



# Makawalu Na‘au‘ao Primary Prevention Curriculum for Substance Use: Reconnecting to Culture

## Part 2 Knowing Our Audience: Meeting Our Youth Where They‘re At in Hawai‘i and Abroad with Trevor Atkins

Presented by the Māpuna Lab



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.



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



# ‘O Wai Au

‘O wau ‘o Keali‘imakamana‘onalani Shannon  
Parker Po‘oloa  
No Hilo Hanakahi, Waiākea, Hawai‘i mai au.  
‘O ka Mauna a Wākea ku‘u wahi mauna, a ‘o  
Maunalua ku‘u wahi kai.



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

The lehua-eating golby returns to the spring.

Said of one who has gone back to the source.

(Pukui #1034)



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

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.



# Learning Objectives

1. Participants will engage in an immersive learning experience and identify how addressing trauma through the Makawalu Na‘au‘ao Preventative Curriculum, a culturally based curriculum(s) fit into SAMHSA’s Working Definition of Recovery.
2. Participants will learn how to utilize *The Impacts of Colonization on Ahupua‘a. Conceptualization, V3.0* to understand the root causes of trauma disconnection from our past, and the ‘āina that impact our keiki, as it relates to substance use and recovery.
3. Participants will understand how to utilize the Makawalu Na‘au‘ao Preventative Curriculum, a culturally based curriculum in their professional role.



# Agenda

1. Opening Protocol
2. Framework Overview
3. Guest Speaker: Trevor Atkins
4. Break
5. Makawalu Na‘au‘ao  
Preventative Curriculum
6. 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

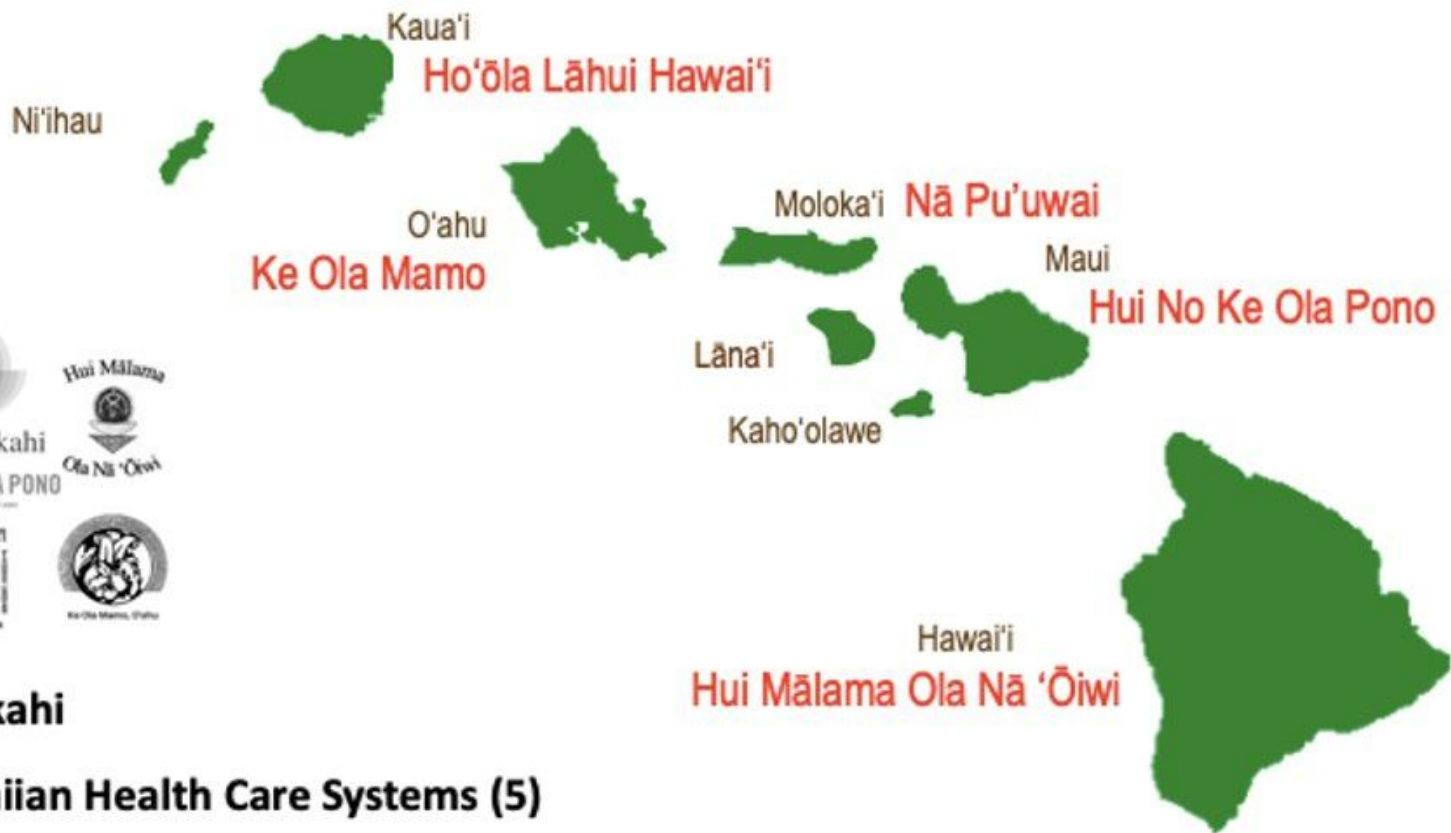
Reauthorized in 1992 as Native Hawaiian Health Care Improvement Act (NHHCIA)

(P.L. 102-396).

Reauthorized in 2010 via the Affordable Care Act.



# Papa Ola Lōkahi



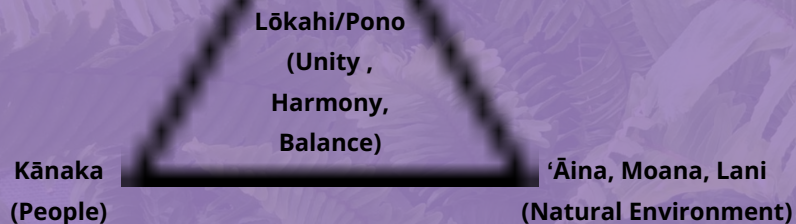
- Papa Ola Lōkahi
- Native Hawaiian Health Care Systems (5)
- Native Hawaiian Health Scholarship Program

# Framework for the Hawaiian Perspective

Source: Richard "Likeke" Paglinawan

Akua/Nā Aumākua  
(Higher power, spiritual guardians)

**Macro Level  
(World View)**



**Micro Level  
(Individual View)**



# 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

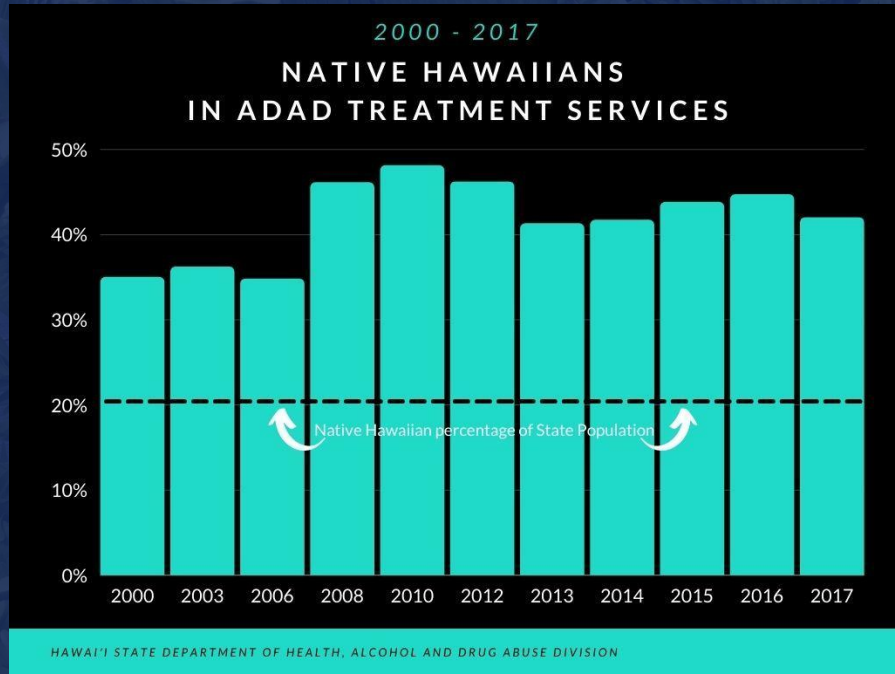


Papa Ola Lokahi  
Nāna I ka Pono Na Me

Mana‘o, Na‘au  
(Mind, Gut feeling)

Kino (Body)

# 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



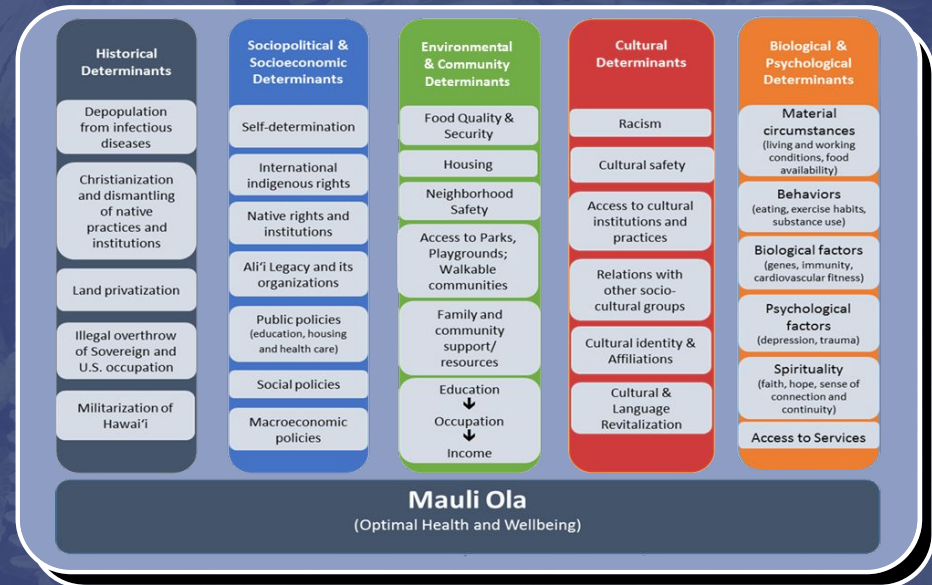
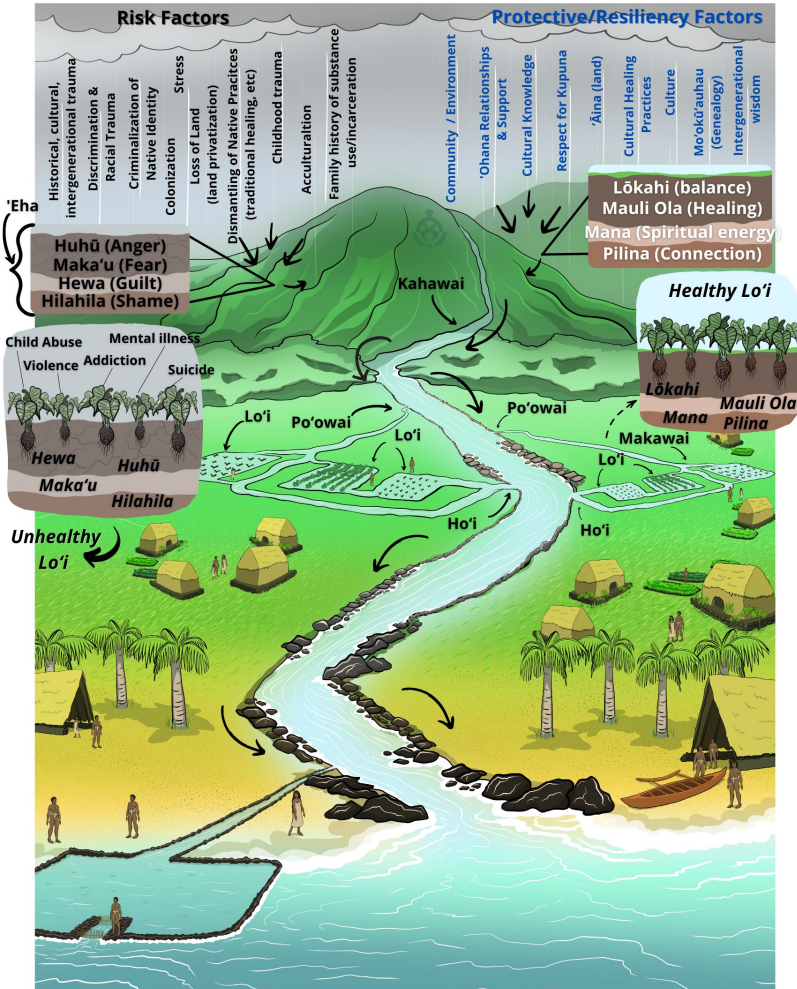
Papa Ola Lokahi  
Nana I Ka Pono Na Ma

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  
Nana I Kai Pono Na Ma

Influenced by White Bison & Healing Forest

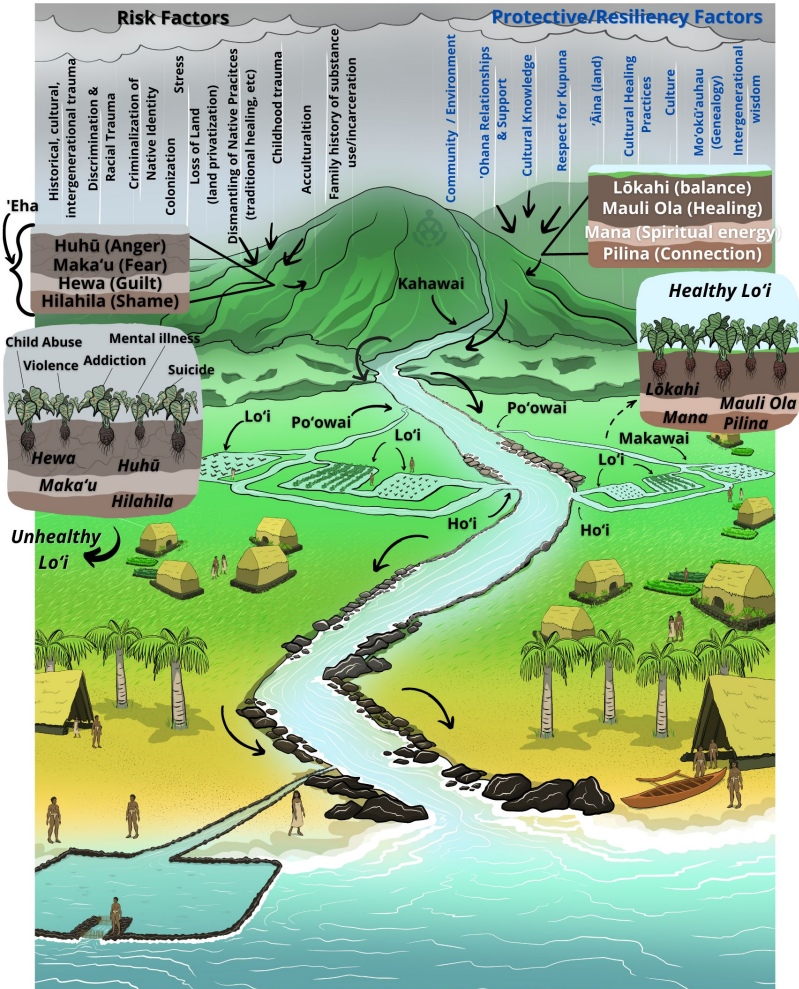
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SCAN ME



# 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](#)



# SAMHSA's Definition of Recovery and Makawalu Na'au'ao

## *Recovery as Prevention*

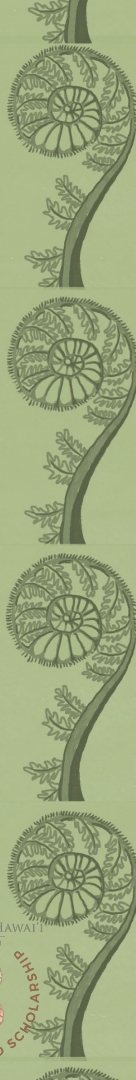
- **Hope :** Our keiki need hope for their future, having 'ike kupuna allows them to know who they are and where they are from.
- **Purpose-Driven:** Understanding their kuleana as their purpose, strengthening their connection to their culture will equip them with a drive to succeed thru the lens of a Hawaiian worldview.
- **Many Pathways:** *'A'ohe pau ka 'ike i ka hālau ho'okahi.* "All knowledge is not taught in the same school." Our keiki should learn from many sources, but all rooted in 'ike kupuna.
- **Holistic:** Learning tools for prevention thru a Hawaiian worldview also teaches how to live in harmony with the world and one another.
- **Peer Support:** Teaching our keiki their role in their health and in the community fosters a sense of belonging that can be a unifying factor in prevention.
- **Relational:** Relationships are very important in all cultures, but especially in Hawaiian culture, we thrive best when we are in good relationships with our families and community. Creating positive relationships with parents, extended family and community is paramount for our keiki.
- **Cultural:** Immersing ourselves in our living practices is what make us who we are.
- **Addresses Trauma:** Understanding intergenerational trauma allows us to see what we do not want to perpetuate.
- **Strengths/Responsibility:** Teaching from a strengths based perspective gives our keiki opportunities to increase their mana or spiritual gifts that is their kuleana to perpetuate for their next seven generations.
- **Respect:** Our culture teaches us respect is foundational in understanding our reciprocal relationship to the 'āina and to one another.





*Why Hānai Ahu?*

Creating the  
Foundation for  
Intentionality



# What ahu are you feeding?

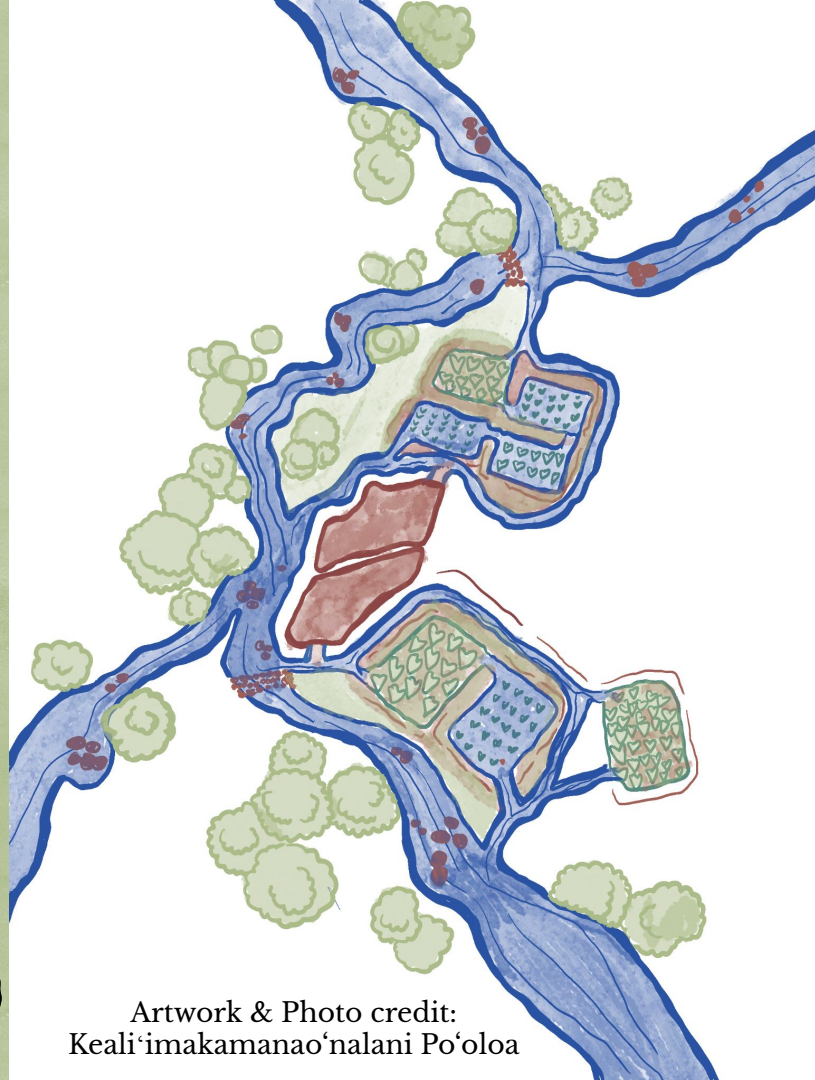
The concept and title of Hānai Ahu comes from our Cultural Educator, Kauilanuimakehaikalani Keali'ikanaka'oleohaililani. He shared the concept of breaking down the meaning of both words, hānai and ahu. Literally speaking, hānai means to feed, to foster, to raise, to rear, to nourish, sustain, it means provider and caretaker.

Ahu means a heap, a pile, collection, mound, mass, altar, shrine and cairn. For this purpose of our concept, we're working with the definition of altar and shrine. As done in Hawai'i lifeways, we look to the kaona of these words and we deepen our understanding of our connection to these words and this concept of Hānai Ahu as it relates to the Ahupua'a conceptualization.

When we work in intentionality to look within to see what ways are we nourishing our bodies that is an altar, what ways are we feeding the 'āina that feeds us? What actions, behaviors, mindsets and lifeways are we feeding on a daily basis that nourishes our ahu? Our foundation? What of these things will bring me mana and serve a purpose that could positively impact the next seven generations?

Balance is also a part of the foundation of hānai ahu. Understanding the straddle between the risk factors and the protective and resilient factors as an important component of the duality of life. That bad comes with good, night comes with the day, there are positive forces and there are negative forces all around us and that its a natural thing, not a thing to fear.





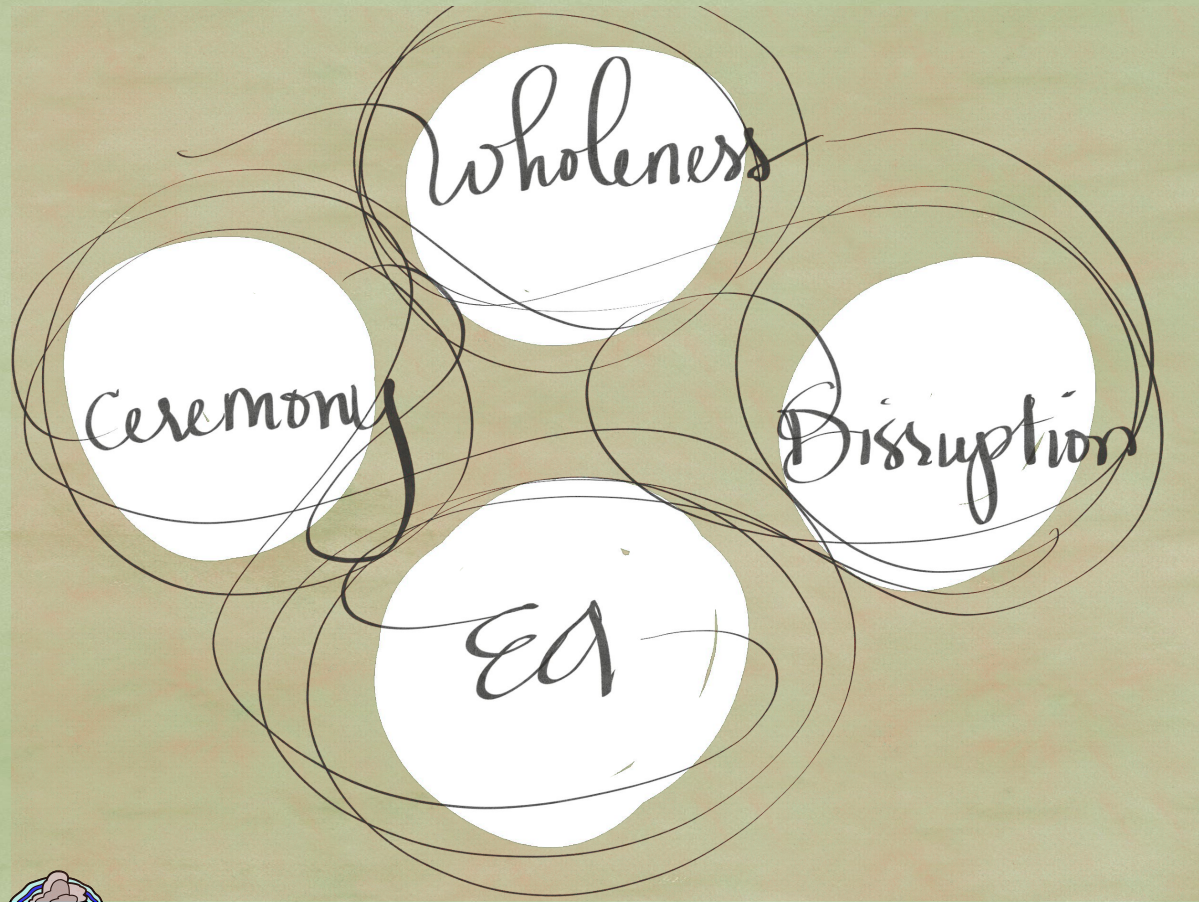
Artwork & Photo credit:  
Keali'imakamano'alani Po'oloa

# The Lived Dream to the Disconnect to Agency



UNIVERSITY of HAWAII  
WEST OAHU



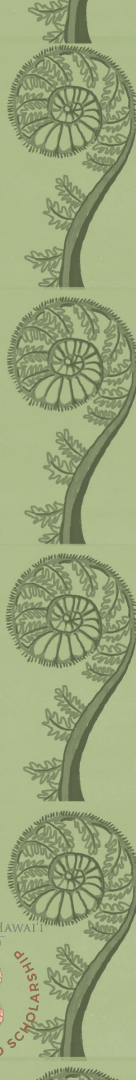


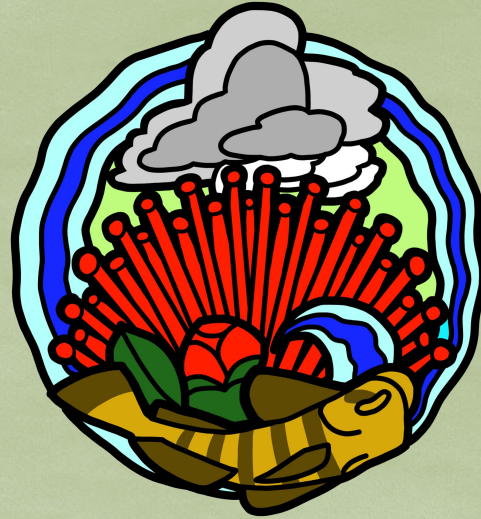
Ancestral wholeness guides us to the future.

Stories of disruption remind us we are not alone.

Sovereignty liberates us into the value of reciprocal relationships.

Ceremony is where we heal thru connection.





# Guest Speaker

*Trevor Atkins*





# Knowing Our Audience: Meeting Our Youth Where They're At in Hawai'i and Abroad

- Lessons from 15 yrs in Middle School
- Not one size fits all
- Context
  - Hālau Kū Māna
  - Education w/ Aloha
  - Piko
  - Oli (8x)
  - Place-Based Learning (PBL)
  - Overnights / 5-day camps
  - 'Aha Kāne / 'Aha Wahine
  - Monthly "Health Days"



# Knowing Our Audience: Meeting Our Youth Where They're At in Hawai'i and Abroad

## Creating a Safe Hawaiian Space Anywhere

- Maiau = clean
- Mākaukau = ready
- Aloha = greet w/ love
- 'Ai = feed (food, games, attention, etc)
- Mo'okū'auhau = honor 'ohana
  - What was your maddah's name?
  - How's your dad?
- Manawa Kūpono = timely and timeless
- Ho'okahe wai = to make water flow
- Ho'oma'ema'e = to make clean



# Knowing Our Audience: Meeting Our Youth Where They're At in Hawai'i and Abroad

## Some Practical Tools:

- Trust. First. Always.
- Break the fourth wall.
- Set the tone. (Abort if necessary.)
- Kane/Wahine or preselected groups
- One on one is always better, if there's trust.  
(I wait until Dec to gain trust)
- Be real. Be honest
- Stick to facts.
- Personal stories are most valuable
  - They can be used against you.



# Knowing Our Audience: Meeting Our Youth Where They're At in Hawai'i and Abroad

Creating a safe space for one-on-one:

- Go for a walk
- Ask for help with a chore
  - Pull weeds
  - Carry something
- Ask about home life
- Ask about parents strengths/weaknesses
- Share first–real personal stories
- Ask about surrounding substance use
- Ask about personal use (they WANT to share!)
- Abstinence vs moderation
- Share wisdom (they're curious)
- If you're real, they're hanging on every word





Break



# Word Search

- |                  |                 |
|------------------|-----------------|
| 1. Makawalu      | 13. Application |
| 2. Naauao        | 14. Future      |
| 3. Curriculum    | 15. Wellness    |
| 4. Health        | 16. Methodology |
| 5. Trust         | 17. Kupuna      |
| 6. Abstinence    | 18. Mana        |
| 7. Moderation    | 19. Behavior    |
| 8. Wisdom        | 20. Mindset     |
| 9. Innovative    | 21. Aboriginal  |
| 10. Unity        | 22. History     |
| 11. Concepts     | 23. Roots       |
| 12. Intellectual | 24. Withstand   |
|                  | 25. Tools       |

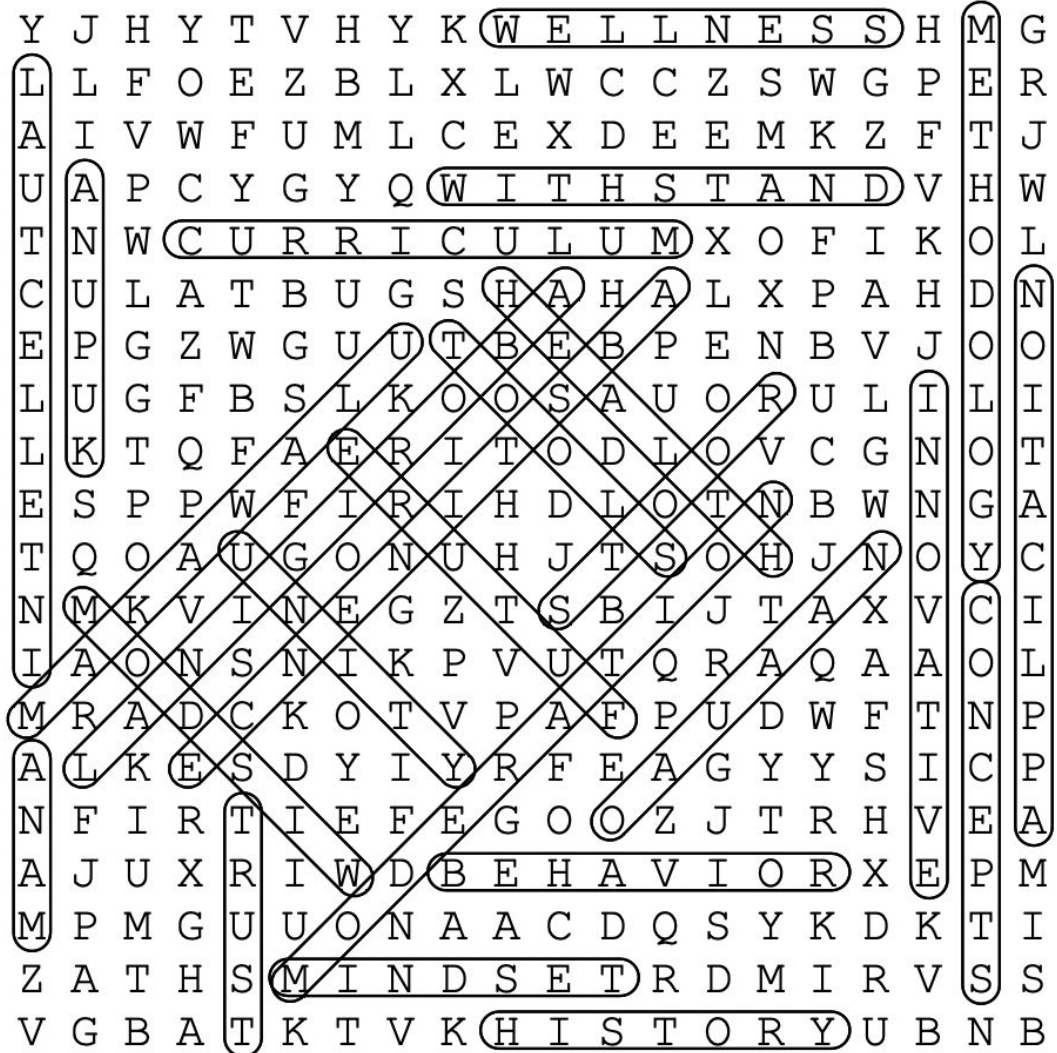
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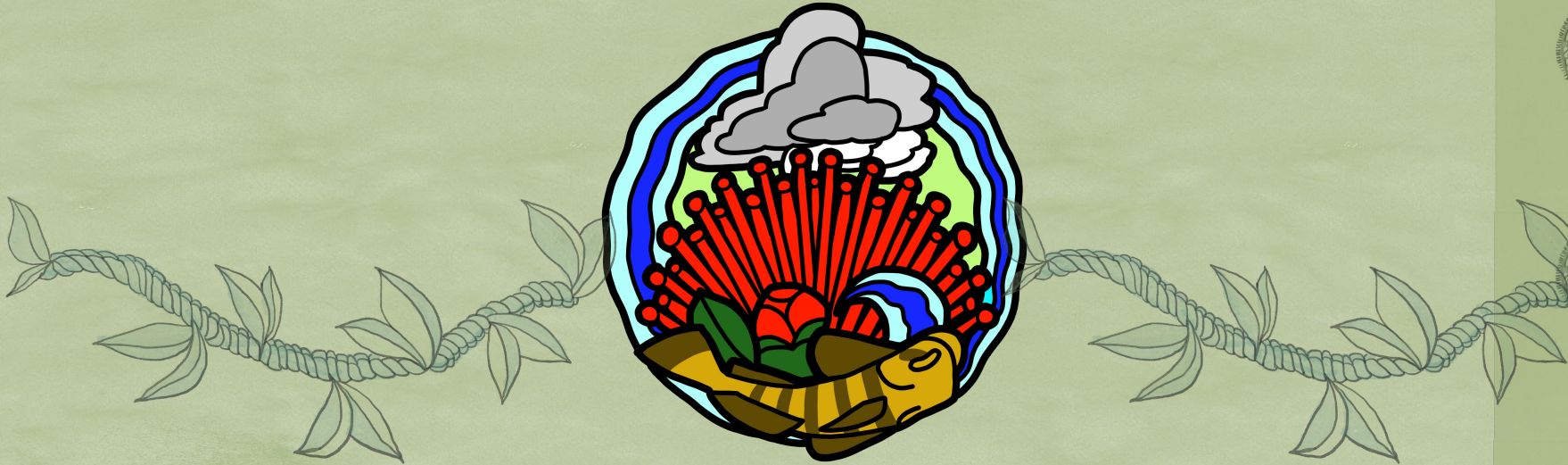


MY HAWAII

# Word Search Answers

- |                  |                 |
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# Introduction to the Makawalu Na‘au‘ao Preventative Curriculum

*Keali‘imakamana‘onalani Po‘oloa*





# Makawalu Na‘au‘ao Preventative Curriculum

Our curricula strategic plan is to create a 16 day curriculum aimed at Native Hawaiian and Pacific Islander youth in middle school and high school with the purpose and intent to prevent substance use.

## PURPOSE:

So we may equip our keiki with the knowledge of our foundation, tools to ground themselves in ancestral memory to withstand the onslaught of western ways that can lead to confusion, disconnection and mental health issues.



# Makawalu Na‘au‘ao Preventative Curriculum

Curriculum is designed using the **Pilinahā Framework** and **Learning Tools Measurement known as 4Mat (also Moenahā)** and is an extension of the work we have done as the Māpuna Lab for the Hawaii Opioid Initiative (HOI) in partnership and collaboration with the Alcohol and Drugs Adult Division of the Department of Health with the State of Hawaii through the University of Hawaii.



# Learning Objectives of the Curriculum

Keiki will engage in an immersive learning experience that will equip them with cultural knowledge, awaken their ancestral memories to develop strategies for the inclusion of Native Hawaiian and Pacific Islander cultural lifeways as a preventive methodology to substance use.

**What is Cultural Safety?**

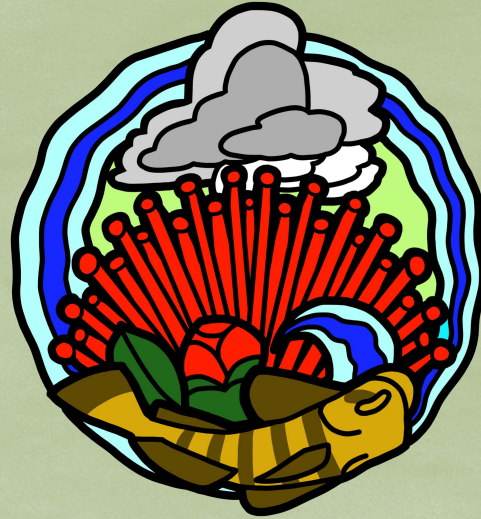
Keiki will identify strengths that uplift their own wellness from a cultural perspective.

**How can learning about Hawaii lifeways equip me with the tools to withstand the detrimental effects of Western culture on my physical, emotional wellbeing and mental health?**

Keiki will experience a paradigm shift of foundational settings that will equip them with the structure of their culture as a holistic method of wholeness and wellness.

**How does my mindset, behavior, actions bring mana to me and honor my kūpuna?**





# Pilinahā: An Indigenous Framework for Health



# Pilinahā

An Indigenous Framework  
for Health

- Connection to **‘Āina**
- Connection to **Community**
- Connection to **Past, Present, and Future**
- Connection to **Better Self**



# Pilinahā - the Four Connections to Health and Livivity

## To your better Self:

To find and know yourself.

## To Others:

To love and be loved, to understand and be understood.

## To Place:

To have a pilina (relationship) with the land.

## To Past, Present and Future:

To have kuleana and purpose in the world.

Pilinahā



# Pilinahā as Prevention

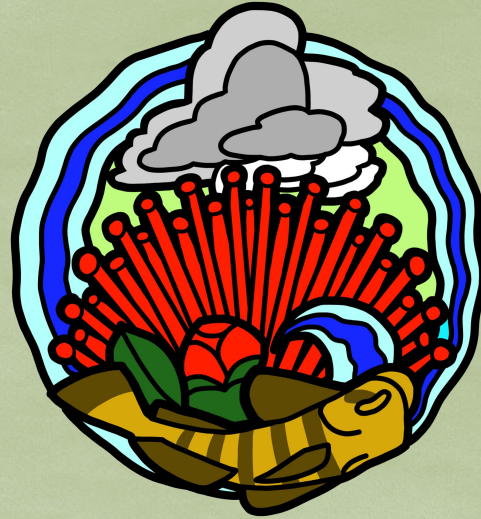
Ancestral wholeness guides us to know ourselves fully.

Intergenerational stories of disruption remind us we are not alone.

Sovereignty liberates us into the value of reciprocal relationships.

Ceremony is where we heal thru connection.

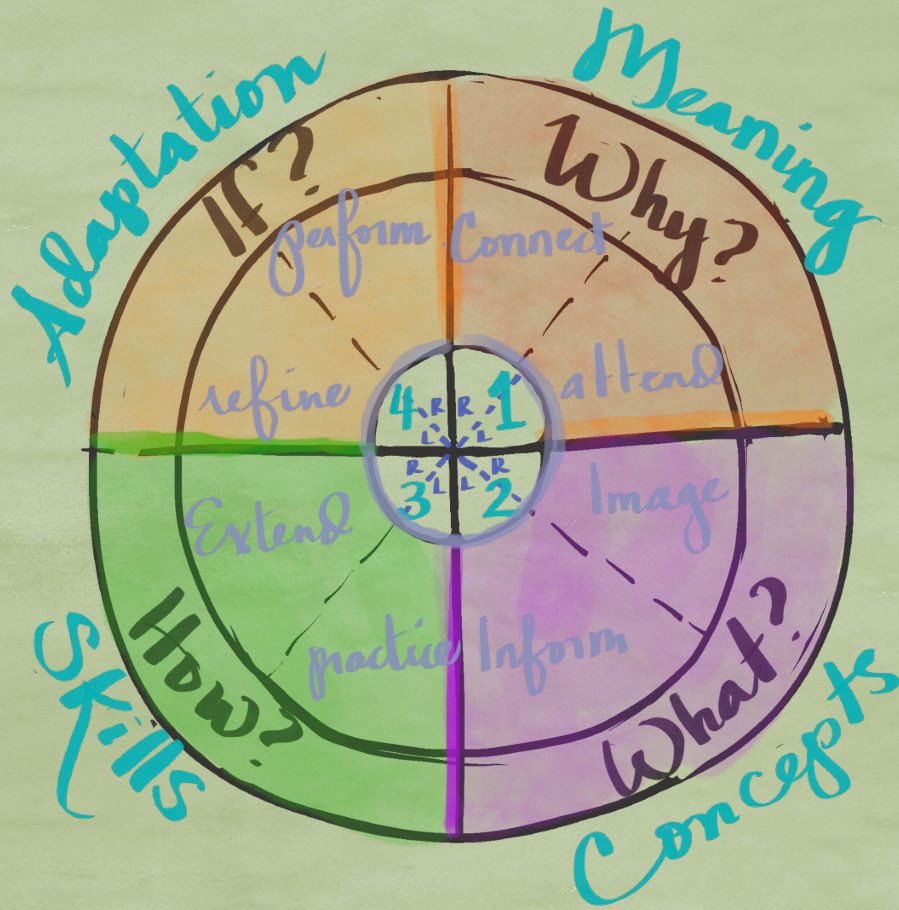




# 4MAT: Learning Assessment Tools







## THE 4MAT SYSTEM

4MAT is an open-ended learning model that offers educators a method for broadening their delivery of instruction... it specifically encompasses strategies that appeal to the diverse ways students learn.



# Aloha Circle: Every Activity Begins this Way.

## *Setting Cultural Safety with Aloha*

Your name

Your kūpuna

Your wai

Your 'āina

Your mauna

Your mana



# Aloha Circle Activity Example

Close your eyes, and think back to a place, describe how this place made you feel safe.

Connect  
1R attend  
1d

Have the keiki go outside, find a tree or somewhere peaceful to sit and contemplate this question. After about 5 minutes, have them write their thoughts.



# Learning Style Characteristics for Quadrant One:

## Imaginative Learners - Type One

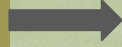
- Seek meaning
- Need to be involved personally
- Learn by listening and sharing ideas
- Absorbs reality
- Perceives information concretely and processes it reflectively
- Interested in people and culture.
- Divergent thinkers who believe in their own experience
- Excel in viewing concrete situations from many perspectives, and model themselves on those they respect
- Function well through social interaction
- Are idea people



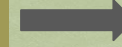
# Learning Style Characteristics for Quadrant One:

## Imaginative Learners - Type One

Strengths:  
Innovative and  
Imagination

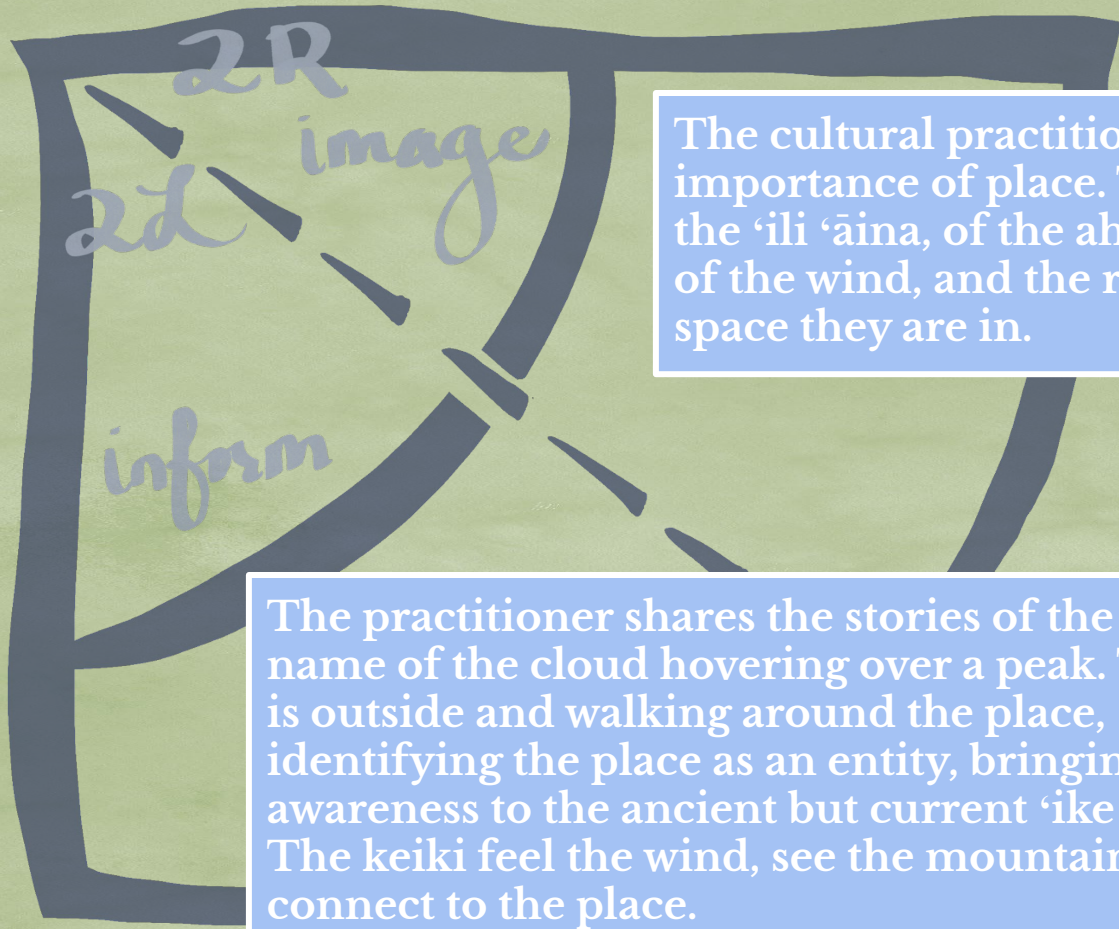


Goals:  
Self-involvement in  
important issues, bringing  
unity to diversity



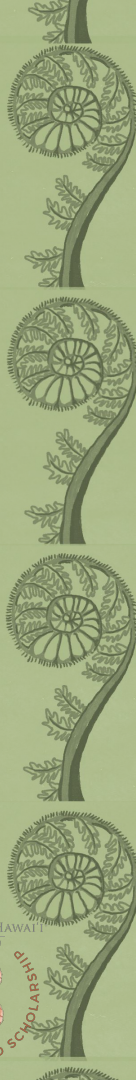
Love to ask:  
Why?





The cultural practitioner shares about the importance of place. They give the name the 'ili 'āina, of the ahupua'a, of the moku, of the wind, and the rain of the physical space they are in.

The practitioner shares the stories of the ridge, the name of the cloud hovering over a peak. The class is outside and walking around the place, identifying the place as an entity, bringing awareness to the ancient but current 'ike kūpuna. The keiki feel the wind, see the mountain tops, and connect to the place.



# Learning Style Characteristics for Quadrant Two:

## Analytic Learners - Type Two

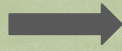
- Seeks Facts
- Need to know what the experts think
- Learn by thinking through ideas
- They form reality
- Perceive information abstractly and process it reflectively
- Less interested in people than ideas and concepts
- Critique information and are data collectors
- Thorough and industrious, they will re-examine facts if situations perplex them
- Enjoy traditional classrooms.
- Schools are designed for these learners
- Function by adapting to experts



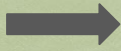
# Learning Style Characteristics for Quadrant Two:

## Analytic Learners - Type Two

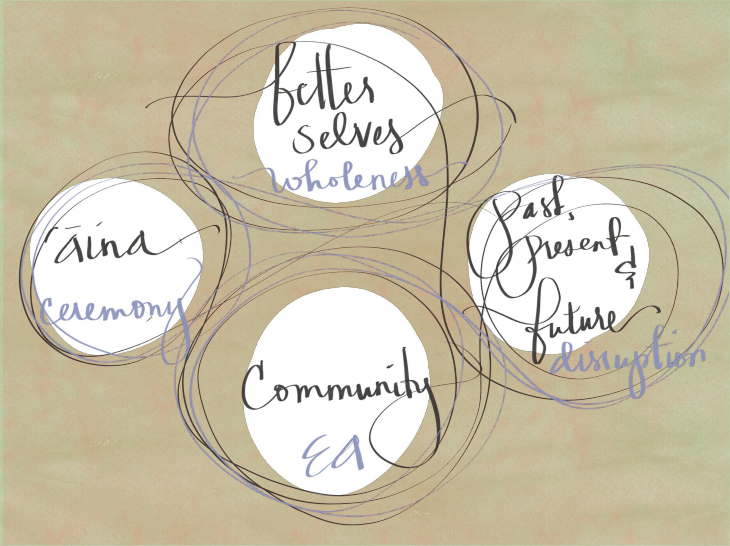
Strengths:  
Creating concepts and models



Goals:  
Self-satisfaction and intellectual recognition



Love to ask:  
What?





After the keiki learn about the area they are in, after they have thought about the places that make them feel safe, invite them to bring their stories together as a group, and work together to find commonalities and differences. They can fast write a haiku, paint a picture. Here is where we encourage them to be hands on.

Ask the keiki, what is a story you heard about the place you're from? Do they have access to this place? Invite them to write it down and share amongst everyone.

3R  
extend  
3L  
practice



# Learning Style Characteristics for Quadrant Three:

## Common Sense Learners - Type Three

- Seeks usability
- Need to know how things work
- Learn by testing theories in ways that seem sensible
- Edit reality
- Perceive information abstractly and process it actively
- Uses factual data to build designed concepts.
- Need hands on experiences, enjoy solving problems, resent being given answers, restrict judgement to concrete things, have limited tolerance for "fuzzy" ideas.
- They need to know how things they are asked to do, will help in "real life".
- Function through inferences drawn from sensory experience.

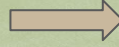


# Learning Style Characteristics for Quadrant Three:

## Common Sense Learners - Type Three

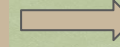
### Strengths:

Practical application  
of ideas



### Goals:

To bring their views of the  
present into line with future  
security



### Love to ask:

How does this  
work?



At the end of the day activity, we close with a Mahalo Circle. Every activity ends with gratitude. Here is where the practitioner invites the keiki to share their thoughts of the whole activity. For evaluation purposes, scribing their feedback gives insight to their thought process and the data collected will help the practitioner assess their growth into their kuleana.

Ha'awina: The keiki are to go home and ask their family what is their collective mauna, what is their wai? Invite the parents, grandparents and siblings to share stories of places significant to their 'ohana. Does the 'ohana still have access to this place? This leaves the keiki with a way to identify to a place that is who they are.

4R  
perform  
refine  
4L



# Learning Style Characteristics for Quadrant Four:

## Dynamic Learners - Type Four

- Seek meaning
- Seek hidden possibilities
- Need to know what can be done with things
- Learn by trial and error, self-discovery
- Enrich reality
- Perceive information concretely and process it actively
- Adaptable to change and relish it, like variety and excel in situations calling for flexibility.
- Tend to take risks, at peace with people but sometimes seen as pushy.
- Often reach accurate conclusions in the absence of logical justification.
- Function by acting and testing experience

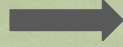


# Learning Style Characteristics for Quadrant Four:

Dynamic Learners - Type Four

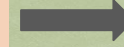
## Strengths:

Action and carrying out plans



## Goals:

To bring their views of the past into line with future security



## Love to ask:

Don't you all want to know?  
What can this become?



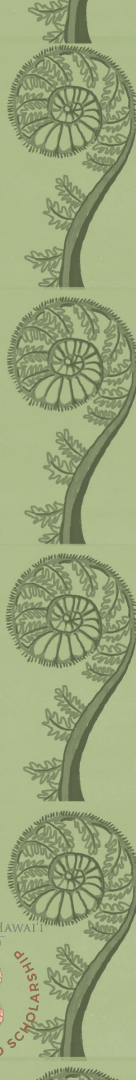
# Knowing How to Hold Space

## *Trust is KEY.*

Practitioner must be knowledgeable in cultural history and place. They should know the names and be familiar with place based learning and have a understanding that a spiritual connection to ʻāina is foundational for keiki to learn their identity to place.

## *How does these seemingly simple activities tie into prevention?*

In the SAMHSA definition of recovery, this activity is purpose driven, is one of many pathways to finding identity, is a holistic approach to strengthening place based foundation building, offers peer support and teaches responsibility and respect from a relational perspective.





# Closing Protocol





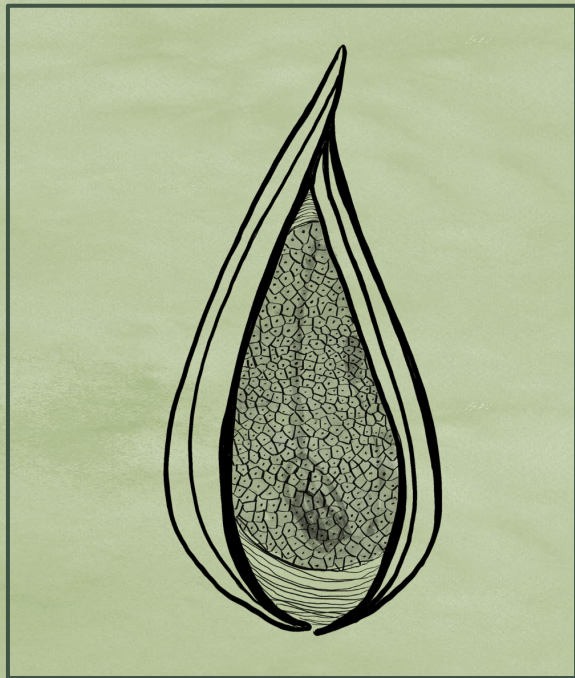
# Mana‘o‘i‘o

safe respect trust love space understanding  
strengths connection empathy  
keiki health transcend oli  
mahalohana

Powered by  Poll Everywhere



# Hawai'i TRAIN & YouTube



‘Ulu State Disaster Response



Native Hawaiian Cultural Intervention

Artwork by Keali ‘imakamana ‘onalani Parker Po‘olua



ARCH & ENGAGED SCHOLARSHIP

# 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!



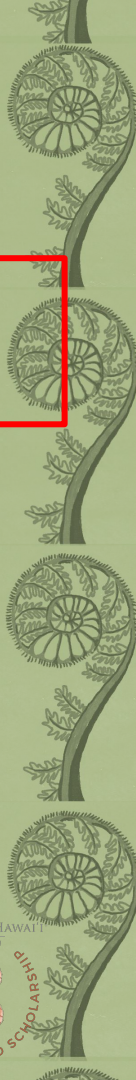
# Upcoming Webinar Dates

**July 19, 2023 10AM-11:30AM**

**Part 3 - Train the Trainers: Curriculum Framework & Application**

**July 26, 2023 10AM-11:15AM**

**Part 4 - Next Steps: Development and Launch**





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

## The “Other” Pacific Islanders: Who is Micronesia in the NHPI Communities We Serve in Hawai‘i’s Health Systems

EARN UP TO ONE (1) CONTINUING EDUCATION UNITS!  
CSAC, CPS, CCS, CCJP, CSAPA, and SW  
(\*Note: Only available for HAWAII)

### Learning Objective 1

Participants will understand the history and use of the Native Hawaiian and Pacific Islander (NHPI) acronym in data collection and the importance of data disaggregation for other Pacific Islanders in Hawai‘i.

### Learning Objective 2

Participants will identify strategies to avoid creating harm with data-informed decision making and evaluation by understanding how data can provide context on historical and generational trauma of different population groups which can be used as a CSAC screening tool.

### Learning Objective 3

Participants will engage in an immersive learning experience with cultural knowledge to develop strategies for inclusion of programming that serves the other Pacific Island communities.



Department of Public Affairs - Publication Division, "Unleashing Beauty in Every Day" (NHPI) Photo Collage, Updated July 13, 2023.



Artwork & Photo credit: Keali‘imakanaha‘o‘ialani Pō‘olua

Thursday, July 13, 2023  
**10AM-11:30AM**



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

REGISTRATION LINK IN BIO - @MAPUNALAB OR SCAN THE QR CODE TO REGISTER



**‘OHANA**  
CENTER OF EXCELLENCE



UNIVERSITY OF HAWAII  
WEST OAHU



# Ke Kau Aloha (Oli Mahalo)

Ke kau aloha wale  
maila ka ua, ē  
Ka Mauna o ka haliū  
kua, ā  
I kū (au a) aloha me  
ka mahalo,  
Aloha, aloha, ē

*Kindly falls the rain  
from heaven;  
Now may I turn my back and travel  
(Travel-girt) I bid  
Farewell with  
Gratitude;  
Here's a farewell greeting.*



# Resources

1. [SAMHSA Recovery Model](#)
2. [Ahupua'a Model](#)
3. [Pilinahā Framework](#)
4. [4MAT](#)
5. [Na Pou Kihi Framework](#)
6. [BRAINS - Ka'ikena Scanlan Ft. These Guys](#)
7. [The Green - My Hawai'i](#)

