

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

Part 3 - Train the Trainers: Curriculum Framework & Application

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

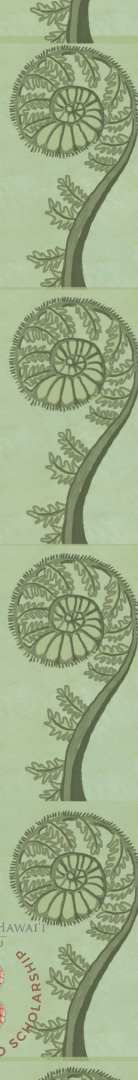
‘O wau ‘o Keali‘imakamana‘onalani Shannon

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.

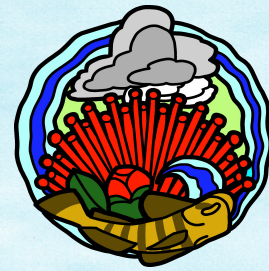


Ho‘i ka ‘o‘opu ‘ai lehua i ka māpunapuna

The lehua-eating golby returns to the spring.

Said of one who has gone back to the source.

(Pukui #1034)



Mapunalab.com

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 holistic recovery pathways in the Makawalu Na‘au‘ao Preventative Curriculum, a culturally based curriculum for middle and high school students, is aligned with SAMHSA’s Working Definition of Recovery and the 12 Core Functions of a Substance Abuse Counselor.
2. Participants will learn how the Makawalu Na‘au‘ao Primary Prevention Curriculum for Substance Use is integrated with *The Impacts of Colonization on Ahupua‘a. Conceptualization, V3.0*.
3. Participants will identify how educational, culture-based health frameworks, Pilinahā and 4MAT, may be applied to substance use prevention among middle and high school students.



Agenda

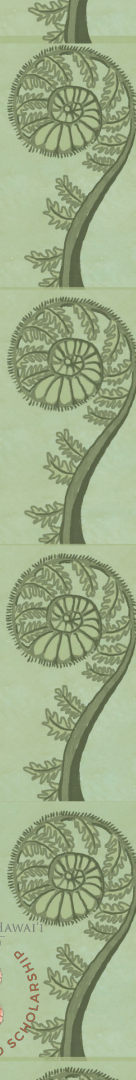
1. Opening Protocol
2. Framework Overview
3. Break
4. Makawalu Na‘au‘ao Primary Prevention Curriculum for Substance Use: Educational Frameworks
6. Makawalu Na‘au‘ao Primary Prevention Curriculum for Substance Use: Interactive Activities
7. Closing Protocol



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.

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

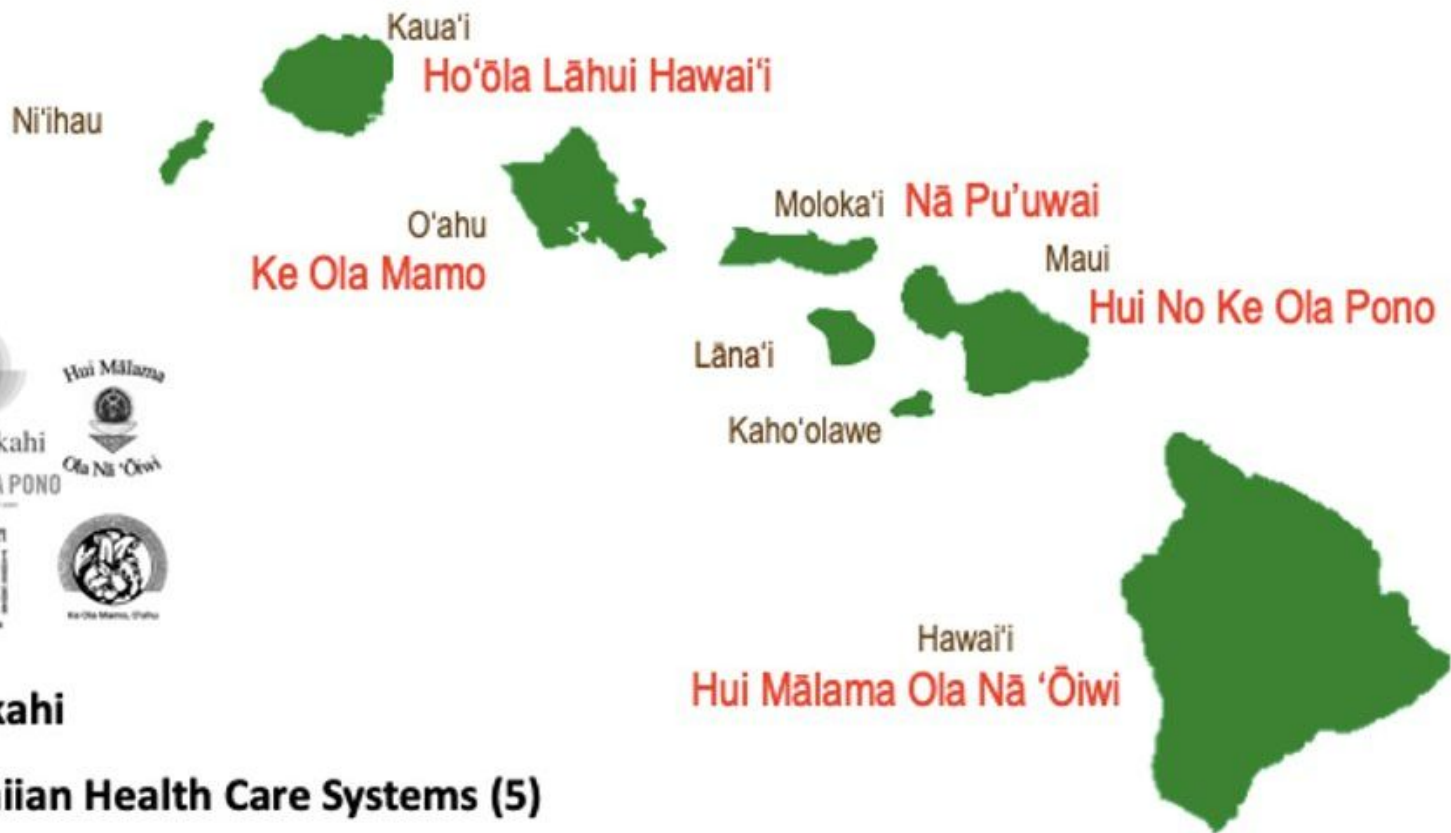
Reauthorized in 1992 as Native Hawaiian Health Care Improvement Act (NHHCIA)

(P.L. 102-396).

Reauthorized in 2010 via the Affordable Care Act.



Papa Ola Lōkahi



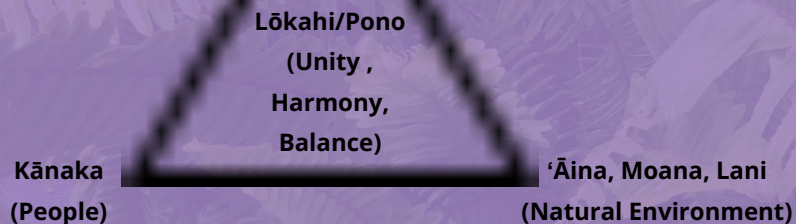
- Papa Ola Lōkahi
- Native Hawaiian Health Care Systems (5)
- Native Hawaiian Health Scholarship Program

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)

Kino (Body)

Mana'ō, Na'au
(Mind, Gut feeling)



Papa Ola Lokahi
Nāna i ka Pono Na Me

I ka wā ma mua, I ka wā ma hope

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

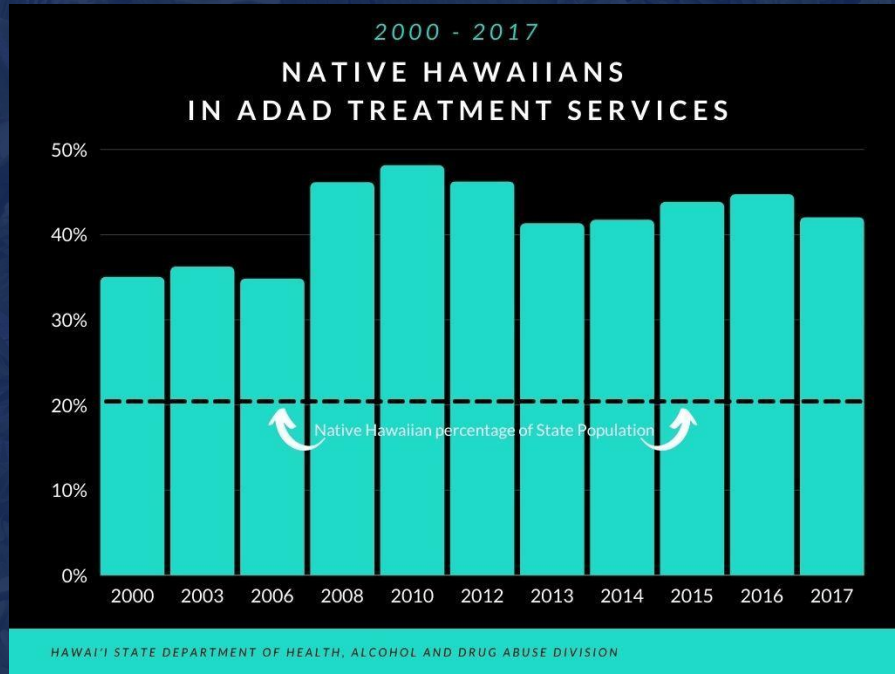
- Mind
 - Body
 - Spirit
 - Individual/family /community
 - Environment
 - Spirituality
- =Mauliola

Western Influence & Colonization



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

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



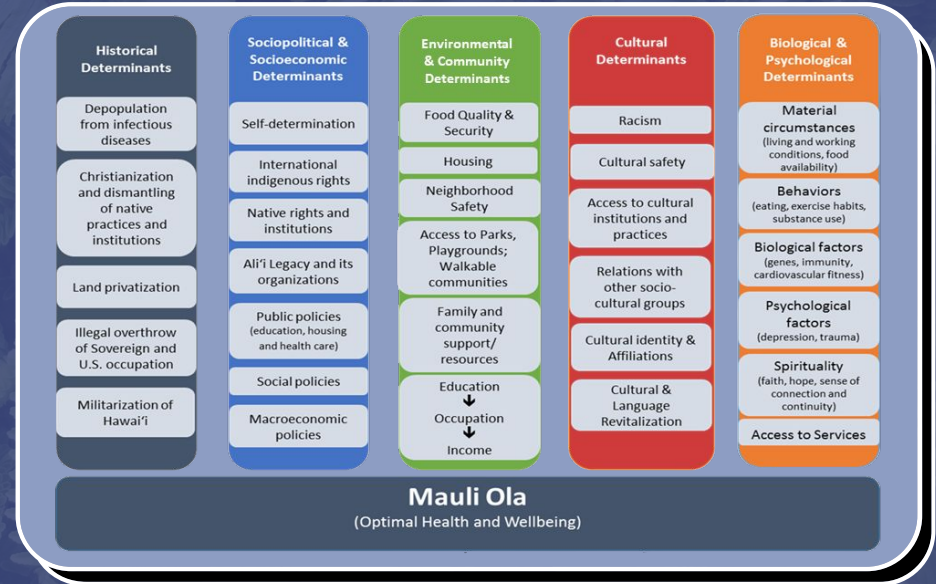
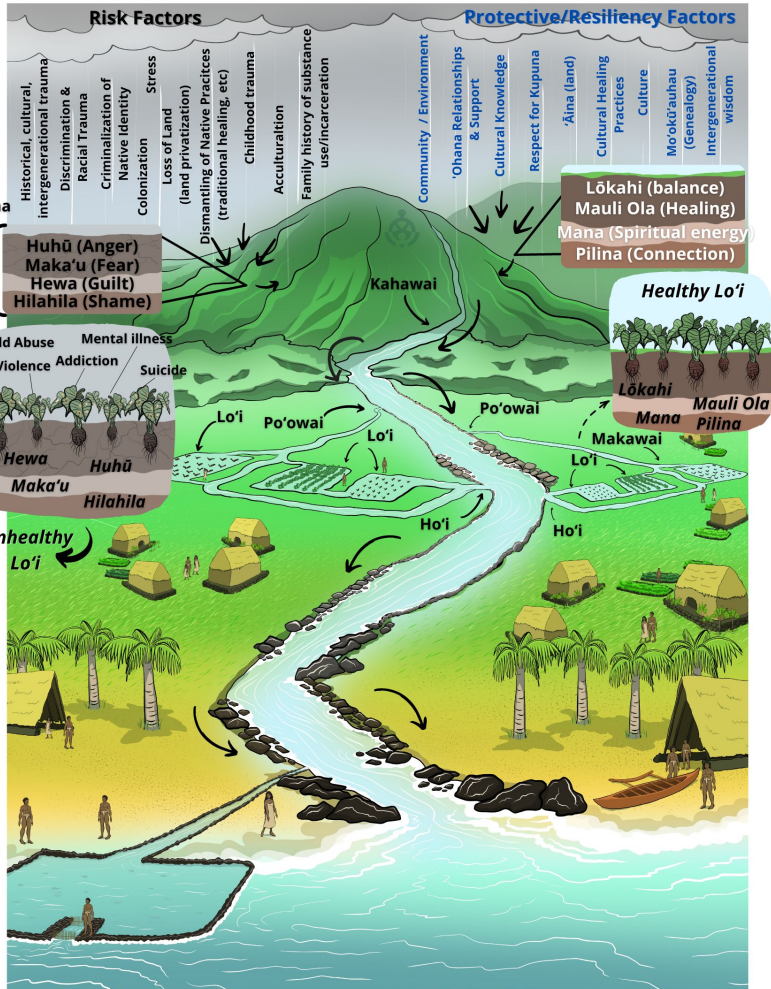
Papa Ola Lokahi
Nana I Ka Pono Na Ma

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

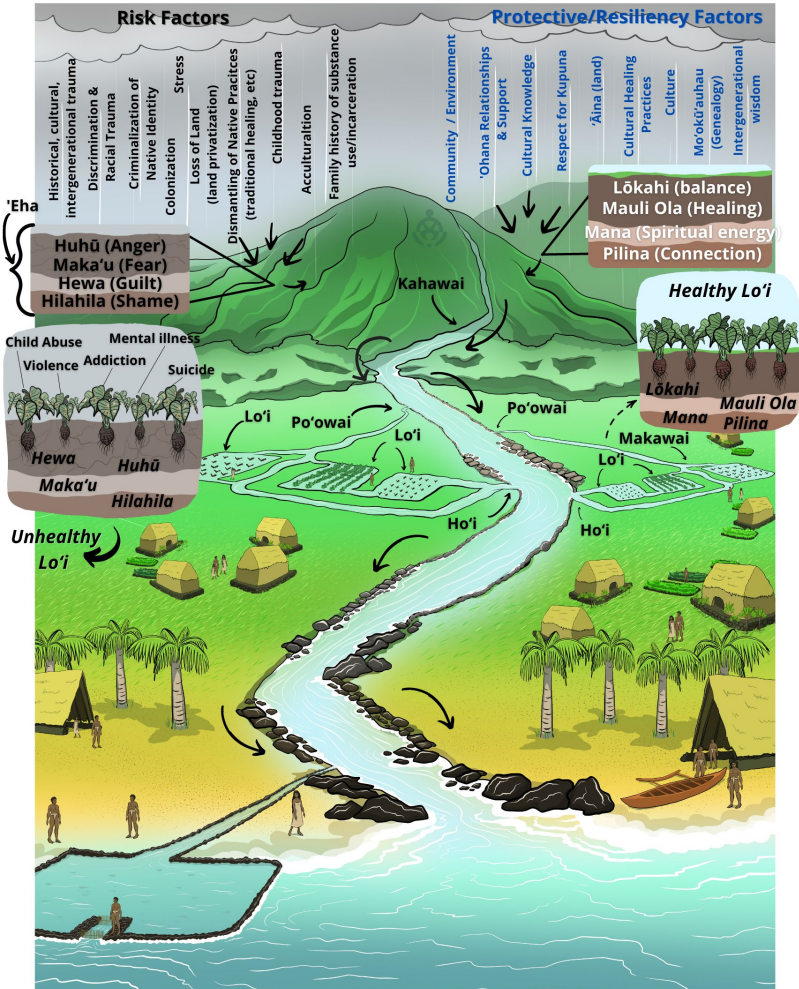
Dr. Keawe Kaholokula's Social & Cultural Determinants of Health

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 - Water Cycle
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 - Collective



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'ohē 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.



Prevention as Recovery

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.

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.

Addressing 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.



IX. CLIENT EDUCATION:

Provision of information to individuals and groups concerning alcohol and other drug abuse and the available services and resources. Client Education item IX which involves education in relation to addiction as a disease along with the impacts substance use can have systematically and individually; to include impacts on family and support systems left behind during active use.

Global Criteria

Present relevant alcohol and other drug use/abuse information to the client through formal and/or informal processes

Present information about available alcohol and other drug services and resources.

Cultural Considerations

Utilize a talk story approach, have informal meetings, deliver the message through a cultural lens. Utilize various methods of communication, text, social media, etc

Offer options and solutions so the client can make an informed decision – allow them to have the power to choose what will work best for them. Things to consider: does it allow for community support, collectivistic approach, and respect gender identity ?





Why Hānai Ahu?

Creating the
Foundation for
Intentionality



healimabamamaolani

UNIVERSITY of HAWAII
WEST OAHU



What Are Your Waters? What Is Your Mountain?

Our mountains catch rain and preserve that wai in our watershed aquifers... These cloud catching mountains hold back the storms and gather the water, to nourish the land and us.

Our mountain forests hold water in their precipitation abilities and allow life for the birds and the trees. Then all these waters flow down in from streams and rivers into our municipal pipeways or our catchments, thru our faucets and into us.

Our earthly bodies are made up of over 80% water and that water in us is the water from at least 20 of our ancestors, birthed down thru the generations, carrying with them the memories of those water sources, their lifetimes and their experiences.

We are the pahu moanaliha and the pahu ma'ukele.



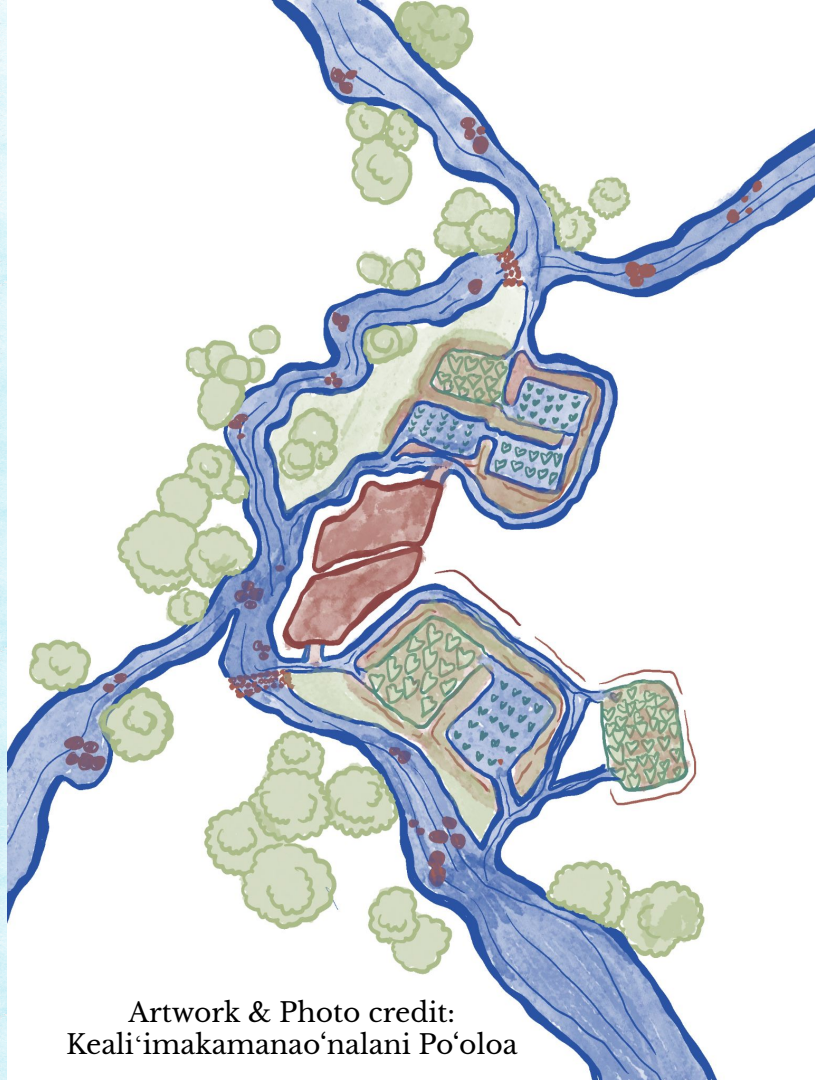
What Does it Mean to Belong?

“To highlight this notion of extended family, we ask the question: Who is your father, mother, or great grandmother? When you respond to this question, what is the feeling that comes with your answer? Is there a feeling that arises from the deep genealogical, physical, physiological, emotional, psychological, and spiritual history of relationship to that person, whether personal or learned from a story? What does it mean to answer the questions: Who is your water? and Who is your mountain? and have the answers elicit a similarly rich sense of belonging, of intimate familiarity and gratitude, of familial obligation, versus feelings associated with object ownership, use, or management? This shift is central to cultivating stewardship of the intimate, reciprocal relationships that define our place in the world and who we are as members of the larger family.”

[Cultivating Sacred Kinship to Strengthen Resilience](#)

Kealiikanakaoleohaililani, K., McMillen, H., Giardina, C., & Francisco, K. (2019). Cultivating sacred kinship to strengthen resilience. *Green Readiness, Response, and Recovery*, 188. <https://doi.org/10.2737/nrs-gtr-p-185-paper13>





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

Healing the Disconnect



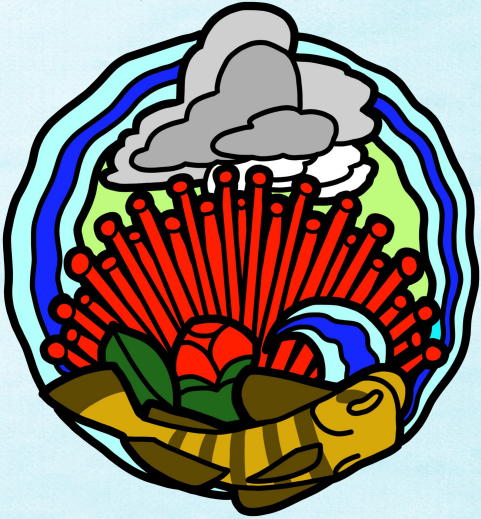
Ancestral wholeness reminds us of who we are and where we come from.

Stories of disruption are the catalyst for change.

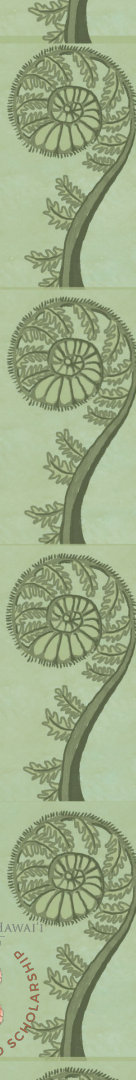
Sovereignty liberates us into agency, and our right to choose better.

Ceremony is where we heal thru kuleana.





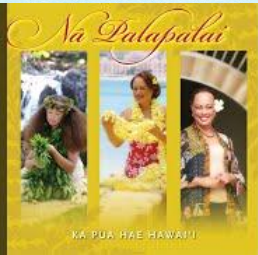
Break



Word Search

1. Makawalu
2. Naauao
3. Curriculum
4. Stewardship
5. Reciprocal
6. Relationships
7. Purpose-driven
8. Kuleana
9. Strengths
10. Intergenerational
11. Intention
12. Mahalo-circle
13. Pu‘uwai
14. Reward
15. Patience
16. Freedom
17. Belonging
18. Tailoring
19. Adaptability
20. Cultivating
21. Larger-family
22. Conversations
23. Kinship
24. Resilience
25. Familial

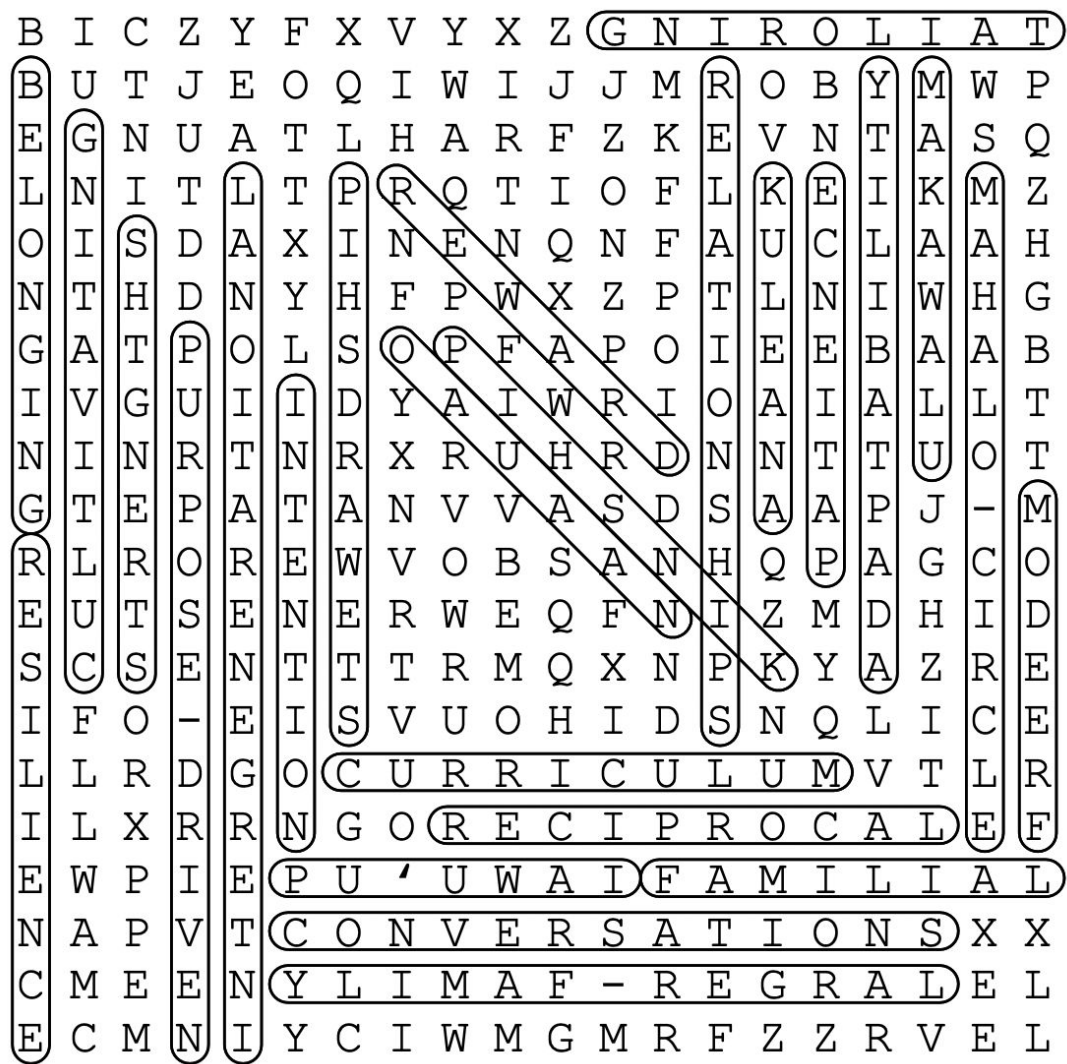
B I C Z Y F X V Y X Z G N I R O L I A T
B U T J E O Q I W I J J M R O B Y M W P
E G N U A T L H A R F Z K E V N T A S Q
L N I T L T P R Q T I O F L K E I K M Z
O I S D A X I N E N Q N F A U C L A A H
N T H D N Y H F P W X Z P T L N I W H G
G A T P O L S O P F A P O I E E B A A B
I V G U I I D Y A I W R I O A I A L L T
N I N R T N R X R U H R D N N T T U O T
G T E P A T A N V V A S D S A A P J - M
R L R O R E W V O B S A N H Q P A G C O
E U T S E N E R W E Q F N I Z M D H I D
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E W P I E P U ' U W A I F A M I L I A L
N A P V T C O N V E R S A T I O N S X X
C M E E N Y L I M A F - R E G R A L E L
E C M N I Y C I W M G M R F Z Z R V E L



Word Search

Answers

- | | |
|------------------|-----------------|
| 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 |



Evaluation

Please complete the evaluation feedback survey:

https://mapuna.qualtrics.com/jfe/form/SV_cAN48no2RfsVXx4

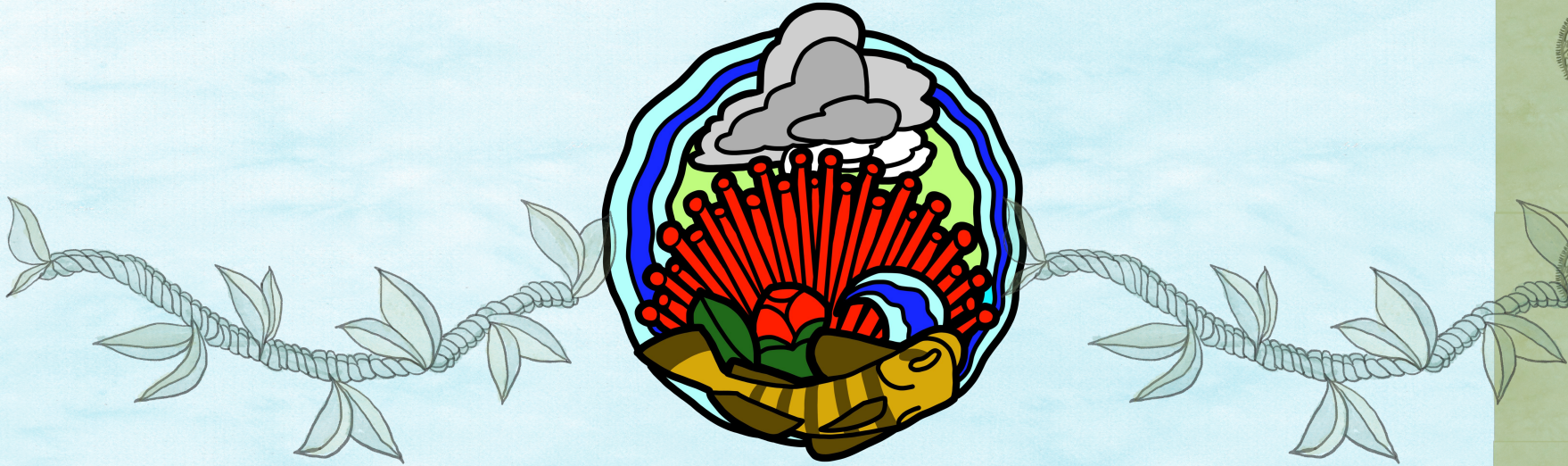
The evaluation is required to receive Continuing Education Units (CEUs).

Please complete the Ohana Center of Excellence Post Survey:

https://sjsu.qualtrics.com/jfe/form/SV_7NTbOIZNxzvdvIW

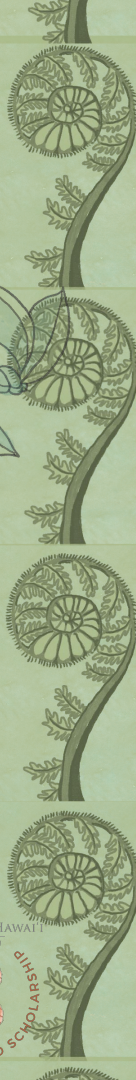
We look forward to your feedback!





Moving into the *Pu'uwai* (heartspace) of Makawalu Na'au'ao Preventative Curriculum

Keali'imakamana'onalani Po'oloa



No Mai ka Lā Hiki a ka Lā Kou

For all the ‘aumakua and kūpuna, and for our future ancestors, from the beginning of time, until the end of time.

This curriculum is designed to honor the intelligence of the aboriginal, aimed to engage, teach, encourage, and feed the roots of our collective identities, our shared histories of colonial oppression, so we may foster needed change within our keiki for the next seven generations.



Learning Objectives for the Trainer

Trainer will equip their knowledge base with foundational cultural values and practices to draw upon for educational purposes. They will understand how to hold space in a way that builds trust.

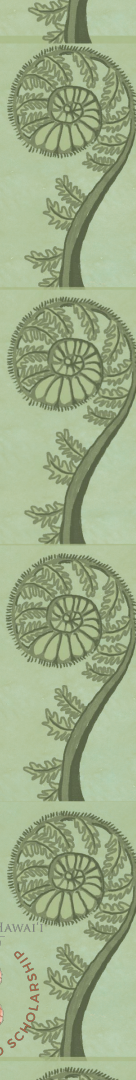
What is Cultural Safety?

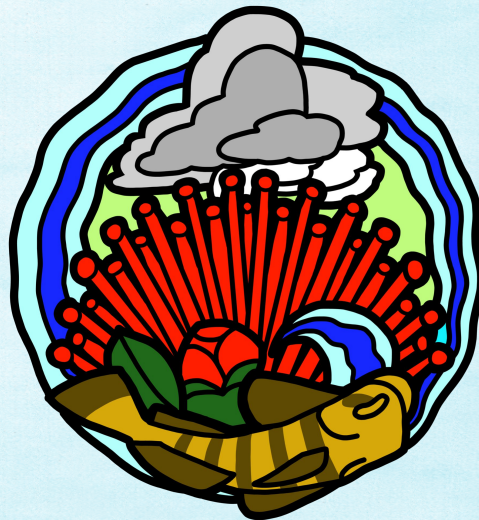
Trainer will be able to identify the strengths of the keiki using 4MAT Learning Assessment and tailor their instruction to suit each learners needs.

How can learning about 4MAT assist in my academic delivery so I meet the learning styles of each learner?

Trainer will have already established foundational settings shown in Pilinahā 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 the keiki I am teaching?





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 as Prevention

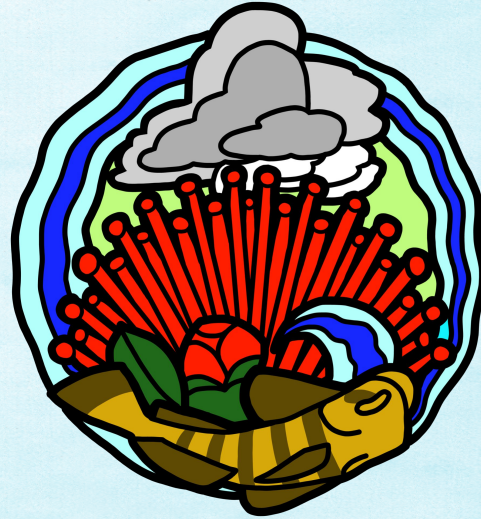
Ancestral wholeness guides us back to the protocols that protected us.

Intergenerational stories of disruption remind us we can change.

Sovereignty liberates us into the value of agency and like minded community.

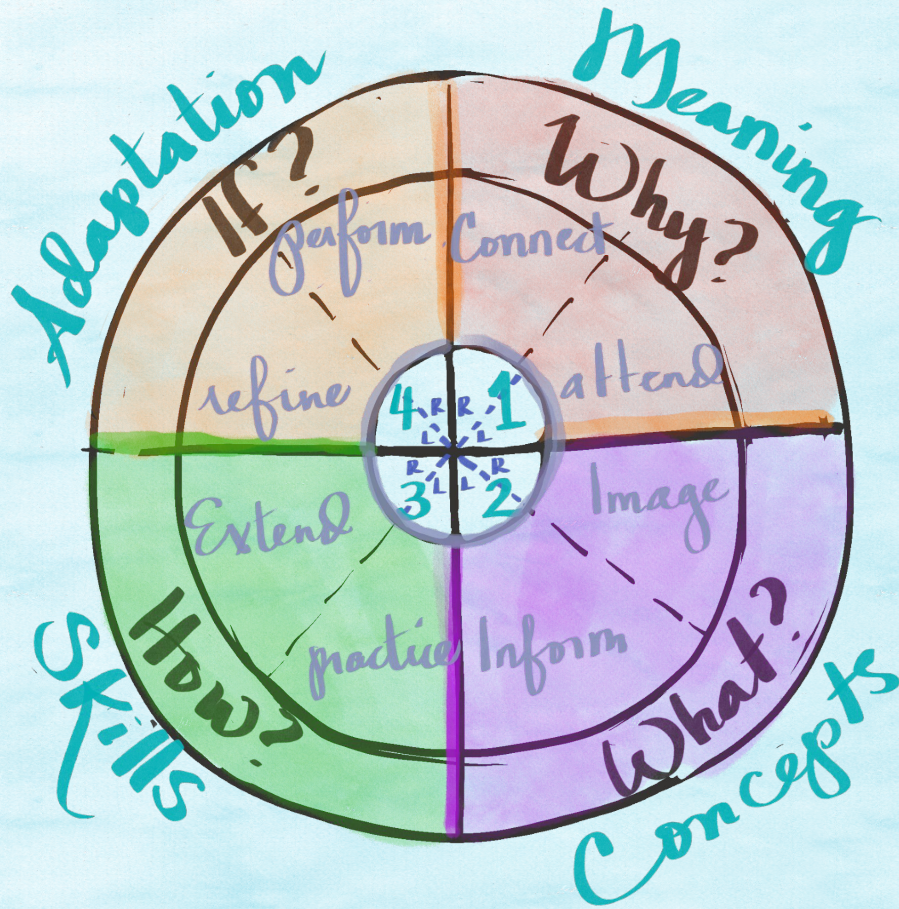
Ceremony is where we heal thru consistent cultural practices.





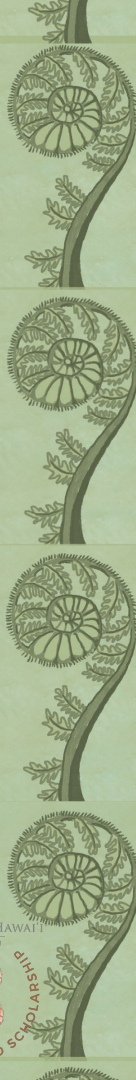
4MAT: Learning Assessment Tools





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.



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 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 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 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



Understanding Painful Learning Environments

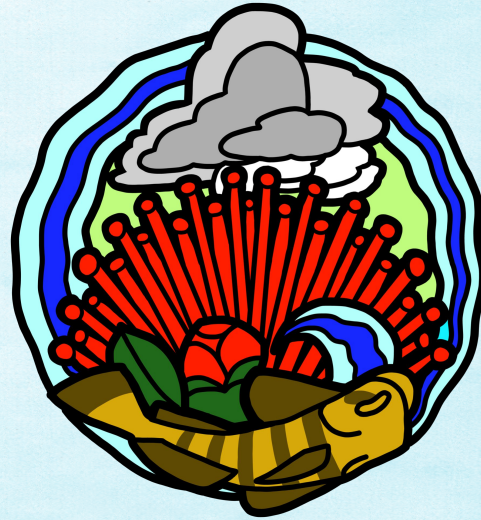
Why is this valuable as a Trainer?

- Keiki need to be around all the learning styles at some point.
- Learning is painful for keiki, some of the time.
- Learning to learn thru the painful parts teaches keiki to be well rounded.
- Take time to plan your activities accordingly, tailor all activities and lesson plans for all quadrants.

Things to be aware of as a Trainer

- Do not label any keiki or person, do not box in anyone including ourselves.
- Reward the movement from passive to active
- Intention in teaching, let the keiki who are quadrant 3 learners know they are getting to the activity, bring the emotion back to the quadrant 1 learners if they are getting lost during quadrant 3.
- After quadrant 3 activity, allow freedom for reflecting and refining to occur.
- Always close with a Mahalo circle.





Makawalu Na'au'ao Primary Prevention Curriculum for Substance Use: Interactive Activities Example



Begin activity with an Aloha circle. Be intentional about the oli that is chosen to close the circle with. Explain the activity to happen will be an emotional one. Ask for consent to deepen.

Imagine a time when you had a hard conversation, how did you feel? Viscerally, in your body.

Encourage the keiki to journal about that time, how they felt, what they wished they said or did better, what they regretted happened.

Give time and space for this activity. Expect high emotions. Be ready with a counselor or highly skilled practitioner to kokua.

Connect
1R attend
1d

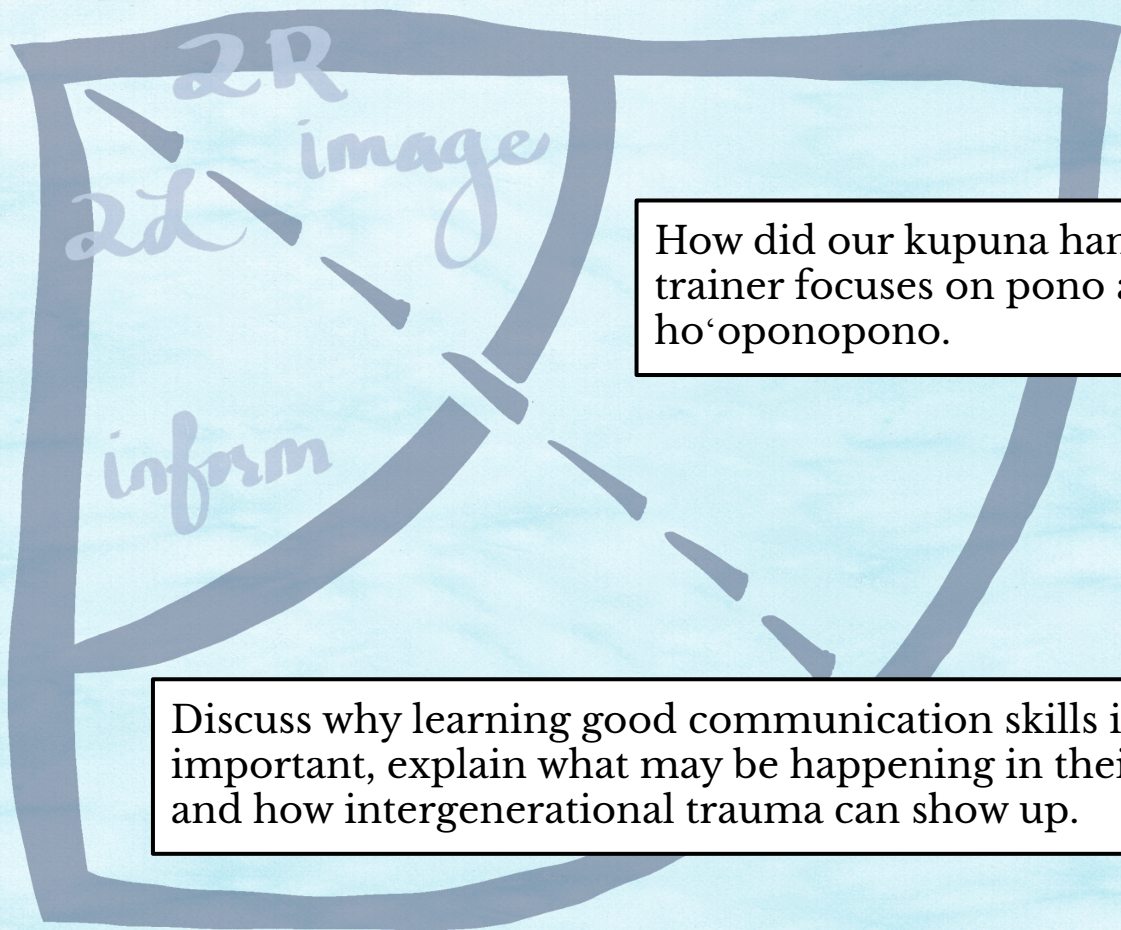


Imagine back to a time you had a difficult conversation, what was that visceral feeling you had in your na'au? Go ahead and utilize the [pollEv.com](https://www.pollEv.com) link below and share your feelings.

tired exhausted worried worthless
sad
scared shame kaumaha
sick kuleana fear hurt done
frustrated anger useless

Powered by  Poll Everywhere





How did our kupuna handle conflict? Here's where the trainer focuses on pono as the value to uplift through ho'oponopono.

Discuss why learning good communication skills is important, explain what may be happening in their home and how intergenerational trauma can show up.



Train the Trainer Components of Understanding Pono: the Cultural Answer to Conflict Resolutions

Our kūpuna understood maintaining harmonious relationships, even in situations where those wielding power were in conflict. Because of our geographic isolation, relationships, our pilina, are considered sacred and balance between Ke Akua, nā akua, nā ‘aumakua, ‘āina, moana, and lani, and kānaka, are what we strive for.

But the family and the individual has to be mākaukau, in cultural readiness for the spiritual work necessary for ho‘oponopono to work.

The trainer should be aware and educated about intergenerational trauma and skilled in ways to meet the family and individual where they’re at.

“Ho‘oponopono is a way of life, not just a way to resolve family or personal conflicts.” ~ *Aunty Lynette Paglinawan*



Intergenerational Trauma Shows Up in Our Families like this:

- Emotionally Disconnected Parents: shut down, overworked, distracted (on their phones)
- Most of us have never been taught how to communicate in a healthy way: When upset or angry, our parents would either rage cycle, or give the silent treatment. Then move on, often having never discussed the upsetting issue in the first place.
- As children, we might have felt shame, discomfort and secrecy sharing what we feel. We may feel its all our fault.
- Children in these homes learn to raise themselves.
- These incidents, repeated over time, create emotionally immature adults who don't know how to handle their emotions and communicate about them in a healthy way.



Adverse Childhood Experiences (ACEs)

Abuse

Physical

Emotional

Sexual

Neglect

Physical

Emotional

Household Dysfunction

Incarceration

Violence towards the mother

Substance abuse

Divorce

Suicide

Houselessness



Here they can extend their practice by giving them concrete examples of approaching conflict or addressing issues that have occurred.

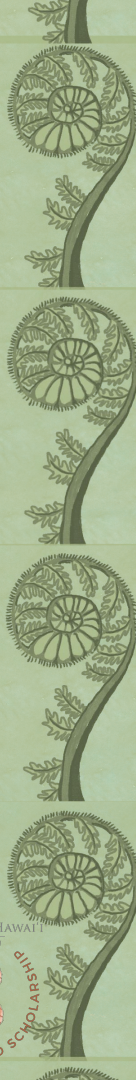
“When ___ happened, I felt ___. What I would like to have happen is _____. I can help by doing _____.”

Practicing Emotional intelligence. Teaching the keiki how to control their emotions in a healthy way. Emotionally healthy people learn to pause before they react, allowing them to reflect on what is happening and not make decisions and choices from a high conflict state of mind.

Deep breathing techniques are valuable here, and can be taught when teaching oli.

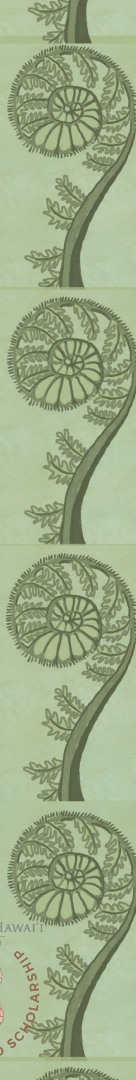


3R
extend
3L
practice



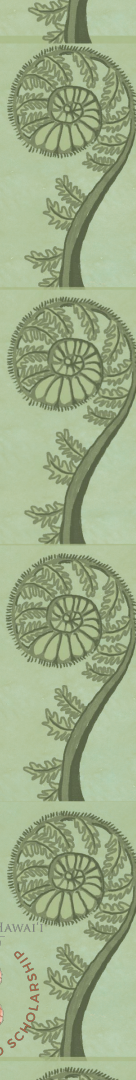
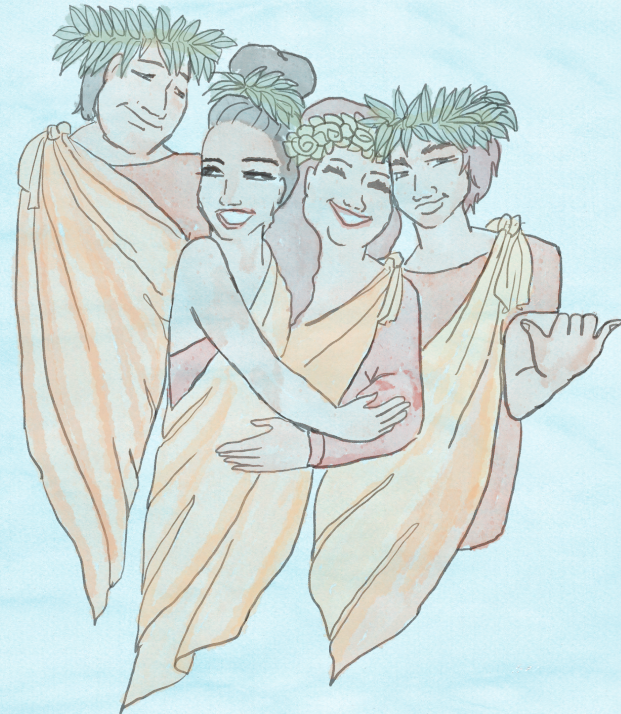
After the keiki go around and share, they are encouraged to go home and discuss with their family what they learned. Depending on the safety of their home, they are encouraged to share the ways they learned to address conflict with their families. If the home isn't safe or the keiki doesn't feel safe sharing, encourage them to journal about this process.

Here is where the trainer has the keiki refine the practice of addressing conflict by practicing with each other. The keiki team up with each other and after they have practiced, (here is where the trainer reads the room, feels for where the keiki are at) and if ready, the trainer has everyone come to a circle and offers the prompt of “how can my actions bring mana to myself, my family, my kūpuna, my ‘aumakua and Ke Akua?”



How Is This Activity About Prevention?

Teaching emotional intelligence is the beginning of the healing process. Rooting the teaching in the 'ike kupuna practice of ho'oponopono while giving them viable methods for addressing conflict allows them to control and choose how they react. This strengthens their feeling of being pono with themselves, and can help when faced with the choice to engage in substance use.

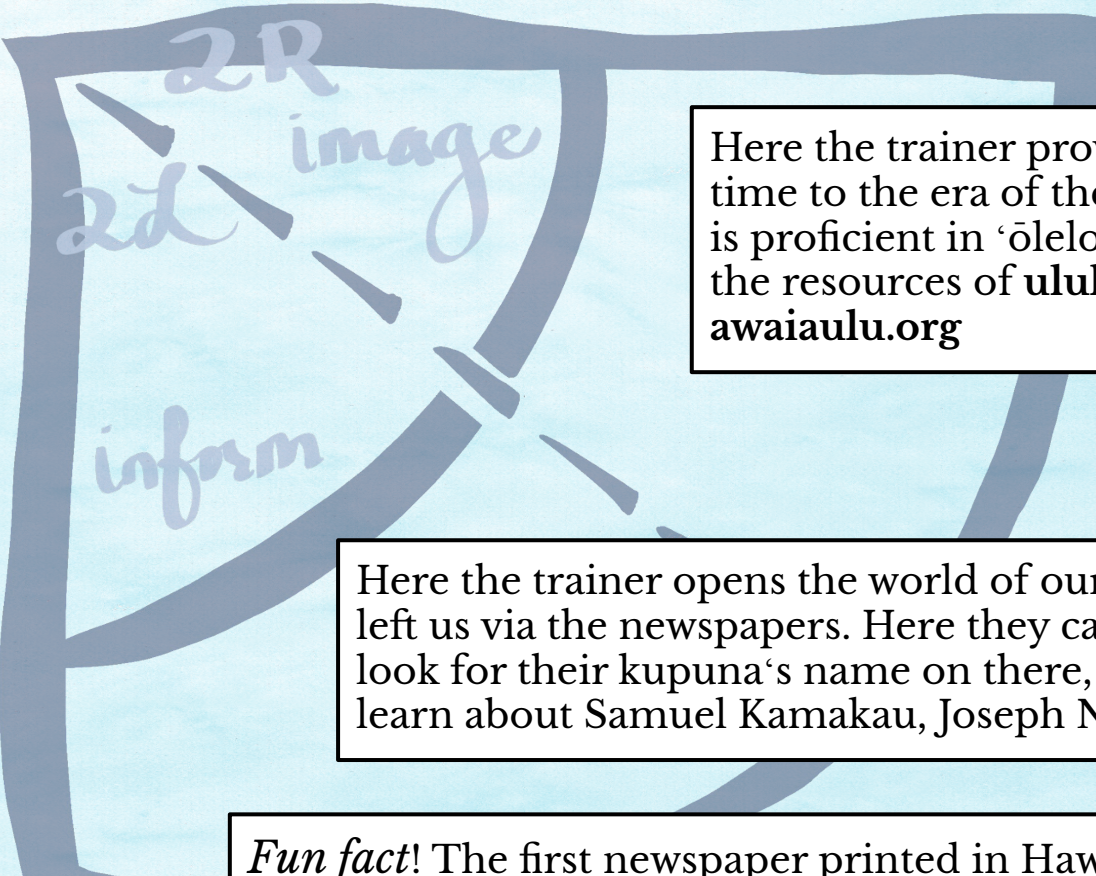


Imagine you as an ancestor...

Connect
1R attend
1d

its 150 years from now, its year 2173 and your descendant is eager to learn about you so they're reading an article about you. What would they be reading?





Here the trainer provides resources to take the keiki back in time to the era of the Hawaiian nūpepa. The trainer hopefully is proficient in ‘ōlelo Hawai‘i and able to translate but also has the resources of ulukau.org and papakilodatabase.com and awaiulu.org

Here the trainer opens the world of our kupuna and all the tools they left us via the newspapers. Here they can explore the Ku‘e Petitions, look for their kupuna’s name on there, find the stories of the legends, learn about Samuel Kamakau, Joseph Nāwahi‘okalaniopu‘u.

Fun fact! The first newspaper printed in Hawaii was a student newspaper, Ka Lama Hawaii. Produced February 14th, 1834 in Maui.



List of Hawaiian Nūpepa

1834 - Ka Lama Hawaii

1834 to 1839 - Ke Kumu Hawaii

1841 to 1845 - Ka Nonanona

1844 to 1854 - Ka Elele Hawaii

1856 to 1861 - Ka Hae Hawaii

1861 to 1863 - Ka Hoku o Ka Pakipika

1861 to 1927 - Ka Nupepa Kuokoa

1878 to 1891 - Ko Hawaii Pae Aina

1883 to 1885 - Ka Nupepa Elele Poakolu

1889 to 1896 - Ka Leo o ka Lahui

1891 to 1912 - Hawaii Holomua

1905 to 1908 - Ka Na‘i Aupuni

1917 to 1948 - Ka Hoku o Hawaii

[A Nation Rising Hawaiian Movements for Life Land and Sovereignty](#)
[Ulukau: Hawaiian Electronic Library](#)
[Papakilo Database](#)



As the keiki write about themselves, here is where the trainer emphasises the keiki's strengths and gifts. What are the good parts of you that you would want your descendants to know about you?

3R
extend
3L
practice

Here is where the trainer has the keiki write a nūpepa article about themselves. It can be an announcement, advertisement etc. Here is where they internalize the information and apply it to themselves.



As you close the activity with a Mahalo Circle, be vigilant about what is being shared as their take away and their gratitude. Encourage them to go home and ask their parents about the names of their great great great grandparents, who is their 7th generation ancestor? Using the tools and resources they learned about, encourage them to research their kūpuna.

After they write their articles about themselves, bring them all together to share in a circle. As they go around and share, add the prompt, “why is it important to think about what our descendants might learn about us?” The goal is to have them realize their behavior and actions have generational consequences.



How Does Prevention Play into this Activity?



The emphasis of learning about their kūpuna is also to see what mistakes they may have made, and understanding the humanness of who they are and where they came from. This teaches empathy and wisdom by learning that their kuleana, and their responsibility is to live in a way that honors who have come before them and how making pono and manaful choices impact their descendants.





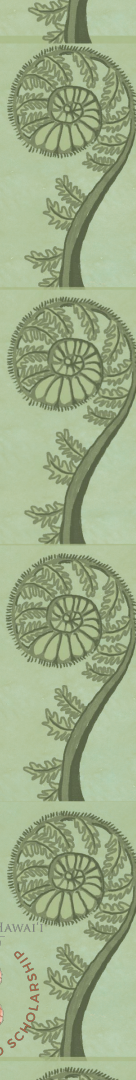
Closing Protocol



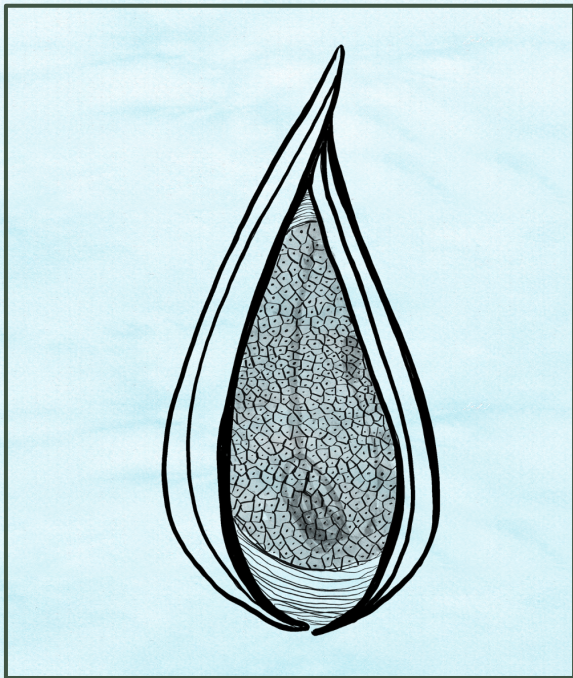
Mana‘o‘i‘o



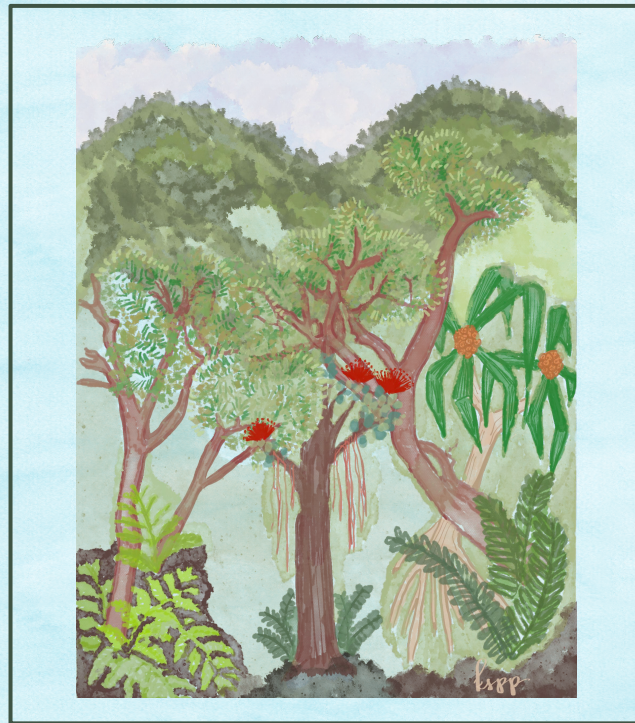
Powered by  Poll Everywhere



Hawai'i TRAIN & YouTube



‘Ulu State Disaster Response



Native Hawaiian Cultural Intervention

Artwork by Keali ‘imakamana ‘onalani Parker Po ‘oloa



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ANCHORING CULTURE IN SUBSTANCE
USE TREATMENT & PREVENTION MODELS



**Patient and Practitioner Empowerment
Through Artificial Intelligence (AI)**

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UNIT!
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(**Note: Only available for HAWAII!)

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Working Definition of Recovery.

Learning Objective 2
Participants will learn how to empower themselves
as patients or practitioners through AI.

Learning Objective 3
Participants will understand how to utilize the The
Impacts of Colonization on Ahupua'a. Conceptualization,
V3.0 to engage with AI as a tool to empower themselves
as patients and/or practitioners.



Guest Speaker: John Ano



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Thursday, July 20, 2023
12PM-1:15PM

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Keali'i Makamano'ānānani Po'olua

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



**Makawalu Na'au'ao Primary Prevention
Curriculum for Substance Use:
Reconnecting to Culture**

PRESENTED BY THE AANHPI OHANA CENTER OF EXCELLENCE & MĀPUNA LAB

Part 1
Looking to the Past: Substance Use
Curricula Overview with Kanoelani
Davis
Thursday, July 06, 2023
12PM-1:30PM

Part 2
Knowing Our Audience: Meeting Our
Youth Where They're At in Hawai'i
and Abroad with Trevor Atkins
Wednesday, July 12, 2023
10AM-11:30AM

Part 3
Train the Trainers: Curriculum
Framework & Application
Wednesday, July 19, 2023
10AM-11:30AM

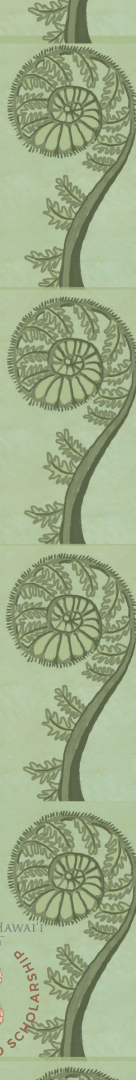
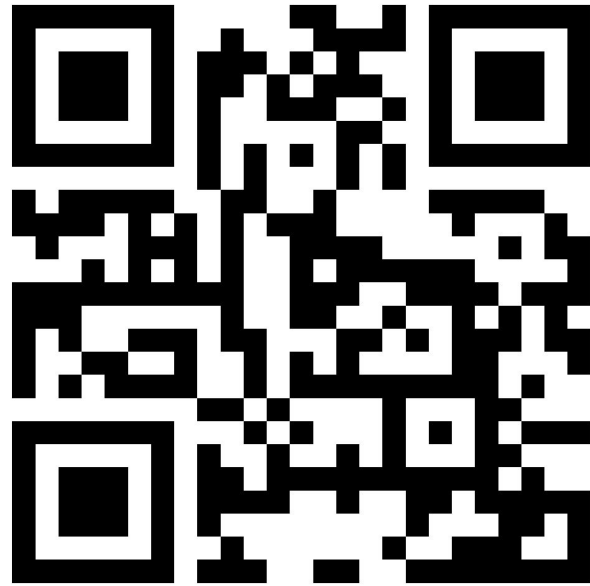
Part 4
Next Steps: Development and Launch
Wednesday, July 26, 2023
10AM-11:15AM

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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. [Cultivating Sacred Kinship to Strengthen Resilience](#)
7. [Embracing the Sacred: An Indigenous Framework for Tomorrow’s Sustainability Science](#)
8. [Ritual + Sustainability Science? A Portal into the Science of Aloha](#)
9. [Ulukau: Hawaiian Electronic Library](#)
10. [Papakilo Database](#)
11. [Awaiaulu](#)
12. [Home \(And I’m Staying This Time\)](#)
13. [Ke‘ei](#)



Aloha Circles at Ho'oulu 'Āina

We encourage you to connect with [Ho'oulu 'Āina](#) to learn more about Aloha Circles! If you are far from where they are in Kalihi Valley on O'ahu, please consider reading more from Dr. Tuti Baker's dissertation (right, page 4):

“Welcome to Ho'oulu 'Āina. Wow, what an intimate group.”

The comment made me chuckle because seems to me the seventy-five or so people gathered was a large group for a community workday. The leader continues with the aloha circle protocol:

Welcome to this aloha circle. This is a time to introduce yourself to the 'āina and everyone in the circle. But first we introduce and acknowledge our grandmother, the 'āina. We are in a one-hundred-acre nature preserve in the ahupua'a of Kalihi. Ho'oulu 'Āina encompasses two 'ili 'āina or land divisions. We are standing in the 'ili of 'Ōuaua and on the ocean-side of us is Māluawai. Now we ask you to share three names. First your name, then the name of the place you call home and finally the name of someone you hold dear, someone you are bringing with you today like a kupuna who has passed on. My name is Puni. My home is here in Māluawai and today I bring my tūtū with me.

After we introduced ourselves and speak the name of our home and someone dear to us, work crew leaders describe the projects for the day: weeding and harvesting in the herb or vegetable garden, weeding in the agroforest of Pacific island food and medicine plants named Pasifika, planting bananas in the upper garden, preparing lunch in the kitchen, and the story crew. Puni reminded everyone to be mindful while working and to take care of each other. She then closed the opening protocol with an oli (Hawaiian chant) that honors this 'āina.

Baker, M. L. (2018). Ho'oulu 'Aina: Embodied Aloha 'Aina Enacting Indigenous Futurities ([Doctoral dissertation](#)).

