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PAPA OLA LOKAHI

AUGUST 2022

# NĀ LEO MAULI OLA VOICES OF HEALING ACROSS THE PAE'ĀINA PHASE 1 REPORT

NATIVE HAWAIIAN SUBSTANCE  
USE STAKEHOLDER MEETINGS



Papa Ola Lokahi  
Nana I Ka Pono Na Ma

HE ALI'I KA LA'I, HE HAKU NA KE ALOHA

WHERE PEACE IS, THERE LOVE ABIDES ALSO

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# KA PAHUHOPU (GOAL)

**Papa Ola Lōkahi convened virtual Native Hawaiian Substance Use Stakeholder Meetings across the pae'āina of Hawai'i in late October 2021. These gatherings engaged stakeholders in an inclusive and interactive process to understand what Native Hawaiian culture could and should look like across the continuum of care in substance use services. Utilizing the metaphor of the ahupua'a, stakeholders explored and envisioned what resources currently exist within the substance use continuum as well as the gaps that need to be addressed. To this end, this roll-up report illustrates a set of common themes, priorities, and recommendations identified across all communities in order to create a Hawaiian culture-based continuum of care substance use system that serves the best interests and needs of Native Hawaiians.**



# PARTICIPANT PROFILE

Stakeholder meeting participants included diverse representation consisting of but not limited to, Native Hawaiians, community members, substance use service providers, health and education professionals, public safety officials, therapists, and those with lived experience. A spectrum of organizations across non-profit, private, and public sectors were represented, signifying the perceived value and buy-in to integrate Native Hawaiian practices and traditions into the continuum of care for substance use programs and services.



5

Meetings

77

Participants

40

Organizations



Dr. Cara Lucey, PsyD

**Hui Ho'ola O Na Nahulu O Hawaii**



THE QUEEN'S  
HEALTH SYSTEMS



**KANAKA O PUNA**

*Imi Ke Ola Mau*

**Ka Hale Pomaika'i**



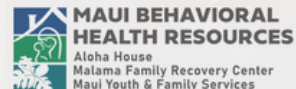
UNIVERSITY of HAWAII at MANOA  
**THOMPSON SCHOOL**  
SOCIAL WORK & PUBLIC HEALTH



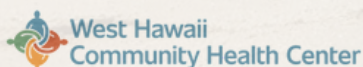
**Hui Mālama  
Ola Nā 'Ōiwi**



Hawai'i State  
**Judiciary**



**Nā Pu'uwai**  
Native Hawaiian Health Care System  
The Well Springs of Life





# WHAT'S THE AHUPUA'A SCAPe?

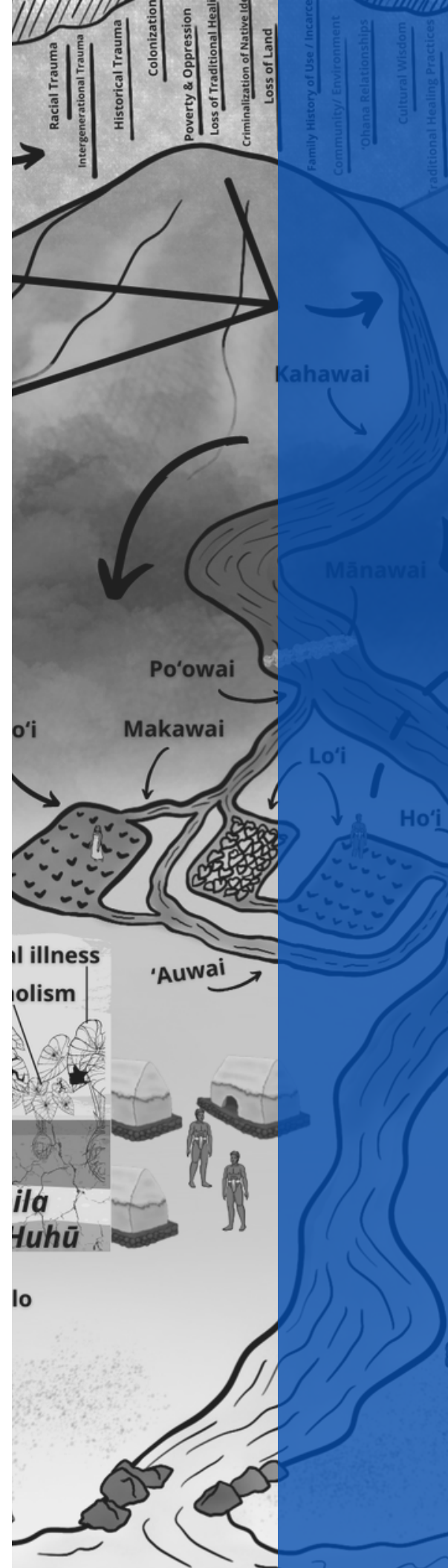
**Our Native people thrived in Hawai'i for centuries before Western contact. Native Hawaiians developed a complex resource management system through the ahupua'a, a land division of interconnected systems stretching from the mountain to the sea. The ahupua'a is a living breathing example of a thriving healthy Native system.**

**Participants were asked to scan the current state of the substance use continuum of care in terms of the primary concerns, key strengths, and community healing spaces that currently exist, and those that should exist in order to contribute to a thriving healthy ahupua'a system, where Native Hawaiians thrive.**

**Other key learning about the "Ahupua'aSCAPe" involved understanding the most effective way to communicate with stakeholders and assessing providers' use of harm reduction principles and its alignment to Hawaiian cultural perspectives.**



Papa Ola Lokahi  
Nana I Ka Pono Na Ma



# TOP CONCERNS

## LIMITED NEIGHBOR ISLAND SUBSTANCE USE TREATMENT SERVICES

The limited number of substance use treatment services on the neighbor islands surfaced as the top concern by stakeholders across the various island communities.

Participants expressed that the need for individuals to seek higher levels of care off-island provides a disconnect between the individual and their families and makes it really difficult for reunification. It also causes disruption to the health and wellbeing of the communities these 'ohana come from.

This treatment gap has also been reported to lead to unnecessary and inappropriate incarceration for Native Hawaiians affected by substance use disorder. Systemically, inappropriate placement spirals into a cycle and "revolving door" of incarceration where kānaka possess disproportionate representation in the criminal justice system with higher rates of criminal charges and sentencing instead of receiving appropriate treatment and care.





# TOP CONCERNS



## LIMITED 'OHANA AND COMMUNITY SUPPORT

A related concern is the limited support for the entire family to understand substance use disorder (SUD) and learn strategies to attend to the support needs of their loved one, as well as, their own support needs, and self-care. Participants identified SUD as a family disease that affects all members of the 'ohana, and as such, needs to be addressed with appropriate interventions for holistic healing of everyone within the family unit.

"There is a need to involve the entire 'ohana in treatment to sustain clean and sober living in recovery," a participant stated. "Connecting families to housing and 'āina to allow healing and practice of shared kuleana to do "real life together."

'Ohana are desperate for any help for their loved ones, especially for on-island treatment for severe issues with substance use and mental health

Limited support exists for those wanting to find healing within their own community. With this limited support, the healing of the community is not engaged collectively and often leads to increased stigma and fear. Stigma and fear in the community create higher tensions and feelings of "Not in my backyard" (NIMBYism) when organizations or other community members suggest the development of healing spaces or healing/transitional/recovery homes within their community.

# KE KUMU MANA: STRENGTHS

## PILINA CONNECTION



Stakeholders strongly agree that their key strengths are grounded in the pilina, relationships shared with one another as an 'ohana of collaborators committed to creating healing pathways to address Native Hawaiian substance use.

The graphic below harnesses ke kumu mana, the collective source of empowerment, that already exists within Hawai'i's communities to build sustainable solutions that are rooted and inspired in the depth and breadth of aloha 'āina.





# COMMUNITY HEALING SYSTEMS OF SUPPORT: LOOKING WITHIN

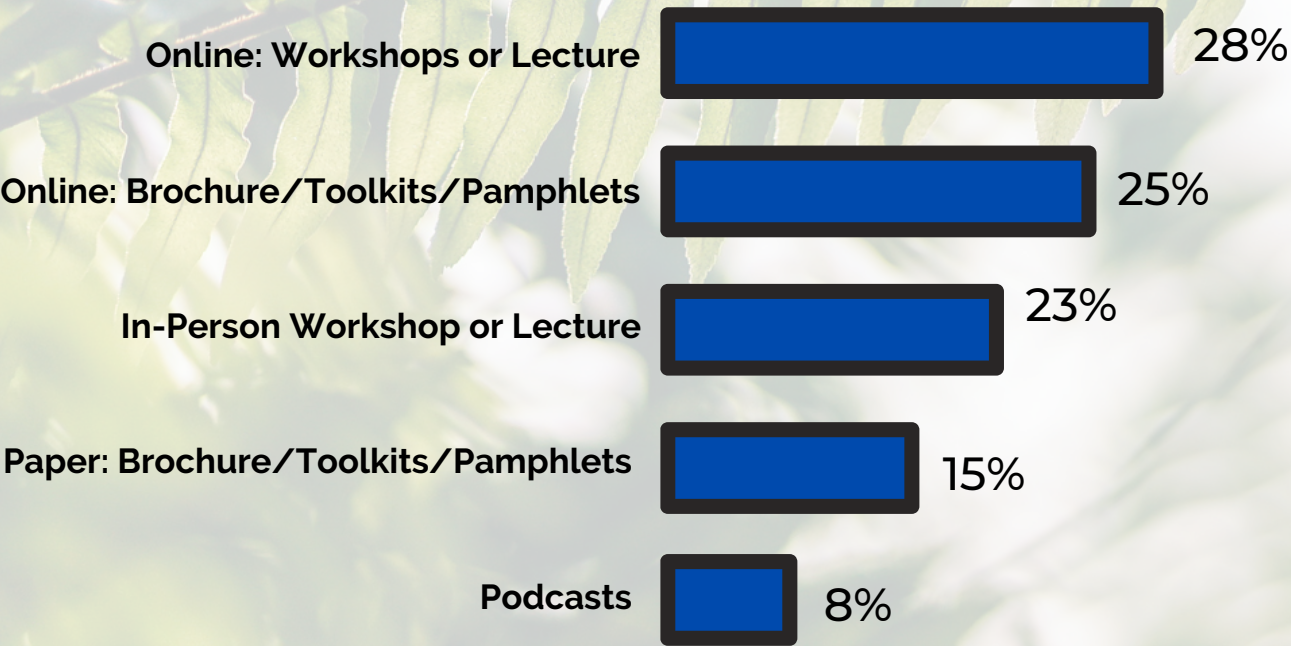
Stakeholders commonly identified existing community organizations, substance use programs, services as well as churches as healing spaces for the Native Hawaiian community. This emphasis recognized the value of these spaces in providing effective support within their area of expertise across the continuum of care.

## STAKEHOLDER ENGAGEMENT AND ALIGNMENT OF HARM REDUCTION PRINCIPLES AND HAWAIIAN CULTURAL PERSPECTIVES

Overall, the majority of participants prefer to engage in online workshops or lectures to receive information. This method of communication has been normalized largely due to the COVID-19 pandemic and may provide global accessibility to information and resources anywhere and at any time. A clear predominance of participants currently utilize harm reduction principles in their work and see strong alignment with Hawaiian cultural perspectives. This data significantly indicated that common philosophies and practices exist amongst the service provider community which will serve to be beneficial in order to point all arrows in the same direction and create a Hawaiian culture-based substance use continuum of care. The following data is a breakdown of all stakeholder responses by question across the pae'āina.

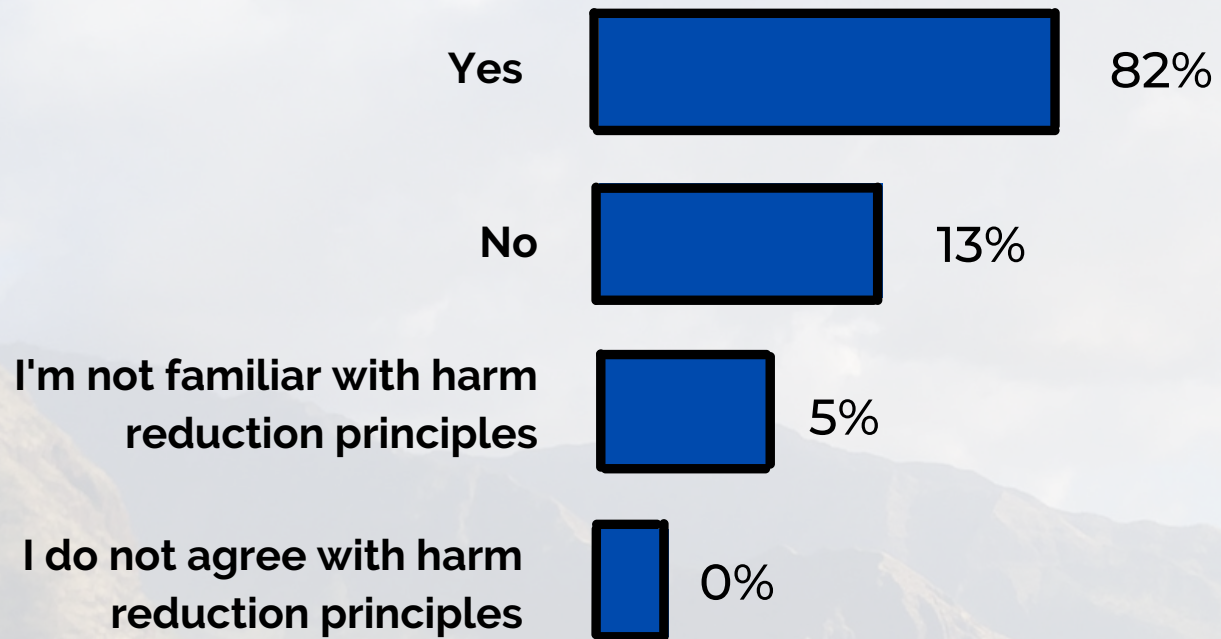
### Q1: What are the preferred ways your community best takes in information?

Note: The data for this question does not equal 100% because all participants did not answer this question.

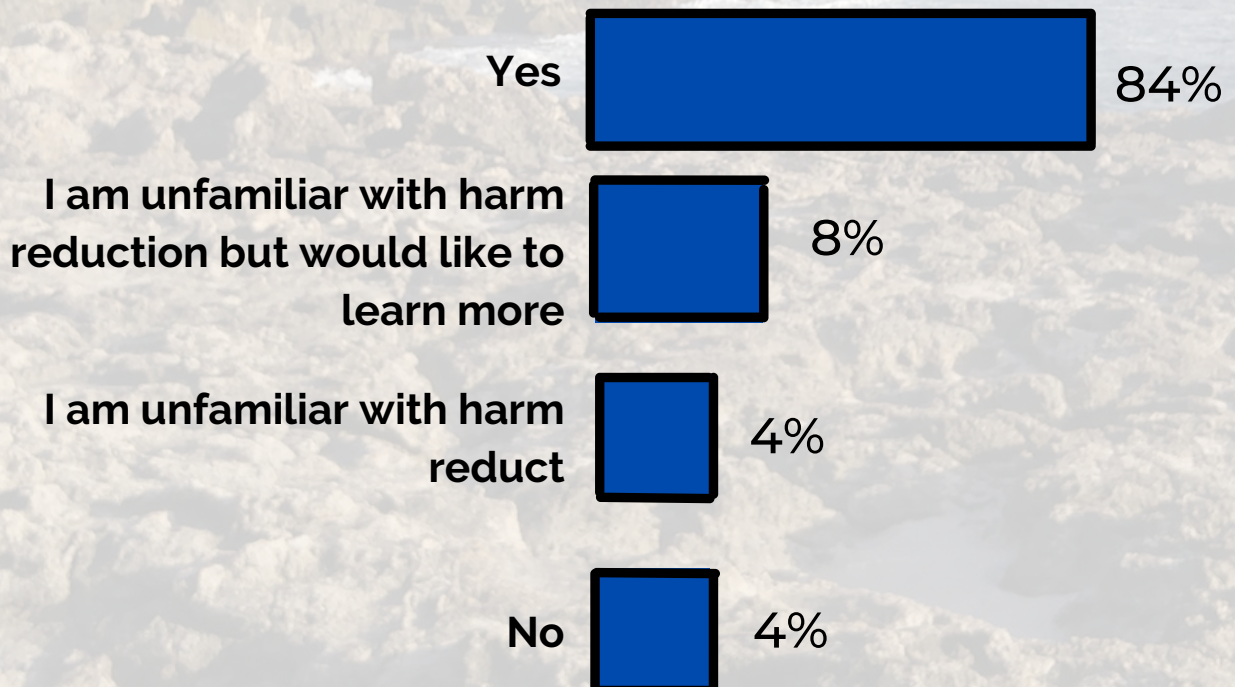




**Q2: Do you currently integrate harm reduction principles in your work?**



**Q3: Do you see alignment between Hawaiian cultural perspectives & harm reduction?**





# ENVISIONING A PREFERRED FUTURE: ADDRESSING NEEDS AND GAPS AND SUPPORTING PROFESSIONAL DEVELOPMENT PATHWAYS TO CREATE A HAWAIIAN CULTURE BASED CONTINUUM OF CARE SYSTEM

## NEED FOR HAWAIIAN CULTURAL VALUES & VISIBILITY ACROSS THE CONTINUUM OF CARE

The compelling and resounding need and gap area across the pae'āina is the limited existence of intentional and systemic interweaving of Hawaiian Culture-Based Practices and cultural values within substance use services from prevention to recovery.

This lack of visibility is evident in various contexts, yet all seem to be rooted in limited awareness, knowledge, and/or understanding of the Native Hawaiian worldview and the negative impacts of historical, cultural, and intergenerational trauma on substance use and its broader effect on ola (wellbeing).

Hawaiian culture and culture-based approaches are not often recognized, understood, or valued by administrative structures overseeing substance use services, nor are they reimbursable by the state and federal entities.

Stakeholders describe and unpack a series of components to communicate what the absence of Hawaiian Culture-Based Visibility looks like and sounds like in action.

### Visibility of Hawaiian Culture: What does it look and sound like from a client, provider, or systems perspective

Mahele (Component)	What it Looks/Sounds Like
Hawaiian Culture-Based VALUE	<ul style="list-style-type: none"><li>• Provider/Client: Pronouncing Hawaiian names and words correctly</li><li>• Provider/Systems: Acknowledging the need to address the overrepresentation of Native Hawaiians with substance use disorder</li><li>• Provider/System: Funding for culture-based prevention/treatment/recovery programs and evaluation/reporting support</li></ul>
Hawaiian Culture-Based PRESENCE	<ul style="list-style-type: none"><li>• Provider/Client: Hawaiian cultural practitioners providing healing approaches to address substance use</li><li>• Client: Healing spaces/homes in my community, on my island</li></ul>
Hawaiian Culture-Based AWARENESS	<ul style="list-style-type: none"><li>• Provider/System: Cultural training to understand the needs of Native Hawaiians and the role that historical, cultural, and intergenerational trauma plays in the manifestation of substance use disorder</li><li>• Provider/System: Organizations and health care systems committed to cultural safety practices for both their workforce and the people they serve.</li><li>• Client: Not having to explain your cultural beliefs, practices, and worldview to the counselor.</li></ul>



# PROFESSIONAL DEVELOPMENT

The creation of a multi-pronged, long-term approach to shift mindsets and develop a set of common knowledge, understanding, and skills to acknowledge and amplify Native Hawaiian ways of knowing and being strongly emerged as an overarching solution to create a Hawaiian Culture-Based Continuum of Care System. Three main components materialized from stakeholders' mana'o that identify the essential elements needed to create this future state.

**People:** Engaging the entire substance use continuum of care community inclusive of lawmakers, decision-makers, service providers, etc. at all levels and touch points within the continuum of care

**Process:** E ho'i i ka piko E ho'i i ka piko, meaning to return to the source, is a suite of strategies that will work together to normalize the Hawaiian worldview, practices, and approaches as a pathway towards healing. This process will include the following components:

## **Elevating Homegrown Cultural Practitioners:**

- Providing career pathways and spaces for Native Hawaiian practitioners to secure professions at various levels within the substance use continuum of care, if that is what they want to do.
- Expanding the workforce of Native Hawaiian researchers and scholars to grow the knowledge base around culturally grounded substance use services.

## **Recognizing the value of cultural practitioners:**

- Cultural practitioners should not be forced to attain "state" certification in order to "qualify" or be reimbursed to provide healing through cultural approaches.

## **Connection to 'Āina and Sense of Place:**

- Normalize and nurture an intimate and spiritual relationship with the land and significant places as an integral part of the healing experience

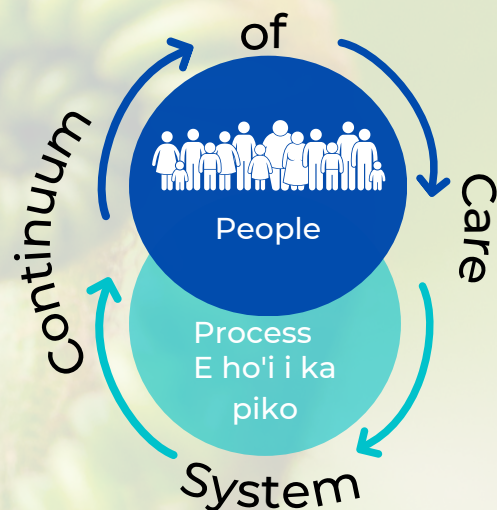
**Product:** Implementing these elements in a continuous improvement process will create a continuum of care that will yield more successful outcomes, is culturally safer and provides more culturally responsive care for Native Hawaiians.

## **Cultural Safety Training:**

- Provide cultural safety training across the workforce of service providers to educate and inform about the impacts of historical, cultural and intergenerational trauma on Native Hawaiians, substance use, and its broader effect on ola (wellbeing).
- Implement consistent and frequent cultural safety training opportunities and support to move providers from knowledge to skill building to action

## **Culturally Focused Cohort Training:**

- Develop cohorts of cultural learners to learn from cultural practitioners on their island.
- Provide cohort learning space for discussion and application of culturally focused learning in working with those experiencing issues with substance use, mental health, as well as incarceration, and reentry.







Like the pua and kupukupu intertwined to make lei, Nā Leo Maui Ola weaves together voices of healing across the pae'āina of Hawai'i. Within these leo, live the 'uhane, the mo'olelo and the mana'olana of the people serving Native Hawaiian communities and those directly impacted by Native Hawaiian substance use. Within these leo, lie a path to the la'i and aloha, the peace and love that is found in healing.

In closing, four leo are amplified that represent distinct, yet complementary perspectives about what is needed within the continuum of care to map out a new beginning.

**E ho'olohe pono i kēia mau leo maui ola.  
A laila, e hana kākou.**

**Listen with good intent to the voices of healing.  
Then, let us work together**







“ When we talk about the continuum of care, it's easy to get overwhelmed by the enormity of what we're trying to address. But it's important to remember that we don't have to do everything individually. We can address the pieces that we're good at and talk to others who have pieces they're good at and then find out where each appropriate piece fits together. ”

“ I think we can really push back on the way traditional data is collected and reported on and tell the story from a Kanaka Maoli perspective. We can walk in two worlds between what is expected in the data collection and what makes sense in our na'au and the 'ike kupuna that has come before us. ”



“ How do you even get to that first step of stepping out of denial that your family struggles with addiction? It took me 15 years to admit that and set clear boundaries. And that's the hard thing about family here is that we think saying 'no' is not loving, but sometimes that's the most loving thing you can do.”

“ We need to shine the light on the importance of health services that are conducive to Hawaiian ways of knowing and understanding and empower us to have the responsibility and accountability of our own personal change in relation to our 'ohana and our community. ”

