



**Hānai Ahu: Anchoring Culture in Substance Use Treatment &  
Prevention Models**  
*Creating Culturally-Safe Spaces for Behavioral Health Programming*

Presented by  
Sami Birmingham-Babauta, MPH - Māpuna Lab  
& Lilinoe Kauhikaua, MSW - Papa Ola Lokāhi

## Image Description:

Depicted to the right is an **ahu** adorned with ho'okupu of pū'olo, lēi lā'i, and pa'akai symbolizing the wealth of blessings and knowledge that our training series offers to participants this summer.

**Please take some time to introduce yourself in the chat.**

Who are you?

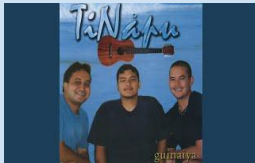
What mountain and waters do you belong to?

Where are you tuning in from?

If you have the means to do so, feel free to grab some water and a bite to eat before settling in. We'll begin the Opening Protocol shortly.



Artwork & Photo credit:  
Keali'imakamano'nalani Po'olua



# Hū Ka Wai Māpuna

Composed by Ku'ulei Perreira-KeawekKu'uleiane  
Re-Imagined by Kauilanuimakehaikalani Kealiikanakaoleohaililani

Hū ka Wai Māpuna  
Māpuna kapu ka hāhā  
Ha'a inu, Ha'a ola  
Ha'a kapu, Ha'a noa  
E nā kupukupu  
O nā kupuna e  
E mālama ka māpuna  
Mālama ka māpuna e  
I ola loa e, i maui ola e.

Conflict is the catalyst for evolution  
More to surface, less to hide  
Held by systems of ancestral resilience  
I sustain the process of truth-telling,  
healing, and emotional intelligence  
to heal generational trauma and disparity  
to go beyond performative health  
to truly be well



# Aloha, Hafa Adai, yan Tirow!

*Guahu si Sami Birmingham-Babauta.*

My home in Saipan, Commonwealth  
of the Northern Mariana Islands  
(CNMI) overlooks the waters of Lau  
Lau Bay.

The CNMI is located in Micronesia  
and the Indigenous lands of the  
Chamorro and Refaluwasch  
(Carolinian) people.



Photo used here and throughout the slides was taken by Sami Birmingham-Babauta



# Ho‘i ka ‘o‘opu ‘ai lehua i ka māpunapuna

The lehua-eating goby returns to the spring.

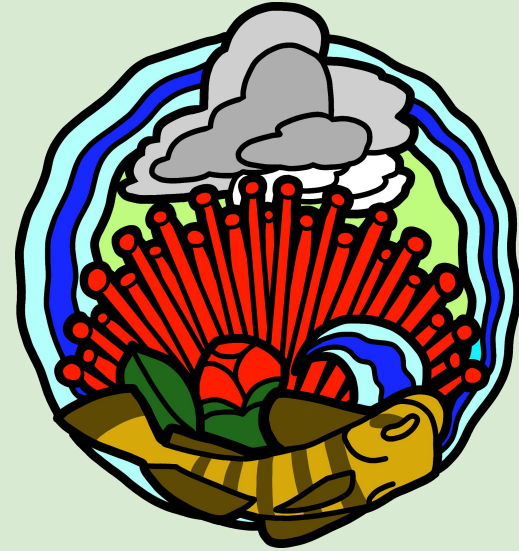
Said of one who has gone back to the source.

(Pukui #1034)

The **MĀPUNA LAB** is a place of respite for those experiencing colonial trauma. Our work is na‘au centered and focused on health and healing. Guided by ‘ōhi‘a lehua as our teacher, an endemic Hawaiian tree, we work in reciprocity and partnership in healing the chronic and existential pain of historical and intergenerational trauma with our Pacific Islander brothers and sisters.

Viewing the land as our communities and health as water cycle resilience, the lab looks to the cloud catching, truth-telling, ‘ōhi‘a lehua (*Metrosideros polymorpha*) for ways to ho‘i ka wai, to remove seen and unseen emotional blockages to restore waters (waiwai) stolen by trauma.

Aimed at creating safe spaces for co-learning, the Māpuna Lab convenes all those who believe that when Indigenous leadership is uplifted, wellness is accessible to all.



[Mapunalab.com](http://Mapunalab.com)



# Learning Objectives

## Objective 1

Participants will engage in an immersive learning experience that will equip them to integrate and advocate for culturally and linguistically competent behavioral health care for Native Hawaiians and other Pacific Islanders in line with culture component of SAMHSA's Recovery Model.

## Objective 2

Participants will identify strategies to create culturally-safe spaces in their programming in line with the cultural considerations for Core Function III: Orientation in the 12 Core Functions of a Substance Abuse Counselor.

## Objective 3

Participants will examine *The Impacts of Colonization on Ahupua'a Conceptualization* by Papa Ola Lōkahi and understand it's utilization in developing culturally-safe spaces of learning and healing.



# Agenda

- Consent to Deepen
- Introduction to *The Impacts of Colonization on Ahupua'a*  
*Conceptualization V 3.0* by Papa Ola Lōkahi
- SAMHSA Recovery Model & 12 Core Functions of a Substance Abuse Counselor
- Strategies for creating culturally-safe programming
- Example of creating a culturally-safe virtual space
- Closing Protocol



# Consent To Deepen

*E nā kupukupu o nā kupuna, e mālama ka māpuna*

It is through our ancestral memory we acknowledge our systems of support that surround us, bear witness to our own resiliency, so that we may participate in the process of truth-telling, healing and emotional intelligence.





# Papa Ola Lokahi

Composed by Aunty malia Craver for Papa Ola Lōkahi, ‘Ea na  
‘Anakala ‘Iokepa DeSantos

## Oli Heahea

Aha hea kēia, nou lā e nā ‘ohana  
Pua mae ‘ole e, o ka ‘āina māle  
Ahe nani wale nō, i ka maka aloha  
Eia kahi leo ē, e pane mai ho‘i lā  
Aloha ē, aloha ē, aloha ei...ei...ē

## Request to Enter

This is our call for all the family  
Oh fadeless children of this calm land  
Indeed, you‘re beautiful to our eyes with love  
Oh hear our request, Oh do give us an answer  
Greetings of love, greetings of love, greetings  
of love



## AANHPI 'OHANA CENTER of EXCELLENCE

The AANHPI 'Ohana Center of Excellence is your source for empowerment, education, and support for individuals seeking behavioral healthcare, including mental health and substance use resources. We center (w)holistic and cultural approaches to serving the needs of the Asian American, Native Hawaiian, and Pacific Islander communities.

We also provide training and technical assistance for those working in the fields of substance use, behavioral, and mental health to better serve the needs of the Asian American, Native Hawaiian, and Pacific Islander communities through culturally responsive care.

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The AANHPI 'Ohana Center of Excellence serves a diverse group of populations of Asian Americans, Native Hawaiians, and Pacific Islanders living in the U.S., U.S. Associated Pacific Islands, Puerto Rico, and U.S. Virgin Islands.





Papa Ola Lokahi  
Nāna I ka Pono Na Me

# Papa Ola Lōkahi



Papa Ola Lokahi  
Nāna I ka Pono Na Me

## Native Hawaiian Health Care Improvement Act

The Congress hereby declares that it is the policy of the United States in fulfillment of its special responsibilities and legal obligations to the Indigenous People of Hawai'i resulting from the unique and historical relationship between the United States and the government of the Indigenous People of Hawai'i:

- To raise the health status of Native Hawaiians to the highest health level
- To provide existing Native Hawaiian health programs with all resources necessary to effectuate this policy

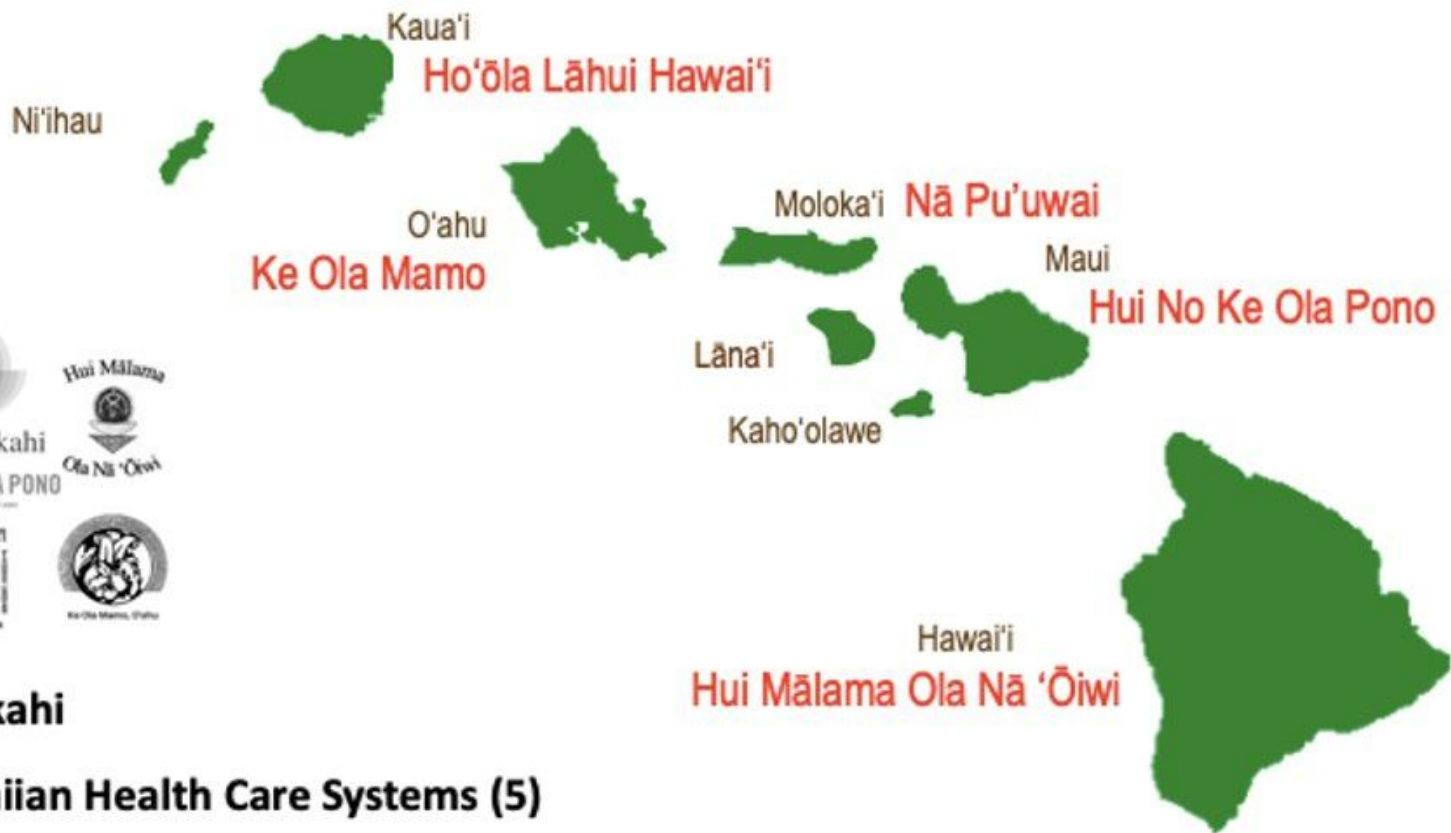
Reauthorized in 1992 as Native Hawaiian Health Care Improvement Act (NHHCIA)

(P.L. 102-396).

Reauthorized in 2010 via the Affordable Care Act.



# Papa Ola Lōkahi



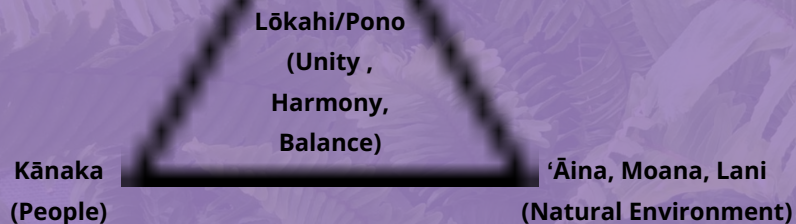
- Papa Ola Lōkahi
- Native Hawaiian Health Care Systems (5)
- Native Hawaiian Health Scholarship Program

# Framework for the Hawaiian Perspective

Source: Richard "Likeke" Paglinawan

Akua/Nā Aumākua  
(Higher power, spiritual guardians)

## Macro Level (World View)



‘Uhane (Sprit)

## Micro Level (Individual View)

Lōkahi/Pono  
(Unity,  
Harmony,  
Balance)

Mana’o, Na’au  
(Mind, Gut feeling)

Kino (Body)

# I ka wā ma mua, I ka wā ma hope

Prior to European contact, Native Hawaiians understood that health must include balance between

- Mind
  - Body
  - Spirit
  - Individual/family /community
  - Environment
  - Spirituality
- =Mauliola

## Western Influence & Colonization

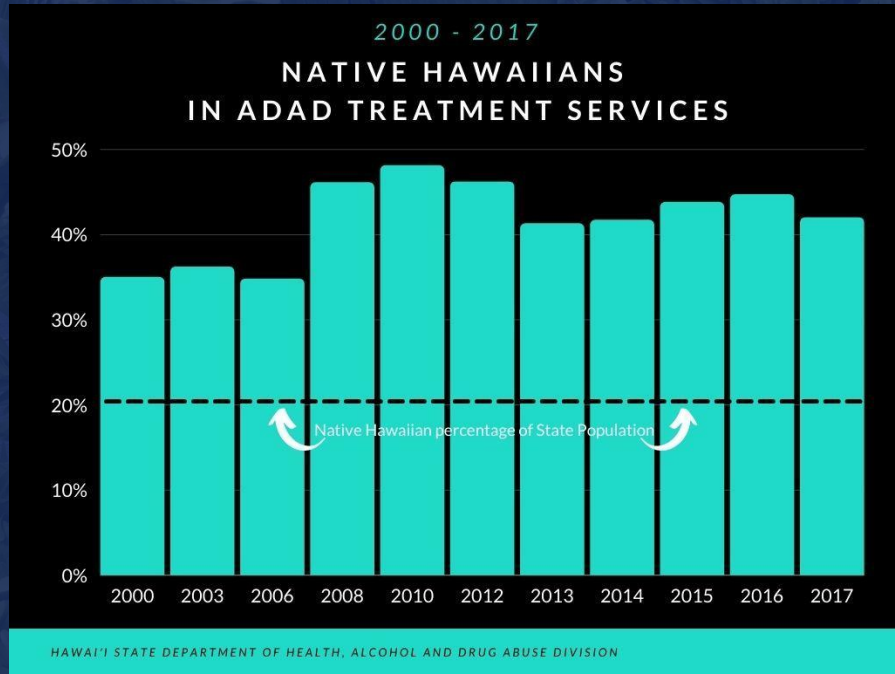


= Imbalance, Shifted Paradigms,  
Cultural/Historical/Intergenerational Trauma, H  
Disparities



Papa Ola Lokahi  
Nāna I ka Pono Na Me

# Manifests as Mental Health & Substance Use



NH consistently overrepresented in  
Addiction treatment for over 2 decades

Highest incidences of behavioral health  
problems

Higher prevalence of depression (13%)  
than the state's overall population (8%).

Suicide rate among NHs ages 15–44 is the  
highest compared to all of Hawaii's major  
ethnic groups.

# 'Imi Ke Ola Mau

*In order for Kanaka Maoli to heal...*

"We need a sense of self, retrieved from our past through ancestors, present through purpose, and future through descendants. We need the resiliency and protection our culture provides, in order to prevent relapse and redefine ourselves away from pathological diagnoses"



Papa Ola Lōkahi

*We need the resiliency and protection that culture provides through...  
language, traditions,  
ceremonies, ancestral  
knowledge*



*Native Hawaiians need not become Western to heal*

"We need a sense of place to anchor values and balance life. Beyond Western practices, Native Hawaiians need to care for the aina, which they understand to deeply care for them"



# Papa Ola Lōkahi



Papa Ola Lōkahi  
Nana I Ka Pōto Na Ma

# 'Ahupua'a Model



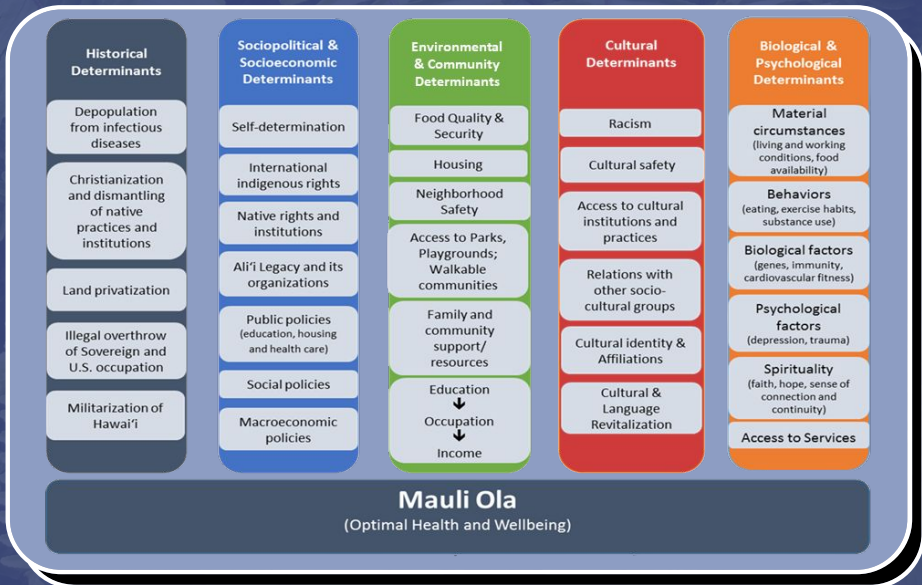
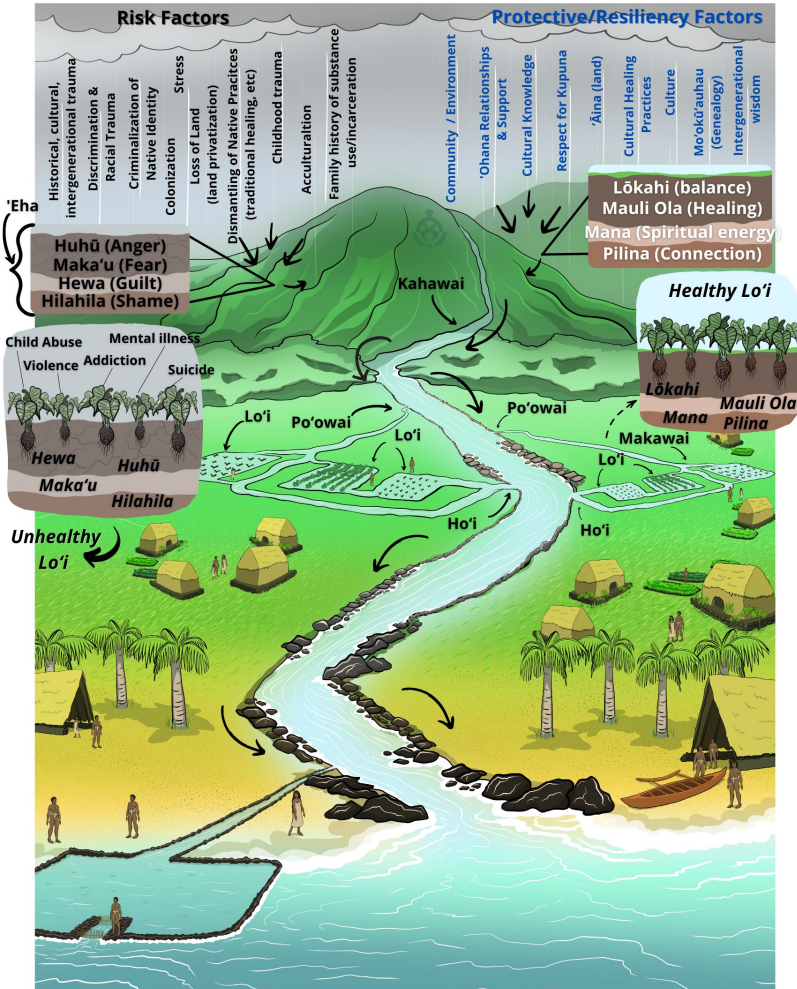
Papa Ola Lokahi  
Nana I Ka Pono Na Ma

Influenced by White Bison & Healing Forest

Dr. Keawe Kaholokula's Social & Cultural Determinants of Health

Artist - Kimo Apaka

- Interconnected Systems
- Each system must be healthy for all to flourish
- Water Cycle
- Intergenerational
- Collective



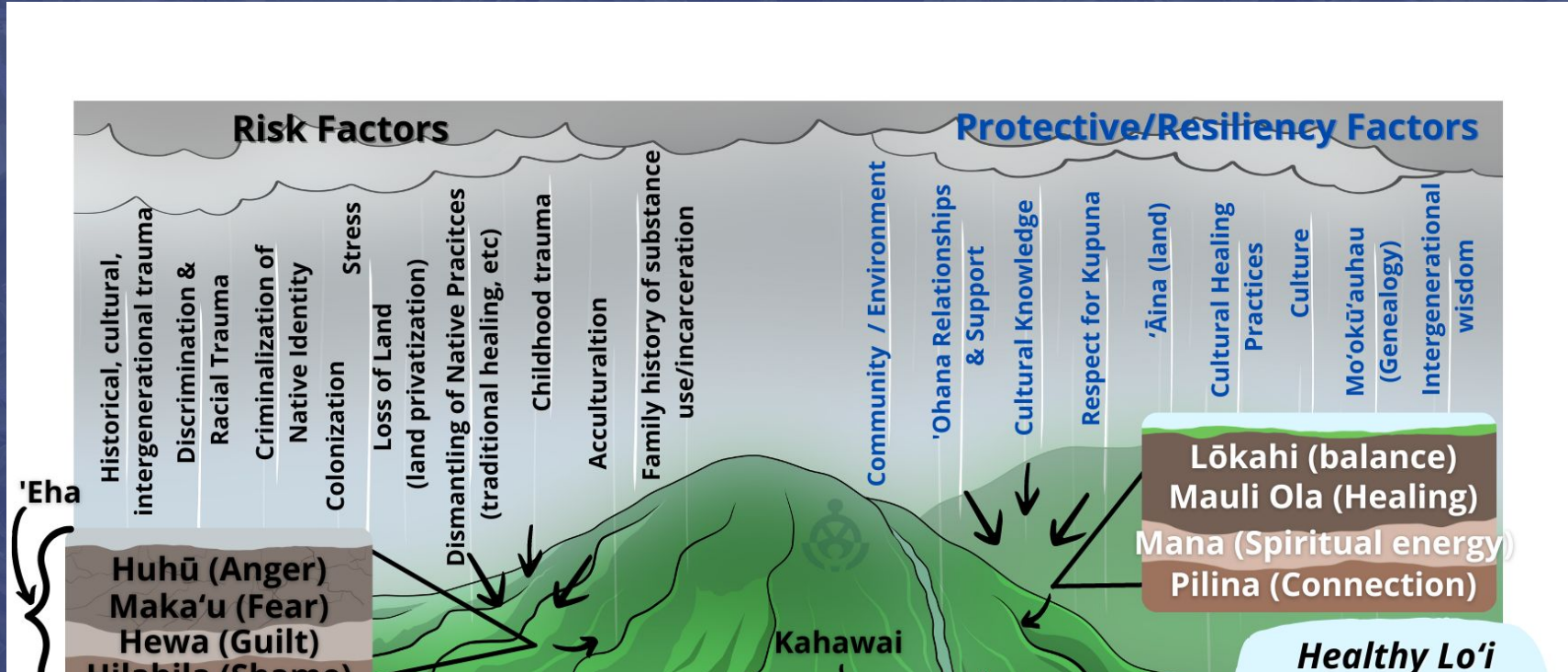


# 'Ahupua'a Model



Papa Ola Lokahi  
Maui, HI

Influenced by White Bison & Healing Forest & Dr. Keawe Kaholokula's Social & Cultural Determinants of Health

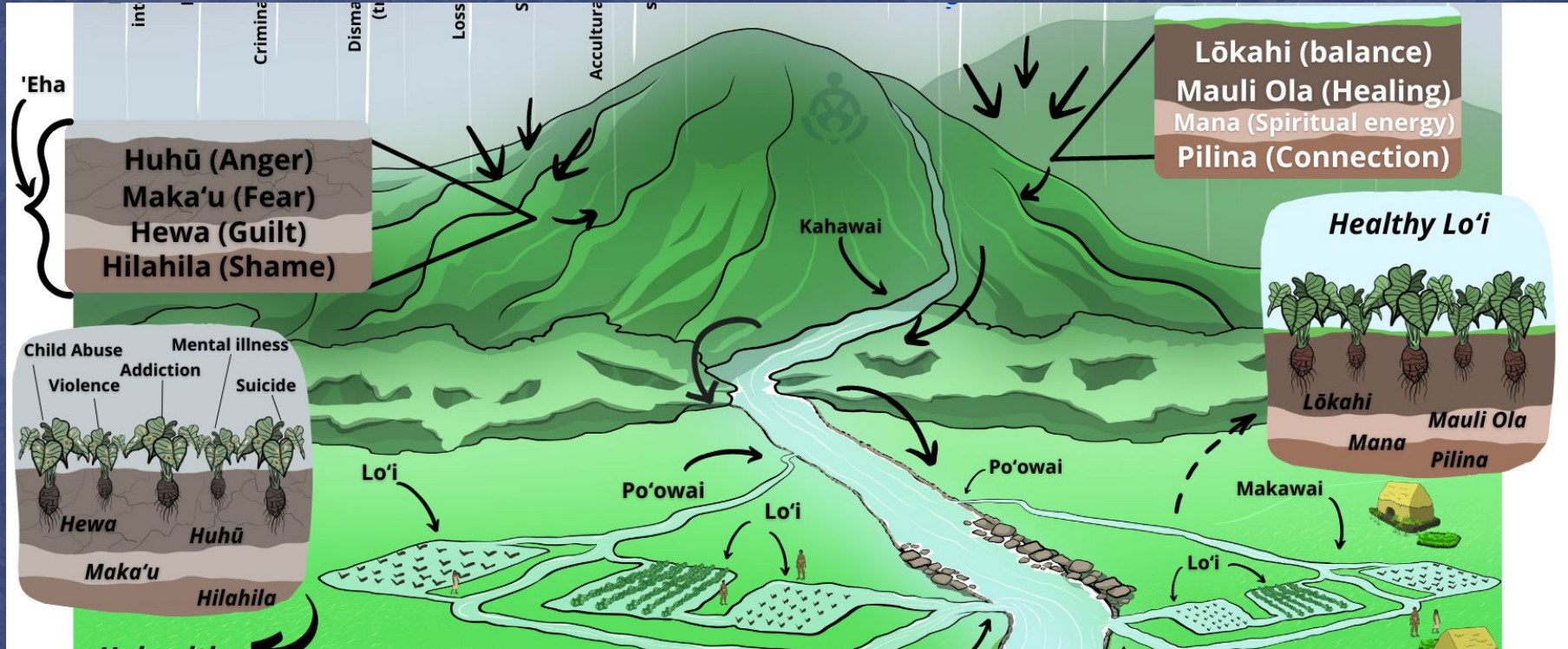


# 'Ahupua'a Model



Papa Ola Lokahi  
Hawaiian Health Services

Influenced by White Bison & Healing Forest & Dr. Keawe Kaholokula's Social & Cultural Determinants of Health



# 'Ahupua'a Model



Papa Ola Lokahi  
Nana I Kai Pono Na Ma

Influenced by White Bison & Healing Forest

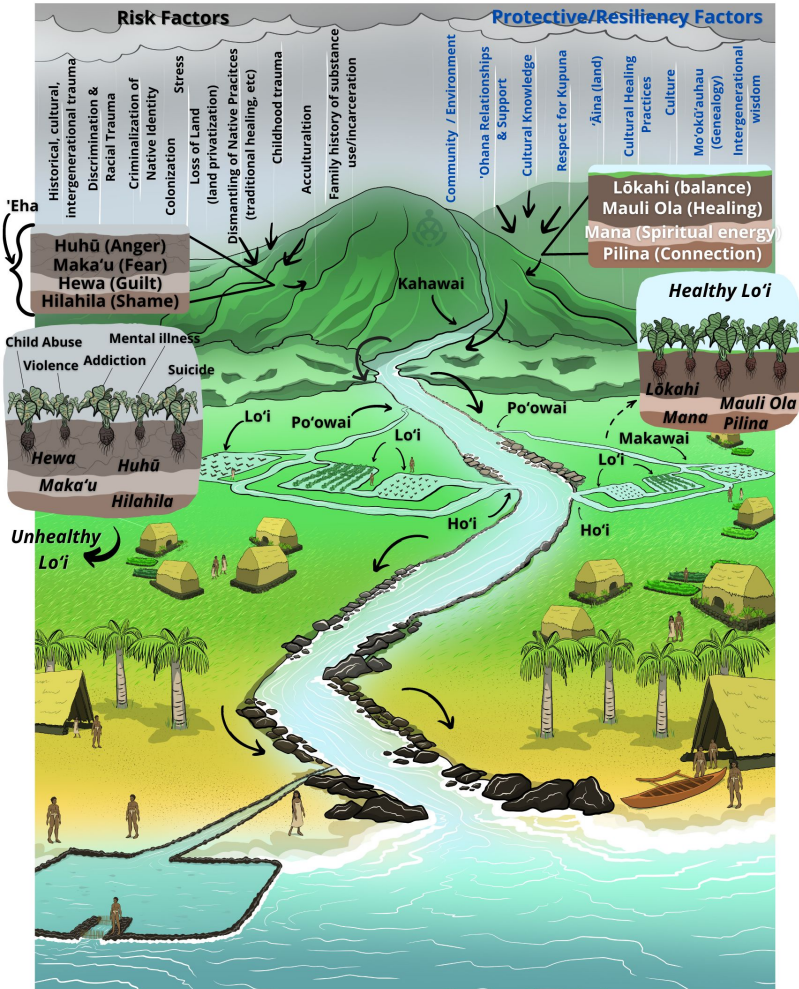
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SCAN ME



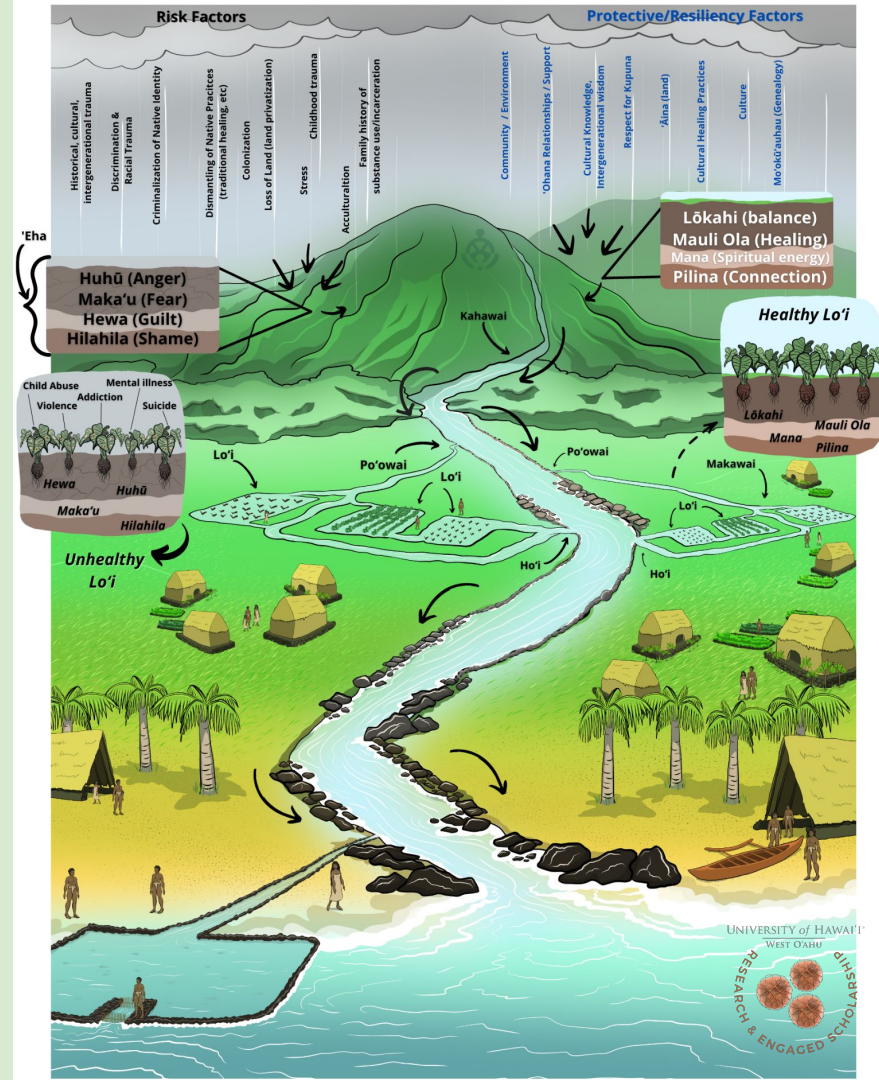
# Framework Overview



# Papa Ola Lōkahi

## The Impacts of Colonization on Ahupua'a. Conceptualization, V3.0

Questions to consider:  
What is your ahu?  
What is your pua'a?



# Framework Overviews:

## SAMHSA's Working Definition of Recovery

"A standard, unified working definition [of recovery] will help advance recovery opportunities for all Americans, and help to clarify these concepts for peers, families, funders, providers, and others."

- Hope
- Purpose-Driven
- Many Pathways
- Holistic
- Peer Support
- Relational
- Cultural
- Addresses Trauma
- Strengths/Responsibility
- Respect

[SAMHSA's Working Definition of Recovery](#)

## 12 Core Function of a Substance Abuse Counselor (CSAC)

Substance abuse counselors are expected to show competency in the 12 Core Functions of substance abuse treatment.

- Screening
- Intake
- Orientation
- Assessment
- Treatment Planning
- Counseling
- Case Management
- Crisis Intervention
- Client Education
- Referral
- Report and Record Keeping
- Consultation with other Professionals in Regard to Client Treatment and Services

[CSAC](#)



# Framework Overview:

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- Holistic
- Peer Support
- Relational
- **Cultural**
- Addresses Trauma
- Strengths/Responsibility
- Respect

**Recovery is culturally-based & influenced**  
Culture and cultural background in all of its diverse representations - including values, traditions, & beliefs - are keys in determining a person's journey and unique pathway to recovery. Services should be culturally grounded, attuned, sensitive, congruent, and competent, as well as personalized to meet each individual's unique needs.

[SAMHSA's Working Definition of Recovery](#)



# Framework Overview:

## 12 Core Function of a Substance Abuse Counselor (CSAC)

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- Client Education
- Referral
- Report and Record Keeping
- Consultation with other Professionals in Regard to Client Treatment and Services

### **Core Function III. ORIENTATION:**

Describing to the client the following: general nature and goals of the program; rules governing client conduct and infractions that can lead to disciplinary action or discharge from the program; in a non-residential program, the hours during which services are available; treatment costs to be borne by the client, if any; and client rights.

[CSAC](#)





# Framework Overview:

## CSAC Core Function III: Orientation

Global Criteria	Cultural Considerations
Provide an overview to the client by describing program goals and objectives for client care.	Does this program offer cultural or Indigenous practices? Is this explained in a manner that the client thoroughly understands the goals and objectives for client care?
Provide an overview to the client by describing program rules and client obligation and rights	Ensure the client knows whether the referral is voluntary or court mandated. Ensure rules, obligations and rights are written in a language the client understands.
Provide an overview to the client of program operations.	Take the time to review program operations for transparency and to build rapport; identify who are the players in the program, how are they connected to culture if at all, where are the from.



# Strategies for Creating Culturally-Safe Programming



# What is Cultural-Safety?

“Cultural safety requires healthcare professionals and their associated healthcare organisations to examine themselves and the potential impact of their own culture on clinical interactions and healthcare service delivery.

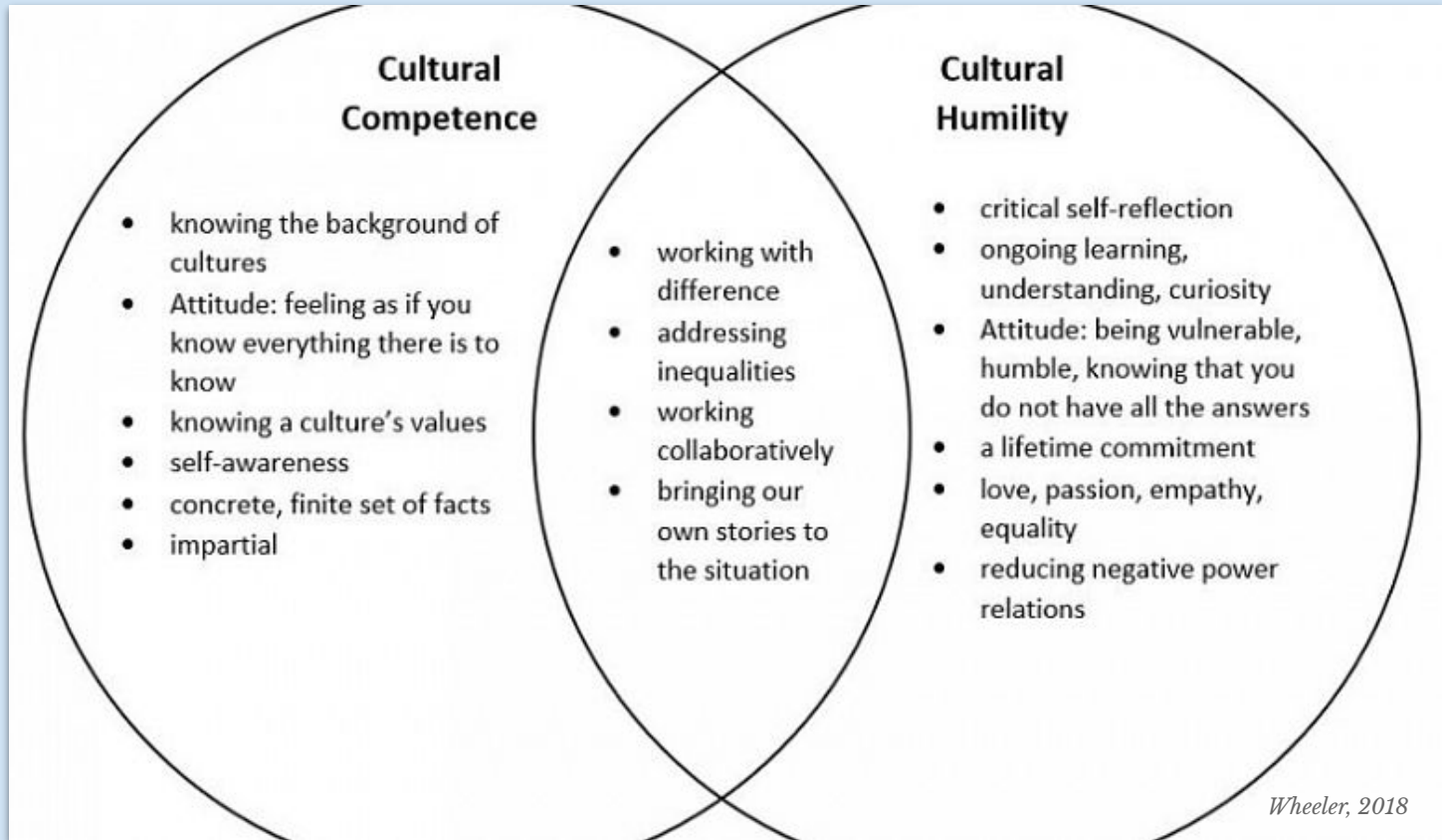
This requires individual healthcare professionals and healthcare organisations to acknowledge and address their own biases, attitudes, assumptions, stereotypes, prejudices, structures and characteristics that may affect the quality of care provided.

In doing so, cultural safety encompasses a critical consciousness where healthcare professionals and healthcare organisations engage in ongoing self-reflection and self-awareness and hold themselves accountable for providing culturally safe care, as defined by the patient and their communities, and as measured through progress towards achieving health equity.

Cultural safety requires healthcare professionals and their associated healthcare organisations to influence healthcare to reduce bias and achieve equity within the workforce and working environment”.



# Working with Cultural Humility



*Wheeler, 2018*



# Embedding Indigenous Knowledges & Cultural Safety in Social Work Curricula

- Bring Community into the curriculum.
- Curricula need to focus more, and embrace, the positivity and richness of Indigenous Knowledges, Indigenous cultural contexts, and ways of Knowing, Being, and Doing.
- Social work programs must accept that Indigenous practice theories, models, and frameworks are valid concepts for working not only with [Indigenous People] but for any client base.
- Non-Indigenous academics need to take responsibility for their own learning of Indigenous history and ways of Knowing, Being, and Doing—then “step up” and contribute to teaching and learning in proactive and authentic ways—ensuring collaboration and consultation with Community.
- Universities, including all levels of senior management, must make a clear commitment to culturally safe practice across the teaching and learning spaces.

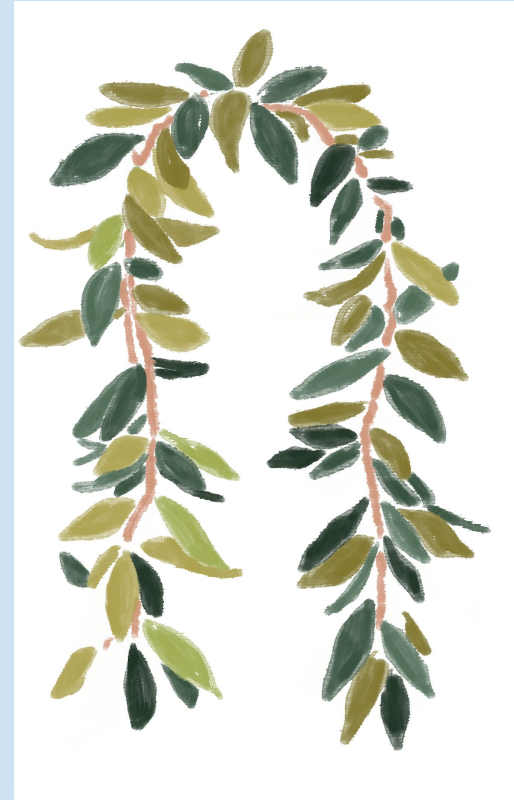


# Creating a Culturally-Safe Virtual Space



# Setting Up Our Virtual Space

1. Opening Protocol
  - a. Song & Activity
  - b. Pū
  - c. Pule
  - d. Speaker Introduction
  - e. Consent to Deepen
2. Presentation
  - a. Cultural Framework
  - b. Personalized Stories
  - c. Connecting Mo'ōlelo
  - d. Audience Engagement
3. Closing Protocol
  - a. Mana'o'i'o
  - b. Resource Sharing
  - c. Pule



*Artwork by Keali'imakamana'onalani Parker Po'olua*



# Opening Protocol

## Aloha and Welcome to the Native Hawaiian Cultural Intervention Training!

Please take some time to introduce yourself in the chat. Who are you? What mountain and waters do you belong to? Where are you tuning in from?

If you haven't eaten yet, and if you have the means to do so, feel free to grab some water and a bite to eat before settling in. We'll begin the Opening Protocol with a pū at around 12:15pm.



Project Kuleana: "Ka Na'i Aupuni" by William Kahino

Intentionally selected **music & imagery** to ground us in the work and set the tone of a culturally-safe space.

Welcoming **activity** for audience to engage in the chat.

**Kani ka Pū** to bring into focus and preparation to engage with each other and the resources.





# Opening Protocol

**Pule** to set intentions of safety and openness in webinar discussions.

## Hū ka Wai Māpuna

Hū ka wai māpuna  
Māpuna kapu ka hāhā  
Ha'a inu, ha'a ola  
Ha'a kapu, ha'a noa e  
E nā kupukupu o nā kūpuna  
E mālama ka māpuna  
Mālama ka māpuna  
Mālama ka māpuna e  
I ola loa e  
I maui ola e

Conflict is the catalyst for evolution  
More to surface, less to hide  
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I sustain the process of truth-telling,  
healing, and emotional intelligence  
to heal generational trauma and disparity  
to go beyond performative health  
to truly be well



# Opening Protocol

## ‘O Wai Au

‘O wau ‘o Keali‘imakamana‘onalani Shannon  
Parker Po‘oloa

No Hilo Hanakahi, Waiākea, Hilo, Hawai‘i mai au.

‘O ka Mauna a Wākea ku‘u wahi mauna, a ‘o  
Maunalua ku‘u wahi kai.

## Culturally-based Speaker Introduction

## Consent To Deepen

*E nā kupukupu o nā kupuna, e mālama ka māpuna*

It is through our ancestral memory we acknowledge our systems of support that surround us, bear witness to our own resiliency, so that we may participate in the process of truth-telling, healing and emotional intelligence.


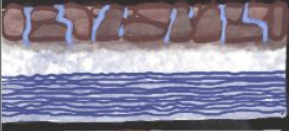




**Consent to Deepen** to ask audience’s permission to engage in heavy discussions on issues impacting our communities & to give “permission” for people to step away or leave whenever needed.



# Presentation

## Activating the Kanilehua Framework in Prevention and Public Education

Artwork by Keali'imakamana 'onalani Parker Po'olua

	<p><b>CONTEXT:</b> What is the historical and socio-economic background of the people I serve? <i>Learn about Hawai'i's history, economy, and evolution of social structure</i></p>
	<p><b>THE ACTUAL SITUATION:</b> What is the real issue here? <i>Recall that SCR 103 presents that the opioid epidemic in Hawai'i is related to historical and personal trauma - and problems within the family</i></p>
	<p><b>CULTURAL ROOT:</b> How can I advocate for cultural resilience? <i>Seek methods of and support measures to provide/develop cultural treatment programs that include the family and community engagement</i></p>
	<p><b>FAMILY SYSTEMS:</b> How can I support and inform family members of those struggling with opioid use disorder and substance misuse? <i>Table at events with easily accessible materials for children and families that support cultural and holistic health. (Dry aku and kalo vs. cups and frisbees)</i></p>
	<p><b>CLINICAL RESOURCES:</b> How can I destigmatize clinical health? <i>Support and attend cultural training dedicated to community health, more meetings and spaces held in cultural safety and openness to engage (laughter, tears, engagement, food for the spirit, connection, etc.)</i></p>
	<p><b>HOLISTIC PREVENTION:</b> Am I doing all I can to advocate for Prevention and Public Education? If not opiates, then what? <i>Translate research articles into activities, games, interactive tools. Consider the community, the family, the environment - wellness for all.</i></p>

“Embedding  
Indigenous Knowledge  
& Cultural Safety into  
the Curricula”

Using a Cultural  
Framework to center  
our work

“Two-Eyed Seeing”  
Uplifting Indigenous  
ways of knowing in  
Western-centered  
Research (and  
combining them)

# Presentation

Connecting **Mo'ōlelo** to what is seen in our community at the present day

Sharing **Personalized Stories** from speakers

## Ke Kānāwai Māmalahoe - The Law of the Splintered Paddle

‘O my people,  
Honor thy gods;  
Respect alike the rights of  
men great and humble;  
See to it that our aged, our  
women and our children lie  
down to sleep by the  
roadside without fear of  
harm. Disobey and die.



E nā kānaka,  
E mālama ‘oukou i ke akua  
A e mālama ho‘i i kānaka nui  
A me kānaka iki;  
E hele ka ‘elemakule, ka  
luahine, a me ke kama  
A moe i ke ala  
‘A‘ohe mea nāna e  
ho‘opilikia.  
Hewa nō, make.

Artwork by Keali‘imakamana ‘onalani Parker Po‘olua

*It wasn't penalized [...] if something was wrong. It was a conversation that was had first, and law enforcement in Saipan is really driven by our cultural values and thinking about the community and who's in it and our relationships to each other, really; and having respect for each other, you know, being family to each other, or knowing each other's family, and really being in service, right.*

*It doesn't serve the community if we criminalize every action, if we put everybody behind bars, that doesn't provide any service.*

*But what does is if we help the situations and help them navigate the system rather than be a part of the system.*





# Closing Protocol

## Closing Pule x 'Ūpoho

### Pule Ola Lō'ihī

*Adopted from Nā Pule Kahiko by June Gutmanis*

'O kau ola e ke akua

E nana mai kau mau pulapula

E ola a kaniko'o, a haumaka'iole

A pala lauhala, a kau i ka puaaneane

A laila, lawe aku 'oe ia'u i ke alo o Wakea

Translation by K. Perreira-Keawekane  
*give life, oh deity - care for your descendants  
to live into the sound of the walking stick  
and the blindness of the rat  
into the softness of kūpuna bodies  
that near the point of expiration  
and then take me into the presence of Wākea*

Closing with intention

Ending with love and  
appreciation for one  
another

Embracing the  
richness of our  
cultures



# Closing Protocol

Practicing Reciprocity

Sharing Resources

Aloha mai kākou!

Mahalo for joining us for the first work group in our Native Hawaiian Cultural Intervention Training: Enforcement and First Responders. **Please complete the evaluation form:** [https://qfreeaccountssjc1.az1.qualtrics.com/jfe/form/SV\\_3F1uVH3bW1Jxc9M](https://qfreeaccountssjc1.az1.qualtrics.com/jfe/form/SV_3F1uVH3bW1Jxc9M)

*This evaluation form is required for participants wanting to receive continuing education units (CEUs). It is optional for all other attendees of the training but greatly appreciated!*

You can now view [WG6 recording link](#) on our YouTube Channel.

Please follow the link below to access the **Work Group (WG) 6: Enforcement and First Responders:**

[https://drive.google.com/drive/folders/1QFwh\\_pKP1zOmtnP-kKLSjIEh4EiezoV-?usp=share\\_link](https://drive.google.com/drive/folders/1QFwh_pKP1zOmtnP-kKLSjIEh4EiezoV-?usp=share_link)

The **toolkit** includes:

1. *Hū ka Wai Māpuna - Video Recording*
2. *Senate Concurrent Resolution 103 (2019)*
3. *WG 6 - Enforcement and First Responders Slide Deck*
4. *Law Enforcement Assisted Diversion (LEAD) 2018 Activities*
5. *LEAD Honolulu 2-Year Program Evaluation Report 2020*
6. *Intersectional Trauma-Responsive Care- A Framework for Humanizing Care for Justice Involved Girls and Women of Color*
7. *Trauma-Informed Care and Cultural Humility in the Mental Health Care of People From Minoritized Communities*
8. *When Empathy is Not Enough- a Reflection on the Self-Experience of Black Boys in Public Spaces*
9. *Crime Prevention in Our Community: Criminal Justice Flow Charts - English (Chuukese and Marshallese also available at the link below)*

Online Resources:

1. [Where are the Brothers by Project KULEANA \(YouTube Video\)](#)
2. [Seiseiwei - Paddle Onward by Carol Ann Carl \(Poem\)](#)
3. [Solid as a Rock by Sizzla \(YouTube Video\)](#)
4. [Hawai'i Opioid Initiative](#)
5. [Law Enforcement Assisted Diversion \(LEAD\)](#)
6. [The Impact of the Criminal Justice System on Native Hawaiians](#)
7. [ULUDRS: Network Resources Database](#)
8. [Add your own resource to our database for the HO!](#)
9. [Crime Prevention in Our Community: Criminal Justice Flow Charts](#)

If you haven't already registered, please consider joining us on Friday, December 9th, for Work Group 7 on Screening, Brief Intervention, Referral, and Transportation.

You can register here: <https://go.hawaii.edu/Gm2>. Please see flyer below for more details!



# In Practice: Cultural Safety in Our Webinars

1. Opening Protocol
  - a. Song & Activity
  - b. Pū
  - c. Pule
  - d. Speaker Introduction
  - e. Consent to Deepen
2. Presentation
  - a. Cultural Framework
  - b. Personalized Stories
  - c. Connecting Mo'ōlelo
  - d. Audience Engagement
3. Closing Protocol
  - a. Mana'o'i'o
  - b. Resource Sharing
  - c. Pule



*Artwork by Keali'imakamana'onalani Parker Po'olua*





# Framework Overview:

## SAMHSA's Working Definition of Recovery

"A standard, unified working definition [of recovery] will help advance recovery opportunities for all Americans, and help to clarify these concepts for peers, families, funders, providers, and others."

- Hope
- Purpose-Driven
- Many Pathways
- Holistic
- Peer Support
- Relational
- **Cultural**
- Addresses Trauma
- Strengths/Responsibility
- Respect

[SAMHSA's Working Definition of Recovery](#)

**Recovery is culturally-based & influenced**  
Culture and cultural background in all of its diverse representations - including values, traditions, & beliefs - are keys in determining a person's journey and unique pathway to recovery. Services should be culturally grounded, attuned, sensitive, congruent, and competent, as well as personalized to meet each individual's unique needs.



# Framework Overview:

## CSAC Core Function III: Orientation

Global Criteria	Cultural Considerations
Provide an overview to the client by describing program goals and objectives for client care.	Does this program offer cultural or Indigenous practices? Is this explained in a manner that the client thoroughly understands the goals and objectives for client care?
Provide an overview to the client by describing program rules and client obligation and rights	Ensure the client knows whether the referral is voluntary or court mandated. Ensure rules, obligations and rights are written in a language the client understands.
Provide an overview to the client of program operations.	Take the time to review program operations for transparency and to build rapport; identify who are the players in the program, how are they connected to culture if at all, where are the from.



# Closing Protocol



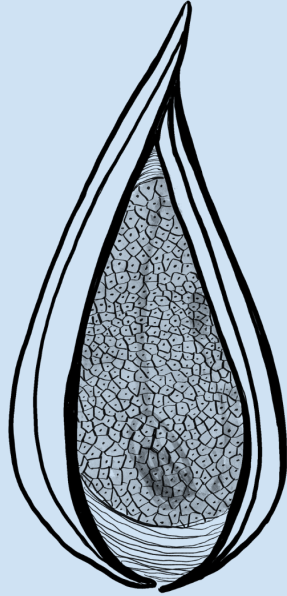
# Mana'o i'o



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# Hawai'i TRAIN & YouTube



'Ulu State Disaster Response

Native Hawaiian Cultural Intervention

Images are hyperlinked to Hawai'i TRAIN  
*Artwork by Keali'imakamana'onalani Parker Po'olua*



# Evaluation

Please complete the evaluation feedback survey:

[https://mapuna.qualtrics.com/jfe/form/SV\\_cAN48no2RfsVXx4](https://mapuna.qualtrics.com/jfe/form/SV_cAN48no2RfsVXx4)

**The evaluation is required to receive Continuing Education Units (CEUs).**

We look forward to your feedback



Please join us for  
our next webinar,  
today, at 12pm!



SCAN THE QR CODE TO REGISTER



## HĀNAI AHU: ANCHORING CULTURE IN SUBSTANCE USE TREATMENT & PREVENTION MODELS

### Makawalu Na'au'ao Primary Prevention Curriculum for Substance Use: Reconnecting to Culture Part 1 ~

#### Looking to the Past: Substance Use Curricula Overview with Kanoelani Davis

EARN UP TO ONE AND A HALF (1.5) CONTINUING  
EDUCATION UNITS!

CSAC, CPS, CCS, CCJP, and CSAPA  
(\*\*Note: Only available for HAWAII)

#### Learning Objective 1

Participants will learn how to utilize The Impacts of Colonization on Ahupua'a. Conceptualization, V3.0 to understand the historical importance of the impacts of colonization on the indigenous connection to 'āina and the disconnection to 'āina, as it relates to substance use and recovery.

#### Learning Objective 2

Participants will engage in an immersive learning experience and identify how the different recovery pathways in the Makawalu Na'au'ao Preventative Curriculum, a culturally based curriculum fit into SAMHSA's Working Definition of Recovery.

#### Learning Objective 3

Participants will understand how to utilize the Makawalu Na'au'ao Preventative Curriculum, a culturally based curriculum in their professional role.



Artwork & Photo credit: Keali'imakamano'nalani Po'olua

Thursday, July 06, 2023  
**12PM-1:30PM**

OR REGISTER AT  
[mapunalab.com](https://mapunalab.com)

REGISTRATION LINK IN BIO - @MAPUNALAB



# Closing

## Pule

Hā‘ule ka lā

Hā‘ule ka pō

Hā‘ule ka lani

Hā‘ule ka nī‘au

Hō‘ale ka lepo pōpolo

*The sun, night, and heavens fall  
The black soil billows*

## Application

A call to dismember violent and non-resonant structures for the uprising of healing and truth. A call for radical healing. An acknowledgement of hardship and a catalyst to activate resilience.

Ha‘ule ka Lewa, Ha‘ule ka Lani, Ho‘ale ka lepo popolo

*A time will come when the ali‘I will fall and be no more, but a time will come when the maka‘ainana (commoner) will rise up and be restored*

These prophetic words were spoken by the Kahuna of Puku‘i Heiau in the time of the ali‘i Ka(‘ahu)manu. As told by Kumu John Ka‘imikaua through the knowledge given to him by Kawahinekapuheleikapokane. (via The Molokai Dispatch)

