

Native Voices, Native Healing

A Community Effort to Improve Behavioral Health in Hawai'i Communities



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A Voyage of Many Paddlers and Canoes

**A Community Effort to Improve Substance Abuse
and Mental Health Services to Hawai'i Communities**

**Randall Kaipo Like, CSAC
Kū Aloha Ola Mau**



A Community Journey

‘Imi Ke Ola Mau

- The journey began in 2005
- Community partners and respected kūpuna
- ‘Imi Ke Ola Mau
 - Promote the incorporation of indigenous cultural beliefs, practices and values which support the improvement of substance abuse and mental health services for Native Hawaiians, their families and communities

Founding Beliefs

- Culture and healing
- Principles in the use of cultural practices
- A stronger “voice” for providers
- Mentorship, training and education
- A cultural resource in treatment
- Culturally-focused research and evaluation
- National and International initiatives

A Gift from a Kupuna

Kupuna Malia Craver (2006)

- *“There is no beginning or end to healing. The seeking of health and healing is a process spanning from ‘ōpio (children) to kūpuna (elders) and is spiritually understood as the essence of healing and health.”*
- *“When we say ‘Imi Ke Ola Mau we are reminded and reinforced that which we are taught, the fluid nature of health and the presence of ke Akua (God) in healing.”*

‘Imi Ke Ola Mau

- *A grassroots community partnership*
- *COSIG funding*
- *Partners - 30 individuals and groups.*
- *Efforts at sustainability*
 - *Ending of grant funding*
 - *Coalition for a Drug-Free Hawai‘i*
 - *Evaluation, workshops, advocacy, training, and consultation*
- *Impact of our collective work*
 - *Kū Aloha Ola Mau*

Best Practices

Explanations and Application Examples

1. Use of Kūpuna As Cultural Consultants

- Kūpuna incorporated in the organization's development, administration and implementation of cultural base programs.

2. Use of Land and Sea Base Sites

- The development of programs which connect haumana and staff to land and sea base sites and other important cultural sites.



Cultural Consultant



Malama 'Aina (Caring for the land that feeds you) i.e. Gathering Practices, Conservation, Connection to 'Aina, etc.



Best Practices

Explanations and Application Examples

3. Use of Cultural Values and Traditional Practices

- Integration of Hawaiian culture into haumana program.

4. Use of a Language Consultant

- To review administrative “language” such as in policy, contract, naming activities for cultural integrity and accuracy

5. Incorporation of Family and Community into Treatment

- The integration and incorporation of family and community into all agency programs.

Hawaiian Cultural Values and Traditions Curriculum

- **Goal:** Bringing the past, present and future in focus to achieve well-being and harmony with self and others.
- **Learning Objectives:**
 - The Natural Order of Balance
 - Identify Past, Present and Future
 - Birth to Death: Stages of Celebrations continue all through one's life
 - Genealogical Resources

Hawaiian Cultural Values and Traditions Curriculum

- **Learning Objectives (cont'd):**
 - Timeline of Hawai'i History
 - Genealogy Worksheet: Self-Identify with vocabulary and definition
 - The Hawaiian Lunar Calendar
 - Moon Phases
- **Values and Ethics:** Haumana to take their renewed values and ethics to maintain overall health and spiritual healing

Ho'oponopono



Hiuwai (Clearing self of negativity in the ocean)



Kane (Men's) Group

Concept: Men's Eating House



Family Education, Prevention, Healing



Kū Aloha Ola Mau Hawai'i Island



Culturally Responsive Research: Addressing the Need for Effective Substance Use Treatments for Native Hawaiians

Jill Oliveira Gray, Ph.D.
I Ola Lāhui, Inc.



“If researching ethically is about respecting human dignity, then it is critical that the process is culturally appropriate for the participants” (Vaioleti, 2006, p. 29)

Hawaiian lei making as a metaphor for culturally responsive research

- *Kānaenae (Ask permission)* and observe protocols to begin lei making process
 - *‘Ohi (To gather)* Select, pick, and arrange flowers, leaves and/or feathers for lei making
 - *Wili (To weave)* Many forms and types—hili, kui, haku
 - *Hā‘awi (to Give)* Bestowing the lei onto another or using for an intended purpose
- “E lei no au i ko aloha”*



Kānaenae

Three Site Cultural Evaluation Project: A Study of Hawaiian Based Substance Use Treatment Programs

Partners

- 'Imi Ke Ola Mau
- Center for Training and Evaluation Research of the Pacific
- I Ola Lāhui
- School of Social Work at UHM
- Substance Use Tx Sites
 - BISAC, Ho'omau Ke Ola, Hui Ho'ola O Nā Nahulu O Hawai'i
- DOH/ADAD

Sponsors

- State Department of Health
- Co-occurring Disorder State Incentive Grant Project (COSIG) & MH Transformation Grant
- Hawai'i Community Foundation

‘Ohi

Problem Identification

- Higher rates of alcohol and illicit substance use and dependence amongst Native Hawaiians
- Higher need for treatment
- Relatively little known about cultural factors associated with effective treatment



'Ohi

Project Objectives

- Bridge gap between community needs and evaluation of services available to meet this need
- Identify and evaluate innovative approaches to health care that are responsive to the needs of Hawai'i's people
- Provide feedback and descriptions of Native Hawaiian cultural program interventions utilized in treatment settings

Wili

Study Sample and Design

- Focus Groups conducted at Cultural Tx sites
 - Haumana (N=49)
 - Hawaiian/Part-Hawaiian
 - (53.1%), Single (57.1%)
 - Cultural staff (N=7)
 - Hawaiian (28.6%)/Part Hawaiian (71.4%)
 - Married (57.1%)
 - Kūpuna (N=6)
 - Hawaiian 66.7%)/Part Hawaiian 16.7%)
 - Married (66.7%)



Wili

Study Sample and Design

- Questionnaire
 - Assessment of Hawaiian Identity, Knowledge, & Well-Being (2007) developed by Dr. Kimo Alameda
 - Given before start of focus group
 - 74 item questionnaire; good internal item consistency

Wili

Culturally respectful methods

- Site & Staff engagement
 - Share background, make connections
 - Went at their pace
 - Sites stated how details of process would go
 - Introduced to cultural staff ahead of time
 - Flexible to scheduling
 - Not push when delayed on their end
 - Brought food
 - Respectful toward staff as very hard working experts

Wili

- Haumana engagement
 - Dress comfortably
 - Not as outsider
 - Brought food
 - Engage in activities
 - Carry supplies from the truck to the cabin in Waipi'o
 - Chant during opening protocol
 - Watch hula
 - Make casual conversation during down time
 - Make connections where possible



Wili

- Qualitative approach of focus groups
 - Compatible with Hawaiian cultural norms for communication (*Wala‘au, kūkā kūkā*)
 - Compatible with site norms for conducting group treatment formats
 - “...the way people talk about their lives is of significance, that the language they use and the connections they make, reveal the world they see and in which they act” (Gilligan, 1982, p. 2)

Wili

Focus Group Questions

- Describe the Native Hawaiian cultural practices, traditions and beliefs you have experienced or learned about since being involved in this program
- What kinds of areas and activities in your treatment services here at (site name) that are based on Native Hawaiian cultural have you found as helpful for your recovery efforts or progress in the program? Why?

Wili

Common Themes



- All respondents spoke of how the treatment programs, through their inclusion of and emphasis on Native Hawaiian culture ***helped to reconnect them to previously held or learned cultural experiences or knowledge*** using various cultural practices through instruction or experiential learning

Wili

Common Themes

- Haumana frequently expressed
 - Feeling safe, respected, accepted
 - Benefiting immensely from cultural practices, values, and beliefs that promoted self-improvement and generated feelings of interconnectedness with other haumana, staff, kūpuna, nature and spirituality
- Kūpuna, haumana, and staff agreed that addressing cultural misunderstandings, reconnection, and coming home were the most essential components of recovery

Wili

Common Themes

- The cultural aspects of the programs served to expose haumana to a way of life without addiction, for some, a return to their roots, and in this way shifted the focus from that of disease, disorder, resistance, and relapse to one of acceptance, hope, harmony and growth

Hā‘awi

Conclusions

- Achieved majority of study goals
 - Identified and described cultural elements of substance use treatment services from multiple perspectives
 - Culturally relevant research approaches increased authentic knowledge in this area
 - Gained greater understanding of haumana’s perception of change and recovery

Hā'awi

Results dissemination

- Written report completed and presented to project partners
- Presentations to project partners and at Native Hawaiian and other professional conferences

Hā‘awi

Future Directions

Continue to apply evaluation and research methods that inform and benefit culturally responsive health care practices, services, systems, communities

Evolve culturally responsive research methods to continually improve Native Hawaiian health and wellness now and for future generations



A Model for Integrating a Western Managed Care System with Culturally-Accepted Healing Practices

Jared “Pukana O Ke Akua” Yurow, Psy.D.
Hawai‘i Department of Health,
Alcohol and Drug Abuse Division



Kuleana (Responsibility)

- **‘Imi Ke Ola Mau: Importance of Ke Akua (Creator) and culture in perpetuating health**
- **Research: Evidence and practice to support culture in healing and recovery**
- **Alcohol and Drug Abuse Division: Culture and research guide use of resources**

Waipio Valley, Hawai'i: BISAC



Listening to Native/Community Voices

- RFI (Request for Information)
- RFP (Request for Proposals)
- Meetings on all islands with major population centers

Molokai: Hale Ho'okupa'a



Incorporating Community Voices

- The RFI informs the RFP, which includes
- Adult Services, Youth Services
- Nine Sub-Categories of Treatment
- Western-Based and Cultural Activities Throughout All* RFP Categories
- H2035-Health Care Common Procedure Coding System (HCPCS): Alcohol and/or drug treatment program, \$48 per hour (cultural activities)

Maui: Malama Family Recovery Center



Indigenous Evidence Based Effective Practice Model
Cook Inlet Tribal Council, Inc. Alaska, May, 2007
International Initiative for Mental Health Leadership Forum

- **Level I: Client-Based Evidence**
- **Level II: Practice-Based Evidence**
- **Level III: Research-Based Evidence**

Oahu: Ho'omau Ke Ola



Review Process

- Seventy-Six Proposals submitted to cover services on the islands of Kauai, Oahu, Molokai, Lanai, Maui and Hawaii.
- Seventy-Six Proposals Reviewed by an ADAD three-person team:
- Clinical Psychologist
- Two Contract Specialists

Kauai: Women in Need



Distributing Resources to Communities on All Islands

- Twenty-Eight Agencies Selected
- Forty-Five Contracts Developed
- \$19,970,936-Federal Block Grant + State \$\$\$
Awarded Per Year: Four-Year Contracts
- Adult: \$12,312,936 Youth: \$ 7,658,000
- Native Hawaiian Set-Aside: 20% of Federal \$\$\$

Molokai: Ka Hale Pomaika'i



ADAD Cultural Service Providers

- Hawaii: *Kū Aloha Ola Mau, Bridge House, BISAC
- Maui: Aloha House, Malama Family Recovery Center, Ohana Makamae
- Molokai: Ka Hale Pomaika'i, Hale Ho'okupa'a
- Lanai: No ADAD Provider at Present
- Oahu: *Kū Aloha Ola Mau, *Ho'omau Ke Ola, Hina Mauka, Salvation Army-Addiction Treatment Services, Salvation Army-Family Treatment Services, Po'ailani
- Kauai: Women In Need

Kona, Hawai'i: Bridge House



Cultural Activities Offered

- Kūpuna (Elders) as Cultural Experts work with Western-Trained Staff to serve consumers
- Land & Sea-Based Activities + Cultural Values:
- Taro farming, Farming, Canoeing, Aquaculture (Fish Ponds), Ho'oponopono, Oli (Chanting), Lomilomi (Massage), Mo'olelo (History), Hula, Huki lau (Fish Net), Study/Use of Indigenous Plants, Animals and Insects

Hana, Maui: Ohana Makamae



Sample Weekly Schedule for Intensive Outpatient/Therapeutic Living

[illegible]

Through Culture, One Restores and Maintains Well-Being

- Culture is a protective and resilience factor.
- One's Own Culture vs. Addiction Culture
- 'A'ohe pau ka 'ike i ka halau ho'okahi.
(All knowledge is not taught in one school.)
- The center of the universe is everywhere.
—Black Elk (Lakota)
- The roots must be more splendid than the foliage.—Bruno Walter

Mahalo Nui Loa to our Team!

- Kupuna (The Source)
- Our Island Communities (The Voices)
- Researchers (Knowledge)
- Department of Health/ADAD (Facilitators)
- Lynn Fallin, Deputy Director, Behavioral Health Administration
- Nancy Haag, ADAD Chief
- ADAD Administration and Clerical
- ADAD Treatment and Recovery Branch
- ADAD Quality Assurance Branch
- ADAD Program Evaluation, Research and Development
- ADAD Fiscal Section
- ADAD Data Infrastructure Program
- ADAD Prevention
- ADAD Grants (SAMHSA Access-to-Recovery, Tobacco)

ADAD Staff



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