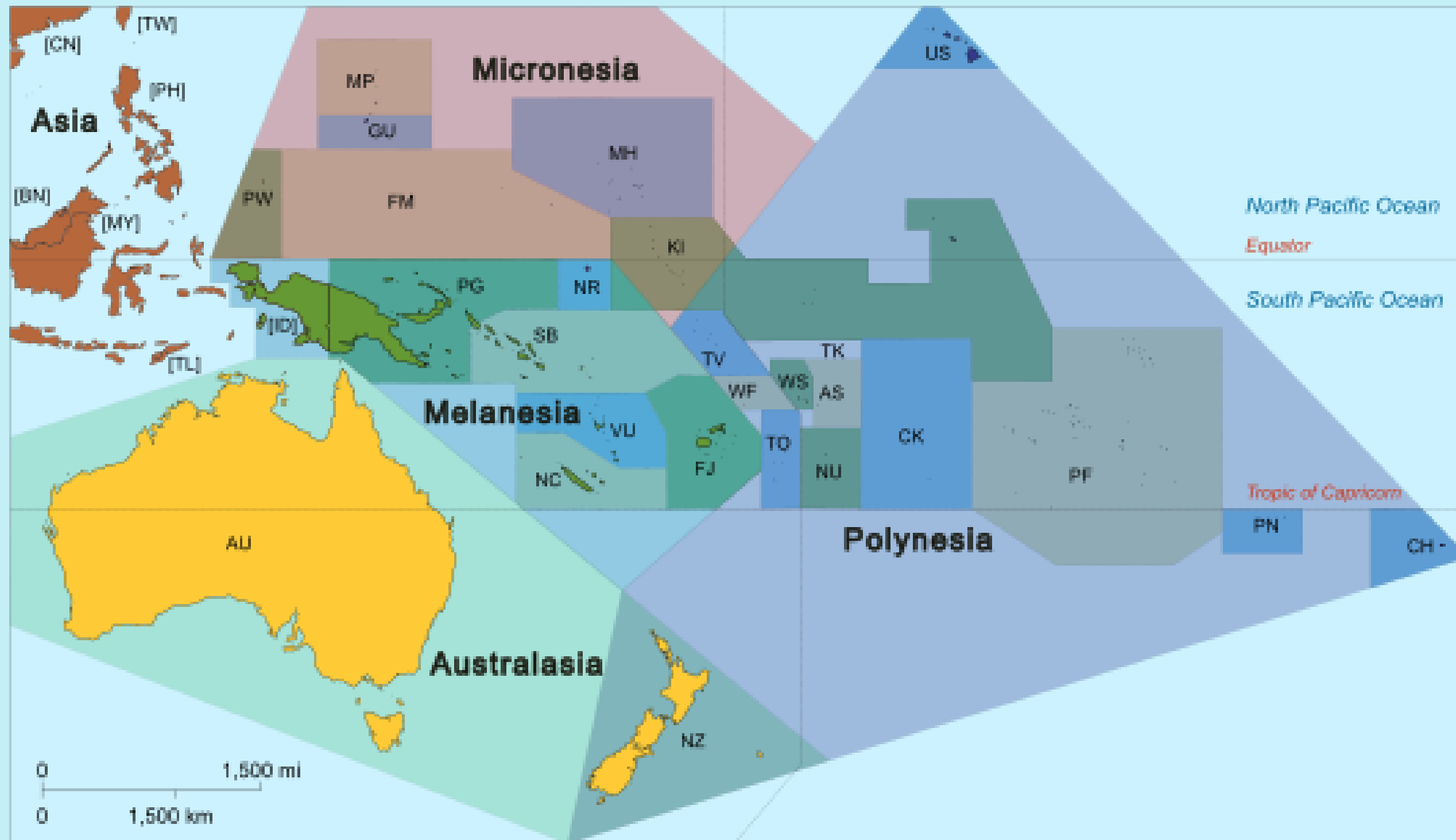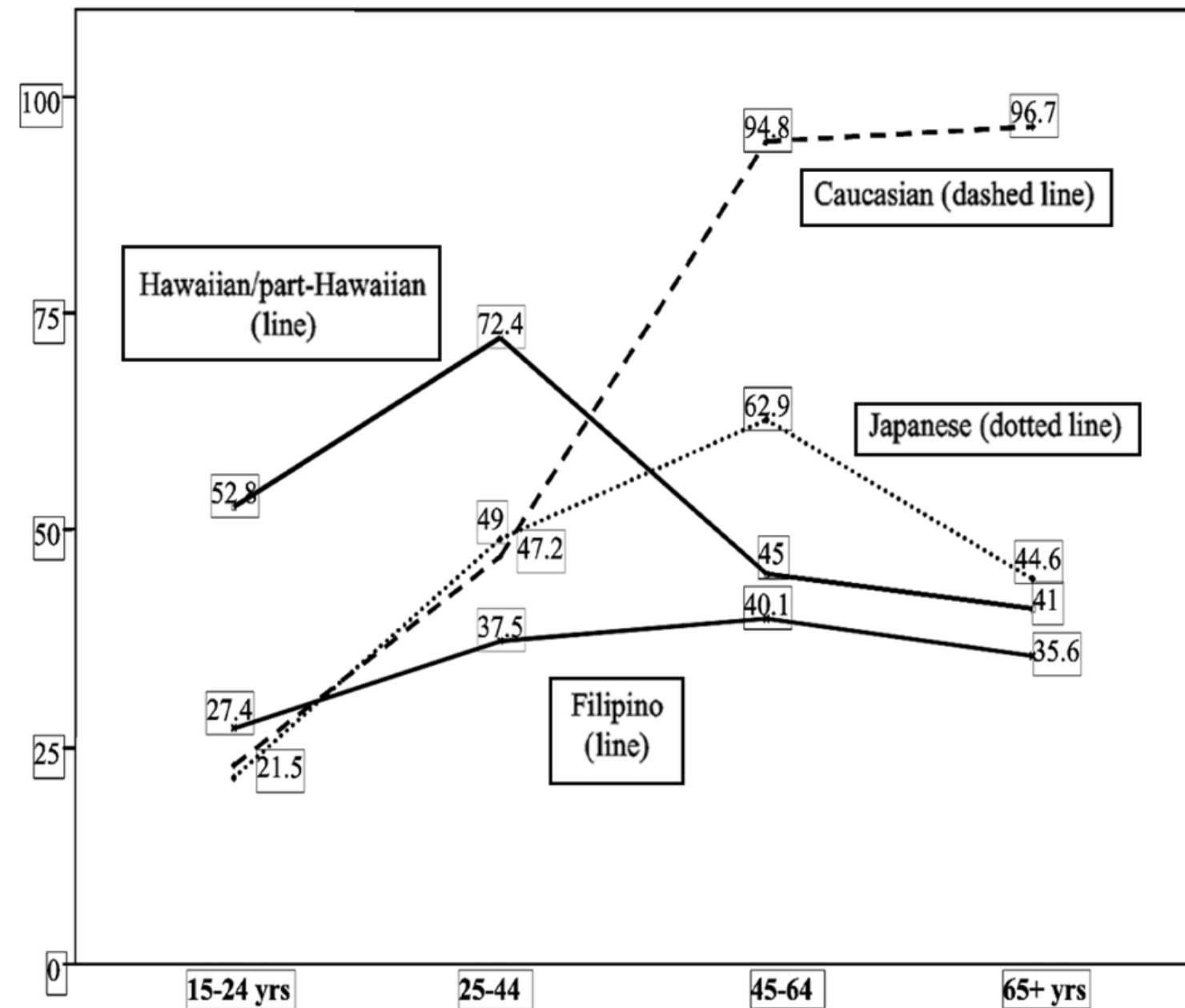**TAUSOA MULITALO**

Polynesian Youth and their Polydimensional Experience within Native and Westernized Spaces:

An Examination of Pacific Islander Youth and the Cultural Factors that Affect their Experience of Levels of Suicidal Ideologies and Cultural Shame

Polynesia & Pacific Islands

LIMITATIONS

Sample bias- regions

Scarce studies of Pasifika people

Aggregated information: Asian Americans/Pacific Islanders

METHODS

"polynesian" or "Pacific islander youth" & "suicide", & "violence", "depression", & "culture", & "risk factors", & "protective factors",...

EBSCO Host, JSTOR, ProQuest, Project Muse, Sage Journals,

Annual suicide mortality rates (per 100,000) by age and major ethnic groups in Hawai'i, from 2000–2004 (graph from Galanis, 2006).

Problem

SUICIDE, VIOLENCE, DELINQUENCY

Pacific Islander suicide rates were some of the highest rates on a global comparison scale (World Health Organization, 1955)

Pacific Islander scored significantly higher than White participants on the following risk scales: rebelliousness, antisocial behavior, early initiation toward drug use, attitudes favorable toward antisocial behavior, perceived risk of drug use, interaction with antisocial peers, friend's use of drugs, depressive symptoms, and gang involvement (Davis,, Vakalahi, & Smith, 2015)

Amygdala: emotional

Wood and Petriglieri (2005)

Frontal cortex: analytical

VS

SHAME

"While shame and stigma were employed as forms of **social control** within the culture (Yamashiro and Matsuoka, 1997), shame emerged as an almost extreme form of stimulus to **avoid at all costs**, even beyond death" (Katoa-Taholo, 2019).

BINARY THINKING PROCESS

Two alternatives when making decisions:
avoidance & appeasment

RESEARCH QUESTIONS

What are the outcomes among Pacific Islanders regarding how native youth experience cultural shame and levels of suicidal ideation and in regards to the binary thinking processes?

What are the factors that put PI youth at risk for cultural shame in regards to the binary thinking processes?

What are the protective factors in the PI culture for shame and the outcomes of the binary process?

Outcomes of the Binary Process: Violence, Depression, and Suicide

ANGER AS AN APPEAL RATHER THAN RETALIATION

'anger' was used toward the family to describe emotions that immediately led up to the suicide act (Else, Andrade, & Nahulu, 2007)

ANGER & DEPRESSION

the definition of anger was similar to the way Americans describe depression (Else, Andrade, & Nahulu, 2007).

VIOLENCE

Both violence victimization and violence perpetration are robust risk factors for attempting suicide (Borowsky et al., 2001)

SHAME

AVOID & APPEASE

Anger/aggression
VIOLENCE Self-destructive behaviors
Substance abuse

Else, Andrade, & Nahulu, (2007)

Violence used to avoid shame and prove that one adheres to the hegemonic norms. (Irwin& Umemoto, 2016).

SHAME

AVOID & APPEASE

Anger/aggression
VIOLENCE Self-destructive behaviors
Substance abuse

SHAME

AVOID & APPEASE

VIOLENCE

Anger/aggression
Self-destructive behaviors
Substance abuse

DEPRESSION

SUICIDAL
IDEOLOGIES

Else, Goebert, Bell, Carlton, & Fukuda, (2009)

Avoid and Appease: Depression, Substance Use, Suicidal Ideologies

MENTAL ILLNESSES = CURSE

Pacific Islander worldviews regarding mental illness emphasize a loss of a relationship as well as a breach of sacred or forbidden relationships (Braun & Browne, 1998; Tamasese, et al., 2005; Katoa-Taholo, 2019).
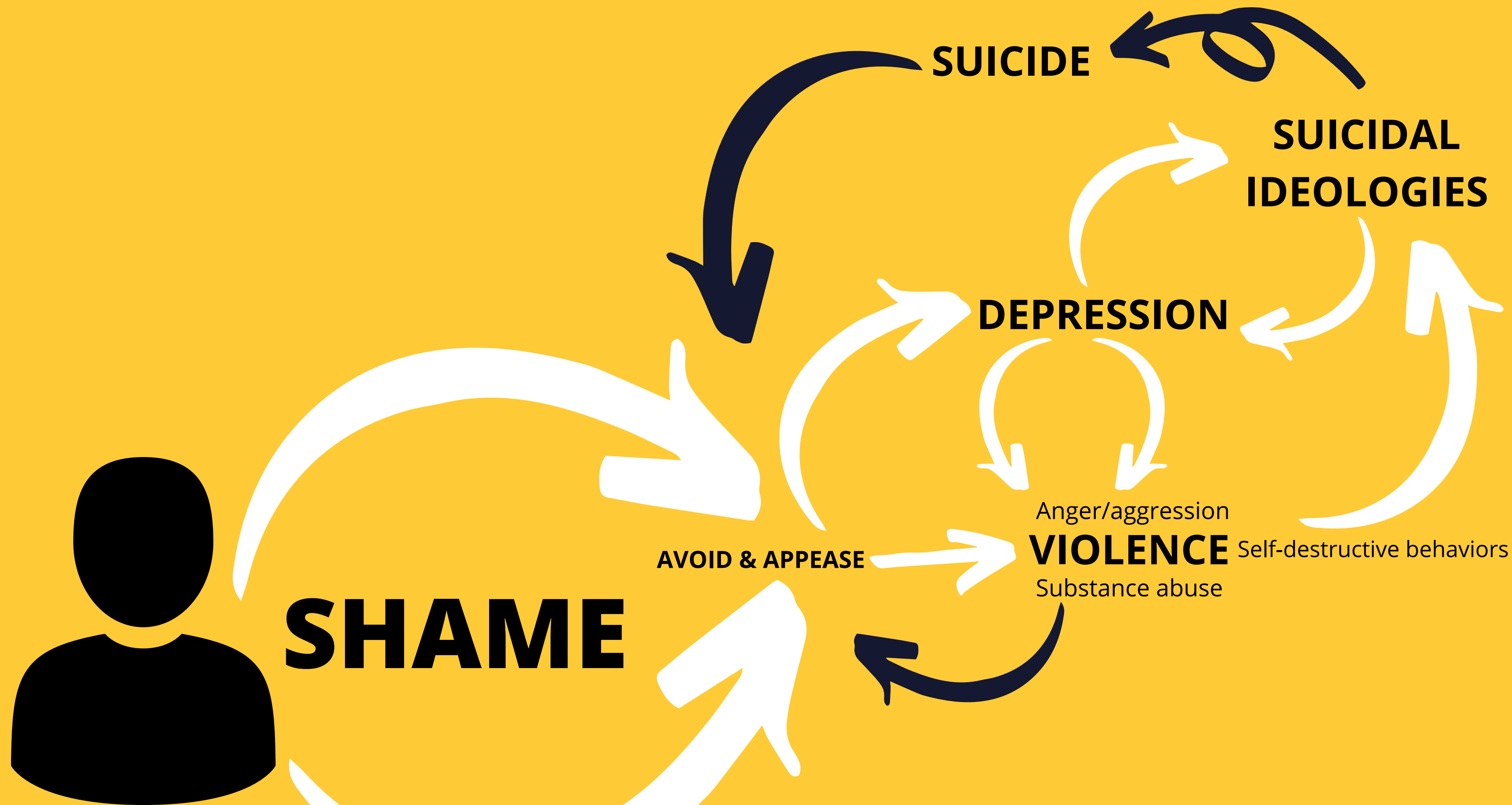
SUBSTANCE USE

Pacific Islander youth viewed drug use as negative, but they are highly involved in risk factors that can contribute to substance abuse, violence, and antisocial behavior (Davis, Vakalahi, & Smith, 2015).

SUICIDE

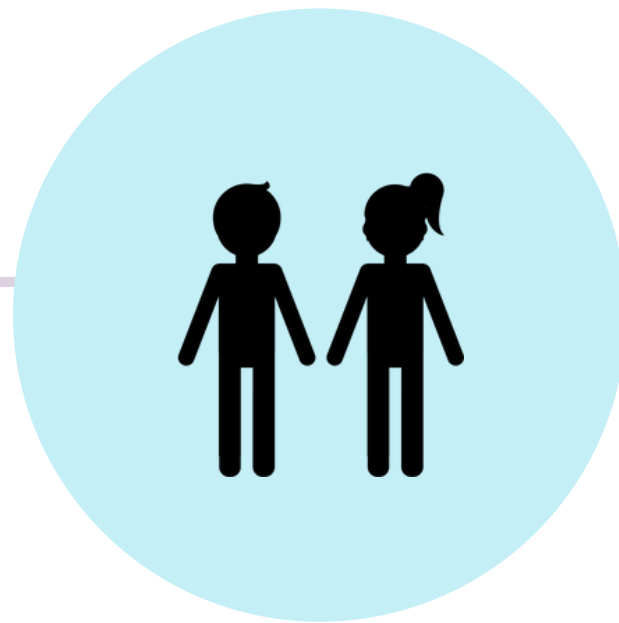Spiritual ramifications and family shame (Katoa-Taholo, 2019).

"**Collective identity** in which the action of one person reflects on the entire group or family system. Once the person internalizes the gravity of the response, this leads to a **collective social pressure** where all members of the family are to adhere to culturally acceptable ways and to **fulfill familial role expectations**" (Yamashiro & Matsuoka, 1997; Katoa-Taholo, 2019)

Other Risk Factors:
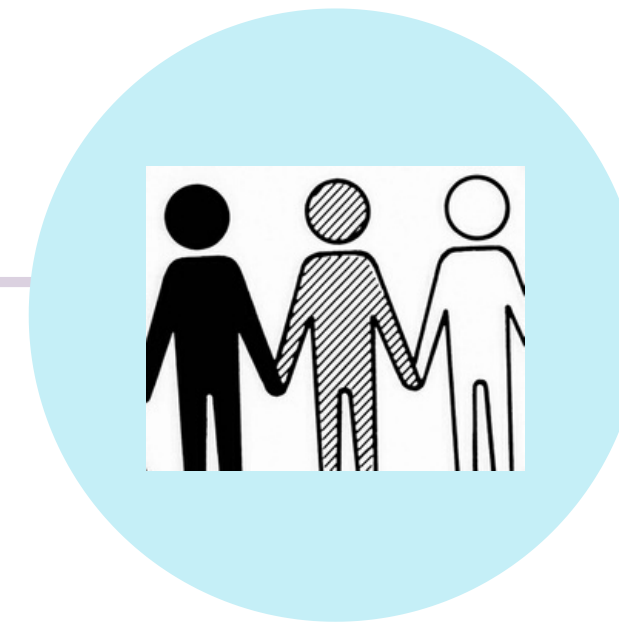Collective and Individual
Identities & Roles

Identities and Roles

Ageism

Sexism

Racism

"..vectors of inequalities = inequalities in the lives of the youth that included class, race/nationality, age, sexuality, cognitive & physical abilities" (Irwin & Umemoto, 2016)

What is consider "youth" in cultural contexts?

AGE STRATIFICATION

For keiki or moʻopuna (infants and children or grandchildren, up to the age of 14), ʻoͻpio (youth ages 15–35), maͻkua (parent generation ages 35–60), and kuͻpuna (elders or grandparents, ages 60 and older (Else, Andrade, & Nahulu, 2007)

Hawaiian 'Ohana and Community System

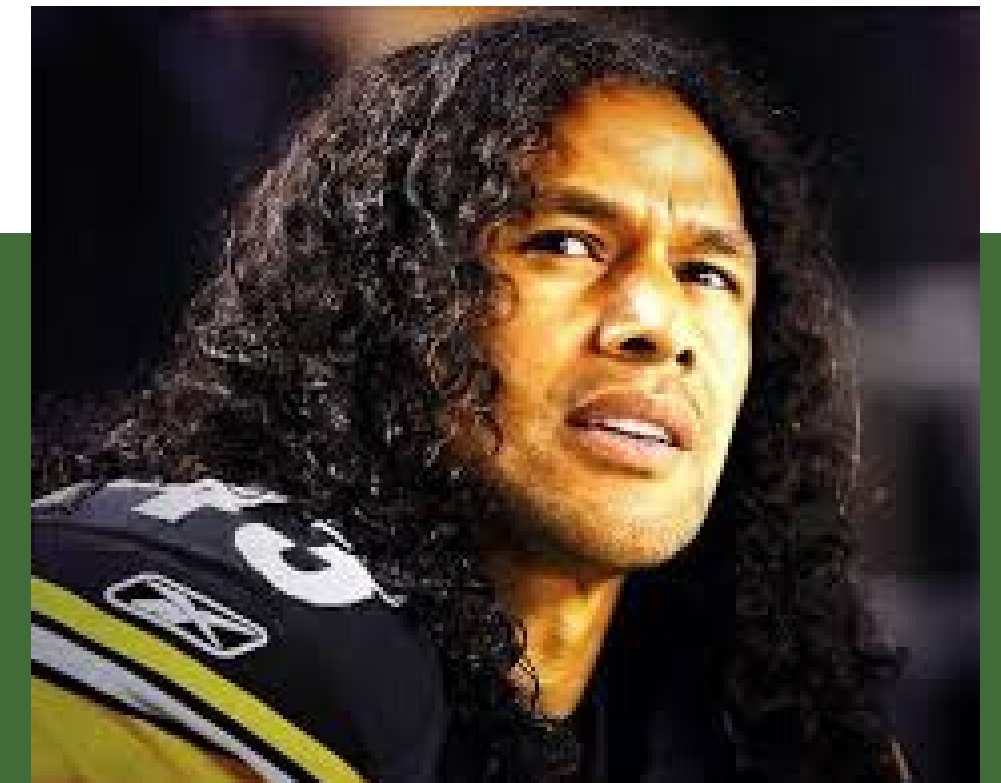kuͻpuna

maͻkua

ʻoͻpio

moʻopuna

keiki

AGE

HIERARCHY OF
RESPECT

(Else, Goebert, Bell, Carlton, & Fukuda, 2009)
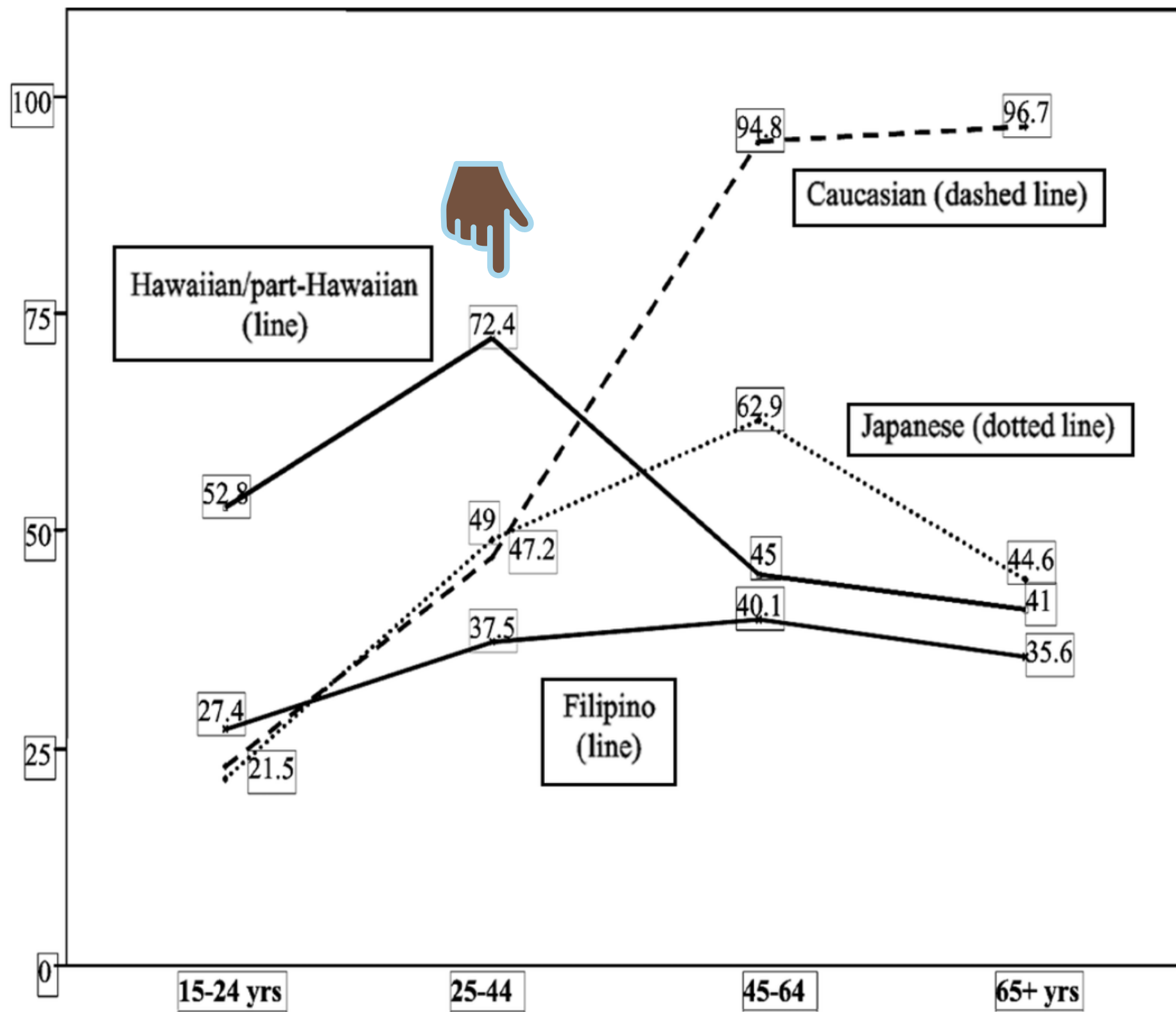
CULTURAL
EXPECTATIONS

(Else, Goebert, Bell, Carlton, & Fukuda, 2009)

GUIDANCE/LEADERSHIP

Katoa-Taholo, 2019; Irwin & Umemoto, 2016

AGE STRATIFICATION

Hawaiian/part-Hawaiian (line)

Caucasian (dashed line)

Japanese (dotted line)

Filipino (line)

- 15-24 yrs: 52.8, 27.4, 21.5
- 25-44: 72.4, 49, 47.2, 37.5
- 45-64: 94.8, 62.9, 45, 40.1
- 65+ yrs: 96.7, 44.6, 41, 35.6

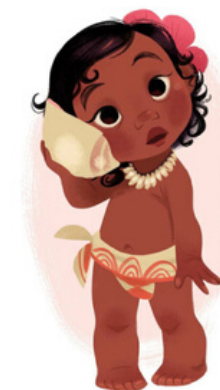## Hawaiian 'Ohana and Community System

kuʻpuna

maʻkua

ʻoʻpio
(youth ages 15–35)

moʻopuna

keiki

GENDER

- Spiritual Essance of PI Role of Women
- Feminized Roles
- Beauty/Behavior

Katoa-Taholo, 2019; Irwin & Umemoto, 2016)

Acculturation

COLONIZATION

RACISM

INTERNALIZATION

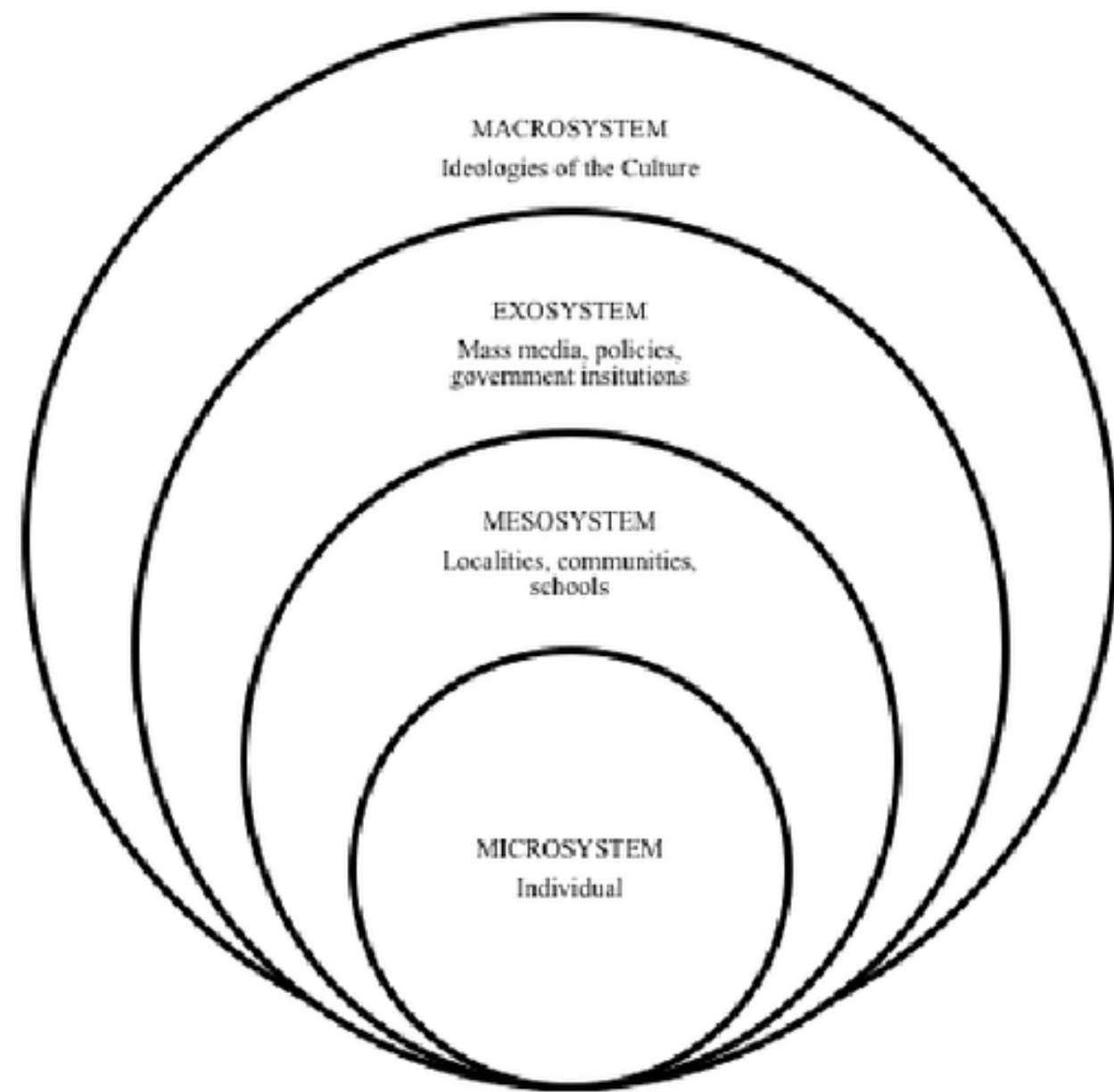(Brave Heart,2003; Irwin & Umemoto, 2016)

Patterns & Further Research

There are also striking similarities in suicide rates and patterns between Pacific Islanders with other indigenous populations in the United States, Canada, and New Zealand (Else, Andrade, & Nahulu, 2007; Brave Heart, 2003).

The EIDM posits that health, specifically behavioral and mental health disparities (including suicide and self-injury), within indigenous people, result from the dissonance between their internalized ideal ethnocultural self or identity, and their external or manifest ethnocultural identity or persona. For future studies, we will apply the Ethnocultural Identification Dissonance model (EIDM; Andrade, 2007), to evaluate generational and family process (Else, Goebert, Bell, Carlton, & Fukuda, 2009)

Importance of Space and Place

Socio- ecological model adopted from Bronfenbrenner's ecological model of human development (Bronfenbrenner, 1994).

"E fofō e le alamea le alamea"

PROTECTIVE FACTORS

FAMILY SUPPORT

High levels of family support had lower rates of attempted suicide (Yuen et al., 2000)

CULTURAL RELEVANT INTERVENTIONS

Marshaling natural spiritual healing native to their culturally collective power to transcend negative perseveration of their youth committing suicide also presented as an avenue for cultural healing (Katoa-Taholo, 2019)

OPPORTUNITIES TO ENGAGE

Ensuring available and accessible opportunities for youth to engage and develop bonds with their families, schools, and communities as well as providing rewards for such positive engagement and bonding have been affirmed in previous research and in the risk-focused model (Hawkins & Catalano, 1992)

CONCLUSION

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