

Hānai Ahu: Anchoring Culture in Substance Use Treatment & Prevention Models



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

Presented by
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Lilinoe Kauhikaua, MSW - Papa Ola Lokāhi

Image Description:

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

Please take some time to introduce yourself in the chat.

Who are you?

What mountain and waters do you belong to?

Where are you tuning in from?

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



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

Hū Ka Wai Māpuna

Composed by Ku‘ulei Perreira-KeawekKu‘uleiane

Re-Arranged by Kauilanuimakehaikalani Kealiikanakaoleohaililani

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

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



Aloha, Hafa Adai, yan Tirow!

Guahu si Sami Birmingham-Babauta.

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

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



Contact: sabb@hawaii.edu



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

Kaselehlie oh Aloha kākou

Ei tungoal ahd iei Carol Ann Carl.

Home for me is the beautiful island of
Pohnpei in the Federated States of
Micronesia.

I was birthed by the pillap (large body of
water) of Dahusokole and raised by the
kousapw (villages) of Leh dau and Areu. I've
lived in the Moku Kona for 20 years.



Contact: carlcaro@hawaii.edu

Photo used here taken by Carol Ann Carl

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

The lehua-eating goby returns to the spring.

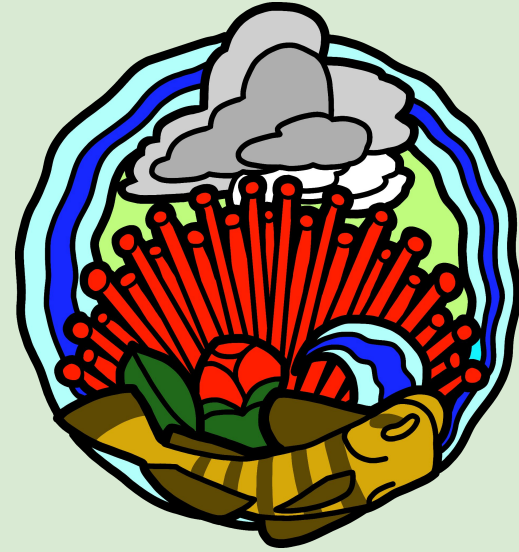
Said of one who has gone back to the source.

(Pukui #1034)

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

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

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



Mapunalab.com



Learning Objectives

LEARNING
OBJECTIVE

ONE

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

TWO

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

THREE

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 - Public Information Office, "Children dance for Congressmen. (S-1880a.08).," UHM Library Digital Image Collections, accessed July 13, 2023, <https://digital.library.manoa.hawaii.edu/items/show/16361>.



Agenda

1. Consent to Deepen
2. Introduction to *The Impacts of Colonization on Ahupua'a Conceptualization V 3.0* by Papa Ola Lōkahi
3. SAMHSA Recovery Model & 12 Core Functions of a Substance Abuse Counselor
4. NHPI: Native Hawaiian & The “Other” Pacific Islanders
5. Community Stories
6. Data Disaggregation Strategies
7. Why Disaggregate



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





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

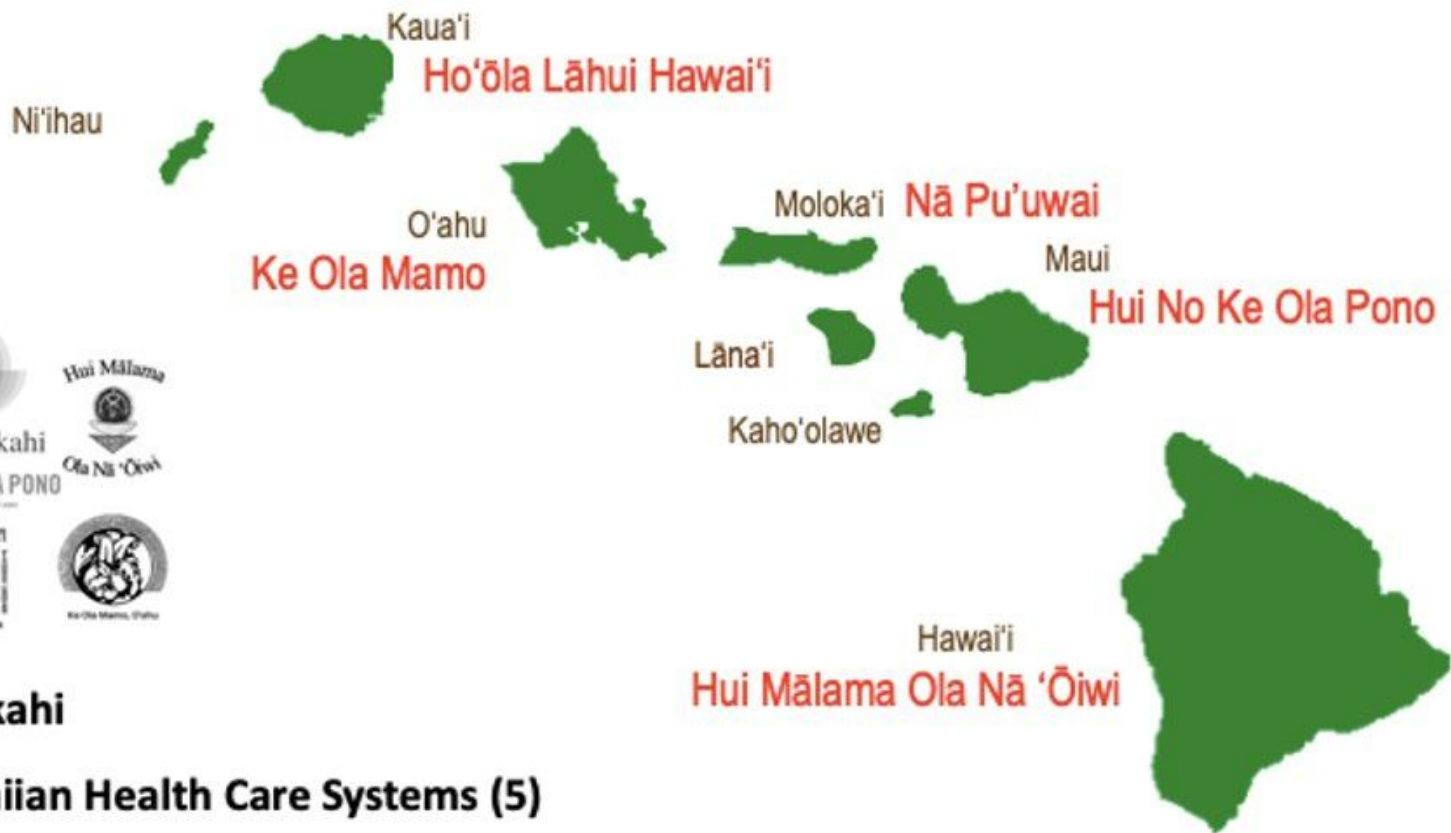
Reauthorized in 1992 as Native Hawaiian Health Care Improvement Act (NHHCIA)

(P.L. 102-396).

Reauthorized in 2010 via the Affordable Care Act.



Papa Ola Lōkahi



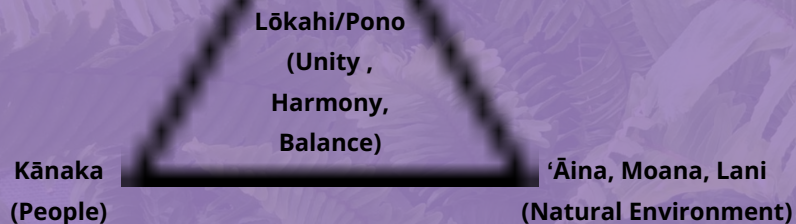
- Papa Ola Lōkahi
- Native Hawaiian Health Care Systems (5)
- Native Hawaiian Health Scholarship Program

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

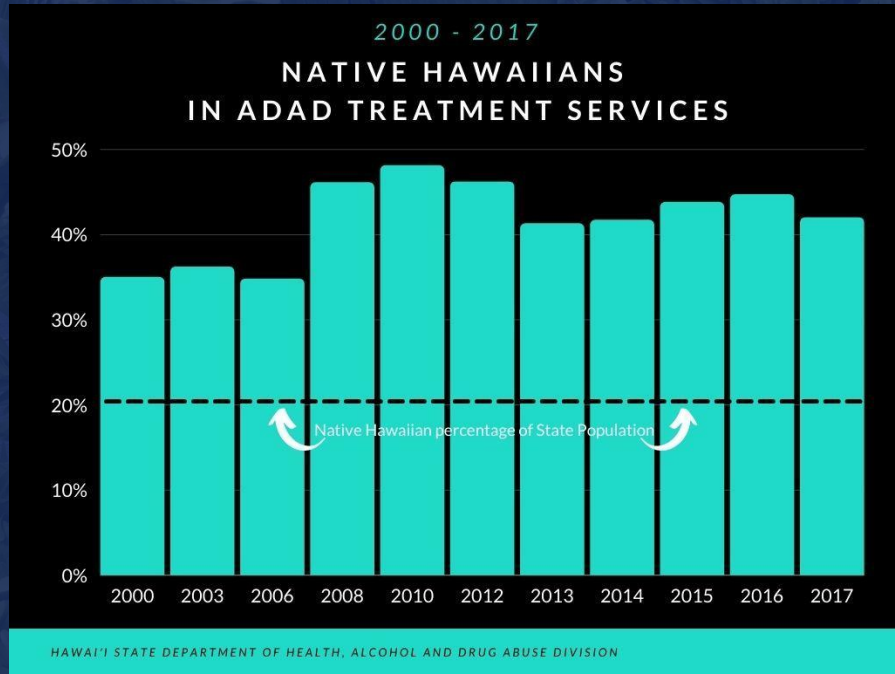
- Mind
 - Body
 - Spirit
 - Individual/family /community
 - Environment
 - Spirituality
- =Mauliola

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



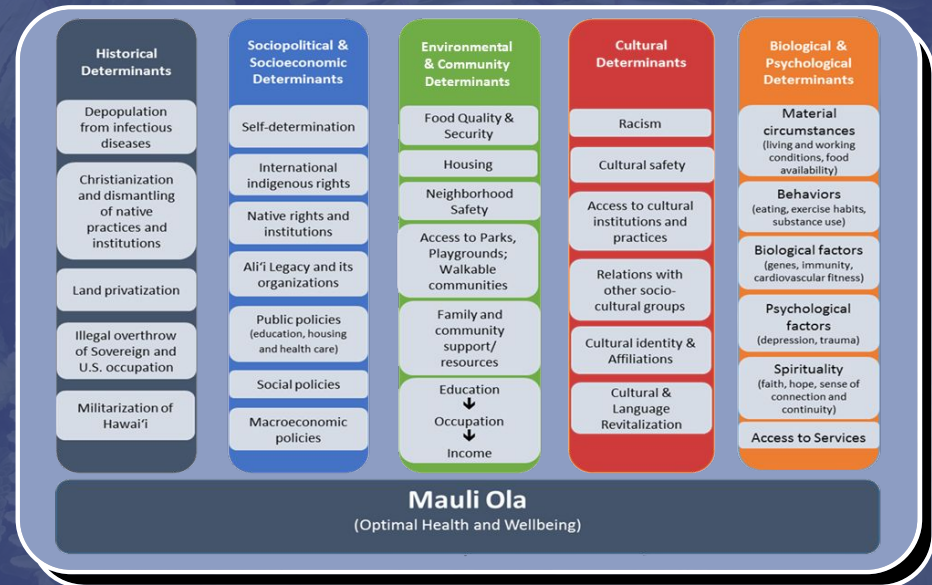
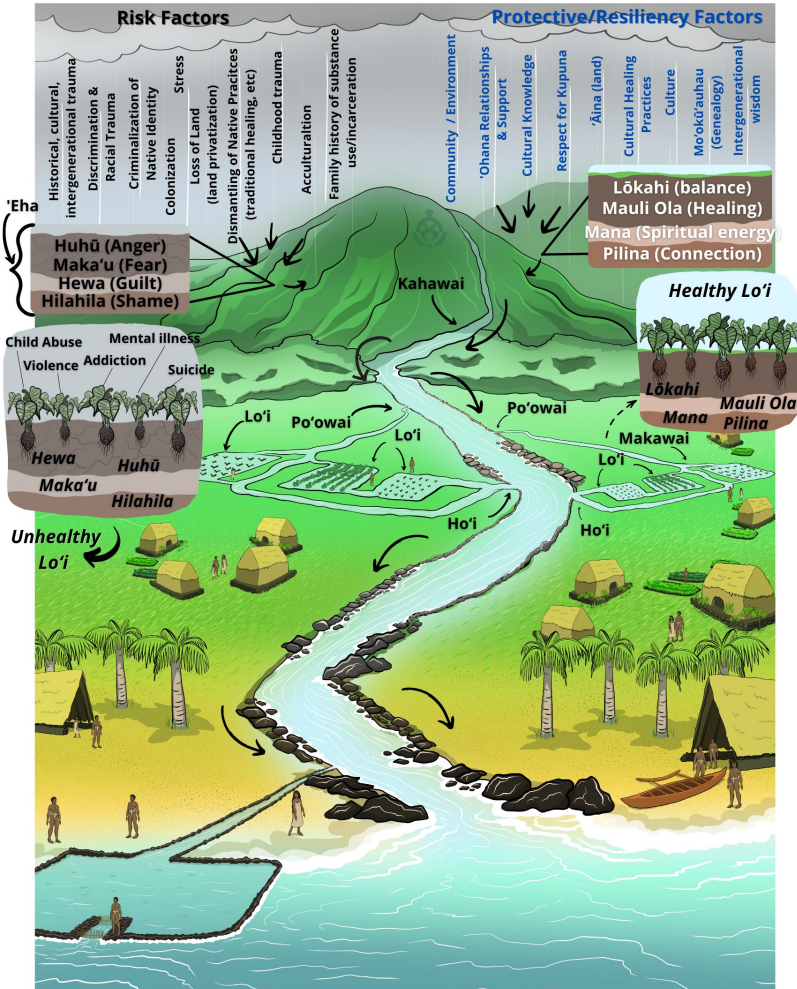
Papa Ola Lokahi
Nana I Ka Pono Na Ma

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

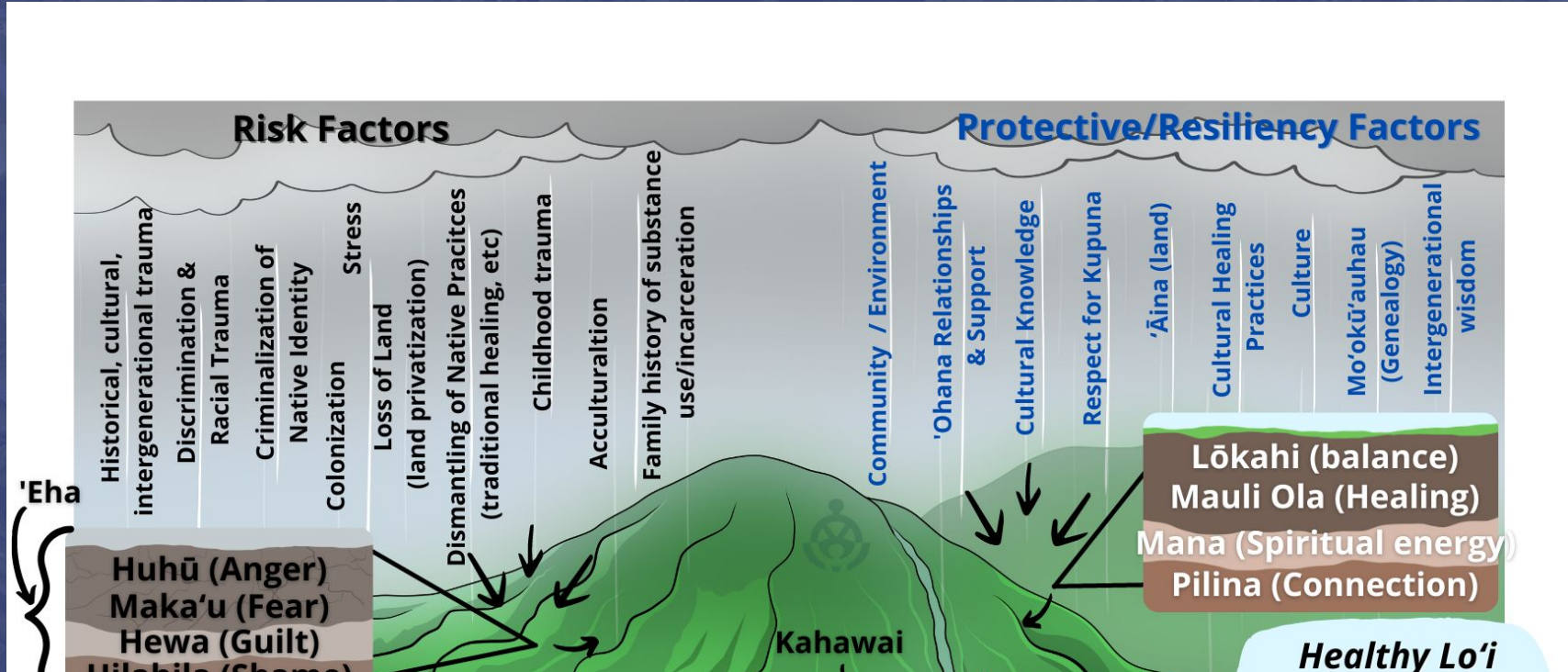


'Ahupua'a Model



Papa Ola Lokahi
Maui, HI

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

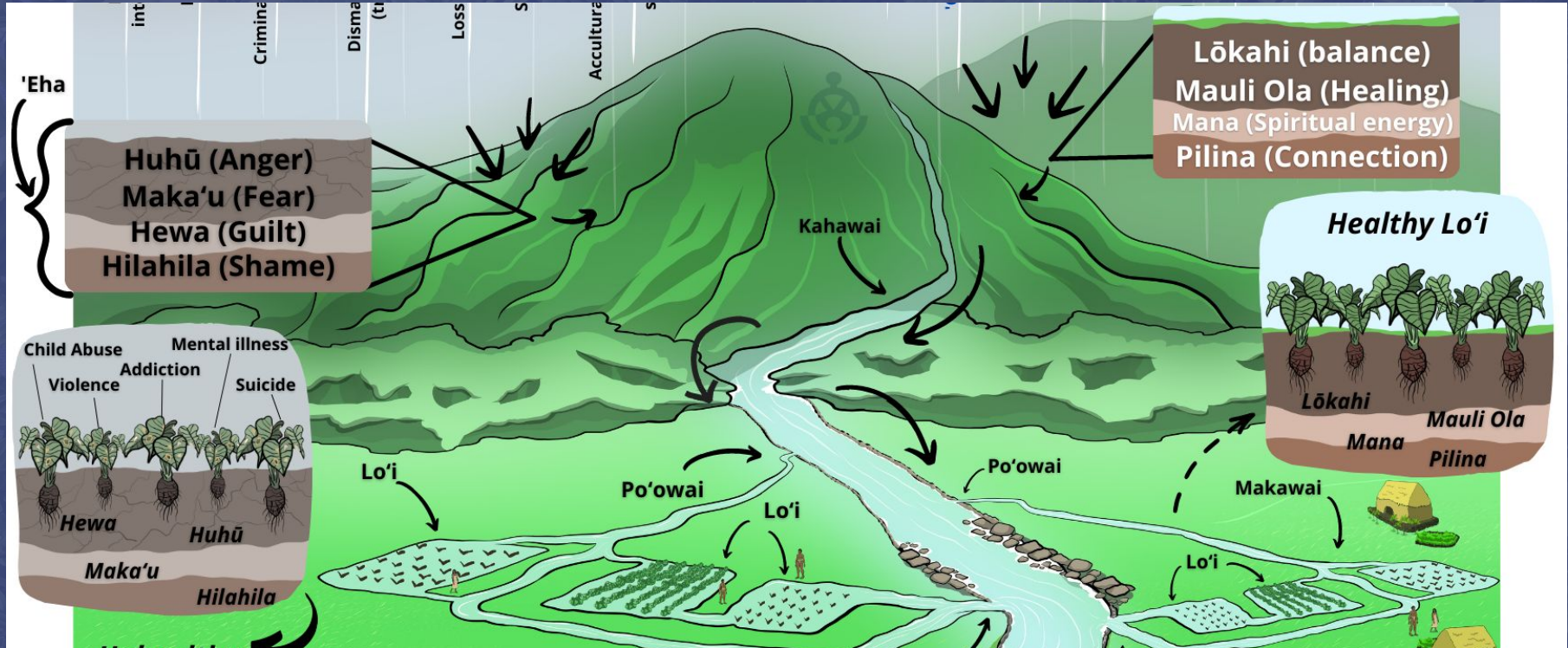


'Ahupua'a Model



Papa Ola Lokahi
HONOLULU, HI

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



'Ahupua'a Model



Papa Ola Lokahi
Nana I Kai Pono Na Ma

Influenced by White Bison & Healing Forest

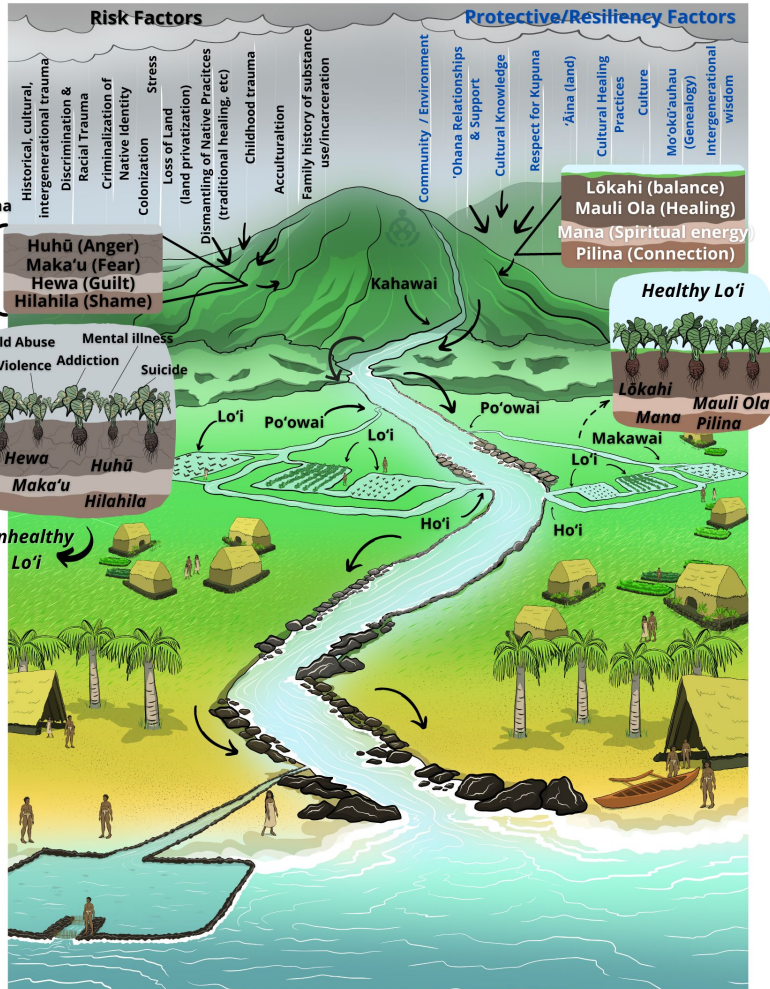
Dr. Keawe Kaholokula's Social & Cultural Determinants of Health

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SCAN ME



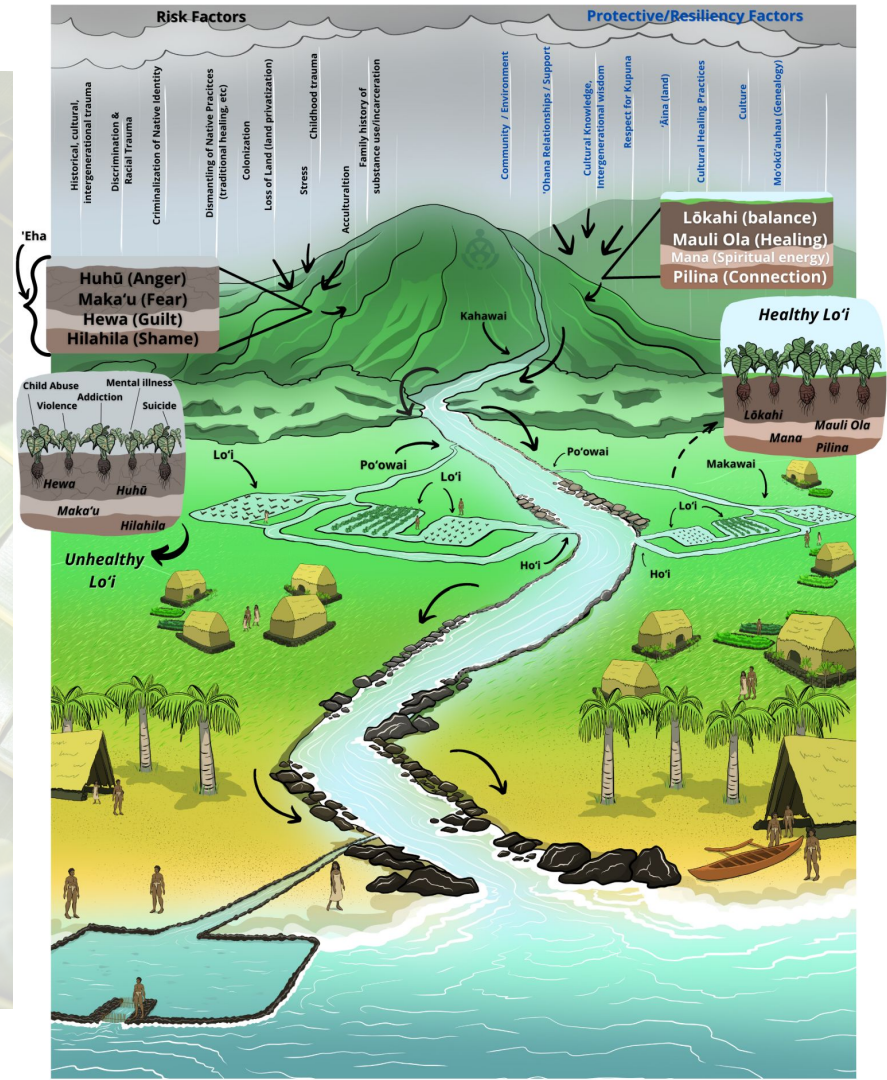
Framework Overview



Papa Ola Lōkahi

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

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



Framework Overviews:

SAMHSA's Working Definition of Recovery

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

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

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



Framework Overview:

SAMHSA's Working Definition of Recovery

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- Cultural
- **Addresses Trauma**
- Strengths/Responsibility
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Recovery is supported by addressing trauma

The experience of trauma (such as physical or sexual abuse, domestic violence, war, disaster, and others) is often a precursor to or associated with alcohol and drug use, mental health problems, and related issues. Services and supports should be trauma-informed to foster safety (physical and emotional) and trust, as well as promote choice, empowerment, and collaboration.



NHPI: Native Hawaiians & The “Other” Pacific Islanders



From AAPI to NHPI - OMB Directive No. 15

1977 - Office of Management & Budget (OMB) includes “Pacific Islanders” into Asian racial and ethnic grouping, creating Asian American and Pacific Islander (AAPI).

Asian or Pacific Islander. A person having origins in any of the original peoples of the Far East, Southeast Asia, the Indian subcontinent, or the Pacific Islands. This area includes, for example, China, India, Japan, Korea, the Philippine Islands, and Samoa.

1997 - OMB splits AAPI to Asian American and Native Hawaiian or Other Pacific Islander (NHPI, NHOPI, NH/PI)

The “Native Hawaiian or Other Pacific Islander” category will be defined as “A person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands.” (The term “Native Hawaiian” does not include individuals who are native to the State of Hawaii by virtue of being born there.) In addition to Native Hawaiians, Guamanians, and Samoans, this category would include the following Pacific Islander groups reported in the 1990 census: Carolinian, Fijian, Kosraean, Melanesian, Micronesian, Northern Mariana Islander, Palauan, Papua New Guinean, Ponapean (Pohnpelan), Polynesian, Solomon Islander, Tahitian, Tarawa Islander, Tokelauan, Tongan, Trukese (Chuukese), and Yapese.



Who are the “Other” Pacific Islanders: USAPIs

The **US Affiliated Pacific Islands (USAPIs)**, is a federally-used phrase that describes the islands in the Pacific with relationships to the U.S. Of the six USAPIs, two are U.S. territories, one is a commonwealth, and three are independent countries or sovereign states.

These islands include:

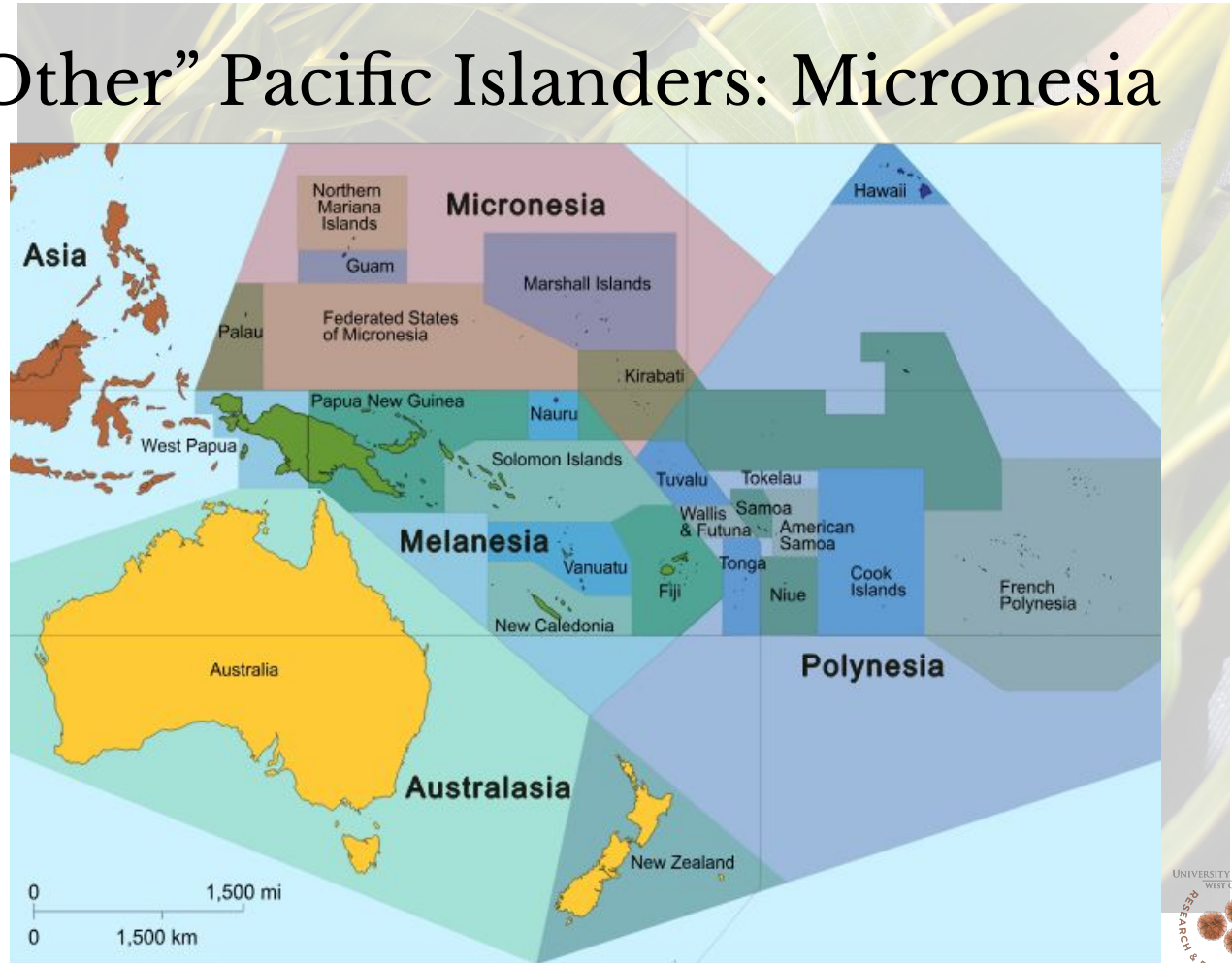
- **American Samoa** 🇺🇸
 - *Unincorporated territory*: Only parts of the U.S. Constitution Apply
 - *Unorganized territory*: No Organic Act
- **Commonwealth of the Northern Mariana Islands** 🇺🇸 (CNMI)
 - *Unincorporated “territory”*
 - *Commonwealth* = Own Constitution
- **Federated States of Micronesia*** 🇫🇺 (FSM)
 - *Sovereign State*: Compact of Free Association (COFA)
- **Guam** 🇬🇺
 - *Unincorporated territory*
- **Republic of Marshall Islands*** 🇲🇻 (RMI)
 - *Sovereign State*: COFA
- **Republic of Palau*** 🇵🇼 (ROP)
 - *Sovereign State*: COFA



Who are the “Other” Pacific Islanders: Micronesia

The Micronesia Region includes:

- CNMI:
 - Saipan, Tinian, Rota, & 11 other islands
- FSM:
 - Chuuk
 - Kosrae
 - Pohnpei
 - Yap
- Guam
- Kiribati
- Nauru
- Marshall Islands
- Palau



United States in Micronesia

Key bits of history:

- After WWI, Japan annexed Micronesia as ordered by the League of Nations
 - Built military installations across region
- Strategic advantage allowed Japan to attack Pearl Harbor December 7, 1941
- In retaliation, US performed an aerial attack on Chuuk harbor (Operation Hailstone February 17, 1944)
 - Bombed Japanese fleets, airports, and main installations
- US Atomic bombings on Nagasaki and Hiroshima launched from an airfield in Tinian, Northern Marianas (August 1945)



Department of Public Affairs, "Center (with shell lei): Peter T. Coleman. Ceremony signing Eniwetok Island over from military to Marshallese, 1976. (Color). (N-1922a.01)." UHM Library Digital Image Collections, accessed July 13, 2023, <https://digital.library.manoa.hawaii.edu/items/show/16981>.

Result: US acquired Micronesia for military strategic purposes, to protect itself in the Pacific

- negotiated with United Nations to create = US Trust Territory of the Pacific Islands (TTPI)
 - Districts: **Northern Marianas, Marshall Islands, Palau, Pohnpei, Yap, Chuuk, and Kosrae**

***note: Guam was acquired as a US territory in 1898. The same year Hawaii was annexed.*



Micronesian Migration to US as Non-immigrants

Freely Associated States (COFA)

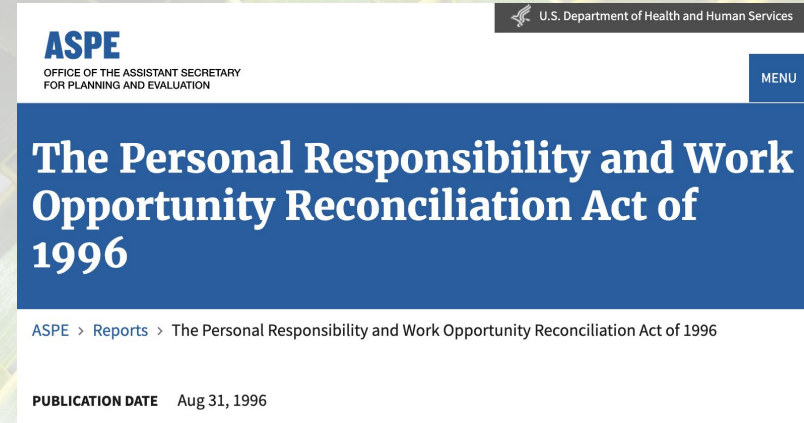
- Three modes of entry

1. Education
2. Labor
3. Healthcare

Immigration status (1986/1989/1994):

Qualified Aliens who have Permanent Residence under Color of Law (PRUCOL)

- PRWORA (1996) changed PRUCOL to *Non Qualified Aliens* = COFA ineligible for federal public assistance

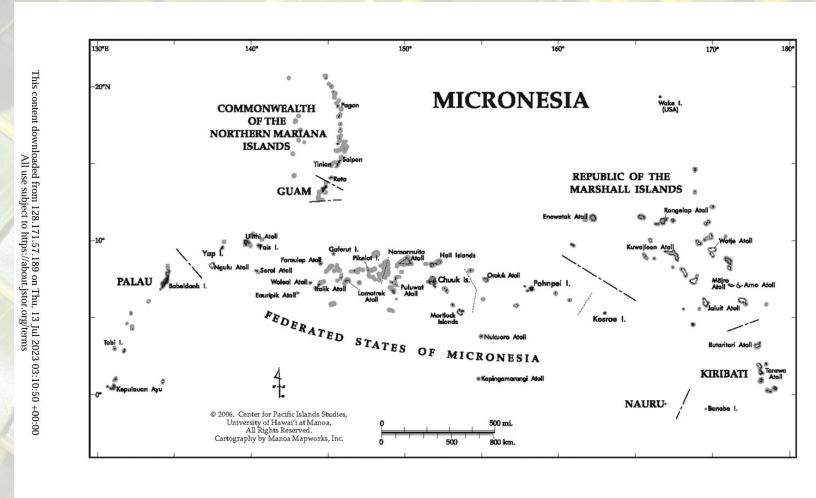


CNMI & Guam = “organized territories” = US citizens = eligible for federal aid



Micronesian in Hawai'i

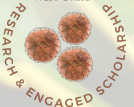
- “Micronesian” is often misunderstood and misused in Hawai'i & creates a limited view of the people, cultures, and islands in Micronesia.
- Common misuses are:
 - To describe the Indigenous people of the four states in FSM: Chuukese, Kosraean, Pohnpeian, & Yapese.
 - To describe the Indigenous people from the islands in the Compact of Free Association (COFA).



Community Stories



UNIVERSITY of HAWAII
WEST OAHU





Shanty Sigraha Asher Pacific Islander Liaison, City & County of Honolulu Office of Economic Revitalization

Contact info: shanty.asher@honolulu.gov





Dichela Ueki

COFA Health Care Navigator
Assistant Program Manager

Pacific Islander Health Board
of Washington

Contact info: dichela@pihealthboard.org



Data Disaggregation Strategies



Should we say *Micronesian*?

YES!

But correctly...

Ongoing research shows the discourse on *Micronesians* is being reclaimed by Micronesians with pride and unity across the islands, cultures, and people in the region.



Content owned by: Locals Limited



How do incorporate Micronesians into your data

- Micronesian describes the Indigenous people of the USAPIs in the Micronesia Region (Not commonly used in the U.S. for iKiribati and Nauruan whose ties are historically with the British).
- Know who you are trying to identify
 - Micronesians from FSM?
 - 10 racial groups
 - Micronesians under COFA?
 - 14 racial groups
 - Micronesians from the USAPIs?
 - 15 racial groups



Best Practice for Racial & Ethnic Data Collection

FLEXIBILITIES AND BEST PRACTICES UNDER SPD 15

Disaggregated Racial and Ethnic Categories

It is important for some uses of data to have race and ethnicity information disaggregated beyond – or more detailed than – the minimum categories provided in SPD 15. For example, there are a wide variety of detailed groups that fall under the Asian category (*e.g.*, Chinese, Asian Indian) and Hispanic or Latino category (*e.g.*, Mexican, Cuban).

Additionally, research shows differences in many outcomes of interest for detailed groups within the minimum race and ethnicity categories.¹⁴ Accordingly, SPD 15 states that “[t]he collection of greater detail is encouraged” when “any additional categories can be aggregated into the minimum standards.”¹⁵

Furthermore, there are questions that cannot be directly addressed by the minimum categories in SPD 15. Agencies have flexibility to explore those questions by defining multiple (exhaustive) detailed groups under a minimum category in SPD 15, or by adding questions in addition to, but separate from, questions about a person's race and ethnicity.¹⁶

Can agencies use more disaggregated racial and ethnic categories?

Yes, agencies can use more detailed racial and ethnic categories if they can be aggregated (*i.e.*, rolled up) into the minimum categories.

Ordering of Minimum Categories for Data Collection

SPD 15 does not dictate the order in which racial categories should be displayed. Agencies generally order alphabetically or by population size.

For example, the 2020 Census largely ordered the race categories by population size, although the Asian category was presented out of order to keep it with Native Hawaiian and Other Pacific Islander, both of which included detailed checkboxes. Within the Asian and Native Hawaiian and Other Pacific Islander groupings, response options were listed

Is there a required order in which the racial categories must be displayed?

No. It is left up to agencies to decide.



Example of Listing Micronesian Ethnic Groups



I. PERSONAL INFORMATION

CASE NUMBER (Leave Blank)

A. Name of Applicant (person for whom assistance is requested)

Maiden name

Social Security Number	Date of Birth	Gender <input type="checkbox"/> Female / <input type="checkbox"/> Male	US citizen (yes/no), if no other citizenship	Permanent Resident #	Have you ever been on medicaid If yes, when?
Mailing Address	Island	Zip Code	Phone Number	Village	

B. Ethnic Group:

- | | | | | |
|------------------------------------|--|--------------------------------------|----------------------------------|-----------------------------------|
| <input type="checkbox"/> Chamorro | <input type="checkbox"/> Carolinian | <input type="checkbox"/> Caucasian | <input type="checkbox"/> Black | <input type="checkbox"/> Chuukese |
| <input type="checkbox"/> Pohnpeian | <input type="checkbox"/> Yapese | <input type="checkbox"/> Marshallese | <input type="checkbox"/> Kosraen | <input type="checkbox"/> Palauan |
| <input type="checkbox"/> Filipino | <input type="checkbox"/> Other (Specify) _____ | | | |



Why Disaggregate?



Importance of Data Disaggregation: COVID19

Data suggests that Hawai'i's Pacific Islander communities are particularly impacted. As of August 2020, 30 percent of Hawai'i's confirmed COVID-19 cases were traced to Pacific Islander communities,⁵ excluding Native Hawaiians, even though this community makes up 4 percent of Hawai'i's population.⁶ Based upon relevant data, researchers have also concluded that Pacific Islanders are being infected at a rate 10 times higher than the state's overall infection rate, with

Establishing true baselines for communities

Knowing where they are so we can meet them where they're at

- Advocacy
- Decision-making
- Policy making
- Funding distribution and frontline aid

COVID-19 and Pacific Islander Communities in Hawai'i



A Report of the
Hawai'i Advisory Committee to the
U.S. Commission on Civil Rights

May 2021



Factors of Spread Specific to Race/Ethnicity

Households

- Multigenerational
- Crowded

Health and Healthcare

- Higher rates of chronic illness
- Un-insured
- Underinsured

Labor

- Essential workers
- Low-income

In Hawaii during COVID, the differences became prominent in the health disparities experienced by sub-categories of races

Access and eligibility factors

- Language
- Immigration status



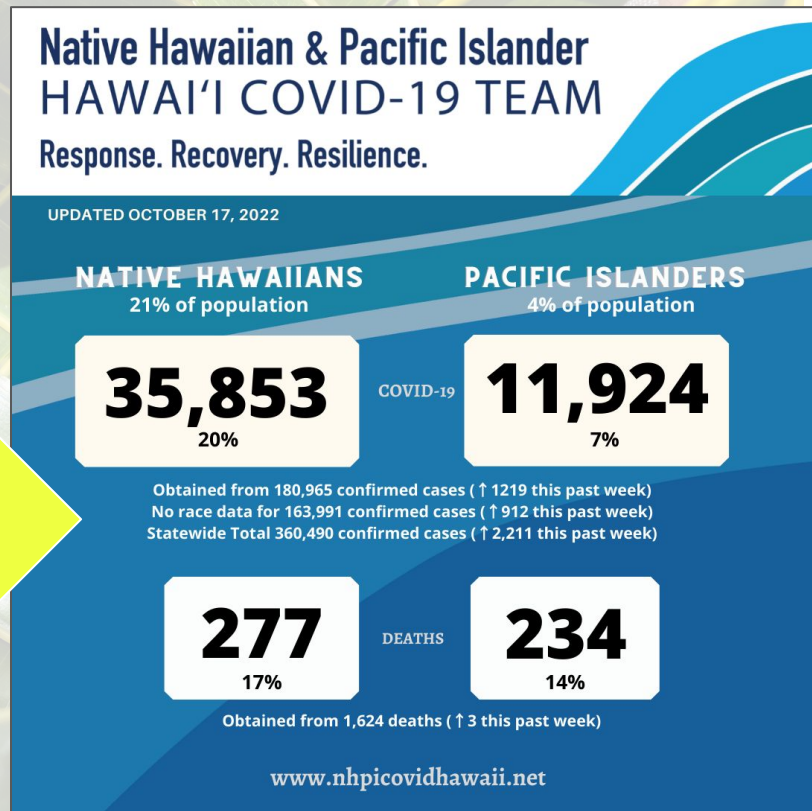
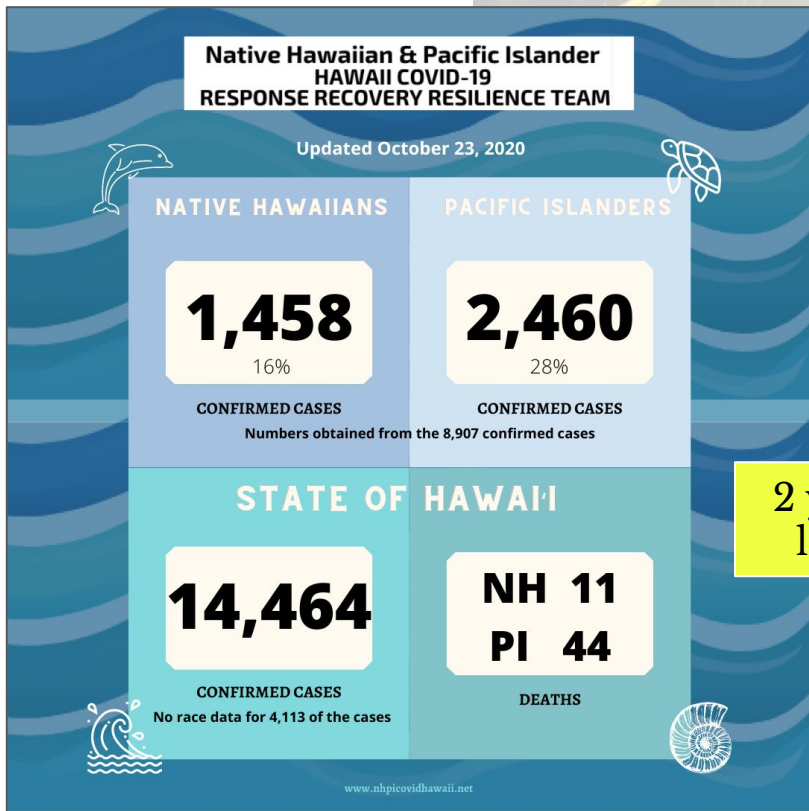
Disaggregating Data to Measure Racial Disparities in COVID-19 Outcomes and Guide Community Response — Hawaii, March 1, 2020–February 28, 2021

Joshua J. Quint, PhD^{1*}; Miriam E. Van Dyke, PhD^{2,3*}; Hailey Maeda, MPH¹; J. Ke‘alohilani Worthington, MPH¹; May Rose Dela Cruz, DrPH⁴; Joseph Keawe‘aimoku Kaholokula, PhD⁵; Chantelle Eseta Matagi¹; Catherine M. Pirkle, PhD⁴; Emily K. Roberson, PhD¹; Tetine Sentell, PhD⁴; Lisa Watkins-Victorino, PhD⁶; Courtney A. Andrews, MPH⁷; Katherine E. Center, PhD³; Renee M. Calanan, PhD³; Kristie E.N. Clarke, MD³; Delight E. Satter, MPH⁸; Ana Penman-Aguilar, PhD⁷; Erin M. Parker, PhD³; Sarah Kemble, MD¹

Quint JJ, Van Dyke ME, Maeda H, et al. Disaggregating Data to Measure Racial Disparities in COVID-19 Outcomes and Guide Community Response — Hawaii, March 1, 2020–February 28, 2021. *MMWR Morb Mortal Wkly Rep* 2021;70:1267–1273. DOI: <http://dx.doi.org/10.15585/mmwr.mm7037a1>



Weekly Data Disaggregation During COVID-19



Disaggregated Data-Informed Resources

Uaiga
Alaha *Mala e lelei* *Talafa*
NEXT GEN helps COVID end
Kaelehtie *Yakwe*
Alia *Fafoadai*
JOIN THE CHALLENGE FLATTEN THE CURVE
 @GENHAWAII @NEXTGENHAWAII
 @GENHAWAII @NEXTGENHAWAII

SAMOAN PROVERB

O LE TELE O SULU E MAUA AI FIGOTA

THROUGH COLLABORATION, THE MOST DIFFICULT CHALLENGES CAN BE OVERCOME

COVID-19 Angang fengen fansoun ami amwòn

Ika pwe kopwe nomwetiw neimw

Kopwe awora ika amonata ekkei mettoch non ukūkūn ruu wiik ren (mēngē, soop, kona tuupels, chūrukami me pesekin animenim)

Tūmwūnū kopwe isoni unūmwomwō safēi epwe wor nōn ukūkūn 30 rān

Ika pwe epwe wor akasiwinin mokutukut me kōkōt

Akota met kopwe fori fansoun kasipin sukun me nenien tūmwūnūn semrit

Porous ngeni chon nomw arum me ren imwom ewe ika met ar akokot ren ami oupwe aninis fengen

Ara pwe emon a mefi wēnūngawan semwen me non iimwomw ewe

Mei boch kopwe sinei ion epwe chou ngeni ei semwen, ren ekkewe chinap me ekkewe afen wor ar samau me mi watte aar wēnūngawan semwen

Isoni nampan foon non ewe neni, nampan noun toketer me nampan noun ion kopwe tongeni kēkēri fansoun osukosuk atapwanpwan

Finatā ew rumw non imwomw ewe an emon a fen tori ewe semwen epwe nōmw non

(Prepare Together – Chuukese)

HawaiiCOVID19.com
 Maas 18, 2020

Resource sample taken from NHPI Hawai'i COVID-19 3R Team
nhpicovid@papaolalokahi.org weekly email updates,
 10/24/2020.



Oceans of Reflection: Mural as Big Picture



Closing Protocol



Mana'o I'o

Respond at

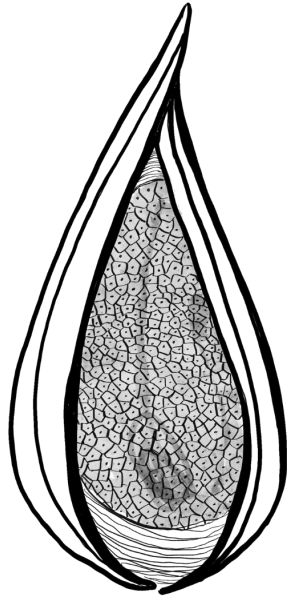
[PollEv.com/mapunalab361](https://poll-ev.com/mapunalab361)

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).

We look forward to your feedback



Upcoming Webinar Dates

UNIVERSITY OF HAWAII WEST OAHU RESEARCH & ENGAGED SCHOOLS

UNIVERSITY OF HAWAII WEST OAHU

SCAN THE QR CODE TO REGISTER

HĀNAI AHU:
ANCHORING CULTURE IN SUBSTANCE USE TREATMENT & PREVENTION MODELS
Makawalu Na'au'ao Primary Prevention Curriculum for Substance Use: Reconnecting to Culture

ALL ARE WELCOME!

Part 3 ~ Train the Trainers: Curriculum Framework & Application

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

Learning Objective 2
Participants will learn how to utilize The Impacts of Colonization on Ahupua'a. Conceptualization, V3.0 to understand the different risk factors presented through the frameworks of Pilihañā and 4MAT, as it relates to substance use and recovery.




Learning Objective 3
Participants will understand how to utilize the Makawalu Na'au'ao Preventative Curriculum, a culturally based curriculum in their professional role.

Wednesday, July 19, 2023
10AM-11:15AM

OR REGISTER AT mapunalab.com

REGISTRATION LINK IN BIO - @MAPUNALAB

NHPIE SAMHSA 'OHANA CENTER OF EXCELLENCE



UNIVERSITY OF HAWAII WEST OAHU RESEARCH & ENGAGED SCHOOLS

UNIVERSITY OF HAWAII WEST OAHU

SCAN THE QR CODE TO REGISTER

HĀNAI AHU:
ANCHORING CULTURE IN SUBSTANCE USE TREATMENT & PREVENTION MODELS
Patient and Practitioner Empowerment Through Artificial Intelligence (AI)

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

Learning Objective 1
Participants will engage in an immersive learning experience and identify how empowering patients and practitioners through AI fits into the SAMHSA's 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 Impacts of Colonization on Ahupua'a. Conceptualization, V3.0 to engage with AI as a tool to empower themselves as patients and/or practitioners.

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

OR REGISTER AT mapunalab.com

REGISTRATION LINK IN BIO - @MAPUNALAB

NHPIE SAMHSA 'OHANA CENTER OF EXCELLENCE



O MAIKONESIA KĒIA

This is Micronesia - poem by Carol Ann Carl

As navigators it is our destiny
To at some point leave home
in pursuit of opportunity
To create, for our descendants, a better life than we've known

'O Maikonesia kēia, stories carried across oceans
Of fishermen
who chase ririn men
Where we pound our food with coral and lava rocks
And make magic potions

'O Maikonesia kēia
When ocean peoples become landlocked
We lose our depth perception
We can no longer see ourselves in ourselves
So we search for the oceans of reflection

'O Maikonesia kēia
We remember
The story laden garments we were taught to sew
By Native Hawaiian missionaries,
into our mwuhmwu, urohs, and skato

Losing sight of histories
No longer etched in skin
Blood once drawn in liberation
Now quantified and weaponized
To delegitimize and destabilize
Indigenous, sovereign nations

O Hawaii kēia
Where navigation found its way home
Papa Mau reminding every single one of us
Of our shared kumulipo
O Hawaii kēia
Where navigators find themselves off course
But together, just like the little gobi,
We can help each other return to our source

It is in community with each other,
Where we learn how to tell our stories again
Finding all the things we thought we'd lost
Mirrored in our new friends

Hands reaching across a canvas of orange and blue
Our stories merged and emerged
Into each others oceans
We found ourselves immersed
As tears turned water color
Baptizing lenses in ancestral saltwater
We found ourselves in each other

O Hawaii kēia, This is Hawaii
Where we lay our heads at night
Where we struggle to see ourselves in ourselves
So we look to our left and to our right

O Hawaii kēia
Home of the ahu that looks like pei
Stone altar
Stone altar
Mirrored across oceans in praise
Of ke akua
Of enihlap
The struggles our ancestors endured, the same
We are each other's liberation, alive in this pae aina we will free each other again