RESEARCH AND DATA:

- Encourage collaborative efforts between government, schools, and other institutions which consider the determinants in women’s health and well-being beyond clinical settings.
- Include more wāhine in research to improve public understanding of the needs and gaps.
- Disaggregate data by racial and ethnic groups to improve policy strategies and implementation.
- Create data governance and data systems which can be accessed online.

COMMUNITY AND CULTURAL INVESTMENT:

- Honor the history of Hawai‘i and the foundational principles of kānaka ‘āina.
- Cultivate mana lāhui kānaka as cultural resiliency rooted in Hawaiian ancestral practices, while respecting traditional customs and ways of healing.
- Promote programs and policies that support Native Hawaiians and their holistic well-being.
- Align resources to prioritize the implementation of healthy and safe communities where Native Hawaiians live, work, and engage.
- Establish a directory of Native Hawaiian professionals and community leaders with an understanding of Hawaiian culture for Governor-appointed leadership positions.
- Endorse positive participation of wāhine in the media to empower women and encourage indigenous peoples through mainstream platforms.
- Revitalize the accounts of Native Hawaiian women in communities and organizations which they contributed to their brandings and successes.

RECOMMENDATIONS

This report is somewhat unique as it strives to paint a more complete picture of the Native Hawaiian female experience in Hawai‘i and what the elevation of their conditions might look like at the macro level. If we were able to include indicators of cultural connection, this picture would become even clearer. This report may lend some insight into why wāhine health needs more holistic interventions—departing from a conventional, siloed method for education, early detection, and treatment—and the effectiveness of supporting the whole person throughout her entire life. By creating partnerships for women across cultural groups, businesses, elected office, and communities, and using conscious and complementary approaches, the health and well-being of Native Hawaiian women and girls will be positively affected.

In addition to intervention opportunities included within each chapter, we recommend:

- Honor the history of Hawai‘i and the foundational principles of kānaka ‘āina.
- Cultivate mana lāhui kānaka as cultural resiliency rooted in Hawaiian ancestral practices, while respecting traditional customs and ways of healing.
- Promote programs and policies that support Native Hawaiians and their holistic well-being.
- Align resources to prioritize the implementation of healthy and safe communities where Native Hawaiians live, work, and engage.
- Establish a directory of Native Hawaiian professionals and community leaders with an understanding of Hawaiian culture for Governor-appointed leadership positions.
- Endorse positive participation of wāhine in the media to empower women and encourage indigenous peoples through mainstream platforms.
- Revitalize the accounts of Native Hawaiian women in communities and organizations which they contributed to their brandings and successes.

POLICY ENFORCEMENT:


EXECUTIVE SUMMARY and RECOMMENDATIONS

Contemporary wāhine (Native Hawaiian females) are just one part of a larger continuum—a mo’okū’auhau (genealogy)—of well-being and evolving determinants for women and girls. Grounded in the Kūkui Hou Methodology, this report explores the traditional role of women in Native Hawaiian society and culture and their specialized mana wahine (feminine power). Traditionally, Native Hawaiian women exemplified ho‘o‘ulu (giving life) to their communities and ‘ohana on multiple levels, but social, political, and economic changes in Hawai‘i have transformed many ways which wahine maintain their fullest well-being.

The health potential of Native Hawaiian females is influenced by several indicators of wellness: their social determinants of health (SDH). Barriers throughout infancy and adolescence often continue into adulthood, where wāhine face significant disparities in cancer, are overrepresented in the criminal justice system, and try to prosper despite alarming pay gaps.

This history and analysis has been organized into six chapters: mental and emotional wellness, physical health, valued and healthy partner violence and incarceration, economic well-being, and leadership and civic engagement. Each chapter features an overview of the roles of wāhine in Hawaiian society, historical strengths that contributed to thriving identities, data on current related issues, and recommendations—as well as perspectives from several contemporary wāhine.
**Physical Health**

E hānai 'awa a ikaika ka makani.

Consult a kahuna to see what is causing the delay in healing.

Said when a person is sick and recovery is slow.

(OLELO NO'EAU, #4739)

**Mental and Emotional Wellness**

E 'imi i ke ola mawaho.

Feed with Kava so that the spirit may gain strength.

(OLELO NO'EAU)

**Motherhood**

Ku'u ēwe, ku'u piko,
ku'u iwi, ku'u koko.

My umbilical cord, my navel,
my bones, my blood.

(OLELO NO'EAU, #932)

**Intimate Partner Violence and Incarceration**

Ke kua a kānāwai.

The back (sparrow) by law

Said of this track, which was used to stand behind or approach it was punishable by death. Her back was said to be so hot that a bundle of taro leaves placed on it would cook at once. Like priest, chief, and certain of her devotees had a similar back—no one was permitted to walk or pass behind them nor wear anything that had been worn upon such a back.

(OLELO NO'EAU, #4737)

**Economic Well-Being**

Hā'ave i ke kua; hi'ke alo.

A burden on the back; a babe in the arms.

Said when a hardworking woman who carries a load on her back and a baby in her arms.

(OLELO NO'EAU, #401)

**Leadership and Civic Engagement**

Kū ka lau lama.

Many torches stand.

There are many lighted bonfires, a signal of joy and victory.

(OLELO NO'EAU, #4080)