

# PRACTICING CULTURAL HUMILITY WITH NATIVE HAWAIIAN AND LOCAL PATIENTS

2024 ANNUAL UPDATE



HAWAII ACADEMY OF  
FAMILY PHYSICIANS

FEBRUARY 16-18

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# LEARNING OBJECTIVES

- Apply knowledge about Hawaiian history and historical trauma to respond to patient concerns about discrimination in healthcare settings
- Identify harmful stereotypes about locals, Native Hawaiians, and their health
- Gain basic familiarity with Hawaiian herbal and traditional medicines
- Pronounce Hawaiian language sounds, patient names, and place names with intention



PUCK.

18-15762-1025 (WITH PAGES)



SCHOOL BEGINS.

THESE ARE THE NEW BOYS OF CHRISTENDOM. They, doubtless, will get to know their fellow students you need to at last! The first time a look at the face of one of you, and remember this, in a field study, you will find it good to be able to read your own.

# “SCHOOL BEGINS,” LOUIS DALRYMPLE

In the Territorial and early statehood period, “schoolmen used their positions of authority and influence over the public-school system to prepare the islands’ multiethnic students for life as second-class citizens employed as laborers in the islands’ agricultural economy” (Taira, 2021)

# LOCAL AND NATIVE HAWAIIAN

## Local

- Long-term residents of Hawai‘i
- Associated with speaking Hawaiian Creole English or “Pidgin”
- People with roots in significant events in Hawai‘i history, especially the overthrow of the Hawaiian Kingdom and sugar plantations
- People with kinship to the land and established ethnic communities in Hawai‘i

## Haole

- foreigners, non-Native people, settlers
- white people
- Non-local, non-kama‘āina
- Person without established kinship to communities, land, and Native ways of being in Hawai‘i



# LOCAL AND NATIVE HAWAIIAN

## Local

- Long-term residents of Hawai‘i
- Also called kama‘āina or children of the land
- Associated with speaking Hawaiian Creole English or “Pidgin”
- People with roots in significant events in Hawai‘i history, especially the overthrow of the Hawaiian Kingdom and sugar plantations
- People with kinship to the land and established ethnic communities in Hawai‘i

## Native Hawaiian

- People who are Native or Indigenous to the Hawaiian Islands
- Also called: Hawaiians, Kanaka, Kanaka Maoli, Kanaka ‘Ōiwi, Kānaka
- ~21% of Hawai‘i’s population is Native Hawaiian
- Institutions like the Office of Hawaiian Affairs and the Kamehameha Schools serve the needs of Native Hawaiians; Hui Mālama Ola Nā ‘Ōiwi



# HAWAIIAN HISTORY AND HISTORICAL TRAUMA

“Historical trauma is the accumulative emotional and psychological pain over an individual’s lifespan and across generations as the result of massive group trauma.” (Yellow-Horse Brave Heart, 1995).

- 1778-1920 mass death via foreign diseases
- 1848 land loss via the Māhele
- 1893 overthrow of the Hawaiian Kingdom
- 1820-1990s cultural assimilation by missionaries, schools, and medical institutions
- ongoing: desecration of sacred sites, displacement of loved ones due to high housing cost

# STRUCTURES NEGATIVELY IMPACTING HAWAIIAN HEALTH

- justice systems that are more likely to criminalize and mistreat Native Hawaiians
- under-resourced public schools with poor health education
- high cost of local fresh foods and imported fresh foods
- high cost of safe housing
- difficulty of securing transportation to/from health centers
- high financial cost and other logistical barriers to healthcare



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# PERCEPTIONS OF PROVIDER PATERNALISM

Many local or Native Hawaiian patients are wary that providers...

- do not care to integrate into or meaningfully contribute to the local community
- move here to practice and retire in “paradise” without caring about Hawai‘i’s affordable housing crisis and the displacement of Native Hawaiians
- look down on locals and Native Hawaiians (and discriminate based on their appearances, pidgin and lack of English fluency, cultural diets, spiritual beliefs)





# SAVIORISM, TOURISM, AND NATIVE HAWAIIAN HEALTH

“Tourists flock to my Native land for escape, but they are escaping into a state of mind while participating in the destruction of a host people in a Native place.”

Haunani-Kay Trask (1991)



## REQUEST FOR PLACENTA

(1) **REQUEST BY PATIENT:**

I hereby request that following the birth of my child, my placenta be:

- Returned to me (name) \_\_\_\_\_  
 Released to my designee (name) \_\_\_\_\_

**Acknowledgement of risk of potential infection:**

I understand that my test findings are negative for HIV 1 and 2, Hepatitis B, and Hepatitis C. However, I acknowledge that no test can completely ensure the absence of infectious agents and accept any risk of infection to myself and others who handle this placenta.

\_\_\_\_\_  
Name of woman

\_\_\_\_\_  
Signature of woman

\_\_\_\_\_  
Date

(2) **ATTESTATION OF PHYSICIAN:**

I hereby certify that \_\_\_\_\_ has been tested for the following:

- |                                      | Date of Test | Test Result |
|--------------------------------------|--------------|-------------|
| <input type="checkbox"/> HIV 1 and 2 | _____        | _____       |
| <input type="checkbox"/> Hepatitis C | _____        | _____       |
| <input type="checkbox"/> Hepatitis B | _____        | _____       |
| <input type="checkbox"/> Other _____ | _____        | _____       |

The test findings and medical information available to me at this time indicate the absence of maternal communicable diseases. The placenta may be released pursuant to Act 12.

\_\_\_\_\_  
Name of physician

\_\_\_\_\_  
Signature of physician

\_\_\_\_\_  
Date

(3) **HOSPITAL INFORMATION:**

The above woman delivered an infant on \_\_\_\_\_ (date). Upon negative findings in the mother as attested to by the above physician, the placenta was released to:

\_\_\_\_\_ on \_\_\_\_\_  
(person receiving placenta) (date)

\_\_\_\_\_  
Hospital authority

\_\_\_\_\_  
Date

Name of Hospital: \_\_\_\_\_ Phone: \_\_\_\_\_

File in Patient's chart  
Fax form to Department of Health at (808) 692-7447

DOH-OHCA 5/8/06

# PRACTICING CULTURAL HUMILITY



Ask questions



Express interest in learning more



Make an effort to learn



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# BEING AWARE OF PATERNALISTIC PERSPECTIVES

Many non-Native providers are informed by deficit-oriented studies and perspectives, and have limited interactions with Native Hawaiians, often on the terms of their poor health outcomes.

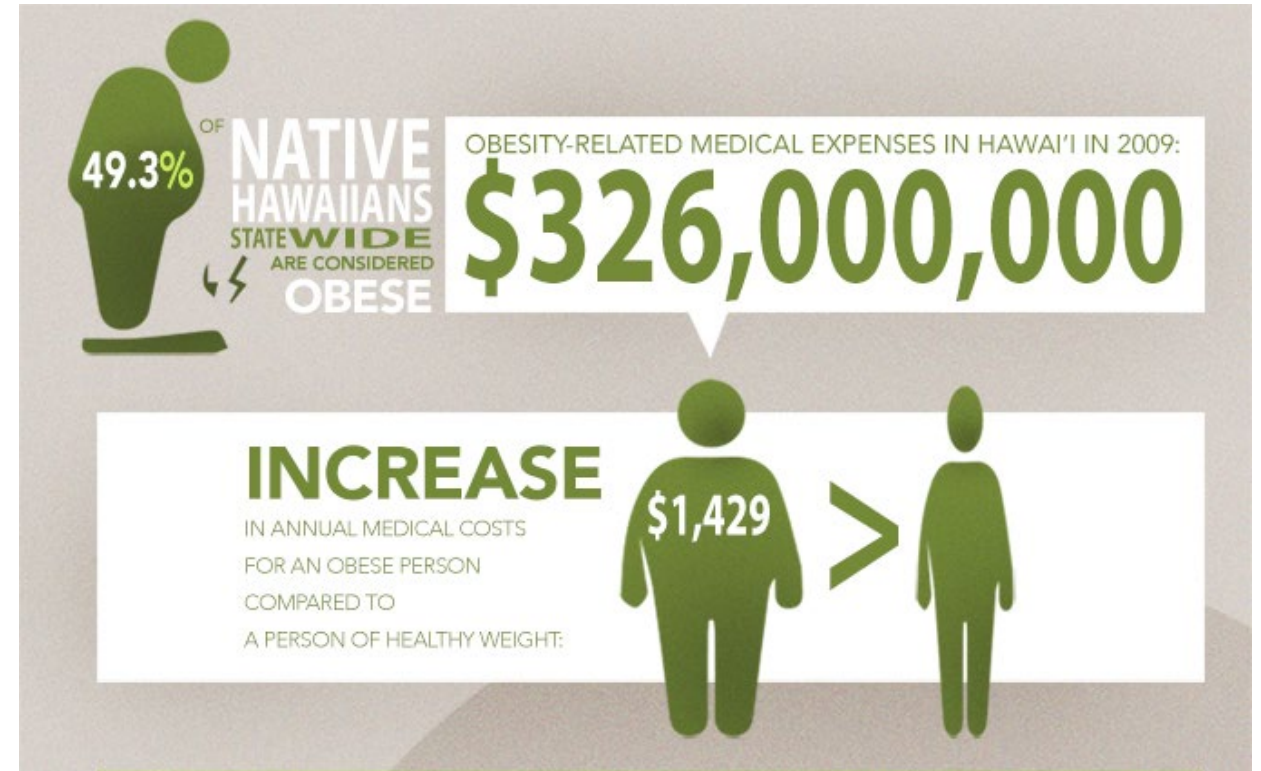
- Saviorism: “Native Hawaiians don’t know what’s good for them because they don’t believe in science.”
- Pathologization: “Native Hawaiians turn to illicit substances to cope with what happened to them.”
- Condescension: “It’s too bad that Native Hawaiians have the highest rates of diabetes and obesity when their traditional diets were so healthy.”



# PATHOLOGIZATIION AND DEFICIT

“For many of us, the research on our communities has historically been damage centered, intent on portraying our neighborhoods and tribes as defeated and broken.”

- Eve Tuck (2009)



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# REORIENTING YOUR PERSPECTIVE

Compared to other Hawai'i residents, Native Hawaiians are more likely to...

- source their meals by hunting and fishing, but more likely to experience food insecurity and less likely to eat local produce
- access healthcare services, especially culturally-informed ones
- perform better according to culturally-informed health outcomes

Kamehameha Schools' Strategy & Transformation Group, Lili'uokalani Trust, Office of Hawaiian Affairs, and Papa Ola Lokahi. (2022). 'Imi Pono Hawai'i Wellbeing Survey 2022.

\*Data were collected via electronic survey from a total of 1,277 Hawai'i residents ages 18 and older from throughout the islands participated in the survey. 52% of respondents identified as Native Hawaiian and 48% identified as non-Hawaiian.







## There are differences between how Native Hawaiians and non-Hawaiians engage with their communities.

Compared to their counterparts, Native Hawaiians are more likely to...



make use of healthcare, social services, online mental health support, keiki, and kūpuna care.

act as leaders...



look to community assets for education and growth opportunities (i.e., community leadership, general education, culturally-relevant activities, and career development).



work with others in the community to achieve a common goal\*



participate in an event to address a community issue



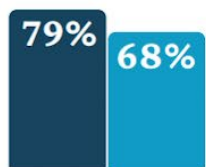
organize an event to address a community issue\*



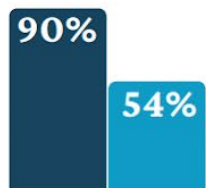
report strong connections to their ethnic or cultural community\*



report strong connections to their spiritual or religious Community\*



report a belief in a higher power as important to their wellbeing\*



report their cultural heritage as important to their wellbeing\*

40%

of currently employed Native Hawaiians describe their current job or career as fulfilling their desire to contribute to their community. Moreover, about four out of five (84%) are satisfied with their current job or career.

\*Indicates statistically significant difference

# 'Imi Pono Well-being Survey (2022)



HAWAII ACADEMY OF FAMILY PHYSICIANS

# TALKING STORY AS EXPERIENTIAL KNOWLEDGE SHARING

Lived experience and subsequent knowledge that can be relevant to patient care:

- Knowledge of the local environment
- Familiarity with community health resources beyond the clinic/HMC
- Whisper networks of inappropriate or racist treatment from medical institutions or individual providers

By listening to patients, you can gain valuable information about their care, and use that knowledge when you treat others within this community!





# TRADITIONAL KNOWLEDGE AS SCIENCE

Traditional knowledge: a network of knowledges, beliefs, and traditions intended to preserve, communicate, and contextualize Indigenous relationships with culture and landscape over time. (Bruchac 2014)

Traditional knowledge is...

- Empirical
- Sensual
- Place-based
- Earned
- Still being created and refined

Traditional knowledge is not...

- Mystical
- Exclusively spiritual
- Universal
- Open to anyone
- Infallible



# HAWAIIAN TRADITIONAL KNOWLEDGE IN TREATMENT

**Healthy Foods ('Ai Pono):** kalo (taro), 'ulu (breadfruit), 'uala (purple sweet potato), i'a (fish), niu (coconut), mai'a (banana)

**Mental and emotional health:** ho'oponopono (conflict resolution), meditative/mindful kilo (environmental observation), pule (prayer), finding community in cultural activity, civic engagement, or political organizing

**Physical Exercise (Ho'oikaika Kino):** hula, hoe wa'a, lua, surfing, walking /hiking /swimming in wahi pana, gathering materials for lei or ho'okupu, mālama 'āina (gardening, weeding, picking up trash at community farms, fishponds, or public parks)

Other: lomilomi massage, herbal medicines (lā'au lapa'au)



# COMMON HERBAL MEDICINES

Hawaiian and English names for commonly used herbal medicines in Hawai'i:

‘awa (kava), ‘awapuhi (ginger), hau (hawaiian hibiscus), kukui (candlenut), lūkini (lemongrass), niu (coconut), noni (indian mulberry), ‘olena (turmeric), kī (ti leaves)

Helpful Resources:

Memorial Sloan Kettering Cancer Center “Search About Herbs”

National Center for Complementary and Integrative Health (NCCIH)

Drugs.com Drug Interaction Checker



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# EVALUATING HERBAL MEDICINES TOGETHER

1. Ask what they know about the medicine
2. Ask follow up questions about use (source, dose, frequency, purpose)
3. Show investment in learning more “I’m not familiar with this, but here’s what’s on my mind: [feedback specific to the individual’s health]. I will look into it, and contact you if I find anything of concern.”
4. Assess for possible drug-drug interactions and risks for adverse effects tailored to the individual patient.
5. Share concerns about interactions or side effects that would be relevant for their medical history, prescribed medications, and OTCs
6. If necessary, discuss which problems can and cannot be addressed with alternative or complementary medicines



1	ha	ka	la	ma	na	pa	wa	‘a
2	hā	kā	lā	mā	nā	pā	wā	‘ā
3	he	ke	le	me	ne	pe	we	‘e
4	hē	ke	lē	mē	nē	pē	wē	‘ē
5	hi	ki	li	mi	ni	pi	wi	‘i
6	hī	kī	lī	mī	nī	pī	wī	‘ī
7	ho	ko	lo	mo	no	po	wo	‘o
8	hō	kō	lō	mō	nō	pō	wō	‘ō
9	hu	ku	lu	mu	nu	pu	wu	‘u
10	hū	kū	lū	mū	nū	pū	wū	‘ū
11		a	e	i	o	u		
12		ā	ē	ī	ō	ū		

## The Hakalama



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# DIPHTHONGS: “O” VS “OU”

No	Nō	Nou
Of/For	Very	For you

Koko	Kō	Kou
Blood	Sugar	Yours



# VOWEL COMBINATIONS

ae, ai, ao, au, ea, ei, eo, eu, ia, ie, io, iu, oa, oe, oi, ou, ua, ue, ui, uo

ae vs ai

'ae	'ai
pae	pai

oe vs oi

'oe	'oi
poe	poi

au vs ao

au	ao
hau	hao





# PRACTICE PLACE NAMES

## Diphthongs

- Hilo ≠ Hilou
- Kona ≠ Kouna
- Kawaihae ≠ Kawaehae
- Maui ≠ Maoi

## 'Okina and Kahakō

- O'ahu ≠ 'Oahu
- Pāhoa ≠ Pahoa
- Ka'ū ≠ Kā'u
- Waikīkī ≠ Waikiki

## Combination

- Hawai'i ≠ Hāwaei
- Waenuinui ≠ Waiānuenue
- Kaua'i ≠ Kawae
- Kea'au ≠ Keao

