NATIVE HAWAIIAN CYCLES OF POVERTY

Liliʻuokalani Trust
Systems Map
1 NAVIGATIONAL STARS
Navigational stars are desired futures we hope to achieve. The **Guiding Star** is a description of the world we wished we live in. The **Near Star** is a long-term, measurable goal to help inform us of our progress toward the Guiding Star.

**Guiding Star**
Thriving Hawaiian children, within a system that always fosters their greatness and uplifts their well being.

**Near Star**
Native Hawaiian children and families are increasingly breaking cycles of poverty.
COLLECTIVE STORIES
COLLECTIVE STORIES

The following systems map was created by a rigorous, participatory process involving over 300 thought partners who generously contributed their time, knowledge, expertise, perspectives, and stories.

The map is open source and intended to convey the community’s stories about the challenges and opportunities it sees in creating positive and sustained system change.

Thought partners were asked to share about the forces they see either helping or hurting the ability of Native Hawaiians to break out of intergenerational poverty. The emerging stories may not reflect the experiences of all Native Hawaiians, but they reflect what our participants see around Native Hawaiian families in poverty.

This Work Involved:

- 5 Islands
- 10 Workshops
- 300+ Thought-Partners
- 130 Stories (or Loops)
3 | CORE STORY

Gain Clarity
Core Story

The map is fairly large and intricate, containing many interconnecting loops. To help orient the map's layout (and its story) we've created a high-level “Core Story” which sits at the center of the map.

The core story is not the whole story, but it serves as a good, high-level opening to begin the larger narrative.
Hawai‘i has a history of traumatic injustices perpetuated against Native Hawaiians which have caused emotional and spiritual harm. This harm causes some to act out their trauma and create a negative narrative. In doing so, the self-determination of many has been diminished so that they are not able to contribute or recognize kuleana in themselves or others. This has diminished the Hawaiian system of abundance, keeping the community vulnerable and susceptible to further harm and exploitation.

This helps explain one reason why emotional and spiritual trauma continues to be reinforced.
When self-determination is limited, people are less able to be heard or acknowledged by leadership. As a result, the system largely does not share Hawaiian values or act in the benefit of Native Hawaiians. This lowers the amount of available options the system offers the community, thereby hindering our ability to expand and grow waiwai, and contribute and recognize kuleana in self and others.

This helps explain one reason why the system is not responsive and why the community has trouble growing waiwai.
After experiencing emotional and/or spiritual harm, some are able to connect and engage with sources of healing. In doing so, they are able to recognize and utilize their gifts, create pathways for themselves and others, and increase the strength of the community so that it is less vulnerable to harm and exploitation, preventing further harm.

This helps explain one way some are able to heal and foster strength in the community.
4 | MAP REGIONS

Gain
Clarity
Outside of the Core Story are many other loops.

Loops nearby each other tend to be related in some ways. We therefore colored the related loops, which created six general regions of the map.
Limited Choices

Some who have endured traumatic experiences unfortunately tend to exhibit self-destructive behaviors and perpetuate violence against themselves and their loved ones.

Key aspects found in this region include:

- Negative influences
- Incarceration
- Domestic violence, drugs, and suicide
Disempowerment

The harm inflicted on our selves, family, and community prevents us from empowering ourselves in order to survive and thrive in the current system.

Key aspects found in this region include:

• Academic struggles
• Financial poverty
• Not knowing how the system works
Exploitation

Lack of empowerment allows ambitious forces to exploit Hawaiians for their own purposes, further disempowering Native Hawaiians, as well as other inhabitants of the islands.

Key aspects found in this region include:

- Exploitation of ‘āina
- Cultural appropriation
- The drug market
Unaccountability

Disempowerment hinders our ability to keep leaders and the system accountable. As a result, the system only provides just enough to justify itself, and sets up structures that stifle independence while also allowing exploitation to continue.

Key aspects found in this region include:

• Civic disengagement
• Leaders not held accountable
• Bureaucracy
Cultural Identity

If we can connect with our cultural identity, it fosters pride in self, ‘ohana, lāhui, and ‘āina. This can help heal trauma and mitigate outside forces from exploiting Hawai‘i.

Key aspects found in this region include:

- Kūpuna pass down ʻike
- Perpetuation of tradition
- Becoming an asset to others
Strong Community

Strong community can keep the system accountable, allowing us to empower ourselves and reshape the system to reflect our values.

Key aspects found in this region include:

- Willingness to take action
- Capacity building
- Creating new stories of success
Interconnectedness of Regions

Each region impacts the others in different ways. Therefore, progress done in one region could potentially be undone by dynamics happening in the other regions.

There is much good work occurring with Cultural Identity and Community. But this alone is not enough. We must find ways to engage dynamics in each region.

*Region size is based on spread of loops on the map. It is NOT based on influence or importance.
5 | MAP LOOPS
We will now walk through each of the loops connected to the Core Story.

These loops are interrelated and impact each other in different ways.

Understanding the way they are interrelated can help us gain greater clarity on the challenges and opportunities for creating positive, sustained systems change.

About Connections

Red Connections
Vicious dynamics that hurt the system and make it worse.

Green Connections
Virtuous dynamics that help the system and make it healthier.
LIVING IN A BAD BUBBLE

• When people are experiencing pain, they often cope by engaging with influences that make them feel better in the short-term, even though they are harmful in the long-term. This includes falling into the wrong crowd with groups that tend to closed-minded, which can distort one's view of reality. Sadly, once a person identifies as part of this group, they are not likely to continue to engage with other, possibly more positive groups. Therefore, they become stuck in this way of thinking and life.

• This helps explain one way people get stuck with the wrong crowd.
NEGATIVE IDENTITY

• When people engage with negative influences, they are more likely to commit acts of violence to themselves or others. This reinforces trauma and causes people to further engage with negative influences.

• This helps explain one reason why some continue to engage with negative influences which harm them.
DRUG ADDICTION

• Many who experience harm and are engaged with negative influences sometimes turn to substances, illegal or otherwise, for relief. These substances are often addictive, which in turn can change a person's personality and behavior greatly. Addicts often have a hard time feeling a sense of belonging, and therefore these individuals are more likely to continue to experience harm and return to their negative influences.

• This helps explain one reason why negative influences can sometimes lead to substance abuse.
• Many who commit crimes are arrested and incarcerated. These individuals are isolated in a negative environment, with no sense of belonging to the outside world. As a result, they are far more likely to engage with negative influences and commit further acts of crime.

• This helps explain one reason incarcerated individuals continue to commit acts of crime.
HURTING THE ONES WE LOVE

• When people commit acts of violence against themselves or their loved ones, such as domestic violence or suicide, it can cause great harm to family stability. This can increase stress, anxiety, and anger, which in turn can lead to more self-harming violence.

• This helps explain one reason why some continue to hurt their selves and their loved ones.
• Incarcerated individuals often have difficulty accessing employment and educational opportunities. This hinders self-determination, increases stress and anxiety, and, ultimately, lead to acts of crime and/or violence which lead that person right back to prison.

• This helps explain one reason former convicts without employment or education opportunities are more likely to return to prison.
CHANGING LIFE AROUND

• Sometimes a person can "hit rock bottom" and feel that they need to turn things around. Having recognized their own suffering, some are able to connect with sources of healing and begin to heal their emotional and spiritual wounds.

• This helps explain one way struggling individuals are able to pull out of the negative cycles of substance abuse and incarceration.
• The need to work multiple jobs and long hours prevents families from spending more time together, which can weaken family stability. This is especially true for single parent households.

• This helps explain one reason families who need to work long hours may have less family stability.
PARENTS AND STUDENTS STRUGGLE

• Children who are unable to spend time with their parents will have less help with school, lowering their academic achievement and opportunities to get a living wage job. This means the next generation will also struggle to meet their basic needs, be forced to work long hours, and not have time with their children either.

• This helps explain one reason how less family time can hurt education and career opportunities.
• The disparity between a teacher’s salary and the cost of living makes it more difficult for school’s to hire and retain teachers.

• Additionally, teachers who lack experience with the local community may have more difficulty keeping students engaged and developing strong relationships with families and the community. This can dishearten some teachers to stay, and also diminish local students desire to one day become local teachers.

• This helps explain one reason why teacher turnover is so high, especially in rural areas.
• Children of homeless families have less opportunities to access educational and employment opportunities. This means they are more likely to be homeless themselves when they grow up.

• This helps explain one reason why homeless children are more likely to become homeless parents.

GENERATIONAL HOMELESSNESS
• Sometimes, when families are not able to meet their basic needs, society recognizes the inequity and are willing to offer help. If the family is willing and able to receive that help, it can help them better meet their basic needs.

• This helps explain one way awareness of inequity and reaching out for help can help some better meet their basic needs.
FINANCIAL LITERACY

• When families are not able to grow wealth, some community programs exist to help these families better manage their finances. They can teach practices and help them understand how the economic system works so families are better able to meet their needs.

• This helps explain one way families can meet their basic needs more efficiently.
NOT LEARNING THE RULES OF THE GAME

• When families have limited self-determination, can shake family stability and make it harder for children to learn from their family "how the system really works." If these children grow up not knowing how the system works, they too will have limited self-determination.

• This helps explain one reason why not having knowledge of how the system works can hinder self-determination.
UNPRODUCTIVE ANGER

- When families limited self-determination, it can increase stress, anxiety, and anger. Anger, however, can sometimes get in the way of making connections, thereby closing a potential pathway for learning how the system works and/or for getting connected with opportunities.

- This helps explain one reason why anger and frustration does not necessarily help increase self-determination.
• When self-determination is limited, people are less able to be heard or acknowledged by leadership, and therefore the system largely does not share Hawaiian values or act in the benefit of Native Hawaiians. This means education does not teach lessons that can help elevate the Native Hawaiian community, specifically. Therefore, children grow up not knowing how the system actually works, hindering their self-determination.

• This helps explain one reason why disempowered communities do not learn lessons that can help them, specifically.
• When system leaders do not listen to a community, the system is not designed in the best interest of that community. The system instead implements “one size fits all” policies which limits options and hinders the ability to grow waiwai. Less waiwai also means less political power and ability to influence the status quo.

• This helps explain one reason why policies are not tailored to help specific communities.
YOUR FAILURE = MY SUCCESS?

- When options are limited, it can create a sense of internal competition that hinders our ability to expand and grow waiwai or recognize kuleana in self and others. This limits self-determination, makes people less heard or acknowledged by leadership, so that the system largely does not share Hawaiian values or act in the benefit of Native Hawaiians, thereby lowering the amount of available options the system offers the community.

- This helps explain one way the system pressures members of the community to tear themselves down.
FREEDOM AND RESPONSIBILITY

• When community can expand and grow waiwai, it can foster a sense of pride, responsibility, and kuleana. This lowers the sense of internal competition so that people in the community can work together to further grow waiwai.

• This helps explain one way waiwai and kuleana are able to grow.
UNACCOUNTABLE LEADERSHIP

• When the community is not heard by leadership, the system will not reflect its values or offer helpful options. This can make people disengage from the political process and thus less likelihood to influence those in power.

• This helps explain one way the system dissuades disempowered people from being civically engaged.
Sometimes leaders are pushed to be acknowledge disempowered communities and recognize the inequalities in the system. Attempt to act in fairness, however, can often inadvertently create bureaucracy which can increase time and energy drains on an already squeezed community. This lowers the ability to be civically engaged and influence those in power.

This helps explain how attempts to keep the system fair can sometimes have the unintentional consequence of making it harder for people to receive help.
COMMUNITY IS DICTATED

• When communal places and spaces of gathering become commodified and removed from Native control, community members are displaced. This results in less appreciation for community, and thus the culture of reciprocity, interdependency and collective action are diminished. It is then less likely that community members will value these things and more likely that they will not unite to hold these leaders accountable who have restricted/removed their access to land and those once-valued communal spaces.

• This helps explain one way displacement from 'āina can disrupt civic engagement.
NO MO LAND

• When 'āina is less protected by the system, it can decrease access to 'āina. This reduces our relationship with 'āina, and with it our value for 'āina, thereby further diminishing efforts to protect 'āina from exploitation.

• This helps explain one way urbanization and commodification of land can diminish the places to gather.
• When the ability to grow food on the island is diminished, it can increase the cost of fresh and healthy food. This makes it harder to afford healthy food, which diminishes physical health and one’s ability to have a healthy relationship with food.

• This helps explain one reason why the loss of ‘āina has an adverse impact on physical health.

FOOD SWAMP
ʻĀINA BASED EDUCATION

• When the health of the ʻāina suffers enough, recognition for a need to help the ʻāina can increase. This inspires new approaches to healing the ʻāina, such as with ʻāina based education and/or urban gardening initiatives, which are somewhat effective in helping to heal our ʻāina.

• This helps explain one way how efforts like ʻāina based education can help increase the health of the ʻāina.
THRIVING CULTURE, THRIVING STUDENTS

• When cultural based education is adopted, it can create new models of innovation and education (such as 'āina based education). This can help increase student engagement, leading to positive results, which further drive the adoption of these programs.

• This helps explain one way cultural based educational programs can foster engaging teachers and student engagement.
CORPORATE OWNED ISLAND

- When protection for the 'āina from commodification and development is reduced, it can increase the number of luxury high rises and vacation homes. This lowers housing affordability and increases the cost of living. A higher cost of living means the wealthy will have greater influence in the community, which further inspires commodification of 'āina.

- This helps explain one way luxury homes hurt the financially poor.
• When the disparity between wage earning and cost of living increases, more people will need public housing assistance. When policies make it harder for them to build assets while staying on assistance, they are more likely to stay low income in order to keep the housing they have. This also perpetuates income disparities.

• This helps explain one reason housing assistance is not designed to help people work their way out of poverty.
• When families are not able to meet basic needs in Hawaiʻi, many are forced to leave Hawaiʻi. This hurts the remaining community in Hawaiʻi, which is less able to grow waiwai and influence the system.
• This helps explain one way the diaspora hurts community.
TOURISM STAGNATION

• When aspects of local economies are not doing well, people are more likely to continue to rely on the tourism sector for jobs. Many service jobs in the tourism industry don’t provide a living wage. As a result, money is generated for the larger industry, but wealth for tourism workers remains low.

• This explains one reason why our dependency on tourism leads to stagnant wages and wealth for many workers.
• When their mental health is harmed, some, turn to substance abuse (illegal or legal) for relief which bolsters the drug market (illegal or legal), but does not address the underlining cause of the harm.

• This helps explain one way drug markets continue to feed itself without addressing the root causes of sickness.
• There is a great deal of stigma with mental illness. Those suffering from mental illness are afraid to come forward, as are their families, and this limits their ability to get help. As a result, their mental health continues to suffer.

• This helps explain one way shame of mental illness promotes mental illness.
EASING PAIN

• When communities consist of people help each other through grief and loss, and don’t judge, the more likely it is that a sufferer will seek help or be open to receiving help. Thus more people who suffer from poor mental health get the help they need to get well and ultimately this creates a community of people that can recognize and are responsive to those that need support and aloha.

• This helps explain one way how spirituality is able to help heal those who are suffering.
MĀLAMA KOU PIKO

• When loving relationships exist in ‘ohana and communities, kūpuna share ‘ike because they are valued. This ‘ike can include knowledge that promotes healing and support for those suffering. When more people are capable of helping others and identifying those in need, people in need are more likely to be helped, healed, and loved through their pain.

• This helps explain one way ‘ike and community are able to help recognize and heal the suffering of others.
LIVING ALOHA

• If there are loving relationships within ‘ohana, from kūpuna to keiki, kūpuna feel valued enough to pass down their ‘ike. When these traditions and values get passed down the next generation are raised with greater purpose and are less likely to exhibit aloha.

• This helps explain one way the ‘ike of kūpuna can create meaning for youth.
When one is grounded in Hawaiian values, they have a reverence for it and perpetuate it. Ultimately these families where culture is lived are able to scale these values out to families and communities that lack it, so that more families and youth have the opportunity to be grounded in Hawaiian values.

This helps explain one way connecting to family can also help connect one with their community.
KŪPUNA PUSHED ASIDE

• When we aren’t connected to our past ‘ike, we are not connected to the values that sustained us historically, such as reverence for kūpuna and genealogy. When we lack these values our kūpuna can feel undervalued and be less likely to share their knowledge and wisdom, including cultural knowledge and wisdom. When this happens, the next generations become even more disconnected to their past and hold less reverence for cultural knowledge and values.

• This helps explain one reason for the loss of ‘ike.
GUIDING YOUTH TO SUCCESS

• When youth are exposed to and connect with, positive role models they are more likely to connect with ‘ike Hawai‘i and recognize their own gifts. This makes it easier for them to see themselves in success stories, provide value, and create pathways for themselves and others. They can then become the positive role models and mentors for the next generations.

• This helps explain one way role models help grow and perpetuate ‘ike.

Connect and Engage with Positive Role Model

Become a Positive Role Model for Others

People Recognize / Utilize Their Gifts

Creation of Pathways for Self and Others

41 Guiding Youth to Success
• When there is an absence of positive stories about us, and there doesn’t appear to be any pathways, feelings of shame, depression, and apathy increase. This can reduce the instances of new narratives and positive stories being created, leaving the community with less positive stories to be told to us about ourselves.

• This helps explain one reason why apathy can perpetuate itself.
• When we fight negative stories about us with aloha and revival of cultural practice, we create more positive stories. These new positive stories help to change the negative narratives told to us so we can find new pathways.

• This helps explain one way aloha can help foster positive and inspirational stories for the community.
• When people connect with ʻike, it can teach communities how to live ancestral values (aloha, kuleana, etc) and come together around those values. When that happens, there is a better chance for prosperity. This allows for more stories of success through values and thus more people will seek cultural ʻike.

• This helps explain one way Hawaiian values and ʻike can foster waiwai in the community.
HULI THE MOʻOLELO

• When people in engage with and build healthy communities, there are more opportunities for shared vision and people power. When that happens, it result in more positive stories and the flipping of negative narratives.

• This helps explain one way how community engagement can foster new stories of success.
KNOWING OUR STRENGTHS

• When we are able to acknowledge the different strengths in others it becomes easier to create abundance and foster healthier communities, which leads to greater trust, stronger bonds and stronger kuleana for the collective.

• This helps explain one way community engagement can help us maximize the use of our strengths and resources.
PURPOSEFUL PATH

- When people are able to recognize their gifts and create pathways for themselves and others, it can foster a desire to take bold actions. If successful, this action can contribute to abundance which can, in turn, make the community less vulnerable to harm so that others can utilize their gifts.
- This helps explain one way recognizing our gifts and taking bold action can act as a path toward prosperity.
STRONGER SELF, STRONGER COMMUNITY

• When the community is prosperous, it fosters individual well-being. When individuals are well, they are more able to contribute, and the community is more able recognize kuleana in each other. This helps the community grow waiwai and become prosperous.

• This helps explain one reason why a strong community that values each other can grow and thrive.
The current system focuses on preserving wealth for the already wealthy, even at the expense of others. This reinforces injustices perpetuated against Native Hawaiians, disconnects them from their culture, and limits opportunities for their families to thrive.
LEVERAGE ANALYSIS
LEVERAGE

What is leverage?

- Leverage is a place in the system where relatively small engagement can have an outsized impact, over time, on the overall health of the system.

- Interventions can have larger impacts by activating forces for change that are already present and in motion in the system.
**Frozen**  
Places which are deeply entrenched and unlikely to change in the near future

**Potential Energy**  
Places where there is pent up momentum; opportunity for disrupting the status quo if it were somehow engaged/released

**Mixed Bag**  
Places that swing both positive and negative

**Bright Spots**  
Places where positive change is happening already, despite an overall trend to the contrary.

**Ripple Effects**  
Strong factors and relationships which have the potential to affect many other factors or dynamics
Bright Spots:
Create connections to sources of healing.

Opportunities:
Heal trauma and strengthen ‘ohana.

Ripple Effects:
May impact mental health, substance abuse, sense of belonging, and incarceration.

Relevant Loops:
- 36 – Easing Pain
- 06 – Drug Addiction
- 07 – Nowhere to Turn
- 08 – Hurting the Ones We Love
Disempowerment

Opportunities:
Increase knowledge and skills of how the system works, foster education, and strengthen ‘ohana.

Ripple Effects:
May impact relationships between students and teachers.

Relevant Loops:
• 17 – Knowing How the System Works
• 16 – Financial Literacy
• 12 – Parents and Students Struggle
• 13 – Teacher Turnover
Opportunities:
Influence those in power to listen to Native Hawaiian issues and acknowledge the worth of Native Hawaiian communities and individuals.

Relevant Loops:
- 20 – One Size Does Not Fit All
- 23 – Unaccountable Leadership
Opportunities:
Create meaning for youth by connecting them to kūpuna and ʻike, so that they can find their gifts.

Ripple Effects:
May amplify positive role modeling and storytelling.

Relevant Loops:
• 38 – Living Aloha
• 37 – Mālama Kou Piko
• 41 – Guiding Youth to Success
**Strong Community**

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**Bright Spots:**
Growing movements around revival and aloha.

**Opportunities:**
Strengthen the collective by fostering trust, shared visioning, and knowledge of the strengths we already have.

**Ripple Effects:**
May amplify people power.

**Relevant Loops:**
- 46 – Knowing Our Strengths
- 45 – Huli the Mo’olelo
- 43 – Kapu Aloha
7 POTENTIAL IMPACT

Act Strategically
Points of Engagement
We have identified key interventions which have the potential to greatly influence the larger system:

1. Heal Trauma
2. Strengthen Family
3. Kūpuna and Keiki
4. Strengthen Collective
IMPACT OPPORTUNITIES

**Heal Trauma**

By recognizing the suffering of others and connecting people to sources of healing, we may have an impact on “Easing Pain.”

This has the potential to heal emotional and spiritual harm, improve mental health, and move children and families to a place of greater wellness.
IMPACT OPPORTUNITIES

**Heal Trauma**

Improving “Easing Pain” in this way may also have an impact on:

- **Mālama Kou Piko**
  - Social and spiritual communities can discover and rediscover ways to help people move toward a place of health and wellness.

- **Hurting the Ones We Love**
  - The less naʻau ʻeha people have, the less negative narratives will be acted out. This can help lower pain in the ʻohana.

- **Stronger Self, Stronger Community**
  - By strengthening individuals and ʻohana, we are also creating conditions for the collective to be strengthened as well.
IMPACT OPPORTUNITIES

Strengthen ‘Ohana

By connecting children and families to positive navigators, and finding ways to increase “Family Time”, we can strengthen ‘ohana.

This has the potential to increase individuals and ‘ohana’s self-determination, and with that their ability to meet basic needs.
IMPACT OPPORTUNITIES

Strengthen ‘Ohana

Strengthening ‘ohana in this way may have an impact on:

• **Stronger Self, Stronger Community**
  – ‘Ohana is the building block of community. Increasing the strength of individuals and ‘ohana also increases the strength of the collective.

• **Huli the Mo‘olelo**
  – Increasing collective strength can help us increase people power so that the collective is empowered to grow and thrive.
**IMPACT OPPORTUNITIES**

**Kūpuna & Keiki**

By connecting kūpuna with keiki, we can help perpetuate tradition, Hawaiian values, and ‘ike that can create meaning for youth and impart them with valuable knowledge, skills, wisdom.

This has the potential to foster “Living Aloha” and “Connect to Self, Connect to Community” while also reversing “Kūpuna Pushed Aside.”
IMPACT OPPORTUNITIES

Kūpuna & Keiki
Connecting kūpuna and keiki together in this way may have an impact on:

• Guiding Youth to Success
  – The stories and lessons imparted from kupuna might help keiki recognize and use their gifts.

• Manaʻolana
  – The stories and wisdom of kupuna can help foster Hawaiian values which can guide “People Power” in a more positive and effective path.
IMPACT OPPORTUNITIES

Strengthen Collective
By fostering the revival movement and using aloha to combat efforts to exploit Hawaiians, People Power may be unleashed in a positive and effective manner.

This can foster “Kapu Aloha” to create pathways for many Hawaiians.
IMPACT OPPORTUNITIES

Strengthen Collective
Fostering “Kapu Aloha” in this way may have an impact on:

• **Huli the Moʻolelo**
  – Increasing People Power and creating more pathways can strengthen the collective.

• **Knowing Our Strengths**
  – Strengthening the collective, in a positive manner that instills trust and vision, also helps us maximize the gifts we already have.

• **Unaccountable Leadership**
  – Fueling People Power in a positive direction can help keep current leadership accountable to the Hawaiian community; and possibly help Hawaiian leaders rise and claim important positions themselves.
COLLECTIVE IMPACT

• Each of the four proposed interventions, alone, are not enough to create sustained systems change by themselves. The various dynamics of the system are interrelated -- progress made in one area can be nullified or reversed by another area.

• But collectively they have the potential to push the system across a tipping point. It is our belief and hope that this new version of the system will be one which fosters thriving Hawaiian children’s greatness and uplifts their well being.
PORTFOLIO OF ACTIONS
TYPES OF CHALLENGES

Simple

Urgent Needs
Seen in a localized, situational location or population.

Structural Failures
Similar events seen across different communities. Caused by significant parts of a system not working well.

Complex

Underlining Dynamics
One or more persistent patterns of behavior or forces that negatively affect people’s lives.

Systemic Outcomes
Multiple, interlocking complex dynamics that affect each other and together produce persistently poor systemic outcomes.
Simple

Urgent Needs

Structural Failure

Underlining Dynamics

Systemic Outcomes

Complex

Urgent Relief

Scaled Solutions

System Innovation

System Transformation

Meet Immediate Needs of Few

Meet Short-Term Needs of Many

Working IN the System

Working ON the System

(Make System Work Better)

(Make System Work Different)

Product, Service Delivery

System Change

(meet needs that are urgent or widespread)

(improve health of eco-system)
ASSESSING FIT, MAKING CHOICES

For each opportunity, estimate what you think the potential for impact is, the opportunity’s feasibility for exploitation, and your organization’s fitness to seize that opportunity.

Is the Opportunity Worth Doing?

Is Doing It Realistic?

Is Your Organization the Right One to Do It?

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EVALUATE FIT

Further questions to ask yourself about organizational fitness

1. Fit with your **organizational values/beliefs**:
   How consistent is each opportunity with those values/beliefs?

2. Fit with your **organizational capacities**:
   How well would the organization be able to address this leverage point given the current or likely future capacities of the organization?

3. Fit with your **distinct advantage** over other actors in the system:
   To what degree does your organization have a distinct ability to address this opportunity for leverage compared to other actors in the field?
8 LEARNING PLAN

Learn & Adapt
LEARNING & ADAPTING = GREATER IMPACT

- Exhibiting more action or spending more resources does not solve cloud problems.
- But if we are asking the right questions while we act, we then learn more about the system.
- As we learn, we adapt our approach which leads to greater impact than before.
- Solving cloud problems is a repeating process of learning and adapting.
NEXT STEPS

• Dependent on what programming LT does in the upcoming year, a **learning plan** may be created to test some of the map’s assumptions.

• LT will be joining the **Community of Systems Practice**, alongside other organizations using systems mapping in Hawai‘i, on September 27th.