

ENERGIZE KĀROU

Centering Community for Successful Outcomes in Hawai'i

A PLAYBOOK

for the Hawai'i State Energy Office



Ha‘aha‘a & Aloha
With deep humility, we express a mahalo to those who gifted us with their mana‘o and their mana, sharing so generously of themselves to consistently lift community and shape Hawai‘i through a commitment to this work.

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Hawaiian language is used throughout this Playbook. A glossary of simplified definitions is offered as a suggestion of meaning.

Superscript numbers assist readers of the printed Playbook to see live link URLs articulated.

Why Create a Playbook?

for the Hawai‘i State Energy Office

The bold and historic energy agenda for Hawai‘i — to achieve 100 percent renewable energy by the year 2045 — requires equally bold solutions.

The Hawai‘i State Energy Office (HSEO) sees community residents as an important stakeholder and an invaluable voice in the development and future of energy in Hawai‘i.

Lifting up community voice and ultimately, supporting a growing sense of community kuleana and community ownership of energy as a shared resource are recognized as necessary to realize this clean energy economy together. Our clean energy transformation toward a resilient, clean energy and decarbonized economy relies on full participation by community residents. Communities must also stand to benefit from this transformation. Can the burdens and benefits of this energy future be distributed equitably? Community engagement serves as a crucial bridge from where we are to where we need to go.

This Playbook offers guidance on how to center community voice in island communities in Hawai‘i, which hinges on establishing and building trust. Centering Hawaiian values as an engagement approach is a guiding force which leads to choices that honor community intelligence and encourages pono relationships. This Playbook is designed to guide and encourage HSEO in their commitment to operationalize community engagement and build partnerships to co-create an energy future *with* community.

Community Engagement as an Act of Equity

Community engagement is connecting *human to human*. It is seeing and honoring the whole person. It is an opportunity to lift and inspire each of us, and collectively, can strengthen relationships within communities, essential for the beginnings of working together.

Centering community voices is one way to disrupt institutional, historical, and generational harm and disconnection. The relationship between energy in our State and our islands’ cultural history is detailed in the [Energize Kākou Cultural Narrative](#).¹ Successful community engagement is one pathway to healing, and can (re)build social fabric. Feeling heard and validated within and among community is a powerful mechanism for healing.

When community feels involved, and sees its voices integrated into the process and the solutions, change can be embraced with greater openness and acceptance. Successful community engagement can generate a greater quantity of solution options, and generate solutions that better serve people in their communities. *“People closest to the pain*

have the solutions” (Tamanaha 2021). When community has ownership in the decision-making, collective power can create truly transformative solutions (González 2020, 7).

Centering traditional Hawaiian values is a valuable method to root engagement in connection, and reconnection to each other and to places, ‘āina.

“We get stuck when we treat systems as perfect, whole, complete, and people as broken. What is possible, if we flip it around?”

— Sable Mensah

How to Use this Playbook

This Playbook begins with an articulation of Native Hawaiian values. This is a valuable foundation from which to approach meaningful community engagement because it reflects and mirrors values within our island communities. Most importantly, in carrying out community engagement with Native Hawaiian values at its center, it inspires a way of relating to community and to each other for the betterment of the whole. These principles drive decision-making at every point in the process.

The Playbook is organized into four key sections — Designing the plan, Promotion and invitation, Execution, and finally, Circling back — with best practices for each. A framework and options for each section are offered for consideration, as there is no one-size-fits-all solution to engage community. Feel empowered to deploy compassionate, creative and strategic decision-making to best meet needs.

Key concepts and approaches in this Playbook integrates the expertise and innovation honed in other sectors in Hawai'i — community-based coastal management, urban planning and placemaking, Native Hawaiian health, education, and Indigenous Innovation — and applies it to energy in Hawai'i.

Who is this Playbook for?

While this Playbook was written specifically for the Hawai'i State Energy Office in its efforts to center community and uplift public agency around Hawai'i's collective decarbonization of energy, it has broad application for community driven processes anywhere within the energy sector. This includes developers, regulatory agencies, non-governmental organizations, and utilities. This Playbook can offer guidance to sustainability organizations and community-based organizations looking to support community empowerment and community kuleana.



*“Aloha is the primal source
of our collective emergence.”*

— Aunty Manu Aluli Meyer

Native Hawaiian Values

as a Guiding Force and Best Practice

A return to traditional Hawaiian values ground us in *this* place, on *this* land, and is a valuable way to build connection. Successful community engagement must be rooted in values that define the culture of Hawai‘i. Native Hawaiian values and ways of being centers connection — to the past, to others, and to places.

These values are sustained through practice — through a way of being and relating to people and to ‘āina. Approaching engagement from these values will result in engagement that looks and feels very differently. Trust can begin to form. Our message and intention have a greater chance of resonating. The outcomes of our work will be longer lasting.

These values are culturally Hawaiian, but they are not exclusive to the Native Hawaiian people. They are values shared by communities and residents across the pae ‘āina.

Who can carry out engagement that centers Native Hawaiian values? Integration of Native Hawaiian ways of knowing throughout all of our systems is an aspiration. Though you may not be kānaka maoli or raised with these lived experiences, these values can be learned and practiced. It is imperative to show up as yourself authentically first and foremost. An openness to these traditional values and traditional lifeways of Hawai‘i is encouraged. Start with these principles as you shape, design and approach community engagement for successful outcomes.

We are Aloha. It is Us.

Acting with aloha is a return to who we are. Often understood as “love,” a more accurate understanding is that it is a *practice*, a way of moving through the world in relation to others and with yourself. Aloha is indeed felt. Following are several revered voices that articulate an understanding of aloha in the way our ancestors lived and understood it:

“Aloha is the intelligence with which we meet life.”
— Kumu Hula Olana Kaipo A’i (Meyer 2003, 4)

“Ulu a’e ke welina a ke aloha.”
Loving is the practice of an awake mind.
— ‘Ōlelo No’eau used to describe Aunt Edith Kanaka’ole (Meyer 2003, xviii)

“It is a natural response of gratitude, humility, respect, unity, and love. It is reciprocal. It is a commitment to accepting others and giving dignity to who they are and what they offer. It is a principle that conveys the deepest expression of one’s relationship with self, family, and community. Engaging with others with Aloha is a central tenet within a Native Hawaiian and Hawai’i context and may be applicable in other contexts.”
(CREA-HI 2019, 8)

“I can only offer you one pathway of decision framing and making: Aloha, as articulated and lived by Aunt Pilahi Paki is not one thing but is a process and layered reality and is itself A Way of being, of seeing, of doing.

To remind us: We must act with/in:

Akahai: kindness, to act and to speak with kindness
Lōkahi: unity, to bring about harmony in spite of differences
Olu’olu: pleasantness, internal peacefulness
Ha’aha’a: modesty, humility, openness
Ahonui: patience, waiting for the ripe moment – to persevere

Make no mistake: Aloha is hard to do, to achieve, to internalize, to practice every day with each interaction. Aloha is my way of prayer, my challenge, my practice, my Way.”
— Aunt Puanani Burgess (CREA-HI 2019, 3)

The role of aloha is a central guiding force in carrying out community engagement successfully because of the self awareness and sensitivity to others that it fosters. The Hawaiian value of aloha inherently centers the needs of others. Acting in aloha inspires the betterment of the whole.

“[Engaging] with Aloha intentionally elevates, amplifies, and privileges community voice and perspectives. Combined with culturally-responsive and sustaining practices, community-based and participatory principles can guide us, holding us accountable to the communities who are stake-holders...”
(CREA-HI 2019, 13)

“We assert that Aloha is the foundational intelligence we must activate in [engagement] and that it has primacy over all other values or competencies: without a commitment to engagement with Aloha, strengths in all other competencies fall short....”
(CREA-HI 2019, 9)

How can I grow in the practice of aloha?

Start with ourselves. We invite a practice of kilo, close observation of ourselves and our interactions.

Activity: Mahalo to Pelika Andrade and Nai’a Lewis who introduced this valuable personal observation practice to the community. Try it and see how this simple intention can reveal and be incredibly instructive. Check in with yourself, daily, for a month. Track your kino (body), mana’o (mind) and na’au (emotions) using a 1 – 7 scale. Write down your scores daily. Consider 4 the baseline; your normal. If feeling less than centered, choose 1 - 3; if feeling in flow or above average, choose 5 - 7. What patterns do you observe? In what ways does my disposition affect my interactions with others? How can I better care for myself and invite more care in the way I communicate and show up for others? Nai’a Lewis and Salted Logic developed and recently released [iMahina](#).² a mobile app to track our natural rhythms in relation to the rhythm of ‘āina.

For even deeper exploration into enhancing an awareness with others, consider the [Foundations of ALOHA program](#).³ led by Miki Tomita who continues to carry on the teachings of her mentor [Pono Shim and his Aloha Response practice](#).⁴ bestowed upon him by Aunt Pilahi Paki. Or consider the [Halau ‘Ōhia Hawai’i Stewardship Training](#).⁵ offered by Kekuhi Keali’ikanakaoleohaililani to strengthen connection to inner and outer landscapes.

We are ‘Āina.

Our relationship to ‘āina, the land, is intimate. ‘Āina encompasses not merely the physical land itself but the life-sustaining essence of nature and its resources. In fact, it’s actually a compound word comprised of verb ‘āi and *na* that together mean “that which feeds.”

We, as humans are also ‘āina; hence the relationship to ‘āina is one that is reciprocal. Hāloanakalaukapalili, the first stillborn son of Wākea, father sky, is planted and becomes kalo, the principal food staple for Hawaiians. The next born, also named Hāloa, becomes the first Hawaiian. Kalo, the ‘āina, is a sibling and sacred brother to Hawaiians. The Hawaiian people referred to themselves as “*kalo kanu o ka ‘āina*” or “taro planted on the land” (Pukui 1983, 157).

“Aloha ‘āina at its core: love land, serve people / love people, serve land. Same.” — Auntie Manu Aluli Meyer

“As we restore this land to health and productivity, we learn that healing is reciprocal.”

— Puni Jackson (Leong 2020)

“How we relate to each other is almost always mirrored by how we relate to the land we are on.”

— Lawrence Barriner II (Tamanaha 2020)

“The ‘āina teaches us about sustenance and abundance, connection and mehomeha. There is much for us to learn from our ‘āina, and we may be generations away from restoring the pili that was known by our kūpuna. Our collective efforts move us closer to understanding the ways in which our kūpuna knew and were a part of our ‘āina: we explore ancestral memory to recall the models and systems of the past, fashioning the tools of the future and fitting them to our purpose”

— Kamana Beamer (CREA-HI 2019, 17)

“Centering ‘community’ includes centering ‘āina too.”

— Auntie Puanani Burgess

Kākou is a Big Idea

A poem by Auntie Puanani Burgess

It includes. And embraces more than you and me, her and him, she and us guys.

We. The two-legged;

It includes so many more than us,

It includes the many-legged,

Beings that crawl on their bellies,

The furry, scaley, scarey and odd.

So when we think of who are the citizens of Hawai‘i Nei,

How do we include all of us,

How do we hear and see and include what they know and need?

Let us give thanks to the people, our ancestors,

Who understood and embraced the fundamental idea of kākou.

Mahalo.

How can I nurture my relationship with ‘āina?

Busy schedules, demands on our time, and urban living often interfere with our ability to access or regularly physically situate ourselves daily in ‘āina — in a yard, the park, the ocean, or up mauka in the forest. However, we all can view the sky.

Activity: Even as you’re driving around taking care of errands, make note of what you see in the Papahūlani, a spatial designation kūpuna understood as from the top of your head up to the heavens (Edith Kanaka‘ole Foundation 2021). This includes the clouds, the wind, the rain, the sun, the moon, the stars — traditional forms of energy. What do you see? What colors do you see? How do these elements change by the day? How does it make you feel? What information might you receive?

As a starting point to uncover the wealth of knowledge and meaning made from kilo of our ‘āina, learn more about the names, meanings of the moon from Kumu [Kalei Nu‘uhiwa’s work exploring Mahina](#).⁶ (Nu‘uhiwa 2020)



*“I ola ‘oe,
i ola mākou nei.”*

*My life is dependent on you, and
your life is dependent on me.*

Carrying out Meaningful Community Engagement

Integrity of purpose and disrupting “check the box” engagement

Communities have expressed their distaste for “check the box” engagement. **What is most crucial for meaningful community engagement is that the community’s voice and the information learned is ultimately directed earnestly toward actionable decision-making to improve the quality of people’s lives.** A project with strong community support is key to cultivating a win-win situation and success for all stakeholders involved. Community engagement without this intent is simply “going through the motions,” and has left communities disinterested in participating in an “exercise” that does little to influence outcomes.

While it is understood there is complexity in effecting change and integrating *all* feedback heard, what can be made clear is intent. A sincere commitment to transparency and accountability. This intent comes through not only in what is said, but how the engagement is carried out.

Every decision point in planning and executing community engagement offers an opportunity to be *reciprocal* in an approach with community: to not only address *our* goals at hand, but to also address the real needs of people; to meet *their* need (Kūlana Noi‘i Working Group 2021, 9.) We must be able to make meaning at every

component of the community engagement process to speak to their need, and connect how and why our needs and goals align with theirs. We have an opportunity always, through engagement, to strengthen pilina, and offer connection with each other — something we know is valuable and necessary for individuals, families, and communities to thrive.

“The Nā Pua Makani wind project in Kahuku exposed the many flaws in our procurement, regulatory, and permitting processes — our current system. We witnessed an extreme lack of transparency and accountability; a lack of meaningful community engagement and input in all of these processes. For a decade, our community strongly opposed this wind project due to great concerns of its size and close proximity to our schools and residential homes. Our voices were ignored. Nonviolent peaceful resistance and mass arrests later, STILL the wind turbines stand unchanged, much to the disappointment and distaste of our community. We must not repeat what happened to Kahuku. We must change the current system, and build a new model that ensures communities as active participants with meaningful community engagement to give input to shape projects that are in line with the voices of the community. Our voices matter.”

— Sunny Unga

Components of the Community Engagement Process

Community engagement can be understood in the following four steps, representing key tasks throughout the process.

The Playbook is similarly organized according to these four key pillars of community engagement, offering best practices for each section.

1 Determine the Structure & Design of the Engagement

What are we trying to achieve?
Who are we engaging?
What problem are we addressing?

How can we honor community needs and our own goals through engagement that activates learning, understanding, and builds connection?

2 Promotion & Invitations

How can we convey the value of this engagement visually and in words, in terms of what we know is important to our audience?

How can we best leverage and disseminate our promotional products through relationships cultivated in community for wider reach?

3 Execution of Engagement

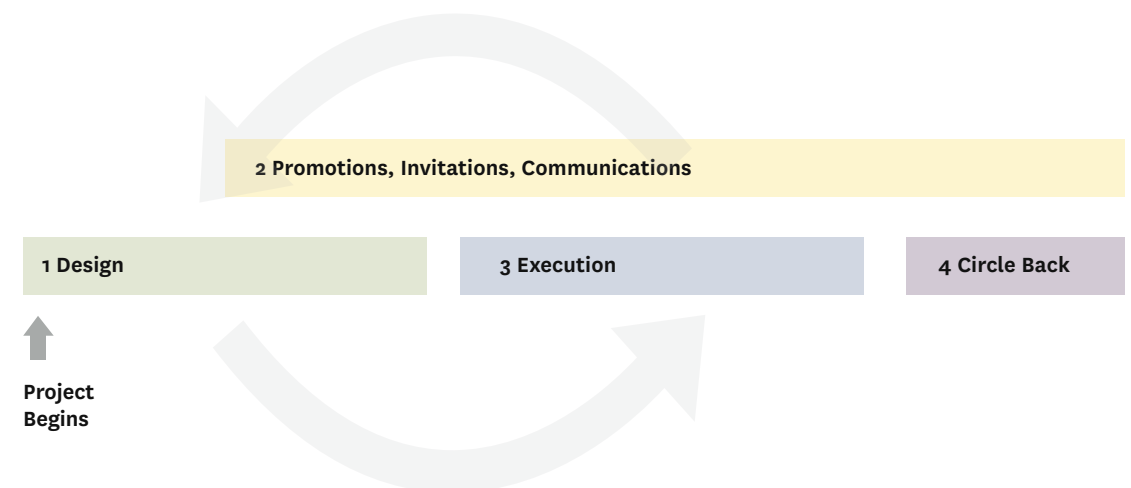
How can we create the conditions for a safe and comfortable container, and be present to respond in ways that inspire authentic feedback?

4 Circle Back & Take Action

How can we efficiently capture and share a summary of what was gathered and learned as a show of respect to these important community participants?

Chronology of Components as it's Carried Out in Real Time

Timing and execution of components do overlap in real time. Components are iterative in real time as well, allowing new information or understanding to adjust and improve the products or process as we go. For instance, as we execute community engagement, we may find ourselves adjusting the design; as we execute we may learn of new stakeholders to include in our promotion.



*“Am I here for you?
OR are you here for me?”*

— Homelani Schaedel, Kapolei

1 Determine the Structure and Design of the Engagement

Key Questions that drive the structure and design:



Which in turn, informs:

- What are we trying to achieve?
- Who are we engaging?
- What problem are we addressing?

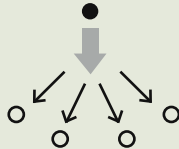
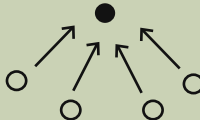

- The community engagement plan
- The method(s) used to engage
- The strategy/design of the engagement carried out

Be strategic, be creative

“There is no one way to do community engagement.” — Leilani Chow, Sustainable Molokaʻi

There is no one way to do community engagement. Let this fact assure and empower you to make choices that allow for best reaching your audience. Engagement can and should adapt to the audience being reached — the age group, culture of community, or location, and what you are trying to achieve.

Options to Guide an Engagement Plan:

(Noakes 2022)	TYPE 1: Presentation & Reports 	TYPE 2: Input Seeking 	TYPE 3: Co-creation, Building Community Ownership 
WHAT ARE WE TRYING TO ACHIEVE? (Note that a single engagement may utilize a combination of all 3 types)	“We want to keep you informed or we have valuable content to share.”	“We involve you to listen, hear your feedback, and better understand your needs.”	“We want to support groups to do their best thinking.”(Kaner 2014, xxv) We provide resources and coordination to support an involved collaborative process for the community to clarify, ideate, struggle through to ultimately effect participatory decision making.”
WHAT WE STRIVE FOR:	Strategic communication that resonates well with audience by meeting their need. It is purposeful and easy to digest. Information is well curated, translated into plainspeak, made visual where possible.	Strategic creation and identification of the methods that best captures the info needed, meets the community where they’re at, while also satisfying community’s need to express, be heard, and feel seen and understood.	Strategic creation of the conditions for the group to do the work that builds affinity, understanding, and ultimately achieves desired outcomes and decision making. Manage group energy and process, mitigate human communication challenges.
WHAT METHOD WILL HELP US ACHIEVE OUR GOALS?	<div>Slide deck presentation</div> <div>Website</div> <div>Visual display</div> <div>Fact sheets</div> <div>Open house</div> <div>Brochure</div> <div>Email newsletter</div> <div>Short video</div> <div>Social media livestream</div> <div>Social media campaign</div> <div>Memes</div> <div>Panel discussion</div>	<div>Structured open discussion</div> <div>One-on-one conversation</div> <div>Small group discussion</div> <div>Focus groups</div> <div>Survey</div> <div>Poll</div> <div>Table/booth</div> <div>Street corner</div> <div>Brainstorm</div> <div>Listing ideas</div> <div>Using post-it notes</div> <div>Prioritizing a list</div> <div>Categorizing</div> <div>Structured go around (many variations on above)</div> <div>Individual writing</div> <div>Breakout Groups:</div> <div>Rotate to several speaker stations</div> <div>Group rotates to themed stations</div> <div>Debate mode</div> <div>Role play</div> <div>Skits</div> <div>Fishbowl</div>	
WHAT ROLES / HUMAN RESOURCES ARE NEEDED?	Possible roles: (for all 3 types)	<div>Presenter</div> <div>Facilitator</div> <div>Scribe (private note taking, public note taking, visualization capture)</div> <div>Tech Specialist to set up and manage slide deck projection, Zoom, livestream, and/or tech tools</div> <div>Facilitator for each small group (if needed)</div> <div>Videographer or Photographer</div>	
WHAT TECH TOOLS ARE AVAILABLE FOR CONSIDERATION?	Virtual meeting platforms + Livestream: (for all 3 types) <div>Zoom + Zoom tools</div> <div>Facebook Live</div> <div>YouTube Live</div>	Digital tools: <div>Google excel sheet (show a brainstorm of ideas, with a dedicated scribe)</div> <div>Jamboard (Google product) which operates like a virtual white board Also: Mural, Miro, Lucidcart, Padlet</div> <div>Mentimeter (live real time survey via mobile phone)</div> <div>Poll Everywhere (live real time survey via mobile phone)</div> <div>Quizlet live (Online quiz format to create a game) It only works with small groups of people, though. no more than 30 people</div> <div>Consider.it. (For allowing people to present ideas online, and allow people to give feedback about topics)</div> <div>Gather.town. (A digital visual platform that mimics real life event meetups that allows you to be in proximity to others to have conversation)</div>	

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Example Community Engagement Plan:

Phase 1

One-on-one conversations with community leaders,
to understand the community, map the network

"What do community residents want to know about energy?"
"What do we need to know about this community?"

Design ➡ Invitation ➡ Execution ➡ Circle Back

Methods:

Slide Deck
One-on-one conversation

Roles:

Facilitator
Scribe (private note-taking)

Phase 2

Roundtable discussions with energy sector,
to identify the topics, concerns, content important for
energy sector to engage community

"What information do we need from community
residents to better shape the energy system?"

Design ➡ Invitation ➡ Execution ➡ Circle Back

Methods:

Slide Deck
Small Group Discussion
Post-it notes
Categorizing
Brainstorm
Structured Go-Around

Roles:

Presenter & Facilitator
Scribe
Tech Specialist

Zoom
Mentimeter

Informs the
design, content
approach

Phase 3

Community workshops with community residents,
to inspire agency and understanding of energy as it impacts their community; gather
community priorities for better renewable energy project outcomes

"What features does this community prefer in future grid-scale renewable energy projects?"
"What are community residents' top priority in participating in the clean energy economy?"
"What is important to this community and its vision for the future?"

Design ➡ Promotion ➡ Execution ➡ Circle Back

Methods:

Slide Deck
Mentimeter
Breakout Groups
Prioritizing a list
Discussion
Tagline Creation
Structured Go-Around

Roles:

Presenter
2 – 3 Facilitator & Scribe
Tech Specialist
Experience

View the [Energize Kākou Strategic Work Plan](#) ⁷ which details the engagement carried out: including stakeholder maps, meeting materials (agendas/presentations), and promotional materials (flyers, invites, PR, social media).

Best Practices for Designing the Engagement

The following key ideas are best practices to consider in shaping a strategic plan, and in crafting how one might structure or carry out the engagement. Each of the 12 best practices are explained in greater detail in this section.

1. Seek clarity on the outcomes of the engagement

Identify the project outcomes, which is *what we hope to achieve*. The outcomes determined should drive design choices for the engagement. Consider the ways to measure if these outcomes are achieved — through anecdotal data and/or number metrics — and consider building it into the design. Set and strive for metrics we'd like to achieve if this is helpful motivation.

2. Seek clarity of understanding on what will be done with the feedback that is gathered

Communities have been asked for feedback on things they have little or no role in shaping. What is to be done with the information that is collected? Be transparent with community about how the information will be used to generate positive results. Be clear about the degree of action that may or may not result from what is collected. Be sure to communicate this throughout the engagement with community during promotion, execution, and circling back, as this articulates the purpose and will inspire confidence to participate and investment in involvement.

3. Consider the time, resources and staffing available to carry out the engagement

Be realistic in what can be accomplished with the time, resources, and staff available. Consider how community might be reached by bringing the engagement to already existing social infrastructure (community groups, community associations, professional groups), rather than offering an HSEO-hosted event.

4. Value people's time and reduce the barriers for entry

Paid professionals and consultants are compensated for their time to engage community. Knowing this allows for even more accountability to structure a worthwhile, thoughtful, purposeful offering with community. It invites greater appreciation to community and gratitude for community participation that is often voluntary.

It is appropriate to ask: How is the community compensated by participating? How are community leaders/connectors given reciprocity by our project? *"Honor the time and we honor the expertise. That can take many different forms. It may look like feeding people, ensuring that caregivers are available, providing translation services, providing bus or train fare and sometimes actually paying people"* (Ross 2021).

Be mindful of a reciprocity between giving and taking. The key reciprocity here is the commitment to utilize our power and position to earnestly put into action the input that is received. Be willing to actively consider offering additional things that allow or incentivize attendance to draw a wide participation, not just the residents with available time and resources.

- Offer the meeting in places where community residents are familiar with and comfortable.
- Consider the physical location of the meeting which might feel too far away, inconvenient.
- Consider the venue choice which might be challenging at night, require paid parking, or not easily ADA accessible for someone in a wheelchair or who uses a cane.
- Consider a meeting date that doesn't conflict with other community and neighborhood board meetings or event happenings, including school or work holidays.

Best Practices for Designing the Engagement

5. Consider the pros and cons of choosing an in-person or virtual engagement

Which aspects of the engagement will be virtual or in-person, and why? While the Covid-19 pandemic has increased fluency and comfort with virtual meetings, there are significant advantages and drawbacks to both approaches, and thought should go into deciding which is best for reaching an intended community.

In-person meeting:

- + Can offer and receive full attention and full participation; a quality experience
- + Opportunity to offer an experiential environmental experience and take-away materials
- + Opportunity before and after to casually talk story, build relationships
- + Opportunity to offer reciprocity (and community) with food
- + Reach those who may be adverse to using technology or may not have access to it
- Risky health implications with Covid-19 safety
- It requires access to reliable transportation

Virtual meeting:

- + Convenient for busy lives (someone can tune in while cooking dinner, caring for loved ones, and requires no travel)
- + Safer in terms of Covid-19 spread
- + A more economical choice: requires no venue fee, costs associated with airfare, hotel, and car rental
- + May garner higher attendance (quantity)
- Potentially offers less of a complete (quality) experience
- Activities must be adjusted for online experience and feedback can still be gathered
- It may be a barrier for those with no or low-speed internet and without access to a device

Consider the value of simultaneously live-streaming event via Facebook Live or YouTube Live

Whether in person or virtual, consider live-streaming the event as a way to leverage the promotion efforts and gain a wider reach. Livestreaming the content is immediate and conveys transparency; it is a good choice if gaining viewership and visibility is a high priority. However, livestreaming is most compatible with "Type 1" presentation based engagements because the Zoom breakout group function will not be available to those on Facebook Live or YouTube Live.

6. Cultivate relationships within the community as a key part of the engagement

No two communities are the same. Intentionally build into the design a chance to engage parts of the community to better understand and inform how we will engage the broader, targeted community. Get to know the community, get to know the people in the community.

“Now, this might mean that you meet people on the front porch or in a backyard, in the church basement or community center, at the regular block club meeting, maybe even the annual neighborhood street festival. It may also mean that your engagement process takes longer, because you were holding more gatherings. But that's okay” (Ross 2021).

Be curious about:

What is the history of this place?

What is the history of wrongs that occurred in this place?

(Kūlana Noi'i Working Group 2021, 9)

What is going on in the community?

What is of concern for this community?

Who are the people that make up this community?

What is the ethnic, socio-cultural-religious make up?

How is this community organized?

How do they get their information?

What are the geographic boundaries, ecological makeup, 'āina landmarks?

What is the role of energy in this community?

What do they think about energy?

What is this history of energy projects in this community?

Who has expressed their concerns about them?

How have they been expressed?

What are the future projects planned for the community?

Best Practices for Designing the Engagement

7. Privilege the voices of kūpuna, long-time lineal descendants and community leaders as a network and stakeholder map are built

Community residents have an intimate relationship with their place and their community. As an outsider, it is helpful to understand what they are experiencing, to seek to understand what they are living. As we seek out the voices of a community, it is respectful and appropriate to first seek out kūpuna and the families who have resided in that community for generations. They hold the history of this place and know the people of this place. They have the longer view, have a sense of the current pulse, and always hold a vision and best intention for this place. It is a valuable place to start.

As we initiate a relationship, keep in mind all of the ways we cultivate trust which is explained in the section on Execution section, on page 40 – 41. Share of yourself, share what personally brings you to this work. Invite their wisdom, and keep acknowledged leaders notified of what is to come.

“Move at the speed of trust.”

— Lynn Ross

How might we begin to identify these kūpuna, long time families, or community leaders? Start with our own network. A conversation with one individual will lead to speaking to another. All of these conversations are valuable and begins to form a network which should be documented. This network begins a "map" of the community.

Be aware of who holds formal positions of power — leadership positions in community associations, Hawaiian civic clubs, neighborhood boards, and leadership in the local schools. Many “community leaders” may not hold formal positions of power. Try to strike a balance. Approaching community work in this way requires a commitment to dedicate the time to speak to and initiate relationships.

8. Consider building shared power into the design

Consider there are ways to build in community ownership and community power into engagement considered “traditional presentation,” (type 1) or and “traditional input seeking feedback” (type 2). (Type 1 and Type 2 engagements are referenced in the “Options to Guide an Engagement Plan” matrix on pages 22 – 23.) It may require more time built in to complete goals, but it is the investment in the experience of building community that benefits not only the project, but community resilience as well.

Collaborate with schools to get feedback from families

Sandy Ward, Executive Director of Mālama Pu‘uloa, a program of Hui O Ho‘ohnua, has deep connections with teachers and administrators in the Department of Education (DOE) schools in the ‘Ewa region of O‘ahu. She found a unique way to get feedback from families via students. She created content packets for teachers (including a video), and the students’ assignment was to complete the survey with different generations in their family. She noted that teachers work within challenging conditions and demands to meet required curriculum. Be mindful that any ask of a teacher may not directly help the teacher meet her curriculum goals, and may be viewed as an additional task on top of what she/he is already juggling. Consider what might be an incentive; what act of reciprocity would meet a deep need of teachers, in exchange? Offering a perk to teachers, such as a gift card, was one suggestion that could serve as a loving act of reciprocity.

Design for community agency

Professor Davianna McGregor carried out a community-based approach to get feedback and data for a Moloka‘i Subsistence Study. Employing “community-based research,” she met with the community, and worked with community residents to help develop the survey itself, a wonderful way to build community understanding. Students from the community then helped carry out and conduct the survey (CREA-HI 2019, 14).

Best Practices for Designing the Engagement

9. Make design choices which honors the whole person

“Design for ourselves at our most vulnerable.” — Ben Treviño

Introduction prompts/icebreakers gives time for the group to focus on each other. These are valuable for knowing whom they are in the room with, and can help to foster group affinity. It's important to help the group see each individual as “a person,” not the public identity, societal status or professional role. The goal is not to impress. The goal is not to make anyone feel “less than.” The goal is to see someone in a new light, allowing the person to feel good about their contribution, and remove opportunity for judgment.

A “go-around” icebreaker gives each person the opportunity to speak. Once someone has spoken, they are more likely to speak more throughout the meeting. However, there can be other, quicker ways to accomplish this without doing a go-around. Choose a prompt and method appropriate for the time allowed. Choose a prompt that connects to collective values, or to the content at hand.

Some examples of effective prompts that honor the whole person:

- Tell me the story of your name (Burgess 2013, 13).
- We're all calling in from different places around the state, please tell me what's going on in your Papahulilani, a spatial designation kūpuna understood as from the top of your head up to the heavens (Edith Kanaka'ole Foundation 2021).
- Share one word that captures how you're feeling right now

Offer activities that honor multiple intelligences through memorable experiences

Traditional academic and government convenings asks for participation via public speaking. Neighborhood boards and legislative hearings are examples. Public speaking is a method that many may not feel comfortable with or competent in. Activities that disrupt this often formal approach can be more effective, more efficient, and can even spark new thinking.

Building activities into the engagement to replace open discussion can better include community members with valuable feedback but who may be shy and more introverted, and those who might have ideas and suggestions considered marginal, unpopular or outside of dominant mainstream acceptance. Live polls, word clouds and sticky notes offer anonymity. Small groups offer a less intimidating way to share input.

As activities are being chosen and considered, consider methods that not only utilize their thinking brain, but also appeals to experience, memory, movement, feeling, emotion, intuition, imagination, and higher self. Utilize the space to move bodies into different areas of the room. Consider a motion or gesture that helps trigger memorable learning. Consider icebreakers that tap into physical motion or invite creative connecting.

Feeling and experience are memorable. Change happens through personal connection.

10. Be intentional with the type of questions asked as part of the engagement

Questions form the cornerstone of feedback whether via activity, promotions or survey. Be aware of whether we are asking an open-ended question or a specific one, and why.

Open-ended questions allow for freedom of expression and allow the community to respond on their own terms. This type of content can always be grouped or categorized to offer insight and value when this data is processed and presented.

Questions with specificity allows the feedback to stay narrow and focused, which can be effective as well. It depends on what is needed.

Best Practices for Designing the Engagement

11. Centering community in presentation content

Information offered in a presentation will resonate well with an audience if it meets their needs. Apply knowledge gained about this community to present topics that are important to them. The presentation should contain information that is well curated, translated into plainspeak, and made visual where possible. All of this makes the information easy to digest and memorable.

Push back on the urge to convey content that would satisfy the energy expert. The aunty on the street wants to understand things in broad strokes. Know the technical energy information to go deeper if needed. Consider offering handouts for more technical information so there is time to sit with the information.

Show community voices at strategic moments

Showcase the words of the community. It is powerful and valuable to reflect the community's own voices in the presentation. Weave them strategically into the content, and allow those voices to convey ideas that are needed to communicate.

12. Feedback is information

Regularly practice asking for feedback on the engagement experience. If care and intention went into the engagement design, then we can ask for feedback with confidence. We know we put our best effort forward. And feedback is information that is useful for continuing to strengthen our work. *“If we don’t open the door for criticism, the criticism is still there”* (Noakes 2022).

Asking for feedback at the end of the engagement while people are still present is the best way to get full participation. Using Mentimeter to ask for very brief yes or no questions is fast, efficient, and allows for very quick affirmation that outcomes were met. Word clouds with the prompt “One word that captures your experience tonight” is another way to gauge success. Mentimeter allows everyone to see how others experienced it too, which is valuable for building transparency with our community. Post event surveys can also be emailed to participants, though there is typically less participation in this approach.



2 Promotions & Invitations

Best Practices

Who’s at the table? Who is invited, and who shows up affects the feedback received

We want to fill the room. And we want wide participation. We want the engagement to extend beyond the “already engaged” community members who actively show up to neighborhood board meetings. How can we encourage enthusiasm and attendance?

Be prepared to build attendance one individual appeal at a time

No matter the size of the engagement (whether a one-on-one conversation, a focus group, or a community-wide workshop) building attendance may involve individual appeals: phone calls, texts, follow up emails; a cultivation of the relationship established. Gaining attendance at any size engagement can feel as though it's built brick-by-brick — one individual at a time. Prepare to carve out the necessary time and presence required to carry out these individual conversations.

Put effort into the language, visuals, and tone with the event

promotion. Of course, people are busy earning a living and taking care of loved ones. An ask to attend is no small request. We can do our best job to pique interest, and speak to a need that is relevant to them, and relevant to caring for their community. Express intention and what’s in it for them both in the promotional product’s visual look and feel, and in the language used. Remember to communicate the purpose and value of this engagement; its end purpose and how it can and will affect them and improve their lives. If appropriate, consider using creativity or humor. Don’t be afraid to try something different in an approach to disrupt monotony, and spark laughter.

Promotion via informal networks. The relationship initiated with community members and leaders serves another valuable role which is

their willingness to support an event by sharing it onward with their network. Ask if they would be open to sharing it. Provide the digital materials and printed materials for them.

Promotion via community networks. Upon asking community leaders “How do people in this community get their information?” we begin to understand how this community is networked, and how it’s organized. Reach out to the community centers or organizations in this community that regularly disseminate information via their network. Connect with these organizations to ask if they would be open to sharing to their network. Many rural communities in Hawai‘i are heavily networked by Facebook. Consider using Facebook/Instagram sponsored ads by zip code to place an event ad that will appear by folks from that community. Visually appealing static ads are good. A video ad or reel is even better. Tik Tok is an effective platform to reach younger audiences.

Allow time for promotion to reach people. As a general rule, all promotion — whether informal, community based, or traditional — benefits from enough time to organically percolate through. Ideally allow for 4 – 6 weeks in advance of the engagement date. This time allows for community networks to share onward the information at their upcoming meetings for instance, and for those organic conversations that inspire sharing a flyer onward.

Track and share promotions carried out. A high-level dashboard or report of promotional tasks accomplished (and things yet to do) updated in real time is a valuable way to invite help and support and share the burden of work across the team. A live dashboard sharing data, something as simple as an excel spreadsheet, can offer insight to pivot, adjust, or ramp up the promotional strategy to garner greater attendance for later engagements upcoming.

Data tracking of promotional efforts useful for analysis and assessment:

Promotions Completed and To Do	vs.	email newsletter opens	vs.	RSVPs	vs.	Final attendance
		social media impressions				
		social media engagement				
		survey opens				

Example Matrix for Event Promotion

	Community-based promotion		
Products	Community connectors' network	Community organizations' network	Social Media
Webpage	<p>Primary strategy: email ask to individuals (includes flyer/social media kit)</p> <p>Audience = Phase 1 Email #2 (thank you + flyer)</p> <p>Audience = Phase 1, tier 2 Email #1 (hello, big picture overview, survey)</p> <p>Email #2 (digital flyer, social media kit?)</p> <p>Audience = Phase 2 Email #3 (thank you + digital flyer + social media kit?)</p>	<p>Primary strategy: phone call ask/email ask (includes flyer/social media kit)</p> <p>Cultural based organizations Native Hawaiian civic clubs Canoe clubs Churches Area legislators Neighborhood Board meetings Community Association meetings Community-based organizations Energy organizations</p> <p>Community-specific networks Waiʻanae: Kapolei & Kalaeloa: ʻEwa Beach: Pearl City: Waipiʻo Kunia: Mililani: Kahuku: Molokaʻi: Lāhainā: Kīhei: Pāhoa:</p>	<p>Primary strategy: invite post, repost #hashtag</p> <p>Invite influential individuals; influential fb groups to post or repost on their feeds</p> <p>Rural communities are heavily connected on facebook groups</p>
Digital Flyer			
Printed Poster			
Social media suite			
Press Release			

Traditional promotion (HSEO authored)			
HSEO Comms Channels	Door-to-door Canvasing	Physical posters	Earned Media
Email newsletter		Put up at public spaces	Primary strategy: press release
Website		grocery stores community centers churches	Online calendar listing
Social Media		parks and rec public libraries public schools police/fire stations	Print Magazines Print News TV
Text Message Reminders			
platform choice based on audience			
Main Post (boosted ad to specific zip codes)			
Content 1 - week 1, Coming soon			
Content 2 - week 2			
Content 3 - week 3			
Content 4 - week 4			
Content 5 - week 5			

3 Execution of Community Engagement

This section includes best practices in the execution of the engagement. It centers on the tone you set through your intent. It also involves the deployment of facilitation skills — equal parts art, strategy, and experience. These best practices apply to execution delivery, and may in fact, impact design as well.

1. Best Practices to Build Trust

Know who you are, know where you come from; Understand your place to enter with humility and gratitude

Understand that all of our lived experiences shape who we are: our family background, where we grew up, how and where we were educated, the trauma (or lack of it) we've had to endure. There is the collective history that has impacted each of us in different ways. Consider your privilege, consider your power. Knowing who you are, and your positionality allows you to enter with this awareness. It allows you to enter with sensitivity and compassion. And allows you to stand in your truth, and own with confidence who you are, which allows you to be open to who they are.

Note too, that despite your perceived power, in Native Hawaiian communities, status, power comes from your investment in 'āina, community, lāhui and the relationships that have been built over time through personal connections to this work.

"In Hawai'i, communities often place more emphasis on the...values, relationships, and experiences than on professional credentials. This does not mean credentials as qualifications to do the work are unimportant. However, an evaluator who leads with professional credentials is likely to be perceived as self-important and pretentious, emphasizing the "I" over the "we."

— Blaisdell & Mokuau
(CREA-HI 2019, 12)

"There is a very, very different way of looking at knowledge if you are a Kānaka in terms of kapu, in terms of sacredness, in terms of where it comes, and in terms of your kuleana to it. If you do not have a kuleana to something, you should not be going there. If you have a kuleana it means being from a community in which you have a stake that everyone recognizes; it is not something you can claim. One does not just get a kuleana, one is always given a kuleana. One is always handed it after some kind of training. So this is not about race, not about ethnicity; it does not have to be about koko. It has to be about, Does the community recognize you? If they do, then you have a kuleana."

— Jonathan Osorio as cited by Summer Maunakea (CREA-HI 2019, 9)

1. Best Practices to Build Trust

“The process of unpacking is similar to what Aunty Pilahi Paki refers to as ha‘aha‘a, entering a space with emptiness. In this space, we greet others with an openness to receive new understandings, perspectives, and ‘ike that may unfold.”

(CREA-HI 2019, 12)

Signal that your values, your intentions are worthy and pono

Help participants understand you by stating your intention.

Communicate your reason for being here. What personally brings you to this work? Share the story. Do you have the community’s best interest in mind? Communicate that. They want reasons to trust you, to like you.

Communities have been asked for feedback on things they have little or no role in shaping. What is to be done with the info that is collected?

Be transparent and honest about how the information will be used to generate positive results. Be honest about the degree of action that may or may not result from what is collected.

Set the tone by beginning the meeting with one of the ways that centers the group and aligns with values:

- Begin with slide of inspirational ancestral wisdom
- Pule (prayer) in English that states intent, wishes, dream
- Oli
- Land acknowledgment:

View [UH LCC’s Hō‘oia ‘Āina Land Acknowledgment](#) ⁸

View [Matthew Lynch’s Land acknowledgment](#) ⁹ as introduction to *Activating Relevance to Heal Our World: A Tita Perspective with Aunty Manu Aluli Meyer* (0.17 – 1:18)

2. Best Practices to Facilitate and Manage Group Energy

Create the container for a safe space

Being in a space where one is allowed to show up authentically can allow for real sharing and real learning. The following principles can also help to mitigate unacceptable, disrespectful, or domineering behavior. Create the container for a safe space.

Listen for understanding

Listen for understanding. If carrying out open discussion, our first responsibility is to listen to understand and really hone in on why this information is being shared, why this story is being shared.

There are also many strategies for executing the open discussion format well, and the most important is listening. The facilitator must be fully present to listen. In daily conversation, we are listening to respond right away, to reach consensus, maybe to defend or persuade. A strategy for listening is to lead by paraphrasing or mirroring which allows the person speaking to be heard accurately, and allows for the group to hear, and best understand, the speaker. (Noakes 2022) This approach requires time; and is an important tool. It is a deeply powerful experience to feel fully heard.

Carrying out open discussion can be effective for small groups, and can often be challenging to manage for large group meetings. There are many other alternatives to open discussion.

“Radical Kākou Listening = we are all listeners. Prepare to listen and believe the lived experience of others.”

—Miwa Tamanaha

2. Best Practices to Facilitate and Manage Group Energy

Be ready to hold space for our humanness

We are not blank slates. We bring with ourselves past personal pain or collective injustice. Acknowledge the past.

“And in that listening, sometimes, the first thing you’re going to hear about is the bad thing that happened last time or the promise that was not kept that last time. And this information may be shared with you with the tone of anger, or maybe even distrust. Now, this is a hard one, but I really want you to normalize receiving that feedback and holding space for that. It is not reasonable to ask people to come, engage in a new process in new blue sky thinking when those very same residents are still sitting in the harm and the mess that was created the last time they put trust in a process. People need to express the harm. They need to express the hurt. They need to express the distrust and you need to receive that. And when you do, that is when trust can be built, and that is when healing can occur” (Ross 2021).

Working with people may inevitably bring the conversation into challenging issues that involve other systems (or stories) that extend beyond the topic at hand.

“The people closest to the pain are solution holders; when we demand people heal on a schedule or ignore their pain, we lose the wisdom of their lived experience and the power of their expertise in their context.”

— Miwa Tamanaha

Look to also listen for and lift up the community assets

Listen, too, for the beauty, the culture, the joy in the community. Integrate into the design ways to allow community to share in the things that reveal their abundance and pride. Even though we approach from an interest to solve, let’s not come from a “deficit mentality.” Let’s also look for and lift up the abundance, the resilience too.

With tense and hostile exchanges, engage in active listening and seek to understand, so the person feels heard AND understood. Seek to preserve the relationship. Use “I” statements, affirming responses, and focus on the issue, not the person (C&C HNL OCCSR 2021, 11).

With a participant who is dominating the conversation, and after giving enough time to listen and acknowledge their contribution through paraphrasing, consider opening the conversation up. Some examples are:

- May we hear some other perspectives? Who else would like to speak?*
- Are there any other ways of looking at the issue?*
- We’ve heard from x and y, would anyone else like to respond?*

Strategies in preparation for protest. In instances when indicators of discontent may be observable through social media posts or provided from community leader insight, there are several things that can be done *in advance* of the community meeting:

- Utilize social media posts to dispel what might be misunderstandings and to clarify the intent and purpose of the meeting. Where possible, seek one-on-one conversations to better understand the discontent through active listening. Find opportunities to clarify misunderstandings.
- Consider designating an additional point person at the meeting who will field concerns outside of the formal meeting format.
- Consider alerting police of the potential for violence if support is needed.
- Plan to arrive early at the meeting venue to greet potential protesters, where conversation, clarification, and communication can continue.
- Build in to the meeting a physical “parking lot” (sheet or board) for collecting input related to discontent or other peripheral topics that come up.
- At the start of the meeting, facilitator can acknowledge the community alarm and discontent, and explain the workshop roadmap to communicate that there will be ample time for people to share and voice their concerns, gathered as input which will be collected.
- Show respect to elders in the community who speak out of turn. At the close of the meeting, acknowledge community members for their time, mana’o, and passion.

2. Best Practices to Facilitate and Manage Group Energy

Don't be afraid of silence

After asking a question, allow for silence. People need time to think and form their thoughts. Don't assume if there is silence, there are no thoughts or questions.

Suspending judgment

This is valuable not just for the facilitator, but for group participants as well. Particularly useful for brainstorming or building a list, ask the group to do "first draft thinking." Ask the group to suspend judgment. *"Suspending judgment does not mean agreement; it means tolerance"* (Noakes 2022).

Ambiguity breeds discomfort

Be upfront about the purpose of the meeting, the structure of the meeting, how long the meeting will go — and why this engagement matters; how the information gathered will be used.

Be very clear about physical directions of the space. Clarify where the bathrooms are and any other factors, such as parking rules, so that folks feel comfortable.

Similarly, on Zoom, do not hesitate to do a mini walk through of the various tools, and the various features on Zoom, especially the ones anticipated being used. You can say "You're probably all familiar with this technology by now, but I want to make sure you're aware of their key functions." For people who are well-versed, it is a reiteration of what they know.

Be clear with instructions. Do not be afraid to repeat the instructions several times. See that everyone has a chance to understand and ask questions for clarification.

Be ready to adapt, respond and change

While clarity and structure make everyone comfortable, also be ready to embrace an openness to deviate from the plan to best engage your group. In managing the energy in the room, be aware of body language that signals you may need to adjust in response to what is holding the attention and needs of the group.

3. Best Practices for Gathering Data Through Listening

Note-taking

Note-taking is a necessity and particularly appropriate in small group contexts where the main activity may be open discussion or a structured go-around to get feedback. It is important to have a scribe, separate from the facilitator, that is actively capturing content shared.

Record the conversation if possible. Consider live note-taking where the typed notes are viewable via projection. The traditional version of live note-taking is via poster paper, but the projected notes allow greater visibility. Seeing the capture allows the speaker a chance to clarify or correct their contribution. Additionally, this is a method which also allows the whole group to see and understand what has been contributed for clarity of thinking and clarity of response.

Surveys

If utilizing a survey, avoid the sometimes extractive nature by balancing what we may want out of it, with what we feel the community may want to offer and express. Open-ended questions provide a more effective listening vehicle and allow the community to express more freely, and possibly more truthfully. With open-ended questions, know that more effort must be applied to process the data. Answers will need to be grouped into categories for greater understanding. Close-ended questions utilizing yes/no, multiple choice, or checkbox methods do allow for more direct quantitative data.

How things are worded, and the order of content can help to make someone feel comfortable and invite participation and prevent opting out. It is a best practice to lead with the questions signaling the value of the questions, and hence their time; and to follow with personal information needed to ground the data gathered.

Keep it short. The rule of thumb is to keep surveys under 30 questions and under 12 minutes to complete. Consider offering an incentive such as an "enter to win" prize or gift card to attract higher participation. Be sure to preview and test the survey to prevent any mishaps in the survey design, and ensure the survey functions well on both desktop and mobile devices.

4 Circle Back & Take Action

“He ‘ike ‘ana ‘ia i ka pono”

It is recognizing the right thing.
One has seen the right thing to do and has done it

— ‘Ōlelo No‘eau #620

Best Practices to Circle Back

Part 1: Circle back to report learnings to the communities engaged.

After the engagement, it is appropriate to not only extend a mahalo for participants' time and participation, but to share a high level summary of the information gathered. This is a wonderful way to acknowledge their value as stakeholders and shows respect to community as equal partners invested in energy. This can be captured via PDF or short video, and emailed to participants. The info can also be shared out on social media or offered as a virtual or in-person meeting.

The summary can capture high level info including attendance, audience, feedback gathered, and recommendations that arose from the findings.

“Many times when we went to talk to people in the community they would say, “I’ve been concerned that researchers come and get all this information and I do not know where it goes, I never see it, and then it just ends up on some shelf.” So we were very committed to making sure that they saw what our findings and our conclusions were and that they had input in the recommendations that arose from the findings. We reserved money to duplicate the reports so we could give them copies.”

— Davianna McGregor as cited by Summer Maunakea
(CREA-HI 2019, 16)

Part 2: Circle back to announce the recorded content is publicly available. The second part to closing the loop is to make the presentation materials publicly accessible, including a high level capture of the project purpose and process. Consider offering the high level summary of findings, and consider continuing to gather data from the public.

Best Practices to Process and Present Data

When processing the data gathered, consider the role of participation by energy sector professionals. Though energy sector professionals and non-energy professionals may be members of the community equally, consider being transparent about the percentage of community workshop data contributed by the energy sector.

When processing data, consider the demographics of the data gathered. Consider making sense of the data reported in relation to existing state or city demographic data (such as household income, age, or ethnicity).

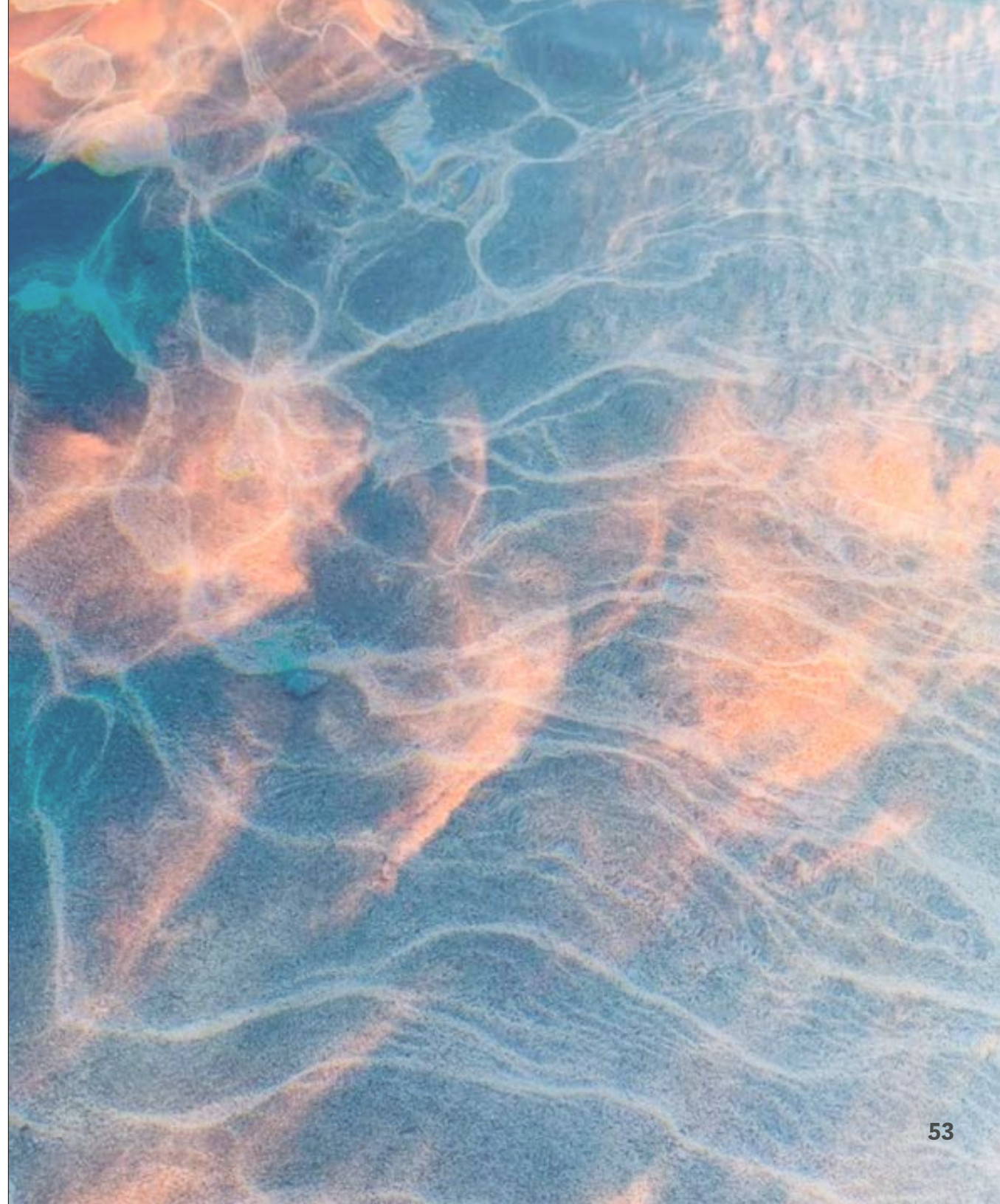
When presenting, be clear about the methods used to gather feedback data. Share the breakdown by type of method that make up the data being presented.

“We must prepare for the ho‘oulu that is coming, we must see ourselves as part of a larger network that moves to a more ancient, timeless, and joyful vision....It’s all about experiencing every word, thought and act as relationship-building, and it will not be easy. Or as my pilialoha, Luana Busby-Neff would say, who by the way was the very first to birth this phrase into the universe: ‘it’s a Kākou thing!’”

— Aunty Manu Aluli Meyer

‘Āmama, ua noa.

And thus, it is released.



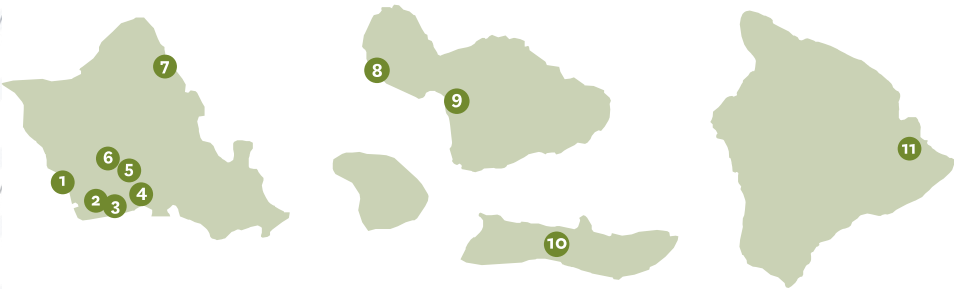
About the Project

This Playbook was developed as the culmination of the *Clean Energy Outreach and Community Engagement Support Services* Program carried out with HSEO by DTL Hawai‘i and Stephanie Chang Design Ink in the Spring of 2022.

The inaugural community engagements marked the launch of the HSEO’s community-based outreach and engagement program to both inform community members about Hawai‘i’s grid-scale energy ecosystem, gain insight into community perspectives statewide and to amplify those perspectives for policymakers and project developers to help guide their decision-making. This playbook will facilitate continued implementation of HSEO’s community outreach and engagement program.

Communities

The project was inclusive of the following communities, selected where existing and planned grid-scale renewable energy projects are located. They include:

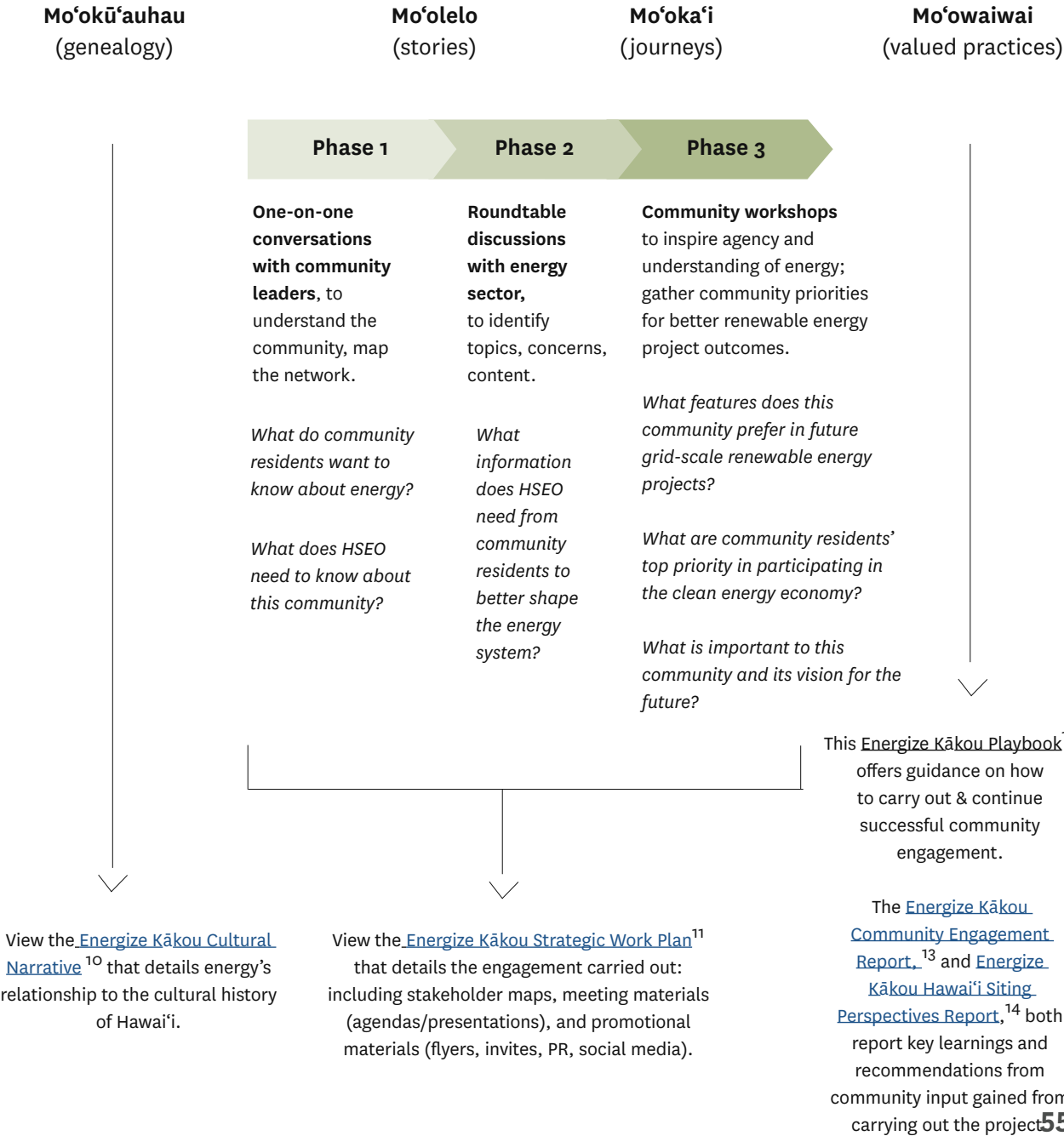


- 1) Wai‘anae
2) Kapolei & Kalaeloa
3) ‘Ewa Beach
4) Pearl City
5) Wai‘pio Village & Kunia
6) Mililani
7) Kahuku
- 8) Lāhainā
9) Kīhei
10) Moloka‘i
- 11) Pāhoa

Outcomes:

- An activated relationship between HSEO and community residents
- Communities feel a greater sense of agency/understanding of energy and its issues
- Communities feel heard; a foundation of trust is laid
- Community pilina is strengthened

Project Process and Deliverables





Glossary of Hawaiian Language

‘Ōlelo Hawai‘i (Hawaiian language) is highly nuanced and complex. Most words and phrases have multiple layers of meaning that are open to interpretation. A simplified translation offered here as a suggestion of meaning and is adapted from the *Hawaiian Dictionary* by Mary Kawena Pukui and Samuel H. Elbert.

- ‘āina** — land; "that which feeds" (See pages 12 – 13 of Playbook)
- aloha** — love (See pages 10 – 11 of Playbook)
- ha‘aha‘a** — modesty, humility, openness
- ho‘oulu** — grow, growth
- ‘ike** — knowledge
- kalo** — taro; an essential food staple since ancient times
- kākou** — a group of three or more; also to work together
- kānaka maoli** — Hawaiian person/people
- kilo** — the intentional practice of close, systematic observation, an expert
- kino** — body
- kuleana** — responsibilities and commitment; privileges
- kapu** — taboo, forbidden, prohibition
- kūpuna** — elder, grandparent's generation, ancestors
- kumu** — teacher
- koko** — blood
- lāhui** — nation, race, tribe, people
- mahalo** — thanks, gratitude
- mana** — spiritual energy
- mana‘o** — thoughts, ideas, opinions
- mauka** — inland, upland, towards the mountain
- mehameha** — solitary, lonely
- na‘au** — guts
- ‘oli** — chant (that was not danced to)
- pae ‘āina** — archipelago
- Papahulilani** — the space from above the head to where the stars sit
- pili** — entwined
- pilialoha** — close friendship, beloved companionship, beloved relative; loving association
- pilina** — union, connection, relationship
- pono** — goodness, uprightness, excellence
- pule** — prayer, blessing, grace

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Live Link URLs

To assist readers of a printed Playbook, the urls embedded in the Playbook text are fully articulated here:

1. [Energize Kākou Cultural Narrative](#)

https://energy.hawaii.gov/wp-content/uploads/2022/10/HSEO-Cultural-Narrative_FINAL.pdf

2. [IMahina](#), web-based app correlating personal states with the moon, developed by Nai’a Lewis and Salted Logic. <https://imahina.com>

3. [Foundations of ALOHA program](#) led by Miki Tomita
<https://eduincubator.org/our-work/#foundations>

4. [Pono Shim's Aloha Response Practice](#), for living aloha, bestowed upon him by his great-aunt Pilahi Paki. <https://www.oedb.biz/video-gallery/esoteric-meaning-of-aloha>

5. [Halau ‘Ōhia Hawai‘i Stewardship Training](#), to strengthen connection to inner and outer landscapes. <https://www.kekuhi.com/halau-ohia>

6. [Kalei Nu‘uhiwa’s work in exploring Mahina](#)
https://www.facebook.com/watch/live/?ref=watch_permalink&v=2790433797852352

7. [Energize Kākou Strategic Work Plan](#)
https://www.dropbox.com/sh/q4hoap2roj659iq/AACW6JbEI3aE9e8n6KQzYeS_a?dl=o

8. [University of Hawai‘i, Leeward Community College Hō‘ōia ‘Āina, Land Acknowledgement](#)
https://docs.google.com/document/d/1wckcluncQB1oHIMMGUtnTqTqoh43y_ghIOHHEnPTGxk/edit?usp=sharing

9. [Matthew Lynch's Land acknowledgment](#) as introduction to *Activating Relevance to Heal Our World: A Tita Perspective with Auntie Manu Aluli Meyer*. May 1, 2020. (0:28 – 1:25)
<https://www.youtube.com/watch?v=cxxoNYlCdYU>

10. [Energize Kākou Cultural Narrative](#)
https://energy.hawaii.gov/wp-content/uploads/2022/10/HSEO-Cultural-Narrative_FINAL.pdf

11. [Energize Kākou Strategic Work Plan](#)
https://energy.hawaii.gov/wp-content/uploads/2022/10/HSEO-Strategic-Work-Plan_FINAL.pdf

12. Energize Kākou Playbook

13. [Energize Kākou Community Engagement Report](#)
<https://energy.hawaii.gov/wp-content/uploads/2022/10/HSEO-Community-Engagement-Report-FINAL.pdf>

14. [Energize Kākou Hawai‘i Siting Perspectives Report](#)
https://energy.hawaii.gov/wp-content/uploads/2022/10/HSEO-Siting-Perspectives-Report_FINAL.pdf

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The Energize Kākou logo visually conveys the energy of ‘āina and the energy of community. Its name aspires to energizing the “we,” our collective togetherness in Hawai‘i, while also bringing a strong sense of community to energy, a shared resource.

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