

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

Part 4 - Next Steps: Development and Launch

Presented by the Māpuna Lab

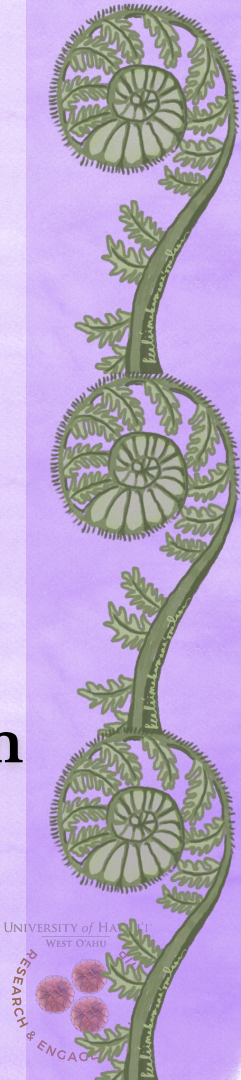


Image Description:

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

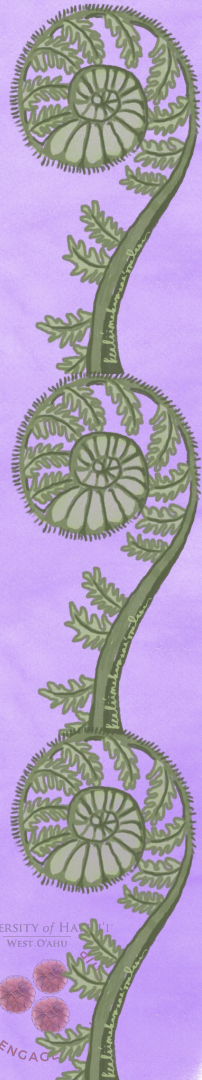
Hū ka Wai Māpuna
Māpuna kapu ka hāhā
Ha'a inu, Ha'a ola
Ha'a kapu, Ha'a noa
E nā kupukupu
O nā kupuna e
E mālama ka māpuna
Mālama ka māpuna e
I ola loa e, i maui ola e.

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

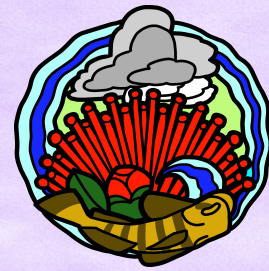


‘O Wai Au

‘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.



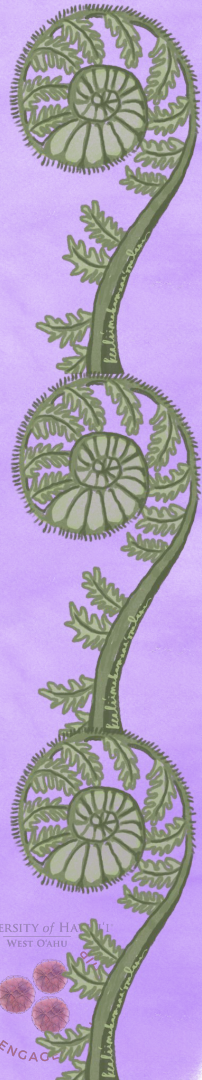
Learning Objectives

1. Participants will engage in an immersive learning experience and identify ways SAMHSA's Working Definition of Recovery can be utilized through engaging with the Makawalu Na'au'ao Primary Prevention Curriculum for Substance Use.
2. Participants will learn how to utilize *The Impacts of Colonization on Ahupua'a. Conceptualization, V3.0* to understand the importance of it's relation to place based learning as presented in the Makawalu Na'au'ao Primary Prevention Curriculum for Substance Use, as it relates to substance use and recovery.
3. Participants will understand how the activities presented in the Makawalu Na'au'ao Primary Prevention Curriculum for Substance Use, a culturally based curriculum can be applied in their professional role using the 12 Core Functions of a Counselor for Substance Use (CSAC) working with middle school to high school age youth.



Agenda

1. Opening Protocol
2. Framework Overview
3. Educational Frameworks Overview
4. Makawalu in Real-Time Activity Implementation
5. Next Steps Discussion
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.

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
Nana I ka Pono Na Me

Papa Ola Lōkahi



Papa Ola Lokahi
Nana 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

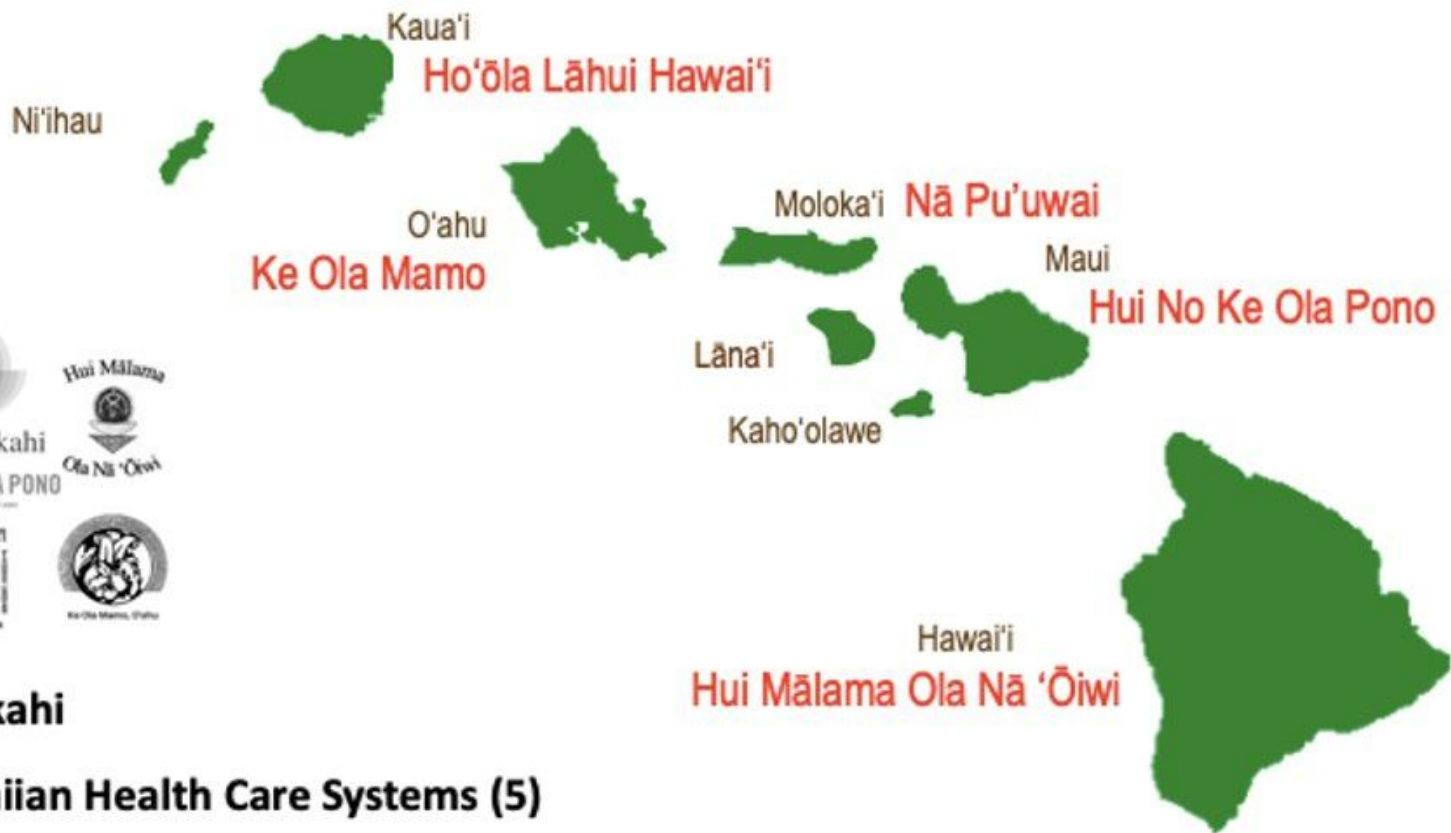
Reauthorized in 1992 as Native Hawaiian Health Care Improvement Act (NHHCIA)

(P.L. 102-396).

Reauthorized in 2010 via the Affordable Care Act.



Papa Ola Lōkahi



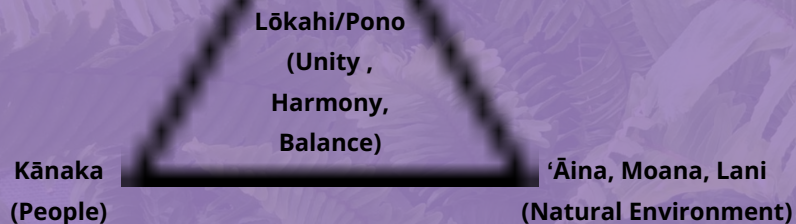
- Papa Ola Lōkahi
- Native Hawaiian Health Care Systems (5)
- Native Hawaiian Health Scholarship Program

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'o, 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

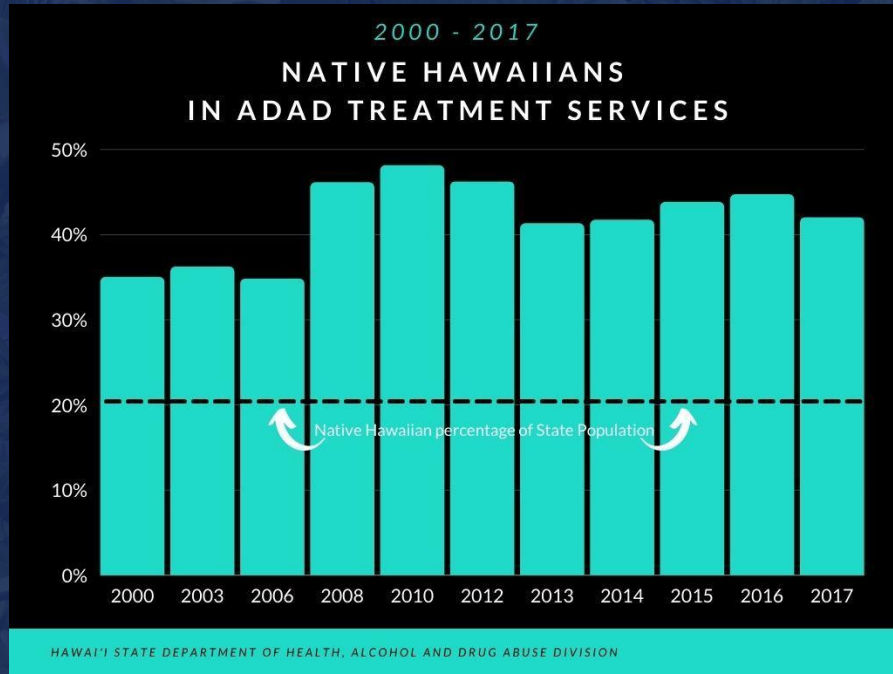
- Mind
 - Body
 - Spirit
 - Individual/family /community
 - Environment
 - Spirituality
- =Mauliola

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

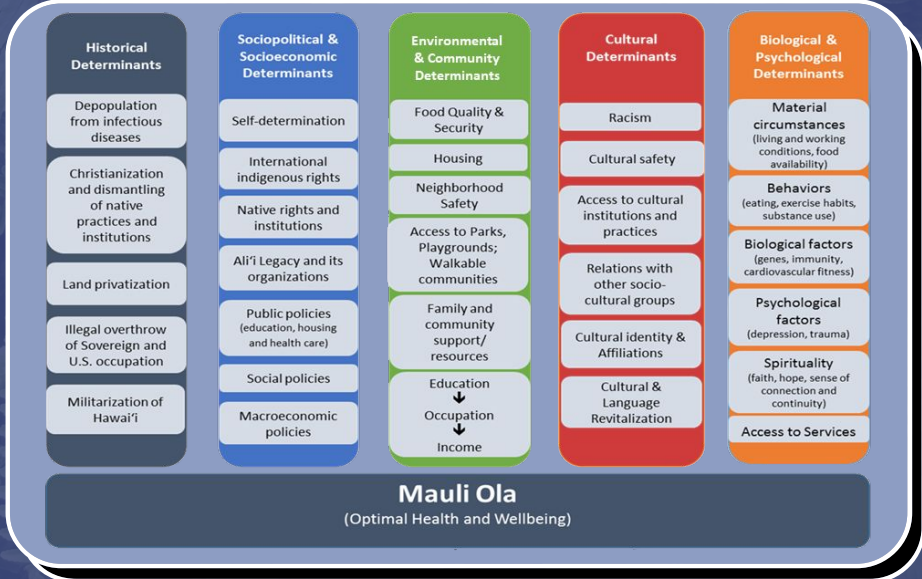
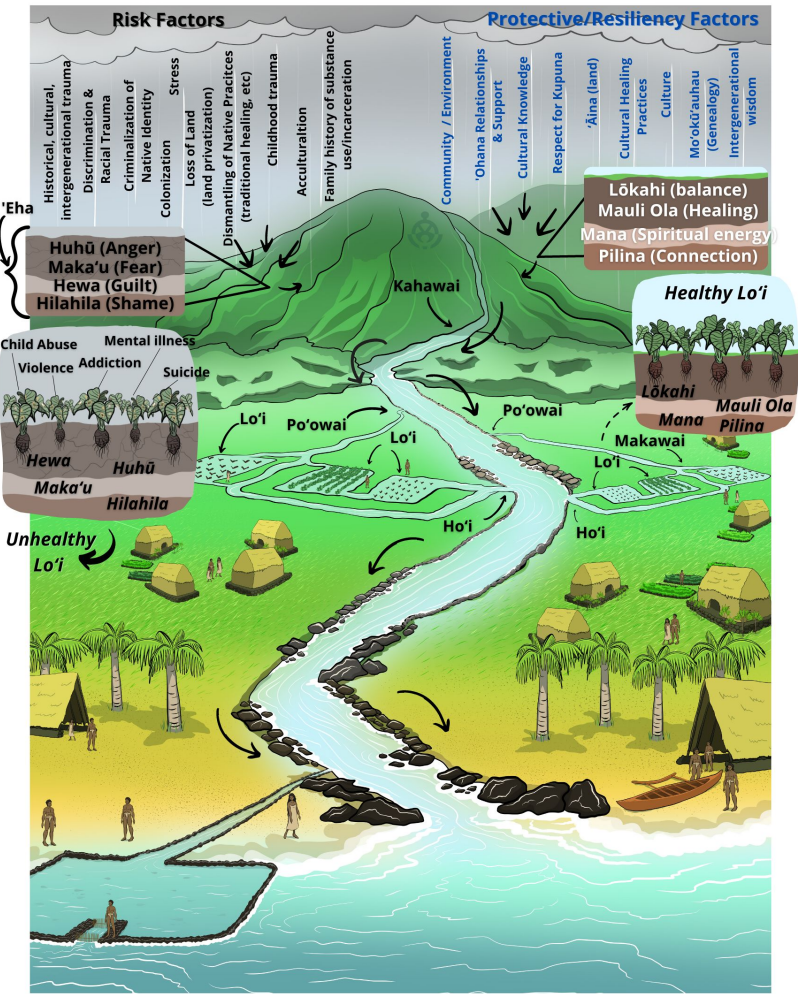


Influenced by White Bison & Healing Forest

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

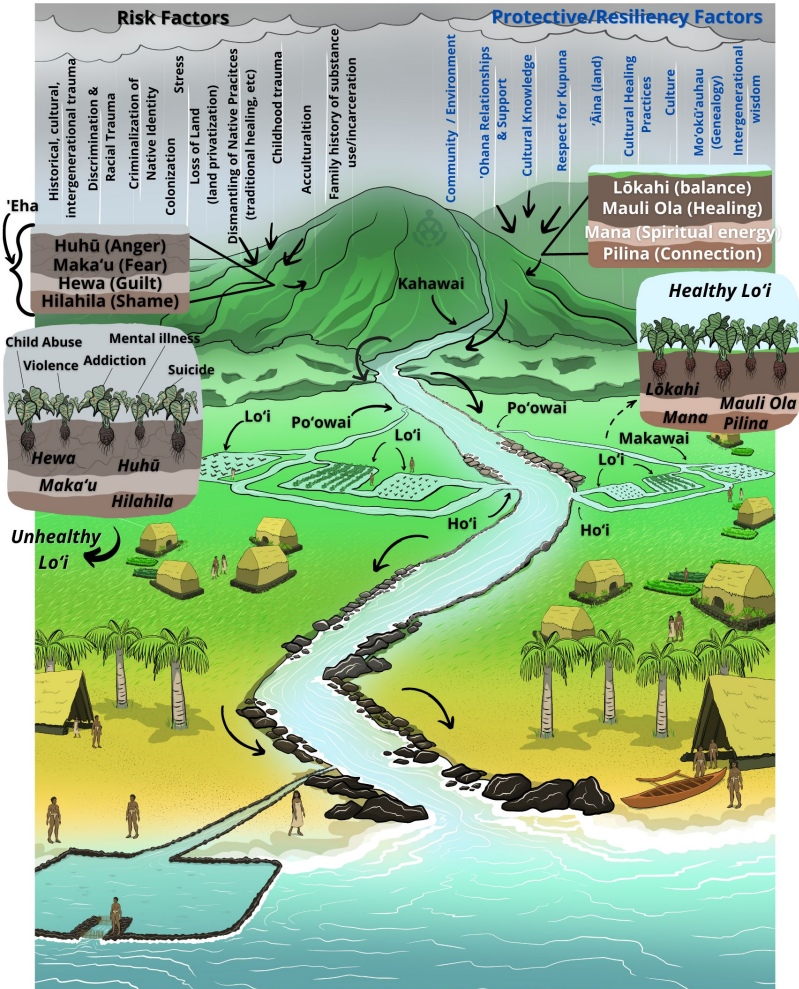
Dr. Keawe Kaholokula's Social & Cultural Determinants of Health

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- Interconnected Systems
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- Collective



SCAN ME



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!



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.



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

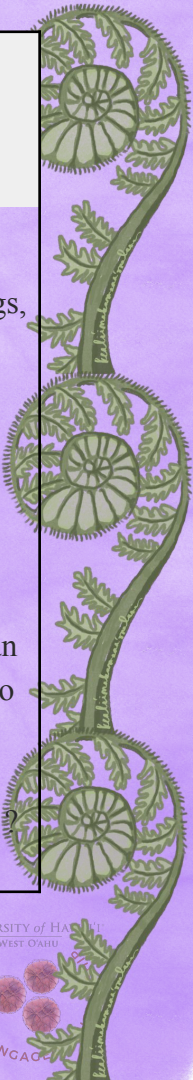
Present relevant alcohol and other drug use/abuse information to the client through formal and/or informal processes

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



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.

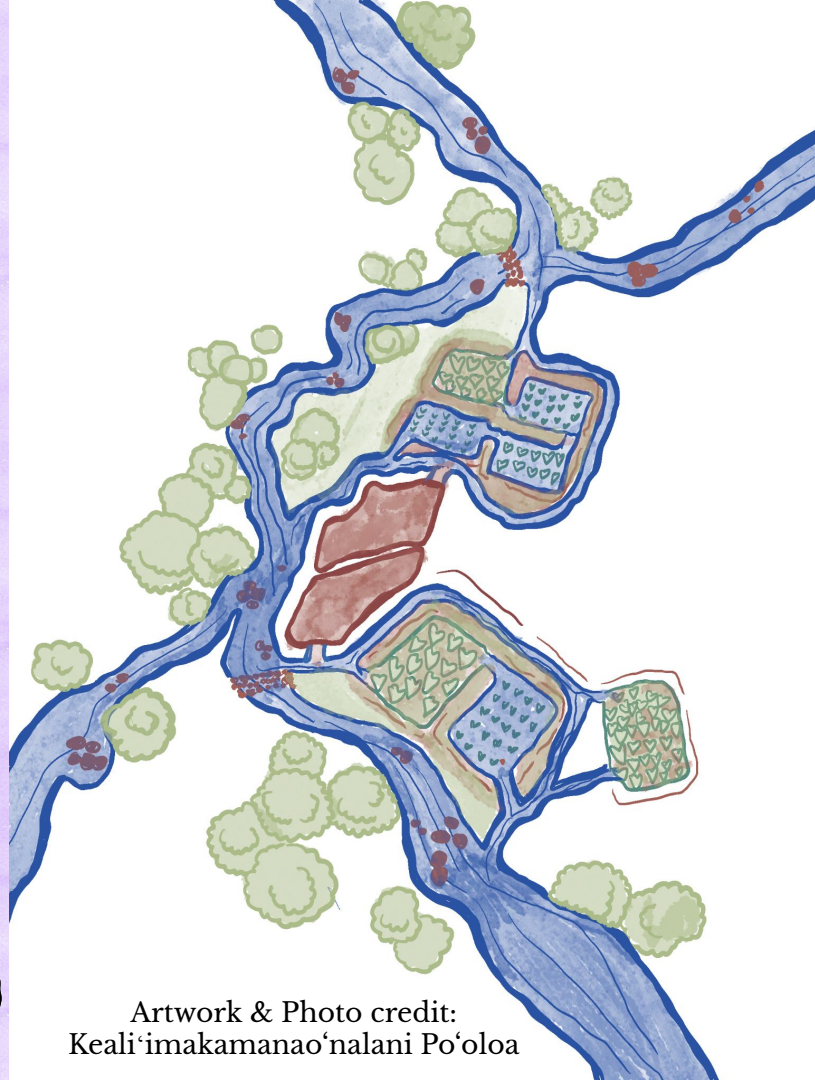


Centering yourself as Kumu

As we move forward with our curriculum in the next steps of development and collaboration, we turn to our ahu to prepare ourselves to be able to do this work.

Creating the foundation for intentionality requires us to center ourselves in our pule, center ourselves in the space we occupy and center ourselves with the intention to want to do right by our keiki, their families and our communities. We bring a wealth of knowledge within ourselves but we also bring our own histories and trauma experiences. Turning to pule is one way to center ourselves before we do this work but having this awareness of what ahu you are praying to is helpful to know what we think, eat, watch, listen to and surround ourselves with are all ways we are praying to an ahu.

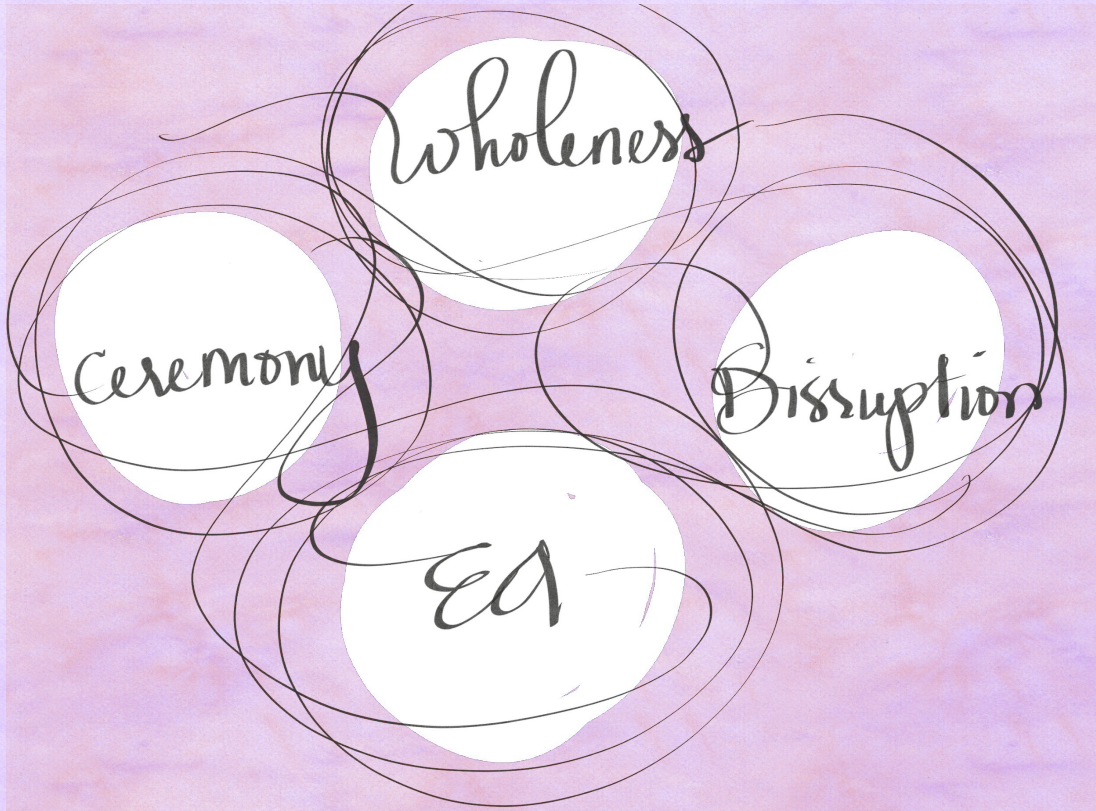




Artwork & Photo credit:
Keali'imakamano'alani Po'olua

Removing the Obstacles in the 'Auwai so the Wai May Flow





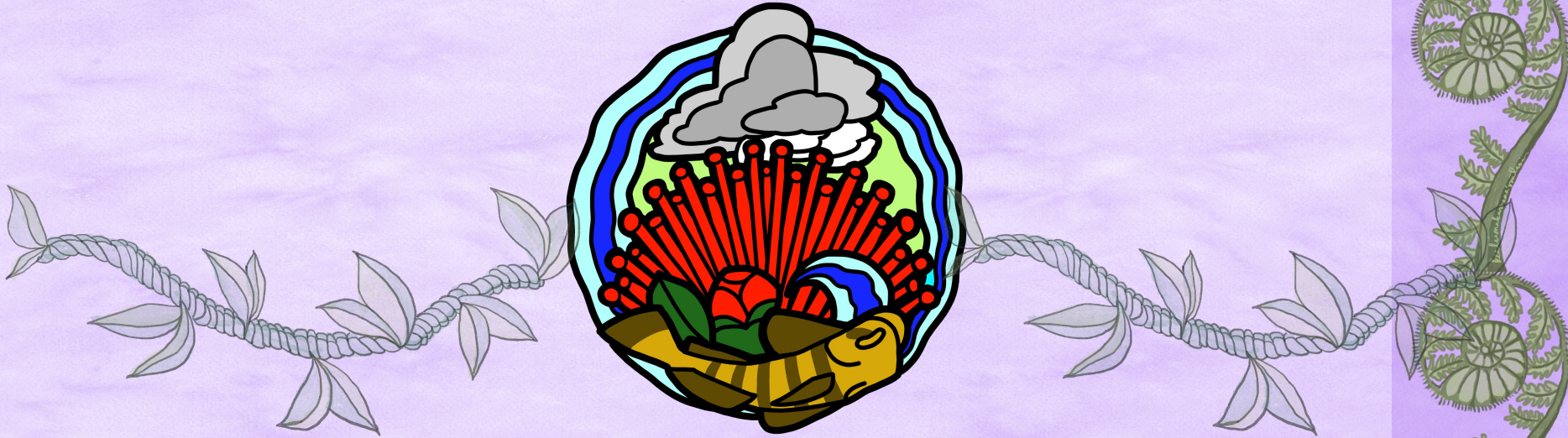
Ancestral wholeness reminds us we are **WHOLE** beings, full of potential to grow.

Stories of disruption inform us of what we don't want to perpetuate.

Sovereignty liberates us into agency, and the ability to make the right choices and decisions.

Ceremony is where we heal thru kuleana and come back to **WHOLE**.





Creating the Space for Development 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.



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.



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.

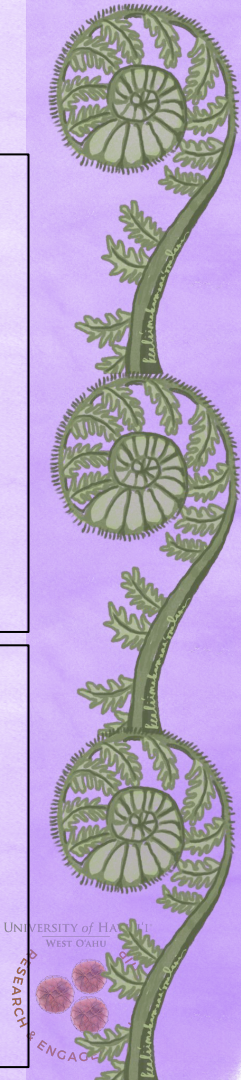
What is Cultural Safety?

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?



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?

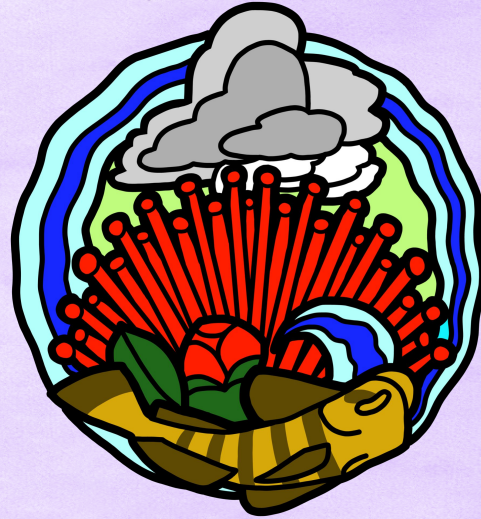
Trainer will be able to identify the strengths of the keiki using 4MAT Learning Assessment and tailor their instruction to suit each learners needs.

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 - the Four Connections to Health and Livity

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 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.



What Does Pilinahā Look Like in an Activity

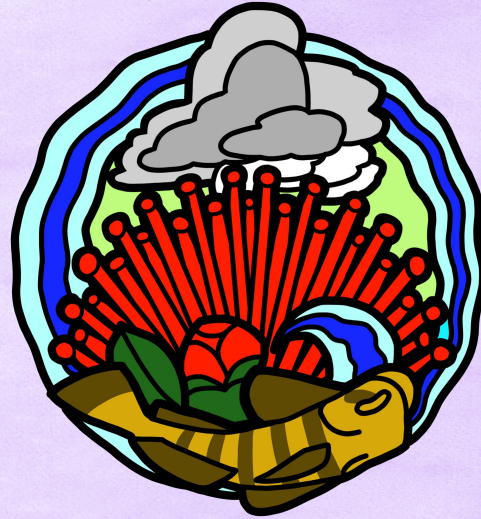
Connection to Better Self: working on the land, doing art activities, building self confidence as one relates to who they are and where they come from

Connection to Past, Present and Future: immersing oneself in all aspects of cultural practice; from hula, to weaving, to speaking ‘ōlelo Hawai‘i, farming, fishing, sharing the stories of our kūpuna

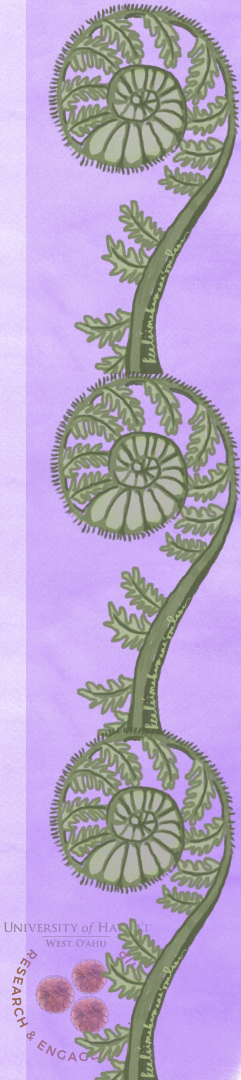
Connections to Community: volunteering in ‘āina based education programs, going to Lā ‘Ohana (family work days) live the values of lokahi and aloha on a daily basis

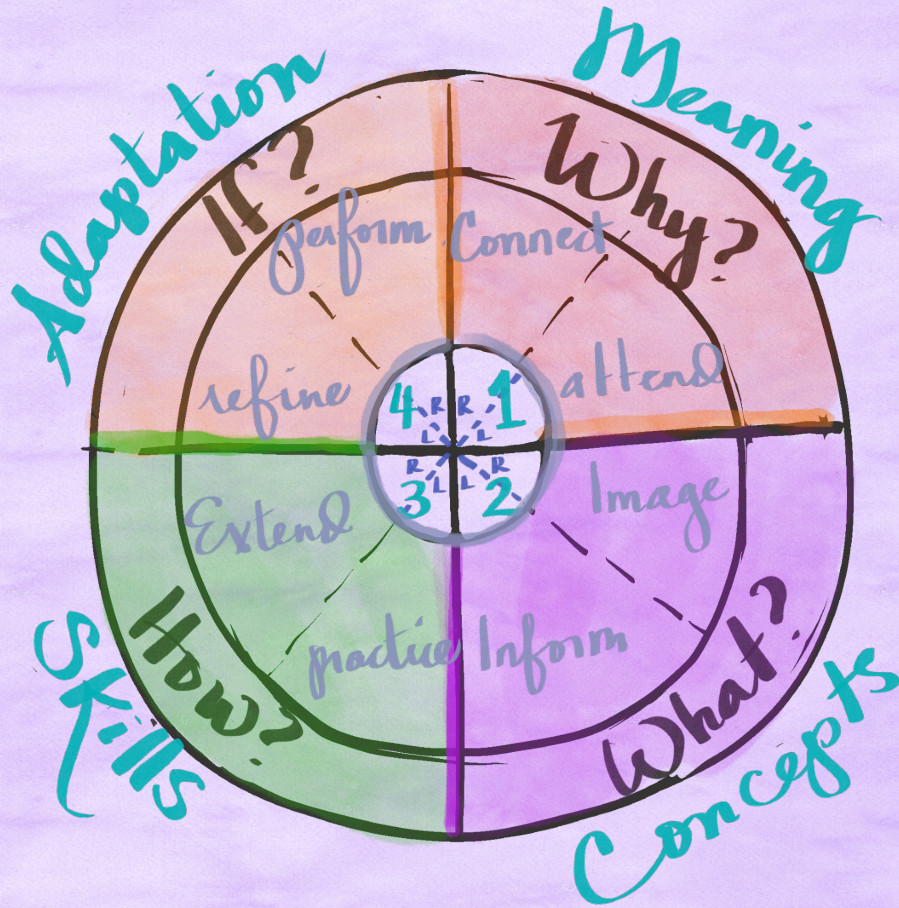
Connections to Land: is woven into all aspects of connection, bringing back the connection to space based learning and understanding of one's place in this world.





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.



Principles of Learning

- Learning is fundamentally social
- People need to learn about what matters to them
- Learning needs a supportive environment
- Learning is conceptual in nature and creates visual images
- Learning is functional
- Learning by doing is more powerful than memorizing and coaching is the key
- Learning needs to promote a mind set that endures beyond the teaching
- Self - directed learning is the core
- Cracking the whip stifles learning
- Failure to learn is often the fault of the system
- Sometimes the best learning is unlearning
- Real learning leaves us changed



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.

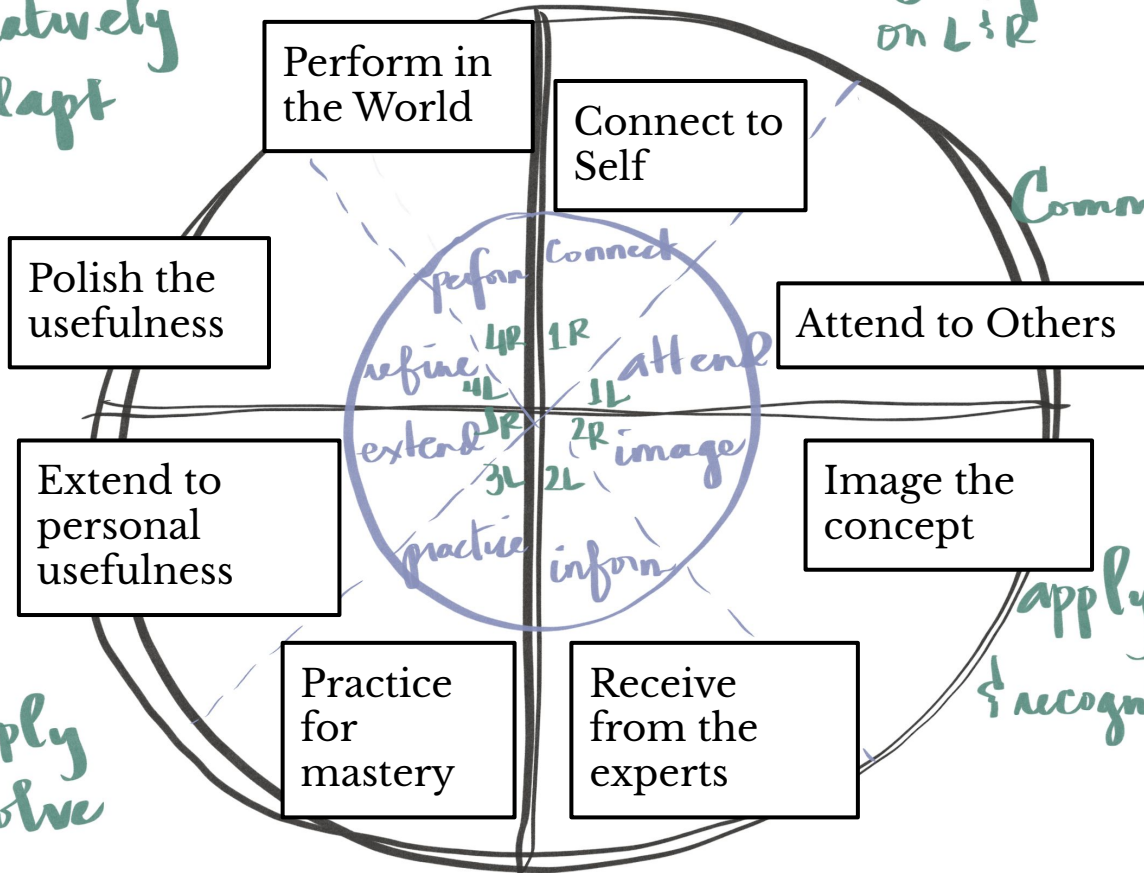
Things to be aware of as a Trainer

- 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.



Creatively
adapt

8 steps-based
on L & R

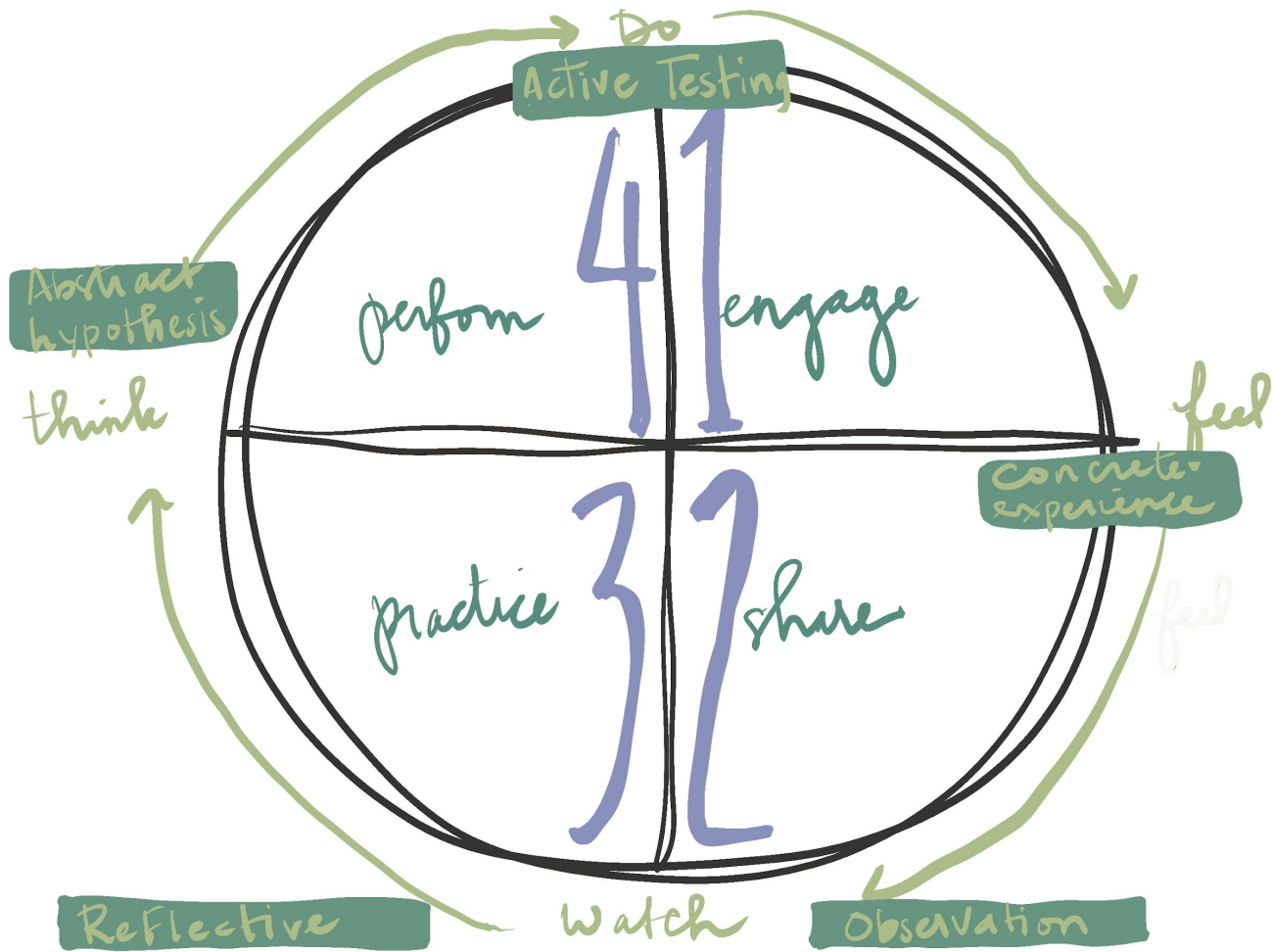


Commit

apply
& recognize

apply
& solve





Learner Type One: Imaginative Learners

Suggestions for stretching if you are a “One”

- Speak loudly about what is important to you
- Make decisions more quickly
- Decrease your anxiety about the unpopular decisions you must make
- See conflict management as necessary in your life
- Increase your skill in some kind of competition

For parents of children who favor “Oneness”

- Honor their need to start slowly
- Remember they do not like learning alone
- Praise them for their care and concern for others

For haumana who favor “Oneness”

- Speak up, raise your hand
- Disagree when you feel strongly
- Always remember to be true to yourself



Learner Type Two: Analytic Learners

Suggestions for Stretching if you are a “Two”

- Encourage yourself to explore
- Practice brainstorming with two or three trusted friends
- Start asking “what if” more often and “what if the opposite is true?”
- Try a creativity workshop
- Learn some new subject matter that you have not considered before

For Parents of Children who favor “Twoness”

- Honor their need for structure
- Challenge them to try things they may not do well
- Praise them for their dedication to learning

For Haumana who favor “Twoness”

- Trust your instincts as well as your intellect
- Don’t worry about “the perfect” anything, nothing is perfect
- Try an original creative approach to an assignment



Learner Type Three: Common Sense Learners

Suggestions for Stretching if you are a “Three”

- Use more open-ended statements rather than making pronouncements
- Ask someone you trust to give you feedback on your interactions with others
- Practice focused listening
- Increase your ability to read body language
- Encourage family members to tell you when you inadvertently hurt their feelings

For Parents of Children who favor “Threeness”

- Honor their need to understand how they will use what they learn
- Challenge them to work more effectively in groups
- Praise them for their common sense approach to things

For Haumana who favor “Threeness”

- Honor your feelings, they can tell you a lot
- Listen more carefully when people start talking about theirs
- Practice patience in group situations



Learner Type Four: Dynamic Learners

Suggestions for Stretching if you are a “Four”

- Create a time management system that works
- Spend time with people who are more practical than you
- Limit the number of projects you are working on
- Work frequently with a colleague who knows the data
- Pay attention to your ability

For Parents of Children who favor “Fourness”

- Honor their need to be in the middle of the action
- Challenge them to dig deeper into details
- Praise them for their creativity

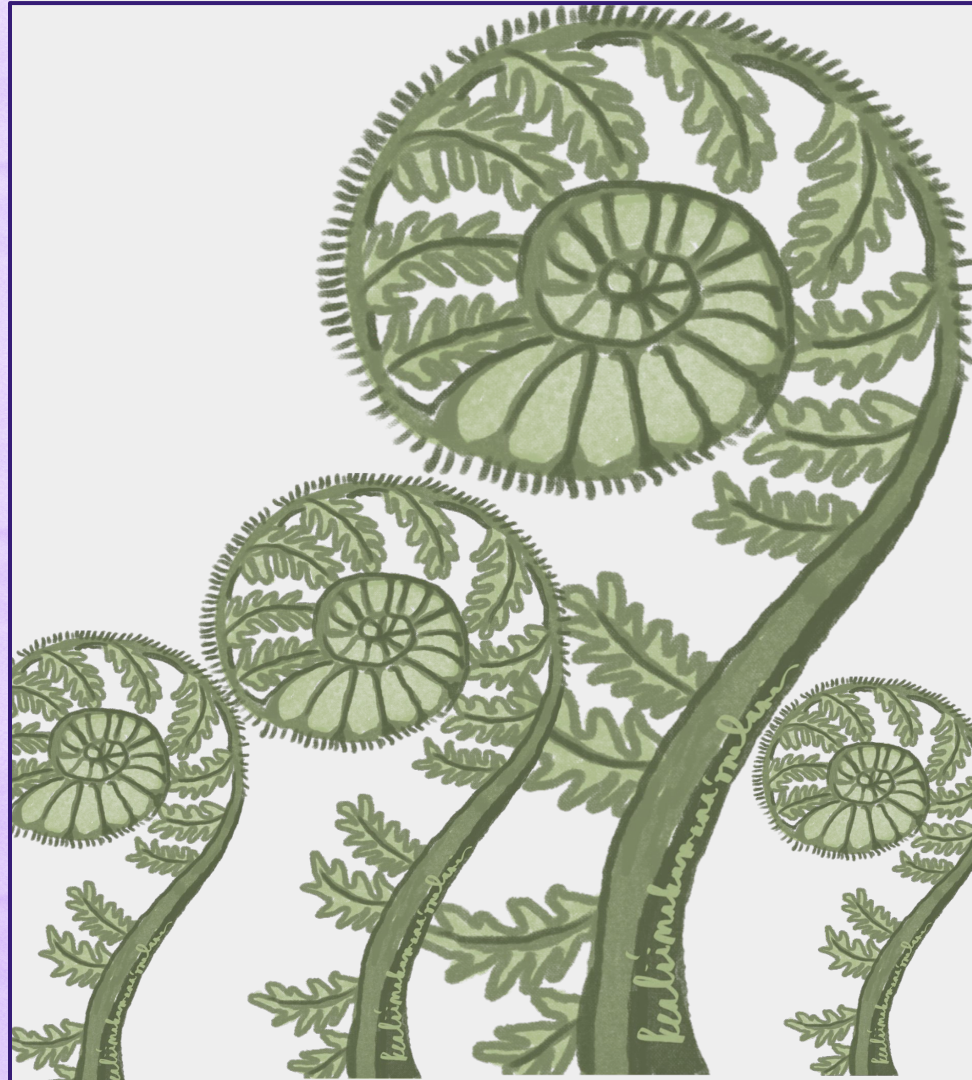
For Haumana who favor “Fourness”

- Give yourself more quiet time
- Pay attention to details
- Try not to do everything yourself



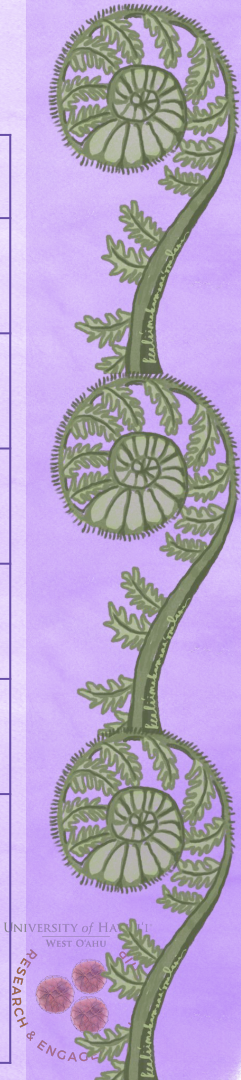
Makawalu Na‘au‘ao in Real Time

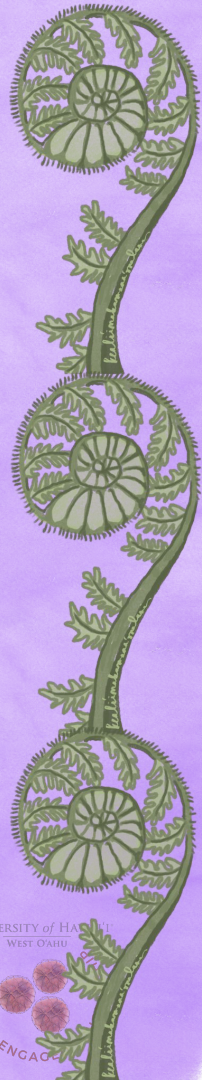
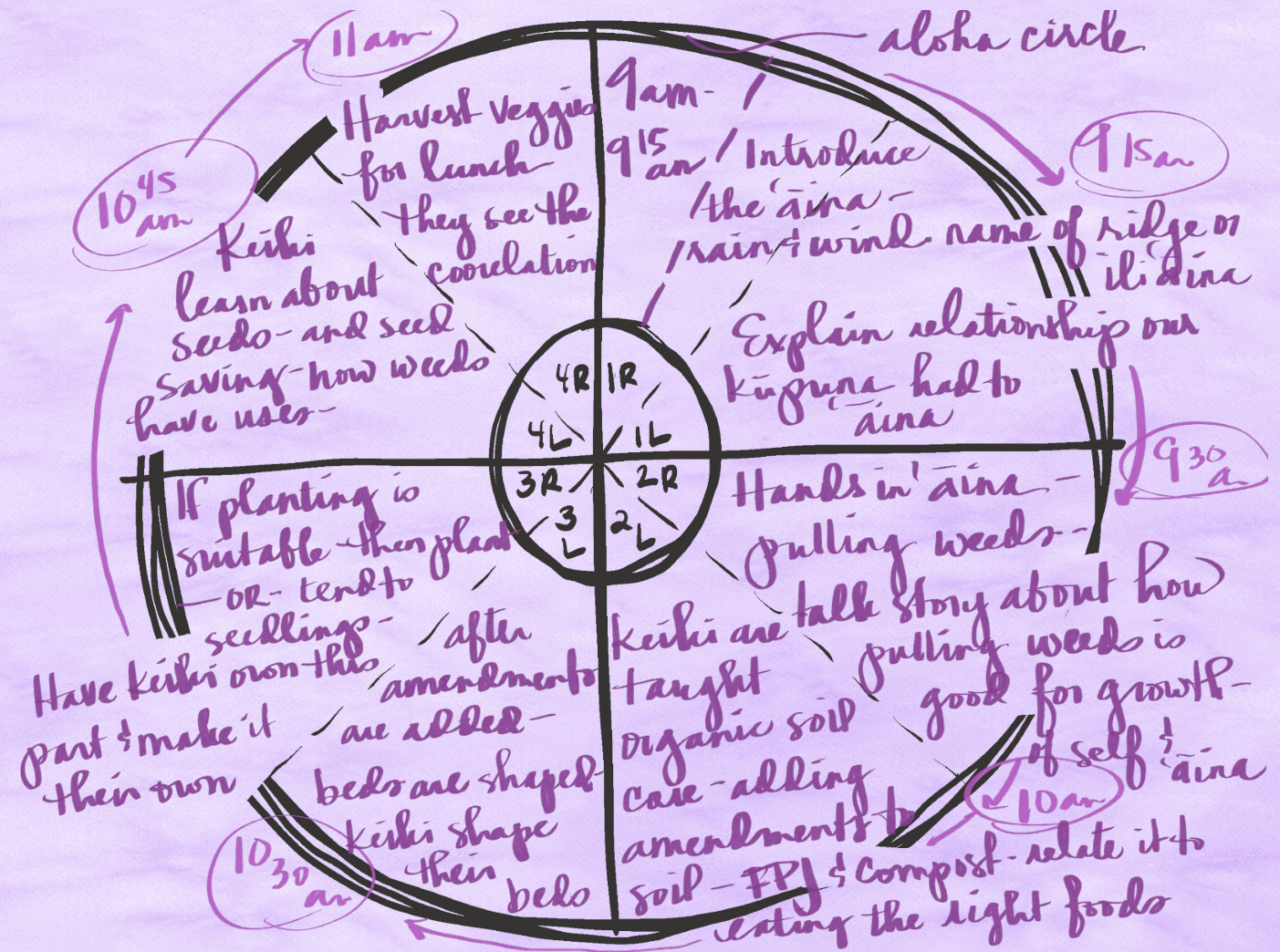
An in depth example of how the curriculum could be utilized during a week long Day Camp at an ‘Āina based education program



Makawalu Na‘au‘ao Demonstrated

Pō‘akahi	Pō‘alua	Pō‘akolu	Pō‘ehā	Pō‘alima
9am-915am Aloha Circle	9am-915am Aloha Circle	9am-915am Aloha Circle	9am-915am Aloha Circle	9am-915am Aloha Circle
915am-11am Activity 1	915am-11am Activity 1	915am-11am Activity 1	915am-11am Activity 1	915am-11am Activity 1
11am-12noon Activity 2	11am-12noon Activity 2	11am-12noon Activity 2	11am-12noon Activity 2	11am-12noon Activity 2
12noon -1pm lunch	12noon -1pm lunch	12noon -1pm lunch	12noon -1pm lunch	12noon -1pm lunch
1pm-2pm Activity 3	1pm-2pm Activity 3	1pm-2pm Activity 3	1pm-2pm Activity 3	1pm-2pm Activity 3
2pm-230pm Mahalo Circle and close	2pm-230pm Mahalo Circle and close	2pm-230pm Mahalo Circle and close	2pm-230pm Mahalo Circle and close	2pm-4pm Prepare for Hō‘ike 4pm-6pm Hō‘ike - dinner to follow





Trainer 4mat

11 am

9 am - 9:15 am

alohe circle

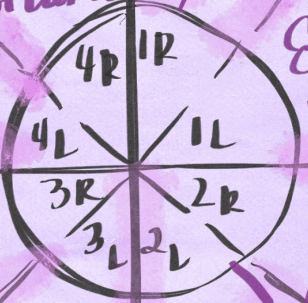
Introduce the 'āina
Nānā: 'ili āina, wind,
rain, mauna, ahupua'a

Harvest veggies
in separate
beds/hellios
Kihi see
full circle of
plant care -
for lunch

Explain safety of activity
Using tools - make sure
Kihi are prepared

10:45 am

Kihi planting
seeds or
harvesting
seeds



Kihi making
healthy
organic soil

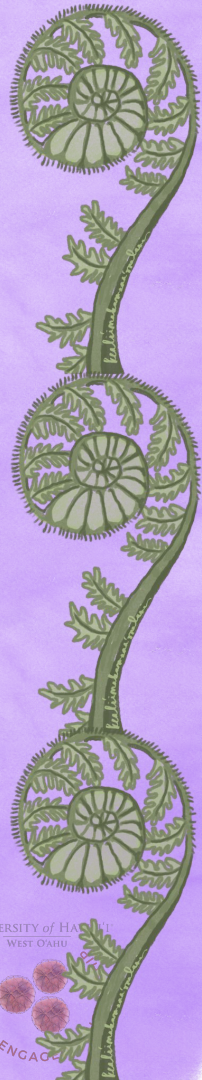
prepare
amend-
ments
Compost
FPJ
chicken manure

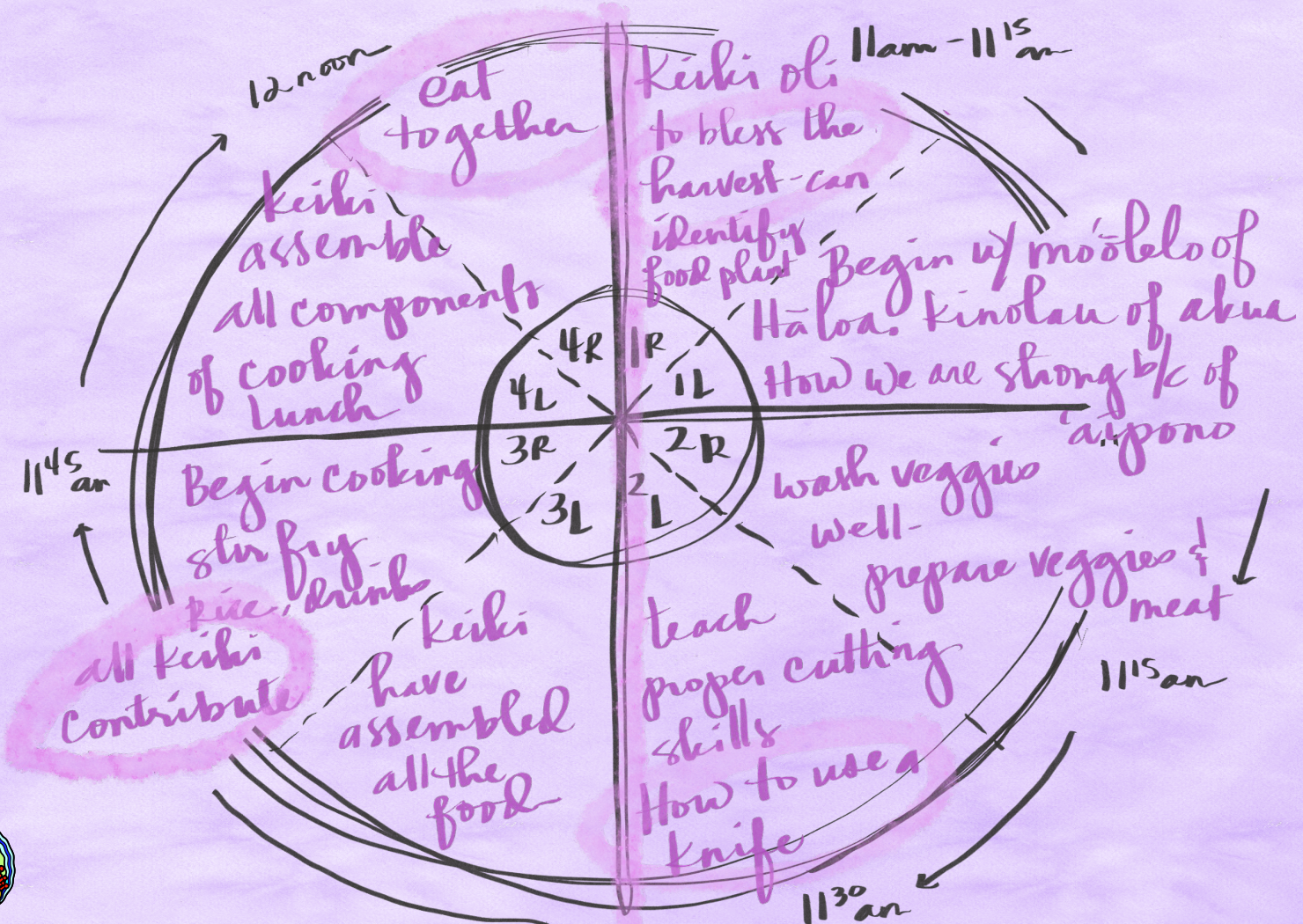
pulling weeds
Need: bucket, shovel,
gloves

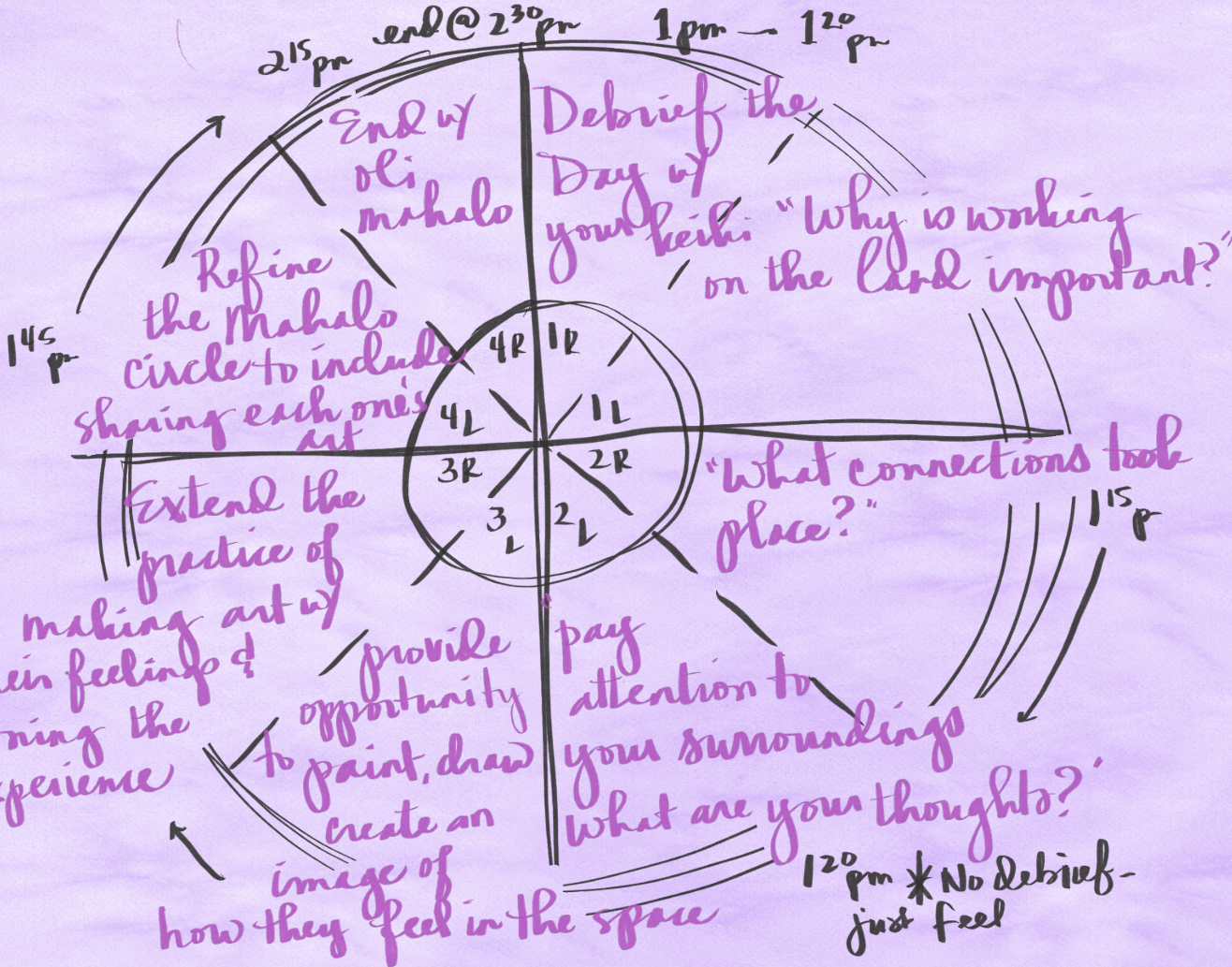
10:30 am

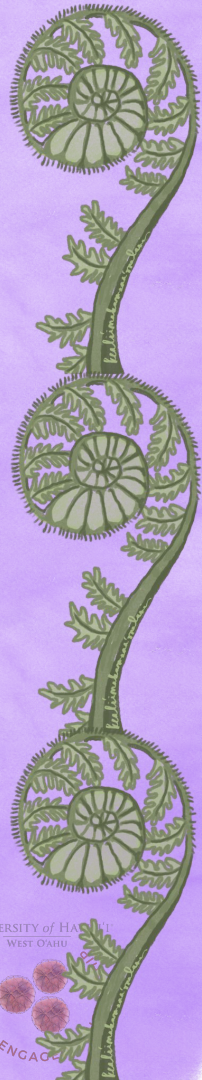
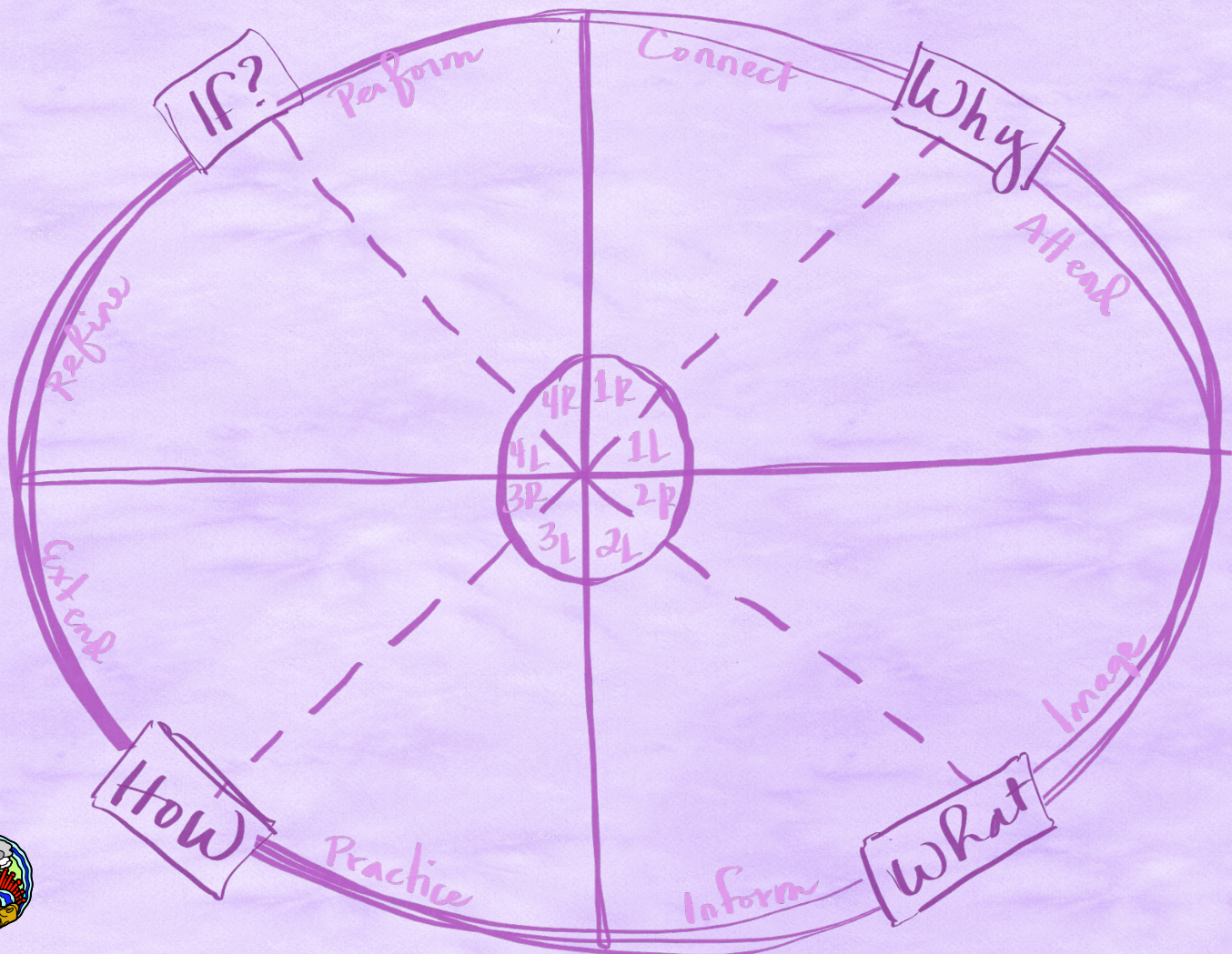
*Need:
wheelbarrow
gloves
shovel

healthy snack:
whole fruit, muffin
bathroom breaks
10 am time
check









How Could a CSAC working in DOE Utilize Makawalu Na'au'ao?

In the 12 Core Functions of a Substance Abuse Counselor, a CSAC is always checking to orient themselves around the keiki they serve, assessment takes place as issues arise -

- begin with Quadrant 1 activity, take the keiki on a walk to discuss issues, connecting with them on an emotional level, attend to them
- Quadrant 2 would be counseling, explaining possible treatment and risks
- Quadrant 3 would be where the CSAC gives the control to the keiki to make the right decisions and choices.
- Quadrant 4 is case management, as the CSAC is the support and foundation for the keiki to be grounded and to avoid a crisis intervention





Prevention Occurs as the Keiki Do

Doing the curriculum in a one week day camp allows for the trainers to utilize all components of Piliinahā and 4MAT into culturally grounded activities that grow and ground our keiki.

Prevention can also be discussed as a very frank and honest debrief, sharing personal experiences as Trevor discussed, educating them on brain disease and reinforcing the component of “kuleana” of making the right choices and decisions.

Hō‘ike can look like each keiki wearing a kihei they hand dyed themselves using ‘ōlena (an activity from the week) and sharing what they have learned throughout the week as their families eat what they prepared.



Introducing YPAR -Youth-Led Participatory Action Research

YPAR stands for Youth-Led Participatory Action Research and this framework is an inquiry process that includes critical thinking, gathering information, analysis and logical problem solving while building networks and strengthening voice for addressing issues the keiki discover and are passionate about.

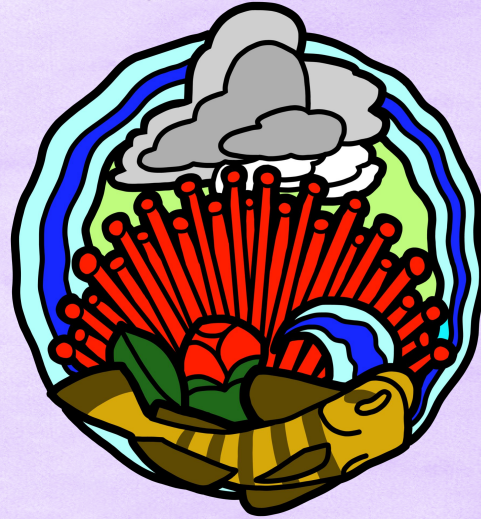
- Alaka'i (youth leaders) identify an issue or problem
- Define what is known about that issue or problem
- Identify what additional information is needed to understand it
- Determine the methods and develop an approach for collecting information and then work together as a team to accomplish this
- Use the information for education, understanding, strategic action and community change



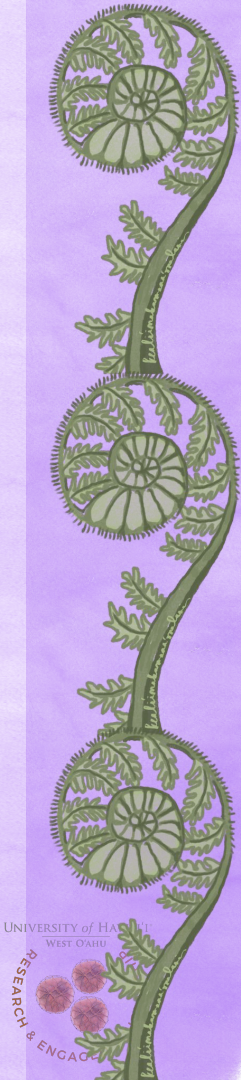
**Please take the next few minutes
to complete the zoom poll!**

Poll results will be used for discussion in our next
activity!





Closing Protocol



Mana‘o‘i‘o

Respond at

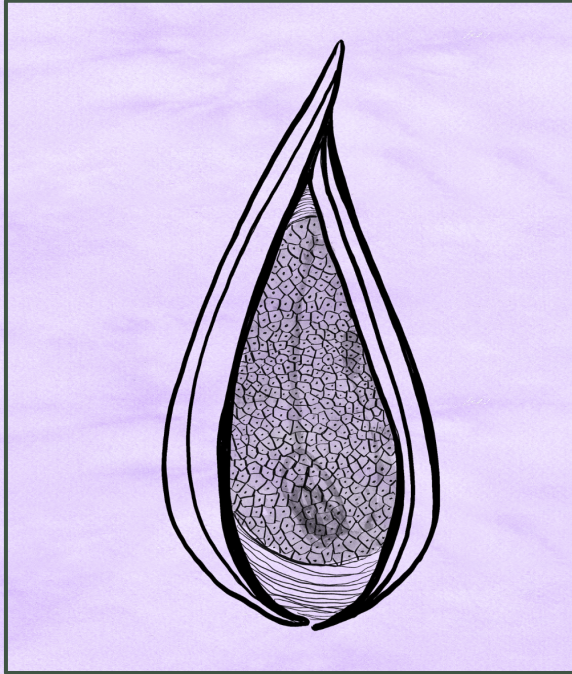
[PollEv.com/mapunalab361](https://poll-ev.com/mapunalab361)

Or Text

[MapunaLab361 to 37607](sms:MapunaLab361 to 37607)



Hawai'i TRAIN & YouTube



‘Ulu State Disaster Response



Native Hawaiian Cultural Intervention

Artwork by Keali ‘imakamana ‘onalani Parker Po‘olua



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:

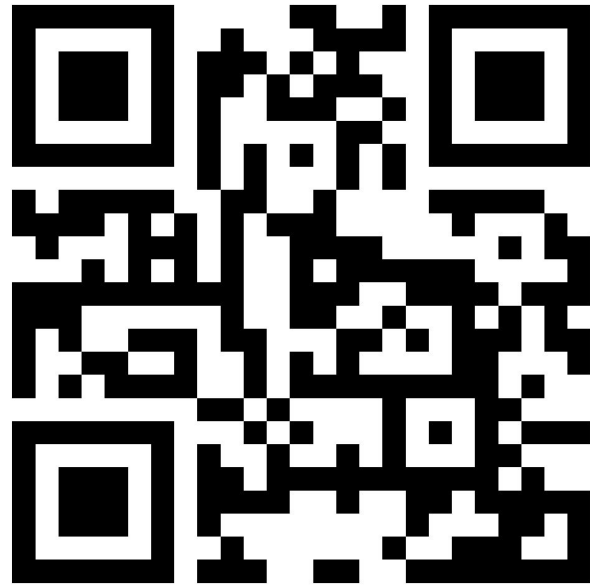
https://sjsu.qualtrics.com/jfe/form/SV_7NTbOIZNxzvdvIW

We look forward to your feedback!



Join Our Mailchimp!

Scan the code to Opt-In



Lei o Hilo Ka Ua Pē i ka Uahi

The Lei of Hilo is the Rain Scented with Smoke

Composed by Dr. Taupōuri Tangarō, September 2006

Ha'eha'e ku'u hi'ikua
Pu'uohau ku'u hi'ialo
A pō maila ia ao ē, pai a ka hulu kōnane

Ki'ina 'Ūpolu e ka 'ākau
Hēkau ē ka hema iā Kalae
Lele kawa me he lele wai pipi'o lua Hi'ilawe

Na ka hau o Maunakea ku'u ni'o
Na ke ahi o Maunaloa ku'u mole
Hualalai muli kuahiwi ē 'iewe nei
Ka moana nui pāmamao o ka moku

Inā kāua nauane, nauane
Ke ala e 'imia nei i ka pono e kau ala

Inā ho'i kāua nauane, nauane
A pāpahi i ka hāliko 'apapane lei lehua

Lei o Hilo ka ua pē i ka uahi

He ola, he ola, he Hāloa iwihilo ē,

*I bear the sun of Ha'eha'e on my back
I caress the sun of Pu'uohau at my chest
And when night alights, it is the feathery
glow of moonlight that sustains me entirely!*

*My right hand reaches for Ūpolu
My left hand anchored at Kālae
Jumping in feet first like the water fall,
Hi'ilawe in profound arch*

*The snow of Maunakea sets my zenith
The fire of Maunaloa establishes my nadir*

*Hualalai conceiving in the womb the journeys
upon further shores*

*Let's make a move and make a stir
For the path seeking profound experiences
avails itself*

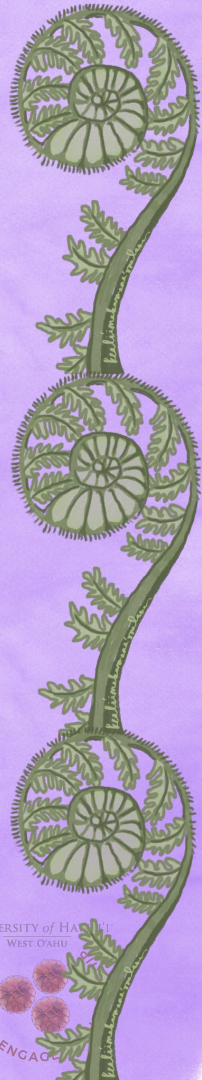
*Let's indeed make our move
Until we are worthy of wearing the lei of scarlet
lehua*

*The lei of Hilo is that of rain drenched in
volcanic promise
A life, a life this is, a life breathing right through
to the core!*



Resources

1. [SAMHSA Recovery Model](#)
2. [Ahupua'a Model](#)
3. [Pilinahā Framework](#)
4. [4MAT](#)
5. [Na Pou Kihi Framework](#)
6. [Makaha Sons " Kaulana Na Pua " Na Pua O Hawai'i \(2001\)](#)
7. [Aloha Oe - Hawaiian Guitar](#)



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](#)).

