‘Āina-based health programs:

a place to grow community-engaged performatively engaged researchers

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Outline

• Learning Objectives
• Introduction
• Program/Research Design
• Results
• Impacts
• Acknowledgements
• Questions
Learning Objectives

• Participants will be able to use the “Ripple Model for Growing Community-Engaged Performative Researchers” to reflect on their own research field practice.

• Participants will learn how ‘Āina-based health programs may be integrated as experiential learning with students’ community-based learning assignments toward mutually beneficial goals.
Introduction

Neighbors being Neighborly to Neighbors
Kōkua Kalihi Valley Comprehensive Family Services
Ho‘oulu ‘Āina Nature Preserve
ʻO ka hā o ka ʻāina ke ola o ka poʻe
The breath of the land is the life of the people
Logic Model: Hooulu Aina

**Inputs**
- **Funding:** Grants; FQCHC (KKV) Donation
- **Staff:** Coordinators, Caretakers, Grantwriters, Educators, Farmers, Foresters, & Cultural Practitioners
- **Volunteers:** Community, Professional Artists, Academic Students
- **Land:** 100 acre lease

**Activities**
- **Lohe Aina:** Wahi pana (place names) & moolelo
- **Koa Aina:** Native reforestation
- **Hoa Aina:** Community access
- **Mahi Aina:** Community food production

**Outputs**
- Practice of skills, art & language. Restoration of auwai.
- Native space
- Self-awareness, cross-cultural connections, compassion
- Healthy food & traditional medicine

**Short-term Outcomes**
- Oral history: Remembering knowledge of ancestors. Listening.
- Aina Revitalization: Growth of native plants & flow of water in auwai
- Relationships & connections with HĀ staff, mission, vision & wahi pana
- Experiential learning preparation, sharing, teaching, subsistence-living

**Mid-term Outcomes**
- Decolonization, Sense of Coherence
- Improved forest & watershed health
- Community cohesiveness & social capital, decreased social isolation
- Food security & autonomy

**Long-term Outcomes**
- Healing, reconciliation & the alleviation of suffering in Kalihi Valley Community through aloha aina

Participants = All elements of creation.
Community sets research agenda and mobilizes with or without outside facilitation

Community-Engaged Performative Researchers

• “I believe that the community – in the fullest sense: a place and all it’s creatures – is the smallest unit of health, and that to speak of the health of an isolated individual is a contradiction of terms.”
  • Wendell Berry
Community-Engaged Performative Researchers

- Engaged: “Co-learning & Capacity building among all partners”
  - Reciprocal benefits & contributions

Israel, B. (2008)
Community-Engaged Performative Researchers

• Performative: “integrates and achieves a balance between research and action for the mutual benefit of all partners”

• Ma ka hana ka ‘ike

Israel, B. (2008)
Community-Engaged Performative Researchers

- Researchers: “collaborative, equitable partnership in all research phases and involves an empowering and power-sharing process that attends to social inequalities”

Israel, B. (2008)
Ripple Model: Growing Community-Engaged Performative Researchers

**Inputs & Activities**
- Immersion in community culture
- Cross-cultural connections
- Community connection
- Adequate resources (funding/time)
- Cultural humility
- Open-mindedness
- Commitment to social justice
- Cultural safety training

**Outcomes**
- Effective communication & trust
- Personal transformation
- Reciprocity according to community values

**Relevance:**
- Cultural humility
- Cultural safety training
Immersion in Community Culture

- “Step one: Show up.” – Darla
Routes of Transformation

- Cross-cultural connections
- Commitment to social justice
- Cultural safety training
- Open-mindedness
- Cultural humility
- Adequate resources (funding/time)
- Community connection

Researcher
Community connection

• In a CBPR intervention, the theory of change would be the relationships, connecting, and what happens to individual alone, or collectively as a community, and their health as a result of the relationships.
• An example is social support frameworks and intervention
• The Ho`oulu Aina volunteer experience underscores relationships
"Together we work toward healing, reconciliation and the alleviation of suffering in Kalihi Valley, by serving communities, families and individuals through strong relationships that honor culture and foster health and harmony."

KKV Mission Statement since 1972
Adequate resources (funding/time)

- CBPR is the work of generations
  - Funding
    - The 200 year work plan
  - Assessment & evaluation (Morelli et al., 2010)
    - Strengths-Enhancing Evaluation Research recognizes relationships as outcomes
  - Sustainability
    - Slowing down
Open-mindedness

• “The creatures that inhabit this earth-be they human beings or animals-are here to contribute, each in its own particular way, to the beauty and prosperity of the world.”

– Dalai Lama
Cultural humility

• “Only the humble can learn.”
  – Uncle Martin

• “Years of study have convinced me that the real job is not to understand foreign culture, but to understand our own.”
  – Edward T. Hall
Cross-cultural connections

mai‘a

uuch

fa‘i

banana

saba
Cultural safety training

- How does your research... affect your research?
  - Gender/Sexuality
  - Race/Ethnicity
  - Socioeconomic class
  - Academic & Political Paradigms
  - Cultural & Nationality
  - Religion/Philosophy
  - Life Experiences

Chung-Do, J. (2011)
Effective communication

- Listening
  - C. Otto Scharmer’s “Theory U”

  - Downloading: “Yeah I know that already.”
  - Factual: “Ooh, look at that!”
  - Empathic: “Oh yes, I know exactly how you feel.”
  - Generative: “I can’t express what I experience in words. I am connected to something larger than myself.”
Personal transformation

• People Powered Change:
  – “...communities grow from inside out, evolving from the place where ‘I’ live, to the community where ‘we’ grow.”
Personal transformation
Hooulu `Aina is an ideal learning environment because that mechanism of relationships, by which many people learn, often unconsciously, is cultivated. The connection is with each other and/or with the land.

• The volunteer experience at Ho`oulu `Aina can be personally transformative
• Lifelong learning

Personal transformation
Somewhere there are people
To whom we can speak with passion
Without having the words catch in our throats
Somewhere a circle of hands will open to receive us
Eyes will light up as we enter
Voices will celebrate with us
Whenever we come into our own power
Community means strength that joins our strength
To do the work that needs to be done
Arms to hold us when we falter,
A circle of healing, A circle of friends
Some place where we can be free

– Starhawk

*Dreaming the Dark*
Ripple Model: Growing Community-Engaged Performative Researchers

**Inputs & Activities**
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**Outcomes**
- Effective communication & trust
- Reciprocity according to community values
- Personal transformation
Results: Developing Evaluation System

• Narrative Research and Qualitative Framework
  – Storytelling, Story mapping
• Community data ownership
  – “The ‘Researched’ design and implement the research”
• Reciprocal benefit collaboration
  – “Everyone who contributes benefits, and all who benefit contribute”

Freitas, P. (2012)
Impact

Stronger Communication

Self-Discovery

Ethical Research

Social Change

Stronger Relationships
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Questions