

Pasifika Power & Control Wheel Translation Project Report

2021

Matāpuna Ma'ilo Levenson, MSW
Asian Pacific Institute on Gender-Based Violence

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Cover art entitled *Va Feaaloa'i Moana* by Regina "Reggie" Meredith Fitiao, 2021.

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Acknowledgements

Project Consultants

J. Ho'oleina Ioane
Michael Ligaliga, PhD
Kekai Lindsey
Regina Meredith Fitiao
Paul Otoko
Innocenta Sound-Kikku
Suzanna Tiapula

API-GBV Staff Support

Cannon Han
Monica Khant
Shirley Luo

Intern Support

Koral Smith

Community Advisors

Tiani Cayir
Gideon Doone
Valli Kalei Kanuha, PhD
Pefi Kingi
John Rousan
Sitiveni Sa'u
Neimon Soram
Manual Sound
John Sound
Mitzie Jessop Ta'ase
Jennifer Tofaeono
Nuusolia Vaeau
Jenna Waipa

Organizational Support

Domestic Abuse Intervention Programs
Hawai'i State Coalition Against Domestic
Violence
Pacific Women's Indigenous Network
American Samoa Alliance Against
Domestic & Sexual Violence
Pae ma le Auli

Introduction

Gender-Based Violence Educational Resource Development Initiative

The Pasifika Power and Control Wheel Translation Project is part of the Asian Pacific Institute on Gender-Based Violence's (API-GBV) initiative of translating and developing educational resources and tools on gender-based violence (i.e. domestic violence, sexual assault, human trafficking) in indigenous Pasifika languages. The project aims to empower individuals, families, community-based and system responders, allied professionals, and the community-at-large with culturally responsive resources to address and prevent gender-based violence in Pasifika communities in the United States and affiliated territories.

This report highlights the indigenous methodologies used and lessons learned from this project, and provides recommendations for how communities can integrate the approaches and lessons learned to their own work of ending gender-based violence in their respective communities.

The initiative itself is more than a project to the consultants, advisors, staff and volunteers involved, those who reside in and are from the communities discussed in this report. And, this project is just one part of the many years of resistance, activism and advocacy across generations of Native Hawaiian, Samoan and Chuukese communities throughout the United States and global diaspora.

Tracing the Genealogy of Gender-Based Violence Educational Resource Development

Power and Control Wheel

The Power and Control Wheel (Domestic Abuse Intervention Programs, 1984) is the most widely used and recognizable educational tool that represents the lived experience of women who have been harmed by an intimate partner as well as describes the tactics used by intimate partners who harm to gain and maintain power and control.



There have been numerous iterations and adaptations of the Power and Control Wheel to reflect diverse communities and was the inspiration for the Pasifika Power and Control Wheel Translation Project.

Lifetime Spiral of Violence

In response to the growing need for more culturally-responsive approaches to gender-based violence prevention and intervention, API-GBV developed in collaboration with advocates from the Asian/Asian American community the Lifetime Spiral of Gender Violence (API-GBV, 2002).

Lifetime Spiral of Gender Violence



Similar to the Power and Control Wheel, the Lifetime Spiral reveals patterns of victimization by specifying some of the types of violence, vulnerabilities, and harms Asian/Asian American women and girls face. Important distinctions of how violence is perpetrated and experienced in Asian/Asian American communities are highlighted in the Lifetime Spiral, including the presence of different abusers located over the lifecourse. And, that the violence is often experienced in the context of additional oppressions based on race, age, sexual orientation, class position, immigration status, and more.

The challenge with the Lifetime Spiral is like other efforts meant to address problems such as gender-based violence in API communities, Pasifika voices and experiences are missing and/or further marginalized under an “API” categorization or grouping. The Lifetime Spiral does raise awareness about the historical nature of gender violence and can provide a foundation for indepth cultural and gender analysis of violence in Pasifika communities.

In addition to the Lifetime Spiral of Gender Violence and Power and Control Wheel, this project has been guided by social justice and liberatory values and practices across movements. This includes evidence-based advocacy for Asian and Pacific Islander survivors (Dabby, 2017), racial equity and liberatory practices (Move to End Violence, 2017), language justice (Communities Creating Healthy Environments, n.d.), and community-based interventions to intepersonal violence (Creative Interventions, 2012).

Pasifika Communities

Native Hawaiian, Samoan and Chuukese in the United States

There are approximately 1.6 million Native Hawaiian (NH) and Pacific Islanders (PI) residing within the U.S., making up 0.4 percent of the total U.S. population (United States Census Bureau, 2021) and whose ancestral origins are connected to the geographical regions of Melanesia, Micronesia and Polynesia. The largest share of representation among these groups in the U.S. are Native Hawaiians, Samoans, and Chamorro (Ramakrishnan & Ahmad, 2014) with the top five states of residence for NH and PI being Hawai'i, California, Washington, Texas and Florida (Empowering Pacific Islander Communities & Asian Americans Advancing Justice, 2014).

Although Pasifika peoples share ancestral lineages, cultural and linguistic similarities, and experiences with colonization, imperialism, militarization and settler colonialism; developing educational resources and tools to address domestic and gender-based violence under a pan-Pacific or “NHPI” umbrella does a disservice to the unique dynamics, cultural nuances, and disparate impacts of oppression on these communities. It is from this understanding that API-GBV co-designed in partnership with Native Hawaiian, Samoan and Chuukese consultants and community members, glossaries, listening sessions, educational visuals, and frameworks to honor these important differences.

Domestic and Gender-Based Violence in Pasifika Communities

The United Nations Entity for Gender Equality and the Empowerment of Women ([UN Women], 2011) estimates between 60-80% of women and girls in the Pacific will experience physical and/or sexual violence in their lifetimes. UN Women (2011) also observed the following forms of violence experienced by women and girls in the Pacific that include, but are not limited to:

- Intimate partner abuse – physical, emotional, sexual and financial abuse; property theft or destruction; forced pregnancy;
- Sexual violence – punishment rape and gang rape; sexual abuse of girls and incest; sexual harassment at workplaces and schools; sexual exploitation of women and girls by spouses, brothers and fathers;
- Other forms of violence – forced marriage; mistreatment of widows; violence by women against women related to disputes over men.

Among Pacific Islanders in Utah, one study found participants reported experiencing the following as children: 37% physical abuse, 9% sexual abuse, and 31% witnessed domestic abuse (Utah Department of Health, 2011).

The Office of Hawaiian Affairs (2018) found that Native Hawaiian females experience unwanted sex by an intimate partner 1.5 times more than their non-Hawaiian peers. In the third study of a research series on sex trafficking in Hawai'i, Roe-Sepowitz and Jabola-

Carolus (2020) found that of the nearly one hundred sex trafficking victims who participated in the study, 64% identified as Native Hawaiian.

According to the United Nations Office on Drugs and Crime (2018), Oceania or the Pacific, had the third highest rate of females killed exclusively by intimate partners in 2017. Although there is little data available that captures the nature and extent of gender-based violence in Pasifika communities in and affiliated with the U.S., these harrowing statistics open opportunities to better understanding and responding to the crisis of violence against Pasifika women and girls.

Methodology

Overview

From May to September of 2021, a team of Native Hawaiian, Samoan and Chuukese consultants translated and developed terms and frameworks derived from and inspired by the original Power and Control Wheel in ‘Olelo Hawai‘i, Gagana Sāmoa, and Kapasen Chuuk – the native languages of the indigenous peoples of Hawai‘i, Sāmoa, and Chuuk. Eight (8) consultants were identified through the Institute’s network and relationships with community-based organizations and advocates as critical partners and collaborators on the project because of their expertise and life experience as Native Hawaiian, Samoan and Chuukese advocates, community leaders, educators, researchers, and cultural practitioners.

Translation

Project consultants employed models and guiding principles in the translation of terms and concepts derived from the Power and Control Wheel in indigenous Pasifika languages. The Brislin model of translation (Cha, Kim & Erien, 2007), for example, has been widely used in cross-cultural research and is a form of back translation where the text of one language is re-translated, or back translated to another language. The purpose of this method of translation is to ensure equivalence between the original and translated versions of a specific text.

The following table is an example of materials, such as this translation rubric (Ligaliga, 2021), utilized in the project.

TITLE		POWER & CONTROL WHEEL				
ENGLISH WORD	KEY WORD(S)	SAMOAN TRANSLATION (ST)	BACK TRANSLATION SAMOAN – ENGLISH (BTSE)	ANALYSIS: ST vs BTSE (Y/N)	SUGGESTED SAMOAN WORD	COMMENTS
Power	Power	Pule ⁵	Authority	N		Refer to comment 1
Control	Control	Pulea ⁶	Control	N		Refer to comment 2
		Taofia	To stop	Y		
		Alāpule	Has control because of power	N		
Wheel	Wheel	Fa'ava'avili ⁷	Wheel	N	Uili	Hybrid Samoan word that phonetically sounds out the word wheel.
		Fa'ata'avili	To spin	N	Uili	

⁵ Tusi Upu Samoa V1 pg 328

⁶ Tusi Upu Samoa V2 pg 577

⁷ Tusi Upu Samoa V2 pg 1055

Consultants also implemented the following guidelines of practice in culturally appropriate translation (U.S. Department of Health and Human Services, 2010) in their translation work:

- In-depth discussions with project partners, peers, and community members considering whether it is appropriate to translate the material;
- Review the English text of the Power and Control Wheel, and learning more about the history and development of the original Wheel in preparation for the translation;
- Identify and decide on their translation methodology for the project;
- Plan for how they would format the translated text;
- Use their skills and cultural knowledge in their translation work;
- Work in partnership with their colleagues on the project to understand the background/context of the work and to provide guidance on translation issues;
- Translate for meaning (as opposed to words) in a culturally responsive way;
- View the translated text for accuracy, cultural and linguistic appropriateness; and,
- Work with cultural and language experts to edit and review the final translation.

Consultants utilized an array of resources in their translation process, which included existing in-language domestic violence resources, language dictionaries, online language databases, in-language newspapers and historical documents such as Ka Lahui Hawai'i (see image below) from Ulukau: the Hawaiian Electronic Library (ALU LIKE, Inc., Hale Kuamo'o, and Kamehameha Museum; 2006).



Project consultants Kekai Lindsey and Ho'oleina Ioane (2021) related:

[o]ne important component of this process was to find 'Olelo Hawai'i accounts that included reports of domestic violence. Some of these accounts came from Hawaiian literature, or mo'olelo, or articles written in Hawaiian language newspapers and other documents. This component assisted in establishing terms that had already been used in the 19th and early 20th century connected to domestic violence.

Consultation with cultural practitioners and language experts was an integral part of the process, and consultants utilized this expertise as well as their own language fluency, culturally competency, interpretation and translation experience, and life experience to inform the translation process.

Community Listening Sessions

A key aspect of the project was engaging with Pasifika communities through listening sessions to elicit feedback and inform the translation process and resource development. And, also as an important cultural value and practice when engaging in important work that impacts the community. Beginning in June 2021, eight (8) listening session have taken place across Native Hawaiian, Samoan and Chuukese communities in the continental U.S. and Pacific. Participants were identified and invited through the networks of project consultants, community-based organizations, and the Institute. Eighty-six (86) individuals participated in virtual listening sessions and were carefully recruited by project consultants to ensure diverse representation across Pasifika communities with respect to the cultural protocols and dynamics (such as gender, age, profession, title, kinship, etc.)

within each cultural community. Participants were invited based on their cultural and linguistic expertise, work in the domestic violence or gender-based violence field as an advocate or service provider, and life experience.

Project consultants used a variety of methods to structure and deconstruct listening sessions. In the listening session recruitment process, participants were provided detailed information via email or phone calls about the project, the individuals and organizations involved, the potential risks and benefits of participation, on confidentiality and how their information would be protected and used. Participants were informed at every stage of their involvement with the project, that they could withdraw or discontinue their participation at any time without repercussion. Leveraging the cultural knowledge and expertise of consultants, listening sessions were facilitated based on the needs and composition of each group. For example, some groups met in a hybrid format where some participants met in-person at a mutual site due to lack of access to high-speed internet (observing COVID safety protocols), while others participated through Zoom. Participation in one session was only possible due participants' connection to the facilitators, such as by clan. The following are examples of discussion questions or prompts used by facilitators during listening sessions:

- Share some examples of power and control that you have seen or observed in your life experiences (personally and/or professionally), including those that demonstrate the unique dynamics found in your community?
- What are examples of power and control that are found in traditional stories of deity and/or ancestors?
- Do you think the words in your native language reflect the type of violence described in the Power and Control Wheel? Why?
- Are there any cultural barriers that inhibit full and frank discussions on domestic violence within your community? If so, what are they and how might we address them?
- Do you believe leaders in your community, such as chiefs, elders, faith leaders, and cultural practitioners, have the skills to address the types of violence described in the Power and Control Wheel? If not, what can be done? If yes, what is working?
- What are the barriers within your culture that make it difficult for victims to seek support or access help? What would support look like for victims?
- How can we change the original Power and Control Wheel to make it more impactful or accessible for our community?
- Are there aspects within your culture that can be used to address domestic violence instead of the Power and Control Wheel?
- What images, motifs or cultural elements should be considered when developing an educational tools like the Power and Control Wheel?

The primary focus of these listening sessions was to utilize cultural traditions, practices and protocols as both the subject matter and process of the session. The following references some of the cultural practices or processes identified by project consultants that were utilized in the listening sessions. This list does not encompass all the possible

practices used or cultural nuances observed within each session and/or community, but are helpful to understanding how Pasifika peoples value the importance of connection and storytelling.

Kanaka ‘Ōiwi (Native Hawaiian)

- *Ho’oulu Pilina* – exploring meaningful connections and healthy relationships through indigenous shared experiences
- *Kūkākūkā* – to consult, confer and deliberate concerns impacting the *kaiaulu* (community).

Re Chuuk (Chuukese)

- *Uruwo* – telling of history
- *Tutunap* – talk story
- *Apworous* – in deep conversation

Tagata Sāmoa (Samoan)

- *Talanoa* – discussion

Before each session concluded, participants were reminded how the information from the session would be used as well as how their personal identifying information would be kept confidential. And, that they would have an opportunity to see the final deliverables and provide feedback for the project, in post-project presentations to the community in the coming year.

Graphic Design

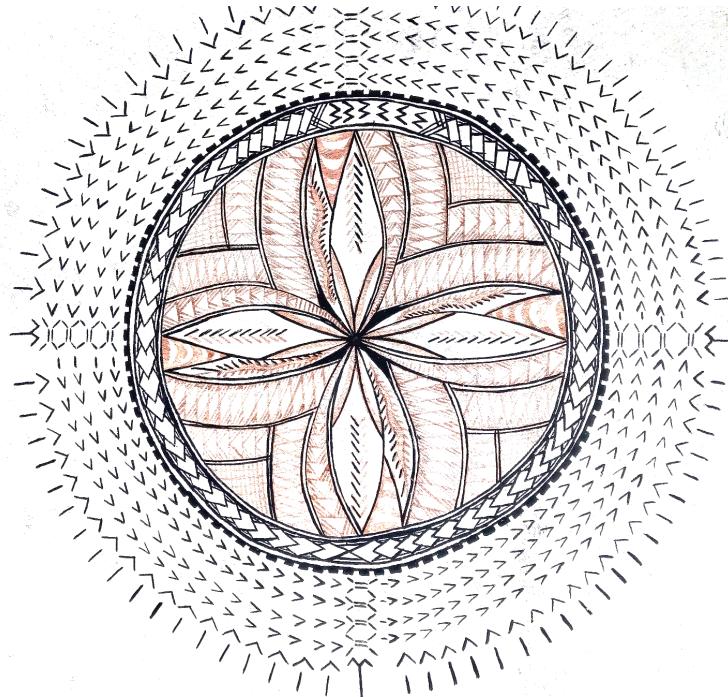
The Institute commissioned master siapo maker and artist, Regina “Reggie” Meredith Fitiao, to create works inspired and informed by the Gagana Sāmoa translation of the Power and Control Wheel. *Siapo* (also known throughout the Pacific as *tapa* or *kapa*) is the traditional fine cloth of Sāmoa made from the bark of the mulberry tree and using natural dyes and ancestral motifs. Reggie came to the project as a fourth generation siapo maker who is passionate about perpetuating and uplifting her culture, as well as educating young Samoans about the power and healing that comes from through the arts.

In addition to conversations with project consultants and Institute staff, and observing listening sessions with community, Reggie’s creative process included visual, mixed media journaling that explored the Samoan cultural lens of the world and one’s individual and the collective’s place in it.



Mixed media journal entries of Meredith Fitiao, 2021

Two works were created as a result of this creative process: *Siapo ma le kali malu* and *Va Feaaloa'i: The Space In Between*. At the center of *Siapo ma le kali malu* is the siapo which is traditionally created by women. These outside are the symbols of the *malu* or traditional tattoo given to women, but performed by men. When thinking about the relationships between men and women in Samoan communities, Reggie reflected on the powerful symbolism of the siapo being protected by the *malu*, and the reciprocal nature of these two roles and relationships.



Siapo ma le kali malu (Meredith Fitiao, 2021)

The red ti-leaves depicted in *Va Feaaloa'i: The Space In Between* were specifically chosen due to the healing attributes of this plant variety. The space between the leaves are a visual representation of the *vā* or the sacred space between, and that connects, individuals, families, ancestors and communities.



Va Feaaloa'i: The Space In Between (Meredith Fitiao, 2021)

Findings

Direct Translations Don't Work

Project consultants recognized early on that a direct translation of the original Power and Control Wheel was problematic. Not because the tactics and behaviors described in the Wheel were wrong, incorrect or invaluable. But because, for example, no words existed (or were easily accessible or found in uniform glossaries) in 'Olelo Hawai'i, Gagana Sāmoa, or Kapasen Chuuk for terms used in the Wheel.

Paul Otoko (Personal communication, P. Otoko, September 27, 2021) provided some insight into the challenge of Kapasen Chuuk translation:

In the old days, a few words could mean a number of things in today's vernacular. One, two, three words are already understood. Today, being disconnected from the holistic perspective, we go through many many words just to find a way to communicate because we have compartmentalized communication.

During the translation process, words could not be translated individually, but had to be translated in the context of what was being done and to whom, often resulting in phrases as opposed to singular terms because the terms originated from English. For example, the

Samoan word *pule* directly translates as power, but is typically associated with the authority given to chiefs, orators and God. A more appropriate term/phrase would be *ole pule e taofia* which means the power to stop/control (Ligaliga, 2021).

If there were words in-language that correlated with English terms from the Wheel, they often seemed to justify and/or minimize the severity of violence and abuse. Moreover, important components of the culture, values and viewpoints of the community, including the impacts of oppression and historical trauma, were missing from the Wheel. Lindsey and Ioane (2021) noted: “one of the key elements that is not represented is a category or section of the wheel for cultural or spiritual abuse.”

Like the Original Wheel, Life Experience and Community Context Inform the Resource and Response

The original Power and Control Wheel may not resonate completely with Pasifika communities because the Wheel was not developed based on their life experiences, perspectives and worldviews in mind. For this reason, using a similar process the Duluth advocates undertook in listening to the stories of survivors, the project consultants developed new frameworks grounded in Pasifika communities, stories and experiences.

Connecting through dialogue and storytelling is an important practice and value across indigenous Pasifika communities, and worked well for the development of educational resources and frameworks intended to build the capacity of these communities to address and prevent DV and GBV.

Communal Spaces to Share Stories, Heal, and Identify Solutions are Needed

Participants who identified as survivors or who were raised in homes where they witnessed domestic violence or experienced abuse themselves, related their appreciation for participating in the listening sessions where they felt heard and understood by members of their own community.

One participant shared in reference to drawing strength from lineage, connection to elders, ancestors and each other, they said:

If I remember those things, and not be so caught up in all of the things we deal with...it's a good reminder of where we came from...that part of knowing who we are is so important.

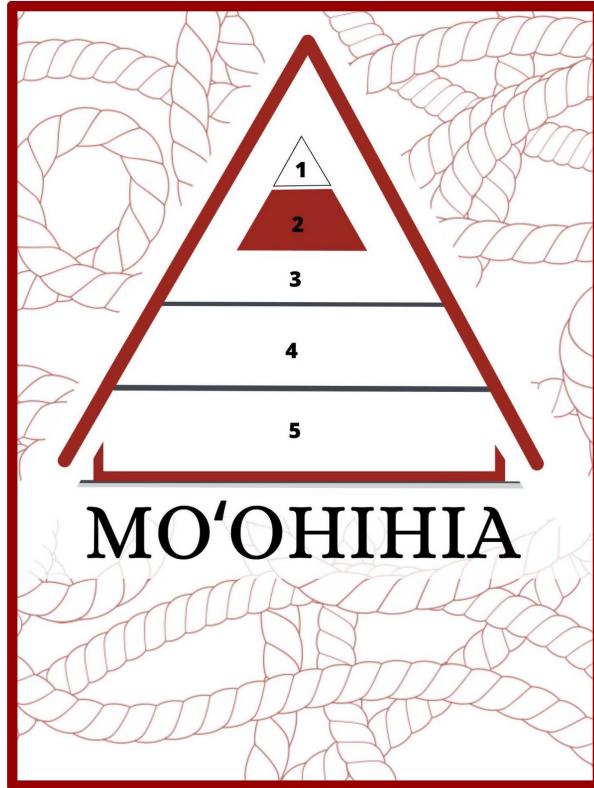
A key lesson that was learned from the translation project is that spaces to convene and utilize the educational resources or frameworks are needed for Native Hawaiian, Samoan and Chuukese communities. Although an educational tool like the Power and Control wheel can be used when working with individuals, to address the cultural and communal needs of Pasifika peoples, group spaces whether in person or virtual, must be an important part of resource utilization.

Indigenous Frameworks for Understanding and Responding to Domestic and Gender-Based Violence

As a result of the translation process of the Power and Control Wheel, conversations with cultural advisors and listening sessions with community members, each project consultant team (Native Hawaiian, Samoan, Chuukese) developed cultural frameworks for both understanding the unique dynamics of domestic violence in their respective communities as well as identifying the cultural knowledge and resources available to addressing it. The following is a brief overview of each educational resource and framework created by project consultants. In depth explorations of each resource and framework will be provided in a series of follow up training and technical assistance opportunities based on this project.

Mo'ohihia

Project consultants Kekai Lindsey and Ho'oleina Ioane developed the Mo'ohihia framework (2021) as a result of the 'Olelo Hawai'i translation process of the Power and Control Wheel and listening sessions with lāhui (community) and informed by Lindsey's work as a confidential advocate and cultural practitioner, as well as Ioane's historical research and work supporting kanaka (Native Hawaiian) educational advancement. *Mo'ohihia* refers to the succession of difficulties that progress through generations, reflecting the hihi (entanglement, difficult or troubling) nature and impacts of intimate partner violence on kānaka.



Mo'ohihia image and educational resource (Lindsey & Ioane, 2021)

Focused on the image of the Hale Hālāwai (space where community assembles to consult, confer, and deliberate concerns impacting the community), Mo'ohihia focuses on five important aspects of how intimate partner violence is understood, experienced, and responded to from the kanaka perspective:

1. 'O ka 'Ohana ka Hua (Family as the Catalyst);
2. Ka Ho'oili 'ia o ka Mō'eha'eha (Transgenerational Trauma);
3. I Mau ka 'Ohana (The Preservation of the Familial Unit);
4. Nā Ālaina (Dynamics, Challenges and Barriers); and
5. Elements of Abuse.

In addition to the Hale Hālawai image, Lindsey and Ioane developed a glossary of terms reflecting the kanaka lens on intimate partner violence (see Appendix A).

Lindsey and Ioane (2021) shared:

The purpose of this resource is to educate on the lived experiences of kanaka impacted by intimate partner violence...The Hale Hālāwai is an appropriate motif because it is through this resource that the community can convene to consult, confer and deliberate on an affliction that is disproportionately impacting our lāhui kānaka.

Due to the secrecy and shame associate with intimate partner violence, Mo'ohihia provides an opportunity to utilize existing cultural resources and practices such as the Hale Hālāwai and kūkākūkā to normalize conversations around violence and abuse and facilitate social change.

The 'Ato and Afa

Informed by the Gagana Sāmoa translation process of the Power and Control Wheel and listening sessions with the Samoan community led by project partner, Suzanna Tiapula, Dr. Michael Ligaliga developed two frameworks to understanding and responding to domestic and gender-based violence from a Samoan cultural perspective: O le 'Ato lau niu (the coconut leaf basket) and O le filigā Afa (the sennit rope braiding process).



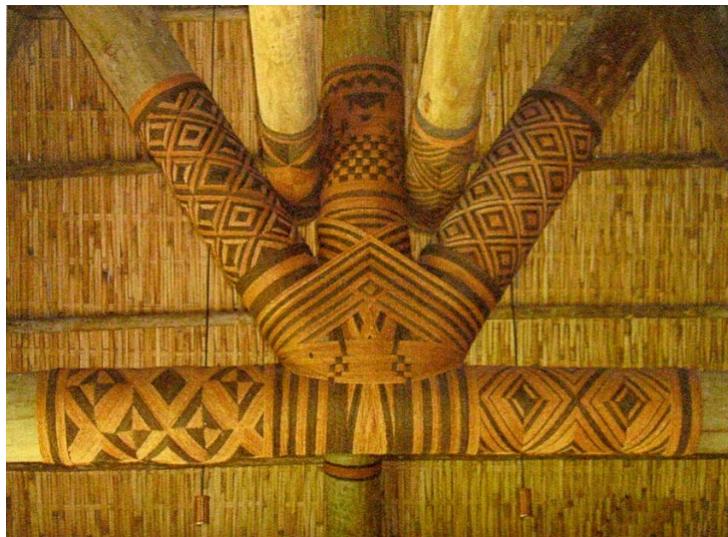
Coconut frond woven basket (Image courtesy of Ligaliga, 2021)

Ligaliga (2021) highlights six aspects of the 'ato that can applied to domestic and gender-based violence in Samoan communities:

1. Both men and women weave;
2. Selecting coconut fronds;
3. Determine the size of the 'ato;
4. Weaving of fronds;
5. Braiding the bottom of the 'ato; and
6. Circular nature of the 'ato.

From this cultural position, both men and women contribute to addressing domestic and gender-based violence. And just as when selecting the fronds or determining the size of the basket, programs, workshops, and other interventions should be catered to the needs of the individual and group. Weaving together and ensuring there are equal amounts of fronds highlights that the potential strength of a program or service depends on the balance between culture, services, funding, etc. Braiding the bottom of the 'ato and its circular nature reflects the importance of collective effort and resources needed, including the

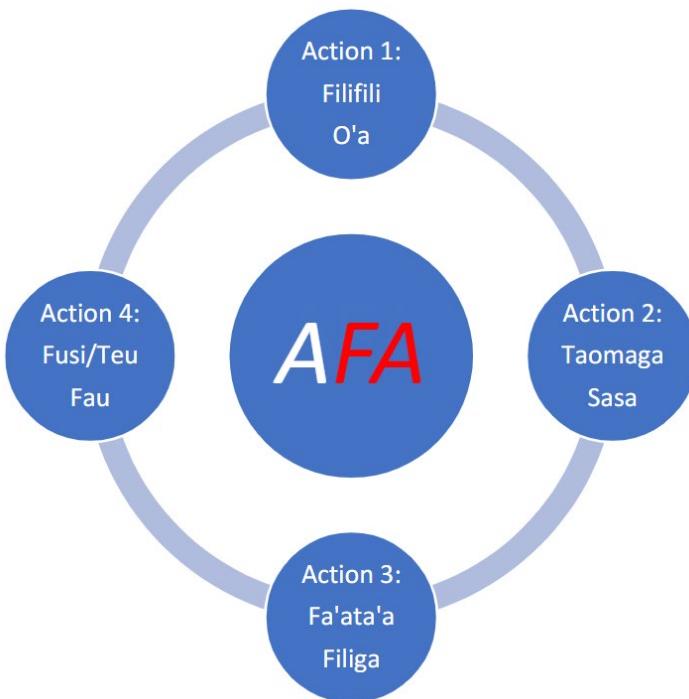
importance of communal councils to discuss these issues, to address domestic and gender-based violence.



Colored 'afa used to bind Samoan fale (Image courtesy of Ligaliga, 2021)

Made from the husk of a special niu (coconut), 'afa is used throughout the Pacific to bind, lash, strengthen and reinforce homes, canoes and tools. An important part of Samoan life, there are four approaches to the 'afa process that help demonstrate the Samoan understanding of domestic and family violence:

1. Filifili (choosing the niu) and O'a (husking);
2. Taomaga (soaking) and Sasa (pounding)
3. Fa'ata'a (binding) and filiga (braiding); and
4. Fusi/Fusiga (wrap into coils) and Fau (build).



AFA Approach (Ligaliga, 2021)

From the cultural standpoint of the AFA Approach, choosing and husking the niu is likened to the process of understanding the issues, conversing with family and community members, selecting the issue(s) to focus on, deconstructing narratives, and moving beyond the surface to underlying issues. Understanding historical context and identifying what contributes to the problem is similar to the process of soaking and pounding the fibers of the niu. And just as the braided fibers are then wrapped into coils, so is the process of creating and building new narratives.

It is from these cultural frameworks, informed by the community listening sessions, personal and professional experience of project consultants Ligaliga and Tiapula, that a glossary of terms based on the Power and Control Wheel, was developed (see Appendix B).

Tatan Imw

Project consultants Innocenta Sound-Kikku and Paul Otoko identified early on in the Kapasen Chuuk translation process of the Power and Control Wheel that many of the behaviors described in the Wheel, from the Chuukese perspective, were clear violations of the traditional values of Re Chuuk (Chuukese people). And most poignantly, were in direct conflict with the traditional roles of Chuukese men as protectors of their spouse, children and clan.

From Sound-Kikku's experience as an advocate and community navigator, Otoko's research on Micronesian migration and leadership role as an elder, and informed by the translation

process, listening sessions with community, and over a decade's worth of conversations with elders, they created the framework of Tatan Imw: Broken Roles, Responsibilities and Values within Chuukese Homes.



UUT: CLAN AND COMMUNITY



WA: INDIVIDUAL



IMW: HOME AND FAMILY

Roles & Relationships in Chuukese Communities (Sound-Kikku & Otoko, 2021)

Tatan Imw is focused on three important roles that comprise Chuukese life and Re Chuuk worldview:

- Wa (individuals),
- Imw (home and family),
- Uut (clan and community).

Understanding the traditional roles of individuals (men, women, children, elders, etc.), family and clan are the foundation to understanding how domestic and gender-based violence diverges from these traditions and values. Moreover, identifies the cultural structures and protocols that exist to both prevent and intervene when violence and abuse occurs.

The reconciliation process of *amusomus*, for example, occurs when there are conflicts, disputes, or violence and abuse between individuals/couples, families and clans. When there is domestic violence, in the *amusomus*, the male is expected to come to the home with his elders, mothers and/or sisters to discuss with the female's family members and offer apologies, valuables and goods. If the apology and gifts are not accepted and the desire for reconciliation is high, the male and his family must double in terms of the amount of people in the group, and clan leaders become involved. At this point, the reconciliation process has progressed to the *chefonu*, the physical act of showing humility by the male's clan to the female's family/clan where the entire familial entourage crawls on their stomachs toward the female's home while the male's clan leader chants honorific words. Valuables and goods

are offered as well during the chefonu, and if these acts and gestures are accepted, the female's clan leader will return the chant. From there, elders and leaders of each clan or family will sit together and engage in a peace talk exchange.

Sound-Kikku and Otoko developed a glossary of terms based on the Power and Control Wheel, but reflecting the worldview, lens, and values of Re Chuuk (see Appendix B).

Takeaways

Community Capacity Building

What began as a project aimed at translating the original Power and Control Wheel in indigenous Pasifika languages, ultimately became a process of transferring the cultural knowledge, values and traditions of communities to modern-day resources that help build their capacity to respond and prevent domestic and gender-based violence. Although glossaries, educational tools, and cultural frameworks can help inform the work of interpreters, legal advocates, researchers, domestic violence programs and services providers, and systems responders, initiatives like these *huli* (turn or redirect) violence prevention and intervention back to communities and those most impacted by the violence as family and extended social networks within Pasifika communities are often the "first responders" (if not the only) to a Native Hawaiian, Samoan or Chuukese victim, survivor, and abusive partner/relative.

The educational resources and frameworks developed in this project are targeted towards the communities they were created from – the individuals, families, clans, villages, elders, chiefs, faith leaders , community-based organizations, and others who will participate in and lead the important conversations needed to facilitate change. And, to initiate the cultural protocols that could potentially increase safety, accountability, redress, and healing as has been done in previous generations, as well as how these practices can be informed by the modern anti-violence movement. It is clear from the professional expertise and lived experience of the project consultants, as well as the feedback from our community advisors and listening session participants, that confronting domestic and gender-based violence from a Native Hawaiian, Samoan and Chuukese standpoint begins with family and by extension, community. It is the Pasifika families and communities across the continental U.S., Pacific affiliates, and global diaspora that these educational resources came to fruition for.

Practice

As mentioned previously, the lessons learned and resources developed from this project can help inform the work of domestic violence advocates, programs, service providers, and systems responders. And as indicated in feedback from community advisors and listening session participants, mainstream services do not currently meet the complex needs of Native Hawaiian, Samoan and Chuukese victims, those who harm, or their families, often causing retraumitzation and further complicating already difficult and potentially lethal situations.

For mainstream programs, systems responders, and service providers, centering the lived and unique experiences of Native Hawaiian, Samoan, Chuukese and other Pasifika individuals and peoples can inform the organizational, program and practice decisions made in shelter and transitional housing settings, individual or group therapy, offender treatment, dating violence prevention campaigns, law enforcement trainings, and criminal and civil court proceedings.

Furthermore, this project further highlights the need for Pasifika representation and leadership in mainstream domestic violence advocacy, programs, services, and policy work. As well as uplifting Pasifika centered, designed and led organizations and programs.

Research

Building the evidence-base for Pasifika cultural practice, protocol, and frameworks for understanding and responding to domestic and gender-based violence can help allocate funds and other resources to support and grow this community-based, culturally-responsive work. It also helps Pasifika communities build a repository of ancestral and modern knowledge that benefit Pasifika peoples in generations to come.

Projects like these also center indigenous Pasifika peoples as the experts of their experiences and authors of the solutions to challenges occurring within their families and communities. Just as there is a great need for Pasifika representation in domestic violence programs, services and leadership, Pasifika researchers are needed to help inform not only the movement work, but to implement culturally-responsive research methodologies, and uplift the culturally-centered work based in their respective communities.

Conclusion

The ancestral wisdom and cultural responses to addressing conflict, violence and abuse already existed in indigenous Pasifika communities. This project was an effort towards documenting, synthesizing and adapting these resources to address the lasting impacts of colonization, historical trauma, and generational knowledge gaps. These issues contribute to the risk factors for domestic and gender-based violence in Native Hawaiian, Samoan, Chuukese and other Pasifika communities, and exacerbate existing barriers for accessing help, safety, healing and justice.

This project is not the end all, but as project consultant and Chuukese elder Paul Otoko said, “it [is] the beginning of a dialogue that blends into bigger talks” (P. Otoko, personal communication, September 27, 2021). It is an important start to more courageous conversations that lead to social change and end violence within families, clans, villages and communities, as well as connecting Pasifika peoples to their ancestors, between generations and across the Pasifika diaspora.

Appendix

A. Mo'ohihia Glossary of Domestic Violence Terms (Lindsey & Ioane, 2021)

Pae	‘Ōlelo Hawai‘i	English
Pae ‘Ekahi (1)	‘Ohana	nuclear & extended family, and broader community that is responsible for the maturation and care of the kanaka
	Pili Mua	Concerning or relating to the past
	Pili Hope	Concerning or relating to the hereafter
Pae ‘Elua (2)	Nā Mō‘eha‘eha	a succession or series of pain, trauma
	Waia	profound shame and disgrace, dishonor
	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
Pae ‘Ehā (4)	Nā Ālaina	Barriers and Challenges
	Ke Noi Kōkua ‘ole	to not ask for help
	Ka Hunāhunā ‘Ōhuna	to conceal (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 e Pakele ai	No path to safety
Pae 'Elima (5)	Ka Hō'ino Mauli	Cultural Identity Abuse
	Ka Hō'ino Na'au	Emotional Abuse
	Ka Pahili Mana'o	Mental Abuse & Manipulation
	Ka Limanui	Physical Violence

Additional Terms

'Ōlelo Hawai'i	English
Haole	Foreign, western, "white"
Hihia	Entanglement; Figuratively Difficulties
Hihi	Entangle
'Ike Ku'una	Traditional Knowledge
Kaiaulu	Community
Kanaka	Native Hawaiian
Kānaka	Native Hawaiians
Kūkākūkā	To consult, to confer, to deliberate
Kūpuna	Elders; Ancestors
Loina Ku'una	Traditional Practices
Mo'olelo	Story

Mo'opuna	Grandchild; Descendants
Piko	Source of connection

B. Gagana Sāmoa Glossary of Domestic Violence Terms (Ligaliga, 2021)

Category	English	Gagana Sāmoa
Power & Control Wheel	Power	Ole pule e taofia
	Control	Taofia
	Wheel	Uili
Using Intimidation Making her afraid by using looks, actions, gestures. Smashing things. Destroying things her property. Abusing pets. Displaying weapons.	Use	Fa'aaogā
	Fear	Fa'afefe
	To solicit	Tauānau malosi i se tasi
	To take aim, brandish or threaten with fear	Fa'afua ai se fa'afefe
	Making her afraid	E fa'afefe o ia
	Looks Face To stare	Foliga Pupula toto'a
	Actions	Gaioiga
	Gestures Actions Gesture of hands	Gaioiga Fa'asino e fuatilima
	Smashing things Cracked Shatter	Tata'e Fa'amalepe

	Struck into pieces or reduced to fragments	Tu'imomomo
	Destroying her property Break Destroy (utterly) Property	Talepe Fa'aumatiā Meatotino
	Abusing pets Abuse Pet Animals that are looked after like a friend	Sauaga Fāgafāo Manu ua tau si lelei ia fai ma uō
	Displaying weapons Display Weapon (war) Weapon	Fa'aaliali Meātau 'Aūpēga
Using Emotional Abuse Putting her down – Making her feel bad about herself – calling her names – making her think she's crazy – playing mind games – humiliating her – making her feel guilty.	Emotional abuse Emotion Abuse	Fa'alagona Sauāga
	Putting her down	Lalo
	Making her feel bad about herself Feel Not good Bad Despise (adj), Contempt, Hatefulness	Lagona Lēlelei Lēaga Inosia
	Calling her names	Ulagia
	Making her think she is crazy Think/Thinking	Mafaufau/mafaufauina Valēa, Soso

	Crazy	
	Playing mind games	Togafitiga ole mafaufau
	Humiliating her Shame/To make her feel ashamed	Fa'amā/Fa'amāga Fa'aluma, Fa'amā
	Making her feel guilty Sin, at fault, infringement Dirty	Nofo Agāsala Ele'eleā
Using Isolation Controlling what she does, who she see and talks to, what she reads, where she goes – limited her outside involvement – using jealousy to justify actions	Using isolation Disconnect Break away Put away	Fa'amotu Vavae ese Tu'u ese Tu'u ese Fa'a'esea
	Control/Controlling Control Direct/Give instructions	Pule Fa'atonūa
	What she does Does, The things she does	Fai, O aga mea e fai
	Who she sees See, The people she sees	Va'ai, O tagata na te va'aia
	Who she talks to Speak/Talk to people she wants to talk to	Talanoa, O tagata e talanoa ai
	What she reads Read, Read what she wants to read	Faitau, O mea e mana'o ia e faitau

	Where she goes To go, Go where she wants to go	Alu, O mea e fia alu ai o ia
	Limit outside involvement	Limiti or Limiki
	Jealousy to justify actions Jealous/Jealousy Justify	Fuā/Uigafuā Fa'amāonia
Minimizing, Denying & Blaming Making light of abuse and not taking her concerns about it seriously – saying the abuse didn't happen – shifting responsibility for abusive behavior – saying she caused it.	Minimizing, denying and blaming Minimize Deny/Denying Blaming	Fa'alaiitiiti Fa'afiti Tete'e Fāitio
	Making light, not taking seriously Not important	Le Tāua/Faale tāua
	Abuse didn't happen Abuse Didn't happen	Sauāga E le'i tupu
	Shifting responsibility Shift Change Responsibility	Si'itia Suia Matāfaioi
	Abusive behavior Abusive Behavior	Fa'asāua Amio/Amioga
	She caused it Caused by her	Mafua mai o ia
Using Children Making her feel guilty about the children – using the children to relay	Using children Use Children	Fa'aaogā Tamaiti
	Make her feel guilty	

<p>messages – using visitations to harass her – threatening to take away the children.</p>	<p>Sin, at fault, infringement Dirty</p> <p>Using children to relay messages Directed through Message</p> <p>Using visitations to harass Tease Worried</p> <p>Threatening to take away children Threaten Take away</p>	<p>Nofo Agasala Ele'eleā</p> <p>Fa'aauala Fe'au Poloa'i</p> <p>Fa'alili Fa'apopole Gāpatia</p> <p>Fa'apoi/Taufa'amatau Ave'ese</p>
<p>Using Male Privilege</p> <p>Treating her like a servant – Making all the big decisions – acting like the “master of the castle” – being the one to define men's and women's roles.</p>	<p>Male privilege Special permission</p> <p>Treating her like a servant Serve</p> <p>Making all the big decisions Decision</p> <p>Master of the castle Authority/Person who has authority over another person</p> <p>Define men and women's roles Explain Roles/Responsibility</p>	<p>Fa'atagaga fa'apitoa Tofi</p> <p>Tautua/Auauna Tāvigi</p> <p>Filifiliga</p> <p>Pule/Se tagata ua ua pulea ia se tagata</p>
		<p>Fa'amatala Galuega/Matāfaioi</p>

Using Economic Abuse Preventing her from getting or keeping a job – making her ask for money – giving her an allowance – taking her money – not letting her know about or have access to family income.	Economic Abuse Conspire to get money	Pulepuletutū i mea tau tupe
	Preventing her from getting/keeping job Prevent Hold	Mua'itete'e Taofia
	Making her ask for money Make Ask Money	E fai Fesili Tupe
	Giving her an allowance To Give Money/Allowance	Tu'u ai Tupe/alaugi
	Taking her money Take	Ave
	Not letting her know about or have access to family income Hold Access Family money	Tāofia Avanoa Tupe ole aiga
Using Coercion & Threats Making and/or carrying out threats to do something to hurt her – Threatening to leave her, to commit suicide, to report her to welfare – making her drop charges – making her do illegal things.	Coercion and threats Coercive Threat/Threats	Pulepuletutū Fa'amata'u/Fa'amata'uga
	Making/Carrying out threats to do something to hurt her Make To lead Threat Hurt	E fai Ta'ita'i Fa'amata'u Fa'atiga

	Threatening to leave her, commit suicide, report to welfare	Fa'amata'uga
	Threatening Suicide Report Government agency	Pule le ola Ripoti Matāgaluega ole malo
	Making her drop charges Drop Charges	Ave'ese moliaga

C. Kapasen Chuuk Glossary of Domestic Violence Terms (Sound-Kikku & Otoko, 2021)

Category	English	Kapasen Chuuk
Power & Control Wheel	Power & Control Wheel	Angei non pechokun me nemeneme ngaw
	Physical violence	Kawatangaw
	Sexual violence	Eriani nisou
Using Intimidation Making her afraid by using looks, actions, gestures. Smashing things. Destroying things her property. Abusing pets. Displaying weapons.	Using intimidation	Ani pekin eniwa
	Making her afraid using looks, actions, gestures	Feferun eniwa ren mesemesan, mwekutukuten me pomweni
	Smashing things	Kata metoch

	Destroying her property	Katatiu pisekin niewe
	Abusing pets	Kawatengaw ngeni neur maan
	Displaying weapons	Eniwa ngeni pisekin efeiengaw
Using Emotional Abuse Putting her down – Making her feel bad about herself – calling her names – making her think she's crazy – playing mind games – humiliating her – making her feel guilty.	Emotional abuse	Aa pekin me ekiek an epwe ariafou
	Putting her down	Angawa niewe
	Making her feel bad about herself	Feri met neiwe epwe mefi ngawen pwisin ii
	Calling her names	Kerngawa itan
	Making her think she is crazy	Feri ngeni an epwe ekieki nge niewe mei umwes/tiparoch
	Playing mind games	Aumwes fetanei chok
	Humiliating her	Asawa niewe
	Making her feel guilty	Feri niewe epwe mengiringir
Using Isolation Controlling what she does, who she see and talks to, what she reads, where she goes – limited her outside	Using isolation	Atowawano seni meinisin
	Control/Controlling what she does, who she sees, who she talks to, what she reads, where she goes	Aukuku met epwe feri, ion epwe churi ika fos ngeni, met epwe anea, ian epwe no ian

involvement – using jealousy to justify actions	Limit outside involvement	Nemeni ion epwe churi
	Jealousy to justify actions	Ani etip n nanowo pwe eew pungun anapanap
Minimizing, Denying & Blaming Making light of abuse and not taking her concerns about it seriously – saying the abuse didn't happen – shifting responsibility for abusive behavior – saying she caused it.	Minimizing, denying and blaming	Aukuku, amwakana me tipngeni
	Making light, not taking seriously	Asecha ika wano me won an nini ngaw me ese afani met an niewe auurek
	Abuse didn't happen	Apasa nge ese wor an kawetengaw/nemeneme ngaw
	Shifting responsibility	Sorei wisen io we e nini ngaw
	Abusive behavior	Kawetengaw/nemeneme ngaw
	She caused it	Apasa nge tipisin me esenipaen niewe
Using Children Making her feel guilty about the children – using the children to relay messages – using visitations to harass her – threatening to take away the children.	Using children	Ani wowo semirit
	Make her feel guilty	Ani wowo neun kewe pwe epwe mefi an neminewe mengiringir
	Using children to relay messages	Wani ekkewe semirit ar repwe wei kapas
	Using visitation to harass	Ani atun ekkewe fansoun chuu fengen me semirit an epwe eniwa

	Threatening to take away children	Aniwa an epwe suno fan newur kewe semirit
Using Male Privilege Treating her like a servant – Making all the big decisions – acting like the “master of the castle” – being the one to define men’s and women’s roles.	Male privilege	Ani an mwan pung ne nemeni
	Treating her like a servant	Fer ngeni niewe nge emon chok chon angang
	Making all the big decisions	Nemenen won metoch meinisin
	Master of the castle	Nuwenuwen minapen imwer ewe
	Define men and women’s roles	Wisen awisa met wisan mwan me fefin
Using Economic Abuse Preventing her from getting or keeping a job – making her ask for money – giving her an allowance – taking her money – not letting her know about or have access to family income.	Economic Abuse	Aa pekin moni tonong an epwe ariafou
	Preventing her from getting/keeping job	Apeti an niewe esap kunekun ika nomwetam non eew angang
	Making her ask for money	Feri met niewe epwe tingor moni
	Giving her an allowance	Aukuku fite moni epwe neuni
	Taking her money	Angei seni neun senis
	Not letting her know about or have access to family income	Ese akofot ngeni ika mut ngeni epwe sinei ar famini moni tonong

Using Coercion & Threats Making and/or carrying out threats to do something to hurt her – Threatening to leave her, to commit suicide, to report her to welfare – making her drop charges – making her do illegal things.	Coercion and threats	Angei non pechokun me eniwa
	Making/Carrying out threats to do something to hurt her	Feri met/ika mwekutun an eniwa pwe epwe afeiengawa neminewe
	Threatening to leave her, commit suicide, report to welfare	Eniwa an epwe suseni, an epwe pwisin nieno, epwe aturu ren chon welfare
	Making her drop charges	Eriani epwe aturano ekkewe minan etipisi
	Making her do illegal things	Eriani epwe feri mwekutukut mei atai annuk

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