

Ka Mo'ohihia o ka Limanui (ma ka Launa Ipo)

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The term *mo'ō* is a prefix that indicates a succession, especially of a genealogical lineage. The term *hihia* illustrates an entanglement, a dense thicket, or figuratively, a difficulty or trouble. *Mo'ohihia*, therefore, is a succession of difficulties that, for the purpose of this resource, progress generation to generation. *Mo'ohihia* reflects the *hihi* (entangling) nature of Intimate Partner Violence, and the myriad of considerations that impact a kanaka experiencing IPV.

Intention and Purpose: The Lived Experience

The purpose of this resource is to educate on the lived experiences of a kanaka impacted by Intimate Partner Violence. Included herein are recommendations for consideration in the creation of a “final” resource.

Cultural Motifs & Imagery

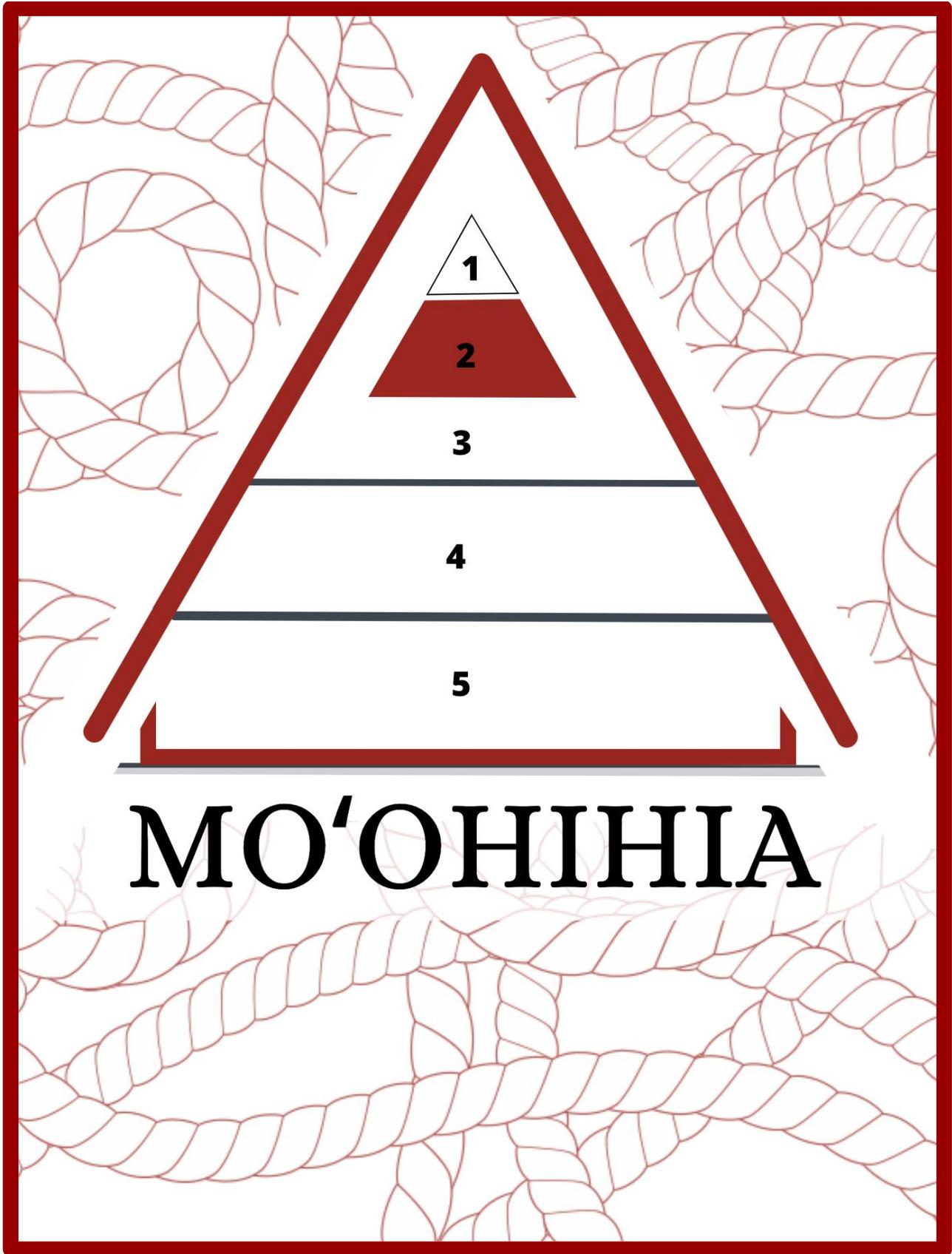
In considering the *kino* (body) of this resource, the *hālau* (specifically the *Hale Hālāwai*) is a recommended cultural motif for consideration. The *Hale Hālāwai* is a space in which the community assembles to *kūkākūkā*, to consult, confer, and deliberate concerns impacting the *kaiaulu* (community).

The *Hale Hālāwai* is an appropriate motif because it is through this resource that the community can convene to consult, confer, and deliberate an affliction that is disproportionately impacting our *lāhui kānaka*. IPV is often concealed and managed in secrecy because of shame. This resource is an opportunity to initiate a dialogue as an approach to reform our approach to normalizing the conversation.

Mechanics & Use

This resource is interpreted beginning with the first triangle and continuing through the fifth. The first triangle represents the 'ohana as the central influence (*piko*) to the kanaka and each successive *pae* (margin) illustrates a compounding influence that impacts the experience of the survivor. Each respective *pae* (margin) is not static, and can occur simultaneously, in tandem with the others, at various stages of a survivors' experience.

1. Family as the Catalyst
2. Transgenerational Trauma
3. The Preservation of the Family Unit
4. Barriers & Challenges
5. Methods of Abuse



MO'OHIIHIA

Pae 'Ekahi (1): 'O ka 'Ohana ka Hua (Family as the Catalyst)

'O ka makua ke ko'o o ka hale e pa'a ai
The parent is the support that holds the household together.
'Ōlelo No'eau¹

'Ohana

The 'ohana (family) is integral to the development of the kanaka. The 'ohana forges our frame of reference by which we perceive, understand, and engage with our internal and external environments, to include our relationships with self and with others.

Traditionally, 'ohana is represented by the nuclear family, the extended family, and the broader community that is responsible for the maturation and care of the kanaka. 'Ohana is inclusive of generations past, present, and future. The kanaka does not exist independently, but their mo'olelo is entwined with that of their kūpuna (ancestors) and mo'opuna (generations hereafter).

'Ohana therefore is the central unit that animates and initiates movement within every facet of the kanaka experience. 'Ohana is the piko.

Ka Ho'okuana'ike, Ka Ho'oilina

Ho'okuana'ike, for the purpose of the development of this resource, is to engender and instill perspectives (and values). Ho'oilina is the transmission of behaviors and experiences. It is recommended that these terms are considered for inclusion in the creation of the final resource.

Pili Mua, Pili Hope

The terms Pili Mua (related to the past) and Pili Hope (related to the hereafter) reflect the transgenerational pilina (relationship) that fastens the kanaka to their mo'okū'auhau (genealogy). The kanaka (and subsequently the 'ohana) is the culmination and embodiment of their ancestral lineage, and within the kanaka lies the potential for generations hereafter.

'O ka wā ma mua, 'o ka wā ma hope
The hereafter is informed by the past
Interpretation of 'Ōlelo No'eau

To understand the intentional inclusion of these terms, it is necessary to offer a kanaka perspective of time and space. *Mua* is the past, and *Hope* is the future. Spatially, *mua* is the

¹ Pukui, Mary Kawena, and Dietrich Varez. *'Ōlelo No'eau: Hawaiian Proverbs & Poetical Sayings*. Honolulu, Hawai'i: Bishop Museum Press, 2018.

space at your anterior, and hope is the space at your posterior. Paradoxically, *Mua* may be interpreted as both your past and the time and space before you (future) and *Hope* may be interpreted as both your future and the time and space behind you (past).

It is through this perspective that we assess the impact of transgenerational trauma from a kanaka perspective. The mo'olelo of our present generations are informed by the mo'olelo of previous generations and will inform that of the generations hereafter. It is recommended that these terms are considered for inclusion.

Pae 'Elua (2): Ka Ho'oili 'ia o ka Mō'eha'eha (Transgenerational Trauma)

Nā Mō'eha'eha

Trauma as a result of abuse, through observation and engagement, is both learned and imparted intergenerationally. It corrupts our understanding and expression of love, and influences our interactions within relationships. For the purpose of this analysis, trauma is defined as Nā Mō'eha'eha (the succession of pain, agony, and tribulation). Trauma is transmitted through the medium of the 'ohana. The transmission of trauma from one generation to another is intimately related to shame.

Pae 'Ekolu (3): I Mau ka 'Ohana (The Preservation of the Familial Unit)

Waia nō ho'ī ka inoa o ka 'ohana
The name of the family is disgraced²

Waia

Waia is a profound shame and disgrace that is perhaps indelible and persistent, abiding through time and traversing generations. It is engendered generation to generation to ensure the continuity of the 'ohana, as a means of preservation and safeguarding. Waia threatens the stability of the 'ohana and is a central theme to the experience of a kanaka survivor.

'Ike Hewa

According to Mary Kawena Puku'i, "shame depends on the presence and opinions of others." "Guilt is an internalized and private feeling."³ 'Ike Hewa, as defined as guilt, is an

² [Puke Wehewehe](#), Na Pukui-Elbert

³ Nānā i ke Kumu, Volume II, PG 240

element to be considered that is perhaps complimentary to *waia*, and intimately related to loyalty to the family.

Kūpa‘a ma hope o ka ‘Ohana

Kūpa‘a is to stand firm, and for the purpose of this resource, is to remain loyal to the family. Loyalty that is steadfast and unquestionable lends to the preservation of the familial unit. Familial relationships may be leveraged with loyalty. The negative expression of this loyalty can adversely impact the *kanaka*’s ability to access support, resources, and safety and can contribute to the furtherance of violence and abuse. This is an additional central theme for consideration.

Ka Ho‘oma‘ama‘a ‘ia o ka Lima Ikaika, ka Ho‘omau ‘ia o ka Lima Ikaika

The aforementioned elements foster an environment that is conducive to the *Ho‘oma‘ama‘a* (normalization) and *Ho‘omau* (perpetuation) of violence and abuse.

Pae ‘Ehā (4): Nā Ālaina (Dynamics, Challenges, and Barriers)

a. Ke Noi Kōkua ‘ole: to Not Seek Assistance

The value and practice of not seeking external assistance is informed by *waia*. Difficulties are expected to be managed internally within the *‘ohana*, and receiving external support may reflect negatively and may be perceived as disrespectful. In addition, there is a level of *waia* that is associated with burdening others with personal *hihia*.

Distrust in government and administrative systems may also impact accessibility to assistance, resources, and support services. This absence of trust may be informed by previous personal experiences, a distrust of *haole* systems, an inability to relate to them, and a lack of familiarity (*kama‘āina*) with a person or organization.

In contrast, familiarity with persons may also serve as a barrier to accessing support and resources, if the person(s) is related to or affiliated with the person perpetrating the abuse, especially in Hawai‘i pae‘āina (Hawai‘i archipelago) where degrees of separation may be minimal. If information is conveyed to the abuser, this may incite or heighten abuse, therefore impacting the safety of the survivor. The fear of this may prevent a *kanaka* experiencing abuse from seeking external support and assistance.

e. Ka Hunāhunā: to Conceal

The value of managing *hihia* (difficulties and conflict) internally fosters an environment that is conducive to abuse, an environment in which abuse can thrive. This value is also founded in *waia*, so as not to dishonor the name of the family. The term *hunāhunā* refers to the deliberate concealment by many persons. This term was intentionally selected to

reflect the larger role that the 'ohana and broader communities serve in perpetuating the concealment of abuse.

i. I 'Ole e Mō ka Piko: So Not to Sever the Relationship with Family

Traditionally, a *Mō ka Piko* ceremony (also known as *Moku ka Piko*) is a ceremony in which the *pilina* (relationship) with a family member is severed. This severance of a relationship is likened unto death. For a *kanaka* experiencing IPV, the fear thereof is tangible and serves as an additional challenge. The continuity of the 'ohana is regarded as a principle consideration for the *kanaka*.

o. Nele i ke Kāko'o 'Ole: Lacking of Support and Resources

'*Ohana* is critical to the welfare of a *kanaka* experiencing abuse. Family can be a vital support, but can also be a source of '*eha* (pain). Family may also dysfunctionally leverage conditional support to exert power and control over a survivor and to dispossess their agency and autonomy. This conditional support may further isolate the *kanaka* experiencing abuse. Isolation from '*ohana* may also contribute to the absence of support.

'*Ohana* may condemn and/or criticize the survivor, only further increasing the challenges of accessing support. Assigning blame to the survivor for remaining in a relationship with their abuser minimizes the extent of their experience and the intricacies of violence and abuse. Cultural values and beliefs (such as gender roles) may contribute to the manner in which abuse is perceived, and to whom responsibility is assigned to for the abusive behavior.

In addition, modern paradigms of care inadequately address the specific needs of *kānaka* to include the unique intricacies of cultural identity. There is a lack of engagement in '*ike ku'una* (traditional knowledge) and '*loina ku'una* (traditional practices) when approaching trauma and care.

u. Nā Kuleana Luhi: Familial Responsibilities

Kuleana is a responsibility that is not solely pertinent to the individual but extends beyond the self. *Luhi*, is to be fatigued or burdened. Figuratively, it is to care for and attend to the needs of loved ones with affection. Often the term *luhi* is used to describe a child. Familial responsibilities to include caring for children and elders are often prioritized before the safety or wellness of the individuals; to preserve stability of *nā luhi* (loved ones cared for) and to safeguard the family unit are leading values.

h. 'A'ohē Ala Pakele: No Path to Safety

Geographical limitations and interconnected social networks with limited degrees of separation may also impact accessibility to safety.

Pae 'Elima (5): Elements of Abuse

The external pae reflects elements of abuse that are recommended for consideration:

- *Ka Hō'ino Mauli*: Cultural Identity Abuse
- *Ka Hō'ino ma ka Ho'omana*: Religious Abuse
- *Ka Hō'ino Na'au*: Emotional Abuse
- *Ka Pahili Mana'o*: Mental Manipulation
- *Ka Limanui*: Physical Violence and Abuse; Oppression
- *Ka Limanui Pākānaka*: Sexual Violence

Additional Terms for Consideration

Ke Lima Ikaika Ho'okoloniao: Colonial Violence & Oppression	
Ke Kā'ili 'ia o ka 'Āina	The dispossession of land
Ke Kīpaku 'ia mai ke Kulāiwi aku	Expulsion from ancestral lands
'A'ohe Kahua Pa'a	No established foundation (upon which to thrive)
Ke Kauka'i i ka 'Ōnaehana Paikāloa'a	Dependence on capitalism
Ke Kāpae 'ia o ka 'Ōlelo	The elimination of (Hawaiian) language
Ka Ho'ou̯pē 'ia o Nā Mēheuheu Ku'una	The degradation of traditional culture
Ka Ho'ohaole 'ia	Foreignization (of Hawaiians)
Ka 'Ilikole	Poverty
Ka Hei	Addiction
Ka Pāma'i	To be susceptible to disease

Glossary of Terms for Resource

Terms listed below are not literal translations, but rather interpretations by the authors in the relative context of this resource, as informed by [Hawaiian dictionaries](#). Please click the 'ōlelo Hawai'i term to view a full definition listed in Hawaiian dictionaries.

Pae	'Ōlelo Hawai'i	English Interpretation
Pae 'Ekahi (1)	Ka 'Ohana	nuclear & extended family, and broader community that is responsible for the maturation and care of the kanaka
	Ka Pili Mua	Concerning or relating to the past
	Ka Pili Hope	Concerning or relating to the hereafter
Pae 'Elua (2)	Nā Mō'eha'eha	a succession or series of pain, trauma
	Ka Waia	profound shame and disgrace, dishonor
	Ke Kūpa'a ma Hope o ka 'Ohana	to remain steadfast and loyal to family
Pae 'Ekolu (3)	Ka Ho'oma'ama'a 'ia o ka Limanui	The normalization of violence
	Ka Ho'omau 'ia o ka Limanui	The perpetuation of violence
	Nā Ālaina	Barriers and Challenges

Pae 'Ehā (4)	Ke Noi Kōkua 'ole	To not ask for help
	Ka Hunāhunā 'Ōhuna	To conceal (as by many)
	I 'ole e Mō ka Piko	so as not to sever familial relationships
	Nele i ke Kāko'o 'ole	Inadequate access to support and resources
	Nā Kuleana Luhi	Familial responsibilities of caring for children (elders, etc.)
	'A'ohe Ala Pakele	No path to safety
Pae 'Elima (5)	Ka Hō'ino Maui	Cultural Identity Abuse
	Ka Hō'ino Na'au	Emotional Abuse
	Ka Pahili Mana'o	Mental Abuse & Manipulation
	Ka Limanui	Physical Violence

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'Ōlelo Hawai'i	English
Ka Haole	Foreign, western, "white"
Ka Hihia	Entanglement; Figuratively "Difficulties"
Ka Hihi	Entangle

Ka 'Ike Ku'una	Traditional Knowledge
Ke Kaiaulu	Community
Ke Kanaka	Native Hawaiian
Nā Kānaka	Native Hawaiians
Ke Kūkākūkā	To consult, to confer, to deliberate
Ke Kūpuna	Elders; Ancestors
Ka Loina Ku'una	Traditional Practices
Ka Mo'olelo	Story
Ka Mo'opuna	Grandchild; Descendant
Ka Piko	Source of connection

This publication was funded by Grant Number 90EV0430 from the Department of Health and Human services (DHHS); Administration for Children and Families (ACF); Administration on Children, Youth and Families (ACYF); Family Youth Services Bureau (FYSB); Family Violence Division. The viewpoints contained in this publication are solely the responsibility of the authors and do not necessarily represent the official views or policies of the Administration for Children and Families.

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