HOʻOPONO MAMO
THE HAWAIʻI YOUTH DIVERSION SYSTEM
PROGRAM IMPLEMENTATION AND EVALUATION PLAN

To see our children as precious as the mamo and to help them chart a pono path in harmony with all their relations and with generations past and future.

Prepared for the Hoʻopono Mamo Civil Citation Task Force

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Fall 2013
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ACKNOWLEDGEMENTS

This program and evaluation plan was prepared for the Hoʻopono Mamo Civil Citation Task Force, an interagency and interorganizational body initiated by the State of Hawaii Office of Youth Services. A group of seven students authored this plan under the guidance of Professor Karen Umemoto for their practicum project in the Department of Urban and Regional Planning at the University of Hawai‘i at Mānoa. We are grateful to have had the opportunity to work under the advisement of professional evaluators, data collection specialists, and a variety of experts and practitioners in the field of juvenile justice. We learned a great deal through attending the Hoʻopono Mamo monthly planning meetings and training workshops and meeting with various participants to understand the new system that is being created. We are grateful for all of the input, feedback, and wisdom of everyone who generously shared their time and thoughts with us. Feedback from these conversations is reflected in the plan though we take full responsibility for any shortcomings or errors.

We would especially like to acknowledge Wayde Lee, Katherine Tibbetts, Mike Sato, Earl Hishinuma, Laurie Tochiki, Kehau Lum, Bruce Keaulani, and Tai-An Miao for their guidance and comments at critical junctures in this process. Without the professional input from those mentioned plus many others, this report would not have been possible.

Mahalo,

Lillie Makaila
Laurel Pikcunas
Sayaka Sakuma
Rachel Kennedy
Adam Heyns
Jeny Shrestha
Ayane Ishigaki
GLOSSARY OF TERMS

The following is a glossary of terms for Hoʻopono Mamo.

**PONO**: doing the right things for the right reasons; everything and all relations in balanced harmony.

**KULEANA**: the privilege to care for a place, living things, or a set of responsibilities.

‘**OHANA**: family, but not only by birth.

‘**ĀINA**: the living land which feeds; some also include ancestors and ancestral places.

**KUPUNA**: those who are of grandparent generation from whom wisdom is often sought.

**MAMO**: multiple meanings referring to the lehua mamo flower, the extinct mamo bird that fed on the lehua mamo flower, and/or a child

**MANA**: deep spiritual strength and power.

**RESTITUTION**: restoration of something lost or stolen to its condition or proper owner; recompense for injury or loss.

**RECIDIVISM**: relapse of harmful or undesirable behavior; rearrest.
1. OVERVIEW

“Akua no make rubbish”

This report serves as an initial guidebook for the implementation and evaluation of the Hoʻopono Mamo Juvenile Justice Diversion System. This initiative was formed to address the problem of disproportionately high contact of Native Hawaiians and Pacific Islanders in Hawaiʻi’s Juvenile Justice system. This program reflects the shift in juvenile justice towards a more developmental and restorative system. It combines a strengths-based approach to intervention with culturally grounded programs and activities for holistic personal growth. More specifically, Hoʻopono Mamo offers youth who are apprehended for a first-time misdemeanor or a status offense a choice of pathways to avoid an arrest and overcome the challenges they may face with the support of caring adults. Rather than an arrest, they will receive a Civil Citation and will immediately be connected to a network of supportive mentors and programs.

In this initiative, youth who commit a status offense will never be referred to court regardless of the number of prior offenses. Youth who commit their first misdemeanor offense will also be qualified to enter the diversion system, but with any further misdemeanor offenses the youth will proceed under the current system and referred to Family Court. If a youth’s first law violation is more serious than a misdemeanor, they are not eligible at this time and will proceed under the current system. The eligibility policy will be revisited as the program is established and evaluated for its successes and challenges. The vast majority of juvenile arrests from 2000-2010 in Hawaiʻi were for non-violent, non-felony offenses. In fact, only half of one percent of arrests was for felony crimes against persons. Approximately half of all arrests were for status offenses, which are acts such as not attending school, running away, being out after curfew without adult supervision, and being out of parental control.

The Hoʻopono Mamo diversion process consists of four phases that guide the youth in charting a pono path. The process begins when a youth is arrested and issued a civil citation. Eligible youth are brought to a Family Center where they will be informed of the program and invited to participate. A counselor and kupuna will talk story with them to assess their situation, strengths, challenges, resources and interests along six key dimensions: peers, family, community, school, spiritual values, and their mind and body. The counselor with help the youth develop an action plan to address any issues they may be confronted with. The youth’s action plan may be as simple as making an apology and amends or it can include a variety of pathways including the Wahi Kanaʻaho, Hoʻala Conferencing Circles, Mental Health & Substance Abuse Treatment Programs, and a variety of Community Based Programs. Program completion will be followed by a return to the Family Center for a second talk story assessment and survey for evaluation purposes. If the youth feel that they need more guidance, they will be encouraged to revise their action plan and participate in additional activities. However, if the youth feels comfortable and confident that they have made strides along their pono path, their file will be completed and marked as closed. Three months after the youth’s completion of the program, the Family Center staff will conduct a follow-up assessment by phone with the youth.

The Hoʻopono Mamo Juvenile Justice Diversion System was created through a series of consultations among a wide spectrum of people across the Hawaiian islands. In order to
reconnect youth to the greater community, the program promotes community involvement along with connections to community-based resources. These connections create avenues for family involvement and offer safe places for youth. The diversion initiative also aims to promote cooperation amongst agencies, organizations, families, and volunteers who are working with the youth. Through collaboration, the network of support built for the youth will be most resilient. The Hoʻopono Mamo initiative is designed to provide culturally grounded diversion alternatives that address the body, mind, spirit and emotions. It gives support and guidance to youth so they can pave their own road towards a more hopeful future. In the process, youth will hopefully learn how to heal themselves, reconcile problems with others, and choose a pono path.

2. BACKGROUND AND PURPOSE

In 2012, a study commissioned by the State of Hawaii Juvenile Justice State Advisory Council found that there was a disproportionately high representation of youth with Native Hawaiian, Pacific Islander, and mixed race ancestry in Hawaiʻi’s the juvenile justice system. This study generated recommendations for reducing the over-representation of minorities within the juvenile justice system as well as reducing rates of arrest and recidivism for all youths. This initiative sprung from the report, which sought to combine some of the key recommendations from the study to create a robust system of diversion designed to help youths get to the “roots” of the problems and challenges they may face.

This diversion system is intended to improve outcomes for youth arrested for a status offense or a first-time misdemeanor. It integrates the following approaches into the existing juvenile justice system:

- Creating a restorative approach that emphasizes healing to help youth chart their pono path.
- Diverting youth directly to supportive people and programs upon apprehension.
- Providing an approach that is culturally grounded and gets to the ‘root’ of the problem.
- Involving the family, extended family, mentors, school counselors, teachers, and community support systems throughout the restorative process.
- Creating a diversion system that meets the needs of youth of all cultural and family backgrounds.

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1 Pono is a Hawaiian term for doing the right things for the right reasons; everything and all relations in balanced harmony
3. VISION, MISSION, AND GOALS
Ho‘opono Mamo is built upon the following vision, mission and goals.

3.1 Vision

To see our children as the lehua mamo flower and to help them chart a pono path in harmony with all their relations and with generations past and future.

3.2 Mission

Ho‘opono Mamo is a diversion system made up of partnering government agencies, community-based organizations and families working together to support youth arrested for low-level offenses to heal themselves and their relationships, make amends, and chart a pono path for their future.

3.3 Goals

To reduce the number of youths who penetrate the juvenile justice system.
- To decrease disproportionate minority contact among overrepresented ethnic groups.
- To provide timely and customized intervention to youth upon arrest or apprehension.
- To connect the juvenile justice system, schools, youth-serving agencies, community-based organizations, and families in collaboratively supporting our youths.
- To provide multiple opportunities for learning, reflection, and positive development in a family-centered and youth-driven process.

3.4 The Problem

Currently in Hawai‘i’s Juvenile Justice System there is an over-representation of youths with Native Hawaiian, Pacific Islander, and mixed race ancestry. According to the Disproportionate Minority Contact (DMC) report, the legacy of colonization has contributed to socioeconomic disparities. These disparities and socioeconomic disadvantages contribute to the high proportion and numbers of minorities within the juvenile justice system. Previous studies found that Native Hawaiians face negative outcomes at each decision point in the juvenile system at a disproportionately higher rate.

From 2000 through 2010, there were a total of 156,828 arrests for juvenile law violations and status offenses in Hawai‘i. A total of 65,251 (41.6%) of all juvenile arrests in this eleven year period were Native Hawaiian youth—the highest among all ethnic groups. The majority of the arrests were comprised of males (59%), and more than half of the arrests involved youth aged 13-15 years old (53%).

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3 This number may include multiple counts of individuals who were arrested more than once during this period.
Almost all youth who found themselves in the juvenile justice system were found to face a myriad of challenges in the home, at school, in their neighborhoods, and among their peers. The study included a profile of youth arrested in 2009 and subsequently adjudicated. The most common challenges included:

- Lack of positive relationship with one or more parents and guardians
- Friendships with peers involved in harmful or negative activities (79 percent)
- High rate of trauma through experiencing or witnessing domestic violence (34 percent), physical or psychological abuse (30 percent), or loss of a loved one (20 percent)
- High rates of depression (32 percent)
- Low educational achievement (77 percent), dislike of school (62 percent), or dropped out of school (34 percent)
- High rate of substance use, including alcohol (61 percent), marijuana (63 percent), and hard drugs
- Behavioral challenges such as impulsivity, lack of anger management, or defiance
- Parent or guardian with a criminal history (approximately 30 percent)

In addition, these youth demonstrated many positive attributes and signs of resilience, and strong character values such as empathy, remorse, openness to self-reflection, and positive aspirations. Also, the vast majority of arrests were for non-violent, non-felony offenses. In fact, only half of one percent of arrests was for felony against persons. Approximately half of all arrests were for status offenses, such as not attending school, running away, being out after curfew without adult supervision, and being out of parental control.

While statistical data do not capture the individual stories of each child, they give us a reference point for understanding the variations and commonalities of youth and their background. The report highlighted two important characteristics that were common to most of the youth in the study:

a) the presence of trauma, depression, substance abuse or other health issue, and
b) broken or strained family relationships.

The study provided numerous recommendations for reducing this disproportionate minority contact and underscored the importance of two key tasks, which were to:

a) address the youths’ emotional, behavioral, or physical health needs, and
b) address the damaged relationships with family members by building on values of healing, reconciliation, recovery, restitution, and forgiveness.

These areas for intervention are fundamental to restoring a healthy spirit, mind and body.
3.5 Emphasizing a Developmental Approach

Youths in their adolescent years are still developing physically, emotionally, spiritually, and mentally and thus they need a different approach from adults. Studies show that environmental factors such as family relationships and peer relationships have a great effect on a youth’s behaviors. Additionally, youth are still developing a sense of responsibility and morality through adolescence. Supporting youth's personal development is important to prevent criminal behavior in the future. At the national level, more states are shifting from a punitive to a restorative approach. There is an increasing interest in research on the topic of adolescent development, including brain development and the potential it has to provide a new understanding of juvenile crime. Several places in the U.S., such as Santa Cruz County in California, Multnomah County in Oregon, and Missouri State have instituted a developmental model approach and provided detention alternatives. As a result, they have experienced a decrease in the number of youth detained, the average length of stay in juvenile halls, and over representation of minorities. Other states such as Florida have instituted the use of Civil Citations and pro-social programs for low-level, first-time law violations as an alternative to arrest.

3.6 A Guide to This Report

This report was initially developed as an evaluation research design for the conveners of Ho’opono Mamo. However, we hope that this report will serve a wide variety of readers as an introductory guide to the program. The first chapter describes the background, goals and purpose of Ho’opono Mamo. The second chapter explains the diversion system and the flow from the point of a youth’s arrest to their completion of the program. The third chapter covers the process evaluation design including the program services, procedures, and related organization and management. The fourth chapter describes the outcome evaluation design, including its purpose, logic model, and data collection and analysis methods. The last chapter provides recommendation for implementation. Assessment tools and other materials are included in appendices.

The purpose of evaluation is to assess whether or not the program is working as it was designed as well to explore how the program can be improved upon in the future. The evaluation is primarily intended to identify the strengths and challenges in the program in order to provide better services in the future. There are two main types of evaluations: process evaluation and outcome evaluation. The first section describes the process evaluation, which confirms whether or not the program is operating as it was designed and to help identify improvements to improve program efficacy. The second evaluation section describes the outcome evaluation, which is designed to examine both individual results and overall impact of the program on those who participated in it.

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4 Bonnie et. al, p127
4. HO‘OPONO MAMO

4.1 The Metaphor and the Meaning

The name Ho‘opono Mamo was a makana, or gift that was given unto the program by Aunty Vanda Hanakahi. This name refers to native Hawaiian values and several different symbols that guide the program, and what it seeks for the youth of Hawai‘i.

Pono in the native Hawaiian language has many layered meanings including goodness, moral righteousness, and excellence. This word is more than just correctness, but refers to a deeper meaning of spiritual rightness. Ho‘opono means to be pono, or to be righteous, upright and or respectable. It also points to one’s behavior, and means that they are behaving correctly or appropriately. Pono is a principle value to native Hawaiian people. These kaona make this a fitting metaphor for the name of this program.

Mamo has many layered and diverse meanings. The mamo bird or black Hawaiian honeycreeper *drepanis pacifica*, was prized by the native Hawaiian people for its brilliantly colored yellow feathers. The feathers were so valued that the Hawaiian people would catch the birds to collect their yellow feathers to use for crafting the adornments of the Hawaiian royalty, including their cloaks, capes and helmets. Unfortunately, due to habitat loss and over collection, these beloved birds are extinct today.

The ‘ōhi‘a lehua mamo is the name of the lehua tree that has a bright yellow blossom. These trees are recognized for their strength and perseverance as the first to plant its standard on the barren lava fields of Hawai‘i island. The lehua mamo is a less common colored blossom, and is prized for its rarity. It was named for the mamo bird that would feed on its nectar.

The most poetic of the meanings of mamo refers to descendants or posterity. Mamo in the indigenous language means child. It suggests that children are brilliant like the bright yellow color of the mamo birds feathers, and lehua mamo flower. They are rare and prized, and should be cherished. It is a loving reference that illustrates, in this one word, the high value of children and youth in native Hawaiian perspective.

Ho‘opono Mamo is a unique program, rooted in metaphor. In the traditional Hawaiian belief system one of the most sacred regions of land are the kuahiwi or mountain summits, as they are closest to ka lani, the heavens. The inland-forested regions at the base of these summits are called wao akua, or the realm of the gods. Entry into these areas is restricted to those with a pono purpose. Journeying into these uplands and seeking the kuahiwi is not an easy task. It is physically challenging to climb uphill through the thick underbrush and over the steep terrain. Mentally, it is a strain to make sure that one is on the proper path, and choosing their way wisely. Emotionally, it can be a long and solitary trek to reach the summit without anyone else to help and support one along the way. The kuahiwi are symbolic of greatness or excellence, and are a pinnacle that should be sought after. The journey of the youth in the program to find their pono path is just as challenging, which is why this metaphor was chosen.
Ma ka ‘ōlelo hawai‘i he ‘ōlelo no‘eau, or in the Hawaiian language there is a proverb or wise saying that describes the indigenous perspective on seeking to always do one’s best. Kūlia i ka nu‘u literally translates to means “strive to reach the summit.” The summit is symbolic of excellence or personal accomplishment. It has a connection to pono, as the high peaks of the mountains are thought to be pono places. It was the motto of Queen Kapi‘olani, who was beloved by her people for her charitable deeds and her commitment to seeking to always do her best. Because of these kaona, or deeper meanings, this ‘ōlelo no‘eau was chosen to help illustrate the journey of the youth who will be involved in Ho‘opono Mamo.

**Ho‘opono Mamo**

**Flowchart Metaphor**

*Kūlia i ka nu‘u - strive to reach the summit; try to do your best*
Hoʻopono Mamo seeks to support youth in finding their pono path and striving for excellence. The flowchart [Fig. 1, p. 14] has been oriented towards the uplands, where the journey of the youth leads to the wao akua and the kuahiwi that symbolically represent excellence and pono. The youth in this flowchart begin at a point rather far from the kuahiwi, and their progression through the program is likened to the challenges and journey that one might face when striving to reach the summit of a distant mountain. As shown by the arrows and pathways in the flowchart, there are many different paths that the youth may take in order to get to the place they seek. These pathways not only lead towards the kuahiwi, but also loop back to all the various regions of the inland and to the kahakai. It is important to note that the youth cannot only journey up the mountain, but must also come back down. It is not a one way path, but one with many pathways up and down. And, for some there are paths that will lead them away from the kuahiwi. Ultimately, it is the goal of the program to help the youth to strive for their excellence, and find their pono path. When one stands on the pinnacle of a mountain, the view from that place is not only beautiful, but allows for a clear perspective in all directions. One is able to see where they came from, where they are, and where they seek to be with a clarity found few other places. It is with a powerful perspective that Hoʻopono Mamo seeks to give our youth an opportunity to achieve.

Below are the features of the metaphor and a brief description:

**Kahakai** - beach or shoreline; symbolically a point far from the kuahiwi.

**Kula** - agricultural or plains area where Hawaiians grew the bulk of their food sources; in the flowchart it represents an area of the program that has a lot of diverse resources and programs; also the illustration has plants that were commonly found in the kula regions of old Hawai‘i.

**Wao kanaka** - the inland forest region that was a place inhabited by people; symbolically in the flowchart it is the final step of the program before reaching the end of the program.

**Wao akua** - the inland forest region at the base of the kuahiwi that was believed to be where the gods dwelled, and was entered by people who sought a specific purpose and had the blessing of the gods; symbolically the ending phase of the program.

**Kuahiwi** – the high mountainous region of the inland; represents excellence or pono as the physical places closest to the heavens and have the most mana; symbolic for the youth reaching a pono place, and achieving a great perspective.

**ʻŌhiʻa lehua mamo** - shrub with a bright yellow flower that is featured in the flowchart in the wao akua region; symbolic of a child or youth in Hawaiian; traditionally grew in this region of the forest.

**Mamo bird** - a black and yellow species of the Hawaiian honey creeper; connected to the ʻōhiʻa lehua mamo; poetically connected to the name and metaphor Hoʻopono Mamo that was gifted to the program.
4.2 Components of the Ho‘opono Mamo Civil Citation Program

The Ho‘opono Mamo diversion process consists of four phases: 1) police arrest, eligibility check, and issuance of a civil citation; 2) orientation, assessment, and agreement to participate; 3) youth-led creation of an action plan and possible program pathway, 4) pathway completion, follow-up and evaluation (see Figure 3).

The Family Center staff welcome the youth and provide a brief orientation of what opportunities are available through Ho‘opono Mamo, including the avoidance of an arrest record in completed. If the youth consent to the program, the Family Center staff will begin working with the youth through a talk story assessment. From the assessment, the Family Center staff will be listening for how the youth describe their situation and relationships on six key dimensions: peers, family, community, school, spiritual values, and their mind and body. From the initial assessment, the Family Center staff will then work with the youth to create an Action Plan that will guide them in charting a pono path. At this time, the youth will learn of a variety of programs within their community including the Wahi Kana’aho, Ho‘ala Conferencing Circles, Mental Health & Substance Abuse Treatment Programs, and a variety of Community Based Programs.
The action plan could be as simple as making an apology and restitution. Or it can involve participation in an appropriate activity or program. If an activity or program is identified, the youth will then outline their goals for participating in that program and what they hope to gain from the experience. Programs that are chosen by the youth will be contacted prior to their first day of program participation and informed of the youth’s goals and Action Plan. The youth will then follow through with participating in the program they selected, and the sponsoring program staff will mentor them and track their progress and participation, with the necessary documentation. Program completion will be followed by a return to the Family Center for a second assessment. If the youth feel that they need more guidance, they will be encouraged to revise their action plan and participate in additional activities or programs. However, if the youth feels comfortable and confident that they have made strides along their pono path, their file will be completed and marked as closed. Three months following the youth’s completion of the program, a follow-up assessment will be conducted by phone with the youth and Family Center staff.

![Fig. 3 Process flowchart of the program showing the flow from incident to evaluation of youth’s progress after completion of programs](image)

### 4.3 Hoʻopono Mamo Family Center

The Family Center is the heart of the Hoʻopono Mamo diversion system. The center serves to welcome the youth and provide an orientation about the program. The counselors, kupuna, and others at the center will be familiar with the programs available as they become partnered with the Hoʻopono mamo system.
At the first counseling session with the youth, the center staff will conduct a culturally appropriate talk-story assessment with youth and his/her family. The responses at this stage would serve as a baseline for the youth’s evaluation. The youth would then fill out a pre-test written survey at the center, which will be used as one of several ways to evaluate the effect the program has on their development. The center will then assist the youth in the development of an Action Plan that would help get them on their pono path. The action plan should be appropriate to their situation and be something that can ideally be completed in 1 week to 3 months though further support may be needed following that period of time after the case is officially closed.

4.4 Programs Available to the Youth

There are different programmatic pathways that may be appropriate based on the assessment, including any of the following:

4.4.1 Mental Health & Substance Abuse Treatment
Mental health & substance abuse treatment services provide services to youth with clinical mental health and substance addiction needs. The Family Center will be able to connect the youth with residential facilities, outpatient services, or centers for emergency care.

4.4.2 Wahi Kana‘aho: Cultural Learning & Healing Center
Wahi Kana‘aho is a 21-day residential, cultural learning center for the youth. This program is designed for youth who are suffering from broken or severely strained family relationships. The ‘aina-based program, focused on indigenous cultural values, teaches the healing arts of ho‘oponopono while emphasizing self-reflection and self-awareness. It utilizes the Pono Lōkahi curriculum to encourage youth to learn cultural values and practices that promote healing, self-reflection, responsibility, and reconciliation.

4.4.3 Hoʻāla Conferencing Circles
The Hoʻāla Conferencing Circles are designed to help the youth to establish their support system through a facilitated dialogue with their chosen network of support. The facilitator of the conferencing circle works with the youth to invite their immediate ‘ohana, extended ‘ohana, and possibly additional members of their support system to join the youth in the circle. Conversations within the circle are designed to strengthen the support network of the youth and to highlight where each person can contribute to supporting the youth. The main concept of the circle emphasizes that every family has its own strengths and resources that it can tap to make it through challenging times.

4.4.4. Community-Based Programs
In addition to the programs mentioned above, Hoʻopono Mamo will build partnerships with a wide range of community-based programs willing to serve the youth. Such programs would include activities and services related to education, recreation, social services, culture & arts, vocational, leadership, mentoring, victim assistance, and mediation. See Appendix B for a more complete list of community-based programs.
4.5 Phases of the Process

The following section summarizes the phases and flow of Ho‘opono Mamo.

<table>
<thead>
<tr>
<th>PHASE I: INCIDENT</th>
<th>POLICE RESPONSE AND CIVIL CITATION</th>
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</thead>
<tbody>
<tr>
<td>TIMELINE: within 24 hours</td>
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</table>

**Purpose:**
- To determine if the youth is eligible for participating in Ho‘opono Mamo
- To issue and record a civil citation to eligible youth
- To explain the civil citation process to the youth before taking them to the Family Center
- To notify the Family Center of pending arrival

**Description:**

Police pick up youth for status offense or law violation. If a youth is injured or sick, police will take them to receive necessary medical treatment prior to further action.

Police verify identity of the youth and determine eligibility for the Juvenile Civil Citation. Police conduct a computer check for previous incident reports on file. Eligible youth are those apprehended for a status offense or first time misdemeanor offense with no prior law violation (with stated exceptions).

If the youth are ineligible, police proceed with normal booking procedures.

If youth are eligible, police explain how the Ho‘opono Mamo Juvenile Diversion System works and the benefits of the program.

For eligible youth apprehended for a first time misdemeanor offense, police will:
1. Issue a Juvenile Civil Citation
2. Enter a Civil Citation disposition in the records management system
3. Complete a booking report with an assigned identification number (e.g., J#).
4. Hold the report within the police department until notified by the Family Center that the youth completed the program, did not complete the program, or refused to participate.

For eligible youth apprehended for a status offense without an accompanying law violation, police will:
1. Issue a Civil Citation
2. Enter a Civil Citation disposition in the records management system

There is no limit to the number of status offenses a youth can have in order to remain eligible.
Upon determining eligibility, police call Family Center by phone to inform staff of pending arrival prior to transporting. During closed hours, Family Center staff may be “on call” and dispatched to meet the officer and youth.

Police transport eligible youth to the Family Center. Police sign Drop-off Log with name of youth, date and time of drop-off.

Police distributes copies of the Juvenile Civil Citation to: a) police department, b) youth, c) parent, d) Family Center, e) Ho’opono Mamo administrator (held for collection at police station).

In circumstances when it is not possible bring a youth immediately to the Family Center for any reason, they will be given a mandatory referral and allowed to report to the Family Center within 48 hours.

In the case of truancy sweeps, police will:
1. Coordinate the sweep with the school and Family Center; Family Center will deploy staff to the school at the time of the sweep to schedule follow up appointments with the students
2. Issue a Civil Citation
3. Enter a Civil Citation disposition in the records management system
4. Release students to return to class
Family Center staff will:
1. Work with school personnel to jointly schedule appointments with the students prior to release.
2. Work in partnership with truancy programs based in the schools and community.

In the case of students with chronic truancies, schools will refer students to the Family Center for the Civil Citation and follow-up. The Family Center will collaborate with Family Court probation officers in following up with these referrals.

**Documentation:**
- Arrest Report for first time misdemeanor offenses (held by police)
- Civil Citation (5 copies distributed)
- Juvenile ID number and disposition code in police records management system
- Police signatures on Family Center drop-off log
**PHASE II:**
**FAMILY CENTER**
**WELCOME & ORIENTATION, CONSENT, ASSESSMENT, ACTION PLAN**
**TIMELINE:** Upon arrival or within 48 hours

**Purpose:**
To welcome the youth and provide them with an orientation to Ho‘opono Mamo
To conduct a culturally appropriate talk story-style assessment with the youth and their family
To assist the youth in developing an Action Plan, which can include restitution

**Description:**

Family Center staff greets youth upon arrival, provides an orientation to the Ho‘opono Mamo diversion system and encourages youth to participate.

When their parents or legal guardians arrive, Family Center staff welcome them, provide an orientation to the Ho‘opono Mamo diversion system, and inform them of the opportunity for their child to participate.

If parent/guardian is amenable, they fill out a consent form to allow the youth’s participation in the program. If the youth has an alcohol or substance abuse problem, parental consent is not absolutely necessary as per HRS 577-26.

If the parent cannot be reached or cannot meet the child that same day, the youth will be taken to a temporary shelter after Family Center staff conducts the initial screening and orientation. The Family Center staff will attempt to reach the parent; if parents cannot be reached, staff will attempt to reach a relative identified by the youth. If no guardian or relative can be found, Family Center staff will work with Child Welfare Services for temporary placement.

In the case the parent or guardian refuses to grant needed consent, Family Center staff contacts the police department and notify them with the appropriate closing code. In the case of first time misdemeanors, police proceed with the normal booking procedures.

Upon consent, a member of the Family Center staff conducts an assessment with the youth and listens for how the youth describe their situation and their relationships on six key dimensions: peers, family, community, school, mind/body, and spiritual well-being. A separate assessment of the youth will be obtained from the parent or guardian for their perspective.

Family Center staff will call in a kupuna, peer mentor, and/or parent helper to speak with the youth and parent/guardian as appropriate. The Family Center will have a network of volunteer kupuna, peer mentors, parent helpers, along with and service providers and community-based organizations to call upon as appropriate and available.

After the assessment, the youth with support of staff, family, and kupuna will develop an Action Plan to address the roots of the problems and chart a pathway for the future. The Action Plan
Plan contains:
1. Actions that a youth can take within a 1-day to 6-month period with the understanding that there may be more work to continue beyond their official completion of the program.
2. The youth’s personal goals and benchmarks to evaluate their progress.

Youth fill out a pre-test written survey that will be used as a baseline to evaluate the overall effect the program on their development.

If the youth is not referred to further programs and needs no further follow-up, then they may complete their individual Action Plan and exit the Ho‘opono Mamo system at this point.

If program referrals have been made, the Family Center staff sends or faxes the youth’s Action Plan to the appropriate program liaisons.

Family Center staff will follow up to make sure the youth has connected with the program or programs they were referred to. If connection is unsuccessful, Family Center staff will continue to find other community connections to support the youth towards completion.

**Data Collection:**
Family Center client management system
- Signed youth and parent/guardian consent
- Family Center Intake, Assessment, Referral forms
- Youth Pre-test Survey
- Youth and Parent/Guardian Description of the Problem
- Youth Action Plan
- Pre-test survey by youth
- Case notes by Family Center staff
- Ending Disposition codes in Family Center client management system

Police Record Management System
- Ending Disposition codes
### PHASE III:
**ACTION PLAN IMPLEMENTATION**
**PROGRAM FOLLOW-UP & BENCHMARKS**
**TIMELINE:** Varies by individual youth

| Purpose: | To connect youth with their families, supportive mentors, and programs  
To follow-up with youth to support the completion of their Action Plan  
To collect information about youth progress for tracking and evaluation purposes |
| --- | --- |
| **Description:** | The youth will enter into pathways that include:  
**Counsel and completion:** One-time counseling may be adequate in cases when the youth expresses remorse and has a strong support system in place for continued guidance.  
**Mental health and substance abuse treatment:** If mental health or substance abuse needs are identified, the Family Center staff will connect youth to the appropriate programs, starting with those within the community. Family Center staff may also make arrangements for any successive programs or activities for the youth to follow-up with after initial treatment.  
**Wahi Kana’aho:** For cases in which youth suffer from broken family relationships or need substance abuse treatment in a residential setting, they would be referred to the Wahi Kana’aho. It is a 21-day residential program focusing on the healing arts of Ho'oponopono with an emphasis on emotional healing and deepening of self-reflection and self-awareness.  
**Hoʻāla Conferencing Circles:** Led by a skilled convener, the Hoʻāla conferencing circles bring together a supportive network of mentors and/or peers chosen by the youth to help them achieve their personal development goals. Support groups can include ‘ohana members, counselors, ministers, friends, and others. There are four types of circles: Wrap Circles, Peer Circles, ‘Ohana Conferencing Circles, and Restorative Circles.  
**Community-Based Programs:** Youth are able to choose from among a wide range of supportive and nurturing programs and activities. The online Hawaii Youth Services Directory contains an extensive list of such programs at hawaiiyouthdirectory.com.  
Participating programs take responsibility for supporting the youth in completing their Action plan and for imputing progress notes on a regular basis. Case notes will be shared with the Family Center.  
Youth complete the diversion program within a period of 6 months or less, depending on their Action Plan.  
In periodic follow-up contacts, Family Center staff meet with the youth for another talk-story |
assessment, and listen to the youth describe how their relationships are progressing in the six key areas; with peers, family, community, school, with themselves, and with their own spiritual values. They will discuss and determine if the goals they have outlined in their action plan have been reached, or if they are in the process of being reached. If the youth feel the need for additional support, they will be allowed to revise their Action Plan and participate in different activities.

If a youth’s Action Plan is extended, Phase II is repeated and a new/extended Action Plan is created outlining the youth’s personal goals, their benchmarks to evaluate their progress, and their target program completion date.

If a youth has achieved the goals of their Action Plan, or if they are in the process of achieving them, the youth will be asked to complete a post-test survey and a retrospective evaluation.

The youth will be given an opportunity to provide feedback on the Ho'opono Mamo diversion system. The Family Center staff will ask the youth about their satisfaction with the process and the programs they participated in and complete a satisfaction survey.

The youth’s guardians will also be given the opportunity to evaluate the Ho‘opono Mamo program. Family Center staff continually work on ways to improve the program based on feedback and evaluation results.

The Family Center will notify the police when the youth’s Action Plan has been completed. The record of completion will be entered into JJIS. For first-time misdemeanors, police booking forms will be discarded.

If a youth does not agree to participate or drops out of the program prior to completion, the Family Center will inform the police department. In the case of law violations, the booking process will recommence.

Before leaving the Family Center, the youth will schedule a date and time for a third follow-up talk-story assessment. The date will be scheduled for 3 months later.

Data Collection:

Family Center client management system
- Case notes by Family Center staff and partnering organizations
- Youth Program Satisfaction Survey
- Post-test Survey by youth
- Program completion/non-completion form with appropriate closing code
- Ending Disposition codes in Family Center client management system

Police Record Management System
- Ending Disposition codes

Juvenile Justice Information System
- Ending Disposition codes
### PHASE IV:
**FOLLOW-UP**

**POST- PROGRAM EVALUATION**

**TIMELINE:** 3 months after program completion

<table>
<thead>
<tr>
<th>Purpose:</th>
</tr>
</thead>
<tbody>
<tr>
<td>To assess each youth’s progress towards a pono path after program completion.</td>
</tr>
<tr>
<td>To ensure that the diversion program functioned the way it was designed to work.</td>
</tr>
<tr>
<td>To measure the outcomes of the diversion system for the youth.</td>
</tr>
<tr>
<td>To identify ways that the system can be improved.</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Description:</th>
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</thead>
<tbody>
<tr>
<td>Three months and 6 months following the completion of their Action Plan, the youth will be contacted by phone for their third and then final assessment to be completed in person or over the phone. Parent’s/guardians may also be contacted for their perspective.</td>
</tr>
<tr>
<td>During this talk story assessment, the youth will update the program on how they are progressing in the following six key areas: community, family, school, friends, spiritual values, and individual goals. Youth will be asked to complete a second post-test survey.</td>
</tr>
<tr>
<td>Evaluators/administrators conduct periodic process evaluations, working with staff and partners to review the process flow and identify ways to improve program operations.</td>
</tr>
<tr>
<td>Evaluators/administrators conduct periodic outcomes evaluations, working with staff and partners to review the outcomes for participating youth and identify ways to improve program design.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Data Collection:</th>
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</thead>
<tbody>
<tr>
<td>Notes from the phone follow-up assessments with youth and parents/guardians</td>
</tr>
<tr>
<td>Second post-test survey</td>
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<tr>
<td>Re-arrest records</td>
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<tr>
<td>School attendance records and grades</td>
</tr>
<tr>
<td>Process evaluation</td>
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<tr>
<td>Outcomes evaluation</td>
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</table>
5. EVALUATION

The Ho‘opono Mamo initiative will conduct an evaluation to serve several purposes:

- To provide immediate feedback to managers so that changes can be made during the program.
- To provide information over the long term to inform program planning as well as program redesign and improvement.
- To identify strengths, weaknesses, successes, and limitations of the program.
- To provide evidence to supporters and funders of the program’s efficacy.

We outline two types of evaluation: Process evaluation and Outcome evaluation.

**Process** evaluation examines the degree to which the program is operating in the way it was designed to function. This is primarily the responsibility of the Family Center staff. The Family Center Staff will be responsible for entering and maintaining data for each youth. The information collected should be periodically reviewed to assure that the system is operating as designed. Process evaluation measures outputs, which are tangible products that result from program activities; i.e. the number of students enrolled, the number who dropped out, or the number who have completed. These measures typically help programs to monitor the flow in a systematic way. Process evaluation results may suggest new ways of doing things so that the program operates with greater fidelity.

**Outcome** evaluation measures whether the program has achieved the outcomes it was designed to achieve. An outcome is the change that occurs as a result of a specific intervention; i.e. a change in attitude, a change in knowledge, or a change in behavior. Outcome evaluation measures the aggregate measurable outcomes of individuals and it is conducted to ensure that the program is designed in a way that achieves its goals. Outcome evaluation results may suggest that the program can do better if redesigned.

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5 Gelmon et. al, 2005
5.1 Methods of Data Collection

The chart below describes which types of data will be used for outcomes (O) or process (P) evaluation and who will provide each type data.

Table 1: Sources and Types of Data for Ho‘opono Mamo Process and Outcome Evaluation

<table>
<thead>
<tr>
<th>Source of Data:</th>
<th>Written Survey</th>
<th>Talk story Assessment</th>
<th>Phone follow-up by Family Center Staff</th>
<th>Case Notes</th>
<th>Time Stamping</th>
<th>Youth &amp; Guardian Satisfaction Survey</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youth</td>
<td>O</td>
<td>OP</td>
<td>OP</td>
<td></td>
<td></td>
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<td>Guardian</td>
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<td>OP</td>
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<tr>
<td>Program staff</td>
<td></td>
<td></td>
<td>OP</td>
<td>O</td>
<td>P</td>
<td></td>
</tr>
<tr>
<td>Family Center Staff</td>
<td></td>
<td></td>
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<td>OP</td>
<td></td>
<td>P</td>
</tr>
</tbody>
</table>

O: Outcome Evaluation  
P: Process Evaluation

5.1.1 Written Survey
A written survey will be used to assess the change in youths’ beliefs, attitudes, practices and behaviors through their participation in the Ho‘opono Mamo diversion system. This survey will be filled out 1.) during the youth’s first appointment at the Family Center, 2.) after completion of each program they chose to participate in (if applicable), and 3.) when they decide with their counselors that they have completed their action plan.

5.1.2 Talk Story Assessment
This assessment will take place after the youth completes the orientation at the Family Center. The counselor would use tools included in Appendix A to work with the youth, explore their strengths and interests based on the six key dimensions. The information from the assessment will then be used to help the youth design their Action Plan.

5.1.3 Phone follow-up by Family Center
The Family Center will follow up with youth, guardians, and service providers.
- The phone calls with the youth will be modeled on simple informal conversation to ensure that the programs they were involved met their goals and expectations.
- The phone calls with the guardians will gain their perspective on how the youth is progressing after completion of the program, as well as their feedback on the Ho‘opono Mamo diversion system and identify areas for improvement.
The phone calls with the service providers will be structured to provide feedback to the Family Center on how their relationship with the program is working and how it can be improved. Information may also be collected, such as: peak times, capacity, or quality and consistency of contact with the youth.

5.1.4 Case Notes
Case notes will be collected from participating programs to allow the Family Center to track the youths’ progress and continue to provide the most appropriate support possible.

5.1.5 Time Stamping
Time-sequence data will be recorded as the youth enters each phase of the program to ensure that support is being given and progress is being made in a timely fashion. Time stamping will also help ensure that the Family Center is adequately staffed by tracking referrals, conferencing, and wait times. For example, if it is found that the youth are waiting for long periods of time to meet with a counselor, recommendations could be made for back-up staffing at the Family Center.

5.1.6 Youth & Guardian Satisfaction Surveys
Youth - Youth will have a chance to reflect on their experience in the program, and provide feedback for the things they liked, and recommendations for the things they thought could be improved. This will be done during the second talk-story assessment as youth are completing their program. The youth will be asked questions such as: How did the program help you? What elements of the program helped you? What parts of the program can be improved and how? Was the timing of program good for you? Was the program a good fit for you? Did the program provide you the opportunity for learning, reflection and positive development? Was the program driven by you and centered around your family?

Guardians - Guardians will also have a chance to reflect on their experience with the program, and provide feedback on the things they believed were helpful and recommendations for things that could be improved. This will be done as a talk-story survey, and will be conducted either at the Family Center, or by phone call if the guardian is unable to be present at the center.
6. PROCESS EVALUATION

6.1 Purpose

The purpose of a process evaluation is to see if the program is functioning as it was designed. There is a process through which youth enter the program, go through an assessment, develop their action plan, possibly participate in supportive program or activities, and complete the Ho‘opono Mamo program. The following section lists components that are important in ensuring the Hoʻopono Mamo program is providing adequate care and assistance to each youth.

6.2 Data Organization and Management

Each pathway the youth makes through the program will be recorded and monitored by a data management system that allows for easy access and simplicity when updating and retrieving information. The information system will be designed to assist the staff by providing alerts and notifications relevant to successful program completion. There are web-based systems that offer easy customization for juvenile justice and case management purposes that can be pursued.

6.3 Access to Information

The data system will be set up so that it allows for specific users, agencies or groups to input and access certain fields of information, depending on the nature of their involvement. For example, although the incident report will be kept on file, it is not necessary for programs outside the Family Center and JJIS to access this information. Limited access to private or personal information helps ensure confidentiality and reduces negative perceptions of the youth. Ideally, users of the information management system will be able to input and access information through a secured web-based interface. Relevant information will be shared with all agencies (like the youth’s Action Plan and program goals), but unless otherwise requested, all confidential or personal information will be released on a need-to-know basis. Access privileges will be governed by a designated Ho‘opono Mamo committee representing partnering agencies.

6.4 Confidentiality

Participants’ contact information, arrest, and case management records will be kept strictly confidential and under the management of the Family Center administrators, except in the cases of reported child abuse, neglect, or if child is an imminent danger to him/herself or others. In such cases, their records will be disclosed to the appropriate agency so adequate support can be provided.

Data will be used for programmatic and internal evaluation purposes. Research activities/projects must be approved in writing by the Ho'opono Mamo entity responsible for the release of information and by any other applicable organizational or governmental agency (e.g., Institutional Review Board [IRB] of the University of Hawai‘i at Mānoa). Research dissemination will be done with de-identified information and/or will be done in aggregate
(summary) form, unless prior informed parent consent and youth assent is given to make their identity public for any stated reason.

6.5 Timeline Notifications

The ideal data system will provide automated reminders that identify exactly what information needs to be collected each day/week/month of the program. For example, on the day that the youth arrives at the Family Center, the director or other staff member will be notified to collect the police officer’s signature, youth’s ID, pre-test survey, and Action Plan before the youth leaves. If referred to a program, program staff will be notified to collect case notes and other data documenting participation and well being for each week of the program. Family Center staff should also be notified when youth are expected to complete the post-program survey and follow-up evaluation.

6.6 Tracking Progress

Progress notifications allow system users to be notified right away if required data is missing, has not been processed, or if the youth are not making progress in completing their action plan. System notifications can alert the system users if the youth’s action plan has been achieved, behind target, or revised. Notifications can also be sent if there is no documented activity within a given period of time.

6.7 Forms

The following forms may be used to collect information that is necessary for evaluating the fidelity or administrative efficacy of the Ho‘opono Mamo program.

6.7.1 Officer Sign-in Sheet
When the police officer brings the youth to the Family Center, the name of the youth, the time and date of arrival, and the officer’s signature will be required.

6.7.2 Ho‘opono Mamo Registration Form
After an introduction to the Ho‘opono Mamo program by the Family Center staff, the youth will fill out a short registration form that includes contact information.
Who will fill out: Youth, youth’s parent or legal guardian (if necessary)
Where the form is filled out: Family Center

6.7.3 Youth and Parent/Guardian Consent Form
This form is used to obtain assent of the youth as well as the consent of their parent or legal guardian. By providing their signatures, they acknowledge that the vision, mission, goals, guiding principles, and overall process of Ho‘opono Mamo have been shared with them, and that they give their consent to participate under the conditions stated in the consent form. This includes the understanding that the youth’s participation is voluntary and that the youth’s arrest record in the case of a first-time misdemeanor will being cleared upon successful completion of an action plan that s/he will develop. Parent/guardian consent is not absolutely necessary for services related to alcohol & drug abuse treatment, family planning, and treatment of sexually
transmitted diseases (See Appendix for HRS 577-26 referring to alcohol and substance abuse services for minors).

**Who will fill out:** Youth, youth’s parent or legal guardian (as necessary)

**Where the form is filled out:** Family Center

### 6.7.4 Action Plan Form

This form is used to outline the youth’s plan of action and goals for participating in Hoʻopono Mamo. Their plan will be outlined to be achievable within a 1-week to 6-month period, as appropriate.

**Who will fill out:** Youth

**Where the form is filled out:** Family Center

### 6.7.5 Hoʻopono Mamo Referral Form

This form is used to formally refer youth to the programs identified in their Action Plan. A copy of the referral form will be sent to each program liaison along with the youth’s Action Plan. Family Center staff will follow up with the respective program to ensure that the referral is appropriate and feasible, and to later ensure that the connection between the youth and program staff has been made.

**Who will fill out:** Family Center Staff

**Where the form is filled out:** Family Center

### 6.7.6 Case Notes

This form is used to capture and document the youth’s progress in each program. The program staff will provide their observations on the youth’s progress and movement towards their goals. Family Center staff will review case notes on a weekly basis initially, and then later review them on a monthly or bimonthly basis as needed.

**Who will fill out:** Program staff

**Where the form is filled out:** Each program in which the youth participates

### 6.7.7 Written Survey

This written survey is used to mark where youth are in each of the six key dimensions of their lives: peers, family, community, school, their mind, body, and spiritual well-being. This written survey will be filled out at the following points in time to measure any changes in attitudes, beliefs and behaviors: 1) during the youth’s first appointment at the Family Center, 2) after completion of each program, and 3) when they decide with their counselors that they have successfully completed their Action Plan.

**Who will fill out:** Youth with assistance from Family Center staff if needed

**Where the form is filled out:** Family Center

### 6.8 Monitoring Program Elements

Process evaluation is important for ensuring the program is operating in the way it was designed. The following data will be collected to monitor consistency of the program.
Participation rates
Participation rates of youth and their guardians will be measured. If the data shows that there is a low rate of participation, further investigation would be needed on the reasons for non-participation, such as lack of parental consent, lack of language translators, inability to contact youth, or other possible barriers. The purpose is to find ways to increase participation in the future.

Program contact hours
Program contact hours and attendance rates will be measured to help monitor the youth’s level of participation in programs. If participation is found to be lower than anticipated, the Family Center staff can be notified to get in contact with the service provider or the youth to see how they are doing and to see if the Ho’opono Mamo program is meeting their needs.

Goal achievement and program completion rates
Rates for youths’ goal achievement and program completion will be measured. If a low completion rate is found or if youth are having difficulties achieving their defined goals, further investigation would be needed on possible ways to increase program completion and goal achievement.

Number and time of intake at the Family Center
Number of individuals and time/date of intake will be monitored to understand the flow and peak hours of activity. This will allow program staff to better manage the staffing and processing of youth at Family Center.

Amount of wait time between arrival and orientation/assessment
The amount of wait time at the Family Center will be measured to ensure that the youth begin their first counseling session with the Family Center staff in a timely manner. If excessive wait time is a problem, there may be a need to have more back-up staff available during peak operating hours.

Number of staff present at the Family Center
The number of staff at the Family Center should be enough to handle the amount of incoming youth.

Complete and adequate data
The necessary information for tracking, monitoring, and evaluation should be collected. The information collected should accurately reflect the youth’s progress and achievement of their benchmarks and goals. Staff should be alerted if documentation on a particular youth is incomplete or contradictory, either in an automated system or through other means.

Other measures and indicators
There may be additional measures and indicators that funders, program administrators and staff may be interested in monitoring for the purposes of program fidelity and improvement. Additional reports can be generated based the future identification of needs.
7. OUTCOME EVALUATION

7.1 Purpose of the Outcome Evaluation

Youth diversion systems require rigorous outcomes evaluation to be recognized as an effective evidence-based model. This section outlines a plan for an outcomes evaluation to assess the effectiveness of the Ho‘opono Mamo youth diversion system in leading to positive changes for arrested youths. The major purposes of the outcome evaluation are:

- To assess whether the Ho‘opono Mamo youth diversion system is having a positive impact on the youth;
- To provide relevant evidence of effectiveness of the program;
- To assess the strengths of the diversion system and areas that need improvement;
- To be eligible in competing for funding if evidence shows success;
- To help communicate the evaluation findings to the stakeholders and the larger audience.

Outcome evaluation focuses on four major changes within the youth as a result of their involvement in the diversion system:

- Increase in knowledge of the meaning of what is pono, what is right, along with kuleana, what is their responsibility;
- Positive change in attitudes towards themselves, their ohana, family and kinship relations; and the aina, the land;
- Increase in their belief in themselves, that they can heal oneself and one’s relationships with others, walk a pono path and live a meaningful life;
- Positive change in behaviors aligning with the above, including interactions with others.

Evaluation Key Questions

The outcome evaluation intends to address the following questions:

- How effective is the Ho‘opono Mamo diversion system in enhancing positive changes for the youth?
- What are the major strengths of the program and which elements of the program need improvement?
- Were the root causes of the youth’s entrance into the diversion system addressed?

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7.2 Program Logic Model

A logic model is a tool used for effective program planning, implementation and evaluation. It communicates the intended relationship between program goals, activities, resources, outputs, and intended outcomes [Fig. 4]. It consists of processes and outcomes and displays a sequence of actions, when viewed as a whole. These actions describe how the program and its activities lead to the intended outcomes.

Fig. 4. Program Logic Model format used for the Ho’opono Mamo Diversion system

The outcome evaluation model uses the metaphor of the Wa’a, or canoe, to represent a youth’s voyage. It is borrowed from the Wahi Kana'aho program model and is compatible with the socio-ecological model and assessment tools such as the Four Corners Assessment and Lōkahi Wheel. The logic underpinning the Ho’opono Mamo youth diversion system assumes that each youth’s life voyage is heavily influenced by family, friends, school, community, and spiritual values in addition to their unique individual characteristics.

7.2.1 Problems to be addressed

- High rates of recidivism;
- Disproportionate minority contact in the Juvenile Justice System;
- Lack of closer collaboration: inter-agency, inter-organization, and agency to organization;
- Delay in time between arrest and intervention services;
- Inadequate diversion alternatives;
- Lack of avenues for family involvement and community support;

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7 Adapted from Kamehameha Schools, Research and Evaluation Division. Preskill & Boyle, 2008.
8 Wahi Proposal, 2013
10 See Appendix A.
● Lack of culturally grounded approach addressing body, mind, and spiritual well-being;
● Needs based system rather than a strengths based, youth driven system;
● Arrest records have negative impacts for the youth’s future.

7.2.2 Programmatic assumptions

Hoʻopono Mamo youth diversion system utilizes a culturally grounded collaborative approach intended to holistically support the youth in addressing the challenges they may be facing. This may include healing past trauma, learning to be more responsible towards themselves and others, and being able to see themselves as positive contributors to their communities. The logic model for the diversion system is based on the assumptions that accomplishing the following activities can lead to their positive short-term and long-term growth. These assumptions are:

Youth can learn to heal themselves and their relationships and chart a pono path…
● If the diversion alternatives are culturally-grounded and tailored to the diverse cultures and peoples of Hawaiʻi;
● If a strengths-based approach is used rather than a needs-based approach;
● If they develop the ability to heal themselves and address the root of the problem they are challenged with;
● If they are given an opportunity for diversion from the court system;
● If they are given the support they need, when they need it and when they are ready to receive it;
● If youth are provided with opportunities to learn from their experiences, make amends, and move forward in their growth and development;
● If they are provided with opportunities to connect with members of their ‘ohana and other caring adults who are in a good position to support their needs;
● If the youth and community fulfill their kuleana to take care of one another.
7.3 Program Outcome Indicators

For evaluating the effectiveness in any youth diversion program, the outcome evaluation should measure changes in the youth’s knowledge, attitude, behavior, and skill sets\(^\text{11}\). The evaluation and outcome measurements for Ho‘opono Mamo are designed for understanding the dynamics, interactions, and risk factors of the youth at different stages. The chosen evaluation design is based on widely practiced models of positive youth assessment. The Ho‘opono Mamo outcomes evaluation plan focuses on the youth’s psychological and physiological characteristics as well as the relationships that surround them.

![Diagram showing major influential relationships for a youth]

Fig. 5 This figure shows the major influential relationships for a youth

The Ho‘opono Mamo diversion initiative has identified six interrelated domains that influence the overall development of the individual: Body and Mind, Peers, Family, School, Community and Spiritual Well-being/Values. These factors can be further divided into specific measurable outcomes that have been studied and validated to varying degrees by researchers within the field of youth diversion. This is not a complete review of the literature on positive youth development, but draws on studies in this field to describe the types of factors that may be important in each of the above domains.

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\(^{11}\) Withy, et. al., 2007
7.3.1 Outcome Category

**Outcome Category 1: Personal Adjustment**

Personal factors include the ability of the youth to have a better understanding of oneself and the potential to make right decisions, especially under pressure.

**Outcomes:**

1. **Ability to choose a positive path:** Researchers have highlighted that in addition to a healthy family upbringing, involvement in programs that encourage the youth to realize their inner strengths and enhance their level of confidence can have a positive effect on youth. Youth, through the appropriate programs, can develop the ability to understand moral choices and their consequences, and become more confident in making positive choices in their life.

2. **Ability to know oneself:** Youth development programs that emphasize youths’ strengths rather than focusing primarily on their shortfalls have a more positive effect. Researchers have analyzed that knowing oneself better and awareness of the effect one has on others can lead to greater mindfulness. This includes understanding the need and potential for healing and having a positive attitude towards life.

3. **Conflict resolution skills:** This outcome refers to the ability of the youth to deal with negative events or tensions in their life. Researchers have highlighted that programs that

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facilitate reinforcement of appropriate behavior among youth have been effective in teaching pro-social attitudes and conflict resolution skills\textsuperscript{16}.

Outcome Category 2: Family
Researchers have identified family relationships, particularly parent-youth relations, as a major factor in influencing whether or not youth participate in risky behaviors\textsuperscript{17}. This was noted to be important in Hawaiian and other islander cultures, where the importance of a cohesive family is highly valued, including the present, past, and the future generations\textsuperscript{18}.

Outcomes:
4. **Increase in family support**: Research shows that youth who receive attention, support, and encouragement from family members to live a healthy, positive life are more likely to demonstrate positive behavior\textsuperscript{19}. Conversely, research has shown that youth whose parents engage in risky behaviors are statistically more likely to engage in risky behaviors themselves.

5. **Improvement in family relationships**: This outcome refers to the level of improvement in family relationships, along with the change in youth's attitude towards their families. Youth with poor relationships and low level of attachment with their parents are more at risk for negative behaviors and often have difficulty feeling and expressing love in a meaningful and nurturing way\textsuperscript{20}.

\textsuperscript{16} Withy, et.al., 2007
\textsuperscript{17} Hong, et. al., 2011
\textsuperscript{18} Hishinuma, et.al, 2007
\textsuperscript{19} Sabatelli and Anderson, 2005
\textsuperscript{20} Carlton, et.al., 2011; Hong, et. al., 2011
6. **Increased parental involvement and monitoring**: Youth whose parents are actively involved in their lives, monitor their activities, and communicate well with them are less likely to get involved in delinquent behaviors than those with low parental involvement.\(^{21}\)

**Outcome Category 3: Peers**
This outcome refers to the ability of youth to connect with peers who could support and influence their behaviors and attitudes. This outcome is also related to their being able to identifying a pono friend and valuing being a pono friend to others.

**Outcomes:**

7. **Increase in positive peer support**: Increase in peer support has been regarded as a major predictor for the youth's social adjustment.\(^{22}\) Youth who are involved in positive programs and activities with supportive peer groups are more likely to overcome challenges in life.\(^{23}\)

8. **Increased ability to work in a group**: Studies have found that youth involved in positive youth development programs prefer spending more time with peers, and enjoy working in groups more than those who do not participate in such programs.\(^{24}\) Research also asserted that youth who engage in collaborative activities are more likely to have pro-social attitudes.\(^{25}\)

9. **Increase in ability to recognize pono friends and be one**: In general, youth develop stronger relationships with peers when they discuss their experiences. Open conversations about how others deal with hardship helps promote positive youth development because it provides a context for deeper personal understanding.\(^{26}\) This notion may also increase the ability of the youth to recognize a pono friend and be one to others as well.

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\(^{21}\) Carlson, et.al., 2011; Hong, et. al, 2011;

\(^{22}\) Sabatelli and Anderson, 2005

\(^{23}\) Carlson, et. al., 2011

\(^{24}\) Hishinumna, et.al., 2007

\(^{25}\) Lakin and Mahoney, 2006

\(^{26}\) Withy, et.al., 2007
10. **Increased resistance to negative peer pressure**: Studies have found that youth involved in positive youth development programs have more self-control and are more likely to avoid negative peer-pressures that are harmful to themselves or others.\(^{27}\)

**Outcome Category 4: Community**

Researchers have emphasized that youth involvement in constructive community activities allow for shared experiences and opportunities to learn from other members of the community.\(^{28}\) The concept emphasizes the youth’s feeling of kuleana or responsibility towards the land and the larger community.

**Outcomes:**

11. **Increase in perceived social support**: In general, youth have an emotional connection with the community when they feel secure and supported within the community.\(^{29}\)

12. **Increased appreciation for the ‘āina and for ʻohana**: Studies have highlighted a strong correlation between overall well-being of indigenous youth and the connection they have with their cultures and values.\(^{30}\)

13. **Increased awareness of kuleana for oneself and others**: Literature on youth involvement in community service indicates that youth who are actively involved in their community have a stronger sense of self and value their responsibility to themselves and others, more highly than youth who do not take part in such activities.\(^{31}\)

\(^{27}\) Hishinumna, et.al., 2007  
\(^{28}\) Sabatelli and Anderson, 2005  
\(^{29}\) Lakin and Mahoney, 2006  
\(^{30}\) Carlton, et.al., 2011; Hishinuma, et. al., 2007; Withy, et.al., 2007  
\(^{31}\) Lakin and Mahoney, 2006
14. **Increase in level of participation within the community**: Youth who are involved in community service programs are more likely to have improved interpersonal relationships, pro-social attitudes, and demonstrate pro-social behaviors\(^{32}\). Research suggests that youth are less likely to engage in risky behaviors when they are involved in community programs that seek to create a sense of belonging and community engagement. When youth feel an increased sense of belonging and kuleana, or responsibility, towards their community, these youth are more likely to increase their levels of community participation\(^ {33}\).

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**Outcome Category 5: School**

This set of outcomes deals with the change in the attitude of the youth towards school and their education. It also refers to the youth’s ability to develop academic confidence along with mind, body and spiritual well-being.

**Outcomes (School):**

15. **Increased academic confidence**: In the case of academic performance, research shows that family support for education and youth involvement in appropriate youth development activities and programs can have a significant influence on the youth’s academic orientation, reducing their likelihood of dropping out of school\(^ {34}\).

16. **Increased motivation to do well in school**: Research demonstrates that youth, who participate in youth development activities and programs, show greater progress in school than those who do not participate\(^ {35}\). Other research has emphasized the importance of

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\(^{32}\) Catalano, et.al., 2007; Hishinuma, et.al., 2007  
\(^{33}\) Trinidad, 2009  
\(^{35}\) Bohnert, et.al., 2010  
supportive adults in empowering the youth to do well by providing assistance to the youth when needed.  

17. **Increased sense of belonging to school:** Youth are more likely to have lower rates of emotional distress and expressions of violent behavior in school when they have a strong sense of connectedness with their teachers and positive peers. Studies have shown that the total number of different activities, within similar programs, were positively associated with the sense of belonging to school, higher grades and psychological resilience.

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**Outcome Category 6: Spiritual / Values**

This outcome relates with the ability of the youth to understand and respect spiritual/cultural values and to understand and demonstrate what it means to be pono.

**Outcome (Spiritual/Values):**

18. **Increased awareness of spirituality and cultural values:** Spiritual and cultural awareness has been noted as a major factor in the development of a youth's values, moral commitment, and understanding of morality. Studies have also found a correlation between positive attitudes and the sharing of spiritual and cultural values as well as a reduction of involvement in risky behaviors like substance abuse or delinquency.

19. **Increase in knowledge of pono:** Youth have a more in-depth knowledge of what is pono, or what is right, when they are involved in programs that encourage them to identify and develop their inner strengths, make positive change in their attitude, and demonstrate pro-

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36 Lakin and Mahoney, 2006  
37 Lakin and Mahoney, 2006  
38 Bohnert, et.al., 2010; Catalano, et.al., 1998  
39 Catalano, et.al., 1998; Withy, et.al., 2007  
40 Catalano, et.al., 1998; Hishinuma, et.al., 2007
social behaviors. Involvement in such programs also encourage the youth to learn the art of reconciliation and forgiveness, such as the practice of Ho`oponopono.

Outcome Category 7: Body + Mind
This outcome relates to the youth demonstrating changes in emotional intelligence, self-control, and discovering a sense of purpose.

Outcomes (Body + Mind):
20. Improvement in emotional intelligence and ability to heal past trauma: Programs that create an environment that enables the youth to have a sense of self, learn about their inner strengths, and overcome their personal challenges have a positive effect on the youth. Studies depict that participation in such programs help youth to enhance their level of understanding and management of emotions and handling of relationships.

21. Increase in self-esteem and self-efficacy: Self-efficacy is the sense that a person can achieve their desired goals through their own directed action. Researchers have found that youth who participate in activities or programs that promote their capacity to acquire, learn, and master new skills tend to have a significant increase on the their self-esteem and self-efficacy.

22. Increase in mana: Mana refers to spiritual inner strength and ability for self-healing. Researches show that programs, which create an environment for the youth to discover their

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41 Carlton, et.al., 2011; Trinidad, 2009
42 Withy, et.al., 2007
43 Hishinuma, et.al., 2007; Sabatelli and Anderson, 2005
44 Catalano, et.al., 1998
45 Anthony, et.al., 2009; Catalano, et.al., 1998; Lakin and Mahoney, 2006
inner strengths and ability to heal experience positive social relations and emotional adjustment.\(^{46}\)

23. **Increased capability to look for support in difficult situations:** Youth involved in community-based programs and service activities have an improved sense of inter-personal skills and are more willing to approach individuals like mentors, parents and kupuna for support.\(^{47}\)

### 7.4 Outcome Indicator Matrix

An outcome indicator refers to a specific item that can be measured to assess progress in any of the domains described above.\(^{48}\) Such indicators not only help to define the program outcome, but also provide evidence of the effectiveness for evaluating the Ho'opono Mamo diversion system. These outcome indicators are measured through both quantitative and qualitative means to assess the type and degree of transformation in youth's attitudes, behaviors, understanding, and spiritual growth. There are various methods that can be used throughout the different stages of the program to collect data on the relevant indicators:\(^{49}\):

- Talk story-style assessment at Family Center with youth (and possibly parents/guardians) led by kupuna and/or counselors documented in case notes;
- Program staff observations and talk story assessment documented in case notes and program records;
- Written surveys for the youth to track their individual progress during their participation in the diversion system;
- Phone follow-up from the Family Center staff documented in case notes.
- Available quantitative data from school, like attendance records.

### 7.5 Developing A Written Survey

A written survey is one of the most widely used methods for collecting information for outcome evaluation. For the outcome evaluation of Ho'opono Mamo program, the survey includes a series of 23 question categories to be filled out by the youth. These questions follow the main framework of the youth and the six categories of influential groups: Family, peers, school, community, body & mind and spiritual well-being.

Questions for the written survey were prepared by examining frequently used survey questions and selected literature. The handbook entitled “Assessing Outcomes in Child and Youth Programs: A Practical Handbook”\(^{50}\) was one of the main sources for questions and ideas.

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\(^{46}\) Catalano, et. al. 1998; Sabatelli and Anderson, 2005
\(^{47}\) Lakin and Mahoney, 2006
\(^{48}\) Sabatelli and Anderson, 2005
\(^{49}\) Refer to Appendix F: Outcome Indicator Matrix
\(^{50}\) Sabatelli and Anderson, 2005
Each question was adapted from a selected source and was reviewed by the stakeholders and the advisory group during the monthly meetings. Each question is prepared to assess and represent a particular outcome in the logic model. Each question has four response choices to assess the youth’s knowledge, attitudes, beliefs and behaviors and is designed to be administered at different points in time to measure any changes during their participation in the diversion program.

Validity Testing
The written survey provided in Appendix E is a rough draft. Expansion and validity testing is needed to ensure that this tool captures accurate data on the 23 outcomes outlined in the logic model. The steps that should be taken to validate the written survey are as follows:

1. Create 3-5 new items to be measured for each of the 23 constructs. 4-6 items will then be available for qualitative testing (with one item for each category available in the rough draft of the survey); the least valid 2-3 items can be dropped.
2. Use “experts” in the field to review the items for face validity (i.e. the extent to which a test subjectively covers the concept being measured).
3. Conduct a qualitative pilot study of all of the items (e.g., interviews, focus groups) and modify the survey accordingly.
4. Conduct a quantitative psychometric study with an adequate number of test respondents (calculated as 5 participants times the number of items being tested). By conducting a sequence of factor analyses, one can establish the factor structure for the entire survey and the 23 constructs (this will support the factor validity).
5. Calculate Cronbach alphas for each of the 23 constructs (internal consistency reliability).
6. Correlate the 23 constructs with one another (for convergent and divergent validity).
7. When the final version of the scale is used with the actual program, the results should support the (pre-post) test-retest stability/reliability and the construct validity of the scale.

7.6 Models for Outcomes Assessment

There are various ways to measure the outcomes of the Ho’opono Mamo program. This section outlines three different research design models that can be used using quantitative methods. These do not include the use of qualitative data such as case notes or creative works that youths may have produced during their time of participation. These models can be enhanced in the future to integrate qualitative data such as these.

Model 1: Assessing Change Among Participants Across the Six Domains
The written survey will be used to capture data about the youths’ growth during the Ho’opono Mamo process using a pre- and post-test evaluation design (See Figure 6). The written survey will be filled out by the youth first when they enter the Family Center for the first time (A). The youth will be asked to check the boxes on the written survey that are the most accurate representation of their present state. This pre-test score would be marked as a baseline of

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51 Refer to Appendix F: Outcome Indicator Matrix
52 Many thanks to Earl Hishinuma, Ph.D. for providing his expertise in this section.
knowledge, attitudes, beliefs and behavior for the youth. It would then be compared to Post-Test 1 of the written survey filled out after the completion of any chosen program (B). But, if the youth participates in more than one program, then s/he would fill a Post-Test 1 after completing each program.

For instance, after the youth participates in the Ho’ala Conferencing circle, they would fill the Post-Test ‘1a’ after its completion. Then, they would fill out Post-Test ‘1b’ after the completion of Wahi Kana’aho program. The final Post-Test 2 would be done after the youth completes the Ho’opono Mamo process. In order to increase the validity of the evaluation, the youth will be asked to check two boxes on the final survey – one to represent their current state of mind (C), and one to represent where they felt they were at the start of this program (D).

![Figure 6: Figure showing the stages where the youth would be filling out the written survey](image)

This model will compare:
1. The youth’s written survey responses at the beginning of the assessment: (A)
2. The change in the youth’s written survey responses after each program: from (A) to (B)
3. The change in the responses from the beginning of the program to exiting the process: from (A) to (C)
4. The youth’s own assessment of change from the beginning of the program to exiting the process: Change from (A retrospectively) to (D)

Various types of statistical analyses can be conducted to understand the correlations between changes in each of the domains with other variables, such as gender, age, length of participation, type of citation, parental consent, type of program, or other factor for which data are available.

**Model 2: Comparison of Recidivism Rate Over Time**

This comparison model helps outcome evaluators to assess the degree to which the Ho’opono Mamo diversion system may be having a positive impact on the overall rate of arrest.
This model compares the recidivism rates in: HPD District 5 (Kalihi-Moanalua) where Phase I begins; all the districts on O‘ahu; and all districts on O‘ahu minus HPD District 5), before and after the start of Ho‘opono Mamo program. Youth characteristics as well as police practices are assumed to be generally unchanged across both years, so that any changes in the recidivism rate (Y2) can be credited to the program, barring or controlling for other intervening factors that can be identified.

Using data from the Juvenile Justice Information System this model will measure:

**Model 3: Comparison of Recidivism Rate by Level of Participation**

In this model, differences in recidivism will be compared between: a) youth who refuse to enter the diversion program, b) youth who participate but fail to complete their action plans, and c) youth who complete their action plans. Differences among these categories of youth will be measured on an annual basis starting from the year that the Ho‘opono Mamo diversion program is launched.
7.7 Evaluation Constraints & Limitations

While there may be many benefits to the evaluations tools that have been outlined in this report, assessment tools always have their limitations. The constraints and limitations to this evaluation model are as follows:

- Integrating indigenous values with western evaluation methods: the heart of Ho'opono Mamo lies in the observations of kupuna, unrecorded discussions with counselors, interactions with parents, and qualitative data that will be collected from the youth. Collecting data that can be used for statistical analysis limits the richness of data that are analyzed. This requires further bridging the gap between qualitative and quantitative ways of understanding change and growth.
- Serving a diverse community: evaluative surveys and questions may read or feel different to individual users. Before implementing, these tools should be broadly tested for their validity, especially across a diverse range of ethnic, gender, and income groups.
- A harmonious merger of numerous state agencies and organizations: The Ho'opono Mamo initiative involves forming connections with many organizations and agencies as the juvenile justice system shifts towards a restorative approach. This includes collaboration to share relevant data. Data from schools, the child welfare system, or other entities would provide a fuller base of knowledge in the future.

8. IMPLEMENTATION RECOMMENDATIONS

This report will serve as a guidebook to assist with the initial implementation of Ho'opono Mamo. However it is by no means comprehensive. The Ho'opono Mamo diversion initiative as a pilot program will need to have continual evaluation in order to succeed. Stakeholders will be responsible for meeting on at least a quarterly basis to review the program’s progress and evaluation results and to oversee any necessary changes.

8.1 Clarification of Responsibilities

The Family Center: The Family Center is responsible for securing the involvement of youth and consent of their parent/guardian, conducting the assessment and process evaluation, tracking progress and assisting youth towards their action plan goals and successful completion, communicating with referred programs, conducting the final assessment upon completion, and following up by phone three months after completion to see how the youth is doing. Family Center staff are responsible for making sure the program is working the way that it should, troubleshooting, and revising the process in collaboration with the Ho'opono Mamo oversight team so that it is as effective as possible in reaching its goals. The Family Center is also responsible for inputting the information from the talk-story assessment, written surveys, and phone follow-up into the data management system.

Police Officers: Police officers are responsible for determining the eligibility of youth for the diversion program, issuing civil citations, explaining the benefits of the diversion option,
brining youth to the Family Center, providing any relevant information to Family Center staff, and entering the relevant arrest, citation, and/or completion information into the RMS system. Representatives from the police departments are key partners in the Ho’opono Mamo oversight team.

Service Providers: Service providers are responsible for providing the appropriate supportive services or treatment, mentoring the youth or finding mentors for youth, assisting them in completing their action plan and reaching their stated goals, and inputting case notes into the data management system. Service providers are also required to cooperate with the Family Center staff as they follow up on the progress of youth.

8.2 Roles and Processes to be Determined

Truancy Cases: There is room for an entity to assist with truancy cases due to the high volume of cases at one time in the case of truancy sweeps and due to the intensity of needs that youth with chronic absences may have. Youth apprehended in truancy sweeps will be able to return to class after receiving the citation, rather than being taken to the Family Center. There may also be truancy referrals to the Family Center directly from the schools. The process of issuing a citation in the case of truancy referrals will need to be further specified.

8.3 Recommendations for further work

As this initiative is still being designed some actions lay beyond the scope of this report. The following recommendations explore further actions and ideas that can be explored in order to refine the diversion initiative. It is with the greatest respect for the vision and mission of the Ho’opono Mamo initiative that we include the following recommendations.

Recommendation 1: Adopt a web-based data management system. Ideally the data management software will be an efficient system that allows for the easy sharing, tracking, and monitoring of information and facilitates funding to accompany each youth.

Recommendation 2: Facilitate continued collaboration with the practitioners, organizations, and networks that are linked with the Ho’opono Mamo initiative. The continued communication and cooperation between these sectors will be a key part of the program’s continued success. As to program evaluation, studies have shown that research has the greatest impact when it is conducted in collaboration with practitioners, and when it is meaningfully communicated to people who influence policy and practice.53

Recommendation 3: Create a learning community amongst the stakeholders. It is anticipated that the Ho’opono Mamo initiative will evolve over time. To foster the evolution of the initiative, it is important that each stakeholder be reflective and critical of what’s working and what is not.

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53 Sullivan, et. al, 2013
Recommendation 4: As new programs form alliances with Ho’opono Mamo, the participating program staff should be trained in the vision and core values of this diversion initiative. Training is important for both working with the youth, as well as for collecting valid and reliable data. It will help those who are connected to the program stay grounded in the program’s values over time.

Recommendation 5: Create an environment that prioritizes the health and healing of those who work with the youth. We all need opportunities for healing. In fostering the growth of the organization, we recommend that there be systems and processes in place for the program practitioners to debrief and heal along the way. The ability of program practitioners to facilitate healing for the youth is tied to their own personal health. Ho’opono Mamo should include the health and well-being of its staff and practitioners among its highest priorities.

Recommendation 6: Develop alternative data collection methods other than traditional paper and pen self-evaluation forms. One reason for doing this is to be mindful of youth who experience lower levels of literacy and may have difficulty filling out the forms on their own. The second reason is to obtain descriptive or elaborated answers from the youth that may otherwise be difficult to capture in a paper and pen assessment. The third reason is to make the process of answering the questions fun! Perhaps creating an app or gaming style dashboard for collecting information from the youth directly would be a successful way to address these constraints.

Recommendation 7: Comparing the historic accounts of gang involvement, drug use, status offenses or misdemeanors as well as youth achievement in school and community activities may be useful for generating longitudinal reports and documenting overall changes since the implementation of the program.

Recommendation 8: The program needs to assess whether three months is a long enough span of time to capture the youths’ progress after the completion of their action plan, or perhaps if the final benchmark should be moved to six, twelve or eighteen months.

Recommendation 9: If the youth feel that they need further support three months after completion of their action plan, they should be able to discuss with the Family Center staff possible opportunities for continued support, such as further outreach or other programs that they are interested in and qualify for.

Recommendation 10: For the program evaluation, Family Center staff should continuously monitor the effectiveness and capacity of each program to ensure youth are receiving proper care and support.

Recommendation 11: Review the HPD processing of runaway youths. Currently youths will receive arrest records if parents report them missing regardless of whether or not they come into contact with the police. Explore how youths who may not be apprehended by police can get connected with the Family Center.
Bibliography


APPENDICES
Appendix A: Assessment Tools

Assessment Tool: Lōkahi Wheel

Description:
This wheel uses the Hawaiian concept of Lōkahi, which refers to balance, harmony and unity of the youth in relationship to their body, mind, spirit and the rest of the world. This model is picture-based and allows the youth to expand upon what is most important to them during this moment.

While other forms of assessment may provide the facilitator with plenty of two syllable responses, this model is picture-based and allows the client to expand upon what is most important to them during this moment in time. It allows for very truthful answers that a fill-in-the-bubble assessments might miss.

During the Lōkahi wheel assessment, the counselor would explain to the youth each of the components within the wheel. The youth would then be asked to draw a symbol for each section. With the help of the picture based model, the youth could then provide a short description for each picture they draw and share their experiences. This would help the facilitators to learn more about the youth, figure out their major strength and find the answers to:

*What does this lōkahi wheel tell you about this person?*
*What is the major strength of the youth?*
*As a counselor, what are your hypotheses and where would you go next with this assessment?*
Assessment Tool: Story of My Name

**Description:** Story of My Name is a powerful tool to be used in the talk-story session. This assessment tool digs into your roots and probes at something you always carry with you; your name.

*What is the story of your name?*

*What does your name mean?*

*How did you get your name?*

*How has your name affected you?*

Through these open-ended questions, the facilitator may uncover a holistic picture about the youth including their strengths, passions, and the role models in their life. Starting with these few questions, the facilitator can ask the client to expand on the stories they use when describing who they are. This process gives the counselor a wide base of information to wonder, ponder, and follow up with:

*What do they like to do? What do they identify as their strengths? What do they pride themselves on? What cultures do they identify with? How do they express their culture?*
Assessment Tool: Four-Corners Assessment
Adapted from: Antonio Alvarez, MSW

Description: This assessment tool takes a look at how to identify and draw upon your resources and strengths. It is a great tool to visualize one’s state of mind and identify current strengths and possibilities that could be used to overcome any current worries or stresses.

*Inside the Circle:* Draw or list the people/things/activities that give you comfort or strength.

*Outside the Circle:* Draw or list the people/things/activities that cause you worry, stress, or sadness.

*In the triangle:* Think about your mind, body, and spiritual well-being.

Having identified what people/things/activities provide you with strength, how can you draw upon your resources (things inside the circle) to help you deal with your sources of worry, stress, or sadness (things outside the circle) to help lift up your overall well-being?
Assessment Tool: Life is a Waʻa, or Voyage

**Description:** *Who is seated in your canoe?* This tool can be used to identify who guides the decisions and choices you make in your life. Each paddler in the canoe teaches us and can either help or hinder us as we chart our pono path. Who you choose to have rowing in your canoe can have an impact on the direction your life takes.

*Position 1:* The Stroker: Identify what is stroking your canoe. Who is in the Stroker position? Is it your friends? Is it school? Make sure whatever is stroking your canoe is pono. Pono friends will always help you choose a pono path.

*Position 2:* Body and Mind: What tells you that you are tired?

*Position 3, 4, and 5:* The Powerhouse: Family, work, school, and community.

*Position 6:* The one who steers the canoe: Our values and spirit are what steer the canoe

**Purpose:** Identify the factors in your life that impact your decisions and direction. The metaphor allows you to see the connections between friends, community, spiritual values, family, and yourself; empowering you to take control over your canoe and chart a pono path.
Appendix B: Our Stakeholders

This initiative is a collaborative effort among many agencies, organizations, and individuals. Partnering agencies in the planning process include:

State of Hawaii Office of Youth Services
State of Hawaii Department of Human Services
State of Hawaii Child and Adolescent Mental Health Division
Statement of Hawaii Department of Education
Honolulu Police Department
Hawaii State Judiciary
State of Hawaii Department of the Attorney General
Office of the Prosecuting Attorney
Office of the Public Defender
Juvenile Detention Alternatives Initiative
City and County of Honolulu Juvenile Justice Center
EPIC ‘Ohana, Inc.
Ho’oulu ‘Āina
and many more other agencies and community organizations...

In addition to the initial partnering members, the Ho’opono Mamo program will continue to build a network of collaborators across the community. The following list is retrieved from the Hawaii Youth Services Directory website. 54

Currently Available Services by Community Groups
The following list of community-based groups are programs that may be involved with providing various services to support the youth on their pono path.

PREVENTION, INTERVENTION, TREATMENT, AFTER-CARE

After School Program
Anger Management
Arts and Recreational Activities
Birth Control, Pregnancy, and Parenting
Child Care and Preschool
Community Service
Distribution of Food, Clothing, and School Supplies
Education and Job Training
Environmental & Land Stewardship
Individual and Family Counseling
Intensive Supervision and Case Management
Lesbian, Gay, Bisexual, Transgender, and Queer

54 Hawaii Youth Services Directory http://hawaiiyouthdirectory.com/
Mental Health Services
Mentoring
Phone Helplines
Respite Care for Adult Caretakers of Youth
Sex Offender
Sports and Recreation
Substance Abuse
Truancy and Runaway
Victim Support
Young Gang Intervention
Youth Leadership Development
Youth Outreach and Advocacy

JUVENILE JUSTICE
Day/Evening/Weekend Reporting Centers
Post-Arrest

RESIDENTIAL
Emergency Shelters
Foster Care Placement
Group Homes
Independent and Transitional Living
Appendix C: Task Force Meeting List of Attendees
Appendix D: Information Collection

The following information may be collected by each form that is necessary for documenting and evaluating the Ho‘opono Mamo program.

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<tr>
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<tr>
<td>Youth’s expectation in the program</td>
<td>Sign-in Sheet</td>
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<td>Request for Services</td>
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<td>Action Plan Starting Data</td>
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<td>Description of Action Plan</td>
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<td>Roy 3 Program Goals/Learning Outcomes</td>
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<td>Completion of youth’s action plan</td>
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<td>Youth’s reflection on their weekly progress</td>
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<td>INPUT/VIEW</td>
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<td>Counselor’s observation of youth’s weekly progress</td>
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<td>VIEW</td>
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<td>Number of attendance in the 1st week</td>
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<td>Number of attendance in the program</td>
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<td>Progress toward completion of goals</td>
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<td>VIEW</td>
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<td>VIEW</td>
<td>INPUT/VIEW</td>
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<td>Date of completion if achieved</td>
<td>Case Notes</td>
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<td>VIEW</td>
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<td>Biggest challenge of the program</td>
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<td>VIEW</td>
<td>INPUT/VIEW</td>
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<tr>
<td>Continuing care plan of future support for youth</td>
<td>Case Notes</td>
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<td>VIEW</td>
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<td>Additional Comments</td>
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<td>Description of Benchmark</td>
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<td>INPUT/VIEW</td>
<td>INPUT/VIEW</td>
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</table>
Appendix E: Written Survey

Ho'opono Mamo Rubric

Please read the statement or question in the first column and pick which box is the best fit for you.

<table>
<thead>
<tr>
<th>Personal</th>
<th>When I think about the future</th>
<th>I feel full of hope (^{\wedge})/</th>
<th>I feel some hope (^{\wedge})</th>
<th>I am not very hopeful (^{_})</th>
<th>I feel hopeless (^{_})</th>
</tr>
</thead>
<tbody>
<tr>
<td>When I am with other people</td>
<td>It is very easy for me to be myself</td>
<td>It is easy for me to be myself but I sometimes feel self-conscious</td>
<td>It is a challenge for me to be myself</td>
<td>I don't feel I can truly be myself</td>
<td></td>
</tr>
<tr>
<td>When I disagree with someone I'm close to on something important</td>
<td>I always try to find a solution we can both agree on</td>
<td>I often try to find a solution we can both agree on</td>
<td>I sometimes try to find a solution we can both agree on</td>
<td>I rarely try to find a solution we can both agree on</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Family</th>
<th>When I am with my parents or guardians</th>
<th>I always feel supported</th>
<th>I often feel supported</th>
<th>I sometimes feel supported</th>
<th>I rarely feel supported</th>
</tr>
</thead>
<tbody>
<tr>
<td>When I am with my parents or guardians</td>
<td>I always feel connected to them</td>
<td>I often feel connected to them</td>
<td>I sometimes feel connected to them</td>
<td>I rarely feel connected to them</td>
<td></td>
</tr>
<tr>
<td>If I want to show my appreciation to my family</td>
<td>I feel very comfortable saying &quot;I love you&quot; to them</td>
<td>I often feel comfortable saying &quot;I love you&quot; to them</td>
<td>I feel love for them but I'm less comfortable saying &quot;I love you&quot; to them</td>
<td>I don't say &quot;I love you&quot; to them</td>
<td></td>
</tr>
<tr>
<td>When I make important decisions, my parents or guardians</td>
<td>Are very involved</td>
<td>Are often involved</td>
<td>Are sometimes involved</td>
<td>Are rarely involved</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Friends</th>
<th>When I have a lot of heavy things on my mind</th>
<th>I usually find friends who will listen</th>
<th>I often find friends who will listen</th>
<th>I sometimes find friends who will listen</th>
<th>I don't feel I have friends who will listen</th>
</tr>
</thead>
<tbody>
<tr>
<td>When I work on a group activity</td>
<td>I usually try to get people to work together</td>
<td>I often try to get people to work together</td>
<td>I rarely try to get people to work together</td>
<td>I don't feel its my responsibility to get people to work together</td>
<td></td>
</tr>
<tr>
<td>When a friend needs to talk about a problem</td>
<td>I always try to listen and help</td>
<td>I often try to listen and help</td>
<td>I want to listen and help but it's difficult for me</td>
<td>I would rather not hear other people's problems</td>
<td></td>
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</tbody>
</table>

60
<table>
<thead>
<tr>
<th>When my friends are doing something that is harmful or not right</th>
<th>I usually try to stop them</th>
<th>I usually step away</th>
<th>I try to step away but it's hard to do</th>
<th>I often join them</th>
</tr>
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<tbody>
<tr>
<td>Community</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>If I need help with something important</td>
<td>I always try to find someone I can trust or depend on</td>
<td>I usually try to find someone I can trust or depend on</td>
<td>I sometimes try to find someone I can trust or depend on</td>
<td>I rarely try to find someone I can trust or depend on</td>
</tr>
<tr>
<td>When I think about the concepts: MalamaʻĀina (taking care of the land) and ʻOhana (family)</td>
<td>I understand the concepts and always try to live by them</td>
<td>I understand the concepts and sometimes try to live by them</td>
<td>I don't fully understand the concepts</td>
<td>I am not really interested in the concepts</td>
</tr>
<tr>
<td>When I think about my community</td>
<td>I feel it is my responsibility to make my community better and I often get involved</td>
<td>I feel it is my responsibility to make my community better and I sometimes help</td>
<td>I feel I have some responsibility to make my community better, but I usually leave the work to others</td>
<td>I don't really feel that it's my responsibility to make my community better</td>
</tr>
<tr>
<td>I participate in community programs and activities</td>
<td>Often</td>
<td>Sometimes</td>
<td>Rarely</td>
<td>Never</td>
</tr>
<tr>
<td>School</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>When I have a problem in school</td>
<td>I almost always talk to my teachers or counselors</td>
<td>I sometimes talk to my teachers or counselors</td>
<td>I rarely talk to my teachers or counselors</td>
<td>I never talk to my teachers or counselors</td>
</tr>
<tr>
<td>At school</td>
<td>I always try to do my best</td>
<td>I often try to do my best</td>
<td>I sometimes try to do my best</td>
<td>I rarely try to do my best</td>
</tr>
<tr>
<td>When I'm in school</td>
<td>I always feel like I belong there</td>
<td>I often feel like I belong there</td>
<td>I sometimes feel like I belong there</td>
<td>I rarely feel like I belong there</td>
</tr>
<tr>
<td>Spiritual Values</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cultural and spiritual values</td>
<td>Are a big part of my life and I always try to live them</td>
<td>Are a part of my life and I sometimes try to live them</td>
<td>Are not a big part of my life and I rarely try to live them</td>
<td>Are not something that I think or care about</td>
</tr>
<tr>
<td>When people need help</td>
<td>I always try to help</td>
<td>I often try to help</td>
<td>I sometimes try to help</td>
<td>I rarely try to help</td>
</tr>
<tr>
<td>Body + Mind</td>
<td>(((( ' ' ))))</td>
<td>(((( ' ' ))))</td>
<td>(' '))</td>
<td>(' '))</td>
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<tr>
<td>---------------------------------------------------------------------------</td>
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<td>------------------</td>
<td>------------</td>
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<tr>
<td>If mana is your inner strength, which feels like your mana?</td>
<td>I almost always calm myself down before taking action</td>
<td>I sometimes calm myself down before taking action</td>
<td>I realize I have a hard time managing my emotions</td>
<td>I often get react physically before thinking through</td>
</tr>
<tr>
<td>If mana is your inner strength, which feels like your mana?</td>
<td>I almost always calm myself down before taking action</td>
<td>I sometimes calm myself down before taking action</td>
<td>I realize I have a hard time managing my emotions</td>
<td>I often get react physically before thinking through</td>
</tr>
<tr>
<td>When I have strong feelings such as anger or frustration</td>
<td>I am almost always able to fulfill it</td>
<td>I am almost always able to fulfill it</td>
<td>I am sometimes able to fulfill it</td>
<td>I am rarely able to fulfill it</td>
</tr>
<tr>
<td>When I take on a job or a responsibility</td>
<td>I am almost always able to fulfill it</td>
<td>I am almost always able to fulfill it</td>
<td>I am sometimes able to fulfill it</td>
<td>I am rarely able to fulfill it</td>
</tr>
<tr>
<td>When I am in a difficult situation and need help</td>
<td>I always try to ask for help when I need it</td>
<td>Sometimes I try to ask for help</td>
<td>I rarely try to ask for help</td>
<td>I don't ask for help</td>
</tr>
<tr>
<td>When I am in a difficult situation and need help</td>
<td>I always try to ask for help when I need it</td>
<td>Sometimes I try to ask for help</td>
<td>I rarely try to ask for help</td>
<td>I don't ask for help</td>
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# Appendix F: Outcome Indicator Matrix

<table>
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<tr>
<th>Outcome Indicator</th>
<th>Quantitative Data available</th>
<th>Question in Rubric</th>
<th>Source</th>
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<tr>
<td><strong>Personal</strong></td>
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<tr>
<td>Increased likelihood of youth choosing positive path</td>
<td>No. of completed action plans</td>
<td>When I think about the future..</td>
<td>The Optimism Scale. (Sabatelli and Anderson, 2005, p. 57-58)</td>
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<tr>
<td>Ability to know yourself</td>
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<td>When I am with other people..</td>
<td>The Resilience Scale (Sabatelli and Anderson, 2005, p. 59-60)</td>
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<td>Conflict resolution skills</td>
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<td>When I disagree with someone I’m close to on something important...</td>
<td>Conflict Resolution (Sabatelli and Anderson, 2005, p. 72-74)</td>
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<td><strong>Family</strong></td>
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<tr>
<td>Increase in family support</td>
<td></td>
<td>When I am with my parents or guardians...</td>
<td>Scale of Perceived Social Support-Family (Sabatelli and Anderson, 2005, p. 89-90)</td>
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<tr>
<td>Improvement in family relationship</td>
<td></td>
<td>When I am with my parents or guardians</td>
<td>Parental adolescent communication (Sabatelli and Anderson, 2005, p. 91-95)</td>
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<tr>
<td>Increased parental involvement and monitoring</td>
<td></td>
<td>When I make important decisions, my parents/guardians...</td>
<td>Parental Monitoring (Sabatelli and Anderson, 2005, p. 98-99) Parental nurturance scale (Sabatelli and Anderson, 2005, p. 100-102)</td>
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<tr>
<td><strong>Friends</strong></td>
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<tr>
<td>Increase in peer support</td>
<td></td>
<td>When I have a lot of heavy things on my mind...</td>
<td>The Social connectedness Scale (Sabatelli and Anderson, 2005, p. 62-63)</td>
</tr>
<tr>
<td>Increased ability to work in a group</td>
<td>Number of involvements in</td>
<td>When I work on a group activity...</td>
<td>The Social connectedness Scale</td>
</tr>
<tr>
<td><strong>work group</strong></td>
<td><strong>Children's Self-Efficacy in Peer Interactions</strong> (Sabatelli and Anderson, 2005, p. 62-63)</td>
<td><strong>Social and Personal Responsibility Scale</strong> (Sabatelli and Anderson, 2005, p. 127-128)</td>
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<td>-------------------------------------</td>
<td>-------------------------------------------------</td>
<td>-------------------------------------------------</td>
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</tr>
<tr>
<td><strong>Increase in ability to recognize pono friends and be one</strong></td>
<td>When my friend needs to talk about a problem..</td>
<td>Social and Personal Responsibility Scale (Sabatelli and Anderson, 2005, p. 74-75)</td>
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<tr>
<td><strong>Increased resistance to negative peer pressure</strong></td>
<td>When my friends are doing something that is harmful or not right..</td>
<td><strong>Community</strong></td>
<td></td>
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<tr>
<td><strong>Increase in perceived social support</strong></td>
<td>If I need help with something important..</td>
<td><strong>Increased appreciation for the ‘Āina and for ‘Ohana</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Increased appreciation for the ‘Āina and for ‘Ohana</strong></td>
<td>When I think about the concepts: Malama ‘Āina (taking care of land) and ‘Ohana (family)..</td>
<td><strong>Increased awareness of kuleana for oneself and others</strong></td>
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<tr>
<td><strong>Increased awareness of kuleana for oneself and others</strong></td>
<td>Number of previous participants who joined the program as mentor</td>
<td><strong>Increased level of participation within the community</strong></td>
<td></td>
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<tr>
<td><strong>Increase in level of participation within the community</strong></td>
<td>Number of hours in community service</td>
<td><strong>I participate in community programs and activities..</strong></td>
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<td><strong>School</strong></td>
<td><strong>The Civic attitudes Scale</strong> (Sabatelli and Anderson, 2005, p. 147-148)</td>
<td><strong>The Civic responsibility Scale</strong> (Sabatelli and Anderson, 2005, p. 141)</td>
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<td><strong>Increased academic confidence</strong></td>
<td>Grades of the youth in school</td>
<td><strong>Attitude towards school</strong> (Sabatelli and Anderson, 2005, p. 125-126)</td>
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<tr>
<td><strong>Increased motivation to do well in school</strong></td>
<td>In my school..</td>
<td><strong>Attitude towards school</strong> (Sabatelli and Anderson, 2005, p. 125-126)</td>
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<td><strong>Increased sense of belonging to school</strong></td>
<td>When I’m in school..</td>
<td><strong>Psychological scale of school membership</strong> (Sabatelli and Anderson, 2005, p. 109-110)</td>
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<td>Spiritual Values</td>
<td>Body + Mind</td>
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<tr>
<td>------------------------------------------------------------</td>
<td>-------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Increased awareness of spiritual/ values</td>
<td>Increase in knowledge of <em>pono</em></td>
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<tr>
<td>Culture and spiritual values...</td>
<td>When other people need help…</td>
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<td></td>
</tr>
<tr>
<td>Increase in knowledge of <em>pono</em></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Body + Mind</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Increase in mana - one’s inner strength</td>
<td>If mana is your inner strength, which feels like your mana?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Improvement in emotional intelligence and ability to heal past trauma</td>
<td>When I have strong feelings such as anger or frustration.</td>
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<td></td>
</tr>
<tr>
<td>Increase in self-esteem and self-efficacy</td>
<td>When I take a job or a responsibility...</td>
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<td></td>
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<tr>
<td>Increased capability to look for support in difficult situation</td>
<td>When I am in a difficult situation and need help...</td>
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</table>
Appendix G: Data Management System

Successful data management will allow Ho‘opono Mamo program managers to both track and monitor each youth’s journey through the program. Data management is also necessary for creating larger reports that showcase the program’s efficiency and effectiveness. Listed below are the various recommendations for collecting and tracking data.

Data Management System

The Data Management System will be created for the Family Center includes:

a) Intake Information
   - Personal Information
   - Description of incident and background
   - Relevant personal history (individual, family, school, peers, community)

b) Program Plan and Tracking
   - Plan of action
   - Follow up information

c) Civil Citation Disposition
   - Accepted responsibility for offense but did not want to participate
   - Agreed to participate but did not take further action
   - Participated but did not complete action plan
   - Adequately completed action plan:

The Data Management System should include/allow for:

- **Personalization**: ability to update and add data fields, data points, and forms as program expands and evolves
- **Triggers, Alerts, and Work flow**: ability to set case alerts and reminders when important events and tasks are due
- **Security**: data system should restrict access to sensitive information
- **Productivity Metrics**: reporting tools that provide fast analysis of programs and resources without having to generate a lengthy report from scratch
- **Training and Support Services**: ability to familiarize new staff and program directors to the data system
Appendix H: Draft Forms
Sample of Arrest Report for 1st Time Misdemeanor Offenses

POLICE DEPARTMENT
JUVENILE CIVIL CITATION FORM

<table>
<thead>
<tr>
<th>Juvenile's Name:</th>
<th>HPD Report #:</th>
</tr>
</thead>
<tbody>
<tr>
<td>DOB:</td>
<td>Race:</td>
</tr>
<tr>
<td></td>
<td>Sex:</td>
</tr>
<tr>
<td>S/M/F: Y/N</td>
<td>HT:</td>
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<tr>
<td></td>
<td>WT:</td>
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<td></td>
<td>Hair:</td>
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<tr>
<td></td>
<td>Eyes:</td>
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<tr>
<th>Home Address:</th>
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<tbody>
<tr>
<td>City:</td>
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<td>State:</td>
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<tr>
<td>Zip:</td>
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<tr>
<td></td>
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<tr>
<td>Phone #:</td>
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</tbody>
</table>

| Incident Location:        | Date:                  |
|                          | Time:                  |

<table>
<thead>
<tr>
<th>1st Offense:</th>
<th>2nd Offense:</th>
</tr>
</thead>
<tbody>
<tr>
<td>School:</td>
<td>Grade:</td>
</tr>
</tbody>
</table>

| Parent/Guardian:         | Cell #:                |
|--------------------------| Work #:                |

You must call the Family Center during business hours, Monday through Sunday, 9:00 A.M. – 4:00 P.M. to schedule an appointment at the location listed below no later than ___________. Failure to schedule an appointment will result in criminal charges being filed.

Ho’opono Mamo
Family Center
Susannah Wesley Community Center
1117 Kaili Street
Honolulu, Hawaii 96819-3432
Phone: (808) 848-0376

I further understand that I have the right to have my case brought to trial within ninety (90) days from the arrest. In order to be considered for participation in a Civil Citation Program I do hereby and freely waive my right to a speedy trial. I understand that if I am accepted into Civil Citation Program and I violate any of the rules of the program, my case will be forwarded to the appropriate court for prosecution.

Solely for the purpose of the Civil Citation Program (CCP), I admit to the offense(s) cited and waive my right to appear in court. I agree to have my case handled by the Ho’opono Mamo Family Center. I understand that there may be sanctions assigned by the Program and/or partner agencies as authorized. Additionally, I understand that the case will be forwarded to the Honolulu Prosecutor for review and referral to Family Court if:

- I fail to report to the program assigned.
- I am arrested for any other crime prior to completion of the Civil Citation Program.
- I fail to comply with the terms and conditions of the Civil Citation Contract.

Juvenile’s Signature ___________________________ Date __________ Officer/Transporter’s Signature ___________________________

Officer/Transporter’s Name ___________________________ Date __________ HPD ID Number ___________________________

Was Parent/Guardian Contacted? Y/N
1st Attempt Date ________ Time ________
2nd Attempt Date ________ Time ________
Sample of Arrest Report for Status Offenses

POLICE DEPARTMENT

**JUVENILE CIVIL CITATION FORM**

You must call the Family Center during business hours, Monday through Sunday, 9:00 A.M. – 4:00 P.M. to schedule an appointment at the location listed below no later than ____________.

**Ho’opono Mamo**

**Family Center**

**Susannah Wesley Community Center**

1117 Kali Street
Honolulu, Hawaii 96819-3432

Phone: (808) 848-0376

Solely for the purpose of the Civil Citation Program (CCP), I admit to the offense(s) cited and waive my right to appear in court. I agree to have my case handled by the Ho’opono Mamo Family Center.

<table>
<thead>
<tr>
<th>Juvenile’s Name:</th>
<th>HPD Report #:</th>
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<tbody>
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<table>
<thead>
<tr>
<th>DOB:</th>
<th>Race:</th>
<th>Sex:</th>
<th>SSN or Student ID:</th>
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<tr>
<th>S/M/T: Y/N</th>
<th>HT:</th>
<th>WT:</th>
<th>Hair:</th>
<th>Eyes:</th>
</tr>
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<tr>
<th>Home Address:</th>
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<table>
<thead>
<tr>
<th>City:</th>
<th>State:</th>
<th>Zip</th>
<th>Phone #’s:</th>
</tr>
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<thead>
<tr>
<th>Incident Location:</th>
<th>Date:</th>
<th>Time:</th>
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<tr>
<td></td>
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<td>AM/PM</td>
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<table>
<thead>
<tr>
<th>1st Offense:</th>
<th>2nd Offense:</th>
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<table>
<thead>
<tr>
<th>School:</th>
<th>Grade:</th>
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<tbody>
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</table>

<table>
<thead>
<tr>
<th>Parent/Guardian:</th>
<th>Cell #:</th>
<th>Work #:</th>
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</tbody>
</table>

---

Juvenile’s Signature

Date

Officer/Transporter’s Signature

Date

Officer/Transporter’s Name

Date

HPD ID Number

Was Parent/Guardian Contacted? Y/N

1st Attempt Date ______ Time ______

2nd Attempt Date ______ Time ______

69
CIVIL CITATION

Social Data Information

<table>
<thead>
<tr>
<th>Field</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of Intake Staff</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Child's Full Legal Name</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Phone #</td>
<td>_________</td>
</tr>
<tr>
<td>Address</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Apt.</td>
<td>_________</td>
</tr>
<tr>
<td>City</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>State</td>
<td>_________</td>
</tr>
<tr>
<td>Zip code</td>
<td>_________</td>
</tr>
<tr>
<td>D.O.B.</td>
<td>_________</td>
</tr>
<tr>
<td>Sex</td>
<td>_________</td>
</tr>
<tr>
<td>SSN</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Country of Birth</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Date of Entry into US</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Mother's Name</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Father's Name</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Address</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Address</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Home Phone No</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Home Phone No</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Place of Employment</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Place of Employment</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Work Phone No</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Work Phone No</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Family Income</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Household Language</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>WAGES Recipient</td>
<td>Yes</td>
</tr>
<tr>
<td>No</td>
<td>_________</td>
</tr>
<tr>
<td>Legal Guardian</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Relationship to child</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Address</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Phone</td>
<td>_________</td>
</tr>
<tr>
<td>Emergency Contact Phone No</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Relationship to Client</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Name of School Child is attending</td>
<td>________________________________________________</td>
</tr>
<tr>
<td>Grade</td>
<td>_________</td>
</tr>
</tbody>
</table>
HOʻOPONO MAMO
CIVIL CITATION PROGRAM

TRUANCY REFERRAL

Student: ___________________________ Grade: _____ Date: ________________

Last Name    First Name    Middle Initial

School: ___________________________ Completed by: ___________________________

PART I: School's Evaluation and Plan

1) Based on data collected on the student, what is the school's evaluation of why
the student is experiencing school problems? What are some of the goals set for
and by the student? Was this student ever evaluated for a suspicion of a disability
under IDEA or Section 504?

2) Explain the plan of service you are recommending that the Hoʻopono Mamo
Family Support Center seek for this student.
**Part II: Current Intervention Efforts**

Please list below which interventions were attempted and the resulting outcomes.

<table>
<thead>
<tr>
<th>Type of Intervention</th>
<th>Dates</th>
<th>Explanation of Intervention (including how, where, why, and specifically what kind)</th>
<th>Progress/Outcome (i.e. tried, but didn’t work or didn’t try because...)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academic Intervention(s)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amended student’s class schedule</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alternative Educational Program</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Behavior Intervention(s)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dog Tags (at least 3 weeks)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Had 4 in-person contacts (at least 1 of which should be a home visit) with parents/legal guardians</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Counseling Services</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2. Has the student and/or parent been referred to outside therapeutic services, including individual, family, and/or parenting classes?

<table>
<thead>
<tr>
<th>Type of Service</th>
<th>Date</th>
<th>Agency (Counselor’s Name)</th>
<th>Progress</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parenting</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

If no, reason:

Part III. Attachments
Consent for Release of Information must be obtained before releasing information. If parent does not consent, records cannot be released.

1. Student's Attendance Records:
   a. Entire Attendance Record from last school year.
   b. Entire Attendance Record for the current school year.

2. Student's disciplinary and suspension reports.

3. Any other information regarding involvement with other public (DOH, DHS, etc.) or private agencies presently or in the past.
Client's Informed Consent & Rights

1. I am eligible for and agree to receive services through the Ho’opono Mamo Family Center at the Susannah Wesley Community Center's (S.W.C.C.).

2. I understand that I can make an informed decision whether to continue or refuse Ho’opono Mamo’s Family Center services at any time.

3. I understand that my records are confidential and that information from my Ho’opono Mamo Family Center file will not be released to anyone outside of the Ho’opono Mamo Family Center without my written consent except in medical emergencies, child or elder abuse and neglect, or as required by law.

4. I understand that state and local laws require my case worker to report all cases of child abuse and neglect.

5. I understand that state and local laws require my case worker to report all cases in which there exists a danger to myself and others.

6. I have read and had explained to me the following basic rights that I have as a participant in the Ho’opono Mamo Family Center. I have:
   - the right to receive Ho’opono Mamo Family Center at a time and place, and under circumstances agreeable to both my case worker and myself;
   - the right to a safe and private place for meeting with my case worker;
   - the right to a clear explanation of all services provided my by Family Center;
   - the right to design, with my case worker, a written plan of goals and to take part in any changes made to this written plan;
   - the right for myself and/or legal guardian(s) to see my records by signing a written request in advance;
   - the right for myself and/or legal guardian to ask what progress I have made in I have made in the Family Center;
   - the right to file a grievance (complaint) with Ho’opono Mamo Family Center if any of these rights are not being respected by the staff members of Family Center;
   - the right to have a qualified person such as a Ho’opono Mamo Family Center staff member help me understand and exercise these rights without fear that the Ho’opono Mamo Family Center will deny my available services or retaliate in some way in the future;
   - the right to referral to other agencies during and upon completion of services by the Ho’opono Mamo Family Center;
   - the right to accessible services should I be disabled; and
   - the right to participate only in research for which I have given my written permission should the Ho’opono Mamo Family Center conduct or participate in any research.
I have read, understand, and received a copy of Ho’opono Mamo Family Center CLIENT'S INFORMED CONSENT & RIGHTS form. A staff member of the Ho’opono Mamo Family Center has explained the form to me. If needed, I understand that I may request further clarification from my case worker and/or his/her immediate supervisor.

________________________________________________________________________
Client's Signature                                               Date
________________________________________________________________________
Parent's/Guardian Signature (if under age of 18)                Date
________________________________________________________________________
Case Worker's Signature                                         Date
CONSENT FORM

I/We, the client or the parent(s)/legal guardian(s) of _________________________________________, hereby grant Ho’opono Mamo Family Center consent to provide outreach, support, and counseling services to my child and all other members of my family as a participant in the Ho’opono Mamo Juvenile Justice Diversion System. I understand that participation in these services is voluntary and that I may discontinue services at any time.

I/We, the client or the parent(s)/legal guardian(s):

— grant permission to Ho’opono Mamo Family Center staff to transport myself/my child to and from counseling sessions and other agency activities.

— agree to release and indemnify Ho’opono Mamo Family Center and its staff and the State of Hawaii from any and all claims for damages or injuries incurred while participating in the program.

— authorize Ho’opono Mamo Family Center in the event of accident or injury to seek medical treatment for myself/my child at the nearest medical facility.

— understand that, as required by law, Ho’opono Mamo Family Center must disclose to the appropriate authorities any reports of past or imminent harm, whether it be physical, sexual, emotional, or otherwise, perpetrated on or by the youth.

— in lieu of compensations, I/We do hereby release all rights of property and do grant Ho’opono Mamo Family Center, its successors or assigns, the right to copyright, publish, display give title or name to any and all photographic, video, and audio reproductions of me/my child, __________________________ (name) for all Family Center activity, as long I am/my child is a participant in the program. I/We also agree that such reproductions may be used for advertising or public relations purposes or in any other honorable or legitimate way.

— consent to the release and exchange of information for the purpose of facilitating the delivery of services.

Please list any agency/program contacts:

<table>
<thead>
<tr>
<th>Name</th>
<th>Agency</th>
<th>Phone</th>
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<tbody>
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</tbody>
</table>

This consent shall remain in effect for a period of one year for the purpose of follow-up, and is subject to revocation at any time, but not retroactively.
<table>
<thead>
<tr>
<th>Client's Signature</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parent's/Guardian Signature (if under age of 18)</td>
<td>Date</td>
</tr>
<tr>
<td>Case Worker's Signature</td>
<td>Date</td>
</tr>
</tbody>
</table>
For Youth and Parent(s)/Guardian(s)

**HO`OPONO MAMO**

**CONSENT FORM**

Hoʻopono Mamo is a new Juvenile Justice diversion system designed to provide youth with a pathway of supportive programs to help them address those issues that may be leading to risky or harmful behavior. The goal is to offer youth the avenues to overcome challenges that lay at the root of their actions and to realize their own kuleana as a valuable and gifted members of our communities.

I, ___________________________ consent to participate in Hoʻopono Mamo and to do my best to complete my Action Plan. I understand that if I do, the record of my civil citation will be dropped. I will do my best to participate fully in what the program asks of me, knowing that it may take a long or short time, but in the end I’ll see the goal of my pono path.

Having read the above description, I consent to participate in the program. I understand that my participation is voluntary.

My signature ____________________________________________________________

Today’s Date _____________

This section is for my parents:

Having read the above description, I __________________ agree to encourage, and support my child to find their pono path.

Parent/guardian signature __________________________________________________

Today’s Date _____________
For Youths

HO`OPONO MAMO
REGISTRATION FORM

Please fill out this form as completely as you can.

Today's Date:__________________
My full name:_____________________________________________________

Name I prefer to go by:_________________________________________________
Birthday:____________________ (month, date, year)
Age:_____________________________
Gender:________________________________________

Home address:___________________________________________________
Apartment/Unit #: ______
City:_____________________________________________________________
Zip code:_________________________
Telephone number I can be reached at:_______________________________
Email I can be reached at:__________________________________________

Name of my school:________________________________________________

Name of my mother or female guardian:_______________________________
Telephone number they can be reached at:____________________________
Email they can be reached at:_______________________________________

Name of my father or male guardian:________________________________
Telephone number they can be reached at:____________________________
Email they can be reached at:_______________________________________

Name of my emergency contact:_______________________________________
Telephone number they can be reached at:____________________________
Email they can be reached at:_______________________________________

My signature: ____________________________________________
What would you like to get out of participating in this program?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Ho`opono Mamo Family Center
Susannah Wesley Community Center
1117 Kaili Street
Honolulu, Hawaii 96819-3432
INTAKE INFORMATION

Interviewer: ____________________________  Signature: ____________________________
Case Number: ________________________________________________________________
Place of Interview: __________________________________________________________________
Person(s) at the Interview: ____________________________________________________________
Reasons for Referral: __________________________________________________________________

Youth:
Name: ____________________________  Phone: ____________________________
Address: _________________________________________________________________
DOB: __________  Age: __________  Sex: ____________________________
Ethnicity: ____________________________  Area of Residence: ____________________________

Parents/Guardians With Whom Youth Resides:
Name: ____________________________  Relationship: ____________________________
Occupation: ____________________________  Work Phone: ____________________________
Name: ____________________________  Relationship: ____________________________
Occupation: ____________________________  Work Phone: ____________________________

Legal Guardian (if different from above)
Name: ____________________________  Relationship: ____________________________
Address: ____________________________  Phone: ____________________________

Educational History
School: ____________________________  Grade: ______  Counselor: ____________________________
Special Education: _____Yes _____No  Alternative Education (if any): ____________________________
Explain: ___________________________________________________________________
Cumulative GPA: ______  Grades(s) repeated (if any): _________  Number of absences last quarter: _________
Number of disciplinary referrals last quarter: _________  Is client Felix Decree eligible _____Yes _____No
COLLATERAL CONTACTS:
Name: ____________________________________ Agency: ____________________ Phone Number: ________________
1. ________________________________________________________________________________________________
2. ________________________________________________________________________________________________

Family Composition (excluding client):

<table>
<thead>
<tr>
<th>Name</th>
<th>Age/Sex</th>
<th>Relationship</th>
<th>School Grade/Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
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<td></td>
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<tr>
<td>2.</td>
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<td>3.</td>
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<tr>
<td>4.</td>
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<tr>
<td>5.</td>
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<tr>
<td>6.</td>
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</tr>
</tbody>
</table>

Military/Federal Affiliation (if any) Branch: ____________________ Gross Family Income: ________________

Family Dynamics

- Genogram
- Communication
- Power/Control
- Decision Making
- Weakness/Strengths
- Potential for Involvement
- Parent/Child Conflict
- Peer Sibling Conflict
- Marital Conflict

Social Development (tell me about your life)

- Self-Perception
- Peer Relations
- Daily Activities
- Leisure Activities
- Leisure Activities
- Financial Needs
- Oppositional Behavior
- Anger Management Problem
- Violent Behavior
- Gender Identity/Sexual Orientation Problem
- Other

Trauma History (anything traumatic ever happen in your life?)

- Counseling/Family Psychiatric/Treatment
- Substance/Alcohol Abuse (age of first use, frequency if any)
- Substance/Alcohol Abuse by Parents
- Has Experienced Physical Abuse
- Has Experienced Sexual Abuse/Assault
- Neglect/Abuse (Emotional and/or Physical) By Parents
Death of Loved Ones

Other

Mental Health Status:

- Previous Counseling/Psych. Hospitalization
- Suicidal Ideation
- Suicidal Attempts
- Self Destruction
- Attention Problems
- Impulse Control Problem
- Excessive Dieting/Purging Behavior
- Physical Appearance
- Other

Health

- Medical Condition
- Special Dietary Needs
- Disability and Need for Special Services
- Prescription Medication
- Allergies
- At-Risk for STD's/Pregnancy
- Anxiety
- Mania/Hypomania
- Other

Cultural: Describe the following:

- Type of Cultural Influences and Identity
- Spirituality/Religion
- Ethnicity/Racial

Legal History (CPS, HPD, FC, Courts):

- Runaway Behavior
- Any Arrests and Convictions
- Outstanding Charges and Violations
- Need for Legal Assistance
- Other

List of workers, and respective agencies, and reason for affiliation
Notes:

Other Household Members Living in the Same Address:
Name: Age: Relationship: Phone Contact:
1. ____________________________________________
2. ____________________________________________
3. ____________________________________________
4. ____________________________________________

Legal History:
Is this your first offense? Yes/No
Have you been charged with an offense in the past? Yes/No
   If yes, approximately when? __________________ what was the offense? __________________________
   Do you have a probation officer? Name: ______________________________
Assessment Information

Client Name: ____________________________  Client ID#: ____________________________

Specific Description of Client: ______________________________________________________
________________________________________________________________________________
________________________________________________________________________________
________________________________________________________________________________

Education Comments: ______________________________________________________________
________________________________________________________________________________
________________________________________________________________________________
________________________________________________________________________________

Family Dynamics Comments: ________________________________________________________
________________________________________________________________________________
________________________________________________________________________________
________________________________________________________________________________

Social Development Comments: ______________________________________________________
________________________________________________________________________________
________________________________________________________________________________
________________________________________________________________________________

Trauma History Comments: _________________________________________________________
________________________________________________________________________________
________________________________________________________________________________
________________________________________________________________________________

Mental Health Comments: ____________________________________________________________
________________________________________________________________________________
________________________________________________________________________________
________________________________________________________________________________

Health Comments: _________________________________________________________________
________________________________________________________________________________
________________________________________________________________________________
________________________________________________________________________________

Cultural Comments: ________________________________________________________________
________________________________________________________________________________
________________________________________________________________________________
Legal History (CPS, HPD, FC, Courts):

Assessment/Conclusion and Recommendations
This the most important part of this document as it gives direction to the types of services the client will receive. State your professional assessment of the client, a brief summary of what the client areas of concerns are, including those qualities and characteristics that staff should be aware of, and any other pertinent facts that will make it easier for us to render services to the client. Please also include potential for family involvement and summary of recommendations.
Participant's Name (Last, First)____________________________________________________

Date:__________________________ SSN:____________________
Birth Date:__________ Age:__________ Gender: □ Male □ Female
Phone Number:______________________________________________________________

What do you do for fun?____________________________________________________________________________________

Who is the most supportive person in your life? (Girlfriend, boyfriend, pastor, teacher, coach, etc.)________

List 3 things you are good at:________________________________________________________

List 3 things you want to improve:____________________________________________________

What would you like to gain from Susannah Wesley Community Center?____________________

What are your future goal(s)?________________________________________________________

Where do you see yourself two years from now?___________________________________________

Is English your primary language? □ Yes □ No If not, please list other language(s) spoken at home.

____________________________________________________________________________________

Education & Employment Assessment

What was the highest grade level you completed?
[ ] 6th Grade   [ ] 7th Grade   [ ] 8th Grade
[ ] 9th Grade   [ ] 10th Grade  [ ] 11th Grade  [ ] 12th Grade

Do you plan to get a high school diploma?
[ ] Yes   [ ] No

If so, what do you plan to do after receiving your diploma?
[ ] I plan to go to college.
[ ] I plan to be employed.
[ ] I plan to enroll in the military.
Are you currently enrolled in school or any other educational program?  [ ] Yes  [ ] No

Last School/Program Attended: ________________________________________________________

Guidance Counselor: ___________________________ Telephone: _______________________

Reason(s) for leaving: ________________________________________________________________

Can you afford the supplies necessary for school?  [ ] Yes [ ] No

Have you ever received special education services?  [ ] Yes [ ] No

Have you ever been suspended from school?  [ ] Yes [ ] No

If yes, please state reason for suspension: ________________________________________________

Have you been involved with any school, church or community activities? If so, please describe the activities you were involved with. _____________________________________________

Have you ever held a job before?  [ ] Yes  [ ] No

If yes, please describe the last two jobs you had:

1. Position:________________________ Start Date (month/yr)_______ End Date (month/yr)_______
   Salary:_____________ (circle one: Hourly/Weekly/Biweekly/Annually)
   Reasons for Leaving:_________________________________________________________________

2. Position:________________________ Start Date (month/yr)_______ End Date (month/yr)_______
   Salary:_____________ (circle one: Hourly/Weekly/Biweekly/Annually)
   Reasons for Leaving:_________________________________________________________________

Have you ever done job shadowing, internship or volunteer work before?

If yes, please describe the last two types of work experience:

1. Type: ________________________________ Position: ________________________________
   From (month/yr)________________________ To (month/yr)________________________
Duties Included: ____________________________________________

________________________________________________________________________

Reason for Leaving:________________________________________________________________________

2. Type: ____________________________ Position: ____________________________

From (month/yr)__________________________ To (month/yr)__________________________

Duties Included: ____________________________________________

________________________________________________________________________

Reason for Leaving:________________________________________________________________________

**Family/Living Situations**

Where have you lived for the past year?

[ ] Parent or guardian's home \[ ] Educational Institute \[ ] Homeless Shelter

[ ] Relative's home \[ ] Psychiatric Facility/Hospital \[ ] Transitional

residential home

[ ] Other adult's home \[ ] Living independently \[ ] Job Corps

[ ] Drug Treatment Facility \[ ] Friend's home \[ ] On the street

[ ] Military Center \[ ] Foster home \[ ] Drug Treatment

Are you or your partner expecting child? \[ ] Yes \[ ] No

Do you have any children? \[ ] Yes \[ ] No

If so, what are their names and ages?

Name________________________________________ Age________

Name________________________________________ Age________

Do you have childcare services? \[ ] Yes \[ ] No

What type? ________

Do you need assistance obtaining childcare services \[ ] Yes \[ ] No

Please describe any challenges you are having at home.__________________________________________

________________________________________________________________________
Do you drive an automobile? [ ] Yes [ ] No
Do you have a driver's license? [ ] Yes [ ] No

What type(s) of transportation will you use to get to the training?
[ ] Own car or motorcycle
[ ] Public transportation (bus)
[ ] Hitchhike
[ ] *Friends/parents will drive
[ ] Bicycle/Walk
[ ] *Carpool
[ ] Other:

*If you are planning to rely on family or friends:

<table>
<thead>
<tr>
<th>How reliable is the person you will be riding with?</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>How reliable is the type of transportation</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
</table>

Are you experiencing difficulty with transportation? [ ] Yes [ ] No

If so, please explain:

________________________________________________________________________
________________________________________________________________________

Health

Do you or your family have health insurance? [ ] Yes [ ] No

When was the last time you went to see a doctor? _______________________________________

Have you ever been hospitalized? If so, what for and how long? __________________________

________________________________________________________________________

Do you have any disabilities? If so, explain: ________________________________________

________________________________________________________________________

Are you taking any prescribed medication? [ ] Yes [ ] No

If so, list the types of medication(s): ____________________________________________

________________________________________________________________________

Have you experimented with drugs? [ ] Yes [ ] No

Have you experimented with alcohol? [ ] Yes [ ] No
Have you used drugs and/or alcohol to help feel better? [ ] Yes [ ] No

Have you ever received treatment/counseling for drinking or using drugs? [ ] Yes [ ] No

Would you like help? [ ] Yes [ ] No

Have you ever been a victim of neglect? [ ] Yes [ ] No

Have you ever been a victim of sexual abuse? [ ] Yes [ ] No

Do you feel that you have any emotional difficulties? [ ] Yes [ ] No

Have you ever been referred or treated for any emotional problems? [ ] Yes [ ] No

Would you like help? [ ] Yes [ ] No

What is attending school like for you?

What I like most about going to school is:
____________________________________________________________________________________
____________________________________________________________________________________
____________________________________________________________________________________

What I like least about school is:
____________________________________________________________________________________
____________________________________________________________________________________
____________________________________________________________________________________

Schoolwork is easy. Why:
____________________________________________________________________________________
____________________________________________________________________________________
____________________________________________________________________________________

Schoolwork is hard. Why:
____________________________________________________________________________________
____________________________________________________________________________________
____________________________________________________________________________________

Youth’s Strengths & Skills

What are your hobbies during your spare time?
____________________________________________________________________________________
____________________________________________________________________________________
____________________________________________________________________________________
What type of school activities or social clubs do you participate in?
_____________________________________________________________________________________
_____________________________________________________________________________________
_____________________________________________________________________________________

What would be that one important personal goal (short or long term) that you would like to accomplish?
_____________________________________________________________________________________
_____________________________________________________________________________________
_____________________________________________________________________________________

If you could be anything you wanted, what would it be?
_____________________________________________________________________________________
_____________________________________________________________________________________
_____________________________________________________________________________________

Please check any of the following subjects that you would like assistance with for you and your family
- Money management
- Time management
- Stress management
- Substance abuse prevention/counseling
- Anger management
- Gang violence
- Education services (tutoring, high-school diploma)
- Individual/family counseling
- Teen pregnancy
- Communication skills
- Learning more about resources in the community
- Domestic violence
- Youth mentoring
- Other ________________________________

Participant’s signature ___________________________ Date _______________

Parent’s or Legal Guardian’s Signature ___________________________ Date _______________

Completed by: ___________________________ Date: _______________

Reviewed by: ___________________________ Date: _______________
FAMILY DESCRIPTION OF PROBLEM

Youth's View of Problem: ____________________________________________

_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
FAMILY DESCRIPTION OF PROBLEM

Parent's View of Problem:
Ho’opono Mamo
For Youths

HO’OPONO MAMO
ACTION PLAN FORM

Today’s Date: ________________
Name of Youth: ________________________
Name of Family Center Staff: ________________________

Action Plan Starting Date: ________________
Action Plan Ending Date: ________________

Description of Action Plan
Describe at where, with who, and how you want to achieve your action plan: (either written or documented by counselor; add additional sheets as needed):
_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________
_______________________________________________________________________________________________
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_______________________________________________________________________________________________
_______________________________________________________________________________________________

*Your Action Plan should have a clear completion point and should be doable within a 1-week to 6-month period with the understanding that the achievement of your goals will continue to grow with time.
For Family Center Staff

HO`OPONO MAMO
PROGRAM REFERRAL FORM

INFORMATION OF YOUTH BEING REFERRED
Name of Youth:__________________________________________________
Date of Birth:__________________________________________________
Youth Phone Number:____________________________________________
Home Address: __________________________________________________
________________________________________________________________
Name of Parent/Guardian: _________________________________________
Phone Number of Parent/ Guardian: ________________________________

REQUEST FOR SERVICES
What programs are suitable for this referral (check all that apply):
☐ Counsel and completion
☐ Mental health and substance abuse
  Name of Program:______________________________________________
☐ Wahi Kana`aho
☐ Ho`ala Conferencing Circles
☐ Community-Based Programs
  Name of Program:______________________________________________
What are the goals of this referral?

____________________________________________________________________________________________________

____________________________________________________________________________________________________

____________________________________________________________________________________________________

____________________________________________________________________________________________________

____________________________________________________________________________________________________

____________________________________________________________________________________________________

Additional Notes about the referral (please add pages if necessary):

____________________________________________________________________________________________________

____________________________________________________________________________________________________

____________________________________________________________________________________________________

____________________________________________________________________________________________________

____________________________________________________________________________________________________

Has a written consent form been signed by parent(s)/guardian?  Yes  No

PRIOR REFERRALS

Has the individual been referred to Ho'opono Mamo Program before?  Yes  No.  If yes, indicate the date the case was closed: ________________

Please briefly describe the achievements of the prior referral:

____________________________________________________________________________________________________

____________________________________________________________________________________________________

____________________________________________________________________________________________________

____________________________________________________________________________________________________

____________________________________________________________________________________________________
For Each Program Counselor

**HO`OPONO MAMO**
**WEEKLY PROGRESS NOTES**

Name of Youth: ________________________________________________________________
Name of Program: __________________________________________________________________
Name of Counselor: __________________________________________________________________

Youth’s Top 3 Program Goals or Learning Outcomes:
- Goal 1: __________________________________________________________________________
- Goal 2: __________________________________________________________________________
- Goal 3: __________________________________________________________________________

The youth has completed the program when (as many criteria as desired):
- C1: _______________________________________________________________________________
- C2: _______________________________________________________________________________
- C3: _______________________________________________________________________________

Brief description of youth’s participation in the program:
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

Youth’s reflections on their weekly progress (either written or documented by counselor; add additional sheets as needed):
Date of note: _____________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
Counselor’s observations of youth’s weekly progress (add additional sheets as needed): 
Date of note: __________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________

Please fill out the following questions once the youth has completed their action plan or have stopped participating in your program.

The youth attended ____ (number) session(s)/group(s)/activity(s) on the following dates: __________________________ __________________________

The youth missed ____ (number) session(s)/group(s)/activity(s) during the duration of the program.

Progress towards completion criteria (check one):
☐ Achieved ☐ Partially achieved ☐ Not yet able to achieve

Date of completion if achieved: ________________(month/date/year)
If not fully achieved, please describe the biggest challenges they faced that prevented them from fully completing their action plan:
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
What type of support do you feel the youth will need in the future in order for him/her to successfully achieve his/her goals?

_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________

Additional comments:

_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
Satisfaction Survey

[You can include any text or info that will help people fill this out. This can be formatted to do online or on an electronic device.]

<table>
<thead>
<tr>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neutral</th>
<th>Disagree</th>
<th>Strong Disagree</th>
</tr>
</thead>
</table>

SAFETY
- When I come to the program, I feel physically safe.
- When I come to the program, I feel emotionally safe.
- I was informed that information about me or the services I received is not shared with other persons or other organizations without my permission.

TRUSTWORTHINESS
- I trust the people who work here at [program].
- [Program] provides me good information about my responsibilities as a client and about what to expect from its staff and services.
- I trust that people here at [program] will do what they say they are going to do, when they say they are going to do it.
- The people who work here at [program] act in a respectful and professional way toward me.

CHOICE
- [Program] offers me a lot of choices about the services I receive.
- I have a great deal of control over the kinds of services I receive including when, where, why and by whom the services are offered.
- People here at [program] really listen to what I have to say about things.
- [Program] is easy for me to get to.
- The hours of service are convenient for me.

COLLABORATION
- At [program], the staff is willing to work with me (rather than doing things for me or to me).
- When decisions about me services or recovery plan are made, I feel like I am a partner with the staff, they really listen to what I want to accomplish.
- I helped plan my services and set my goals.

EMPOWERMENT
- [Program] recognizes that I have strengths and skills as well as challenges and difficulties.
- The staff here at [program] are very good at letting me know that they value me as a person.
- The staff here at [program] help me learn new skills that are helpful in reaching my goals.
- I feel stronger as a person because I have been coming to [program].

TRAUMA SCREENING PROCESS
- The staff explained to me why they asked about difficult experiences in my life (like violence or abuse).
- The staff are as sensitive as possible when they ask me about difficult or frightening experiences I may have had.
- I feel safe talking with staff here about my experiences with violence or abuse.

OVERALL EXPERIENCE
- Overall I am satisfied with the services I received.
• [Program] has helped me to recognize, develop and use my strengths.
• [Program] has helped me to recognize, develop and use my family, social and community resources.
• If I needed help or services again I would come back to [program].

I received help when I needed it. If not please explain...
Yes
Other:

Please use this space to provide any additional comments about [program] and how to improve our services.
Appendix I: FAQs

**HO'OPONO MAMO FREQUENTLY ASKED QUESTIONS (FAQs)**

1) Who will run the Family Center?
The Family Center (or whatever it ends up being called) for Phase I will be funded, at least in part, by OYS. They will be holding a round of Request For Information (RFI) meetings in September/October 2013 and then will issue a Request for Proposals (RFP) later in the year. Any qualified non-profit can apply to operate it.

2) Will there be other Family Centers around the island?
The current plan is to have at least 4 Family Centers on Oahu, 2 on Hawai‘i island, and one each on Maui and Kaua‘i. If somehow it can be financially feasible to set up more locations, that would be desirable in order to save police officers’ transport time and to be more accessible to the families who will pick up their child and meet with the counselor/kupuna. Input on these matters should be directed to the Office of Youth Services and feedback regarding locations can be shared at the RFI meetings or directly with OYS.

3) What will the Family Center staff do and will they be setting the appointments for the family and minor to enter one of the 4 proposed program pathways?
The agency that is funded to run the Family Center will be setting up the appointments for the family and minor to enter one of the 4 proposed pathways. The Family Center staff will be responsible for the following:

1. Help the youth and their families understand the Ho‘opono Mamo Diversion System and make them feel welcome and comfortable participating in it.
2. Understand the youth and their history that may have led to their current situation and arrest.
3. Identify pressing mental health and/or substance abuse issues for more immediate attention.
4. Find the appropriate pathway in dialogue with the youth based on their strengths, needs, resources, goals, and situation. The appropriate pathway would ideally allow the youth to begin healing themselves and their relationships, right the wrong, and nurture their mental, physical, and spiritual well-being. The measureable goal is to reduce recidivism, among other indicators of progress/success.
5. Follow up with the youth to ensure that they are connecting to the responsible adults along their self-defined pathway, to track their progress, and to help address any problems they may be confronting along the way while in the diversion system. They will also determine when they have satisfactorily completed their action plan and are ‘cleared’ from the system.
6. Conduct quarterly follow-up contact until they are ‘cleared’ to make sure they are making progress. Conduct quarterly phone contact and record progress for one year following clearance for evaluation purposes.

4) What happens to the youth if they receive subsequent status offenses or additional petty or misdemeanor charger while enrolled in a diversion program?
For status offenses, youth will never be referred to court regardless of the number of repeat status offenses. If they escalate to a misdemeanor offense, they will be qualified for the diversion system for the first misdemeanor offense. If their first law violation is more serious than a misdemeanor, they will proceed under the current system. These same eligibility guidelines also apply to those arrested while enrolled in the diversion system. If the status offense(s) lead to and/or require intervention by Child Welfare Services (CWS), a youth could be referred to court via the CWS route.

5) How many repeat status offenses will be referred to Family Center before the decision will be to refer to Family court?
The current plan is to avoid referring status offenders to Family Court regardless of the number of offenses. Unfortunately, some youth are repeatedly arrested for status offenses and eventually escalate to law violations. If their first law violation is a misdemeanor, they will continue in the diversion program. If their first law violation is more serious, they will no longer be eligible for this diversion system. For those who are rearrested for status offenses and do not escalate to law violations, they will continue to be brought to the Family Center. The goal is to exhaust all programmatic approaches and alternatives and to take advantage of all possible resources available in order to assist them in addressing the root problems they are confronting and to help them find their pono path. It may take time and repeated mistakes, but the purpose of Phase I is to explore all of the alternatives to see what works.

6) How many subsequent petty or misdemeanor Law Violation charges will be referred to the Family Center before referred to the Prosecutors, then Family court?
The current plan is to give youth arrested for a law violation the option of participating in Hoʻopono Mamo program for their first misdemeanor offense. After the first misdemeanor, they will be ineligible for the program. If their first criminal arrest is more serious than a misdemeanor offense, they are not eligible for the diversion program. As the program evolves and if it is shown to be effective in reducing crime and recidivism, consideration could be given to second time misdemeanors and/or some non-violent third degree felonies.

7) How will youth who do not comply with their program, or unable to complete the program be dealt with?
For those arrested for repeated status offenses, they will continue to be taken to the Family Center and the Family Center staff will continue to deepen the assessment and explore with the youth new alternatives to address their issues. This ‘never give up’ approach is based on the understanding that youth may continue to run away from home, disobey their parents, or not attend school until the underlying cause of that behavior is addressed. There are many different avenues that may work for a particular individual and some avenues that are ineffective. The work of the Family Center involves helping that youth find the right strategies, supports, and skills that allow him/her to heal any underlying sores, reflect upon their goals and direction in life, and to regain a hopeful and healthy attitude to move forward in a positive direction. This may take multiple tries, as research on youth and adolescent brain development shows. If there are more serious health or mental
health issues, which is not uncommon for those with high numbers of repeat status offenses, the goal is to get them connected to the appropriate care.

8) How will the Honolulu Police Department determine if a Civil Citation would be appropriate?
The Honolulu Police Department has agreed to take the youth upon arrest to their booking station and check the Juvenile Justice Information System (JJIS) to see if there are any prior criminal arrests. If this is the youth’s first law violation and if that law violation is a misdemeanor offense OR if the youth was arrested for a status offense, they will take them to the nearest Family Center after completing their normal booking procedures. They will not forward the arrest record to the Prosecutor’s office nor will they enter the incident as an arrest into the Juvenile Justice Information System until they receive notification from the Family Center that the youth refused to participate or did not complete the minimum requirements agreed upon by the youth and Family Center staff in the case of misdemeanor offenses (status offense cases will no longer be forwarded to the Prosecutor’s office). HPD will, in all cases, initially enter into the JJIS a record of a civil citation that includes the type of offense and related information. Issues of who has access to which ‘windows’ of information are yet to be finalized.

9) The initial Phase I is HPD District 5, which is the Kalihi-Moanalua area, but is there any estimate as to when other areas will be operational?
The timeline for scaling up the program statewide is dependent on training, funding, and a preliminary evaluation of Phase I. Phase I is expected to begin in the new fiscal year on July 1, 2014. A process evaluation can be conducted during the first 6 months during which time the policies and procedures can be refined and adjustments to the system can be made. A preliminary outcomes evaluation can possibly be completed by March 1, 2015. If the needed funding to scale up is secured for the following fiscal year beginning July 1, 2015 as hoped for, the program will expand to other parts of the state at that time. There is a Task Force under the Governor’s Office called the Hawaii Juvenile Justice Working Group that has recently been formed and the Pew Charitable Trusts is providing technical assistance to conduct a cost-benefit analysis of this and other reforms that could, in the long run, save money, time, and reduce recidivism and crime.

10) Will the Juvenile Justice Information System (JJIS) notate Civil Citations issued like they list prior arrests?
Here is the current agreement as of this time:
1. The Juvenile Justice Information System (JJIS) is the statewide repository of data shared by the police departments, Family Court, Hawaii Youth Correctional Facility, and the detention home under the agreement that the agency that collects the information determines what information is shared and who may have access to it.
2. HPD will record issuance of Civil Citation and any reclassifications to arrest into their Record Management System (RMS) and subsequently the JJIS. The JJIS administrator will work with HPD RMS administrator to ensure the data fields/codes are transferable across platforms for sharing purposes.
3. The revamped JJIS will be structured so that law violations and status offenses will be recorded and accessed using two separate panels so that they do not appear on the same
lists, as status offenses are not criminal acts and separate panels will help prevent data users from viewing them as such.

4. Family Center will record participation or non-participation in the Civil Citation Records System along with tracking information to document contact and progress.

5. Records of civil citations will be viewable for research and evaluation purposes; indication of a past referral to Family Center (yes/no) will be shared with all participating JJIS agencies; social history contained in the intake report from Family Center can be requested and accessed through JJIS.

6. Family Center will share select information with JJIS upon further planning and discussion regarding data needs and uses.

11) What will be the policies regarding any misdemeanor involving injury of a person or property, especially if restitution will be needed.

One of the “pathways” within this diversion system under consideration is the Restorative Circle, which would be appropriate in cases where there is injury of a person or property. This pathway falls under the Conferencing Circles pathway in the system. There are two main types of circles under discussion: Youth Circles (based on the model of Ohana Conferencing with the option of including community and organization participation) and Restorative Circles. Restorative Circles are based on Restorative Justice models and this one would be of the pre-adjudication/diversion type. Restitution, letters of apology, community service, forgiveness and other ways of 'righting the wrong' will all be options in this process.

12) What happens to those youth whose parents do not show up to pick them up?

The Family Center would have to run 24/7 or else it would be very difficult to ensure fuller participation in the program. It would also be difficult if the parents do not show up to pick up the child before closing time if it is not a 24/7 facility. So a 24/7 site with emergency shelter services is what is being planned for at this point. The Family Center must have the ability to provide emergency shelter services without parental consent. If a parent cannot be found, the Family Center staff will have to enlist the involvement of Child Protective Services.

13) Will HPD officers be checking that only the minor in the Kalihi/Honolulu area are taken to the Family Center? What if a youth is picked up in Kalihi but lives in Waianae?

HPD will drop off all eligible youth (status offense or first time misdemeanor) who are picked up in District 5. They will not treat youth differently just because they do not live in the district. This will require the Family Center to begin developing connections to community-based organizations and programs in other parts of the island and on neighboring islands. The online youth directory (www.hawaiiyouthdirectory.com) is part of the effort to make programs easier to find and access for the youth. It will be important to continue building a strong network of nonprofit and grassroots community-based organizations, churches, and civil organizations from which to draw support for the youths.

14) Is there a number of youth anticipated to be brought in to the Ho`opono Mamo Diversion system in Phase I?
A rough estimate is approximately 300 individuals in 550 to 600 separate arrests based on an average of three years of JJIS data of arrests taking place from 2007 to 2010.

15) Are other programs for youth being considered as part of this system, such as online shoplifting programs like the National Association for Shoplifting Prevention or another program called American Community Corrections Institute (ACCI) Lifeskills? Both are online or via a work book programs that can address shoplifting, driving issues, anger management, self awareness, youth parent classes.

Definitely. There are four main ‘pathways’ and one consists of a whole range of existing programs offered by a range of non-profit organizations that youth can be connected to either directly from the Family Center or through the Conferencing Circles and/or Wahi Kana`aho. We anticipate the many of the youth will go through a conferencing circle of some type unless it appears that the problem is easily resolved with that one visit to the Family Center. A major focus will be to connect the youth with a responsible adult(s) and the appropriate services or programs given a thorough assessment of the youth and their situation.

16) How can individuals from the various agencies and organizations that want to assist in the facilitation of Conferencing Circles access the necessary training to serve in that capacity?

The agency or organization that is contracted by the Office of Youth Services to oversee the Conferencing Circles will provide regular training for all those interested in serving in this role.
Appendix J: Hawaii Revised Statute Concerning Parental Consent

HRS 577-26 Alcohol or drug abuse relating to minors; diagnosis, counseling, and related activities. (a) A counselor, certified, licensed, or otherwise authorized by law to engage in the practice of counseling services in either or both the public and private sector, may inform the spouse, parent, custodian, or guardian of any minor who requests, is referred for, or received counseling services relating to alcohol or drug abuse.

(b) If a minor consents to receive counseling services for alcohol or drug abuse, the spouse, parent, custodian, or guardian of the minor shall not be liable for the legal obligations resulting from the furnishing of such counseling services provided by the counselor. A minor who consents to the provision of counseling services under this section shall assume financial responsibility for the costs of such services, if any.

(c) Notwithstanding any other law to the contrary, no spouse, parent, custodian, or guardian, whose consent has not been obtained or who has no prior knowledge that the minor has consented to the provision of such counseling services for alcohol or drug abuse shall be liable for the costs incurred by virtue of the minor’s consent.

(d) Notwithstanding any other law to the contrary, any action to recover any debt founded upon any contract, obligation or liability under this section shall not commence until a minor has reached the age of majority; provided that said action shall commence within two years of date a minor reaches the age of majority.

(e) The consent to the provision of furnishing counseling services for alcohol or drug abuse by the counselor when executed by a minor who is or professes to suffer from alcohol or drug abuse, shall be valid and binding as if the minor had achieved the minor’s majority; that is, the minor who is or professes to suffer from alcohol or drug abuse, shall be deemed to have, and shall have the same legal capacity, the infancy of the minor and any contrary provisions of law notwithstanding, and such consent shall not be subject to later disaffirmance by reason of such minority; and the consent of no other person (including but not limited to a spouse, parent, custodian, or guardian) shall be necessary in order to authorize such counseling services to such a minor.

(f) In the provision of counseling services for alcohol or drug abuse, the counselor shall seek to open the lines of communication between the minor and the spouse, parent, custodian, or guardian; provided such action is deemed beneficial in achieving the desired counseling objectives. [L 1978, c 179, §1; am L 1982, c 147, §25; gen ch 1993]