2017 Celebrating Solutions Award Nomination Form

Legal name of organization: Domestic Violence Action Center (DVAC)

Year established: 1990

Name of program being nominated (if different): Ho’olkaika ‘Ohana (HO’O) Program

Year established: 2013

Address: P.O. Box 3198 (Our physical address is confidential for the safety of those we serve.)

City/State/ZIP code: Honolulu, HI 96801-3198

Agency phone number: 808-534-0040

Name and title of contact person: Eleonore Vellet Chowdhury, Grants Manager

Phone number for contact person: 808-447-3552

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Website address: www.stoptheviolence.org

How did you learn about the Celebrating Solutions Awards? DVAC CEO Nanci Kreidman

Brief description of organization: The Domestic Violence Action Center (DVAC) is a community-based organization founded in 1990 in Honolulu, Hawaii. For over 25 years, DVAC has specialized in raising community awareness about intimate partner violence (IPV), community building, outreach to immigrant and ethnic communities, providing culturally responsive support, legal information and representation and advocacy services to survivors of domestic violence across the state. In 2013, DVAC staff and leadership partnered with Native Hawaiian leaders and cultural navigators to start the Ho’olkaika ‘Ohana (HO’O, Strengthen the Family) program. Ho’olkaika ‘Ohana serves Native Hawaiian survivors and their family, as they heal from the trauma of IPV.

Geographical area served: Island of Oahu, in the State of Hawaii

Is the organization tax-exempt under IRS 501 (c) (3) guidelines or a public agency/unit of government? Yes.
Please check up to five descriptors that best apply to the program you are nominating:

- Batterer Intervention
- Coalition/collaboration
- Communication
- Counseling
- Dating violence
- Elder abuse
- Employment/training program
- Faith-based
- Healthcare setting
- Hotline service
- Legal aid/assistance
- Prevention
- Prison based
- Public awareness/education
- School/youth violence
- Shelter-based
- Stalking
- Technology/Internet service
- Transitional housing
- Underserved population
- University setting
- Victim relocation
- Workplace Intervention
- Other: Healing from IPV Trauma; Culture-based

Release of Information

As one of the goals of the Mary Byron Project is to disseminate information about cutting edge programs and best practices, we wish to post exemplary Celebrating Solutions Award nominations on our website (www.marybyronproject.org).

Those posted will include the organization's website address, telephone number, and email address. If you have concerns about this request, please address them to kathypaulin@marybyronproject.org, prior to submitting a nomination.

By my signature on this letter, I grant the Mary Byron Project permission to use the contents of my nomination for the Celebrating Solutions Award in the manner and for the purposes set above. I further affirm that I am fully authorized to grant such permission to the Mary Byron Project.

Signature

Date 2-28-17
2017 Celebrating Solutions and Roth Award Program Outline

Mōhala i ka wai ka maka o ka pua. (Unfolded by the water are the faces of the flowers.)

1. Describe specifically the work of the nominated program and explain how the mission of the program is accomplished. We want to know the “nuts and bolts” of how your program works.

The Ho’ikaika ‘Ohana (HO’O, Strengthen the Family) program is a trauma-informed, culturally relevant, intergenerational intervention for Native Hawaiian families who have suffered the harm of intimate partner violence (IPV). The program has been implemented on the island of Oahu, Hawaii, since 2013 with support from the U.S. Department of Health and Human Services, Family and Youth Services Bureau, Family Violence Prevention and Services.

Colonization and the ensuing marginalization and alienation of Native Hawaiians from their land, culture and traditions have resulted in disproportionate poverty, substance abuse, crime, incarceration, intimate partner homicide and child abuse rates among Hawaii’s indigenous community. The incidence of partner abuse among Native Hawaiians and other Pacific Islanders is higher than any other ethnic group in Hawaii, as is the incidence of child abuse.¹ And yet, current intervention strategies to address IPV in Hawaii are predominantly based on Western notions of the family and the individual. Services available focus on survivors’ self-sufficiency, so that they can build new lives independently from their abusers. However, living within and defending the ‘ohana (family, kin) is central to Native Hawaiian culture. IPV in Native Hawaiian communities is often considered “family business” and women have a strong desire to keep the family together, even after their partners are arrested and sent to jail.² Native Hawaiian survivors of IPV first and foremost look to their family and friends for assistance. They rarely seek legal or medical assistance until injury has occurred. When they do seek outside help, they often report negative encounters with police and find that the judicial system does not work for them, because it is not aligned with their perspectives, needs and values.³

The HO’O program fills this gap in culture-based, trauma-informed services through a 9 month, 3 phase program with Native Hawaiian survivors, their children and their families. The HO’O group curriculum combines the Complex Trauma Model of Dr. Carole Warshaw with traditional Hawaiian values that reflect universal principles of balance, healing and positive parenting. The curriculum also integrates Native Hawaiian activities that promote the children’s protective factors framework. Like the Warshaw model, the curriculum is divided into three phases, each named after the colors of the lehua (blossoms) of the Native ohi’a tree. The ohi’a tree is the first to emerge after a lava flow, it represents resilience and the strong cultural connection Native Hawaiians have to the ‘aina (land).

Phase 1 (Months 1-3), Lehua ‘apane (Red Lehua blossom)
In weekly group sessions, 5-8 survivors begin to cultivate a survivor-defined environment in which, aided by staff, they can share, encourage each other, and heal with one another towards peace.

Together, survivors explore shared goals such as personal strength, understanding, and equality. This activity increases stability for the survivor through "collaborative therapeutic relationship(s), managing unresolved symptoms, developing emotional regulation and stress management skills, and identifying or creating additional supports."\(^4\) Facilitators use ho’oponopono (the traditional Hawaiian intervention that mediates disharmony) and lomilomi massage as methods of self-care and self-awareness.

**Phase 2 (Months 4-6), Lehua mamo (Yellow Lehua blossom)**
Survivors and their keiki (children) work together to heal and re-establish strong communication, in addition to continuing with group and ‘ohana meetings. In this phase, survivors and their children come together to make na mea Hawai’i (Hawaiian things) like lauhala (pandanus leaf) bracelets, Hawaiian quilts, lei hulu (feather leis), and haku lei (braided, woven leis). This phase advances recovery from trauma so that “gradual reorientation to present and future is no longer dominated by the past.”\(^5\) By engaging in creative activities together, survivors and their keiki have safe opportunities to make decisions that have positive results and outcomes. Crafts and manual work also promotes healing, reduces stress, and relieves anxiety.

**Phase 3 (Months 7-9), Lehua mamo ‘o ‘a ‘alani (Yellow-orange Lehua blossom)**
The orange-yellow lehua blossom is the rarest and is chosen as the symbol for Phase 3 in order to acknowledge the hard work the survivor has done on the path to “creating new meaning and purpose, reestablishing important connections and integrating new skills and capacities and rebuilding a life that is no longer defined by trauma and its effects.”\(^6\) During this phase, survivors participate in weekly meetings with members of their extended ‘ohana (family, kin) in an effort to deepen understanding and healing. The survivor and the ‘ohana have the opportunity to heal in the presence of one another, and gain skills for the way forward when new challenges arise. The survivors and their ‘ohana also engage in activities consistent with the cultural identity of the family. These activities can include building kauhale (houses), and planting, harvesting or processing the kalo (taro) to poi (cooked and mashed taro corm, a staple food in Hawaii). As survivor and ‘ohana work together toward a goal outside of themselves, the facilitator guides them toward reconciliation. Survivors also have the opportunity to employ the ho’oponopono skills they developed during Phase 1.

**Ho’ike**
Once survivors have completed the HO’O program, they participate in a ho’ike (celebration) in honor of their strength, dedication and perseverance. Survivors’ keiki and ‘ohana, HO’O staff and DVAC management attend the celebration. During this powerful gathering, survivors share personal statements of achievement and celebrate with food, flowers, traditional dress, music and dance.

2. **Describe the most innovative aspects of the program you are nominating for consideration.**

**Re-connecting with one’s culture as a healing process:** HO’O offers a unique opportunity for survivors and their families to re-connect with their Native Hawaiian culture as a way to heal from the trauma of

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\(^5\) Ibid., p. 16.
\(^6\) Ibid., p. 15-16.
partner abuse. In a 2010 community-based participatory research (CBPR) study, Native Hawaiian survivors expressed the importance of getting in touch with a cultural base through traditional cultural practices, as way to reclaim their identity IPV post-trauma. HO'O creatively combines Western trauma-informed models and best-practices with Native Hawaiian values and cultural practices, from the initial screening and assessment of participants, to the completion of the program 9 months later. For example, the Lokahi (Unity, Harmony) Wheel, Mo'olelo (Talk Story) and Hina (Moon) journals are used throughout the HO'O group sessions.

The Lokahi Wheel is a circular image that contains six wedges: Piliuhane (Spirituality), Ohana (Family), Kuleana (Responsibility), Manao (Mind), Naau (Emotions), and Kino (Body). In their initial assessment, the participants use the Lokahi wheel to share if they see their life in balance and what currently fills their Lokahi Wheel. If the survivors accept the offer to draw their Lokahi Wheel, the drawing is photographed or filed (with their permission) and revisited at the end of each phase to allow for reflection, self-assessment and storytelling of the changes and transformations that have taken place. Mo'olelo or storytelling is at the heart of the HO'O group sessions. It is central to Hawaiian identity and sense of self. Guided by an expert facilitator and cultural navigator, participants in the HO’O groups are able to engage in Mo'olelo to share experiences and talk about the trauma of IPV as part of their healing process. Hina (Moon) journals are used to complement the stories and reflection shared during Mo'olelo. They connect the participants (survivors and ‘ohana) to Hina, the Native Hawaiian moon goddess, her phases and cycles in nature. Observing changes in oneself, their children, and their relationship with each other as well with other families has proven empowering and healing.

Intergenerational approach to addressing IPV among Native Hawaiian communities: HO’O adopts an innovative intergenerational strategy that responds to the needs of Native Hawaiian families. Including extended family is critical when healing from IPV. IPV damages relationships between survivors and their ‘ohana, as perpetrators often use isolation to sustain power and control over their partner. Parents, aunts, and close friends might not understand why survivors stayed or went back to the perpetrators for as long, or as often, as they did. HO’O offers an opportunity for IPV survivors and their ‘ohana to mend relationships, and focus on the shared goal of building a future free of violence and filled with love for the keiki. This approach is not only culturally relevant, it is also in line with evidence-based research on intergenerational patterns of IPV as well as child neglect and abuse. HO’O recognizes that it is essential to engage all important adults in a child’s life (including grandparents and extended family) as part of a child’s “nurturing network.” This is all the more critical in Hawaii, where the collectivist definition of ‘ohana in Native Hawaiian culture means that the responsibility for caring for the nuclear and extended family is often shared. Young survivors tend to live with or near family and almost half (44.8 percent) of grandparents statewide are responsible for raising their grandchildren.

7 Oneha, Magnussen & Shoultz, p. 77.
other caregivers and family members) have the opportunity to engage in age-appropriate activities consistent with the cultural identity of the family. These activities can include taking a short walk through the kalo (taro) patches, crawling with a young child in a grass field, bathing in a pond, and planting, harvesting or processing the kalo (taro) to poi.

3. Describe your program’s implementation. What barriers did your organization have to overcome? How did you marshal the necessary resources for implementation?

The HO’O program typically serves approximately 140 individuals (including survivors, their children and family members). Referrals to HO’O come from four main sources: 1) referrals from community allies and other agency partners (such as Women’s Way, a program of Salvation Army, and Kumuhonua Transitional Living Center, a program of Honolulu Community Action Program); 2) DVAC staff serving survivors already receiving other DVAC services; 3) the DVAC Helpline; and 4) by word of mouth from DVAC past clients and supporters. For example, if a DVAC advocate has been working with a Native Hawaiian client who would now likely benefit from HO’O services, a Kokua (helper) counselor conducts a face-to-face assessment, using the Lokahi Wheel and Mo‘olelo conversation style. Based on the assessment, the Native Hawaiian client is then invited to join a HO’O group. Survivors that participate in the HO’O program have generally moved beyond their crisis and can make a long-term commitment. Survivors are now focused on healing, and making decisions that will promote their long-term health, stability, personal growth, cultural connections, and family harmony. The following outcomes capture how the survivors and their families benefit from the implementation of each HO’O phase.

Phase 1: The IPV survivors have the opportunity to:
- Acknowledge the pain and trauma, and recognize that it does not define or limit them.
- Recognize when aspects of life begin to become unbalanced and develop self-reliant techniques to restore balance through cultural practices.

Phase 2: The survivors and child(ren) have the opportunity to:
- Recognize their bond has been disrupted due to IPV.
- Recognize their bond can be restored and healed.
- Engage in cultural practices to strengthen the parent-child bond.

And the survivor will:
- Feel supported to confidently parent their child post-trauma of IPV.
- Feel safe to expand their network of support by inviting an ‘ohana member to participate in Phase 3.

Phase 3: ‘Ohana members have the opportunity to:
- Understand the dynamics of IPV.
- Learn how to support their loved one who has experienced IPV.
- Have a safe space and support to address their vicarious trauma by trying to help their loved one.
• Learn how to identify what balance is for themselves, and that each person’s balance varies.

And the survivors have the opportunity to:
• Repair/restore the bond with invited ‘ohana member.
• Better understand one another’s perspective in the healing process.
• Better understand how to support their ‘ohana member without judgment.
• Learn how to share their Lokahi wheel and what keeps it in balance.

An initial barrier our organization had to overcome was to build awareness of—and trust in—DVAC’s services among Native Hawaiian communities. Although DVAC services are inclusive of all IPV survivors, DVAC serves more Native Hawaiian survivors than any other ethnic group. As mentioned above, partner abuse very much remains a private matter in Native Hawaiian families. Law enforcement and service providers, even when well-intentioned, are seldom able to respond to the survivors’ needs. DVAC advocates, DVAC attorneys and DVAC HO’O staff have been outstanding at providing culturally-sensitive services to Native Hawaiian survivors in a way that makes them feel understood and heard. HO’O staff continues to proactively reach out to cultural leaders and community partners in Native Hawaiian communities around the island, to ensure that Native Hawaiian families know that HO’O is there to support them as they heal from the trauma of partner abuse.

The HO’O program is a crucial contribution to the community’s continuum of services to Native Hawaiian families harmed by abuse. In 2013, HO’O was one of 6 grantees to be awarded a multi-year grant from the Department of Health and Human Services (DHHS), Family Violence Prevention Services. Federal funding has been complemented by smaller grants from foundations and community partners. For example, a small grant from Hawaii Women’s Legal Foundation allows DVAC to provide childcare and organize children’s activities for the survivors’ children when survivors take part in Phase 1 of HO’O, as well as during some of the Mo’olelo sessions of Phase 3, designed for the survivors and their adult family members only. DVAC leadership and staff have been proactive in diversifying funding sources, seeking public contracts and private grants to sustain the HO’O program services.

4. How do you know the nominated program is successful? Please site two examples. Although anecdotal examples are helpful, at least one example must include quantitative data.

HO’O External Evaluation

In 2015-2016, SMS Research Marketing completed an external evaluation of the HO’O program. The evaluation concluded that the program “met intended outcomes and exceeded expectations” and that “continuing this approach is strongly recommended.” The SMS evaluation also found that “the integration of Hawaiian culture and values was seen by all participants as a critical factor for the process.” Exceeding targets and expectations, to date, 100% of survivors who have taken part in the program have said they would highly recommend the program to other women. One participant said she would recommend HO’O because it created a “place of learning to build a stronger foundation for self and family while learning about Hawaiian culture.” Another explained: “the Hawaiian activities

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14 Warshaw, Sullivan & Rivera, p. 4.
15 ibid., p. 10.
and lessons provided underlying messages related to what we've been through, but we didn't have to sit around and dwell on that fact, we can learn without just dwelling on the past – we had a common interest and along the way we helped each other heal.” Since SMS completed its evaluation in 2016, DVAC uses the questionnaires and surveys from the evaluation to gather quantitative and qualitative data from participants, facilitators and program staff, during Phases 1-3 and after program completion.

**DVAC Quality Assurance Program**

The HO'O program implementation is also monitored by DVAC's Quality Assurance (QA) Program. DVAC's QA Program addresses client complaints, grievances, appeals, and client satisfaction. The management team, comprised of the Chief Executive Officer, Deputy Director and Vice Presidents, is responsible for the development and implementation of the QA program. An administrative review of client outcomes; record reviews; quality assurance; client complaints, and grievances and appeals is done quarterly and reported in the QMR. The managers of the client services programs review client status and service delivery monthly. Client services manager's reviews focus on case status, referrals, and progress toward client goals. QA is a standard agenda item at managers' meetings.

5. If funding were not an issue, what (if any) changes or additions would you make to the nominated program in the future? What are the long term goals for your program? We are interested in hearing both your practical goals in addition to any lofty dreams you have for the future.

If funding were not an issue, DVAC's would hold additional HO'O groups in Native Hawaiian communities on the island of Oahu that do not currently have easy access to existing groups. Because sustained participation in the HO'O groups depends on awareness and trust in the services that DVAC provides, DVAC would first further bolster its awareness-raising and outreach activities among existing and new target Native Hawaiian communities on the island of Oahu. Our hope for the future is to take the HO'O program to our Native Hawaiian communities beyond Oahu, through partnership and collaboration with community-based service providers on the other Hawaiian Islands. We also dream that other indigenous cultures will adopt a similar, hybrid model and offer survivors of partner abuse services that allow them find peace, balance and harmony through their cultural identity.

6. **Who are your key community partners? What are their roles?**

Our key community partners include members of the HO'O Hui (advisory group) as well as host sites that provide safe spaces for Native Hawaiian survivors and their families to convene for HO'O activities.

**HO'O Hui:** The HO'O Hui is a group of community leaders, content experts, cultural navigators, and survivors that DVAC first convened in 2013 to articulate the program outcomes, recommend client assessment tools and interventions, and develop a framework for the HO'O program to be in alignment with community and family safety. Discussion focused on ways to enhance existing IPV services to better serve Native Hawaiian IPV survivors. Hui members identified cultural concepts that will assimilated into facilitation, skill-building, and practice throughout the course of the HO'O program. The HO'O program Hui meets quarterly to stay abreast of program progress, share insights and offer input.

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16 ibid., p. 10.
**Living Life Source Foundation (LLSF):** LLSF’s mission is “to perpetuate peace and thanksgiving in all of nature’s living spirits by restoring Aloha spiritually for all humanity and to alleviate world suffering and increase happiness.” This site is essential to promoting healing as the survivors expressed their appreciation for the energy, calm and soothing environment. LLSF is an ideal site for ‘āina-based (land-based) activities such as planting and harvesting crops and learning about medicinal plants.

**Papahana Kuaola, Kāne‘ohe (PK):** Papahana Kuaola creates quality educational programs focused on environmental restoration and economic sustainability fully integrated with Hawaiian knowledge in order to exemplify a lifestyle respectful of kānaka (humanity, the native people of Hawaii), ‘āina (land), and ʻākua (the spiritual).

**Native Books/Nā Mea Hawaiʻi (NMH):** Native Books is a Native Hawaiian-owned business designed to share information about culture, language and traditions by sales and distribution of books and educational materials focused primarily on nā mea Hawaiʻi, things having to do with Hawaiʻi.

LLSF & PK bring outdoor and indoor meeting locations and their own unique, on-going culturally based programming, as well as important connections to cultural practitioners. NMH offers a meeting location, as well as connection to cultural practitioners and Native Hawaiian resources. Kapalai Farms and Kaala Farms have also provided varying locales and allowed HO’O to expand its outreach.

7. Could/should your program be replicated in other areas of the country? Why?

We believe the HO’O model can and should be replicated in other areas of the country, particularly among other indigenous groups and/or cultural groups with a history of marginalization. There is an urgent need for IPV service providers to be more culturally competent in our responses across all services (prevention, education, crisis management, shelter, legal, advocacy, social change). Culturally-based solutions for IPV must draw upon “the strengths of the culture, with core elements including spirituality, and cultural values and practices.” Culturally-based programming does not imply discarding all “Western” approaches to trauma. Instead, as exemplified by the HO’O model, it entails expanding our sources of knowledge and combining “Western” trauma-informed models with culturally-specific practices from the local context.

8. Does your agency have a workplace policy that addresses domestic violence? If so, please include a copy. Yes. Please see attached.

9. Has the agency and/or nominated program received VAWA funding? (“Yes” or “No” is sufficient) No.

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1. **How do you determine that the population you serve qualifies as “underserved”?**

DVAC’s clients reflect Hawaii’s multicultural population. Yet, year after year, Native Hawaiians are over-represented in the survivors we serve. On average, 30% of our clients on Oahu are Native Hawaiian each year, even though Native Hawaiians only make up 19.1% of the population.\(^{19}\)

Native Hawaiians continue to be a socially marginalized group in their native land, distanced from “education, economic and other social institutions, resulting in significant challenges in not only experiencing positive life outcomes, but in persevering in trying to achieve them.”\(^{20}\) Native Hawaiians are among the hardest hit by social determinants of health in the State of Hawaii, ranking last in many wellness indicators.\(^{21}\) There is an average $7,554 difference between Native Hawaiian and State median family income.\(^{22}\) 13.8% of families with children live in poverty, compared to 10.3% at the State level. 20.5% percent of Native Hawaiian households received Supplemental Nutrition Assistance Program (SNAP) benefits in 2013, as compared to 11.3% of households in the State. Native Hawaiians also face disparate treatment in the judicial system: they receive longer prison and probation sentences than most other ethnic groups.\(^{23}\) Culturally inappropriate or—in the case of incarceration unavailable re-entry services are not as effective for helping Native Hawaiians achieve successful life outcomes, such as staying out of prison, staying safe and staying healthy.\(^{24}\)

With over 25 years serving IPV Native Hawaiian survivors, DVAC identified the urgent need for a culturally appropriate program for survivors in Native Hawaiian communities across the island—and the State. Convening the first HO’O Hui in 2013, DVAC and Hui members examined the needs and characteristics of the Hawaiian community and developed the HO’O curriculum as a culturally based approach to healing. Since 2013, HO’O has reached Native Hawaiian communities in host sites close to Honolulu (Oahu’s urban center), as well as in host sites near Kaneohe on the Windward Coast, and Waianae on the Leeward Coast. Survivors on the Leeward and Windward Coasts are far from downtown Honolulu, and are often resistant or unable to travel to Honolulu for services. Waianae, Kaneohe and the surrounding communities are home to a large Native Hawaiian communities as well as mixed race population (two or more races, typically Native Hawaiian/Pacific Islander with East or South East Asian). Residents have a strong sense of place, local culture and Native Hawaiian identity.

Communities tend to be more insular and family-centered than in more urban centers, which can have both positive effects (social connection, emotional support, help with childcare) as well as harmful effects (isolation, lack of access to services, enduring cycle of violence and abuse across generations) for survivors of IPV. Waianae and the neighboring communities on the Leeward Coast in particular face

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\(^{19}\) U.S. Census Bureau, 2010 Census Summary File 1, Tables QT-P8 and QT-P9; extracted by the Hawaii State Department of Business, Economic Development & Tourism, Hawaii State Data Center.


\(^{23}\) Office of Hawaiian Affairs 68

complex medical, behavioral, social, educational, economic, cultural and environmental challenges. The Waianae community ranks first for socio-economic risk and first at being high-risk for poor maternal and infant health in Honolulu County.\textsuperscript{25} The neighboring Ewa community ranks third at being at high-risk for poor maternal and infant health. Waianae and the surrounding area has been designated as a medically underserved area (MUA). HO'O continues to provide accessible, culturally-specific and trauma-informed services for Native Hawaiian survivors of IPV on the Windward and Leeward Coasts, who have been neglected both in terms of recognition and service delivery.

2. \textit{Why do your clients need resources that are structured specifically for them?}

Over the past decade, there has been increasing recognition that in order to provide effective services to IPV survivors, providers must be aware of the "community context, interdependence, and, also, the role that oppression by other[s]."\textsuperscript{26} As mentioned earlier in this application, this is crucial for Native Hawaiians survivors of IPV (as well as for any group, particularly those who experienced historical trauma). Our Native Hawaiian clients need services structured specifically for them, because the services they have encountered before DVAC and HO'O (law enforcement response, the judicial system, non-culturally competent service providers) have failed them. Native Hawaiian survivors systematically report that they have felt misunderstood, powerless and with the feeling that IPV services available were not meant for them. HO'O is DVAC's direct response to our clients' needs.

"Ho'okia'ika 'Ohana [...] has become an instrumental component in my healing and recovery, not only as a Native Hawaiian woman, but as a surviving, victorious woman. [...] My mind has been restored to a place of peace and security, and my spirit has calmed. With the daily trials and issues reality brings to my daily life, Ho'okia'ika 'Ohana gives me an overall sense of well-being.

This program has also remarkably, impacted my family. In a modern, progressing, technological world, through Ho'okia'ika 'Ohana, my children have come to be thankful for life's simplest pleasures. What child do you know can say at the end of the day, 'I am thankful for the rain.' So many children get stuck in the technological aspects of the world relying on the entertainment of screens and apps to fill their wondering, impressionable minds. I can proudly say, my children look forward to being able to reenergize and run freely without fear, nourish their inquisitive minds with acquired knowledge about the land, and be reunited with their new friends. Looking to the land to heal and replenish them, after a prayer for permission (an oli), my children can eat the beans grown on the land; partake of the fruit to refresh their parched mouths from running carelessly through the acres of land provided. Their minds and spirits are renewed with the hope and promise of life, far from the complication our life experiences have forced upon us in the past. A mere "Thank You" does not truly express my heart filled gratitude for this unique experience."

--Words from Pua, on her experience in the Ho'okia'ika 'Ohana program


\textsuperscript{26} Mokuau p. 99.
DOMESTIC VIOLENCE ACTION CENTER

EMPLOYEE HANDBOOK
10. Maternity Leave

Female employees disabled due to pregnancy, childbirth, or related medical conditions, will be granted an unpaid leave of absence for a reasonable period of time as determined by the employee’s treating physician. Prior to onset of the unpaid leave, the employee must submit a physician’s certificate estimating the length of the leave and the estimated commencement and termination dates of the leave. Prior to returning from her leave, the employee must submit a physician’s certificate approving her return to work. Upon timely return to work, the employee will be reinstated to her original job, or to a position of comparable status and pay, without loss of length of service privileges.

Employees on maternity leave may use their sick leave and temporary disability insurance benefits if available. After those paid leave benefits are exhausted, maternity leave shall be unpaid.

11. Victims Leave

Employees with six consecutive months of service are eligible for five (5) days of unpaid leave per calendar year if the employee or the employee’s minor child is a victim of domestic or sexual violence (i.e. domestic abuse, sexual assault, or stalking) as defined under the Hawaii Victims Leave Act (“HVLA”). For purposes of this policy, “child” means an individual who is a biological, adopted, foster child, stepchild, or a legal ward of an employee.

Leave may be taken for one of the following reasons:
- to seek medical attention for the employee or the employee’s minor child for physical or psychological injury or disability caused by domestic or sexual violence;
- to obtain services from a victim services organization;
- to obtain psychological or other counseling;
- to relocate;
- to take legal action or participate in any criminal or civil proceeding related to the domestic or sexual violence; or
- to take other actions to enhance the health and safely of the employee, the employee’s minor child, co-workers and business associates.
Information related to an employee’s request for and taking of domestic or sexual violence leave shall be kept confidential, except to the extent that disclosure is (1) requested or consented to by the employee; (2) ordered by a court or administrative agency; or (3) otherwise required by applicable federal or state law.

If you have any questions or concerns regarding victims leave, please contact the Human Resources Manager.

12. Military Leave

Eligibility: It is Company policy to grant employees in the uniformed services (Army, Navy, Marines, Air Force, Army or Air National Guard, the reserves, the commissioned corps of the Public Health Service, or any other uniformed services designated by the President in time of war or emergency) a leave of absence for military service.

Pay: Military leave is generally considered an unpaid leave of absence. However, salaried exempt employees who perform work during a week in which they perform military service receive the difference in their regular salary and military pay for that workweek. All employees may use their accrued and available paid leave for military leave, upon their request.

Group Health Care Benefits: For absences of less than 30 days, the Company will continue group health care benefits as if the employee has not been absent. For absences exceeding 30 days, employees may elect continued coverage for up to twenty four (24) months, at the employee’s own expense which is up to 102% of the full premium. Upon return to work, the employee’s health insurance will be reinstated with no waiting period.

Other Benefits: Non-seniority benefits such as paid leave, sick leave, holiday pay, and life insurance are generally not continued while employees are on military leave, unless the benefits are offered to other employees on similar non-military leaves. Thus, you generally will not accrue paid leave and sick leave, nor earn holiday pay during your absence. Your military leave, however, will count towards your length of employment so that upon your return to work, you will earn paid leave and sick leave, at a rate designated for your employment period.

Upon reinstatement, you will also be entitled to seniority-based benefits that are rewards for length of service. The Company’s contributions to retirement benefits will
DOMESTIC VIOLENCE
ACTION CENTER

SEMI-FINALIST INFORMATION
October 5, 2017

Celebrating Solutions and Roth Awards
Mary Byron Project, Inc.
Fostering Innovations and Strategies to End Domestic Violence
10401 Linn Station Road, Suite 116
Louisville, KY 40223

Aloha!

The Ho’oika ‘Ohana (HŌ’O, “Strengthen the Family”) program of the Domestic Violence Action Center (DVAC) is honored to have been selected as a semi-finalist for the Mary Byron Celebrating Solutions and Roth Awards.

Native Hawaiian survivors participating in the HŌ’O program benefit from trauma-informed and culturally-responsive services. These survivors have made the journey beyond active crisis and seize the opportunity to work towards self-sufficiency and stability for themselves and their keiki (children). The Mary Byron Project’s selection of our program as a semi-finalist is an exceptionally uplifting opportunity for us to continue our incomparable work bringing peace to our Native Hawaiian families.

We welcome this opportunity to share supplemental information about the HŌ’O program with aloha and excitement. We have enclosed 5 copies of the materials, as well as five USB drive, where you will find the HŌ’O program video and curriculum.

Please do not hesitate to contact Eleonore Veilhet Chowdhury at eiec@stoptheviolence.org or (808) 447-3552 should you have any questions.

We thank you in advance for your time and consideration.

Mahalo,

Nanci Kreidman, MA
Chief Executive Officer
THE MARY BYRON CELEBRATING SOLUTIONS AND ROTH AWARDS
Semi-finalist Submission
The Domestic Violence Action Center, Ho‘oikaika ‘Ohana (HO’O)

Contact Name: Eleonore Veillet Chowdhury
Phone: (808) 534-0040
Email: elec@stoptheviolence.org
Website: www.stoptheviolence.org (Agency)
https://domesticviolenceactioncenter.org/hooikaika-ohana/ (Program)

Our program's goal is captured in our name:

Ho‘o means to strive toward...
‘Ikaika means strong...
‘Ohana means family...

We are striving to help strengthen families toward peace.
LIST OF PRINTED DOCUMENTS

1. Letters of Support
   a. Annelle Amaral, Hui Member and President of the Association of Hawaiian Civic Clubs
   b. Candace Pang, Clinical Director, Addiction Treatment Services and Family Treatment Services, Salvation Army
   c. Damien Frierson, Senior Program Specialist, Family Violence Prevention & Service Program, Family and Youth Services Bureau, Administration for Children and Families, U.S. Department of Health and Human Services

2. DVAC Proof of 501 (c) (3) Status

3. Ho‘oikaika ‘Ohana (HO‘O) Budget, Fiscal Year 2017

4. Responses to questions (general and program-specific)

5. Evaluation, Assessment & Safety Planning Tools

6. HO‘O Program Brochure

LIST OF DOCUMENTS ON THE USB DRIVE

1. HO‘O Curriculum

2. HO‘O SMS Evaluation

3. HO‘O Pictures (Slideshow)

4. HO‘O Video

5. The Hawai‘i Independent, HO‘O article

MAHALO NUI LOA!
October 2, 2017

2017 Celebrating Solutions and Roth Award

Re: Hoʻoikaika ‘Ohana Program

Aloha Mai Kakou:

I am Annelle Amaral, President of the Association of Hawaiian Civic Clubs, a confederation of 63 Hawaiian Civic Clubs organized throughout the State of Hawai‘i and on the North American Continent. The first Hawaiian Civic Club was started by Prince Jonah Kuhio Kalanianaole in 1918. We will be celebrating the 100th anniversary of this first club, the Hawaiian Civic Club of Honolulu next year. Our organization promotes civic engagement; we work to perpetuate the Hawaiian culture, language, history and our cultural traditions. We are strong advocates for the perpetuation of our cultural values, mores, and practices. It is in this context and spirit that I send you my strongest endorsement of Hoʻoikaika ‘Ohana Program one of the most effective culturally relevant intergenerational intervention programs for Native Hawaiian families suffering from the harm of intimate partner violence.

I had the opportunity to watch some of the discussions with Native Hawaiian families, the work with the children, and I was deeply touched by how the staff interventions were so very sensitive and exhibited appropriate language, values, and traditions of uplifting all....

I believe that the Native Hawaiian community is particularly sensitive to our high negative statistics in the area of incarceration, criminality, drug addiction, alcoholism etc. And often, because of this negative perception, we either turn away from discussions of trauma and pain or we deny it. This does not help us. In addition, we have a strong need to circle the wagons and hide what is happening in our families...out of loyalty, pride, and fear. So intervention in our most intimate problem, that of partner violence, is one of the most difficult issues to resolve...especially by people who may not be Native Hawaiian.

However, the Hoʻoikaika ‘Ohana program works! It is a 9 month program that is culturally appropriate; it works with not only the Native Hawaiian survivors, but also with their children and their families. The focus on Ohana is correct, it is the most powerful approach, and it really, really gets to real solutions and healing.

I hope that you will give serious consideration to acknowledging this very special righteous program and the people who do this meaningful work. When things are done well,
we should celebrate it! Ho'oiaka 'Ohana is an excellent program and is truly healing our families.

The Association of Hawaiian Civic Clubs and our community offer our strongest support for recognition of the excellent work of Ho'oiaka 'Ohana and we hope you will as well. Mahalo to all that you do to support the good, effective, excellent work of our community.

O wau iho no,

Annette Kauaonalani Amaral
President, AHCC
September 25, 2017

Celebrating Solutions and Roth Awards
Mary Byron Project, Inc.
Fostering Innovations and Strategies to End Domestic Violence
10401 Linn Station Road, Suite 116
Louisville, KY 40223

Dear Mary Byron Project’s Celebrating Solutions and Roth Awards Selection Committee,

As a partner with the Ho’oika’ika ‘Ohana (HO’O) program over the last year, I would like to lend my support for consideration of this program as a recipient for the 2017 Celebrating Solutions and Roth Awards.

We have been very fortunate to be able to offer the HO’O program to our women, children and their families who participate at Salvation Army Family Treatment Services (SAFTS). SAFTS provides a continuum of recovery services for pregnant and parenting women, their children and extended family. With almost 60% of our women identifying themselves as part Hawaiian, we strive to provide culturally appropriate ways for our clients to heal and rebuild healthy relationships. In addition to our women having substance use disorders, our clients also experienced ongoing trauma that stemmed from their childhood and then continued on into adulthood. Domestic violence and substance use are unfortunately commonly experienced together and tend to be intergenerational for our families which is why the HO’O program is such a valuable piece in their recovery. The HO’O program provides a safe place for women and their families to heal from past trauma through strengthening their re-connection to their Hawaiian culture and showing their children a healthier way to live.

When we began our first group a year ago, we were amazed to see that a majority of this group remained intact for the duration of the nine month program and even continued on after the HO’O program was completed. This showed the effectiveness and strength of the program to build trust with its members and to foster a sense of connection within the group that extended well beyond the group setting.

The HO’O program provided feelings of safety, connectedness and acceptance that our women needed in early recovery as they transitioned from residential treatment back into the community. We are looking forward to working with the HO’O program again with a new cohort of clients in the coming months. We are very grateful for their commitment in honoring Hawaiian cultural practices and helping families heal from trauma.

I fully support the nomination of the HO’O Program as a recipient of the Celebrating Solutions and Roth Awards! If you have any questions, please do not hesitate to contact me by email at candace.pang@usw.salvationarmy.org or by phone at (808) 739-4945.

Sincerely,

Candace Pang, ACSW, LSW
Clinical Director
Salvation Army Family Treatment Services

Addiction Treatment Services
3624 Waokanaka Street • Honolulu, Hawai‘i 96817 • Tel: (808) 595-6371 • Fax: (808) 595-8250
Family Treatment Services
845 22nd Avenue • Honolulu, Hawai‘i 96816 • Tel: (808) 732-2802 • Fax: (808) 734-7470
Visit us at: Hawaii.SalvationArmy.org
October 4, 2017

Celebrating Solutions and Roth Awards
Mary Byron Project, Inc.
Fostering Innovations and Strategies to End Domestic Violence
10401 Linn Station Road, Suite 116
Louisville, KY 40223

To the Mary Byron Awards Committee:

I appreciate this opportunity to offer my support to the Ho’oikaika ‘Ohana program of the Domestic Violence Action Center for the Celebrating Solutions and Roth Awards.

In 2013 the Ho’oikaika ‘Ohana program, along with seven other programs, was chosen to receive the Culturally-Specific Trauma Services grant. This four-year competitive grant was funded by the Family Violence Prevention & Services Program, Family and Youth Services Bureau, Administration for Children and Families, U.S. Department of Health & Human Services. As the Project Officer for this grant, it has been my privilege to follow and support the program’s successes.

Ho’oikaika ‘Ohana is an innovative approach to family violence prevention and services. It combines evidence-based practice with cultural values unique to Hawaii’s indigenous population. At every stage of program development and implementation, Ho’oikaika ‘Ohana program staff demonstrated an outstanding capacity to mobilize allies, build trust with the communities in need of services, and facilitate groups for survivors and their families uniquely tailored to their reality and cultural identity.

The impact of Ho’oikaika ‘Ohana on the lives of Native Hawaiian survivors and their families on Oahu is well documented in periodic reports, external program evaluations and feedback from participants. Beyond this impact, the program’s design and robust curriculum are invaluable contributions to a number of family violence prevention and services programs. Ho’oikaika ‘Ohana continues to represent a distinct approach in developing and implementing trauma-informed services for survivors that integrates cultural values and practices.

I look forward to Ho’oikaika ‘Ohana’s continuing success and fully support your recognition of their achievements via the Mary Byron Celebrating Solutions and Roth Awards. Please do not hesitate to contact me by email at Damien.Frierson@acf.hhs.gov or by phone at (202) 205-8657.
Sincerely,

[Signature]

Damien T. Frierson, Ph.D., MSW
Senior Program Specialist
Family Violence Prevention & Service Program
Family and Youth Services Bureau
Administration for Children and Families
U.S. Department of Health and Human Services
Dear Sir or Madam:

This is in response to the amendments to your organization's Articles of Incorporation filed with the state on November 19, 2007. We have updated our records to reflect the name change from DOMESTIC VIOLENCE LEGAL HOTLINE to DOMESTIC VIOLENCE ACTION CENTER, as indicated above.

Our records indicate that a determination letter was issued in February 1996 that recognized you as exempt from Federal income tax. Our records further indicate that you are currently exempt under section 501(c)(3) of the Internal Revenue Code.

Our records also indicate you are not a private foundation within the meaning of section 509(a) of the Code because you are described in section 509(a)(1) and 170(b)(1)(A)(vi).

Donors may deduct contributions to you as provided in section 170 of the Code. Bequests, legacies, devises, transfers, or gifts to you or for your use are deductible for federal estate and gift tax purposes if they meet the applicable provisions of sections 2055, 2106, and 2522 of the Code.

If you have any questions, please call us at the telephone number shown in the heading of this letter.

Sincerely,

Cindy Westcott
Manager, Exempt Organizations Determinations

RECEIVED
JAN 31 2008
PART III. BUDGET DETAIL AND EXPLANATION

Budget Detail Worksheet and Explanation

A. Personnel

<table>
<thead>
<tr>
<th>Name/Position</th>
<th>Computation</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ho'okaika 'Ohana Program Manager</td>
<td>$4,333.34 x 100% x 12 months</td>
<td>$52,000.00</td>
</tr>
<tr>
<td>Advocacy Manager</td>
<td>$4,167 x 5% x 12 months</td>
<td>$2,500.00</td>
</tr>
<tr>
<td>VP of Survivor Advocacy Services</td>
<td>$5,833 x 6% x 12 months</td>
<td>$4,200.00</td>
</tr>
<tr>
<td>Program Assistant</td>
<td>$2,500 x 50% x 12 months</td>
<td>$15,000.00</td>
</tr>
</tbody>
</table>

**Subtotal Personnel** $73,700.00

Personnel is a necessary component in effectively delivering the required services for this project and fulfill the scope of the contract.

Ho'okaika 'Ohana Program Manager will conduct assessments and intakes, engage and educate the community about the program, act as liaison between DVAC and community partners to further the goals of the program. Program Manager will provide client advocacy and make referrals to external services not offered by DVAC, and will dedicate 100% of their time to the Ho'okaika program.

Advocacy Manager will work with the Program Manager in providing assistance with case management resources and system support. Will refer appropriate referrals from Ala Kai caseload for Ho'okaika program.

VP of Survivor Advocacy Services, Cristina Arias, will provide supervision and oversight of the program.

Program assistant will coordinate logistics of scheduling meetings, document meeting notes, coordination of program supplies, maintain contracts and provide administrative support as needed.

B. Fringe Benefits

<table>
<thead>
<tr>
<th>Taxes &amp; Basis of Assessments</th>
<th>Computation</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Employers FICA</td>
<td>$73,700.00 x 7.65%</td>
<td>$5,638.00</td>
</tr>
<tr>
<td>State Unemployment</td>
<td>$73,700.00 x 1.50%</td>
<td>$1,106.00</td>
</tr>
<tr>
<td>Temporary Disability Insurance</td>
<td>$73,700.00 x 0.80%</td>
<td>$590.00</td>
</tr>
<tr>
<td>Workers Compensation</td>
<td>$73,700.00 x 0.70%</td>
<td>$516.00</td>
</tr>
<tr>
<td>Heath insurance $521/month x 12 months x 1.60 FTE</td>
<td>$10,003.00</td>
<td></td>
</tr>
<tr>
<td>Retirement</td>
<td>$73,700.00 x 4.00%</td>
<td>$2,948.00</td>
</tr>
</tbody>
</table>

**Subtotal Taxes & Fringe Benefits** $20,801.00

Fringe Benefits are based on State of Hawaii and Federal rates. FICA 7.65%, SUI 1.50%, TDI .80%

Workmen's Comp. .7%. Health Insurance $521/per month per employee and 401K 4% is based on agency personnel.
C. Travel

<table>
<thead>
<tr>
<th>Purpose of Travel</th>
<th>Location</th>
<th>Item</th>
<th>Computation</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Airfare</td>
<td></td>
<td>$800 (avg.) x 2 people x 2 trips</td>
<td>$3,200.00</td>
<td></td>
</tr>
<tr>
<td>ACF-Mandated Training and Technical</td>
<td>Hotel</td>
<td>$210 (avg.) x 3 nights x 2 people x 2 trips</td>
<td>$2,520.00</td>
<td></td>
</tr>
<tr>
<td>Assistance</td>
<td>TBD</td>
<td>Per diem</td>
<td>$75 (avg.) x 4 days x 2 people x 2 trips</td>
<td>$1,200.00</td>
</tr>
<tr>
<td>(includes cost for airport</td>
<td></td>
<td></td>
<td>transportation)</td>
<td></td>
</tr>
<tr>
<td>Subtotal Travel</td>
<td></td>
<td></td>
<td></td>
<td>$6,920.00</td>
</tr>
</tbody>
</table>

ACF-designated technical assistance. Location to be determined.

ACF mandated technical assistance and training funds has been allocated to cover the cost of travel for staff and partners in accordance with program guidelines. The funding contemplates five trips. The sites of ACF trainings are unknown at this time, so estimated airfare is based on airfare from Honolulu to East Coast.

D. Equipment

<table>
<thead>
<tr>
<th>Item</th>
<th>Computation</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Subtotal Equipment $0.00

E. Supplies

<table>
<thead>
<tr>
<th>Description</th>
<th>Computation</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office Supplies</td>
<td>$40.25/month x 12 months</td>
<td>$483.00</td>
</tr>
<tr>
<td>Postage</td>
<td>$15/month x 12 months</td>
<td>$180.00</td>
</tr>
</tbody>
</table>

Subtotal Supplies $663.00

General office supplies (paper, pens, folders, agency letterhead, envelopes, etc.) are all necessary for the operation of the project. Usage is based on historical costs and is projected at $40.25 per month x 12 months = $483.00.

Postage for this project is necessary for mailing correspondence, contract communication, etc. Usage is based on historical costs and is projected at $15 per month x 12 months = $180.00.
F. Construction
Not applicable

Subtotal Construction $0.00

G. Consultants/Contracts - Indicate whether applicant's formal, written Procurement Policy or the Federal Acquisition Regulations are followed.

Consultant Fees: For each consultant enter the name, if known, service to be provided, hourly or daily fee (8-hour day), and estimate time on the project. Consultant fees in excess of $450 per day require additional justification and prior approval from OVW.

<table>
<thead>
<tr>
<th>Name of Consultant</th>
<th>Service Provided</th>
<th>Computation</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMS Research &amp; Marketing Services, Inc.</td>
<td>Participate as the Researcher &amp; Evaluator</td>
<td>$12,000.00</td>
<td></td>
</tr>
<tr>
<td>Contract Facilitator - Child</td>
<td>$150/session x 30 sessions x 2 groups</td>
<td>$9,000.00</td>
<td></td>
</tr>
<tr>
<td>Contract Facilitator - Ohana (Family)</td>
<td>$150/session x 12 sessions x 2 groups</td>
<td>$3,600.00</td>
<td></td>
</tr>
<tr>
<td>Contract Facilitator - survivor follow-up</td>
<td>$150/session x 12 sessions</td>
<td>$1,800.00</td>
<td></td>
</tr>
<tr>
<td>Stipend</td>
<td>$100/HUI member X 5 x 4 meetings</td>
<td>$2,000.00</td>
<td></td>
</tr>
<tr>
<td>Contract Facilitator - Survivor</td>
<td>$150/session x 30 session x 2 groups</td>
<td>$9,000.00</td>
<td></td>
</tr>
<tr>
<td>Child Care during meetings</td>
<td>$50/session x 50 sessions</td>
<td>$2,500.00</td>
<td></td>
</tr>
<tr>
<td>TBD</td>
<td>Training and Technical Assistance for program development and process evaluation consulting fees</td>
<td>$10,000.00</td>
<td></td>
</tr>
</tbody>
</table>

Subtotal Consultants/Contracts $49,900.00

Consultant Expenses: List all expenses to be paid from the grant to the individual consultants in addition to their fees (i.e., travel, meals, lodging, etc.)

Researcher & Evaluator - SMS Research & Marketing Services, Inc. will be compensated at $12,000. Will conduct both process evaluation and program outcome evaluation. Includes a quantitative review and a qualitative culturally appropriate approach through personal interviews.

Two Contract Facilitators experienced in working with children will be engaged to lead the two children's groups and will be compensated $150.00 per session (includes preparation time).

Two Contract Facilitators skilled in facilitating groups will facilitate the two 'Ohana (family) Groups and be compensated $150.00 per session (includes preparation time).

Once a month, a Contract Facilitator skilled in facilitating groups will facilitate follow-up sessions for those who have completed the program, and be compensated $150.00 per session (includes preparation time).

Two Contract Facilitators skilled in facilitating groups will facilitate the two survivor groups and be compensated $150.00 per session (includes preparation time).

Stipend - A sampler of HUI Members (5) will be compensated to evaluate program progress and provide feedback. Cost is $50.00 per hour for 2 hours x 4 quarterly meetings per member.

Technical Assistance fees will continue and expand to support & include child & mother-child specific DV-trauma for the program development and evaluation consulting fees.
### H. Other Costs

<table>
<thead>
<tr>
<th>Description</th>
<th>Computation</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Host Site Fees - Living Life Source, Ka'ala Farm, Kapela Farms, Papahana Kuaola, Ho'oulu Aina</td>
<td>$125/mtg x 30 mtgs x 2 groups</td>
<td>$7,500.00</td>
</tr>
<tr>
<td>Native Books/Na Mea Hawai'i Activities</td>
<td>Uiana Lauhala $10.00 x 2 bracelets x 50 clients</td>
<td>$1,000.00</td>
</tr>
<tr>
<td></td>
<td>Kui Nut Lei making $5.00/lei x 3 leis x 40 clients</td>
<td>$600.00</td>
</tr>
<tr>
<td></td>
<td>Kumu/Instructor $50/hr. x 2 hrs. x 2 activities x 6 weeks</td>
<td>$1,200.00</td>
</tr>
<tr>
<td>Facilitated group meeting material &amp; supplies</td>
<td>$20/meeting x 2 groups x 72 meetings</td>
<td>$2,880.00</td>
</tr>
<tr>
<td>Payroll fees, retirement, flex fees &amp; dues</td>
<td>$600/month x 12 months x 5%</td>
<td>$360.00</td>
</tr>
<tr>
<td>Agency Network Maintenance</td>
<td>$2,600/month x 12 months x 5%</td>
<td>$1,560.00</td>
</tr>
<tr>
<td>Mileage &amp; Parking</td>
<td>Avg 500 miles/month x 12 months x $.54/mile x 1 staff</td>
<td>$3,240.00</td>
</tr>
<tr>
<td>Insurance - Professional &amp; General liability</td>
<td>$15,000/year x 5%</td>
<td>$750.00</td>
</tr>
<tr>
<td>Equipment Lease-Copier &amp; Postage</td>
<td>$1,200/month x 12 months x 5%</td>
<td>$720.00</td>
</tr>
<tr>
<td>Telecommunications &amp; Internet Service</td>
<td>$2,500/month x 12 months x 5%</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>Utilities and CAM - office</td>
<td>$10,525/month x 12 month x 5%</td>
<td>6,316.00</td>
</tr>
<tr>
<td>File Storage &amp; Shredding Services</td>
<td>$650/month x 12 months x 5%</td>
<td>$390.00</td>
</tr>
</tbody>
</table>

**Subtotal Other Costs** $28,016.00

The above listed costs are all costs necessary for the provision of this program services by DVAC.

**Host Site Fees** for group meetings and activities. $125 per meeting x 30 meetings x 2 groups = $7,500.00

**Native Books/Na Mea Hawai'i Activities** for Uiana Lauhala represents change and transformation. $10.00 x 2 bracelets x 50 clients = $1,000.00. Kukui nut lei making is a symbol of enlightenment, knowledge and wisdom. $5.00 per lei x 3 leis x 40 clients = $600. Kumu/Instructor $50 per hour 2 hours x 2 activities x 6 weeks = $1,200.00.

**Facilitated Group Meeting Materials and Supplies** - anticipated costs for group meeting materials. Art materials and supplies, games, etc. $20.00 per meeting x 2 groups x 72 meetings = $2,880.00.

**Payroll fees for Maxworks** to provide agency payroll services; process bi-monthly agency payroll and submission of payroll taxes to state and federal agencies. Based on historical cost of $7,200/year or $600/month x 5% charged to this project $30.00 x 12 months = $360.00.
Agency network maintenance - Service contract with Transactions Inc. for agency network server maintenance, troubleshooting and on site technical support of 4 servers, program helpline and client databases. Based on historical cost of $31,200/year or $2,600/month x 5% charged to this project $190.00 x 12 months = $1,560.

Mileage & Parking - Program staff travel to attend and participate in HUI meetings, group sessions, and meet with community partners. Mileage costs are based on a rate of $.54/mile and estimation of 500 miles per staff per month x 12 months x 1 staff = $3,240

Insurance - is for general and professional liability. Based on historical cost of $15,000/year x 5% charged to this project = $750.00

Equipment Lease (Xerox Copier and Neopost Postage Meter) - equipment is necessary for the operation of the project. Based on historical cost of $14,400/year or $1,200 month x 5% charged to this project $60.00 x 12 = $720.00

Telecommunications and Internet Service - to communicate with project participants via telephone and email, conduct research via internet, etc. Based on historical cost of $30,000/year or $2,500/month x 5% charged to this project $125.00 x 12 months = $1,500.00.

Utilities and Common Area Maintenance - DVAC office- based on historical cost of $126,300/year or $10,525/month x 5% charged to this project $526.25 x 12 months = $6,315.
Total office square feet is 6,153, approximately 400 square feet will be utilized by project staff (includes common area and meeting space). The total amount allocated is adjusted to meet budget limitations.

File Storage and Shredding Service - Storage of project related materials and shredding of all confidential material is necessary for the project. Based on historical cost of $7,800/year or $650/month x 5% charged to this project $32.5 × 12 months = $390.00.

Administrative Costs

Vice President of Operations - is responsible for compliance of governmental regulations as well as executive leadership over the fiscal, human resources, agency facilities and information technology of the agency.

Finance Manager and Accounting Clerk - will provide all related services; preparation and submission of financial reports, tracking and posting of grant related revenue and expenses and other related accounting functions to maintain a check and balance system and ensure the compliance with GAAP.

Contracts and Grants Administrative Assistant - will track statistical data monthly for submission of quarterly, semi-annual and year end progress reports.

Human Resources Manager - is responsible for procurement of employee benefits, manages enrollment and processing of benefits, handles all HR related issues, stays current on all HR related laws. Audits and processes employee time reports, maintain personnel records. Works closely with management staff.

Administrative Support Staff - coordinates initiatives related to equipment, office repairs, computer network, and provides administrative support to agency staff, maintenance of web and social media to keep stakeholders and potential clients apprised of agency program services.
### I. Indirect Costs

<table>
<thead>
<tr>
<th>Description</th>
<th>Computation</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>*0% of Total Direct Cost</td>
<td>Provide program support 10% of direct program budget of $200,000</td>
<td>$20,000.00</td>
</tr>
</tbody>
</table>

**Subtotal Indirect Costs**

$20,000.00

### Budget Summary

<table>
<thead>
<tr>
<th>Budget Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Personnel</td>
<td>$73,700.00</td>
</tr>
<tr>
<td>B. Fringe Benefits</td>
<td>$20,801.00</td>
</tr>
<tr>
<td>C. Travel</td>
<td>$6,920.00</td>
</tr>
<tr>
<td>D. Equipment</td>
<td>$0.00</td>
</tr>
<tr>
<td>E. Supplies</td>
<td>$663.00</td>
</tr>
<tr>
<td>F. Construction</td>
<td></td>
</tr>
<tr>
<td>G. Consultants/Contracts</td>
<td>$49,900.00</td>
</tr>
<tr>
<td>H. Other</td>
<td>$28,016.00</td>
</tr>
</tbody>
</table>

**Total Direct Costs**

$180,000.00

**I. Indirect Costs**

$20,000.00

**TOTAL PROJECT COSTS**

$200,000.00

<table>
<thead>
<tr>
<th>Federal Request</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$200,000.00</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Non-Federal Amount</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>
SEMI-FINALIST QUESTIONS:

a. What is the approximate number of individuals served annually by Ho‘oikaika ‘Ohana (HO’O) Program?

The HO’O program serves 50 Native Hawaiian survivors of intimate partner violence (IPV) a year. The number of keiki and ‘ohana participants varies greatly from group to group, and typically ranges between 10-50 keiki (children) and 10-50 ‘ohana (family members) per year. In total, the program serves anywhere from 70 to 150 individuals a year.

b. How many paid staff and volunteers are used to administer Ho‘oikaika ‘Ohana (HO’O) Program?

HO’O is staffed by a Program Manager (MA with extensive experience serving Native Hawaiian families) and an Administrative Assistant, both under the supervision of the DVAC Vice President of Survivor Advocacy Services. HO’O groups (survivor, keiki and ‘ohana) are facilitated by contracted facilitators, who have an MA in Social Work (or related field) with demonstrated experience providing group facilitation and working with people who have experienced trauma. Their work is complemented by the invaluable services of 6 contracted child care providers. All HO’O staff, facilitators and child care providers undergo a criminal background check before they begin providing services to HO’O participants. DVAC also checks the DVAC database to ensure that none appear as an IPV perpetrator—or IPV survivor currently in crisis.

c. Are there past awards, accolades, and grants furnished upon the applicant or nominee which would further exemplify its success in combating intimate partner violence?

DVAC individual programs and staff members have received numerous grants and awards in recognition of the value and life-changing impact of our services in our Hawaii community.

DVAC continues to be awarded multiple grants from federal and state agencies to sustain existing programs and develop new ones. In Fiscal Year (FY) 2017, 80 percent of all of our revenue was from federal, state, and Honolulu City and County competitive grants. In the last two months, DVAC was awarded two Victims of Crime Act (VOCA) two-year grants through the Hawaii State Attorney General’s office. One grant will sustain the DVAC Safe on Scene (SOS) program, whereby a DVAC advocate responds with police on the scene of an IPV incident. This grant is an important validation of the partnership between DVAC and the Honolulu Police Department (HPD). The other will boost DVAC’s specialized advocacy services to two underserved groups in our state: immigrant survivors and lesbian, gay, bisexual, transgender, queer, questioning, intersex (LGBTQ+) survivors. Specific to the HO’O program, DVAC was one of eight programs to be awarded a four-year grant from the Family Violence
Prevention & Services Program, Family and Youth Services Bureau, Administration for Children and Families, U.S. Department of Health & Human Services in 2013.¹

DVAC also receives awards from private business and foundations, totaling nearly 13 percent of our annual revenue. Recent awards from private sector supporters and foundations include a HopeLine Verizon grant to support the youth-focused Teen Alert Program, and a Hawaii Employees Lifeline Program (H.E.L.P.) award to provide emergency rent and utilities to IPV survivors escaping abuse. Based on the merit of the HO’O program specifically, DVAC recently secured a grant of $20,000 from the Atherton Foundation, to support a new HO’O group at the Salvation Army Treatment Program and a new HO’O group at the Women’s Community Correctional Center (WCCC, the only women’s correctional facility in the state).

Two of DVAC’s newest programs, Safe on Scene (SOS) and the Campus Survivor Advocacy Program (CSAP), emerge from important partnerships with the Honolulu Police Department (HPD) and the University of Hawaii system. Since 2014, DVAC has engaged in a constructive dialogue with HPD about officers involved in domestic violence, as well as the abysmal interactions between survivors and police on the scene of IPV incidents. As a result of DVAC’s tenacious advocacy, HPD and DVAC established a formal partnership last year. Funding support from the Honolulu City and County and the State of Hawaii for the SOS program is a clear recognition of the program’s value and potential in shifting law enforcement culture and response when it comes to IPV. DVAC and the University of Hawaii have also formalized a partnership in 2016 with the Campus Survivor Advocacy Program (CSAP), to make campus settings and student experiences safer while they pursue their academic goals. This partnership was awarded a VOCA grant in 2016, to support the services of DVAC CSAP advocates across colleges and universities on Oahu.²

DVAC CEO Nanci Kreidman has received awards from various community organizations and foundations for her leadership at DVAC working relentlessly to better serve IPV survivors and improve system response. These awards include: the Women Who Mean Business, Industry Leader of the Year Award from Hawaii Pacific Business News (2016); the Ho’okele Award from Hawaii Community Foundation and Alexander Gerbode Foundation (2014); the YWCA Women Leader of the Year (2010); and the Patsy K. Mink Foundation, Giraffe Award (2009), to name a few. Vice President of Survivor Advocacy Services, Cristina Arias, received the Ruby Award from Soroptimist International in 201, in recognition of her work to improve the lives of women and girls on Oahu.

d. In what ways is the composition of your staff and Board of Directors reflective of your client population?

¹ Kindly note that our original submission mentioned one out of 6 grant recipients. However, in 2013, DVAC was one of 8 grantees—6 of which have sustained their program services. We have confirmed this with the Department of Health and Human Services.
² CSAP advocates offers support and services to survivors of IPV who are enrolled or employed at a college or university on Oahu. They also offer trainings and education on domestic violence to classes, sports teams, clubs, fraternities, sororities, faculty and other groups on campus or in the community.
Our client population reflects the diversity of our island community. DVAC clients are Native Hawaiian (30%), Southeast Asian (16%, Filipinos accounting for 15%), Caucasian (16%), East Asian (12%, Japanese accounting for 10%), Hispanic (7%), Pacific Islander other than Hawaiian (6%), African American (3%), and other/unknown (10%). Over 99% of our clients are women—95% of them women with children. The majority of our clients are ages 25 to 40. At least 10% have serious immigration issues.

Our DVAC staff mirrors our client population. The composition of current employees (46 total) include: 11 Filipinas (24%), 10 Native Hawaiians (22%), 10 East Asians (22%), 6 Caucasians (13%), 4 Latinas (9%), 2 African Americans (4%), 2 South Asians (4%) and 1 Samoan (2%). All of the contracted HO'O group facilitators (100%) are Native Hawaiian—DVAC currently has 8 contracted HO'O facilitators. Like our client population, our DVAC staff is predominantly women. Out of the 46 DVAC employees, only 4 are men. The large majority of our staff is kama'aina (local)—we are members of the communities we serve.

Like the DVAC staff, the DVAC Board of Directors is largely female (73%), with deep ties to the local community. The Board is composed of 15 community representatives who demonstrate a commitment to helping survivors of IPV in our state. 4 are Native Hawaiian, 6 are Asians and 5 are Caucasian.

PROGRAM SPECIFIC QUESTIONS, HO ‘OIKAIA ‘OHANA:

1. Please explain the process for an applicant to become a participant in the program. What criteria is utilized to determine eligibility and program acceptance?

Criteria for participation

The Ho‘oikaia ‘Ohana (HO’O) program is available to Native Hawaiian survivors of intimate partner violence (IPV). The HO’O program is designed for Native Hawaiian survivors who are no longer in crisis and are looking to heal from the trauma and (re)build family bonds strained or damaged by abuse and to reclaim their cultural values. If a survivor is still in crisis, they are referred to a DVAC Akaka‘i Advocate, DVAC Pulama i Ka ‘Ohana (PIKO) Family Assistance Counselor and/or DVAC attorney, as needed.

Over the course of the program implementation, criteria for program participation evolved to meet broader community needs, including the needs of Native Hawaiian women at the Hina Mauka Rehabilitation Center and at the Women’s Community Correctional Center.

If a Native Hawaiian survivor would like to participate in the program, a face-to-face assessment is conducted by HO’O Program Staff.

Assessment: Mo‘ōielo and Lōkahi

During the program development phase, DVAC staff, the program Hui and Consultant Andrea Hermosura, PhD, worked together to craft a culturally-relevant lethality assessment process. The HO’O

3 The HO’O Hui is a group of community leaders, content experts, cultural navigators, and survivors that first convened in 2013 to articulate the program outcomes, recommend client assessment tools and interventions,
assessment integrates the Native Hawaiian communication practice of moʻolelo or “talkstory,” as well as the Lōkahi Wheel.

Moʻolelo is storytelling, which is central to Hawaiian identity and sense of self. Literally, moʻo translates to “series” while ʻolelo means “story.” This communication style is a less linear and more conversational way to let survivors share their experience of IPV without intrusive or overly direct questions.

As part of this moʻolelo during the initial assessment, the Lōkahi Wheel serves as a prompt to assess an individual’s adverse life experiences, within the context of their culture, history, and exposure to IPV, sexual violence, and any other potentially harmful and traumatic events. Lōkahi means “harmony” and “balance.” The Lōkahi Wheel captures Native Hawaiians values that, together, foster lōkahi (see Figure 1). Looking at the Lōkahi Wheel, the survivor is encouraged to consider balance and imbalance in their life and what currently fills their Wheel.

If the survivor is receptive to drawing their Lōkahi Wheel during this initial assessment, the drawing is photographed or filed (with their permission) and revisited at the end of each phase to allow for reflection, self-assessment and storytelling about the changes and transformations that have taken place.

Survivors who participate in HOʻO are able to focus on healing, and on promoting their long-term health, stability, sufficiency, personal growth, cultural connections, and family harmony.

and develop a framework for the HOʻO program to be in alignment with community and family safety. Discussion focused on ways to enhance existing IPV services to better serve Native Hawaiian IPV survivors. Hui members identified cultural concepts that will assimilated into facilitation, skill-building, and practice throughout the course of the HOʻO program.

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Referrals and recruitment

Participants in our HO'O program typically come to us through:

1) referrals by community allies and partner organizations;
2) other DVAC programs;
3) calling the DVAC Helpline; or
4) self-referrals.

DVAC regularly introduces HO'O to our community by making presentations to various domestic violence agencies, the Hawaii State Coalition Against Domestic Violence, and community partners, including hospitals, transitional shelters, and social service agencies. Program brochures are provided to service providers and community partners to share with staff and potential participants. Recruitment of participants is ongoing, with information about the program and contact information available on our website: https://domesticviolenceactioncenter.org/hooikaika-ohana/

2. Please share additional information on the specifics of the groups in the three phases of the program. How frequently do the groups meet? How long do the sessions last? Is there a specific curriculum for each session? Who facilitates the meetings?

HO'O Curriculum

The HO'O Curriculum was developed by a Hui (group) of community leaders, content experts, cultural navigators, and survivors, to be in alignment with community and family safety. The curriculum combines traditional Hawaiian values that reflect universal principles of balance, healing and positive parenting with the Complex Trauma Model of Dr. Carole Warshaw. Like the Warshaw model, the curriculum is divided into three phases, each named after the colors of the lehua (blossoms) of the Native ohialea tree. As we have shared in our initial submission, the ohialea tree is the first to emerge after a lava flow, it represents resilience and the strong cultural connection Native Hawaiians have to the 'aina (land).

HO'O groups meet weekly for 2 hours, over a nine-month period. Two facilitators guide each session. Weekly sessions center around one of the six Native Hawaiian values contained in the Lōkahi Wheel. The summary map of the curriculum is included below. Please see the full HO'O curriculum, with individual modules for each session, on the USB drive contained with this submission.

<table>
<thead>
<tr>
<th>VALUE</th>
<th>PHASE 1: LEHUA 'APANE</th>
<th>PHASE 2: MAUNA 'APANE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pill'uhane</td>
<td>Week 1</td>
<td>Hookumu</td>
</tr>
<tr>
<td>(Spiritual)</td>
<td></td>
<td>New Beginnings: Agreements about group etiquette, dynamics, size.</td>
</tr>
<tr>
<td></td>
<td>Week 2</td>
<td>Hoolono</td>
</tr>
<tr>
<td></td>
<td></td>
<td>What does a new beginning mean to you?</td>
</tr>
<tr>
<td>'Ohana</td>
<td>Week 3</td>
<td>Hoolauna</td>
</tr>
<tr>
<td>(Family)</td>
<td></td>
<td>Friendly: Who do we choose to enter our new life?</td>
</tr>
<tr>
<td>Kuleana</td>
<td>Week 4</td>
<td>Hoopai</td>
</tr>
<tr>
<td>(Responsibility)</td>
<td></td>
<td>Revisit: Hoolono and Hoolauna</td>
</tr>
<tr>
<td></td>
<td>Week 5</td>
<td>Hoopai</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Encourage: What can you do to keep encouraging yourself toward your new beginning?</td>
</tr>
</tbody>
</table>

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### VALUE

<table>
<thead>
<tr>
<th>PHASE 2: LEHUA MAMO</th>
<th>Mana'o (Mind)</th>
<th>Na'au (Emotions)</th>
<th>Kino (Body)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>VALUE</strong></td>
<td>Week 6</td>
<td>Week 7</td>
<td>Week 9</td>
</tr>
<tr>
<td></td>
<td>Hoolaika</td>
<td>Hookupu</td>
<td>Hookaulike</td>
</tr>
<tr>
<td><strong>Week 8</strong></td>
<td>Week 10</td>
<td>Week 11</td>
<td>Week 12</td>
</tr>
<tr>
<td></td>
<td>Survivor</td>
<td>Ho'ola</td>
<td>Ho'ike</td>
</tr>
<tr>
<td></td>
<td>Lesson 3*</td>
<td></td>
<td>Revisit/reflect upon past 11 weeks together and prepare for Phase 2</td>
</tr>
</tbody>
</table>

### PHASE 2: LEHUA MAMO

<table>
<thead>
<tr>
<th>Mana'o (Spiritual)</th>
<th>Week 1</th>
<th>Week 2</th>
<th>Week 3</th>
<th>Week 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Survivor</td>
<td>Aloha/</td>
<td>Aloha/</td>
<td>'Ohana/</td>
<td>'Ohana/</td>
</tr>
<tr>
<td></td>
<td>Hoomana</td>
<td>Hoomana</td>
<td>Lokahi</td>
<td>Lokahi</td>
</tr>
<tr>
<td>Lesson 3*</td>
<td></td>
<td></td>
<td>Lesson 2*</td>
<td></td>
</tr>
</tbody>
</table>

### PHASE 2: LEHUA MAMO

<table>
<thead>
<tr>
<th>Mana'o (Responsibility)</th>
<th>Week 5</th>
<th>Week 6</th>
<th>Week 7</th>
<th>Week 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Survivor</td>
<td>Malama/</td>
<td>Malama/</td>
<td>Hoolauna</td>
<td>Hoolauna</td>
</tr>
<tr>
<td></td>
<td>Kuleana</td>
<td>Lessons 6/4*</td>
<td>Lessons 7/8*</td>
<td></td>
</tr>
</tbody>
</table>

### Mana'o (Mind)

<table>
<thead>
<tr>
<th>Mana'o (Mind)</th>
<th>Week 7</th>
<th>Week 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Survivor</td>
<td>Hoolauna</td>
<td>Hoolauna</td>
</tr>
<tr>
<td>Lessons 7/8*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>To be friendly, sociable: Participants will learn the value of positive parent/child communication. Participants gain skills that will assist them in communicating with their children.</td>
<td>Working with children: hana noeau lauhala weaving activity determined by kumu or poi processing.</td>
<td></td>
</tr>
</tbody>
</table>

### Na'au (Emotions)

<table>
<thead>
<tr>
<th>Na'au (Emotions)</th>
<th>Week 9</th>
<th>Week 10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Survivor</td>
<td>Hilina'i</td>
<td>Hilina'i</td>
</tr>
<tr>
<td>Lesson 9*</td>
<td></td>
<td></td>
</tr>
<tr>
<td>To rely on, to trust: Participants learn how much children rely on their parents/caregivers and how important it is to keep the promises we make to them.</td>
<td>Working with children: Hana noeau: kukui nut (participants</td>
<td></td>
</tr>
<tr>
<td><strong>VALUE</strong></td>
<td><strong>PHASE 3: LEHUA MAMO ‘OĀ ‘ALANI</strong></td>
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<tr>
<td>-----------</td>
<td>----------------------------------</td>
<td></td>
</tr>
<tr>
<td>Pili‘uhane (Spiritual)</td>
<td><strong>Week 1</strong> Survivor &amp; ‘Ohana</td>
<td>Aloha/ Hoomana Lesson 3*</td>
</tr>
<tr>
<td></td>
<td><strong>Week 2</strong> Survivor &amp; ‘Ohana</td>
<td>Aloha/ Hoomana</td>
</tr>
<tr>
<td>‘Ohana (Family)</td>
<td><strong>Week 3</strong> Survivor &amp; ‘Ohana</td>
<td>‘Ohana/ Lokahi Lesson 2*</td>
</tr>
<tr>
<td></td>
<td><strong>Week 4</strong> Survivor</td>
<td>‘Ohana/ Lokahi</td>
</tr>
<tr>
<td>Kuleana (Responsibility)</td>
<td><strong>Week 5</strong> Survivor &amp; ‘Ohana</td>
<td>Kuleana Lesson 4*</td>
</tr>
<tr>
<td></td>
<td><strong>Week 6</strong> Survivor</td>
<td>Kuleana</td>
</tr>
<tr>
<td>Mana‘o (Mind)</td>
<td><strong>Week 7</strong> Survivor &amp; ‘Ohana</td>
<td>Hoolauna Lessons 7/8*</td>
</tr>
<tr>
<td></td>
<td><strong>Week 8</strong> Survivor</td>
<td>Hoolauna</td>
</tr>
<tr>
<td>Na‘au (Emotions)</td>
<td><strong>Week 9</strong> Survivor &amp; ‘Ohana</td>
<td>Ho‘oponopono Lesson 9*</td>
</tr>
<tr>
<td></td>
<td><strong>Week 10</strong> Survivor</td>
<td>Ho‘oponopono</td>
</tr>
<tr>
<td>Kino (Body)</td>
<td><strong>Week 11</strong> Survivor &amp; ‘Ohana</td>
<td>Malama/ Ho‘omau Lessons 6/10*</td>
</tr>
<tr>
<td></td>
<td><strong>Week 12</strong> Survivor</td>
<td>Malama/ Ho‘omau</td>
</tr>
</tbody>
</table>

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HO'O Groups Sessions

Even though each HO'O programmatic phase and individual group session is unique, the group sessions follow this general structure:

1. Sign-in
2. Aloha circle and sharing food
3. Lesson/Discussion of Native Hawaiian value
4. Cultural activity
5. Mahalo circle

To begin each session, the group joins together for an Aloha circle, holding hands for an oli (chant) and or pule (prayer). During the Aloha circle, each participant is asked to share three names: their name, the name of the place they reside, and the name of a kupuna (ancestor) they would like to have accompany them on this journey.

Food is an essential part of gathering in the Native Hawaiian culture, so participants, HO'O staff and facilitators share a short meal as a group. In order for survivors to focus on healing, it is important for their children to be cared for while they participate in the group sessions, especially as sessions are often held in the early evening, during dinner time.

Following the Aloha Circle and meal, in Phase 1, children are led outside (or in a separate room, depending on the venue) to take part in their own age-specific activities facilitated by separate facilitators and caregivers. In Phases 2 and 3, childcare providers care for the children who are too young to participate in the moʻolelo portion of the sessions (children ages 6 and under).

Group work begins with the introduction of a Native Hawaiian value. The facilitators then begin a moʻolelo relating to this value, incorporating its history or a cultural tale. Participants are provided guide questions (orally and printed) for the participant to answer in the interactive moʻolelo or in their personal Hina (Moon) journals.

Group work is followed by individual reflection. Through all 3 phases of the program, Hina journals complement the stories shared during moʻolelo. Journals connect the participants (survivors and ʻohana) to Hina, the Native Hawaiian moon goddess, her phases and cycles in nature. Observing changes in oneself, their children, and their relationship with each other as well with other families has proven empowering and healing.

Cultural activities are incorporated into each session to encourage collaboration from producing a meaningful item, as a group, as a parent and child (in Phase 2) and as a family (in Phases 2 and 3). Activities include lei making, cordage bracelets, T-shirt printing, Kuʻi kalo (kalo/taro pounding), candle making, etc.

On occasion, “homework” is given to the participants. The “homework” can involve participating in a specific activity, such as taking and sending a photo to the facilitator during the week or sitting by the ocean.
Sessions close with a Mahalo Circle—mahalo means “thank you.” Children join this circle. Each participant, child and family member (Phase 3) has the opportunity to identify one thing they are thankful for.

**HO'O Facilitators**

HO’O Facilitators have the spirit, knowledge, skills and cultural competency to facilitate the Hawaiian cultural group discussions relating to IPV. They are part of the Native Hawaiian communities served by HO’O and possess a deep understanding of Native Hawaiian values, cultural traditions, practices, and community dynamics.

Most facilitators have a Master’s Degree in Social Work (or an equivalent). All have extensive experience providing group facilitation and working with people who have experienced trauma. They lead groups paying close attention to differences between participants, creating a safe space that is conducive to individual participation, healing and learning.

The HO’O group currently has 8 tremendous facilitators leading HO’O groups. HO’O Program Manager Chelsie Evans facilitates the HO’O Sustainability group and co-facilitates the HO’O group at the Women’s Community Correctional Center. Chelsie is also present during the other group sessions, to provide support to the facilitators, child care providers, or participants, as needed. Chelsie has extensive experience providing counseling and support to Native Hawaiian families, as well as developing curriculum that integrates best practices and Native Hawaiian values. Born and raised in Hawaii, Chelsie completed a B.A. in Psychology from the University of Hawaii, Hilo, and an M.A. in Human Services Specializing in Marriage and Family Therapy.

3. **In Phase 2, Lehua mamo, are there separate creative activities for different aged children?**

Yes, cultural activities in Phase 2 are adapted to the ages of the children present. Although childcare is available during all phases of the program and for children of all ages, Phase 2 offers the unique opportunity for the children and their mom to come together and focus on enjoyable, creative and meaningful tasks or activities, rebuilding and fostering trust, communication and love. Activities are typically adaptable to a wide age range. For the activities outdoor that involve working the ‘aina (land), younger children are given tasks that are safe and age-specific such as helping their mom plant seedlings, while the older children will work alongside their moms to remove weeds or move dirt. When pounding the kalo (taro) to poi (cooked and mashed taro corm, a staple food in Hawaii), toddlers enjoy using small poi pounders to pound playdough while the teen pound the poi that the group will eat. HO’O Program Staff and Facilitators are extremely resourceful and creative in how they adapt activities, or integrate new activities, to best serve the specific group of participants.

4. **In Phase 3, Lehua mamo ‘o ‘a ‘alani, how is it determined which extended ‘ohana participate? Is any screening done of these individuals for current safety issues?**

Inviting ‘ohana (family member) to join in the discussions is not easy. IPV impacts relationships between survivors and their ‘ohana, as perpetrators often use isolation to sustain power and control over their partner. Parents, aunts, and friends might not understand why survivors stayed or went back to the

Domestic Violence Action Center
perpetrators for as long, or as often, as they did. Phase 3 of HO'O offers an opportunity for DV survivors and their 'ohana to mend relationships, and focus on the shared goal of building a future free of violence and filled with love.

In Phase 2, HO'O participants discuss at length with the group who they will invite to participate in Phase 3. Survivors might not have any family members that they feel comfortable or safe inviting, but the concept of 'ohana in Native Hawaiian culture is not limited to relatives by blood. The 'ohana who takes part in Phase 3 can be a friend or individual that was or is important to the survivor.

Once the participants have identified the person that will be attending in Phase 3, the facilitators guide the participants to approach and invite this person to participate. Facilitators and HO'O program staff collect the 'ohana names before Phase 3 starts, in order to do a criminal background check and to confirm that they do not appear in DVAC's database as IPV perpetrators—or survivors currently in crisis.

5. Please provide information on how client safety is assessed and ensured during participation in the program. Are danger or lethality assessments conducted at any time during the intake process or while the client is participating in the program?

Sustaining the safety of HO'O participants is our utmost priority—especially in a small island community like Oahu where geographic proximity to perpetrators is a constant concern. As described in Question 1, a lethality assessment is conducted during the initial intake process. Although participants in HO'O are no longer experiencing abuse at the hand of an intimate partner, the locations for groups are selected to ensure the safety of the participants. While the group is ongoing, the location is kept confidential, known only to the participants, facilitators, HO'O program staff and venue staff. If facilitators or fellow participants suspect that a participant is experiencing renewed violence or abuse, the facilitator or HO'O Program Staff approaches the participants privately, and engages in a conversation, and proceeds with a lethality assessment, if needed. If it is assessed that the participant is indeed experiencing IPV once more, they will immediately safety plan, and receive crisis counseling and services from a DVAC advocate and/or attorney for services, in order to ensure their safety and the safety of their family.

6. What efforts are made to keep participants engaged for the duration of the program?

The HO'O curriculum, dynamic facilitation, friendships and bonds that develop among participants as the program progresses all contribute to the sustained participation of survivors in the HO'O program over the nine-month period (which is a substantial time commitment!). The steady attendance of participants validates that this trauma-informed and culturally-relevant approach to healing fills an important need for our Native Hawaiian survivor community. To date, participants who did not complete the program experienced changes in their schedules, often as a result of finding a new job or (re)enrolling in school. These life changes are positive developments, as survivors work towards peace and self-sufficiency—even if they were met with mixed emotions by fellow participants and the survivors themselves.

Providing food, ensuring that group is held in a secure location, assisting with transportation, and integrating activities for—and with—the children have also been instrumental in ensuring that
participants can attend and be fully present during the sessions. When they take part in HO'O group, they do not have to worry about whether their children are hungry or safe. They can focus on themselves, as well as the relationships that they are forming, strengthening and rebuilding.

The HO'O Sustainability group is perhaps the best validation of the need for this program—and a testament to the participants’ deep engagement and commitment to this healing work. After completing the original 3-phase, 9-month HO’O program, participants expressed the desire to maintain contact and to continue to come together with other Native Hawaiian survivors. The group meets monthly and is facilitated by HO’O program staff. The Sustainability group is rooted in the design and theory of HO’O—that culturally resonant work lifts and builds survivors to healing, through (in part) their cultural identity. The ongoing Sustainability group is evidence of the benefits gained through the program: the support felt among participants and the strength derived from the ongoing engagement.

7. Please share additional quantitative documentation of the program’s success. Please include results from the 2015-2016 SMS Research Marketing external evaluation.

HO’O has been very successful in achieving its intended outcomes; the integration of Hawaiian values and cultural practices has clearly been seen by participants as a key feature of the experience.

HO’O Evaluation Tools

With guidance from the program Hui, Program Manager and Curriculum Developers, mo‘olelo (storytelling) and the Lōkahi Wheel were foundational to the program evaluation. The mo‘olelo would be personal interviews at the beginning and end of the program. The six areas of the Lōkahi Wheel and the intended outcomes from each phase of the program were incorporated into a quantitative participant survey. The survey was designed to track changes in behaviors and attitudes while the interviews provided attribution as respondents describe why a measure changed or did not change over the course of the program.

The first survey developed was a nine-statement survey that respondents placed a mark on a line with a scale that ranged from “not like me” to “very much like me.” These initial statements were oriented to tracking program outcomes. Feedback from survivors completing the survey was that it should include more statements related to the Hawaiian culture, practices and values that they were learning during their weekly meetings. The survey expanded to 23 questions, but two of the questions did not resonate with the survivors. The next and current iteration of the survey is 23 questions as shown in the survey attached with this submission.

For Phase 1, the most relevant outcome measures from the survey were:
- I do my best to stay positive and believe that tough times don’t last long;
- I feel it is better to look to my future than to my past;
- I am resilient and able to handle challenges as they arise.

For Phase 2, the most relevant outcome measure was:
- My children and I are close and communicate easily with each other.

Domestic Violence Action Center
For Phase 3, the most relevant outcome measures were:

- I consider my friends part of my ‘ohana;
- My ‘ohana is there for me when I need support.

The other questions in the survey helped identify the elements of the Lōkahi Wheel and how the women were keeping their life in balance.

**Overall Evaluation Outcomes for Groups**

Using the evaluation tools described above, the HO’O program results from April 2015 to May 2017 (174 participants surveyed) were the following:

**Phase 1**

- 100 percent of participants showed significant movement toward “very much like me” for the statement “I am resilient and able to handle challenges as they arise.”
- 63 percent showed movement toward “very much like me” for the statements “I do my best to stay positive and believe that tough times don’t last long” and “I feel it is better to look to my future than to my past.”
- 31 percent that stayed the same or had movement in the direction of “not really like me” for those two statements attributed that to thinking they had moved forward from their past, but thanks to the program they see that healing is an ongoing effort and now they feel better prepared to move forward.

**Phase 2**

- 100 percent continued or moved toward “very much like me” for the statement “my children and I are close and communicate easily with each other.”
- One of the groups had very young children, so they replaced the word “communicate” to “interact.”
- In interviews, survivors noted that the sessions enabled them to talk with their older children more about the experiences they all went through.

**Phase 3**

- 100 percent stayed near or showed movement toward “very much like me” for the statements: “I consider my friends part of my “ohana” and “my ‘ohana is there for me when I need support.”
- For Survivors that rated the statements “very much like me” at the start and at the end, in interviews they said that communications with their family members was better because before the sessions they really didn’t discuss the DV, and now they understand each other better.
- For some of the survivors, financial issues colored their relationships with family members. So while communications improved, financial issues kept coming up.
Lōkahi Wheel Related Questions

- 100 percent stayed near or showed movement toward “very much like me” for statements in five of the six categories in the Lōkahi Wheel (Spiritual, Family, Responsibility, Mind and Emotions.)
- 56 percent stayed near or showed a little movement toward “very much like me” for the statements related to Body.
- The remaining 44 percent showed movement toward “not at all like me. This was particularly true of mothers with young children, or who were working more than one job.
- The other statement that had more movement toward “not at all like me” was “I have time alone each day to gather my thoughts and feel comfortable in my own skin.” Everyone said they understood that they needed to take better care of themselves and that they were trying, but their days were so busy. Likewise they knew they needed time alone but it was actually the weekly sessions that gave them a respite from the world and time to think and reflect. Here again they understood what was needed and would try to create better balance.

**SMS Evaluation**

SMS Research & Marketing Services, Inc. serves as the evaluator for HO'O. SMS is highly qualified for this project because of their extensive background in evaluation and their experience working in Native Hawaiian communities.

SMS conducted an external evaluation of the HO’O group that met from April to December 2015. The evaluation results were the following:

All participants said they “would highly recommend the program to other women. That meetings were a “safe place to get together and live life with others who had experienced similar things.” Another said that the process “was a good way to heal, to bond as a family, and learning about Hawaiian culture was an added benefit.” Another woman said they would recommend HO’O because it created a “place of learning to build a stronger foundation for self and family while learning about Hawaiian culture.” Another wrapped it up by saying “the Hawaiian activities and lessons provided underlying messages related to what we’ve been through, but we didn’t have to sit around and dwell on that fact, we can learn without just dwelling on the past – we had a common interest and along the way we helped each other heal.”

Overall, HO’O “met intended outcomes and exceeded expectations with this group. The major factors were the design of the program around the Lōkahi Wheel and the expertise of the facilitators. Hawaiian culture and values grounded the program and gave it shape that was the foundation for healing for the women. Based on this initial program, continuing this approach is strongly recommended.”

*Please note that the full SMS Evaluation for this group is on the USB drive submitted.*

---

8. Please feel free to briefly share any additional information about your program that may be helpful for our reviewers to know.

In response to requests from community organizations, DVAC experimented with the concept of program implementation within residential community programs, including a women’s correctional facility and a residential substance abuse program. Professionals have long recognized that intimate partner violence can co-exist with substance abuse or lead to imprisonment. DVAC’s HO’O program worked with survivors at Hina Mauka Rehabilitation Center (2016-2017) and Women’s Community Correctional Center (2017-ongoing).

HO’O at Hina Mauka Rehabilitation Center

Hina Mauka is a residential substance rehabilitation program located on the windward side of O’ahu. Serving young women for varying lengths of time, the program offers a variety of optional classes for the women to attend including the weekly HO’O Program. The sessions were held on Saturday mornings on campus and on Tuesdays at Key Project.6 Sessions were attended by 10 to 15 women, most of them younger than age 30. Many of these women had not acknowledged their IPV experiences and need for healing – focusing instead on drug or alcohol rehabilitation. The sessions offered them an opportunity to address the IPV issues that they had long suppressed.

It is undeniable that the longer the survivors were together the greater the impact was on the individual. Ratings on the early sessions were a little lower than the very high ratings in later sessions. Based on comments this change is primarily due to increased trust of the facilitators and trust of others in the group. The Lōkahi wheel was shared with each participant and served as a guide for new survivors to understand how each of the sessions fit together. The Lōkahi wheel continued to provide a good foundation for sharing values and demonstrating that all parts of one’s life needs are best when in balance.

Comments about what the women liked in the sessions are very telling:

- “The way we all feel safe to open up and share very sensitive topics;”
- “I like that it’s making us women closer so in the end when we put our hands in each other’s hand what we can’t do alone, we can do together;”
- “Our teachers they are amazing and very important to my healing;”
- “I learned that I need to be able to express self without fear of repercussion;” and
- “All programs at Hina Mauka should be like this.”

These comments reaffirm the value of the Program even for participants who did not go through all the phases in a systematic way. The flexibility inspired good outcomes and met the intentions for HO’O to serve as a culturally resonant and trauma informed survivor support program.

---

6 Key Project is a community center located on the windward side of O’ahu in Kahalu’u. The community relies on this facility as a meeting place and the location works very well for the HO’O program.

Domestic Violence Action Center
Given the changing composition of the group and the challenge of conducting early/last interviews with individuals, SMS revised evaluation approaches, including session surveys, to better capture the impact and value of the program from participants who were attending their first or last session.

**HO'O at the Women's Community Correctional Center**

The Women's Community Correctional Center (WCCC) is the only women's correctional facility in the state. Women enter and exit the facility at different times. WCCC offers these women a variety of programs including HO'O which started in February 2017 on Friday evenings.

HO'O group at WCCC is similar to Hina Mauka, in that participants enter and exit the HO'O program at different times depending on their entry and exit from the facility. The age range of these women was broader than Hina Mauka, to include young women under 20 and older women over 45.

Some of the women had been in the facility for a long time, and were, therefore, more removed from their IPV experience, and some had violence challenges within the facility. This is another circumstance that required flexibility and program evolution—departing from the original format while continuing to provide significant benefits to participants.

Session ratings were high for this group with 100 percent agreement on the following providing a “very positive contribution to...”
- “Your understanding of Hawaiian culture, practice and values;”
- “New information or insights;” and
- “Helping you think in a different way.”

Overall session ratings were 100 percent extremely satisfied with the sessions.

SMS conducted interviews with seven survivors at WCCC in April 2017. The feedback from these women was consistent and very revealing. Overall the women were eager to attend the Friday sessions and determined to attend every week. For many it was the first time they addressed IPV issues, preferring to keep it suppressed because “I felt shame,” “how could that happen to me,” “it must be my fault.”

In a fair number of sessions there existed the opportunity to teach ways to handle situations within WCCC:
- “When I get in a situation I try to slow things down and think it through – try not to get defensive and punch them;”
- “I became an abuser here [WCCC], I don’t like it and I’m trying to take a different point-of-view;”
- “I’m stronger now, I’m Hawaiian, I can handle.”

For many of the women, the sessions were showing them “a different” way for the future, when they enter the “real world” again:
- “I told him (partner and abuser) that when I get out I can’t live the way we did, there are better ways;”
- “I share lessons with my kids because I don’t want them to get in trouble like me.”

**Domestic Violence Action Center**
The contributing factors to this learning were:

- "The great facilitators." They listen, they understand, they can relate and they don’t judge. Having a male in the group took a few by surprise at the start, but they appreciated his showing them what a good man can be.

- The trust built within the group was a significant factor — even within this uncertain environment, most of the women felt comfortable opening up to each other because of their common experiences.

- Hawaiian culture and values lessons - "learning more about me, my Hawaiianess, I feel better about me;"

- Doing activities rather than lectures - "I don’t learn from a book" - the group talking and doing activities help me learn better;

- "I want to teach my kids so they don’t get into trouble like me."

Even within the confines of the correctional facility, these women learned about themselves more deeply through their participation in the HO’O Program.

Please note that the Hina Mauka and WCCC groups were outside the original design format consisting of, potentially, more late participants entering the group and more early exits compared with the more "traditional" 9-month groups. This impacted the evaluation tools which were modified, to better accommodate these types of groups. The Sustainability Group also required a revised evaluation approach.

9. Please provide copies of any evaluation forms, screening tools or assessments used to determine client eligibility.

Please see documents attached for the HO'O-specific form as well as the standard DVAC assessment form.

10. Please include copies of any tools or forms used for safety planning with clients and determining lethality and/or danger.

See documents attached.
Domestic Violence Action Center
Ho'oiaka 'Ohana Assessment Form

Name: ___________________________ Date: ___________________________

Assessment completed by: ___________________________

Referred to HO'O by: ___________________________

SURVIVOR STORY (HX of DV, sex assault, IPV)

Prompt: Being a woman and part Native Hawaiian, more so part of the local culture, I am quite aware of the importance of “not making shame,” especially when it comes to airing out our personal business. Some of us grew up in homes where violence in all forms was what we thought was normal, and then carried out these behaviors into our adult lives because we did not know any different or better. In efforts of gaining a better understanding of your experience, along with current situation I would like to ask you to share your survival story.

Note:
- Length of relationship
- Onset of IPV
- What forms of abuse were experienced?
- Is there a HX of police presence, TRO? This may also lead her to speak on other past abusive relationship

Prompt: Introduce Lōkahi wheel, lead conversation towards impact of abuse on sections of the Lōkahi wheel. Note impact on:
- NA'AU (Emotions)
- KINO (Body)
- 'OHANA (Family)
- KULEANA (Responsibility)
- MANA'O (Mind)
- PILI'UHANE (Spirituality)

1 Please note that the prompts/text in blue have been personalized by the current HO'O Program Manager. After the mo'olelo with the participant, the Program Manager fills out the standard DVAC Lethality/Risk Assessment form based on the information shared in the conversation, and makes the appropriate referrals based on this intake and assessment.
CURRENT NEEDS

**Prompt:** We will become ‘ohana during this process, as we will be together for approximately 9 months; are there currently any needs that you have that I may be made aware of? Financial, housing, food, transportation, etc? If there are, I may be able to assist with finding referrals to fulfill those needs.

CULTURAL EMBODIMENT

**Prompt:** As Native Hawaiians, we have a sacred bond with our ‘aina, one that only islanders can appreciate and understand. It is a way of being, which may be at times challenging to put into words, and may be better expressed with a felt sense. Would you please take a minute to share with me your personal experiences, beliefs and feelings of the Native Hawaiian culture?

SUPPORT SYSTEM/NETWORKS

**Prompt:** Who would you consider to be your biggest support or fan currently? Could you please share with me the nature of your relationship with _______ (duration, activities, similarities, how you met). What kinds of support does _______ provide you?
SPIRITUALITY

Prompt: Native Hawaiians are quite attuned spiritually and often times speak to their ancestors and aumakua for guidance, strength and comfort. In efforts of be culturally sensitive and respectful of your personal preference, could you please inform us of any religious or spiritual practices you are currently involved in.

SELF CARE

Prompt: As mothers/women, we often place ourselves and our needs last because we feel that everyone else must come first, and it is my job to provide for my family, children, friends, spouse, etc. This selfless giving often times leads to burn out and possible other symptoms related to depression, low self-worth and feeling empty. If no one has told you before, I would like to remind you of how special you are and that you need to ensure you are taking care of you. With that being said, could you please share with me ways that you take care of yourself? It does not need to cost money, or be huge.....how do you take care of you?

CHILDCARE

Prompt: What kind of childcare options (if any) do you have in place currently? We will be providing childcare for children ages 6 and under during this group process in efforts of allowing everyone to be a part of this healing journey. We will also be offering groups to children ages 6 and over to participate in the process with us. We hope this will provide an opportunity for your family to be able to express their feelings and learn healthy coping skills in a safe environment; one that will allow for the release of pent up pain that may be so deeply hidden that one may be afraid to express elsewhere. This will be our puuhonua (sanctuary).
TRANSPORTATION/LOCATION

Prompt: Where do you currently reside and how do you get around?

SCHEDULE (IF APPLICABLE)

Prompt: We are looking to have groups on _______ from approximately ___ PM, will you be able to attend on_______? If not, which days and times would work better for you?

ADDITIONAL NOTES

Eligible for HO'O?

If yes, which group?

If not, why not?

Referrals to DVAC and/or other community programs?
Hōʻike ʻia ma kēia pōʻai ka manaʻo ʻo Lōkahi. ʻO ia hoʻi, ka hopena o ka pono o ke kanaka ma ke kino, ma ka manaʻo, ma ka ʻuhane, a i ke ao holoʻokoʻa nō hoʻi kekahi.

This wheel is in keeping with the Hawaiian concept of Lokahi which speaks of balance, harmony, and unity for the self in relationship to the body, the mind, the spirit, and the rest of the world.
# Lethality/Risk Assessment

**Date:**

<table>
<thead>
<tr>
<th>Perpetrator's NAME:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Survivor's NAME:</td>
<td></td>
</tr>
</tbody>
</table>

1. Has physical violence increased in frequency
   - No: 0
   - Yes: 3

2. Has physical violence increased in severity
   - No: 0
   - Yes: 3

3. Type of prior physical violence
   - No physical violence: 0
   - Pushing, pinching grabbing, no injuries and/or lasting pain: 1
   - Pushing, slapping, bruises, cuts and/or continuing pain: 2
   - Beating up, severe contusions, burns, broken bones, abuses her while she is pregnant: 3
   - Head injury, internal injury, kicking and stomping: 4
   - Use of weapon, permanent injury, wounds from weapon, suffocation, strangulation: 5

4. Forced Sex
   - No forced sex: 0
   - Forced Sex: 6

5. Access to Firearms
   - Has no guns: 0
   - Possesses or has access to guns but has never used them with regard to the Victim: 3
   - Possesses or has access to guns and has used them with regard to the Victim: 4

6. Substance Abuse
   - No substance abuse: 0
   - Marijuana substance abuser: 1
   - Substance abuser of all other substances or polysubstance abuser: 5

7. Threats of Homicide
   - No threats of homicide: 0
<table>
<thead>
<tr>
<th></th>
<th>Description</th>
<th>0</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Act of Intimidation (glaring at the Victim, punching the wall, property damage)</td>
<td>-No</td>
<td>-Yes</td>
</tr>
<tr>
<td>2</td>
<td>Verbal threats to kill, reckless driving</td>
<td>-No</td>
<td>-Yes</td>
</tr>
<tr>
<td>6</td>
<td>Threats to kill Victim at the time of separation, threats to kill with a weapon, takes a substantial step to use a weapon to threaten the Victim (pulls the trigger, stabs at the Victim, etc.)</td>
<td>-No</td>
<td>-Yes</td>
</tr>
<tr>
<td>8</td>
<td>Abuser is obsessive and possessive</td>
<td>-No</td>
<td>-Yes</td>
</tr>
<tr>
<td>9</td>
<td>Abuser threatened to commit suicide and homicide or attempted to commit suicide</td>
<td>-No</td>
<td>-Yes</td>
</tr>
<tr>
<td>10</td>
<td>Abuser has undocumented history of felonious violence towards people outside of the home or towards former intimates</td>
<td>-No</td>
<td>-Yes</td>
</tr>
<tr>
<td>11</td>
<td>Abuser has a criminal record</td>
<td>-No record</td>
<td>-Yes - nonviolent crimes on record -Yes - violent crimes on record</td>
</tr>
<tr>
<td>12</td>
<td>Abuser violates court orders ordering he/she to stay away from the Victim</td>
<td>-No</td>
<td>-Yes</td>
</tr>
<tr>
<td>13</td>
<td>Decision to leave abuser by Victim</td>
<td>-No</td>
<td>-Yes</td>
</tr>
<tr>
<td>14</td>
<td>Prior violence when the Victim tries to leave the abuser in the past</td>
<td>-No</td>
<td>-Yes</td>
</tr>
<tr>
<td>15</td>
<td>Abuser stalks the Victim</td>
<td>-No</td>
<td>-Yes</td>
</tr>
<tr>
<td>16</td>
<td>Abuser attempted /destroyed household pets</td>
<td>-No</td>
<td>-Yes</td>
</tr>
<tr>
<td>17</td>
<td>Abuser tortured the Victim</td>
<td>-No</td>
<td>-Yes</td>
</tr>
</tbody>
</table>

**TOTAL:**

**COMMENTS**

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Advocacy Services
Initial Safety Planning Tool

• What is a safety plan?
  o A safety plan is a practical plan, designed by you to fit your unique safety needs, to help increase your safety within or once you leave an abusive relationship. A good safety plan will set out specific steps to increase your safety in a variety of situations—at work, on campus, at home, or other relevant aspects of your life.

• Why do I need one?
  o One important reason we safety plan with all survivors we work with is that by thinking about your safety now, when you feel safe, you can help establish a routine or plan of action for when you are not feeling safe. While you cannot control the behavior of the person abusing you, you CAN take action and make plans to keep yourself as safe as possible.

Today’s Date: ________________________

These people, places, and/or things, help me to feel safe:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

When I am feeling unsafe, confused, depressed, or scared, I can call these people to support me:

• Name: ________________________ Phone #: ________________________
• Name: ________________________ Phone #: ________________________
• Name: ________________________ Phone #: ________________________
My Safety Plan

It's important to recognize the things you already do to help keep yourself safe. Things like avoiding arguments, placating your partner, doing what they say, getting a restraining order, and getting the support of an advocate all help to improve your safety.

These are things I regularly do or have done to keep myself safe in my relationship:


Emotional safety:

When my abuser says bad or hurtful things to me, I can remind myself of these strengths and positive things about me:

•
•
•
•

I will increase my sense of emotional safety and general well-being with these self-care activities that I enjoy:

•
•
•

I can join these clubs or organizations that interest me:

•
•
•

Social life safety:

For my social media accounts, to increase their safety and monitor what information I share, I can:

•
•
•
I can/will take the following steps to make sure my cell phone is secure and no one has access to my location, call data, etc.

- 
- 
- 
- 

I will avoid these places where my abuser may hang out or look for me (bars, movie theaters, malls, parties, parks, neighborhoods, banks):

- 
- 
- 
- 

If I am going out with friends, these are the friends I feel safe with:

- 
- 
- 

I can ask them to take these steps to help keep me safe while we’re out:

- 
- 
- 

If I feel uncomfortable or unsafe while out with friends, I can/will:

- 
- 
- 
- 

Financial safety:

I can/will increase my financial independence by:

- 
- 
- 

In case of emergency, I will keep copies of important financial and identity documents with:

- 
- 
- 
-
At Home (no abuser)

If I live with roommates or family members, I can take these steps to get their support in staying safe at home:

- 
- 
- 

If I live alone, I can take these steps to secure my home whether I am there or not:

- 
- 
- 
- 

If I am home alone and feel unsafe, I can ask these people to come over or talk on the phone to help me feel safer.

- 
- 
- 

The safest way for me to leave the house if I feel in danger is:

- 
- 

If I leave the house because I feel unsafe, this is where I can go:

- 
- 
In case I feel unsafe and need to leave the house, I will keep an emergency bag with these items near the door:

<table>
<thead>
<tr>
<th>Documents (ID, birth cert., etc):</th>
<th>Personal Needs (clothes, medicine, etc):</th>
<th>Other:</th>
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Advocacy Services
Initial Safety Planning Tool

At Home (with abuser)

If I live with my abuser, I will have these items packed and ready to go in case I need to leave suddenly:

<table>
<thead>
<tr>
<th>Documents (ID, birth cert., etc):</th>
<th>Personal Needs (clothes, medicine, etc):</th>
<th>Other:</th>
</tr>
</thead>
<tbody>
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</table>

If I cannot leave the bag at home, I can keep it at/with:

- 
- 
- 

If we live with roommates or family members, I can take these steps to get their support in staying safe at home:

- 
- 

During an explosive incident, I will take these steps to increase my safety:

- 
- 
-
The safest way for me to leave the house if I feel in danger is:
  
  
If I leave the house because I feel unsafe, this is where I can go:
  
  
  
  
  

Advocacy Services
Initial Safety Planning Tool

Safety at work:

I can talk with these people about my safety at work (advocate, co-worker, boss):

- 
- 
- 

If my abuser shows up at my work, this is how I would like my employer to respond:

- 
- 
- 

I can take these steps/make these changes in order to increase my safety at work:
(Ex: change schedule, screen calls, change work location, etc.)

- 
- 
- 

This is someone I can ask for assistance walking to/from my car or TheBus stop as I come to or leave work:

- 
- 

Advocacy Services
Initial Safety Planning Tool

Safety with children:

If my abuser becomes violent while my children are present, they know that they should:

•
•
•
•

If my children, or I say: ________________________________, it is an emergency, and 911 should be called immediately (example: "Uncle Clay will not be coming over tomorrow" or "where is your red folder?").

I've told the following people about our code-word, and they know to call 911 if they hear it:

•
•
•

If a TRO, or OFP is in place, I can notify the school. I will tell my child’s school:

•
•
•
•

If custody or visitation has been established:

This is a place or person who can help keep me safe during custody exchanges:

•
•
•
My children know that if they feel unsafe with my partner, they can tell these people:

- 
- 
- 

I will prepare myself emotionally and mentally for these exchanges by:

- 
- 
- 
-
Advocacy Services
Initial Safety Planning Tool

Safety with Pets

I have the following pets/animals at home:

- 
- 
- 
- 
- 

When I am not at home, I can take these steps to ensure their safety:

- 
- 
- 

If I am unable to care for my pets, these people/agencies can help me temporarily:

- 
- 
- 

In case my abuser attempts to control me using my pets, I will:

- 
- 
- (document care/ownership, put them on TRO, have them stay with other family, etc.)
TRO Safety:

If my TRO has NOT been served:

- I know I can keep an extra copy with me in case my abuser shows up so HPD can serve it immediately
- I will call HPD weekly to request they attempt to serve the TRO.

I have given or will give a copy of my TRO to the following people/agencies:

- 
- 
- 
- 

Just in case, I will keep an extra copy of my TRO with:

- 
- 
- 
Advocacy Services
Initial Safety Planning Tool

Other situations in which I might run into my abuser:

What is the risk in the situation (what might they do?):

- 
- 
- 
- 

What I will do to keep myself safe:

- 
- 
- 
- 

Who I can ask/call for help in this situation:

- 
- 
- 
- 
Advocacy Services
Safety Planning Update

Today’s Date: ____________________

These people, places, and/or things, help me to feel safe:

____________________________________
____________________________________
____________________________________
____________________________________

When I am feeling unsafe, confused, depressed, or scared, I can call these people to support me:

Name: ____________________________ Phone #: ____________________________

Name: ____________________________ Phone #: ____________________________

Name: ____________________________ Phone #: ____________________________

Since my last safety plan, these are the things that have worked well at keeping me safe:

• __________________________________________
• __________________________________________
• __________________________________________
• __________________________________________
These strategies haven’t been as successful at keeping me safe, so I need a new plan:

Original safety plan:

1. 
2. 

New safety plan:

1. 
2. 

Original safety plan:

1. 
2. 

New safety plan:

1. 
2. 

Original safety plan:

1. 
2. 

New safety plan:

1. 
2. 

Original safety plan:

1. 
2. 

New safety plan:

1. 
2. 

MY FIVE STEP SAFETY PLAN

✓ This is my plan to increase my safety.
✓ This plan prepares me in advance.
✓ This plan may stop further violence.
✓ I do not have control over my partner’s violence, but I do have choices:
   - How to respond to him
   - How to get to safety
   - Remember past acts of violence and get out

INDICATORS OF DANGER:

- Previous violence, escalating in frequency & intensity
- Drug/alcohol abuse
- His belief you are his only reason for living
- Threats to kill you
- Suicidal threats/attempts
- Doesn’t care if you hurt
- Violent temper with anyone
- Refuses to get help or take prescribed medication
- Threatens use of weapon/uses weapons/has weapon available
- No friends or family for support
- Says he can’t live or do anything right without you
- Obsessive jealousy

REMEMBER: YOU DO NOT DESERVE TO BE HIT!!!
STEP ONE: SAFETY DURING AN EXPLOSIVE INCIDENT

A. At the beginning stages of an argument try to avoid__________________________

B. If it's not safe to stay, I will get out (get out how):__________________________

C. If neighbors should hear any suspicious noises tell them to call the police for you. I will tell which neighbors of the violence:__________________________

D. If I am on the phone or my children are present when an argument occurs, I will give them a code name such as:__________________________

E. If I have to leave my home, I will:__________________________

STEP TWO: PREPARE AND LEAVE

A. I will leave money and an extra set of keys for house and car with:__________

B. I will keep copies of important documents and extra clothes with:__________

C. I can also begin to increase my independence by:__________________________

D. I will try to keep at least________amount of money in quarters for:__________

E. I will check with_________________________to see who would be able to let me stay with them or lend me money.

F. I will review my safety plan every (how often?):__________________________
STEP THREE: SAFETY IN MY OWN RESIDENCE

A. I will teach my children to not answer the door, or the phone, when I am not home and (what else can you do?)

B. I will inform (who?) about who has permission to pick up my children.

C. I will inform neighbors that my partner no longer resides with me and

STEP FOUR: SAFETY WITH A PROTECTIVE ORDER

A. I will keep my protective order (where?)

B. I will give copies of my protective order to (who?)

C. IF MY PARTNER BREAKS THE PROTECTIVE ORDER, I WILL:

____________________________________________________________________

____________________________________________________________________

____________________________________________________________________
STEP FIVE: SAFETY AT YOUR WORKPLACE AND IN PUBLIC

A. I will inform (who?)________________________at work of my situation. I will keep a copy of my TRO at work and make sure______________________________ knows about it.

B. I will ask for help screening my calls at work from (who?)________________________

C. When leaving work, I will (do what?)______________________________

D. If I catch the bus and see my abuser, I will (do what?)______________________________

E. If I am at the beach or mall and see my abuser, I will (do what?)______________________________

THIS IS MY SAFETY PROMISE TO MYSELF.

SIGNATURE: ________________________________

DATED: ________________________________
<table>
<thead>
<tr>
<th>Survey Statement</th>
<th>Lōkahi Wheel</th>
<th>Intended Outcome</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am eating healthy &amp; nutritious meals three times a day</td>
<td>Body</td>
<td></td>
</tr>
<tr>
<td>I get enough physical activity</td>
<td>Body</td>
<td></td>
</tr>
<tr>
<td>I get a sufficient amount of sleep each night.</td>
<td>Body</td>
<td></td>
</tr>
<tr>
<td>I am in tune with my body</td>
<td>Body/Mind</td>
<td></td>
</tr>
<tr>
<td>I feel sleep is important &amp; essential to proper development &amp; functioning</td>
<td>Body/Mind</td>
<td></td>
</tr>
<tr>
<td>I feel my body is sacred and must be cared for</td>
<td>Body/Spiritual</td>
<td></td>
</tr>
<tr>
<td>I feel it is better to look to my future than to my past</td>
<td>Emotions/Mind</td>
<td>Phase 1</td>
</tr>
<tr>
<td>I feel comfortable expressing my true feelings to others</td>
<td>Emotions/Mind</td>
<td></td>
</tr>
<tr>
<td>I know that I must work hard for what I want in life</td>
<td>Emotions/Responsibility</td>
<td></td>
</tr>
<tr>
<td>I know I can achieve my dreams</td>
<td>Emotions/Responsibility</td>
<td></td>
</tr>
<tr>
<td>I consider my friends part of my ‘ohana</td>
<td>Family</td>
<td>Phase 3</td>
</tr>
<tr>
<td>My children &amp; I are close and communicate easily with each other</td>
<td>Family</td>
<td>Phase 2</td>
</tr>
<tr>
<td>I am proud of my Native Hawaiian heritage and my ancestors</td>
<td>Family</td>
<td></td>
</tr>
<tr>
<td>My ‘ohana is there for me when I need support</td>
<td>Family</td>
<td>Phase 3</td>
</tr>
<tr>
<td>I have some time alone each day just to gather my thoughts &amp; feel comfortable in my own skin</td>
<td>Mind</td>
<td></td>
</tr>
<tr>
<td>How I feel about myself is based on my own thoughts, not the opinion of others.</td>
<td>Mind</td>
<td></td>
</tr>
<tr>
<td>I know a lot about Hawaiian culture, practice &amp; values</td>
<td>Overall - program content</td>
<td></td>
</tr>
<tr>
<td>I do my best to stay positive &amp; believe that tough times don’t last long</td>
<td>Responsibility</td>
<td>Phase 1</td>
</tr>
<tr>
<td>I am resilient &amp; able to handle challenges as they arise</td>
<td>Responsibility</td>
<td>Phase 1</td>
</tr>
<tr>
<td>I feel strong, that I can handle any challenges that my come my way.</td>
<td>Responsibility</td>
<td></td>
</tr>
<tr>
<td>I appreciate &amp; offer thanks for the gifts that nature provides to me - the land, the sea and the air.</td>
<td>Spiritual</td>
<td></td>
</tr>
<tr>
<td>Hawaiian culture, practice and values provide a positive foundation my self-identify and self confidence</td>
<td>Spiritual</td>
<td></td>
</tr>
<tr>
<td>I regularly integrate Hawaiian culture, practice and/or values into my life and how I interact with my family</td>
<td>Spiritual/Family</td>
<td></td>
</tr>
</tbody>
</table>
Session Evaluations

Date: ________________________________

1. What was the key message for this evening’s session?

2. Please indicate how satisfied you are with the following aspects of last evening’s session. For each aspect select one response from extremely satisfied to not at all satisfied. If you were not able to participate in parts of the session or did not bring children just respond “does not apply to me.” Please choose one response per line.

<table>
<thead>
<tr>
<th>How satisfied are you with…</th>
<th>Extremely Satisfied</th>
<th>Very Satisfied</th>
<th>OK</th>
<th>Somewhat Unsatisfied</th>
<th>Not at all satisfied</th>
</tr>
</thead>
<tbody>
<tr>
<td>Location of session</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>Session topic</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>Session activities for adults</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>Facilitation of session</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>There was sufficient time to talk with others</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>The conversations I had with other members of this ‘Ohana</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>My rating of the overall session</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
</tbody>
</table>

3. How much did this evening’s session contribute to the following factors? For example, “how much did last evening’s session contribute to your understanding of Hawaiian culture, practice and/or values?” Please choose one response per line.

<table>
<thead>
<tr>
<th>How much did this evening’s session contribute to…</th>
<th>Very positive contribution</th>
<th>Somewhat positive contribution</th>
<th>No contribution</th>
<th>Somewhat negative contribution</th>
<th>Very negative contribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>To my understanding of Hawaiian culture, practice and/or values</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>To new information/insights that I didn’t know before</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>To helping me think in a new way</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>To helping me feel better about myself</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
</tbody>
</table>
4. Please tell us what you liked best about this session?

5. Please tell us what part of the session could be improved? [if any]

Answer the following questions only if you brought children with you to the session

6. How many of your children attended this evening’s session? Please write the number next to the appropriate age category.

<table>
<thead>
<tr>
<th>Age</th>
<th>Number with you at the Session</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt; 2 years</td>
<td></td>
</tr>
<tr>
<td>2-5</td>
<td></td>
</tr>
<tr>
<td>6 – 10</td>
<td></td>
</tr>
<tr>
<td>11-15</td>
<td></td>
</tr>
<tr>
<td>15+</td>
<td></td>
</tr>
</tbody>
</table>

7. Please indicate how satisfied you are with the following aspects of this evening’s session. For each aspect select one response from extremely satisfied to not at all satisfied. Please choose one response per line.

<table>
<thead>
<tr>
<th>How satisfied are you with...</th>
<th>Extremely Satisfied</th>
<th>Very Satisfied</th>
<th>OK</th>
<th>Somewhat Unsatisfied</th>
<th>Not at all satisfied</th>
</tr>
</thead>
<tbody>
<tr>
<td>That children were happily occupied during the session</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>Children were safe</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>My children’s rating of the overall session</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
</tbody>
</table>

8. How much did this evening’s session contribute to the following factors? For example, “how much did last evening’s session contribute to your understanding of Hawaiian culture, practice and/or values?” Please choose one response per line.

<table>
<thead>
<tr>
<th>How much did this evening’s session contribute to...</th>
<th>Very positive contribution</th>
<th>Somewhat positive contribution</th>
<th>No contribution</th>
<th>Somewhat negative contribution</th>
<th>Very negative contribution</th>
<th>Does not apply to me</th>
</tr>
</thead>
<tbody>
<tr>
<td>To my relationship with my children</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>To my children’s understanding of Hawaiian culture, practice and/or values</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
</tbody>
</table>
Please fold completed survey in half and place in the large manila envelope.

Mahalo for helping us continuously improve our sessions by completing this survey.

Answer the following questions only if you brought another adult with you to the session

9. How many other adults did you bring to this evening's session?
   a. One
   b. Two
   c. Three
   d. Four

10. How much did this evening's session contribute to the following factors? For example, "how much did last evening's session contribute to your understanding of Hawaiian culture, practice and/or values?" Please choose one response per line.

<table>
<thead>
<tr>
<th>How much did this evening’s session contribute to...</th>
<th>Very positive contribution</th>
<th>Somewhat positive contribution</th>
<th>No contribution</th>
<th>Somewhat negative contribution</th>
<th>Very negative contribution</th>
<th>Does not apply to me</th>
</tr>
</thead>
<tbody>
<tr>
<td>To my relationship with the person I brought to the session</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>To the person’s understanding of Hawaiian culture, practice and/or values</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
<tr>
<td>To the person’s understanding of me</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
<td>O</td>
</tr>
</tbody>
</table>

Please fold completed survey in half and place in the large manila envelope.

Mahalo for helping us continuously improve our sessions by completing this survey.
How much does this describe you right now? Mark the line at the point that feels right to you...

1) I know a lot about Hawaiian culture, practice and values

<table>
<thead>
<tr>
<th>Not really</th>
<th>Very much</th>
</tr>
</thead>
<tbody>
<tr>
<td>like me</td>
<td>like me</td>
</tr>
</tbody>
</table>

2) I am in tune with my body.

<table>
<thead>
<tr>
<th>Not really</th>
<th>Very much</th>
</tr>
</thead>
<tbody>
<tr>
<td>like me</td>
<td>like me</td>
</tr>
</tbody>
</table>

3) I feel my body is sacred and must be cared for

<table>
<thead>
<tr>
<th>Not really</th>
<th>Very much</th>
</tr>
</thead>
<tbody>
<tr>
<td>like me</td>
<td>like me</td>
</tr>
</tbody>
</table>

4) am eating healthy & nutritious meals three times a day

<table>
<thead>
<tr>
<th>Not really</th>
<th>Very much</th>
</tr>
</thead>
<tbody>
<tr>
<td>like me</td>
<td>like me</td>
</tr>
</tbody>
</table>

5) I get enough physical activity every week

<table>
<thead>
<tr>
<th>Not really</th>
<th>Very much</th>
</tr>
</thead>
<tbody>
<tr>
<td>like me</td>
<td>like me</td>
</tr>
</tbody>
</table>

6) I feel sleep is important and essential to proper development and functioning

<table>
<thead>
<tr>
<th>Not really</th>
<th>Very much</th>
</tr>
</thead>
<tbody>
<tr>
<td>like me</td>
<td>like me</td>
</tr>
</tbody>
</table>

7) I get a sufficient amount of sleep each night

<table>
<thead>
<tr>
<th>Not really</th>
<th>Very much</th>
</tr>
</thead>
<tbody>
<tr>
<td>like me</td>
<td>like me</td>
</tr>
</tbody>
</table>
8) I appreciate and offer thanks for the gifts that nature provides to me – the land, the sea and the air.

<table>
<thead>
<tr>
<th>Not really</th>
<th>Very much</th>
</tr>
</thead>
<tbody>
<tr>
<td>like me</td>
<td>like me</td>
</tr>
</tbody>
</table>

9) I have some time alone each day just to gather my thoughts & feel comfortable in my own skin

<table>
<thead>
<tr>
<th>Not really</th>
<th>Very much</th>
</tr>
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<tbody>
<tr>
<td>like me</td>
<td>like me</td>
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</tbody>
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10) How I feel about myself is based on my own thoughts, not the opinion of others.

<table>
<thead>
<tr>
<th>Not really</th>
<th>Very much</th>
</tr>
</thead>
<tbody>
<tr>
<td>like me</td>
<td>like me</td>
</tr>
</tbody>
</table>

11) I feel comfortable expressing my true feelings to others

<table>
<thead>
<tr>
<th>Not really</th>
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</tr>
</thead>
<tbody>
<tr>
<td>like me</td>
<td>like me</td>
</tr>
</tbody>
</table>

12) I am proud of my Native Hawaiian heritage and my ancestors.

<table>
<thead>
<tr>
<th>Not really</th>
<th>Very much</th>
</tr>
</thead>
<tbody>
<tr>
<td>like me</td>
<td>like me</td>
</tr>
</tbody>
</table>

13) I do my best to stay positive & believe that tough times don't last long

<table>
<thead>
<tr>
<th>Not really</th>
<th>Very much</th>
</tr>
</thead>
<tbody>
<tr>
<td>like me</td>
<td>like me</td>
</tr>
</tbody>
</table>

14) I feel it is better to look to my future than to my past

<table>
<thead>
<tr>
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<th>Very much</th>
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<tr>
<td>like me</td>
<td>like me</td>
</tr>
</tbody>
</table>

15) I regularly integrate Hawaiian culture, practice and/or values into my life and how I interact with my family.

<table>
<thead>
<tr>
<th>Not really</th>
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</tr>
</thead>
<tbody>
<tr>
<td>like me</td>
<td>like me</td>
</tr>
</tbody>
</table>
16) My children and I are close and communicate easily with each other.

Not really like me  
Very much like me

17) I consider my friends part of my ‘ohana.

Not really like me  
Very much like me

18) My ‘ohana is there for me when I need support.

Not really like me  
Very much like me

19) I am resilient & able to handle challenges as they arise.

Not really like me  
Very much like me

20) I know that I must work hard for what I want in life.

Not really like me  
Very much like me

21) I know I can achieve my dreams.

Not really like me  
Very much like me

22) Hawaiian culture, practice and values provide a positive foundation for my self-identity and self-confidence.

Not really like me  
Very much like me

23) I feel strong, that I can handle any challenges that may come my way.

Not really like me  
Very much like me
Sept 2017

U.S. Department of Health and Human Services
Grant # 90EV0420
Family & Youth Services Bureau
ACF/FYSA-Family Violence Prevention
Fundings made possible by:

Facebook.com/domesticviolenceactioncenter
www.domesticviolenceactioncenter.org
Toll-Free: 800.699.6200
Phone: 808.534.0040
Highline: 808.533.3771
Honolulu: 808.969.3198
P.O. Box 3198

Ho'okulea, Ohana Program
Domestic Violence Action Center

goals of Ho'okulea

1. As a unit promoting individual awareness and growth, enhances cultural and community sensitivity.
2. Intergenerational cycles of abuse are addressed and understanding the impact of domestic violence and trauma on family.
3. Provides a diverse and culturally sensitive service.
4. Honors the Native Hawaiian culture that domestic violence and trauma is to heal. Create alyphone, safe place for survivors of trauma.

Ohana

Our Mission

Ho'okulea, Ohana

Strengthening the Family
Lehua mano o a e ha'a. The family unit: rebuilding relationships and moving forward. In order to meet or exceed the extended Ohana in the future and reach their goals, weekly meetings with survivor advocates and family members are encouraged. Creating healthy, productive family bonds.


Ma ka lehua mano. Stabilizing new relationships and moving forward. Support group for suicide, self-harm, and trauma. Information and resources.

Ma ka e ho'okaha. Creating a culture of healing and increasing awareness of mental health and emotional well-being through workshops and community involvement.

Ma ka lehua mano o a e ha'a. The family unit: rebuilding relationships and moving forward. In order to meet or exceed the extended Ohana in the future and reach their goals, weekly meetings with survivor advocates and family members are encouraged. Creating healthy, productive family bonds.

Kapena'i i ke kea. Mental health and emotional well-being. A sense of peace, harmony, and healing.

Ma ka lehua mano. Stabilizing new relationships and moving forward. Support group for suicide, self-harm, and trauma. Information and resources.

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