

ALOHA STORIES: A CASE-STUDY IN THE ART OF STORYTELLING
ILLUSTRATING THE PRACTICE OF ALOHA

A Doctoral Dissertation Research

Submitted to the
Faculty of Argosy University, Hawai'i
College of Business

In Partial Fulfillment of
the Requirements for the Degree of
Doctor of Education

by

Carole Aloha Hope

November, 2012

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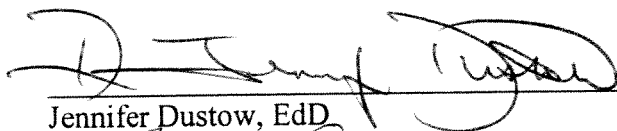
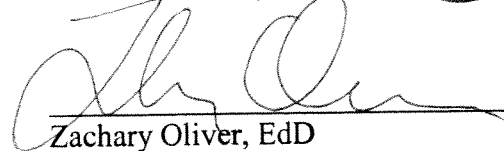
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November 26, 2012

Dissertation Committee Approval:

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November, 2012

Committee Chair: Jennifer Dustow, EdD

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ABSTRACT

This case study qualitatively explored leadership as it emanated from the practice of Aloha on O‘ahu, Hawai‘i, through an investigation of the art of storytelling by interviewing and observing Pono Shim. Shim is a storyteller who also happens to be a recognized business leader in the Hawai‘i community. At the time of this study, Shim was a board member for 15 economic related businesses in Hawai‘i. Being the Chief Executive Officer of Hawai‘i’s Economic Board as well as Enterprise Honolulu, Shim worked with, consulted, and mentored many leaders in the business community on a daily basis.

DEDICATION

Pono Shim, mahalo nui loa for encouraging me to go to the place of empty to remember who I am, and why I am here. Thank you also for “prospering” me. Warm felt appreciation is extended to both you and your Auntie Pilahi Paki for sharing your combined wisdom of Aloha. This dissertation process is dedicated to both of you for your practice of Aloha and sharing the values of Aloha. My appreciation for both of you is best expressed in doing what I am here to do, to serve.

Mom, Antoinette “Toni” DeMello, and Dad, Harold DeMello Jr., thank you for sharing your patience and strength with me. I am deeply grateful for the lessons of love and forgiveness you have helped me to learn. I love both of you. This dissertation process is dedicated to you for your love and encouragement.

Shauna Birt and Lanark Lockard, thank you for your love, patience, and prayers. I love both of you. Inspired by your bright lights and big hearts, I dedicate this dissertation process to you.

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Dr. Zachary Oliver and Dr. Jennifer Dustow, thank you for your patience, support, and encouragement during this dissertation process. This process has helped my heart to grow enhancing gifts of empathy and compassion.

Mahalo to my family and friends. Your encouragement and prayers are deeply appreciated. This dissertation process has been possible with your prayers and Aloha.

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CHAPTER ONE: INTRODUCTION

The basic premise of qualitative research is to understand a phenomenon in its actual context or natural setting. Creswell (2007) clarified that the purpose of qualitative research is to displace ignorance related to a phenomenon that is unexplained or to verify relationships that are thought to exist. Creswell elegantly illustrated this concept of research with Albert Einstein's notion that if researchers knew what they were doing, it would not be research. Through integrating education, sociology, business, anthropology, and psychology, qualitative research is known for its *emergent nature*, being flexible and open to adaptations as changes occur in the study (Patton, 2002). The integration of these arenas of study related to the current research topic and the emergent nature of qualitative research were what intrigued this researcher. Assimilating the aspects of qualitative research and this researcher's curiosity of the practice of Aloha and the art of storytelling in leadership, the research question explored in this study was, "How do the practice of Aloha and the art of storytelling enhance social responsibility in leadership?" For the purposes of this dissertation, Aloha is briefly defined in the words of Pilahi Pahi as a way of life that connects people and everything that exists (See Appendix F). The deeper values of Aloha are explained throughout the course of this dissertation.

Problem Background

Wheatley (2005) expressed concern about the need for a philosophy and practice based on social responsibility that would be embraced by all humans in the effort to walk together through difficult challenges. It was suggested by Wheatley that the problem lies in the nature of various groups of people, including religious or non-religious groups, being separate rather than united due to differing cultures, spiritual beliefs, language, and

philosophies. For example, Say (2004) suggested that the value of Aloha comes from the Hawai'ian people and Hawai'ian culture. The people of Hawai'i have invested in the notion that the Aloha values are part of their culture. Pilahi Paki suggested that Aloha is a way of life that connects people and everything that exists (See Appendix F). It was the intention of this researcher to be the catalyst for the discussion of Aloha and its inherent values as being universal and a part of each individual's evolutionary process of becoming a whole multi-sensory human being. Zukav (1989) asserted that human beings are evolving from a five sensory modality to a multi-sensory modality that includes the sense of the heart, or compassion. It is this additional modality of the heart (i.e., compassion) that Zukav described that resonates with Aloha.

A unifying language that is not based on a dominant belief system (e.g., religion) and is accessible for all people based on unifying human experiences and emotions would be helpful for a paradigm shift from what Best and Kellner (1997) described as modernism (based on domination, competition, and acquisition) to postmodernism (based on collaboration, co-creation, and connectivity). This researcher explored the possibility of Aloha being the unifying language that can be used for human evolution to enhance connectedness and appreciation of the collective human noble spirit.

Statement of the Problem

Human beings think and communicate based on their belief systems and perceptions of reality that create conflict and division, or peace and unity (Dennison, 2005). In their postmodernist analysis of neuroscience, Burke, Mazabow, and Stuart (2012) suggested that language and cultural perceptions of spirituality and social responsibility affect the negotiations of realities and hyper-realities constructed by

individuals and groups. Burke et al. coined the term *neuro-epistemology*, defined as a scientific frame for inquiry into the nature and status of knowledge in the neurosciences, integrating postmodernist and social constructionist frameworks. Keeney (1983) suggested that *epistemology* is the study of how individuals know what they know, and how they know that they know what they know (p. 13). Burke et al. suggested that epistemology based on a competitive modernism paradigm creates division among people. Burke et al. perceived the connectivity of all humans as the key to moving forward into a harmonious postmodernism stage of human evolution.

Burke et al. (2012) suggested a possible link between human awareness of social and spiritual connectivity with the evolutionary growth of the human brain, in particular the growth of the corpus callosum. As the corpus callosum grows and fully integrates both the left and right hemispheres of the human brain, the more humans become aware of connectivity with other humans, nature, and the universe, evolving socially and spiritually. This growing awareness of connectedness with humans is a result of nature (i.e., the developing brain) as well as nurture (i.e., experiences that shape perceptions of reality that generate feelings of unity with other human beings and nature). Therefore, this universal awareness and heightened spirituality that result from nature and nurture are enhanced by a universal language (Wheatley, 2005).

Dragone (2011) proposed a rise in spiritual consciousness of the international community unified by one language. Having this unified language would result in transformational bridging of the gap between the perceived realities of indigenous and non-indigenous peoples. Consequently, this common language would be based on universal human values that would bridge the past, present, and future generations into

one reality. The question is, how can humans support and nurture the development of collective connectivity and human brain development while transitioning from a construct based on scarcity, limits, and competition indicative of the current modernistic paradigm?

On the side of nurture in the nature versus nurture debate, Siegel (2001) used the phrase, “the feeling of being felt,” to describe human relationships that shape the mental circuit systems responsible for memory, emotion, and self-awareness (p. 1). Siegel suggested that brain-altering communication is triggered by deeply felt emotions that register in facial expressions, eye contact, touch, posture, movements, pace and timing, intensity, and tone of voice, all of which are present in storytelling and other evolved ways of communicating.

Siegel (2001) suggested that the evolution of the human brain has cultural influences. In looking at the big picture, western language and culture are based in a left-brain linear and logical language and culture, while eastern culture and language embrace more of the right brain, holistic, intuitive human nature (Siegel, 2001). Because individual perceptions of reality are influenced by cultural brain dominance, it makes sense that an evolved universal brain collective consciousness would unite both the eastern (right brain) and western (left brain) cultural dominances.

The corpus callosum bridges the right and left hemispheres of the brain. Dennison (2005) suggested that the evolved brain with a more evolved corpus callosum gives humans the ability to use the whole brain in perceiving and creating reality. Biologically speaking, Dennison conjectured that humans are evolving into a species that is capable of higher awareness of compassion and holistic thinking.

Montessori (1967) suggested that human beings experience and express life with all of their body, mind, and soul. Fully integrated human beings may be evolving and creating constructs of reality that can no longer be experienced and expressed by the language and culture of the old paradigm.

Purpose of the Study

The purpose of this dissertation was to study the art of storytelling in order to illustrate the practice of Aloha as it pertains to leadership and social responsibility. This researcher's interest in this topic originated in conversations about Aloha with regard to stories about Aloha in leadership and social responsibility on the island of O'ahu in the state of Hawai'i. Originally, this researcher thought the values of the Hawai'ian culture resulted in the values of Aloha. Through an exploration of the literature and the case study of Pono Shim, this researcher will demonstrate a connection between the importance of culture on Aloha and storytelling as they pertain to leadership and social responsibility.

Various cultures around the world emulate social responsibility in ways based on their values. These values are shaped by perceptions of relationships with self, a possible Higher Power, people of other cultures, and nature (Draft, 2008). Many cultures taught and continue to teach socially responsible values through the art of storytelling (Mehl-Madrona, 2010). Say (2004) suggested that the Hawai'ian culture continues to teach *kule ana*, or responsibility, through a way of being, called Aloha, that emulates from hula, music, art, and the focus of this dissertation, storytelling.

Aloha is most commonly associated with the Hawai'ian word for love and the hospitable customs of greeting and wishing loved ones farewell. Breaking down the parts

of Hawai'ian words provides a deeper awareness and appreciation of their meanings. Say (2004) described the Hawai'ian meaning of *alo* to mean face-to-face and in the presence of another. Say also suggested that *hā* means the breath of life or the divine spirit. When combined, Say defined Aloha as the presence of the divine spirit and described a spiritual greeting practice associated with Aloha used by native people of Hawai'i. This spiritual greeting is shared with other indigenous cultures such as the native people of America, Samoa, Mari, and Alaska, and is generally expressed by two people gently placing their foreheads and noses together, inhaling and exhaling, simultaneously sharing their breath. Say expressed that the universal importance of *alo* (i.e., face-to-face presence) and *ha* (i.e., sharing of breath) is one of the deeper universal spiritual and physical human experience based expressions of Aloha.

Say (2004) highlighted the similarity of the meaning of the Sanskrit word *namaste* to the meaning of Aloha, suggesting that the unifying concepts of the divine spirit present in oneself and other people were deeper meanings of both words, *namaste* and Aloha. Myss (1996) described the essence of *namaste* as the awareness of the light or Creator in one person recognizing the light or Creator in the other person. Say paralleled the description of Aloha with the meaning of *namaste* by suggesting Aloha was a way of being that allowed the humanness and Creator in each person to be recognized and honored by other human beings. For the purpose of this dissertation, the search for the meaning of Aloha through the art of storytelling pertained to human evolution expressed in an inclusive and compassionate postmodern lens manifesting in global social responsibility and individual self-reflected leadership.

The researcher sought to explore what can be understood about leadership as it emanates from the practice of Aloha on O‘ahu, Hawai‘i. Hence, this case study about leadership and Aloha developed through an investigation of the art of storytelling by interviewing and observing a storyteller, Pono Shim, who also happens to be a recognized business leader in the O‘ahu, Hawai‘i, community. At the time of this study, Pono Shim was participating as a board member for 15 economic related businesses on O‘ahu, Hawai‘i. Being the Chief Executive Officer of Hawai‘i’s Economic Board as well as Enterprise Honolulu, Shim worked with, consulted, and mentored many leaders in the business community on a daily basis.

Research Questions

1. What is the practice of Aloha as it pertains to social responsibility in leadership?
2. What is the art of storytelling as it pertains to social responsibility in leadership?
3. How do the practice of Aloha and the art of storytelling help to create social responsibility in leadership?

Limitations

The obvious limitation of this case study was the narrow scope of including only one participant, Pono Shim. However, the benefit of this limitation was the depth to which this researcher was able to explore Shim’s espoused and practiced theories of the art of storytelling illustrating the practice of Aloha.

Another limitation of this case study was in the challenges of translating all of the subtle meanings of Aloha and the Hawai‘ian cultural perspective of leadership and social

responsibility that are sometimes lost in the movement from one language to another. To understand the Hawai'ian thought based in the Hawai'ian culture is to truly understand the meanings and intentions of the words used to describe the core concepts of this study. Shim suggested in the interviews and the observations that Aloha is universal. In fact, he clarified that an understanding of Aloha can be deepened with an understanding and experience of the human experience, not just the Hawai'ian culture.

Risk of Bias

This researcher participated in storytelling and Aloha workshops facilitated by Pono Shim that were sponsored by Argosy University, Hawai'i campus, and Enterprise Honolulu prior to the beginning of this study, leading to some bias in the form of preconceived ideas about storytelling and Aloha. Nonetheless, this researcher, being aware of the bias, did her best to “empty” herself, let go, and be open prior to each interview and observation.

The researcher's bias was rooted in her intrinsic desire to practice the art of storytelling and Aloha as demonstrated and encouraged by Pono Shim. The desire to be Aloha and practice the art of storytelling while studying the concepts related to Aloha and storytelling was this researcher's underlying attempt to fully understand the two integrated phenomena.

This researcher only studied the perception of one person in this case study and recognized the inherent nature of bias derived from studying one perception through the bias of her perception. In other words, the researcher was looking through her biased lens at another person's biased lens of storytelling and Aloha.

Definitions of Terms

The definitions below are based on information shared by Pono Shim, Shim's Auntie Pilahi Paki, and this researcher for the purpose of this dissertation process.

- Ahupua'a - the highly developed land and natural resource system that the Hawai'ian people developed to honor the spiritual connection and inherent responsibility of being guardians of Hawai'i's natural resources, including the people of Hawai'i.
- Aho nui - Hawai'ian word meaning patient (waiting for the moment), to be expressed with perseverance.
- Aka hai - Hawai'ian word meaning kindness (grace), to be expressed with tenderness.
- Alo - Hawai'ian word describing the traditional greeting of Hawai'ian people (i.e., forehead to forehead and nose to nose, breathing in simultaneously through the nose).
- Aloha - a way of life that connects people and everything that exists.
- Aloha ke akua - connected to Creator or a Higher Power.
- Create - the process of bringing into reality or consciousness by more than one person or energy field.
- E malama kako - caretakers of each other and of land.
- Ha'a ha'a - Hawai'ian word meaning humility (empty), to be expressed with modesty.
- Ha - Hawai'ian word meaning the breath of life or the divine spirit, also meaning exhale.

- Haoli - Hawai'ian word meaning without breath, also meaning foreigner.
- Kule ana - Hawai'ian word meaning responsibility.
- Leadership - an individual's reflected action of co-creating his or her reality based on the belief of guidance from a Higher Power of universal connectivity.
- Lō kahi - Hawai'ian word meaning unity (unbroken), to be expressed with harmony.
- Namaste – Sanskrit word meaning the recognition of the spirit present in oneself and other people.
- Neuro-epistemology - scientific frame for scientific inquiry into the nature and status of knowledge in neurosciences, integrating postmodernist and social constructionist frameworks (Burke et al., 2012).
- Olu'olu - Hawai'ian word meaning agreeable (gentle), to be expressed with pleasantness.
- Postmodernism - a reality theory based on the concept of each individual co-creating negotiable hyper-realities with other people without a belief in a Higher Power.
- Spirituality - the individual practice of aligning one's body, mind, and soul.
- Storytelling - the use of real life stories from the storyteller illustrating the storyteller's practice of Aloha, lifting the conversation to a higher level above debate and persuasion.

Significance of the Study

This study describes the concept of the art of storytelling illustrating the practice of Aloha from the perspective of Pono Shim, a recognized business leader and storyteller on the Hawai'ian island of O'ahu.

The significance of this case study is that it begins the discussion of how the universal and humanistic values of Aloha can be communicated using the visual, kinesthetic, and auditory intelligence rich medium of storytelling with the multi-intelligence, sensory, and ultra-sensory language of Aloha enhancing an evolved concept of interconnectedness and global unity.

Personal Connection to the Study

Born and raised on the island of O'ahu and living the majority of her life immersed in the multi-cultural influences that are a part of Hawai'i, this researcher was intrigued with the universal values of Aloha as well as its possible influence on individual and global leadership.

Summary

This researcher observed, witnessed, and experienced the concepts and values related to the study of storytelling illustrating the practice of Aloha as presented by Pono Shim. It was the intent of this researcher not only to study the concepts with her mind, but to also immerse herself (body, mind, and soul) into the process. Shim invited this researcher to practice Aloha and art of storytelling as he presented it during this case study.

CHAPTER TWO: LITERATURE REVIEW

Aloha, storytelling, and social responsibility integrated with spirituality in leadership are the major themes woven throughout this dissertation process. The three themes are interconnected. It is through the lens of being Aloha that storytelling and social responsibility integrated with spirituality and co-creation in leadership can be fully understood.

Aloha

Referring to Pilahi Paki's definition of Aloha and description of the values of Aloha (See Appendix H), Paki introduced Aloha as a way of life that connects people and everything that exists. Paki defined Aloha in different ways. These definitions, when blended, create a beautiful harmony unified in one magnificent sound. Abner Shim expanded on Pilahi Paki's description of the philosophy and values of Aloha in the Aloha Spirit Law (See Appendix I):

Aloha means mutual regard and affection extending warmth in caring with no obligation. Aloha is the essence of relationships in which each person is important to every other person from a collective existence. Aloha means to hear what is not said, to see what cannot be seen, and to know the unknowable. (See Appendix I)

Pilahi Paki described the values or character expressed in the practice of Aloha using the acronym of Aloha. The deeper meanings shared by Pilahi Paki to Pono Shim are in parenthesis.

“Aka hai,” meaning kindness to be expressed with tenderness (grace)
 “Lō kahi,” meaning unity, to be expressed with harmony (never broken)
 “Olu ‘olu,” meaning agreeable, to be expressed with pleasantness (gentle)
 “Ha‘ha ha‘a,” meaning humility, to be expressed with modesty (empty)
 “Aho nui,” meaning patience, to be expressed with perseverance (waiting for the moment). (See Appendix F)

Paki invited each person to contemplate and practice the working philosophy of the native Hawai'ians expressed in Aloha, coordinating the mind and heart of each individual to bring each person to self. She even suggested that the practice of Aloha resulted in relationships built on mutual regard and affection.

Paki believed that in this century, the world would turn to Hawai'i as people searched for world peace because Hawai'i had the key—Aloha. If global and multi-cultural leaders embrace and teach social responsibility through the practice of Aloha, the world's transition from what Best and Kellner (1997) described as modernism (i.e., centered on exclusivity and competitiveness) to postmodernism (i.e., centered on collaboration, cooperation, and inclusivity) would be enhanced. Wheatley (2005) suggested that raising the awareness of multi-cultural and global leaders related to already existing humanitarian and socially responsible universal values, such as cooperation, caring, and generosity, would help move the global community toward world peace.

Say (2004) defined Aloha as unconditional love that includes the universal values of cooperation, caring, and generosity that are inherent in the philosophy and practice of Aloha, that may enable global leaders to create a prosperous future for generations to come. Say clarified that these values are universal and in alignment with every culture on Earth. Raising the awareness of multi-cultural and global leaders related to the already existing humanitarian and socially responsible universal values emulated in Aloha through storytelling will help move the global *ohāna*, or family, toward world peace. This enhanced transition from modernism to postmodernism through the practice of Aloha emanated from storytelling will enable global leaders to create a prosperous future

for generations to come. Paki illustrated through the art of storytelling the components of Aloha and taught the art of storytelling to her students, including Alvin Shim's son, Pono Shim. The components of Aloha continue to be taught through the art of storytelling (Say, 2004).

Paki and Shim clarified that the values of Aloha are not just Hawai'ian, they are universal values that resonate with every culture on Earth. Social responsibility in leadership as expressed in research of global leaders and researchers of multi-cultural leaders complement these universal values of Aloha.

The Aloha Law (See Appendix F) written by Shim's father Abner Shim invites each person to contemplate and practice the working philosophy of the native Hawai'ians expressed in Aloha. Pono reiterated Pilahi Paki's belief that Aloha invites each person to coordinate his or her mind and heart to bring each person to self, resulting in relationships built on mutual regard and affection. The Aloha Law was legally approved after Paki's passing in 1986. Pono Shim clarified that Pilahi Paki is revered as one of Hawai'i's Ambassadors of Aloha who embodied the spirit of Aloha.

Storytelling

Because stories are made up of words, the listener's perceptions and derived meanings of the words are dependent on that individual's kinesthetic and emotional experiences (Siegel, 2001). Siegel (2001) described how language functions to enable humans to communicate thoughts and intentions. Siegel synthesized the relevant research conducted by psychologists, linguists, psycholinguists, and educators, concluding that language involved a Darwinian process of variation and selection based on common kinesthetic and emotional experiences.

Siegel (2001) suggested that when two or more people acquire the same meanings for words (i.e., semantics) and knowledge of the same guidelines for combining the words to express meaning (i.e., syntax), the use of language results in the use of words to transmit meaning from one person to another. An example used by Siegel illustrated the perception of the words dog, cat, bit, and the. Aware that in English the normal ordering of sentences is subject-verb-object, Siegel suggested that the sentence, “The dog bit the cat” should provide the obvious information needed for the listener to understand the intention of the sentence. Siegel pointed out that the perception of the previously stated sentence is clearly understood by every person.

Siegel (2001) suggested that the use of language is not straightforward because words themselves do not carry meaning; rather, words can only elicit meanings that already exist in the brain of the receiver (auditory or visual) of the sentence. Therefore, the meaning elicited by the words depends on the listener’s, or receiver’s, relevant kinesthetic and emotional experiences along with the context in which the words are used. This supports the need for a universal language to create unity via shared experiences and emotions as demonstrated in the practice of Aloha and storytelling.

In many cultures, storytelling is used to transfer wisdom from one generation to the next via shared common human experiences (Wheatley, 2005). In the Hawai‘ian culture, the art of storytelling has been woven with the practice of Aloha. Pilahi Paki told Shim that Shim was going to be a storyteller and that Shim would “tell the stories in the old ways, the stories of connections” (See Appendix H). Paki continued to explain to Shim, “When you tell your stories you must practice to tell them from heaven’s perspective” (See Appendix H). She explained to Shim that the message of his stories

would be of unity, that on Earth there were always at least two sides to a story but in heaven there was only one story that includes all sides (See Appendix H). Shim mentioned that his Auntie Pilahi Paki taught him how to think Hawai'ian, not just speak Hawai'ian. Shim clarified that to think Hawai'ian is to be sensitive to the human experience from an elevated perspective. Paki described a unifying language of human experiences from heaven's perspective as being Aloha. Shim was given the tools of the language as the values of Aloha and told to practice.

The components of Aloha continue to be taught through the art of storytelling (Say, 2004). Pono Shim described how he was given the tools of Aloha along with a vision to be a storyteller by his Auntie Pilahi Paki in a very unique way (See Appendix H). Shim was asked to walk with his Auntie Pilahi Paki after observing a meeting of mainly Hawai'ian people. During this walk, Shim's Auntie transferred the knowledge of Aloha to Shim. At 13-years-old, Shim was told by his Auntie Pilahi Paki to practice Aloha. Shim developed his art of storytelling from his practice of the Aloha philosophy and values using the tools, philosophy, and values of Aloha that Paki had shared with Shim.

Pink (2005) suggested that stories are how people remember. Turner (1996) clarified that narrative imagining, or story, is the fundamental vehicle of thought. Turner suggested that story is humans' chief means of looking into the future, planning, predicting, and explaining. Pink and Turner agreed that most of the human experience, knowledge base, and thinking process can be organized as stories.

Pink (2005) explained that human beings are wired to understand stories, not logic. This suggests that in the present Conceptual Age of abundance, outsourcing of

automatized jobs, and information overload, the ability to place facts into context and deliver them with emotional impact in relatable stories is crucial to human evolution. In other words, Pink proposed that encapsulating, contextualizing, and emotionalizing are key abilities of stories and storytelling that are important in the current Conceptual Age and human evolution.

Pink (2005) explained that story is present where high concept and high touch intersect. Pink described story as *high concept* due to its ability to sharpen understanding of one thing by showing it in the context of something else. Clarified in Pink's work was that a story is *high touch* because of its ability to evoke emotion. Norman (1994) summarized the high touch and high concept elements of stories and storytelling by saying:

Stories have the felicitous capacity of capturing exactly those elements that formal decision methods leave out. Logic tries to generalize, to strip the decision making from the specific context, to remove it from subjective emotions. Stories capture the context, capture the emotions. . . Stories are important cognitive events, for they encapsulate, into one compact package, information, knowledge, context and emotion. (p. 133)

Pink (2005) implied that when routine knowledge work is reduced to rules and outsourced to fast computers and sharp left brain directed thinkers overseas, the more elusive abilities embodied by story and storytelling become more valued. Additionally, Pink discovered that the meaning provided by stories and storytelling about the storyteller's experiences that are relatable to the audience's human and emotional experiences are the key to helping humans connect and uncover the meaning in their lives.

Campbell (2008) argued that the "hero's journey" has been the blueprint for tales since the beginning of time and includes three main parts: (a) departure, (b) initiation, and

(c) return. Campbell explained that the hero hears a calling, initially refuses the calling, and then crosses over to the threshold into a new world, hence the departure portion. During the initiation part of the journey, the hero faces difficult challenges and stares into the abyss (Campbell, 2008). While in the initiation phase of the journey, Campbell clarified that with the help of a mentor, the hero is given a divine gift that transforms and enables the hero to be at one with him or herself. Campbell concluded the journey of the hero with homecoming, where the hero returns to his or her home as the master of two worlds, committed to improving each of the two worlds.

Campbell (2008) suggested that this hero's journey structure in stories and storytelling can be found in epic tales such as Homer's *Odyssey*, the legend of King Arthur, *Huckleberry Finn*, the story of Buddha, the story of Sacagawea, *Star Wars*, and *The Matrix*. The human experience is that of challenge, exploration, and discovery. Storytelling is the narrative way humans share their experiences to connect each person emotionally and sensorially. Campbell clarified that human beings' tendencies to explain their perceptions of their world in narrative stories is so deep and ingrained that people are not even aware of this tendency. This ingrained tendency to tell stories has been dormant during the past few ages and must be awakened during the current Conceptual Age (Campbell, 2008).

Social Responsibility Integrated with Spirituality in Leadership

Social responsibility integrated with spirituality in multi-cultural leadership complements the universal values of Aloha. Mahatma Gandhi and Margaret Wheatley were major thought leaders in the area of social responsibility and spirituality in leadership. Gandhi and Wheatley provided the foundation for this researcher's

exploration of the phenomenon of social responsibility and spirituality exhibited by leaders in various cultures around the world (Wheatley, 2005). Common contributions that complement the values of Aloha include:

- Self-reflection (Ha'a ha'a & Aho nui)
- Unity (Lō kahi)
- Humility and compassion (Aka hai & Olu'Olu)

Self-Reflection

Leaders such as Gandhi created a ripple effect by inspiring people to be the change they wished to see in their world initiated through self-reflection. As a quiet leader, Gandhi led by example, symbolically walking to the ocean to get salt for his food and fostering peace by being peaceful in his daily choices (Baldracco, 2002). Wheatley (2005) called this reflective aspect of social responsibility cooling and quieting where curiosity and patience are generated prior to taking action. Klimek, Ritzenhein, and Sullivan (2008) observed self-reflection in transformative and generative leaders such as Gandhi.

Wheatley (2005) explained that multi-cultural leaders are able to be transparent through the acceptance of weaknesses and awareness of fear-generated triggers that came from the daily practice of self-reflection. Hanh (2007) suggested that through the practice of mindfulness, meditation, and self-reflection, leaders such as Gandhi are able to remember who they are and unveil their life purpose. Hanh clarified that in practicing mindfulness, mediation, and self-reflection, these leaders catalyze and galvanize a ripple effect of awakened awareness of the life purposes of the people they serve while assisting each person to become aware of his or her own life purpose. Baldracco (2002)

suggested that it is through deep exploration of self through self-reflection that a leader's strengths, weaknesses, fears, and motivations are unveiled. Baldaracco clarified that once this process begins in the leader and the team members, then trust and caring of team members can begin to grow.

Wheatley (2005) stated that leaders need to live self-examined lives and fulfill Socrates proclamation that an unexamined life is not worth living. Gandhi's ability to reflect prior to initiating socially responsible acts was rooted in his awareness of self that was generated from meditation and reflection (Wren, 1995). Baldaracco (2002) specified that reflective quiet leaders "think about doing the right thing in a different way" (p. 72). It is in the practice of taking time to reflect that leaders internally explore their bias and inner conflict which gives light to the larger challenges of the organization. It is also through being aware of self, bias, and the larger picture that leaders can be empowered to operate at a higher frequency, make choices that creatively navigate within the limits of organization's fear-based policies, and transcend fear to honor each noble spirit (Wheatley, 2006).

In self-reflection, leaders give themselves the opportunity to explore bias, experiential triggers, and unresolved family of origin or relationship issues, and clean their internal house prior to action (Baldaracco, 2002). Wheatley (2006) suggested that through self-reflection, leaders also gift themselves the space and time to step back from daily challenges and wonder about creative solutions. Self-reflection and mindfulness are the core of empowerment and socially responsible leadership (Hanh, 2007). Hanh clarified that when mindfulness and self-reflection are practiced by the leader, the effects of these practices ripple throughout the community.

Unity

Gandhi was deeply aware of the human condition and connectedness to each other as well as to nature. It was through Gandhi's ability to simplify his life, to be vulnerable, and to be in the moment that he opened himself up to the unifying song of humanity (Wren, 1995). Leaders who are capable of being vulnerable, standing transparent, and exposing their human weaknesses to their team members are deeply aware of the connectedness of being human. It is through a leader's vigilant creation of a safe environment that is free of competition that this unity awareness can be fostered (Wheatley, 2006).

The dynamics of relationships and the ability to create an authentic awareness of unity are more important than required tasks, functions, roles, and positions within the company (Wren, 1995). Wren (1995) affirmed that people in organizations are not willing to take action, make changes, or make decisions until trust and inclusion are established and they feel heard and appreciated. Wheatley (2005) proposed that an organization's power and energy are generated through the strengthening of personal relationships by building trust from sharing human vulnerability that unifies rather than separates members in the community.

Zander and Zander (2000) recommended that by taking the time to hear the stories and getting to know team members, leaders discover their similarities and therefore catalyze innate unity that binds organizations together. Zander and Zander clarified that it is also through the efforts of listening and observing team members that leaders become aware of the hidden talents, weaknesses, hopes, dreams, and struggles of fellow organizational members. Wheatley (2005) invited leaders to develop skills in

themselves and encourage the development of skills in their team members to enhance unity by embracing listening and awareness of the needs of team members.

Kouzes and Posner (2002) suggested that leaders create unity by taking the time to swap stories in casual visits in order to get to know team members and their needs. Kouzes and Posner suggested that it is through a shared humanity that connectedness becomes apparent. These stories can reveal what truly motivates team members as well as what generates fear that blocks or demobilizes members of the organization (Donnelly, 2011). Donnelly (2011) emphasized the importance of people taking the time to not just listen with ears but to truly hear with the heart the stories of fellow workers.

Russell (2000), an internationally renowned physicist, integrated physical and social sciences, modern technology, and ancient mysticism to illustrate the possibility of global illumination at this time in history. Russell described a new paradigm of humanity's potential as a fully conscious super organism in an awakening universe. The alignment with the ancient concept of Gaia, or Earth being a living organism in which every human being is a cell in the planetary nervous system, was the foundation behind Russell's work. Russell explained that breakthroughs in telecommunication and computer networks are connecting the human species into an embryonic global brain. According to Russell, this rapid rate of connectivity is affecting business, politics, and medicine. In fact, Russell described the current evolutionary shift in consciousness from egocentrism to geo-centrism. Russell's proposal of a unifying language connecting all of humanity parallels the unifying language of Aloha as described by Pilahi Paki (See Appendix F).

Humility and Compassion

It is through the awareness of human connectivity that leaders seek more information and insight into personal and global conflicts and challenges, thereby demonstrating humility (Wheatley, 2005). Needing to know the whole story is the core of humility. Wheatley (2005) described humility as a brave rare act in which an individual admits that he or she does not have the answer. Wheatley concluded that humility is not possible in communities that are built on competition. Zander and Zander (2000) highlighted communities that valued and practiced inclusion and collaboration as those that experienced humility and compassion for their own team members and people outside of their community.

Compassion refers to acknowledging humanity and recognizing that no person truly knows the whole story (Wheatley, 2005). Through embracing their wounded selves and members of their communities, humans develop grace and compassion. Wheatley (2005) described compassion as permission to sit on the same side of the table and have the problem sit on the opposite side of the table. When leaders are leading with compassion, they recognize that being human means everyone is limited by the inability to see the big picture, and therefore humans are united in their ignorance. Kouzes and Posner (2002) suggested that through storytelling, the awareness of human innocence and ignorance is shared, resulting in shared compassion and humility.

Gandhi exemplified humility by recognizing that he was not able to fully understand the whole story of the core issues that caused his people in India to suffer (Donnelly, 2011). It was humbling for Gandhi, being highly educated and a lawyer, to admit that he did not have the answers to the problems of his people (Donnelly, 2011).

Donnelly suggested that compassion touched Gandhi's heart and rippled to the hearts of the people in India when Gandhi demonstrated peacefully, making it clear that he was aware that the people of India did not understand the whole story either. Donnelly clarified that Gandhi did know that the full answer to the problem of injustice and suffering experienced by the people of India. According to Wheatley (2005), Gandhi did know that peace and non-violent actions were part of the solution, and chose to be peaceful and radiate that peaceful energy among his community. Donnelly stated that Gandhi's peaceful way of being inspired others to be peaceful in their words and actions. Gandhi not only empathized with and felt the pain of his people, he demonstrated humility and compassion in a peaceful and non-violent manner to bring about the result he wished to see in himself, his community, and extended to the world (Wheatley, 2005).

Gandhi explained that the first step in non-violence is for human beings to cultivate peace in their daily life practices with self and others, as well as display truthfulness, humility, tolerance, and loving kindness (Wren, 1995). As Shim and Taum (2009) expressed, in the principles of Aloha, being humble is where social responsibility begins. Taum and Shim suggested that to be humble is to be aware of one's humanity. Donnelly (2011) suggested that the opposite of being humble is to expect perfection from others and oneself. This mindset of perfection leads to competition, destruction, and war (Donnelly, 2011).

Social responsibility does not evolve out of the rhetoric of a company's declaration of socially responsible projects, but rather from the caring actions of individuals within the organization for each other, their families, and members of other organizations (Wren, 1995). Wheatley (2005) explained that through the expression of

the full spectrum of human emotions leaders develop a state of artfulness recognizing the wondrous qualities of the human being. It is through this state (i.e., awareness and expression) of emotional sensitivity and empathy that caring action stems from humility and compassion. Gardner (1993) described a heightened emotional state as a form of emotional intelligence.

Conclusion

Donnelly (2011), Wren (1995), and Wheatley (2005) advocated for leadership with a heightened awareness of unity, social responsibility, humility, compassion, and spirituality in an evolving world. Donnelly suggested that Gandhi's original intent of being self-efficient grew to encompass social responsibility and spirituality of a leader at its highest level. Wheatley studied leaders and societies of various cultures and denoted the importance of evolved awareness of social responsibility and spiritual awareness as exemplified as connectedness as a species to help transition through uncertain times. Social responsibility and spirituality are intertwined in leaders of various cultures (Wheatley, 2005). This research unveiled a glimpse of the essence of social responsibility and spirituality in leadership through exploration of self-reflection, unity, humility, and compassion. These universal values of global leaders complement the universal values of Aloha.

Postmodernism

Leadership development in the next decades will require a paradigm shift from the current self-centered way of being to a highly synergetic united way of being with a heightened sense of connectedness (Best & Kellner, 1997). Wheatley (2005) implied that this paradigm shift and spiritual growth spurt will lead to challenges related to value

systems, relationships, and the ability to problem solve as humans evolve from a modernistic to a postmodernistic awareness. Wheatley advocated that a heightened sense of spirituality will be a part of and a result of evolution to into the new paradigm.

Evolving from a Modern to a Postmodern Paradigm

The evolutionary road from a modern to a postmodern paradigm will be dramatically different than the previous evolutionary transition from the pre-modern to the modern paradigm (Best & Kellner, 1997). Leadership with an awareness of the transition from one paradigm to the next paradigm has been and will continue to be essential to the human evolutionary process (Lyons, 1999). Best and Kellner (1997) explained that the modern paradigm was dominated by theories generated from Newton, Kant, and Marx, while the pre-modern paradigm was based on fundamental beliefs catalyzed by Dante, Aquinas, and Augustine. Best and Kellner went on to describe how the modern paradigm was catalyzed by a series of revolutions, including geographic (Colonialism), intellectual (the Renaissance, modern science, and the Enlightenment), economic (capitalism), political (bourgeois democracy), technological (the Industrial Revolution), and artistic (modernism).

Postmodern theory, as synthesized by Best and Kellner (1997) and based on the work of Baudrillard (1994), suggested that a change in paradigm related to the view of reality originated from Einstein's work on relativism and quantum theory. Postmodern paradigm includes a negotiable reality where there is co-creation of perceptions of reality and layers of perceptions of constructs of reality called hyper-reality (Lyons, 1999). Rather than viewing one's world and values through the modern paradigm lens shaped by traditional world economics and religious systems, postmodern theory challenges each

person to consciously lift the veils of personal bias and consciously create a humanitarian centered reality where universal values are discussed and negotiated in terms of subjective rather than objective language (Lyons, 1999). Lyons (1999) suggested that the postmodern theory takes into account the fact that the observer affects the observed and that all of the cosmos is connected. Best and Kellner pointed out that with time, fear and limitations, such as scarcity and isolation, will be replaced with a heightened awareness of abundance and connectivity as humans evolve into a postmodern paradigm.

The postmodern paradigm will give humans the opportunity to create a world of peace with a prosperous society that lives in balance with nature. Enlightenment and democracy guided by the vision of a future that is just, egalitarian, participatory, ecological, healthy, and happy, are possible with the postmodern paradigm (Lyons, 1999). Leadership assisting in the transition from the modern to the postmodern paradigm embracing social responsibility will gravitate to a heightened awareness of spirituality via heightened awareness connectivity with each other, the Earth, and the universe.

Relationship Shifts and Social Responsibility

As the modern paradigm embraces negotiable relationships, how individuals see themselves as individuals and as communities will be directly colored by their perceptions of the possibility, connectedness, and heightened awareness of spirituality. McCoy (2007) supported that humans are consoled and strengthened by being together. Synergy, the creative energy of people working and living together, is the key of this shift of awareness (Wheatley, 2005). Wheatly (2005) continued to suggest that people do not need to know the exact outcomes of their actions and they can live beyond their fears.

Wheatley concluded that all people really need is each other. The ability to feel synergy when in the co-creative mindset is a result of the awareness of connectivity and heightened spiritual awareness.

In the postmodern paradigm, humans are not dependent on the hope of results measured objectively. Heightened senses and intelligences, including spirituality and intuition, will open the gateway to the ability to experience and create beyond previously limiting perceptions of the world structured by measureable senses. Communities operating in modern paradigms will notice over time that their work may appear worthless and even achieve no result due to the shift in perceptions of relationships with each other. Human interactions and relationships that originally catalyzed the creation of policies change over time and result in outdated policies that in some cases become destructive of the very relationships they were created to enhance or protect (Ciulla, 2003; McCoy, 2007). Heightened awareness of connectedness and humanitarianism are the keys to survival as a human species, and one of the characteristics of a quiet leader (Baldracco, 2002). Merton (2004) deduced that humans gradually struggle less and less for an idea and more and more for specific people with the awareness that, in the end, it is the reality of personal relationship that saves everything. The ability to develop personal and negotiable relationships is the essence of social responsibility and the result of a heightened awareness of spirituality.

Spirituality

The perception of spirituality is affected by personal experiences and cultural influences. Connectedness with other human beings and a Higher Power are the common thread of spirituality (Wheatley, 2005). Wheatley (2005) suggested that spirituality is

perceived and expressed in ways that are personal to each individual. The practices of Aloha (unconditional love) and forgiveness are common elements in the practice of spirituality expressed in many cultures and religious paths (Say, 2004). Say inferred that Aloha can be perceived as a universal language of spirituality unifying the human experience striving for unity and love. Myss (1996) described spirituality as the awareness of the force between soul and personality. Myss clarified that spirituality is the process of every human soul on Earth to fulfill his or her sacred contract with a Creator that was created prior to each human arriving here on earth. Zukav (1989) clarified spirituality as the awareness of a human's personality being in alignment with his or her own soul, resulting in less turbulence in life. Kuzav submitted that humans create with their Creator situations that align their soul with their purpose in life.

Summary

The literature tends to favor the assumption that Aloha is dependent on a belief in a Higher Power; however, it is not exclusive to the belief of a Higher Power. It is possible to blend the concepts of Aloha being a protocol to the postmodern perception of a negotiable reality and Aloha being the language of universal spirituality. Aloha can be practiced by individuals with or without a belief in a Higher Power.

Aloha is described in many ways with the common thread of universal love manifested in a desire for higher ethical behavior such as caring, cooperation, and unity catalyzed by self-reflection. As Sanskrit is the ancient language of emotions, Aloha can be perceived as a universal language of spirituality that illustrates universal spiritual values.

CHAPTER THREE: METHODOLOGY

This case study focused on Pono Shim's espoused theory and practiced theory of his art of storytelling to illustrate his practice of Aloha. In this chapter, the design of the study, data collection strategies, and data analysis strategies are thoroughly discussed.

Research Design

This qualitative case study compared Pono Shim's espoused theory with his practiced theory of the art of storytelling illustrating the practice of Aloha. This case study about leadership and Aloha was developed through an investigation of the art of storytelling through interviews and observations of Pono Shim, a practitioner of Aloha and a gifted storyteller, who also happens to be a recognized business leader in the O'ahu, Hawai'i community.

Selection of Subject

Pono Shim was selected for this study due to the researcher's awareness of his gifts in storytelling and practice of Aloha through previous workshops at Argosy University and with Enterprise Honolulu. The researcher was also aware of Pono Shim's leadership influence in Hawai'i and his willingness to share the art of storytelling to illustrate the practice of Aloha.

Established as a practitioner of Aloha and a storyteller in Hawai'i, Pono Shim has been a board member for 15 economic related businesses on O'ahu, Hawai'i, for the past 10 years. Shim is sought out by for-profit and non-profit organizations, and as a leader in Hawai'i business and Chief Executive Officer of Hawai'i's Economic Board as well as Enterprise Honolulu, he worked with, consulted, and mentored many leaders in the Hawai'i business community.

Instrumentation

Data were gathered through observations and interviews that were conducted over a 3-month window of time selected to create a snapshot of Shim's perception of storytelling and Aloha at this period of time. This researcher was aware that Shim's perception of Aloha would shift as the lens of both this researcher and Pono Shim changed and grew over time.

Deception was not used in this study. The Letter of Introduction (See Appendix A), the Exit Informed Consent Form (See Appendix F), and the Informed Consent Form (See Appendix B) clearly stated the purpose of the study. Contact information for the researcher and the dissertation chairperson were included on the Informed Consent Form (See Appendix B) and the Exit Informed Consent Form (See Appendix F), which enabled Shin to contact the researcher or chairperson with questions concerning the study.

Four semi-structured personal interviews with Pono Shim were recorded using two digital audio recording devices to ensure accuracy of the responses. Shim was informed of the purpose for the recordings, how the recordings would be stored, the length of storage, and destruction of digital audio recordings in the Informed Consent Form (See Appendix B) and prior to the interviews via the Interview Guide (See Appendix C). Digital audio recordings were stored on the researcher's password protected computer as well as a password protected and encrypted external hard drive. Videotapes and video recordings were not used in this study.

The four interviews and three business-related events (i.e., meetings, seminars, and workshops) occurred at Shim's convenience, choice of location, and comfort level.

Locations of the four interviews and three business-related events included offices, conference rooms, and auditoriums.

Pono Shim was asked to review his personal interview transcripts and the final results to ensure that any miscommunications were corrected. Only the researcher and her dissertation chairperson had access to the transcripts. All transcripts were kept in a locked file cabinet accessible only by the researcher. The file cabinet was located in the researcher's home office. An extra key to the file cabinet was secured in a safe deposit box at Bank of Hawai'i, Bishop Street Branch, in case the first key was lost or destroyed. The researcher committed to destroying the hard copies of the documents related to her dissertation case study by a professional shredding company on May 26, 2015. All electronic files related to this case study will be destroyed via deletion from the researcher's password protected computer and encrypted thumb drive on May 26, 2015.

Shim was informed that he could have access to all information related to this case study by contacting the researcher via phone in the Letter of Consent (See Appendix B) and the Exit Informed Consent Form (See Appendix F).

As clearly stated in the Informed Consent Form (See Appendix B), Pono Shim was informed of the researcher's duty as a doctorate candidate of Argosy University to disclose to her dissertation chair, Dr. Jennifer Dustow, Argosy University Hawai'i's Institutional Review Board (IRB) chair, Dr. Robert Anderson, and the appropriate authorities of any possible admission of serious criminal action or thoughts of serious criminal action that could result in homicide, suicide, sexual abuse, injury to the elderly, or injury to children.

Procedures

After obtaining conditional certification from Argosy University - Hawai'i IRB, the researcher requested written documentation from Pono Shim via the Informed Consent Form (See Appendix B) to verify his voluntary participation in the four interviews and three observations involved in this study. The Informed Consent Form confirmed that Shim was over 18 years of age.

The four interviews and three observations were conducted in the span of 3 months (i.e., June, July, and August), as originally intended. Interviews took place at Shim's office or on the Argosy University, Hawai'i campus on July 7 and 21, and August 19 and 20, 2012. The interviews were extended beyond the intended hour with the lead of the interviewee, Pono Shim. The researcher facilitated the four interviews to explore Shim's espoused theory using semi-structured interview questions (See Appendix C) focused on the components and processes related to:

- The art of storytelling
- The practice of Aloha
- Social responsibility in leadership

After each semi-structured interview, the researcher transcribed the interview manually by listening to the recordings herself. A hard copy and an electronic copy of each transcription for each semi-structured interview were hand-delivered and emailed to Shim within a week of the day of the interview for review.

The researcher observed Shim demonstrating the art of storytelling illustrating the practice of Aloha during three business-related events (i.e., meetings, seminars, and workshops) at Shim's convenience, choice of location, and comfort level. The first

observation took place on June 30, 2012 at an Enterprise Honolulu sponsored workshop; the second took place on July 10, 2012 at an Enterprise Honolulu consulting business meeting; and the final took place on July 11, 2012 at a Project Think 2010 seminar.

Assumptions

During this study, it was assumed that Pono Shim's perception of reality was based on a spiritual concept of all humans being connected with each other and a Creator or Higher Power. An overarching assumption of Aloha values is that it is universal for believers and non-believers of a Higher Power from all cultures and walks of life.

This researcher assumed that the Christian faith upbringing she shared with Pono Shim influenced their perceptions of spirituality and the lens by which they both saw the philosophy and values of Aloha. Reading and hearing bible stories filled with parables about and by Jesus while growing up in large families and practicing Christian traditions, both the researcher and Shim were conditioned with a Christian religious culture that influenced their perceptions of their reality and spirituality.

Potential for Harm

Pono Shim is a working individual, so participation in this study may have added to his physical fatigue. To minimize physical fatigue, the researcher scheduled the days, times, and locations of the interviews and observations based on Shim's convenience and comfort level. In addition, the researcher ensured Shim that the four interviews would not exceed the expected time of 60 to 90 minutes. Follow-up clarification was communicated over the phone, via email, or in person depending on the convenience and comfort level of Pono Shim.

Due to the possibility of Pono Shim experiencing emotional distress from his reflection on personal experiences and stories shared by his friends and family members, this researcher proceeded with compassion and care. The interviews could have triggered unanticipated emotions. To minimize possible psychological distress, the researcher displayed empathy and compassion, and continued the interview process only at Shim's discretion. Shim was reminded that he could decline from answering any question that caused him to feel uncomfortable and that he could withdraw from the study at any time without adverse consequences. In addition, a list of available certified mental health practitioners with sensitivity to the Hawai'ian culture was given to Shim at the onset of the study in the case that he needed assistance during the course of the dissertation (See Appendix D).

Although questions in the four semi-structured interviews as well as the three observations of Pono Shim at business-related events (i.e., meetings, seminars, and workshops) were not intended to cause harm, there was a possibility that the experiences might have caused unanticipated negative feelings of distress. This possibility was communicated to Shim in the Informed Consent Form (See Appendix B). To prevent distress to Shim, the researcher was sensitive to his emotional needs and comfort level. The researcher assessed for distress by asking Shim before, during, and after each interaction how he felt about the process.

Data Processing and Analysis

The transcripts of the interviews and notes from the observations were color coded in order to allow the themes to emerge. The researcher used the following color

coding subject designation integrated with Paki's description of the values or characters expressed in the practice of Aloha using the acronym of Aloha (See Appendix F).

- Red - Aka hai, meaning kindness, to be expressed with tenderness (grace).
- Orange - Lō kahi, meaning unity, to be expressed with harmony (never broken).
- Yellow - 'Olu 'olu, meaning agreeable, to be expressed with pleasantness (gentle).
- Green - Ha'ha ha'a, meaning humility, to be expressed with modesty (empty).
- Blue - Aho nui, meaning patience, to be expressed with perseverance (waiting for the moment).

Summary

The purpose of this case study was to compare Pono Shim's espoused theory with his practiced theory of the art of storytelling illustrating the practice of Aloha.

Investigating the art of storytelling through four interviews and three observations of Pono Shim, was the method by which this researcher obtained information regarding Shim's espoused and practiced theory. Color coding of the transcripts based on the five values of Aloha described by Pilahi Paki was the data analysis process used by this researcher to look for themes and compare Pono Shim's espoused theory with his practiced theory.

CHAPTER FOUR: DATA ANALYSIS AND RESULTS

The results of this case study affirmed that Pono Shim's espoused theory, that he practiced the philosophy and values of Aloha in his daily life as his Auntie Pilahi Paki had taught him, was in alignment with his practices. Throughout many years of practicing Aloha, Shim developed his art of storytelling with the values of Aloha as his recipe or formula. During the three observations of Shim sharing stories in meetings and workshops, this researcher observed the process and then later discussed the process with Shim during the interviews.

Description of Pono Shim

Pono Shim humbly mentioned that he saw himself as the boy in the back of the room. Asked by his Auntie Pilahi Paki to walk with him after a meeting, Shim was given the deeper meanings of Aloha and told to practice. Pilahi Paki also told Shim that he would be a storyteller, though Shim did not know how he was going to be a storyteller. The values and philosophy of Aloha became his way of being and his recipe for storytelling.

Shim is a highly respected leader in the Hawai'i business community. His practice of Aloha including, conscious emptying of himself (Ha'a ha'a), is what gives him his sense of identity, strength, and purpose.

Emergent Themes

The three major themes that were discovered in the interviews and observations were:

- Reflection/Leadership - Ha'a ha'a & Aho nui
- Unity/Spirituality/Storytelling - Lō kahi

- Humility and Compassion – Aka hai & Olu olu

Theme One: Reflection/Leadership – Ha‘a ha‘a & Aho nui

Ha‘a ha‘a, meaning humility, to be expressed with modesty (empty) emerged through Shim’s description of clarifying one’s identity and purpose followed by an illustration using storytelling.

People are not clear on these two things, identity and purpose. Because they are not clear on these two things what they have to look at is what are the methods for them to accomplish what they have to accomplish or what they are supposed to accomplish. What is the challenge before them? They are not clear on that. So it is a project, it is a task instead of a purpose that is in alignment with their purpose. They don’t get the same results, because they don’t think they can do what I do. People don’t think they can do what I do. They say, I can’t say what Pono says. It is coming from that place of purpose. How you can do that is by being empty. How you can listen is by being empty. But people don’t empty. They are not going to that place. You go to nothing and just observe. That is how I do it.

Last week Saturday I was in Hana, Maui working. My clients were in the house preparing dinner and talking about stuff so I just went outside on the balcony and just sat out there and watched the horizon, watched the clouds and watched the birds for about an hour. I watched and wondered where they were going. Some people think they have to meditate. I am just empty. I don’t need anything to entertain me. I am just empty. I don’t think most people just sit. They don’t just watch and just listen. (personal communication, July 21, 2012)

Shim described the connection between leadership and going to that place of empty using his explanation of higher education and the belt system:

Everyone is talking about higher education. Higher education, what is that? You get more degrees. I have a higher education than most everyone else and there is no degree for that education. So everyone wants to be measured by belts, but they don’t realize that the philosophy of the belts begins with the white belt because it is clean. The philosophy is that the more you practice, the dirtier the belt gets. So the belt gets dirty and dirtier until it becomes black. Because you practice so much it gets dirty. Because you practice so much it becomes your area of expertise. That is the philosophy of a belt. The more you practice and practice, pretty soon you practice so much that it starts to shred. It shreds so much that the belt starts to get white. The objective is to become clean again because the belt shreds to white. The belt begins with white and ends with white. You probably began from white light and you will return to white light. Everybody else is trying to get to black. So, what is higher education? Higher education is to get you to black and you don’t practice anymore? Well good for you. The object is

to get to white. Which is selflessness. You came with nothing and the objective is to get back to nothing. But everyone else is trying to get to something. They practice and try to get to something. You are supposed to practice and practice to get to nothing. So to listen with nothing. Just listen and just watch. Notice that when I listen my mind starts to say, "What is my mind saying? Why am I feeling this way?" Then what I can do is say, "Wow that is how people are feeling. How do I feel about this? This is probably how other people are feeling." So from that I get to know connections. This is how I feel and this is how someone else is feeling too. I understand connections. If we are not listening, we are not figuring it out. (personal communication, August 19, 2012)

Shim explained that being empty is where he found his identity and sense of purpose. He also suggested that other leaders should go to that same place of empty to find their sense of identity and purpose:

Where did that inspiration from Mandela, Gandhi, Mother Theresa, Martin Luther King and Abraham Lincoln come from? Their inspiration comes from some place. We honor these people but we don't go to the place where this comes from. They have to be real clear why they are here. They have to be real clear on who they are. Because they are real clear on these two things they do things that other people don't do. It is not because they can't do it. It is because, they are not clear. That is the separation from leadership. So what other people are doing is that they are looking at the angles of leadership, the qualities of leadership, not the place where leadership comes from. The only way you can be truly be vulnerable is to know why you are here and who you are. It is really that simple and that hard. (personal communication, August 19, 2012)

Shim described Aho nui, meaning patience, to be expressed with perseverance (waiting for the moment) by sharing a recollection of a meeting with a group of mostly Hawai'ian people a few months prior to the interview. He noticed that there was a disconnect between the participants in this meeting as they argued over the higher importance of different aspects of Hawai'ian culture, including hula, *lua* (Hawai'ian philosophy and martial art), *lomi lomi* (Hawai'ian massage), Hawai'ian music, Hawai'ian surfing, Hawai'ian ukulele music, Hawai'ian lei making, and Hawai'ian food. Shim mentioned that he heard the conflict rooted in the people's collective fear of the potential loss of their Hawai'ian culture.

Shim waited for the moment after patiently listening and observing. Intuitively, Shim knew when the moment had arisen and he said, “We are not our culture” (personal communication, July, 2012). The people were up in arms emotionally and ready to throw symbolic stones at Shim for making the statement regarding that the people were not their culture. At the right moment, with one simple statement, Shim stabbed at the core of the conflict. Shim explained that this statement created pain and anger in the participants.

Seeing the pain and fear in the people, Shim symbolically massaged the spirit of the participants of this meeting by sharing stories illustrating how the Hawai‘ian people were amazing navigators with a story of the Hokulea (Hawai‘ian navigated voyages across the Pacific Ocean) and intelligent stewards of their land and resources, including their people, with a story about the Ahupua‘a (ancient Hawai‘ian practice of land and resource conservation).

Shim explained to the people in the meeting that culture evolves from who we are. Shim stated that we are *Aloha ke akua* (connected to our Creator) and *A malama ka ko* (caretakers for each other and the land). Pono clarified that we are here to care for everyone, not just the people of Hawai‘i, especially the keiki (children) and the kapunas (elderly).

Shim clarified that waiting for the moment included observing with all of the senses to understand what is at the heart of the conflict. Once Shim understood the heart of the conflict he said that he waited for the moment to tell his stories to help heal and unify the people at the meeting. Shim mentioned that his storytelling strategy came from his practice of Aloha. He waited for the moment to help the people in the meeting connect, using metaphoric white gloves and gentle touch.

Shim's storytelling stabbed at the core of the problem, the meeting participants' fear of losing their culture. The participants in the meeting turned their anger toward Shim; hence, Shim unified the people, catalyzing all of their emotional collective defensive energy to him. Using his art of storytelling Shim then helped the participants of the meeting remember their identity and purpose as individuals and as a group of people, resulting in the participants releasing their metaphoric stones and spears and their fear. The participants' fears were replaced with a higher awareness of their identity and purpose, resulting in resounding feelings of unity and hope.

Theme Two: Unity/Spirituality/Storytelling – Lō kahi

Lō kahi, meaning unity, to be expressed with harmony (never broken) was revealed in Pono Shim's descriptions and stories shared during all of his business meetings and interviews.

Pono Shim's personal story that he wrote and graciously shared with the researcher (See Appendix H) clarified his developed strategies and generated real life stories from the practice of Aloha that was introduced to him by his Auntie Pilahi Paki. Shim's dedication to his practice of Aloha, including his deep awareness of his connection with his source he called Creator during the past 32 years, were what helped him clarify his identity and purpose along with his art of storytelling. This identity and purpose were what Shim said he strove to align with in all that he did and said in each daily life choice. Shim clarified that the philosophy and practice of Aloha were the base from which his method of storytelling was generated.

Shim suggested in one of the observed meetings that Hawai'i's strength was not in its diversity but rather in its unity represented in the fact that the people of Hawai'i

intermarried and continue to intermarry. He illustrated this point by saying one intermarried person in Hawai'i has different ethnicities and multiple perceptions from various cultures, all in one person. Shim expanded this point by stating Hawai'i's strength is the strength of our emerging world. Pono clarified that humans were, are, and are always will be connected. Shim reiterated what Paki told him, that humans were never broken (personal communication, July 7, 2012).

During one of the observations Shim suggested that vulnerability is the most effective way to use storytelling. Shim clarified that vulnerability cuts through the jargon or the noise of the conversation or debate and connects individuals at a spiritual level. Shim emphasized that jargon is used to justify what we do. He used the following story to illustrate the source of today's business jargon, "innovation, creativity, and change."

Shim expressed that vulnerability is the birthplace of innovation, creativity, and change and shared the story of his father passing away. As expressed in this story, Shim thought his father was waiting for his brother to return home before his father passed away. While driving one day in his car he had to pull over to the side of the road and in prayer asked his father, who passed away, for forgiveness. In that moment while driving, Shim realized that his father had not waited for his brother to return to Hawai'i to transition to his new life. His father was waiting for Pono to begin his work of continuing his father's work of Aloha that he was doing today. In this story, Shim illustrated his vulnerability, his willingness to be honest and let himself be seen.

Vulnerability is an accurate thermometer of courage. Most people are afraid of sharing their stories because of fear and/or guilt. Guilt is saying to oneself, I made a mistake and shame is saying to oneself, I am a mistake. Empathy is the anecdote to shame. Many people try to be shark repellent or resistant to mistakes and hurting others. Secrecy is the nourishment in the petri dish of shame. . .

Vulnerability is an accurate thermometer of courage. Most people are afraid of sharing their stories because of fear and/or guilt.

Aloha starts when we listen with empathy and are sensitive to the stories of others. Aloha opens the door to sharing our connected human experiences. It is the emotional risk of uncertainty involved in being vulnerable in storytelling that we connect at our na'au, or spiritual level. (personal communication, August 20, 2012)

Shim suggested in an observed meeting that sustainability is the problem, the root of the majority of the conflict seen in business relationships today. Sustainability refers to just getting by with the mindset of scarcity. Shim explained that prosperity includes a spiritual, physical, intellectual, and emotional wellness. Prosperity embraces a mindset of abundance, inclusivity of all people, and the care of the land. Shim mentioned that prosperity helps people to grow so they can help others to grow. The Hawai'ian practice of Ahupua'a is a great illustration of prosperity where the past, present, and future of all people, especially the keiki (children), the kapunas (elderly), and the land, are cared for in the present as well as future generations.

Shim mentioned during an observed meeting that in his art of storytelling he was aware of what he wanted to accomplish before he shared a story. Shim acknowledged that he was here to prosper people. One of his objectives in storytelling was to prosper people, one person at a time. Connecting people and finding ways to help people be prosperous were Shim's main intentions in storytelling.

Shim shared that as a storyteller he listened with empathy for conflict in the people he observed. Shim explained that he used the values and philosophy of Aloha that his Auntie Pilahi Paki taught him as the method in his storytelling.

For example, Shim began one of the observed meetings by announcing that he was going to talk from experience, rather than from theory. Shim began the discussion

by asking the question, “How many of you are parents?” Everyone at the table raised their hands. Pono asked, “How many of you whispered in your children’s ears something when they were sleeping?” Eight people raised their hands. He asked, “What did you whisper in their ears?” Answers from the participants included:

- I love you!
- Daddy or Mommy loves you!
- Sweet dreams!
- You are loved!

Shim expressed:

We as parents don’t whisper mathematical equations or business strategies into our children’s ears while they are sleeping; rather, we whisper affirmations and expressions of our love gently and sweetly into the ears and souls of our sleeping children. (personal communication, July 21, 2012)

From heaven’s perspective in the practice of the meanings of Aloha as shared to Shim by his Auntie Pilahi Pahi, we are invited by the Creator to whisper our affirmations and expressions of love gently and sweetly into the ears and souls of the people we work with, our family members, and the people we meet every day through the art of storytelling. Shim suggested that parents naturally have a special spiritual perspective on life with their children. Shim said that these individuals already were feeling the unity and practicing Aloha with their children. The invitation was to extend this practice of applying the meanings of Aloha to relationships at work and everyday interactions with other people.

Shim explained that in the Hawai‘ian culture, Hawai‘ian words have three types of meaning. In one of the observed meetings he described the three meanings as: literal (Hoopukaku), symbolic (Kaona), and spiritual/Esoteric (O‘ahuna). According to Shim,

his Auntie Pilahi Paki passed onto him the O'ahuna, or the deeper spiritual/esoteric meanings of Aloha. The literal and spiritual/esoteric meanings of Aloha passed on from Pilahi Paki include:

- Aka hai. Literally meaning kindness; spiritually/esoterically meaning grace to be expressed with tenderness.
- Lō kahi. Literally meaning unity; spiritually/esoterically meaning unbroken to be expressed with harmony.
- Olu'olu. Literally meaning agreeable; spiritually/esoterically meaning gentle to be expressed with pleasantness.
- Ha'a ha'a. Literally meaning humility; spiritually/esoterically meaning empty to be expressed with modesty.
- Aho nui. Literally meaning patient; spiritually/esoterically meaning waiting for the moment to be expressed with perseverance. (personal communication, July 7, 2012)

Shim continued to explain that when he was a young boy at 13 years of age, he tagged along with his father to meetings and observed the people in the meetings from the back of the room. At the end of one meeting Shim was asked by his Auntie Pilahi to walk with her. It was during this walk that the deeper meanings of Aloha were shared with him along with the Hawai'ian spiritual practice of ha (sharing of breath). During this time with his Auntie Pilahi Paki, Shim was told that he would be a storyteller. She taught him how to think, not speak, in Hawai'ian using the meanings of Aloha. Paki told Shim that if he practiced the meanings of Aloha, it did not matter what language he spoke because all humans understood the language of Aloha.

Shim shared the literal, symbolic, and spiritual/esoteric meanings of *hāku*. *Hāku* literally means to compose or weave together. Symbolically, *hāku* is illustrated in a *hāku lei*, woven rather than sewn. The literal meanings of *hāku* can be broken down into the following:

- Ha – breath, moment of emptiness
- Ku – stand tall or bring up right
- K – kapili, to lash or bind or resurrect
- U – uhāna, family (personal communication, July, 2012)

The spiritual/esoteric meanings of *hāku* or the purpose/intent of work is to go to the moment of emptiness to lift up the soul. Illustrating the spiritual/esoteric meaning of *hāku*, Shim shared the story of Queen Liliokulani composing (weaving) songs, emptying herself, while lifting the spirit of the people of Hawai‘i.

Shim shared the literal and spiritual/esoteric meanings of *hāna*. The literal meaning of *hāna* is work. The spiritual/esoteric meanings of *hāna* are:

- hā = breath, moment of emptiness
- noa = release = unbridle like explosions of thunder
- Aka hai = grace with white gloves (personal communication July, 2012)

The indigenous people of Hawai‘i were strong industrious people who saw work as a joyful thing. Shim took it a step further by connecting *hāna* with other Hawai‘ian words:

- Hānai – adopt (“i” is from *io* meaning the spirit of God)
- Hānau – birth (“u” is from *uhāne* meaning my spirit)
- Ohāna – family

Shim's invitation was to base life on the practice of the philosophy rather than the theory of Aloha. Shim explained that people need to bring Aloha, not expect Aloha.

During one of the observed meetings, Shim shared how Enterprise Honolulu turned around at a time of urgency. Shim described how the non-profit organization was withering when he arrived to help. He explained that through his practice of the meanings of Aloha and nurturing relationships with the people of Enterprise Honolulu, the organization not only was able to sustain itself, it prospered to the thriving team of innovative and caring people it is today. Shim shared that he and his team continually worked toward raising the bar to enhance the health and wellness of the community. He clarified that it was all about creating and nurturing relationships.

Shim put in plain words the difference between traditional business models and his business model that helped to turn Enterprise Honolulu from a strategic plan-focused organization to a values and relationships family. During one of the observed meetings, Shim used the following two column description to highlight his points while he was telling stories to illustrate the practice of Aloha in Enterprise Honolulu:

Organizational Structures:

A	B
Strategic Plan	Values & Relationships
Vision & Mission = strategic plan	Vision & Mission = strategic views

Shim explained that in example A, a wall is hit as individuals work from the bottom up because relationships are not built and nurtured. He clarified that trust is broken and fear results. In example B, Shim delineated that relationships are the focus of the organization and when a need arises the relationships are strong, resulting in the team naturally

working together to solve the challenges at hand. Shim explained that example B was built on the values of Aloha and was what he and his Enterprise Honolulu team strove to practice on a daily basis.

Shim stated that his Auntie Pilahi Paki asked him to find the Aloha response. Shim said that the philosophy, not the theory, of Aloha is spiritual, not intellectual. Shim explained that Bruce Lee dedicated his life to developing a martial response that flowed like water. Shim said that he had dedicated his life to developing an Aloha response that flowed like air. The Aloha response is at a higher level, a higher frequency taking care of the people and the land.

Pono Shim also shared the example of the Hawai‘ian practice of *Ahupua‘a*, an elegant and practical illustration of the practice of Aloha caring for all people and land of Hawai‘i to demonstrate the connectivity of the people with each other and the land. *Ahupua‘a* is the highly developed land and natural resource system that the Hawai‘ian people developed to honor the spiritual connection and inherent responsibility of being guardians of Hawai‘i’s natural resources, including the people of Hawai‘i.

Shim concluded that Hawai‘i is not strengthened by diversity. Hawai‘i is not diverse (i.e., an integration of people of different cultures), but rather is a cultural hybrid of intermarriages rich with people with multi-cultural genealogy who are able to have multiple cultural perspectives. Hybrid or multi-cultures in each person results in Hawai‘i’s Internal United Nations within individuals with multi-ethnicities within them. Pono explained that the mixed marriages of Hawai‘i have created opportunities for world peace in their children’s DNA. He suggested that individuals are connected as human beings, never broken.

Gandhi practiced the art of being the change he wished to see in the world. I practiced for 36 years the values and philosophy of Aloha my auntie Pilahi Paki shared with me before I started to share the values and the philosophy with others. . . Dalai Lama talks about peace around the world, but has not gone home. Gandhi, Mandela and Martin Luther King all went home. Mother Theresa and Father Damien declared India and Molokai as their homes. Reference versus reverence is the difference of walking the talk rather than just speaking the jargon. (personal communication, August 19, 2012)

Returning to the importance of vulnerability, Pono Shim shared his story of asking permission of a couple who was homeless to offer his bed comforter to them, preserving dignity and grace in their brief encounter. Shim's desire to give his comforter away brought up many conflicts within himself. He needed to work on himself as a leader. Shim shared that leadership is all about "me working on me." Shim suggested that Gandhi, Mandela, Mother Theresa, Martin Luther King, and many masters practiced this art of self-reflection and working on themselves daily.

Pono Shim clarified that a few people have suggested to him that people come to him to get unstuck. Shim mentioned that his belief of working on himself daily was the root of what he did using the values and philosophy of Aloha. "It begins with me working on me and radiates out possibly inspiring other people to work on themselves." He clarified that world peace and the practice of Aloha start with an individual's internal peace and simple daily practices of the meaning of Aloha. Shim stated that his connection with the Creator was what defined his identity and purpose. It was that simple and paradoxically that profound.

To illustrate the difference between Hawai'i and Hawai'ian values during one of the observed meetings, Shim shared the following story:

When I was a little boy there was this old Hāoli lady in the neighborhood I grew up in who made an open Christmas meal for all of the children in our neighborhood. . . She made plenty of food and invited all of the children to eat at her table. . . Recently a Hawai'ian man purchased the property of the old Hāoli

couple. The Hawai'ian man built a big rock wall around the property, and asked me not to bump into his hedge plants when I was parking my car near the front of his property. (personal communication, July 7, 2012)

After sharing this story during an observed meeting, Shim posed the question to the people in the meeting, “Who was practicing Hawai'ian values, the Hāoli lady or the Hawai'ian man?”

Pono Shim suggested that “sustainability” is the root of the problem. Pono continued to clarify that if we put our energy into prospering people by whispering into their ears and souls, our affirmations and visions of love for them through the practice of Aloha, then we, as humans, will remember that we were never broken, and we have always been connected spiritually, emotionally and intellectually. Aloha is a prosperity model. Aloha is work from the perspective of heaven. Pono explained that when humans stop noticing their differences, they are then able to take a breath and go deep into the root of the issue, which is usually planted deep within themselves.

With white gloves and gentle touch I help others connect from heaven's perspective. Aloha connects and prospers people. Aloha disarms people similar to how Jesus disarmed people in the bible stories. . . There is a deeper story behind the Mary Magdalene story you may remember from the bible. The people in the crowd who originally intended to stone an adulterous woman, didn't just put their stones down and walk away. Deep down inside they did not want to throw the stones at this woman. Jesus helped them drop their stones down. The woman was being chased and ran by Jesus. Jesus didn't say anything at first. He just looked at the people and shook his head. Jesus then said, “He who has not sinned throw the first stone. . .” Jesus caused the people to reflect with a simple question. The people in the crowd put their stones down and walked away. They were grateful that Jesus helped them put down their stones. That is what storytelling does. It helps people put down their stones. It disarms people at a deep level. (personal communication, August 20, 2012)

In one of the meetings observed, Shim shared his research revealing that Aloha is an Aramaic word for God. Shim started out sharing that the Greek and Hebrew languages and cultures were related to Aloha. Shim explained the history of the Greek

and the Hebrew people competing for the authorship of the bible for many years. Shim's research revealed that the bible was written in the Jewish language structure with Aramaic words. Shim stated that Jesus was Aramaic and the Aramaic bible was difficult to interpret. Shim found that in 1856, Elverson in Pennsylvania interpreted the Aramaic bible and found an unexpected discovery in the translation of key words in the Aramaic language used in the bible.

- Hebrew language "Elohim" = God
- Aramaic language "Plasheta" = God

Shim expressed:

There is something different about Hawai'i. We live the Aloha spirit. Auntie Pilahi Paki predicted, "The world will turn to Hawai'i as they search for world peace because Hawai'i has the key. . . and that key is Aloha!" (See Appendix F)

Shim shared that the time is now and the world is looking to Hawai'i for the key to world peace. Shim stated that it is in the reverence rather than the reference of Aloha that world peace will manifest in people's souls, hearts, minds, and relationships one person at a time. He restated that human beings truly are being the change they wish to see in the world when they practice the deeper meanings of Aloha in every relationship every day.

Pono shared a story of his recent experience in a Washington, DC, and San Francisco workshop illustrating the practice of the deeper meaning of Aloha:

In four corners of a room, materials were provided to build towers with paper plates and paper cups. The group was divided into four groups and instructed to use their materials to build the highest tower possible in 5 minutes to win the game. The amount of supplies was not the same in each of the four corners. It was the Spaghetti Sauce syndrome. . . When one walks into a store, there is an overwhelming variety of spaghetti sauces to choose from. The group with the least amount of supplies went to the other three teams asking them if they wanted to share supplies. The other three teams were not interested in sharing. The team

with the least amount of supplies won the game because they were the most innovative with the supplies they were given. The team that won truly worked as a team, shared their vulnerability and was willing to fail. The game was designed to divide the groups, not to create unity. My role in this workshop was to provide reflection after the activity. My question to the group after observing the team interact during the game was directed to the team that won. "Is it possible that you didn't say what you needed to say to invite the other teams to share their supplies?" The winning team might have assumed that the other teams were made up of selfish people rather than people behaving in a selfish way. Is possible that offering to share what we have to others especially when we have limited resources lifts the veil of vulnerability to disarm people and help them put down their stones. I later suggested to the winning that they could have asked the other teams at the beginning, "How can we help you?" while offering the other teams some of their own limited supplies. (personal communication, July 21, 2012)

Shim invited the participants at one of the observed meetings to reflect on their alignment of their perspectives and communication with their work and what they wanted to result from their actions. Shim proposed the following questions:

Is what we are doing connecting people and building relationships? Are we causing sharing? Are we giving others a reason to share? Are we taking care of everyone or just a select group of people? (personal communication, July 21, 2012)

Shim suggested that collaboration benefits all people and silences the noise. Shim shared that his goal was to have discussions with his great grandchildren catalyzed with these questions:

Is it really true that there were homeless people in the world? Is it really true that our keiki and kapuna were hungry, abused and not cared for? Is it really true that our oceans were polluted and the sea creatures were dying? Is it really true that our air was so dirty that people were getting sick? Is it really true that our family members grew apart and forgot how to find their way back home? (personal communication July 21, 2012)

Shim invited the participants of an observed meeting to care for the people of Hawai'i and the land of Hawai'i in their daily work. Shim invited the team to raise the bar in their home and work relationships by silencing the noise of jargon and listening to the language of Aloha whispered gently and sweetly through their actions and words with

white gloves and gentle touches, helping people connect and raise the discussion above the debate from heaven's perspective.

Shim did not tell the people at the observed meetings what to do. During a discussion following one observation, Shim suggested to the researcher that he gave the participants in the meeting a vision of how it could be done and the values of the deeper meanings of Aloha. Nainoa Thompson, the navigator of the historical Hawai'ian Hokulea voyages did not know how to sail the Hokulea from Tahiti to Hawai'i. Shim explained that Nainoa had the vision not of how it was to be done but rather that it could be done. Shim continued with his story by saying Nainoa told Mao, his mentor, "I can see Tahiti in my mind." Shim suggested that the moment is now and the vision is vital to the health and well-being of all people.

Shim mentioned that just as the Hokulea Team is never lost because it knows how to find its way home with its celestial navigation skills, humans are never lost. Shim concluded that people can find their way home through the practice of the life navigation skills in the deeper meanings of Aloha. Shim suggested that parents need to teach their babies that when they lose their vision, it is okay because they can always find their way back home through the practice of the deeper values of Aloha.

Shim suggested that when people listen with empathy and are sensitive to the story of others, the human and spiritual connection of Aloha occurs. It is the emotional risk of uncertainty involved in being vulnerable in storytelling that humans connect at their wanao, or spiritual level. He listened for the conflict, addressed the conflict at a deep level, and used the art of storytelling to inspire resolution to the conflict with clean gentle touches to help people reconnect.

In his art of storytelling, Shim shared that he as a storyteller listened with ears of empathy for conflict in people he observed. He used the values of Aloha that his Auntie Pilahi Pahi taught him as the method in his storytelling.

Theme Three: Humility and Compassion – Aka hai & Olulolu

The themes of humility and compassion were woven through the observations and interviews. Humility and compassion are bridged with the practices of Aka hai, meaning kindness to be expressed with tenderness (grace), and ‘Olu ‘olu, meaning agreeable, to be expressed with pleasantness (gentle; Appendix H). Shim expressed:

Aloha is not Hawai‘ian. Aloha is Aloha. Aloha is universal, a word of Hawai‘i, but it is not Hawai‘ian. Aloha is not meant to honor the Hawai‘ian people, maybe Hawai‘i. It is a connection. There are people all over the world who have these values. We just call them Aloha. What I don’t want people to think is that Aloha is meant to be Hawai‘ian or Hawai‘i centric, it’s not. It is the value and appreciation of bringing one to oneself. One person to himself in acknowledging and appreciating life, all of its resources, all of the people, that is Aloha. It is meant to bring one to oneself in that when you work on yourself, you have the ability to realize that others are like you and you have the ability to connect to others. The practice of Aloha is important to the future and Hawai‘i in that, it is important to the future. Most things are not bringing one to oneself I think they are more about acquisition then connection. Storytelling is a method and a process that, in my method of storytelling, provides that reflection providing an opportunity for people to listen to something. Listen to a story. Listen to words. Listen to a thought that hopefully provides that reflection for themselves within the situations, circumstances that they find themselves. That is all. Storytelling is a tool to shift conversations from where most people are conducting their conversations today, which is from an often right wrong perspective, a debate perspective, an argumentative perspective instead of a communications process that allows people to get connected. That [the debate form of today’s communication] does not connect people. People are trying to get people, when they have communication today, to come to their side, when the method does not allow them to do that. They are trying to persuade people. That is why storytelling to me is important. In the way that I tell stories it is meant to allow people to connect rather than to try and win their support. That is why Aloha and Storytelling are important. Aloha is who we are. (personal communication, July 21, 2012)

Referring to the Aloha Spirit Law (See Appendix I), Shim stated:

Aloha means mutual regard or affection, extends warmth or caring with no expectation for anything in return. Aloha is the essence of relationships in which every person is important to every person for a collective existence.

As an example, Pono Shim shared this story:

One day I was walking through the parking lot of Longs Drugs and there is an old Japanese lady pushing a cart with a lot of groceries in it. So she is walking to her car and opening up her trunk. She must have been in her 70s or in her 80s. So I am walking by and I look to hear what is not said, to see what cannot be seen and to know the unknowable cannot be seen and to know the unknowable. Aloha means to hear what is not said, to see what cannot be seen and to know the unknowable. Aloha means mutual regard or affection extends warmth or caring with no expectation for anything in return. She needs help, that is one thing.

Sometimes it is scary to accept help from strangers today, that is another thing. So, how can I do something that is based on the acronym of Aloha that I know? A moment has arrived. I did not predetermine this. So what do I do? I see and I know instantly that I want to help this lady but I do not want her to feel threatened and her first response will probably be no. So I just walk and I said good morning. I walked passed her as she is pushing the cart. I said good morning and I walked passed her heading into the store. Then I stopped and said, "Oh, do you need some help?" "Oh that's okay." And I come back and help her unload her groceries into her car. So then she says to me, "it is so nice to be in the presence of a gentleman." I said, "I just hope that someone to help you unload at the other end." She said, "Thank you so much." And I just left. Now I'm not going to see that woman again. I don't even remember who she was. She will remember the circumstances. She won't even remember what I did. I did two things purposefully. I said good morning and walked passed her so that she could see that there was no threat. And then I came back because I did not want her to feel threatened because I am not someone to be threatened. Some people might use that for some circumstance. They can do that and be very seductive but that is not my intention. So it is really one to one's self. So I guess I am asking you, is that something important for life? To ask me the question is to ask myself the question and to share my stories. They do not have to be these magnanimous stories. This was a very simple story about helping this lady put her groceries in her car with humility and compassion. (personal communication, August 20, 2012)

Summary

Throughout the observations and illustrations in this case study, Shim gently reminded this researcher that there is no formula for storytelling. Shim graciously added

that if this researcher must have a formula for storytelling, the philosophy and values of Aloha as his Auntie Pilahi Paki shared with him were the main ingredients of the recipe

(See Appendix H):

1. Waiting for the moment, Aho nui, meaning patience, to be expressed with perseverance.
2. Going empty, Ha'a ha'a, meaning humility, to be expressed with modesty.
3. With white gloves and gentle touches reconnecting people, Aka hai, meaning kindness to be expressed with tenderness 'Olu 'olu, meaning agreeable, to be expressed with pleasantness and Lō kahi, meaning unity, to be expressed with harmony, never broken. (personal communication, July 21, 2012)

Being Aloha is the source of storytelling, it is not the other way around.

Originally, this researcher hypothesized that through the art of storytelling the practice of Aloha could be learned. It is the storyteller who is being Aloha that generates the connection with people not by sharing other people's stories of being Aloha but by sharing his or her authentic and organic stories of being Aloha. The core discovery of this study is the importance of the storyteller who is practicing Aloha and using his or her own stories of Aloha to help others remember who they are and why they are here. The practice of Aloha is the key.

CHAPTER FIVE: DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

Discussion of Findings

Being Aloha precedes the art of Storytelling illustrating the practice of Aloha. It is the Aloha practitioner storyteller who is authentically and organically able to connect with people by helping the listeners to remember their identity and their purpose by sharing stories of Aloha based on the storytellers personal practice of Aloha. Baldaracco, J. (2002) explains that the quiet leader embodies the values that others espouse to. The practice of Aloha shapes the practitioner and generates the stories from the Aloha practitioner storyteller. The Aloha practitioner storyteller embodies the values of Aloha, which are the foundation for Pono Shim's art of Storytelling. Pono stated, "Aloha starts when we listen with empathy and are sensitive to the stories of others." (personal communication, August 20, 2012). Pono clarified that the emotional risk of being vulnerable in storytelling is how we connect to other people at the na'au, spiritual level (personal communication, August 20, 2012). When listeners emotionally and spiritually connect to the Aloha practitioner storyteller due to the real life stories of the Aloha practitioner storyteller, the result is that the listener experiences human unity at its highest level and the listener desires to espouse to the practice of Aloha.

Discussions of the Conclusions

Pono Shim's espoused theory is in full alignment with his practiced theory because Shim practices Aloha and his stories come from his practice. Pono's method of storytelling is Aloha and his strategies of storytelling originate from Aloha including helping people remember their identity and their purpose. Shim demonstrated, the concept Gandhi expressed in Gandhi's life's work of being the change he wished to see in

the world. Pono demonstrated the Aloha he wishes to see in the world by being the Aloha in the world through Pono's art of storytelling illustrating his practice of Aloha.

In answering the larger research question of this dissertation, “How do the practice of Aloha and the art of storytelling enhance social responsibility in leadership?” This researcher concludes that the question is backwards. Pono consistently demonstrated that social responsibility is enhanced by the practice of Aloha and sharing stories generated from his practice of Aloha.

Interestingly, Archer's (2009) concept of the current spiritual human evolution involves a common acceptance of human responsibility for each other, shifting from an individualistic, self centered and self gratifying, perception of responsibility, to a shared awareness of connectedness and practice of responsibility of reality. In the shift from Modern to Post Modern frame of being, Aloha Stories can help the storyteller and the listener remember their identity and their purpose in reference to their individually chosen kuliana, responsibility in their leadership role. As Avolio, B. J., Kahai, S. S., & Sosik, J. J. (1998) eluted to in this research, this researcher agrees with the finding of this research that the identity of leaders, and humans in general, evolves from individuals being acutely in tune with self chosen responsibilities reflecting their values.

Recommendations for Future Research

This researcher recommends further research including the observation of the response of the researcher and the audience members of storytellers who espouse to being Aloha, focusing on what the differences are among researchers, the storytellers and the respected practices of Aloha. (i.e. observing Storytellers on Hawai'i's Public Television Network's series, “Long Story Short” with various populations from around the world)

Future research is suggested in the arena of comparing responses of multi-cultural audiences to storytellers from different cultures. In observing the researchers' and the observed responses to the studied storytellers from various cultures, more information can be gathered to understand the connectedness of Pono Shim's espoused and practiced theory of storytelling with other storyteller's espoused and practices of storytelling.

Another recommendation would be an in depth study of the common values portrayed in indigenous cultures' storytelling practices and stories. This study would be beneficial in comparison to the information shared in this dissertation. Including the researcher's experiences during the process as a part of the study would benefit the researcher and the connected responses of the storyteller, researcher and audience participants. Through exploration of connectedness through storytelling in this frame, more can be revealed of the common human values, emotions and experiences shared in the various cultural storytelling practices and stories.

Summary

The benefits to the professional community include an advanced knowledge and a heightened awareness related to the integration of the art of Storytelling illustrating the practice of Aloha into international and multi-cultural business enhancing the understanding of social responsibility in international and multi-cultural leadership.

The contribution of this study to the arenas of leadership, business, education and psychology are powerful. Through the lens of Aloha people are able to return to the self in all aspects of life because as Pono has clarified; all aspects of life are united in the human experience. The significant contribution found in this study is the awareness of

the resound personal impact the practice of Aloha has on individual people exposed to a storyteller who is practicing Aloha.

An additional contribution of this study is the connectedness and warm regard of people of all walks of life (multi-cultures, multi-generations, various sexual orientations, global spiritual perspectives or non-spiritual perspective). Acceptance of where people are in their understanding of Aloha is part of the contribution of the practice of Aloha. As Wheatley (2005) expressed, leaders' acceptance of people as they are, is essential to building trust needed to walk together through difficult challenges.

Another contribution of this study includes a heightened awareness of and an invitation to practice the Aloha values. As Pono has demonstrated and this researcher has experienced in the course of this study, Aloha cannot be taught with just the intellect and words, the values of Aloha are experienced, integrated in one's body, mind, and soul. Shim has demonstrated that to understand the values of Aloha with the mind is part of the process and stories shared by storytellers who practice Aloha help with this initial part of the process. This dissertation process extends itself to the reader by inviting the reader to begin the journey with the understanding of Aloha with his or her mind, transfer and integrate this understanding to his or her body, and then embrace the values of Aloha via the his or her soul through dedicated practice as well as sharing Aloha stories illustrating the stories practice of Aloha. Storytelling is one tool for illustrating the practice of Aloha as illustrated in this study. It is the opinion of this researcher that each person's soul will find its own unique way of illustrating its practice of Aloha. The main gift or contribution of this study is the invitation to be Aloha aligning what Zukav (1989), suggests as, the alignment of the personality with the soul.

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APPENDICES

APPENDIX A

Letter of Introduction

June 25, 2012

Dear Pono Shim,

My name is Carole Hope, and I am a doctoral student at Argosy University, Hawai'i Campus conducting a qualitative research study as part of my doctoral degree requirements. The title of this qualitative case study is Aloha Studies: a Case Study in the Art of Storytelling Illustrating the Practice of Aloha.

Through the process of four personal interviews and three observations of you in business-related events (i.e. meetings, conferences, seminars or workshops) at your convenience, choice of location and comfort level I wish to understand the art of storytelling illustrating the practice of Aloha.

I hope you will assist me in this research study. Please contact me at (808) 457-8075 or caroleAlohaHope@gmail.com if you have any questions or concerns related to this study.

Mahalo nui loa for your consideration.

Aloha,

Carole Aloha Hope
Doctoral Candidate
Argosy University Hawai'i Campus

APPENDIX B

Informed Consent Form for Pono Shim

INFORMED CONSENT FORM FOR PONO SHIM
Participation Agreement
Argosy University

Title of Study: Aloha Stories: A Case-Study in the Art of Storytelling Illustrating the Practice of Aloha

I have been asked to voluntarily participate in a research study conducted by Carole Hope, doctoral student that will examine the art of storytelling illustrating the practice of Aloha.

Interview and Observation Process

By voluntarily agreeing to be in this study I will be individually interviewed in four 60 – 90 minute sessions and observed during three business related events (i.e. meetings, conferences, seminars or workshops) at my convenience and comfort level. I understand that I will be digitally audio recorded during the four interviews to ensure accurate records of my answers. This study will include three observations that will not be digitally audio recorded, enabling Carole Hope to observe me demonstration of the art of storytelling illustrating the practice of Aloha in three business related settings at my convenience and comfort level. At the beginning of each of the three observed business related meetings I will explain the purpose of Carole Hope's presence at the meeting. I understand that I may be asked to clarify responses in follow-up interviews that will not exceed one hour per follow-up interview.

After the interviews, I understand that the researcher will transcribe the digital audio recordings and provide me with a copy of each interview's transcript. I will have the opportunity to read through the transcripts and, in conjunction with the researcher, correct any miscommunications. In addition, once the researcher has assimilated the information gathered in the interviews and observations I will receive a copy of the results so that I may review the document and correct miscommunications.

Risks

I understand that there are no intended discomforts involved in participating in this study. The risks associated with this study may include retrieval of personal memories or conflict, time loss, and physical or emotional fatigue. If I experience any distress during the interviews and or observations, I must inform the researcher who will stop the interviews and/or observations until I feel either ready to continue or want to have the interviews and/or observations ended. In addition, a list of available resources including certified mental health practitioners have been given to me in the case that I may need assistance.

Benefits of the Study

I understand that I will not receive monetary compensation for my participation in this study. I understand that my participation may result in a benefit for me. The possible benefit of participation in this study is that I will be a part of a study intended to broaden understanding of the art of storytelling illustrating the practice of Aloha.

Confidentiality of Participant


As a doctorate candidate of Argosy University It is my duty to inform you that in the event that you disclose admittance of serious criminal action, or thoughts of serious criminal action, that may result in homicide, suicide sexual abuse, injury to elderly or injury to children, I am obligated to report the information to my dissertation chair and the appropriate authorities.

All interview digital recordings and transcriptions will be stored confidentially. Hard copies of transcripts and other dissertation related documents will be stored in the residence of the researcher office in a locked file cabinet. Digital audio-recordings of the four interviews and other electronic notes related to the dissertation will be stored on the researcher's password protected computer and password protected and encrypted hard drive for a period of three years following the completion of this study. The researcher will keep the data from May 2012 to May 2015. On May 26, 2015 all hard copy documents related to this dissertation and digital information used for this study will be destroyed via a professional paper shredding company and deletion of electronic documents from the researcher's password protected computer and password protected external hard drive. The deletion of the digital information and the shredding of the hard copies of documents related to the dissertation will occur at Argosy University – Hawaii in the presence of the researcher's Dissertation Chair, Dr. Jennifer Dustow or the researcher's Department Chair, Dr. Zachary Oliver on March 26, 2015.

Contact

I am aware that I may contact Carole Hope at (808) 457-8075 or Dr. Jennifer Dustow at (808) 342-3466 regarding this study. I also understand that this research study has been reviewed and certified by the Institutional Review Board, Argosy University, Hawaii. For questions regarding my rights as a participant, I can contact the chairperson of the Argosy Institutional Review Board, Dr. Robert Anderson at (808) 791-5207.

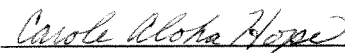
I, Pono Shim (print name), have read and understand this research project. I have been informed about my rights and responsibilities as a participant of this dissertation study. I acknowledge that I am over the age of 21 years of age and fully understand the aforementioned. I have had the opportunity to ask questions regarding this research project. My signature below indicates my consent to participate in this research, according to the terms and conditions outlined above.


Signature of Participant

6/25/2012
Date:

Phone #: 521-3611 x 1

e-mail: pshim@enterprisehonolulu.com


Signature of Researcher

6/25/12
Date:

Phone #: 808-457-8075

e-mail: carolealohahope@gmail.com

APPENDIX C

Semi-Structured Interview Guide

Mahalo nui loa Pono Shim for your assistance in this study. This interview is part of my dissertation study titled Aloha Stories: A Case-Study in the Art of Storytelling Illustrating the Practice of Aloha. Today, I will be asking you a few questions. As stated in the informed consent form, this interview is being digitally audio recorded by two different devices. If you feel uncomfortable at any time, please let me so I can address your needs. This session will not go over ninety minutes. We can stop and continue this interview at another time. Continuation of this interview is up to you. Before we begin, do you have any questions? Let us begin.

1. Please tell me your story? (I am asking this question first because this is usually the question Pono Shim asks people who wish to meet with him.)

Aloha

2. What is Aloha?
3. Why is Aloha important?
4. How did you learn about Aloha and the practice of Aloha?
5. Could you please tell me stories that Pilahi Paki told you illustrating the art of Aloha as a whole and the following components of Aloha as suggested by Pilahi Paki?
 - a. Aka hai, meaning kindness, to be expressed with tenderness
 - b. Lō kahi, meaning unity, to be expressed with harmony
 - c. Olu'olu, meaning agreeable, to be expressed with pleasantness
 - d. Ha'a ha'a, meaning humility to be expressed with modesty
 - e. Aho nui, meaning patience, to be expressed with perseverance
6. Who taught your kupuna, Pilahi Paki, the components of the practice of Aloha?

7. Please describe the lineage of kupunas who taught the components of Aloha as you understand them?
8. How did you become a practitioner of Aloha?
9. What people and their stories influenced you as you evolved into being a practitioner of Aloha?
10. Does your perception of Aloha and the components of Aloha differ from Pilahi Pahi's perception of Aloha the components of Aloha and if so, how?
11. Could you please tell me a story and or stories that illustrate(s) what Aloha is not?
12. Can the competitive nature of the western approach to business coexist with the practice of Aloha? If so, how? If not, how can the practice of Aloha evolve from a competitive environment?
13. How do you prepare yourself to be a practitioner of Aloha?

Storytelling

14. What is storytelling?
15. Why is the art of storytelling important?
16. What is not storytelling?
17. How did you learn about the art of storytelling?
18. Who taught your kupuna, Pilahi Pahi, the art of storytelling?
19. Please describe the lineage of Hawai'ian storytellers as you understand it?
20. Could you please tell me stories that Pilahi Pahi told you illustrating the components of storytelling?
21. Could you please tell me a story that illustrates how you become a practitioner of Aloha?

22. What people and their stories influenced you as you evolved into being a storyteller?
23. Does your perception of storytelling and storytelling components differ from Pilahi Paki's perception of storytelling and if so, how?
24. Could you please tell me a story and or stories that illustrate(s) what storytelling is not?
25. How do you prepare yourself to be a storyteller?
26. How do you prepare your audience for your stories?
27. How do you prepare yourself for storytelling in business meetings?
28. Have you participated in business meetings without telling stories and if so, why?
29. How do you know when to tell a story in a business meeting and what stories to share?

Social Responsibility

30. Could you please tell me a story or stories that illustrate the connection between the art of storytelling and the practice of Aloha as it relates to social responsibility in leadership?
31. What people and their stories influenced you as you evolved into being a storyteller practicing the art of Aloha highlighting social responsibility with business leaders of Hawai'i?
32. Why have you chosen to share the information about storytelling and the practice of Aloha entrusted to you by Pilahi Paki at this time?

33. Could you please tell me a story illustrating your perception of social responsibility as it relates to Hawai'i and the world's leaders compared to how you perceive social responsibility of Hawai'i and world leaders in the future?
34. What is your perception of the evolution of social responsibility in leadership through the time lenses of the past, present and the future?
35. Why are the art of storytelling and the practice of Aloha important to the future of Hawai'i and the world?
36. How do you foresee our Hawai'i and world leaders being introduced to and embracing the art of storytelling and the practice of Aloha?

APPENDIX D

Available Resources

Provider	Contact # & email	Address	Other Information
Dr. George Hanawahine	(808) 728-8564	7098 Hawai'i Kai Dr., Apt. 40 Honolulu, HI 96815	Clinical Psychologist
Dr. Patrick Kamakawiwo'ole	(808) 158-6697 patrickk808@gmail.com	1088 Bishop St, Ste 3201 Honolulu, HI 96813	Clinical Psychologist
Dr. William Rezentes	(808) 262-4994	1733 Akaako St., Kailua, HI 96734	Clinical Psychologist
Dr. Kamana'opono Crabbe	(808) 524-9560	2419 Pauoa Rd. Apt. A Honolulu, HI 96813	Clinical Psychologist

APPENDIX E

Exit Informed Consent

EXIT INFORMED CONSENT

Argosy University

Title of Study: Aloha Stories: A Case-Study in the Art of Storytelling Illustrating the Practice of Aloha

Final Informed Consent and Release of Information

I, PONO SHIM, hereby authorize Carole Hope to submit the following information collected in the course of my participating in the study indicated above, in partial fulfillment of her requirements for the Doctor in Education in Organizational Leadership at Argosy University, Hawaii Campus. I hereby indicate that I have made the necessary corrections, additions and retractions to my interview transcripts and have reviewed the narrative and analysis of my story for accuracy and have been given the opportunity to decline participation in this research study. I hereby authorize the use of these materials as part of Carole Hope's research project. I also authorize the use of my quotes in the final write-up to better capture and illustrate the perspective it represents.

My signature below indicates that the nature and intent of the study, as well as my rights as a participant have been reviewed, again, so that I may refresh my memory of the issues reviewed in the original consent procedure. I understand the material reviewed and agree to the conditions specified now that I know what I am specifically contributing to the study.

Contact

I can contact Carole Hope at (808) 457-8075 or Dr. Jennifer Dustow at (808) 342-3466 for any further questions. I also understand that this research study has been reviewed and certified by the Institutional Review Board at Argosy University/Hawaii. For questions regarding participants' rights, I can contact the Institutional Review Board through the IRB chair Dr. Robert Anderson at (808) 536-5555.

If you agree to these statements and conditions and you agree to participate in this study, please sign below:

Name of Participant (Printed) PONO SHIM

Participant Signature [Signature] Date 11/30/12

Name of Interviewer (Printed) Carole A Hope

Interviewer Signature Date Carole A Hope Date 11/30/12

APPENDIX F

Aloha

Written by Pilahi Paki

Pilahi Paki, defined Aloha as a way of life that connects people and everything that exists. Paki was one of Hawai'i's Living Treasures. Paki was also related to Hawai'i's Princess Bernice Pauahi's (Paki) Bishop and mentored many people currently leading the community of Hawai'i. In 1985 Paki and Alvin Shim, a prominent attorney in Hawai'i, created the Aloha Spirit Law (L 1986, c 202, S1). The Aloha Spirit Law introduces the five traits of character expressed in the practice of Aloha:

“Aka hai,” meaning kindness to be expressed with tenderness (grace)

“Lō kahi,” meaning unity, to be expressed with harmony (never broken)

“Olu ‘olu,” meaning agreeable, to be expressed with pleasantness (gentle)

“Ha‘a ha‘a,” meaning humility, to be expressed with modesty (empty)

“Aho nui,” meaning patience, to be expressed with perseverance (waiting for the moment)

Pilahi Paki believed that in this century the world would turn to Hawai'i as they searched for world peace because Hawai'i had the key, and that key is *Aloha*.

APPENDIX G

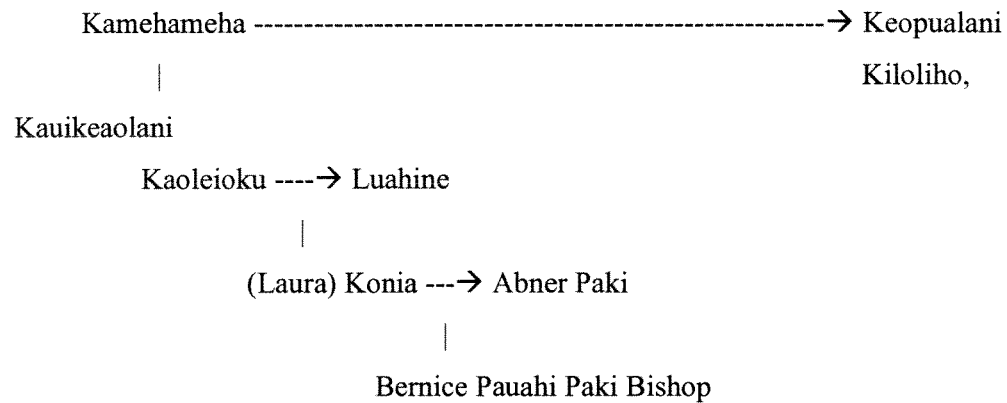
Auntie Pilahi Pahi's Story

Written by Pono Shim

Auntie Pilahi Paki was known as “The Keeper of the Secrets of Hawai‘i” and she passed away in 1985. She was my grand aunt and she wasn’t born with the gift, it was given to her by a man, Kaauanal**luahine** Kaopua, known to Auntie Pilahi as **Luahine** and to the people of Hawai‘i as “the patriarch of Kona.” The gift of his “hā” was given to her on April 13, 1961 as he transitioned in Kona hospital. From that moment forward Auntie Pilahi **Paki** became a resource who graciously shared with all who sought to learn the philosophy of Hawai‘i, the spirit of our land and people “Aloha,” and the prophesy that in the 21st century the world would be at a life or death crossroads and “in the search for peace the world would look to Hawai‘i, because Hawai‘i has the key and that key is Aloha.” I have boldly highlighted **Luahine** in Kaopua’s name for the significance of this name is critical. There are specific names in our history that are family names that reveal the thread of our heritage and **Luahine** is such a name. We can recall the famed Hula Master Iolani **Luahine** as another tie into the line of this very special heritage. This name plays a vital role in the foundation of Bernice Pauahi **Paki** Bishop. As the great granddaughter of Kamehameha Paiea, her grandfather’s name was Kaoleioku (the oldest son of Kamehameha Paiea) who married **Luahine** and gave birth to (Laura) Konia who married (Abner) **Paki** the parents of Pauahi and the hanai parents of Liliuokalani. The **Luahine** name signifies descendants of the high priestly class of Paa and Holoae. It is well known that Kamehameha’s most sacred wife Keopuolani held a higher kapu than he, so did his daughter in-law **Luahine** who married his oldest son Kaoleioku, grandfather to Pauahi. And hidden in this genealogy is revealed the significance that Kaauanal**luahine** Kaopua passed his “ha” to Auntie Pilahi **Paki** to keep a legacy going, as significant as the

secret location of Kamehameha's iwi which are still guarded today. This cultural, spiritual, and intellectual genealogy is the basis of my mana'o.

Genealogy Tree



(personal discussion June, 2012)

APPENDIX H
Pono Shim's Story

Written by Pono Shim

The year was 1976. Hokulea had searched for and found Tahiti and at the same time launched selected individuals on a lifetime journey to recover lost knowledge. As they recovered and discovered the knowledge that allowed our Hawai'ian ancestors to transigrate across the earth's most expansive ocean, they became a resource for the world and in so doing their effectual impact was far greater than the knowledge they carried as celestial navigators. And equally important, they became living examples of deep Hawai'ian values. At that moment, I was a 13 year old boy tagging along with my father to a meeting with Auntie Pilahi (Paki) and other (mostly) Hawai'ian leaders. Auntie Pilahi sat in a position facing everyone else and I sat in the back of the room in an elevated area that allowed me to see everything. There was a lot of emotion and heartache in this meeting. Topics included Kahoolawe, Kalama Valley, Waiahole water rights, Sand Island evictions, Ceded lands, Annexation and Statehood, and the overthrow of our kingdom. I remember thinking to myself "these are really angry people." Auntie Pilahi was very gentle as she listened and she would respond with stories or illustrations that seemed to **disarm** people and **calm** the room down. The room would be calm for a little while and then it would erupt again in a different conversation and she would **shift the energy** again. I watched this for about 4 hours and then she concluded and waited for most everyone to depart. She walked up to me and asked me to walk with her. When we were alone she said, "Pono I'm going to teach you to practice. I'm going to teach you the deeper meanings of some words and how to practice them in relationships. **I want you to learn how to think Hawai'ian** not speak Hawai'ian. I want you to know Hawai'ian

thought. For if you think Hawai‘ian regardless of the language you use, it will be the language of Aloha and Aloha is the language which reveals the connection to all people.”

Auntie Pilahi then shared this 1917 quote from Queen Liliukalani and directed me to the last line. She said, “Most people interpret the last line to mean on earth there is man and woman and in heaven there is God. But there’s a hidden message and with Hawai‘ian thought you can find the message.

I could not turn back the time for the political change, but there is still time to save our heritage. You must remember to never cease to act because you fear to fail. The way to lose an earthly kingdom is to be inflexible, intolerant, and prejudicial. Another way is to be too flexible, tolerant of too many wrongs and without judgment at all. It is a razor’s edge. **It is the width of a blade of pili grass.** To gain the kingdom of heaven is to hear what is not said, to see what cannot be seen, and to know the unknowable – that is Aloha. All things in this world are two, in heaven there is but one.”

The message is that on earth there are always at least two sides to a story but in heaven there’s only one story that included all sides. “Pono” she said, “you will become a storyteller, but you will tell the stories in the old ways, the stories of connections. When you tell your stories you must practice to tell them from heaven’s perspective.”

APPENDIX I

The Aloha Spirit Law

Written by Abner Shim

Including Aloha Philosophy and Values from Pilahi Paki

The Aloha Spirit Law is an ACTUAL law “on the books” in Hawai‘i, encoded in the Hawai‘i Revised Statutes, section 5-7.5 and acknowledges that The Aloha Spirit “was the working philosophy of native Hawai‘ians and was presented as a gift to the people of Hawai‘i.”

All citizens and government officials of Hawai‘i are obligated by law to conduct themselves in accordance with this law, while performing their duties and obligations, as well as in their day-to-day living. Likewise, those visiting our fair islands are expected to conduct themselves in accordance with these Hawai‘ian law.

The Aloha Spirit elevates, empowers and ennobles its people, and KEEPS Hawai‘i the uniquely special place that it is. The Aloha Spirit Law deserves our unmitigated support and compliance. As a model law for the world, it can serve the greatest number for its greatest good.

Together, we can make the Aloha Spirit as vibrant and REAL as it was for those who came before us. Those who have experienced The Aloha Spirit have an obligation to make it real for those who follow. An individual, conscious effort is required. Let it begin with you.

Full Text of THE ALOHA SPIRIT LAW

[S5-7.5} The Aloha Spirit.

(a) The Aloha Spirit is the coordination of mind and heart within each person. It brings each person to the Self. Each person must think and emote good feelings to others. In the contemplation and presence of the

life force, Aloha, the following unuhi laula loa (free translation) may be used:

Aka hai, meaning kindness to be expressed with tenderness;

Lō kahi, meaning unity, to be expressed with harmony;

Olu'olu, meaning agreeable, to be expressed with pleasantness;

Ha'a ha'a, meaning humility, to be expressed with modesty;

Aho nui, meaning patience, to be expressed with perseverance.

These are traits of character that express the charm, warmth and sincerity of Hawai'i's people. It was the working philosophy of native Hawai'ians and was presented as a gift to the people of Hawai'i.

Aloha is more than a word of greeting or farewell or a salutation

Aloha means mutual regard and affection and extends warmth in caring with no obligation in return

Aloha is the essence of relationships in which each person is important to every other person for collective existence.

Aloha means to hear what is not said, to see what cannot be seen and to know the unknowable.

(b) In exercising the power on behalf of the people and in fulfillment of their responsibilities, obligations and service to the people, the legislature, governor, lieutenant governor, executive officers of each department, the chief justice, associate justices, and judges of the appellate, circuit, and district courts may contemplate and reside with the life force and give consideration to The Aloha Spirit. [L 1986, c202, S1}

“To the Hawai‘i of Old, The Spirit of Aloha was a concept REAL and vital to the existence of her people. Aloha was the spiritual essence of life. Aloha was a philosophy, a way of living, a code in life. The Aloha Spirit Law defines and expresses the characteristics and traits of that Spirit. These words were not composed by, but conveyed, to Pilahi Paki, a makua (parent/elder) with a purpose and responsibility, a kuleana. That kuleana was to carry and pass on the message of Aloha.”

“Do not neglect to show hospitality to strangers, for by doing that, some have entertained angels unaware.”

O ke Aloha ke kuleana o kahi malihini. “Love is the host of strange places.” In old Hawai‘i every passerby was greeted and offered hospitality whether a total stranger or acquaintance.