

Brief Biographies of Sept. 3th 6:00pm. Participants

Malina Kaulukukui: Malina Kaulukukui, MSW, retired from the Myron B. Thompson School of Social Work, University of Hawai'i at Mānoa in 2015, where she focused on behavioral health and cultural programming for MSW students. She currently assists the University of Hawai'i's John A. Burns School of Medicine's Native Hawaiian Center of Excellence to develop and implement cultural immersion programs for medical students and residents. She is a haku ho'oponopono – a ho'oponopono practitioner, who 'uniki'd from Likeke and Lynette Paglinawan, who themselves were mentored by Mary Kawena Pukui. She has been dancing hula all of her adult life and is a respected kumu hula, with a halau in Kaka'ako. Since her retirement, Kumu Malina has been teaching hula at the women's prison, using her professional background in substance abuse treatment and trauma-informed care to help prisoners embrace hula as a cultural "tool" to effect healing.

Moani Sitch:

Moanike'ala Nanod-Sitch is kanaka 'oiwi o Hawai'i, Chinese, Japanese and Ukranian and is from Ko'olaupoko, Kailua, O'ahu. She is honored to serve as the Kahu of an indigenous Hawaiian style church whose piko is now in Hunananiho, Waimanalo. She has also served with InterVarsity Christian Fellowship as a campus minister since 1999, was the team leader of Hawai'i Pasifika ministries and is a member of IVCF's Native Ministries Leadership Team. She helped start "Hui Poly" (a Native Pasifika focused chapter reconciling faith and culture), and now serves as the InterVarsity Hawai'i Director. Moani's faith & aloha for ke Akua, kanaka & 'aina compels her to live a life of intention in community towards greater PONO, OLA and ALOHA for Hawai'i & for all.

Manulani Aluli Meyer: **Manulani Aluli Meyer** is the fifth daughter of Emma Aluli and Harry Meyer. She is a native Hawaiian scholar-practitioner coming home to O'ahu after 25 years in Hilo, 7 years on the continental USA, and 6 years in Aotearoa. She is dedicated to expanding views of knowledge to better address the needs of our time. She earned her doctorate (Harvard, 1998) on the topic of Hawaiian epistemology - philosophy of knowledge - and remains dedicated to its capacity to inspire, instruct and heal. She is active in the Food Sovereignty, Aloha 'Āina, EA Hawaii, Niu Now, and 'Ike Pono movements throughout Hawai'i, and she is now the Konohiki of Kūlana o Kapolei - a Hawaiian Place of Learning at the University of Hawai'i West Oahu. She has been a Ho'oponopono practitioner for 30+ years. Her teachers have been Aunty Abbie Napeahi, Aunty Lynette Paglinawan, Aunty Malia Craver and the lessons learned from her own experiences within 'ohana, community, and her work environment.

Ka'ai'ai Paglinawan: Ka'ai'ai Paglinawan is the daughter of Richard and Lynette Paglinawan and second generation Licensed Social Worker. Born and raised in Kahalu'u, She continues the traditions of family and community work. Working for Lili'uokalani Trust for 13 years, Ka'ai'ai continues to further the work of her parents and kūpuna through Ho'opono and Ho'oponopono to the children and families she works with. The need for this kind of work is great, with Ka'ai'ai able to introduce those in community with beginning tools and concepts to allow for understanding and awareness of the depth and richness of Ho'opono in the context of Hawaiian culture.

Meleanna Aluli Meyer: Moderator, (*Haumana Ho'oponopono*) As an artist-activist and educator in community, Meleanna's has an appreciation for and need to heal trauma in her own life that led her to Ho'oponopono years ago. Over the past 30+ years she has continued to explore and learn—as she believes deeply that healing is indeed sacred work. Aunty Malia Craver, Aunty Lynette and uncle Likelike have worked with her extended 'ohana/families and were successful with healing familial, generational misunderstandings & issues. As healing from cultural, historical and familial trauma is an ongoing, humbling process-- it is life work. Meleanna continues her passion as an artist with organizations, families and individuals, in prisons, shelters, and schools with vulnerable populations --where ever there is a need for creative intervention, and healing to offer new perspectives to intractable issues.