed as multidimensional, inclusive of the community voice, and informed by ‘ike kupuna (ancestral wisdom).

Day one concluded with a sunset dinner on the lawn where music, stories, and enjoyment were shared and pilina among participants was strengthened.

# LĀ ‘ELUA (Day 2)

## **E Hō‘oia‘i‘o (To Acknowledge Our Commitments)**

*Hō‘oia‘i‘o speaks to the acknowledgment of our higher self and the higher self of others around us for the collective good of all.*

Pili (close) relationships are integral and manifest in the catalytic process of kūkulu kumuhana during ho‘oponopono. Similarly, building pilina and connections were essential elements at this convening. Commitment and a strong sense of kuleana brought everyone together to kūkulu kumuhana around Native Hawaiian wellbeing. The planning committee intentionally built in space throughout the convening for ho‘olauna (networking) as well as sharing of mo‘olelo and mana‘o. Moving into day two, this space was especially important, given the rigors of the processes and work accomplished on the first day of the convening.

With the dawning of a new day, participants continued to build upon the connections started on day one. As in the previous day, oli and opening pule set the tone for participants to collectively pool their resources.

Participants had time to reflect and respond to the previous day’s events in anticipation of the work that lay ahead. Many appreciated the flexibility of the planning committee and facilitator in stepping back and adjusting from the originally scheduled agenda in light of their feedback. As such, the group expressed a readiness to holomua (forge ahead) together in the process and dive headfirst into the day’s work.

## **Table Talk: What are inhibitors and attributes of good collaboration? And, how do you know?**

Participants engaged in two activities centered on identifying and gaining an understanding of collaborations. The first small group activity asked participants to respond to the prompt “*What are inhibitors to good collaborations?*” The second small group activity asked participants to respond to the prompt “*What are attributes to good collaborations and what might be some indicators?*”

### **Inhibitors to Collaboration**

A robust list of inhibitors to collaboration was collected from each table and shared with the larger group. See Appendix E for a full listing. The following key themes emerged from the list of inhibitors: 1) lack of organizational and relational commitments, 2) competition, 3) who is “at the table”, and 4) bureaucracy.

Participants expressed that lack of clarity, leadership, diversity, communication, resources, time, commitment, shared values and trust, flexibility, and tolerance were barriers to good collaborations. Competition for resources and competing agendas were other themes that emerged from the discussion because they served to be divisive to collaboration. Participants noted the importance of having the right people at the collaboration table (e.g., bringing diverse voices and perspectives) was significant. Participants also noted that high participant and organizational turnover negatively impacted good collaboration. Finally, organizational bureaucracy was articulated as a significant collaboration inhibitor because it often slowed and stalled progress.

## Attributes of Successful Collaborations

The following key themes emerged from the discussion on successful collaborations: 1) Hawaiian worldview, 2) servant leadership, 3) right people (attributes), 4) pilina, and 5) focused, forward movement. Below is a list of select themes and indicators. More detail is available in Appendix E.

| Theme  | Indicators   |
|--|--|
| Participants expressed the significance of having a Hawaiian worldview in collaborations related to Native Hawaiian wellbeing. | <ul style="list-style-type: none"> <li>• Decolonization of process</li> <li>• Pule</li> <li>• Koho'ia               <ul style="list-style-type: none"> <li>- Na'au as indicator</li> <li>- Na'au vs. ego</li> <li>- Not just how you feel</li> <li>- Na'au as connection to kūpuna</li> </ul> </li> <li>• To get Hawaiian outcomes do things in Hawaiian ways<br/>"Don't speak English in Hawaiian"</li> </ul> |
| Servant leadership or a leader who leads by serving and developing others.   | <ul style="list-style-type: none"> <li>• Good listener / everyone is heard</li> <li>• Responding to needs of the community</li> <li>• Role of observer</li> <li>• Systems thinker that recognizes individual excellence</li> <li>• Shared higher goals</li> </ul>  |
| Having the right people (with the right attributes) at the collaboration makes a world of difference.                          | <ul style="list-style-type: none"> <li>• Humility</li> <li>• Sincerity</li> <li>• Bravery</li> <li>• Sense of kuleana</li> <li>• Diversity</li> </ul>  |
| Pilina   | <ul style="list-style-type: none"> <li>• Movement into society/change</li> <li>• Relationships go beyond words</li> <li>• Trust is built and present</li> <li>• Connections are made</li> </ul>  |
| Focused, forward movement (at the right time and right pace).  | <ul style="list-style-type: none"> <li>• Holomua</li> <li>• Meeting desired outcomes</li> <li>• Tasks completed</li> <li>• Conflict is resolved</li> </ul>   |

The diversity of participants, and their lived experiences navigating collaborations, added richness to the discussions and emergent themes. Most were able to speak from personal experiences as to what inhibited or facilitated good collaborations. Their descriptions of indicators provide a road map for an ideal collaboration process that our group could embrace moving forward

## Unleashing Our Inner Radical in a Native Context

Participants entered the final activity of the day with a shared understanding and renewed faith in the power of quality collaboration. This was salient because they were asked to brainstorm new and radical partnerships to improve Native Hawaiian wellbeing. Discussions were held in small groups and ideas were reported back to the larger group. As teams shared their suggestions, participants provided feedback and explored alternative ways to accomplish underlying goals. See Appendix F for a summary of the ideas shared.

Examples of suggestions include:

- Develop a treaty (or an agreement) among the Ali'i Trusts and Native Hawaiian communities to re-establish culturally appropriate roles and obligations among them
- Create an inventory of research, data, and tools relating to Native Hawaiian wellbeing to leverage resources and calibrate efforts
- Establish a research institute—or at least a shared research agenda—committed to understanding and improving Native Hawaiian wellbeing
- Decolonize and reframe the legal structures that underpin many Hawaiian-serving organizations (e.g., court masters, interpretations of wills and trust documents)

## 'Ike Pāpālua (To Have the Gift of Second Sight)

*Drawing insight from one's physical and spiritual essence. This coupled with the wisdom of our lived experience as kupa'āina (natives of the land) we draw inspiration from and connection to the 'āina to foster re-imagining our work moving forward.*



Kūkulu Kumuhana opened the door to philosophical, conceptual, values-based, and evidence-based discussions about how Native Hawaiian wellbeing can be achieved. Working in small groups, participants identified collective action as an overarching catalytic process.

Three areas where transformative actions typically take place are: 1) individuals and families (micro), 2) community institutions and organizations (mezzo), and 3) state and national systems and policies (macro). While activities may occur independently, effective system change requires purposeful communication and measurement across all three areas. Kūkulu Kumuhana convening data suggest the following ways to improve and perpetuate Native Hawaiian wellbeing in micro and mezzo areas:

**Family and community level actions may involve:**

- Recapturing, re-empowering, and re-applying traditional Native Hawaiian values and ways, “going back to what we know.”
- Determining priority issues and needs of Native Hawaiian, and determining a process of “collective impact,” and “holding each other accountable” for change.
- Seeking broader community involvement and consensus about wellbeing definitions, and actions toward social and economic justice.
- Engaging and including haumāna in change action initiatives and leadership mentoring.
- Developing stronger Native Hawaiian leadership (e.g., early education which develops cultural identity, confidence, relationships, connection to community).

**Institutional and organizational actions may include:**

- Developing purposeful discussions with Ali'i trusts to address the wellbeing of Native Hawaiian people. “Develop a treaty among Ali'i Trusts; Kanaka convention to agree that they (Trusts) will go through (develop the) treaty with community.”
- Educating the public about the first-order relationship among 'āina, people, and wellbeing. Taking action to develop initiatives for change “together as lāhui.”
- Organizing an intergenerational convening meeting on Native Hawaiian wellbeing.

- Utilizing technology and social media to “generate ideas and apply 'āina-based approaches.”
- Developing “a mega trust” that benefits Native Hawaiians which in turn benefits all people of the State, “what’s good for Native Hawaiians is good for everyone”. Improving Native Hawaiian wellbeing benefits everyone. (e.g., Hawaiian-centric education system would benefit all).
- Developing community collaboration teams that facilitate the application of Native Hawaiian wellbeing elements in their community work and support research needs. This might take the form of pilot research projects.
- Engaging community non-profits and others to develop creative ways to pilot and apply elements of Native Hawaiian wellbeing in their programs and work.

These suggestions to advance and improve Native Hawaiian wellbeing will be further developed, organized, and articulated to state policymakers in ways that demonstrate benefit to all of Hawai'i's people.

# HE AHA HOU A'E *(What now?): ACTION STEPS*

We were honored by participants' commitment of time, and willingness to share candid thoughts and insights. By the second day of the convening, relationships were warmed and/or renewed so that open, trusting interactions generated a wealth of discussion and ideas for next steps. In response to the mana'o shared and the need to sustain momentum, we have identified the following actions in the coming year.

## **Applicable to the Planning Committee**

***Presenting convening findings*** to diverse community groups, while listening to and documenting feedback. The focus is on generating the next level of discussion regarding radical and new knowledge utilizing identified elements of Native Hawaiian wellbeing;

***Continuing to generate Native Hawaiian wellbeing concepts and tools*** to articulate and assess conditions necessary for Native Hawaiian wellbeing;

***Exploring ways to support and amplify Native Hawaiian wellbeing studies*** through communities of practice, research grants, and symposiums; and

***Educating organizations and the public*** about critical elements and conditions of Native Hawaiian wellbeing, and rallying them to implement systemic change.

The essence of future next steps toward improving and perpetuating Native Hawaiian wellbeing is captured in the following *evolving, collective-action* transformation map.

**Applicable to a wider audience: Native Hawaiian Collective Action**



**FAMILY & COMMUNITY ACTION**

- Engage, collaborate with local communities
- Pilot & support Native Hawaiian wellbeing concepts in family & community research projects

**ORGANIZATION ACTION**

- Educate organizations statewide
- Develop concerted efforts with Native Hawaiian & statewide organizations committed to wellbeing

**POLICY LEVEL ACTION**

- Educate Hawai'i legislators
- Support development of wellbeing policies for communities' health, education, and welfare

# HOPENA *(In Closing)*

Over the two days of our inaugural Kūkulu Kumuhana we covered a wide range of topics. We grounded ourselves in a cultural and socio-political context through the mana and mana'o of the participants, of Ku'u 'Āina Aloha, and of Kuilima.

The gift of this space to pause and reflect on what it means to be activist researchers, seeking to promote the wellbeing of Native Hawaiians as individuals, as communities, and as a people, touched us all. We are changed as individuals and as a group by the candid, passionate discussions. Our work going forward is not predictable—we do not know what formal or informal partnerships will emerge, what specific research projects and publications will result, what particular framing of wellbeing we will use in our work in the future. We do know that in this kākou space, we strengthened pilina and nurtured a particular manifestation of mana related to our shared vision. We cannot help but be changed in ourselves and in our work by this experience.

## MAHALO NUI A PAU





# APPENDIX

## Appendix A: Kūpuna Wisdom

By “Aunty Betty” Kawohiokalani Ellis-Jenkins.  
Retrieved 1/9/18 from <http://www.papaolokahi.org/kupuna-wisdom-by-aunty-betty.html>

Hawaiians believe kūpuna to be their source of traditional cultural beliefs, practices and values. There existed in Hawai‘i past, a framework that commanded the role of kūpuna to be respected and honored. Kūpuna then, led the ‘ohana through the accuracy of genealogy linkage, child rearing practices, ceremonies, rituals, and laws of cause and effect.

Early in the 1990s when the Office of Hawaiian Affairs (OHA) was a developing infant, Trustee Moses Keale Sr. for Kaua‘i and Ni‘ihau, gathered a group of mānaleo kūpuna to spend some time together on his island. The invitation read “E Komo Mai!” They came, they talked and laughed, sang and cried, prayed frequently, dined on their Hawaiian foods and smiled with gratitude. Their task? To converse in their mother tongue about Hawaiian values. Not difficult for them. It was their natural lifestyle they had always known and knew no other.

From their deliberations words and phases in the mother tongue often held them captive. Kaona surfaced raised eyebrows, sly grins, nudging of elbows to reinforce the meanings, cupped hands over mouths, coquettish winks and innocent giggles. Regardless of island, village or geographic location in the ahupua‘a, they understood. With respect and aloha for their own kūpuna (now passed) they knew that someday, somewhere, sometime, their shared values would surface. Burdens would be lifted, hearts would be joyful, hands would be kindly and productive, thoughts would be clear and compassionate, waters would flow freely and the thirst for knowledge would heighten.



It is from these mānaleo kūpuna that we visit the six values which defined the Hawaiian universe through selecting Hawaiian language terms which best identified concepts, values, practices, traits, rituals and protocols. These terms were grouped into categories as follows:

**1 KE AKUA, MANA:** It is generally agreed that Hawaiians approach all tasks, large or small with the need to seek a higher authority for directions. Meditation on the task, the problems it may invoke, and the end product is embodied in the Hawaiian terms pule. Although a western translation of this term is prayer, the connotations related to the English word “prayer” would not be an appropriately complete definition. More appropriately, pule seeks a product which is divinely inspired with deep and unnerving understanding. This meditation breathes its own life into the task and that life seeks a harmony with man and nature. The process of pule seems to place a great concern on the questions of the appropriateness of a project or the solidity of the foundation of the project. This is reflected in the inclusion of terms such as pōhaku (foundation), ‘āina (land) and mana‘olana in defining this category.

**2 LŌKAHI:** The harmony described a goal of pule in the previous category then becomes the unity, which guides all tasks. Superficially, Lōkahi brings together the terms laulima (working relationship), alu like (working in harmony), kuleana (division of responsibility), kūpono and hana kūpono (working for a correct cause). These concepts are especially applicable to physical tasks or interactions of man and nature or man and man. However, in combination with Ke Akua and Mana, Lōkahi takes on a more infinite meaning as Hawaiians consider their relationship with the wider universe. Lōkahi, therefore is nature’s way of seeking total balance between all elements. Hawaiians relate to this

concept by being a part of that peace and harmony within this system rather than in control of said system. Therefore, Lōkahi is the balance and unity of all parts of the wider universe.

**3 'OHANA:** 'Ohana in its simplest application is the family—nuclear, immediate, and extended. The kūpuna associated over 35 attributes to this concept making it be far the most complex and important part of the total universe they defined. These terms ranged from simple attributes such as le'ale'a (happiness), 'olu'olu (pleasing), and laulima (working relationship) to immensely complex and philosophical concepts such as hā (breath of life), piko (essence of center), hō'ihi and waiwai io. Some of these terms were so complex in their deep meanings that words such as hō'ihi and waiwai io as it applies to 'ohana were left open to debate. It is important to note that applying a western concept to the term family could fall far short of the mark in understanding the vital role this plays in defining things "Hawaiian". If we were asked to identify the most important traditional value which distinguished Hawaiians from other people, it would be the treatment of family—'ohana. It has been described by the participants that the Hawaiian considers family orientation not only laterally (i.e., nuclear: mother, father, siblings; immediate: grandparents, uncles, aunts, cousins; extended: all other relationships including non-blood relations) but vertically. An illustration created for the purpose of explaining vertical extension of 'ohana includes the vertical relationship that man has with his creator, 'aumākua (family gods), and ancestors, himself other people, and his ability to procreate. This vertical relationship was best expressed by the kūpuna through the development of the terms hua and pua (male and female counterparts).

**4 PO'OKELA:** Perhaps of the six categories, the terms listed in this grouping represents the most measurable items for qualitative and quantitative evaluation. Po'okela refers to excellence. The kūpuna listed items such as pa'ahana (diligence), ho'okipa (sharing), 'oihana (professionalism, task oriented), hana ho'okō (commitment), kūpono (standing with firmness), ikaika (strength, determination), ho'omanawanui (humility), 'imi na'auao (correctness of knowledge), and waiwai kaulike (to strive for quality for all in everything done). It was their consensus that these attributes were not only desirable but also essential to any Hawaiian pursuit.

**5 HO'OMAU:** Continuum is the theme for this category. Growth and re-growth to produce continued life for generations to come. Hawaiians knew that all things must continue to grow or cease to exist. Thus, in simplest terms they applied the concept of the balance between

the hua and pua (male and female counterparts) in all things. Along with these two terms come hā, man's mana (power to give the breath of life), ho'ona'auao o nā pua a me pūlama (to teach, inspire and to cherish, caress) were two qualities that inspired ho'omau (growth and re-growth). Specifically highlighted in this concept was the importance of 'ōlelo makuahine (language). It was evident in the deliberations that the participants struggled to adequately find English words, which could express the true meaning of certain Hawaiian words or ideas. Therefore, they concluded that at this time certain terms could not be defined using English word equivalents.

**6 KOHO 'IA:** The final category, koho 'ia was indeed a profound discovery. After a brief explanation of the concept it was readily adopted as not only very Hawaiian but more importantly, it was looked upon as the concluding category which could guarantee the continued existence of the Hawaiian race as a separate and identifiably unique culture. The problem is in defining the concept to western thinkers. Simply put, koho 'ia is to be "chosen". It is the concept of a person having the ability to make a choice even if the choice seems to already have been made for him. As the kūpuna put it, it is "choice but no choice." An example of this is embodied in the term punahele (chosen). The punahele has a choice at some point to continue to follow the teachings or to withdraw from the source. Although withdrawal is a true choice, the price of withdrawal is usually very costly and for the most part unlikely. If the choice is unlikely then there really is no choice. The moment you choose to walk a separate path you lose your ability to be part of the group. In other words, you effectively fail to do your duty to nurture the 'ohana so you lose contact with the same. Extrapolating this further, since the kūpuna identified the 'ohana as supremely important, breaking this chain disintegrates the system and the Hawaiian traditional values fall apart.

Long before my mother's passing after her 100th birthday we talked about koho 'ia. Because while I had come to recognize its "power" I too had not heard it. In our conversations we agreed as parent and child that all people are koho 'ia. We all have our paths to follow, "choice no choice." We may not know what it is initially, but in time we all find our koho 'ia path that connects us in the most beautiful ways with all things, with all people. Thinking that way is Hawaiian. Being a koho 'ia is understanding "On Being Hawaiian." Knowing that we are all Akua's miracles, it is reasonable to believe that HE leads our koho 'ia journey. Welcome to your koho 'ia status!

# Appendix B: Working Models of Native Hawaiian Wellbeing

## GROUP A

Gerard Akaka, Leialoha Benson, Betty Jenkins, Mary Oneha, Kapuaola Gellert, Babette Galang

### INITIAL THEMES:

**Portion Plate: biggest section for vegetables, no section for dessert**

- Food and eating together is so important for us as Hawaiians
- Obesity = mother of all maladies

**Family: source of support and knowledge**

- Older generations teaching and learning from younger generations
- Cooking together
- Meaningfulness of cooking food together

**The 5 Bs: Believe, behave, become, belong, be**

**Lanikaula: Moloka'i place with >1,000 kukui trees planted**

**Kuilima: place where her family began**

- Connection, growth, contribution

**'Ohana**

### ADDITIONS AND/OR REVISIONS:

**Reality and action of wellness in eating by giving a plate with portions set.**

- "if you want to get your sugars down, use this tool!"

**Value of 'ohana as supporting whatever capacity they provide. Intergenerational support**

**Community**

- Based models
- Applicability
- Accountability

**If you can not change it (a rule, law, barrier), do not put up a barrier**

**Importance of traditional and cultural practices while keeping spiritual component and values**

**Be brave**

**Messaging**

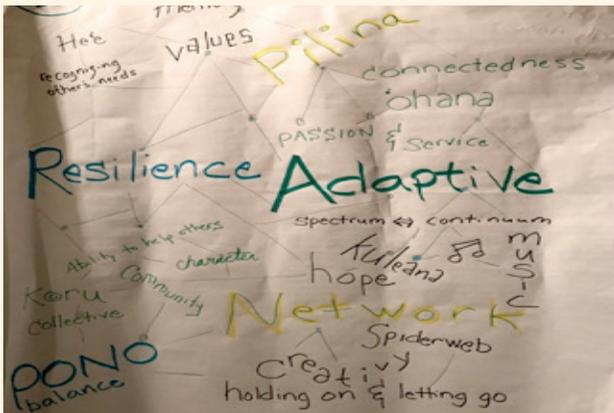
**Honor our traditional knowledge while incorporating new knowledge. Bridge the best of both worlds**

## GROUP B

Kaipo Kukahiko , Kihei Nahale-a, Kelly Anne Beppu, Alapaki Nahale-a

### INITIAL THEMES:

Resilience, adaptive, passion and service, creativity, holding on and letting go, pono, balance, network, ability to help others, pepe'e curled shoot, collective, ability to help others, community, character, recognizing others needs, he'e, memory, values, pilina, 'ohana, spectrum/continuum, music, kuleana, hope



### ADDITIONS AND/OR REVISIONS:

**Native Hawaiian cultural lens**

- Values, metaphors, identity, community, innovation/ social justice, "success in our terms", ancestral baselines

**Holistic/ecological**

- Multiple layers, interconnections, achieving balance, tied to 'āina, He Hawai'i au, self, 'ohana, kaiāulu, lāhui

**Political history/social justice**

- Collective/community wellbeing, activism, address inequality, giving/having, voice and choice, create desired futures

**Generativity/innovation**

- Ability to create, solve challenges, generate new knowledge

**Ever-evolving**

- Requires collective action, 3D vs. 2D, its "doing"

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## GROUP C

Melina Lloyd, Summer Keli'ipio, Daniel Naho'opi'i, Sunnie Makua, Meleanna Meyer, Manu Meyer

### INITIAL THEMES:

#### Radical healing

- The ability and courage to practice the process of healing

#### Aloha kekahi i kekahi

#### Symbolism

#### Ritual

- Cleansing, pule

#### Gratitude is an action

- For both good and bad

#### Nourishment

#### Consciousness

#### Connections

#### Acknowledging

#### Na'au

#### Na'auao

Statement of problem → way to heal

### ADDITIONS AND/OR REVISIONS:

#### Self-organization

#### Light

#### Continuum

#### Dimensionality

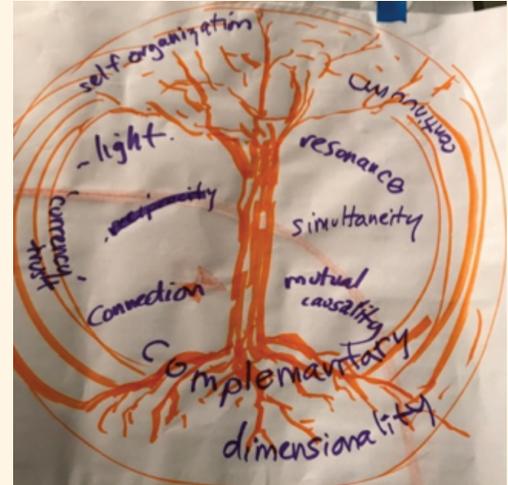
#### Currency trust

#### Connection

#### Mutual causality

#### Resonance

#### Simultaneity



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## GROUP D

Dean Pang, Nasi Feinga, Kathy Tibbetts, Carla Hostetter, Lisa Watkins-Victorino

### INITIAL THEMES:

#### Wellbeing is holistic

#### Aloha

#### Intergenerational

- Excellence and service

#### Community

#### Lifestyle choices

#### Thriving youth

#### Spirituality

#### Health of physical (natural and built) environment

### ADDITIONS AND/OR REVISIONS:

#### Individual and community sovereignty

- Includes material resources to thrive
- Mindset

#### Aloha

- Generational excellence, service
- Generosity
- Mālama natural and built environments
- Social responsibility

#### Physical health

- Access to resources
- Lifestyle choices
- Environmental contributors

#### Spirituality

- Connection to something "bigger"
- Sense of purpose
- Happiness

#### Thriving youth/individuals

- 'ike Hawai'i
- 'ōlelo Hawai'i
- Hawaiian identity

## GROUP E

Shelly Tokunaga-May, Kahele Porter, Wendy Kekahio, Justin Hong, Kāleo Kauahi-Daniels

### INITIAL THEMES:

#### Representations of Native Hawaiian wellbeing

- Intentionality, action, life, and motion
- Interdependencies

#### Connecting with honua

#### Families coming together

#### Drawing near to land and ocean

- Part of **Hawaiian worldview**

#### Health and respect

#### Spiritual

#### Food that feeds us spiritually and nourishes mind, body, spirit

#### Foods for ceremony/significance

#### Family, connection/relationship

#### Balance of mind, body, spirit—at the center is the family where you learn and practice

#### Practicing/modeling principles within the family—if the family is well then you are well

#### Healing, forgiveness

- When we are right in all areas
- How we find healing within and share it
- **Ho'oponopono** and turning to **kūpuna** to find healing

**Community level:** to live and believe it, honoring ancient knowledge, culturally-guided, shape your own story, wellness beyond the individual level, looking at environments and at systems level to create wellbeing for the whole.

*\*bolded words were circled on the paper*

### ADDITIONS AND/OR REVISIONS:

Kaiāulu

Akua

Systems

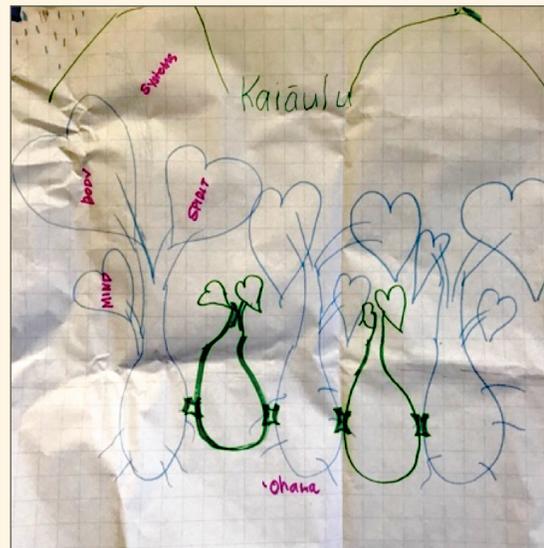
'āina

'ohana

mind

body

spirit



## GROUP F

Pōlanimakamae Kahakalau, Palama Lee, Kia'i Lee, Elizabeth Ahana, Jaysha Alonzo-Estrada

### INITIAL THEMES:

Pono (aku, mai)

Family

Kahiau

'āina

kuleana

thrive

economic wellbeing

resilience

ecological perspective

move forward

culture

collective

protocol/ceremonies

wahi pana

strength

push through

knowing (ancestral)

happy

kūpuna

mo'olelo

spiritual health

compassion

source of mana

service

aloha

multigenerational

physical health

multiple perspectives

accessibility to resources

connection (mo'okū'auhau)

lifestyle

work

sources of food and

nourishment

emotional health

### ADDITIONS AND/OR REVISIONS:

culture

lifestyle

emotional health

aloha

source of mana

pono (aku, mai)

ancestral knowledge

'āina

---

## GROUP G

Emily Makahi, Peter Mataira, Paula Morelli, Michael Spencer, Keawe Kaholokula, Kiana Frank

### INITIAL THEMES:

#### ipu wai

- dynamic flow, energy
- ancestor/geneology
- thoughtful/spiritual connection
- excellence

#### Moloka'i 'āina/'ohana

- connection to 'āina/place
- familial 'ohana pilina

#### children/wehara

- children, future generations grounding/attachment
- alignment—greeting the new day
- power of story

#### Undo colonization

- application, actionable knowledge
- live pono
- understanding and teaching

#### Board and stone

- Healthy eating and the process of mea'ai pono
- Mental health, psychological
- Cultural grounding
- No one left behind/kākou effort

#### Kūlia i ka nu'u

- Identity of self
- Hana, mālama 'āina
- Foundation to stand on/support

### ADDITIONS AND/OR REVISIONS:

#### 4 big themes

- Ke ao 'ōiwi
- Ka mālama 'āina
- Ka wai ola
- Ka hana pono

All reaching one goal of Maui Ola



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## GROUP H

Kamakana Aquino, Dawn Mahi, Wahine Tong, Barbara Kalipi, Jon Matsuoka, Edralyn Caberto, Marty Oliphant

### INITIAL THEMES:

#### Strong 'ohana, foundation

- Generational support, extended ohana
- Connection to place, who you are

#### Olena: powerful lā'au

- Connection to 'āina and protection (kalihi)
- Generational (through plant cycles)
- Sense of place and safety, knowing

#### Bamboo – kadomatsu

- Strong, firmly rooted in foundation
- Grounded in values. Culture
- It sways in wind, unbending
- Balance, sense of peace: simplicity to life
- Can ponder in bamboo forests

#### Stone: Wellbeing comes after being roughed around shoreline

- Occurs after a "pounding"
- Continually developed
- Layers of sediment = life cycles

#### 'Opihi:

- Grounded to place, portal of energy
- Spiritual sense of place

#### 'Ohana:

- Tutu, keiki foundation, support, transfer of knowledge
- Keiki are the indicator

#### Pōhaku ku'i ai

- Community and individual cohesiveness and ea

#### Wellbeing

- Connection to place, multigenerational, resilient, balance, 'ohana, spirituality

**ADDITIONS AND/OR REVISIONS:**

**Relationships are key (contextual)**

- Self, family, community, global
- Keiki health as indicator of wellbeing

**Good governance: EA “Just do it, don’t wait, take ownership!”**

- We are impacted
- Sovereignty—personal, lāhui
- Restore community power

**Self-determination**

- Our world is insane → not constructed by our values. Corporate, \$ driven
- We are disproportionately affected
- Other people define wellbeing for us—What is our definition?
- Civic engagement—what does that look like?
- Systems change, advocacy

**Building community “Keep connecting”**

- Celebration, connections
- Collective voice
- ‘āina practitioners taking the lead
- intergenerational, intercultural

**Physical health and safety**

**Spiritual Wellbeing is key**

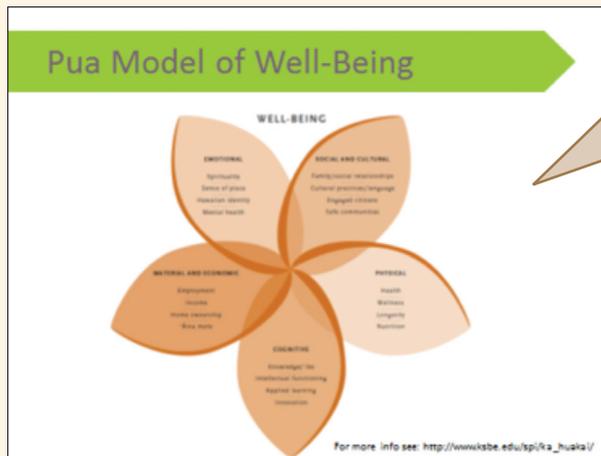
- Healthy attitudes
- Sense of place and kuleana
- Own your destiny
- Mana—it precedes you

**Knowing your role in society: kuleana**

**Wellbeing as a journey: collective and individual**

**Importance of kūpuna (‘ike kūpuna), ‘ōlelo**

## Appendix C: Gallery Walk of Existing Wellbeing Models with Participant Comments



*"I like that it covers all the foundational elements of wellbeing. However the community vitality from the Vanuatu model would be good to add"*

*"This is a great model to work from. Inspirational"*

*"Home ownership sustains colonization and capitalistic assumptions"*

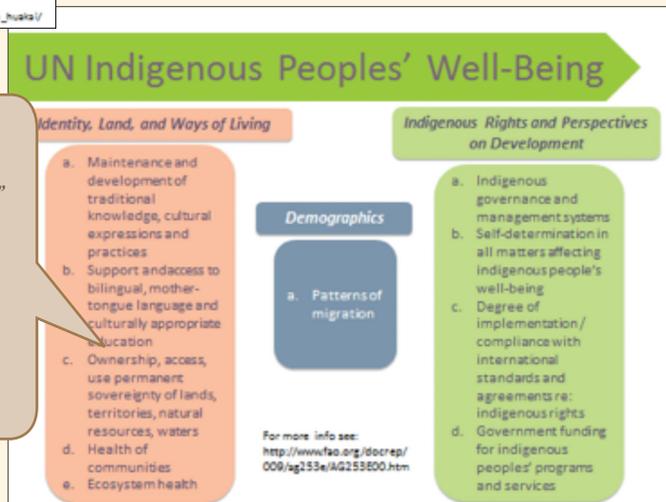
*"How is this nurtured?"*

*"Having ownership, access and management over wellbeing is important"*

*"How does one do this? Examples of completed assessments?"*

*"Culture lives in the language uniquely slated for purposeful inclusion"*

*"Where's the indigenous in this?"*



“Resonating hierarchical structure captures kuleana past, present, and future”

“Even though they are nested transformative forces can move outward or inward”

“Understand. Like this”

“Reciprocity. Dynamic process”

“Need this to be dimensional”

“How does energy flow between these wellbeing segments?”

## Ecological Model of NH Well-Being



For more info see: <http://pacifichighereducation.org/Volume2010/No1200/pofo20Pubbic20Health2011/Viewpoints20and20Perspectives20on20Conceptual20Models20for20Native20Well-being20and20Economic>

## Community Capitals Framework



1. Natural Capital –geography, environment, weather, natural resources
2. Cultural Capital –the ways in which people “know and understand their world”
3. Human Capital –people, skills, knowledge, abilities
4. Social Capital –connections people make, relationships, organizations
5. Political Capital –power, voice, authority, access
6. Financial Capital –money, economic policy, in-kind resources, financial literacy
7. Built Capital –the infrastructure that supports all of the above

For more info see: <https://grow.org/up/resources/05-2001-2012.pdf>

“Narrow focus.

What does this ultimately tell us?”

“Capital denotes a depreciating value. Is this in indigenously friendly terms?”

“Culture includes transmitting and practicing knowledge. How can this model demonstrate practice?”

“No connection.”

“If wealth = 4 circles, maika'i. Very specific metrics and feels aligned with Hawaiian values”

“Perceived safety is a great starting point. How do we make that a reality?”

“What kind of ceremonies?”

“Favorite”

“Narrow focus on resources. Where are family dynamics, interactions with society?”

## Vanuatu



For more info see: [http://www.youtube.com/watch?v=3D7m\\_mGk0r0](http://www.youtube.com/watch?v=3D7m_mGk0r0)  
<http://vanuatu.culturalcentre.na/web-content/Guide%20to%20Alternative%20Indicators%20Vanuatu.pdf>

## Happy Planet Index



*“Intriguing but not sure what the details are of wellbeing”*

*“Like the focus on inequality”*

*“Love ‘happy’ and definitions”*

*“This seems a little bit over-simplified. Indigenous understandings of the world and relationships could be lost here”*

*“Details. Details”*

*“Resonates with me. New aspects to consider: good governance”*

*“Simple. Like”*

*“Is their concept of time different from ours?”*

*“Looks good at general level”*

## Bhutan’s Gross National Happiness



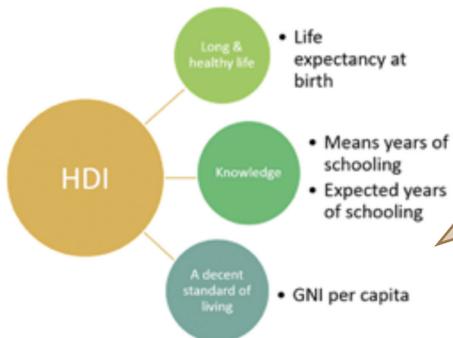
*“Missing cultural indicators of health and wellbeing”*

*“Does not resonate”*

*“What are other sources of knowledge besides school?”*

*“What is the interface?”*

## Human Development Index



For more info see: <http://hdr.undp.org/en/content/human-development-index-hdi>

## Gallup-Healthways Well-Being Index



For more info see: [http://info.healthways.com/health/Well-Being\\_Index2013\\_Data/Gallup-Healthways\\_State\\_of\\_American\\_Well-Being\\_2013\\_Well-Being\\_Index.pdf](http://info.healthways.com/health/Well-Being_Index2013_Data/Gallup-Healthways_State_of_American_Well-Being_2013_Well-Being_Index.pdf)

*“Basic and simply stated. Missing cultural context”*

*“Yes. Level of wellbeing can change day to day”*

*“Belonging is active not passive”*

*“Limited view of wellbeing. Where’s the cultural worldview?”*

*“Give example of index and how it’s interpreted”*

## Statistic New Zealand's TE KUPENGA

| Subjective well-being   | Social well-being   | Cultural well-being   | Economic well-being   |
|---|---|---|---|
| <ul style="list-style-type: none"> <li>Overall life satisfaction</li> <li>Sense of control over one's life</li> <li>Self-assessed health status</li> <li>Sense of connection to tūrangawāwea (home, place in world, "place to stand," place where one has rights of residence and belonging through kinship)</li> </ul> | <ul style="list-style-type: none"> <li>Type and regularity of whānau (family) contact</li> <li>Satisfaction with whānau contact</li> <li>Ability to access help in a time of crisis</li> <li>Involvement in voluntary work</li> <li>Experience of loneliness</li> <li>Trust in others</li> <li>Trust in government and government institutions</li> <li>Participation in national and local elections</li> <li>Experience of crime</li> <li>Experience of discrimination</li> </ul> | <ul style="list-style-type: none"> <li>Knowledge of/enrolment in iwi (tribe), participation in last iwi elections</li> <li>Knowledge of pepehā (tribal proverbs, sayings), marae tūpuna (ancestral marae), and visit to marae (meeting place)</li> <li>Access to Māori cultural support in time of need</li> <li>Engagement in practices related to Māori culture</li> <li>Being religious and/or spiritual</li> <li>Māori language ability</li> <li>Where and with whom te reo Māori is spoken</li> <li>Whether or not a native speaker</li> </ul> | <ul style="list-style-type: none"> <li>Material standard of living</li> <li>Paid work</li> <li>Housing problem</li> </ul> |

For more info see: [http://www.stats.govt.nz/browse\\_for\\_stats/people\\_and\\_communities/maori/te-kupenga/te-kupenga-2013.aspx](http://www.stats.govt.nz/browse_for_stats/people_and_communities/maori/te-kupenga/te-kupenga-2013.aspx)

"Like it. Captures subjective wellbeing"

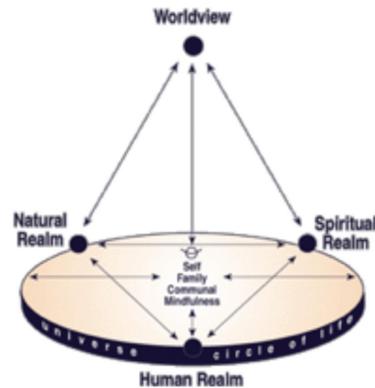
"Overall indicators inclusive. Need examples of application"

"About identity. Like this"

"How and why were these indicators selected? We'll need to prioritize too"

"Indicators would change based on life stages. Good"

## YUPIAQ



For more info see: <http://arcticcircle.uconn.edu/HistoryCulture/ikawagley.html>

"I like the 3 dimensional approach. Not so linear"

"Would like to know more about communal mindedness"

"I like the inclusivity and spatial alignment of various realms of knowing"

"Wow. I want to learn more"

"Are we ready as Hawaiians to reclaim our worldview?"

## Nā Hopena A'ō: HĀ - BREATH



For more info see: <https://www.hawaiipublicschools.org/DOE%20Forms/NāHopenaAoE3.pdf>

"Love"

"Resonates"

"Is this at the individual level only?"

"This framework impacts the largest number of Hawaiians now"

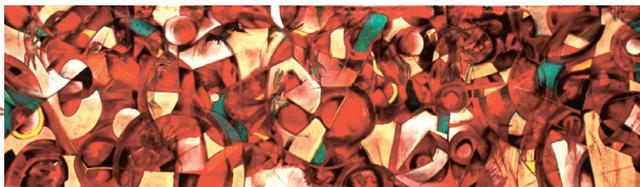
"I like that these are capacities"

"Community might mean different things. Community missing from other models"

*“Powerful and revealing”*

*“Trauma: Remember, Reflect. Accept.  
Release”*

*Expression of pain is part of wellbeing. It’s  
part of the process of moving forward with  
solutions”*



## Appendix D: Reflective Questions for the Six Themes

| THEME/DIMENSION     | REFLECTIVE QUESTIONS  |
|---------------------|---|
| <b>Ea</b>           | How are Native Hawaiians defining “ea” today?<br>To what degree are Native Hawaiians enacting self-determination?<br>Where are key barriers and enablers to the restoration of ea?              |
| <b>‘Āina Momona</b> | How does the health of the land affect the health of Native Hawaiians?<br>What are historical and contemporary examples of ‘āina momona?<br>What are some approaches to assessing ‘āina momona? |
| <b>Pilina</b>       | Why are relationships so intrinsic to Native Hawaiian wellbeing?<br>What are the best ways to frame and evaluate pilina?<br>How might networks and communities of practice/shape wellbeing?     |
| <b>Waiwai</b>       | How are Native Hawaiians defining “waiwai” today?<br>What are promising examples of waiwai in our communities?<br>In what ways might collective wealth be disruptive in today’s economy?        |
| <b>‘Ōiwi</b>        | In what ways has Native Hawaiian identity evolved over the years?<br>What is the current state of our cultural knowledge and practice?  |
| <b>Ke Akua Mana</b> | How is Native Hawaiian spirituality experienced today?<br>Where is mana “mobilizing” in our communities?<br>In what ways might Ke Akua Mana contribute to social change?                        |

## Appendix E: Inhibitors and Enablers (Attributes and Indicators) of Collaboration

**KŪKULU KUMUHANA DAY 2** JULY 27, 2017  
**WHAT ARE INHIBITORS TO GOOD COLLABORATIONS?**

|   |  |
|---|--|
| Lack of understanding of lines of authority                               | Lack of shared values and aspirations  |
| Competitive nature of grant culture                                       | Disconnection between vision and action  |
| Access to data ownership  | Time. We need more experience to accomplish change   |
| Turf issues   | Intolerant of everyone's different styles  |
| Stalled in the collaboration phase  | Attendee told to show up by org but not to commit to anything  |
| Equitable investment -\$, capacity, time                                  | Dominant personalities   |
| Turnover of people and orgs   | Too much red tape, partners with heavy bureaucratic processes  |
| Lack of diversity- all kinds  | Weight of need and struggle for clear and achievable scope   |
| Poor communication and follow through                                     | Unclear role/responsibility definitions  |
| Goals set by partnership greater than the capacity of partners to achieve | Does the collaboration work?   |
| Attitude of self-interest   | Decolonizing Native Hawaiian organizations   |
| Short-term planning mindset (ad hoc partnerships)                         | Not having the right players   |
| Shifting priorities in agency   | Lack of shared goals   |
| Lack of aloha   | Lack of leadership that knows how to help us ACTION things!  |
| No willingness to change—the orgs way is the only way                     | Need for Hawaiian model of collaboration   |
| Status issues among orgs, "org ego", wealth + resources=power             | People are not at the same place—understanding differs   |
| Coming together too soon  | Organization: not always clear about how to get things done, board not on the same trajectory with leader or community |
| Lack of vetting process   | Broken trust   |
| Plenty of cyclical conversations and slow forward movement                | Internal collaborations within the collaboration   |
| Who is the expert?  | Predisposed expectations of others   |
| Economics   | Quick to judge, interruptions during meetings that hinder full process   |
| Contrarion stops forward movement   |  |
| Past relationships—negative trust compromised                             |  |
| Come to partnership with complete plan vs. idea                           |  |
| Not clear who benefits or why—keeps eyes only on benefits                 |  |

**WHAT ARE ATTRIBUTES TO GOOD COLLABORATIONS AND/OR WHAT ARE THEIR INDICATORS?**

| Attributes  | Indicators/What it looks like (if given)  |
|---|---|
| Hawaiian way of collaboration   | Decolonization of process<br>Pule<br>Koho 'ia   |
| Service-oriented servant leadership   | Listener / everyone is heard<br>Responding to needs of the community<br>Role of observer                            |
| Project/collaboration driven by goals   | Commitment regardless of time and/or money constraints<br>Do what it takes to get stuff done                        |
| Long term relationships—Pilina  | Movement into society/change<br>Relationships go beyond world<br>Trust is built and present<br>Connections are made |
| High morale—everyone feels good   | Accomplishments are celebrated<br>Differences are celebrated<br>Happy beneficiaries                                 |
| Humble people, respect strength and limitations   |   |
| Good representation at the table  | Inclusive, equal opportunities to share<br>Representatives are empowered by their orgs                              |
| Having food at convenings   |   |
| Having documentation and sharing of discussions, discussion gets moved forward and people will keep coming and remain engaged | Sustain the kino and the collaboration  |
| Time in between meetings demonstrate traction   |   |
| Clear expectations from both sides  | Realistic and transparent deadlines   |
| Kuleana of orgs with resources to provide capacity and technical assistance to collaborating non-profits/CBOs                 |   |
| Having awareness/mindfulness (intuitive) to recognize what is there and what isn't and doing something to contribute          |   |
| Having generational diversity   | Balance of 'ike kūpuna, experience and younger people with motivation   |
| Living our values   | Empathy, passion, aloha   |
| Accepting of others points of view  | Open minds  |
| Have joy when working together  |   |

|   |   |
|---|---|
| Courageous conversations                          |   |
| Desire to rehub and scrum                         |   |
| Ho'opilina  | What can we do together next?   |
| Indicators/What it looks like (if given)          |   |
| Hawaiian kanaka collaboration                     | Na'au as indicator<br>Na'au vs ego<br>Not just how you feel<br>Na'au as connection to kūpuna<br>To get Hawaiian outcomes, do things in Hawaiian ways<br>– “Don't speak English in Hawaiian”           |
| Humility  | Sense of urgency—burdened weight of community issues<br>Community as expert—what does that truly mean?<br>Setting realistic expectations based on our capacity and limits<br>Be honest about our role |
| Not driven by \$\$                                | What do we bring to the table?  |
| Constructive tension                              | Permission to criticize respectfully  |
| Cause is greater                                  | Sustainable outcomes  |
| Open, transparent process                         |   |
| Honoring traditional protocols and sense of place |   |
| Kaona   |   |
| Actions have function and intent                  | Change/movement   |
| Good leadership                                   | Entrepreneurial capacity to respond to change<br>Flexibility (Nalu)<br>Maui ola—giving life to process and outcomes<br>Systems thinker that recognizes individual excellence<br>Shared higher goals   |
| Successful intermediaries                         | Kōkua<br>Kāko'o   |
| Over-arching goal is pono                         |   |
| Indigenous value-based orientation                | Benefit everyone<br>All parts are whole<br>Resonance<br>Excitement; people want to be a part of<br>Tangible measures<br>Feeling of connection   |
| Task-oriented                                     | Task completed  |
| Good environment; willingness to share            | Sense of accomplishment   |

|  |   |
|--|---|
| Trust process—recognize and appreciate           | Having trust  |
| Indicators/What it looks like (if given)         |   |
| Balance cultural habits                          | Valued voice  |
| Mo'okū'auhau                                     | Reflexive continuum sustainability  |
| Authenticity                                     | Subjective rapport – degree of sharing  |
| Levity, enjoyable collaboration                  | Humor and laughter  |
| People smiling                                   |   |
| Deliver success                                  | Meeting desired outcomes  |
| Collaboration is resolved                        | Reached our goals so no longer need to fix problem  |
| Understanding mutual expectations through change | Knowledge of each others' mission and work, constant open communication about changes as they occur |
| Accountability to mutual expectations            | Share data and measurement throughout   |
| Conflict resolution                              | Mutually agreed upon conflict management process, good facilitation                                 |

## Appendix F: Some Radical Next Steps

A lot of alignment → relationships

Agreement among the Trusts to do a treaty with the kanaka

Rally outside organizations and push the voices to achieve some sort of momentum, even just coming to the same page

Find the common word that provides safety and security

What's the strategy to approach wellbeing? What is our role?

What kinds of talking points might be universal to get attention from orgs to push up the food chain?

Long time aspiration—trusts work together—model collab staff follow model

Inventory of resources and tools to make them publicly available

- Not everyone has the same experiences
- Could possibly identify pilot areas
- Where we can build the research to justify our programs?
- A shared research agenda leads to a shared responsibility agenda

Education safe for Queens Medical Center that is consistent with mission and purpose—health wellbeing

Spend time digging a little deeper, more creative legal thinking

Outside-in strategy

'ike shared during Kūkulu Kumuhana transmitted to participants in some form

How to decolonize liability when operating in a cultural way

Any program/org that has serving Hawaiians in their mission to be accountable

We are required to make the biggest impact with the least amount of resources

How to light fires in people around the vision of thriving as opposed to deficit statistics

- Want to fix problems not foster thriving

**Kūpuna advisory council**

- 5 Native Hawaiian healthcare systems there is a kūpuna council in each system



The following themes emerged from the survey responses, which are described on the following pages:

- SETTING THE TONE
- SENSE OF PLACE
- COMPONENTS OF CONVENING PROCESS
- RESEARCH AGENDA
- NATIVE HAWAIIAN WELLBEING FRAMEWORK
- PILI COMMUNITY: CONNECTIONS AND COLLABORATION
- NEXT STEPS/RECOMMENDATIONS



### THEME: SETTING THE TONE

#### I LIKED:

- “Having Mele Meyer’s mural in the room as a focus for our discussions”
- “The importance of prayer, song and creativity should never be underestimated. It always needs to be intentional and focused in our work collectively.”
- “The songs/singing, the quality of food and conversation, the moonlight dinner, the historic mo’olelo on day one.”

#### I WONDERED:

- “How amazing it was to see synergy in our ‘big dream’ discussions at the end of the conference.”

### THEME: SENSE OF PLACE

#### I LIKED:

- “Being in a new place sometimes helps me to think outside of the norm ... being in a different place helps with getting to another place mentally/intellectually.”



- “The location for the conference, Turtle Bay, was an excellent choice. Being away from Honolulu gave a greater sense of connection to place.”
- “The hotel was gorgeous and food was ‘ono.’”

### THEME: RESEARCH AGENDA

#### I LIKED:

- “The open discussion concerning ‘research’ and the collaborative challenges that impact Native Hawaiian organizations to be able to work effectively on behalf of Native Hawaiian communities.”

#### I WISHED:

- “More was accomplished and solidified as far as data sharing and formal agreements made.”

#### I WONDERED:

- “What it would be like to state the purpose and objectives, and context clearly up front at the start of the different activities and exercises that we took part in.”

### THEME: ASPECTS OF THE CONVENING PROCESS

#### I LIKED:

- “Lots of productive push and pull. I enjoyed the fact that there was chaos that began deeper conversations...”
- “The candidness of all participants and the Aloha that came with it. It felt good that everyone was willing to offer constructive input for the betterment of all!”

#### I WISHED:

- “I wish we could’ve gotten to something concrete faster but totally understand that it couldn’t be forced. You folks did a good job.”

#### I WONDERED IF:

- “We could have progressed further than we did in adding more depth into what we were tasked to do.”

## THEME: NATIVE HAWAIIAN WELLBEING FRAMEWORK

### I LIKED:

"... that Hawaiian concepts were used to also envision health and wellbeing for the lāhui."

### I WISHED:

"... that we had moved ahead with ideas of what a new kind of model would look like."

### I WONDERED:

"... how the information/framework/definition/work accomplished over the two days was meant to be used."

## THEME: PILI COMMUNITY CONNECTIONS

### I LIKED:

"... the synergy among the group to come up with a largely similar vision."

### I WISHED:

"... more time to explore hypothetical partnerships or collaborations for future efforts."

### I WONDERED:

"Will there be critical mass to realize concrete forward progress through new relationships and coalitions of people/entities with shared aspirations?"



## THEME: NEXT STEPS/RECOMMENDATIONS

### I WISHED:

"... come up with collective draft 'charter' among those of us present. This simple one-page charter document would outline our commitment as a group to an overarching mission, to a set of key action principles, to processes and to why this is necessary."

"A Design Thinking approach would have been an effective tool."

"More talk and planning towards next steps as it relates to research ideas and community program. More talk about goals and a timeline for some actions."

"There needs to be opportunities regularly to get together to talk like this. Perhaps twice a year in the camp format like MOKULEIA! This would be a very good idea for building alliances."

### I WONDERED:

"... if some of the recommendation can be accomplished; especially getting the leadership of the Ali'i Trusts to work together for a single purpose/project!"

"If we can ever get there."

"... how we can keep the momentum going to establish formal commitments to develop a Hawaiian R & E Institute of sorts."



## REFLECTIONS AND IMPLICATIONS FOR NEXT STEPS

Generally, Kūkulu Kumuhana participants expressed a kuleana to understand and promote Native Hawaiian wellbeing. There was an expressed sense of urgency, commitment, and a desire to continue focused conversations and action to effect change. Developing a culturally-relevant wellbeing framework is one step towards fulfilling the vision of a healthy and thriving lāhui.

We expected varying opinions and feedback due to the diversity of participants. While at times participants' comments seemed contradictory, we wonder to what extent the survey format we used (i.e., I liked...) needed clearer definitions. Some participants commented that the convening objectives were not clear. (We deliberately avoided being highly specific to allow the results to reflect the mana'o of the participant.) We believe this contributed to differing expectations. Participants wanted more community representation and opportunities to ho'opilina. Participants also believed that Hawaiian culture is at the core to our work moving forward. Together, with the focus on culture and inclusion of the kūpuna and 'ōpio voices in the discussion, we will be best positioned to kūkulu kumuhana towards envisioning the pathways towards Native Hawaiian wellbeing

## Appendix H: Participants and Organizational Affiliations

**Akaka, Gerard**  
Queen's Medical Center

**Alonzo-Estrada, Jaysa**  
Stanford University Intern

**Aquino, Kamakana**  
Office of Hawaiian Affairs

**Benson, Leialoha**  
Lili'uokalani Trust

**Beppu, Kelly Anne**  
Lili'uokalani Trust

**Caberto, Edralyn**  
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**Colburn, Linda**  
Facilitator

**Feinga, Jaymee "Nanasi"**  
Lili'uokalani Trust

**Frank, Kiana**  
University of Hawai'i,  
Pacific Biosciences Research Center

**Galang, Babette**  
Papa Ola Lokahi

**Gellert, Kapuaola**  
University of North Carolina at  
Chapel Hill

**Hong, Justin**  
Syma LLC

**Hostetter, Carla**  
Office of Hawaiian Affairs

**Jenkins, Auntie Betty**  
Kupuna

**Kahakalau, Polanimakamae**  
Kū A Kanaka

**Kaholokula, Keawe**  
University of Hawai'i, Department of  
Native Hawaiian Health at the John  
A. Burns School of Medicine

**Kalipi, Barbara**  
Lili'uokalani Trust

**Kauahi-Daniels, Rashelle**  
Kamehameha Schools

**Kekahio, Wendy**  
Kamehameha Schools

**Keli'ipio, Summer**  
Lili'uokalani Trust

**Kukahiko, Kaipo**  
Kualoa-He'eia Ecumenical Youth  
Project

**Ledward, Brandon\***  
Kamehameha Schools

**Lee, Herb**  
Pacific American Foundation /  
Culturally Responsive Evaluation  
and Assessment, Hawai'i

**Lee, Kia'i**  
Consuelo Foundation

**Lee, Palama\***  
Lili'uokalani Trust

**Lloyd, Melinda**  
Lili'uokalani Trust

**Mahi, Dawn**  
Consuelo Foundation

**Makahi, Emily**  
Papa Ola Lōkahi

**Makua, Sunnie**  
Lili'uokalani Trust

**Mataira, Peter**  
Hawai'i Pacific University

**Matsuoka, Jon**  
Community Leader

**Meyer, Manu**  
University of Hawai'i West O'ahu

**Meyer, Meleanna**  
Artist, Educator, Advocate

**Mokuau, Noreen**  
University of Hawai'i, Myron B.  
Thompson School of Social Work

**Morelli, Paula\***  
Consuelo Foundation

**Nahale-a, Alapaki**  
Kamehameha Schools

**Nahale-a, Kīhei**  
Kualoa-He'eia Ecumenical Youth  
Project

**Naho'opi'i, Daniel**  
SMS Research

**Oliphant, Marty**  
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**Oneha, Mary**  
Waimanalo Health Center

**Pang, Dean**  
Lili'uokalani Trust

**Porter, Kahele**  
Lili'uokalani Trust

**Spencer, Michael**  
University of Michigan

**Tibbetts, Kathy\***  
Lili'uokalani Trust

**Tokunaga-May, Shelly**  
Lili'uokalani Trust

**Tong, Wahine**  
Office of Hawaiian Affairs

**Vincent, Erika**  
Native Hawaiian Education Council

**Watkins-Victorino, Lisa\***  
Office of Hawaiian Affairs

and,  
**Ku'u 'Āina Aloha**

(\* indicates Planning Committee  
members)

