

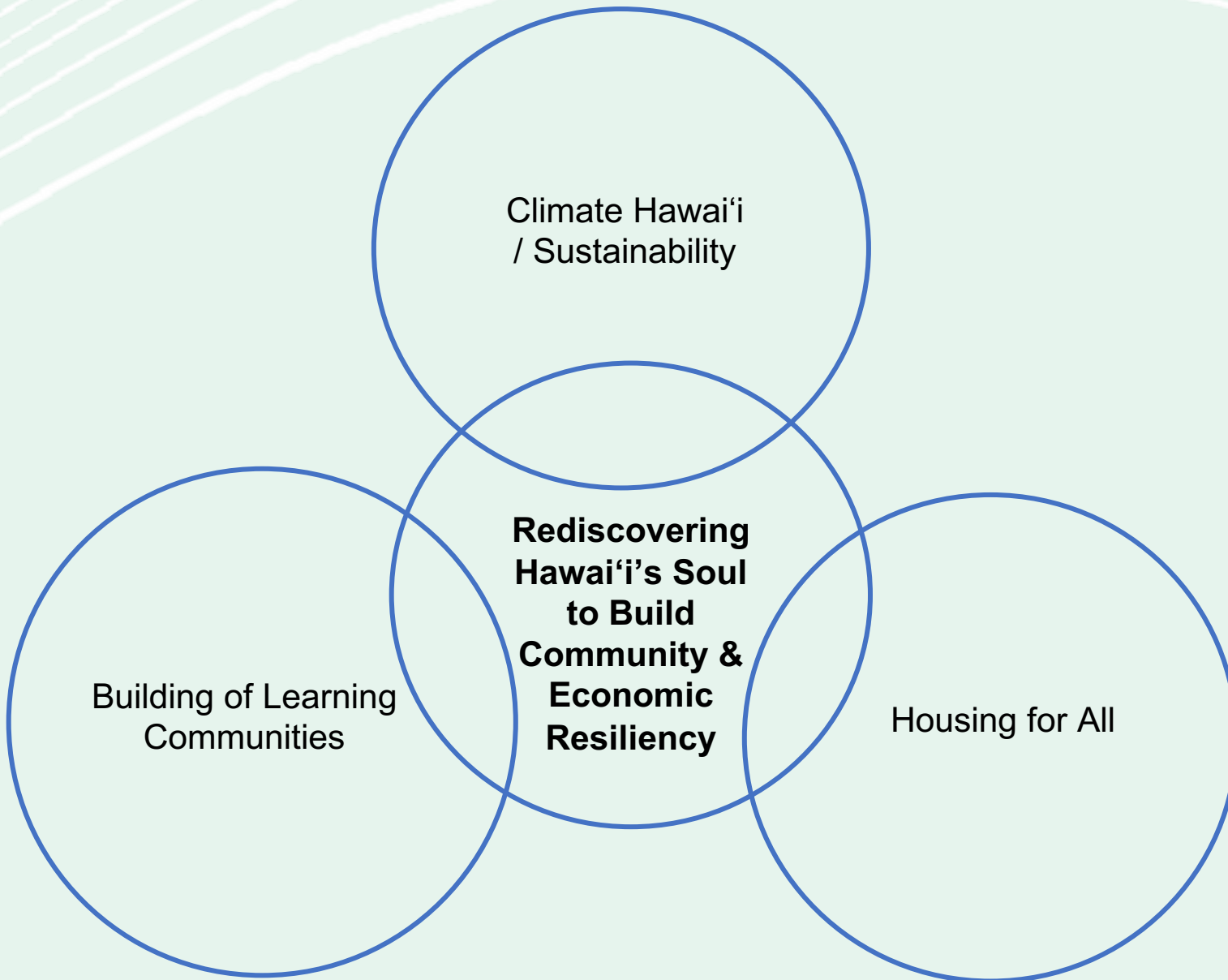


# Rediscovering Hawai'i's Soul

## *Ho'āla Hou Ana a Kā Hawai'i*

Supported by: **hec** HAWAII  
EXECUTIVE  
COLLABORATIVE

# About Hawai'i Executive Collaborative



- Serves as a systems convener and bridge builder to preserve and perpetuate Hawai'i's Soul and build resilient communities.
- Provides backbone support to advance the collaborative work of CEOs and top decision makers from different sectors.



# Reos Partners Offices★ and Projects





# What is a Scenario?

## A scenario is

- An outline of the plot of a play, film, opera, etc., with details of scenes, situations, etc.; a postulated sequence of future events.
- A story built on four criteria: relevant, challenging, plausible, and clear
- A story about what **could** happen in the world around us—about what is possible

## A scenario is *not*

- A story about what **will** happen: a forecast or prediction
- A story about what **should** happen: a vision or proposal or plan
- A story about what **we could do**: an option



# Scenario Team

**William Aila**, Former Department of Hawaiian Home Lands

**Twinkle Borge**, Pu'uhonua O Wai'anae

**Michael Broderick**, Broderick Dispute Resolution

**Matt Cox**, Matson, Inc.

**\*Kamana'opono Crabbe**, Hawai'i Executive Collaborative

**John De Fries**, Former Hawai'i Tourism Authority

**Māpuana de Silva**, Hālau Mōhala 'Ilima

**Matt Emerson**, Bank of Hawai'i

**Jeff Gilbreath**, Hawai'i Community Lending

**Kenneth Hara**, State of Hawai'i Department of Defense

**Kawaikapu Hewitt**, Windward Community College

**Mehana Hind**, Council for Native Hawaiian Advancement

**Peter Ho**, Bank of Hawai'i

**Hōkūlani Holt-Padilla**, Ka Hikina O Ka Lā, UH Maui College

**\*Corbett Kalama**, RESCO - Locations

**Pualani Kanahale**, Edith Kanaka'ole Foundation

**Luka Kanaka'ole**, Edith Kanaka'ole Foundation

**\*Micah Kāne**, Hawai'i Community Foundation

**\*Michelle Ka'uhane**, Hawai'i Community Foundation

**Earl Kawa'a**, Cultural Practitioner

**Shelee Kimura**, Hawaiian Electric

**\*Rediscovering Hawai'i's Soul Core Committee**

**\*Duane Kurisu**, Hawai'i Executive Collaborative

**Mike Latham**, Punahou School

**Kūhiō Lewis**, Council of Native Hawaiian Advancement

**\*Lynelle Marble**, Hawai'i Executive Collaborative

**Rich Matsuda**, W.M. Keck Observatory

**Colbert Matsumoto**, Tradewind Capital Group, Inc.

**Connie Mitchell**, The Institute for Human Services, Inc.

**\*Glenn Miyataki**, Hawai'i Executive Collaborative

**Kīhei Nahale-a**, Kumuwaiwai Center for Sustainability, BYU-Hawai'i

**Cameron Nekota**, First Hawaiian Bank

**Catherine Ngo**, Central Pacific Bank

**Jon Osorio**, Hawai'inuiākea School of Hawaiian Knowledge, UH Mānoa

**Walter Ritte**, Community Activist

**Dawn Kau'i Sang**, Hawai'i State Department of Education

**Leah Santos**, All I See Is Art

**Wai'ale'ale Sarsona**, Kamehameha Schools Hi'ialo Group

**Ann Teranishi**, American Savings Bank

**\*Nainoa Thompson**, Pacific Voyaging Society

**Suzanne Vares Lum**, East-West Center

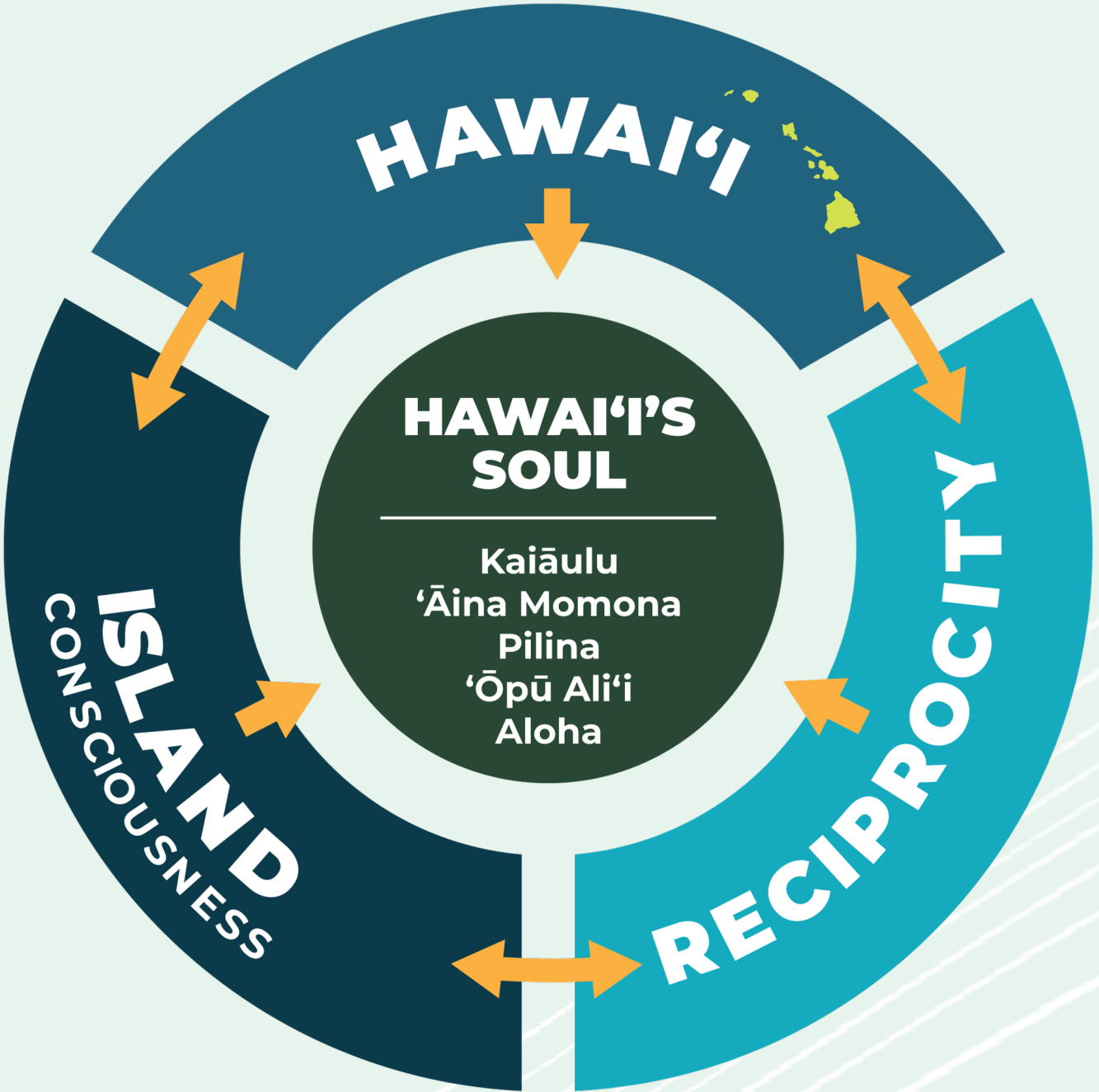
**\*John Waihe'e III**, Former Governor, State of Hawai'i

**Jack Wong**, Kamehameha Schools





**Kūha'o Zane**, SZKAIAO LLC.



# Hawai'i's Soul Thrives



# Scenario Matrix

	 'Iwa	 Nēnē	 Manu o Kū	 'Ua'u
<b>How is Hawai'i governed?</b>	Current governance structures and power dynamics persist.	A sovereign Native Hawaiian government in parallel with current governance structures.	Current governance structures are transformed by Hawaiian ways of being, knowing, doing.	Hawai'i becomes an independent sovereign nation.
<b>How does the world see Hawai'i?</b>	As a tropical playground.	As an example of two governance systems co-existing on shared territory.	As a model of sustainability - balanced growth and stewardship of land, people, and economy.	As a target for advancing political and economic ambitions of other global actors.
<b>Who controls access to power, influence, and opportunity?</b>	Outside wealth, power, and influence increase with time.	Parallel power structures - Native Hawaiian government holds influence on Hawaiian lands, current power structures elsewhere.	Local wealth, power, and influence, shaped by Hawaiian values.	New Hawaiian government, but with reduced access to outside capital.
<b>What is the nature of Hawai'i's economy?</b>	Extractive – “What can I take from this land, people, and culture to enrich myself?”	Subsistence economy on Hawaiian lands - “How can I use this place to sustain myself?” - alongside capitalist economy.	Regenerative – “How can my economic activity enrich this land, people, culture, and economy?”	Survival – “What must we do to meet the needs of our citizens?”
<b>How is healing and reconciliation facilitated?</b>	Through individual effort & practice.	Through federal recognition and reconnection to land.	Through a widespread embrace of aloha 'āina and Hawaiian values.	Through sovereignty and a renewed sense of autonomy and empowerment.
<b>Who is considered Hawaiian?</b>	“Hawaiian” continues to be defined through blood quantum.	“Hawaiian” is defined by citizenship in the new tribal government.	“Hawaiian” is defined by cultural norms and practices - those who embody aloha. Native Hawai'ians retain identity as kanaka.	“Hawaiian” is defined by citizenship in the independent nation of Hawai'i.
<b>What happens to Hawai'i's Soul?</b>	Hawai'i's Soul is lost.	Hawai'i's Soul splits in two.	Hawai'i's Soul is transformed.	Hawai'i's Soul is tested.



# The Scenarios

# ‘Iwa (original scenario)

Great frigatebirds –  
birds whose appearance  
warns of incoming storms



In ‘Iwa, the structures of Hawai‘i’s governing system do not change, and access to power, influence and opportunity is increasingly controlled by those from outside. The nature of the economy is extractive, built around using the land, culture, and people in Hawai‘i to drive economic profits. ‘Iwa sees those who are benefiting under the current conditions continuing to benefit, while those who are currently struggling see their lot deteriorating.

**In this scenario, Hawai‘i’s soul is lost.**

# 'Iwa - Relationship between Military + Hawai'i

In 'Iwa, increasing tensions with China and armed conflict in the Pacific lead to an uptick in Department of Defense (DOD) activity and personnel in Hawai'i. Pōhakuloa Training Area is determined critical for joint training readiness in the Pacific and the federal government declares condemnation, or a temporary moratorium, to maintain DOD control of the land. DOD frequently makes decisions without meaningful consultation with Native Hawaiian, business, and community groups, and these unanticipated events further erode DOD's relationship with local communities. Outreach initiatives on the part of DOD focus on repairing the public relations damage resulting from routine DOD activity and practice. Mistrust of the DOD on the part of civil society and the Native Hawaiian community grows.

# Nēnē

(original scenario)

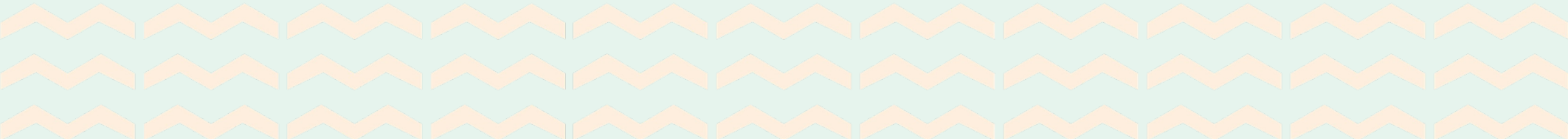
The Hawaiian goose –  
Birds that are known  
to fly in pairs

In *Nēnē*, Native Hawaiians seek and receive Federal acknowledgement as Indian Tribes and establish a government-to-government relationship with the United States. The term “Hawaiian” is defined as a person holding citizenship in the tribal government.

Hawaiians in this scenario feel reconnected to land, and a subsistence economy emerges on Hawaiian lands. *Nēnē* enshrines existing tensions between the Native Hawaiian and non-Hawaiian communities in new structures.

**In this scenario, Hawai‘i’s soul is split in two.**

# Nēnē - Relationship between Military + Hawai'i

A decorative graphic consisting of three horizontal rows of light orange, wavy, zigzag lines. The lines are evenly spaced and extend across the width of the slide, positioned above the main text block.

In *Nēnē*, the new Native Hawaiian government seeks return of Pōhakuloa Training Area and other ceded lands housing Department of Defense (DOD) installations to the newly federally recognized tribe, but is unsuccessful. The DOD engages in a government-to-government relationship with the Native Hawaiian government. Some agreements are reached around land use and access, but are deemed insufficient by many in the Native Hawaiian community. The Native Hawaiian and non-Native Hawaiian communities each generally perceive the DOD to be more accommodating of the others' position, and DOD operations emerge as an additional tension point between the Native Hawaiian government and Hawaiian society at large.

# Manu o Kū

(original scenario)

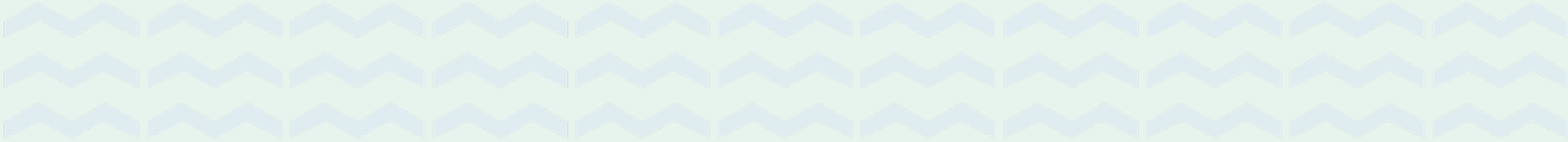
The white tern – a native Hawaiian bird that thrives in both ocean and urban environments

In *Manu o Kū*, the structures of Hawai‘i’s governing system do not change, and traditional Hawaiian values are increasingly embraced and embodied by leaders in business, politics, and civil society. *Manu o Kū* sees access to power, influence, and opportunity being driven by those inside Hawai‘i. This widespread adoption of Hawaiian values fundamentally shifts how people and institutions in Hawai‘i engage with one another, and the term “Hawaiian” grows less fraught.

**In this scenario, Hawai‘i’s soul is transformed.**



# Manu o Kū - Relationship between Military + Hawai'i



In *Manu o Kū*, as business and civic leaders across Hawai'i embrace traditional Hawaiian values, so does the Department of Defense (DOD). DOD installation commanders are accountable for stewarding lands within their purview in accordance with the traditional ahupua'a system. DOD invests significant funding and other resources to improve utilities Critical Infrastructure, increase cleanup, and reduce activities to reduce harm to the environment and resources. DOD enacts a standard of behavior for leadership, enlisted personnel, and civilian employees stationed in Hawai'i that prioritizes relationship with individuals, communities, and 'Āina. Native Hawaiian and community groups do not always agree with actions the military takes in Hawai'i, but the relationship with DOD is grounded in open dialogue and reciprocity. The DOD's orientation as a community partner is upheld as a model for installations globally.



# ‘Ua‘u

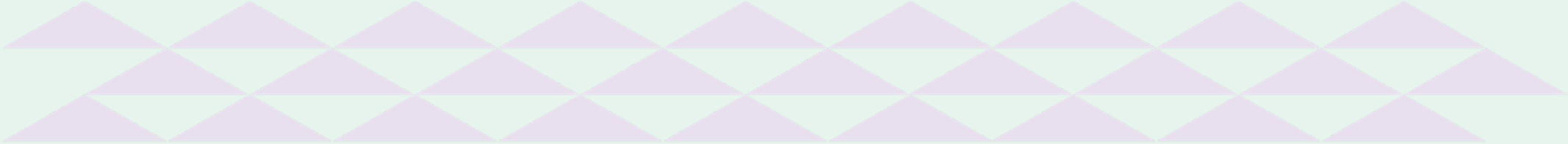
(original scenario)

The Hawaiian petrel –  
birds that guide voyagers to  
unknown lands

In ‘*Ua‘u*, regulatory power and governing authority shift toward the individual states. A weakened federal government leads some states to leave the union, and Hawai‘i becomes its own sovereign nation. As an independent nation, Hawai‘i becomes a political and economic target for existing world powers. All citizens of the new nation are considered Hawaiian. ‘*Ua‘u* occurs via a major shift in the longstanding international order, and contains the most uncertainty around Hawai‘i’s future.

**In this scenario, Hawai‘i’s soul is tested.**

# 'Ua'u - Relationship between Military + Hawai'i



In *'Ua'u*, the United States retains a significant military presence at key bases across the islands, such as Pearl Harbor. Some installations are abandoned and returned to the independent nation of Hawai'i. The rapid shuttering of facilities during Hawai'i's transition to nationhood does not allow for remediation and restoration work, including at Pōhakuloa, which is among the sites abandoned by the Department of Defense (DOD). Military personnel stationed in Hawai'i rarely leave the installations, and most Hawaiian citizens do not have regular interaction with DOD staff. Economic ties between DOD and Hawaiian business are weakened, as most contracts are awarded to U.S. firms with workers flown in from the mainland. The DOD's relationship with most sectors of the new independent Hawai'i is isolated, with ties lessening over time.

# Briefings and Network Gathering



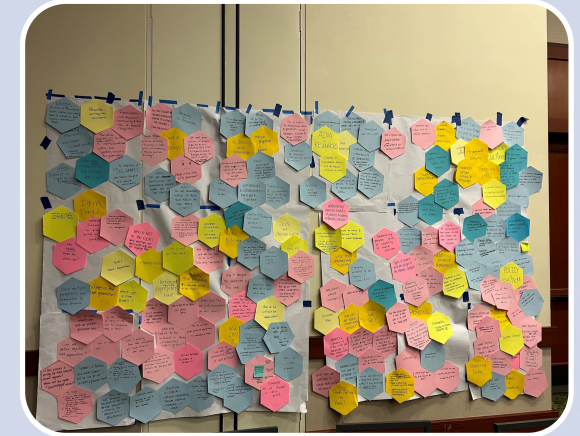
Over 100  
presentations  
and  
workshops



June 2023  
Network  
Gathering  
13 Choice  
Points for  
Collaboration  
Agenda







Feb 2024  
RHS  
Accelerator  
6 hui co-  
create shared  
actions



Aug 2024  
More than  
600 engaged  
in network

# Scenario Matrix

	 'Iwa	 Nēnē	 Manu o Kū	 'Ua'u
<b>How is Hawai'i governed?</b>	Current governance structures and power dynamics persist.	A sovereign Native Hawaiian government in parallel with current governance structures.	Current governance structures are transformed by Hawaiian ways of being, knowing, doing.	Hawai'i becomes an independent sovereign nation.
<b>How does the world see Hawai'i?</b>	As a tropical playground.	As an example of two governance systems co-existing on shared territory.	As a model of sustainability - balanced growth and stewardship of land, people, and economy.	As a target for advancing political and economic ambitions of other global actors.
<b>Who controls access to power, influence, and opportunity?</b>	Outside wealth, power, and influence increase with time.	Parallel power structures - Native Hawaiian government holds influence on Hawaiian lands, current power structures elsewhere.	Local wealth, power, and influence, shaped by Hawaiian values.	New Hawaiian government, but with reduced access to outside capital.
<b>What is the nature of Hawai'i's economy?</b>	Extractive – “What can I take from this land, people, and culture to enrich myself?”	Subsistence economy on Hawaiian lands - “How can I use this place to sustain myself?” - alongside capitalist economy.	Regenerative – “How can my economic activity enrich this land, people, culture, and economy?”	Survival – “What must we do to meet the needs of our citizens?”
<b>How is healing and reconciliation facilitated?</b>	Through individual effort & practice.	Through federal recognition and reconnection to land.	Through a widespread embrace of aloha 'āina and Hawaiian values.	Through sovereignty and a renewed sense of autonomy and empowerment.
<b>Who is considered Hawaiian?</b>	“Hawaiian” continues to be defined through blood quantum.	“Hawaiian” is defined by citizenship in the new tribal government.	“Hawaiian” is defined by cultural norms and practices - those who embody aloha. Native Hawai'ians retain identity as kanaka.	“Hawaiian” is defined by citizenship in the independent nation of Hawai'i.
<b>What happens to Hawai'i's Soul?</b>	Hawai'i's Soul is lost.	Hawai'i's Soul splits in two.	Hawai'i's Soul is transformed.	Hawai'i's Soul is tested.

# Based on what you just heard...

- What *feelings* and *thoughts* are coming up for you?
- What is the one thing that you heard from the discussion that caught your attention? What question might you have?



# Rediscovering Hawai'i's Soul

*Ho`āla Hou Ana a Kā Hawai`i*

Supported by:

**hec** HAWAII  
EXECUTIVE  
COLLABORATIVE