



Ho'ohanohano O Na Kupuna Puwalu
Puwalu 'Elua: Ke Kumu 'Ike Hawai'i
November 8 – 9,

Na Hana Kupono

November 9, 2006, Protocol Break out, Kuumealoha Gomes facilitating.

Approximately 30 people attended this break out session. The breakout was to discuss protocol in approaching native cultural practitioners to share their cultural knowledge with educators. The specific questions posed to the group were:

- What protocol is needed to approach *kupuna* to ask about *ahupua`a*?
- What protocol is needed to approach *kupuna* in different situations?
- What kind of protocol do educators need to do to contact *kupuna*?

The group discussed the concept of protocol. Some *kupuna* in the group said that there was no “protocol” in Hawaiian practice and that behavior and how to approach someone was “just common sense.” Discussion from the group began with what might be called etiquette, the expression of good manners, appropriateness and respect. There was also a discussion of the responsibility one has to prepare for the approach. There is a burden on the caller to learn about the place, the person, the community, the proper approach and the common practices.

- Approach determines response
- Be respectful
- Honoring the place
- Identify the leader of the community
- Certain things need to be done
- Call for entry
- You come in peace
- Protocol to make yourself known

Cultural practices were discussed by the group. The group agreed that there are certain practices that may be commonly known in the native Hawaiian community but may not be well-known or understood by someone from outside of the community.

Aloha is important. The term has many meanings but perhaps can best be understood by knowing that *aloha`ole*, without aloha, means pitiless, merciless, ungrateful, without love or affection. *Aloha* is the opposite of *aloha`ole* and *Aloha* must be part of the approach and the sharing of knowledge.

Pule is important. *Pule* is prayer and the caller should be prepared to share a *pule*. A *pule* is spoken and a part of the meeting and negotiation process. The person visited may want to pray or they may ask the caller to pray. The *pule* expresses the spirituality of the person praying and asks for blessings on the meeting and the participants. It calls for divine protection for the people participating. The *pule* expresses the expectations,

objectives and the hoped-for outcomes from the meeting. It alerts the participants of the meeting where the talk will lead.

Always take *hookupu*. *Hookupu* is a gift. It is an important part of the discussion and negotiation. However, it is not just any gift. It is a gift that represents the specialness of the place that the caller is from. Sometimes a *pule* may be a gift if it has a special *mo`olelo* -- a story, saying or special knowledge -- that is expressed. The gift may be a small thing that represents a story or *mo`olelo* from the place that it comes from. The *mo`olelo* is part of the gift and is expected to be shared. Food is appropriate *ho`okupu*.

The caller must be aware that *kane* and *wahine* – male and female -- practices may differ. If the caller is without Hawaiian cultural background then an awareness of gender differences may be sufficient. If the caller does have Hawaiian cultural background then there is an expectation that those cultural gender practices would be honored as well as other cultural practices, i.e., geneology, *kapu*, *`oli*. Hawaiian society was task oriented and tasks were labeled as male tasks or female tasks. Those tasks that were not gender specific were labeled as not gender specific.

Non-verbal communication was discussed with great humor. The full range of non-verbal communication is too great to represent here. Its practice is cultural, local, community-based and family-based. Suffice it to say that if it looks like what you think it says then that interpretation is adequate.

What is the right thing to do?

- Kuleana
- Kukakuka

What is the certain information you need to determine what protocol is required? What is adequate for a given situation? Protocol is haole, what is the Hawaiian equivalent? *Kuleana* -- right, privilege, responsibility -- was discussed. It was agreed that the caller, the one who is seeking information, has a responsibility to prepare for the encounter by study and learning. The informant has the responsibility to provide the right information to the caller and make commitments that the informant can keep. *Kukakuka* is the discussion and negotiation, the sharing of information. The sharing of information is in both directions so that the informant also learns from the caller. The caller must gain the trust of the informant or the information provided may not be reliable or useful for the caller. It is the responsibility of the caller to share his information honestly and openly.

Na Hana Kupono

Two processes were developed for “protocol” by the group. This process is what *kupuna* and members of the group felt was the way that they would like to be approached by callers. The process is respectful, open and honest and places the burden of learning

on the caller and to make the meeting a mutual sharing of information. The processes are not exclusive. *Kekipa ana/Kahui ana* is the overall process of meeting *kupuna* informants. *Ke `ike* is the process of gaining and sharing information between the caller and the informant. *Ke `ike* might occur during an initial visit or during subsequent visits to a *kupuna* or informant. Gaining trust and forming a relationship between the caller and informant is important if there is to be sharing of reliable information. Information gained through duress or pressure is highly unreliable.

There was consensus that “*Na Hana Kupono (Righteous Procedures)*” is the language to use instead of “protocol”. The group developed and agreed that the following were steps to follow in “*Na Hana Kupono*”:

- I. *Kekipa ana/kahui ana* – Visiting or meeting
 1. *Hoomakaukau ana* – Preparing for the call and interview
 2. *Ke kahea* – Proper introduction or call to informant
 3. *Ka hookupu* – Appropriate gift presented to informant
 4. *Ke kukakuka ana/kahui ana* – Discussion, Negotiation
 5. *kapanina/hookupu* – Closure

- II. *Ke `ike* – Knowledge and understanding
 1. *Ka hoomakaumakau ana* – Preparation for sharing
 2. *Ke a`o mai ana* – Sharing knowledge with the informant
 3. *Ka malama ana* – Agreement on how the knowledge will be used and protecting the knowledge
 4. *Ke a`o aku ana* – Instruction to the guest and sharing of *`ike*.

The group agreed that the following statement be included in the Declaration from Puwalu Elua: *Ke Kumu Ike Hawaii*:

“Affirm that *Na Hana Kupono (righteous procedures)* shall be acknowledged as encompassing *Na Mea Hawaii (Hawaiian things)*”.