Kūkulu Hou: A Vision to Reestablish and Rebuild the Mana of Kānaka ʻŌiwi

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A good vision must have a solid foundation. I draw upon my personal history as a contemporary Hawaiian leader and the vision I have for our lāhui. Built on the premise of reconnecting to the traditional practice of umu hau pōhaku, or inheriting and acquiring mana as foundational to our cultural beliefs and values, I offer Kūkulu Hou. The kahua of this essay is for our lāhui to reimagine and reconstruct vital spaces where resources can thrive once again, helping to reestablish our beloved nation. This vision articulates the future of a Hawaiian organization's commitment to empowering Native Hawaiian communities through the strength of our individual and collective mana. This moʻolelo shares stories and lessons from my personal, academic, and professional background, which demonstrates how intergenerational knowledge can be passed on and how we all must identify what we can impart now to rebuild the mana of our people for the next five generations. ʻIke nō i ka lā o ka ʻike; mana nō i ka lā o ka mana.

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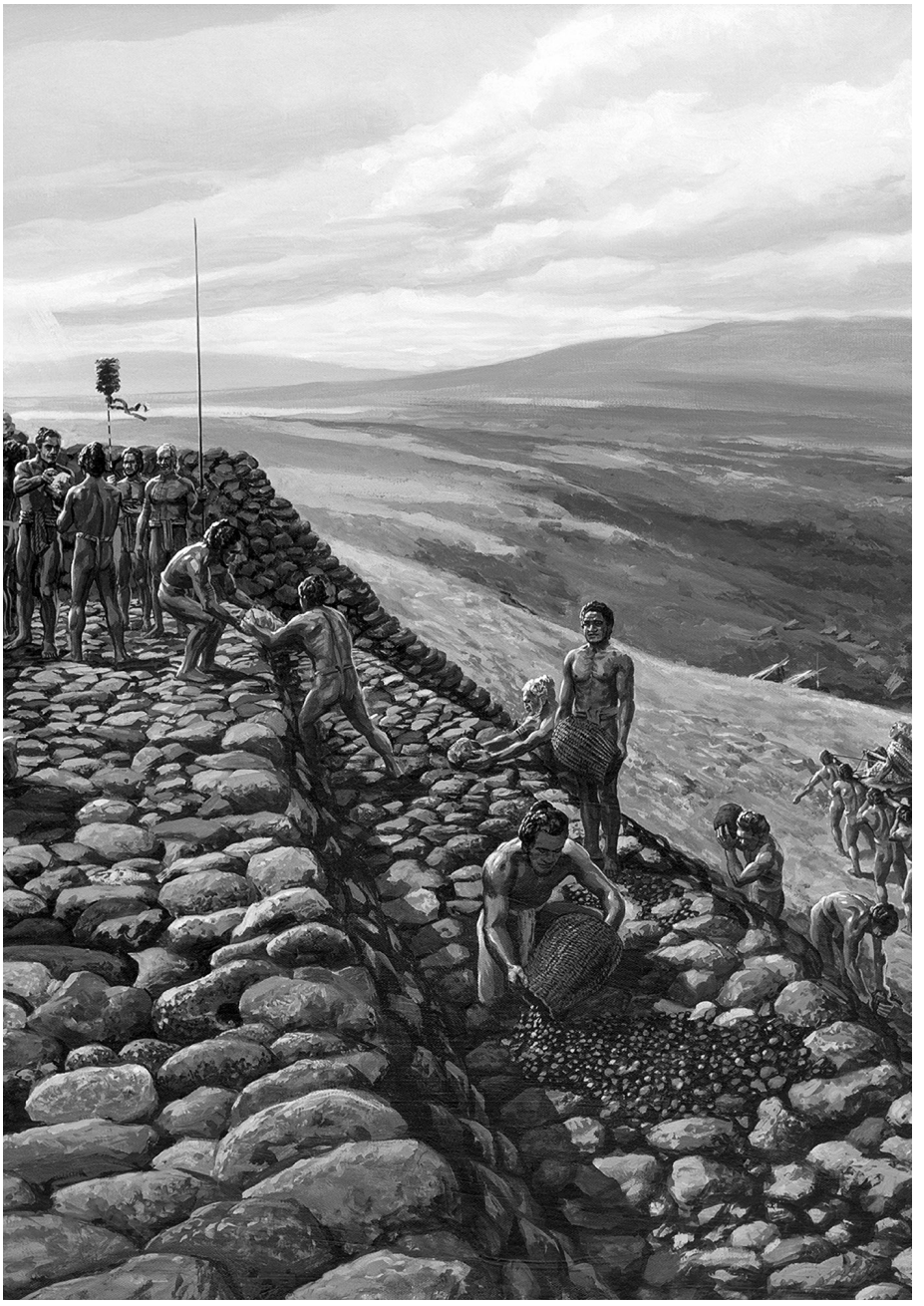

Herb Kāne, *Kamehameha Building Pu'ukoholā Heiau*

ʻO ke kahua ma mua, ma hope ke kūkulu.
The foundation first, the building afterwards.[1]
(Pukui, 1983, #2459)

On January 19, 2012, the Office of Hawaiian Affairs (OHA) Board of Trustees unanimously selected me as its new Chief Executive Officer, and in March 2012, I assumed the role of Ka Pouhana—a metaphor inspired by the deeply symbolic ʻōlelo noʻeau—describing the main post of the hale. Ka Pouhana is culturally erected from a Hawaiian proverb describing "the person on whom others depend for leadership, guidance, and help—the mainstay of the family or group" (Pukui, 1983). My charge for leading OHA as a Hawaiian institution and semiautonomous state agency includes the priorities of Moʻomeheu (Culture), Ea (Governance), ʻĀina (Land and Water), Mauli Ola (Health), Hoʻonaʻauao (Education), and Hoʻokahua Waiwai (Economic Self-Sufficiency).

As a present-day leader of a Hawaiian organization, I draw upon ʻōlelo noʻeau to guide my daily work, my leadership plans, and my vision for the future. Nā Ao Mālamalama, the guiding principles, for this moʻolelo (personal reflection) are:

1. E hana mua a paʻa ke kahua ma mua o ke aʻo aku iā haʻi.
   Build yourself a firm foundation before teaching others.
   (Pukui, 1983, #276)

2. Ma ka hana ka ʻike. *In working one learns.* (Pukui, Haertig, & Lee, 1983, #2088)

3. Nānā i ke kumu. *Look to the source.* (Pukui, 1972)

4. ʻAʻohe pau ka ʻike i ka hālau hoʻokahi. *All knowledge is not taught in the same school.* (Pukui, 1983, #203)

5. E lawe i ke aʻo a mālama, a e ʻoi mau ka naʻauao. *He who takes his teachings and applies them increases his knowledge.* (Pukui, 1983, #328)

Part of any good vision is the foundation on which it stands. The goal of Kūkulu Hou is to reconstruct and rebuild vital spaces where resources can once again thrive, helping to reestablish our beloved nation—our lāhui. This vision articulates the future of OHA as an organization empowering Native Hawaiian communities.

Kūkulu Hou is not merely about OHA, however; it is about mana. Mana is the human spiritual power originating in the supernatural and imbued with a mystic quality, as a reservoir of strength and authority. It is a sacred and divine inheritance from god to king to king's descendants. Mana also encompasses the individual's repertoire of skills, talents, knowledge (cultural and otherwise), and cultural behavioral norms. The concept of mana and the practice of Kūkulu Hou are affirmations of our cultural beliefs and values.

Contemporary Hawaiian leaders should continue to evolve their intrinsic Hawaiian worldview for consensus, collaboration, and rebuilding in the context of our culture and history, recognizing the forefathers and using the mana inherited from them to push forward as contemporary community leaders. I believe our mana and our abilities as Kānaka ʻŌiwi can harness this kuleana. Mana is both an abstract and concrete force with direct and indirect influences. OHA must seamlessly embed this Hawaiian epistemology into its concepts, messages, and actions.

Know in the day of knowing; mana in the day of mana.

Ka ʻaʻa (the challenge) of achieving these ideals is to dare oneself to be the conduit that connects worlds, channels knowledge, and traverses the portals between the world of the living and the realm of the ancestors. ʻIke nō i ka lā o ka ʻike; mana nō i ka lā o ka mana. Know in the day of knowing; mana in the day of mana. Knowledge and mana—each has its day. Another day may bring greater knowledge and greater mana than today.

Umu hau pōhaku is our practice of rock wall masonry used in constructing ancient temples and shrines, houses, and fishponds that required particular steps for resource gathering, site selection, construction planning, and training. Spiritually, cognitively, and physically, umu hau pōhaku demanded a very structured approach. Based on the ancient practice of umu hau pōhaku, the vision of Kūkulu Hou is outlined in four connected pieces, just as one would build a solid hale by its pou kihi. My vision is to continue reestablishing the Hawaiian lāhui by raising the mana of our people:

1. To articulate the resilient and positive cultural strengths of the Hawaiian heritage,

2. To identify contemporary disparities as gaps or challenges as a call to action for reestablishing the mana of kānaka maoli,

3. To analyze barriers to the unique social, political, and economic needs of Native Hawaiians and address the greater well-being of our people, and

4. To recommend ways to improve the conditions of Native Hawaiians, their families and communities, and the broader Native Hawaiian society or lāhui.

With its pouhana and pou kihi to form a new administration, my vision is to guide OHA to hoʻoulu lāhui aloha, to raise a beloved nation that empowers Hawaiians and strengthens Hawaiʻi.

E HANA MUA A PAʻA KE KAHUA MA MUA O KE AʻO AKU IĀ HAʻI. #276

My personal experiences and challenges as a teenager and young adult led me to want to help other people who were struggling in life. I was drawn to psychology. In high school, psychology piqued my curiosity about what leads people to do the things they do. I was interested in understanding people's behaviors and motivations, and psychology seemed to be a natural fit. Education was very important for me, but cultural learning and traditional ways of knowing balanced my approach to the conventional educational process. Before I could help others, I had to build a firm foundation to grow from.

As a young adult I was hānai'd by my great-uncle, who was pure Hawaiian, a mānaleo from Kīpahulu, Maui, and a very proud kāne. He was an inspiration for me and taught me our family genealogy as a way to connect to our inherited mana while encouraging me to continue gaining deep knowledge. He set a good example; he was able to adapt as a Hawaiian male while being the warden for a correctional facility. One of the most important goals he instilled in me was continuing my education. As a man, I revered his encouragement, and his support pushed me forward.

I received my associate degree at Kapiʻolani Community College and matriculated to the University of Hawaiʻi at Mānoa, where I completed my bachelor's, master's, and eventually my doctorate in clinical psychology. Looking back, I realize this

wasn't an easy pathway. It took three attempts before my acceptance into the Department of Psychology in 1992. At that time, very few Hawaiians went through this challenging program. I didn't know exactly what I was getting myself into, but I had the drive and intellectual curiosity for topics like abnormal psychology and mental health. The scientist-practitioner model was extremely grueling for me as a doctoral student, primarily because the curricula were very Western-based. I studied the lives and contributions of men like Freud, Maslow, and Pavlov. Midway through the program, I was motivated by a new sense of inquiry. I asked myself, "How are all of these Western best practices and empirically supported treatments going to help me to serve Native Hawaiian clients?" I became unique in the program because I began to develop my own theoretical orientation, which was focused on Native Hawaiian culture. In translating or dissecting problem-based learning into a Hawaiian methodology, I was incorporating traditional Hawaiian healing philosophy and art forms into Western academics. People began to refer to me as a maverick, because I was approaching Western psychological theories through a cultural lens.

My respect for Hawaiian leaders has always been paramount to the kahua of my work. I was a staunch haumāna of Dr. Kekuni Blaisdell and drew on his trail-blazing work in Native Hawaiian health that described how our physical health rates of today are entangled with the socio-political-environmental events of the past. I highly respect the work of Dr. Noreen Mokuau and her support of the mental and emotional needs of our people. There are many others, and I had the honor of training with some of them for years. My pursuit of knowledge truly escalated when I started immersing myself in the kāhuna traditions. As a child, my family practiced hoʻoponopono, so I was naturally drawn to this specific healing tradition from our ancient medical system. I began to understand the connections that I always thought were missing in standard Western practice. Eventually, I was asked by Alu Like to be part of hoʻoponopono training with Aunty Abbie Napeahi and Uncle Howard Peʻa, who formally trained me with four others. Being the youngest trainee with these two revered kūpuna was incredibly meaningful—so much so that midway through my clinical studies doctorate, I took a year and a half off to work with Alu Like in a program applying hoʻoponopono to at-risk Native Hawaiian youth. I integrated Western interventions and the research-based methods I had been studying at the university. Everyone thought I was crazy, but

I began to understand the connections that I always thought were missing in standard Western practice.

I found myself thinking, "'Eh, this is what I want to do." Although no one else was doing it, I was very enthusiastic about fusing Hawaiian and Western models into something much more inclusive and holistic. This was a cornerstone in my personal journey at a point where integrating sizes, shapes, and types of pōhaku built the foundation that I now stand on today.

Even before completing my doctorate, I realized my mana—my strength—came from a cultural kahua. Cultural practices have a healing foundation like that in psychology, including conflict resolution, therapy, and kūkākūkā. I set out to develop my own style, because I saw the need firsthand as a direct service provider in our communities. This became the basis of my research into how cultural identity impacts Native Hawaiian health and well-being. During my dissertation work, I found tremendous resilience and strength in cultural factors, which affirmed what I knew in my naʻau all along. I did my internship and post-doc fellowship at Tripler Army Medical Center, working on Molokaʻi, in Hāna, Maui, in the Koʻolaupoko area, and in Waiʻanae. These are all characteristically Hawaiian communities in need of support services. I began to develop my practice in the best learning environment that resonated with my passionate drive to take on my kuleana.

...it relates to the health and well-being of both individuals and the ʻohana, and how that spreads through a community.

As my career progressed, I found that targeting the health improvement of Native Hawaiians was well received. The reception from these communities was overwhelmingly positive after I crafted a Hawaiian approach, especially when I started with a historical understanding of cultural trauma and how it relates to the health and well-being of both individuals and the ʻohana, and how that spreads through a community. I offered a set of tools that combined Hawaiian values and beliefs with conventional medical health approaches. As the Kūkoʻolau Mauliola Program Coordinator at the Hāna Community Health Center, I understood that we still needed to tell people who were diabetic about Metformin or hemoglobin A1c levels, but that was not more important than identifying what foods our clients ate. We started telling our Hawaiian patients that our kūpuna never had diabetes; that diabetes resulted from the introduction of Western foods and sedentary lifestyles. They quickly recognized personal connections to the health education we were providing from their own experiences of eating a Western diet with additives, preservatives, chemicals, and dyes. A clinician sometimes has to tell patients what they can or

cannot eat as a vital educational component of this type of work. I found it more valuable and incredibly successful if our sessions looked at the benefits of ʻulu, ʻuala, poi, and fish along with recommendations to avoid consuming too much fat or juice or soda. My patients actually paid attention to that method. Yet when I came across a young, single Hawaiian mother with four kids, I was only too aware of the countless barriers she faced, with no choice but to buy white rice, white bread, pork and beans, cereal, and soda while making ends meet. These themes started informing my work while my methods of practice were evolving into a vision for change.

I continue to receive frequent inquiries from people curious about working with Native Hawaiians in the arena of health and well-being through our traditional customs, practices, and beliefs as Kānaka ʻŌiwi. In terms of Mauli Ola, my philosophy is rooted in the healing arts that thrived in generations not long past. This involves understanding mana as a powerful source of strength for ourselves, our families, and our community. Mana is both inherited and acquired. Inherited mana includes ka wā ma mua, the historical and cultural strengths of our past that can guide us in the present day, and comes from the genealogy of our people and our ancestors before us. The past we have inherited includes the resilience to pull us forward as a collective.

Years of cultural loss and disintegration influenced the assimilation of our people and the type of mana we each inherit. Some of us have had an extremely difficult time adapting to 21st-century standards of Native Hawaiian wellness, in health, education, economics, and many areas of social equity. With the kuleana that I ʻauamo in my current role as Pouhana, I know that leaders need to reconstruct the emotional, social, cultural, physical, cognitive, material, and economic factors for well-being within our contemporary kauhale. Leaders of the aliʻi trusts and Hawaiian service organizations can now come together to strengthen the mana for the next five to seven generations in all of these areas so that we no longer look through the lens of inequity.

Ma ka hana ka ʻike. #2088

I share my vision of Kūkulu Hou because I believe we need open, transparent, and accountable leadership. We need to move away from the microcosms of single-service areas or siloed disciplines and toward systemic collaboration within our society again. Many gains are being made at the programmatic and organizational level across Hawaiʻi. Now is the time to begin sharing across communities and institutions, to decentralize this work as our chiefs did. Let us draw on the strength and determination of our aliʻi and return to the pathways of konohiki management and makaʻāinana expertise. I see this as the true core to healing cultural loss and disenfranchisement from the land, politics, and collective success. Within the framework of Kūkulu Hou, rebuilding ourselves means that we can all become practitioners who are healing our families and our communities. It's not just about blood pressure, cholesterol, and blood sugar; we need to remove these symptomatic boxes and envision systemic change. What happens if you don't have the right environment, or access to good food, enough farms where people can sustain a comfortable living by growing vegetables or ancestral staples like kalo or ʻulu, where you're living on a fixed income as part of the lower socioeconomic class? We must reconnect with one another, with our history, and with the spiritual and physical realms to address these questions with a true sense of lāhui.

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Building coalitions among community stakeholders will positively impact Native Hawaiian well-being for future generations at all levels of our lāhui. Kūkulu Hou is not only a process for the administrative helm at the Office of Hawaiian Affairs, but also a call to action—to kūkulu our once thriving homeland with our people as its stewards. Coming from a clinical health background, I saw the opportunity to come to OHA to make an impact in the areas of advocacy, research, financial and land resource management, and community engagement. Every single one of us deserves better, and I am here to lead this vision.

I was attracted to the Office of Hawaiian Affairs because of its strategic plan in the areas of Moʻomeheu (Culture), Ea (Governance), ʻĀina (Land and Water), Mauli Ola (Health), Hoʻonaʻauao (Education), and Hoʻokahua Waiwai (Economic Self-Sufficiency) to empower Hawaiians and strengthen Hawaiʻi. As one health professional helping one individual, I had limited impact. But through the lens of

OHA's strategic plan, I could see myself making a greater impact through Kūkulu Hou—to reestablish and reaffirm our cultural foundation to rebuild a community of overall well-being, and to aspire to greater mana for our people beyond the day-to-day barriers we are experiencing today.

We absolutely know that safe, clean, permanent housing is related to our health outcomes, that higher education attainment means better employment, and that a thriving land depends on active cultural practices and language. When we set each distinct pōhaku, those connecting parts all contribute to greater confidence and well-being. Mana is not just what or whom we descend from, but also what we do for one another in the present. The vision and mission of OHA has yet to be realized as we struggle beyond our identity as a state agency and toward our reality as a Hawaiian organization. In some ways, this is similar to identifying and diagnosing the issues clients face in therapy. For example, while identifying conflict, cultural trauma, loss, and disenfranchisement in the community of Wai'anae and how individuals were affected, I found that the organizations serving them were affected as well. Community transformation comes through internal and external rebuilding. This means we have an opportunity of reconnecting with a cultural foundation and applying a guiding philosophy such as Kūkulu Hou to build, establish, and reaffirm our strengths and the resilience of our cultural heritage. Building an organizational culture within OHA that actually embodies its Hawaiian values may not be easy, but erecting each paia with a firm foundation was never meant to be simple.

I envision greater political and economic empowerment for our lāhui. Matters of education, health, and housing would be easier to address if we had the political governance model to support those structural needs. Similarly, if we had a thriving economic base of native lands consistent with cultural preservation, honoring sacred sites, caring for iwi kūpuna, and restoring wahi pana, we would have greater autonomy. However, community leaders need to be grounded in both worlds, visionaries who can walk in two worlds while guiding the path for the next generation to assume leadership. Both Western and Kānaka 'Ōiwi modalities contribute to the intellectual curiosity and critical thinking needed to address the challenges we face as indigenous aboriginal people in our homeland. Many of us can study law, but to be an attorney who grows our lāhui while advocating for indigenous Hawaiian rights at the highest levels of universal leadership and fostering the governance traits of our ali'i as emissaries and diplomats throughout

the world requires an incredible force of mana. This is also true for non-ʻōiwi who appreciate the island lifestyle and who identify with our values and seek to protect them.

Those in positions of Hawaiian leadership must have a higher sense of ethics to be responsible and accountable to our people. We need to become much more transparent in our actions. At OHA, we need to balance the state system with the mana we have inherited as an organization, mana deeply rooted with Hawaiian leaders of the past who would want us to be accountable for our actions in the present. We have to be more resourceful, make every dollar count, and maximize our resources across our service sectors. There has to be a balance of responsible financial sustainability with the resources needed to support the community. My vision for Kūkulu Hou at OHA is to create partnerships to leverage resources for the collective good. In my experience, from my kūpuna and kumu, that's what leadership is all about.

Nānā i ke kumu

One characteristic all of my kumu shared was courageous mana, a true source of the depth of their ʻike. Part of my training was to remain thoughtful and come up with sensible solutions. I have been inspired to achieve greater heights in my Hawaiian leadership style and to carry these traditions forward. My mentors inspired me to methodically take on challenges. They understood the needs of the people, family, and community. It was a selfless kind of mana. That's the kuleana I was shown. Aunty Malia Craver always said, "People goin' recognize you when they keep coming back. It's when they don't come back, you should be concerned." Hoʻoponopono traditions place immense value on balance and fairness. When we seek resolution, we should seek it through the relationship between man and the akua, man and the ʻāina. This spiritual connectedness to a higher power, ʻaumakua and akua, is instrumental in the leadership values I acquired through the mana of my kumu's teaching. I continue to balance the mana I have inherited and the mana I have been chosen to acquire throughout these years. Perhaps one of those lessons imparted from the values of my kumu is that we are all constantly acquiring mana, and if we stay true to these guiding principles and this ancestral wisdom, we will become stronger, more effective, and more selfless.

ʻAʻohe pau ka ʻike i ka hālau hoʻokahi. #203

As we rebuild the mana of our people, we must identify and train the next generation of leaders to walk in both worlds and lead in contemporary society while remaining firmly grounded in the inherited ancestral foundation. We must do this now so leadership traditions will carry on when the time comes to transition to another phase in this pathway. This is not a classroom process. I gained my own style of mentoring and passing on ʻike from Earl Kawaʻa. He taught me about being a practical mentor and that teaching happens in the loʻi, in the māla, on the airplane, at the coffee shop, when you are eating lunch. Every moment is a teaching moment; every decision has a teachable component. Good haumāna exude initiative and motivation and are willing to learn. You have to have openness and drive to take on this type of kuleana. The challenge from our kūpuna is that you have to kūkākūkā. You have to sit down and talk story. A trusting relationship forms between teacher and haumāna. I am fortunate for all I've learned, but if I don't share my knowledge, no one will benefit, and the lessons of my kumu do not have a future. If we're going to build the next generation of Hawaiian leaders, we have to pass on what we know, including our skills, intellect, and values. This is also how we honor our kumu and ensure a better future for our families, communities, and Hawaiian organizations.

As a mentor I spend more time with Kealoha Fox (Ka Pou Kākoʻo Nui, Office of Hawaiian Affairs) and Keola Chan (Ka Pounui, ʻAha Kāne), because they are ready to receive this type of learning and apply it in their development. It's hard to come across haumāna that exude that initiative and motivation and who are willing to learn. They are like sponges. Both exhibit the openness and drive necessary to take on this type of kuleana within Hawaiian organizations. I'm fortunate that I have found these two willing individuals to train, because they think holistically. They are excellent examples of how contemporary leaders help transmit mana reciprocally while rebuilding. It's not easy to do both simultaneously, but if we have a team of trusted individuals to help that vision become reality, then the vision will one day be realized. Mentoring also allows me to grow as a mentor, because I must continue learning to effectively lead. Mentoring also requires me to share intimate knowledge, including the intentions, goals, methods, and processes of my decision making. If we're going to build the next generation of Hawaiian leaders, we have to be transparent with our past and present trials and successes. Doing this equips younger Hawaiian leaders with a solid kahua, sturdy pōhaku, and stable paia.

Building leaders involves a critical thinking process on how to problem-solve and how to integrate dualistic concepts into practical reality. People in positions of leadership must recognize the need to identify those to whom they can impart their knowledge and skills. It would be irresponsible of us as leaders not to do that. When we talk about succession planning in organizational business, we need to keep in mind that it is important to transmit mana to our future leaders. This is not only part of succession planning, but also part of leaving our own legacy. I want the next generation of leaders to understand the mechanics, technical concepts, beliefs, and values as their foundation for meeting the challenges that leadership will bring. I want to be confident that those I have trained and mentored will carry on those traits. They will ultimately become leaders in their own way, but I want to give them their foundation.

...it is important to transmit mana to our future leaders.

Ka lehua kū mākua, to stand as if you are your own parent. My kumu Hōkūlani Holt-Padilla taught me this piece of wisdom. As her student, I learned that a plant is a manifestation of the mother. We want to be manifestations of our ancestors, teachers, mentors, parents, grandparents. In this way, the transmission process is extremely important. All teachers hope their haumāna will grasp what is transmitted and embrace the skills they are being taught. Our kūpuna shared their best knowledge for their best students to carry on. That is succession from a more cultural perspective. You can recruit a chief executive officer, but there are no guarantees that the new CEO will come in with the same values, guiding principles, or relationships as the previous leader. Hawaiian leadership must have cultural rootedness in addition to organizational management skills. We all have our own aspirations for what Hawaiian leaders should be, but I submit that Kūkulu Hou requires people to build on existing skills even as they develop their own mana. Future leaders will have the opportunity to acquire their own achievements and successes based on the knowledge and wisdom of their forebears. My responsibility to those I teach is to guide their success in terms of skill and kuleana of being a pou nui or pou kākoʻo nui within their own hale. I hope other leaders in the community will consider taking this approach to increase the momentum inherent in our future leaders. As we consider the intergenerational passing of knowledge, we should identify what we can impart now to rebuild the mana of our people for the next five generations.

E lawe i ke aʻo a mālama, a e ʻoi mau ka naʻauao. #328

Looking toward the vision of a vibrant lāhui, I recognize diplomacy is an art. If politics is the art of possibilities, then diplomacy is the mastery of opportunities. The emotional, spiritual, and physical well-being of Hawaiians is contingent on a healthy ʻāina resulting from Hawaiian stewardship of the land. This is tied to the collective mana that is establishing the reality of our own political future. A Hawaiian political governing entity will allow us to determine our own destiny, and this is critical to Kānaka ʻŌiwi. Others have had years of dictating, determining, or influencing how much success we should or should not have in our own homeland. If we want to aspire to the greatest heights of mana as Kānaka Maoli, we must no longer ask for permission. We need to understand the politics of making that reality possible and exercise the diplomatic skill to set our own borders and establish the foundation of resources for our nation.

We inherited the right to our own political destiny—our inherent sovereignty—from our queen and the monarchs before her—our aliʻi, our mōʻī. However, we have to Kūkulu Hou—we have to rebuild our nation via communities. We do not have to live in the shadows of archaic Hawaiian stereotypes. This might be the greatest time for Kūkulu Hou with a shared vision to reestablish and rebuild the mana of Kānaka ʻŌiwi for generations to follow. This vision is not exclusive of non-kanaka who live in Hawaiʻi; kānaka have a long history of leading harmonious communities that include others while remaining fair to Native Hawaiians.

If the pillars are not properly set, the house shall collapse.

Inā paʻa ʻole nā pou kihi, hāʻule ka hale. If the pillars are not properly set, the house shall collapse. Kūkulu Hou is to rebuild our nation together, protect our ancestors, and inherit mana through increased achievements in education, health, housing, and assets and resources. It is also about the collective sharing of resources and mana over time, from generation to generation, through strength and asset building. Mana is the reservoir of strength for our lāhui. Mana is our legacy!

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About the Authors

Dr. Kamanaʻopono M. Crabbe received his doctoral degree in clinical psychology from the University of Hawaiʻi at Mānoa in 2002. Focusing his academic and professional career on improving Native Hawaiian well-being, he has served as the director of psychology training at the Waiʻanae Coast Comprehensive Health Center and established the ʻAha Kāne, Foundation for the Advancement of Native Hawaiian Males. Dr. Crabbe also serves our community as a hoʻoponopono prac-

titioner (trained by kūpuna Abbie Napeahi and Howard Peʻa) and chanter (trained by Kumu Hōkūlani Holt-Padilla). In 2010, he joined the Office of Hawaiian Affairs as its research director, focusing on demography, land, culture, and history projects. In March 2012, Dr. Crabbe was appointed the CEO for the Office of Hawaiian Affairs (OHA), a semiautonomous state agency whose primary charge is to empower Hawaiians and strengthen Hawaiʻi. As OHA's Pouhana, the main post of the hale, he has grounded the organization in Kūkulu Hou, his vision to reestablish and rebuild the mana of Kānaka Maoli. Dr. Crabbe directs OHA's efforts in addressing its strategic priorities of Moʻomeheu (Culture), Ea (Governance), ʻĀina (Land and Water), Mauli Ola (Health), Hoʻonaʻauao (Education), and Hoʻokahua Waiwai (Economic Self-Sufficiency).

As Ka Pou Kākoʻo Nui of OHA, Kealoha Fox is in charge of supporting the executive offices of its CEO as executive manager. She is also responsible for the leadership of OHA's initiatives for Mauli Ola (Health) and those priority projects and partnerships within its administration that address the social determinants of Kanaka ʻŌiwi well-being. Since 2012, Fox has been fulfilling her current role by supporting Kūkulu Hou as a vision and indigenous leadership framework for OHA to fulfill its vision to raise a beloved nation. From 2010 to 2012, Fox was a research analyst in OHA's Research Division under the direction of Dr. Crabbe. She holds undergraduate degrees from Hawaiʻi Pacific University and is a graduate of Argosy University of Honolulu with a master's degree in clinical psychology. She is currently a doctoral candidate in clinical research and biomedical science at the University of Hawaiʻi at Mānoa. In addition to their collaborations at OHA, Dr. Crabbe has mentored Fox since 2006, when she was a clinical psychology practicum student and hoʻoponopono haumāna in Waiʻanae.

Note

1 Author's translation.