CHANGING THE STORY
STRATEGIES FOR GUIDING NATIVE HAWAIIAN YOUTH TO SUCCESS

PREPARED BY
NOREEN MOKUAU, MAPUANA ANTONIO, RACHEL BURRAGE, MEI LINN PARK, PALAMA LEE, SUMMER KELI’PIO, TRENTON MANSON, KANOE ENOS, KAWIKA RILEY, AND PRINCESS MAE VISCONDE
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EXECUTIVE SUMMARY
PRESENT, FUTURE, AND PAST

This project utilizes the positional perspective to tell the story of this report—starting with the story of the present [Perpetual Pa’ahao], moving toward the story for the future [guiding youth to success], then returning to the story from the past [knowing our strengths], and ending with the story to be told [thoughts for future action and opportunities]. In the story of the present (Perpetual Pa‘ahao) data from the GIS maps are provided to better understand the epidemiological profile and statistics of Perpetual Pa‘ahao.

In the story for the future (Guiding Youth to Success), a literature review is presented to identify key elements of interventions that focus on guiding youth to success. In the story from the past (Knowing Our Strengths) a supplemental review of the existing literature was used to identify strengths and resilience of Native Hawaiian community at large. Finally, in the Story to be Told (Thoughts for Future Action and Opportunities), provides thoughts for future action and opportunities are provided.
ABOUT OUR PARTNERSHIP

This report came to life via a partnership between two long standing and well-established entities in Hawai‘i: the Lili‘uokalani Trust and Myron B. Thompson School of Social Work. This partnership organically evolved through an Endowed Professorship; however, it was established based on the organizations’ united commitment to serve the people of Hawai‘i, particularly Native Hawaiians, the Indigenous people of the Hawaiian archipelago.

The mission of Lili‘uokalani Trust is “We believe in the resiliency of our Hawaiian children. We advocate and work towards systemic change for their wellbeing and build them pathways to thriving lives.” The Lili‘uokalani Trust aims to increase equitable outcomes for Hawaiian children, families, and communities and is also committed to addressing poverty and collaborates with community to solve large, complex problems including poverty and impoverishment of Native Hawaiians.

The mission of the Myron B. Thompson School of Social Work is to provide educational excellence that advances social work with its focus on social justice, while the vision of the School is “achieving social justice and health equity for the people of Hawai‘i and citizens in a changing world.” It is through these common roots that the partnership was able to connect and grow together to bring this project to fruition.
We would like to extend out deepest gratitude to everyone who helped make this project possible.

We send our mahalo to Dean Noreen Mokuau for guiding the vision of this project and allowing for the strong developments and collaborations that resulted from this project. We would like to extend our mahalo to the Lili‘uokalani Trust Executive Team, including Trustee Claire L. Asam, Trustee Thomas K. Kaulukukui, Jr., and Trustee Patrick K.S.L. Yim for their leadership and support of this project.

We extend our mahalo to thought partners, CCI Leads, community partners, and staff of Lili‘uokalani Trust for their co-authorship and development in the Lili‘uokalani Trust Systems Map that helped guide this project. We also extend our mahalo to Lili‘uokalani Trust and the Myron B. Thompson School of Social Work for their commitment to Native Hawaiian wellness.
Dr. Noreen Mokuau is Dean and Professor at the Myron B. Thompson School of Social Work at the University of Hawai‘i at Mānoa. As a Native Hawaiian woman, she is committed to social work education that is anchored in excellence and founded in the unique attributes of Hawai‘i and the Pacific-Asia region. She is a graduate of the Kamehameha Schools, the University of Hawai‘i Mānoa (BA-Psychology; MSW-Social Work) and the University of California, Los Angeles (DSW-Social Welfare). As a scholar, mentor and teacher, Mokuau’s interests in cultural competency centers on social justice issues, including health disparities among Native Hawaiian, Pacific Islander, and Asian populations, and care-giving issues for culturally diverse elders. A strong advocate for community-based participatory research, her research is rooted in the ‘ohana and community. She acknowledges that her life work is based on the direction and guidance of her own ‘ohana, with special credit to the legacy of her parents.
Rachel Burrage is an Assistant Professor in the Myron B. Thompson School of Social Work, Department of Social Work, at the University of Hawai‘i at Mānoa. She earned her PhD in Social Work and Psychology from the University of Michigan. Her research revolves around Indigenous, particularly Native Hawaiian, mental health, resilience, and trauma recovery. This includes the development and evaluation of culturally grounded, trauma-informed mental health interventions and projects to document and strengthen cultural practices that promote resilience. Previously she has done work related to the Indian Residential School System of Canada, urban American Indian youth suicide prevention, and group intervention to foster resilience and social support among a group of Alaska Native and non-Native women survivors of intimate partner violence.

Mapuana C. K. Antonio is a Native Hawaiian dedicated to advancing the health and wellbeing of Native Hawaiians and Indigenous peoples. She is an Assistant Professor in Native Hawaiian and Indigenous Health at the Office of Public Health Studies and Department of Human Nutrition, Food, and Animal Sciences at the University of Hawai‘i at Mānoa. Her research primarily focuses on community-based participatory research, determinants of health, resilience, and general health and wellbeing among Native Hawaiians. To date, her publications have focus on public health programs addressing mental and physical health of Indigenous peoples and explore associations between factors of resilience, economic stressors, perceived racism, stress, coping, suicide prevention, depression, obesity, diabetes, cancer, and overall health and wellbeing of Kānaka Maoli. In her spare time, Mapuana enjoys running, cooking, spending time with her ‘ohana, giving back to her community, and traveling.
MEI LINN PARK, MSW

Mei Linn Park is a second year PhD student in Social Welfare and a Graduate Assistant to the Dean. She is a graduate of the Kamehameha Schools and the University of Hawai‘i at Mānoa (BA-Business Administration; MSW-Social Work). As a Native Hawaiian scholar, her research focuses on culturally focused interventions to advance Native Hawaiian health and wellbeing. Mei Linn also enjoys spending time with her daughter, training Brazilian Jiu Jitsu, spearfishing, taking underwater photos, and spending time with her family and friends. In every capacity, Mei Linn is guided by the proverb, Pūpūkāhi I Holomua, which means to unite and move forward as one.

PALAMA LEE, PHD, LCSW

Pālama is Native Hawaiian whose grandparents came from the islands of Moloka‘i and Maui. He is blessed to be raised and mentored under the shade of grand and wise kūpuna (elders). Their teachings have set his ke kahua pono a Hawai‘i or cultural foundation. He works for the Lili‘uokalani Trust (LT), a private operating foundation established by Hawai‘i’s last Queen to promote thriving conditions for orphaned and destitute Native Hawaiian children. He received his PhD and MSW from the University of Hawai‘i at Mānoa. As a researcher and a mental health clinician, Pālama’s work focuses on the promotion of wellbeing from a Native Hawaiian lens. He also enjoys volunteering to promote the safety and health of kūpuna in Papakōlea, prevent colorectal cancer among Hawaiian men islandwide via Nō Ke Ola Pono o Nā Kāne, and advance equity and justice as a board member of the National Association of Social Workers’ Hawai‘i Chapter.
Summer leads the Strategy Team in designing and implementing LT’s services to break the cycle of poverty for Native Hawaiian children and families. She has fun collaborating with others to solve complex problems, deploy multisector partnerships, and improve the wellbeing of all kamaʻāina. Summer has worked at Kamehameha Schools, The Queen’s Health Systems, the Department of Hawaiian Home Lands and the old McDonald’s in Windward Mall. She earned a Bachelor of Arts at Pitzer College in Claremont, California, and a Master in Public Affairs from the Woodrow Wilson School of Public and International Affairs at Princeton University in New Jersey. On most weekends, Summer, her husband, and their son Haʻamaikaʻi can be found watching at least one University of Hawai’i athletic event, sometimes two or three.

Trenton Manson, MS

Currently residing in Mānoa, Trenton grew up in Kailua and graduated from ‘Iolani School. He studied Economics at UH Mānoa, where he met his wife Nicole, a Kaua‘i native and mathematician. Trenton graduated in the first cohort of Southern Methodist University’s Masters of Science in Data Science program. Trenton worked as a cadet, construction worker, landscaper, administrative assistant, car salesman, and surf instructor before he found his true calling as a data and analytics professional. He has worked as an analyst and data scientist on problems in domains such as marketing, logistics, manufacturing, customer behavior and pricing. Trenton and Nicole have two kids, two cats, and two dogs. He enjoys surfing, jiu-jitsu, programming, and cooking.
Kawika is the Community Change Manager for Liliʻuokalani Trust, leading the trust’s efforts to partner with communities to break the cycle of poverty for Native Hawaiian children. He was born and raised on Hawaiʻi Island, and spent his childhood moving back and forth between the districts of Kona and Kohala. Kawika’s childhood included a number of the kinds of challenges that the Queen’s beneficiaries are working to overcome, but he credits his parents for instilling in him a sense of being loved, and he benefited from having an exceptional role model in his maternal grandfather.

Kanoe was born and raised in Mākaha valley with his three brothers. They have a very close bond, formed in the sun with their hands in the dirt. They spent many days helping and laughing at each other, and Kanoe is thankful for each of those moments. He considers himself blessed to have been guided and raised by passionate and thoughtful parents and grandparents. Kanoe is a firm believer in, and advocate for, the native Hawaiian community; he is grateful to the Queen for the opportunity she has provided him to give support and hope to those who most need it. Kanoe has worked for Queen Liliʻuokalani for five years. He earned a BA in Hawaiian Studies from University of Hawai‘i and a MSW from the Myron B. Thompson School of Social Work. Kanoe is a proud, loving father of two sons: five-year-old Lono and five-month-old Mākua; he is in a constant power struggle with both of them. At last check, Kanoe was losing ... badly.

Kanoe Enos, MSW

Kawiaka Riley
PRINCESS MAE VISCONDE, MPH

Born and raised in Ewa Beach, Hawai‘i, she earned her B.S. in Biology with a minor in chemistry from Saint Mary’s College in Notre Dame, Indiana in Spring 2018 and her MPH in Health Policy and Management at the University of Hawai‘i at Mānoa. In her undergraduate career, she was a leader in the Student Diversity Board where she encouraged and promoted awareness of cultural diversity among students, faculty, and staff. Her commitment included shaping and promoting programming to promote a more diverse and inclusive campus culture. She also joined a group of pilgrims to Peru and deepened her understanding of what it means to be in solidarity with others, especially those on the fringes. These experiences, among many others, developed her passions for service, diversity, and healthcare justice. Her research interests include poverty, homelessness, and healthcare access.
INTRODUCTION

The Hawaiian word “moʻolelo” usually translates to story, but it can also mean history, myth, legend, genealogy, and tradition. The word derives from the words “moʻo” (succession) and “ʻōlelo” (language/speaking). When put together, “moʻolelo” means “succession of talk.” This refers to how stories were passed down orally in traditional times here in Hawaiʻi. Moʻolelo are full of mana (spiritual energy of power and strength) and people have a kuleana (reciprocal responsibility) to use them in ways that are constructive and respectfully based in Hawaiian knowledge and traditions.

The Liliʻuokalani Trust systems map video (2019) collected stories from community members to better understand how to create a thriving lāhui (nation). The current struggle of the people of Hawaiʻi is clearly reflected in their voice: “At the core of many stories is a tale about an abundant and thriving Hawaiian people, a people with a complex social structure and deep connection to the world around them. The core story holds tension between an abundant past and a modern people, still trying to find their way. At the core of the story is a people who have survived and yet, continue to carry deep pain. A pain that shows up as harm to themselves or harm to others. When harm is inflicted on self or others, a new story emerges.”

Fueled by this distress, the partnership between the Liliʻuokalani Trust and Myron B. Thompson School of Social Work was created to respond to the call of honoring the Queen and her legacy in ending the cycle of poverty for Native Hawaiian communities:

“Though the story of the map begins with loss, it ends with hope and healing. Are we doing enough to heal and change our stories? And if we all tell stories, what stories will they tell about us seven generations from now? Will they tell a story about how we survived and helped future generations to thrive? What are we doing to make this story true?” (Liliʻuokalani Trust, 2019)

Inspired by the Queen and motivated by the urgency from the community, this collaboration hopes to evoke a sense of hope for the people of Hawaiʻi to eʻonipaʻa kākou (to be steadfast, established, firm, resolute and determined), to change the story of the past, the present, and the future.
PROJECT OBJECTIVES

"AT THE CORE OF MANY STORIES IS A TALE ABOUT AN ABUNDANT AND THRIVING HAWAIIAN PEOPLE, A PEOPLE WITH A COMPLEX SOCIAL STRUCTURE AND DEEP CONNECTION TO THE WORLD AROUND THEM. THE CORE STORY HOLDS TENSION BETWEEN AN ABUNDANT PAST AND A MODERN PEOPLE, STILL TRYING TO FIND THEIR WAY."

- LILI‘UOKALANI TRUST SYSTEMS MAP VIDEO

OBJECTIVE 1
Explore community perceptions of risk and resilience factors that are specific to Perpetual Pa‘ahao and consider the influence Perpetual Pa‘ahao has on the cycle of poverty for Native Hawaiian communities through the use of community stories and systems mapping.

OBJECTIVE 2
Provide a general overview of the demographics and statistics of adults and youth in the criminal system that influence the cycle of poverty for Native Hawaiian communities using Geographical Information System (GIS) data.

OBJECTIVE 3
Conduct a literature review concurrently with the evaluation of the systems map and the GIS to identify themes, frameworks, and factors relevant to Perpetual Pa‘ahao and the cycle of poverty for Native Hawaiian communities.
The foundation of this project was based on a data systems map created by the Lili’uokalani Trust. The Systems Map is intended to tell a collective community story of intergenerational poverty and considers the interplay of complex forces that impact our kamali‘i and their ability to thrive. Data were collected by staff members of Lili’uokalani Trust as part of a systems mapping effort with 10 community workshops that took place across five islands of Hawai‘i. The workshops took place in the spring of 2019 and consisted of 300+ thought partners, who were asked the following questions:

1) What prevents Native Hawaiian children from existing in a thriving society Hawai‘i? and

2) Why can’t Native Hawaiians achieve a living wage?

Responses were recorded on individual poster papers, which were then entered into a software for systems mapping. A comprehensive Systems Map permits the connection of the different stories that were shared at workshops. It organizes them into loops based on a core story.

THE CORE STORY

1. LOST AT SEA

A system of abundance was uprooted and replaced by modern society resulting in heightened vulnerability and susceptibility to harm and exploitation for Native Hawaiians.

2. WA‘A TAKING ON WATER

Harm and exploitation has diminished the wellbeing of Native Hawaiians, which further erodes individual self-determination and the ability of Hawaiians to hold leaders accountable.

3. THE NAVIGATORS

Committed and engaged healers and healthy communities are essential for Native Hawaiians to thrive.
THOUGH THE STORY OF THE MAP BEGINS WITH LOSS, IT ENDS WITH HOPE AND HEALING. ARE WE DOING ENOUGH TO HEAL AND CHANGE OUR STORIES?

AND IF WE ALL TELL STORIES, WHAT STORIES WILL THEY TELL ABOUT US SEVEN GENERATIONS FROM NOW? WILL THEY TELL A STORY ABOUT HOW WE SURVIVED AND HELPED FUTURE GENERATIONS TO THRIVE?

WHAT ARE WE DOING TO MAKE THIS STORY TRUE?

- LILI‘UOKALANI TRUST
The core story serves as a foundation to the rest of the Systems Map. These loops comprise different, complex factors that play a role in Native Hawaiian intergenerational poverty, resilience, and being. Although the loops consist of general themes that are shown to negatively or positively impact one another, it is our understanding that these factors are all interconnected. Therefore, one assumes these themes are most salient in the major loop of the core story. Extending out from the core story are the regions of the map. In the most recent version (v3), the regions of the map include:

1) limited choices (with key aspects including negative influences, incarceration, domestic violence, drugs, and suicide).

2) disempowerment (with key aspects including academic struggles, financial poverty, not knowing the system).

3) exploitation (with key aspects including exploitation of ‘āina, cultural appropriation, and the drug market).

4) unaccountability (with key aspects including civil disengagement, leaders not held accountable, and bureaucracy).

5) cultural identity (with key aspects including kūpuna pass down ‘ike, perpetuation of tradition, and becoming an asset to others).

6) strong community (with key aspects including willingness to take action, capacity building, creating new stories of success).

These regions of the map helped to inform the creation of loops that are connected to the core story.

**FOCUSED LOOPS**

Through collaborative efforts and consultation with the Lili‘uokalani Trust expert team, loops were identified as the salient points of focus for this project. These loops included:

1) PERPETUAL PA‘AHAO

2) GUIDING YOUTH TO SUCCESS

3) KNOWING OUR STRENGTHS.

To most effectively address all of the assigned loops of this project, data from the GIS maps helped to better understand the epidemiological profile and statistics of perpetual pa‘ahao. A literature review was then conducted to identify key elements of interventions that focus on guiding youth to success and supplemented with literature that identify strengths of Native Hawaiian community at large.
THE STORY OF THE PRESENT
PERPETUAL PA‘AHAO: EPIDEMIOLOGICAL PROFILE

Perpetual Pa‘ahao refers to a cycle of incarceration and lack of opportunities that challenges Native Hawaiian communities (see Figure 1). It was chosen as a focus of further study by Lili‘uokalani Trust based on their systems mapping work. The following section provides basic demographic statistics and geographically displayed data for the Native Hawaiian population, with a focus on youth. Following the Perpetual Pa‘ahao system map developed by Lili‘uokalani Trust and communities throughout Hawai‘i, this section focuses on the following: 1) general demographics, 2) economic opportunity, 3) education, and 4) crime. Statistics are from the U.S. Census Bureau (2015). Following a presentation of general statistics, geographical comparisons are shown in relation to theories put forth by the community with regards to Perpetual Pa‘ahao.

DATA SOURCES

Multiple data sources were compiled to present the following data. These include: Census data by Census Tract, Crime Rates by Census Tract, and Public Schools. Where data is available for Native Hawaiians.
specifically, that data is used. If not, data is presented for Native Hawaiians and Pacific Islanders.

**Census Tracts.** When available, census tracts are used as the geographical unit for this report. Census tracts are relatively permanent geographical units created by the U.S. Census Bureau and are considered a subdivision of counties. They contain between 1,200 - 8,000 residents each. Thus, census tracts covering a large area in the maps tend to be more sparsely populated, whereas small, densely clustered census tracts represent highly populated areas. For some Census tracts, statistical estimates for the measures in this report are not available due to data suppression. Data suppression is method used to protect the privacy of Census respondents by excluding geographical units where less than 50 individuals of a particular a group reside (for example, Native Hawaiian children under 9 years old). Except where noted, this report uses American Community Survey 5-year trend data from 2010 - 2015 (U.S. Census Bureau, 2015). This data is limited in that it creates estimates of populations, rather than sampling the entire population like the decennial census.

**Crime Rates.** Crime rates used here are from the Uniform Crime Reporting System and compiled by Esri Geographic Information System (Berry, 2016). These represent the rates of crime per-capita by census tract. Crime data by census tract is not available by ethnicity, so general crime rates are used.

**FIGURE 2. COMPARISON OF AGE DISTRIBUTION BETWEEN NATIVE HAWAI'ANS AND THE TOTAL POPULATION OF HAWAI'I**
**Public Schools.** Another type of data used in this report are school locations. Statistics are presented by individual school and represented by physical school location. School data is not available for all ethnicities, so the category of Native Hawaiian and Pacific Islander (NHPI) is used. This data was sourced from the Hawai‘i State Department of Public Planning (2019) and the U.S. Department of Education (2015).

**BASIC DEMOGRAPHICS**

Statewide, Native Hawaiians make up approximately 21.3% of the population, including those individuals who identify solely as Native Hawaiian, and those individuals who identify as Native Hawaiian as well as some other racial or ethnic group (U.S. Census Bureau, 2015). Children under the age of 18 make up 34.2% of the Native Hawaiian population, in comparison with only 21.9% of the general population (see Figure 2). With such a young population, health and social interventions that support Native Hawaiian children and youth, as well as their caregivers, are particularly important.

**Geographic distribution.** Native Hawaiian children and youth are concentrated in particular geographic areas; in some census tracts Native Hawaiian children make up less than 1% of the total population of all people, whereas in other geographies they make up as much as 31% of the total population (see Figure 3). Education. Statewide, 91.69% of Native Hawaiians over the age of 18 have a high school diploma or equivalent. However, only 15.24% have a four-year college degree or higher. This rate varies by geography, however, from less than 10% to as much 54% in some areas. Native Hawaiian adults with college degrees tend to be concentrated in urban areas (see Figure 4).

Economics. Statewide, 15.66% of Native Hawaiians live below the poverty line. An additional 17.34% live between 100% and 200% of the poverty line, or at low-income levels (Jiang & Koball, 2018). 67% of Native Hawaiians live above 200% of the poverty line, which is the amount considered necessary to meet one’s basic needs. However, this percentage varies widely by geography, from 18.8% to 97.4% (See Figure 5). Thus, even among Native Hawaiians, there is a large discrepancy in economic wellbeing based on location.

**Crime.** Crime data must be interpreted with caution. Detailed crime statistics are not available by ethnicity and geography in Hawai‘i, and little data is available by ethnicity even at the state level. Crime rates are based on a ratio of crimes per capita and are displayed for the entire population (See Figure 6). Because crime rates are calculated per capita, geographies with very few people can show a high crime rate with a low number of crimes committed.
O‘ahu: Native Hawaiian children make up the largest percent of the population on the West Coast near Wai‘anae and on the East Coast near Waimānalo. Other high-density areas include Kapolei and the North Shore. Within Honolulu, Native Hawaiian children are most concentrated in Makiki, Mō‘ili‘ili, and McCully, though they make up only a small percentage of the population.

Hawai‘i: Native Hawaiian children live throughout the island of Hawai‘i, particularly around Kona, Hilo, and in the southern part. However, they make up less than 20% of the population in each of these areas.

Kaua‘i, Moloka‘i, and Maui: Of the remaining islands, the highest concentrations of Native Hawaiian children can be found in the western part of Moloka‘i and the eastern part of Maui around Hana. Native Hawaiian children make up 5-10% of the population in most areas of Kaua‘i, but are more concentrated in the area around Anahola.
**Oʻahu:** On Oʻahu, the largest concentrations of Native Hawaiians with college degrees are in Kailua, Honolulu, and Hawaiʻi Kai. Other areas with high education rates include Kāneʻohe. In general, there are fewer Native Hawaiian children in areas with high educational percentages. Some exceptions to this trend include areas near Mililani, Lāʻie and Kahuku, Kāneʻohe, and Hawaiʻi Kai.

**Hawaiʻi:** A similar trend can be found on the island of Hawaiʻi, where the lowest college graduation rates are found in the southern parts of the island, where there are more Native Hawaiian children living. Some notable exceptions, where both education and concentration of Native Hawaiian children are higher, can be found in Hilo near the University of Hawaiʻi, as well as the communities of Mountain View and Volcano.

**Kauaʻi, Molokaʻi, and Maui:** Rates of college graduation on Hawaiʻi’s more rural islands tends to be lower. However, several communities have both higher rates of college graduation and larger numbers of Native Hawaiian children: Līhuʻe on the island of Kauaʻi and Pukalani on Maui.
Hawaiʻi: The percent of Native Hawaiians living above 200% of the poverty level is highest in Hilo, with the next highest percentage being found on the West side of the island, near Kona as well as farther south.

Kauaʻi, Molokaʻi, and Maui: Molokaʻi has between 40-60% of Native Hawaiian individuals living above 200% of the poverty line. The census tracts on Kauaʻi show higher percentages of those living above 200% poverty encompass Wailua Homesteads, followed by much of the rest of the island. More variation is found in Maui, where higher percentages are found in Pukalani, around Wailuku, and toward the west side of the island.
Hawaiʻi: Crime rates are generally lower on the island of Hawaiʻi, with higher rates concentrated around the cities of Hilo and Kona. Unlike on other islands, there are many areas on Hawaiʻi that have high concentrations of Native Hawaiian children and lower crime rates.

Kauaʻi, Molokaʻi, and Maui: Of the remaining islands, Molokaʻi and parts of Kauaʻi and Maui have higher crime rates, though not as high as areas on Oʻahu. The small orange area on Molokaʻi represents Kalaupapa, which has a very small population, so a single incident could result in a high crime rate. Many of the areas shown in yellow also have high concentrations of Native Hawaiian children.
COMBINING STATISTICS TO EXAMINE TRENDS

Pū‘ali kalo i ka we ‘ole. Taro, for lack of water, grows misshapen. In the system loop of Perpetual Pa‘ahao, community members theorized a lack of economic and educational opportunities. This complicates the ability of Native Hawaiian individuals and families to meet basic needs and grow wealth. This lack of self-determination is then thought to create stress, anxiety, trauma. Thereby creating and acting out of negative stories, which in turn leads to crime and eventual incarceration. The loop is completed when individuals released from incarceration have lower access to jobs and educational opportunities.

This section will compare different statistics across geographical locations in order to examine the community understandings compiled through the Lili‘uokalani Trust community systems mapping process. For purposes of illustrating this loop, the island of O‘ahu will be used, as it has greater diversity among census tracts in comparison with other islands.

**Linking Education to Economic Opportunities.** Beginning with the data on education levels for Native Hawaiian adults, one can see a pattern in which many areas with lower education levels for Native Hawaiian adults also have have higher percentages of Native Hawaiian adults living below 200% of the poverty level (see Figure 7). The 200% poverty level mark is important, as this is the amount that individuals are generally considered to have to earn in order to meet their basic needs.

On O‘ahu, there are some exceptions to this trend. For example, on the West coast of O‘ahu, near Waimanalo, and near Wahiawa, there are areas where over 60% of Native Hawaiian individuals live above 200% poverty level, despite 10% or fewer having college degrees. There are similar concentrations, with over 80% living above 200% poverty level, in the areas of Iroquois Point and Ocean Gentry. This suggests three

PŪ‘ALI KALO I KA WE ‘OLE.

TARO, FOR LACK OF WATER, GROWS MISSHAPEN.
possible trends: 1) the positive influence of military-related jobs on income at lower education levels, 2) the presence of economic segregation in Native Hawaiian communities, wherein clusters of higher-income individuals can be found in census tracts next to others with higher percentages of lower-income individuals, and 3) clusters of higher-earning jobs closer to city and town centers.

**Linking Economic Opportunity to Crime Rates.** Although crime statistics are not available by ethnicity, comparing statistics on the ability of Native Hawaiians to meet basic needs with property crime rates also tells a compelling story. The highest property crime rates on the area of O‘ahu are found generally in two areas: 1) Areas with low levels of education among Native Hawaiians and 2) Areas where there are few Native Hawaiian people living (and thus census data has been suppressed), which are displayed in gray.

It is important to note that the background layer on this map represents economic conditions of the Native Hawaiians living there, not the density of Native Hawaiian people. Once again, the area around Wahiawa shows a different trend than the rest of the island; although fewer Native Hawaiian people are living above 200% of the poverty level, property crime rates

**FIGURE 7. COMPARISON OF THE PERCENT OF NATIVE HAWAIIANS WITH A COLLEGE DEGREE TO THE PERCENT OF NATIVE HAWAIIANS LIVING ABOVE 200% POVERTY LEVEL**

![Map showing the comparison of the percent of Native Hawaiians with a college degree to the percent of Native Hawaiians living above 200% poverty level.](image)
are also relatively low. Another exception in the opposite direction is the area around Lāʻie, which has a high rate of property crime, but over 70% of Native Hawaiian individuals living above 200% of the poverty level.

**Linking Economic Opportunity to Youth Challenges.** Thus far, most of the statistics explored in this report have been for Native Hawaiian adults. Based on public school data, however, it is possible to examine challenges for Native Hawaiian youth. Although school district data aggregates Native Hawaiians and Pacific Islanders, it is worth examining these data for additional trends. Rates of chronic absenteeism for NHPI students ranges from zero to 53% statewide, with an average of 20.78%. Figure 9 compares the percent of Native Hawaiian individuals living above 200% poverty level with the percent of NHPI students considered chronically absent from each school. Students are considered chronically absent when they miss at least fifteen or more class days in a school year. As seen on this map, there are a couple of areas in which rates of chronic absenteeism for NHPI students are over 40%, including near Waiʻanae.
and greater Honolulu. There are also many schools where this rate is above 30%. The Northeastern side of Oʻahu between Lāʻie and Kāneʻohe stands out for low levels of chronic absenteeism. Thus, economic opportunity, or lack thereof, may be not only linked to the educational level of adults, but it is also linked to the participation of youth in school. This makes sense, considering that youth with fewer economic resources may have difficulty with a number of factors that affect schooling, such as transportation or caretaking responsibilities.

Finally, there is another potential reason for variation in chronic absenteeism, particularly within close geographical areas. This is whether the school is elementary, middle, or high school. Figure 10 compares average rates of chronic absenteeism across school levels between NHPI students and the general population. Native Hawaiian students have higher rates of chronic absenteeism than the total student population. Rates are highest, however, in high school as well as in schools that combine multiple levels of schooling (i.e. elementary through high school) into one. This would suggest that interventions to promote access to education are particularly important before the high school years.

**FIGURE 9. COMPARISON OF PERCENT NATIVE HAWAIIAN LIVING ABOVE 200% POVERTY LEVEL WITH PERCENT NHPI CHRONICALLY ABSENT FROM SCHOOL**

![Map of Hawaii showing comparison of poverty level and chronic absences](image-url)}
PERPETUAL PA’AHAO: CONCLUSIONS AND LIMITATIONS

Thus far, this report has used geographical representation of data to show that there is support for the systemic loop of Perpetual Pa’ahao theorized by community members through facilitation by the Lili’uokalani Trust. In general, geographic areas with lower educational achievement among Native Hawaiians also have more Native Hawaiians living below 200% of the poverty rate. Areas where fewer Native Hawaiians live above 200% poverty rate also tend to have higher rates of property crime and higher rates of public school absenteeism among NHPI youth. However, as also shown by this report, many communities are exceptions to these trends.

There are a number of limitations to take into account. First, causality cannot be inferred from the data presented. This is because a) the data is not longitudinal in nature, b) no inferential statistics were run to see if associations were statistically significant, and c) even if the described associations were statistically significant, we would not be able to say that low levels of education cause low levels of earnings or crime, only that they are associated.

Second, we are limited in this report to the types of data that is available for study at the statewide level. For example, there is currently no public data available that could be used to examine rates of mental health or substance use, bias and discrimination within the criminal justice system, or other
environmental conditions that could contribute to the negative cycle of Perpetual Pa‘ahao. Nor are there geographic data that could be used to showcase cultural resilience and strengths.

Additionally, each available data source has its own associated challenges, including aggregation or exclusion of ethnic data and potential questions about data quality. Still, visualizing data across geographies in Hawai‘i can still be useful to inform intervention approaches. In general, however, we can conclude that visualization of data across the state provides some support for the community’s theorized system loops of Perpetual Pa‘ahao. The question, then, is how communities and organizations can work to interfere in negative cycles in order to create a more positive reality for Native Hawaiian youth. One of the most important steps is that of changing the narrative about Native Hawaiian communities in order to reflect the strengths and resiliency of Native Hawaiian people, rather than simply examining negative trends. The following two sections of this report look at how the strengths that exist in Native Hawaiian culture and with Native Hawaiian people can be used as the foundation for guiding youth out of negative cycles influenced by large societal forces and towards success.
A literature review was conducted to help our team better understand solutions and strengths that address concerns that increase risk for poverty, such as perpetual pa’ahao. Search terms that focused on 1) Native Hawaiians and Native Hawaiian youth, 2) programs and interventions, and 3) culture, guiding youth to success, and community strengths were compiled to yield a comprehensive review of the literature. Additional articles were appropriately added to the review to add to the larger discussion of these loops. The leads on this portion of the project immersed themselves in the literature, identified common themes, and presented the overall themes to the larger group.

The ultimate purpose of this portion of the project was to better understand how the literature aligned with the loops that were provided in the systems map. To begin, interventions that were reviewed for the purpose of this project are summarized. Themes that align with the following loops guided our assessment and evaluation: Guiding Youth to Success (Figure 11) and Knowing Our Strengths (Figure 12. refer to page 37).

Interventions were specifically selected due to their integration of Native Hawaiian cultural components and their community-based approach. The synthesized themes based on the literature were then compared to the loop according to the systems map to identify commonalities and any differences between the literature and the systems map loops. A summary of the interventions reviewed for the literature review are presented in Table 1 on the following four pages.

**FIGURE 11: SYSTEMS MAP LOOP OF GUIDING YOUTH TO SUCCESS**
| TABLE 1. SUMMARY OF INTERVENTIONS REVIEWED FOR THE LITERATURE REVIEW |

<table>
<thead>
<tr>
<th>TITLE</th>
<th>AUTHORS</th>
<th>FOCUS AREA</th>
<th>PARTICIPANTS</th>
<th>N</th>
<th>RESEARCH DESIGN</th>
<th>RESULTS/ KEY FINDINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Title: Malaysian O Ke Ke Ka a positive prevention-based youth development program based on native Hawaiian values and activities.</td>
<td>Hishmura, E., Chang, J., Sy, A., Greaney, M., Morris, K., Sperone, A., Reuber, D., &amp; Nishimura, S. (2009)</td>
<td>Positive Youth Development</td>
<td>Fifth and sixth graders from Waialualoa, primarily Native Hawaiian</td>
<td>110</td>
<td>Posttest Only Design, Cross-sequential design based on survey data</td>
<td>Favorable outcomes for Native Hawaiian values, self-esteem, anti-drug use, violence prevention strategies, and healthy lifestyle in Year 1, and in family cohesion, school success, and violence prevention strategies in Year 2</td>
</tr>
<tr>
<td>Outcome evaluation findings of a Hawaiian culture-based adolescent substance abuse treatment program</td>
<td>Kim, R. J. &amp; Jackson, D. S. (2009)</td>
<td>Substance Use Treatment</td>
<td>Youth (12-18): substance dependency, Hawaiian, Asian, and Pacific Islander</td>
<td>250</td>
<td>Pre-experimental Single Group Pretest-Posttest Design, longitudinal (8, 6, and 12 month follow ups)</td>
<td>Long-term improvement in substance use and related problems, decreased criminal justice involvement, and improved mental health and social functioning, while showing positive trends in education and employment. Unexpectedly, there was significant decrease in family functioning, 5.1% drop out rate.</td>
</tr>
<tr>
<td>Challenges and lessons learned in implementing a community-academic partnership for drug prevention in a Native Hawaiian community</td>
<td>Helf, S., Davis, K., &amp; Haunana. (2017)</td>
<td>Substance Use Prevention Program</td>
<td>Adult leaders involved in implementing Pun Ke Olb</td>
<td>3</td>
<td>Post-Intervention debriefing interview</td>
<td>Program results not specified. Challenges identified 1) timeline and schedule, 2) participant recruitment and sample size, 3) place-based intervention integrity and transportability, 4) communication, and 5) staff time and funding.</td>
</tr>
<tr>
<td>Culturally Grounded Prevention for Minority Youth Populations: A Systematic Review of the Literature</td>
<td>LaRicciolo, M., Valdez, J. K., Okamoto, S. K., Helf, S., &amp; Zawerba, C. (2010)</td>
<td>Culturally Grounded Prevention Programs</td>
<td>Peer-reviewed articles published in 2002 or later that fit inclusionary criteria. Most studies focused on African American, American Indian/Alaska Native youth residing in the South or Southwestern US</td>
<td>31</td>
<td>Systematic Lit Review</td>
<td>Different approaches towards cultural grounding. Most studies focused on the development and evaluation of culturally grounded HR/ST and substance abuse prevention programs. These studies largely relied on community-based participatory or qualitative research methods to develop programs from the “ground up.”</td>
</tr>
<tr>
<td>Exploring Culturally Specific Drug Resistance Strategies of Hawaiian Youth in Rural Communities.</td>
<td>Okamoto, S. K., Pofa-Ikehuewa, K., Chin, C. H., Nembie, L. H., &amp; Helf, S. (2010)</td>
<td>Drug Resistance Strategies</td>
<td>Youth from four rural middle schools including four Big Island schools and one pilot study school from another island</td>
<td>47 youth in 14 focus groups</td>
<td>Focus Group Interviews</td>
<td>47 references to resistance strategies used in drug offer situations. These strategies fall within two different categories: (a) overt/confrontational drug resistance strategies, and (b) non-confrontational drug resistance strategies. These strategies occurred within the community context of relational networks of ascribed and biological family members and differed in frequency of use by gender</td>
</tr>
<tr>
<td>Culturally based interventions for substance use and child abuse among Native Hawaiians</td>
<td>Mclanu, N. (2002)</td>
<td>Substance Use Prevention; child abuse and neglect, literature review</td>
<td>Review of the literature, Inclusion/exclusion criteria not indicated</td>
<td>n/a</td>
<td>Literature Review</td>
<td>The findings of this paper emphasize the importance of cultural factors including spirituality, family, and cultural identification</td>
</tr>
<tr>
<td>Using photovoice with youth to develop a drug prevention program in a rural Hawaiian community</td>
<td>Helf, S., Lee, W., Hanakahi, V., Gleason, K., McCarthy, K., &amp; Haunana. (2010)</td>
<td>Substance Use Prevention</td>
<td>10 youths: 6 girls 4 boys, ranging from ages 13-18 years</td>
<td>10</td>
<td>Photovoice</td>
<td>Four major themes identified. Theme 1: What are the Hawaiian values, beliefs, practices, ways of knowing that we know and use, and that would be important to include in a model of Native Hawaiian drug prevention? Theme 2: What do we see that’s not working or not supportive of Hawaiian culture, and what do we see that’s working that we need to find inspiration about Native Hawaiian values? Theme 3: What are the strengths and resources (in our community) from the past, currently here in the present, and that we want to carry forward for the future? How do you and/or your ‘ohana (family) resolve conflict, looking to Hawaiian epistemology?</td>
</tr>
<tr>
<td>TITLE</td>
<td>AUTHORS</td>
<td>FOCUS AREA</td>
<td>PARTICIPANTS</td>
<td>N</td>
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<tr>
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</tr>
<tr>
<td>Hope, help, and healing: culturally embedded approaches to suicide prevention, intervention, and postvention services with Native Hawaiian youth</td>
<td>Goebert, D., Alvarez, A., Andrade, N., Balberda-Kroll, J., Carlton, B., Check, S., ... Suginoto-Matsuda, J. (2018)</td>
<td>Suicide Prevention</td>
<td>Youth-primarily youth from Native Hawaiian communities</td>
<td>n/a</td>
<td>Literature Review</td>
<td>Summary of favorable outcomes provided for the following interventions: Hawai'i's Caring Communities Initiative; Hawai'i Youth Leaders Hip Council for Suicide Prevention; Connect Suicide Prevention Training; Family Treatment Center's Cultural Integration Program.</td>
</tr>
<tr>
<td>The influences of indigenous heritage language education on students and families in a Hawaiian language immersion program</td>
<td>Luning, R. I. I., &amp; Yamauchi, L. A. (2010)</td>
<td>Education; Hawaiian Language Immersion Program</td>
<td>Families in the ka'apu'i program; Primarily Hawaiian Half-Hawaiian</td>
<td>16 adults (12 female, 4 male) and 14 students (4 girls, 10 boys) interviewed</td>
<td>Semi-structured interviews</td>
<td>The program promoted students' learning about and practicing traditional Hawaiian values, and influenced cultural pride among family members. Participation in the program encouraged youth and family members to become politically active around Hawaiian cultural issues, Hawaiian language and culture revitalization efforts.</td>
</tr>
<tr>
<td>E Laohe E Na Wale: Toward a Hawaiian Indigenous Education Teaching Framework</td>
<td>Kanalua'upu'i, S. M. &amp; Kawāla'i'a, K. K. C. (2008)</td>
<td>Education</td>
<td>Community partnership that comprised a research advisory group including a Kamehameha Schools curriculum coordinator, professors of teacher education from instate university campuses (University of Hawai'i at Hilo and Mānoa), members of the Kamehameha Schools Research &amp; Evaluation Division, Mā'ili Policaro, and the Hawai'i State Dept of Education's (HDOE) testing and evaluation offices.</td>
<td>n/a</td>
<td>CBPR and framework development</td>
<td>Highlighted the importance of culture-based education and using native or heritage language.</td>
</tr>
<tr>
<td>An evaluation of the Hō'oulu Pono curriculum: A pilot study of culturally grounded substance abuse prevention for rural Hawaiian youth</td>
<td>Okamoto, S., Kile, S., Heim, S., Lauricella, M., &amp; Valdez, J. (2016)</td>
<td>Youth; Substance Abuse Prevention, Drug Prevention Curriculum</td>
<td>6 middle, intermediate, or multi-level schools in the Department of Education on the island of Hawai'i</td>
<td>213 (88 intervention group, 130 comparison group)</td>
<td>RCT; Pilot Study</td>
<td>The curriculum was effective in maintaining youths' use of culturally relevant drug resistance skills, as well as decreasing girls' aggressive behaviors, at six-month follow-up. Areas for curricular improvement include more emphasis on normative drug education.</td>
</tr>
<tr>
<td>Culturally grounded prevention for minority youth populations: A systematic review of the literature</td>
<td>Lauricella, M., Valdez, J., Ohamoto, S., Heim, S., &amp; Zarembo, C. (2016)</td>
<td>Substance Use Prevention; Literature review</td>
<td>Recent literature on culturally grounded interventions used to prevent health disparities in ethnic minority youth populations.</td>
<td>31</td>
<td>Systematic Lit Review</td>
<td>Most of the studies focused on the development and evaluation of culturally grounded HIVSTI and substance abuse prevention programs for Mexican-American, African American, and American Indian/Alaska Native youth residing in the South or Southwestern US. These studies largely relied on community-based participatory or qualitative research methods to develop programs from the &quot;ground up.&quot;</td>
</tr>
<tr>
<td>Alcohol and substance use prevention programs for youth in Hawaii and Pacific islands: A literature review</td>
<td>Durand, Z., Cook, A., Konishi, M., &amp; Nagg, C. (2026)</td>
<td>Substance Use Prevention; Literature review</td>
<td>Recent literature on programs to prevent alcohol and substance use in Hawaii and Pacific Islander youths.</td>
<td>5</td>
<td>Systematic Lit Review</td>
<td>Five programs for alcohol and substance use prevention among Hawai'ian and Pacific Islander youths were found in peer-reviewed literature. Of these, two focused on Native Hawaiians, and/or other Pacific Islanders and three focused on overall youths in Hawai'i. The main themes of these programs were increasing cultural pride, character development through personal efficacy and integrity, connecting youth to family and community, and being school- or community-centered. Two studies showed a decrease in substance use; one showed a change in knowledge, and two did not publish outcomes.</td>
</tr>
<tr>
<td>Title</td>
<td>Authors</td>
<td>Focus Area</td>
<td>Participants</td>
<td>N</td>
<td>Research Design</td>
<td>Results/Key Findings</td>
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<td>----------------------------------------------------------------------</td>
<td>----------------------------------------------</td>
<td>-----------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------------</td>
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<td>---------------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Developing empirically based, culturally grounded drug prevention interventions for Indigenous youth populations</td>
<td>Okamoto, S. K., Helm, S., Pel, S., McClane, L. L., Hill, A. P., &amp; Hayashida, J. K. P. (2014)</td>
<td>Substance Use Prevention; Drug Offer Situation; Culturally Grounded Approach</td>
<td>In study 1, a series of youth focus groups were conducted 5 rural middle or intermediate schools across two islands participated in this phase of the study (N=677). Based on this qualitative data, an instrument was developed for study 2 (The Hawaiian Youth Drug Offers Survey or HYDOS). These items were then assessed for face validity with a sample of rural Hawaiian and non-Hawaiian youth (N=249). In study 3, group activities and focus groups with middle or intermediate school youth (N=66) were used. In study 4, community stakeholders (i.e., older youth, social service agency providers, and educational staff; N=138) completed an online survey (N=413).</td>
<td>5 studies, all with individual samples</td>
<td>Mixed methods design, in which data from each year of the study informed the research design of the subsequent year</td>
<td>The development of an empirically based drug prevention program focused on rural Native Hawaiian youth is described as a case example of culturally grounded drug prevention development for indigenous youth. The impact of this effort on the validity of the intervention and on community engagement and investment in the development of the program are discussed.</td>
</tr>
<tr>
<td>Developing a measure to evaluate a positive youth development program for Native Hawaiians: The Hui Malama o Ke Kai rubrics of Hawaiian values</td>
<td>Sy, A., Greeney, M., Nigg, C., &amp; Hirose-Wong, S. M. (2011)</td>
<td>Positive Youth Development</td>
<td>The community (e.g., program staff and school administrators and teachers) who provide their expert knowledge and feedback on the program and community context to the evaluation system and procedures</td>
<td>multiple sources</td>
<td>Psychometric properties of the quantitative tools and measures were determined by calculating Cronbach’s α for student surveys, parent surveys, and rubrics of Hawaiian values.</td>
<td>Convergent validity of measures to evaluate youth understanding and practice of Hawaiian values. Conclusions: This community-focused approach to evaluation demonstrates how multiple evaluation instruments may reliably evaluate a program.</td>
</tr>
</tbody>
</table>

Model programs that have demonstrated positive effects for Native Hawaiian students can be replicated to develop culturally-competent professionals, improve student achievement, and reduce overrepresentation in special education. Service-learning projects and career ladders can be implemented to recruit and retain Native Hawaiian students in higher education. And special education teacher preparation programs can teach key components of culturally-relevant instruction and promote culturally-sensitive parent-professional interactions.
<table>
<thead>
<tr>
<th>Title</th>
<th>Authors</th>
<th>Focus Area</th>
<th>Participants</th>
<th>N</th>
<th>Research Design</th>
<th>Results/Key Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;I No Like Get Caught Using Drugs&quot;: Explanations for refusal as a drug prevention strategy for rural Native Hawaiian youths</td>
<td>Okayama, S., Helm, S., Groux, D., &amp; Kalladei, A. (2011)</td>
<td>Substance Abuse Prevention</td>
<td>14 focus groups</td>
<td>64</td>
<td>Qualitative Focus Group Interviews</td>
<td>Variations in the types of explanations used for refusal were based on the type of drug officer, the associated scenario (i.e., peer/friend, cousin, or parent). Participants also described the rationales for the use of different explanations with different drug officers.</td>
</tr>
<tr>
<td>The validation of a school-based, culturally grounded drug prevention curriculum for rural Hawaiian youth</td>
<td>Okayama, S., Helm, S., Ostrowski, L., &amp; Flood, L. (2013)</td>
<td>Substance Abuse Prevention, Drug Prevention Curriculum</td>
<td>Faculty and administrators from eight geographically dispersed middle-, intermediate-, or multilevel schools on Hawaiʻi’s island</td>
<td>14</td>
<td>Qualitative Focus Group Interviews</td>
<td>While all participants appreciated the culturally specific content interwoven throughout the curriculum’s structure, several of them expressed concerns that the curriculum would compete with resources needed to implement Common Core national standards.</td>
</tr>
<tr>
<td>Gender Differences in Preferred Drug Resistance Strategies of Rural Native Hawaiian Youth</td>
<td>Okayama, S., Helm, S., McElrane, L., Pel, S., Hayashida, J., &amp; Hill, A. (2013)</td>
<td>Explorations for refusal as a drug-resistant strategy</td>
<td>Six middle or intermediate schools and two high schools within two of the three public school complexes on the island of Hawai‘i’s gender-specific focus groups</td>
<td>74</td>
<td>Qualitative Focus Group Interviews</td>
<td>Consistent with relational-cultural theory, the qualitative findings indicated that girls favored drug resistance strategies that maintained relational connectedness with the drug officer and considered the long-term relational consequences of different drug resistance strategies.</td>
</tr>
<tr>
<td>The Role of Relational Harmony in the Use of Drug-Refusal Strategies of Rural Native Hawaiian Youth</td>
<td>Bills, K., Okayama, S., K., &amp; Helm, S. (2013)</td>
<td>Substance Use Prevention, Drug Refusal Strategies</td>
<td>Six middle or intermediate schools and two high schools within two of the three public school complexes on the island of Hawai‘i’s gender-specific focus groups</td>
<td>74</td>
<td>Qualitative Focus Group Interviews</td>
<td>The findings suggested gender-specific motivations for maintaining relational harmony among family members when faced with drug offers from them. Specifically, boys described instrumental concerns when using refusal strategies (i.e., not wanting to get into trouble), while girls described holistic relational concerns (i.e., not wanting family members to be upset with each other).</td>
</tr>
<tr>
<td>The development and initial validation of the Hawaiian Youth Drug Offers Survey (HYDOSS)</td>
<td>Okayama, S. K., Helm, S., Groux, D., Edwards, C., &amp; Kulis, S. (2011)</td>
<td>Substance Use Prevention, Drug Offer Situations</td>
<td>The study used a five-phase approach to test development and validation. In Phase 1 (item generation), survey items were created from a series of focus groups with middle school aged youth (n=47). In Phase 2 (item refinement and selection), items were edited and reduced to 62 drug offers situations that were selected for inclusion in the survey. In Phase 3 (item reduction), items were administered to 245 youth from seven middle or intermediate schools in Hawai‘i.</td>
<td>194</td>
<td>Testing survey instrument</td>
<td>Exploratory factor analysis of the Native Hawaiian subsample (n=194) indicated the presence of three factors accounting for 69% of the variance: peer pressure (29%), family offers and context (23%), and unexpected drug offers (19%). The survey items differentiated between Hawaiian and non-Hawaiian youth respondents, supporting the validity of the questionnaire. The hypothesized relationship between cultural connectedness and drug offer exposure was not confirmed. Internal consistency of the measure was high.</td>
</tr>
</tbody>
</table>
The following sections report on the literature review based on interventions that focused on guiding youth to success and knowing our strengths. It is interesting to note that that majority of the interventions were substance-use related.

**FRAMEWORKS IDENTIFIED**

Based on the literature, there were two prominent frameworks that focused on guiding Native Hawaiian youth to success. These frameworks included Positive Youth Development (PYD) and the Socio-Ecological Model (SEM). Despite the large amount of overlap between the two frameworks, a summary and conceptualization of both frameworks, according to the literature, are presented below. We summarize both frameworks with the hope that it might help to support the Liliʻuokalani Trust Systems Maps and future programs, evaluation, and research.

**Positive youth development.** The Positive Youth Development (PYD) provides a framework that focuses on the strengths of youth that may serve as protective factors, thereby decreasing risk behaviors and helping to buffer adverse experiences (Maslow & Chung, 2013; Youngblade, Theokas, Schulenberg, Curry, Huang, & Novak, 2007). Components of the PYD framework emphasize the importance of supportive people, such as families and communities, supportive opportunities, and supportive environments. This framework aims to (a) provide safe and supportive environments, (b) foster relationships, (c) provide the opportunities to pursue areas of interest and focus on strengths, (d) support the development of knowledge in various skills, (e) engage youth as active partners and leaders, (f) provide opportunities for youth to show they care about others and their community, and (g) provide a safety net in times of need. PYD may particularly serve as an important framework for guiding youth to success due to its focus on protective and resilient factors of Native Hawaiian youth by enhancing the capacity of adolescents to develop self-expression, self-efficacy, and a sense of belonging, which is essential for healthy youth development. One article that we would like to specifically highlight is the article that focused on the Hui Mālama o Ke Kai intervention (Hishinuma et al., 2009). This intervention focused on fifth and sixth graders from Waimānalo, who primarily identified as being Native Hawaiian. We highlight this intervention due to the authors’ ability to translate the PYD framework to the context of their program. The suggested framework is based on an adapted PYD framework and includes the following Hawaiian concepts and values: 1) Laulima: Cooperation. 2) Naʻauao: Learning. 3) Wiwoʻole:
Confidence, 4) Lōkahi: Harmony, and 5) Mahalo: Gratitude. A thorough review of the articles and literature suggest that variables of the PYD framework were reflected in the interventions in some capacity whether or not the authors cited this as the framework of their program or paper. Positive relationships were most commonly promoted through an emphasis on involving the family during the intervention, prevention, or treatment process. Not only did family-based interventions help to build relationships, it also promoted family dynamics, for the most part. There was one study that discussed unexpected findings that decreased family dynamics and would warrant additional review (Kim & Jackson, 2009).

Positive relationships were fostered through opportunities that allowed youth and kūpuna to engage with one another. These relationships also helped to promote intergenerational knowledge. Positive opportunities were often facilitated through experiential learning, which helped to promote an understanding of knowledge, values, and skills that are important to the development of Native Hawaiian youth. Positive environments often focused on both the physical, spiritual, and cultural aspects of environments. Programs emphasized the importance of making their interventions place-based to increase receptivity and promote favorable outcomes for the overall study.

Positive opportunities and positive environments were most facilitated by experiences that promoted the incorporation of culture. In fact, the importance of integrating cultural approaches vetted by community was such a salient theme, that we highlight the importance of culture as its own theme, which can be located below on page 35. As we proceed with these frameworks, we acknowledge the role of culture in all of the domains and levels of the PYD and SEM, with a more detailed account of specific cultural components and approaches that were incorporated in the programs in the Cultural Components theme below.

**Socio-ecological model.** The other framework applied to identify factors relevant to guiding youth to success is the Socio-Ecological Model (SEM). The SEM is a prevention model that considers factors of influence and prevention on multiple levels. This framework considers the importance of the following levels: Individual, interpersonal, organizational, community or societal level, and the public policy level (McLeroy et al., 1988; World Health Organization, 2016). The articles were reviewed to synthesize the key points that aligned with the SEM. A summary of the major themes is presented on the following page in Table 2.
TABLE 2. A SUMMARY OF PREVENTION FACTORS THAT GUIDE YOUTH TO SUCCESS ACCORDING TO THE SOCIO-ECOLOGICAL MODEL (SEM).

<table>
<thead>
<tr>
<th>Category</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INDIVIDUAL</strong></td>
<td>Youth as the primary leader and holder of the solution; Individual characteristics such as hope; Individual behaviors such as resistance strategies;</td>
</tr>
<tr>
<td><strong>INTERPERSONAL</strong></td>
<td>Interpersonal Inclusion of the family during the intervention process; peer-based interventions;</td>
</tr>
<tr>
<td><strong>ORGANIZATIONAL</strong></td>
<td>Organizational School-based programs; organizations that help to promote skills such as task forces; multisystemic, emphasis on cultural strengths for treatment and human services</td>
</tr>
<tr>
<td><strong>COMMUNITY</strong></td>
<td>Community-based programs; empowerment of diverse communities through emphasis on cultural and community strengths</td>
</tr>
<tr>
<td><strong>PUBLIC POLICY</strong></td>
<td>Policies that promote culturally sensitive programs</td>
</tr>
<tr>
<td><strong>OTHER</strong></td>
<td>Other noted factors include the importance of spiritually based programs</td>
</tr>
</tbody>
</table>
CULTURAL COMPONENTS IDENTIFIED

As previously mentioned, the interventions were specifically selected due to their integration of Native Hawaiian cultural components and their community-based approach. To evaluate the incorporation of culture in the selected interventions, a model provided by Okamoto, Kulis, Marsiglia, Steiker, and Dustman (2014) was utilized. According to this model, culturally focused interventions can be categorized on a continuum of three basic approaches: culturally grounded, deep-structure cultural adaptation, and non-adaptation/surface-structure cultural adaptation.

Culturally grounded approaches "utilize methods that place the culture and social context of the targeted population at the center of the intervention" (Okamoto, 2014, p. 107). Here the intervention is founded upon cultural components. Deep-structure cultural adaptation interventions use "systematic methods to infuse the unique cultural worldviews, beliefs, values and behaviors of a population" (Okamoto, 2014, p. 106). Here the intervention alters its original model to add cultural components. Non-adaptation/surface-structure cultural adaption interventions make no major modifications to the actual intervention; rather, it provides "changes to images or phrases throughout its content or lessons, in order to align the program with familiar concepts or references of a specific cultural group" (Okamoto, 2014, p. 104). Here cultural concepts are added to the original intervention model. Where culturally grounded interventions provide a ground-up approach, non-adaptation/surface-structure cultural adaptation interventions provide a top-down approach, and deep-structure cultural adaptations uses an infusing approach of integrating culture into the intervention. This study included all three types of approaches.

While all interventions were culturally informed by some means, it is unclear, given the information provided in the articles, exactly where most of the interventions fell on Okamoto’s (2014) continuum of approaches (i.e., culturally grounded, deep-structure cultural adaptation, and non-adaptation/surface-structure cultural adaptation). The interventions could not be classified with confidence into the three categories because, given the vague information provided, it was difficult to determine the intensity of the inclusion of cultural components to determine where the interventions or studies fell on the continuum. However, the importance of integrating culture was mentioned in all of the articles, and the suggestion for using culturally grounded interventions was emphasized in several articles.
The cultural components utilized in the interventions were found to vary in description and type. Where some articles were general in describing the cultural components, others provided rich descriptions. A few articles loosely mention the incorporation of Native Hawaiian values, cultural pride, or activities. Other articles provide extensive descriptions particularizing specific cultural components such as ʻohana (family and community), akua (spirituality), pilina (relationships), kuleana (responsibility), haʻaheo (pride), ʻike kupuna (cultural knowledge i.e., education about NH history and culture), mālama ʻāina/ kai (engaging in and/ or caring for the physical environment such as the land and sea), meaʻai (food), hula (dance), ʻōlelo Hawaiʻi (Hawaiian language) and ʻōlelo noʻeau (proverbs). Furthermore, few studies justified how the cultural components were relevant to the intervention, and even fewer studies measured the impacts of the cultural components.

Interestingly, several articles highlighted the use of experiential learning, which, given the youth population, is fitting as Piaget suggests that children learn through play (Elkind, 1981).

For example, Hui Mālama O Ke Kai utilized the community’s natural resources and physical environment (e.g., mountains, ocean, land) as a means to culturally reconnect youth through beach clean-ups, gardening projects, ocean recreation, community beautification, and family retreats (Hishinuma et al., 2009). Similarly, the Puni Ke Ola project collaborated with a historic loko i`a (fish pond) and used photography in hands-on, culturally immersive field trips to learn about traditional Hawaiian aquaculture (Helm, S., Davis, K., & Haumana, 2017). In the Papahana Kaiapuni program, students learned culture through the curriculum in addition to learning about agriculture through building and maintaining a lo`i (taro patch), science by testing the water in streams, customs through daily oli (chant) to ask permission of the kumu (teacher) to enter the classroom, and Hawaiian history by visiting historic sites through the island chain (Luning & Yamauchi, 2010).

These are just a few examples of experiential learning activities highlighted in the articles to emphasize the cultural practice of ma ka hana ka ʻike (in working one learns) (Pukuʻi, 1983, #2088).
Knowing our strengths, from the Systems Mapping perspective, emphasizes the importance of the collective strength and provides the understanding that communities ultimately know their own strengths and capabilities. When the collective strength of the community is enhanced, this increases the trust within community. This leads to a shared vision and understanding, that promotes people’s strengths, ultimately leading to a system of abundance. One interpretation of this loop is the understanding that communities often have their own solutions, which utilize existing community strengths: knowledge, especially knowledge and wisdom that has been passed on intergenerationally; resources, including ‘āina and ‘ohana; and capacity to develop the solutions. Ultimately, this facilitates the pilina of the community, which also enhances the collective kuleana. This loop closely aligns with the existing literature that focus on Native Hawaiian strengths and resilience.

A foundational understanding of health and community strengths from a Native Hawaiian perspective is important to consider for Native Hawaiian communities. For instance, in alignment with the Kūkulu Kumuhana framework, wellbeing may be conceptualized through six dimensions of

wellbeing including Ea (self-determination), ‘Āina Momona (healthy and productive land and people), Pilina (mutually sustaining relationships), Waiwai (ancestral abundance and collective wealth), ‘Ōiwi (cultural identity and native intelligence), and Ke Akua Mana (spirituality and the sacredness of mana) (Kūkulu Kumuhana, 2018).

**Figure 12: Systems Map Loop of Knowing Our Strengths**
Taking a holistic approach to health aligns with Native Hawaiian ways of being, but is also in accordance with a strengths-based approach to wellness. This framework also aligns with being pono and maintaining lōkahi, which are indicators of not only health, but also community strengths.

Native Hawaiians, like other Indigenous communities, emphasize health as the ability to maintain balance amongst the physical, mental, and spiritual realms. Native Hawaiian viewpoints of health also emphasize the importance of engaging with others, the environment or land, and the spiritual realm, which is often accomplished through community and cultural traditions and customs (Mau, Blanchette, Carpenter, Kamaka, & Saito, 2010; Wexler, 2014).

Strengths-based approaches to wellness also emphasize the importance of bolstering health by focusing on community strengths, including cultural values and healing. The role of culture has been consistently demonstrated to have positive effects on health outcomes and inequities among Indigenous communities (Antonio & Chung-Do, 2015; Antonio, Chung-Do, & Braun, 2015; Kaholokula et al., 2018; Mokuau, 2011). With this understanding, community strengths may also help to facilitate community healing, with cultural healing being privileged.

While differences exist, Indigenous Peoples at large have endured the adverse impacts of colonization and historical trauma. Furthermore, Indigenous Peoples continue to survive and thrive as a demonstration of their strength and resilience.

- LILI'UOKALANI TRUST

AT THE CORE OF ALL THESE STORIES, THERE IS GREAT HOPE, PARTICULARLY AMONG YOUTH. NAVIGATORS, PEOPLE WHO ACT AS BRIDGES BETWEEN WHERE WE ARE AND WHERE WE WANT TO BE, HELP US TO CREATE STORIES THAT MOVE US FROM HOPEFUL TO SUCCESSFUL.
Storytelling, through mechanisms such as the Lili‘uokalani Trust Systems Map, provides an opportunity for individuals to share stories of trauma, but also of hope: “At the core of all these stories, there is great hope, particularly among youth. Navigators, people who act as bridges between where we are and where we want to be, help us to create stories that move us from hopeful to successful.” (Lili‘uokalani Trust, 2019)

The acknowledgement of hope and healing among youth may extend through a ripple effect that inspire mākuʻa and kūpuna. Similarly, our kūpuna have many lessons to teach our keiki through their wisdom and lived experiences. Ka ‘iike a ka mākuʻa he nei na ke keiki. The knowledge of the parent is [unconsciously] absorbed by the child (Pukui, 1983, #1397). Therefore, part of the strength of the community is acknowledging the strength that comes from ‘ohana, kūpuna, and all generational ‘ike. “When traumatic events affect mākuʻa, kūpuna must become mākuʻa again. It becomes difficult for kūpuna to perpetuate traditions because they’re preoccupied with picking kids up from school, doing homework, cooking dinner, earning a living—the things a mākuʻa should be doing. Surviving starts to overshadow traditions.” (Lili‘uokalani Trust, 2019)

When hope is supplemented with healing, we allow for transformative spaces among our people. Cultural narrations focusing on strengths and overcoming adversity help individuals reframe their identity, while focusing on strengths, important cultural practices, and processes that enhance the narrative, health, and wellbeing of Indigenous people (Ramirez & Hammack, 2014). Storytelling allows for healing by providing individuals and communities a space to share a narrative of their knowledge and ways of being. Storytelling also aligns with Native Hawaiian pedagogies of transmitting knowledge orally (Johnson & Beamer, 2013).

As indicated in the Lili‘uokalani Trust Systems Mapping Video: When we have people who listen to our stories and help us create new stories of strength, we can heal. Struggle becomes manageable. We emerge from our darkness, and join with others to create more stories of strength. Eventually, our stories and experiences of healing can extinguish the pain of our people. (Lili‘uokalani Trust, 2019). With this, we also acknowledge the collective kuleana that comes with addressing cycles of poverty and the resiliency of Kānaka Maoli communities. While the resurgence of culture and traditions continue forth as a result of significant events and kūpuna leading the way for decades, sustaining the momentum of culture and traditions will ultimately help to uplift the Native Hawaiian community (Kaholokula, Miyamoto, Hermosura & Inada, 2020). We must also look to communities for solutions, as communities know these topics and solutions the best.
THE STORY YET TO COME
THOUGHTS FOR FUTURE ACTION AND OPPORTUNITIES

Based on the experiences and findings from this report, thoughts for future action and opportunities are provided below. We start with the micro-level and extend out to consider macro-level actions and opportunities.

1. CONTINUE TO EXPLORE THE LITERATURE AND DATA WITH OTHER LOOPS

The team acknowledges the information shared in this report is one small part of a bigger picture. During the process of this project, we were provided three major loops (of 130 stories or loops) to explore and compare with existing data and literature. Therefore, the information in this report is limited to the assigned loops, relevant literature and data, and the interpretation of the team. Future actions may include an in-depth exploration of all of the loops to allow for a synthesis of the bigger picture of the systems map within the context of current literature. When conducting future literature reviews, a systematic approach to the literature may guide the overall process of identifying relevant articles. When creating future GIS maps, the project personnel may consider exploring other forms of data that will allow for a bigger synthesis of the systems map.
2. ENGAGE IN ADDITIONAL CONVERSATIONS WITH NATIVE HAWAIIAN COMMUNITIES AND KEY STAKEHOLDERS

We recognize the systems map is an evolving process that is based on the experiences and stories of communities. Consequently, we recommend a continued discussion on topics related to cycles of poverty and uplifting Native Hawaiian communities and kamali’i. The continued discussion with key stakeholders and community leaders will help to maintain the relevancy of the systems map, while identifying community priorities. This thought for future action also aligns with the consideration of continuing existing relationships between the various stakeholders who made this project report possible.

3. IMPLEMENT CULTURALLY DEVELOPED INTERVENTIONS TO ADDRESS PERPETUAL PA‘AHAO

Based on the literature review, limited research explores the relationship between perpetual pa‘ahao and factors highlighted in the systems map. In fact, the bulk of the literature that focused on guiding youth to success aimed to prevent substance use and suicide, while enhancing general positive youth development. Even fewer studies were interventions that were geared toward the specific topic of perpetual pa‘ahao. These limited findings demonstrate a strong need to further explore the impacts of culturally developed interventions that aim to address perpetual pa‘ahao.

4. CONSIDER MACRO-LEVEL ACTION AND OPPORTUNITIES

While future action and opportunities may address the recommendations that are provided, the team also acknowledges the systematic and institutional racism and discrimination that causes disparities in poverty and factors related to poverty such as pa‘ahao. Macro-level action and opportunities may consider ways to address oppression and the unjust political system, while providing opportunities for communities to utilize their strengths. By taking a strengths-based and macro-level approach, communities may autonomously identify their concerns and priorities, leading to self-determination among our Native Hawaiian communities.
CONCLUSION

The story of this report is about changing the story of the past, the present, and the future—starting with the story of the present [Perpetual Pa‘ahao], moving toward the story for the future [guiding youth to success], then returning to the story from the past [knowing our strengths], and ending with the story to be told [thoughts for future action and opportunities].

I ka wā ma mua, ka wā ma hope. Already embedded in the Kānaka Maoli worldview is this belief that the future is unknown, and yet, the past is rich in glory and knowledge. By looking to the past, one can navigate today’s world and address issues of the future.

E ʻonipaʻa kākou.
REFERENCES


