

**UNITED STATES DISTRICT COURT  
FOR THE DISTRICT OF COLUMBIA**

**UNITED STATES OF AMERICA**

**v.**

**20-CR-286 RBW**

**HANALEI AIPOALANI**

**DEFENDANT'S SENTENCING MEMORANDUM**

In nearly forty years of representing individuals in the United States District Court I have never had a client as gracious as Mr. Aipoalani. In nearly forty years of representing individuals in the United States District Court who have been charged with Fraud, no other defendant has ever accepted responsibility pre-Indictment. Mr. Aipoalani has accepted responsibility, exhibited great remorse and entered a Guilty Plea before this Court. The Government was not forced to bring witnesses from Hawaii to Washington D.C. to present evidence before the Grand Jury. The Government was not forced to investigate all the facts of this case and to prepare for Trial. Hanalei Aipoalani made a very consequential and responsible choice without ever meeting counsel in person--due to distance and the constraints of the Corona virus epidemic. By agreeing to a pre-Indictment plea, he has saved the Government the cost of a Trial and given the Government a very early resolution of this matter.

All the locations of the misconduct and most of the witnesses are located in Hawaii. It would have been both difficult and very expensive for the Government to prosecute this case during the Corona virus epidemic. Aipoalani's deep remorse and immediate and early acceptance of responsibility should be recognized by the Court. We are requesting the Court consider his contrition and pre Indictment plea as a factor to be considered in our request for a downward variance from the United States Sentencing Guidelines. While a sentence within the guidelines would reflect the seriousness of the offense, a sentence of 57 months, is greater than necessary in consideration of the listed 18 USC §3553 factors.

The second factor we ask the Court to consider is the role of "Face" in the Asian Pacific Islander culture, and how it applies to an appropriate punishment for Aipoalani. The seriousness of his offense hit Hanalei when he was dismissed from his job. The punishment began with a loss of his job and the loss of his respected position in the community. As the news of his crimes spread in the community, he "lost Face". Shame and the "loss of Face" are of enormous importance in the Asian Pacific Islander culture of Hawaii. The press has damned the defendant. He has been shamed in his church, in his city and in his community. He has lost a position of respect. He has brought shame to his parents. To his siblings. To his wife.

Hanalei recognizes that his own actions caused his humiliation. No one else is to blame for his actions. Nonetheless the loss of "Face" in the Hawaiian culture is a very real punishment. "Losing Face" is much more intense than suffering embarrassment or shame. In extreme cases it can be like losing all the senses, or losing one's place in life. Complete loss of Face is like full exile – you become a non-

person, even to family and close friends. You can't speak or be spoken to. You can't be heard or seen. You are just not present.

*King and Bond (1985) defined "face" as a collective property, where losing or saving face concerns not only the individual involved, but also his or her family or group. It is related to the concept of group harmony in Taoism as well as interpretations of Confucianism (Johnson et al., 1995; Pedersen, 1991; Yamashiro & Matsuoka, 1997). "Face" reflects on both the individual's achievements as well as on those of his or her family or group, and it is important for individuals to maintain or save face not only to preserve their own prestige, but also that of the family or group. In this way, saving face serves to maintain group harmony. Thus, because of the social stigma attached to mental illness in Asian cultures, individuals are reluctant both to express problems as psychological in nature and to seek professional psychological help. Doing so implies that the individual has a serious problem, which would reflect poorly on her or his group.*

See: Asian and Pacific Islander American Men's Help-Seeking: Cultural Values and Beliefs, Gender Roles, and Racial Stereotypes

"Loss of face" is a grave punishment for Mr. Aipoalani. In the Asian Pacific Island culture the collective is dominant over the individual. We ask the Court to consider this fundamental cultural factor when evaluating the 18 § 3553 factors of punishment and deterrence as they apply to Mr. Aipoalani. The Court shall impose a sentence sufficient, but not greater than necessary, to reflect the seriousness of the offense; to promote respect for the law and to provide just punishment for the offense; to afford adequate deterrence; to protect the public from further crimes of the defendant. . . "Loss face" addresses the concerns of both punishment and deterrence. 18 § 3553.

A third factor we ask you to consider in determining the appropriate a sentence, is the role of restitution. Restitution is a mandatory requirement of his plea agreement. Compensation of the victim is a form of restorative justice, as well as a punishment. Restitution has gained importance in the last fifty years and is

becoming more utilized as a component of criminal sentencing. Restitution requires the defendant to repay the debt to society he incurred through his offenses in a more commercial sense and perhaps in a more humane sense. In addition to enduring retribution Aipoalani can pay his debt to society through hours of valuable service to the community and restitution.

Individuals who serve prison sentences do not have opportunity to repay the communities and individuals they harmed. Modern criminal justice ideas and modern technology make actual incarceration less necessary. And alternatives to incarceration possible. A non-violent individual like Aipoalani should have the opportunity to perform compensatory services. The Court has more possibilities to create a just sentence, using valuable forms of restorative justice that actually recompense the community. Alternatives to incarceration are less punitive and more valuable than imprisonment alone. More intensive probation, jail time served on weekends, and/or house arrest would allow Hanalei to perform community service and begin to make restitution payments, while serving his sentence. A sentence of compensatory punishment would permit Hanalei to serve jail time on the weekends, but work and live at home during the week. This would also save the government the considerable cost of incarceration.

Restitution fits in quite well with the traditional Asian Pacific Islander purposes of punishment. Uncompensated labor is a very unpleasant experience. House arrest, weekends in jail, community service and commenced payments to the government, serve as adequate deterrence and retribution while promoting a less problematic reentry into the community. Electronic monitoring devices and strict probation would restrain Aipoalani from committing further crimes. "The potential for rehabilitation is considerably stronger for individuals who are given the opportunity to work and to give back to the people they've injured, and to society as a whole. " See Up Counsel, 2021

As part of his mandated restitution, Aipoalani has already turned in the family automobile. He has a huge monetary debt to pay the United States. After his conviction of a felony, he will be precluded from most employment for which he has been qualified and also excluded from public service jobs he has formerly held. His wife is also pleading guilty, and will have similar employment disqualifications. Both parents will have difficulty paying household bills, restitution and taking care of their children.

Sentencing "justice" does not require the Court to impoverish the family, nor to place Aipoalani so deeply in a financial hole that he cannot recover. While the offense is very serious it does not warrant lengthy incarceration, family separation, and impoverishment. The Court should consider the financial consequences collateral to this conviction when considering a downward variance. The sooner Mr. Aipoalani can return to "normal" after any period of incarceration, the greater the possibility he has to rehabilitate himself, to find gainful employment to support his family and to be able to satisfy his restitution obligations.

Crucially, the Court must consider 18 § 3553 (6) which proscribes unwarranted sentencing disparities. "The Court shall consider the need to avoid unwarranted sentence disparities among defendants with similar records who have been found guilty of similar conduct. " In reviewing the Statistical Information Packet issued by the United States Sentencing Commission for the year 2020, thirty five (35) individuals were sentenced for Fraud/Embezzlement in the D.C. Circuit in Fiscal Year 2020. Of those individuals only 54% or (19) were sentenced to prison; 8.6% (3) were sentenced to prison and alternatives; 8.6 % (3) were sentenced to Probation and Alternatives; 28.6% (10) were sentenced to Probation only. [Att. 1]

Hanalei Aipoalani acknowledged the seriousness of his offenses by entering a pre-indictment plea. His pre Indictment plea, his contrition and a Criminal History of zero should place him in the category of the 28.6% of individuals who were sentenced to probation only or in the category of the 8.6% of individuals sentenced to probation and alternative sentences. A short period of incarceration followed

by home confinement or to weekends in jail would promote community reentry. Hanalei Aipoalani has until now had a stellar reputation and been beloved and respected in his community. His criminal history score is zero. He begs the Court, with great humility, to consider a sentence shorter than 57 months. He is begging the Court to consider a variance to allow a sentence of Home Detention or Community Confinement. [Att. 2]

Under the particularized situation of Mr. Aipoalani it is reasonable and fair to consider alternatives to incarceration in order to create a just sentence and "to avoid unwarranted sentencing disparities." 18 § 3553(6). In Fiscal Year 2020 the Mean Months of a sentence in the D.C. Circuit for the 35 defendants sentenced in for Fraud was 12 months. The Median sentence was 8 months. The average variance for in D.C Circuit was 34%. [Att. 1]

As there is no Federal Prison in Hawaii. Mr. Aipoalani, on the advice of counsel, has reviewed Federal Prison camps in California, Oregon and Washington to prepare for Sentence. The government has informed counsel that FCI Lompac California, would be an appropriate placement. We emphasize to the Court, any placement in a Federal Prison would locate him at least 2500 miles from home. Imprisonment across the Pacific Ocean is tantamount to exile. No family member could take a bus or drive visit him. His elderly parents are unlikely to be able to visit him. His wife will be under restraint and probably unable to visit him. The isolation of being incarcerated so far from home and children is like exile. The heightened pain of exile is a factor the Court should consider. Further, we call attention to the extreme heat wave and forest fires in California, Washington and Oregon today. The threat of exposure creates unhealthy and hazardous conditions for all coastal citizens, including the incarcerated citizens.

The Court is requested to read the many letters submitted by family, co-workers and friends on behalf of Hanalei Aipoalani. They speak to the shock that such a good man is guilty of his admitted misconduct. They speak to his great humanity and his lifetime of improving the circumstances of individuals and the

community. The letters address his dedication to family and community and a lifetime of good acts. The history and characteristics of Hanalei Aipoalani must be considered along with the nature of this aberrant offense. Everyone who wrote speaks of his lifetime of good work to make the world a better place. "I was knocked to my knees to hear about his recent case, as he has been someone who would give the shirt off his back to help someone else." See Fauta letter . [Att.3]

### **Conclusion**

It is not necessary to make an example of the defendant. The entire community knows what happened. It was described in every newspaper in Hawaii and discussed on television, on the radio and in the professional community. Mr. Aipoalani is a well known and much loved public figure. His early plea shows his immediate remorse and respect for law. His actions were a criminal lapse and very stupid. They were the worst thing he has done in his life. In balance, he should not be judged by the worst actions he has ever taken. His misdeeds must be balanced by a lifetime of generosity, hard work, community service, and dedication to his family. All human beings make mistakes. His crime is entirely monetary. He did not pollute the air or contaminate the water. He did not poison our earth. He did not physically assault or physically injure anyone. He committed a serious breach of trust against the United States. For this he will be punished. But the punishment should fit the crime.

Please show mercy. Do not wrench him away from his wife and children. Do not exile him from the community and the family he loves. If you feel you must sentence him to jail, a short period of incarceration is more than sufficient. A sentence of a year and a day would comport with sentences of 8 median months or 12 Mean Months imposed on other similarly situated individuals in the D.C. Circuit.

By the grace of your long judicial experience, and the move away from punitive sentencing and toward more enlightened justice, please allow him to

remain in Hawaii on Home Detention for a 12-24 months. Fifty seven months incarceration in exile is much more time than is necessary or just in consideration of the 18 § 3553 sentencing factors. Such a sentence would violate the requirement that the Court impose a sentence that is "not greater than necessary...and to avoid unwarranted sentencing disparities." 18 § 3553(6). Aloha. Go in peace.

Respectfully submitted,

\_\_\_\_\_ hhs \_\_\_\_\_

H. Heather Shaner #273276

Appointed by the Court



# United States Sentencing Commission



## *Statistical Information Packet*

*Fiscal Year 2020*

*D.C. Circuit*

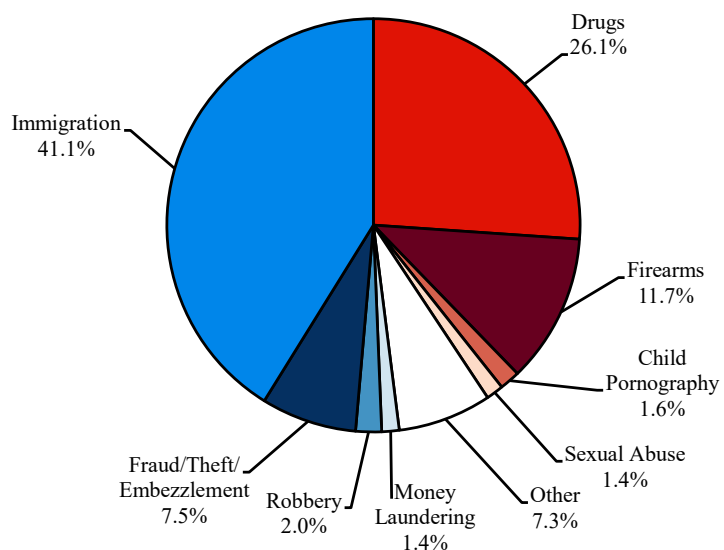
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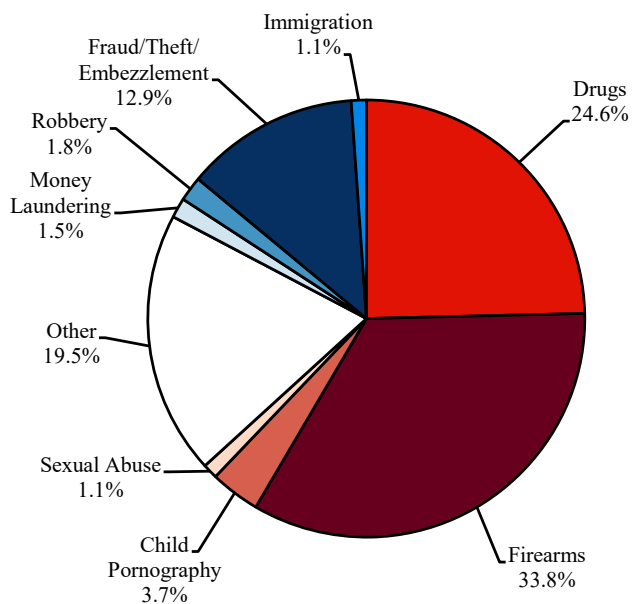
**Figure A**

**FEDERAL OFFENDERS BY TYPE OF CRIME  
Fiscal Year 2020**

**National**



**D.C. Circuit**



The National figure includes the 64,565 cases reported to the Commission. The Drugs category includes trafficking and simple possession.

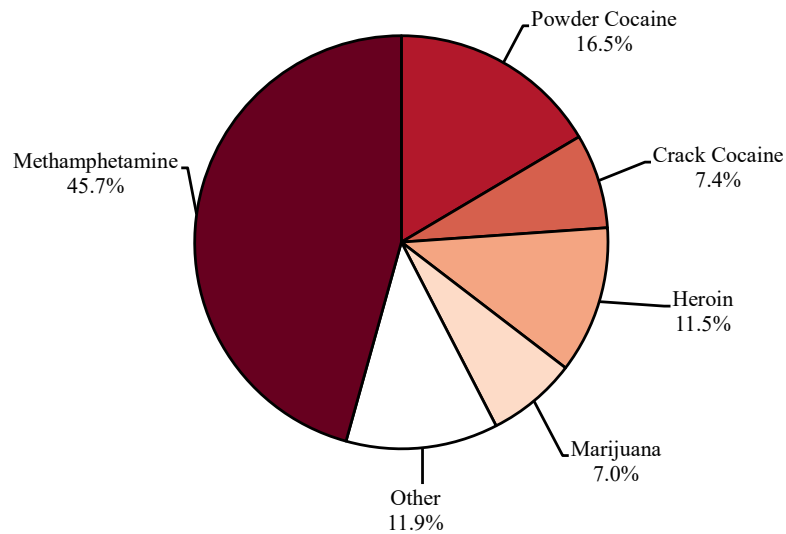
The D.C. Circuit figure includes the 272 cases reported to the Commission.

SOURCE: U.S. Sentencing Commission, 2020 Datafile, USSCFY20.

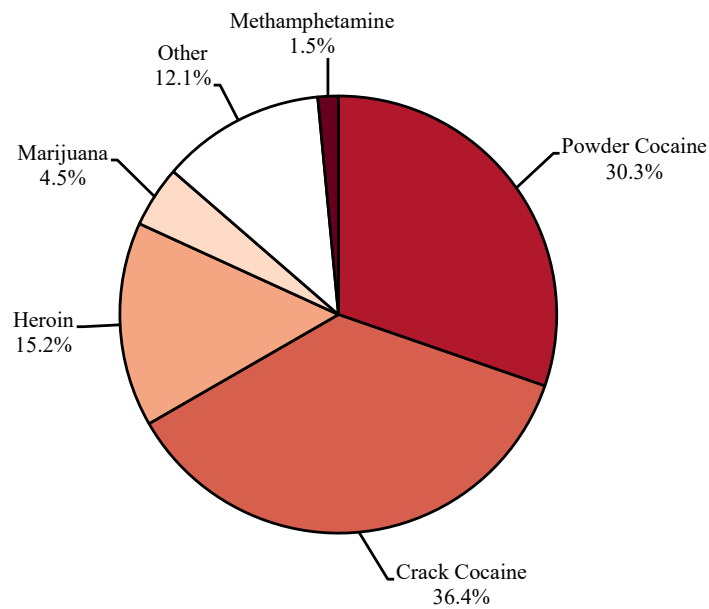
**Figure B**

**DISTRIBUTION OF PRIMARY DRUG TYPE IN FEDERAL DRUG CASES  
Fiscal Year 2020**

**National**



**D.C. Circuit**



Of the 64,565 National cases, in 16,501 the offender was sentenced under USSG Chapter Two, Part D (Drugs).

Of the 272 cases from the D.C. Circuit, in 66 the offender was sentenced under USSG Chapter Two, Part D (Drugs).

SOURCE: U.S. Sentencing Commission, 2020 Datafile, USSCFY20.

**Table 1**  
**DISTRIBUTION OF FEDERAL OFFENDERS**  
**BY TYPE OF CRIME**  
**Fiscal Year 2020**

TYPE OF CRIME	National		D.C. Circuit	
	N	%	N	%
<b>TOTAL</b>	<b>64,565</b>	<b>100.0</b>	<b>272</b>	<b>100.0</b>
Administration of Justice	542	0.8	8	2.9
Antitrust	11	0.0	0	0.0
Arson	48	0.1	0	0.0
Assault	618	1.0	1	0.4
Bribery/Corruption	240	0.4	3	1.1
Burglary/Trespass	39	0.1	2	0.7
Child Pornography	1,023	1.6	10	3.7
Commercialized Vice	53	0.1	1	0.4
Drug Possession	439	0.7	1	0.4
Drug Trafficking	16,390	25.4	66	24.3
Environmental	137	0.2	1	0.4
Extortion/Racketeering	120	0.2	0	0.0
Firearms	7,539	11.7	92	33.8
Food and Drug	33	0.1	0	0.0
Forgery/Counter/Copyright	198	0.3	1	0.4
Fraud/Theft/Embezzlement	4,823	7.5	35	12.9
Immigration	26,561	41.1	3	1.1
Individual Rights	70	0.1	0	0.0
Kidnapping	66	0.1	1	0.4
Manslaughter	38	0.1	0	0.0
Money Laundering	880	1.4	4	1.5
Murder	294	0.5	1	0.4
National Defense	165	0.3	7	2.6
Obscenity/Other Sex Offenses	318	0.5	1	0.4
Prison Offenses	457	0.7	19	7.0
Robbery	1,316	2.0	5	1.8
Sexual Abuse	881	1.4	3	1.1
Stalking/Harassing	225	0.3	5	1.8
Tax	366	0.6	1	0.4
Other	675	1.0	1	0.4

SOURCE: U.S. Sentencing Commission, 2020 Datafile, USSCFY20.

Table 2

**GUILTY PLEAS AND TRIALS IN EACH CIRCUIT AND DISTRICT**  
**Fiscal Year 2020**

CIRCUIT District	TOTAL	PLEA		TRIAL	
		N	%	N	%
<b>TOTAL</b>	<b>64,565</b>	<b>63,157</b>	<b>97.8</b>	<b>1,408</b>	<b>2.2</b>
<b>D.C. CIRCUIT</b>	<b>272</b>	<b>261</b>	<b>96.0</b>	<b>11</b>	<b>4.0</b>
District of Columbia	272	261	96.0	11	4.0
<b>FIRST CIRCUIT</b>	<b>1,727</b>	<b>1,667</b>	<b>96.5</b>	<b>60</b>	<b>3.5</b>
Maine	118	115	97.5	3	2.5
Massachusetts	387	361	93.3	26	6.7
New Hampshire	200	194	97.0	6	3.0
Puerto Rico	922	899	97.5	23	2.5
Rhode Island	100	98	98.0	2	2.0
<b>SECOND CIRCUIT</b>	<b>2,449</b>	<b>2,346</b>	<b>95.8</b>	<b>103</b>	<b>4.2</b>
Connecticut	353	337	95.5	16	4.5
New York					
Eastern	360	345	95.8	15	4.2
Northern	305	291	95.4	14	4.6
Southern	926	883	95.4	43	4.6
Western	350	337	96.3	13	3.7
Vermont	155	153	98.7	2	1.3
<b>THIRD CIRCUIT</b>	<b>1,931</b>	<b>1,855</b>	<b>96.1</b>	<b>76</b>	<b>3.9</b>
Delaware	89	84	94.4	5	5.6
New Jersey	595	577	97.0	18	3.0
Pennsylvania					
Eastern	493	471	95.5	22	4.5
Middle	360	345	95.8	15	4.2
Western	357	346	96.9	11	3.1
Virgin Islands	37	32	86.5	5	13.5
<b>FOURTH CIRCUIT</b>	<b>4,266</b>	<b>4,116</b>	<b>96.5</b>	<b>150</b>	<b>3.5</b>
Maryland	469	453	96.6	16	3.4
North Carolina					
Eastern	708	682	96.3	26	3.7
Middle	404	393	97.3	11	2.7
Western	513	492	95.9	21	4.1
South Carolina	575	564	98.1	11	1.9
Virginia					
Eastern	813	783	96.3	30	3.7
Western	287	268	93.4	19	6.6
West Virginia					
Northern	235	228	97.0	7	3.0
Southern	262	253	96.6	9	3.4

CIRCUIT District	TOTAL	PLEA		TRIAL	
		N	%	N	%
<b>FIFTH CIRCUIT</b>	<b>20,229</b>	<b>20,034</b>	<b>99.0</b>	<b>195</b>	<b>1.0</b>
Louisiana					
Eastern	184	182	98.9	2	1.1
Middle	123	120	97.6	3	2.4
Western	292	280	95.9	12	4.1
Mississippi					
Northern	136	134	98.5	2	1.5
Southern	386	372	96.4	14	3.6
Texas					
Eastern	698	673	96.4	25	3.6
Northern	1,380	1,348	97.7	32	2.3
Southern	8,538	8,495	99.5	43	0.5
Western	8,492	8,430	99.3	62	0.7
<b>SIXTH CIRCUIT</b>	<b>4,152</b>	<b>4,000</b>	<b>96.3</b>	<b>152</b>	<b>3.7</b>
Kentucky					
Eastern	431	411	95.4	20	4.6
Western	347	339	97.7	8	2.3
Michigan					
Eastern	533	510	95.7	23	4.3
Western	320	303	94.7	17	5.3
Ohio					
Northern	787	769	97.7	18	2.3
Southern	552	539	97.6	13	2.4
Tennessee					
Eastern	605	592	97.9	13	2.1
Middle	235	223	94.9	12	5.1
Western	342	314	91.8	28	8.2
<b>SEVENTH CIRCUIT</b>	<b>2,270</b>	<b>2,185</b>	<b>96.3</b>	<b>85</b>	<b>3.7</b>
Illinois					
Central	227	209	92.1	18	7.9
Northern	540	519	96.1	21	3.9
Southern	234	232	99.1	2	0.9
Indiana					
Northern	316	301	95.3	15	4.7
Southern	537	517	96.3	20	3.7
Wisconsin					
Eastern	265	258	97.4	7	2.6
Western	151	149	98.7	2	1.3
<b>EIGHTH CIRCUIT</b>	<b>4,694</b>	<b>4,578</b>	<b>97.5</b>	<b>116</b>	<b>2.5</b>
Arkansas					
Eastern	474	467	98.5	7	1.5
Western	247	244	98.8	3	1.2
Iowa					
Northern	365	354	97.0	11	3.0
Southern	421	406	96.4	15	3.6
Minnesota	334	317	94.9	17	5.1
Missouri					
Eastern	925	917	99.1	8	0.9
Western	697	673	96.6	24	3.4
Nebraska	482	473	98.1	9	1.9
North Dakota	252	250	99.2	2	0.8
South Dakota	497	477	96.0	20	4.0

CIRCUIT District	TOTAL	PLEA		TRIAL	
		N	%	N	%
<b>NINTH CIRCUIT</b>	<b>12,039</b>	<b>11,830</b>	<b>98.3</b>	<b>209</b>	<b>1.7</b>
Alaska	108	101	93.5	7	6.5
Arizona	4,566	4,539	99.4	27	0.6
California					
Central	918	877	95.5	41	4.5
Eastern	408	385	94.4	23	5.6
Northern	557	537	96.4	20	3.6
Southern	3,499	3,469	99.1	30	0.9
Guam	42	40	95.2	2	4.8
Hawaii	124	120	96.8	4	3.2
Idaho	321	316	98.4	5	1.6
Montana	324	304	93.8	20	6.2
Nevada	293	282	96.2	11	3.8
Northern Mariana Islands	10	8	80.0	2	20.0
Oregon	362	357	98.6	5	1.4
Washington					
Eastern	238	233	97.9	5	2.1
Western	269	262	97.4	7	2.6
<b>TENTH CIRCUIT</b>	<b>5,566</b>	<b>5,485</b>	<b>98.5</b>	<b>81</b>	<b>1.5</b>
Colorado	400	381	95.3	19	4.8
Kansas	311	301	96.8	10	3.2
New Mexico	3,192	3,179	99.6	13	0.4
Oklahoma					
Eastern	105	97	92.4	8	7.6
Northern	240	230	95.8	10	4.2
Western	473	458	96.8	15	3.2
Utah	685	683	99.7	2	0.3
Wyoming	160	156	97.5	4	2.5
<b>ELEVENTH CIRCUIT</b>	<b>4,970</b>	<b>4,800</b>	<b>96.6</b>	<b>170</b>	<b>3.4</b>
Alabama					
Middle	140	135	96.4	5	3.6
Northern	453	437	96.5	16	3.5
Southern	301	290	96.3	11	3.7
Florida					
Middle	1,222	1,173	96.0	49	4.0
Northern	275	261	94.9	14	5.1
Southern	1,326	1,283	96.8	43	3.2
Georgia					
Middle	355	348	98.0	7	2.0
Northern	490	476	97.1	14	2.9
Southern	408	397	97.3	11	2.7

Of the 64,565 National cases, no cases were excluded.

SOURCE: U.S. Sentencing Commission, 2020 Datafile, USSCFY20.



**Table 3**  
**GUILTY PLEAS AND TRIALS BY TYPE OF CRIME**  
**Fiscal Year 2020**

TYPE OF CRIME	TOTAL	National				D.C. Circuit			
		PLEA		TRIAL		PLEA		TRIAL	
		N	%	N	%	N	%	N	%
<b>TOTAL</b>	<b>64,565</b>	<b>63,157</b>	<b>97.8</b>	<b>1,408</b>	<b>2.2</b>	<b>261</b>	<b>96.0</b>	<b>11</b>	<b>4.0</b>
Administration of Justice	542	519	95.8	23	4.2	7	87.5	1	12.5
Antitrust	11	9	81.8	2	18.2	0	--	0	--
Arson	48	41	85.4	7	14.6	0	--	0	--
Assault	618	584	94.5	34	5.5	1	100.0	0	0.0
Bribery/Corruption	240	217	90.4	23	9.6	3	100.0	0	0.0
Burglary/Trespass	39	37	94.9	2	5.1	2	100.0	0	0.0
Child Pornography	1,023	988	96.6	35	3.4	10	100.0	0	0.0
Commercialized Vice	53	51	96.2	2	3.8	1	100.0	0	0.0
Drug Possession	439	434	98.9	5	1.1	0	0.0	1	100.0
Drug Trafficking	16,390	16,002	97.6	388	2.4	63	95.5	3	4.5
Environmental	137	134	97.8	3	2.2	1	100.0	0	0.0
Extortion/Racketeering	120	113	94.2	7	5.8	0	--	0	--
Firearms	7,539	7,317	97.1	222	2.9	88	95.7	4	4.3
Food and Drug	33	31	93.9	2	6.1	0	--	0	--
Forgery/Counter/Copyright	198	196	99.0	2	1.0	1	100.0	0	0.0
Fraud/Theft/Embezzlement	4,823	4,656	96.5	167	3.5	34	97.1	1	2.9
Immigration	26,561	26,462	99.6	99	0.4	3	100.0	0	0.0
Individual Rights	70	57	81.4	13	18.6	0	--	0	--
Kidnapping	66	46	69.7	20	30.3	1	100.0	0	0.0
Manslaughter	38	34	89.5	4	10.5	0	--	0	--
Money Laundering	880	835	94.9	45	5.1	4	100.0	0	0.0
Murder	294	223	75.9	71	24.1	0	0.0	1	100.0
National Defense	165	161	97.6	4	2.4	7	100.0	0	0.0
Obscenity/Other Sex Offenses	318	314	98.7	4	1.3	1	100.0	0	0.0
Prison Offenses	457	450	98.5	7	1.5	19	100.0	0	0.0
Robbery	1,316	1,246	94.7	70	5.3	5	100.0	0	0.0
Sexual Abuse	881	793	90.0	88	10.0	3	100.0	0	0.0
Stalking/Harassing	225	206	91.6	19	8.4	5	100.0	0	0.0
Tax	366	334	91.3	32	8.7	1	100.0	0	0.0
Other	675	667	98.8	8	1.2	1	100.0	0	0.0

Of the 64,565 National cases, no cases were excluded.

Of the 272 cases from the D.C. Circuit, no cases were excluded.

SOURCE: U.S. Sentencing Commission, 2020 Datafile, USSCFY20.

**Table 4**  
**SENTENCE TYPE BY TYPE OF CRIME**  
**Fiscal Year 2020**

<b>National</b>											
TYPE OF CRIME	TOTAL	Prison Only		Prison and Alternatives		Probation and Alternatives		Probation Only		Fine Only	
		N	%	N	%	N	%	N	%	N	%
<b>TOTAL</b>	<b>64,565</b>	<b>57,550</b>	<b>89.1</b>	<b>1,751</b>	<b>2.7</b>	<b>1,098</b>	<b>1.7</b>	<b>3,845</b>	<b>6.0</b>	<b>321</b>	<b>0.5</b>
Administration of Justice	542	346	63.8	38	7.0	33	6.1	119	22.0	6	1.1
Antitrust	11	6	54.5	1	9.1	0	0.0	4	36.4	0	0.0
Arson	48	45	93.8	1	2.1	0	0.0	2	4.2	0	0.0
Assault	618	508	82.2	35	5.7	7	1.1	61	9.9	7	1.1
Bribery/Corruption	240	149	62.1	5	2.1	34	14.2	50	20.8	2	0.8
Burglary/Trespass	39	26	66.7	5	12.8	0	0.0	8	20.5	0	0.0
Child Pornography	1,023	1,003	98.0	12	1.2	3	0.3	5	0.5	0	0.0
Commercialized Vice	53	36	67.9	6	11.3	1	1.9	10	18.9	0	0.0
Drug Possession	439	251	57.2	4	0.9	5	1.1	120	27.3	59	13.4
Drug Trafficking	16,390	15,299	93.3	521	3.2	150	0.9	416	2.5	4	0.0
Environmental	137	37	27.0	4	2.9	17	12.4	66	48.2	13	9.5
Extortion/Racketeering	120	74	61.7	6	5.0	5	4.2	34	28.3	1	0.8
Firearms	7,539	6,800	90.2	284	3.8	139	1.8	314	4.2	2	0.0
Food and Drug	33	13	39.4	0	0.0	4	12.1	16	48.5	0	0.0
Forgery/Counter/Copyright	198	150	75.8	17	8.6	6	3.0	25	12.6	0	0.0
Fraud/Theft/Embezzlement	4,823	3,234	67.1	238	4.9	331	6.9	964	20.0	56	1.2
Immigration	26,561	24,865	93.6	324	1.2	215	0.8	1,153	4.3	4	0.0
Individual Rights	70	54	77.1	1	1.4	1	1.4	13	18.6	1	1.4
Kidnapping	66	58	87.9	8	12.1	0	0.0	0	0.0	0	0.0
Manslaughter	38	32	84.2	2	5.3	0	0.0	4	10.5	0	0.0
Money Laundering	880	731	83.1	32	3.6	41	4.7	76	8.6	0	0.0
Murder	294	283	96.3	10	3.4	0	0.0	1	0.3	0	0.0
National Defense	165	139	84.2	7	4.2	3	1.8	11	6.7	5	3.0
Obscenity/Other Sex Offenses	318	264	83.0	35	11.0	4	1.3	15	4.7	0	0.0
Prison Offenses	457	420	91.9	22	4.8	4	0.9	11	2.4	0	0.0
Robbery	1,316	1,242	94.4	52	4.0	10	0.8	12	0.9	0	0.0
Sexual Abuse	881	857	97.3	20	2.3	1	0.1	3	0.3	0	0.0
Stalking/Harassing	225	177	78.7	27	12.0	7	3.1	14	6.2	0	0.0
Tax	366	231	63.1	22	6.0	40	10.9	72	19.7	1	0.3
Other	675	220	32.6	12	1.8	37	5.5	246	36.4	160	23.7

Of the 64,565 National cases, no cases were excluded.

Alternatives include all cases in which offenders received conditions of confinement as described in USSG §5C1.1.

SOURCE: U.S. Sentencing Commission, 2020 Datafile, USSCFY20.

**Table 5**  
**SENTENCE TYPE BY TYPE OF CRIME**  
**Fiscal Year 2020**

**D.C. Circuit**

TYPE OF CRIME	TOTAL	Prison Only		Prison and Alternatives		Probation and Alternatives		Probation Only		Fine Only	
		N	%	N	%	N	%	N	%	N	%
<b>TOTAL</b>	<b>272</b>	<b>230</b>	<b>84.6</b>	<b>13</b>	<b>4.8</b>	<b>10</b>	<b>3.7</b>	<b>19</b>	<b>7.0</b>	<b>0</b>	<b>0.0</b>
Administration of Justice	8	7	87.5	0	0.0	1	12.5	0	0.0	0	0.0
Antitrust	0	0	--	0	--	0	--	0	--	0	--
Arson	0	0	--	0	--	0	--	0	--	0	--
Assault	1	0	0.0	0	0.0	0	0.0	1	100.0	0	0.0
Bribery/Corruption	3	3	100.0	0	0.0	0	0.0	0	0.0	0	0.0
Burglary/Trespass	2	0	0.0	0	0.0	0	0.0	2	100.0	0	0.0
Child Pornography	10	10	100.0	0	0.0	0	0.0	0	0.0	0	0.0
Commercialized Vice	1	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0
Drug Possession	1	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0
Drug Trafficking	66	58	87.9	1	1.5	3	4.5	4	6.1	0	0.0
Environmental	1	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0
Extortion/Racketeering	0	0	--	0	--	0	--	0	--	0	--
Firearms	92	83	90.2	7	7.6	0	0.0	2	2.2	0	0.0
Food and Drug	0	0	--	0	--	0	--	0	--	0	--
Forgery/Counter/Copyright	1	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0
Fraud/Theft/Embezzlement	35	19	54.3	3	8.6	3	8.6	10	28.6	0	0.0
Immigration	3	3	100.0	0	0.0	0	0.0	0	0.0	0	0.0
Individual Rights	0	0	--	0	--	0	--	0	--	0	--
Kidnapping	1	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0
Manslaughter	0	0	--	0	--	0	--	0	--	0	--
Money Laundering	4	4	100.0	0	0.0	0	0.0	0	0.0	0	0.0
Murder	1	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0
National Defense	7	6	85.7	0	0.0	1	14.3	0	0.0	0	0.0
Obscenity/Other Sex Offenses	1	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0
Prison Offenses	19	17	89.5	2	10.5	0	0.0	0	0.0	0	0.0
Robbery	5	4	80.0	0	0.0	1	20.0	0	0.0	0	0.0
Sexual Abuse	3	3	100.0	0	0.0	0	0.0	0	0.0	0	0.0
Stalking/Harassing	5	5	100.0	0	0.0	0	0.0	0	0.0	0	0.0
Tax	1	0	0.0	0	0.0	1	100.0	0	0.0	0	0.0
Other	1	1	100.0	0	0.0	0	0.0	0	0.0	0	0.0

Of the 272 cases from the D.C. Circuit, no cases were excluded.

Alternatives include all cases in which offenders received conditions of confinement as described in USSG §5C1.1.

SOURCE: U.S. Sentencing Commission, 2020 Datafile, USSCFY20.

**Table 6**  
**INCARCERATION RATE OF U.S. CITIZEN OFFENDERS ELIGIBLE FOR NON-PRISON SENTENCES**  
**BY TYPE OF CRIME**  
**Fiscal Year 2020**

TYPE OF CRIME	TOTAL	National				D.C. Circuit			
		Prison Sentence		Non-Prison Sentence		Prison Sentence		Non-Prison Sentence	
		N	%	N	%	N	%	N	%
<b>TOTAL</b>	<b>3,826</b>	<b>1,805</b>	<b>47.2</b>	<b>2,021</b>	<b>52.8</b>	<b>13</b>	<b>54.2</b>	<b>11</b>	<b>45.8</b>
Administration of Justice	131	65	49.6	66	50.4	2	100.0	0	0.0
Antitrust	2	0	0.0	2	100.0	0	--	0	--
Arson	2	2	100.0	0	0.0	0	--	0	--
Assault	100	54	54.0	46	46.0	0	0.0	1	100.0
Bribery/Corruption	13	1	7.7	12	92.3	0	--	0	--
Burglary/Trespass	6	1	16.7	5	83.3	0	0.0	2	100.0
Child Pornography	0	0	--	0	--	0	--	0	--
Commercialized Vice	8	2	25.0	6	75.0	0	--	0	--
Drug Possession	233	92	39.5	141	60.5	0	--	0	--
Drug Trafficking	456	279	61.2	177	38.8	2	40.0	3	60.0
Environmental	58	8	13.8	50	86.2	0	--	0	--
Extortion/Racketeering	12	3	25.0	9	75.0	0	--	0	--
Firearms	137	60	43.8	77	56.2	1	50.0	1	50.0
Food and Drug	16	3	18.8	13	81.3	0	--	0	--
Forgery/Counter/Copyright	31	23	74.2	8	25.8	0	--	0	--
Fraud/Theft/Embezzlement	1,173	392	33.4	781	66.6	2	33.3	4	66.7
Immigration	828	509	61.5	319	38.5	0	--	0	--
Individual Rights	8	2	25.0	6	75.0	0	--	0	--
Kidnapping	0	0	--	0	--	0	--	0	--
Manslaughter	0	0	--	0	--	0	--	0	--
Money Laundering	43	23	53.5	20	46.5	0	--	0	--
Murder	0	0	--	0	--	0	--	0	--
National Defense	6	1	16.7	5	83.3	0	--	0	--
Obscenity/Other Sex Offenses	12	9	75.0	3	25.0	0	--	0	--
Prison Offenses	181	173	95.6	8	4.4	5	100.0	0	0.0
Robbery	0	0	--	0	--	0	--	0	--
Sexual Abuse	1	1	100.0	0	0.0	0	--	0	--
Stalking/Harassing	25	21	84.0	4	16.0	1	100.0	0	0.0
Tax	13	3	23.1	10	76.9	0	--	0	--
Other	331	78	23.6	253	76.4	0	--	0	--

Of the 64,565 National cases, a U.S. Citizen was the offender in 34,616 cases. Of these, 30,790 cases were excluded because the offender was ineligible for a non-prison sentence.

Of the 272 cases from the D.C. Circuit, a U.S. Citizen was the offender in 237 cases. Of these, 213 cases were excluded because the offender was ineligible for a non-prison sentence.

SOURCE: U.S. Sentencing Commission, 2020 Datafile, USSCFY20.

**Table 7**  
**SENTENCE LENGTH BY TYPE OF CRIME**  
**Fiscal Year 2020**

TYPE OF CRIME	National			D.C. Circuit		
	Mean Months	Median Months	N	Mean Months	Median Months	N
<b>TOTAL</b>	<b>40</b>	<b>14</b>	<b>64,564</b>	<b>37</b>	<b>22</b>	<b>272</b>
Administration of Justice	11	8	542	9	6	8
Antitrust	8	6	11	--	--	0
Arson	78	60	48	--	--	0
Assault	64	36	618	--	--	1
Bribery/Corruption	15	8	240	30	30	3
Burglary/Trespass	19	15	39	--	--	2
Child Pornography	102	84	1,023	88	66	10
Commercialized Vice	20	12	53	--	--	1
Drug Possession	3	0	438	--	--	1
Drug Trafficking	76	60	16,390	56	39	66
Environmental	3	0	137	--	--	1
Extortion/Racketeering	23	12	120	--	--	0
Firearms	48	37	7,539	34	27	92
Food and Drug	17	4	33	--	--	0
Forgery/Counter/Copyright	17	12	198	--	--	1
Fraud/Theft/Embezzlement	19	8	4,823	12	8	35
Immigration	8	5	26,561	0	0	3
Individual Rights	55	24	70	--	--	0
Kidnapping	195	168	66	--	--	1
Manslaughter	56	47	38	--	--	0
Money Laundering	58	34	880	58	47	4
Murder	255	228	294	--	--	1
National Defense	38	24	165	18	18	7
Obscenity/Other Sex Offenses	19	18	318	--	--	1
Prison Offenses	11	8	457	8	6	19
Robbery	105	87	1,316	59	46	5
Sexual Abuse	201	180	881	142	168	3
Stalking/Harassing	29	21	225	11	2	5
Tax	15	12	366	--	--	1
Other	2	0	675	--	--	1

Of the 64,565 National cases, one case was excluded due to missing or indeterminable sentencing information.

Of the 272 cases from the D.C. Circuit, no cases were excluded.

Sentences of 470 months or greater (including life) and probation were included in the sentence average computations as 470 months and zero months, respectively. The information in this table includes conditions of confinement as described in USSG §5C1.1.

SOURCE: U.S. Sentencing Commission, 2020 Datafile, USSCFY20.

**Table 8****SENTENCE IMPOSED RELATIVE TO THE GUIDELINE RANGE<sup>1</sup>****Fiscal Year 2020**

	<b>National</b>		<b>D.C. Circuit</b>	
	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>
<b>TOTAL CASES</b>	<b>64,233</b>	<b>100.0</b>	<b>270</b>	<b>100.0</b>
<b>SENTENCES UNDER THE GUIDELINES MANUAL</b>	<b>47,341</b>	<b>73.7</b>	<b>165</b>	<b>61.1</b>
Within Guideline Range	32,358	50.4	96	35.6
Upward Departure <sup>2</sup>	261	0.4	2	0.7
Downward Departure				
§5K1.1 Substantial Assistance	5,270	8.2	31	11.5
§5K3.1 Early Disposition Program	6,918	10.8	0	0.0
Other Government Motion <sup>3</sup>	1,149	1.8	11	4.1
Non-Government Departure <sup>4</sup>	1,385	2.2	25	9.3
<b>VARIANCES</b>	<b>16,892</b>	<b>26.3</b>	<b>105</b>	<b>38.9</b>
Upward Variance <sup>5</sup>	1,182	1.8	0	0.0
Downward Variance				
Government Motion <sup>6</sup>	3,774	5.9	31	11.5
Non-Government Variance <sup>7</sup>	11,936	18.6	74	27.4

<sup>1</sup> This table reflects the 64,565 cases reported to the Commission in fiscal year 2020, 272 of which were from the D.C. Circuit. Of these, 332 cases nationally and two cases from the D.C. Circuit were excluded because information was missing from the submitted documents that prevented the comparison of the sentence and the guideline range.

<sup>2</sup> Cases in which the sentence imposed was above the applicable guideline range and for which the court cited a reason on Part V of the Statement of Reasons form, other than §5K1.1 or §5K3.1.

<sup>3</sup> Cases in which the sentence imposed was below the applicable guideline range and for which the court cited a reason on Part V of the Statement of Reasons form, other than §5K1.1 or §5K3.1, and where the prosecution initiated, proposed, or stipulated to the sentence.

<sup>4</sup> Cases in which the sentence imposed was below the applicable guideline range and for which the court cited a reason on Part V of the Statement of Reasons form, other than §5K1.1 or §5K3.1, and where the prosecution did not initiate, propose, or stipulate to the sentence.

<sup>5</sup> Cases in which the sentence imposed was above the applicable guideline range and for which the court cited a reason on Part VI of the Statement of Reasons form.

<sup>6</sup> Cases in which the sentence imposed was below the applicable guideline range and for which the court cited a reason on Part VI of the Statement of Reasons form, and where the prosecution initiated, proposed, or stipulated to the sentence.

<sup>7</sup> Cases in which the sentence imposed was below the applicable guideline range and for which the court cited a reason on Part VI of the Statement of Reasons form, or where no reason was given, and where the prosecution did not initiate, propose, or stipulate to the sentence.

SOURCE: U.S. Sentencing Commission, 2020 Datafile, USSCFY20.

Table 9

**SENTENCE IMPOSED RELATIVE TO THE GUIDELINE RANGE  
IN EACH CIRCUIT AND DISTRICT<sup>1</sup>  
Fiscal Year 2020**

CIRCUIT District	TOTAL	WITHIN GUIDELINE RANGE		DEPARTURE								VARIANCE	
		N	%	UPWARD		§5K1.1		§5K3.1		DOWNWARD		N	%
				N	%	N	%	N	%	N	%		
<b>TOTAL</b>	<b>64,233</b>	<b>32,358</b>	<b>50.4</b>	<b>261</b>	<b>0.4</b>	<b>5,270</b>	<b>8.2</b>	<b>6,918</b>	<b>10.8</b>	<b>2,534</b>	<b>3.9</b>	<b>16,892</b>	<b>26.3</b>
<b>D.C. CIRCUIT</b>	<b>270</b>	<b>96</b>	<b>35.6</b>	<b>2</b>	<b>0.7</b>	<b>31</b>	<b>11.5</b>	<b>0</b>	<b>0.0</b>	<b>36</b>	<b>13.3</b>	<b>105</b>	<b>38.9</b>
District of Columbia	270	96	35.6	2	0.7	31	11.5	0	0.0	36	13.3	105	38.9
<b>FIRST CIRCUIT</b>	<b>1,725</b>	<b>825</b>	<b>47.8</b>	<b>12</b>	<b>0.7</b>	<b>129</b>	<b>7.5</b>	<b>2</b>	<b>0.1</b>	<b>82</b>	<b>4.8</b>	<b>675</b>	<b>39.1</b>
Maine	117	50	42.7	0	0.0	23	19.7	0	0.0	5	4.3	39	33.3
Massachusetts	386	145	37.6	6	1.6	35	9.1	2	0.5	23	6.0	175	45.3
New Hampshire	200	61	30.5	0	0.0	35	17.5	0	0.0	8	4.0	96	48.0
Puerto Rico	922	547	59.3	4	0.4	28	3.0	0	0.0	46	5.0	297	32.2
Rhode Island	100	22	22.0	2	2.0	8	8.0	0	0.0	0	0.0	68	68.0
<b>SECOND CIRCUIT</b>	<b>2,439</b>	<b>727</b>	<b>29.8</b>	<b>9</b>	<b>0.4</b>	<b>431</b>	<b>17.7</b>	<b>7</b>	<b>0.3</b>	<b>94</b>	<b>3.9</b>	<b>1,171</b>	<b>48.0</b>
Connecticut	353	135	38.2	2	0.6	48	13.6	0	0.0	35	9.9	133	37.7
New York													
Eastern	360	93	25.8	2	0.6	73	20.3	1	0.3	32	8.9	159	44.2
Northern	297	153	51.5	2	0.7	51	17.2	0	0.0	3	1.0	88	29.6
Southern	924	168	18.2	0	0.0	163	17.6	6	0.6	21	2.3	566	61.3
Western	350	152	43.4	2	0.6	54	15.4	0	0.0	1	0.3	141	40.3
Vermont	155	26	16.8	1	0.6	42	27.1	0	0.0	2	1.3	84	54.2
<b>THIRD CIRCUIT</b>	<b>1,927</b>	<b>815</b>	<b>42.3</b>	<b>8</b>	<b>0.4</b>	<b>349</b>	<b>18.1</b>	<b>9</b>	<b>0.5</b>	<b>46</b>	<b>2.4</b>	<b>700</b>	<b>36.3</b>
Delaware	89	39	43.8	2	2.2	20	22.5	5	5.6	3	3.4	20	22.5
New Jersey	592	259	43.8	1	0.2	97	16.4	0	0.0	7	1.2	228	38.5
Pennsylvania													
Eastern	492	169	34.3	1	0.2	114	23.2	2	0.4	15	3.0	191	38.8
Middle	360	167	46.4	1	0.3	77	21.4	2	0.6	11	3.1	102	28.3
Western	357	151	42.3	3	0.8	39	10.9	0	0.0	8	2.2	156	43.7
Virgin Islands	37	30	81.1	0	0.0	2	5.4	0	0.0	2	5.4	3	8.1
<b>FOURTH CIRCUIT</b>	<b>4,200</b>	<b>2,182</b>	<b>52.0</b>	<b>20</b>	<b>0.5</b>	<b>544</b>	<b>13.0</b>	<b>5</b>	<b>0.1</b>	<b>126</b>	<b>3.0</b>	<b>1,323</b>	<b>31.5</b>
Maryland	456	153	33.6	4	0.9	66	14.5	0	0.0	45	9.9	188	41.2
North Carolina													
Eastern	665	365	54.9	3	0.5	155	23.3	0	0.0	12	1.8	130	19.5
Middle	404	225	55.7	3	0.7	34	8.4	0	0.0	9	2.2	133	32.9
Western	512	275	53.7	1	0.2	96	18.8	0	0.0	3	0.6	137	26.8
South Carolina	575	277	48.2	1	0.2	95	16.5	0	0.0	11	1.9	191	33.2
Virginia													
Eastern	805	486	60.4	6	0.7	33	4.1	0	0.0	36	4.5	244	30.3
Western	287	107	37.3	2	0.7	39	13.6	3	1.0	7	2.4	129	44.9
West Virginia													
Northern	235	138	58.7	0	0.0	18	7.7	2	0.9	1	0.4	76	32.3
Southern	261	156	59.8	0	0.0	8	3.1	0	0.0	2	0.8	95	36.4

CIRCUIT District	TOTAL	WITHIN GUIDELINE RANGE		DEPARTURE										VARIANCE	
		N	%	UPWARD		\$5K1.1		\$5K3.1		DOWNWARD		N	%	N	%
				N	%	N	%	N	%	N	%				
<b>FIFTH CIRCUIT</b>	<b>20,196</b>	<b>13,910</b>	<b>68.9</b>	<b>59</b>	<b>0.3</b>	<b>713</b>	<b>3.5</b>	<b>1,356</b>	<b>6.7</b>	<b>857</b>	<b>4.2</b>	<b>3,301</b>	<b>16.3</b>		
Louisiana															
Eastern	177	106	59.9	0	0.0	28	15.8	0	0.0	4	2.3	39	22.0		
Middle	120	71	59.2	0	0.0	20	16.7	0	0.0	1	0.8	28	23.3		
Western	284	201	70.8	5	1.8	27	9.5	0	0.0	8	2.8	43	15.1		
Mississippi															
Northern	130	65	50.0	0	0.0	26	20.0	0	0.0	1	0.8	38	29.2		
Southern	386	234	60.6	0	0.0	25	6.5	31	8.0	3	0.8	93	24.1		
Texas															
Eastern	698	494	70.8	3	0.4	20	2.9	1	0.1	6	0.9	174	24.9		
Northern	1,377	888	64.5	8	0.6	152	11.0	0	0.0	29	2.1	300	21.8		
Southern	8,535	5,170	60.6	38	0.4	257	3.0	1,104	12.9	595	7.0	1,371	16.1		
Western	8,489	6,681	78.7	5	0.1	158	1.9	220	2.6	210	2.5	1,215	14.3		
<b>SIXTH CIRCUIT</b>	<b>4,134</b>	<b>1,831</b>	<b>44.3</b>	<b>20</b>	<b>0.5</b>	<b>739</b>	<b>17.9</b>	<b>8</b>	<b>0.2</b>	<b>211</b>	<b>5.1</b>	<b>1,325</b>	<b>32.1</b>		
Kentucky															
Eastern	431	249	57.8	3	0.7	62	14.4	0	0.0	5	1.2	112	26.0		
Western	347	129	37.2	1	0.3	90	25.9	4	1.2	21	6.1	102	29.4		
Michigan															
Eastern	528	231	43.8	2	0.4	57	10.8	0	0.0	9	1.7	229	43.4		
Western	320	175	54.7	8	2.5	52	16.3	0	0.0	5	1.6	80	25.0		
Ohio															
Northern	787	374	47.5	1	0.1	159	20.2	0	0.0	26	3.3	227	28.8		
Southern	548	168	30.7	4	0.7	83	15.1	4	0.7	106	19.3	183	33.4		
Tennessee															
Eastern	604	273	45.2	0	0.0	168	27.8	0	0.0	16	2.6	147	24.3		
Middle	230	63	27.4	1	0.4	27	11.7	0	0.0	19	8.3	120	52.2		
Western	339	169	49.9	0	0.0	41	12.1	0	0.0	4	1.2	125	36.9		
<b>SEVENTH CIRCUIT</b>	<b>2,268</b>	<b>883</b>	<b>38.9</b>	<b>3</b>	<b>0.1</b>	<b>246</b>	<b>10.8</b>	<b>0</b>	<b>0.0</b>	<b>98</b>	<b>4.3</b>	<b>1,038</b>	<b>45.8</b>		
Illinois															
Central	226	98	43.4	0	0.0	31	13.7	0	0.0	1	0.4	96	42.5		
Northern	540	171	31.7	0	0.0	31	5.7	0	0.0	37	6.9	301	55.7		
Southern	234	118	50.4	0	0.0	43	18.4	0	0.0	1	0.4	72	30.8		
Indiana															
Northern	315	138	43.8	0	0.0	41	13.0	0	0.0	15	4.8	121	38.4		
Southern	537	247	46.0	0	0.0	73	13.6	0	0.0	4	0.7	213	39.7		
Wisconsin															
Eastern	265	56	21.1	0	0.0	19	7.2	0	0.0	2	0.8	188	70.9		
Western	151	55	36.4	3	2.0	8	5.3	0	0.0	38	25.2	47	31.1		
<b>EIGHTH CIRCUIT</b>	<b>4,691</b>	<b>2,073</b>	<b>44.2</b>	<b>31</b>	<b>0.7</b>	<b>469</b>	<b>10.0</b>	<b>47</b>	<b>1.0</b>	<b>103</b>	<b>2.2</b>	<b>1,968</b>	<b>42.0</b>		
Arkansas															
Eastern	474	271	57.2	0	0.0	12	2.5	0	0.0	5	1.1	186	39.2		
Western	247	116	47.0	0	0.0	33	13.4	0	0.0	0	0.0	98	39.7		
Iowa															
Northern	365	179	49.0	13	3.6	54	14.8	0	0.0	6	1.6	113	31.0		
Southern	421	156	37.1	0	0.0	59	14.0	0	0.0	5	1.2	201	47.7		
Minnesota	334	93	27.8	2	0.6	54	16.2	8	2.4	15	4.5	162	48.5		
Missouri															
Eastern	925	352	38.1	1	0.1	57	6.2	0	0.0	12	1.3	503	54.4		
Western	695	287	41.3	4	0.6	90	12.9	0	0.0	20	2.9	294	42.3		
Nebraska	482	233	48.3	0	0.0	12	2.5	35	7.3	3	0.6	199	41.3		
North Dakota	252	88	34.9	4	1.6	89	35.3	3	1.2	4	1.6	64	25.4		
South Dakota	496	298	60.1	7	1.4	9	1.8	1	0.2	33	6.7	148	29.8		



CIRCUIT District	TOTAL	WITHIN GUIDELINE RANGE		DEPARTURE									
				UPWARD		§5K1.1		§5K3.1		DOWNWARD		VARIANCE	
		N	%	N	%	N	%	N	%	N	%	N	%
<b>NINTH CIRCUIT</b>	<b>11,949</b>	<b>3,361</b>	<b>28.1</b>	<b>50</b>	<b>0.4</b>	<b>793</b>	<b>6.6</b>	<b>4,636</b>	<b>38.8</b>	<b>490</b>	<b>4.1</b>	<b>2,619</b>	<b>21.9</b>
Alaska	108	28	25.9	0	0.0	9	8.3	0	0.0	1	0.9	70	64.8
Arizona	4,511	1,629	36.1	17	0.4	74	1.6	2,389	53.0	48	1.1	354	7.8
California													
Central	909	265	29.2	4	0.4	128	14.1	37	4.1	81	8.9	394	43.3
Eastern	398	156	39.2	0	0.0	64	16.1	10	2.5	6	1.5	162	40.7
Northern	552	141	25.5	0	0.0	41	7.4	4	0.7	14	2.5	352	63.8
Southern	3,495	459	13.1	29	0.8	181	5.2	2,131	61.0	296	8.5	399	11.4
Guam	42	24	57.1	0	0.0	8	19.0	0	0.0	0	0.0	10	23.8
Hawaii	124	58	46.8	0	0.0	34	27.4	0	0.0	0	0.0	32	25.8
Idaho	321	146	45.5	0	0.0	57	17.8	18	5.6	6	1.9	94	29.3
Montana	323	115	35.6	0	0.0	85	26.3	1	0.3	4	1.2	118	36.5
Nevada	292	74	25.3	0	0.0	16	5.5	12	4.1	21	7.2	169	57.9
Northern Mariana Islands	10	7	70.0	0	0.0	1	10.0	0	0.0	0	0.0	2	20.0
Oregon	362	87	24.0	0	0.0	46	12.7	0	0.0	8	2.2	221	61.0
Washington													
Eastern	237	87	36.7	0	0.0	36	15.2	15	6.3	4	1.7	95	40.1
Western	265	85	32.1	0	0.0	13	4.9	19	7.2	1	0.4	147	55.5
<b>TENTH CIRCUIT</b>	<b>5,544</b>	<b>3,062</b>	<b>55.2</b>	<b>29</b>	<b>0.5</b>	<b>281</b>	<b>5.1</b>	<b>819</b>	<b>14.8</b>	<b>323</b>	<b>5.8</b>	<b>1,030</b>	<b>18.6</b>
Colorado	393	159	40.5	0	0.0	60	15.3	41	10.4	7	1.8	126	32.1
Kansas	307	127	41.4	0	0.0	54	17.6	8	2.6	12	3.9	106	34.5
New Mexico	3,189	2,114	66.3	5	0.2	39	1.2	630	19.8	133	4.2	268	8.4
Oklahoma													
Eastern	105	66	62.9	0	0.0	10	9.5	0	0.0	0	0.0	29	27.6
Northern	239	96	40.2	15	6.3	32	13.4	0	0.0	40	16.7	56	23.4
Western	471	234	49.7	0	0.0	25	5.3	3	0.6	11	2.3	198	42.0
Utah	681	200	29.4	7	1.0	48	7.0	125	18.4	116	17.0	185	27.2
Wyoming	159	66	41.5	2	1.3	13	8.2	12	7.5	4	2.5	62	39.0
<b>ELEVENTH CIRCUIT</b>	<b>4,890</b>	<b>2,593</b>	<b>53.0</b>	<b>18</b>	<b>0.4</b>	<b>545</b>	<b>11.1</b>	<b>29</b>	<b>0.6</b>	<b>68</b>	<b>1.4</b>	<b>1,637</b>	<b>33.5</b>
Alabama													
Middle	140	72	51.4	0	0.0	23	16.4	0	0.0	1	0.7	44	31.4
Northern	448	234	52.2	1	0.2	70	15.6	0	0.0	8	1.8	135	30.1
Southern	301	166	55.1	5	1.7	50	16.6	1	0.3	7	2.3	72	23.9
Florida													
Middle	1,220	606	49.7	6	0.5	163	13.4	17	1.4	12	1.0	416	34.1
Northern	273	153	56.0	1	0.4	36	13.2	7	2.6	4	1.5	72	26.4
Southern	1,271	649	51.1	3	0.2	72	5.7	3	0.2	19	1.5	525	41.3
Georgia													
Middle	347	246	70.9	1	0.3	30	8.6	0	0.0	1	0.3	69	19.9
Northern	482	183	38.0	0	0.0	31	6.4	0	0.0	12	2.5	256	53.1
Southern	408	284	69.6	1	0.2	70	17.2	1	0.2	4	1.0	48	11.8

Of the 64,565 National cases, 332 were excluded because information was missing from the submitted documents that prevented the comparison of the sentence and the guideline range.

SOURCE: U.S. Sentencing Commission, 2020 Datafile, USSCFY20.

Table 10

**SENTENCE IMPOSED RELATIVE TO THE GUIDELINE RANGE  
BY TYPE OF CRIME  
Fiscal Year 2020**

**National**

TYPE OF CRIME	TOTAL	WITHIN GUIDELINE RANGE		DEPARTURE								VARIANCE	
				UPWARD		\$5K1.1		\$5K3.1		DOWNWARD			
		N	%	N	%	N	%	N	%	N	%	N	%
<b>TOTAL</b>	<b>64,233</b>	<b>32,358</b>	<b>50.4</b>	<b>261</b>	<b>0.4</b>	<b>5,270</b>	<b>8.2</b>	<b>6,918</b>	<b>10.8</b>	<b>2,534</b>	<b>3.9</b>	<b>16,892</b>	<b>26.3</b>
Child Pornography	1,022	313	30.6	11	1.1	22	2.2	0	0.0	55	5.4	621	60.8
Drug Trafficking	16,372	5,298	32.4	57	0.3	3,297	20.1	1,176	7.2	734	4.5	5,810	35.5
Firearms	7,533	3,899	51.8	54	0.7	407	5.4	4	0.1	304	4.0	2,865	38.0
Fraud/Theft/Embezzlement	4,767	2,258	47.4	20	0.4	512	10.7	33	0.7	156	3.3	1,788	37.5
Immigration	26,479	16,832	63.6	49	0.2	173	0.7	5,688	21.5	862	3.3	2,875	10.9
Money Laundering	878	203	23.1	14	1.6	268	30.5	7	0.8	48	5.5	338	38.5
Robbery	1,315	554	42.1	9	0.7	157	11.9	0	0.0	71	5.4	524	39.8
Sexual Abuse	881	373	42.3	4	0.5	56	6.4	0	0.0	49	5.6	399	45.3
Other Miscellaneous Offenses	4,986	2,628	52.7	43	0.9	378	7.6	10	0.2	255	5.1	1,672	33.5

**D.C. Circuit**

TYPE OF CRIME	TOTAL	WITHIN GUIDELINE RANGE		DEPARTURE								VARIANCE	
				UPWARD		\$5K1.1		\$5K3.1		DOWNWARD			
		N	%	N	%	N	%	N	%	N	%	N	%
<b>TOTAL</b>	<b>270</b>	<b>96</b>	<b>35.6</b>	<b>2</b>	<b>0.7</b>	<b>31</b>	<b>11.5</b>	<b>0</b>	<b>0.0</b>	<b>36</b>	<b>13.3</b>	<b>105</b>	<b>38.9</b>
Child Pornography	10	3	30.0	0	0.0	1	10.0	0	0.0	1	10.0	5	50.0
Drug Trafficking	66	18	27.3	0	0.0	13	19.7	0	0.0	9	13.6	26	39.4
Firearms	92	41	44.6	1	1.1	6	6.5	0	0.0	10	10.9	34	37.0
Fraud/Theft/Embezzlement	35	10	28.6	0	0.0	9	25.7	0	0.0	4	11.4	12	34.3
Immigration	3	2	66.7	0	0.0	0	0.0	0	0.0	1	33.3	0	0.0
Money Laundering	4	2	50.0	0	0.0	0	0.0	0	0.0	1	25.0	1	25.0
Robbery	5	1	20.0	0	0.0	0	0.0	0	0.0	1	20.0	3	60.0
Sexual Abuse	3	2	66.7	0	0.0	0	0.0	0	0.0	0	0.0	1	33.3
Other Miscellaneous Offenses	52	17	32.7	1	1.9	2	3.8	0	0.0	9	17.3	23	44.2

Of the 64,565 National cases, 332 were excluded because information was missing from the submitted documents that prevented the comparison of the sentence and the guideline range.

Of the 272 cases from the D.C. Circuit, two cases were excluded because information was missing from the from the submitted documents that prevented the comparison of the sentence and the guideline range.

SOURCE: U.S. Sentencing Commission, 2020 Datafile, USSCFY20.

Dear Honorable Judge Walton:

It is with a humble heart that I write to express sincere remorse for my actions.

It was wrong of me to mismanage the AmeriCorps grant out of spite towards my former boss, Roy Amemiya, Jr.'s for his executive decisions to 1) abruptly terminate my former and to 2) promote my former colleague Christopher-Tori Max Lam to the chief operating officer position, ahead of me. I am terribly sorry for having allowed my being passed up for promotion to chief operation officer at Olelo Community Media to negatively impact my attitude and behavior towards my duties and responsibilities. There is no excuse for what I did. I was ashamed and angry that I had been passed over.

My immaturity and lack of accountability resulted in me disregarding my position and my responsibilities to the organization, our staff, board, volunteers, clients, and community. I am so sorry. I sincerely apologize for all inconvenience my actions have had on CNCS, HCNCS, AmeriCorps members, Olelo Community Media, Na Leo O Hawaii, United States Government, City and County of Honolulu, and to my family.

When my employment at Olelo Community Media was terminated in late May of 2019, my heart told me "I was being called to account for mismanagement of the CNCS grant. I was immediately disappointed in myself and came to the realization that my life needed to be reset." Luke 16: The parable of the dishonest steward.

Given such, after separating from Olelo Community Media, I did my best to avoid pitfalls and missteps as I became gainfully employed at Aloha United Way and then the City and County of Honolulu. While at Aloha United Way, I implemented systems and tools that positively transformed how employees openly engaged and communicated with management. As my role evolved from Director to Vice President, I was more involved in day-to-day operations, to include working closely with our community impact, who oversaw federal grants management, and finance department. Additionally, in response to the housing crisis created by the outset of the COVID-19 pandemic, I was able to leverage my process management and application know-how and skill set to properly design and rollout the Hawaii State Department of Hawaiian Homeland's Rental Assistance Program ("DRAP") to Homestead Trust beneficiaries.

Although I would have very much liked to continue my service to the City, as stated previously, my past was called to account. I was publicly shamed. It has been a difficult time plagued with public ridicule, loss of status, loss of face and rightfully loss of employment and income. I acknowledge that wrong is wrong. I must do what is required of me to remedy such wrongdoings in accordance with the law and your judgement. From imprisonment to home confinement, community service and work to earn the income necessary to pay restitution, I will do what I must do to right my wrongs.

It pains me to know that I will be spending time away from my family, namely my wife and children—daughters, KD Alayna-Lynn and KC Layana-Mari; son, JD Lucas-Caio. I trust, however, that my daughters, who will be entering the 11th grade, and son, who will be entering 7th grade this fall, will continue to thrive academically and socially. I also pray that they will find it in their hearts to fully understand my situation and to forgive me.

Your Honor, while in custody, it is my hope that I will successfully complete any recommended programs from the Curt, U.S. Probation or the Bureau of Prisons.

I pray for fruitful reconciliation with family, friends, community leaders, and victims. I am open to participating in ho'oponopono—Hawaiian version of reconciliation and forgiveness—sessions.

Once again, I offer my sincerest apologies to all whom were directly and indirectly impacted by my inappropriate behavior. I accept full responsibility and accountability for my wrongdoing. And I humbly await your judgement.

Respectfully yours,

Hanalei Y. Aipoalani

**Virginia M. Fuata**

85-1400 Kapaekahi Street  
Waianae, Hawaii 96792  
(808)497-5703  
[gingerfuata@aol.com](mailto:gingerfuata@aol.com)

29th of April 2021

**The Honorable Reggie B. Walton**

Senior District Court Judge  
District of Washington, D.C.

Re: Hanalei Aipoalani

To: The Honorable Judge Reggie B. Walton,

I have known Hanalei Aipoalani as a nephew and extended family member, who I watched grow into a responsible, loving, kind, and giving adult for over 30 years, and a loving husband and father. I was knocked to my knees to hear about his recent case, as he has been someone who would give the shirt off his back to help someone else. It is for this reason I am compelled to write this letter of reference for Hanalei Aipoalani regarding this matter. I understand the seriousness of this matter however, it is my hope the court will show some leniency.

Hanalei Aipoalani has always been an upright person in the community. Being his aunt and extended family member I have observed and worked side by side with him personally at many community events, youth conferences and video visits for incarcerated families. I have witnessed his constant role as a servant for the greater good of our community, family, friends and youth. Many times making an impact on those individuals he serves. I have personally seen him help many individuals find jobs, assist with writing their resumes, council, and advise, helping them to sustain and live a better life.

As a individual he is a upstanding member of his neighborhood. While it is unfortunate that he has made some bad decisions, thus resulting in this case. It comes at no surprise that he is ready to accept responsibility for his actions. Hanalei has expressed a deep sense of remorse in making such a serious mistake and I believe in his ability to pay his debt to society.

It's is my sincere hope the court takes this letter into consideration at the time of sentencing. Despite the current case, I believe Hanalei Aipoalani is a honorable individual, a valuable father, friend, family member, community member and a good human being.

Sincerely,

Virginia M. Fuata

Eveni-Elijah Aipoalani-Tuaoli-To'oto'o.  
87-187 Kahau St.  
Waianae Hi, 96792  
(808)222-8371

To the honorable Reggie B. Walton, Senior District Court Judge, District of Washington,  
D.C.

First and foremost I would like to thank you for taking the time out of your busy schedule to read this letter, it really means a lot. I am writing in support of my uncle Hanalei Aipoalani. I understand that Hanalei is pleading guilty to both embezzlement and bribery. I vehemently write this letter in concerns to that very reason.

My uncle, Hanalei Aipoalani is well-known in our community. The reasoning for that is because of the amount of aloha (love) that he shows to others. He is a very hardworking man that commits most of his time into helping others. I would know because I'm one out of the many people that he's helped. When I was in need of finding scholarships for college, he recommended me to apply for the ones that he thought I best qualified for. Our family does a lot of volunteering for the community; I basically grew up watching my uncle help others. He, along with the rest of our family would volunteer for community events through a non-profit organization called the Valley of Rainbows. He's done a lot more for the community and others that I'm sure everyone else has written about in their letters.

Being that he is a public figure in our little community, you could only imagine how shocked and in disbelief we all were to hear that he'd done something like this. I don't know all the details that occurred in this incident, but what I do know is that I never expected something

like this to happen. At the end of the day it boils down to the choices that you make. No one is perfect, we can't always make the right decision. It's clear that Hanalei had a momentary lapse of judgement which led him to make the wrong choice. A choice that was out of character and that he severely regrets.

Due to his busy work schedule and the age gap between him and I, our conversations with one another were limited. Most of our conversations were about family matters, how I was doing in school, and advice on what I can do to better my future. Growing up, I referred to Hanalei as Uncle Baba. As long as I can remember, Uncle Baba's main concern was his wife and children. He catered to and loved them more than you could imagine. When he wasn't helping others, he was working towards providing for his family. He has 2 daughters that are currently in high school and a son who will soon begin his first year in intermediate. Due to these circumstances I ask that you humbly consider on imposing a short period of confinement at a camp in California or Oregon. Or if it isn't too much to ask, if he could be under long-term house arrest back here in Hawai'i so he could be with his family along with work and church privileges. This would be the ideal sentencing due to the fact that his daughters will be graduating in 2 years.

Once again, mahalo (thank you) for your time. I hope you take my letter into consideration as you are making your final decision.

Yours truly,

Eveni-Elijah Aipoalani-Tuaoli-To'oto'o.

Georgette Nohea Stevens  
87-216 Helelua St. #1  
Waianae, HI 96792  
Georgette.stevens@gmail.com  
808-354-9239

June 22, 2021

Re: Hanalei Aipoalani

Aloha to: the Honorable Judge Reggie B. Walton, Senior District Court Judge

Hanalei is my first cousin Merrie Aipoalani's only son, therefore, I have known him his entire life. It is with great sadness that I am writing this letter of consideration to grant some leniency in his sentencing. I am sad because I never expected this from Hanalei and still cannot believe what has been done. He has always been kind, considerate, helpful towards others, a wonderful father, husband, son, and nephew. This is so out of his character.

I am employed with 'Ōlelo Community Media and have been with them since December, 2018. While there, Hanalei not only performed his duties in Human Resources but was also in charge of our annual Youth Xchange video competition where thousands of keiki from around Hawai'i participates. I was not aware of the AmeriCorps program, apparently it was already ending at that time.

As a Community Relations Manager for 'Ōlelo, I work with many people that provide support to our residents. I have always been involved within the community and have at times worked with Hanalei in various community programs. He was always very helpful, insightful and those that worked with him appreciated his help.

Please consider my plea for leniency at the time of sentencing. Hanalei has his twin daughters entering their junior year in high school and his youngest son entering middle school. This is their most pivotal years in school and would be ideal if the sentence would be no longer than two years. Ideally, if confinement could be closer to Hawai'i such as in California or Oregon, I would greatly appreciate this. I am not familiar with the federal system, but if there is such a thing as house arrest in Hawai'i, this would be THE most optimal way to be involved with his family's lives.

My contact information is above if you need more information.

Sincerely,

  
Georgette Nohea Stevens



Elvira Kaahui  
127 Mill Creek Way  
Ruthefordton, NC, 28139  
[elviraakaahui@gmail.com](mailto:elviraakaahui@gmail.com)  
803-307-8365

April 26, 2021

RE: Mr. Hanalei Aipoalani Bribery and Embezzlement Case

The Honorable Judge Reggie Walton  
Senior Judge  
United States District Court for the District of Columbia

It is with a heavy heart that I am writing you today and asking for mercy and forgiveness for Hanalei Aipoalani. Hanalei befriended my husband 5 years ago during one of the darkest periods of our lives when all hope seemed lost. At the time my husband was extremely depressed, drinking himself to sleep every day, and suicidal. All of our friends and family had given up on him at this point, and I was ready to leave him myself. But Hanalei saw hope, and convinced my husband to move back to Hawaii and live with a purpose. He gave my husband a job serving the community and teaching troubled youths. He transformed my husband from a broken man into a kind and loving father and husband.

He did this by example, not words. I have never met a husband or father so dedicated to his family before. He gave every ounce of his soul to his family and was truly an inspiration that we constantly strive to emulate. His love was evident in his actions, rising early every morning to get the kids ready, taking them to school, helping them with homework and being totally immersed in their lives. He served as an inspiration to his children and his strong work ethic has absolutely transferred into their personalities. I just don't know how the children will manage without his presence and the thought alone brings me to tears.

Hana's commitment extended far beyond his own family, as he was also heavily involved in the community, serving on the neighborhood board, fighting to get free school meals for the poor students at Nanakuli Elementary School, volunteering his time and effort at the high school performing arts club, raising money for the afterschool programs such as the Boys and Girls club, organizing the annual statewide Student Video Contest, various charity run-walks, and developing programs for underprivileged Native Hawaiian families and children. He has been an exemplary citizen for his entire life and has helped so many people throughout the years that it is difficult to understate how much of an impact Hanalei has had on the community.

I pray that you will show kindness, love, compassion, and mercy on Hanalei Aipoalani and allow him to continue serving both his family and the community as losing him would be utterly devastating for everyone.

Sincerely,

Elvira Kaahui

 04/29/2021

Bronson Kaahui  
127 Mill Creek Way  
Rutherfordton, NC, 28139  
[bronsonkaahui@gmail.com](mailto:bronsonkaahui@gmail.com)  
803-307-9042

April 26, 2021

RE: Mr. Hanalei Aipoalani Bribery and Embezzlement Case

The Honorable Judge Reggie Walton  
Senior Judge  
United States District Court for the District of Columbia

I am writing on behalf of Hanalei Aipoalani. Hana and I met 5 years ago at a summit promoting Native Hawaiian rights and solidarity. At the time I was living in Vietnam and going through a mental health crisis, jobless, and on the verge of suicide. My marriage was falling apart, I was being abusive toward my children, and spent every day drinking myself to sleep hoping for an early death. I was diagnosed by the VA with PTSD due to my service in Afghanistan and shortly before we met I was declared by the VA to be permanently and totally disabled, and unemployable.

Unlike every other person prior to this, Hanalei was somehow able to look through my deep brokenness and see much more than I or anyone else was able to see. Whereas everyone else just wrote me off as beyond redemption, Hanalei took me under his wing and convinced me to live and face the struggle. He gave me a job and a purpose in life; helping and empowering the community through service to others. He taught me that life IS suffering, and through the suffering we find meaning and purpose.

Hanalei was a dedicated boss, generally the first person in the office and often the last person to leave. He taught me the value of a strong work ethic, showing up on time, going in to work every day, and getting along with others. Speaking of others, I'm not the only person whose life was changed for the better by Hanalei, as my co-workers would also undeniably vouch for his character. Hana was a workaholic who did more heavy lifting than all of us combined. We were always in awe of how committed he was to our mission and purpose as an organization.

As a friend, Hana was always there for me through my trials and tribulations, never judging me for my moral failures, but seeing me as a work in progress. He showed me an unconditional love which I never experienced in a friend before, taking my pain on as his own, without expectation of reward or reciprocation. Hanalei is truly an amazing friend and I have not, nor will I likely ever, have another like him.

It is not an understatement to say that I probably would not be alive today if it were not for Hana's kindness, compassion, and deep love for others which brought me out of my darkness and back into the world. My wife and children are eternally grateful for having met him, and we pray that you will please show him the same kindness and compassion and mercy that he showed me and others like me, so that he may continue being an inspiration for those who have stumbled and lost their way.

Sincerely,

 29 APR 2021

Bronson Kaahui

## Nick V. Tran

925.698.7445

3317 Bluejay Drive Antioch, California 94509

Nicktranv@gmail.com

The Honorable Reggie B. Walton  
Senior District Court Judge  
District of Washington, D.C.

To: The Honorable Reggie B. Walton,

It is a genuine pleasure and honor for me to provide a character of reference for Mr. Hanalei Aipoalani, whom I have known for a few years as a Community Leader, Patriarch, Mentor, Humanitarian, Friend and Brother in law.

I have had the pleasure to know Hanalei for five years. Hanalei is a man of good moral character. He is an upstanding member in the community, kind and generous. He is a man who believes in bettering his community for future generations to come. Hanalei is a true role model. Hanalei is the first to lend a helping hand to friends, family and just about anyone. He has helped numerous people find jobs and write their resumes. I can say with total confidence that few men have contributed to society in a way that Hanalei Aipoalani has. I realize this may seem hard to believe, given the circumstances, but it's true nonetheless.

Hanalei is a loving husband and father of three children, who depend on him spiritually, emotionally and financially. He always makes time for his family even when he has a full schedule. He is a genuine and good person at the core. Hanalei's devotion to his children is incomparable.

Hanalei has made a mistake, as most of us do. This is completely out of character for Hanalei. He is incredibly remorseful in making such a serious mistake. It comes as no surprise that he is ready to accept responsibility for his actions. I believe life is full of second chances. When they come we must be appreciative. Sometimes, we get another chance to do something right the second time, that we got wrong the first time. I believe as we move forward, He will emerge as a better person, but to do that, he needs you to give him an opportunity to get a second chance. I recognize that Hanalei broke the law, I just hope that you will recognize the power you wield with regard to not only his future, but his wife and three children's future, and make a fair decision.

Thank you for your time,

Nick V. Tran

The Honorable Reggie B. Walton  
Senior District Court Judge, District of Washington, D.C.

Your Honour,

First and foremost, thank you for taking the time out of your busy schedule to read my letter. I'm sure you get many of these, so I will keep this as brief as possible. Hanalei Aipoalani is my older brother. I have looked up to him my entire life. Growing up, I've watched my brother lead many groups, from community service committees, student government (Elementary through High School), Sports, colleagues, friends and family. Hanalei is a motivator, well written, and has exceptional verbal communication skills. He is organized and punctual. Hanalei has an exceptional rapport with people. He has helped many families in our community in big and small ways, such as finding jobs, helping with job applications, and/or helping with their resumes. Hanalei is a reliable humanitarian and a valued community leader.

I can confirm that Hanalei is a man of great integrity. He is extremely dedicated to his work and family. Hanalei is responsible; at the age of 22, He became my legal guardian. As such, he was strict, honest, thoughtful, supportive and fair. Anyone can attest that caring for a 15 year old at the age of 22 is no walk in the park, but with strict rules, proper guidance and a lot of understanding, He did it! Hanalei taught me to be Punctual, Motivated, Self-Reliant, Flexible and Independent.

As a father and patriarch, Hanalei has always been an integral part of his children's lives by providing guidance and support, as he once did for me. He is a positive role model, instills the importance of Family, Dependability, Responsibility and Motivation in his children. His three children rely on him for guidance through their daily walk of life. They would be completely lost without him.

When my brother, Hanalei, shared the news with our family that he pleaded guilty to embezzlement and bribery, I was shocked! because this was unexpected and it is completely out of character for him. I know he isn't perfect, but who doesn't make mistakes once or twice in their lifetime?, when one compares his strengths and contributions to our community and society, The positives outweigh the negatives.

I understand the seriousness of this matter however, I urge your leniency in the sentencing of Hanalei Aipoalani, and hope the court will see that Hanalei is an asset to society despite the transgressions that led to this point. Hanalei has close ties to the community, and our family. In light of the pandemic, my twin nieces entering their Junior year of high school and my nephew entering middle school I strongly believe that a long term house arrest with work and church privileges and probations is most appropriate for this situation. It is my sincere hope the court takes this letter into consideration at the time of sentencing. Despite the current case, I still believe Hanalei to be an honorable individual, a valuable member of the community and my family.

Best Regards,

Kalei Aipoalani  
333 Pebble Beach Drive  
Brentwood CA 94513

510.999.2826  
k.aipoalani@hotmail.com

Gelly Susa  
91-201 Halana Place  
Kapolei, HI 96707  
Email: [gelly.susa@gmail.com](mailto:gelly.susa@gmail.com)  
Phone: (808) 277-3203

April 30, 2021

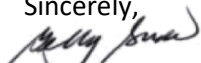
RE: Hanalei Aipoalani

To: The Honorable Reggie B. Walton  
Senior District Court Judge  
District of Washington, DC

I have known Hanalei Aipoalani as an amazing brother-in-law for over 20 years. He is well-respected by my family and were surprised to hear of his Embezzlement and Bribery cases. Hanalei Aipoalani is a person of good character, a humble man who never refused to render his assistance to my family. Hanalei Aipoalani served as the master of ceremonies for my son's graduation party without asking anything in return. When I am tasked to make formal invitations for family parties, I don't hesitate because Hanalei has always been there assisting me with every detail. At family gatherings, he is constantly leading us in prayer before our meal. Hanalei Aipoalani is easy to talk to, very respectful, always offering to help, responsible and sincerely loves his own family as well as our entire family.

It is my sincere hope that the court takes this letter into consideration at the time of his sentencing. In light of the pandemic, his daughters entering their junior year next school year and his son making the transition to middle school, please consider leniency so he can care for his family.

Sincerely,



Gelly Susa

April 23, 2021

Vivian Aulani Ahmad  
87-105 Laanui Street  
Waianae, Hawaii 96792

808-668-4686  
ahmada001@hawaii.rr.com

The Honorable Reggie B. Walton

Re: Hanalei Aipoalani

I was surprised to learn of Hanalei's wrongdoing of Embezzlement and Bribery but proud of the way he is handling what must be difficult for him and his family to come to terms with. This situation is not Hanalei's demeanor. He has always been transparent, and I loved his respect and thoughtfulness to me and others.

For 20 plus years, I have known Hanalei and his family and feel lucky to have them as my friends and admire their love of family. Hanalei learned early from his parents the importance of giving, volunteering, sharing, being a leader. His involvement in the community, such as, a member of the neighborhood board, volunteering in a non-profit I belonged to that provides conferences for the youth on the Waianae coast, helping others in situations where needed, and more.

Because of these difficult times with regard to the worldwide pandemic and what could be a hardship on Hanalei's wife and children, I'm hopeful that sentencing could take into consideration the economic impact and allowing the time for Hanalei to continue his community service.

Sincerely,

Vivian Aulani Ahmad

# Asian and Pacific Islander American Men's Help-Seeking: Cultural Values and Beliefs, Gender Roles, and Racial Stereotypes

**TAI CHANG**

*California School of Professional Psychology  
Alliant International University, USA*

**PRITHWI RAJ SUBRAMANIAM**

*Ithaca College, USA*

Asian and Pacific Islander American (APIA) individuals comprise one of the fastest growing populations in the United States; however, little is known about their health status, and even less is known about the health status and help-seeking patterns of these men. This article provides an overview of APIA men's help-seeking behavior, using an ecological-contextual framework to understand the impact of cultural values and beliefs, gender roles, and racial stereotypes on help-seeking. We consider the influence on their lives of Asian philosophical and religious thought; cultural values of harmony, interdependence, and saving face; alternative views of health based on holism, fatalism, and spiritism; and the impact of racism and the model minority stereotype. Generalizations about cultures and peoples in this group of men are balanced by an emphasis on within-group differences such as ethnic background and acculturation. Implications for culturally responsive services and service providers are discussed.

**Keywords:** Asian American, Native Hawaiian and Pacific Islander, help-seeking, health, cultural values, men

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Although Asian and Pacific Islander American (APIA) individuals comprise one of the fastest growing populations in the United States (U.S. Census Bureau, 2001b), there remains a dearth of information about their health status (Abe-Kim, Takeuchi, & Hwang, 2002; Amaro, Jenkins, Kunitz, Levy, Mixon, & Yu, 1995; Zhang & Snowden, 1999), and even less is known about the health status and help-seeking patterns of APIA

Tai Chang, California School of Professional Psychology, Alliant International University; Prithwi Raj Subramaniam, Department of Health Promotion and Physical Education, Ithaca College.

Correspondence concerning this article may be addressed to Tai Chang, California School of Professional Psychology, Alliant International University, One Beach Street, Suite 100, San Francisco, CA 94133; Electronic mail: taichang@alliant.edu

*International Journal of Men's Health*, Vol. 7, No. 2, Summer 2008, 121-136.

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jmh.0702.121/\$12.00 DOI: 10.3149/jmh.0702.121



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men. Researchers (Gong, Gage, & Tacata, 2003; Leong & Lau, 2001; Liao, Rounds, & Klein, 2005; Yu, Liu, & Williams, 1993) have emphasized the need to focus on the role of culture in shaping their health. In this article, we review the literature on help-seeking by APIA men, and examine the roles of culture values and beliefs, gender roles, and racial stereotypes in shaping their patterns of help-seeking.

Asian Pacific Islander American is an umbrella term used to represent a number of unique ethnic groups, each with different patterns of help-seeking, cultural values and traditions, and attitudes and beliefs about health and illness. According to the 2000 census, there were over 12.8 million APIA individuals, accounting for 4.5 percent of the U.S. population (Barnes & Bennett, 2002; Grieco, 2001). Of these, 11.9 million were Asian, a racial designation made up of more than 20 ethnic groups, with Chinese, Filipinos, Asian Indians, Vietnamese, Koreans, and Japanese comprising over 88 percent of those who reported only one Asian ethnic group. Other Asian ethnic groups include Cambodians, Hmong, Laotians, Pakistanis, Taiwanese, Thais, Bangladeshis, Indonesians, Sri Lankans, Burmese, Malaysians, Nepalese, Okinawans, Singaporeans, Bhutanese, Indo Chinese, Maldivians, and Iwo Jimans. There were 1.7 million multiracial Asian Americans, and 224,000 multiethnic Asian Americans (Barnes & Bennett, 2002). Pacific Islander Americans numbered 874,000, almost half of whom were Native Hawaiian, the remaining being multiracial. Other Pacific Islander ethnic groups include Samoans, Guamanians or Chamorros, Tongans, Fijians, and over 15 other Polynesian, Micronesian, and Melanesian ethnic groups (Grieco, 2001).

The proportion of APIA individuals who were foreign-born was the highest of any racial group at (61.4 percent or 6.7 million people) (Schmidley, 2001). The average income per household for APIA individuals was more than that for White non-Hispanics (\$55,521 vs. \$45,904); however, there were more family members per household for APIA individuals than for White non-Hispanics (3.10 vs. 2.45), resulting in lower income per household member in the group than for White non-Hispanics (\$22,688 vs. \$24,951) (U.S. Census Bureau, 2001a). Despite these income figures, APIA men and women were over-represented among those living in poverty (10.8 percent, as compared with 7.5 percent for White non-Hispanics) (Dalaker, 2001). Taken together, these statistics have important implications for health and help-seeking since poor and foreign-born populations are more likely to not have health insurance coverage (Mills, 2001; Ying & Miller, 1992). Indeed, in 2000, 18 percent of APIA individuals were uninsured, as compared with 9.7 percent of White non-Hispanics (Mills).

Within the APIA group, there exist a multitude of important differences among ethnic groups, including their histories, worldviews, cultural values and traditions, socioeconomic status, geographic residence, acculturation, and patterns of help-seeking for health services. Furthermore, ethnic designations, which primarily designate the countries from which immigrant groups migrated, mask important within-group differences in culture and patterns of help-seeking. For instance, within the Vietnamese American population, not all Vietnamese Americans come from the same ethnic background and there are vast socioeconomic differences between first-wave refugees, who tended to be more urban, educated and well-to-do, and second-wave refugees, who



were more often rural, less educated and possessed fewer of the skills necessary to adapt to the U.S. economy (Uba, 1994). There are also differences in help-seeking practices and cultural values and beliefs about health and illness within this group based on ethnic and socioeconomic background (Yee, 1996). A similar picture emerges with South Asian Americans who represent a caste system in which different castes have different cultural beliefs and help-seeking practices. Clearly, it would be a mammoth task to describe each ethnic group comprising the APIA population; thus, we have made an attempt to draw upon the common cultural values and beliefs that shape help-seeking across the subgroups comprising the population as a whole.

### Help-Seeking in Asian and Pacific Islander American Men

Viewed from an ecological-contextual framework, help-seeking is the dynamic process by which individuals, within the context of their culture, social structure and health services environment, make decisions about and obtain help for their problems. Seeking help is transactional in that individuals both influence and are influenced by their social and cultural environments (Uehara, 2001). Key components of the cultural milieu are the cultural values and belief system that affect an individual's decision about the nature of his or her problem, whether to seek help, and from whom to seek help.

Although a fair amount of research has examined help-seeking among APIA individuals, most of that research has focused on the mental health services. In general, the research has shown that APIA individuals underutilize mental health services, are more likely to prematurely terminate psychotherapy, and are less likely to reveal mental health problems compared to European Americans (Atkinson, Lowe, & Matthews, 1995; Kung, 2003; Matsuoka, Breau, & Ryujin, 1997; O'Sullivan, Peterson, Cox, & Kirkeby, 1989; Sue, Fujino, Hu, Takeuchi, & Zane, 1991; Zhang, Snowden, & Sue, 1998). Specifically, Zhang and her colleagues (1998) found that a community sample of Asian Americans were less likely than their White American counterparts to mention mental health problems to a psychiatrist (3.76 percent vs. 25.66 percent, respectively) or other physician (2.66 percent vs. 13.15 percent). They also found that Asian Americans were less likely than White Americans to visit health services during the past six months (35.59 percent vs. 55.97 percent). In addition, research analyzing data from the Chinese American Psychiatric Epidemiological Study, one of the largest community studies of an APIA population, found that only 15 percent of Chinese Americans who had diagnosable psychiatric disorders had reported using mental health services (Kung, 2003). This is less than the 25 percent reported for the general population in the National Comorbidity Study conducted just two years earlier (Kessler, 1994). Similar findings have been obtained with Asian American college students, suggesting they have less positive attitudes toward seeking professional psychological help (Atkinson, Ponterotto, & Sanchez, 1984), are less likely to acknowledge emotional and interpersonal problems (Tracey, Leong, & Glidden, 1986), are more likely to underutilize psychiatric services (Sue & Kirk, 1975), and are less likely to rank mental health

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professionals as their first choice for help with serious interpersonal and emotional problems as compared with White college students (Suan & Tyler, 1990).

For APIA men, the literature on help-seeking has been rather scant. Most of it has depicted Asian American males as having negative attitudes about seeking help, being difficult to recruit for counseling groups, and having a higher likelihood than females of keeping problems to themselves (Lee & Saul, 1987; Sue, 1996). This portrait is not unlike that for White males (e.g., Johnson, 1988; Rule & Gandy, 1994; Vessey & Howard, 1993). Some research has found that in APIA populations, men are under-represented in the public mental health system, comprising only 36-42 percent of the APIA population (Ying & Hu, 1994). However, research has not demonstrated a consistent difference in help-seeking attitudes between APIA men and women. Some studies have found women to have more positive attitudes about seeking help than men (e.g., Chang & Chang, 2004; Hom & McNeil, 1998; Komiya, Good, & Sherrod, 2000; Tata & Leong, 1994), while others have not found a difference (e.g., Atkinson & Gim, 1989; Solberg, Ritsma, Davis, Tata, & Leong, 1994; Ying & Miller, 1992). Young (1998), using the Chinese American Psychiatric Epidemiological Study data, found men were less likely than women to seek help from informal sources (for example, friends, relatives, ministers), but that the gender difference disappeared for seeking help from formal sources (mental-health or medical professionals). The inconclusiveness of these findings suggests the need to further explore the more proximal variables in order to tease apart the conditions (such as source of help) under which APIA men will and will not seek help.

For example, Chang and his colleagues (2001) found that Asian American male college students were quite willing to discuss their personal problems in an online support group dealing specifically with issues related to being Asian American men. The researchers pointed out that often service providers are not culturally sensitive to the needs of Asian American men. Depictions of Asian American men as unwilling to seek help need to be understood in this context. The critique of Chang and his colleagues highlights the fact that little attention has been paid to understanding Asian American men's help-seeking behaviors within the contexts of culture, race and gender.

Several variables have been identified to account for Asian American men's less favorable attitudes, relative to White men, toward seeking help from and their subsequent underutilization of mainstream services. Although many of these variables — both at the macro level (lack of accessible and affordable services, lack of staff who are bilingual or from the same ethnic background) and micro level (lack of knowledge about services, language differences) — are barriers to help-seeking and utilization (Loo, Tong, & True, 1989; Sue et al., 1991; Yamashiro & Matsuoka, 1997; Ying & Miller, 1992). This article will focus on cultural, racial, and gender issues that are associated with help-seeking and which ultimately need to be addressed by healthcare providers and services.

### Gender Roles, Racial Stereotypes, and Help-Seeking

Adherence to masculine gender roles as defined by both the ethnic culture and the dominant culture plays an important role in shaping APIA individuals' beliefs about

health, their patterns of help-seeking, and their well-being (e.g., Liu & Iwamoto, 2006). Traditional Asian values, particularly those that stem from Confucianism and Hinduism, typically place the male higher in the family hierarchy and emphasize among men and women his position as economic provider (Das & Kemp, 1997; Lee & Saul, 1987; Sue, 1996). These traditional masculine gender roles have ramifications for help-seeking. It has been suggested that APIA men view self-disclosure as a sign of personal weakness, making them less likely to seek help, particularly counseling (Johnson et al., 1995; Sue, 1996). Some men view help-seeking as a personal affront to their masculinity, and to avoid being labeled “weak” they mask their physical pain or discomfort to exemplify strength of character (Kernicki, 1997). This practice is closely related to the tenets of Buddhism, in which suffering is considered to be a part of human existence and enduring pain is viewed as a precursor to character development (Kernicki; Yamashiro & Matsuoka, 1997).

Dominant cultural views of masculinity also exert strong influences on APIA men, particularly because these notions conflate masculinity with being a White man and feminize Asian American men (Eng, 2001). Nevertheless, the influence of dominant cultural notions of masculinity on health and help-seeking is largely consistent with the view of APIA men. White men who espouse masculine gender roles have also been found to be less likely to seek mental health services because doing so could be viewed as a sign of femininity (Good, Dell, & Mintz, 1989; Robertson & Fitzgerald, 1992).

Like culture, gender roles are in continual flux, and APIA masculine and feminine gender roles are becoming more equal, particularly in second and subsequent generations and in higher socioeconomic groups (Das & Kemp, 1997; Espiritu, 1997). Moreover, there are many ethnic differences in gender roles. For example, Filipino/a gender roles have been characterized as more egalitarian in terms of employment as well as participation in economic, political, and social activities, both in the Philippines and in the U.S. (Pido, 1986).

The degree to which APIA men espouse the masculine gender role of their ethnic culture has implications for whether and how they seek help for their health problems. How APIA men deal with dominant cultural gender roles may be equally important. Chen (1999) examined strategies used by Chinese American men in negotiating dominant cultural notions of masculinity. He described how some APIA men may attempt to overcome negative stereotypes of themselves by trying to meet the ideals of the dominant cultural masculinity. Another strategy involves diverting attention away from their perceived stereotypical behaviors by overcompensating in other areas. Both strategies can lead to a denial of real health problems in order to avoid negative stereotypes and meet the ideals of White masculinity.

Consistent with masculine notions of appropriate help-seeking behavior, racial representations of APIA individuals, particularly APIA males, as the “model minority” can serve to discourage help-seeking behavior. The classic version of the myth is based on the premise that APIA values include a strong work ethic and moral values that enable APIA families, with the father as the head of household, to attain economic success (e.g., McLoed, 1986). The myth, however, also permeates other aspects of the

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lives of APIA people, including the physical and mental health. Another version of the myth, which represents APIA individuals as being healthy, both physically and psychologically, was propagated in part by the erroneous interpretation in the 1970s of Asian American health services underutilization as a sign of their superior mental health (Myers, Kagawa-Singer, Kumanyika, Lex, & Markides, 1995; Sue & Sue, 1999).

The “model minority” view of APIA men is consistent with both ethnic cultural and dominant cultural views of men as being good family men who provide for their family and do not ask for assistance (Chua & Fujino, 1999). Although empirical research on the effects of versions of the model minority myth on APIA health and help-seeking behavior is lacking, researchers have suggested that the myth has contributed to the neglect of APIA health issues by policymakers and social planners (Myers et al., 1995; Penn, Kar, Kramer, Skinner, & Zambrana, 1995). At the individual level, others have suggested that APIA individuals may buy into a version of the myth, leading to denial of health-related problems such as alcoholism and domestic violence (Das & Kemp, 1997). Certainly, the denial of such problems would discourage appropriate help-seeking behaviors.

### Culture and Help-Seeking

Cultural values and beliefs that shape how the self, illness, health, and help-seeking are conceived such as, interdependence, saving face, stigma associated with personal problems, reliance on family for help, and beliefs that associate health with the environment and the physical with the emotional and spiritual have been thought to play a central role in Asian American men’s help-seeking and underutilization of mainstream health services (Liao, Rounds, & Klein, 2005; Loo, Tong, & True, 1989; Morrissey, 1997; Root, 1985; Sue, 1996; Tsai, Teng, & Sue, 1980). The rest of this article will be devoted to understanding these cultural values and beliefs in the hope that health service providers will be more sensitive to the cultural factors that affect APIA men’s health, illness and help-seeking behavior.

#### *Interdependence, Saving Face, and Reliance on Familial and Social Resources*

Asian culture has been characterized as valuing interdependence and collectivism to a greater extent and independence and individualism to a lesser extent than Western culture. The research literature has consistently supported this cultural difference (e.g., Markus & Kitayama, 1991; Singelis & Sharkey, 1995; Triandis, 1989). Interdependence as an aspect of self is reflected in context-dependent and relational roles, in which one’s thoughts, feelings and behaviors are determined in part by those of the group. Interdependence also involves desiring to fit into the group, seeking the goals of the group, and engaging in behaviors appropriate to the group (Markus & Kitayama). Independence, on the other hand, is characterized by self-determined thoughts, feelings, and behaviors, viewing the self as distinct from others, and seeking goals.

Interdependence is thought to influence help-seeking among Asian Americans in a number of ways. First, a collectivist worldview influences how a problem is concep-

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tualized. Specifically, distress is more likely to be construed as a family event, rather than as an individual event. Thus, psychological or physical distress is automatically viewed in terms of how it affects the family and what role the family has in ameliorating the problem. Individuals whose self-construal is interdependent have a sense of connectedness to important others, including family members and close friends, and as a result are more likely to turn to these people for help (Mokuau, 1990; Penn et al., 1995; Yamashiro & Matsuoka, 1997; Yeh, 2002). Yeh and Wang (2000), for example, found that Asian Americans had more positive attitudes toward seeking help for mental health problems from family members (parents and siblings), friends, boyfriends and girlfriends than from counselors.

Interdependence is also thought to interact with other Asian cultural values, particularly saving face and stigma with respect to mental illnesses, by denying the viability of using professional psychological help (Ho, 1991; Zane & Yeh, 2002). King and Bond (1985) defined "face" as a collective property, where losing or saving face concerns not only the individual involved, but also his or her family or group. It is related to the concept of group harmony in Taoism as well as interpretations of Confucianism (Johnson et al., 1995; Pedersen, 1991; Yamashiro & Matsuoka, 1997). "Face" reflects on both the individual's achievements as well as on those of his or her family or group, and it is important for individuals to maintain or save face not only to preserve their own prestige, but also that of the family or group. In this way, saving face serves to maintain group harmony. Thus, because of the social stigma attached to mental illness in Asian cultures, individuals are reluctant both to express problems as psychological in nature and to seek professional psychological help. Doing so implies that the individual has a serious problem, which would reflect poorly on her or his group.

There is some research to suggest that concerns about losing face may impede help-seeking among Asian Americans. For example, concerns about loss of face have been found to be negatively correlated with seeking help from mental health professionals (Gong, Gage, & Tacata, 2003). Liao and her colleagues (2005) found that self-concealment, or the tendency to conceal personal information that one perceives as negative, was moderately negatively correlated with attitudes toward counseling for Asian and Asian American college students, but not for White students. They interpreted this finding to indicate that self-concealment may play a more important role in help-seeking for Asian Americans because of the increased salience of shame and loss of face.

On a related note, the factors given above have also been used to explain the expression of somatic, as opposed to psychological, symptoms of distress among APIA individuals, particularly ethnic Chinese (Chang, 2003; Kirmayer, Dao, & Smith, 1998). Kirmayer and his colleagues have theorized that symptoms are expressed somatically, even when distress is experienced both somatically and psychologically, because it is a culturally appropriate means of conveying distress and the need for help. Physical conceptualizations of distress, in turn, are more likely to lead to help-seeking from medical services, rather than mental health services (Ying, 1990).

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*Cultural Beliefs about Holism, Harmony, Fatalism, Spiritism, and Health*

Cultural beliefs exert an enormous influence on the health and health-related behavior of APIA individuals (Mokuau, 1990; Penn, Kar, Kramer, Skinner, & Zambrana, 1995). Many of their commonly held health-related beliefs and help-seeking practices can be traced to views involving holism and harmony (Penn et al., 1995; Mokuau, 1990; Yamashiro & Matsuoka, 1997), which emphasize the connection between natural and spiritual phenomena (Landrine & Klonoff, 1992; Murdock, 1980; Yamashiro & Matsuoka, 1997). Here, the focus is on the holistic nature of life: that all parts of the world are interrelated, including the body, mind and spirit (Leong & Lau, 2001; Ogawa, 1999; Pachuta, 1993; Ramakrishna & Weiss, 1992; Yee & Mokuau, 1999; Yee, 1999). Physical health to a large extent is the result of a harmonious interaction between the physical and metaphysical worlds. Accordingly, APIA men and women are sensitized to their environment and the cosmos, and strive to maintain harmony and equilibrium in order to preserve good health. Viewed in this light, the environment and the cosmos have significant impact on health and help-seeking practices (Yamashiro & Matsuoka, 1997).

The holistic philosophy of health views the harmony of the whole system as dependent upon the interrelationships among the mind, body and spirit (Pachuta, 1993; Ramakrishna & Weiss, 1992). Physical health is restored by re-establishing a balance within the human being and between the person and the surrounding environment (Ogawa, 1999; Pachuta, 1993; Ramakrishna & Weiss, 1992; Yee & Mokuau, 1999; Yee, 1999). For example, many Pacific Islander American cultures view physical health problems as resulting from the disruption of the delicate balance of the natural environment. Maintaining good physical health, therefore, depends on respecting the environment, and acknowledging that spirits and gods are an integral part of nature and could influence one's health (Mokuau, 1990). Other Asian American cultures attribute physical illness to a state of imbalance between the elements in the universe and the individual (Buchwald, Panwala, & Hooton, 1992; Kernicki, 1997).

The belief that physical health is influenced by the environment or external causes originates from the notion that there are five elements in the universe: water, fire, earth, wind and ether (Ramakrishna & Weiss, 1992; Reid, 1995). The roots of this belief can be traced to Ayurvedic and Chinese medicine, in which certain organs in the body are associated with the elements and have analogues in the body as humors. For instance, the element "fire" is associated with the organ "bile." In order to maintain good physical health, the homeostasis of these humors needs to be sustained; conversely, physical health problems are related to humoral imbalance (Nakamura, 1999; Ramakrishna & Weiss, 1992). In traditional Chinese medicine, for instance, illness is viewed as an imbalance between yin and yang, and interventions are aimed at restoring the balance, often with food or herbs with strong yin or yang qualities (Braun & Browne, 1998b).

Physical health also has a spiritual aspect for APIA individuals. Buddhism is central to Asian philosophy and lifestyle (Yamashiro & Matsuoka, 1997). Thus, it is not surprising to note that the health beliefs of Asians are intricately interwoven with



spirituality. For example, the belief that physical illness is deserved because of some past impropriety is based on the notion of karma, which suggests that present suffering is a result of bad deeds performed in a former lifetime (Uehara, 2001). This belief is grounded in fatalism in which the individual perceives to have little or no control over life events. The existence of this system of attribution allows individuals to demarcate areas of life, including physical health, that can be improved through an individual's effort from those beyond an individual's control (Uehara, 2001; Walsh, 1989; Yamashiro & Matsuoka, 1997).

In some Southeast Asian cultures, aspects of Buddhism such as karma, reincarnation, and the idea that merit in the present life will earn a better existence in the next life are combined with folk religion based on spiritism, which views physical illness as resulting from punishment by gods, demons or spirits, or magical spells (Buchwald, Panwala, & Hooton, 1992; Uehara, 2001). Disease results from an imbalance that has both natural and supernatural causes, ranging from offended spirits, moral transgressions, diet, behavior, or sorcery. Treatment for milder illnesses can take place within the family and may include pinching, cupping, or coining. When these interventions are ineffective or when the illness is more severe, the next step is to find helpers who are familiar with the ethnic culture and possess the knowledge and skills to remedy the illness. This is where shamans, monks, traditional healers or faith healers come into play (Uehara, 2001). Mainstream service providers, such as mental health professionals, are often considered less credible and effective or a cultural mismatch. Hence the reluctance to use these services (Uehara, 2001; Yamashiro & Matsuoka, 1997).

Spirituality is also a core value among the health beliefs of Pacific Islanders (Mokuau, 1990). Both animate and inanimate objects are considered to be interrelated by the creative force, and physical illness is a result of disharmony between them. Pacific Islanders will resort to various ways of communicating with images of spirits and gods to restore this harmony to prevent physical illness (Mokuau, 1990).

### *Acculturation, Health, and Help-Seeking*

Individuals can differ according to the extent to which they subscribe to cultural values and beliefs related to health. One key factor that influences their endorsement of these beliefs is acculturation, that is, the extent to which they value, behave, and identify with both their ethnic culture and the dominant U.S. culture (Berry, 1989; Sodowsky, Kwan, & Pannu, 1995). For example, individuals who highly endorse their traditional ethnic cultural values and beliefs, but not the dominant cultural values beliefs, would be most likely to view illness and seek help in ways consistent with their ethnic culture. Acculturation, however, must be viewed as a multidimensional variable, whereby individuals may endorse ethnic cultural views in one domain of living (for example, values) and dominant cultural views in another (for example, language) (Chang, Tracey, & Moore, 2005). For example, for Asians and Asian Americans, behavioral assimilation to American culture and identification as American have been found to be positively related to attitudes toward counseling (Atkinson & Gim, 1989;

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Liao et al., 2005; Tata & Leong, 1994; Zhang, 2000), while adherence to Asian cultural values has been found to be negatively related to attitudes toward counseling (Liao et al., 2005). Thus, any attempt to predict worldview and help-seeking patterns among APIA men would do well to consider specific and relevant domains of living, such as cultural values, and assess cultural orientation toward both the ethnic culture and the dominant culture. In addition, one cannot assume that foreign born APIA individuals would hold more traditional views than U.S.-born individuals who are APIA. Abe-Kim, Okazaki, and Goto (2001), for example, did not find any differences in interdependent or independent self-construal between the two groups.

### Implications for Services and Service Providers

For Asian and Pacific Islander American populations, cultural values and belief systems, gender roles, and responses to racial stereotypes can be employed as ways of viewing health and help-seeking. Cultural, gendered, and racial views of health have a powerful influence on help-seeking attitudes and behaviors, and ultimately affect decisions about whether to seek help and from whom to seek it. Thus, understanding the roles of culture, gender, and race in health and help-seeking can serve as building blocks for training healthcare professionals to become more culturally sensitive and provide services that are more culturally responsive to APIA individuals.

D.W. Sue (1994) has pointed out that Western forms of treatment may not always be modifiable to meet the needs of APIA individuals. S. Sue (1994) has recommended that ethnic-specific services be created to respond to the specific needs of APIA individuals. Such services could include indigenous or folk healers to work side by side with mainstream service providers. These services would also employ healthcare professionals who are bilingual and have ethnic backgrounds that are similar to the patients' backgrounds. Evidence suggests that APIA individuals will use mainstream and indigenous services together (Braun & Browne, 1998a). Thus, whether or not ethnic-specific services can be created, it is clear that a comprehensive care model that links mainstream services with indigenous forms of treatment and provides community education about health services is needed to better facilitate the use of health services by APIA men and women (Shin, 2002; S. Sue, 1994).

Mainstream service providers can be trained to be aware of the cultural values and behavior related to APIA individuals' conceptions of health, illness, and help-seeking. For example, understanding that distress may be expressed somatically among some such individuals would enable the healthcare professional to understand the cultural function of the complaints, rather than pathologize them as somatization. This also provides an understanding of the indication in such instances of medical rather than mental health treatment and suggests the need for traditional medical providers to collaborate with psychiatric or psychological healthcare providers. However, mainstream services may not always be appropriate or even desired. In these cases, health providers need to be aware of treatment and coping resources within the client's culture, such as family support or the use of indigenous healers, and be willing to act as a



cultural broker in connecting clients to mainstream and indigenous resources. Here, the role of the healthcare professional may best be described as a facilitator of indigenous support services, rather than as a provider who administers treatment (Atkinson, Kim, & Caldwell, 1998). Understanding APIA men's cultural values and belief systems enables the health professional to frame illness and treatment in a manner more congruent with the client's worldview, with the ultimate goal of providing or facilitating effective treatment.

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