WHAT'S CULTURE GOT TO DO WITH IT?

HAWAII COSIG PROJECT – COSIG STATE ANNUAL MEETING – BALTIMORE MARYLAND MARCH 5, 2007

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WHY IS CULTURE IMPORTANT TO CONSIDER WHEN BUILDING EFFECTIVE SUBSTANCE ABUSE AND MENTAL HEALTH SERVICES?

Culture is described as the “heartbeat” of a people. It is a defined way of life for an entire society. It describes:

- language and dress
- spirituality, religion, morality
- manner of absorbing knowledge
- rituals and traditions
- system of beliefs
- norms of behavior
CULTURE CAN BE MANY THINGS

✧ a teaching tool
✧ the foundation for passing knowledge and skills
✧ a bridge between many dimensions of life
✧ a way to reach oneself and others
✧ a process of understanding a sense of place for oneself
✧ our connection to our outside world, a medium of communication
HOW DOES CULTURE IMPACT HEALTH AND ILLNESS?

- Norms and Values Regarding Help-Seeking Behaviors
- View of Mental Health and Illness
  - Stigma
- Problem/Solution Attribution
- Communication Styles
- Sociopolitical Considerations
- Acculturation Status
- Traditional Healing Strategies

(Counseling the Culturally Different (Sue & Sue, 1999))
IMPACT OF CULTURE ON SUBSTANCE USE AND ABUSE

inya

- Cultural Attitudes Toward Substance Use
  - Cultural norms and values regarding substance use and abuse

- Cultural Patterns of Substance Use
  - Where, when, and who

- Cultural Amounts of Substances Consumed
  - Religious beliefs and attitudes impact consumption

(Handbook of Cultural Psychiatry (Wen-Shing Tseng, 2001))
DISPARITIES IN SERVICES OFTEN AFFECT MINORITIES

“All Americans do not share equally in the hope for recovery from mental illness”

Surgeon General’s Report on Mental Health 1999
ELIMINATE DISPARITIES

DISPARITIES = BARRIERS TO ACCESS

- Differential utilization of mental health care services
- Higher drop-out rates
- Shorter length of stay in treatment
- Lower rates of satisfaction with services
- Higher rates of encounters with corrections
The rates of substance abuse, arrest and incarceration for Native Hawaiians are among the highest of all major ethnic groups in the State of Hawaii.

(Ka Huaka’i Report on Native Hawaiian Educational Assessment 2005, pgs 75 to 81)
THE IMPACT OF WESTERN CONTACT
(on Hawaiian health)

Prior to western contact in 1778,

1 million

1893

↓ 40,000

Picture from: http://herbkaneart.com/
CULTURAL TRAUMA

Picture from: http://herbkaneart.com/
HAWAIIAN HEALTH IS ABOUT HAWAIIAN CULTURE

✧ Having a spiritual connection to their ancestral place;
✧ Relates to the past, present, and future;
✧ Is experienced with intention and understanding;
✧ Means an openness to the flow and use of energy
✧ Experienced as a safe place or puʻu honua

(Ka mauli oka ʻoina a he mauli kānaka: an ethnographic study from a Hawaiian sense of place – Mary Oneha)
OLA IS LIFE

PONO (achieving a balance or harmony of the body, mind and spirit)

KULEANA (relationship to self and others)

LŌKAHI (Unity or harmony with the sacred environment-land or ‘āina, water)

MANA (Spirit and power in each person, living item)

OLA IS LIFE
### Aʻohe Pau Ka ‘Ike i Ka Hālau Hoʻokāhi
Parallel Strengths

<table>
<thead>
<tr>
<th>Western Healing Practices</th>
<th>Hawaiian Healing Practices</th>
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</thead>
<tbody>
<tr>
<td><strong>Focus on physical/psychological signs, symptoms, and causes</strong></td>
<td><strong>Focus on spiritual/interpersonal complaints and causes</strong></td>
</tr>
<tr>
<td><strong>Organic or psychological causal models</strong></td>
<td><strong>Causal models based on imbalance in relationships/life roles</strong></td>
</tr>
<tr>
<td><strong>Treatment involves medicine, cognitive restructuring, &amp; lifestyle changes</strong></td>
<td><strong>Treatment involves prayers, herbs, repairing relationships</strong></td>
</tr>
<tr>
<td><strong>Evidence-based</strong></td>
<td><strong>Faith-based</strong></td>
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John A. Burns School of Medicine Native Hawaiian Center of Excellence
Inaugural Kekuni Blaisdell, M.D.
Lectureship and Conference Healing and Wellness: Bridging Western and Traditional Native Hawaiian Practices
"Aia i Hea Ka Laʻau? Western Impact on Native Hawaiian Health"
Keawe Kaholokula, Ph.D.
January 24-26, 2007, Ko Olina, Oʻahu, Hawaiʻi
IS CULTURE IMPORTANT TO HAWAIIANS?

• More than three-quarters (78%) of NH believe it is important to live and practice Hawaiian culture on a daily basis.

• 73% report an interest in developing their knowledge of Hawaiian language.

• 83% report being proud of their ethnic heritage, compared with 73% of non-Hawaiians.

(Kimo Alameda, Ph.D. Department of Health, Adult Mental Health Division, Office Multi-Cultural Affairs, “Hawaiians: Disparity to Despair” COSIG Project Taskforce 09/05 - Laupa’i Kanaka Study (www.ksbe.edu/pase/pdf/Reports/Demography_Well-being/04_05_34.pdf))
HOW DOES A CULTURAL APPROACH HELP TO CHANGE BEHAVIOR?

Ancestral Memory + Re-awareness of cultural Beliefs, Values, Practices = Self Validation and Self Worth, ..........which leads to a Willingness to try out new Behaviors.

New Behaviors + Positive Reinforcement and Community Recognition = A change in Perception of Self, ..........which leads to a Change in Behavior

Hilo COSIG Native Hawaiian Focus Group conducted August 2005 in Hilo Hawaii by Kimo Alameda, Ph.D
CULTURAL CONSIDERATIONS IN THE CLINICAL SETTING

- Must use Culturally Appropriate Assessment Strategies (e.g., instruments, culture-bound syndromes, cultural norms and values, linguistic)
- Must use Culturally Informed and Qualified Interpreters
- Must consider consumer’s Concept of Mental Illness/Substance Abuse in Treatment Planning
- Consider Culturally Appropriate Consultation and Referral
- Use Culturally Appropriate Treatment Strategies- Not Western developed Evidenced Based Practices-
- Develop Culturally Competent Evidenced Based practices!!!!
- Engage in Ongoing Evaluation of Consumer and Self
- Consider Cultural needs during Discharge Planning
CULTURAL CONSIDERATIONS AT THE PLANNING LEVEL

✧ Monitoring - Ensure quality/continuity of services
✧ Access - Ensure access to services
✧ Services - Oversee development & implementation
✧ RFPs - Participate in development & selection
✧ Quality Improvement - Use data to improve services
✧ Consumer Rights - Ensure rights and safety are protected
✧ Compliance - Ensure service models are initiated
✧ Coordination of Care - Promote effective interagency and intergovernmental collaborations
RECOVERY PROGRAMS BASED ON NATIVE HAWAIIAN CULTURAL PRACTICE AND VALUES

HO`OMAU KE OLA (Wai`anae, O`ahu)

Mission Statement:
“Ho`omau Ke Ola provides treatment and promotes healing from the effects of chemical dependency in an environment integrating best practices and Hawaiian spiritual values!”

HUI HO`OLA O NA NAHULU O HAWAI`I (Moku O Keawe)

Mission Statement:
“The group that gives life back to the people of Hawai`i”
COMMON ELEMENTS IN BOTH PROGRAMS

✧ Incorporation of cultural values such as, mālama ‘ĀINA, kuleana, PONO, OLA, aloha and traditional concepts in programming and direct service activities

✧ Incorporation of story telling or mo’olelo

✧ Use of kūpuna or respected elders to guide the administration and activities of the program

✧ Use of respected traditional healers and kumu (teachers) in activities

✧ Incorporation of spiritual component or ‘ike

✧ Enrollment is open to all individuals of all cultures

✧ Importance of ‘ohana or family support and involvement

✧ Ho’oponopono or traditional process of resolution

✧ Majority of healing activities are “hands on” or experiential in service in giving back others concerning aina or land and sea.

✧ Incorporation of cultural practice such as oli, hula, lomilomi

(From Kūkulu I Nā Hūlili 2006 Forum Evaluation Report)
CHALLENGES TO PROVIDERS

✧ Lack of mentorship and training
✧ Lack of funds available for cultural practioners, healers, and kūpuna
✧ Lack of cultural land and sea-based sites
✧ Lack of relevant data and information on cultural competent interventions and practices
A COMPLEX MULTIFACETED PROBLEM THAT REQUIRES THE PADDLES OF MANY

Hoʻokāhi ka ʻilau like ana

(Wield the paddles together – ʻōlelo noʻeau)
THE MANY PADDLES

✧ State Authorities (primary funders of SA/MH services)
✧ Community Service Providers
✧ Educational System
✧ Research Groups
✧ Native Hawaiian Groups
✧ Federal Partners
✧ Other Indigenous Groups
THE MISSION and PLAN OF THE NATIVE HAWAIIAN PARTNERSHIP

Develop a three year strategic plan to address the improvement of SA and MH treatment outcomes for Native Hawaiians

Develop a sustainable plan for the administrative leadership of the Partnership

Develop and sustain meaningful relationships for effective collaboration between government and community groups committed to the improvement of the health and welfare of the Native Hawaiian population

Hold a statewide Forum to bring together government and private community groups to educated, plan and collaborate on improving recovery from substance abuse and mental health disorders for Native Hawaiians
COCE JOINT RESEARCH INITIATIVE

✧ Increase research and evaluation efforts to measure effectiveness and treatment outcomes and to develop appropriate treatment strategies for Native Hawaiians with co-occurring disorders.

❖ Qualitative study - 2 S/A programs integrating NH cultural practices as part of treatment.
❖ Review of outcome data and consumer satisfaction data of 2 S/A programs integrating NH cultural practices.
COCE JOINT RESEARCH INITIATIVE

✧ Develop a partnership with the Hawaiian community to help define standards of practice for cultural practices and implement culturally appropriate co-occurring treatment services in Native Hawaiian communities.

❖ Develop evidenced based practices based on Native Hawaiian traditional practices.
❖ Adapt Western evidenced based practices to include cultural competency/appropriateness.
ʻAʻohe pau ka ʻike I ka hālau hoʻokāhi

One can learn from many sources
--Mary Kawena Pukui, 1983

ʻŌlelelo Noʻeau, Hawaiian Proverbs and Poetical Sayings