

THE MO'OLELO OF WAIMĀNALO PONO RESEARCH HUI: PROMOTING COMMUNITY-DRIVEN AND CULTURALLY-GROUNDED ETHICAL RESEARCH





ALOHA

CIRCLE

Native Hawaiians: Kānaka Maoli

Hawaiians were healthy, strong, independent, prior to western contact in 1778

“He ali`i ka `āina; he kauwā ke kanaka.” “The land is chief; man is its servant.”

Colonization through mass plantations, militarization, and tourism disrupted traditional food systems and access to traditional foods.

A renaissance movement began in the early '70s to bring back traditional practices that were hidden, but not forgotten.

Pu'u O Kona



WAIMĀNALO

AT A GLANCE



STRENGTHS





RESEARCH ETHICS

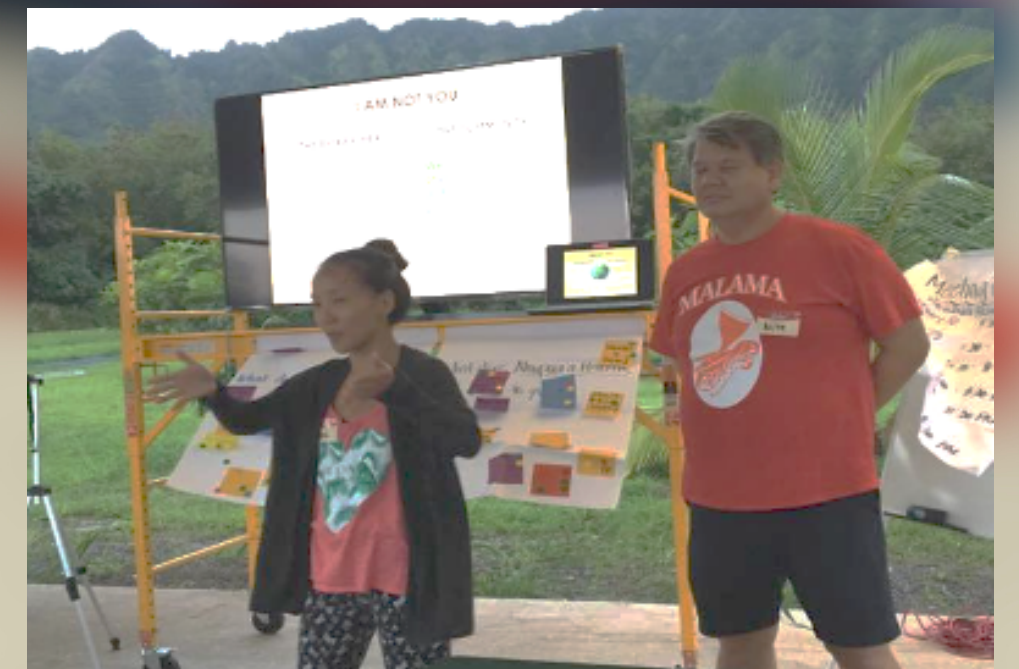


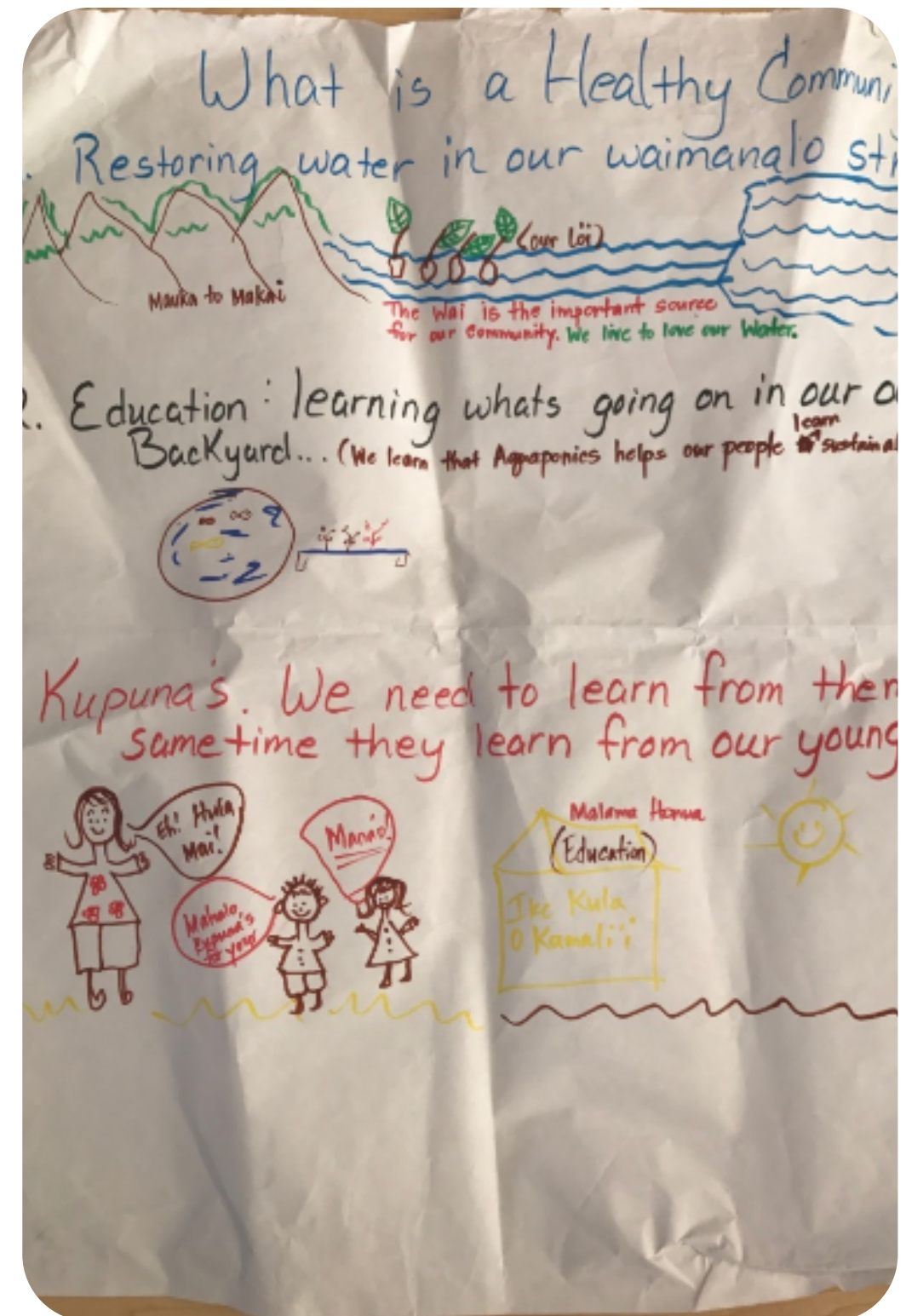
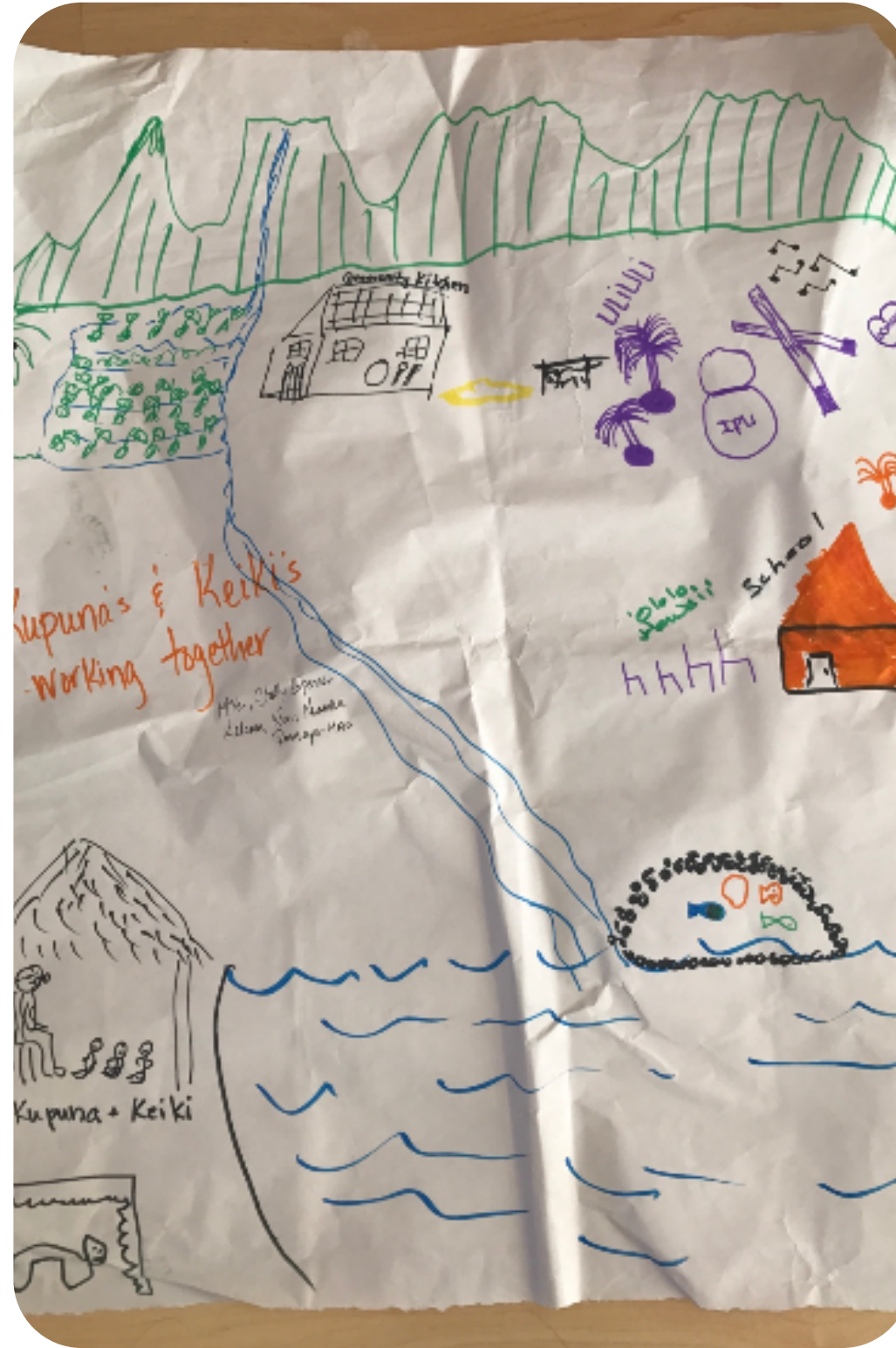
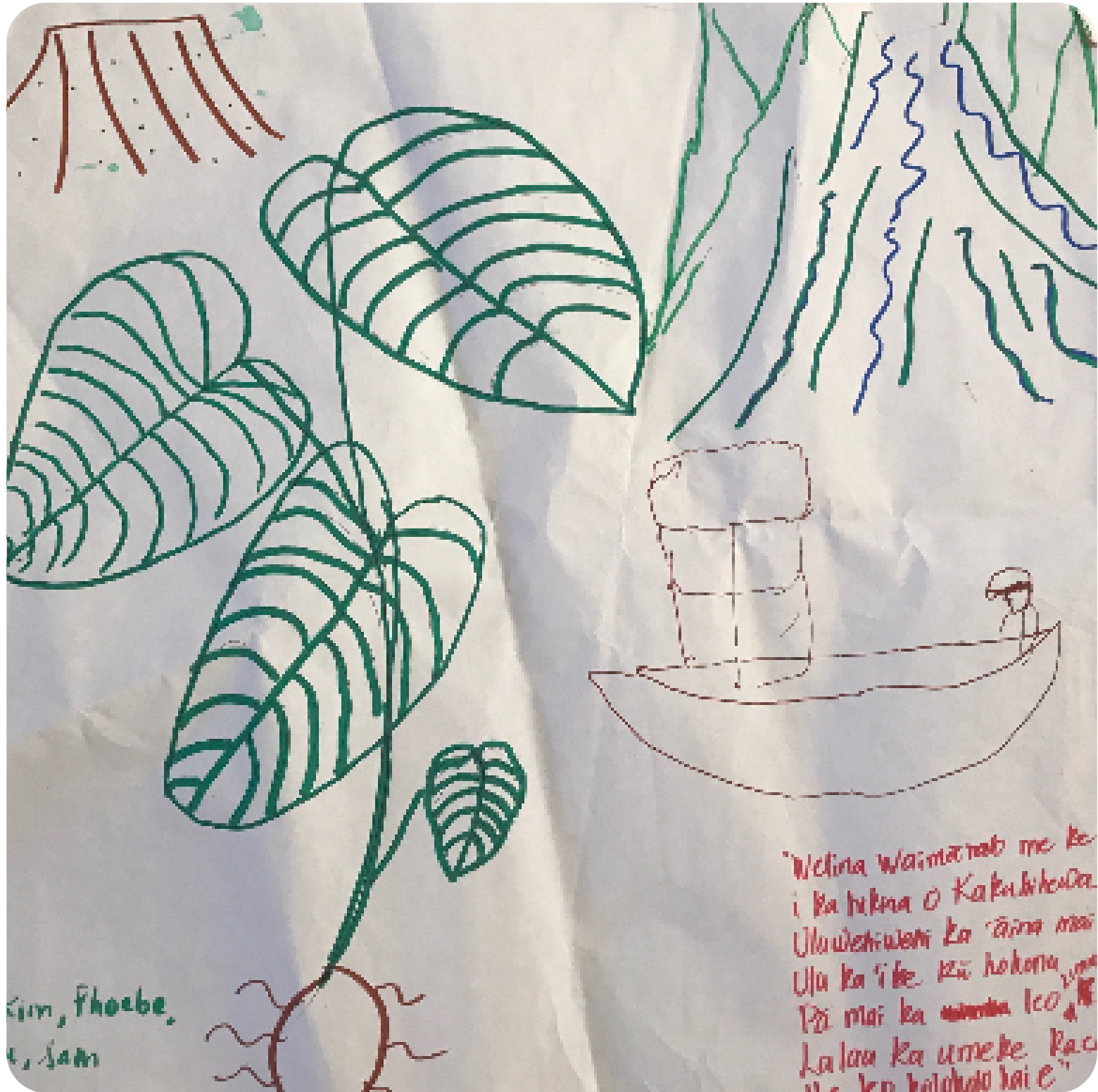


STUDENTS

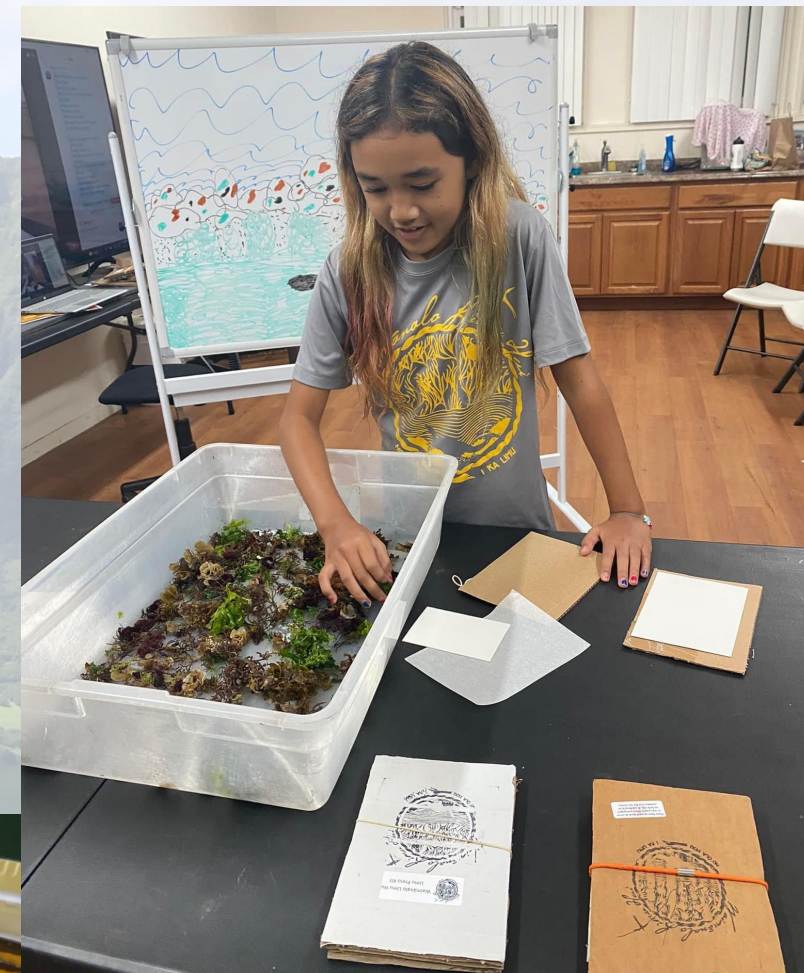
**WAIMĀNALO
COMMUNITY LEADERS
AND MEMBERS**

**ACADEMIC
PARTNERS**





KŪKĀKŪKĀ SESSIONS



PONO
RESEARCH



WHAT DOES PONO RESEARCH MEAN TO YOU?

Safe Guarding our Community,
Doing right by our Lahui,
Opportunities of
Development/Growth,
Celebrating and Honoring our
Ancestors, Connections to each
other and our environment!

COLLABORATION OF COMMUNITY
ORGANIZATIONS THAT CONTRIBUTE TO
PERPETUATING HAWAIIAN CULTURE.

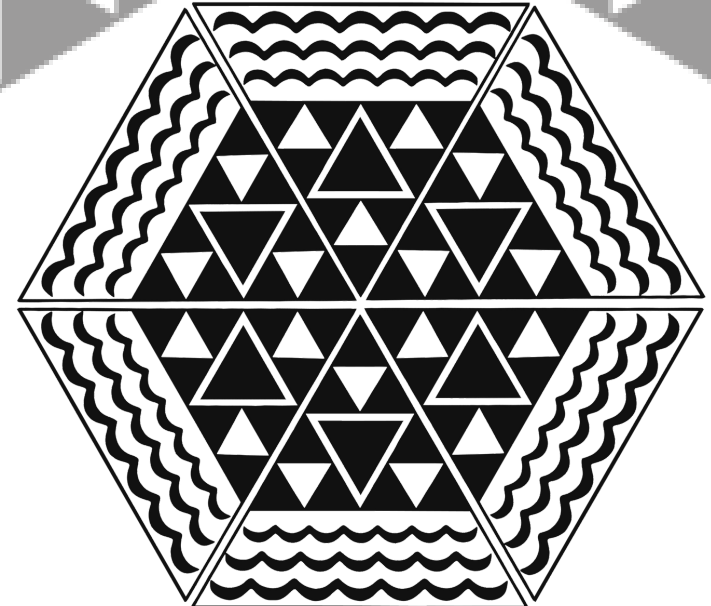
IT MEANS 'OHANA.

**Super important to have
this setting and the
protocols set in place
and continues to
support our community!**

**A chance and place to get
involved with the
waimanalo community &
learn Hawaiian culture.**

It allows me to stay
connected to the
community and to
learn of all the
good things that
our programs do
for Waimanalo. It
also allows me to
see everyone.

It gives opportunity
for us to work on
projects or programs
that will enhance
Ohana, as well as,
helping our
community to be self-
sufficient, and the
care of our Aina and
ocean.



KE KULA NUI O WAIMĀNALO

SHARK TANK PROCESS



COMMUNITY VOTE

PROTOCOLS

Table 1 WPRH protocols and rules of engagement

Protocol topic area	Description of protocols
Project identification	All research must be relevant to the Waimānalo community and undergo a formal review and approval process by WPRH members. Approval can only be granted by Waimānalo community members.
Proposal development	Proposal preparation requires a representative of WPRH from the Waimānalo community and must demonstrate equitable partnerships and relevant benefits to the community and researcher.
Funding	Time and funds must be allotted for Waimānalo community participation.
Project implementation	Regular updates should be provided in-person to WPRH members at the beginning of a project and every three months after. WPRH members are allowed to provide support and input on the project.
Data ownership	All attempts will be made to ensure the Waimānalo community owns any data collected from the research project. If non-negotiable, the data will be accessible to WPRH members and participants must be re-consented for any data utilised in future studies.
Dissemination	Findings must be reported back to WPRH members for feedback and approval before dissemination with the wider public. Dissemination activities require approval and Waimānalo residents directly involved must be invited/involved in these activities.
Student involvement	Students must obtain permission from WPRH members to collaborate and are expected to follow all protocols.

Community is key

"Must be present to win!"

- You MUST show up to understand it.
- Data is about kilo.
- Every community is unique.



Our Lessons Learned

- *Did I talk with the community before submitting this proposal? Do they approve and support this?*
- *Do I understand the community's strengths and priorities?*
- *Am I the right person to do this work?*
 - Check the savior mentality.
 - Knowledge is sacred.
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- *And the relationship doesn't end after the grant is done!*

“From the mountain to the sea, the `āina and kai can provide for the community as it did years ago...”

Mahalo Nui Loa

**Special Thanks to the Waimānalo Community
and all of our supporters**

<http://www.kekulanuiowaimanalo.org/>

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Ke Kula Nui O Wamānalo