



Papa Ola Lokahi  
Nana I Ka Pono Na Ma

# E HUI ANA NĀ MOKU

THE ISLANDS SHALL UNITE

HARM REDUCTION  
COMMUNITY  
RESOURCE GUIDE  
2022



HAWAII HEALTH  
& HARM REDUCTION CENTER

# MAHALO

We would like to extend our deepest mahalo to all those who shared 'ike and mana with us throughout the development of this resource.

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# **Kānaka Maoli (Native Hawaiian) intellectual property rights**

Our culture is living and evolves over time with the Kānaka Maoli people. The embodiment of Kānaka Maoli identity manifests in both traditional and contemporary art forms and cultural expressions. Authenticity, quality, and cultural integrity of Kānaka Maoli cultural expressions and art forms are, therefore, maintained through Kānaka Maoli genealogy.

Kānaka Maoli traditional knowledge encompasses our cultural information, knowledge, uses, practices, expressions, and art forms unique to our way of life maintained and established across ka pae 'āina of Hawai'i since time immemorial. This traditional knowledge is based upon millennia of observation, habitation, and experience and is a communal right held by the lāhui and in some instances by 'ohana and traditional institutions and communities. The expression of traditional knowledge is dynamic and cannot be fixed in time, place, or form and, therefore, cannot be relegated to western structures or regulated by western intellectual property laws.

**We retain rights to our traditional knowledge consistent with our Kānaka Maoli worldview, including but not limited to ownership, control, and access. We also retain the right to protect our traditional knowledge from misuse and exploitation by individuals or entities who act in derogation of and inconsistent with our worldview, customs, traditions, and laws.**

**To learn more about Native Hawaiian intellectual  
property rights, check out:  
Paoakalani Declaration**



# A MESSAGE FROM PAPA OLA LŌKAHI & CULTURE & ADDICTIONS ADVISORY COUNCIL



Papa Ola Lokahi  
Nana I Ka Pono Na Ma

Papa Ola Lōkahi is the Native Hawaiian health board, authorized by the federal Native Hawaiian Health Care Improvement Act and charged with raising the health status of Native Hawaiians to the highest possible level. We achieve this through strategic partnerships, programs and public policy.

This harm reduction resource kit was informed by community listening sessions and the input of an advisory council of professional and community-based content specialists.

Utilizing it's **pilina** (relationships), POL works to weave **‘ike ku‘una** (traditional ancestral knowledge), traditional practices, and **Kānaka Maoli** values into harm reduction strategies and services. POL supports harm reduction as an integral approach to achieving **mauli ola** (optimal health & wellness).

Whenever possible, Papa Ola Lōkahi preferences a Kānaka Maoli approach that strengthens conventional harm reduction by weaving in culture, teachings, community, and connections to **‘ike ku‘una**, **‘āina** (land), and a Hawaiian worldview. This (w)holistic tack supports physical, mental, spiritual, and emotional well-being. It helps to rebuild connections and relationships between **‘ohana**, self, community, culture, and our ancestors. "**Ho‘i i ka piko.**" Let us return to our center to elevate Hawaiian ways of doing, knowing, and being, which are strongly connected to (w)holism, spirituality, and relationship to **‘āina**.

Mahalo,  
**Papa Ola Lōkahi &  
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# E HUI ANA NĀ MOKU (THE ISLANDS SHALL UNITE): A RESOURCE FOR HARM REDUCTION IN NATIVE HAWAIIAN COMMUNITIES

## Inoa: History behind the naming of this resource

The 'ike (knowledge) for this inoa (name) comes from the oli (chant) E iho ana, and refers to the uniting of our people in rebuilding bonds and connections to rise and thrive as one.

The oli, "E iho ana" was adapted from the prophecy of Kapihe, a Hawaiian prophet in the 1800s, prior to the unification of the island under a single rule. He predicted the archipelago from Kahiki (foreign lands) all the way to Hawai'i will be joined as one. This prophecy has been reclaimed by Kānaka Maoli (Native Hawaiians). Today, E iho ana, is a symbol of unity, of bringing together Kānaka Maoli from near and far, to stand together as one. E hui ana nā moku, refers to the uniting of the islands. This mana'o (idea or belief) also extends to our Kānaka Maoli who now find themselves living away from their ancestral homeland. We come together, united in rebuilding the bonds and relationships that keep us connected and strong as a lāhui (nation).

## E IHO ANA

E iho ana 'o luna  
E pi'i ana 'o lalo  
E hui ana nā moku  
E kū ana ka paia  
E kū ana ka paia  
E kū ana ka paia

That which is above shall be brought down  
That which is below shall be lifted up  
The islands shall be united  
The walls shall stand upright  
The walls shall stand upright  
The walls shall stand upright

To listen & learn more about this oli (chant),  
click, scan or visit: [Puuhuluhulu.com/learn/protocol](https://puuhuluhulu.com/learn/protocol)







Substance use is an issue that disproportionately impacts Kānaka Maoli. Although there are many factors that influence substance misuse, it often is a symptom of a much deeper trauma, stemming from cultural, historical, and intergenerational traumas. Many of our Native ‘ohana (families) carry intergenerational trauma created over generations by oppression and criminalization of the Native identity at the hands of those who colonized our island home.

As these trauma scars are carried, they cause deep internal ‘eha (pain, trauma) that becomes kaumaha (heavy suffering and weight), manifesting as mental illness, substance use, violence, etc.

Recognizing the root causes of these issues is vital in developing effective, culturally informed ways to engage in collective healing from trauma. Ancestral values in celebrating resilience outcomes are influenced by many incredible strengths and protections passed down through generations.

As the numbers of deaths and overdoses continue to rise across all islands and all communities, no ‘ohana is left untouched by its devastation the current drug use epidemic has left. In combination with methamphetamine and other illegal drugs, fentanyl has found its way into the hands of many. In Hawai‘i, it is becoming a major cause of drug overdose and death among 18-45 year olds. What our people used to believe were “recreational” drugs now are the very same ones that take their life, sometimes almost instantly. Without knowing, opiates are mixed with other drugs, and as a result, overdose is more common than ever. Just 2 milligrams, the size of 2 grains of beach sand, are enough to cause irreversible harm or death.



[Click here - to learn more about quick drug facts, see our section on Drug Awareness](#)

Preventable death from drug overdose and diseases transmitted through the sharing of drug equipment are issues that are the topic of solution-focused discussion in Kānaka Maoli communities with each passing day.





Kānaka Maoli communities across Hawai'i and beyond continue to show their resilience and strength in healing from the impacts of colonization by approaching healing in different ways than the western continuum of services widely promoted. In most cases, the current models of care in Hawai'i are not grounded in Hawaiian ways of doing, knowing, and being.

Our Kānaka lifeways are what have kept our people healthy and thriving for generations.

**Culture is health; culture is healing.**

To hear more about the stories behind the development of this resource guide, see the links below.



**Check out the "Culture Resources" folder (all links are case sensitive) - [polhi.org/EHuiAnaResourceKit](https://polhi.org/EHuiAnaResourceKit)**







The resource guide aims to provide methods for Native Hawaiian communities and those serving Native Hawaiian communities to: a) rebuild bonds and connections to themselves and one another, and b) promote the cultural resilience and knowledge that kept our people healthy and thriving for generations. With tools such as the ALOHA Response and the Kūkulu Kumuhana Wellbeing Framework, POL hopes to help communities engage in principles and practices through a Kanaka (Native) lens of healing and harm reduction.

Our section focused on “Culture is Healing” recognizes that culture, is the medicine that can help us heal. We must find ways that everyone can participate in culture, including those who use substances. Barriers to cultural connection only perpetuate disconnection and the loss of cultural identity. Throughout this section, you will find ‘ike (knowledge) shared by cultural practitioners throughout Hawai‘i who work with those who use substances, as well as, additional links to various cultural learning opportunities aimed at supporting your learning and exploration of these areas of connection. The order of this guide is intentional in grounding ourselves in ‘ike Hawai‘i (Hawaiian knowledge) in keeping our people and communities safe and healthy.

**When we approach this work, it is important to remember that we are not providing substance use treatment, instead, we are increasing knowledge and awareness in the community, of healing pathways that connect us to the protective and resiliency factors our culture provides us, all of us, including those who use substances.**

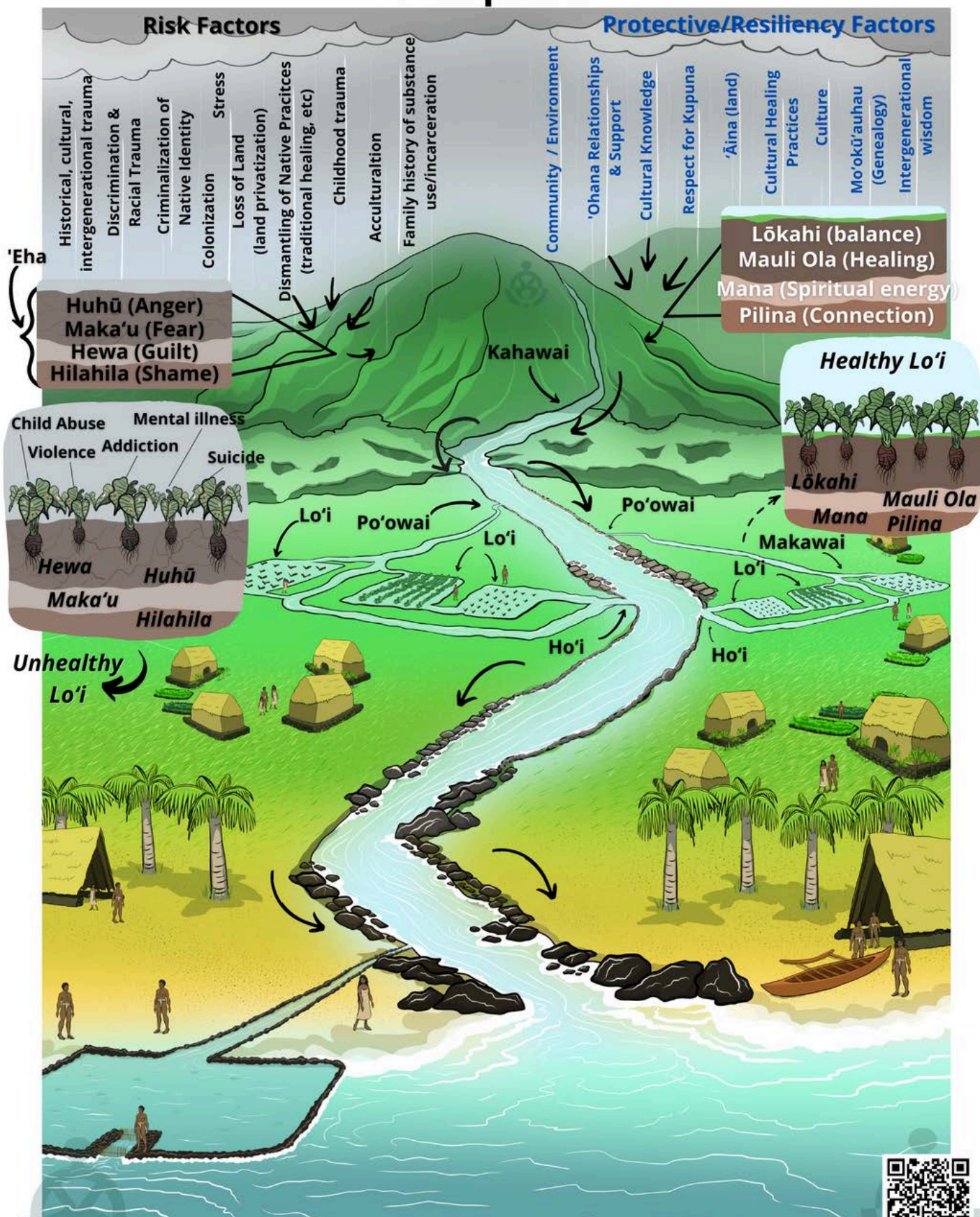
Subsequent sections of this resource guide cover education and awareness about opioids and overdose, including risks for kūpuna (elders) & ‘ōpio (youth) with opioids and other substances, and ways to keep them safe. This guide also features a robust “Dispelling Myths” section which includes myths coming directly from our communities. Our “Person-First Language, Shame & Stigma” sections provide a Kanaka lens through mo‘olelo (stories) and ‘ōlelo no‘eau (Hawaiian proverbs) for understanding the power that words have to affect how we see ourselves, and how we see others. Finally, the guide provides resources for support including peer support, community training, a resources list, and a glossary of Hawaiian terms regarding substance use and mental health.

POL is committed to providing this guide, associated educational materials, and training to Native Hawaiian communities across Hawai‘i and Turtle Island. Please contact [manao@papaolalokahi.org](mailto:manao@papaolalokahi.org) for more information or to request training.





## Ahupua'a



Daniels, S. P., Kauahikaua, L., Kaio, C., Casson-Fisher, J. N., & Ku, T. (2022). Conceptualizing a New System of Care in Hawai'i for Native Hawaiians and Substance Use. *Hawai'i Journal of Health & Social Welfare*, 81(12 Suppl 3), 43-51.

For more information, scan code or contact -  
[manao@papaolalokahi.org](mailto:manao@papaolalokahi.org)







Native Hawaiians thrived in Hawai'i for centuries before Western contact, utilizing a sophisticated resource management system known as the ahupua'a. This system divided land into interconnected sections extending from the mountains to the sea, fostering a balanced relationship between people and the environment.

The ahupua'a model offers a way to implement cultural interventions that promote the collective healing for kānaka, 'ohana, and kaiaulu communities. These interventions aim to reduce the transmission of historical and cultural traumas while enhancing protective factors such as family connections, traditional knowledge, and respect for the land.

In ancient times, the health of systems like the lo'i, or taro patches, within the ahupua'a was crucial for sustenance. Similarly, today, understanding the impact of trauma on these systems is essential for healing.



Kalo, or taro, grown in the lo'i represents both physical sustenance and cultural identity, through ka'ao, our stories of Hāloanakalaukapalili, our ancestor and older brother who was stillborn and buried. From his body sprang the first kalo, that which sustained the Hawaiian people for generations. His younger brother, also named Hāloa in honor of his brother, became the ancestor of all the Hawaiian people. Through this story, we also learn of the genealogical connection of all Hawaiian people, to the birth of the islands, making us all relatives, the land, the animals, all inanimate and animate aspects of the world around us.

Unresolved trauma can affect the health of individuals and communities, manifesting in issues like substance use. The metaphor of the lo'i helps illustrate the importance of addressing root causes of trauma rather than just surface symptoms. By identifying and addressing these root causes, we can promote healing and resilience across generations through cultural reclamation.





Recognizing Native Hawaiians' holistic worldview, which includes strong connections and reciprocal relationships between the land, community, and spirituality, is key to developing effective healing methods. The ahupua'a model provides a framework for implementing these interventions or methods and fostering a thriving Native Hawaiian community.

By embracing a culturally grounded approach, we can empower and uplift our lāhui to reclaim and celebrate the unique cultural strengths that have kept our people healthy and thriving for generations, leading to more impactful and meaningful interventions for healing and growth.



To watch a short clip on the  
ahupua'a model scan the  
code or visit  
[polhi.org/AhupuaaClip](https://polhi.org/AhupuaaClip)



To request support with  
the ahupua'a model, please  
scan the code or visit  
[polhi.org/AhupuaaModel](https://polhi.org/AhupuaaModel)







# HARM REDUCTION IN HAWAI'I



Aims to reduce the harms caused by colonization in Native Hawaiian communities, help develop a community understanding of harm reduction, and to help develop a community and cultural approach to reducing harm and promoting healing.<sup>1</sup>

## DEVELOPING A COMMUNITY UNDERSTANDING OF HARM REDUCTION IN HAWAI'I

### WHAT ARE SOME EXAMPLES OF HARM REDUCTION APPROACHES?

Many safety measures that are familiar to us all can be thought of as harm reduction – wearing seatbelts in a car, putting on helmets while riding a bike or motorcycle, or using condoms during sex. In the realm of substance use, common examples of western harm reduction programming, services, and supplies include:<sup>1</sup>

- Educating people about substance use and harm reduction (ex: allyship training, naloxone training)
- Making safe drug use equipment available (ex: sterile syringes for safer injection and safer disposal of equipment, and/or pipes for safer smoking)
- Establishing safer use sites
- Distributing naloxone kits
- Expanding medication-assisted treatments
- Developing housing options with low barriers and wrap-around services
- Providing peer support

However, harm reduction in Hawai'i, goes beyond providing these essential services, programs, and supplies to include the attitudes, actions, and understandings that we as 'ohana, community members and health care service providers hold. <sup>1</sup>

Harm reduction is also a way to acknowledge the harmful impacts of colonization while creating space for healing conversations, culture, and connection. <sup>1</sup>





# WHAT IS HARM REDUCTION IN NATIVE HAWAIIAN COMMUNITIES?

Harm reduction in Native Hawaiian communities is a process of “ho‘i i ka piko”, returning to the source to elevate Native Hawaiian ways of doing, knowing and being which are strongly connected to (w)holism, spirituality, and the natural environment. Hawaiian communities are rooted in a foundation of aloha as a way of being, a way of knowing, and as a foundational concept for interacting with one another and the world around us. <sup>1</sup>

“Mainstream or western models of harm reduction often focus on behavioral risks rather than examining the systemic changes required to support people on their healing journey.” <sup>1</sup>

A Hawaiian approach to harm reduction requires us to address the systemic inequities and racism that have caused harm in our communities.

"Historical and ongoing colonialism, racism, intergenerational trauma, and barriers to accessing health care and social services are some of the root causes of substance use and addiction." <sup>1</sup>

The concepts and practices of E hui ana nā moku: harm reduction in Native Hawaiian communities have been developed by interweaving ‘ike gathered through conversations with the Native Hawaiian community across Hawai‘i on what Native Hawaiian harm reduction should look like, feel like, and sound like.

## DID YOU KNOW?

### THERE ARE TWO TYPES OF HARM REDUCTION:

#### Little r:

Harm reduction as an approach – is rooted in public health and human rights. To reduce harm is grounded in aloha. Harm reduction focuses on positive change and working with people without judgment, discrimination, or requiring that they stop using drugs as a precondition of support. <sup>2</sup>

This person-centered and strengths-based approach acknowledges that the reasons people use substances are complex, challenging, and different for everyone. Just as everyone’s pathways into use are different, so too are their pathways of healing. <sup>3</sup>

#### Big R:

Harm Reduction is a movement for social justice built on a belief in, and respect for, the rights of people who use drugs. <sup>4</sup>

The Harm Reduction movement in Hawai‘i seeks to grow a continuum of services, education, and programming options that meet people where they are at in their substance use journey. Ongoing research, community input, and lived experience demonstrate that harm reduction not only saves lives but improves the quality of life for people who use substances. <sup>5</sup>





## UNDERSTANDING MA'I (SICKNESS) FROM A HAWAIIAN LENS

Hawaiians truly believe that all illnesses originated from a discord in spiritual harmony. This was called ma'i kama'āina. When we are ma'i or have unfortunate situations happen to us, it is considered to be an imbalance in pono. Sickness was then thought to be either ma'i ma loko or ma'i ma waho. Translated, this means illness from within and illness from without, respectively.

Ma'i ma loko originates from within the family or familial ties. Ma'i ma waho was believed to be linked to the belief in the mana or power of the kahuna 'anā'anā, a priest that practices the esoteric dark arts and causes misfortune, illnesses, and even death through prayer and ritual to place a curse or hex.

Hawaiians truly believed everything in life revolved around spirituality. If there were any problems or illnesses, the root would be spiritual. They would seek out a kahuna to find what were the major causes. Through proper diagnosis, the kahuna would be able to see if the person was cursed or being punished for offending the gods. If the kahuna was pono, they would be able to help bring the person back to health.

Western contact introduced a plethora of diseases never experienced in the islands, which led to the mass population decline of Native Hawaiians. Ma'i malihini or illnesses stemming from western influence, such as infectious or chronic disease, required treatment through western medicinal pathways.

With colonization additionally came the criminalization of the Native identity, language, as well as cultural and healing practices, leading the ancient healing arts and cultural strengths of our people to be lost for so many generations of Native Hawaiians. Many of our 'ohana became disconnected from those traditional practices and cultural knowledge that kept our people thriving for centuries before western contact.

(S. Chun, personal communication, October 2022)

## CULTURE AS MEDICINE & HEALING MA'I

For some, harm reduction may be considered a modern or western concept that does not fit with a kānaka approach to healing. Alcohol, modern-day prescription, and illicit substances did not exist in Hawai'i until western contact and colonization. There is no concept of addiction in the Hawaiian language.

The concept of ma'i, or sickness in Hawai'i, takes one of two forms. Ma'i kama'āina (Hawaiian sickness) or ma'i malihini (western or introduced) sickness.

However, when we think about substance use, the root of this kind of ma'i is much deeper, and it can be understood almost as a combination of ma'i kama'āina and ma'i malihini. The illicit substances and prescription medications we know today were introduced to Hawaiian society during colonization. The manifesting symptom of addiction is a ma'i malihini, an introduced sickness. However, addiction is only the symptom we see on the surface. Addiction is a symptom of a much deeper trauma, one that results in an imbalance in the kanaka worldview of health, of mauiola, and must also be addressed as a ma'i kama'āina.

Understanding these concepts requires deep reflection and study (with practitioners of Hawaiian healing) of ma'i that contributes to an unhealthy kānaka environment, such as historical/intergenerational trauma and the loss of connection to the Native identity as a result of forced colonization and oppression of Native peoples.<sup>6,7,8</sup>





Many cultural practices and ceremonies require a period of abstaining from substances, while others may include medicinal substances such as ‘awa.

“While some ceremonies and cultural practices may always require abstinence, a harm reduction perspective can create space for innovation and support, and it recognizes that culture is medicine that can help us heal. A harm reduction approach calls for us to look at ways that everyone can participate in culture, whether or not they are using substances. In exploring culture as a strength – a source of resilience, a way to connect, and as medicine – it is critical for us to consider how we can include people who use substances within the work that we do by increasing access to culture. This will look different in every community and may differ among family groups, as every community has unique culture and traditions.”<sup>1</sup>

Some examples are access to ‘āina-based healing, working in the māla, lo‘i or loko i‘a, and preparing mea‘ai.

**Access to culture, and building wellness should be accessible to all kānaka, regardless of whether they use substances.**

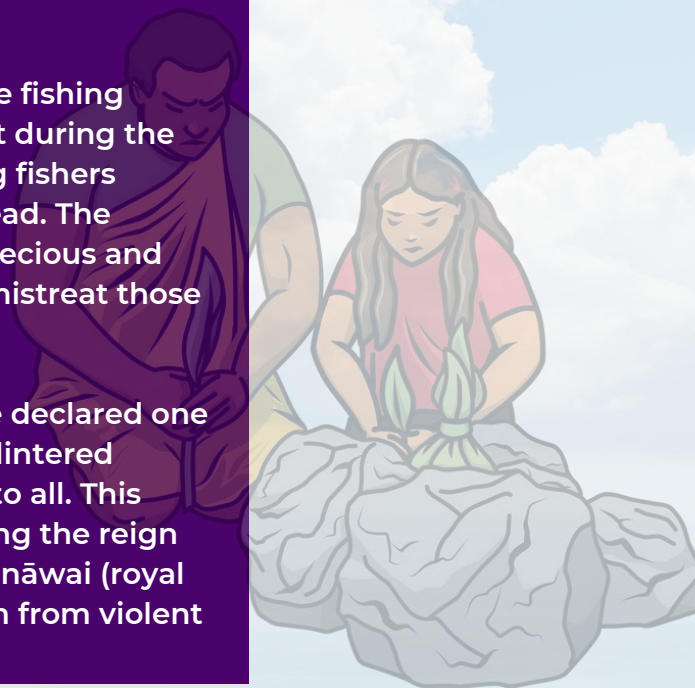
“Harm reduction can be preventive and supportive, with relationship-building, support, and connection as key harm reduction practices. We recognize that harm reduction is not straightforward, and that maintaining relationships and connections can be difficult, but also that these practices are key in keeping the people we care about safe. It is important to build these connections where we can, and it is just as important that we take time to look after our own needs.”<sup>1</sup>

## KE KĀNĀWAI MĀMALAHOE

### The Law of the Splintered Paddle

As a young warrior chief, Kamehameha I came upon people fishing along the shoreline. Kamehameha attacked the fishers, but during the struggle caught his foot in a lava crevice. One of the fleeing fishers turned and broke a canoe paddle over the young chief’s head. The fisher’s act reminded Kamehameha that human life was precious and deserved respect, and that it is wrong for the powerful to mistreat those who may be perceived as weaker.

Years later when Kamehameha became ruler of Hawai‘i, he declared one of his first laws, Ke Kānāwai Māmalahoe (the Law of the Splintered Paddle), which guaranteed the safety along the highways to all. This royal edict was law over the entire Hawaiian kingdom during the reign of Kamehameha. Considered one of the most important kānāwai (royal edict), the law gave the Native Hawaiians an era of freedom from violent assault.<sup>9</sup>







## Ua Ola Loko I Ke Aloha Love Gives Life Within <sup>13</sup>

### What is an ally?

An ally is typically a person standing beside and supporting another person or group with an identity they do not hold.

### The healing journey and the allies who walk alongside them

The healing journey refers to the pathway of healing and recovery. The term healing journey is more inclusive of all of the different pathways healing from substance use can take, and is more inclusive of harm reduction pathways of healing. In entering into a space of allyship for those on their healing journey, we hope you will remember to practice aloha always.

### What do we mean when we talk about aloha, what does it mean to “practice aloha?”

The spirit of aloha comes to us through the teachings of Auntie Pilahi Paki, it is the coordination of mind and heart within each person. It brings each person to the self. Each person must think and emote good feelings to others. In the contemplation and presence of the life force, Aloha, the following unuhi laulā loa (free translation) may be used:<sup>12</sup>

#### A - Akahai

Meaning kindness (grace) - to be expressed with tenderness "with white gloves"

#### L - Lōkahi

Meaning unity, (unbroken) - To be expressed with Harmony "Connected"

#### O - ‘Olu‘olu

Meaning agreeable, (gentle) - to be expressed with pleasantness "gentle like you are carrying a baby"

#### H - Ha‘aha‘a

Meaning humility, (empty) - to be expressed with modesty "to go empty"

#### A - Ahonui

Meaning patience (waiting for the moment) - to be expressed with perseverance "Waiting for the moment"



*Auntie Pilahi Paki* <sup>12</sup>





Aloha is more than a word of greeting or farewell.

Aloha means mutual regard and affection and extends warmth in caring with no obligation in return

Aloha is the essence of relationships in which each person is important to every other person, in our collective existence.

Aloha means to hear what is not said and to see what cannot be seen and to know the unknowable.

Aloha is a way of living, a way of being, and the way we interact with one another and the world around us.

Aloha embodies allyship.

## What does it mean to be an ally to those on their healing journey?

A healing ally is a person who strives to eliminate the injustices faced by people in or seeking healing from a substance use disorder by championing efforts to support recovery & healing, empowering individuals, and creating safe, judgment-free environments where individuals, families, and communities can thrive.

## How to be an ally

Kuleana (Responsibilities) of being an ally:

- Continue to do your own work to learn more about the needs and challenges of the identified community
- Acknowledge cultural differences
- Challenge own prejudices and bias
- Get comfortable with your own discomfort
- Learn and practice skills of being an ally
- Practice Aloha always – Aloha Response
- Be familiar with resources
- Normalize Conversations
- Take action







## ALOHA RESPONSE IN PRACTICE: <sup>12</sup>

Allyship

The following deeper guidance in ALOHA practice comes from the wisdom of Uncle Pono Shim.

### A - Akahai

Kindness or Grace - to be expressed with tenderness

- White gloves give the image of leaving someone clean and not staining them or leaving any kind of mark or scar.
- It does not carry an expectation of reward.
- It is like when we share our best fish or the best of what we have with those around us

For more information on the Aloha response visit [hiprc808.org/aloha-response](http://hiprc808.org/aloha-response)



Or Email [manao@papaolalokahi.org](mailto:manao@papaolalokahi.org) to request a training on Recovery & Healing Allyship

**Listen and be there:** If your loved one or friend is struggling in their healing, it's important to provide a safe space for them to open up and talk about what they are experiencing.

While their feelings and struggles may not exactly resonate with you, expressing concern and making it known that you are wanting and willing to listen can be what they need in the moment.<sup>67</sup>



### L - Lōkahi

Unity or unbroken - To be expressed with harmony or connected

- That pilina, those connections to one another and the world around us,
- Understanding that those connections strengthen us and keep us balanced

**Our connections to one another are what make us stronger and keep us balanced:** However, stigmatizing language perpetuates negative stereotypes about people who use or have used substances, which impacts the connections and bonds they are able to build. Words have such incredible power. Choosing to call out stigma and be a voice for healing advocacy can help break down barriers rooted in judgment about those who use or have used substances.

Encourage your loved one or friend to join a group composed of other people on their healing journey. Joining support groups allows your loved one to connect with others who have had similar experiences. Words of wisdom, encouragement, and healing stories are shared. It is a place to be heard and receive support from peers.<sup>67</sup>







# ALOHA RESPONSE IN PRACTICE:<sup>12</sup>

Allyship

## O - 'Olu'olu

Agreeable or gentle - to be expressed with pleasantness

- Gentle like you would carry a baby, but firm enough for that baby to know they are supported



## H - Ha'aha'a

Humility - to be expressed with modesty

- To be humble, to go empty.
- Ha'aha'a is to enter into that space, empty, w/o thoughts following you from whatever you have to do that day, to be present, free of judgment or expectations

## A - Ahonui

Patience - to be expressed with perseverance "Waiting for the moment"

- It is about noticing those moments in our life that cause or inspire reaction,
- Being mindful, and
- Noticing that we have the awareness to recognize and control our responses

**Be there, but continue to educate yourself, so you know how to best support them:** It is important to understand what substance use disorder is, how it affects the person, as well as how it affects the 'ohana.

You can start by learning about addiction, the healing process, ongoing support, holistic & cultural approaches, potential triggers, and how substance use is usually a symptom of a much deeper trauma.

It is also helpful to read stories of those on their healing journey who share their stories of strength and what helped them the most during their transition. Fully understanding what your loved one is going through can better equip you as you support them through the healing process.<sup>67</sup>

**Creating safe environments/spaces:** Creating a healthy, judgment-free, and welcoming environment for your loved one or friend through their healing is essential for support.<sup>67</sup>

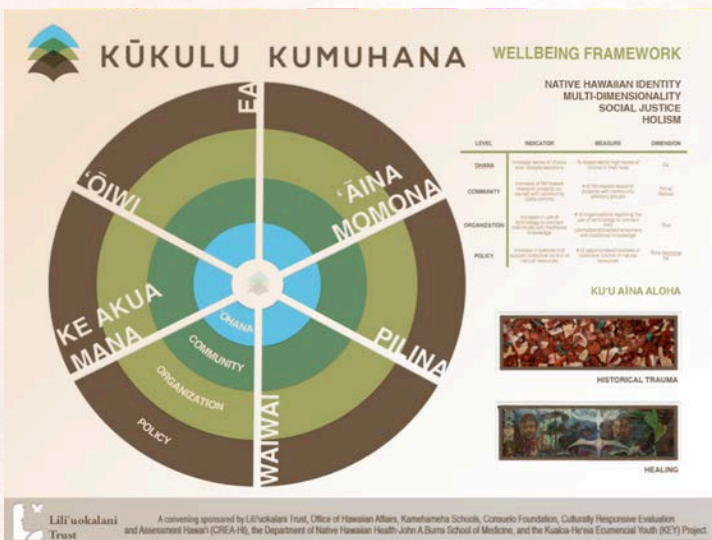
**Be patient:** The healing journey is a process that will contain both struggles and achievements. It is important to remain non-judgmental, understanding, and reliable throughout your loved one's road to healing. Your support can make all the difference.<sup>67</sup>







# NATIVE HAWAIIAN PERSPECTIVES OF WELLNESS



## Kūkulu Kumuhana Framework of Wellbeing

DEVELOPED BY:  
LILI'UOKALANI TRUST, THE OFFICE  
OF HAWAIIAN AFFAIRS,  
KAMEHAMEHA SCHOOLS,  
CONSUELO FOUNDATION, AND  
OTHERS

Kūkulu Kumuhana is a wellbeing framework, developed by Kānaka Maoli and others for the lāhui and all who live in Hawai'i. It is a transformative model to be utilized by individuals, families and communities for holistic wellbeing.<sup>10</sup>



**Kūkulu – to build; pile up; a pillar**



**Kumu – source; basis; main stalk or root of a plant**



**Hana – work; activity**



*Our hope is that 'ohana gain a deeper understanding of the importance of spending time together, interacting, communicating, and bonding. Whether it is through games, learning about their community mo'olelo, or strengthening 'ohana identity through mo'okū'auhau. As Tūtū Pukui said, the 'ohana is the basic unit of Hawaiian society, so by strengthening the 'ohana we strengthen the lāhui. ~Palama Lee<sup>11</sup>*

### The dimensions of Native Hawaiian wellbeing are:<sup>10</sup>

#### Ea

Self-determination

#### 'Āina Momona

Healthy life and productive land and people

#### Pilina

Mutually sustaining relationships

#### Waiwai

Ancestral abundance, collective wealth

#### 'Ōiwi

Cultural identity and Native intelligence

#### Ke Akua Mana

Spirituality and the sacredness of mana

When we apply the Kūkulu Kumuhana wellbeing framework as practice for those who use substances or those working with those who use substances within the Native Hawaiian community, we have a model of harm reduction concepts, principles, and practices rooted in 'ike Hawai'i.

The following has been developed as a way to understand holistic well-being in practice for kānaka, their 'ohana, and communities as they navigate the reduction of harm for those who use substances.





## Self-determination, having control over your own life

### Personal Practice

Healing is about knowing who you are, learning from who you were and where you have been, and reaching for your true potential.

Finding Ea requires the exploration of self, finding balance within, and that which is truly and exclusively you.

No need to carry the mistakes of the past, we learn from our experiences and they transform us.

Make choices that are pono to you – You are in control of yourself, but you cannot always control everything around you. Think about what you do have control over – your thoughts, reactions, and sometimes your surroundings.

Healing is about the journey and not the destination, it is about patience and reflection along the way, and giving yourself time to find the path that is right for you.

Be proud of who you are, your journey is your own, and you are amazing!

Acknowledge the small steps – Progress, not Perfection!



### 'Ohana & Community Practice

Serve & kāko'o those in need, without judgment, without expectations. Help connect them to resources that will help them on their healing journey. Check-in with them.

Set boundaries and practice self-reflection to know what we can provide without creating harm for ourselves.

You cannot pour from an empty cup. Verbalize your needs so you can make sure you have the energy, empathy, and aloha to continue to help others.

Educate yourself so that you view addiction as a health and social issue, not a moral or criminal issue.

Help empower healthy choices and acknowledge the small steps.

Advocating for organizational and policy changes that promote a pono (equitable and just) society for those who are affected by substance use & addiction whether it is wet housing, needle exchange programs, or available and accessible 'ohana support services.





# ‘ĀINA MOMONA

Healthy and productive land and people –  
being in balance with nature and one another

## Personal, ‘ohana & community practice

**Mālama ‘āina**, care for the land as you would care for your ‘ohana – **mālama kino** – care for yourself, your body, and your health as you would care for the land.

**Spend time outside** – We are descendants of nature, and yet sometimes we are alienated from it. Take the time to feel the sun, wind, and water on your skin, and the ‘āina under your feet. There is a lot the ‘āina can teach us about our own healing.

**Learn about the wind, rain names, mele, hula, and mo‘olelo of your area.** These practices will help you feel grounded and give you a sense of place and belonging.

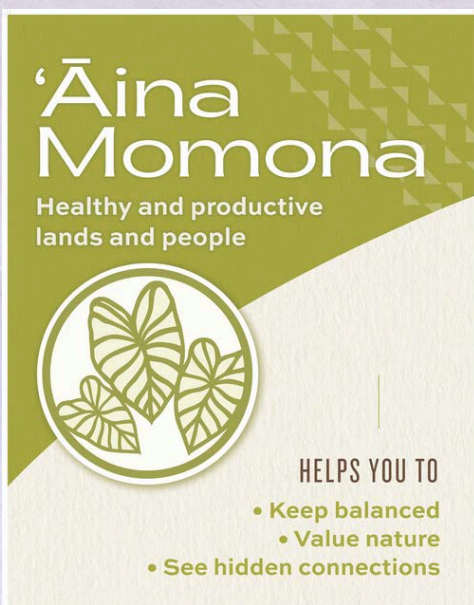
‘Āina Momona includes protecting both your physical and mental health, it is important to receive regular check-ups with your physician or traditional cultural healing practitioner

**Spend time with your kūpuna and ‘ohana**, learn their stories – the intergenerational transmission of knowledge and traditional practices helps to keep our lāhui thriving. It is crucial to keep this knowledge and practice alive for our future generations.

**Learning to grow & cook ‘ai pono** will help build a sense of sustainability & investment in your health for you and your ‘ohana.

**Practice oli** to center and ground yourself, as well as to connect to the ‘āina around you.

**Learn to make  
& support  
healthy choices  
through  
practices of  
‘āina momona**







# PILINA

**Mutually sustaining relationships,  
caring about others,  
giving support to one another & community**

## Personal, 'ohana & community practice

Healing is about building or rebuilding connections in your life through aloha, everyone working together. We are rebuilding connections to ourselves, 'ohana, community, ancestors, and culture.

Surround yourself with aloha - Building quality, meaningful, and healthy relationships is key to maintaining your health. The healing journey is different for everyone; it is important to have a support system that honors the boundaries you have set for yourself and always strives to help you be the best version of yourself.



**Connect with 'ohana** – as you heal, so too must your 'ohana heal. You have not walked this path alone. Everyone in the 'ohana must heal together while rebuilding and strengthening their bonds.

Recognize that stigma and shame often keep our loved ones from seeking help. **We have the power to end stigma!**

**Supporting individuals, 'ohana, and communities** wherever they are at in their wellness journey.

**Serve Community (provide outreach)** – Reducing the harms of colonization in the community requires providing healing support within our communities. Community support groups, led by cultural practitioners, kūpuna, or those with lived experiences healing from substance misuse, are a great way to bring healing into communities.

**Practice aloha always** – We must always show aloha to one another and ourselves.

## Pilina

Mutually sustaining relationships



HELPS YOU TO

- Care about others
- Harness your emotions
- Give back to your community





# WAIWAI

**Ancestral abundance, collective wealth,  
seeing value in everyday things**

## **Personal, ‘ohana & community practice**

**Collective health is collective wealth**  
– We must all work together to heal  
within our communities.

Those with lived experience on their  
healing journey through substance  
misuse or mental health issues have a  
wealth of knowledge and lived  
expertise, know what works, and can  
serve as **peer mentors and navigators**  
for those struggling with similar  
issues.

**Uplift the strengths and waiwai of the  
community** - Resources, programs, and  
services provided to Native Hawaiian  
communities to address substance use  
should be person-centered, strengths-  
based, trauma-informed, and grounded  
in a foundation of cultural safety,  
responsiveness, and humility and  
anchored to the place they are in.

**Support looks different for everyone  
and may take many forms** – Healing  
is not a one size fits all, and  
abstinence is not a one size fits all.

**We are stronger together** – like a  
braided rope, with our shared  
experiences and knowledge all woven  
together. Together we can find a way  
to help heal one another, our  
communities, and our lāhui.  
Collectively, communities can work  
together to find help and resources  
for those in need.

**Progress, not perfection** – Healing  
is a process; we must be patient  
and celebrate the progress along  
the journey

**To request a training on Kūkulu Kumuhana & harm  
reduction, email [manao@papaolalokahi.org](mailto:manao@papaolalokahi.org)**







### Personal, ‘ohana & community practice

**Learn ‘ōlelo Hawai‘i** – There are many free resources online and on social media to help you and your ‘ohana learn.

**Engage in cultural and ‘āina practices** like lo‘i kalo (taro farms), loko i‘a (fish ponds), growing & preparing food, hoe wa‘a (paddling canoe), surfing, and fishing. Engagement in cultural practice ignites a sense of pride, a sense of place, and can teach us about our own process of healing and renewal.

**Connect with ‘ike kūpuna** – Listen, learn, preserve, and perpetuate kūpuna stories. Even if your kūpuna are no longer with us, you can find resources online, in the library, on social media, and in your community to connect with ‘ike kūpuna (ancestral knowledge, knowledge from elders). Chances are, if reconnection to culture helped inspire healing in you, it will also help others.



**Strengthen community connectedness** – bring in kūpuna and cultural practitioners to help guide and participate in collective healing initiatives

**Learn about traditional healing practices** that have kept the lāhui healthy.

**Incorporate these cultural beliefs, values, and practices into healing** (lā‘au lapa‘au, lomilomi, ho‘oponopono, spiritual connection through pule, relationship with a higher power and always consult kūpuna)

**Research mo‘okū‘auhau** – We walk with the mana of 40,000 ancestors behind us, they provide strength and wisdom as we navigate our path. Learn the history, genealogy, and where your ‘ohana comes from.

**Understand & acknowledge the impact of cultural oppression, intergenerational trauma, land loss, and current social, environment, and economic realities**







# KE AKUA MANA

spirituality and the  
sacredness of mana

Personal, 'ohana & community practice

**“When you give  
someone kuleana, you  
wake up their mana”  
– Twinkle Borge**

Ho‘āmana - ignite your mana, your spiritual power, through connection with ‘ike kūpuna (ancestral knowledge) – this is part of the exploration of self to find ea, to find pono‘ī.

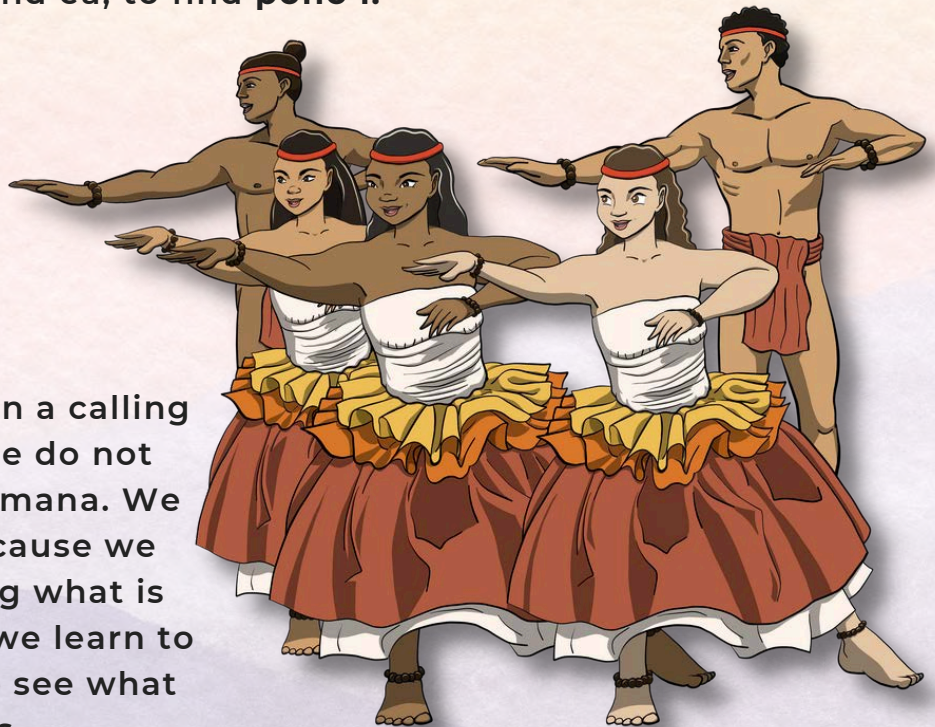
Kuleana can help us find purpose; it gives us a function to connect with, to begin to explore our potential. This process ignites mana within.

Koho ‘ia - being chosen or given a calling you can’t refuse. Sometimes, we do not know how to manage our own mana. We might even use substances because we have a hard time understanding what is happening inside of us. When we learn to manage our mana, we begin to see what our greater purpose and path is.

**Learn (or teach) oli (chanting)** - When you oli, you produce vibrations in your body to create the sound. Oli can connect us with the vibrations of the world around us and within one another. It can connect us across space and time when we oli together, even in the virtual world. Oli can be used to cleanse, to protect, to clear one’s mind, to ask permission, to grant entrance, to tell a story, and so much more.

**Kilo** – Observe the elements as they surround you in nature. Spend time in quiet reflection and observation of the natural world and allow it to connect to you. What do you see, hear, feel, or smell?

**Be aware that your words have mana.** Try to use person-first language and language that gives life. Remember that negative words can hurt, and perpetuate stigma and shame for those who use substances.







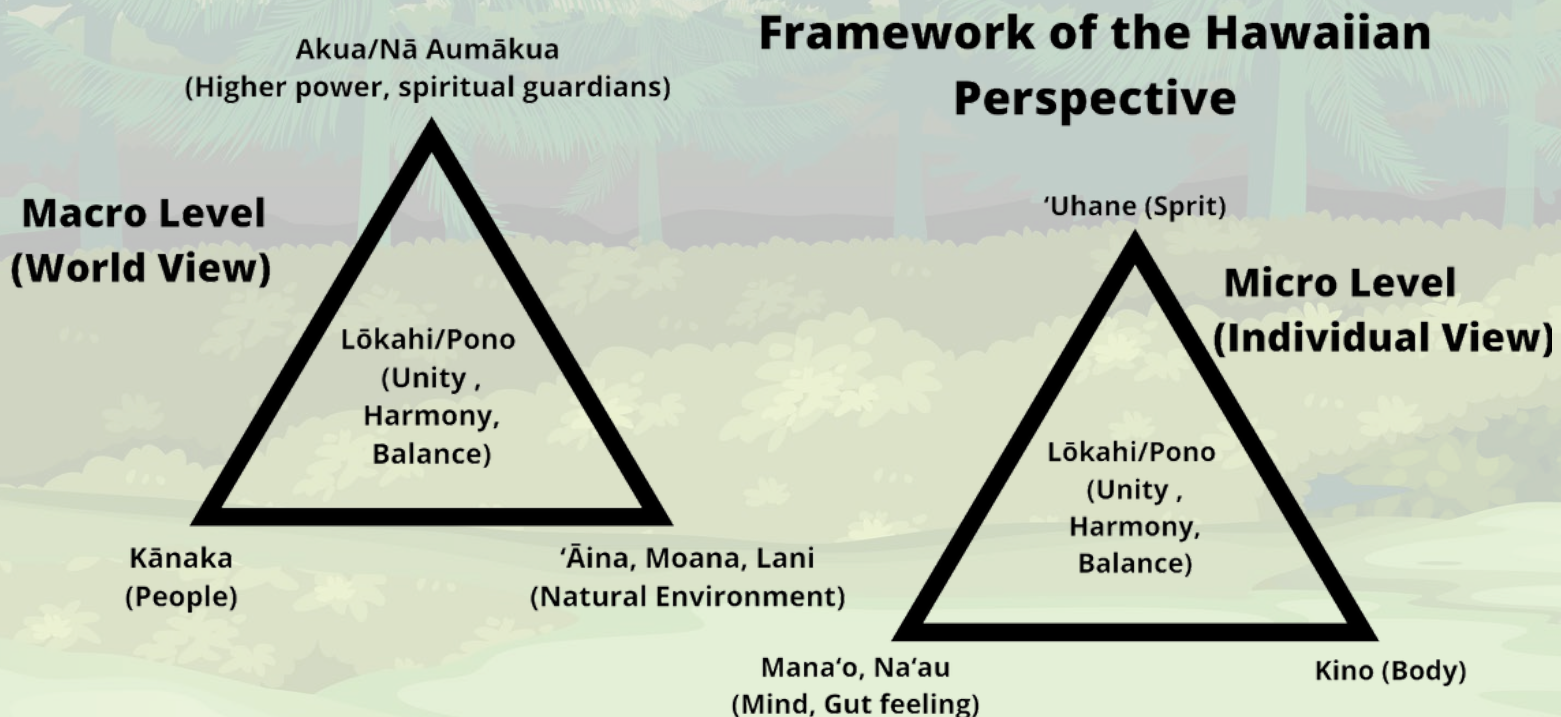
### He waiwai nui ka lōkahi. Unity is a precious possession.<sup>13</sup>

**“When we are disruptive to each other, we upset the powers that be. We are out of harmony”  
– R. Paglinawan**

This quote from Uncle Likeke Paglinawan further illustrates the above ‘ōlelo no‘eau, which speaks to the importance in Hawaiian culture, of being in harmony with one another.<sup>14</sup>

Native Hawaiian ancestors, in their wisdom, developed a system of beliefs and practices for the purpose of promoting and maintaining unity, harmony, and balance. It is important to acknowledge that there are diverse perspectives on the Hawaiian worldview. The Hawaiian worldview is one of harmony and balance between the spiritual forces, nature, and humankind including familial relationships, and where there is a reciprocal and interconnected relationship between each of these forces.<sup>15, 16</sup>

The conceptualization of the Hawaiian worldview can be captured in the illustration of a triangle with three equal sides that represent an important aspect of this viewpoint (see Figure below).<sup>14</sup>







# CULTURE IS HEALING

## Hawaiian Worldview

On a macro level, the triangle is created by ancestral gods (akua and ‘aumākua), humankind (nā kānaka), and the environment consisting of the land (‘āina), ocean (moana), and heavens (lani). On a micro level, the triangle is created with the mind (mana‘o), body (kino), and spirit (‘uhane) of the individual. Within the boundaries, harmony, and unity (lōkahi) can exist. When the relationship between any two sides of the triangle becomes strained, the corners will feel the stress, resulting in disharmony and imbalance in the center. When we nurture the reciprocal relationships, we as a people thrive. For example, if we as a people take care of the land, ocean, and sky, we believe the land in turn will care for us.<sup>14</sup>

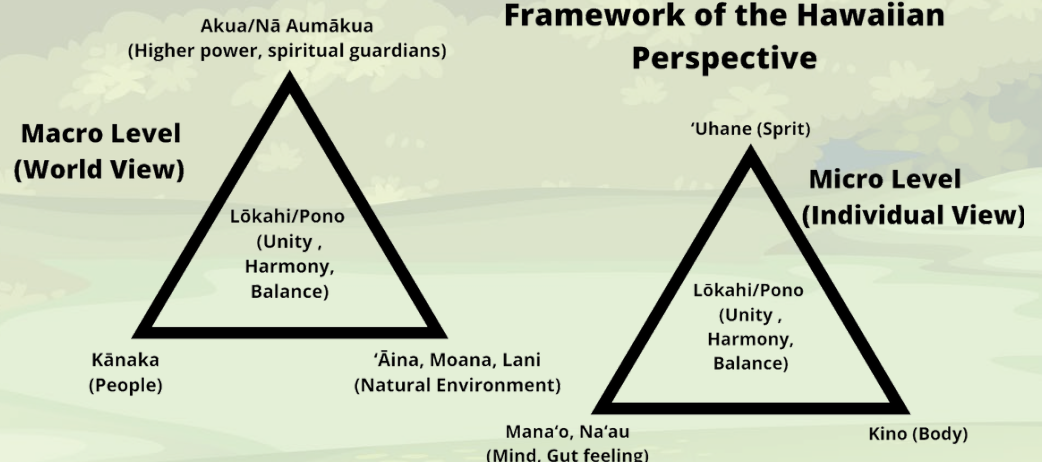
The goal is to support the person and their ‘ohana, along the healing journey, to work toward the restoration of balance.

However, it is also important to determine where the person is in terms of their connection with the Hawaiian worldview. They may have conflicting ideas about what it means to be Native Hawaiian, whether they feel strongly aligned with their culture or whether they feel disconnected or alienated from it. Wherever they may be, it is important to remain nonjudgmental, respond with aloha, and continue to work together as collaborators on the healing journey.

Therefore we must create a balance to re-engage with our culture, balance ourselves and our lives, and find balance in our ‘ohana and communities.<sup>17</sup>

The cultural approach of a mind-body-spirit-place perspective takes into account the healing, health, and well-being of the whole person. It addresses all of one’s mind, body, and spirit, as well as a connection to the place where the person is.<sup>18</sup>

**“In staying kupono with what I was taught by Anakala Paglinawan, the triangle is the framework of the Hawaiian Perspective. At the Macro Level (Worldview) is Spirit, Man, ‘Āina - each side has a reciprocal relationship that reflects Lōkahi (Unity, Balance) when we honor these relationships. At the micro Level (Individual View), the concept is striving to be Pono - to be balanced/equal in spirit; mind, mana‘o; and body. And your sides can be small, medium, or large - as long as all sides are equal.”**  
- D. Kupono Lucero







# EXPLORING AND STRENGTHENING YOUR WORLDVIEW

## Akua, 'Aumakua (Spirituality)

### EXPLORE YOUR BELIEF SYSTEM:

Connect with Native Hawaiian cultural learning through various resources online and in the community

### ASSESS:

- Does this speak to you?
- Does this resonate with you?
- Does this spark happiness, passion, or joy in your life?
- Does this help you connect to your 'ohana?
- Does this help you connect to 'āina and find a sense of place?

## 'Āina, Lani, Moana (Land, Sky, Ocean)

### Sense of Place:

Learn about the area you were born in or where you currently live. Hawaiians believe that everything possesses spiritual energy

- Who is the mountain source you connect to? \_\_\_\_\_
- Who is the water source that nourishes that land? \_\_\_\_\_
- Who is the ua or rain that falls in your area? \_\_\_\_\_
- Who is the makani or wind in your space? \_\_\_\_\_
- Are there any mo'olelo about the area you live in? \_\_\_\_\_

### MAHINA Develop a relationship with mahina (moon)

Native Hawaiians utilized mahina to guide their daily lives, grow, plant, and harvest food, as well as guide the best times to fish.

- Go outside and observe her different phases
- Notice the time she rises and sets each day and night.
- Learn the names for each phase and the meanings behind them.
- Get a mahina journal – to learn the movements, phases, times, and knowledge about how the moon affects you - There are many available from different Native Hawaiian vendors.

### CONNECT TO 'ĀINA

Attend mālama 'āina community work days at the lo'i, loko i'a, or māla near you

### LEARN OLI

Learn oli to connect you to place, to set intentions for the day, and to ground you





## Kānaka (Humans)

Learn your mo'okū'auhau, your genealogy. Learning about your familial history can help you discover who you are, where you come from, and the unique gifts passed down throughout your 'ohana. Fill in the spaces with your kūpuna information and then practice saying your mo'okū'auhau<sup>20</sup>

### KO'U MAKUAKĀNE (My father's side)

'O \_\_\_\_\_ ke kāne (Paternal Grandfather's Name)

'O \_\_\_\_\_ ka wahine (Paternal Grandmother's Name)

Ua noho pū lāua ma \_\_\_\_\_ (They lived in \_\_\_\_\_)

A hānau 'ia 'o \_\_\_\_\_, he kāne (Born was "Father's name", a man)

### KO'U MAKUAHINE (My mother's side)

'O \_\_\_\_\_ ke kāne (Maternal Grandfather's Name)

'O \_\_\_\_\_ ka wahine (Maternal Grandmother's Name)

Ua noho pū lāua ma \_\_\_\_\_ (They lived in \_\_\_\_\_)

A hānau 'ia 'o \_\_\_\_\_, he wahine (Born was "Mother's name", a woman)

### KO'U 'OHANA (My immediate family)

'O \_\_\_\_\_ ke kāne ("Father's Name" is the man)

'O \_\_\_\_\_ ka wahine ("Mother's Name" is the woman)

Ua noho pū lāua ma \_\_\_\_\_ (They lived in \_\_\_\_\_)

A hānau 'ia au, 'o \_\_\_\_\_, ko'u inoa (I was born, \_\_\_\_\_ is my name)

Check out the "Culture Resources" folder  
for more activities and worksheets -  
[polhi.org/EHuiAnaResourceKit](http://polhi.org/EHuiAnaResourceKit)

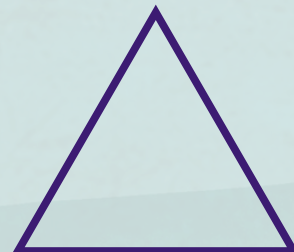


Check out E Ho'opili Mai's Hawaiian  
Language resources:  
[linktr.ee/ehoopilimai](http://linktr.ee/ehoopilimai)



Within Kānaka, there must also be a balance between 'Uhane, Mana'o, Na'au, and kino

- 'Uhane (spirit)
- Mana'o, Na'au (mind, gut feeling)
- Kino (body)







## CREATING SPACE FOR SELF-HEALING & BALANCE TO MAINTAIN OPTIMAL WELLNESS:



[Check out Tiny Kuahu & Addressing Your Inner Hurricane with Kauila Keali'ikanaka'ole](#) <sup>21</sup>

[polhi.org/AddressingInnerHurricane](https://polhi.org/AddressingInnerHurricane)

On your healing journey, there will also be an internal process of self-discovery. Through this process, it is important to create a safe space for you during this time of reflection and healing.

### Create your kuahu:

Kuahu is defined as an “altar or shrine.” In Hawai‘i, the Kuahu is an elevated place or structure where ceremonial rituals are conducted, where offerings are made to ancestors, entities, or deities inciting inspiration and creativity. Tiny Kuahu is a space created for inciting joy, happiness, and healing through ritual and conversations.- Kauila Keali'ikanaka'ole<sup>21</sup>

**“You can carry your own kuahu, you are your own kuahu”**

To find your own kuahu, ask yourself: “What is there that gives you love, that you find light in, and you also find your pō (darkness, ancestral realm) – you need the dark – cuz if no more da dark, then how would you see the light”

“Create it with things that bring meaning to the space, that replace those things that weren't working for you, the bad attitude, drugs, alcohol – instead create a space that makes you smile”

“I now use ritual as an avenue to channel that type of wind and fury to put it into something beautiful and meaningful that can help heal the community and myself”

Tiny Kuahu was created to provide a space for shared experiences, and to create visibility for Native Hawaiians struggling with mental health issues, substance use, and anything else that might be impacting them - to give them hope, and to help us all realize that we can talk about these issues.<sup>21</sup>



Image Credit: Tiny Kuahu, LLC.  
All Quotes by Kauila Keali'ikanaka'ole





## CREATING SPACE THROUGH OLİ

### What is Oli?

Early Hawaiians recorded their literature in memory, not writing. They composed and maintained an extensive oral tradition, a body of literature covering every facet of Hawaiian life. Chants, called oli, recorded thousands of years of ancient Polynesian and Hawaiian history.

Oli also recorded the daily life of the Hawaiian people, their love of the land, humor, tragedy, and the heroic character of the ali'i. Performing an oli, involved special talent and training.<sup>22</sup>

### Learn Oli

***“Oli is Hawai’i chant expression. It is sonic resonance; the synchronizing of the lolo (thinking brain) and the na’au (the gut or intuitive “brain”), the selves “out there” (external lives, family, job, social circles, food, etc) and the “cell-ves in here”***

***Kekuhi Keali’ikanaka’ole, Lonoa Honua LLC*** <sup>23</sup>



### **E Ka Hikina o Ka Lā**

***E ala ē, e ala~  
E ka hikina o ka lā, e ala e, e ala  
Eke a-kua i ka pō, e ala e, e ala  
E Kauilanuimaka’eha-i-ka-lani  
E ala e, e ala!***

***Awaken, rise up  
Great rising sun, awaken, arise  
Creativity of the night, come  
forward, rise up  
Great-blinding-lightening-of the-  
heavens  
...restore & Renew  
Arise, I am awake!***

To listen, click or scan the code below



*Na Kekuhi no Papa Ola Lōkahi, aug.2021  
Ho’onanea Ke’ena, Waiākea, Hilo  
Lonoa Honua LLC*



*Notes: The essential questions to ask here is  
"WHO is the one awakening"?*

***\*\*Hikina o ka lā - rising of the sun; the east;  
consciousness;***

***\*\*a-kua o ka pō~Hawai’i world view of a-  
kua is not ONLY G-O-D...in fact this is a  
limited view of the word & meaning; the  
word akua as it has to do with the island  
body (the kanaka’s main source of LIFE); a-  
kua is enlightened-back; many forms of  
"back/spine" of an island  
consciousness...there are island forests,  
coral ecosystems, and the most obvious  
volcanic growth;***

***\*\*pō - is also misconstrued for the past  
100+ years as some "bad" element; pō is  
creativity; uncertainty, unknown, the  
element of dark & pō-tential; akua o ka pō  
are those possibilities that grow out of the  
creative dark;***

***\*\*Kauilanuimakaeahikalani - the brother  
of Pele who reawakens the body to the  
spiritual reawakening or transformation;  
element of lightening***

***This chant is a simple call to, check in with  
one’s OWN Wailua or spirit; how are you?  
Are you awake? Who are you? Have you  
awakened to your own potentials; in  
Hawai’i life ways, you cannot HELP others  
until you have awakened to your own  
truth-you own a-kua!***





## O Kū me Hina

*E hō mai i ke kala  
Ke Kala kua, ke kala loa  
E huikala!*

*O Kū me Hina,  
E huikala ka hewa kua, ka hewa alo,  
ka hewa a kānaka  
I ala loa kānaka*

*To the vertical and the horizontal  
energies of health  
Grant me the limu kala  
To forgive the past, as far back as  
can be  
Absolve me of any fault  
To the ascending and the sprawling  
Deep and profound purification for  
prosperity*

[To listen, click or scan the code below](#)



*Na Kekuhi no Papa Ola Lōkahi, aug.2021  
Ho'onanā Ke'ena, Waiākea, Hilo  
Lonoa Honua LLC*

*because you don't want that in your life – use this  
chant to bring you back. Use E Ka Hikina o Ka Lā to  
wake that tooshie up and then use O Kū me Hina for  
forgiving those spaces – not that you have to hate it –  
but you have to know they're there, and you have to  
acknowledge it, and you have to deal with it, and say  
no thank you, I'm super good – let me just give you this  
pule – and (that voice, those feelings) can go back to  
bed and I'll be awake!*

*This how I would insert these into my daily practices.”*

*- Kauila Keali'ikanaka'ole <sup>21</sup>*



**Download your own printable copy of  
these oli cards from the resources  
folder - [polhi.org/EHuiAnaResourceKit](http://polhi.org/EHuiAnaResourceKit)**

This pule is a process of purification - to forgive  
yourself from the things that were making you  
not so well. Kū & Hina are health deities and  
Kala is a kind of seaweed that is used in  
ceremonial cleansing; the word itself means to  
forgive. When you are pau (finished) chanting,  
be sure to clap twice to close the space.

*“Use the E Ka Hikina o Ka Lā to open and  
awaken – then you would use O Kū me Hina in  
closing with that process of purification to  
forgive yourself from the things that were  
making you not so well” <sup>21</sup>*

*“I would use this if I  
had a really bad  
day and my  
thoughts were  
really coming for  
me.” Like when you  
hear that “voice  
that is telling you  
to come back to a  
space that you  
know you don't  
want to be in, and  
you know you  
don't belong  
anymore,*



Notes:

*\*\*This is a pule kala, a prayer for  
forgiveness; the special thing about this  
pule is that you are only praying to  
YOUR inner divinity; your inner Kū &  
Hina for healing*

*\*\*Kū & Hina are health deities;*

*\*\*Kala is a kind of seaweed that is used  
in ceremonial cleansing; the word itself  
means to forgive*

*\*\*use this pule kala in conjunction with  
the E Ka Hikina O Ka Lā/the waking up  
chant*

[To watch the full Lilihua  
Session: Tiny Kuahu and  
Addressing your Inner  
Hurricane with Kauila  
Keali'ikanaka'ole](#)

[Click or Scan Here!!](#)



Papa Ola Lōkahi  
Nānā i Ka Pono Nā Ma





Many centuries ago, Polynesian voyagers, navigating by the stars, wind, and migrating birds, traveled thousands of miles to our home Hawai'i. Challenging conditions of the land and sea made canoe travel very important in Hawaiian life. When a path was unable to be traveled on foot, the wa'a transported people and materials around and between islands.

The building of a canoe was a significant event and so important that it would involve many members of the village. Each step of the process, from choosing the right tree to launching the canoe, had to be done right with the proper ritual and respect to preserve the life of the tree in the canoe and create a canoe that would, in turn, sustain the lives of those who used it.

**In Hawaiian tradition each canoe is a living entity, with its own spiritual power or mana. We entrust our lives to our canoes and we treat them with respect** <sup>25</sup>

Today, Hawaiian culture endures through the tradition of hoe wa'a (canoe paddling) for fishing, traveling, recreation, and healing. Many canoe clubs throughout Hawai'i continue to pass on these traditions, as well as train paddlers for recreation and competition. Canoe clubs or hālau are like 'ohana, many members begin as keiki, while others find their calling later in life. Hoe wa'a offers an opportunity to learn 'ōlelo Hawai'i (Hawaiian language), mele (song), and oli (chant), as well as traveling and connecting to new places around the islands, traveling the waterways as our ancestors once did. <sup>24,25</sup>

Paddling provides a great connection in healing for the whole self through spiritual, emotional, mental, and physical health

- **Spiritual:** Connecting to the traditional practices of our ancestors. Learning mo'olelo, mele, and oli connected to voyaging and paddling.
- **Emotional:** Learning to manage emotions and finding direction. Connecting with others in a supportive 'ohana. Building relationships
- **Mental:** Clearing one's thoughts and focusing on the task at hand. By joining with a canoe club, you will learn kuleana of caring for the wa'a so that they remain strong, just as you remain strong. Self-motivation.
- **Physical:** Paddling builds physicality from getting the wa'a into the water, paddling, and huli (flipping over the canoe).





# HOE WA'A

## Paddling Canoe

There are six seats in the canoe, each one dependent on the other, moving in unison, as one cohesive unit. Seat 1 sets the pace; Seat 2 must be in sync with seat 1 and is responsible for notifying everyone when to change paddling sides; Seats 3 and 4 are the power seats; Seat 5 watches the ama to make sure it is making contact with the water to prevent huli (flipping over); and seat 6 is the person who steers the canoe on the journey. Each of the seats have an important role to play in keeping everyone in the canoe safe.<sup>19</sup>

**E ho'i ka wa'a; mai ho'opa'a aku i ka 'ino.**  
**"Make the canoe go back; don't insist on**  
**heading into a storm."**  
**O.N 286<sup>13</sup>**

When we think about the wa'a as our "vehicle for healing", traveling and navigating over the challenging and quickly changing conditions in the ocean, we can begin to realize who we might want in our wa'a, to help us get to where we need to go. Knowing that we are all on this journey together...**Who would you want in your wa'a?** <sup>19</sup>



**Ho'okahi ka 'ilau like ana.**  
**"Wield the paddles together."**  
**Work together.**  
**O.N. 1068<sup>13</sup>**

**He ho'okele wa'a no ka lā 'ino.**  
**"A steersman for a stormy day."**  
**A courageous person.**  
**O.N. 592<sup>13</sup>**

**He wa'a he moku, he moku he wa'a.**  
**"A canoe is an island, an island is a canoe"**  
**O.N.**





## THE PHILOSOPHY OF THE CANOE <sup>26</sup>

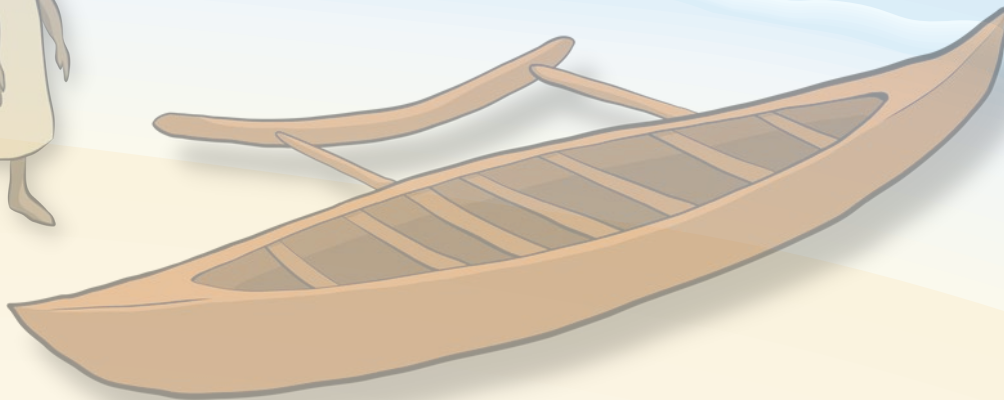
Uncle Helemano of Ho‘omaukeola uses the philosophy of the canoe to help those coming in for substance treatment connect to a cultural understanding of healing.

*“The first story they hear from me is about the Voyaging canoe of our ancestors – it's an Imaginary canoe that lives in our minds and in our souls - Every morning, I board my ancient Hawaiian canoe - I am not a steersman, I'm just a passenger. I surrender when I get on this canoe because my ancestors are captains and steersmen. They know what course to take. They have been through life – they have gone through good times and bad times; good roads and bad roads. So, they are the guides who take that canoe on that voyage. I am merely a passenger. We are all just passengers on the voyage of the canoe. Wherever this canoe takes me and who I meet on the canoe is up to my ancestors”*

**“The canoe knows where need to go, who you have to meet, and when you have to be there. There are no coincidences in life.”**

*“So, what we tell these kids when they come into the program is that they have to surrender to our ancestors because they are beginning part of healing in our culture. Not the western way, but even if you are not Hawaiian you can still get onboard your canoe because we all have ancestors – no matter what culture, let our ancestors be our guides. Every morning when you get up, get onboard your canoe and believe me, it will take you to the most unbelievable places.”*

**““It will help you through all the stress and the hard times you may have in your life. It will take you beyond that – to good places.”**



**“That’s the philosophy of the canoe”**

**Scan the QR Code, Click or Visit  
[polhi.org/UncleHelemano](http://polhi.org/UncleHelemano) watch  
the video**







# HULA IS HEALING

## What is Hula?

The practice of Hula preserves significant aspects of Native Hawaiian culture through dance, oli (chant), mo'olelo (stories), and mele (songs), with strong ties to health and spirituality.<sup>27, 28</sup>

“Experts of the cultural traditions and practice of hula emphasized the strong, significant, and enduring connections between hula and health.”<sup>29</sup>

## Hula is Healing

The study of hula brings together aspects of physical, mental, spiritual, and emotional health along with social connection. Hula explores the meanings, stories, and metaphors of accompanying mele (songs) or oli (chants), which ties together mental and spiritual health along with the attributes of physical endurance.

The dancer becomes a conduit for the story. While the physical benefits of hula are the most apparent, with continued practice and dedication to hula, the deeper spiritual, mental, and emotional benefits will also be achieved by the dancer.<sup>29</sup>



**Mauli ola, Native Hawaiian Health, is a balance between: Na'au (Emotion) - Mana'o (Mind) - Kino (Body) - 'Uhane (Spirit).**

## The Healing Art

Hula is a healing art that can help combat mental health disorders including substance use by way of grounding oneself. It serves as a protective factor in helping one cope through learning the skill of hula, while connecting with the mo'olelo (story) and becoming a conduit for it.





## QUOTES PROVIDED ARE REFLECTIVE OF DIVERSE HULA GENEALOGIES AND PERSPECTIVES

### How do you see Hula in Healing?

*"I see a really great relationship between hula and health in all aspects of health, not just physical health, but mental and emotional health, spiritual health; and I think hula is one of the few physical activities where you can"* -Kumu Hula<sup>29</sup>

*"Finding hula again, in here, has grounded me. When I dance, nothing else matters. It's part of me learning to love myself first."* -haumana Soares while incarcerated<sup>30</sup>

*"I tell the (haumana) I want them to know their own na'au – standing in my own truth, knowing my own na'au, has to come first. Once you have that you can start to heal,"* -Kumu Malina Kaulukukui<sup>30</sup>

### Physical Health

*"Like many things related to Hawaiian culture, there are levels and stages that you go through to acquire these three things and often times it starts with physical, it continues to intellectual, and then it continues to spiritual"*<sup>29</sup>

*"You have to start from scratch. When you build a house...you start from the foundation and the house got to build up. And that's how I teach"*<sup>29</sup>



*"...It gets them more in tune with their bodies, every aspect—where your elbows are, where your knees are, where are your toes pointed, where's your head, your chin up, your chin down, your eyes up, every part of your body is brought to your awareness... you get to know your body real quickly with hula..."*<sup>29</sup>





**“The mental health part of it to me, starts with leaving your slippers at the door. A routine, you know, which is what protocol is, it is a sequence of events that always happens the same way no matter what. So when you establish those routines, even if it's a routine of putting, leaving your slippers at the door, walking in and saying aloha, walking to the wall and putting your bag down, taking your pā'ū (skirt) out and putting it on your bag, sitting in a circle. And then the protocol of standing up, and going into a line... Just those little things, it's really mental health because it helps the children, the students, anybody. It forces them to have some organization in their lives.”** 29

## Mental Health



**“Dancers must clear their heads of “mind chatter” and “get outside” of oneself. “You turn yourself over to the story. So it's not a self thing, it's more about the story that you're translating.”** 29

## Emotional Health

**“They aloha you, you aloha them, you aloha what you doing, you aloha your teacher, you aloha the dance, you know. And then, when you finally get better, you aloha your health, and enjoy the journey.”** 29

**“...when they come in, it has to feel like they're coming into a home... All the chants, all the preparation chants, that's to...morph you from your everyday self into your hula self, and...you transform slowly. And with everything you chant, and every piece of dressing that you put on, that's pulling you into your hula self, and that's letting go of your everyday self.”** 29







## Emotional Health

“ I was a very insecure person, and I really didn't know my self-worth because I grew up in a family where it was better not to be seen or heard. When I came to hula, I became something that was so much more because it became a sisterhood. I didn't know that's what a hālau was other than a group of people that dance together. I realized that hula gives me self-respect and self-worth that I would never have gotten outside.”

- Haumana while incarcerated - Hālau Hula Kamaluokukui<sup>31</sup>

“ Many of the women in this hālau were in some kind of abusive relationship. That is all they were used to. They didn't feel beautiful. Their self-confidence was at a low point. I've seen a lot of them grow in the hālau. They feel beautiful when they dance. They are proud of themselves.



It gives them that confidence. It is really healing for a lot of people in different ways. Abuse is like something so strong, it has a strong hold on people's lives. Hula gives us a chance.”

- Haumana while incarcerated - Hālau Hula Kamaluokukui<sup>31</sup>



“ From a Hawaiian perspective, health isn't a scientific thing, it's a spiritual thing.”<sup>29</sup>

## Spiritual Health





## Spiritual Health



**“Many of the stories danced are about transformation. Some of them speak to us in ways that other stories don't. As you dance, you may begin to realize that the story is not necessarily about the people in the story, it may be about you, and you begin to see yourself reflected in the story.”** <sup>32</sup>

**“This is what makes us different, we begin to ask these questions; Who am I, what is my voice, what is this gift I am bringing into this world. This life is far beyond just getting a good job or paying the bills. It is about transformation, getting us from the secular world and giving us the opportunity to step through into another transformative space, and to experience what it is like to have these nature energies run through us. We are all descendants of nature, and yet sometimes we are alienated from it. This is also why we dance barefoot because it reminds us.”** <sup>32</sup>

**“Transformation has to do with an internal process. In the process of bringing these stories to life, we bring ourselves to life”** <sup>32</sup>







## QUOTES PROVIDED ARE REFLECTIVE OF DIVERSE HULA GENEALOGIES AND PERSPECTIVES

*"Hula is not only dance, it's all of these things."* <sup>29</sup>

### Benefits of Hula <sup>29</sup>

- Connection & relationships
  - To one another and your Kumu Hula
  - Ka'ao (stories & mythology)
  - Ancestral knowledge
  - Spiritual
- Development of a supportive nurturing environment
- Leaving personal pilikia (trouble) outside - coming in clear
- Learning mo'okū'auhau (genealogy)
- Finding inner strength,
- Overcoming obstacles
- Healing your wailua (spirit)

### Hula Skills <sup>29</sup>

- 'Ōlelo Hawai'i
- Sense of place
- Chanting
- Mythology and storytelling
- History
- Lei making
- Plants, their uses, and symbolism
- Making of Hula implements
- Sewing of hula garments
- ...and learning about yourself

*"Conveying stories through hula and oli has taught me so much about myself, my own experiences, and past trauma. It's shown me the beauty of inner strength, of finding oneself along the journey, and overcoming obstacles"*

- *Haumana in recovery from substance use*



**Click [HERE](https://polhi.org/EHuiAnaResourceKit) to download your printable "hula is healing" pamphlet - [polhi.org/EHuiAnaResourceKit](https://polhi.org/EHuiAnaResourceKit)**

### Hula Resources

- [mele.com/halau-hula.html](https://mele.com/halau-hula.html)
- [kaahelehawaii.com/recommended-books-about-hawaii/hula-study-resources/](https://kaahelehawaii.com/recommended-books-about-hawaii/hula-study-resources/)
- [hawaiianmusichistory.com/hula/](https://hawaiianmusichistory.com/hula/)
- [hulapreservation.org/archive/online-resources/](https://hulapreservation.org/archive/online-resources/)
- [hawaii.hawaii.edu/hawaii-life-styles](https://hawaii.hawaii.edu/hawaii-life-styles)
- [ulukau.org/](https://ulukau.org/)







## NATIVE HAWAIIAN TRADITIONAL HEALING PRACTICES

Historically in Hawai‘i, there existed many traditional healing practices. Currently, the primary practices taught, include Lā‘au Lapa‘au (healing spiritually using herbal plants from the land and sea, and incorporating other processes); Lā‘au Kāhea (healing spiritually through pule and rituals); Lomilomi (healing spiritually through massage, healing touch); and Ho‘oponopono (healing spiritually a broken relationship; conflict resolution). The common thread through all Native Hawaiian healing practices is “pule” (prayer), through practices such as oli (chant) and mele (song), and “ke akua ka ho‘ola” (God is the healer), a phrase shared by past, current, and future recognized master healers to describe all higher powers. The late Henry “Papa” Auwae, po‘okela lā‘au lapa‘au (recognized master healer) shared that “healing is 80% spiritual and 20% lā‘au (medicine).”

There were many traditional healers who shared their ‘ike (knowledge) within their families and with chosen haumāna (students). These ancestral teachings and ‘ike continue to be generously passed on to other haumāna. Today, there are haumāna on each island who are acknowledged and recognized as traditional practitioners by their communities and are dedicated to this lifelong practice to “Ke Akua (Higher powers)” and those they serve.

Presently, there are many who claim to be Native Hawaiian traditional healing practitioners and call themselves “healers”. There is a difference between true practitioners and fly-by-nights. True practitioners define themselves through specific and strict protocols passed down by their kumu to ensure, that patients seeking their help receive the best outcomes/treatment for the source of their ailment with hope, respect, and compassion. There is also no payment involved, i.e., a specific cash amount attached to the treatment.





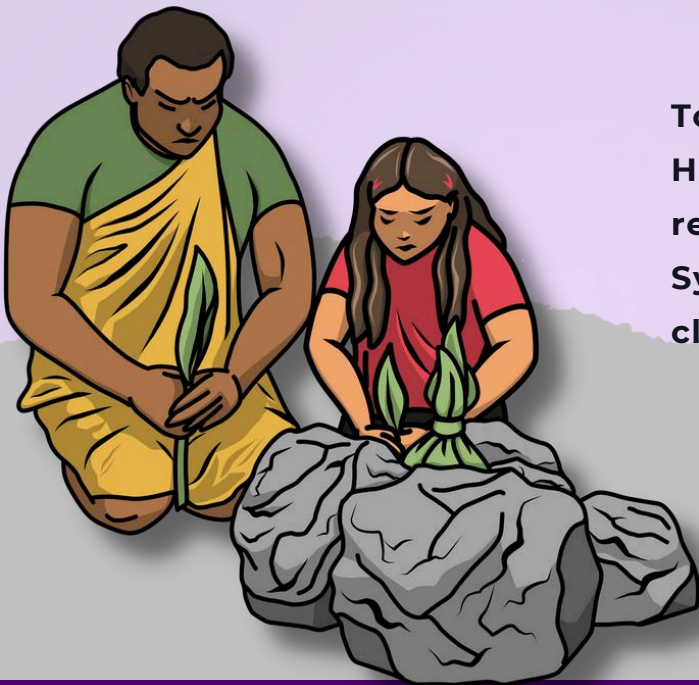


# NATIVE HAWAIIAN TRADITIONAL HEALING PRACTICES

These protocols define those who were trained traditionally and those who were not. Some of the distinguished protocols of all Native Hawaiian traditional healing practices include:

- Pule (prayer): most important, a state of being 24/7.
- Healing is for all humanity seeking help.
- Practices are spiritually and culturally based. It is not a medical practice.
- Discernment and listening to what is said and not being said are primary in seeking the source of the problem.
- No fees for services as “Ke Akua” is the healer; practitioner is the instrument therefore words such as “healer”, “kahuna”, and “master” are seldom used by the practitioners to describe themselves unless these titles were bestowed upon them by their kumu.

Practitioners decide when and to whom their knowledge is passed and there are specific protocols to follow when selecting a haumāna. They are always in pule for spiritual guidance because for those chosen, this path is a lifetime commitment and not a “career” or “job”. Those who chose this route chose with this understanding.



To find more information on accessing Native Hawaiian traditional healing practices, please reach out to the Native Hawaiian Healthcare System on your island. Scan the QR code or click below.



[PAPAOLALOKAHI.ORG](http://PAPAOLALOKAHI.ORG)





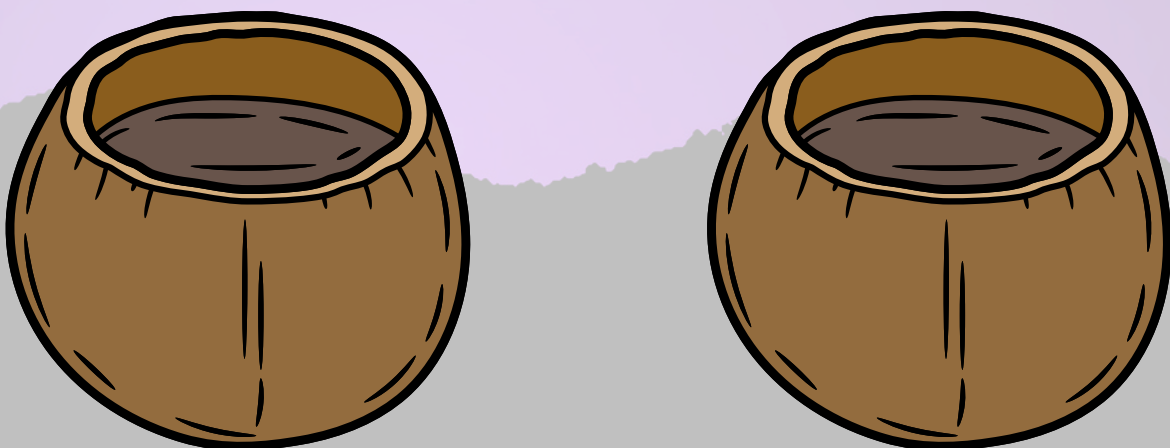


## 'AWA

'Awa or kava is a variety of pepper plant (*Piper methysticum*) used throughout Polynesia. "Awa" is the word used in Hawai'i and "Kava" is the Tongan or Marquesan word and is often referred to as "kavakava".

In Hawai'i, there are several varieties of 'awa, each having its own characteristics such as taste, potencies and uses which varies among Polynesians. Native Hawaiians did not use 'awa for socialized drinking and it was considered a sacred plant with stories and chants which referenced its use in ceremonies, offerings/gifts (ho'okupu), and for medicinal purposes (lā'au lapa'au).

Presently, Native Hawaiian traditional lā'au lapa'au practitioners mentored by past State and/or community-recognized masters continue to use 'awa for pain management and/or to treat ailments such as tooth aches, headaches, body aches, insomnia, and complications with urination. However, only specific varieties of 'awa are used for treatment accompanied by guided protocols including dosage, frequency, and time limits. With all this considered, it is absolutely necessary to consult a recognized practitioner who is familiar with specific 'awa use before ingesting it for medicinal, social, or cultural purposes mentioned above.





The background is a stylized illustration of a town at night. The sky is dark with white stars. Large, billowing clouds in shades of yellow and orange dominate the upper half. Below the clouds, a town is visible with various buildings, including a prominent one with many windows. The town is set against a yellow background. In the foreground, there are green rolling hills and a blue body of water with white waves. The overall style is flat and graphic.

# **Drug Awareness & Overdose**

**Recognize, Respond, Reverse**



## What is Fentanyl?

- Fentanyl is a powerful synthetic opioid that is similar to morphine, 50 to 100 times more potent.
- It is a prescription drug that is also made and used illegally. Like morphine, it is typically used to treat patients with severe pain or to manage pain after surgery, or childbirth.
- Fentanyl is also sometimes used to treat patients with chronic pain who are physically tolerant to other opioids. Tolerance occurs when you need a higher and/or more frequent amount of a drug to get the desired effects. In its prescription form, fentanyl is known by such names as Actiq®, Duragesic®, and Sublimaze®.<sup>68</sup>
- Synthetic opioids, including fentanyl, are now the most common drugs involved in drug overdose deaths in the United States. In 2021, 64% of opioid-related deaths involved fentanyl compared to 14.3 percent in 2010.<sup>70, 71</sup>

## How is it used?

When prescribed by a doctor, fentanyl can be given as a shot, a patch that is put on a person's skin, or as lozenges that are sucked like cough drops.

The illegally used fentanyl most often associated with recent overdoses is made in labs. This synthetic fentanyl is sold illegally as a powder, dropped onto blotter paper, put in eye droppers and nasal sprays, or made into pills that look like other prescription opioids.<sup>71</sup>

## Why is it dangerous?

- Fentanyl kills 1 person every 8.57 minutes
- 175 people die from fentanyl poisoning every day in the U.S.<sup>70</sup>
- Fentanyl-laced drugs are extremely dangerous, and many people may be unaware that their drugs are laced with Fentanyl.



- Fentanyl is tasteless and odorless, and an amount about the size of two grains of salt can cause an adult to overdose.<sup>72</sup>
- Fentanyl is now the #1 cause of death for people in the US aged 18-45
- It is more deadly than cyanide.



## Why is it dangerous?

- Fentanyl is 100x more powerful than morphine and 50xs stronger than heroin
- Fentanyl isn't added to drugs in some regulated lab. It's mixed into pills and powders, and the distribution is totally random. <sup>69, 75, 76</sup>



Left: Authentic oxycodone M30 tablets (top) vs. counterfeit oxycodone M30 tablets containing fentanyl (bottom). Center: Authentic Adderall tablets (top) vs. counterfeit Adderall tablets containing methamphetamine (bottom). Right: Authentic Xanax tablets (white) vs. counterfeit Xanax tablets containing fentanyl (yellow).

**That means ANY pill, line, bump, or hit could be the one that causes an overdose—even if another one didn't.**

## What is the hook - Why do people become addicted?

The “hook” to opioid addiction is relaxation, tiredness, pain relief, and feelings of contentment. <sup>69</sup>

## What drugs can be laced with fentanyl?

While pills and powders are the most commonly laced substances, almost any illicit substance can be laced. Often, these counterfeit pills look identical to the real thing, making it impossible to spot the difference. So, if it wasn't prescribed to you, it runs the risk of being laced.

## Why wouldn't my dealer know if fentanyl is in my drugs?

Online dealers, your friends, friends of friends, or trusted dealers may have NO IDEA their stuff is laced until it's too late. Fentanyl gets mixed into pills and powders during the counterfeit production of the drug. <sup>73</sup>

## Why are drugs laced with fentanyl?

Manufacturers or dealers may add it into powders and counterfeit pills to make a bigger profit. Fentanyl is cheap to make and extremely potent—but the smallest amount can take it from potent to deadly. <sup>74</sup>

## Why are no 2 hits the same?

It is hard to mix fentanyl evenly into the product. Only two salt-sized grains can cause a fatal overdose, and with fentanyl randomly distributed in pills and powders, one hit may have a fatal amount when another does not. <sup>74</sup>

## Naloxone can reverse an opioid overdose!

Naloxone is a legal and widely available medication that can help reverse an opioid overdose and save your friend's life. It comes in many forms, including nasal sprays and injectables.



**See pg 47 for  
Naloxone Guide**





## OPIOID OVERDOSE

Opioids are the leading cause of overdose and overdose deaths in Hawai'i. From August 2017 to August 2018, there were 384 opioid overdoses, and 59 of these were fatal.<sup>33</sup> Opioids are especially dangerous when combined with alcohol and other drugs like methamphetamine.<sup>34</sup> Opioid overdose numbers have drastically increased all over the nation during the COVID-19 pandemic. In 2019, Hawai'i had 242 overdose deaths. In 2020, there were 274 opioid overdose deaths.<sup>35</sup>

According to a 2014 National Survey on Drug Use and Health, 75 percent of opioid misuse started with people using medication that wasn't prescribed for them.<sup>34</sup> When used properly, the drug Naloxone can successfully reverse an overdose. People who use opioids should carry Naloxone with them at all times in case of overdose. People who have been prescribed opioid pain relievers, even if by a doctor, should also carry naloxone. From August 2017 to August 2018, 1,332 EMS patients in Hawai'i were treated with Naloxone.<sup>36</sup>

**All people, including those who use substances, have the right to lead healthy, productive lives.**<sup>37</sup>

This guide provides information on recognizing and reversing an opioid overdose using naloxone nasal spray. Naloxone is an opioid overdose reversal medication. Please share this information with everyone you know and encourage others to carry naloxone.

## What are Opioids?

Opioids include prescription medications used to treat pain such as morphine, codeine, methadone, oxycodone, hydrocodone, fentanyl, hydromorphone, and buprenorphine, as well as illegal drugs such as heroin and illicit potent opioids such as fentanyl analogs (e.g., carfentanyl).

Opioids are extremely addictive and can lead to long-term opioid use after just 5 days.<sup>37, 38</sup>



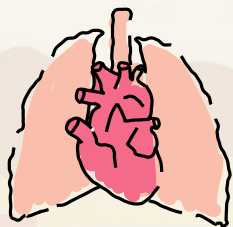




## What is an Opioid Overdose and what causes it?<sup>37, 38</sup>



Opioids depress the nervous system, which means they make your brain, heart, and lungs function more slowly. If you take too many opioids, your heart and lungs may stop working altogether.



Many things can cause an opioid overdose including using too much, mixing substances or medications, having a low tolerance, using poor quality drugs, using alone, accidentally taking an extra dose of prescribed opioids, and existing health problems like liver and breathing problems.

## What does an Opioid Overdose look like?<sup>37, 38</sup>

Taking a combination of drugs (or too much of a drug) can overwhelm your body. The main dangers of an overdose are suffocation, heart failure or seizures. Sometimes it can be hard to tell if a person who is using opioids is just very high, or actually experiencing a life-threatening overdose. If you are unsure, it is best to assume there is an overdose — you could save a life.

Signs of an overdose include:

- Pale or clammy face
- Limp body
- Blue/purple/ashen lips or fingernails
- Eyes rolled back/ small 'pinpoint' pupils
- Shallow or slow breathing, snoring, or gurgling
- Slow or stopped heartbeat or pulse
- Person cannot be woken up

## NALOXONE IS FOR OVERDOSE PREVENTION<sup>39</sup>

Naloxone is legal to carry and use. It is safe to help someone experiencing an opioid overdose.

- You do not need a prescription to use or administer naloxone.
- You will not be responsible for any outcomes resulting from the delivery of naloxone.



Act 68 (SB 2392) provides immunity for health care professionals and pharmacists who prescribe, dispense, distribute or administer overdose reversal medications such as naloxone; authorizes police, firefighters, lifeguards, all emergency medical technicians, family and friends to administer such medication to anyone experiencing an opioid -related drug overdose.<sup>40</sup>





# IF YOU SUSPECT AN OPIOID OVERDOSE:

## 1 FIRST TRY TO WAKE THEM

- Ask if they're OK. Shout their name.
- Shake shoulders and firmly rub chest using "sternum rub"
- Using your knuckles to rub their chest bone. If they wake, they are not overdosing



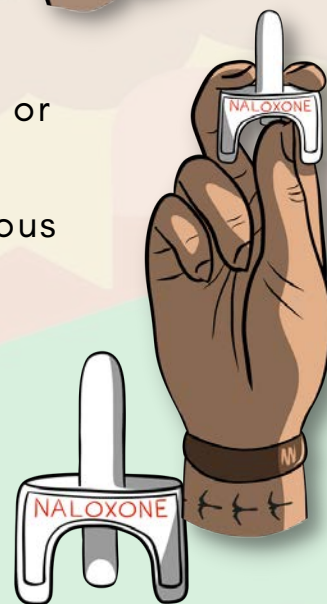
## 2 CALL 911

- If they don't wake to noise or pain, call 911 right away.
- Say "My friend is unconscious and not breathing."



## 3 USE NALOXONE TO REVERSE THE OPIOID OVERDOSE

- Open Narcan spray by peeling tab
- Do NOT do a test spray - there is only one dose per device.



## 4 ADMINISTER NALOXONE NASAL SPRAY

- Hold the spray by placing thumb on plunger. Place index and middle finger on sides of nozzle.
- Insert nozzle all the way into the nostril
- Press the plunger firmly to give dose. Entire dose goes in one nostril



## 5 TRY TO KEEP THE PERSON AWAKE AND BREATHING

- Lay the person on their side, in the recovery position (shown below), to prevent choking



*If they wake, explain what happened so they don't take more substances. Opioids will not work while naloxone is in their system*

*Naloxone is a temporary treatment. More than one dose might be needed in some cases, especially if an overdose event involves illicitly manufactured fentanyl and fentanyl-related substances*





## 6 IF THE PERSON HASN'T WOKEN UP IN 2-3 MINUTES

- Give them a second dose of naloxone using a new or unused spray device and spraying the contents in the other nostril.
- Stay with the person until emergency workers arrive



*\*The effects of naloxone spray only last 30-90 minutes. After this time, any opioids in the person's system may cause another overdose.*

*Note: If the person still hasn't woken up, they may be experiencing a health issue for which naloxone has no effect. Be sure you have called 9-1-1 so paramedics can help.*

## WHAT NOT TO DO <sup>37, 38, 39</sup>

If someone overdoses

- DON'T inject them with anything else, including water, salt water, coke, speed, or milk.
- DON'T let them sleep it off.
- DON'T put them in the shower (they could go into shock).
- DON'T try to induce vomiting or get them to walk around. This only wastes valuable time.
- DON'T force them to eat or drink anything.
- DON'T leave them in the street hoping that someone else will help them.

## REDUCE YOUR RISK <sup>37, 38, 39</sup>

- Try not to mix different drugs. Mixing drugs is a common reason for overdosing.
- You are more likely to OD if you take opioids with alcohol or benzos (Xanax, Klonopin, Ativan, Valium), cocaine, or other substances.
  - If you are going to drink alcohol and use opioids, use the opioids first and pace your drinking.
- Don't use alone, and use in a familiar place.
- Try a tester shot if you do not know the quality or source of your dope or if you have not used in a while (like after incarceration, hospital, detox, or treatment).
  - Your tolerance level may be a lot lower after even just a few days without using.
- Make an OD plan with your using partners. Make it clear what you want done if you overdose.
- Dispel the myths and spread the facts!





# OPIOID OVERDOSE



**Click [HERE](https://polhi.org/EHuiAnaResourceKit) to download a free printable pamphlet on opioid overdose and how to recognize, respond and reverse an overdose.**

**[polhi.org/EHuiAnaResourceKit](https://polhi.org/EHuiAnaResourceKit)**



## Naloxone Distribution & Training

### Hawai'i Health & Harm Reduction

#### Trainings

- HHHRC provides free trainings for social service providers, healthcare agencies, treatment centers, mental health specialists, law enforcement, and all other organizations that may need help within their agency to better understand and respond to the current opioid crisis. Training options include:
  - **Overview of Opioids & Overdose Prevention and Response** (can be tailored for small groups or agency level)
  - **Reducing the Harms of Opioids: Opioids & Overdose Prevention and Response in Hawai'i** (CSAC CEUs available)
  - **Capacity Building:** Integrating overdose prevention strategies into your agency's policies

#### Free Naloxone

- **[Request Form](#)** - Click Here

### Hawai'i Island Community Health Center

#### Trainings

- Free 30-minute presentation on Drug Awareness and Fentanyl Poisoning Prevention.
  - Hawai'i Island - In-Person
  - Zoom available
  - Potentially available to neighbor islands
- Contact: West Side: (808) 326-5629 East Side: (808) 333-3600






## KŪPUNA & OPIOIDS

Kūpuna are at a higher risk for potential drug interactions and overdosing because as the body ages, it cannot break down substances as easily. When planning care for older adults using opioids, it is imperative to consider various health factors and associated risks.<sup>41</sup>

Another risk factor is cognitive memory decline, which leads to unintentional misuse of prescribed medications: forgetting to take them, taking them too often, taking the wrong amount, or potentially mixing them with natural remedies, such as plants or herbs, without consulting the prescribing doctor about potential side effects.<sup>41</sup>

Additionally, some kūpuna may take substances to cope with big life changes such as retirement, grief and loss, declining health, or a change in living situation.<sup>42</sup> Yet, the most common reason older adults seek medical care is chronic pain associated with chronic disease.<sup>41</sup>

**Native Hawaiians have a higher rate of chronic diseases, including cancer and heart disease** <sup>43</sup>



**Native Hawaiians are often afflicted with chronic diseases a decade earlier than other ethnic groups.** <sup>44</sup>

**80%** of patients with advanced cancer and heart disease report pain <sup>41</sup>

**40%** of those ages 65 and older report pain <sup>41</sup>

**3X** In Hawai'i, these rates are greater for Native Hawaiians <sup>44</sup>

Subsequently, Hawaii's kūpuna who are treated for multiple health disparities are at risk for substance misuse and overdose.

**The proportion of older adults using heroin—an illicit opioid—more than doubled between 2013-2015, in part because some people misusing prescription opioids switch to this cheaper drug.** <sup>46</sup>

Doctors may confuse Substance Use Disorder (SUD) symptoms with those of other chronic health conditions or with natural, age-related changes.<sup>42</sup>





## KŪPUNA & OPIOIDS

Hawai'i residents ages 50 to 59 years old, had the highest death rate for opioid overdose deaths in 2012-2016 compared to other age groups.<sup>41</sup>

### Kūpuna Substance use risk

#### Factors:<sup>49</sup>

- Self-medication
- High rates of painful conditions & chronic disease
- Depression
- Forced retirement
- Dementia
- Cognitive impairment
- Social isolation
- Poor support systems

Kūpuna receiving prescription opioids along with antipsychotics are associated with an increased risk (up to 60%) of unintended overdose.

Antipsychotics are sometimes prescribed to treat severe hallucinations, aggression and agitation in people living with dementia<sup>47, 48</sup>

**To reduce risks of overdosing, it is important to tell your medical doctor and your traditional practitioner about all supplements, vitamins, prescribed medications, and herbal remedies that your kupuna may be taking.**

#### Keeping kūpuna safe:<sup>50</sup>



- Make sure kupuna have strong social support in family, community, and/or friends
- Be non-judgmental about their use of substances, be open and available to talk things through with them
- If you know kupuna have had a history of substance use in their past, be mindful about how that might impact them now
- Know the signs of a drug overdose and be familiar with administering Narcan/Naloxone to reverse the overdose of opioids
- Help kupuna inform their doctor about any prescribed and non-prescribed medications, supplements, herbal remedies, and lā'au they may be taking
- Normalize talking to a therapist



## Xylazine (Tranq)<sup>78</sup>

- Xylazine is a veterinary medicine use to sedate animals.
- This depressant is NOT a controlled substance and not FDA approved for human use.
- For street-level drug use, Xylazine goes by the slang term “tranq” and is used to enhance and prolong the high of opioids, such as heroin and fentanyl.
- The drug is usually found in powder form or pressed into pills.
- Some opioid seekers may not be aware that Xylazine may be present in the powder or pill, and this can increase the risk of overdose.
- It is important to know (and educate others) that when Xylazine is present it reduces the effectiveness of Naloxone and in some cases may cause the Naloxone to fail altogether.
- When you suspect an opioid overdose, always administer Naloxone as it will impact the heroin, fentanyl, or other opioids in their system.

## Zaza

- Zaza, Tia, or also known as Tianna is a drug called Tianeptine.
- ZaZa is a synthetic drug that works like an opioid, and is federally legal.
- Many opioid seekers have shared that the withdrawal symptoms from ZaZa can be worse than, or as extreme as normal street-level opioids including Heroin. Some will use Tianeptine to blunt opioid withdrawal symptoms, and as a way to self-medicate.
- ZaZa is sold over the counter in many states and can be found in gas stations, smoke shops, and even as shockingly is a shopping mall. Generally one will not find a package labeled Tianeptine in a retail store because Tianeptine generally goes under other names.

## Double Cup

- A true, double cup reference is the stacking of two Styrofoam cups that contain Promethazine with Codeine then mixed with soda (commonly Sprite) and a jolly rancher. The double cup is what is holding the product.
- The Promethazine with Codeine portion of the drink has many slang terms: drank, lean, purple stuff, sizzurp, and dirty sprite.
- Promethazine is an antihistamine that is commonly prescribed by doctors for allergies, sleep disorders, skin itching etc. Codeine is an opioid pain killer that is prescribed for pain, possibly caused from a surgical procedure, or even a cough. Promethazine / codeine is an inexpensive cough syrup that can help calm coughs and nasal symptoms caused by respiratory infections or allergies, but it should only be used for a short period of time as it can be habit-forming.





## Kratom

- Kratom comes from a tropical tree native to Southeast Asia. You can find it in the form of a tablet, capsule, or extract often used for tea. In small doses, it acts like a stimulant. In large doses, it's like a sedative, almost opioid-like.
- You can buy it at some gas stations, tobacco stores, and even online. It is a plant that is marketed to help with addiction, energy, depression, bipolar disorder, PTSD, the list keeps going.
- People can become addicted to kratom. It is listed as a supplement, and supplements are not regulated by the FDA, so, you don't know what you're getting.
- So far, it's been banned in six states: Alabama, Arkansas, Indiana, Rhode Island, Vermont, and Wisconsin. In Hawai'i, the substance is legal and unregulated, meaning anyone can buy it, often in convenient locations.
- Several deaths have been linked to kratom when taken with alcohol.

## Uppers - Stimulants

- The hook: increase energy, concentration, and wakefulness.
- Examples of Stimulants include:
  - Adderall, Cocaine, Meth
- Hawai'i has been the "capital of methamphetamine" in the United States since the 1980s.
- The estimates for the number of people addicted to meth in the state reach as high as 120,000 (total pop: 1.4 million).
- Meth is by far, one of the most present and destructive substances in Hawai'i.
- Meth accounts for more than half of all drug-related deaths in Hawai'i (Hidata)

## Methamphetamine or Meth ("crys", "ice", "batu")<sup>69</sup>

- Long-term users may have tooth decay, weight loss, and sores caused by picking.
- Tweaking symptoms include feeling like bugs are crawling under their skin, being unable to sleep, and self-harm.
- Risk of stroke and heart failure increases significantly.
- Ice is in crystals that are typically smoked, or cooked into a liquid to be injected.
- Meth can also be pressed into pills.

## Cocaine or Crack

- Cocaine is a white powder that comes from the leaves of coca plant.
- Typically snorted
- Crack cocaine looks like small whitish-colored chunks of rock
- Crack is smoked and can be cooked to be injected





## Hallucinogens & Inhalents <sup>69</sup>

- Hallucinogens alter the user's reality. Often results in auditory and visual hallucinations, a process known as "tripping." (LSD, Psilocybin Mushrooms, PCP).
- Inhalants are chemicals that are ingested primarily by breathing them in, or huffing (Paint thinner, Nail polish remover, Gasoline).

## Alcohol

- The number one drug of choice for youth.
- By Grade 10, over 90% of youth have tried it.
- The "hook": Enhanced relaxation, short-term stress release, and sleep.
- Can lead to addiction.
  - This is when it changes from "I like it" to "I want it"....then "I need it!"
- You know you "need it" when you stop drinking and you get withdrawal symptoms like anxiety, depression, and insomnia.

## Marijuana or Cannabis

- Once cannabis enters the brain, it begins to copy ONE of the brain's OWN most powerful chemicals.
- The "hook": Relaxed feeling. Distorts how the mind perceives the world.
- Methods of use:
  - Smoking joints; Inhalation from water pipes called bongos; Vaping similar to that of an E-Cigarette; and Eating food with marijuana cooked into it, like brownies.
- Marijuana smokers inhale both carbon monoxide and tar into their lungs just like cigarette smokers.
  - What is tar used for? Roads!
  - What is carbon monoxide? It is found in car exhaust, fumes from gas stoves.

## Tobacco/Nicotine

- Once nicotine enters the brain, it begins to mimic (or copy) ONE of the brain's OWN most powerful chemicals (similar to marijuana).
- The "hook": Enhanced pleasure, decreased anxiety, and relaxation.
- Because of this positive reinforcement each time a cigarette is smoked, smoking can quickly become an addiction.

## Vaping (E-Cigarettes)

- Similar effect as Tobacco but, the aerosol created when vaping often contains other harmful ingredients like:
  - Enhanced Nicotine, Ultrafine particles, Organic compounds (e.g., Propylene Glycol, found in most antifreeze products), Heavy metals (e.g., nickel, tin, lead)
- ...And it can be mixed with other drugs (e.g., marijuana)
- The "hook" : Enhanced pleasure, decreased anxiety, and relaxation.





# ‘ŌPIO & SUBSTANCE USE

Data & Resources

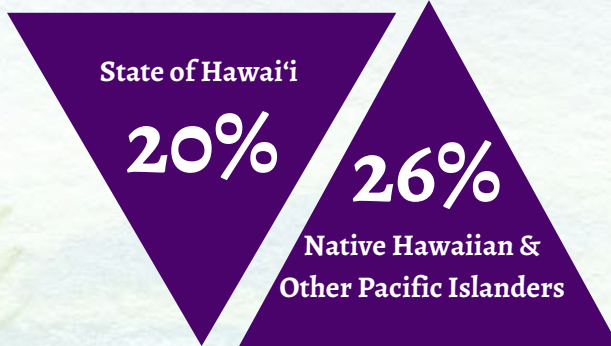
‘A’ohe ipu ‘ōpio e ‘ole ka mimino i ka lā.

"No immature gourd can withstand withering in the sun [without care].

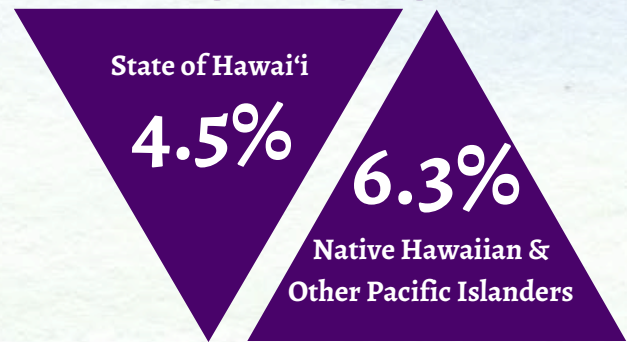
No child can get along without adult care."

## ‘ŌPIO SUBSTANCE USE DATA <sup>66</sup>

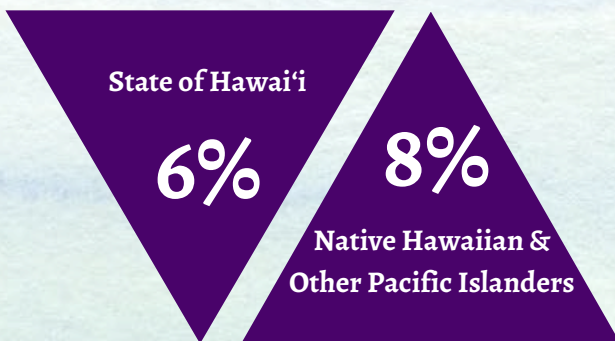
### Alcohol Use



### Meth Use



### Cocaine Use



‘Ōpio (Youth) today face many challenges such as bullying, social media, peer pressure, and navigating an ever changing world. Native Hawaiian youth deal with additional risk factors like multi-generational substance use, lack of services, loss of culture due to colonization, discrimination, and stigma. Protective factors can help shield youth from these risk factors to help build resiliency to overcome and battle some of these challenges.

### Protective / Resiliency Factors:

- Reclamation of & Reconnection to Culture
- Respect for Kūpuna & Cultural Wisdom
- ‘Ohana (Family-Oriented) Relationship
- Mo‘okū‘auhau (Genealogy)
- Traditional Healing practices,
- Native Healers
- Kaiaulu (community)
- Community Involvement
- ‘Āina (Land)

### Risk Factors

- Loss of traditional healing practices & land
- Historical Trauma
- History of family substance misuse
- Mental Health
- Availability/ Access





# 'ŌPIO & SUBSTANCE USE

## Data & Resources

*Hope and healing for Native Hawaiian 'ōpio (youth) starts with connection to 'āina (land), community, and 'ohana (family). Having a strong sense of self and cultural identity can give youth the confidence and skills they need to create healthy relationships with others and to make healthy decisions. When youth feel supported they are less likely to use substances.*

*As a teenager, friends play an important role. Having a strong social circle of supportive friends who encourage wellness is incredibly valuable at keeping out teens safe and healthy!*

### Available Resources

For a list of services, programs, and resources for each island use the QR code below.

Point camera at the code and click on the link



*My community and 'ohana makes me feel safe!*



**Everyone needs "kokua" Sometimes!**

**Click HERE to Download a free printable pamphlet or visit [polhi.org/EHuiAnaResourceKit](http://polhi.org/EHuiAnaResourceKit)**

The Overdose Data to Action (ODDA) Care Coordination & Capacity Building (CCB) project is funded by the Centers for Disease Control and Prevention (CDC) through the Hawaii State Department of Health (HSDH), Behavioral Health Administration (BHA), Adult Mental Health Division (AMHD).

**ODDA-C3**  
CARE COORDINATION & CAPACITY BUILDING

**Papa Ola Lokahi**  
Nana I Ka Pono Na Ma  
Improving Native Hawaiian Health and Well-being

**'Ōpio (Youth) Substance Use Data & Resources**

**Available Resources**  
For a list of services, programs, and resources for each island use the QR code below.

Point camera at the code and click on the link

<https://www.facebook.com/PapaOlaLokahi/>

<https://www.instagram.com/papaolalokahi>

Ph: 808.597.6550  
[WWW.PAPAOLALOKAHI.ORG](http://WWW.PAPAOLALOKAHI.ORG)

*'A'ohe ipu 'ōpio e 'ole ka mimino i ka lā.*  
*"No immature gourd can withstand withering in the sun [without care]. No child can get along without adult care."*

Everyone needs "kokua" Sometimes!

**'Ōpio Substance Use Data**

Substance	State of Hawaii	Native Hawaiian & Other Pacific Islanders
Alcohol Use	20%	26%
Meth Use	4.5%	6.3%
Cocaine Use	6%	8%

**Risk Factors**

- Loss of traditional healing practices & land
- Historical Trauma
- History of family substance misuse
- Mental Health Availability/ Access

**Protective/Resiliency Factors:**

- Reclamation of & Reconnection to Culture
- Respect for Kūpuna & Cultural Wisdom
- 'Ohana (Family-Oriented) Relationship
- Mo'okī'auhau (Genealogy)
- Traditional Healing practices, Native Healers
- Kaiaulu (community)
- Community Involvement
- 'Āina (Land)

*Hope and healing for Native Hawaiian 'ōpio (youth) starts with connection to 'āina (land), community, and 'ohana (family). Having a strong sense of self and cultural identity can give youth the confidence and skills they need to create healthy relationships with others and to make healthy decisions. When youth feel supported they are less likely to use substances.*

**My Community and 'Ohana makes me feel safe.**





## DISPELLING MYTHS

## DRUG MYTHS

### MYTH #1:

Addiction is a moral failing: people who use drugs are bad, lazy, or criminals and need to be punished.

### FACT #1:

Addiction is not a choice or a moral failing. Addiction is a treatable medical condition, often rooted in deeper trauma, from which people can recover and continue to lead healthy lives.

### MYTH #2:

If someone has a stable job and a loving 'ohana, they can't be suffering from addiction

### FACT #2:

Anyone can be vulnerable to addiction. Social and economic pressures exist on all levels within our communities. Many people hide the severity of their illness or live in denial; stigma and shame keep others from seeking help.

### MYTH #3:

Recovery is easy - all it takes is willpower

### FACT #3:

Prolonged substance use alters the way the brain works. The brain sends signals of powerful and intense cravings, which are accompanied by a compulsion to use. These brain changes make it extremely difficult to quit and often a treatment program is required.

### MYTH #4:

Some people have addictive personalities

### FACT #4:

Understanding the biological nature of a genetic predisposition to addiction is critical. Intergenerational histories of substance use, and addiction can make healing very difficult in the home environment. Healing must occur for the whole family.





## DRUG MYTHS

### MYTH #5:

Addiction only hurts the person who is addicted

### FACT #5:

Addiction affects the whole 'ohana and community. Addiction is often a symptom of a deeper trauma, and a coping mechanism that person is using to escape their reality and avoid the trauma that exists in their lives.

### MYTH #6:

Addiction only affects certain kinds of people

### FACT #6:

Addiction can affect anyone. This disease does not discriminate. Nationally, about one in eight people ages 12 and up are impacted.

## HARM REDUCTION MYTHS <sup>58, 59</sup>

### MYTH #7:

"Harm reduction encourages and enables substance use."

### FACT #7:

Without harm reduction, people would still use substances but in unsafe and unsupported ways. Harm reduction enables safety, reduces illness and injury, and maintains or improves the health status of people using substances. It recognizes that every life is valuable, including the lives of people who use substances and embodies compassion by helping people who use substances to keep themselves safe.

### MYTH #8:

Harm reduction services make our communities less safe.

### FACT #8:

Harm reduction services do not increase crime in surrounding areas. In fact, they often improve community safety and cleanliness. For example, syringe access programs decrease improper needle disposal, which helps prevent accidental needle sticks. Similarly, supervised consumption facilities decrease open-air drug use.





## HARM REDUCTION MYTHS

### MYTH #9:

**“IF YOU REALLY LOVED ME, YOU WOULD STOP USING.”**

### FACT #9:

Ending addiction is much more complicated than “just saying no.” People experiencing addiction do care for their loved ones and understand that their substance use deeply affects their family, friends and community. One of the most important things we can do is support the people we care about along their healing journey: have open conversations, learn more about addiction and harm reduction and recognize that abstinence may not always be the end goal.

### MYTH #10:

**Harm reduction is only for people who use drugs.**

### FACT #10:

Harm reduction applies to many more behaviors than just drug use. From seat belts to condoms to designated drivers, most people engage in some form of harm reduction at some point.

### MYTH #11:

**Harm reduction often replaces one addiction with another and prevents recovery or complete cessation**

### FACT #11:

Harm reduction neither prevents nor opposes abstinence. Harm reduction’s main goal is to keep people alive and as healthy as possible, and direct services often connect people with recovery resources that support sobriety or abstinence. However, harm reduction does not exclusively address addiction; rather, it gives people the tools to choose less harmful ways of engaging in a range of risky behaviors. Some individuals with substance use disorders do benefit from product substitution, and these safer options result in improved health outcomes and, often, increase the likelihood of long-term recovery.





# PERSON-FIRST LANGUAGE, SHAME & STIGMA

**I ka 'ōlelo no ke ola, I ka 'ōlelo no ka make**  
**In language there is life, in language there is death**  
**Words have the power to heal, and the power to destroy**<sup>13</sup>

This olelo no'eau (Hawaiian proverb) carries deep meaning throughout Hawaiian culture. I ka wā kahiko, in ancient times, the Hawaiian language was oral, it was only spoken or chanted. It was not until 1820 that a written form of the language was developed. Words had immense power!

In ancient times, oli, or chanting, was a way of life. You would oli to announce your intentions when entering a space, and to ask to be allowed to enter. Through our Ka'ao, we learn that oli were even used in confrontation and battle.

## Hi'iaka

For examples and to learn more about this we look to Hi'iaka and her journey to fetch Lohi'au. The ka'ao (mythological story) of Pele & Hi'iaka is an epic tale of self-discovery, confronting and overcoming obstacles, embracing inner strengths, and the death of the old self to make way for a new resilience and rebirth

Hi'iaka was renowned for her chanting prowess. Along her journey, as she battled fiercely with the obstacles in front of her, she would chant to call upon other forces for help, to call upon her own inner strength. At times, she would even call upon her 'ohana, the akua, the elements came to aid her in battle.

**Hi'iaka's  
chanted words  
and actions  
brought healing  
and life back  
into the body**







## PERSON-FIRST LANGUAGE, SHAME & STIGMA

### Words and intentions carry power

#### Did this ever happen in your 'ohana?

*"One time, I was sitting at the table ready for eat with my 'ohana. My cousins was all yelling at each other. I remember, my tutu, got really upset and told me quick to cover the poi. I always wondered why....."*

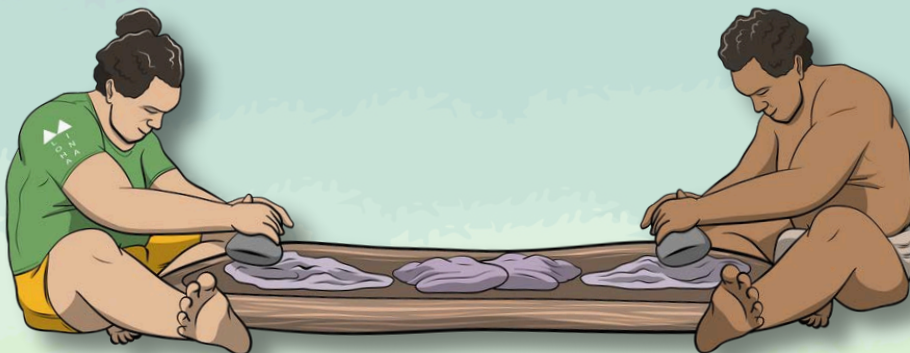


Your kupuna knew that the negative intent and words that were being yelled across the table would go into that poi. When the 'ohana would eat the poi, that negative intent would have entered into their bodies.

Our words and therefore our intent is transferred as energy into everything that we do. When we make food, or a lei for someone, it is important to keep our environment, intent and words positive. It is believed that any negativity, words or other expressions would be passed on to others in this way.



### Words have power



Setting intent verbally in the new year for example, was always spoken as if it had already happened - because to speak something imbued it with power, so it would manifest.





# PERSON-FIRST LANGUAGE, SHAME & STIGMA

## Our Language Matters

Our language matters, especially when we talk about or to people who use substances. The way we choose to speak to those who struggle with substance use makes a difference in their outcomes because stigmatizing language can perpetuate shame.

## What is stigma?

Stigma is negative attitudes, beliefs or behaviors about or towards a group of people because of their situation in life. It includes discrimination, prejudice, judgment, and stereotypes, which can isolate people who use drugs.<sup>60</sup> Stigma about people who use substances might include inaccurate or unfounded thoughts like they are dangerous, incapable of managing treatment, or at fault for their condition.<sup>53</sup>

## Where does stigma come from?

Addiction is not a choice. It is a treatable medical condition, often rooted in deeper trauma, yet many people affected by addiction face stigma.<sup>60</sup>

For people who use drugs, stigma may stem from antiquated and inaccurate beliefs that addiction is a moral failing, instead of what we know it to be—a chronic, treatable disease from which people can recover and continue to lead healthy lives.<sup>53</sup>

## How does stigma affect people who use drugs?<sup>60</sup>

People who use drugs, especially those struggling with addiction face discrimination and barriers to getting help.

Stigma can:

- Lead a person to avoid getting help because they are afraid of judgement or getting in trouble with work, their loved ones or even the law
- Cause a person to hide their drug use or use drugs alone
- Affect a person's ability to find housing and jobs, which affects their health and quality of life
- Contribute to people who use drugs receiving a lower quality of care from the healthcare system when they access services





# PERSON-FIRST LANGUAGE, SHAME & STIGMA

## Changing the way we talk about drugs/substances <sup>61</sup>

When we talk about stigma and shame, it is important to also talk about person-first language. Person-first language describes what a person has, not who a person is. Person-first language conveys respect and acceptance by emphasizing the fact that people with behavioral, psychological, or substance use issues are first and foremost, people. Person-first language puts the person first, not the problem. People should not be defined by their diagnosis, condition, trauma, or challenge.

Using terms such as “addict”, “junkie”, “crackhead”, “chronic”, “user” are demeaning and disrespectful. When we instead put the person first, saying “person in recovery from substance use”, “person on their healing journey from substance use”, or “person with depression”, it can shift the way not only we see that person, the way the community sees that person, but also how that person sees themselves. This shift can make a huge difference in reducing stigma about people who use substances or have mental health challenges.

Say This <sup>53, 61, 62</sup>	Instead of
<ul style="list-style-type: none"><li>• Person who uses drugs/substances</li><li>• Person with an addiction or substance use disorder</li><li>• Person with lived/living experience</li></ul>	<ul style="list-style-type: none"><li>• Addicts</li><li>• Junkies</li><li>• Chronic</li><li>• Druggie</li><li>• Alcoholic</li><li>• Users</li><li>• Drug/substance abusers</li></ul>
<ul style="list-style-type: none"><li>• Person who had used drugs/substances</li><li>• Person on their healing journey</li><li>• Person in recovery</li><li>• Person with lived/living experience</li></ul>	<ul style="list-style-type: none"><li>• Former drug addict</li><li>• Referring to a person as being ‘clean’</li></ul>
<ul style="list-style-type: none"><li>• Drug/substance use</li><li>• Drug/Substance misuse</li><li>• Addiction/substance use disorder</li><li>• Drug dependence</li><li>• Higher-risk drug/substance use</li><li>• Substance use harms</li></ul>	<ul style="list-style-type: none"><li>• Drug/substance abuse</li><li>• Problematic drug/substance use</li></ul>





PERSON-FIRST LANGUAGE, SHAME & STIGMA

Table with 2 columns: Say This (with superscript 53, 61, 62) and Instead of. Rows include: Treatment vs Rehab, Misuse vs Abuse, Substance-Free, Abstinent, Sober, Healing vs Clean or Dirty, Positive Drug Screening/Test vs Dirty Test/ Tested Dirty, Medication-Assisted Treatment vs Substitution/ Replacement Therapy, and Recurrence of Use, Return to Use vs Relapse.

Sometimes we might be in a situation where we hear a person with a substance use disorder refer to themselves as an “addict” or “chronic.” That is their personal choice. How they chose to self-identify is up to them but does not give us permission to use that same language. 61

In Action 61

In addition to person-first language, there are other ways you can help yourself, ‘ohana, friends, and community in understanding what contributes to stigma.

- Be conscious of your language — person-first language, not problem or issue-first.
• If we are in a situation where we don’t know what the appropriate person-first language is to use, simply ask.
• Seek reliable and factual information to learn more about substance use disorder and/or mental health.
• Respond with ALOHA
• If you have a family member or friend managing an often stigmatized health challenge, find support in your community for yourself and for them.
• See the person, not the illness or disorder. Every person is so much more than the challenges they experience.
• Demonstrate empathy and compassion when others share their personal story with you about their challenges and experiences. Celebrate their strength!

Shame and stigma are among the most common reasons people don't seek help for mental health or substance use challenges. 61



Resources to find help
polhi.org/EHuiAnaResourceKit





### What is a peer support worker?

Peer support workers are people who have been successful in the recovery process who help others experiencing similar situations. Through shared understanding, respect, and mutual empowerment, peer support workers help people become and stay engaged in the healing process and reduce the likelihood of relapse. Peer support services can effectively extend the reach of treatment beyond the clinical setting into the everyday environment of those seeking a successful, sustained healing process.<sup>63</sup>

A peer worker's role can be viewed as between a recovery sponsor and a substance use counselor. The role of the peer has emerged from the recognition of a need to reconnect substance use and mental health treatment to the longer-lasting process of healing. The peer is not a sponsor or a therapist but rather a role model, mentor, advocate, and motivator.<sup>64</sup>

Peer workers (also known as peer support specialists in mental health, and peer recovery specialists or peer recovery coaches in addiction treatment), work in several roles in a variety of settings. These settings include peer-run and operated recovery organizations, which are largely non-clinical in nature, as well as more clinical settings such as mental health clinics, substance use treatment centers, and inpatient services. Peer providers also work in housing facilities; in jails and prisons, where they work to transition incarcerated individuals back into the community; and increasingly in primary care, where they serve as whole health and wellness coaches.<sup>65</sup>







### Culturally focused, Indigenous peer support

Those providing culturally focused peer services help a person become ready and willing to seek healing support by helping the person explore their options through cultural modalities. They engage through an Indigenous lens, offer insight, and help those who use substances, as they become whole, resourceful, and capable of choosing what pathways to healing are best for them.

Indigenous peer services will provide support while acknowledging that the root cause of addiction in Native Hawaiians is often much deeper, stemming from cultural, historical, and intergenerational traumas. Many of our Native 'ohana carry intergenerational trauma created over generations by oppression and criminalization of the Native identity at the hands of those who colonized our island home. Addiction is often a manifestation of this deeper trauma and must be addressed to heal our people. Therefore, the unique role of culturally focused peer support will use a strengths-based approach, helping kānaka affected by addiction, find and utilize their cultural values, assets, and strengths while supporting them in achieving wellness and cultural reconnection. Culturally focused peer support workers build pilina (connections) in Hawaiian communities and focus on improving culturally safe support for Native Hawaiians, and their 'ohana, affected by addiction.



**If interested, there are currently a few organizations providing training and certification for peer workers. Please see the resources list for more details**



**See Peer & Training Resources**  
**[polhi.org/EHuiAnaResourceKit](https://polhi.org/EHuiAnaResourceKit)**





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