Kūlana Noiʻi

Version 2.0

"A lot of the relationship building happens through having the same values. We recognize that they are busy but it means a lot when they come. Working side by side helps us to understand their question a little better."

KANALOA BISHOP

"It boils down to storytelling. The researchers are helping to tell our stories. Them coming to community work days helps them to tell their research stories better."

HIʻILEI KAWELO

"Every place requires a certain way of acting. For community, everything is guided by the place. The research questions are guided by place."

DR. MEHANA VAUGHAN

"All we are asking for really is to build a good relationship and clean up after yourself."

KEAHI PIʻIOHIʻA

"Scientists can be scared when they are not from here and not sure what to do or what the protocol is. Stewards can be welcoming and help show the best way to come and do research."

PARTICIPANT
2017 HEEIA SCIENCE TO MANAGEMENT SYMPOSIUM

"Often times we think of research as an external thing but we do research ourselves. I want to encourage that. Research doesn't need to be only from the outside."

HIʻILEI KAWELO

"The normal trajectory is that researchers develop the questions first and then say 'I want to do my research here.' We want to move towards questions that come from community and research done in collaboration with community."

DR. ROB TOONEN

"It's hard to get researchers who are so focused only on their research and not the bigger fishpond picture. It's hard. We want people to think on a larger scale at the ahupuaʻa level.'"

KELIʻI KOTUBETEY

"Whether you come from a place or not, if you want to do research in the area, you need to listen to the story that ʻāina has to tell. Introduce yourself to ʻāina; make a connection to have a relationship and kuleana. Spend time in ʻāina so you can listen to what is needed."

PARTICIPANT
2017 HEEIA SCIENCE TO MANAGEMENT SYMPOSIUM

"Getting dirty, physically being there, listening to voices, sitting and working alongside - it's not always built into people's schedules in the academic world. But you need to force it and sit and listen to understand the issues."

PARTICIPANT
2017 HEEIA SCIENCE TO MANAGEMENT SYMPOSIUM

COVER PHOTO: HEʻEIA AHUPUAʻA
KELIʻI KOTUBETEY

Foundational Concepts

kū.lana:
nvs. Station, rank, title, condition, position, place, quality, grade, rating, reputation (see ex., kuene), stance, attitude, poise, carriage, posture, situation, patch, site; outstanding, prominent (kū, stand, + -lana, nominalizer)

noi'i:
vi. To seek knowledge or information; to investigate; investigation, examination, research, searching for even the smallest detail

Pukui 1986

NAMING

The name Kūlana Noi'i was chosen with careful intention to describe how an individual carries themselves (their posture and carriage) as they seek knowledge or information. This concept was inspired by the rigor of hula: there is function, purpose, and intent of the dance layered behind the physical movements, and in some ways, these things can only be conveyed by the poise and attitude that permeates each motion. Kūlana Noi'i speaks to the poise and attitude that permeates every action and decision in the research process.

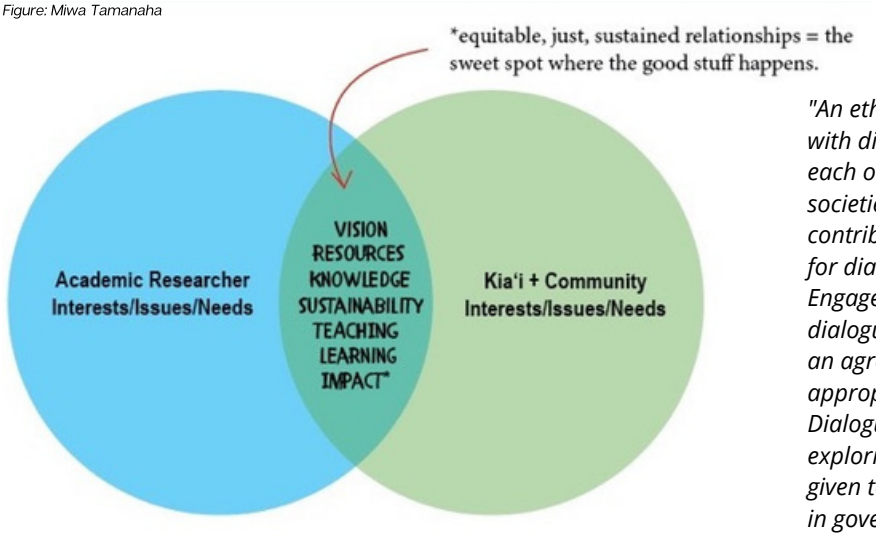
HAWAIIAN LANGUAGE

Throughout this document, we often use 'ōlelo Hawai'i (Hawaiian language). In these cases, we have provided a brief interpretation in English and/or linked to translation resources. 'Ōlelo Hawai'i is highly nuanced and complex, and most words and phrases have multiple layers of meaning that are open to interpretation. Translation resources included here do not pull from a single source; instead, the most appropriate definition is provided based on the best assessment and expertise of the editors. We encourage non-Hawaiian speakers to take time to explore the varied interpretations of 'ōlelo Hawai'i used here and form a deeper understanding of their significance.

INTENTIONS AND LIMITATIONS

Our intention is <u>not</u> to provide a compliance standard or checklist for achieving reciprocal community-research partnership. Instead, the Kūlana Noi'i serves as a starting point for deeper conversation and lays out a set of ideas, values, and behaviors that when applied alongside hard work can build more just and generative relationships between researchers and community. The Kūlana Noi'i are not unidirectional, but rather reflect the perspectives and responsibilities of both community members and researchers entering into a partnership together. We recognize that researchers and community members are not distinct entities, nor are they monolithic. Those who engage in research also belong to communities and community members apply their own set of methods to systematically seek out information and create new knowledge. Equitable and sustained relationships can form where the interests of research and community overlap.

Figure: Miwa Tamanaha



"An ethical space is formed when two societies, with disparate worldviews, are poised to engage each other. It is the thought about diverse societies and the space in between them that contributes to the development of a framework for dialogue between human communities. Engagement at the ethical space triggers a dialogue that begins to set the parameters for an agreement to interact modeled on appropriate, ethical, and human principles. Dialogue is concerned with providing space for exploring fields of thought and attention is given to understanding how thought functions in governing our behaviors." (Ermine 2007)

ORIGINS

Hundreds of research projects are conducted each year focused on the natural resources of Hawai'i's upland, coastal, and marine ecosystems. However, the consistency with which community perspectives and cultural practices are integrated into research efforts and decision-making processes that impact Hawai'i's resources and ecosystems is highly variable. In particular, these natural resources are integral to the livelihoods, cultural practices, and religious traditions of Native Hawaiians, who too often have not had a voice in decision-making processes involving natural resource management. Our motivation for developing the Kūlana Noi'i arose from a very real and practical need for establishing reciprocal, non-extractive research partnerships in the communities where we and our students practice science.

The spark that led to the development of this particular guidance came from conversations with place-based stewards in the He'eia ahupua'a (land division). He'eia is the site of a vibrant movement to restore native ecosystems and revitalize customary forms of resource stewardship with several well-established kia'i (caretaker) organizations leading the way. He'eia is also the nexus of a number of overlapping federal and state conservation initiatives and the focus of intensive research efforts from the University of Hawai'i at Mānoa and the nearby Hawai'i Institute of Marine Biology. For example, at the time the Kūlana Noi'i were developed in 2016 there were more than a dozen active research projects in the 88-acre He'eia Fishpond, each with its own team of faculty, graduate students, and outreach experts.

Local kia'i expressed a need for a set of guidelines to help ensure that the many research projects focused in He'eia engage in equitable and reciprocal partnerships with those connected to and caring for the ahupua'a. In response to this need, a partnership was formed between the University of Hawai'i Sea Grant College Program, Kua'āina Ulu 'Auamo (KUA), the Hawaiian Islands Sentinel Site Cooperative, and the He'eia National Estuarine Research Reserve, among others.

The Kūlana Noi'i are the result of this partnership, as well as other past and current engagement activities between communities and researchers. In particular, the Kūlana Noi'i draw heavily from a process facilitated by KUA.

In 2014, KUA convened an informal committee of friends, advisors, and emerging professionals to articulate thoughts and ideas about how to foster more equitable and productive relationships between communities and research entities (KUA Research Committee, 2014). KUA is a local nonprofit that serves as a backbone organization for community-based natural resource management, and this effort was initiated as a jumping point to empower community discussions around this topic. The committee's work is incorporated throughout this document.

The Kūlana Noiʻi also include concepts from small group discussions during the 2017 Heʻeia Science to Management Symposium, workshops with stewards and researchers at the Heʻeia Fishpond, the Waianae Coast Comprehensive Health Center Research Project Proposal Review Guidelines, the Waipā Research Guidelines, and the Molokaʻi Climate Change Collaboration Lessons Learned developed by Ka Honua Momona. The Kūlana Noiʻi were also informed by a review of the greater body of academic literature on Community-based Participatory Research (see references for examples).

Kūlana Noiʻi was originally conceptualized as and continues to be a living document. This second edition draws insight from more than 35 workshops conducted over three years, through which more than 600 community members, resource stewards, and researchers were trained in the best practices of the Kūlana Noiʻi. The ideas, concerns, and perspectives raised through collaborative dialogue in these workshops are integral to the updates and improvements made in this second edition of the Kūlana Noiʻi.

STRUCTURE

This guidance is composed of eight kūlana or standards that reflect the most common guidelines and best practices for community-researcher partnership found across a broad analysis of local, regional, and international sources. Each kūlana is broken down into more detailed best practices and guiding questions for discussion. The guiding questions are especially important because the Kūlana Noiʻi are a process-oriented guidance. **We do not offer a blueprint for community-researcher partnership but rather a resource to facilitate open conversation and clearly articulated expectations between the community and researchers.**

The kūlana are grouped into two sections:

Building and Nurturing Pilina (Relationships): Outlines practices for establishing a foundation of strong and equitable partnership. Many of these kūlana can (and should) be practiced before a research question emerges and a proposal is developed.

Aʻo aku, aʻo mai / Aloha aku, aloha mai (Knowledge given, knowledge received / Love given, love received): Includes practices and questions to be considered once a community-researcher relationship has been established. These kūlana can help guide a collaborative research effort to achieve more impactful outcomes that benefit all partners in the long-term.

HOW TO CITE THE KŪLANA NOIʻI

Kūlana Noiʻi Working Group. 2021. Kūlana Noiʻi v. 2. University of Hawaiʻi Sea Grant College Program, Honolulu, Hawaiʻi.

The Kūlana Noiʻi were developed through a highly collaborative process. They do not belong to any single organization or institution but are rooted in the collective knowledge, insight, and many years of effort contributed by communities, organizations, and experts across Hawaiʻi.

FURTHER KŪLANA NOIʻI SCHOLARSHIP

For a more detailed accounting of Kūlana Noiʻi theory, origins, and institutionalization please reference:
Alegado RA, Hintzen KD, Tamanaha M, Asuncion B, Bottjer-Willson D. (2021) ʻKūlana Noiʻi: a kanaka ʻōiwi-centered indigenist axiology for conducting research with communities' in Stephens J and Pipe L (Eds). IGNITE: A Justice-Forward Approach to Decolonizing Higher Education through Space, Place, and Culture. Wilmington, DE: Vernon Press, in review.

CURRENT KŪLANA NOIʻI WORKING GROUP MEMBERS

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MĀKĀHĀ
PHOTO: KELIʻI KOTUBETEY

HALE KIA'I
PHOTO: SHIMI RII

Building and Nurturing Pilina

Respect
The history, people, and place are respected through understanding, acknowledging, and honoring local culture, traditions, knowledge, and wisdom.

Reciprocity
The relationship between researchers and community is reciprocal rather than extractive.

Self-Awareness and Capacity
Be aware of and address your place, intentions, power, and value to the place both as an individual and a representative of a group or institution (such as a community organization, university, or government agency).

Communication
Pursue inclusive, transparent, and open communication throughout the research process.

A‘o aku, a‘o mai/Aloha aku, aloha mai

Maintain a Long-Term Focus
All research projects contribute positively to the effort to mālama (care for) this wahi (place).

Community Engagement and Co-Review
Promote co-learning and co-development of methods, strategies, goals/objectives, and outputs/outcomes to be adaptable to local place, people, climate, resources, and needs.

Knowledge Stewardship
As part of their kuleana to place, ancestors, and descendants, communities have access to and ability to utilize data. Communities have decision-making power in determining how information and data are shared.

Accountability
When a project fails to meet these kūlana, the community and researchers work together to identify problems and adjust the project accordingly.

Respect

The history, people, and place are respected through understanding, acknowledging, and honoring local culture, traditions, knowledge, and wisdom.

BEST PRACTICES

- **Respect and protect the interests of the community** as the ultimate source and utilizers of research (KUA Research Committee, 2014).
- **Know the history of people and places** where the research is being conducted.
- **Knowledge comes in many forms**. Customary and local community knowledge is valid and on par with data collected by researchers (KUA Research Committee, 2014).
- **Be maka'ala (attentive) and listen** as a way of demonstrating respect (He'eia Science to Management Symposium, 2017).
- **Understand the importance of asking permission** when entering a place or engaging with a community, communicating your intentions with respect, and keeping the community informed of your activities. **If denied permission, work to understand why and adjust** (KUA Research Committee, 2014).
- **Learn and understand cultural practices and protocol**.
- **Be cognizant of social roles and act accordingly** (for example, roles based on gender or age).
- **Consider the physical impacts of research activities on the place**. Include community in planning for when and where equipment will be deployed or sampling will occur. Remove all equipment and restore the site to its original condition after research is completed (Paepae o He'eia Kūlana Noi'i Workshop, 2017).

GUIDING QUESTIONS

- What is the history of this place?
- What is the history of wrongs that occurred in this place?
- What are the significant ka'ao and mo'olelo (legends and stories) of this place? What are the wahi pana (storied and sacred places)? Who are the akua (elements, natural phenomena, gods), 'aumakua (ancestral guardians), and kūpuna (ancestors or elders) of this place?
- What are the customary practices of this community?
- How is knowledge produced, recorded, and transmitted in the research context and community context? What or who are trusted sources of knowledge?
- What are the best ways to ask for permission to engage in this research and work?
- How will the place be physically impacted by research activities? How might those activities impact community interactions with place (restoration, resource use, ceremonies)? How can those impacts be mitigated or minimized?

Reciprocity

The relationship between researchers and community is reciprocal rather than extractive.

BEST PRACTICES

- **Those who learn from the land also give back to the land.** Researchers should support community efforts, work with the land, touch the land, and spend time hands on (KUA Research Committee, 2014). Community members communicate as clearly as possible their expectations and specific needs for support (for example, participating in work days, conducting educational programing, assisting with grant writing, or providing data for permits).
- **Both researchers and communities are willing to serve as teachers.** For researchers, this can involve teaching community members and students about their research, or training them to participate, throughout the course of their study (Waipā Research Guidelines). For community members, this can involve sharing knowledge of the places they steward.
- **Articulate the burden of labor and time asked of all project partners.** Be mindful of the time communities give for meetings, talk stories, presentations at any scale (KUA Research Committee, 2014).
- **Agree on a method for compensating community members adequately for their contributions and time**, if needed. Compensation does not always need to be monetary, but can include time spent with the community and supporting their efforts (for example, volunteering at work days, attending fundraising events, or training staff in research methods) (Paepae o He'eia Kūlana Noi'i Workshop, 2017).
- **Researchers share information about academic deadlines and calendars with the community.** Community members are mindful of the implications of these timelines (for example, conducting research in a timely manner so that students can graduate).
- **Share the budget fairly among partners** (Burhansstipano, Christopher, & Schumacher, 2005).
- **Community and researchers are full collaborators in projects.** Strongly consider including a representative of the community as a Co-Principal Investigator on the project.

GUIDING QUESTIONS

- How will those involved in the research contribute to the community?
- What investment is being asked of the community and researchers at each stage in the research process (time, labor, etc.)?
- How will community members be compensated for their investments?
- How will the budget be allocated among partners?
- What are the direct benefits of research to the community? When and how will the community access those benefits?
- How can community and researchers continue to nurture the reciprocal relationships built through projects? (Oliveira & Wright, 2016)

Self-Awareness and Capacity

Be aware of and address your position, intentions, power, and value to the place both as an individual and a representative of a group or institution, such as a community organization, university, or government agency (KUA Research Committee, 2014; Fletcher, 2003).

BEST PRACTICES

- **Recognize that a relationship between community and researchers is a long-term commitment**, and that building trust requires time and effort. Do not commit to a relationship if you are uncertain about your ability to follow through on that commitment (KUA Research Committee, 2014).
- **Know yourself, your intentions, and your value to the place in which you work.** These can be evolving, but be aware and use this knowledge to work thoughtfully and effectively (KUA Research Committee, 2014).
- **Introduce yourself as an individual** (for example who you are, where you come from, what motivates you, not just your professional title or role) (KUA Research Committee, 2014).
- **Be cognizant of differences between the worlds of the researcher and the community** (different time scales, power dynamics, webs of relationships, research priorities, vested interests).
- **Recognize that your actions can affect a web of relationships** (KUA Research Committee, 2014).
- **Acknowledge that research is not culturally neutral** (National Congress of American Indians Policy Research Center, 2009).
- **Ground community-based work in human rights, social and environmental justice, and equity** (KUA Research Committee, 2014).
- **Be attentive to the capacity of other project partners** (try not to be unrealistic) and your own personal capacity (avoid overpromising) (KUA Research Committee, 2014).

GUIDING QUESTIONS

For researchers:

- Do you see this as a long-term focus of your research? What are your other commitments?
- How do your intentions, research, and long term commitment align with and support the short and long-term goals of the community and the place? How might they conflict? How will you handle these conflicting goals?
- What obligations to specific communities, families, individuals, and places do you have in this project? How can you mālama the relationships that precede and extend beyond this particular research project? (Oliveira & Wright, 2016)

For community:

- How might this research impact the web of relationships in the community? (KUA Research Committee, 2014)
- How will the research project contribute to the long term priorities and needs of the community and the place?
- How will the place and the community benefit from entering into a relationship with the individual conducting the research? With the institution(s) they represent?

Communication

Pursue inclusive, transparent, and open communication throughout the research process.

BEST PRACTICES

- **Establish clearly defined points of contact for both the community and the research team** (He'eia Science to Management Symposium, 2017).
- **Identify an emergency contact from both the community and the research team** (e.g., who to call if a storm endangers equipment).
- **Consider the community's preference for methods of communication** (for example phone calls versus emails, structured presentations versus one-on-one conversations, etc.).
- **Agree ahead of time on a plan** outlining how and when community and researchers will communicate (e.g., monthly updates, quarterly updates).
- **Use language that is accessible** to both communities and researchers.
- **Researchers are proactive in conducting outreach** (working with community organizations, clubs, church groups, and community events) rather than expecting community members to always come to researchers with needs or problems
- **Account for diverse characteristics in the community and other stakeholders**, including but not limited to: customary practices, local knowledge and interests, gender, age, ethnic group, language, origin, livelihood, and community engagement type.
- **Consider how to reach out not only to community leaders, but also those who want to have a voice** but may not be active or comfortable in public forums and can be engaged in other ways (KUA Research Committee, 2014).

GUIDING QUESTIONS

- What does the community look like (diversity of practices, traditions, gender, age, language, origin, livelihood)? How can communication strategies be tailored to fit that diversity? What are the community's preferred methods for communicating?
- What is the plan for communication at each stage in the research project (pre-project planning, implementation, and sharing results)?
- How often during the research process will the community receive updates? How long after project completion will results be shared and in what format?
- Who from the community and the research team should be contacted in an emergency?

Maintain a Long-Term Focus

All research projects contribute positively to the effort to mālama this wahi (KUA Research Committee, 2014).

BEST PRACTICES

- **Approach all research as an opportunity** f**or education, knowledge exchange, and capacity building within the community.**
- **Understand that community members are inextricably linked to the ʻāina** (land) and that they will maintain this connection for the rest of their lives. The decisions made now will affect future moʻopuna (descendants) (KUA Research Committee, 2014).
- **Strive to understand the potential short- and long-term impacts of a project on all systems** (social, cultural, political, economic, and ecological) to improve decision-making for past, current, and future generations (KUA Research Committee, 2014).
- **Think about the potential long-term impacts** of a project on decision-making and the community's ability to adapt to change.
- **Articulate the direct and immediate benefits of research as well as the potential harms** to the community.
- **Identify ahead of time** how the community will access benefits and how potential harms will be addressed.
- **Be open to adjusting project plans** to provide greater benefit to the community or to reduce harms.
- If appropriate for the scope of the study, **think about what measures can be put into place to sustain the research after funding ends**. Engage the community in discussions and plans for using research results to influence and improve action, decision-making, and policy change (KUA Research Committee, 2014).
- **Focus research on issues of importance to the community.** Work to organize and empower community members to identify and communicate their concerns, questions and needs (KUA Research Committee, 2014). Community members work to identify research questions and concerns that are important to them.
- **Consider which members of the research team have the ability to make long-term commitments** to community partnership and how that impacts outreach and communication plans (Paepae o Heʻeia Kūlana Noiʻi Workshop, 2017).

GUIDING QUESTIONS

- How will this research contribute to capacity building, education, and knowledge exchange in the community?
- What measures can be taken to help sustain research and knowledge exchange beyond the funding cycle of the specific project?
- How can this research and the knowledge generated influence or improve stewardship and policy at multiple scales (local, county, state)?
- How can this research contribute to the community's ability to adapt to change?
- What are the full implications of this research? Consider short- and long-term implications; negative and positive implications; and ecological, social, economic, and political implications.
- What are the potential harms of this research to the community?

Community Engagement and Co-Review

Promote co-learning and co-development of methods, strategies, goals/objectives, and outputs/outcomes that are adaptable to local place, people, climate, resources, and needs (KUA Research Committee, 2014).

BEST PRACTICES

- **Community members and researchers engage in active collaboration over the duration of the project**. Ideally, this begins well before the start of the project and continues after the project is completed so that every stage of research reflects community perspectives (Ka Honua Momona).
- **Create opportunities for the community to actively engage and participate in the research**. This can include: research design, data collection, data analysis, reporting and publications (co-authors), and outreach (co-presenters) (KUA Research Committee, 2014).
- **Involve the community in field research where possible** (for example, training, apprenticeship, or hiring of community members—especially local youth—to work on the project).
- **Knowledge generated by co-research are packaged for publication and public disclosure in a collaborative manner** between community members and researchers.
- **Agree on a process for community involvement in developing and deepening research products to ensure confidentiality of sensitive information and accurate portrayal of community participation** in the project. This can take multiple forms, such as a review board, consultation with community leaders, or regularly scheduled progress update meetings (KUA Research Committee, 2014).
- **All products have consensus approval** from both research and community collaborators.
- **Build capacity in the community to lead their own research projects** (Paepae o He'eia Kūlana Noi'i Workshop, 2017).
- **Build flexibility into engagement plans**, as unexpected changes will come up both on the part of researchers and community members (KUA Research Committee, 2014).
- Integrate customary knowledge into research while also being mindful of knowledge ownership and confidentiality concerns.
- Acknowledge community contributions to research and products (for example, credits in presentations, authorship on papers, and representation at presentations).

GUIDING QUESTIONS

- What will be the process for community involvement in knowledge generated by the project? How will the community review and provide input into presentations, papers, and other research products?
- How can research practices and procedures be modified to be culturally respectful and acceptable to the local community?
- What is the process for concluding the research project?
- How does the research project develop capacity in the community? How does it contribute to self-sufficiency and self-determination?
- What skills, information, or materials does the community need to conduct their own research? How can researchers support community led research?
- What are potential disconnects in timeline, benefits, goals, and outcomes of the project for the community and researchers? How can these disconnects be addressed?
- How will community contributions to research be acknowledged?

Knowledge Stewardship

As part of their kuleana* to place, ancestors, and descendants, communities have access to and ability to utilize data. Communities have decision-making power in determining how information and data are shared.

BEST PRACTICES

- **Acknowledge that Western academic and legal concepts** around data ownership and intellectual property regimes **may fundamentally violate some Indigenous worldviews** (e.g., Hawaiian conceptions of "ownership," Paoakalani Declaration art. 4-8).
- **Before research begins, develop a clear plan for data and information stewardship**. Establish agreements about plans for publications, credit, authorship, and intellectual property (KUA Research Committee, 2014). Both researchers and the community commit to an ethical responsibility to protect Indigenous and local knowledge and data from misuse and exploitation as part of this plan (Paoakalani Declaration), **recognizing the special protections afforded to Indigenous knowledge** under the Hawai'i state constitution (Haw. const. art. XII, §7) and international law (UN Declaration on the Rights of Indigenous Peoples, Article 31).
- **Inform the community of institutional clauses, policies, or agreements related to data ownership and access** imposed by third parties and outside entities (i.e., public data sharing obligations linked to federal funding or institutional policies conferring the institution intellectual property rights for research conducted by students or faculty).
- **Plan for long-term stewardship** of project data and information collected, including access for community members in a format that is useful to them.
- **Understand community perceptions around the sensitivity of data** being collected. Establish mechanisms and protocols to maintain confidentiality of both participants and sensitive data (KUA Research Committee, 2014).
- **If appropriate** in light of the communication plans and confidentiality protocol agreed upon by researchers and community members, **consider creative ways to share research findings** (e.g., photo books, videos, newsletters, and websites).

***KULEANA:** *nvt*. Right, privilege, concern, responsibility, title, business, property, estate, portion, jurisdiction, authority, liability, interest, claim, ownership, tenure, affair, province; reason, cause, function, justification; small piece of property, as within an ahupua'a; blood relative through whom a relationship to less close relatives is traced, as to in-laws (Pukui 1986).

Knowledge Stewardship

As part of their kuleana* to place, ancestors, and descendants, communities have access to and ability to utilize data. Communities have decision-making power in determining how information and data are shared.

GUIDING QUESTIONS

- What are the values related to knowledge stewardship held by researchers and community members? What are the values related to knowledge access held by researchers and community members? How can common values be reinforced and conflicting values be respectfully addressed?
- What kinds of data and information will be generated by this project?
- What is the process and timeline for researchers and community members to access data associated with the project? Who has decision-making power over how information is shared and used? What information and data should have limited access? What protocols will ensure appropriate access?
- How will data and information be stored, analyzed, and managed throughout the project and after the project's completion?
- Will information generated by the project be publicly accessible? In what format? When will it be available, and for how long?
- What information and data formats might be most useful to the community? (Note that this may change across different segments of the community.)
- What are the potential consequences of outside entities accessing information generated by this project (e.g., government agencies, insurance companies, media, funders, and other researchers)? How might information or data be misused or appropriated?
- What is the plan for developing data products and what are the roles and responsibilities of the community and researchers in this process (for example authorship of papers or community involvement in presentations)?
- How will customary knowledge be integrated into the research project?
- What institutional clauses, policies, or agreements related to data ownership and access may apply to the research project (e.g., federal funding requirements that data be shared publicly, or academic institution policies that award the institution intellectual property rights for research conducted by students, faculty)?

Accountability

When a project fails to meet these kūlana, the community and researchers work together to identify problems and adjust the project accordingly.

BEST PRACTICES

- **Recognize that problems and misunderstanding will come up and may require working through conflict.** Agree on a process for communicating when a project or relationship is not working, and identify strategies to correct the problem.
- **All research is undertaken with the understanding that consensus from community and research collaborators is needed before findings are published.**
- **Identify a trusted individual or organization** to help facilitate open communication and act as a mediator when issues come up.
- **Both researchers and community stewards seek out or develop networks of their peers for support and sharing** around the challenges and opportunities related to community-researcher collaboration.
- **Collaboration can not be assumed even in an established relationship.**

GUIDING QUESTIONS

- What is the process for community members or researchers to communicate that they feel a project is not meeting the Kūlana Noiʻi or other agreed upon standards?
- What is the process for resolving problems when behavior is not aligned with the kūlana?
- What individuals or organizations might serve as neutral facilitators to help resolve issues?
- Who amongst your peers can help support and hold the project team (as individuals and a collective) accountable to agreed-upon ethics standards?

Feedback from Kūlana Noiʻi Trainings

"I now have additional values to add in to better connect and communicate to community to ensure the questions they have are being met."

"Hearing about other's research framework and practices is helping me shape my own as I enter this graduate journey."

"Makes me feel not alone in some of my feelings in interaction with communities."

"[Kūlana Noiʻi workshop training] provided a place that truly felt safe to ask any questions as a lot of the issues and topics discussed can be sensitive and difficult to navigate."

"I am nervous because I do not have the same familiarity with my study area as the people who have lived in the area for a long time, but I am excited because this means that I can learn from these people."

"[I plan to continue working with] community but want to be more mindful and intentional about how I approach it. [I am] running my current relationships through this framework as a form of self-evaluation, [to build a] road map for improvement."

"It is solidifying to me the importance of community, culture, environment, and science and how all of these factors work together and need the participation of one another to prosper."

HE'EIA BY SEA
PHOTO: KATY HINTZEN

References

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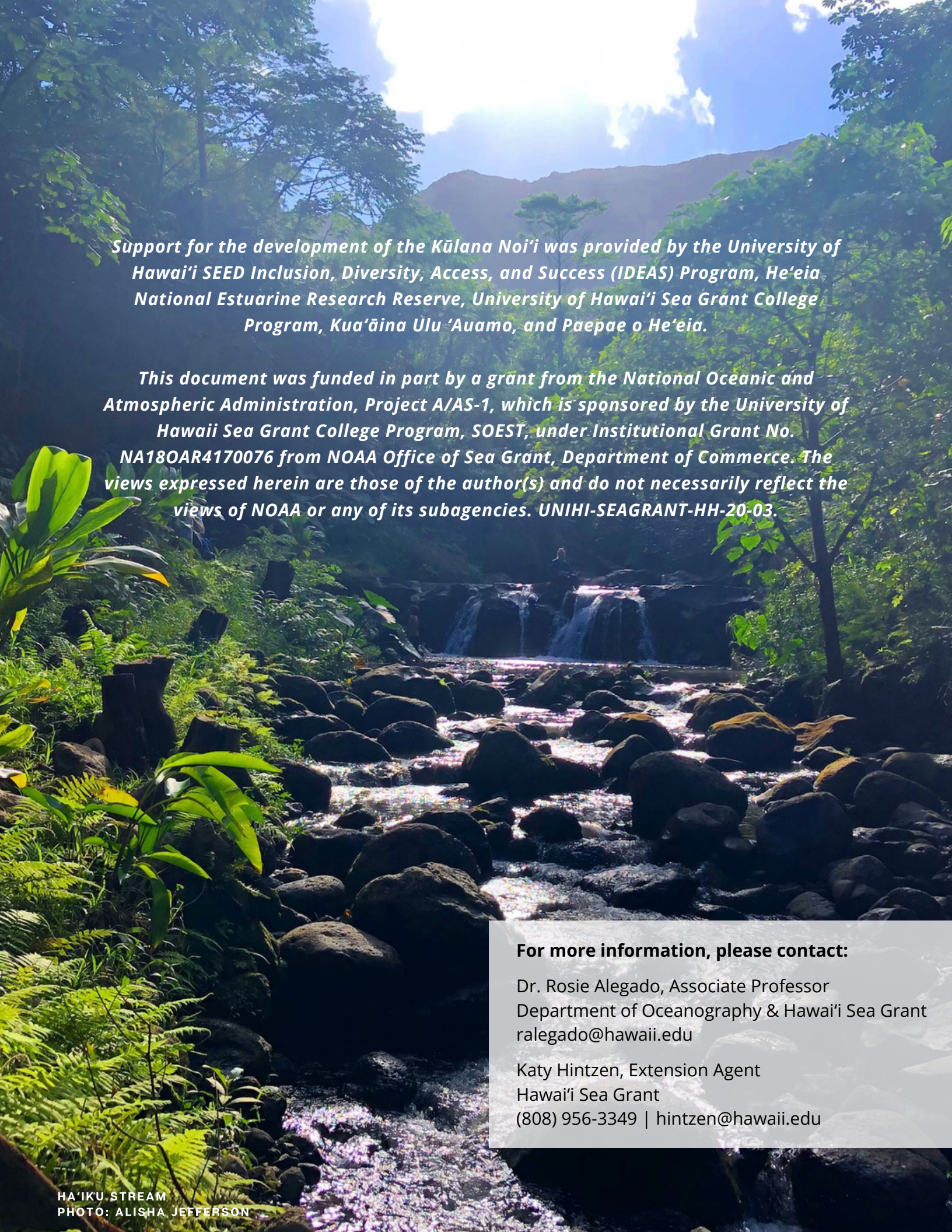

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HAʻIKU STREAM
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HALE KIA'I
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