

# *Evaluating the Puni Ke Ola Intervention*

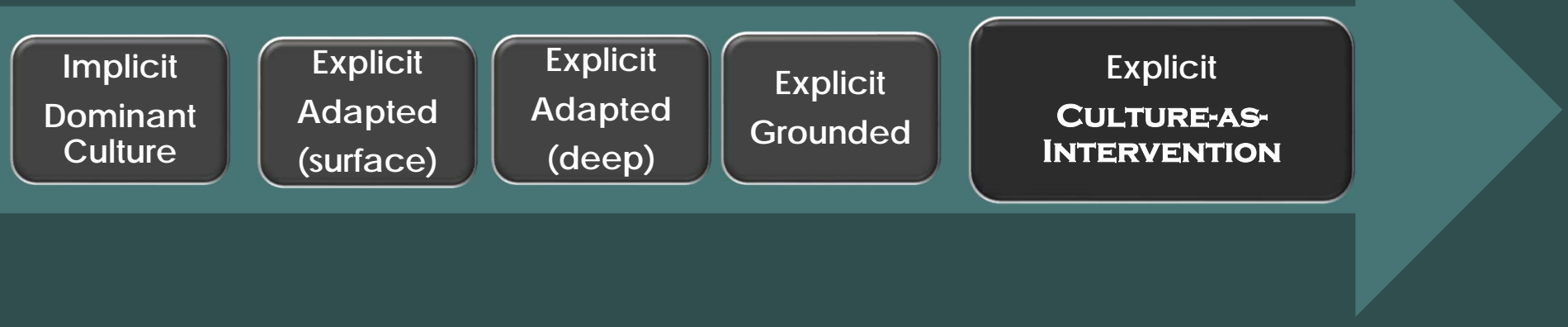
## *Drug Prevention & Intergenerational Healing using Culture-as-Intervention*

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# Overview: Culturally Informed Practice

- ▶ Substance use & co-morbidities: EBPs are lacking
- ▶ Colonialism, historical cultural trauma, ongoing cultural loss, cultural (dis)continuity
- ▶ Continuum of practice

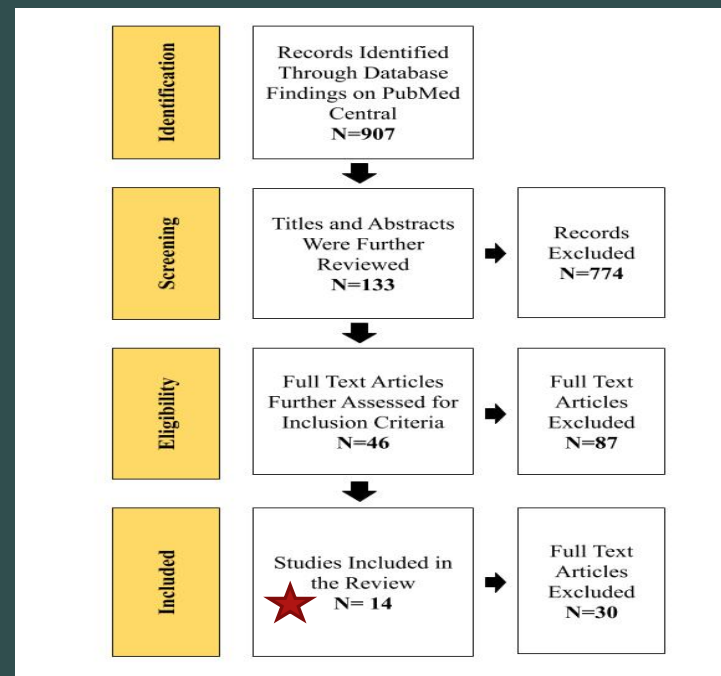


# Paper 1: Culture-as-Intervention – Lit Review

## Methods:

### Search Strategy

Database	Terms
PubMed Central 01/01/12 to 12/31/17	<ul style="list-style-type: none"> <li>• Indigenous</li> <li>• Aboriginal</li> <li>• Native Hawaiian</li> <li>• American Indian</li> <li>• Native American</li> <li>• Alaska Native</li> <li>• First Nations</li> <li>• Maori</li> </ul> <ul style="list-style-type: none"> <li>• Culture</li> <li>• Ways of knowing</li> <li>• Intervention</li> <li>• Prevention</li> <li>• Treatment</li> <li>• Health</li> </ul>



# Paper 1: Culture-as-Intervention – Results

## Place-based/Sacred Sites

- Physical Location
- Transitory Space
- Engaged with intentionality
- Value of the land

## Traditional Cultural Practices

- Active participation in practices
- Way of being
  - i.e. Loko I'a, hula, sweat lodges, etc.

### Indigenous Culture-as-intervention

## Spirituality

- Foundation and connection to all things
- Gives meaning to everything
- Manifests/is visible in ICP, IWK, PC/SS

## Indigenous Ways of Knowing

- World view
- Intergenerational knowledge systems
- Values, customs, beliefs, practices

# Paper 2: Intervention Development Phase

<b>S</b>	See	Naming the issue. Literally, what do I SEE in the video/photo? State with conc...
<b>H</b>	Happening	What is HAPPENING? Identify different elem...
<b>O</b>	Our	How do these issues affect us? and how do we feel about the... Expand to personal and em...
<b>W</b>	Why	WHY have these issues affected individual, family, organizational, program, community, societal? Expand to why the ro...
<b>E</b>	Empower Evaluate	Expl... EMPOWERED with our ne... Bring... individual and Examine indivi...
<b>D</b>	Do	What can we do about these issues in our lives. Action at multiple levels.



## Facilitation Techniques

Co-facilitation  
Relationships

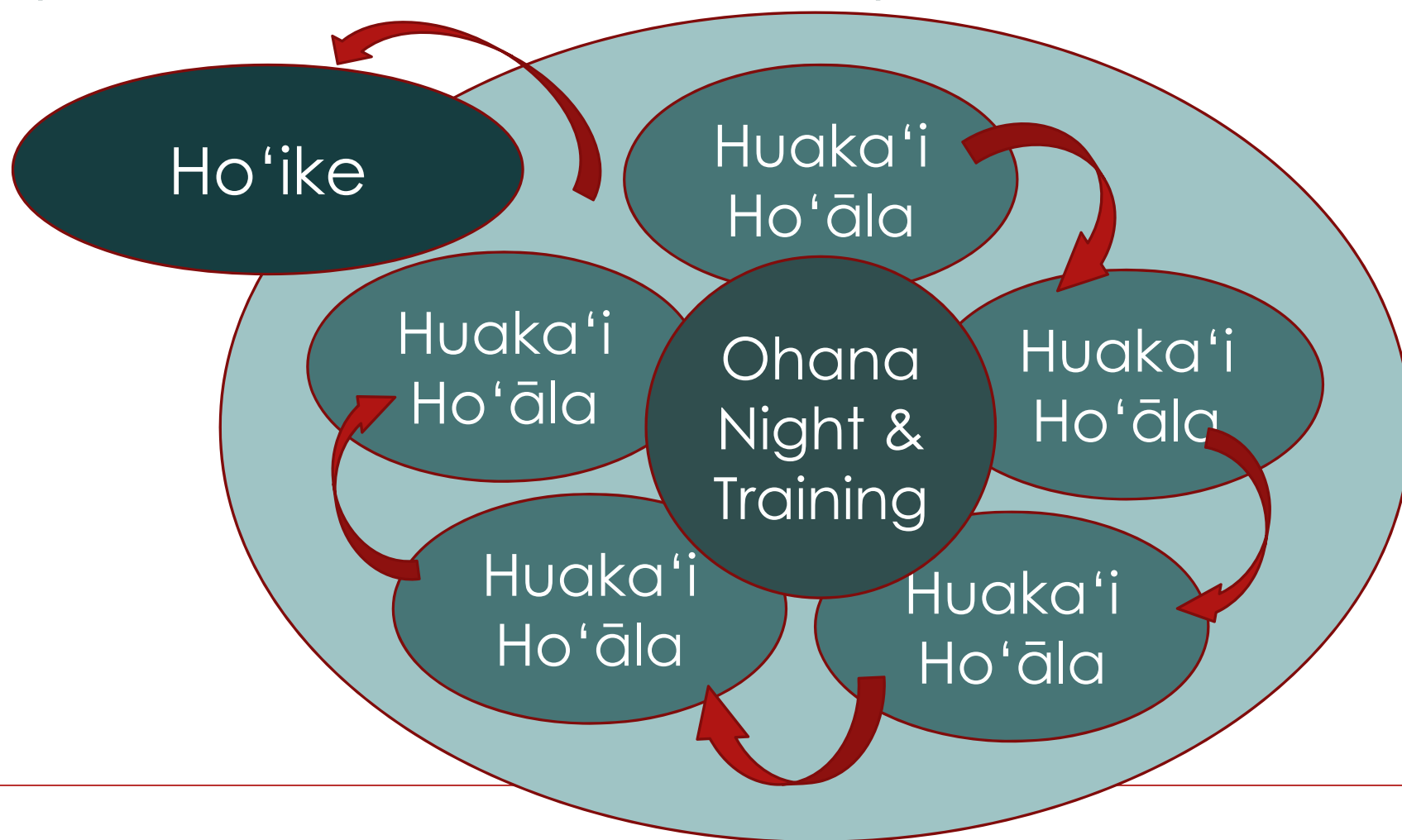
Session frequency & duration  
Process emphasis, Outcome emphasis  
Surface structure, Deep structure

Research, Evaluation  
Needs assessment  
Intervention feasibility  
*Other considerations*

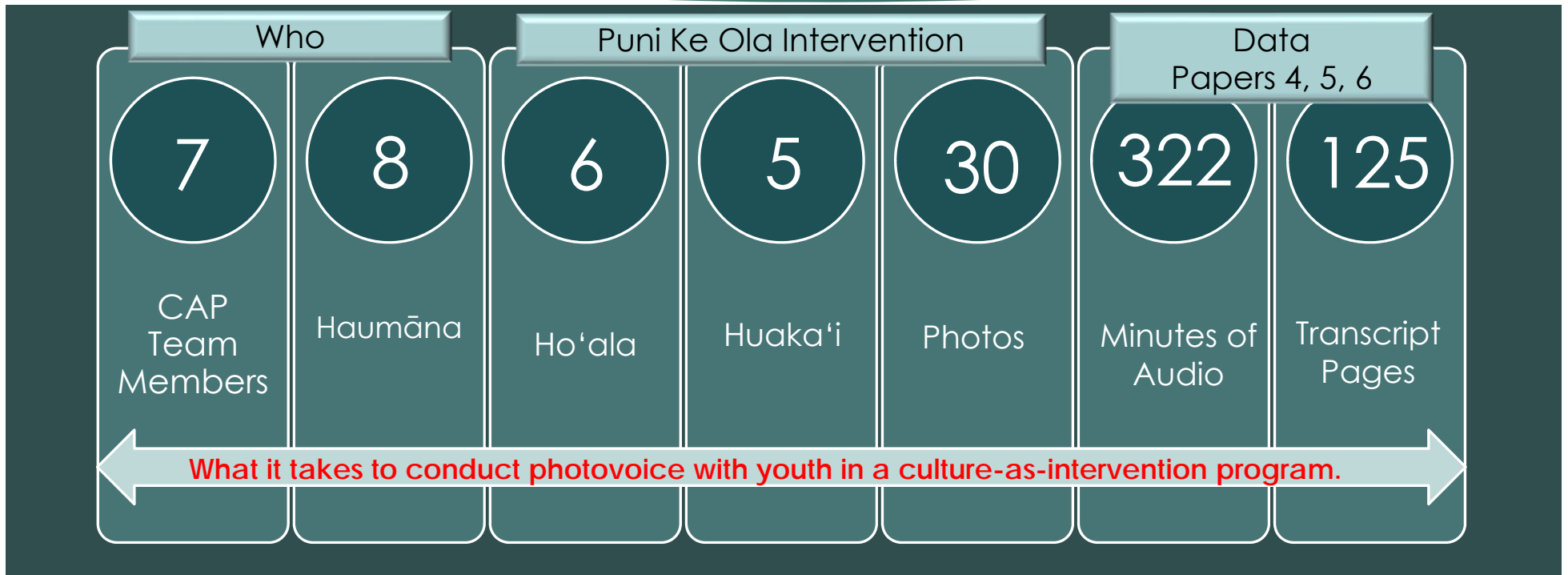
## Paper 2: Intervention Development Phase “In Vivo” Results

1. What are the Hawaiian values, beliefs, practices, ways of knowing that we know and use, and that would be important to include in a model of Native Hawaiian Drug Prevention?
2. What do we see that is not working or not supportive of Hawaiian culture, and what do we see that is? (Hihia & Pono).
3. Talk to your kupuna to find inspiration about Native Hawaiian values.
4. What are the strengths and resources from the past, currently here in the present, and you want to carry forward for the future?
5. How do you and/or your `ohana resolve conflict, looking to Hawaiian epistemology?
6. Thinking about the Native Hawaiian Model of Youth Drug Prevention that we are building, what are the Hawaiian sources of strength to help kids when they are vulnerable?
7. Again, thinking about the Native Hawaiian Model of Drug Prevention that we are building, what does mana feel like and where in yourself do you feel it?

## Paper 2: Intervention Development Phase



# Paper 3: Intervention Feasibility Study





# Paper 3: Preliminary Content Analysis

## Traditional/Western

### Wellness

positive youth  
development  
lokahi triangle  
aloha `āina  
sovereignty  
“ho`omana”

### Illness

ATOD use  
other HRBs  
HCT/OCL  
(historical cultural trauma,  
ongoing cultural losses/takings)

## Indigenous Ways of Knowing

### Ho`ala

kaona  
ka`ao  
mo`olelo  
SHOWED/PV

### Huaka`i

loko i`a  
makahiki  
festival  
...and others

# Paper 4: Mo'olelo and Ka'ao – Connection to Nā Kupuna

## ▶ Ancestral Knowledge

- ▶ “*I ulu no ka lālā I ke kumu*” (The branches grow because of the trunk)
  - ▶ *Without our ancestors we would not be here*
- ▶ According to Pukui “he must learn both the ostensible and the hidden meaning of words; he must learn the allegory of Hawaiian speech.” (Pukui, et al., 1972)
- ▶ E mālima pono i nā mo'olelo – Take care of your family stories

Ka'ao:  
Legend, tale, novel, usually  
fanciful

Mo'olelo:  
History, literature, story,  
succession of speech

# Paper 4: Mo'olelo and Ka'ao Connection to 'Āina

- ▶ Mo'olelo and Ka'ao
  - ▶ Occurred when explaining the importance and further details of a photo, especially as it related to place
  - ▶ Important when expressing their values, and those of their ancestors.
  - ▶ Includes stories from the haumāna
  
- ▶ Connection to 'Āina
  - ▶ Mo'olelo were at times used to name places
  - ▶ Importance of place
  - ▶ Values

## Paper 4: Mo'olelo and Ka'ao

### ▶ Example 1

- ▶ “And we learned about the mo'olelos”
- ▶ “There is a lava tube that is connected from Maui to Molokai. And a goddess traveled along there and kept men.”
- ▶ “I would tell my grandchildren that this place was sacred. And they was, uses this to pass stones to the, to the fishpond of the circle for the fishpond. That's the one, that's the stone wall.”

### ▶ Example 2

- ▶ “What do you think the lesson is in that?”
- ▶ “Hard work. They cannot be lazy”
- ▶ “And was it like one person doing that”
- ▶ “No, was about plenty people”

# Paper 5: Huaka'i and Indigenous Ways of Knowing

- ▶ Indigenous ways of knowing
  - ▶ Cultural values and practices
    - ▶ Acknowledges the importance of engaging in research with, for, and by community
  - ▶ Transmission of intergenerational knowledge
    - ▶ Those who aid in facilitating the huaka'i and conversations about the huaka'i must be a leader who is regarded as holding 'ike kūpuna
  - ▶ Acknowledges the significance of the place
    - ▶ Facilitates an interconnected relationship between the haumāna and these sacred spaces through mo'olelo and mo'okū'auhau

## Paper 5: Huaka'i and Place-Based Learning

- ▶ Relational and spiritual aspects facilitated through huaka'i
  - ▶ Creates a sacred space for youth
- ▶ Facilitation of aloha 'āina
  - ▶ Aloha 'āina as a process and outcome

## Paper 5: Huaka'i Next Steps

- ▶ Continuing to incorporate huaka'i or an intentional activity that allows for a spiritual connection to a place
- ▶ Huaka'i and Hana ideas: harvesting kalo, fish ponds
- ▶ Emphasizes the importance of place-based learning by doing, while having fun

## Paper 6: Intergenerational connectedness

- ▶ Kuleana of previous generations
  - ▶ Support youth (soil, hold you up, provide healthy environment, always present)
  - ▶ Assist learning (provide experiences, stories, example, assistance)
  - ▶ Empower youth (prompt to share, empower, make way for)
  
- ▶ Kuleana of youth
  - ▶ Pass on culture (bloodline, language, stories, practices)
  - ▶ Support others (encouragement, taking care, share knowledge, nourish)
  - ▶ Create positive environment (role models, legacy, use power to influence)



## Paper 6: Community connectedness

- ▶ Mutual Support
  - ▶ Teachers/learnings, golden rule, everyone working together, loko 'i'a
- ▶ Helping Others
  - ▶ Importance of generosity, making life better, helping, source of learning
- ▶ Social support
  - ▶ People come in bunches, supportive institutions, laughter, fishing, camping

## Paper 6: Sources of disconnect

- ▶ Stress
  - ▶ Family, peers can be source of stress
- ▶ Influence
  - ▶ Teens and keiki easily influenced, negative influence of family and peers
- ▶ Isolation
  - ▶ Not my problem, no role models, difficulty relating, need to get away
- ▶ Competition
  - ▶ Overcrowding, overuse of resources, lack of community, obstacles

# Paper 7: Implications for Evaluation Workforce

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# Paper 7: Lessons Learned

## ▶ Role of community

- ▶ define, identify goal
- ▶ co-facilitation (guide academic team)
- ▶ `ike kupuna
- ▶ community advisory
- ▶ IP

## ▶ Role of academic team

- ▶ privileging as a standard
- ▶ pilina/infiltration
- ▶ multi-disciplinary
- ▶ faculty and students
- ▶ outsidersness

humility  
positionality: kaikua'ana, kaikaina  
identity, relationship  
kapu aloha

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