

## ***'Ike Hawai'i* – A Training Program for Working with Native Hawaiians**

Kai Duponte<sup>1</sup>  
*University of Hawai'i at Mānoa*

Tammy Martin<sup>2</sup>  
*University of Hawai'i at Mānoa*

Noreen Mokuau<sup>3</sup>  
*University of Hawai'i at Mānoa*

Lynette Paglinawan<sup>4</sup>  
*University of Hawai'i at Mānoa*

### **Abstract**

Native Hawaiians in Hawai'i experience multiple health and social problems and are highly represented in the child welfare system, in particular. There is increasing attention to the argument that some problems derive from historic trauma. The importance of the relationship of history to contemporary problems was a fundamental premise in the development of a training model for social work students. This paper describes *'Ike Hawai'i*, a training model intended to improve the cultural competency of social work students working with Native Hawaiian clients in the public child welfare system. There are six main elements of this training: 1) Self-Disclosure, 2) Hawaiian Worldview, 3) Grief and Loss, 4) Hawaiian Historical Events, with a focus on the *Mahale* and the overthrow of the Hawaiian Monarchy, 5) Current Day Strengths and Challenges, and 6) Cultural Ways of Healing and Practical Suggestions for Working with Native Hawaiians. Evaluative scores and comments from students indicate that the training program has been found to be useful and helpful in their work with Native Hawaiian clients. Such a model, with its emphasis on experiential learning, self-awareness, cultural knowledge, and service implications, may have applicability for other populations and, in particular, other native peoples.

### **Key Words**

Native Hawaiians • cultural competence • indigenous people • historical trauma • experiential training • resilience • human service professionals

*He a'ali'i ku makani nai au; a'obe makani nana e kula'i.*

I am a wind-resisting 'a'ali'i; no gale can push me over. (Pukui, 1983, p. 60)

The above *ōlelo no'eau* (Hawaiian proverb) references the 'a'ali'i bush that “can stand the worst of gales, twisting and bending but seldom breaking off or falling over” (Pukui, 1983, p. 60). It has been placed here as a reminder that Native Hawaiians are resilient, despite the many difficulties they have experienced in their homeland. The recognition of historic events that have impacted Native Hawaiians coupled with an awareness of the strengths and resiliency within the culture frames the training for social work students to work effectively with Native Hawaiians in public child welfare.

There are approximately 401,000 Native Hawaiians<sup>1</sup> in the United States, with the majority, 240,000, residing in the state of Hawai'i (Kamehameha Schools Policy Analysis & System Evaluation, 2002; U.S. Census Bureau, 2000a). In Hawai'i, Native Hawaiians comprise approximately 20% of the overall population of 1.2 million, with other large groups consisting of Asians at 58% (Japanese, Filipino, Chinese, Korean, Vietnamese, Asian Indian, and Other Asian) and Whites at 24% (U.S. Census Bureau, 2000b). In their island homeland, Native Hawaiians struggle with multiple health and social problems. In a state renowned for the longest life expectancy in the nation (Lum, 2007), Native Hawaiians experience one of the lowest life expectancies at 74.3 years in comparison with the state average of 80.5 years (Park, Braun, Horiuchi, Tottori, & Onaka, in press).

Native Hawaiians have health disparities in cancer, heart disease, and diabetes (Mokuau, Braun, Wong, Higuchi, & Gotay, 2008; U.S. Department of Health & Human Services, Office of Minority Health, 2008; Wilson, 2008) and experience high rates of alcohol and other substance abuse, incarceration, and adolescent suicide (Mokuau, 1999; Nishimura, Goebert, Ramisetty-Mikler, & Caetano, 2005; State of Hawai'i Department of Public Safety, 2007; Wong, Klinge, & Price, 2004). Health and social problems are compounded by issues related to high unemployment, poverty, and lower levels of educational achievement (State of Hawai'i Department of Health, 2007; U.S. Census, 2000a). In child welfare, Native Hawaiian children represent 49% of the children in foster care (State of Hawai'i Department of Human Services & Casey Family Programs, 2008) and tend to spend more time in the foster care system than non-Hawaiians as well as have higher rates of re-entry (Godinet, Arnsberger, & Newlin, 2007).

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1 Native Hawaiians are the people indigenous to the archipelago known as Hawai'i and in this paper refers to persons of part and full ancestry, without regard for levels of blood quantum.

While health and social problems may be the result of personal choices and lifestyle practices, there is increasing attention to the argument that problems derive from the historic trauma of a people. The Aboriginal Healing Foundation (2004) describes historic trauma as the “cumulative emotional and psychological wounding spanning generations, which emanates from massive group trauma” (p.54). They identify several features in historical trauma:

- . . . collective memories of . . . trauma . . . are passed from generation to generation (p.65),
- symptoms include . . . substance abuse, elevated suicide rates . . . and chronic grief . . . (p.54), and
- . . . the only way to address the healing needs of aboriginal people is to open culturally appropriate avenues for producing change . . . that will allow aboriginal people to regain their collective strength (p. 80).

For Native Hawaiians, historic trauma is associated with multiple losses including that of language, land, and religion after contact with Western civilization in 1778 (Hasager & Friedman, 1994). In a history of cumulative losses, the illegal overthrow of the Hawaiian monarchy in 1893 epitomizes one of the most destructive blows to Native Hawaiians as it undermined their allegiance to their monarch (*mo'i*) and dispossessed them of the right to self-governance. The trauma is so perverse that many scholars believe it contributes to the array of health, social, and economic problems that impact Native Hawaiians today (Hasager & Friedman, 1994).

Despite severe and massive challenges wrought by historic trauma, the endurance of Native Hawaiians in the 21<sup>st</sup> century speaks to their cultural resiliency. Resiliency is the ability to deal successfully with significant adversity or risk and focuses on protective and recovery factors in health (Browne, Mokuau, & Braun, 2009). For Native Hawaiians, resiliency draws from cultural strengths inherent in values and traditions. In particular, cultural values emphasizing the connections of person (*kanaka*), family (*'ohana*), land (*'āina*), and the spiritual realm (*ho'omanā*) form the foundation for culturally based healing solutions for Native Hawaiians (Mokuau, in press). These values are illustrated in Hawaiian history as the people served as stewards of the land and were recipients of its bounty in return; as individual members took care of their extended family and thereby belonged to the collective; and with the constancy of prayer to connect with the spiritual realm. Such values are evident in contemporary society as the Hawaiian renaissance has promoted cultural values and revitalized cultural practices such as family conflict resolution (*ho'oponopono*) and working in the taro fields (*lo'i kalo*) (Mokuau, 1990; Mokuau, in press).

### CONCEPTUAL FRAMEWORK: HANA LIMA APPROACH

The movement toward training social workers to be culturally competent is not a new concept. Many scholars have written about ways to become culturally competent (Fong, 1999; Lum, 1999; Mokuau & Shimizu, 1991). 'Ike Hawai'i presents an approach to training that builds upon an earlier conceptual framework in social services for working with Asian and Pacific Islanders (Mokuau & Shimizu, 1991). In this framework, training to enhance cultural competency includes dimensions in which 1) self-awareness in regards to worldviews is explored, 2) knowledge of cultural groups, including historical background, values and norms, problems, and resolutions are presented, and 3) social service implications are provided for assessment, intervention, and evaluation that are based in both Western and indigenous or cultural-specific models (Mokuau & Shimizu, 1991).

While there is an interface with this earlier conceptual framework on cultural competence for Asian and Pacific Islanders, what may be unique about 'Ike Hawai'i is that it emerged out of an organic process in which Native Hawaiian university faculty responded to the needs of students in an indigenous manner. "*Nānā ka maka; ho'olohe ka pepeiao, pa'a ka waha*" translates to "observe with the eyes, listen with the ears, and shut the mouth" (Pukui, 1983, p. 248). From this perspective, one observes and gains context first and then listens without speaking to hear what is both spoken and unspoken. Richard Paglinawan, a well-respected elder (*kupuna*), adds the following: "*nīnau ka waha and hana ka lima*," which translates to "ask questions and work with the hands" (personal communication, September 2, 2009). This pattern of development is based on the following postulation that insight comes from experience. The Hawaiian terms *hana* (to work) and *lima* (hand) come together to form the concept of *hana lima*, or to "work with the hands" (Pukui & Elbert, 1986, p. 56). A hana lima approach offers students in the classroom an experiential learning format that integrates their thoughts and feelings. From this framework, the training model allows students to 1) be immersed in direct "hands-on" experiences to learn about themselves and Native Hawaiians through shared self-disclosure with the educators and each other, 2) have time to process their thoughts and feelings regarding the historic trauma of Native Hawaiians through multiple media sources, 3) learn about a balanced perspective of both strengths and challenges confronting Hawaiians in contemporary society, and 4) have opportunities to grasp the value of personal narratives (*mo'olelo*), cultural ways of healing, and practice suggestions that work toward restoring harmony and balance among Native Hawaiians through self-reflection and reciprocal learning. The hana lima approach is a pathway for social workers to respect and honor their Native Hawaiian clients through immersion in a cultural learning experience.

## 'IKE HAWAI'I TRAINING MODEL

*A'ohē pau ka 'ike i ka hālau ho'okahi*

Not all knowledge is taught in one school. (Pukui, 1983, p. 24).

The above 'ōlelo no'ēau emphasizes the fact that the 'Ike Hawai'i training model is an attempt to integrate indigenous ways of learning and serving clients alongside Western training and practices. It recognizes that there is value in inclusion of both indigenous ways of knowing and Western training. *Ike Hawai'i* (deeper knowledge of the Hawaiian people) is intended to increase the cultural competency of social work graduate students working with Native Hawaiians in the child welfare system. This training is incorporated as a part of the Hawai'i Child Welfare Education Collaboration (HCWEC), a program jointly sponsored by the State of Hawai'i Department of Human Services and the University of Hawai'i Myron B. Thompson School of Social Work.

Cultural competency has been defined as “the ability to think, feel, and act in ways that acknowledge, respect and build on ethnic, cultural, and linguistic diversity” (Lynch & Hanson, 2004, p. 43). In the absence of awareness of the effects of historical trauma on Native Hawaiians, social workers may inadvertently make decisions that are counter-productive to the overall well-being of the population. Therefore, the impact of historic trauma, health and social issues, and an emphasis on cultural resiliency are interwoven throughout the training to support social workers' awareness in working with Native Hawaiians.

In line with cultural protocol to seek wisdom and guidance from the elders (Pukui, 1983), the training model was accorded its Native Hawaiian name by a council of respected Hawaiian elders and faculty of the University of Hawai'i Myron B. Thompson School of Social Work. *Ike* is translated as “to see, know, feel, recognize, perceive, and experience” (Pukui & Elbert, 1986, p. 96), and *Hawai'i*, in this context, refers to the Native Hawaiian people, their culture, and their worldview. Thus, *Ike Hawai'i*, deeper knowledge of the Native Hawaiian people, aims to provide students with a deeper level of understanding of Native Hawaiians.

The four-hour training model utilizes didactic and experiential learning with a strengths-based perspective and hana lima approach (experiential learning that integrates thoughts and feelings) as its foundation to enhance practice with Native Hawaiians (see Table 1). The format of the training involves brief lecture, experiential activities, and opportunities for students to debrief their experiences through asking questions and whole-class discussions. During these dialogues, students are invited to think critically about their own potential biases and possible transference issues. Various teaching methods and media are used to promote multimodal learning such

as guided visualization, inclusion of photos of the monarchs, and a song. Facilitators make efforts to create a “safe” space for students to discuss concerns they may have about themselves and/or the way they may be perceived by Native Hawaiian clients through giving them permission to express their potential anxieties. Students are reminded that none of them are responsible for what happened in the past; however, we are all responsible for what can be done in the present and future. Therefore, this training incorporates the dimensions of cultural competency in that self-awareness and worldviews are explored; knowledge of the culture is imparted, particularly as it relates to historical events and cultural values; and implications for services are highlighted. There are six main elements of this training: 1) Self-Disclosure, 2) Hawaiian Worldview, 3) Grief and Loss, 4) Hawaiian Historical Events, 5) Current Day Strengths and Challenges, and 6) Cultural Ways of Healing and Practical Suggestions for Working with Native Hawaiians.

The training begins with a non-denominational prayer to a higher power to be present in the room to guide the training efforts. Students are informed that for many Native Hawaiians *pule* (prayer) is important. Calling upon the support of God (*Ke Akua*) and ancestors (*Aumākua*) is part of the protocol to work toward balance and restored harmony (Oneha, 2001). Initiating the training with a prayer allows for the students and facilitators to be receptive to knowledge that is guided by the spiritual realm.

The next step in the training is self-awareness and building relationships with Native Hawaiian clients through the use of introductions. Following the introductions, students are given a presentation on the Hawaiian worldview as a context for understanding foundational cultural values and beliefs of Native Hawaiians. An experiential activity to exemplify grief and loss is then provided, followed by an overview of key Hawaiian historical events. Subsequently, contemporary issues that have origins in historic trauma, such as loss of ceded lands and self-determination, are highlighted. Finally, to promote resilience and overall well-being among Native Hawaiians, cultural ways of healing and practical suggestions for working with Native Hawaiians are provided as the last element of the training.

**TABLE 1. 'IKE HAWAI'I TRAINING AGENDA**

Training Objectives:	Strengthen the capacity of social work interns to understand and accurately assess, intervene, and evaluate services for Native Hawaiians within the child welfare system.
Timeframe:	4 hours
Group size:	10 --15 participants
Teaching Methods:	Brief lecture, interactive/ experiential exercises, intense debriefing to promote critical thinking

Sample Training Agenda:

Timeframe	Activity
25 min.	Element 1: Building Relationships through shared self-disclosure re: names, their meaning, and sense of place.
20 min.	Element 2: Hawaiian Worldview shared to assist students in awareness of Native Hawaiian values and belief system re: interconnectedness between man, spirit, and nature.
1 hr.	Element 3: Grief and Loss Exercise is conducted to offer students an experiential opportunity to understand and feel the deep-seated hurt and anger experienced by Native Hawaiians over being colonized in their own homeland.
15 min.	Break
45 min.	Element 4: Historical Events are outlined to further emphasize the linkage between past events and current day challenges. For example, Mahele (land division) and ceded lands and overthrow of the kingdom and current self-determination efforts are past and present events that are related.
35 min.	Element 5: Current Day Strengths and Challenges are reviewed with a specific focus on resurgence of language, restoration of heiau, increased access to education, ceded lands, reduced blood quantum, and efforts toward self-determination via specific legislation (e.g., Akaka Bill).
40 min.	Element 6: Cultural Ways of Healing and Practice Suggestions are offered as a way to strengthen student's understanding of indigenous ways of healing and provide concrete engagement strategies that can be used in direct interactions with Native Hawaiians to promote rapport and build trust.

**BUILDING OF RELATIONSHIPS: SHARED SELF-DISCLOSURE**

*Ola ka inoa.*

The name lives.

Said when the name of a beloved, deceased relative is given to a child.

(Pukui, 1983, p. 272)

The 'ōlelo no'ēau speaks to the significance of Native Hawaiian names. Part of self-awareness, from this context, comes from understanding how people receive their names so that they can better understand themselves and the *kuleana* (responsibility)

that is inherent in their name. Self-awareness has been discussed in the literature as an important part of the development of cultural competence in terms of understanding and being complete with your own personhood and appreciating the background of others (Mokuau & Shimizu, 1991). However, what may be an innovation in social work training is the shared self-disclosure between educators and students regarding their names and their significance as well as their sense of place. Oneha (2001) defines a sense of place as “the feelings, beliefs, behaviors, and knowledge a participant had about the land, water, and air where he/she lives and the place he/she comes from” (p. 301). Appropriate and culturally sensitive self-disclosure is an important part of social work practice with Native Hawaiians and other indigenous peoples.

Introductions hold a special place in the hearts of many Native Hawaiians and can function as a bridge toward building rapport between the social worker and the client. This process may also help to determine current social supports, as the client may have been named by or in honor of a family member. These introductions accord importance to the meaning of names and geographical origins. For example, Native Hawaiian names might indicate the place and conditions of birth, reveal family lineage, or define social distinctions (Pukui, Haertig, & Lee, 1972). Therefore, as both educators and students share their names, any significance they hold for them, and their sense of place, a connection is created between educators and students that promotes an indigenous way of learning together.

In social work practice, the sharing of names and geographical sense of place can build the relationship between the social worker and the client(s) and assist in building trust. While not all students or clients have an in-depth understanding of the meaning of their names or the way in which they received their names, exposure to such introductions may deepen their own search for cultural identity and/or introduce new opportunities to explore their family linkages and relationships. Understanding the value of spirituality, a person's name, its meaning, his/her sense of place, and the Hawaiian worldview assists the social worker in knowing where a client may be starting from in terms of how he/she sees himself/herself in relation to the world.

## HAWAIIAN WORLDVIEW

*He waiwai nui ka lōkahi.*

Unity is a precious possession. (Pukui, 1983, p. 105)

“When we are disruptive to each other, we upset the powers that be. We are out of harmony” (R. Paglinawan, personal communication, August 14, 2007). This quote further exemplifies the above 'ōlelo no'ēau, which speaks to the Hawaiian value of being in harmony with one another. Native Hawaiian ancestors, in their

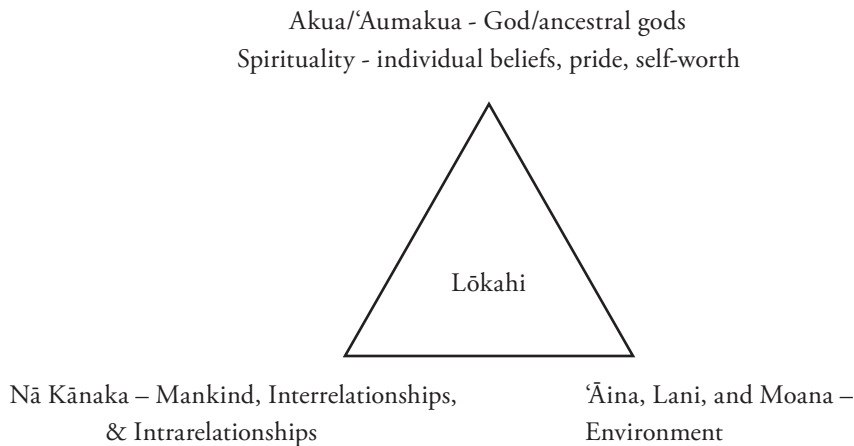


wisdom, developed a system of beliefs and practices for the purpose of promoting and maintaining unity, harmony, and balance (Blaisdell & Mokuau, 1991). While there are diverse perspectives about the Hawaiian worldview, the one that is shared in the second element of the training identifies the Hawaiian worldview as one of harmony and balance between the Spiritual forces, Nature, and Mankind, including family relationships, and where there is an interconnectedness between those forces (Kame'elehiwa, 1992).

The conceptualization of the Hawaiian worldview can be captured in the illustration of a triangle with three equal sides that represent an important aspect of this viewpoint (see Figure 1). On a macro level, the triangle is created by God and ancestral gods (*Akua* and *'aumākua*), mankind (*nā kānaka*), and the environment consisting of the land (*'āina*), ocean (*moana*), and heavens (*lani*). On a micro level, the triangle is created with the mind (*mana'o*), body (*kino*), and spirit (*uhane*) of the individual. Within the boundaries, harmony and unity (*lōkahi*) can exist. When one side of the triangle is either shortened or lengthened, the corners will feel the slack or stress, resulting in disharmony and imbalance in the center.

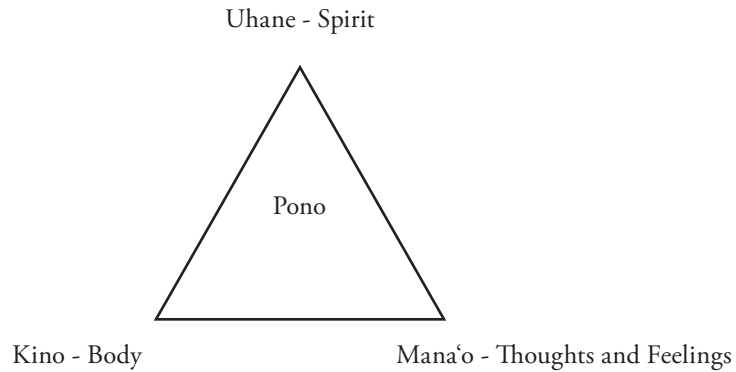
**FIGURE 1. THE HAWAIIAN WORLD VIEW**

Hawaiian Worldview - Macro Level - Collective



- Apex: Akua/'Aumākua (God/Ancestral gods)
- Bottom left: Nā Kānaka (Mankind, Interrelationships, and IntrarelationshiPs)
- Bottom right: 'Āina, Lani, and Moana (Environment)
- Within these boundaries there exists Lōkahi/Pono (Unity/harmony).

Hawaiian Worldview – Micro Level - Individual



- Apex: Uhane (Spirit)
- Bottom left: Kino (Body)
- Bottom right: Mana'o (thoughts and feelings)
- Within these boundaries there exists Pono (balance).

The goal of the therapeutic relationship is to support the client and his/her family to work toward the restoration of harmony and balance. When working with a Native Hawaiian client, it is of key importance to assess where the client is in terms of his/her connection with the Hawaiian worldview. For example, a client may have conflicting ideas about what it means to be Native Hawaiian, ranging from being strongly aligned with their Hawaiian culture to having a limited awareness of Hawaiian cultural beliefs and practices. Wherever the client may be in their alignment with traditional Native Hawaiian values and beliefs, the trainers emphasize the importance of remaining nonjudgmental and functioning as collaborators with their clients in goal formulation and intervention (Saleebey, 2002).

GRIEF AND LOSS

*He 'nipa'a 'a ka 'oiā' i'o.*

Truth is not changeable. (Pukui, 1983, p. 94)

What was true for Native Hawaiians 100 to 150 years ago remains true today, as stated in the above 'ōlelo no'ēau. Historical events that occurred in the past are still relevant for Hawaiians today. According to the Aboriginal Healing Foundation (2004), Aboriginal people can be referred to collectively as “the bereaved” because they have

been deprived of their cultural identity and social self: “Instead of working through the trauma people become caught . . . somewhere between anger and depression, apathy, and disorganization” (p. 53). Issues related to the historical division of lands and loss of their kingdom are currently still affecting many Native Hawaiians in terms of ceded lands issues and the quest for self-determination. These issues are reviewed in greater detail in Element 5 of the training.

During the third element of the training, students are engaged in an experiential exercise that offers them an opportunity to conceptualize, through a direct experience, the deep-seated hurt and anger that many Native Hawaiians feel based on historical losses. Students are asked to write their responses to questions posed by the facilitators that focus on their language, dance, religion/spirituality, sexuality, position in society, health and healing practices, burial practices, methods of negotiation, discipline methods, and adoption.

Once students complete their responses, they are asked to visualize the paper in their hands as a representation of their lives. Students are then instructed to give their paper to someone across the room. The trainers instruct half the group to tear the paper and the other half of the group to crumple the paper. Afterward, students are invited to debrief their feelings of loss and grief when the symbolic representation of their lives was altered. Facilitators offer insight as to how Native Hawaiians were impacted by various losses.

For example, the suppression of the native language and the use of English by missionaries and others in the 1820s served as a major blow to a cultural group that had aural traditions (Blaisdell & Mokuau, 1991). Much of the cultural knowledge was shared through stories (*mo'olelo*), songs (*mele*), and chants (*oli*). All of these communications were passed down through generations. When English became the official academic language of the Hawaiian Islands in 1896, much of cultural history and traditions were lost (Act 57, Section 30, Laws of the Republic of Hawai'i, 1896). In addition to the loss of the native language, other cultural losses included the loss of religion and spirituality, dance and cultural activities, and health and healing practices (Silva, 2005).

Therefore, students also discuss how their experiences may influence their work with Native Hawaiian clients and their families. They express their feelings of discomfort and possible frustration with being Hawaiian or non-Hawaiian. Facilitators provide feedback on important considerations for practice, such as being mindful of how your feelings may create potential cultural transference with your clients (Comas-Diaz & Jacobsen, 1991). Students are then given a short break to discuss amongst themselves feelings that may have surfaced during the grief and loss exercise prior to learning about the historical context of Native Hawaiians.

## HAWAIIAN HISTORICAL EVENTS

*Hana 'i'o ka haole!*

The foreigner does it in earnest!

Hawaiians were generally easy going and didn't order people off their land or regard them as trespassers. When the foreigners began to own lands, people began to be arrested for trespassing and the lands were fenced in to keep Hawaiians out. (Pukui, 1983, p. 55)

This ʻōlelo noʻeau highlights a specific impact of colonization that occurred in the Native Hawaiian homeland. It is not uncommon for indigenous peoples to be forced off their native lands by those of foreign-born ancestry (Aboriginal Healing Foundation, 2004). The fourth element of the training explores the original as well as the current impact of specific historical events in an effort to link the past events with current day relevance.

There are numerous resources that document Hawaiian history, and students are provided with a list of references to further explore the topic (Daws, 1968; Kameʻeleihiwa, 1992; McGregor, 2007). While historic events are briefly covered, the training focuses on two events: loss of land and the illegal overthrow of the Kingdom of Hawai'i.

*Loss of Land.* In 1848, King Kamehameha III, based on strong guidance from mostly non-Hawaiian advisors, ordered that the land be divided among the people (*Mahale*). Within the Mahale, there were three land divisions: *Mo'i* (Government), *Ali'i* (personal lands owned by people of the chiefly class, also known as Crown Lands), and *Maka'āinana* (for Native Hawaiian commoners). Ceded lands are a combination of both *Mo'i* and *Ali'i* lands, which were also lost during the overthrow (Lili'uokalani, 1964). Much of the *Maka'āinana* lands, while originally designated for the commoners, were not distributed among them (Silva, 2005). The concept of written documentation about land ownership was foreign, and thus, many Native Hawaiians lost their land by not claiming it via their written signature. The process of dividing the land was done in a way that created much "collective sadness and moral outrage" because Native Hawaiians did not believe in the concept of private land ownership and they felt forced off of the 'āina (Rezentes III, 1996, p.37).

The loss of land is a significant issue for Native Hawaiians because of the central role that land plays in Hawaiian culture. The historical concept of *ahupua'a* (land division from the mountain to the ocean), whereby Native Hawaiians traditionally gathered resources from the mountains (e.g., tree logs for canoes) to the sea (e.g., for fishing using the canoes) and functioned independently within their *ahupua'a* due to an efficient use of the resources, was disrupted when parcels of land were sold to foreigners.

Historical loss of land continues to resonate for many Native Hawaiians today with contemporary issues around the lack of access to fishing sites, desecration of burial grounds, and increasing homelessness. For example, Native Hawaiians are disproportionately represented in the homeless population in Hawai'i compared with any other ethnic group (Yuan, Kole, & Yuen, 2008). Homelessness is a complex issue attributable to many different reasons. An example of this is in Kahana Valley, where Native Hawaiians are being evicted from property that their families have resided upon for generations (Au, 2008), and many are protesting the eviction. When training students in ways to work with Native Hawaiians, it is important to allow them to express their honest perspectives regarding the effects of traumatic events such as these evictions to prepare them for what they may face in working with clients. Students' awareness of contemporary issues such as homelessness and its effect on families in the child welfare system supports their ability to address barriers and work toward keeping families intact and reunification of child and parent (returning the children to the home after removal).

Be this as it may, it was certainly happier for me to reflect that there was  
not a drop of the blood of my subjects, friends or foes, upon my soul.  
(Lili'uokalani, 1964, p. 275)

*Overthrow of the Monarchy.* The illegal overthrow of the last reigning monarch of Hawai'i is another pivotal historical event that has contributed to grief and loss. Queen Lili'uokalani demonstrated her deep love (*aloha*) for her people and value for human life as she seceded her kingdom in order to avoid any bloodshed among her people, as noted in the above quote. In 1893, representatives of the United States overthrew the Kingdom of Hawai'i by claiming that Queen Lili'uokalani had committed treason. Soon after, the Republic of Hawai'i was established, and the Queen was arrested and imprisoned at I'olani Palace. Students are given opportunities to understand the rationale for the Queen's decision to secede her kingdom through multisensory teaching strategies that allow students to gain a deeper understanding of the Queen's perspective through both visual and auditory methods. First, they are asked to close their eyes while the facilitators describe the circumstances of that time period and read excerpts of the Queen's words. Secondly, students listen to a song entitled "Dear Mr. President" (Apo, 1990, track 12), which presents the impact of the losses that many Native Hawaiians have felt, such as moving away from their homeland to have affordable housing and being proud to be American but hurt by what has occurred between Hawai'i and the U.S. government with regard to efforts toward self-determination. Students are also provided with clarification regarding common misperceptions of the Queen's decision.

The story of Queen Lili'uokalani provides an example of her graciousness, strength, and wisdom as a Hawaiian leader, her talents as a composer of music, her account of history, and her advocacy for her people. At the conclusion of this segment, students are given another opportunity to process their feelings as it is recognized that many feelings surface at this time. The facilitators reiterate that no one in the training is to blame for what happened to the Kingdom of Hawai'i. However, having a greater understanding of the historical context surrounding the overthrow and processing the emotional impact of particular historic events upon themselves and potential clients will support them in their ability to better serve Native Hawaiian clients through direct services and advocacy. Based on the vigilant acts of many Native Hawaiians and non-Hawaiians to correct the overthrow of the Hawaiian monarchy, Public Law 103-150, known as the Apology Bill, was passed in 1993 during President William Clinton's administration. Students are given a copy of the Apology Bill, and excerpts are read aloud to correct any inaccuracies about students' beliefs regarding the details of the bill. The intent of the Apology Bill is "to acknowledge the 100<sup>th</sup> anniversary of the January 17, 1893 overthrow of the Kingdom of Hawai'i, and to offer an apology to Native Hawaiians on behalf of the United States for the overthrow of the Kingdom of Hawai'i" (Apology Bill, 1993, p. 1). For example, the document articulates that the "indigenous Hawaiian people never directly relinquished their claims to their inherent sovereignty as a people or over their national lands to the United States" and that the "economic and social changes in Hawai'i over the nineteenth and early twentieth centuries have been devastating to the population and to the health and well-being of the Hawaiian people" (Apology Bill, 1993, p. 4).

## CURRENT DAY STRENGTHS AND CHALLENGES

### *'Onipa'a.*

Stand firm. This is the motto of Queen Lili'uokalani. (Pukui, 1983, p. 275)

The words of Queen Lili'uokalani in this 'olelo no'eau remind us to be strong in the face of adversity. The fifth element of the training identifies both strengths and challenges confronting Native Hawaiians today, with specific attention to current legislation that can impact the future for Native Hawaiians. Specific strengths highlighted are reviving use of the Hawaiian language through programs such as 'Aha Punana Leo, charter schools (Hawaiian immersion schools), and Papa 'Olelo Hawai'i (Hawaiian language classes); efforts to prevent destruction of ancient religious sites (*heiau*) and the bones of Hawaiian ancestors (*iwi*); and increased opportunities to access education.

Some challenges that are briefly mentioned include 1) Native Hawaiians having one of the lowest life expectancies in Hawai'i (Park et al., in press), 2) high rates of alcohol and other substance abuse, incarceration, and adolescent suicide among Native Hawaiians (Mokuau, 1999; Nishimura et al., 2005; State of Hawai'i Department of Public Safety, 2007; Wong, Klinge, & Price, 2004), and 3) continual legal challenges regarding the admission policies that favor children with part-Hawaiian blood at the Kamehameha Schools (Kamehameha Schools, 2008).

However, perhaps the most significant area that is highlighted is the historic losses endured by Native Hawaiians and relevance of those losses to present day concerns. Current legislation regarding the attempts to prevent the Governor of the State of Hawai'i to sell ceded lands (Gionson, 2008) and efforts to regain self-determination (Native Hawaiian Government Reorganization Act, 2009) is explained in detail. The trainers express that Native Hawaiians have different opinions on issues such as the Native Hawaiian Government Reorganization Act, also referred to as the Akaka Bill, and discuss the pros and cons of the bill. For example, one of the benefits presented by this legislation is the opportunity for Native Hawaiians to move toward self-determination and identify how land and natural resources are allocated and utilized. Those opposed to the Akaka Bill are concerned with the fact that there can be no further claims for reparations once it is passed into law (Apgar, 2005). Students are given opportunities to discuss their perceptions and/or concerns about this legislation. Facilitators remind students that, when working with Native Hawaiian clients, potential unresolved feelings of frustration and possible anger about the Akaka Bill can surface for both themselves and their clients. Thus, it is important for them to reconcile their own feelings first so that they can support their clients by acknowledging the pain as a result of the loss of power that may result in outward displays of anger (Saleebey, 2002).

## CULTURAL WAYS OF HEALING AND PRACTICE SUGGESTIONS

*Ua lehulehu a manomano ka 'ikena a ha Hawai'i.*

Great and numerous is the knowledge of the Hawaiians. (Pukui, 1983, p. 309)

The above 'ōlelo no'ēau serves as a reminder that, despite the many challenges confronting Native Hawaiians, there is a significant amount of multi-layered knowledge imbedded in the culture that may assist Native Hawaiian families in moving toward wellness. The sixth and final part of the training focuses on Hawaiian cultural ways of healing and on imparting tips for practice in working with Native Hawaiians. Elements of the Hawaiian culture can be used to heal and to facilitate resilience of

a people who are affected by grief and loss. Students are provided an overview of specific cultural practices that emerged out of ancient wisdom such as family conflict resolution (ho'oponopono) and traditional chores such as candlemaking (*kalikukui*) that are still relevant today to address grief and loss (Mokuau, 1990; J. Paglinawan, personal communication, February 19, 2009; Pukui, 1983).

The kukui tree is also known as the candlenut tree, and the oil from this tree was traditionally used for lighting. Therefore, this tree is a symbol for enlightenment (Pukui, 1983). "The task of creating a kalikukui is a platform that stimulates the grieving process for participants and permits them to express feelings and share their thoughts about their deceased or absent loved ones" (J. Paglinawan, personal communication, February 19, 2009). In this process, a family ('ohana), after observing the facilitators do the activity first, is invited to 1) crack open kukui nuts using two stones, 2) remove the kernel from the pieces of the outer shell, 3) work as a group to string kukui nuts together on a coconut tree midrib, and 4) through discussion, accept their responsibility (kuleana) toward one another. When the candlestick (*kalikukui*) is lit, the light represents insight gained about each family member, and that insight is shared among the group. Closure of the activity involves facilitators and family members summarizing the process, identifying family responsibilities and coping skills that they intend to use following the exercise. Individual support may be provided for specific members of the family (J. Paglinawan, personal communication, February 19, 2009). This process allows families to openly express their feelings of frustration, anger, hurt, and sadness in a setting that is safe for them to feel their feelings, gain insight from their direct experience, and apply it to their day-to-day living. In this manner, the hana lima approach is used in practice with families by first observing the facilitator, listening to instructions, asking questions, and engaging in a direct experience of making the candlestick (*kalikukui*) while expressing their thoughts and feelings related to grief and loss.

Specific practice suggestions are also provided to support students' ability to interact in culturally appropriate ways with Native Hawaiian clients. Some examples are 1) be mindful of how and what they communicate as there are times when students may inadvertently offend clients with their tone of voice and/or non-verbal communication, 2) increase their knowledge of current issues impacting Native Hawaiians (e.g., Akaka Bill, homelessness, ceded lands, etc.), 3) guard against assumptions and stereotypes, 4) pay attention to unspoken protocols in the way in which they interact with children and their families, and 5) behave respectfully when Hawaiian protocol is being observed (e.g., remain silent during pule, or prayer, and oli, or chanting). Facilitators provide specific examples of each practice suggestion and briefly discuss ways to incorporate their learning into work with clients.



## EVALUATION OF 'IKE HAWAI'I

Since the inception of 'Ike Hawai'i, we have used two different evaluation forms. The original evaluation had one item assessing overall satisfaction and utilized a 5-point Likert scale in which 1 indicated a "poor" rating and 5 an "excellent" rating. With a response rate of 55% (76/139 students), the average rating was 4.9 (excellent). Participants also provided extensive written feedback indicating new learning and insight regarding their own potential biases as well as increased cultural competency. Some specific comments follow:

- Many people think that if you grow up in Hawai'i you automatically know the history of the native people. However, after listening to the discussion, I realized that I really knew nothing. This realization made me ashamed that I have lived here my entire life and I do not know about the history of the Hawaiian people.
- [The presentation] was especially profound. I believe the way in which the session was conducted allowed for every individual, regardless of ethnic or cultural background, to feel directly at least a small taste of the emotions tied to the Native Hawaiian experience. The thing is that what Hawaiians and other indigenous people experience is not only in the past. Just as I was bothered to see [in the grief and loss exercise] another student dismiss my answers [by tearing up my responses], Hawaiians must endure ongoing pain from history. When social workers go into a home of Native Hawaiians and expect for them to conform or support an outside culture, we disregard their identity. When someone, even one with good intentions to help, fails to honor or recognize the unique culture and practices of their Native Hawaiian clients, we might as well toss aside their already crumpled ball in front of their eyes.

The student comments illustrate the impact that may occur for students in a training program where they are engaged in a hana lima approach (experiential activity that allows them to express their thoughts and feelings) to learning. In an effort to refine the assessment for this training, a second evaluation was designed to specifically measure seven training objectives of the 'Ike Hawai'i training. It uses a 5-point Likert scale, with 1 indicating "strongly disagree" and 5 indicating "strongly agree." With a response rate of 100% (110/110 students/participants), the average overall rating was 4.3 (agree that the training objectives were met). Table 2 illustrates the overall scores for each question asked in the current evaluation used.

The ratings in the seven areas ranged from 4.1 to 4.4. The differences in ratings between the two evaluations may indicate that asking about participants' overall satisfaction evoked higher ratings than when asking about specific areas because the measurement tool assessing specific training objectives was more sensitive. Overall scores with the more specific measurement tool noted a "4," or agreement level, with the highest ratings being in the areas of understanding the Hawaiian worldview and perspective (4.4), strengths and challenges (4.4), and current legislations (4.4). This may be reflective of the emphasis on understanding the Native Hawaiian viewpoint as well as the considerable amount of time spent on understanding ceded land issues and the Akaka Bill. Areas to strengthen may be the following as the ratings ranged from 4.1 to 4.2: grief and loss exercise (4.1), increased awareness of biases (4.1), cultural ways of healing (4.2), and practical suggestions for working with Native Hawaiians (4.2). Qualitative data indicated that students appreciated learning about the issues discussed, enjoyed the multi-media content, and would like to see this as a required course for all helping professionals in Hawai'i. One student called the training "life changing." Many students indicated a desire to increase the time allotted in this training to process their learning. Another student shared that, because of the presentation, he/she made a conscious decision to be actively involved in the ceded land issue. Those that self-identified as being of Hawaiian ancestry appreciated an increased awareness of issues impacting Native Hawaiians for those working in the field. Overall, students appeared to appreciate the training and recognize its value in terms of educating persons who serve children and youth in the State of Hawai'i. The aggregate data may indicate a need to refine the training and/or extend the training to allow more time for students to process their feelings, dialogue about their potential biases, and discuss how to implement practical suggestions that were shared to strengthen their ability work with Native Hawaiian clients.

**TABLE 2. 'IKE HAWAI'I EVALUATIONS**

Measurement A (N=76)	Overall Aggregate Rating
Overall, I would rate this presentation as ... (1 = poor, 2 = fair, 3 = average, 4 = good, 5 = excellent)	4.9 Excellent
Measurement B (N = 110)	
(1 = Strongly Disagree, 2 = Disagree, 3 = Neither Disagree nor Agree, 4 = Agree, 5 = Strongly Agree)	

1. The training increased my awareness of the Native Hawaiian Worldview and perspective.	4.4 Agree
2. The grief and loss gave me a better insight of the loss experienced by the indigenous people of Hawai'i.	4.1 Agree
3. Information about current legislation that affects the Native Hawaiian people was reviewed in the training.	4.4 Agree
4. Strengths and challenges affecting the indigenous people of Hawai'i were covered in the training.	4.4 Agree
5. Information in the training that focused on cultural ways of healing helped me understand how ways of healing may address present day challenges for Native Hawaiians.	4.2 Agree
6. The training offered practical suggestions to better prepare me to work with Native Hawaiians.	4.2 Agree
7. Information in the training helped me to be aware of my own potential biases, assumptions, and stereotypes.	4.1 Agree
Overall rating of training objectives #1 - #7	4.3 Agree

**CONCLUDING REMARKS**

*E lawe i ke a'o malama, a e 'oi mau ka na'auao.*

He who takes his teachings and applies them increases his knowledge.  
(Pukui, 1983, p. XVII)

Practical application of one's learning increases and expands knowledge as stated in the above 'olelo no'eau. 'Ike Hawai'i is a training model intended to increase the cultural competency of social work graduate students working with Native Hawaiians in the child welfare system. The training was developed by Native Hawaiian social work faculty who were advised by Native Hawaiian elders and scholars. The training emphasized self-awareness, the ability to gain insight from direct experience, an understanding of the relationship of historic trauma and present day challenges, and, in particular, grief and loss. Many Native Hawaiians carry within them a deep pain (eha) and burden (kaumaha) from the losses of the past, and such a context is important for social workers to understand (Rezentes III, 1996).

Evaluative information suggests that students agree that the training is useful and will positively impact their work with Native Hawaiian clients. In future trainings, it is imperative to enhance information provided on cultural ways of

healing since there are many traditional practices that could greatly assist in gently guiding Native Hawaiian children and their families in the child welfare system toward improved overall functioning. For example, assessment and engagement skills based on an understanding of cultural values and behaviors may be useful in work with Native Hawaiian families within the child welfare system. Utilizing interventions that are culturally based or integrate both Western and native perspectives has the potential to improve the quality of care for Native Hawaiian clients and their families (Mokuau, in press).

While *'Ike Hawai'i* is designed to enhance work with Native Hawaiians, it is recognized that the content of training may “fit” some Native Hawaiians and not others as Native Hawaiians are very diverse and heterogeneous. The variations may derive from different worldviews and values, cultural upbringing, educational backgrounds, and economic status. Some Native Hawaiians are doing well in society, but many others are still marginalized in their own island homelands. As such, there is never a presumption of “one model fits all,” as it is acknowledged that there may be differences within the population.

Finally, although *'Ike Hawai'i* was developed to enhance work with Native Hawaiians, the training model may have applicability for other groups who experienced historic trauma. For native or indigenous groups, in particular, the identification of traumatic historical events is essential to understanding and correcting the problems that exist today. Indigenous peoples are quite varied around the world, but there are consistent patterns in the way that knowledge is acquired and the content of indigenous knowledge systems (Emery, 2000). There is also some similarity in the experience of marginalization and cultural erosion. Resolving issues for native peoples requires the involvement of native participants in problem definition and solution, a commitment to respect native rights and promote equity, and the acknowledgement that indigenous knowledge may be the richest venue for change and social justice.

### **AUTHORS' REFLECTIONS**

This training offers students an opportunity to learn indigenous ways of thinking and interacting through direct experiences that lead to insight. *'Ike Hawai'i* originated from a need to train child welfare workers, but this training may also be applicable and beneficial to other social workers that are working with Native Hawaiians. It is intended to integrate the values and techniques of Native Hawaiian culture with what they are learning in other courses regarding Western interventions so that they can engage in a biculturalization of intervention (Fong, Boyd, & Browne, 1999) with clients. The incorporation of the *hana lima* approach - experiential learning that integrates one's thoughts and feelings - and reciprocal learning with the facilitators invites students to reflect on their own values and beliefs, identify how their viewpoints

impact their practice, and consider ways to accept other viewpoints to engage Native Hawaiian children and their families with humility. The need to respect and honor Native Hawaiians in the way that social workers interact with them is a significant component of building a therapeutic alliance with this population as well as with other indigenous clients.

Therefore, to prepare social workers to serve Native Hawaiians and potentially other indigenous clients who have experienced historical trauma, it is recommended to 1) use multi-sensory approaches to offer direct experiences that allow students to self-reflect and “tune into” their thoughts and feelings, 2) acknowledge the thoughts and feelings that may surface during a training session, 3) create a “safe space” to process those thoughts and feelings through remaining non-judgmental, 4) provide a balanced perspective of both resiliency and historic trauma, 5) assist students in making connections between the relevance of past events with current day issues (including legislation), and 6) offer a sense of hope that encourages trainees to become aware of cultural ways of healing and implement practice suggestions that are specific to a client’s culture to enhance their current and future practice.

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#### Author Note

<sup>1</sup> Project Director, Hawai'i Child Welfare Education Collaboration, [kaid@hawaii.edu](mailto:kaid@hawaii.edu)

<sup>2</sup> Trainer, Title IVE – Child Welfare Training Academy, [tammymar@hawaii.edu](mailto:tammymar@hawaii.edu)

<sup>3</sup> Professor of Social Work, [noreen@hawaii.edu](mailto:noreen@hawaii.edu)

<sup>4</sup> Faculty, Hawaiian Learning Program, [paglinawr002@hawaii.rr.com](mailto:paglinawr002@hawaii.rr.com)

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Address correspondence to Ms. Kai Duponte at the University of Hawai'i Myron B. Thompson School of Social Work, 1800 East-West Road, Honolulu, HI 96822; 808-956-7216; [kaid@hawaii.edu](mailto:kaid@hawaii.edu).