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Holistic Law

Traditional Hawaiian Conflict Resolution
- Ho'oponopono-

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Abstract of Presentation

The practice of holistic decision making means appreciating the wholeness of what it means to be a human being. Holistic decision making is having a renaissance in the professional world. This workshop analyses holistic decision making in a way that includes not just an intellectual analysis but a spiritual analysis as well.

Drawing on a diversity of knowledge's that include conflict resolution, sociology, education, science and mystical traditions, this attention will take you deeper into the appreciation of where we are in the 21st Century, where we have come from and where we could be heading. There is clearly a movement of focus, of direction away from adversarial, authoritarian democracy to non-adversarial and participatory democracy. We are the generation caught in between. There is a value in drawing on the readiness factor, the ability to identify the perceptive, cognitive and personal development characteristics that support this step towards a 21st Century professional. This seminar responds to this call, this question of what is, how to and why Hawaiian traditional knowledge can support professionals in holistic decision making.

Presenters:

Michelle Brenner

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Taura Carmen Hetaraka

For more than 25 years, Carmen has applied his extensive knowledge of tikanga in developing programmes throughout the social and criminal justice sectors. In 2002 Carmen was one of two nationwide delegates representing New Zealand on an International Cultural Advisory Committee for 'Healing Our Spirits:' World-Wide: Indigenous Drug and Addiction conference in Albuquerque, New Mexico. Carmen is a fluent speaker of Maori and has developed a number of indigenous based programmes that are applied within a number of New Zealand Prisons and schools. Furthermore, ***Carmen is the core cultural expert - working with several native Hawaiian organizations in developing, implementing, and evaluating a cultural education curriculum based on Hohourongo (Ho'oponopono).***

Holistic Decision Making Hawaiian Traditional Knowledge Ho'oponopono

Holistic decision making is having a renaissance in the professional world.

Summary

*"It is the spirit and not the form of law that keeps justice alive."*¹ ~Supreme Court Justice Earl Warren 1891 -1974

In the introduction to the second edition of *Frames of Mind*, Howard Gardner, who coined the term *multiple intelligence* identifies a number of intelligence within the human brain/mind. In response to the evolution of this theory and, 'whether additional intelligences have been added', he says, "The answer is that I have elected not to tamper for now with the original list, though I continue to think that some form of 'spiritual intelligence' may well exist."²

Here is an attempt to open the window of spiritual intelligence and see how it fits into the world of justice in decision making.

The ancient custom of Ho'oponopono is an example of holistic decision making in Hawaii. It was the glue that bound society to live in peace when peace was threatened by conflict. Ho'oponopono is an ancient traditional Hawaiian custom, because conflict in Hawaii was respected as being part of life. It was understood that just as the wind and trees, the ocean and the shore have conflict at times that can lead to destruction, beauty, or creation, relationships are also bound by the same natural process. The difference between the natural world and the human world was the ability to honor and respect. This sense of gratitude, of appreciating, knowing and understanding was in Hawaiian tradition, a central component of social life. By developing, educating and being consciously aware of this capacity to be respectful and honour life, the system of living in peace was assured. Conflict, in Hawaiian tradition is normal; it is reflected in the ability to be attuned to the awe-inspiring or inspirational aspects of the human condition in order to realize peace in one's self and with others. In Hawaiian culture peace is seen as a gift that is within our being, and the role of society is to keep that gift valued, respected, and honored. This paper analyses holistic decision making in a way that includes not just an intellectual analysis but a spiritual analysis as well.

Drawing on a diversity of knowledges which include conflict resolution, sociology, psychology, education, science and mystical traditions, this attention will take us deeper into the appreciation of where we are in the 21st Century, where we have come from and where we could be heading.

¹ <http://www.quoteagarden.com/justice.html> Earl Warren was the last appointed Judge of the 19th C.

² Howard Gardner *Frames of Mind* The Theory of Multiple Intelligences p xxii 1993 Fontana Press

While written law and Newtonian science has been heralding the paradigm of ‘rights and more recently interests’, oral tradition had been silenced in the background. Oral tradition, stories, practices and principles to live by were all excluded as legitimate knowledge within the professional world. Until the Second World War, even anthropology was seen as an interesting academic exercise in observing societies that lie at the fringes of ‘civilization’.³ With the advent of quantum science there also came about an appreciation for questioning the limitations of exactness, of specificity and of certainty. By the end of Albert Einstein’s life, there was a unified field theory that was not substantiated but very much on the scientific agenda until his death in 1955.

Part of the development in science that has made its mark in the professional world has been the uncertainty principle. One of the examples in our modern society that embraced the uncertainty principle is complaint handling. Every professional industry within Australia now has to have a complaint handling guideline that allows for resolution of disputes. The underlying element here is that there is an expectation that human nature could have erred and there needs to be a conversation to set things right. Whether the erring was mechanical, human or an impact was found to have unfavorable consequences, it is now taken for granted that conflict, disputes and problems are part of life, not an aberration.⁴ Positive Uncertainty is now a recognized reality of the professional world.

The reverberations of this development now take us into all the areas that were formally recognized with having a privileged unquestionable status. There is a hint of a cultural shift happening in our professional world, a shift which values humility as opposed to arrogance, which values curiosity as opposed to what is taken for granted, a cultural shift which provides an opportunity to make amends for many of the mistakes that have taken place in the name of fact and objectivity. Unintended consequences are no longer a possibility, left up to the future to discover through research. Unintended consequences are now part of the thinking within holistic decision making.

Cultural Context- Community and Professional Values

2nd August 2009, Forgiveness Day in Oahu Hawaii.

In silence, on the stage at the Halau O Haumea, Kamakakuokalani Centre for Hawaiian Studies at the University of Hawaii, a ritual that had not been shared in the public place for 100 years took place in a gathering of around 200 people. It was a gathering to share the know-how of Forgiveness.

Kahu Kauila Clark brought the conch shell to his mouth and breathed out the sound of depth. Hark; Awarken; Hear. I sat in the hall, amazed that this sound was familiar. This sound in my tradition comes from the Shofar, the ram’s horn: the sound that brings

³ The Silent Language Edward T. Hall

⁴ Michelle Brenner Not Happy and Letting You Know it – Complaint Handling in the Mediation Industry ADR Journal 20-2009 Christopher Wheeler Apologies and the Law Paper presented at the Sydney Legal Counsel Conference (Sydney Hilton 15th May 2008)

attention to one's innermost core, I hear it on Jewish New Year and Yom Kippur, the Jewish Forgiveness Day.

Two cultures which appear, at first glance, to have little in common, the Jewish and the Hawaiian, through the sound of the horn were brought together for me in that room. The conch shell is used to awaken the soul. Traditionally, it has been the responsibility of the leaders of the community to bring the soul to attention, a significant role in community leadership.

Indigenous cultures throughout the world have recognized the role of the soul in human interaction, in human society. Larissa Behrendt, the first Australian Aboriginal woman to complete a doctorate in law at Harvard Law School, has written on the injustice that ignoring spirituality has had on Aboriginal people: the injustice that continues today despite the introduction of dispute resolution and other forms of non-adversarial justice programs.⁵ This injustice relates to ignorance, to ignoring, leaving out personal and cultural meanings that are critical for a good life⁶.

Holistic refers to whole and holy⁷; the complete big picture of a situation which is encompasses all the parts that relate to it and so includes the sacred spiritual dimension. The spiritual dimension is infinite, unable to be measured or captured in an empirical study, and yet it is the current, the vibration of goodness. Judge David Hall, "*known as one of the most important leaders in legal education today*"⁸, says this about the role of sacred in the professional legal world.

"Sacredness symbolizes our ability to see the good, including the divine in all those we deal with, including those who have hurt, wronged or abused or those we represent. We are seeking to add more meaning and purpose to our lives when we look beyond the routine, and in the words of Rabbi Abraham Heschel, 'we see the radical amazement that exist in everything and in every act'

*..This journey is not about end results, though they are important. This search is about the act of searching. How we search, and how we treat those who are searching with us and those who don't believe that there is anything worth searching for."*⁹

⁵ Larissa Behrendt Aboriginal Dispute Resolution and Resolving Indigenous Disputes Larissa Behrendt and Loretta Kelly, both by Federation Press

⁶ Victor Frankl Man's Search For Meaning. Conflict Series Human Needs Theory edited John Burton

⁷ Mick Collins Healing and the Soul: finding the future in the past Spirituality and Health International Wiley InterScience 2007, 31-37 and Michelle Brenner Holistic Mediation ADR Journal Bond University Bulletin Vol 10 Number 4 March 2008 and Kenneth Cloke The Crossroads of Conflict: A Journey into the Heart of Dispute Resolution, Janis Publications 2006

⁸ Wall Street Journal quoted by Charles J Ogletree Junior, in an article on Northeastern University School of Law December 1995 cited in The Collaborative Review Winter 5

⁹ David Hall LLM, JD In Search of The Sacred Collaborative Review p27 Winter 2005

One of the fundamental theories in education comes from the work of Anton Brenner and Leland Statt who researched the Readiness Factor¹⁰, the criteria needed for a child to 'go up', to enter into school or structured learning,

"Readiness, like life, is living and becoming, it is process and the result of process."¹¹

They are three areas of criteria for readiness: cognitive, perceptual and personal development. When all these areas are in the stage of 'becoming', readiness is present. This sense of readiness delineates the difference between 'ongoing frustration' and 'moving towards'. If legal thinking is concerned with the 'Ethics of Care'¹², with preserving or restoring relationships both personal and professional, colleagues and clients, viewing relationships as more important than the institutions and avoiding further and future harm, then attention needs to be directed to supporting this cultural shift in society, both the education of professionals and those employing the professionals. There is clearly a movement of focus, of direction away from adversarial, authoritarian democracy to non-adversarial and participatory democracy. We are the generation caught in between. There is a value in drawing on the readiness factor, the ability to identify the perceptive, cognitive and personal development characteristics that support this step towards a 21st Century professional. This paper responds to this call, this question of what is, how to and why Hawaiian traditional knowledge can support professionals in holistic decision making.

Hawaiian Identity

In a text book used for teachers and students in Hawaii, a list of 19 points identifies who and what is a Hawaiian¹³. Here is a selection:

- *Being Hawaiian is not dependent upon having some Hawaiian blood. Being Hawaiian is a matter of the heart, an attitude, and a state of mind. In 'reality by agreement', a person is Hawaiian to the extent the person practices the following code of 'being and doing'¹⁴*
- *"Practicing Aloha, which is being aware of others and recognizing that there is value in everyone*
- *Developing a feeling for another's needs, to make one more able in assisting anonymously*
- *Not pushing another down to pull you up. Having empathy and putting yourself in the others situation*

¹⁰ Anton Brenner and Leland Statt School Readiness Factor Analysed A long range research project from 1953-1968 conducted by Merrill-Parker Institute Detroit.

¹¹ Ibid Anton Brenner and Leland Statt p2

¹² Michael King, Arie Frieberg, Becky Batagol, Ross Hyams Non-Adversarial Justice Federation Press 2009 p251 quoting Parker and Evans Inside Lawyers' Ethics Cambridge Uni Press Port Melbourne 2007

¹³ David Parker Standards and Values of the Hawaiian People Volume 1 Alu Like 2008 p1

¹⁴ Ibid, this is selection of the 19 points.

- *Practising harmony with persons, places, things, events, choices and experiences*
- *Allowing time for silence and meditation puts one in touch with ha (cosmic balance)*
- *Forgiving a person who has injured you, and then dropping the issue permanently*
- *Apologizing when you injure others, making amends where possible, and never repeating the harm.*
- *Being patient, allowing time to kukukuka (talk story) especially with the elderly and with children*
- *Being like a coconut tree, bending but not breaking. The universe is a great school if men and women are willing to learn. Each man and woman a cosmic being, the centre of all they observe.*

These ways of being and doing give prominence to living together, recognizing the complexity of life and the human condition. The standards here are not for friendships or intimate relationships but, on the contrary, a public practice of social values and practices that framed the language, the consciousness and the dreams of those living in this social structure. The native Hawaiian government which upheld these values was taken over in 1893 by American traders and settlers supported by the American Congress. These values and standards were replaced in the public space by American standards which valued competition and individual independence as primary values.

However, in the past 20 or so years, there has been a global spiritual renaissance, a strengthening of appreciating the values of spiritual meanings in the public space, of bringing breathing into the workplace. Breathing that connects being human to being in life, and appreciating this connection, placing it above cognitive, psychological and emotional intelligence. In response to the question raised by Daniel Goleman is his book *Emotional Intelligence*¹⁵ – “*How can we bring intelligence to our emotions – and civility to our streets and caring to our communal life?*” The author and founder of the Institute of HeartMath,¹⁶ Doc Childre responds,

*“The answer lies in cultivating our heart intelligence. It’s our theory that heart intelligence actually transfers intelligence to the emotions and installs the power of emotional management. In other words, heart intelligence is really the source of emotional intelligence.”*¹⁷

Indigenous Intelligence

Hawaii, before its annexation by the United States, was one of the remarkable civilizations of the world. Unlike many nations of the world where competition was highlighted as being a value, Hawaiian culture placed greater importance on co-

¹⁵Daniel Goleman *Emotional Intelligence* NY Bantam Books 1995 p 47

¹⁶ Doc Childre author and founder of the Institute of HeartMath institute which is ‘a revolutionary program for Engaging the Power of the Hearts Intelligence

¹⁷Doc Childre Howard Martin Donna Beech *The HeartMath Solution* 1999 Harper Collins p13

operation.¹⁸ In the island communities of the Pacific Ocean, the sea was the source of life. Time is connected to motion and recognized as wavelike. The waves that moved in the ocean provide a reality of movement, a reality of motion. The waves in the ocean are a metaphor for process, for relationship. The movement has an impact upon all the water droplets in the same space. There is a oneness that is obvious, despite the possibility that water can be removed or added. The Hawaiian people did not take their meaning of life solely from the experiences of the material world in which they lived. The Kahunas, high priests, were the caretakers of sacred knowledge that was passed down. There is a belief¹⁹ that the original people who came to Hawaii had traveled from Babylon.

One way to understand how spirituality or soulfulness can enter into decision making is to explore how Hawaiians process information. By looking into the ways in which perception and cognition interact with each other within the minds and hearts of the Hawaiian people, some light can be shed upon skills, tools and mechanisms that can be brought into the education of holistic decision making. Native Hawaiian society was an educated, thriving culture that had been socialized to honor co-operation. The thread of tradition that wove through the fabric of the Hawaiian society was passed down orally, through dance, through stories, through rituals and through song.

There was the hidden and the revealed, the sacred and the ordinary. These distinctions were known best by the cultural transmitters, the Kahunas. The Kahuna was and still is known as the cultural transmitters of healing in Hawaii. In both the Jewish mystical tradition and Hawaiian tradition, the word Kahuna is a noun to describe High Priest kinship. It is their role to pass on ways, and knowledges of the ways to the present and next generation. From the time the missionaries came into Hawaii, these cultural and spiritual teachings were challenged and eventually became marginalized, ridiculed and many were lost.

In 1893 the reigning monarch of Hawaii, Queen Liliuokalani was made prisoner in her palace for six months and then forced to abdicate her monarchy in favour of the American settler political party known as the Committee of Safety which then established the American- backed Republic of Hawai'i. As Kauila Clark reflects:

Queen Liliuokalani did not want any Hawaiian blood shed so she yielded to the Americans and the American presence in Hawai'i. She was very familiar with international law so she never surrendered the Kingdom but rather yielded her power and the Hawaiian government to the United States of America until which time all of the yield would be given back to the Native Hawaiians to rule. This was done by a formal treaty negotiated much later.

Historically on record, the Queen's brother King Kalakaua was the first monarch in the world to circumvent the globe in 1881. With

¹⁸ Ibid p7

¹⁹ Carmen Hetaraka, recognized indigenous cultural expert and this also fits in with oral traditional knowledge Jewish time line. Second holy temple destroyed 2,000years ago

each nation visited, treaties of friendship and some treaties of commerce and trade were negotiated. Hawaii was recognized by the international community. It was advantageous for countries that traveled the Pacific because their ships could replenish water and food supplies on their voyages.

In this period of time it was the non-violent philosophical traditional values that Queen Liliuokalani portrayed to her people. She wrote songs, quilted her story onto cloth and kept a diary as a legacy of the last reigning monarch of Hawaii. Her nonviolent ways²⁰ are taught alongside Mahatma Gandhi and Martin Luther King Junior in the University of Hawaii in a course titled “The Power of Nonviolence” at the Centre for Indigenous Leadership and Peacemaking in the school of Social Work.

As Restorative Justice Practices²¹ have begun to find favor in the modern world, there has been a cultural shift in appreciating indigenous peace-making processes by academics, government and justice centres around the world. Ho’oponopono, the Hawaiian conflict resolution process, originally used for family conflict, was always part of the local tradition, long before missionaries and merchants came to the Hawaiian Islands. During the past 100 years or so, despite Hawaiian culture undergoing intense pressure from contemporary American culture and values, the principles of caring, of forgiveness, of sitting in a group to share emotional pain and right wrongs that get in the way of family co-operation, were taught to mothers, as useful practices during mother-craft classes organized by the local Hawaiians.²²

By breaking down the principles that are embedded in systems like Ho’oponopono, we can pick up practices that can be transported into holistic decision making, whatever the context. There are two key concepts that underlie Hawaiian culture and practices, Pono and Pule.

Pono as in Ho’*oponopono*, means right, as it should be, a word that is commonly used to connect a person to their core, their equanimity in being, the innate sense of what is just, their moral barometer.²³ In Judaism the corresponding word and concept is Tzedek. This word means justice, the ability to make judgments that create a balance to the world for good. This is the ability to see the need, to distribute when there is lack, to sustain life by ranking spiritual wisdom as higher than material gain. Within the meanings of both Pono and Tzedek, is humility. This knowing is revealed with the character traits of pride and humility: pride in a deep sense of knowing what is ‘right’, and humility in knowing that this is not from one’s own making but by virtue of ‘being in the awareness of creation’.

²⁰Helena B. Allen The Betrayal of Liliuokalani: Last Queen of Hawaii 1839-1917 (Mass Market Paperback

²¹ Terry O’Connell and Ted Watchel have been world wide leaders in promoting, teaching and facilitating Restorative Practice under the banner of Real Justice. In Hawaii this is used in the Juvenile Court system, Loren Walker Lawyer, Public Health Professional and Mediator and Restorative Conference Convener. There is now an International Institute for Restorative Justice (IIRP). www.lorenwalker.com
www.realjustice.org/library/lwalker02.htm/

²² Personal communication with Anita Loando-Acohido .2009

²³ Michelle Brenner Morals and Bullying in the Workplace: Going with the Flow Regardless of Where the Flow is Going Pub ADR Bulletin of Bond University DRC June 2008

Being pono is necessary for peace, without this sense of pono in self and society, there is understood to be distress, restlessness, anxiety, conflict and discord which reveals itself in violence, drug taking, social non-cohesion and disease. This is different from the more commonly psychological notion of self-esteem. This difference relates to the second underlying concept, Pule. Pule means prayer. It can be traced back to the Jewish sounds of pe and le, another connection that ties the indigenous spiritual knowledge between Jewish and Hawaiian.

Pe means mouth:

“The Midrash²⁴, poetically compares significant characteristics of speech to the ocean:

- Words, like the ocean, can be stormy and calm,*
- An evil mouth, like turbulent waves, can destroy and kill*
- A sharp tongue, like deep water, is feared*
- Good words, like pearls on the ocean floor, are precious*
- The mouth, like the oceans and rivers which join in the praise of their Creator was given to all men to express song and praise for Him, who created the world and all within it.”²⁵*

Le means to and also learn and teach:

“The l is a majestic letter, towering above the other letters from its position in the centre of the aleph bet. This symbolizes leadership.”²⁶

The following Ho’oponopono principles are based on Aloha²⁷ expressed character traits that acknowledge the dignity that is inherent in all of creation:

:

- Processing of Information – *Identifying and discerning the three points in the body* that are the basis for Ho’oponopono – Hawaiian Conflict Resolution
- Leadership in peace-making – *The art of reflection using the skill of balancing energy*
- The power of protocol - *Making sense of and utilizing the human condition and experiences in diversity.*

Processing of Information

In spiritual healing it is understood that there are systems in the human body that are central points where spiritual energy is concentrated.²⁸ In Hawaiian culture, these are

²⁴ The Midrash is the oral understandings, interpretations and commentaries of the Torah, (the Jewish written foundation document), which was orally passed down by the scholars and sages for over 2,000 years before being committed to writing in the 2nd century of the common era.

²⁵ Rabbi Michael L. Munk [The Wisdom in the Hebrew Alphabet](#) pub Artscroll Mesorah Series 2005 p184

²⁶ Rabbi Michael L. Munk Ibid p140

²⁷ Pilahi Pahi <http://www.lifeintheseislands.com/2009/01/20/aloha-more-than-a-greeting-a-way-of-life-a-state-law/> This web site offers an audio recording of the late elder, Aunty Pilahi Pahi

known as Mana points. Manna is also a term used in Jewish mystical teachings meaning ‘what is it?’

To appreciate how these mana points interact with the mind or thinking, we need to discern between the primary mind and the secondary mind.

The primary mind is the part of us that interacts with transcendent knowledge, with our connections with beyond the rational, limited part of our reality. This knowledge is embedded in our ancestry genes, in our bones. Transcendent emotions such as grief, longing, worship, raptness, and aesthetic pleasure are also related to primary mind.²⁹

Secondary mind is often referred to as ego: what one consciously knows, rational, logical, certainties that can be assured, tested and objectively identified. Emotions that are assertive emotions relate to our needs and fears leading to action or behavioral reaction such as anger, fear, love, disgust, and shyness and so on. They are marked by our expressions and what they inhibit or allow us to ‘do’. This has been the most common way of speaking about emotions and the interaction of self with life. It is however more useful to call these categories self transcending emotions and self asserting emotions,³⁰ as this is closer to their functioning and purpose or role in our experience of life. There has been less interest in primary mind or what we will now refer to as transcendent mind, in most academic streams of teaching.

“A characteristic feature of self-transcending emotions, ... is the relative absence of behavioral concomitant.”³¹

Man’s Search for Meaning, a book written in 1949 in Austria by psychiatrist Victor Frankl was not acknowledged, even by his own university, as being valuable because it was seen to relate to transcendent emotions, known as ‘too spiritual and not fitting with behavioral scientific studies.’³² It was about ten years after writing his book that Victor Frankl was acknowledged by his peers for his valuable contribution in the field of psychiatry and in fact now it is well known that searching for meaning is what people do to make sense of life experiences. When the meanings are defined and limited to the culture that does not perceive the spiritual dimension, this does not mean the spiritual dimension does not exist, but it does mean that the culture that limits the parameter of

²⁸ Dr Gerber Vibrational Medicine Bear and Company 1988, and although I cannot find the reference these same energy points are related to Jewish mystical tradition.

²⁹ Koestler, A The Act of Creation. London: Huteson. . (1964). p. 285

³⁰ Jack Barbalet in Consciousness, Emotions, and Science Theory and Research on Human Emotions Advances in Group Processes, Volume 21,245–272 Copyright © 2004 by Elsevier Ltd. Recognizes William James and Koestler as being well known for this categorizing.

³¹ Ibid Barbalet 2004 p266

³² Recounted by personal communication by Rabbi Isa Faglin, as heard by personal communication with Victor Frankl. Victor Frankl was so marginalized by his peers in academic life that he had written his notice of resignation and the reason for his continuous engagement was based on a visit by a stranger bringing him a visionary message by a Hassidic Rebbe, (Jewish Mystical Sage). The message was “ Do not despair, or give up. Your work will be a success beyond your dreams.” Victor Frankl was not a religious Jew.

knowing is ignoring ways of interacting and experiencing life that may limit the boundaries of existence.

Acupuncture is now a recognized healing modality outside of China and Japan, where it had been practised for hundreds of years. The points used for diagnosis and treatment run along meridians, pathways that relate to the energy fields within the body. These energy fields are a system of the body like the circulation or the hormonal.³³ They have not until recently been accepted by orthodox medicine for being a different system. Many health educationalists and practitioners still refuse to recognize that the energy field is not the nervous system. The transcendent or primary mind is closely aligned to the energy field. In the modern world we are so used to parameters of knowledge being defined and reduced to clear boundaries that it is an adjustment to consider the possibility of other ways of perception and thinking that actually do impact on our lives and the possibilities of our lives.³⁴

These Mana points are recognized in all mystical traditions and correspond to the central power locations in the body. By recognizing the tensions, the sensations and the strength in these points, there is a sense of measurement in weighing up, in awareness of activity, too much activity, not enough activity and movement or lack of movement.

The Mana power relates to the perception and flow of energy. In Hawaiian they are called Na'au, Naauao and Na'uaki:

- Na'au, is the spiritual experiencing center, The Naau is located about two inches below the navel on the body. This is where breath (Ha) is taken to its fullest. Incidentally the word ha is Hebrew means life.
- Naau ao is the rational mind and is located in the head.
- Naauiki is the power of the heart and is located in the heart.

*"The Ha is your spirit given by the creator. So the recognition is that in every breath you take, the creator is within you. The Hawaiians took Genesis literally, this was an understanding in the culture before the missionaries brought the teachings of the Bible. "And God breathed into the dust and the spirit of man was given life". It was understood that your breath is your spirit and it was taken to your primary mind (universal truth and understanding). Na is (plural) of Au (myself) In other words every breath you take, you take the creator into your being (Universal Knowledge). Everyone has this gift and so this is where you work resolution in the creator's way of achieving harmony and balance amongst things. Not just human to human but to all things."*³⁵

³³ Richard Gerber MD Ibid p186

³⁴ Mick Collins Transpersonal Identity and Human Occupation British Journal of Occupational Therapy December 2008

³⁵ Kauila Clark personal communication 2009

Aloha as defined by Kauila Clark is

"A presence that can't be seen, touched or heard but is expressed from the center of one's being to all of creation, knowing the unknowable, expressing the universal, It is found in all things and it is the connection of all things, It is know as ALOHA".

In Ho'oponopono everyone is requested to 'breath' together in the process. The idea is to focus on the spiritual center and get away from the rational mind. To access the transcendent mind:.

Solutions are found in the Na'au (spiritual being). When egos are battling the only way to resolve is to go to a spiritual solution thus Hooponopono. The Naau iki is the heart and the heart negotiates between the Naau and the naau ao to a solution and become a work of love and Aloha. The Naauiki becomes the fulcrum for achieving balance to the solution.

The heart negotiates between the assertive self and the spiritual centre. Being able to discern these points is a skill which can be learned, developed and experienced.

Leadership in Peace-Making

The session starts with a Haku (facilitator to conduct the Ho'oponopono). It is usually a highly trained or older person who has experiences in diversity in living and understands the human condition. Everyone will answer to the Haku and no one will talk to one another. This is so everyone is focused on listening to what is said. Not defending statements or position (ego).

The job of the Haku is to neutralize the protection of the rational thinking or self-assertive mind and open up to the spiritual coming together, the accessing of transcendent emotions.

The Haku asks questions to reveal the problem (everyone in the circle will give their opinion of what the problem might be). Most of what is shared will be the symptoms of the problem. The Haku will keep going around the circle until the Haku senses what the real problem may be. This is known as the peeling of the onion or the artichoke.

If the discussion gets heated the Haku will call for a time out or a cooling off period. Then the process will continue. The Haku states the problem that he surmises and makes suggestions as to how to avoid the conflict again based on common values and

honoring each other. Everyone then must ask for forgiveness for being a part of the problem and everyone must verbally forgive.

Forgiveness is a transcendent emotion. It comes with releasing resentment, with letting go of enmity, seeing the other as an enemy. There are now educational institutions and project groups set up on forgiveness³⁶, as they are for conflict resolution and for peace studies. The research and the practices of forgiveness align themselves with the points of mana that Kauila Clark talks about:

*“The answer is in bringing energies together in balance or lokahi. **Reading and balancing energy is the tough part.** One has to be balanced internally and in neutral in order to understand the imbalance in the outside world. This is where the meditation part comes in. That is what gives clarity.”*

The Power of Protocol

In presenting this topic in Australia, with both students and in mediation settings,³⁷ there has previously been a dominant attitude which inhibits an appreciation of worthiness in applying the spiritual protocol in modern society. There appears to be a cultural cringe, a cross cultural conflict in bringing sacred protocol into the modern world. Peter Berger, Sociological Professor at Boston University, wrote on this topic in 1969 after grappling with his own personal views and those of his occupation. In the preface to his book which takes up this topic of modern society and supernature³⁸, he says referring to previous books he had written,

“I have been trained in a sociological tradition shaped by Max Weber and so I tried, to the best of my ability, to keep my statements, “value-free”. The result was a theoretical work that, quite apart from the technical jargon in which it had to be presented, read like a treatise on atheism, at least in parts...I have not yet found the heresy into which my theological views would comfortably fit....I think that religion is of great importance at any time and of particular importance in our own time.”³⁹

His opening line dedicated to this topic that he could not ‘fit in’, his academic books begins thus,

³⁶Dr Fred Luskin Stanford University Forgiveness Project, Hawaii Forgiveness Project www.hawaiiforgivenessproject.org Gerald Jampolsky MD and Attitudinal Healing

³⁷ Personal experience in a variety of settings and shared awareness with colleagues presenting similar cross cultural practices.

³⁸ Peter Berger *A Rumor Of Angels* Modern Society and the Rediscovery of the Supernatural Pub Doubleday Anchor Books 1969

³⁹ Peter Berger Ibid pix

“If commentators on the contemporary situation of religion agree about anything, it is that the supernatural has departed from the modern world.”⁴⁰

Protocol creates space, power and silence. A spiritual protocol is much easier to create in cultures that openly declare the spiritual dimension of life and that this is precious. In cultures that deny a spiritual value in the everyday, in the working world, it is much harder to invite this space to be part of the protocol, the structure in the process. This has been the voice of disappointment within the Aboriginal community as brought to light from the research by Loretta Kelly and Larissa Behrendt.⁴¹ This dimension of being has however, also been seen as one of the conditions for recreating peace by academics urging a holistic approach to professional practices.⁴²

The purpose within ho’oponopono is to eradicate or diminish destructive forces which block kindness, love and good relationship from flowing. The group in conflict, therefore, needs to connect to another paradigm, another possible reality. The role of transcendent emotions is critical in being able to make this switch, this movement from a paradigm, a relationship based on self assertive mind, to a paradigm that goes beyond. This connection is between matter, energy and consciousness. When there is a balanced flow of life-force, energy, vibration, then the spiritual dimension is in relationship with human interaction. When the mechanistic model of relationship is all that is attended to, there is an ignoring of the spiritual dimension. The attention is critical in bringing in the balance.

“Hei in Hawaiian means head lei. Hence Heiau means sacred place of worship and ceremonies. So we are walking temples that house the Ha or spirit. “

There is protocol in the process and there is a structured process to get to the problems and solutions:

“The process starts with a sacred formal chant to invite the creator to be a part of the process”

In the traditional hale where peace-making conversations took place, there was open space at the entrance and the exit. Shoes are taken off at one end and carried through to the exit. The intention of this was a symbol of entering from one side, and leaving from another; intending to find the way, to leave the hurt, anger and disappointment behind, literally, figuratively, symbolically.

When the Haku senses that all has been said to restructure the group to be connected to their higher intentions of good relationship,

⁴⁰ Peter Berger Ibid p1

⁴¹ Larissa Behrendt Loretta Kelly Resolving Indigenous Disputes Federation Press 2009

⁴² Adam Curle Tools for Transformation Hawthorn Press 1990; Kenneth Cloke The Crossroads of Conflict: A Journey into the Heart of Dispute Resolution, Janis Publications 2006; Michelle Brenner ibid and co-founder of Holistic Practices Beyond Borders Org; Michael King, Arie Freiberg, Becky Batagol, Ross Hyams ibid 2009; Mick Collins ibid.

“....then the group comes together, and in Hawaii, they go to the ocean and swim together as a cleansing ceremony. Then to finalize the ceremony all sit and eat a meal together. A prayer is offered and the subject is not brought up again. Everything in the ceremony is confidential to those who participated in the ceremony. Everyone hugs and that ends the ceremony. It ends with a honi⁴³. Sharing their spirit.”

The prayer, the water and the food are all part of the power of protocol. They can be found in indigenous and religious cultures all over the world. The value of spiritual protocol can be summed up in this sentence:

“Being aware and attuned to reality as a unified totality is necessary in order to correctly assess our own role in relation to it.”⁴⁴

Conclusion

The aim of holistic decision making is to integrate all the elements of a situation that include the mind, body, spirit and context, with impact and consequences. The experiences we have in our lives impact on our knowing, being and doing⁴⁵. When the professional world ignores the element of transcendent mind, the element that balancing energy has on relationships, and the very nature of the world we live in, we cannot say we are practising holistic decision making.

Readiness has three criteria: perception, cognition and personal development. This is the movement of development. Perhaps the holistic renaissance will take us further towards a society that limits harm along its aim for happiness, well-being and justice.

The Hawaiian Islands are renowned for their beauty. Beauty is harmony; it resonates with the soul to bring calm and peace to those who see it. Hawaiian culture has a precious gift to offer the world in not only the beauty⁴⁶ of the islands, or the language that

⁴³ Kiss, embrace.

⁴⁴ Rabbi Yitzchak Ginsburgh Consciousness and Choice Pub Gal Einai 2004 p71

⁴⁵ Mick Collins Ibid 2008

⁴⁶ I am grateful to Rhett Diessner for this paper which contributes to the validity of this connection between beauty and justice. Rhett Diessner, Lisa Davis, and Brett Toney Empirical Relationships Between Beauty and Justice: Testing Scarry and Elaborating Danto Lewis-Clark State College published in Psychology of Aesthetics, Creativity, and the Arts © 2009 American Psychological Association 2009, Vol. 3, No. 4, 249–258

“Beauty, since the dawn of Western civilization, has been one of the three ends of human being: truth, beauty, and the good (Plato, 1937/1892). Of course, in our post modern age, the words and concepts of truth, beauty, or the good have been kicked off the pedestal of divine Forms and deconstructed, whereas many intellectuals assume they remain in usage only among the naïve.”

I include another quote of this paper to further validate the connection between justice and beauty. *“We will end this paper with the end of Danto’s Abuse of Beauty (2003); the last three sentences of that book are:*

has over 600 words to describe rain, but in their healing practices. Ho'oponopono is a philosophy, a practice, a process and a skill set. The elements in processing information, balancing energy and the sacred protocols that create the movement from conflict towards resolution are dependent on coherency in being. *In connecting to a power that lies beyond the rational mind yet able to be expressed from the centre of one's being, an inner knowing when present and when not present.* Kauila Clark is one of five traditional Kahuna's recognized by both traditional and legal authorities in Hawaii as authorized to practise traditional Hawaiian healing which includes Ho'oponopono. Passing on wisdom requires both the holder and the receiver to be ready for the transaction. Let us hope that we are 'becoming' closer to a society that is ready to focus on 'Ethic of Care' within the professional world.

Beauty is an option for art and not a necessary condition. But it is not an option for life. It is a necessary condition for life as we would want to live it. That is why beauty, unlike the other aesthetic qualities, the sublime included, is a value (p. 160).