

House District 51

Senate District 25

THE TWENTY-SIXTH LEGISLATURE
HAWAII STATE LEGISLATURE
APPLICATION FOR GRANTS & SUBSIDIES
CHAPTER 42F, HAWAII REVISED STATUTES

Log No: 46-0

For Legislature's Use Only

Type of Grant or Subsidy Request:

Rec'd JAN 28 2011

GRANT REQUEST - OPERATING

GRANT REQUEST - CAPITAL

SUBSIDY REQUEST

"Grant" means an award of state funds by the legislature, by an appropriation to a specified recipient, to support the activities of the recipient and permit the community to benefit from those activities.

"Subsidy" means an award of state funds by the legislature, by an appropriation to a recipient specified in the appropriation, to reduce the costs incurred by the organization or individual in providing a service available to some or all members of the public.

"Recipient" means any organization or person receiving a grant or subsidy.

STATE DEPARTMENT OR AGENCY RELATED TO THIS REQUEST (LEAVE BLANK IF UNKNOWN):

STATE PROGRAM I.D. NO. (LEAVE BLANK IF UNKNOWN):

1. APPLICANT INFORMATION:

Legal Name of Requesting Organization or Individual: Hui Mālama O Ke Kai Foundation (HMKF)

Db: Name of organization recently changed from Hui Mālama I Ke Kai Foundation

Street Address: 41-1537 Kalaniana'ole Hwy., Suite 201B, Waimānalo, Hawai'i

Mailing Address: same as above

2. CONTACT PERSON FOR MATTERS INVOLVING THIS APPLICATION:

Name KATHY MORRIS

Title Executive Director

Phone # 808-258-6717

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3. TYPE OF BUSINESS ENTITY:

- NON PROFIT CORPORATION
- FOR PROFIT CORPORATION
- LIMITED LIABILITY COMPANY
- SOLE PROPRIETORSHIP/INDIVIDUAL

6. DESCRIPTIVE TITLE OF APPLICANT'S REQUEST:

The Hui Mālama O Ke Kai Foundation (HMKF) is a Waimānalo community-based non-profit organization, incorporated in 2002 and receiving initial 501(c)3 status in 2004, created to sustain the Hui Mālama O Ke Kai Programs (HMK). The HMK Keiki Program is a truly unique after-school, ocean-based, violence and substance abuse prevention and youth development program serving approximately fifty (50), primarily Native Hawaiian, at-risk/at-promise 5th and 6th graders attending Blanche Pope and Waimānalo Elementary Schools. In addition, the HMK 'Ōpio Leadership Program serves approximately thirty (30) dedicated Keiki Program alumni in the 7th-12th grades. 2011-2012 GIA funding is being requested to help support the continuation, strengthening and expansion of these vital after-school programs in this severely underserved area.

4. FEDERAL TAX ID #: [REDACTED]

5. STATE TAX ID #: [REDACTED]

7. AMOUNT OF STATE FUNDS REQUESTED:

FY 2011-2012: \$249,590

8. STATUS OF SERVICE DESCRIBED IN THIS REQUEST:

- NEW SERVICE (PRESENTLY DOES NOT EXIST)
- EXISTING SERVICE (PRESENTLY IN OPERATION)

SPECIFY THE AMOUNT BY SOURCES OF FUNDS AVAILABLE AT THE TIME OF THIS REQUEST:

STATE \$249,590
 FEDERAL \$0 SECURED, ALL ELSE PENDING
 COUNTY \$0 (N/A)
 PRIVATE/OTHER \$21,000 SECURED, ALL ELSE PENDING

TYPE NAME & TITLE OF AUTHORIZED REPRESENTATIVE:

[REDACTED SIGNATURE]

KATHY MORRIS, EXECUTIVE DIRECTOR
NAME & TITLE

1/27/11
DATE SIGNED



Hui Mālama O Ke Kai Foundation
41-1537 Kalaniana'ole Hwy, Suite 201B
Waimānalo, Hawai'i 96795

January 27, 2011

Mr. Roderick Becker
Senate Committee on Ways and Means
State Capitol, Rm. 215
Honolulu, HI 96813

Ms. Puna Chai
House Committee on Finance
State Capitol, Rm. 306
Honolulu, HI 96813

Dear Mr. Roderick and Ms. Chai,

The Hui Mālama O Ke Kai Foundation (HMKF) offers its deepest thanks for the opportunity to submit this application in support of 2011-2012 Hui Mālama O Ke Kai Keiki and 'Ōpio Program services in Waimānalo, Hawai'i. The State Legislature's consideration of this request is greatly appreciated.

Please note that the Hui Mālama O Ke Kai Foundation is in the process of changing its name (formerly known as the Hui Mālama I Ke Kai Foundation). We trust this will cause no confusion. Also, please note that all pending funding (federal, private and other) will be reported upon award and all submitted budgets will be updated accordingly.

If you should have any questions or need additional information, please do not hesitate to contact me at 808-258-6717.

Mahalo nui loa and all the very best,


Kathy Morris
Executive Director

Aloha ~ Mālama ~ 'Ohana ~ Kuleana ~ Mahalo

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Application for Grants and Subsidies

I. Background and Summary

A. Foundation and Program Background

To develop community pride and foster leadership in Waimānalo's youth and families through the teaching of Native Hawaiian culture and values. ~ HMKF/HMK Mission Statement

The Hui Mālama O Ke Kai Foundation (HMKF), formerly known as the Hui Mālama I Ke Kai Foundation, is a Waimānalo community-based non-profit organization, incorporated in 2002 and receiving initial 501(c)3 status in 2004, created to sustain the Hui Mālama O Ke Kai Programs (HMK). The HMK Keiki Program is a truly unique after-school, ocean-based, violence and substance abuse prevention and youth development program serving approximately fifty (50), primarily Native Hawaiian, at-risk/at-promise 5th and 6th graders attending Blanche Pope and Waimānalo Elementary Schools. The HMK 'Ōpio Leadership Program serves approximately thirty (30) dedicated Keiki Program alumni in the 7th-12th grades. After-school programming occurs M-F and family programming occurs monthly in the evenings and weekends comprising over 1500 hours of direct program services each year at no cost to participating families. A grassroots program run by volunteers during its first year of operations (1998), the USDOE's Native Hawaiian Education Program (NHEP) currently primarily funds the HMK programs through to June 30, 2011.

From 1999 to 2008, the HMK Programs were a project of the University of Hawai'i (UH) and federal and state grants were administered by UH's John A. Burns School of Medicine. The HMK/UH partnership, and all federal and state grants supported through UH, came to successful completion on June 30, 2008. Beginning

July 1, 2008, HMKF embarked on an exciting three-year mentoring partnership with the Partners in Development Foundation (PIDF). PIDF has been the fiscal agent for HMKF's/HMK's 2008-2011 USDOE NHEP funding and has mentored HMKF in the administration of federal grants as well as other state and private funding awarded directly to HMKF. This unique partnership has also allowed PIDF to provide overall organizational mentorship to HMKF enabling HMKF to manage all facets, including personnel management, of a fully operational, self-sustaining, community-based non-profit organization independently long before July 1, 2011. This partnership was created to assist HMKF in becoming a community-based organization that was self-driven, self-governing and capable of long-term sustainability that would provide HMK Keiki and 'Ōpio program services for Waimānalo's youth and families for generations to come. Over the last two years, HMKF has developed and maintained a strong Board of Directors and Governance leadership, maintained all necessary organizational systems (HR, payroll, finance and accounting, etc.) and has overseen all day-to-day program/project operations including a recognized evaluation component. As PIDF can unequivocally state, HMKF has grown into an independent organization that is fully capable of administering important, large grants on its own while continuing to provide high quality services and, in the next phase, improve program quality through continuing to strengthen its academic support pieces and community empowerment/parent education and governance component. This partnership has proven to be an inspiring community empowerment success and PIDF will continue to lend guidance and council to HMKF long into the future. Please see PIDF's 2010 Letter of Support as addenda to this proposal. Likewise, the success of the HMK Keiki and 'Ōpio Programs, which are

vital to this severely under-served community, has been and will continue to be measured through one of HMK's strongest elements - its evaluation component. The framework for the HMK evaluation involves a community participatory approach and the use of multiple quantitative and qualitative data sources and will be discussed in detail later in the proposal.

The HMK programs are grassroots programs that were started by Waimānalo community members for Waimānalo youth. The HMK Keiki Program has been in existence for the past twelve years and has firmly established itself in the community as a "Waimānalo" program. The HMK 'Ōpio Program has offered a continuation of services to dedicated Keiki Program alumni for the last three years. The HMK program was awarded the notable HMSA Ola Pono award in 2003.

B. Goals and Objectives of Proposed Project

The HMK Foundation is seeking \$249,590 in 2011-2012 Grants-in-Aid funding to support core program operations and fiscal management/administrative expenses in relation to the hugely vital and much needed project that is the Hui Mālama O Ke Kai programs. Requested GIA funding will also help support the organization's continuing transition to long-term self-sufficiency/sustainability and strong self/parent/community-governance.

Overall Goals and Objectives

As stated in this proposal's introduction, the mission of HMKF/HMK is to develop community pride and foster leadership in Waimānalo's youth and families through the teaching of Native Hawaiian culture and values. The goal of the HMK Keiki and 'Ōpio programs is to serve Native Hawaiian youth and families in the community of

Waimānalo and to provide services that will prevent violence in and around schools, prevent the illegal use of alcohol, tobacco and drugs, empower families through a program that builds Native Hawaiian identity, increase overall health and increase school attendance/strengthen academic performance. On average, the HMK programs serve approximately 70-80 families annually of which approximately 95% are of Native Hawaiian ancestry. The HMK programs serve a particularly high risk population with, for example, those entering the program self-reporting that 64% of families receive financial assistance, 40% were unemployed and/or single parents, 30% with drug use in family, 28% with physical abuse, 24% with incarceration in family, 20% alcohol problems, 16% of participants resided with grandparents and 10% of families were homeless on a (purposefully undisclosed year's) HMK confidential Risk Factor Survey. The challenges of HMK's families are clear, and, with GIA support, HMKF can strengthen and expand services that are critical to these families as well as the community of Waimānalo as a whole.

Specific Project Goals and Objectives

The components of HMK's **Native Hawaiian** based approach to working with youth and families in building protective factors are as follows with a focus on the state's priorities of Health, Culture and Education:

GOAL 1	
KE KAMALI'I (The Child): <i>Hānai i ke Kamali'i</i> (grow and nurture the child). Provide and build the protective factors of HMK Keiki/Ōpio youth based on Native Hawaiian culture and values, provide them with essential and practical life skills.	
Objective 1	By June 30, 2012, at least 70% of participating HMK Keiki & Ōpio students will increase their understanding of values that define a <i>pono</i> (good, fair, moral) child/person as measured by the HMKF Hawaiian values/youth development rubric, journals and/or photo journals.
Objective 2	By June 30, 2012, at least 70% of HMK Keiki participants will have completed 100 hours of tutoring/homework help in academic subject areas as measured by attendance and participation records.

Objective 3	By June 30, 2012, 70% of HMK Keiki & ‘Ōpio youth will show an increase in conflict resolution/anger management skills, physical wellness, career awareness, and/or academic skills as measured by the HMKF Hawaiian values/youth development rubric, photo journals, student surveys (wellness), parent interviews and/or parent surveys.
GOAL 2 <u>KA ‘OHANA (The Family): Ho‘oikaika i ka ‘ohana (strengthen the family).</u> Nurture and promote family health, balance, unity, and harmony (lōkahi).	
Objective 4	By June 30, 2012, at least 50% of Keiki & ‘Ōpio students will have engaged in culturally appropriate activities with parents as measured by attendance/participation records.
Objective 5	By June 30, 2012, to increase knowledge of how to provide a healthy lifestyle for their families, at least 50% of HMK Keiki & ‘Ōpio parents will attend at least three (3) parent/family activities on diabetes awareness, nutrition, academic assistance, emotional well-being, traditional healing, or substance abuse reduction, etc. as measured by attendance/participation records, parent surveys and/or parent interviews.
Objective 6	By June 30, 2012, to increase parent investment and ownership and to address sustainability, 50% of HMK Keiki & ‘Ōpio parents will attend at least two (2) Hui Makua (parent group at-large) meetings and at least 50% of Aha Ka Makua Ola (parent council advisory board) participants will attend at least two (2) Aha meetings as measured by attendance and participation records and/or parent interviews.
GOAL 3 <u>KE KAIAULU O WAIMĀNALO (The Community of Waimānalo): Ho‘okahua iā Waimānalo</u> (developing/planting seeds for Waimānalo) Help build Waimānalo’s capacity to create a safe and cohesive community.	
Objective 7	By June 30, 2012, all Keiki & ‘Ōpio participants and at least 50% of the HMK Keiki & ‘Ōpio families will have participated in at least one community service activity such as beach clean-ups, stream restoration, etc. as measured by attendance and participation records.
Objective 8	By June 30, 2012, 50% of the organization’s parent leadership will have increased their awareness of self and community empowerment through attending at least one parent governance workshop as measured by attendance and participation records.
GOAL 4—Giving Back <u>A‘O I KAPO‘E MA WAHO O WAIMĀNALO (sharing knowledge and experience)</u> Through the Ōpio Leadership Program, HMKF hopes to continue to strengthen protective factors of youth in intermediate and high school as well as provide the skills and support necessary for young adults to become productive and contributing members of the Waimānalo community and Hawai‘i as a whole.	
Objective 9	By June 30, 2012, 70% of the participants in the ‘Ōpio Leadership Program will complete age-appropriate cohort leadership curriculum and projects and will provide mentorship to younger participants by completing 100 hours of program-related volunteer and/or community service as measured by attendance and participation records.
Objective 10	By June 30, 2012, HMKF will have completed the design on and implemented a tracking system to monitor the progress of former students and families in an effort to provide insight into the lasting effects of youth development and prevention

programs like the HMK Keiki & 'Ōpio programs.

C. Public Purpose/Need, Target Population and Geographic Coverage

Of Native Hawaiian youth in Hawai'i, the children at Blanche Pope and Waimānalo Schools in the community of Waimānalo are among those with the least amount of resources. In a 2008 list that ranked government schools in the state of Hawai'i from 1 – 259 (highest to lowest), Pope ranked at 247 and Waimānalo was ranked at 248 <http://www.honolulumagazine.com/Honolulu-Magazine/May-2008/Grading-the-Public-Schools508/2008-Public-Schools-Database/index.php?cp=12&si=220>. Although these schools have very high concentrations of Native Hawaiian children, the delivery of curriculum does not take into account the students' Native Hawaiian cultural background. Likewise, there are no after school programs in Waimānalo for school aged children that specifically address Native Hawaiian culture, violence/substance abuse prevention, positive youth development, family strengthening and community empowerment with the exception of the Hui Mālama O Ke Kai (HMK) Keiki and 'Ōpio programs.

Addressing positive youth development by focusing on culture in an after-school context is vital to strengthening the protective factors of Waimānalo's youth and families. Native Hawaiian Youths are at much higher risk of becoming victims of violence during the few hours immediately following school (e.g., Snyder & Sickmund, 2006). Social and health disparities among particular ethnic minority groups in the United States point toward the need to focus on positive youth development to reduce health inequities (Silbereisen & Lerner, 2007). And, after-school programs are a cost-effective investment. In a 2005 report from the Afterschool Alliance

(www.afterschoolalliance.org) it is noted that: a) Every dollar invested in afterschool programs will save taxpayers approximately \$3, according to a study by the Rose Institute at Claremont McKenna College, b) Effective after-school programs save between \$1.87 to \$5.29 for every \$1 spent because participants commit fewer crimes, and c) Every \$1 invested in the Quantum Opportunities afterschool program produced \$3 worth of benefits to youth and the general public (this figure does not include the added savings from a six-fold drop in crime by boys in the program). Effective after-school programs work.

Waimānalo contains one of the 34 sites in the State of Hawai'i designated as Hawaiian Home Lands. Figures from Queen Lili'uokalani Children's Center report a large percentage of Native Hawaiians, 56 percent, residing in Waimānalo—the highest ratio of any Native Hawaiian community on the island of O'ahu. This large population of Native Hawaiians in Waimānalo presents unique challenges. In 2000, the average life expectancy of Native Hawaiians was 74.3 years compared to 72.8 for Samoans, 79.0 for Caucasians, 80.9 for Filipinos, and 82.8 for Japanese (Park, Braun, Horiuchi, Tottori, & Onaka, 2009). Native Hawaiian youths also experience educational, health, and social disparities. Native Hawaiian youths have lower levels of educational achievement (Kamehameha Schools/Bernice Pauahi Bishop Estate), eat less nutritionally (e.g., Lai & Saka, 1998), have higher rates of substance use (Hishinuma, et al., 2000; Lai & Saka, 1998), and are overrepresented in the incarcerated population (e.g., Kim et al., 2001; MacDonald, 2003). The following figures on Waimānalo, with its large population of Native Hawaiians, are reflective of the data above:

- *Per capita income for Waimānalo - 71 % of island wide figure (2000 Census Data)*
- *Twice as many Waimānalo households receive public assistance*
- *Reliance on food stamps in Waimānalo is 70 % more than statewide*

- *Percentage of children (4-19) in Waimānalo who are at risk is more than twice that of the state figure*
- *Domestic Violence was nearly twice as common in Waimānalo as statewide*
- *Child abuse and neglect rates in Waimānalo are nearly twice that of the state*
- *The crime rate in Waimānalo was more than 50 % higher than the statewide rate*

In 1998, inspired by the Federal Empowerment Zone Program, Waimānalo community stakeholders created a Vision Waimānalo Empowerment Zone Strategic Plan that provides an outline of community vision, values, prioritized problems, assets, resources, opportunities, and goals, and was a product of nine community meetings totaling more than 1,000 hours of community members' time. As a result, the following priority problems in the Waimānalo community were identified:

- Low value placed in getting an education
- Lack of parenting education
- No swimming pool (“no safe place for children to swim” and “children haven’t learned water safety”)
- Youth without hope of economic future
- No role model and valuing system
- Many at risk students
- Ecological concerns (e.g. “dying reef” and “bay is fished out”)
- Too much demand on teachers

To address these priority problems, four goals for the community were created:

1. The opportunity for community members to learn and share knowledge
2. Activities and facilities that support the necessary experiences for good health, a safe and secure neighborhood, and affordable housing for families
3. To promote artistic expression and participation in cultural practices
4. To create meaningful jobs and business opportunities for all residents of Waimānalo

The Hui Mālama O Ke Kai Keiki Program was born out of the above process and in answer to the community's perceived priority problems.

A focus group was conducted by the Native Hawaiian Center of Excellence on July 22, 2003 with ten Waimānalo families (all Native Hawaiian). When asked about the needs of their children; the needs of the parents; and the needs of the Waimānalo community, they responded with:

- They would like their children to learn more about their Hawaiian culture
- They would like children to take part in activities like hiking, fishing, beach activities
- They would like their children to be exposed to positive adult role models
- Parents would like to have more parent-child activities
- They would like to see more community service and community building activities
- They would like to learn how to help their children with homework and college prep
- They expressed wanting their children to experience more spirituality

In 2006, reinforcing the 1998 data, Empower Waimānalo (supported by Empower O’ahu which is designed to support individual community groups as they further develop and implement their strategic community plans) hosted a “Talk Story Waimanalo” session. In a variety of different questions, participants were asked to share their thoughts on the following four subjects: What’s Working, What’s Not, Opportunities, and Wants and Needs. The seven most critical needs of the Waimānalo community as perceived by Waimānalo Talk Story participants were:

Parenting Classes – 85%	Emergency Shelter – 79%
Boys and Girls Club - 83%	Affordable Housing – 74%
Adult Education Classes – 81%	Youth Facilities – 69%
Teen Center - 80%	

After reviewing statistical data and the Waimānalo community’s perceptions of its priority problems over the last twelve years, the need for and desire by the community for intervention for Waimānalo’s youth and families is obvious. Clearly, the Waimānalo community is one that not only loves its children but wants whole families to thrive and the community itself to be empowered. The following sections of this proposal will illustrate how the HMK Keiki and ‘Ōpio Programs address these needs, following their own mission statement, and ways effectiveness will be evaluated. The following sections will also demonstrate how GIA support of core programming as well as support of a strengthened academic support program and a newly piloted community

empowerment/parent governance component will vitally address these needs as well as the state's priorities.

II. Service Summary and Outcomes

A. Scope of Work, Tasks, Responsibilities, Outcomes and Timeline

Program Delivery

The name of the programs, Hui Mālama O Ke Kai (the group that takes care of the ocean), was chosen by students in 1998, the Keiki Program's first year. The youth chose the word *mālama* (to take care of) because it was the concept that they embraced the most—not only mālama the ocean, but also to mālama the *'aina* (land), to mālama the *'ohana* (family), and to mālama themselves. The ocean at Waimānalo is within blocks of most of the community and an integral part of the lifestyles of many of the residents. Building on this asset of the Waimānalo community, the HMK Keiki and 'Ōpio Programs use the ocean to teach students and have them experience traditional Native Hawaiian culture. The programs provide activities that promote critical thinking, teamwork, cooperation, leadership and overall wellness. In Hawaiian culture, everything is connected and related to each other; thus, although the program is presented in four different segments (Ke Kamali'i/child, Ka 'Ohana/family, Ke Kaiaulu o Waimānalo/community, A'o i Kapo'e Ma Waho o Waimānalo/giving back), they are not mutually exclusive. The programs are framed in a progression of personal development—moving from focus on self – others – community - larger society/world.

The HMK Keiki Program serves approximately fifty (50) 5th and 6th grade students each academic year. The HMK 'Ōpio Leadership Program serves approximately thirty (30) dedicated program alumni (7th to 12th grades). Students are

recruited into the HMK Keiki Program by the Keiki Program Specialist and support staff. Children are recruited that are observed getting into trouble or who are having problems at home (e.g., parent(s) on drugs, incarcerated, death in family, etc.). The HMK Keiki program also specifically utilizes counselor and teacher referrals of youth into the program. The ‘Ōpio Program Specialist collects applications from interested participants each year which includes an essay question and commitment contract. At this writing, all interested ‘ōpio have been accepted into the program.

The HMK programs run from September through June following the academic school year. The weekly HMK Keiki Program schedule is as follows:

Monday	Tuesday	Wednesday	Thursday	Friday
2:15 – 3:25 <ul style="list-style-type: none"> • Journal Writing/ Reflection • Tutoring/ Homework • Healthy Snack 	2:15 – 3:25 <ul style="list-style-type: none"> • Tutoring/ Homework • Healthy Snack 	12:15 – 1:25 <ul style="list-style-type: none"> • Tutoring/ Homework • Healthy Snack 	2:15 – 3:25 <ul style="list-style-type: none"> • Tutoring/ Homework • Healthy Snack 	2:15 – 3:25 <ul style="list-style-type: none"> • Journal Writing/ Reflection • Tutoring/ Homework • HealthySnack
3:30 – 6:00 <ul style="list-style-type: none"> • <i>Reflection</i> • <i>Activities at Waimānalo Recreation Center</i> • <i>Reflection</i> • Healthy Snack 	3:30 – 6:00 <ul style="list-style-type: none"> • <i>Reflection</i> • <i>Hands-on activities, ocean activities, learning trips</i> • <i>Reflection</i> • Healthy Snack 	2:30 – 6:00 <ul style="list-style-type: none"> • <i>Reflection</i> • <i>Hands-on activities, ocean activities, learning trips</i> • <i>Reflection</i> • Healthy Snack 	3:30 – 6:00 <ul style="list-style-type: none"> • <i>Reflection</i> • <i>Hands-on activities, ocean activities, learning trips</i> • <i>Reflection</i> • Healthy Snack 	3:30 – 6:00 <ul style="list-style-type: none"> • <i>Reflection</i> • <i>Activities at Waimānalo Recreation Center</i> • <i>Reflection</i> • Healthy Snack

The ‘Ōpio Program runs five days each week as well with each ‘ōpio participant joining the Keiki Program on specific days, M-Th, to serve as mentors to their younger peers. On Friday, the ‘Ōpio Program participants actively engage in a separate activity focusing on culture, leadership, community service, career development, teen issues,

etc. 'Ōpio Program participants are divided into separate cohorts to address the specific needs of the different age levels. Hui 1, comprised of 7th and 8th graders, focuses on culture and mentorship, Hui 2, comprised of 9th and 10th graders, focuses on culture and community service, and Hui 3, comprised of 11th and 12th graders, focuses on culture, careers, leadership and higher education/vocation. It is important to note, over the last two years, that both the HMK Keiki and 'Ōpio Programs have extended services to cover full-day needs during Hawai'i's "furlough Fridays" continuing to provide full-day services at no cost to participating families and no increase in program budget.

Each day, after a full hour of academic, school-based assistance, HMK Keiki and 'Ōpio activities include opening and closing moments of spiritual reflection – cultural protocol. The two reflective moments are known collectively as pule kāhea¹. The pule kāhea is a call for spiritual guidance for a specific purpose and is done as a group. At the beginning of the activity a circle is formed and a pule wehe (opening prayer) is offered to center the thoughts of the participants to the activities that will take place that day. The Keiki Program Specialist and/or 'Ōpio Program Specialist then introduces a weekly Native Hawaiian value and talks to the students about how it relates to the activities they will be engaging in and how it relates to their own lives (home, school, family, etc.). The students then sing a Hawaiian song (mele) or perform a Hawaiian chant (oli) before taking part in the activity of the day. At the end of the day there is a

¹ Pule kāhea is very important in Native Hawaiian spirituality. This should not be confused with organized religion. Although HMK does not promote any type of religion through Native Hawaiian spiritual practices, if an individual is uncomfortable with or feels that this goes against their religion, they have the option to remove themselves from these practices without any type of penalization. Native Hawaiians used pule kāhea to seek revelation from and conveyed gratitude to the spiritual powers which held dominion over the universe and its processes. The act of prayer in ancient Hawai'i was performed as a vocalized chant and was often extremely poetic in nature. These chants could range in length from a very few words to thousands of stanzas that would take days to recite. Thus it can be determined that ancient Hawaiian culture was steeped in spirituality, and process of pule kāhea was just one manifestation of that spirituality.

closing circle where the Native Hawaiian value is brought up again. Students reflect on what they did that day and how they incorporated that value into the day’s activity and how they can incorporate it in their lives. The circle then closes with the pule ho’oku’u (closing prayer). This is a reflective time when thanks are offered for the opportunities and blessings revealed during the day’s activities. The day ends with another Hawaiian mele or oli. Pule is used not only in activity with youth, but also with families and the community.

Program activities have been carefully thought-out to improve HMK youths’ protective factors, to increase academic strength and to empower families and the community. Each activity directly supports the achievement of HMK’s Goals and Objectives of this proposal as well as the state’s priorities of Health, Culture and Education. Activities have been broken down as follows:

KE KAMALI'I (The Child) Hānai i ke Kamali'i	
Activity 1: A minimum of one hour of tutoring/homework help each program day that includes assistance with math, reading, and writing homework.	
• Priority Impacted: Ho'ona'auao – Education	
<i>Why</i>	<i>Improve school performance, knowledge in academic subject areas, and improve math, reading & writing skills</i>
<i>For Whom</i>	<i>HMK Youth</i>
<i>By Whom</i>	<i>Program Specialists, Program Assistants, and Academic Support Staff</i>
<i>When</i>	<i>At least 1 hour immediately following the release of school</i>
<i>Where:</i>	<i>Blanche Pope School Cafeteria, Waimānalo School Library</i>
Activity 2: Journal Writing and Photo Journaling.	
• Priority Impacted: Ho'ona'auao – Education	
	<i>To have participants reflect on what they learn in the program; practice writing skills; self reflection and self expression</i>
<i>For Whom</i>	<i>HMK Youth</i>
<i>By Whom</i>	<i>Program Specialists, Program Assistants, and Academic Support Staff</i>
<i>When</i>	<i>2xs/wk, 1 hour immediately after school; photo journaling varies</i>
<i>Where:</i>	<i>Blanche Pope School Cafeteria, Waimānalo School Library</i>
Activity 3: Curriculum lessons/hands-on activities that teach Native Hawaiian values, language, chants, dance protocol, traditions, storytelling, and legends such as Hawaiian crafts, hula, mele.	
• Priority Impacted: Mo'omeheu - Culture	

Why	To increase knowledge of Native Hawaiian traditions and values
For Whom	HMK Youth
By Whom	Program Specialists, Program Assistants, Academic Support Staff, Parents and Guest Speakers
When	2 – 3 hours immediately following the tutoring session on M/W/F
Where:	At activity site
<p>Activity 4: Learning trips to culturally significant sites such as traditional taro patch or fish pond where participants learn by working the patch or pond. Also, visits with elderly Native Hawaiians who share stories about old Hawai'i and pass on cultural knowledge.</p> <p>• Priority Impacted: Mo'omeheu - Culture</p>	
Why	To increase knowledge of Native Hawaiian values and to foster respect for elders and the oral traditions of Hawaiian culture
For Whom	HMK Youth
By Whom	Program Specialists, Program Assistants, Academic Support Staff, Parents, Speakers/Hosts
When	2 – 3 hours immediately following the tutoring session on M/W/F throughout the program year
Where:	Various locations around the island
<p>Activity 5: Ocean recreation activities that include traditional Native Hawaiian activities such as canoe paddling, surfing, sailing, and throw net fishing.</p> <p>• Priority Impacted: Mo'omeheu - Culture</p>	
Why	To increase knowledge about Hawaiian culture, physical wellness, alternative practices to drugs, alcohol and violence
For Whom	HMK Youth
By Whom	Program Specialists, Program Assistants, Academic Support Staff, Lifeguard, Parents, Program Founders, Volunteers from the Community
When	2 – 3 hours immediately following the tutoring session on T/W/Th throughout the program year
Where	Various beaches (mostly in Waimānalo)
<p>Activity 6: Sports and other gym activities.</p> <p>• Priority Impacted: Maui Ola - Health</p>	
Why	To increase wellness and provide youth with alternative recreational practices to drugs, alcohol and violence
For Whom	HMK Youth
By Whom	Program Specialists, Program Assistants, Academic Support Staff, Parents, Program Founders, Volunteers from the Community
When	2 – 3 hours immediately following the tutoring session, M/F throughout the program year
Where	Waimānalo gym and other
<p>Activity 7: Work in the garden and/or lo'i (taro patch). Weeding, digging, and planting to restore streams, fish ponds/loko i'a (traditional aquaculture formations), and heiaus (ancient religious sites), educational hikes.</p> <p>• Priority Impacted: Mo'omeheu – Culture</p>	
Why	Learn about healthy diet, Native Hawaiian plants, la'au lapa'au (traditional Native Hawaiian herbal healing), the ahupua'a (traditional, sustainable land divisions), environmental issues, and Native Hawaiian culture
For Whom	HMK Youth

<i>By Whom</i>	<i>Program Specialists, Program Assistants, Academic Support Staff, Parents, Program Founders, Volunteers from the Community</i>
<i>When</i>	<i>2 – 3 hours immediately following the tutoring session, M/W/F throughout the program year</i>
<i>Where</i>	<i>Various locations around Waimānalo</i>
<p>Activity 8: Learning trips to visit professionals, especially in professions that Native Hawaiians are underrepresented in. Bring in guest speakers to the program to talk about their professions. Visit college campuses.</p> <p>• Priority Impacted: Ho'ona'auao – Education</p>	
<i>Why</i>	<i>To increase knowledge and exposure to possible careers and to provide long term goals for students</i>
<i>For Whom</i>	<i>HMK Youth</i>
<i>By Whom</i>	<i>Program Specialists, Program Assistants, Academic Support Staff, and Volunteers from the Community (of Waimānalo and Hawai'i as a whole)</i>
<i>When</i>	<i>2 – 3 hours immediately following the tutoring session, M/W/F throughout the program year</i>
<i>Where</i>	<i>Waimānalo Gym and other places around the island</i>
<p>KA 'OHANA (The Family) Ho'oikaika i ka 'Ohana</p>	
<p>Activity 9: Family activities such as surfing, hiking, snorkeling, working in a lo'i (taro patch), etc.</p> <p>• Priority Impacted: Maui Ola - Health</p>	
<i>Why</i>	<i>To encourage family participation in program/quality time with children</i>
<i>For Whom</i>	<i>HMK Youth and their parents or significant adult in their life</i>
<i>By Whom</i>	<i>Program Specialists, Program Assistants, Academic Support Staff, Lifeguard, Program Founders, Volunteers, Program Manager</i>
<i>When</i>	<i>Approx. once a month on weekend throughout the program year</i>
<i>Where:</i>	<i>Various locations around the island</i>
<p>Activity 10: Family-based retreat to a neighbor island or on O'ahu.</p> <p>• Priority Impacted: Mo'omeheu – Culture</p>	
<i>Why</i>	<i>To discuss issues facing families, pass on information that may be useful for parents, bonding with children</i>
<i>For Whom</i>	<i>HMK Participants and Families</i>
<i>By Whom</i>	<i>Program Manager, Program Specialists, Program Assistants, Academic Support Staff, Lifeguard, Program Founders, Volunteers, QLCC Staff, ED, BOD</i>
<i>When</i>	<i>Generally in January or March</i>
<i>Where:</i>	<i>Neighbor islands or on O'ahu</i>
<p>Activity 11: HMK will provide health/education workshops/presentations (as selected by parents or HMK/Ōpio Staff) and/or kūkākūā session for parents/parent support groups.</p> <p>• Priority Impacted: Maui Ola - Health</p>	
<i>Why</i>	<i>Increase the parents' capacity to prevent violence, drug, and alcohol abuse with their children and themselves, learn parenting skills, learn something new, (e.g., preparing their children for college, the effects of violence, drugs, and alcohol abuse on Native Hawaiian families, etc.), provide a support system</i>
<i>For Whom</i>	<i>HMK Parents</i>
<i>By Whom</i>	<i>Program Manager, Program Specialists, Program Assistants,</i>

	<i>Academic Support Staff, Lifeguard, Program Founders, Volunteers from the Community, Guest Speakers, Parents</i>
<i>When</i>	<i>As often as parents request (or at least once a quarter)</i>
<i>Where:</i>	<i>Various locations in Waimānalo</i>
Activity 12: Parent-Child project (e.g., 'ukulele making, service project, crafts)	
• Priority Impacted: Mo'omeheu – Culture	
<i>Why</i>	<i>To strengthen family bond/provide quality parent-child time</i>
<i>For Whom</i>	<i>HMK Youth & Families</i>
<i>By Whom</i>	<i>Program Specialists, Program Assistants, Academic Support Staff, Volunteers from the Community, Program Manager</i>
<i>When</i>	<i>Once a year</i>
<i>Where:</i>	<i>Various locations in Waimānalo</i>
KE KAIAULU O WAIMĀNALO (The Community of Waimānalo) <i>Ho'okahua iā Waimānalo</i>	
Activity 13: Students will initiate a community service activity that will involve their families and the Waimānalo community such as a beach clean-up, stream restoration, painting a mural, school clean-up/beautification, etc.	
• Priority Impacted: Maui Ola - Health	
<i>Why</i>	<i>To create bonding among residents, help to empower Waimānalo and to make positive changes in their community</i>
<i>For Whom</i>	<i>HMK Youth, Families, Waimānalo Community</i>
<i>By Whom</i>	<i>Program Specialists, Program Assistants, Academic Support Staff, Lifeguard, Program Founders, Volunteers, Program Manager, ED</i>
<i>When</i>	<i>At least two times a year on a weekend day</i>
<i>Where:</i>	<i>Various locations in Waimanalo</i>
Activity 14: Hold interactive workshop/training to increase awareness of self and community empowerment through grassroots organizational development and parent governance.	
• Priority Impacted: EA - Governance	
<i>Why</i>	<i>To increase self and community empowerment</i>
<i>For Whom</i>	<i>HMK Parents, community</i>
<i>By Whom</i>	<i>HMK and 'Ōpio Youth, Program Specialists, Program Assistants, Academic Support Staff, Lifeguard, Coach, Program Founders, Volunteers, Program Manager, Guest Speakers, ED</i>
<i>When</i>	<i>Periodically throughout the year</i>
<i>Where:</i>	<i>Waimānalo</i>
THE LARGER SOCIETY <i>Sharing Knowledge and Experience</i>	
Activity 15: Integrate 'Ōpio Leadership Program participants into regular HMK program activities allowing them to serve as mentors to their younger peers. Provide one separate activity/week addressing needs of the 'Ōpio participants.	
• Priority Impacted: Mo'omeheu – Culture	
<i>Why</i>	<i>Strengthen protective factors of youth in intermediate and high school, provide skills and support necessary for young adults to become contributing members of their community</i>
<i>For Whom</i>	<i>The Community of Waimanalo and Hawai'i as a whole</i>
<i>By Whom</i>	<i>Program Specialists, Program Assistants, Academic Support Staff, Lifeguard, Program Founders, Volunteers, Program Manager</i>
<i>When</i>	<i>M-F throughout the program year</i>
<i>Where:</i>	<i>Wherever program occurs</i>

Activity 16: Develop a student tracking system to monitor the progress of HMK Keiki and ‘Ōpio youth through their high school years and beyond.	
• Priority Impacted: Ho‘ona‘auao – Education	
<i>Why</i>	<i>Provide insight into the lasting effects of our programs</i>
<i>For Whom</i>	<i>Native Hawaiian communities, Hawai‘i</i>
<i>By Whom</i>	<i>Executive Director, Program Manager, ‘Ōpio Specialist, HMKF Evaluator, Schools, Families</i>
<i>When</i>	<i>Completed by the end of Year 1</i>
<i>Where:</i>	<i>Program Office</i>

B. Quality Assurance, Evaluation and Measures of Effectiveness

Another one of the strengths of the HMK programs has been their evaluation component. For the past eleven years, HMK has contracted evaluators to assess the program’s effectiveness on Native Hawaiian youth, of which, seven years of evaluation services were conducted by Mr. Carl Takeshita. Mr. Takeshita came to the program with extensive experience in the development, delivery, and evaluation of various education, prevention, and community projects. Mr. Takeshita developed both quantitative and qualitative evaluation measures for the HMK Keiki Program. From 2006-2007, and 2008 until current, Dr. Angela Sy has served as the program’s independent evaluator. Dr. Sy currently serves as Assistant Professor in the Department of Public Health Studies at the University of Hawai‘i at Manoa. Dr. Sy comes to the program with an extensive background in program evaluation, research and data analysis. For both quantitative and qualitative evaluation, Dr. Sy pre and post tests HMK students and their families. More details on current quantitative and qualitative pieces are contained in the following sections. Because of the HMK programs’ higher than average level quality of evaluation, HMK was highlighted in a report to the Hawai‘i Office of Youth Services by the Asian Pacific Islander Youth Violence Prevention Center (APIYVPC) on violence prevention programs that utilize

culture in Hawai'i. HMK's Keiki Program, and specifically the evaluation component, was also featured in the Nov. 2009 issue of the Journal of Community Psychology in an article entitled, "Hui Malama O Ke Kai: A Prevention-Based Youth Development Program Based on Native Hawaiian Values and Activities" which is included as addenda to this proposal.

Qualitative Evaluation

HMK students complete a Hawaiian Value/Youth Development Rubric three times each year that tests their knowledge of Hawaiian values and culture. This is a simple instrument that is used to gather formative data for the program. To address the difficulty of trying to quantitatively evaluate the efforts of the HMK Keiki and 'Ōpio Programs to build the protective factors of youth through Native Hawaiian values, Mr. Takeshita, along with program staff, developed a Hawaiian Value/Youth Development Rubric that serves to quantify concepts such as spirituality and Hawaiian values (e.g. ha'aha'a [humility], laulima [cooperation]) by measuring exhibited behaviors conducive to conflict resolution, resilience, self-control, etc.

Below is a list of our quantitative instruments, when they are administered, and what state priorities they impact.

Quantitative Instrument	When Administered	Priority Impacted
HMK Keiki & 'Ōpio Wellness Survey	Start and End of Program	Mauli Ola - Health
HMK Keiki & 'Ōpio Rubric	Three Times Each Program Year	Mo'omeheu – Culture
Parent Survey	Start and End of Program	Mauli Ola - Health
Dept of ED GLO Rubric	Start and End of Program	Ho'ona'auao – Education

Qualitative Evaluation

Mr. Takeshita developed a qualitative evaluation component for the program that consists of: 1) Journal Writing, 2) Parent Interviews, and 3) Photo Journaling which were focused and expanded with Dr. Sy. Descriptions of these qualitative measures are described in the following grid:

Qualitative Measure	Description	Priority Impacted:
Journal Writing	Journal writing is an effective method for eliciting student reflections. Not only is it a powerful catalyst for thinking, but writing (as opposed to verbal expression) <ul style="list-style-type: none"> • helps to clarify and organize one’s thinking • can create ideas that did not previously exist • gives people an opportunity to express thoughts and feelings that they might not share verbally 	- Maui Ola – Health - Mo’omeheu – Culture - Ho’ona’auao: Education
Parent Interviews	Parent interviews are conducted informally at various HMK events that take place throughout the year - 50% of the time, both parents are interviewed	- Maui Ola – Health - Mo’omeheu – Culture - Ho’ona’auao: Education
Photo Journaling	<i>Photo journaling was include for the ‘Ōpio students to help increase their understanding/knowledge/practice of Hawaiian Values/Culture and as a serve as a means of positive self-expression</i>	- Maui Ola – Health - Mo’omeheu – Culture - Ho’ona’auao: Education

The qualitative component of the evaluation will serve to provide HMKF with a more robust picture of how students and families are changing and being affected by the programs. They can also help in formulating hypotheses about why a quantitative finding might not appear logical. This year, the HMK staff have also been trained in and begun administering the Highscope Youth Program Quality Assessment, in partnership with Kamehameha Schools, which is a validated instrument designed to evaluate the quality of youth programs and identify staff training needs. HMKF’s quantitative and qualitative evaluation components complement each other well and provide rich feedback on how well the HMK programs are serving the Native Hawaiian

youth and families of Waimānalo. Dr. Sy compiles and analyzes the data for all items and furnishes HMKF with reports periodically as well as at the end of the year.

In 2009-2010, the HMK programs were one of five NHEP funded programs selected to participate in a culturally appropriate indicators evaluation study conducted by the Pacific Resource for Education and Learning contracted by the Native Hawaiian Education Council. The HMK Keiki Program was also, as previously mentioned, featured in the November 2009 issue of the professional periodical, The Journal of Community Psychology. The Journal states that: "This program illustrates that a place-based, community-designed, and culturally relevant program may better reach and appeal to Native Hawaiian youths in their own community. The HMK (Keiki) Program contributed to cultural understanding of Native Hawaiian youths in the community while fostering positive character development. Such findings are promising in addressing health and social disparities faced by minorities in the United States, including indigenous communities who have historically experienced cultural loss and devaluation. The HMK (Keiki) Program's promising results are due in part to program delivery beyond cultural sensitivity and/or acknowledgment, but also to implementing the program within a fundamental and solid cultural framework of honoring and respecting core cultural values." (Hishinuma, et al., 2009). Again, please see full article as addenda to this proposal.

III. Financial

A. Budget

Please see attached budget sheets.

GIA funding in the amount of \$249,590 is being requested to support core HMK programs' operations with a focus on strengthening HMK's academic component and self-sustainability/governance piece for a period of twelve months beginning July 1, 2011 and continuing through June 30, 2012. Please see attached GIA budget sheet for a breakdown of costs and detailed funding request.

Although HMKF's long-term sustainability plan is in its very beginning stages of development, it is understood that in a properly managed ahupua'a, everyone eats. In years to come, to complement more standard grant-writing and fund-raising projects, HMKF plans to follow the Hawaiian traditional best practices and blend them with innovative emergent thinking to feed the people of the ahupua'a of Waimānalo, in the ili of Ko'olaupoko. Program participants, working alongside parents, alongside staff and BOD, will be taught how to use the seasons to dictate the proper crops to plant and the best time to harvest. Encompassing both Uka (upland) and Kai (ocean), we plan to generate food products for sale with all monies funneled directly back to the HMK programs for purposes yet to be determined. The project will seek to follow all appropriate protocols with special emphasis on the spiritual connection between the planter and the plants. A course of study to run parallel with the project regarding simple best business practices will be developed.

"Ma ka hana ka ike": In the work is the Knowledge and Understanding." Pukui

B. Quarterly Funding Requests

Quarter 1	Quarter 2	Quarter 3	Quarter 4	Total Grant
\$62,397.50	\$62,397.50	\$62,397.50	\$62,397.50	\$249,590

C. 2011-2012 Pending Sources of Funding*

Grants Received/Funding Secured:

Wai-Mart Community Grant - \$1,000 to cover FBR retreat food costs, misc. supplies and equipment, laptops for graduating seniors, etc.

HMKF Unrestricted Funding – Approximately \$20,000 to cover needs in operational funding.

Grants Submitted and Awaiting Results:

Kamehameha Schools Grant - \$50,950/yr to continue healthy snack program, expand 'Ōpio Program, strengthen evaluation and strengthen family programming in years 2011-2014 (multi-year grant). Notification expected in Jan/Feb 2011.

Atherton Family Foundation - \$24,375 to support ED salary puka for 2010-2011 and to support/carryover of the position beyond June 30, 2010 - to be notified if awarded in March 2011.

OHA Level II Grant - \$246,419 as match grant to partially support full program operations in the 2011-2012 program year - to be announced in Feb/March of 2011 and awarded in April 2011.

HMSA Foundation - \$24,375 to support ED salary puka for 2010-2011 and to support/carryover of position beyond June 30, 2010 - to be notified if awarded in March 2011.

Grants in Progress:

Verizon Foundation – Approx \$25,000 to support strengthening academics and overall programming - due Jan 31, 2011, to be awarded within 90 days.

Administration for Native Americans (ANA) - Approx. \$250,000 to partially support full program operations in the 2011-2012 program year - RFP not yet released.

Grants in Aid (GIA) - \$249,590 to partially support full program operations in the 2011-2012 program year – to begin, if awarded, July 1, 2011.

Native Hawaiian Education Program (USDOE) - Approx. \$250,000-\$500,000/yr to support full program operations in the 2011-2014 program years - RFP not yet released.

Safe and Drug Free Schools for Native Hawaiians (USDOE) - Approx. \$250,000-\$500,000/yr to support full program operations in the 2011-2014 program years - RFP not yet released.

Other Grants as Applicable

Fund-raising Efforts:

The HMKF BOD Fund-raising Committee is launching a donor campaign in February of 2011. In addition, the committee plans to sponsor at least one fund-raising event prior to June 30, 2011.

** Since very little funding for the 2011-2012 program year is secured at this time, the organization is pursuing multiple funding sources/avenues of possible funding to secure program continuation.*

IV. Experience and Capability

A. Necessary Skills and Experience

The Hui Mālama O Ke Kai Foundation (HMKF) has a wealth of organizational and staff-specific skills and experience necessary to meet the goals and objectives of

this project. The birth of HMKF and the HMK programs were based upon intensive collaboration and deep community commitment. Through a grant from the Hawai'i Community Foundation, the HMK Keiki Program secured its non-profit status and established the Hui Mālama O Ke Kai Foundation (HMKF) as the non-profit, 501(c)3 arm of the organization. HMKF was incorporated in the state of Hawai'i in 2002, received initial non-profit status in 2004 and final non-profit status in 2007. This proposal is being submitted by the Hui Mālama O Ke Kai Foundation (HMKF), the same Waimānalo, community-based non-profit organization, created to one day solely sustain the Hui Mālama O Ke Kai (HMK) Keiki and 'Ōpio programs.

HMKF is a not-for-profit public corporation with IRS certification as a 501(c)(3) (FEIN 99-0356784). HMKF has: a) a Board of Directors with a majority of members who are of Native Hawaiian ancestry and residents of the community of Waimānalo; b) a highly successful after-school keiki youth development program celebrating its twelfth year of operations; c) a leadership and mentoring program offering a continuation of services for the last three years to the organization's 'ōpio; and d) two plus years of excellent organizational mentorship given by the Partners in Development Foundation. With this, HMKF has substantial prior and present experience in the design, development, and implementation of programs for Native Hawaiian peoples in the areas of culture, health, education, community development/empowerment, and positive youth and family development and prevention. HMKF became a partner member of the Waimānalo Youth and Families Collaborative in order to work with other youth and family-serving community programs toward strengthening (without duplicating) services. This has been a powerful partnership. However, it has also

highlighted that there are currently no other programs in Waimānalo serving the number of youth and families at such high direct-service hours per year (approx 1500 hours annually) with the unique cultural/ocean-based approach and continuation of learning of the HMK programs.

Throughout the past eight years, HMKF has successfully managed and implemented over twenty-five separate grants or contracts with an approximate value of over two million dollars. Since 2004, HMKF has contracted an external CPA to assure proper accounting practices and for the past two years HMKF has funded an extensive annual audit of its books to ensure proper compliance of GAAP. When needed, intensive Human Resources consultation and training is provided through HMKF's Hawai'i Employers Council membership.

HMKF has combined the above strengths to work for the benefit of its participants, their families and the community of Waimānalo. HMKF is committed to the responsible use of the resources it is given and the projects it manages. Throughout its history, HMKF has had as its mission the *success* of the participants, families and the community it serves coupled with the commitment that those who succeed have the responsibility to share and give back.

From 2008-2011, HMKF has had an average of 11 employees (50% part-time) and managed two highly effective programs with multi-faceted components. Over the course of the last eight years, HMKF has successfully managed a variety of funding from different sources:

Kailua Bay Advisory Council	\$25,000 Program Activities
Kosasa Family Fund	\$40,000 General Support
Queen Lili'uokalani Children's Center	\$5,000 Program Activities/Family Based Retreat
PREL	\$5,000 Family Based Retreat

Hawai'i Community Foundation	\$2,500 Development of Non-profit Status
Sidney Stern	\$14,000 Study Skills
APIYVPC	\$15,000 Curriculum Development
Friends of Waimānalo	\$1,700 General Support
Ola Pono Awards	\$1,000 General Support
Sydney Stern	\$70,000 Strengthening the Family Project
Hawai'i Export Center	\$9,000 Diabetes Education/Nutrition Program
Okumura Family Fund	\$28,000 HMK Wellness & Ho'oponopono Project
Atherton Family Foundation	\$10,000 HMK Capacity Building Project
Department of Human Services	\$25,000 Strengthening the Family Project
Coalition for a Drug Free Hawai'i	\$3,000 Reduce Under-age Drinking
Central Pacific Bank	\$2,500 Ōpio Leadership Program
Bank of Hawai'i Charitable Foundation	\$2,000 General Support
HMSAF	\$24,700 HMKF Capacity Building Project
Hawaii State Legislature	\$38,750 HMK Site Project
Consuelo Foundation	\$25,000 Strengthening Families
OHA	\$98,488 Strengthening Families
KSBE	\$37,405 Programs Support
Castle Foundation	\$79,740 HMKF Capacity Building Project
Wishlist & Vitalogy Foundations	\$7,500 HMKF Site Project
Partners in Development 08-09	\$460,955.58 (as subcontractor)HMKKeiki/Ōpio Programs
Partners in Development 09-10	\$482,794.32 (as subcontractor)HMKKeiki/Ōpio Programs
Partners in Development 10-11	\$526,327.03 (as subcontractor)HMKKeiki/Ōpio Programs
Wal-Mart Community Grant	\$1,000 Program Supplies and Equipment
KSBE	\$19,000 Programs Support

Family Involvement/Parent Governance

HMKF and the HMK Keiki and Ōpio Programs were created with one ideal in mind: to empower Waimānalo's youth and families and, thereby, the community as a whole. The Board of Directors, by policy, believes that addressing family is an imperative part of the HMK Keiki and Ōpio programs; thus, an entire set of goals, objectives, and activities surrounding family involvement is described under the section entitled "Ka 'Ohana" where the theme for this component is *Ho'oikaika i ka 'ohana* or "strengthening the family." In addition to formal activities, HMK Keiki and Ōpio staff build close and personal relationships with family members of participating students. This is a natural part of creating a safe, trusting, and close-knit environment—

something that is very Hawaiian by nature. As parental investment increases, the Board of HMKF has made it a priority to strengthen and support the program's Hui Makua (an organized parent group inclusive of all current parents of program participants) by developing the organization's first parent council advisory board called the Aha Ka Makua Ola (*translation: Life-giving parents coming together*) or "AHA". The Hui Makua itself is a safe forum from which the voices of the parents can be utilized to guide program planning in the present and in the future. The Hui Makua gives feedback on desired content of parent education sessions and programming suggestions. Events coordination committees are formed from within the Hui Makua for special occasions (end of year celebration/hō'ike, December parade, etc). However, in wanting to more formally structure communication between parents and staff and in wanting increased parent involvement in the decision making process that guides the organization, the AHA have developed specific roles, responsibilities and requirements for themselves:

Aha Ka Makua Ola Roles -

- Take HMKF, and the HMK Keiki and 'Ōpio Programs to another level
- Come together and be voice of parents as whole
- Stepping stone to true parent governance and seats on BOD
- Serve as visionaries and influence BOD and organizational direction
- Serve as leaders of Hui Makua and advocates as well
- Be a voice for parents'/community's concerns, needs and desires
- Serve as one cornerstone to foundation of organization
- Be a visible resource to Hui Makua at-large

Aha Ka Makua Ola Responsibilities & Requirements -

- One year active experience in program
- Participate in setting policy for events on a case-by-case basis
- Motivate parent participation and participate in recruitment
- Host a workshop (ex. Net making)
- Need to know oli and chants

- AHA representative at every Hui Makua meeting
- Mandatory participation in program development
- Set meetings on a bi-monthly basis
- Attend a majority of Hui Makua meetings
- Participate in a majority of AHA meetings
- Participate in at least one committee

HMKF sees the AHA as the perfect place for dedicated parents to transition from the Hui Makua to being voting members of the organization's Board of Directors empowering the individual, the family, the organization and the community. This vision was realized in June 2010. Please see AHA Letter of Support as addenda to this proposal.

Partnerships

The HMK programs have maintained incredibly strong partnerships with their original partners while also successfully building new partnerships within Waimānalo as well as the Hawaiian community at-large. The following is a limited highlight of key partnerships that have been formed to better serve HMKF's Native Hawaiian youth.

The principals from Blanche Pope and Waimānalo Elementary/Intermediate Schools are incredibly supportive of the HMK programs. Teachers from the schools have noticed the effectiveness in which the HMK programs work with students and have consulted with the Program Specialists on numerous occasions for assistance, advice, and techniques to use with these students in their classrooms. With successful GIA funding, HMK program staff will help strengthen that collaboration. As fundamental partners, Blanche Pope and Waimānalo Elementary/Intermediate School also provide the HMK Keiki and 'Ōpio programs with space for after-school tutoring sessions, recruitment meetings and family activities. The principals at both schools are also

strongly in support of a data collection system that will help prove HMK programs' effectiveness long-term.

From the inception of the HMK Keiki Program, Queen Lili'uokalani Children's Center (QLCC) has provided unwavering support through funding (family nights, family-based retreats, etc.), staff support, and facilities. A former, long-standing Community Building Facilitator for QLCC has been involved since 1998, is a program Founder, and served on HMKF's Board of Directors. This long-standing partnership with QLCC has enabled the program to offer five trips to the Big Island, yearly family-based retreats, and other activities through funding, staff support, and facilities use. Also instrumental in the development of the HMK Keiki and 'Ōpio programs has been the partnership with staff members of the City and County of Honolulu's Department of Parks and Recreation (DPR) and Ocean Safety and Lifeguard Division. Recognizing the need for a program that utilizes ocean activities as an alternate to drugs and violence for children and families in Waimānalo, DPR's Ocean Recreation Specialist and Recreation Director for Waimānalo District Park have both been instrumental in working with HMKF's planning committee, providing space for program and family activities/meetings, are program Founders and sit or have sat on HMKF's Board of Directors. Since the implementation of the HMK Keiki Program, Honolulu City and County lifeguards from the Windward side of the 'Oahu have also donated their time and expertise to the program. A Senior Ocean Safety Lifeguard is a program Founder and current staff member. The partnership between HMKF and the City and County of Honolulu demonstrates a commitment to a program that provides youth with healthy alternatives to violence, alcohol, and drugs. In addition, in the past, the HMKF and eight other

community organizations banded together to create Iwikuamo'o which provided free community events (some attended by over 400 people) in an anti-drug and underage drinking campaign. As mentioned above, HMKF has developed an important partnership with the Waimānalo Youth and Families Collaborative and has a long and on-going partnership with the Asian Pacific Island Youth Violence Prevention Center (APIYVPC). APIYVPC, for many years, supported a portion of the evaluation component for both the HMK Keiki and 'Ōpio programs and continues to assist HMKF with its dissemination efforts. Finally, there are many other community organizations/programs and state-wide entities that whole-heartedly support what the HMK programs do. Please see all Letters of Support as addenda to this proposal.

C. Facilities

Not applicable.

III. Personnel: Project Organization and Staffing

A. Proposed Staffing, Staff Qualifications, Supervision and Training

The Hui Mālama O Ke Kai Foundation's Board of Directors is comprised of four sitting officers: a Chairperson, Vice-Chairperson, Secretary and Treasurer. Five to seven additional members serve on the Board of the Foundation. Work committees (policy, site, fund-raising and public relations) are formed to carry out the bulk of the Foundation's work and each is appointed a Chairperson and at least two additional members. The Foundation follows all ethical and legal guidelines set forth in the state of Hawai'i and members attend trainings whenever possible.

HMKF has an incredibly dedicated, hardworking, capable, caring, and loving staff. HMKF is more than a just an organization made up of volunteers and

employees—it is truly an *‘ohana* that has gone through growing pains, weathered changes, and experienced the joy of seeing Waimānalo youth flourish and grow. This is done with a staff and volunteers committed to loving and nurturing the children of Waimānalo. All staff steadfastly believe in the effectiveness of the program and the innate gifts that each child possesses. The staff is also committed to the community of Waimānalo and to the betterment of all of Waimānalo’s youth.

Specific Project Personnel

Executive Director – Key Personnel (25%FTE supported by GIA funding)

Katherine A. Morris, Executive Director of HMKF, will serve as Project Director of for all HMKF’s projects. Ms. Morris has a proven track record of success at developing, directing, and managing educational projects including developing family-centered education opportunities outside of the classroom in various locals throughout the world as well as developing and implementing a family literacy system from conception in rural Oregon. Earlier in her career, Ms. Morris spent a decade teaching and living overseas in Zimbabwe, Micronesia, Indonesia, Singapore and Bosnia & Herzgovina. Ms. Morris received her degree in Education: Alternative Pedagogy at the Johnston Center at the University of Redlands. Please see Ms. Morris’ resume as addenda to this proposal.

Program Manager – Key Personnel (56%FTE supported by GIA funding)

The HMK Program Manager, Lani Eckart, will devote 100% effort to implement all program goals and objectives, including design and implementation strategies, curriculum and materials development, resource coordination, program budget management, delivery of services, assist in program evaluation development, and

assist in staff hiring. The Program Manager will help prepare and submit evaluation and monitoring reports to the HMKF Executive Director. Time will be devoted to planning the continued expansion and strengthening of programs. The Program Manager will also be responsible for training and supervising all full-time and part-time staff members, student leaders, community volunteers, and parents/program assistants to carry out the activities necessary to meet all program goals and objectives. The Program Manager reports to the Executive Director for the implementation of this project and impacts all objectives. Please see Ms. Eckart's resume as addenda to this proposal.

Keiki Program Specialist - Key Personnel (50%FTE supported by GIA funding)

The Keiki Program Specialist, Charnay Kalama, will devote 100% effort into developing and implementing the total HMK Keiki Program curriculum including a health, wellness, resiliency, and education curriculum utilizing Native Hawaiian culture and values. The curriculum will aim to prevent violence and substance abuse through nurturing the whole child and creating avenues for family bonding and community building. The Keiki Program Specialist will be responsible for planning activities with local communities; assisting the Program Manager in program and resource development; writing reports; tracking and monitoring student progress; and collaborating with local schools, health organizations and community-based organizations in the target areas in the fulfillment of the program's goals and objectives. Ms. Kalama will also specifically support the Hawaiian Language component of the Keiki Program as Hawaiian is her first language. The Keiki Program Specialist reports

to the Program Manager. The Keiki Program Specialist position impacts all objectives. Please see Ms. Kalama's resume as addenda to this proposal.

‘Ōpio Program Specialist – Key Personnel (50%FTE supported by GIA funding)

The ‘Ōpio Program Specialist, LeShay Keliioholokai, will devote 100% effort into developing and implementing the Leadership Training curriculum including mentoring and building upon HMK Keiki Program foundations. This curriculum will also aim to prevent violence and substance abuse through nurturing the whole child and creating avenues for family bonding and community building. The ‘Ōpio Program Specialist will be responsible for managing the ‘Ōpio Hui 1, 2, and 3 as well as support staff for each Hui. The ‘Ōpio Program Specialist will be responsible for planning activities with local communities; assisting the Program Manager in program and resource development; writing reports; tracking and monitoring ‘ōpio student progress; and collaborating with local schools, health organizations and community-based organizations in the target areas in the fulfillment of the project's goals and objectives. The ‘Ōpio Program Specialist reports to the Program Manager. The ‘Ōpio Program Specialist position impacts all objectives. Please see Ms. Keliioholokai's resume as addenda to this proposal.

General Assistant – Key Personnel (50%FTE supported by GIA funding)

The General Assistant, Aunty Joann Marks, will require 100% effort to assist with program and office matters, including assisting the Executive Director, Program Manager, and program staff with purchases; arranging logistics for program activities; preparing program mailings; answering incoming phone calls; setting up meetings with various program guests/speakers and community partners; maintaining office and

program records, etc. The General Assistant will also assist the Keiki Program Specialist in handling the flow of program duties such as providing assistance in the classroom and at program activities; conduct attendance tracking, including entering data into spreadsheets; assist with data collection for the Evaluator; prepare program materials; maintain student records; prepare equipment and materials for daily program activities; and assist in recruitment and retention of student participants. The General Assistant reports to the Program Manager and Keiki Program Specialist and impacts all objectives. Please see Mrs. Mark's resume as addenda to this proposal.

Lead Keiki Program Assistant - (50%FTE supported by GIA funding)

The Lead Keiki Program Assistant, Christina Young, will devote 100% effort into assisting with programming activities for the program. The Lead Keiki Program Assistant will assist the Keiki Program Specialist in handling the flow of program duties such as providing assistance in the classroom and at program activities; conduct attendance tracking, including entering data into spreadsheets; assist with data collection for the Evaluator; prepare program materials; maintain student records; prepare equipment and materials for daily program activities; and assist in recruitment and retention of student participants. The Lead Keiki Program Assistant is also prepared and ready to take on the Lead role, temporarily, if needed. The Lead Keiki Program Assistant position reports to the Keiki Program Specialist and impacts all grant objectives. Please see Ms. Young's resume as addenda to this proposal.

Keiki Academic Support Staff - (50%FTE supported by GIA funding)

The Keiki Academic Support Staff, Joshua Dang, will devote 70% effort into assisting with strengthening academics and programming activities for the program.

The Keiki Academic Support Staff will assist the Keiki Program Specialist in handling the flow of program duties such as providing assistance in the classroom and at program activities; conduct attendance tracking, including entering data into spreadsheets; assist with data collection for the Evaluator; prepare program materials; maintain student records; prepare equipment and materials for daily program activities; and assist in recruitment and retention of student participants. The Keiki Academic Support Staff will also tutor program participants and focus on strengthening academic performance and success through communication with parents and teachers. The Keiki Academic Support Staff reports to the Keiki Program Specialist and impacts all grant objectives. Please see Mr. Dang's resume as addenda to this proposal.

Lead 'Ōpio Program Assistant - (50%FTE supported by GIA funding)

The Lead 'Ōpio Program Assistant, Laurie-Jean Martin, will devote 75% effort into assisting with programming activities for the program. The Lead 'Ōpio Program Assistant will assist the 'Ōpio Program Specialist in handling the flow of program duties such as providing assistance in the classroom and at program activities; conduct attendance tracking, including entering data into spreadsheets; assist with data collection for the Evaluator; prepare program materials; maintain student records; prepare equipment and materials for daily program activities; and assist in recruitment and retention of student participants. The Lead 'Ōpio Program Assistant is also prepared and ready to take on the Lead role, temporarily, if needed. The Lead 'Ōpio Program Assistant position reports to the 'Ōpio Program Specialist and impacts all grant objectives. Please see Ms. Martin's resume as addenda to this proposal.

'Ōpio Academic Support Staff - (50%FTE supported by GIA funding)

The 'Ōpio Academic Support Staff, Ka'ipo Maikai-Kahanaoi, will devote 70% effort into assisting with programming activities for the program. The 'Ōpio Academic Support Staff will assist the 'Ōpio Program Specialist in handling the flow of program duties such as providing assistance in the classroom and at program activities; conduct attendance tracking, including entering data into spreadsheets; assist with data collection for the Evaluator; prepare program materials; maintain student records; prepare equipment and materials for daily program activities; and assist in recruitment and retention of student participants. The 'Ōpio Academic Support Staff will also tutor program participants and focus on strengthening academic performance and success through communication with parents and teachers. Ms. Maikai-Kahanaoi will also specifically support the Hawaiian Language component of the 'Ōpio Program as Hawaiian is her first language. The 'Ōpio Academic Support Staff reports to the 'Ōpio Program Specialist and impacts all grant objectives. Please see Ms. Maikai-Kahanaoi's resume as addenda to this proposal.

'Ōpio Career Advisor – (50%FTE supported by GIA funding)

The 'Ōpio Career Advisor, Che Sabol, will devote 25% effort into advising on academics and career paths for the program. The 'Ōpio Career Advisor will focus on participants in the 11th and 12th grades with an emphasis on participating in professional internships, graduating from secondary school, being prepared for entrance exams and other entry requirements for higher education and also preparing students for vocational or trade-based careers as well. The 'Ōpio Career Advisor reports to the 'Ōpio Program Specialist and impacts all grant objectives. Please see Mr. Sabol's resume as addenda to this proposal.

Senior Lifeguard - (50%FTE supported by GIA funding)

The Program's Senior Lifeguard, John Silberstein, will devote 25% effort to providing ocean safety services for beach related activities throughout the program year. The Senior Lifeguard position impacts HMKF objectives 4, 7 and 9. Please see Mr. Silberstein's resume as addenda to this proposal.

On Call Lifeguards (50%FTE supported by GIA funding)

On call lifeguards will devote effort as needed to providing ocean safety services for beach related activities throughout the program year. The On Call Lifeguard positions impact grant objectives 4, 7 and 9. To be hired.

Independent Evaluator - Contracted

Please see responsibilities and duties under the "Evaluation" section of this proposal for HMKF's independent evaluator, Dr. Angela Sy. Dr. Sy's resume can also be found as addenda to this proposal.

Equitable Recruitment for Employment

GIA funding will be administered through HMKF abiding by all ethical and legal hiring and recruiting policies. HMKF is an equal opportunity/affirmative action organization. All qualified applicants are considered, regardless of race, sex, age, religion, color, national origin, ancestry, disability, marital status, sexual orientation, or status as disabled veteran or veteran of Vietnam era. Employment is contingent on satisfying employment eligibility verification requirements of the Immigration Reform and Control Act of 1986. Appointments to positions are subject to organizational recruitment guidelines.

B. Organization Chart

Please see attached organizational chart

VI. Other

A. Litigation

Not applicable.

B. Licensure or Accreditation

Not applicable.

**DECLARATION STATEMENT
APPLICANTS FOR GRANTS AND SUBSIDIES
CHAPTER 42F, HAWAI'I REVISED STATUTES**

The undersigned authorized representative of the applicant acknowledges that said applicant meets and will comply with all of the following standards for the award of grants and subsidies pursuant to section 42F-103, Hawai'i Revised Statutes:

- (1) Is licensed or accredited, in accordance with federal, state, or county statutes, rules, or ordinances, to conduct the activities or provide the services for which a grant or subsidy is awarded;
- (2) Comply with all applicable federal and state laws prohibiting discrimination against any person on the basis of race, color, national origin, religion, creed, sex, age, sexual orientation, or disability;
- (3) Agree not to use state funds for entertainment or lobbying activities; and
- (4) Allow the state agency to which funds for the grant or subsidy were appropriated for expenditure, legislative committees and their staff, and the auditor full access to their records, reports, files, and other related documents and information for purposes of monitoring, measuring the effectiveness, and ensuring the proper expenditure of the grant or subsidy.

In addition, a grant or subsidy may be made to an organization only if the organization:

- (1) Is incorporated under the laws of the State; and
- (2) Has bylaws or policies that describe the manner in which the activities or services for which a grant or subsidy is awarded shall be conducted or provided.

Further, a grant or subsidy may be awarded to a non-profit organization only if the organization:

- (1) Has been determined and designated to be a non-profit organization by the Internal Revenue Service; and
- (2) Has a governing board whose members have no material conflict of interest and serve without compensation.

For a grant or subsidy used for the acquisition of land, when the organization discontinues the activities or services on the land acquired for which the grant or subsidy was awarded and disposes of the land in fee simple or by lease, the organization shall negotiate with the expending agency for a lump sum or installment repayment to the State of the amount of the grant or subsidy used for the acquisition of the land.

Further, the undersigned authorized representative certifies that this statement is true and correct to the best of the applicant's knowledge.

Hui Mālama O Ke Kai Foundation (HMKF)

(Typed Name of Individual or Organization)

(Signature)

(Date)

Kathy Morris, Executive Director

(Typed Name)

(Title)

**2011-2012 Grants-in-Aid
Budget Sheets**

BUDGET REQUEST BY SOURCE OF FUNDS
(Period: July 1, 2011 to June 30, 2012)

Applicant: Hui Mālama O Ke Kai Foundation (HMKF)

BUDGET CATEGORIES	Total State Funds Requested (a)	Federal Funding Pending (b)	Private Funding Pending (c)	Other Funding Pending (d)
A. PERSONNEL COST				
1. Salaries	168,756			
2. Payroll Taxes & Assessments	15,807			
3. Fringe Benefits	33,947			
TOTAL PERSONNEL COST	218,510			
B. OTHER CURRENT EXPENSES				
1. Administrative Dues and Fees	1,750			
2. Advertising	250			
3. Bookkeeping Services	2,950			
4. Equipment Lease	1,750			
5. Human Resources Consultation	250			
6. Independent Audit	4,250			
7. Insurance (Gen Liability and D & O)	4,280			
8. Legal Services	250			
9. Meeting Expense	500			
10. Mileage Reimbursement	750			
11. Postage	500			
12. Printing and Publishing	1,225			
13. Program Activity Fees	1,750			
14. Rent/Electricity	4,500			
15. Repair and Maintenance	375			
16. Supplies (Office and Programs)	3,500			
17. Telecommunications	2,250			
18				
19				
20				
TOTAL OTHER CURRENT EXPENSES	31,080			
C. EQUIPMENT PURCHASES	0			
D. MOTOR VEHICLE PURCHASES	0			
E. CAPITAL	0			
TOTAL (A+B+C+D+E)	249,590			
SOURCES OF FUNDING		Budget Prepared By:		
(a) Total State Funds Requested	249,290	Kathy Morris 808-258-6717		
(b) Federal Funding Pending	TBA	Name (Please type or print) Phone		
(c) Private Funding Pending	TBA	[REDACTED]		
(d) Other Funding Pending	TBA	Signature of Authorized Official Date		
TOTAL BUDGET	Approximately 500,000	Kathy Morris Executive Director		
		Name and Title (Please type or print)		

BUDGET JUSTIFICATION PERSONNEL - SALARIES AND WAGES

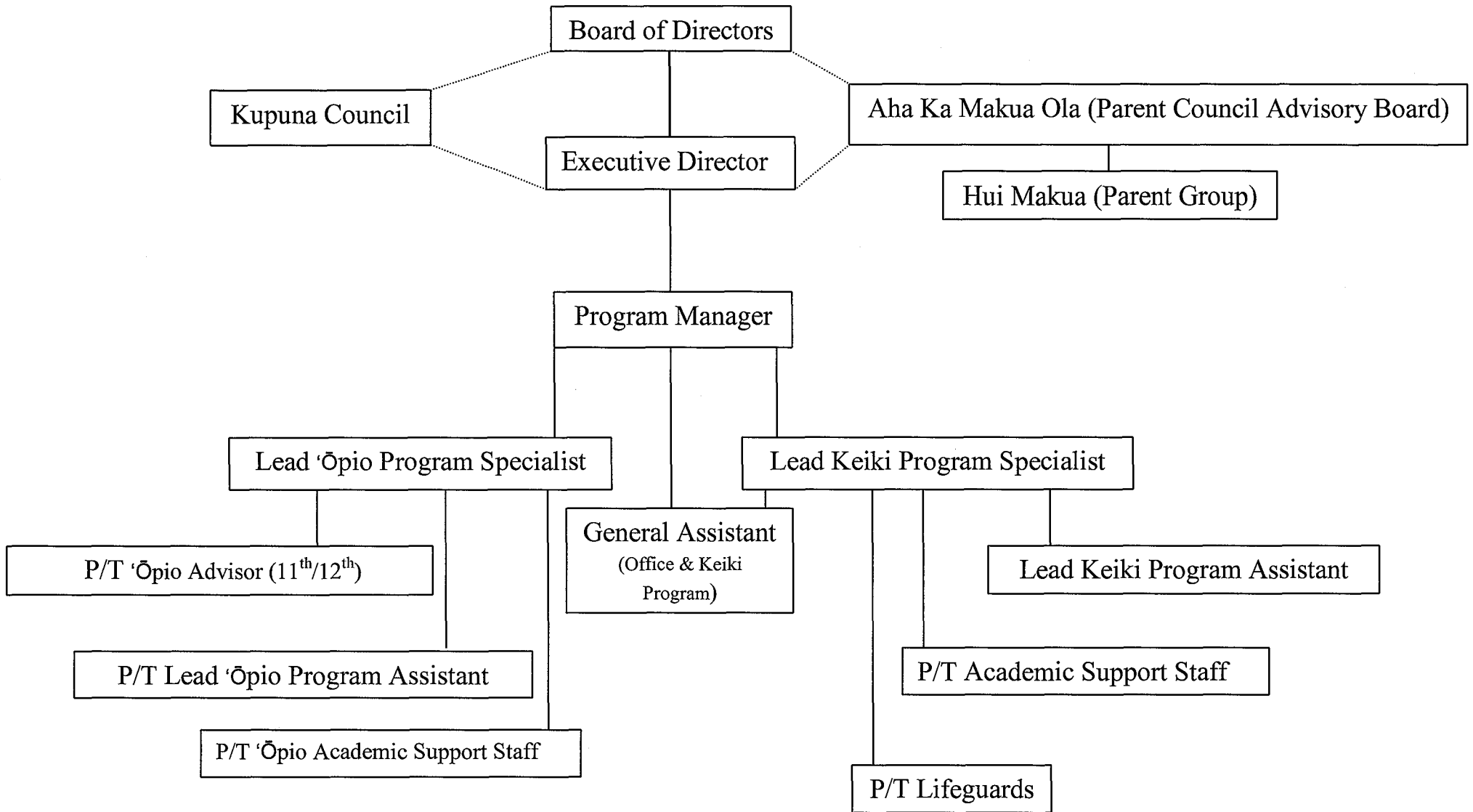
Applicant: Hui Mālama O Ke Kai Foundation (HMKF)

Period: July 1, 2011 to June 30, 2012

POSITION TITLE	FULL TIME EQUIVALENT	ANNUAL SALARY A	% OF TIME ALLOCATED TO GRANT REQUEST B	TOTAL STATE FUNDS REQUESTED (A x B)
Executive Director	1 FTE	\$75,000.00	25.00%	\$ 18,750.00
Program Manager	1 FTE	\$50,985.00	56.00%	\$ 28,551.60
Keiki Program Specialist	1 FTE	\$44,618.00	50.00%	\$ 22,309.00
'Ōpio Program Specialist	1 FTE	\$43,260.00	50.00%	\$ 21,630.00
General Assistant	1 FTE	\$35,945.00	50.00%	\$ 17,972.50
Lead Keiki Program Assistant	1 FTE	\$33,793.00	50.00%	\$ 16,896.50
Lead 'Ōpio Program Assistant	.75 FTE	\$28,680.00	50.00%	\$ 14,340.00
Keiki Academic Support Staff	.70 FTE	\$18,816.00	50.00%	\$ 9,408.00
'Ōpio Academic Support Staff	.70 FTE	\$18,816.00	50.00%	\$ 9,408.00
'Ōpio Career Advisor	.25 FTE	\$9,500.00	50.00%	\$ 4,750.00
Lead Lifeguard	.25 FTE	\$8,000.00	50.00%	\$ 4,000.00
On-call Lifeguards	.10 FTE	\$1,500.00	50.00%	\$ 750.00
				\$ -
				\$ -
TOTAL:				168,765.60
JUSTIFICATION/COMMENTS:				
Please see position descriptions in the application narrative and resumes for each individual as addenda to this proposal.				

2011-2012 Grants-in-Aid Organizational Chart

2011-2012 Hui Mālama O Ke Kai Foundation Organizational Chart



**2011-2012 Grants-in-Aid
Personnel Resumes**

**2011-2012 Grants-in-Aid
Letters of Support**



Partners in Development
Foundation

October 27, 2010

Kathy Morris, Executive Director
Hui Mālama i ke Kai Foundation
41-1537 Kalaniana'ole Hwy, Suite 201B
Waimānalo, HI 96795

Re: Letter of Support

Dear Kathy:

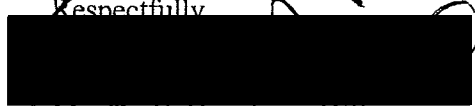
I am writing on behalf of the Partners in Development Foundation (PIDF), to express our continued support of and commitment to the Hui Mālama I Ke Kai Foundation (HMKF) as it seeks continued funding to operate the Hui Mālama O Ke Kai (HMK) keiki after-school program (5th and 6th grades) and the HMK 'opio leadership program (7th to 12th grades). The strong mentoring partnership forged between PIDF and HMKF, we believe, has also greatly benefitted the community of Waimānalo as a whole.

Specifically, PIDF originally committed to:

- Accomplishing all objectives of the PIDF/HMKF project entitled "Empowering Communities through Partnership"
- Responsibly co-managing awarded funding according to best practices and principles for those grants awarded to PIDF/HMK.
- Providing organizational mentorship to HMKF enabling HMKF to manage all facets, including personnel management, of a fully operational, self-sustaining, community-based and benefiting 501(c)3 organization independently by July 1, 2011.
- Following HMK's founding principles of caring and prevention so that Waimānalo's youth and the Waimānalo community can improve their social conditions to the highest standards.

I believe this partnership has been a vitally important endeavor and have been impressed and inspired by HMKF's growth as an independent, community-based organization. I support HMKF whole heartedly in its quest to secure funding in support of program strengthening and expansion of services and know that in the two years PIDF has mentored HMKF, the organization has proven itself to be capable and ethical with highly functioning systems that are beyond reproach.

Respectfully,



Mr. Jan E. Hanohano Dill
President



UNIVERSITY
of HAWAII[®]
MĀNOA

John A. Burns School of Medicine
Department of Psychiatry

January 24, 2011

Kathy Morris
Executive Director
Hui Mālama I Ke Kai Foundation
41-1537 Kalaniana'ole Hwy., 201B
Waimanalo, HI 96795

Re: Support of the HMK Keiki and 'Opio Programs

Dear Ms. Morris,


I am writing this letter in full support of the Hui Mālama I Ke Kai Foundation (HMKF) as they submit their application for funding and partner with the Hawai'i State Legislature through the Grants-in-Aid (GIA) program and continue their path toward self-sufficiency and self-sustainability.

The Hui Mālama O Ke Kai (HMK) keiki after-school program and the HMK 'opio program are vital to the community of Waimānalo, Hawai'i because they currently provide strong and stable violence and substance abuse prevention and positive youth development programs for youth in this severely underserved area. The HMK keiki and 'opio programs also continually strive to foster a deep appreciation of Hawaiian culture and values through ocean recreation and other activities as an alternative to drugs and alcohol for both Waimānalo's youth and their families.

Through GIA funding, HMKF hopes to sustain and expand core programming and strengthen its tutorial/academic assistance program as well as its self/parent/community government component. The Asian/Pacific Islander Youth Violence Prevention Center (API) has worked with HMK over the last eight years to develop and implement a sound and yet culturally competent evaluation component. Having been directly involved with the evaluation of their programs, it is most rewarding to see Native Hawaiian programs that can demonstrate their effectiveness in improving the lives of our keiki. Knowing that GIA funding will support and continue to strengthen these programs is exciting indeed as the HMK programs successfully address, specifically, areas of culture and health which are priorities to the State Legislature.

On behalf of API, which has been a long-standing and supportive partner of the HMK programs, I can unequivocally state that the HMK programs are critical and needed in this rural community. I support HMKF whole heartedly in its quest to secure funding in support of program strengthening and expansion of services and pledge to continue to support this wonderful organization in any way I can.

Sincerely,


Earl S. Hishinuma, Ph.D.
Professor & Associate Chair of Research

1356 Lusitana Street, 4th Floor Honolulu, Hawai'i 96813
Telephone: (808) 586-2900 Fax: (808) 586-2940
An Equal Opportunity/Affirmative Action Institution

TO: KATHY MORRIS, Executive Director
Hui Malama O Ke Kai Foundation
41-1537 Kalaniana'ole Highway, Suite #201-B
Waimanalo, Hawaii 96795

January 25, 2011

RE: SUPPORT OF HUI MALAMA O KE KAI PROGRAMS

Dear Ms. Morris,

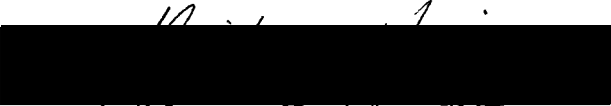
This letter is written in support of your efforts to seek funding to support continued services for the youth of Waimanalo, Hawaii. Hui Malama O Ke Kai is a definite after school asset to our youth who are provided with leadership skills, youth development, prevention of abuse and drug use to name a few of the programs offered by you. Retreats, camping trips, ohana nights, weekend activities culturally-based gatherings truly enhances their sense of belonging in their community.

Our grandson, Ka'ainoa Fernandes, was intimately involved with Hui Malama O Ke Kai, and it really made a great difference to him to know he was a part of "his" program. He truly embodies "the success story" of a person who got a lot out of being a part of Hui Malama O Ke Kai.

It is our hope that this letter of support for the great service this entity has given to our youth, will show those from whom funding is being sought that this is a very important part of a youth's vulnerable years, that there is a place to "belong to" so to speak, and that there are people who care about them, will help them develop cultural skills and values which in turn will be returned to their community in the future.

We support Hui Malama O Ke Kai whole-heartedly because of its impact on our youth and families of Waimanalo and are hopeful that needed funding will be available to continue this wonderful program.

With aloha,



Joseph and Nickie Hines
Grandparents and Supporters



KAMEHAMEHA SCHOOLS

To: Kathy Morris, Executive Director
Hui Mālama I Ke Kai Foundation
41-1537 Kalanianaʻole Hwy, Suite 201B
Waimanalo, HI 96795

Date: October 28, 2010

Re: Support of the Hui Mālama O Ke Kai (HMK) Programs

Dear Ms. Morris,

I am writing this letter in support of the Hui Mālama I Ke Kai Foundation (HMKF) in its pursuit of funding to provide continued HMK program services to the youth of Waimānalo, Hawaii.

As Director of Kamehameha Schools' Extension Educational Services (EES), I cannot express how important the HMK keiki after-school (5th and 6th grades) and `opio leadership (7th through 12th grades) programs are both to the community of Waimānalo and Hawai`a as a whole. Kamehameha Schools has partnered with HMK for several years, and throughout the collaboration, HMK continues to refine and enhance their services to better serve the children and families in Waimanalo. The HMK programs currently provide strong and stable, culturally competent, violence and substance abuse prevention and positive youth development programs for youth in this severely underserved area. In addition, the HMK keiki and `opio programs offer family-based activities such as periodic retreats/camping trips, monthly `ohana nights and weekend activities which strengthen the fabric of the Waimānalo community.

Through continued funding, HMKF will strengthen its tutorial/academic assistance program (which is critical to supporting parents at home), continue to develop a highly innovative yet culturally sound parent governance/community empowerment component and strengthen and expand its critical regular programming. Continued funding will be used exactly as it is meant to be used: a) to strengthen protective factors of Waimānalo's youth through the teaching of Native Hawaiian culture and values and b) to empower the community from which it was born to make decisions for itself by embracing both the past and future.

On behalf of Kamehameha Schools, I am thankful that the HMK keiki and `opio programs provide these services to the youth and families of Waimānalo. I support HMKF whole heartedly and pledge to continue to support the organization.

Sincerely,


Tony LeBron
Director
Kamehameha Schools' Extension Educational Services

Kathy Morris, Executive Director
Hui Mālama I Ke Kai Foundation
41-1537 Kalanianaʻole Hwy, Suite 201B
Waimanalo, HI 96795

10/22/10

Re: Support of the Hui Mālama O Ke Kai (HMK) Programs

Dear Kathy,


We are writing this letter in support of the Hui Mālama I Ke Kai Foundation (HMKF) in its pursuit of funding to provide continued HMK program services to the youth of Waimānalo, Hawaii.


As parents of HMK `opio and keiki program participants, as officers of HMKF's Aha Ka Makua Ola (Parent Council Advisory Board) and as HMKF BOD members, we cannot express in words what the HMK keiki and `opio programs have meant to us. We all know that the HMK after-school keiki program and the `opio leadership program are critical to the community of Waimānalo because they currently provide a strong and stable, culturally competent, violence and substance abuse prevention and positive youth development program for youth in this severely underserved area. In addition, and what is so unique and important to us, the HMK keiki and `opio programs offer family-based activities such as periodic retreats/camping trips, monthly `ohana nights and weekend activities (at no cost to participating families) all which strengthen the fabric of the Waimānalo community.

Through continued funding, HMKF will strengthen its tutorial/academic assistance program (which is critical to supporting parents at home), continue to develop a highly innovative yet culturally sound parent governance/community empowerment component and strengthen and expand its critical regular programs. Continued funding will be used exactly as it is meant to be used: to strengthen protective factors of Waimānalo's youth through the teaching of Hawaiian values and culture as well as to empower the community from which it was born to make decisions for itself by embracing both the past and future. The parents and families of HMKF/HMK are very excited about what's to come.

On behalf of the parents of HMKF/HMK and the Waimānalo community, we are thankful that the HMK keiki and `opio programs provide these services to the youth and families of Waimānalo. We support HMKF whole heartedly and will help in any way we can to secure funding in support of program strengthening and expansion of services and pledge to continue to support the organization with our time, thoughts and heart in any way we can.

Sincerely,


Luana K Kaio
Chairperson
Aha Ka Makua Ola
Hui Mālama I Ke Kai Foundation


Sugar Galdeira
Treasurer
Aha Ka Makua Ola
Hui Mālama I Ke Kai Foundation



HOUSE OF REPRESENTATIVES
STATE OF HAWAII
STATE CAPITOL
HONOLULU, HAWAII 96813

November 23, 2010

Kathy Morris, Executive Director
Hui Mālama I Ke Kai Foundation
41-1537 Kalanianaʻole Hwy, Suite 201B
Waimanalo, HI 96795

Dear Ms. Morris,

I am writing to convey my full support of the Hui Mālama O Ke Kai Foundation (HMKF) in its pursuit of funding to provide continued HMK program services to the youth of Waimānalo, Hawaii.

I have worked closely with HMK and I cannot express how important the HMK keiki after-school and `opio leadership programs are both to the community of Waimānalo and Hawai`i as a whole. The HMK programs provide a strong and positive educational influence in the forms of violence and substance abuse prevention and positive cultural development programs for youth in this severely underserved area. In addition, the HMK keiki and `opio programs offer family-based activities such as periodic retreats/camping trips, monthly `ohana nights and weekend activities, which strengthen the fabric of the Waimānalo community.

Through continued funding, HMKF will strengthen its tutorial/academic assistance program (which is critical to supporting parents at home), will further develop a highly innovative yet culturally-sound parent governance/community empowerment component, and will strengthen and expand its critical regular programming. Continued funding will be used exactly as it is meant to be used: to strengthen protective factors of Waimānalo's youth through the teaching of Native Hawaiian culture and values, and to empower the community to make decisions for itself by embracing both the past and future.

I look forward to seeing the growth of HMK and the continued services that it provides for the youth and families of Waimanalo. It is my hope that HMK will continue to be a positive influence in Waimanalo and throughout the state.

Mahalo,



CHRIS LEE
State Representative

Representative Chris Lee
51st House District
Hawaii State Capitol, Room 313 / Honolulu, Hawaii 96813
Phone: (808) 586-9450 / Fax: (808) 586-9456 / E-mail: repclee@capitol.hawaii.gov



DEPARTMENT OF EDUCATION • STATE OF HAWAII

BLANCHE POPE ELEMENTARY SCHOOL
41-133 HULI STREET • WAIMANALO, HAWAII 96795

May 25, 2010

Re: Support of the Hui Malama O Ke Kai Keiki and `Opio Programs

To Whom it May Concern,


I am writing this letter in support of the Hui Malama I Ke Kai Foundation (HMKF) in their pursuit of data collection to prove effectiveness of the Hui Malama O Ke Kai (HMK) keiki and `opio programs which provide invaluable services to the youth of Waimanalo, Hawaii. I know that the HMK Keiki Program is a vital after-school program that has, since 1998, annually served approximately 45, primarily Native Hawaiian, at-risk/at-promise 5th and 6th graders attending Blanche Pope and Waimanalo Elementary Schools. I also am aware that in 2007, the HMK `Opio Leadership and Mentoring Program was piloted allowing, for the first time, the extension of services to dedicated keiki program alumni in the 7th – 12th grades.

The HMK programs are critical to the community of Waimanalo because they currently provide the only culturally competent violence and substance abuse prevention and youth development programs for youth of this age in this severely underserved area. The HMK programs are also uniquely based in and teach Native Hawaiian values and culture, ocean education/safety and environmental stewardship. By providing multi-year, educational services to the whole family, the HMK programs are often able to break destructive intergenerational cycles and promote healthy lifestyles that keep kids safe.

Blanche Pope Elementary School has been involved with and a prominent supporter of HMK since 1998. On behalf of Pope, I am thankful that the HMK programs provide these services to the youth and families of Waimanalo. I wholeheartedly support HMK and am happy to work with HMKF and participant families and partners in their quest to collect relevant data (i.e. attendance, grades, discipline information, test scores) to prove effectiveness of the HMK programs. I also support the concept of creating a model similar to the partnership between the Asian Pacific Island Youth Violence Prevention Center (APIYVPC) and Kailua High School where APIYVPC pays Kailua High registrar/office staff to assist, after hours, in the collection of requested data so that no extra burden is put on Pope staff during regular working hours. Finally, I also support assisting HMKF and APIYVPC in collecting data that would create a valid comparison group (HMK participation vs. non-participation) and support the concept of sending home a survey to Pope's 5th and 6th grade families in order to do so.

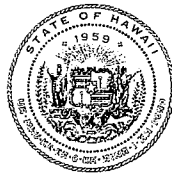
If you have any questions, please do not hesitate to let me know. As stated above, the HMK programs offer critical services to the severely underserved Waimanalo community and I am happy to support their continued operations in all ways possible.

Sincerely,


Principal

AN AFFIRMATIVE ACTION AND EQUAL OPPORTUNITY EMPLOYER





STATE OF HAWAII
DEPARTMENT OF EDUCATION
WAIMANALO ELEMENTARY & INTERMEDIATE SCHOOL
41-1330 KALANIANA'OLE HIGHWAY
WAIMANALO, HAWAII 96795

May 25, 2010

Re: Support of the Hui Malama O Ke Kai Keiki and `Opio Programs

To Whom it May Concern,

I am writing this letter in support of the Hui Malama I Ke Kai Foundation (HMKF) in their pursuit of data collection to prove effectiveness of the Hui Malama O Ke Kai (HMK) keiki and `opio programs which provide invaluable services to the youth of Waimanalo, Hawaii. I know that the HMK Keiki Program is a vital after-school program that has, since 1998, annually served approximately 45, primarily Native Hawaiian, at-risk/at-promise 5th and 6th graders attending Blanche Pope and Waimanalo Elementary Schools. I also am aware that in 2007, the HMK `Opio Leadership and Mentoring Program was piloted allowing, for the first time, the extension of services to dedicated keiki program alumni in the 7th – 12th grades.

The HMK programs are critical to the community of Waimanalo because they currently provide the only culturally competent violence and substance abuse prevention and youth development programs for youth of this age in this severely underserved area. The HMK programs are also uniquely based in and teach Native Hawaiian values and culture, ocean education/safety and environmental stewardship. By providing multi-year, educational services to the whole family, the HMK programs are often able to break destructive intergenerational cycles and promote healthy lifestyles that keep kids safe.

Waimanalo Elementary & Intermediate School (WEIS) has been involved with and a prominent supporter of HMK for many years. On behalf of WEIS, I am thankful that the HMK programs provide these services to the youth and families of Waimanalo. I wholeheartedly support HMK and am happy to work with HMKF and participant families and partners in their quest to collect relevant data (i.e. attendance, grades, discipline information, test scores) to prove effectiveness of the HMK programs. I also support the concept of creating a model similar to the partnership between the Asian Pacific Island Youth Violence Prevention Center (APIYVPC) and Kailua High School where APIYVPC pays Kailua High registrar/office staff to assist, after hours, in the collection of requested data so that no extra burden is put on WEIS staff during regular working hours. Finally, I also support assisting HMKF and APIYVPC in collecting data that would create a valid comparison group (HMK participation vs. non-participation) and support the concept of sending home a survey to WEIS's 5th and 6th grade families in order to do so.

If you have any questions, please do not hesitate to let me know. As stated above, the HMK programs offer critical services to the severely underserved Waimanalo community and I am happy to support their continued operations in all ways possible.

Sincerely,

[REDACTED]
Noel Richardson
Principal
Waimanalo Elementary and Intermediate School

Hawaiian Sailing Canoe Association
49-051 B Johnson Rd.
Kaneohe, Hawaii 96744



Kathy Morris, Executive Director
Hui Mālama I Ke Kai Foundation
41-1537 Kalanianaʻole Hwy, Suite 201B
Waimanalo, HI 96795

October 28, 2010

Re: Support of the Hui Mālama O Ke Kai (HMK) Programs

Dear Ms. Morris,

It is with pleasure that I am writing this letter in support of the Hui Mālama I Ke Kai Foundation (HMKF) in their effort to secure funding for the Hui Mālama O Ke Kai program services to the youth of Waimānalo, Hawaii.

Over the past several years, the Hawaiian Sailing Canoe Association (HSCA) has partnered with the Hui Mālama O Ke Kai program, allowing us to share canoe sailing with the children of Waimanalo.

The mission statement of the Hawaiian Sailing Canoe Association is "to learn, revive, educate and practice those ancient Hawaiian skills and values as they relate to sailing canoes and the Hawaiian culture". It has been a joy for the HSCA to be able to provide hands-on cultural experiences for the youth involved in the Hui Mālama O Ke Kai program, by taking them canoe sailing and sharing the history and art of this unique aspect of their culture.

Hui Mālama O Ke Kai provides a strong and stable, culturally relevant, positive youth development program for the youth of Waimānalo. This kind of program will only strengthen the protective factors in these youth, allowing them to grow into productive and socially responsible members of their community.

On behalf of the Hawaiian Sailing Canoe Association, I support HMKF whole heartedly and pledge to continue to support the organization in any way I can.

Sincerely,

Terry Galpin
President
Hawaiian Sailing Canoe Association

To: Kathy Morris, Executive Director
Hui Malama I Ke Kai Foundation
41-1537 Kalaniana'ole Hwy., Suite 201B
Waimanalo, HI. 96795

Date: 10/29/2010

Re: Support of the Hui Malama O Ke Kai (HMK) Programs

Dear Ms. Morris,

I am writing this letter in support of the Hui Malama I Ke Kai Foundation (HMK) in its pursuit of funding to provide continued HMK program services to the youth of our community.

I am the Recreation Director of the Waimanalo District Park and am employed by the City and County of Honolulu Department of Parks and Recreation. I have been working in this position for almost 40 years and previously did the same kind of work during my 5 years in college. If someone were to ask me what are the needs of our community the answer would be a strong after school program that exposes the kids to positive role models teaches coping skills, drug and violence prevention, incorporates the whole family, and is culturally sensitive. The program would help them academically and would also provide evening, weekend and vacation time activities. Hui Malama is just such a program. It is respected and is a model for other community organizations. As Recreation Director I can see how this model could be used in other youth programs. Since its inception it has been blessed with strong, competent leadership, but even when leaders considered indispensable move on to other employment or opportunities the program thrives. It has been a huge part of the lives of youth in our underserved community.

Through continued funding HMKF will strengthen its tutorial/academic assistance program which is critical to supporting parents at home. The program will be able to further develop its culturally sound parent governance/community empowerment component and to strengthen and expand its day to day programming. Funding will be used as always to strengthen our youths and empower our community by providing protective factors developed from our Hawaiian cultural values.

On behalf of Waimanalo District Park, I am thankful that the HMK keiki and opio programs are here serving our youth and families. I further pledge to continue to offer them space in our facilities for meetings and classes as needed. Just their presence here becomes an asset to our Park because of the example set by children and leaders alike.

Sincerely,


Eric Bunyan
Recreation Director at Waimanalo District Park



UNIVERSITY
of HAWAII
MĀNOA

Kathy Morris, Executive Director
Hui Mālama I Ke Kai Foundation
41-1537 Kalanianaʻole Hwy, Suite 201B
Waimanalo, HI 96795

October 28, 2010

Dear Ms. Morris,

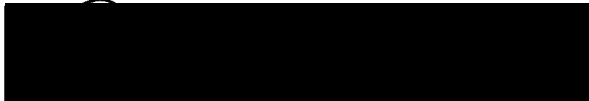
I am writing this letter to express my full and heartfelt support of the Hui Mālama I Ke Kai Foundation (HMKF) in its pursuit of funding to provide continued HMK program services to the youth of Waimānalo, Hawai'i.

As Director of Community Mobilization for the Asian/Pacific Islander Youth Violence Prevention Center, I have continually been impressed by the HMK programs that serve keiki after-school (5th and 6th grades) and 'opio leadership (7th through 12th grades), as well as the families of the youth participants. I have had the privilege of seeing firsthand some of the family-based activities offered by HMK such as the annual family retreat/camp and the end-of-year ho'ike celebration. The cultural grounding of the HMK programs and the emphasis on family-based activities are two central components of the organization's positive long-term impacts on the community of Waimānalo and Hawai'i as a whole. HMK's culturally competent approach to violence and substance abuse prevention and positive youth development programs has undergone extensive evaluation and may one day serve as a model for other communities.

Through continued funding, HMKF will increase support for parents and youth through its tutorial/academic assistance program, continue to develop culturally appropriate structures for parent governance and community empowerment, and expand regular programming. Funding will be used directly for two specific aims: 1) strengthening protective factors for the youth of Waimānalo through the teaching of Native Hawaiian culture and values and 2) providing the appropriate support to the Waimānalo community as it develops systems of culturally-based collective decision-making and planning.

On behalf of the Asian/Pacific Islander Youth Violence Prevention Center, I am honored to express our support for the critical role that the HMK keiki and 'opio programs play in serving youth and families of Waimānalo. I applaud HMKF's important work and am committed to continue to partner with the organization in any way I can.

Sincerely,


Yai-An Miao
Director of Community Mobilization
Asian/Pacific Islander Youth Violence Prevention Center



Partners in Development
Foundation

To: Kathy Morris, Executive Director
Hui Mālama I Ke Kai Foundation
41-1537 Kalaniana'ole Hwy, Suite 201B
Waimānalo, HI 96795

Date:

Re: Support of the Hui Mālama O Ke Kai (HMK) Programs

Dear Ms. Morris,

I am writing this letter in support of the Hui Mālama I Ke Kai Foundation (HMKF) in its pursuit of funding to provide continued HMK program services to the youth of Waimānalo, Hawai'i.

As Hawaiian Cultural Specialist of Partners in Development Foundation, I cannot express how important the HMK keiki after-school and 'ōpio leadership programs are both to the community of Waimānalo and Hawai'i as a whole. The HMK programs currently provide strong and stable, culturally competent, violence and substance abuse prevention and positive youth development programs for youth in this severely underserved area. In addition, the HMK keiki and 'ōpio programs offer family-based activities such as periodic retreats/camping trips, monthly 'ohana nights and weekend activities which strengthen the fabric of the Waimānalo community.

Through continued funding, HMKF will strengthen its tutorial/academic assistance program (which is critical to supporting parents at home), continue to develop a highly innovative yet culturally sound parent governance/community empowerment component and strengthen and expand its critical regular programming. Continued funding will be used exactly as it is meant to be used: a) to strengthen protective factors of Waimānalo's youth through the teaching of Native Hawaiian culture and values and b) to empower the community from which it was born to make decisions for itself by embracing both the past and future.

On behalf of Partners in Development Foundation, I am thankful that the HMK keiki and 'ōpio programs provide these services to the youth and families of Waimānalo. I support HMKF whole-heartedly and pledge to continue to support the organization in any way I can.

Sincerely,


'Iokepā De Santos,
Hawaiian Cultural Specialist



DEPARTMENT OF THE AIR FORCE
PACIFIC AIR FORCES

27 Oct 2010

MEMORANDUM FOR KATHY MORRIS
Executive Director
Hui Malama Foundation

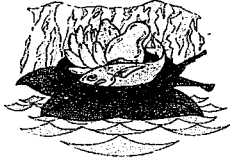
FROM: DET 2, 18 FSS/CC
515 Tinker Road
Bellows AFS
Waimanalo, HI 96795

SUBJECT: Letter of Appreciation

1. I would like to thank you personally for your assistance with several outreach and service projects over the past year. We have truly benefitted from the many projects you and the Hui Malama O Ke Kai education program have done here at Bellows AFS. From performing beach cleanup to maintaining the Bellows Hawaiian burial vault, your group has truly been a great support to Bellows and a truly added value to the community. Your efforts and work with the Hui Malama program have definitely helped the Air Force and also helped to improve our relationship with the local community.
2. Thanks again for your continued efforts to include Bellows AFS in your education programs, support and projects that enrich both Bellows AFS and the local community. We look forward to continue to work with you and the Hui Malama group in the near future.

Sincerely,


RICK T. PELZL, Maj, USAF
Commander, Det 2, 18th Force Support Squadron



Waimanalo Market, A Community Cooperative

P.O. Box 163

Waimanalo, HI 96795-0163

www.waimanalomarket.com

Kathy Morris, Executive Director
Hui Malama I Ke Kai Foundation
41-1537 Kalaniana'ole Hwy, Suite 201B
Waimanalo, HI 96795

October 27, 2010

Re: Support of the Hui Malama O Ke Kai (HMK) Programs

Dear Ms. Morris,


I am writing this letter to express my support of the Hui Malama I Ke Kai Foundation (HMKF) in its pursuit of funding to provide continued HMK services to the youth of Waimanalo, Hawaii.

As President of the Waimanalo Market, A Community Cooperative, I am familiar with the outstanding after-school and leadership programs that HMK continues to provide to the youth of Waimanalo. I am especially supportive of the many programs that HMK offers to provide positive youth development enriched with culturally competent ways of dealing with violence and preventing substance abuse. As a pilot program, Waimanalo Market hopes to work with the *'opio* leaders to provide micro-enterprise training and development of positive workplace skills.

In addition to working with the youth, HMK takes a holistic view of the family by incorporating family-based activities that strengthen the bonds and "*kuleana*" (responsibilities) of each family member. It is my understanding that renewed emphasis will be put on the tutorial/academic assistance program to help the parents at home with their *keiki*. Continued funding will be used exactly as it is meant to be used: to strengthen protective factors of Waimanalo's youth through the teaching of Native Hawaiian cultural practices and values that are at the core of an empowered community that embraces both the past and the future.

On behalf of the Waimanalo Market, it is my pleasure to endorse and support HMK and HMKF for their innovative programs and services to the youth and families of Waimanalo. I pledge continued support to HMKF and offer to help the organization in any way I can.

Sincerely,


Kehaulani Padilla

HAWAIIAN CIVIC CLUB OF WAIMANALO

Established August 1966 Chartered November 9, 1966

**P. O. Box 10
Waimanalo, HI 96795**

October 27, 2010

Kathy Morris, Executive Director
Hui Malama I Ke Kai Foundation
41-1537 Kalaniana`ole Hwy, Suite 201B
Waimanalo, HI 96795

Re: Support of ther Hui Malama O Ke Kai (HMK) Programs

Aloha e`Kathy Morris,

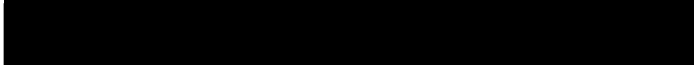
I am writing this letter in support of the Hui Malama I Ke Kai Foundation (HMKF) in its pursuit of funding to provide continued (HMK) program service to the youth of Waimanalo Hawai`i.

As President of the Hawaiian Civic Club of Waimanalo, I cannot express how important the The (HMK) keiki after-school and `opio leadership programs are both to the community of Waimanalo and Hawai`i as a whole. The (HMK) programs currently provide strong and stable, culturally competent, violence and substance abuse prevention and positive youth development programs for youth in this severely underserved area. In addition, the (HMK) keiki and `opio programs offer family-based activities such as periodic retreats/camping trips, monthly `ohana nights and weekend activities which strengthen the fabric of the Waimanalo community.

Through continued funding, HMKF will strengthen its tutorial/academic assistance program (which is critical to supporting parents at home), continue to develop a highly innovative Yet culturally sound parent governance/community empowerment component and strengthen and expand its critical regular programming. Continued funding will be used exactly as it is meant to be used: to strengthen protective factors of Waimanalo's youth through the teaching of Native Hawaiian culture and values as well as to empower the community from which it was born to make decisions for itself by embracing both the past and future.

On behalf of the Hawaiian Civic Club of Waimanalo, I am thankful that the (HMK) keiki and `Opio programs provide these services to the youth and families of Waimanalo. I support HMKF whole heartedly and pledge to continue to support the organization in any way I can.

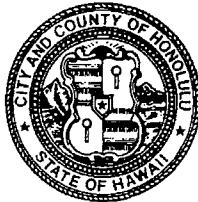
Mahalo Nui Loa,


Marvelle "Ku`ulei" Laughlin, Pelekekina
HAWAIIAN CIVIC CLUB OF WAIMANALO

cc:HCCW-file

OCEAN SAFETY AND LIFEGUARD SERVICES DIVISION
CITY AND COUNTY OF HONOLULU

3823 Leahi Avenue • HONOLULU, HAWAII 96815
TELEPHONE: (808) 922-3888 • FAX: (808) 550-6365



October 28, 2010

Ms. Kathy Morris, Executive Director
Hui Malama Foundation
41-1537 kalanianaʻole Hwy, Suite 201 B
Waimanalo, Hawaii 96795

Subject: Letter of Support for Hui Malama o ke Kai Program

Dear Ms. Morris,

The Ocean Safety Division of the Honolulu Emergency Services Department continues to support the efforts of Hui Malama Foundation in their efforts to further the safety and education of intermediate students in the Waimanalo community.

The Ocean Safety Division has been affiliated with the HMK Program since its inception in 1998. Our association and support is based on the ocean safety education components of the program. The participants in this program are in a "high risk" category for residents of our community for mortality and morbidity in our near-shore waters. We view this program as an extension of our ocean safety injury prevention program.

The Division extends this commitment to support the Hui Malama Foundation program as it continues to be in alignment with the mission of the Division.

Thank you in advance for your consideration regarding continued support for the HMK Program services.

Sincerely yours,



James D. Howe, Jr.
Operations Chief

Ocean Safety and Lifeguard Services
Division
922-3888 x 23

To: Kathy Morris, Executive Director
Hui Mālama I Ke Kai Foundation
41-1537 Kalanianaʻole Hwy, Suite 201B
Waimanalo, HI 96795

Date:

Re: Support of the Hui Mālama O Ke Kai (HMK) Programs

Dear Ms. Morris,

I am writing this letter in support of the Hui Mālama I Ke Kai Foundation (HMKF) in its pursuit of funding to continue to provide Hui Mālama O Ke Kai program services to the youth of Waimānalo, Hawaii.

Hui Mālama O Ke Kai provides strong and stable, culturally relevant, positive youth development program for youth in this severely underserved area.

As an eight year DOE teacher and an environmental program coordinator I can confidently say that Hui Mālama O Ke Kai is providing a safe, nurturing, educational setting, where students can gain confidence in themselves and an appreciation for their land and ocean.

During the school year of 2008-2009, Hui Mālama O Ke Kai joined the Navigating Change efforts to understand the environmental challenges in Maunaloa Bay. We had set out to engage the communities of Hawaii Kai and Waimanalo in this effort. Due to restrictions caused by No Child Left Behind both target schools in Waimanalo were unable to participate in this yearlong program (which relies heavily on site based learning). Hui Mālama O Ke Kai (which serves students from both schools in Waimanalo) stepped up to the plate and joined our program, providing a unique educational experience for their students.

Because of the high adult to student ratio at Hui Mālama O Ke Kai, students are able to engage in nature in ways most schools cannot. The best way I can describe the atmosphere at Hui Mālama O Ke Kai is summer camp, meets classroom, meets ohana. This is a most unique after school program which provides such a valuable gift for students in their developing years. The staff at Hui Mālama O Ke Kai is dedicated professional, experienced, and absolutely dedicated to their children.

At the end of the year each school in our program was asked students to produce some kind of informational booth for the public during our outreach event. The subjects during our year with Hui Mālama O Ke Kai included stream water quality, invasive algae in Maunaloa, and an intro to native plants (planted as part of our restoration at Paiko Lagoon Wildlife Sanctuary).

The students of Hui Mālama O Ke Kai chose a much more difficult and academic subject to present to the public. With help from their adult leads, students researched (through Bishop Museum Archives and other sources), the original place names of the community of Maunaloa. As a teacher and long time resident in this area, I cannot tell you how valuable and appreciated this work was to me and to others who were in attendance at our final event. Alyssa Miller of Mālama Maunaloa expressed her appreciation for this exhibit at our event as her personal favorite. Based on my experience with Hui Mālama O Ke Kai, money cannot be spent in a better way.

Continued funding will be used exactly as it is meant to be used: to strengthen protective factors of Waimānalo's youth through the teaching of Native Hawaiian culture and values as

well as to empower the community from which it was born to make decisions for itself by embracing both the past and future.

On behalf of Navigating Change, I am thankful that the Hui Mālama O Ke Kai keiki and `opio programs provide these services to the youth and families of Waimānalo. I support HMKF whole heartedly and pledge to continue to support the organization in any way I can.

Sincerely,

Matthew Limtiaco
Program Coordinator
Navigating Change Environmental Education
6600 Kalanianaʻole Highway, Suite 300
Honolulu, Hawaii 96825
matthew.limtiaco@noaa.gov
(808) 271-1048

LINDA LINGLE
GOVERNOR



ROBERT G. F. LEE
MAJOR GENERAL
ADJUTANT GENERAL

GARY M. ISHIKAWA
COLONEL (RET.)
DEPUTY ADJUTANT GENERAL

STATE OF HAWAII
DEPARTMENT OF DEFENSE
OFFICE OF THE ADJUTANT GENERAL
3949 DIAMOND HEAD ROAD
HONOLULU, HAWAII 96816-4495

November 1st, 2010

Mrs. Haunani K. Komene
Hawaii Counterdrug Support Program
3949 Diamond Head Road
Honolulu, HI 96816

To whom it may concern:

It is my pleasure to write in support of any proposal Hui Malama I Ke Kai Foundation currently pursues.

Hui Malama has impacted lives beyond their own community by serving others selflessly for many years. We hold the integrity of their program at the upmost highest and we are blessed to work with any affiliation of Hui Malama if granted the opportunity. The relationship between us and Hui Malama is cherished amongst our associates within the Hawaii National Guard and we always look forward to all of the positive results that come from their dedication to our future generations.

In conclusion, I fully support the efforts of Hui Malama I Ke Kai as they seek external funding to support a program designed to change lives for the better by educating our youth and perpetuating our culture. Any program helping our youth and families to grow and learn together as one will benefit the community at large. Funding is essential to keep this program alive and running, please kokua by supporting their requests. Hui Malama has given so much to our community, now it's our turn to give back much to them.

Sincerely,

Drug Demand Reduction Facilitator
808-391-6487

**2011-2012 Grants-in-Aid
HMK Article**

HUI MĀLAMA O KE KAI: A POSITIVE PREVENTION-BASED YOUTH DEVELOPMENT PROGRAM BASED ON NATIVE HAWAIIAN VALUES AND ACTIVITIES

Earl S. Hishinuma, Janice Y. Chang, and Angela Sy
University of Hawai'i at Mānoa

Malia F. Greaney and Katherine A. Morris
Hui Mālama O Ke Kai

Ami C. Scronce, Davis Rehuher, and
Stephanie T. Nishimura
University of Hawai'i at Mānoa

Evaluation of after-school programs that are culturally and place-based and promote positive youth development among minority and indigenous youths has not been widely published. The present evaluation is the first of its kind of an after-school, youth-risk prevention program called Hui Mālama O Ke Kai (HMK), that emphasizes Native Hawaiian values and activities to promote positive youth development for fifth and sixth graders (N = 110) in a rural Native Hawaiian community. Results indicated positive gains on youth self-reports in Native Hawaiian values, self-esteem, antidrug use, violence prevention strategies, and healthy

This article was supported by the Kamehameha Schools, Geist Family Foundation, Hawai'i Community Foundation, U.S. Department of Education (S362A050022 & Q186C030007) and the Centers for Disease Control and Prevention (CDC; R49/CCR918619-05; Cooperative Agreement #1 U49/CE000749-01). The contents of this article are solely the responsibility of the authors and do not necessarily represent the official views of the funding agencies. The authors would also like to express their appreciation to the staff of Hui Mālama O Ke Kai, the Board of Directors of the Hui Mālama I Ke Kai Foundation, and the researchers and administrators of the following organizations of the University of Hawai'i at Mānoa: Native Hawaiian Center of Excellence (NHCOE), Department of Public Health Sciences, and Asian/Pacific Islander Youth Violence Prevention Center (APIYVPC).

Correspondence to: Earl S. Hishinuma, 1356 Lusitana St., 4th Floor, Department of Psychiatry, University of Hawai'i at Mānoa, Honolulu, Hawai'i. E-mail: hishinuma@dop.hawaii.edu

lifestyle in Year 1, and in family cohesion, school success, and violence prevention strategies in Year 2. Parent reports of their children indicated positive gains in selected domains. Implications include the support for a promising culturally appropriate program, expansion to middle-school-aged youths, and parent involvement. © 2009 Wiley Periodicals, Inc.

INTRODUCTION

The effectiveness of positive youth development programs has been an area of great interest and study for the past several decades (Scales & Leffert, 2004; Silbereisen & Lerner, 2007). According to the 2000 U.S. Census, minors constitute approximately 25.7% of the U.S. population, and many live in environments that may limit their educational, health, and social well-being. In addition, 13.6% of families with related children under the age of 18 years live in poverty, and 34.3% of families with a female householder (and no husband present) with related children under the age of 18 years live in poverty (U.S. Census, 2000b). Forty-two percent of grandparents living in a household with one or more of their own grandchildren (under the age of 18) are responsible for their grandchildren.

Social and health disparities among particular ethnic minority groups in the United States point toward the need to focus on positive youth development to reduce health inequities (Silbereisen & Lerner, 2007). The United States is projected to become a nation where minority groups will continue to grow, and no single race will be the majority by 2042 (Frey, 2008), amplifying the need to address minority health disparities. Minority youth experience disparities related to health behaviors and outcomes. Examples of such disparities include African American and Hispanic adolescents reporting higher rates than Caucasian and "other" youths in 2007 in (a) drinking alcohol (other than a few sips) for the first time before age 13 years, (b) being in a physical fight one or more times in the past year, and (c) being obese (i.e., >95th percentile on the Body Mass Index) for their age and gender (Centers for Disease Control and Prevention [CDC], 2008).

Much less is known about youths from indigenous communities given how underrepresented these groups are in national studies such as the Youth Risk Behavior Survey (Hawkins, Cummins, & Marlatt, 2004). Most studies have found Native American youths to have lower indicators of social, educational, and mental and physical well-being compared to other ethnic groups in the United States (Fleming, Manson, & Bergeisen, 1996; Hawkins et al., 2004; Manson, 2000; U.S. Congress, Office of Technology Assessment, 1990). Research on indigenous adolescents is especially important given the common cultural and historical experiences of native peoples, including Native Hawaiian youths. These experiences include the importance of the natural, but diminishing resources, spiritual well-being, forced assimilation, loss of native language and culture, and historical trauma. Addressing the unique health and social needs of native peoples is especially important to reduce disparities faced by minority and indigenous populations.

NATIVE HAWAIIAN WELL-BEING IN HAWAI'I

Native and part-Native Hawaiians constitute 19.8% of Hawai'i's ethnically diverse population (e.g., Filipino, Japanese, Chinese, Caucasian; U.S. Census, 2000a, 2000c).

The historical and cultural context of Native Hawaiians is necessary to understand their current health status. Prior to Western contact, Native Hawaiians utilized a nonmoney, subsistence-oriented economy with an intricate agricultural system of irrigation, and a technologically advanced system of aquaculture. Native Hawaiians believed that the land (*‘āina*) was the body of their Gods that was so sacred that it could be cared for, but not owned. Native Hawaiians also utilized an oral history and a spiritual tradition, which served as the systems of religion and law (*kapu*). Cultural traditions were transmitted intergenerationally and usually by family elders (*kūpuna*) to younger members of the extended family (*‘ohana*).

Traditional Native Hawaiian lifestyle dramatically declined with the introduction of foreigners after Western contact in 1778 with the arrival of Captain James Cook (Blaisdell, 1989; Kamakau, 1961; Kame‘eleihiwa, 1992; Malo, 1971; Nordyke, 1989; Stannard, 1989; Stewart, 1828). Although debate remains as to the population of Hawai‘i at the time of Western contact, estimates have ranged from approximately 250,000 to upward of 1,000,000 (Nordyke, 1989; Schmitt, 1968; Stannard, 1989). Population decline and cultural fragmentation occurred because of foreign diseases, a changing political-economic structure that disenfranchised Native Hawaiians, and the eventual overthrow of the monarchy in 1893. By this time, the Native Hawaiian population had been decimated to less than 35,000 full-Hawaiians and less than 9,000 part-Hawaiians (Schmitt, 1968).

Hawai‘i became a territory in 1898, and although Native Hawaiians found a niche in government, governance was led by an oligarchy of Caucasian businessmen. The indigenous culture was dismissed as being primitive, and use of the Native Hawaiian language in public schools was prohibited (Daws, 1968; Fuchs, 1961).

Hawai‘i became the 50th state in 1959. Since the 1970s, the State of Hawai‘i has seen a resurgence of the Native Hawaiian culture, often called the “Hawaiian Renaissance,” with an increase in emphasizing culture, such as being prideful of being Native Hawaiian, learning traditional beliefs, and the return of cultural immersion programs in the public schools.

Although Hawai‘i benefits from its multicultural social environment, health and social disparities exist, especially for Native Hawaiians despite being in their homeland and the Hawaiian Renaissance resurgence. When data are disaggregated by ethnicity, Native Hawaiians experience a disproportionate burden of morbidity and mortality, such as having one of the shortest life expectancies of the major ethnic groups in Hawai‘i. In 2000, the average life expectancy of Native Hawaiians was 74.3 years compared to 72.8 for Samoans, 79.0 for Caucasians, 80.9 for Filipinos, and 82.8 for Japanese (Park, Braun, Horiuchi, Tottori, & Onaka, 2009). Native Hawaiian youths also experience educational, health, and social disparities. Native Hawaiian youths have lower levels of educational achievement (Kamehameha Schools/Bernice Pauahi Bishop Estate, 1993), eat less nutritionally (e.g., Lai & Saka, 1998), have higher rates of substance use (Hishinuma, Nishimura, Miyamoto, & Johnson, 2000; Lai & Saka, 1998), and are overrepresented in the incarcerated population (e.g., Kim et al., 2001; MacDonald, 2003).

POSITIVE YOUTH DEVELOPMENT AND AFTER-SCHOOL PROGRAMS

More parents are working and greater emphasis is being placed on the responsibility for schools and other youth programs to address students’ needs. For example, youths

are at much higher risk of becoming victims of violence during the few hours immediately following school (e.g., Snyder & Sickmund, 2006). Children 6–11 years of age are particularly vulnerable to being a victim of violence, with approximately twice the rate of victimization by nonfamily members (i.e., acquaintances, strangers) for the few hours after school (Snyder & Sickmund, 2006).

After-school programs are a viable setting for positive youth development programs, especially through a culturally appropriate education framework. After-school programs may address youth health and well-being, such as educational achievement, emotional development, eating habits, substance use prevention, and youth violence prevention. After-school programs could not only keep our youths safe, “out of trouble,” and “off of the streets,” but may also nurture and teach prosocial attitudes and behaviors to counter negative influences (e.g., negative peer pressure) faced by youths. However, unstructured extracurricular activities could potentially increase exposure to risky and delinquent environments (e.g., Carlton et al., 2006; Shernoff & Vandell, 2007).

There is a dearth of studies on the effectiveness of after-school programs given the relatively new status of this research field (Hirsch, 2005). There is general consensus that after-school programs help to keep youths occupied during the critical after-school hours. Most programs have focused primarily on improvements in academic achievement (Jenner & Jenner, 2007; Mahoney et al., 2005; Posner & Vandell, 1994; Reisner, White, Russell, & Birmingham, 2004; Rodney, Johnson, & Srivastava, 2005), improvement in school attendance (Reisner et al., 2004), or increased positive perceptions about school (Reisner et al., 2004; Rodney et al., 2005).

A few programs have shown increases in prosocial behavior (Posner & Vandell, 1994; Tucker & Herman, 2002). Studies have found positive outcomes on improved student–teacher relationships (Tucker & Herman, 2002), preference for spending time with both peers and adults as opposed to just one of the groups (Shernoff & Vandell, 2007), and spending more time on school work instead of watching TV (Posner & Vandell, 1994). Tebes, Feinn, and Vanderploeg (2007) found smaller increases in student drug use one year after the program, and students were more likely to see drugs as harmful to their health. Alternatively, Fauth, Roth, and Brooks-Gunn (2007) found that sports participation was associated with higher delinquency rates and increased substance use, as compared to participation in arts and student government.

These findings indicated that after-school programs may have differential impact on youth development. However, only a few studies addressed cultural issues related to positive youth development. First, the Research-Based Model Partnership Education Program focused on African American youths and was found to be an effective program on several outcomes, including improved academic achievement, increased prosocial behavior, and practical approaches to increased parent–child involvement (Tucker & Herman, 2002).

Second, the Family and Community Violence Prevention Program (FCVP) was a culturally relevant program serving African American (72%), Hispanic (10%), Native American (7%), and Native Hawaiian (8%) youths (Rodney et al., 2005). The Native Hawaiian youths were from the Hui Mālama O Ke Kai Program (Burgess & Takeshita, 2003), as described below. The FCVP’s model was most effective in decreasing problem behavior for boys under 12 years old. In addition, high academic achievement and an increased bonding with their respective schools were related to decreases in violent and deviant behavior (Rodney et al., 2005).

After-school programs may be school-, family-, or community-based or a combination of these. Most after-school programs that have been evaluated were

school- or family-based, but little has been published on evaluations of community-developed after-school programs (Hirsch, 2005). Those that do exist do not evaluate the cultural relevance of the program, especially for indigenous and minority communities in fostering positive youth development and preventing risk behaviors (i.e., violence & substance use).

HUI MĀLAMA O KE KAI

Theory

Hui Mālama O Ke Kai (HMK; “The Caring Group from the Ocean”) was started as a grassroots effort in 1998 by members in a rural Native Hawaiian community who saw the need for a program that would serve Native Hawaiian youths during the critical hours from 2:00–6:00 p.m. (Hirose-Wong, 2004). The mission of HMK is to develop community pride and foster leadership in youths living in Waimānalo through the teaching of Native Hawaiian culture and values. Using the community’s natural resources (e.g., mountains, ocean, land), HMK fosters positive youth development by reconnecting, developing, and promoting the values and skills related to cultural pride, awareness of the environment, community involvement, character development, and knowledge of healthy choices (Sy, 2009). The after-school program activities integrate the Native Hawaiian cultural values of connecting the youths to their family (*‘ohana*), land (*‘āina*), community, and spirituality through experiential learning.

Waimānalo Community

Approximately 10,963 people live in Waimānalo (49% male, 51% female), with roughly 32% of the population being 19 years old or younger (U.S. Census, 2000c). This community is located on the windward side of the island of O‘ahu in Hawai‘i.

In Hawai‘i, an individual who has only Native Hawaiian ancestry is considered to be full-Native Hawaiian, whereas an individual who has both Native Hawaiian heritage and another ancestry is considered to be part-Native Hawaiian. Because the proportion of Native Hawaiians with only Native Hawaiian ancestry is very low, “Native Hawaiians” are considered either full- or part-Native Hawaiians in most assessments. Within this context, in Waimānalo, approximately 40% of the population identifies their ethnicity as Native Hawaiian, with no other race. In Waimānalo Beach and Homeland, this percentage is approximately 50% or more. However, it is important to note that the numbers of Native Hawaiians, including part-Hawaiians, in Waimānalo are underrepresented. For the Census 2000, respondents were allowed to select more than one race, and for those who indicated more than one race, they were classified into the category of, “two or more races,” and thus, do not appear in the full-Native Hawaiian count.

The average household size ranges in Waimānalo from about 4.3–4.9 people, compared to the average for the state of Hawai‘i of 2.7 people per household. In Waimānalo, slightly more than 1,000 households have grandparents living with grandchildren, and in approximately 25% of these households, the grandparents are responsible for the grandchildren.

HMK History

From its very modest beginnings, HMK grew from the dedication and continuous efforts of its original volunteer founders. This group consisted of diverse individuals from Waimānalo, including a lifeguard, elementary school staff, city park workers, and other community members who dedicated their time, skills, and resources to meet the needs of the children (Akeo et al., 2008). The program founders provided life lessons for the children embedded through simple activities. For example, “Aunties” and *kūpuna* (elders, grandparents from the community), who assisted in day-to-day program operations, such as making sandwiches for the children, also had the opportunity to be positive role models and to teach the children about giving (Akeo et al., 2008). Currently, most of the original founders continue to be active in the program and several serve on the HMK Board of Directors to maintain the integrity of the program’s mission.

Description

Hui Mālama O Ke Kai operates according to the academic school year and is offered at no cost to the families of youth participants (Akeo et al., 2008). The program begins with one hour of academic tutoring on students’ homework to foster academic achievement. To increase cultural identity through experiential learning, the youths then participate in a culturally relevant activity emphasizing a specific Native Hawaiian value. These activities are typically place-based and held in the natural environment of the Waimānalo Community (i.e., in the ocean, on land, or in the mountains). Nutritious snacks are provided to help establish healthy eating habits, and a review of the Native Hawaiian value is emphasized in the lesson of the day in a culturally appropriate circle formation through the “talk-story” informal method of information exchange.

Culture is taught through cultural protocols, cultural activities, and activities based on the cultural values. For example, *oli*, a traditional Native Hawaiian chant, is used to open and close the activities for the day. Students learn to *mālama* the ‘*āina*, by taking care of the land, through beach clean-ups and gardening projects. Ocean activities provide the youths with a deeper understanding of their ancestors’ connection to their environment and how it was used as a means of sustenance as well as recreation.

Community service projects throughout the year allow students to learn to *ho‘ho‘i* by giving back to their community. An annual community service project is the Waimānalo Christmas Parade, which includes designing a float. Students also create Hawaiian-themed mural paintings and plant native plants at schools and parks as community beautification.

One of the most important values that HMK emphasizes is ‘*ohana* (family), which includes parents, grandparents, and other extended family members. Numerous events occur throughout the year to foster strong family bonds. The annual family-based retreat involves the parents and their children in the HMK program. Parents and their children spend exclusive and quality time with each other over a weekend in an isolated outdoor site with historical and cultural significance and practice the learned Native Hawaiian values through cultural activities.

The logic model (see Fig. 1) conceptually maps the goals and outcomes of the HMK program and specifies particular stakeholders in the community who contribute to the implementation of activities to achieve desired outcomes. The five core values of the program are *aloha* (love), *mālama* (to care for) ‘*ohana* (family), *kuleana*

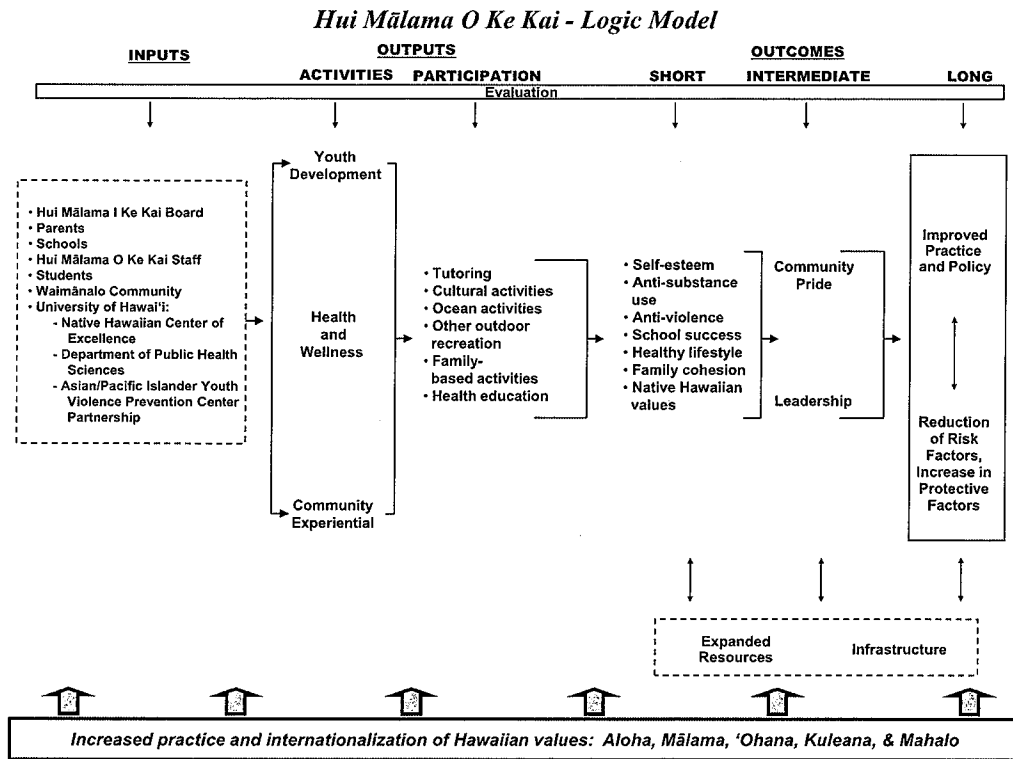


Figure 1. The logic model of the goals and outcomes of the Hui Mālama O Ke Kai program.

(responsibility), and *mahalo* (gratitude, respect). These values are integrated into every aspect of program delivery and are specifically taught to the youths (Sy, 2009).

Description of Curriculum

Hui Mālama O Ke Kai developed a manual containing the program’s curriculum that converged on risk prevention and health promotion. The curriculum included components of positive youth development in the following areas: academic achievement, personal growth, cultural awareness, spirituality, career goals, recreational enrichment, and family bonding. Youth violence prevention was addressed through antibullying and peer-communication teaching, indicating the curriculum’s breadth and depth (Burgess & Kim, 2003; Burgess & Takeshita, 2003; Kim, Hirose-Wong, Burgess, & Deitweiler, 2003).

Hui Mālama O Ke Kai has continued to develop and refine the curriculum to include programs for parents. The family bonding component was significantly expanded to include the Ho’oikaika i ka ‘Ohana (Strengthen the Family) Project, which provided monthly family weekend activities, monthly *’ohana* (family) nights, and family-based retreats. Each of these activities were taught with a cultural or community focus (i.e., experiential learning through the culture and in the community). The project also provided parenting sessions on communication, positive discipline, and approaches to problem-solving/conflict management and health promotion, including nutrition, exercise, antisubstance abuse, and recognition of early signs of disease.

Clientele

Hui Mālama O Ke Kai accepts approximately 45 fifth and sixth graders each academic year from Waimānalo, most of whom are full- or part-Native Hawaiian. Parents or guardians apply for their children to participate in the program. Referrals are made by elementary school teachers and counselors for students who they feel will benefit most from the program. Although the most at-risk and at-promise students receive priority recruitment, a mixture of students is accepted to encourage positive peer-to-peer influences (Akeo et al., 2008). Siblings also have priority enrollment to further strengthen the family. Since 1999, over 350 families and children have participated in the program.

Staff

The HMK staff consists of five fulltime employees, six parttime employees, and varying numbers of volunteers each year. Hui Mālama I Ke Kai Foundation Board members also participate as mentors to the children by sharing their knowledge of and expertise in the Native Hawaiian culture in relevant events.

Preliminary findings

Evaluation of program activities began with the 2001–2002 program year, but only postprogram evaluations were conducted at the end of the 2001–2002 and 2002–2003 program periods (Takeshita & Takeshita, 2002, 2003). For 2001–2002, 24 students and 24 parents completed a 33-item survey. For 2002–2003, 17 students, 23 parents, and 6 staff members completed a 24-item survey. The same survey was administered to students, parents, and staff within each program year, but the number of items decreased across the 2-year period.

The post-only-survey items measured positive development characteristics such as interpersonal relationships, understanding others, independence, health and safety topics, and Native Hawaiian values (e.g., “practice Hawaiian values, such as ‘*mālama*’ or ‘*laulima*’” [*mālama* = to take care of, preserve, protect; *laulima* = cooperation, group of people working together; Pukui & Elbert, 1986]). Results were very positive, with the average rating of all items scoring high on a 5-point-rating scale. Student and parent qualitative responses to open-ended questions on the survey were consistent with and supported the positive quantitative results. Although these 2001–2002 and 2002–2003 preliminary findings are encouraging, they involve post-only data and small sample sizes because analyses were conducted within each program year.

Purpose

The purpose of the present evaluation is to report on longitudinal pre- and postdata on the 2004–2005, 2005–2006, and 2006–2007 program years that will allow for an increase in the sample size by combining the data across the 3 years.

METHOD

Participants

Data analyzed in this evaluation covered three program years: 2004–2005, 2005–2006, and 2006–2007. Table 1 provides a sample description based on school year, grade level, and gender. There were a total of 110 students in the sample (71 girls, 39 boys). Students in HMK may remain in the program up to two consecutive years (i.e., 5th grade followed by 6th grade). Of the 110, 102 students were in the first year of the program, and an additional 8 joined in the second year; however, for these 8 youths, there were no first-year data because the year that data collection started, these youths were already in the sixth grade. Eighty-three percent of the youths involved with the program were of Native Hawaiian descent.

Measures

Demographics. Records indicated whether the youths were in the first or second year of the HMK program, their current grade level, and gender.

Youth development. The self-reported student surveys were completed during the 2005–2006 and 2006–2007 program years. Youth development was measured using eight constructs that were reported by students at the beginning and ending of each school year: family cohesion, Native Hawaiian values, Native Hawaiian pride, school success, self-esteem, antidrug use, violence prevention strategies, and healthy lifestyle. These scales were obtained from the AmeriCorp Achieve Impact Survey. Table 2 presents the individual items, respective rating scales, factor structures, standardized loadings, and Cronbach alphas for each composite score. Due to the limited number of participants, factor analyses were derived by selecting face-valid items for each of the composite scores and conducting a forced one-factor exploratory factor analysis using PROC FACTOR in the SAS statistical package. Utilizing maximum likelihood coefficients, items that did not meet the cutoff criterion loading of .30 or above were omitted from the scale, and the factor analysis was repeated until all of the included items had loadings of .30 or above. Cronbach alphas for the factors ranged from .58–.74 (see Table 2). Due to differences in rating scales, the composite scores were calculated using standardized z-scores ($M = 0$, $SD = 1$) with all time periods taken into account for longitudinal comparisons.

Parental perception. The parent surveys were completed primarily by mothers. The parent or primary caregiver's perceptions of their children's development addressed the constructs of family cohesion, Native Hawaiian values and pride, school success, antidrug use, and violence prevention strategies (see Table 2). Cronbach alphas for the factors ranged from .87–.90. Z-scores were also used for composite scores.

Procedures

A cross-sequential design (employing both cross-sectional and longitudinal data) was used. The student and parent surveys were administered by the HMK program evaluators and administrative staff, and included tailored procedures for the students

Table 1. Sample Description (N = 110)

			Year in program		
			First year	Second year	
2004–2005	5th Grade	Boy	10	NA	
		Girls	11	NA	
		Total	21	NA	
	6th Grade	Boy	3	2 ^a	
		Girls	15	6 ^a	
		Total	18	8 ^a	
2005–2006	5th Grade	Boy	8	NA	
		Girls	13	NA	
		Total	21	NA	
	6th Grade	Boy	5	10	
		Girls	6	8	
		Total	11	18	
2006–2007	5th Grade	Boy	9	NA	
		Girls	19	NA	
		Total	28	NA	
	6th Grade	Boy	2	5	
		Girls	1	11	
		Total	3	16	
Total	5th Grade	Boy	27	NA	
		Girls	43	NA	
		Total	70	NA	
	6th Grade	Boy	10	NA	
		Girls	22	NA	
		Total	32	NA	
			Boy	37	16
			Girls	65	25
			Total	102*	41

Note. NA = Not Applicable, due to the program serving only 5th and 6th graders. Therefore, no 5th graders were in their second year of the program.

^aNote that there were 102 participants who were in the first year of the program, and an additional 8 participants who were in the second year, but for these 8 youths, there were no first-year data because the year that data collection started, these youths were already in the 6th grade.

and parents. Administration of the student survey occurred during their program in a standard format, but students were guided through each question. Specifically, the survey administrator (i.e., evaluator) read each question verbatim while posting each question visually on a projector. Students took about 30 minutes to complete their surveys.

Parents were administered the surveys during family events, completed the questionnaire at their leisure during the event, and were approached to collect the

Table 2. Standardized Factor Loadings Based on Exploratory Factor Analyses, and Internal Consistency (Cronbach Alphas)

<i>Scales and items</i>	<i>Factor loadings</i>	<i>Cronbach alphas</i>
<i>Youth-reported variables</i>		
Family cohesion		.74
I feel safe at home. ^a	.38	
My parents talk to me about what's going on in my life. ^a	.68	
My parents know where I am when I'm not home. ^a	.64	
I enjoy spending time with my family. ^b	.41	
My parents teach me what is right and wrong. ^b	1.00	
Native Hawaiian values		NA
I practice Hawaiian values. ^a	NA	
Native Hawaiian pride		.58
I relate to the Native Hawaiian culture. ^a	.42	
I have a lot of pride in the accomplishment of Native Hawaiians. ^b	1.00	
I am happy that I am a member of the ethnic group(s) that I belong to. ^b	.51	
School success		.70
I get along with children at my school. ^a	.51	
I feel safe at school. ^a	.48	
I like school. ^b	.85	
I try hard in school. ^b	.29	
I get the help and support I need in school. ^b	.47	
It is important for me to go to college. ^b	.54	
Self-esteem		.69
I am a positive leader/role model. ^b	.53	
Children at school like me. ^b	.40	
I am happy with myself. ^b	.50	
I feel I am a good person. ^b	.83	
I feel that, I have a number of good qualities. ^b	.61	
Antidrug use		N/A
I think using drugs is unhealthy. ^b	N/A	
Violence prevention strategies		.70
I control my anger. ^a	.59	
I find peaceful, non-violent solutions to my problems. ^a	.69	
I talk things out instead of fighting. ^a	.77	
Hit someone with the idea to hurt him or her? ^c	.52	
Been in a physical fight? ^c	.36	
Healthy lifestyle		.72
I make healthy eating choices. ^a	.57	
It is important to eat healthy. ^b	.40	
I know how to eat healthy. ^b	.94	
It is important to exercise. ^b	.58	
I know how to engage in physical activities. ^b	.49	
<i>Parent-reported variables</i>		
Family cohesion		.88
I feel that my child's ability to get along with the family (parents, brothers & sisters) is... ^d	.61	
I feel that my child's ability to get along with adults is... ^d	.55	
For myself... I feel that my ability to spend quality time with my child(ren) is... ^e	.73	
For myself... I feel that my ability to teach/allow my child(ren) to be independent is... ^e	.79	
For myself... I feel that my ability to remain calm and in control of my reactions to negative things that my child(ren) may do is... ^e	.70	
For myself... I feel that my ability to use appropriate and effective consequences with my child(ren) is... ^e	.84	

Table 2. Continued

<i>Scales and items</i>	<i>Factor loadings</i>	<i>Cronbach alphas</i>
For myself...I feel that my ability to do my part to help our family bond together in the true spirit of ohana is... ^e	.77	
For myself...I feel that my ability to serve as a positive role-model for my child(ren) is... ^e	.56	
Native Hawaiian values and pride		.88
I feel that my child's ability to relate to the Native Hawaiian culture is... ^d	.77	
I feel that my child's ability to practice Hawaiian values is... ^d	.94	
I feel that my child's attitude about being Hawaiian is... ^f	.68	
I feel that my child's attitude about practicing Hawaiian values is... ^f	.81	
School success		.87
I feel that my child's ability to get along with his/her classmates is... ^d	.69	
I feel that my child's ability to keep up with his/her homework is... ^d	.76	
I feel that my child's attitude about going to school is... ^f	.83	
I feel that my child's attitude about doing well in school is... ^f	.90	
Antidrug use		N/A
I feel that my child's ability to say "no" to drugs and alcohol is... ^d	N/A	
Violence prevention strategies		.90
I feel that my child's ability to control his/her anger is... ^d	.84	
I feel that my child's ability to deal with problems (instead of trying to avoid them) is... ^d	.78	
I feel that my child's ability to find peaceful, nonviolent solutions to his/her problems is... ^d	.90	
I feel that my child's attitude about talking things out instead of fighting is... ^f	.85	
I feel that my child's attitude about cooperating with others is... ^f	.66	

^a1 = Never/Hardly Ever, 2 = Sometimes, 3 = Often, 4 = Always/Almost Always.

^b1 = Strongly Disagree, 2 = Disagree, 3 = Agree, 4 = Strongly Agree.

^c0 = Yes, 1 = No.

^{d,e,f}1 = Poor, 2 = Fair, 3 = Average, 4 = Good, 5 = Very Good.

surveys. The parent surveys took approximately 10–15 minutes to complete. All procedures were approved by the Committee on Human Studies (i.e., Institutional Review Board) of the University of Hawai'i at Mānoa.

Data Analyses

The SAS statistical package was utilized for the data analyses. To determine the association between each pair of the scale composites of youth development and parent perspective, bivariate correlations were calculated using the pretest scores at first entry into the HMK program (i.e., prior to exposure to the treatment). To ascertain whether there were statistically significant changes across time, the data were collapsed by the year the student was in the program. For example, Year 1 was defined as the year that the student entered the HMK program, and Year 2 was defined as the second consecutive year of attendance in the HMK program. Youths were allowed to remain in the program for a maximum of two school years, if they entered the program during the fifth grade.

Two different longitudinal pre- and posttest analyses were subsequently conducted: (1) Year 1 pretest versus Year 1 posttest to increase the statistical power by combining across program years; and (2) Year 2 pretest versus Year 2 posttest. Analyses were not performed on Year 1 pretest versus Year 2 posttest because of the

small sample size when examining across two years for students who had complete data across both years (i.e., $n = 10$). SAS PROC MIXED was used to analyze the longitudinal data to take into account between- and within-group differences and because this method accounted for incomplete data. Means and standard deviations presented were based on complete data for the comparison in question (e.g., pretest score was not included in the mean and standard deviation calculations when the posttest score was missing for a given participant and vice versa).

RESULTS

Correlations

Table 3 presents the bivariate correlation matrix among the Year 1 pretest composites of the youth development and parent perception scales. The correlations were positive and statistically significant for 10 of the 28 student-reported associations, and for 8 of the 10 parent-reported associations. The youths' self-esteem was significantly correlated with the other student composites, with the exception of Native Hawaiian values, school success, and antidrug use. In addition, school success was also significantly correlated with family cohesion and violence prevention strategies. Family cohesion was further significantly correlated with Native Hawaiian pride and violence prevention strategies. The remaining significant student-reported-composite correlation was between Native Hawaiian values and healthy lifestyle. The only nonsignificant parent-reported composite correlations were between antidrug use and family cohesion, and between antidrug use and violence prevention strategies.

Interestingly, there were no significant bivariate correlations among the student-reported composites with the parents' perception of their children at Year 1 pretest. However, a subsequent analysis of the Year 1 posttest composites indicated 20 significant positive coefficients out of the 40 correlations (see Table 3).

Mean Differences

Table 4 presents the means, standard deviations, and sample sizes for each of the pre- and postcomparisons. The means and standard deviations were based on complete pre- and postscores, and the inferential statistics included all data.

For Year 1, there were statistically significant, positive gains for the student-reported composites of Native Hawaiian values, self-esteem, antidrug use, violence prevention strategies, and healthy lifestyle. There were also significant positive increases for the parent-reported composites for family cohesion, the child's knowledge and practice of Native Hawaiian values, and school success.

For Year 2, there were statistically significant, positive gains for the student-reported composites for family cohesion, school success, and violence prevention strategies, and a significant, positive increase for the parent-reported composite for violence prevention strategies.

DISCUSSION

The present evaluation was the first of its kind examining the effectiveness of an after-school program that emphasized positive youth development through enhancement of

Table 3. Correlation Matrix

	<i>N</i>	1	2	3	4	5	6	7	8	9	10	11	12
Student-reported													
1 Family cohesion	38												
2 Native Hawaiian values	38	.14											
3 Native Hawaiian pride	38	.33*	.25										
4 School success	38	.58***	.09	-.03									
5 Self-esteem	38	.60****	.16	.38*	.49**								
6 Antidrug use	38	-.08	-.18	-.17	.14	-.12							
7 Violence prevention strategies	38	.36*	.11	.09	.48**	.42**	.02						
8 Healthy lifestyle	38	.26	.33*	.30	.28	.60****	-.03	.25					
Parent-reported													
9 Family cohesion	37	.26 [†]	-.02	.26	.18	.22	-.02 [†]	.17 [†]	.09 [†]				
10 Native Hawaiian values and pride	37	-.08 [†]	-.18	.08	.00 [†]	.03 [†]	.06 [†]	-.23	-.08 [†]	.64****			
11 School success	37	.18 [†]	-.15	.01	.21 [†]	.17	.04 [†]	.19	.09	.65****	.48****		
12 Antidrug use	37	.15 [†]	-.15	.11 [†]	.14	.24 [†]	-.02	-.01	.21 [†]	.25	.33**	.33**	
13 Violence prevention strategies	37	.14 [†]	.02	.10	.07 [†]	.17 [†]	-.06	.09	-.02 [†]	.68****	.44****	.65****	.15

Note. *N* = 79 for *r*s involving: 9 & 10, 9 & 11, 9 & 12, 10 & 11, 10 & 12, 11 & 12.

[†] = positive, statistically significant correlation at Year 1 post-test.

p* < .05; *p* < .01; ****p* < .001; *****p* < .0001.

Table 4. Test of Mean Differences for (a) Year 1 Pretest versus Year 1 Posttest, and (b) Year 2 Pretest versus Year 2 Posttest

Measures	n	Year 1		Year 1		Fit statistics		
		Pretest		Posttest		t	df	p
		m	sd	m	sd			
Youth-reported								
Family cohesion	32	-0.06	0.76	0.18	0.54	-1.6	37	0.1208
Native Hawaiian values	32	-0.66	1.13	0.22	0.81	-4.0	37	0.0003***
Native Hawaiian pride	32	-0.16	0.82	0.05	0.73	-1.7	37	0.0993
School success	32	0.04	0.66	0.15	0.55	-0.8	37	0.4427
Self-esteem	32	-0.10	0.66	0.20	0.60	-2.6	37	0.0125*
Antidrug use	32	-0.03	1.02	0.23	0.77	-2.2	37	0.0371*
Violence prevention strategies	32	-0.02	0.59	0.23	0.56	-2.2	37	0.0383*
Healthy lifestyle	32	-0.07	0.75	0.28	0.44	-2.9	37	0.0060**
Parent-reported								
Family cohesion	51	-0.06	0.70	0.12	0.72	-2.2	77	0.0333*
Native Hawaiian values	51	-0.27	0.88	0.35	0.61	-7.2	77	<0.0001****
School success	51	-0.02	0.79	0.15	0.74	-2.1	77	0.0386*
Antidrug use	51	-0.15	0.95	-0.04	1.34	-0.5	76	0.6179
Violence prevention strategies	51	0.00	0.78	0.11	0.75	-1.5	77	0.1350
Measures	n	Year 2		Year 2		Fit statistics		
		Pretest		Posttest		t	df	p
		m	sd	m	sd			
Youth-reported								
Family cohesion	22	-0.24	0.78	0.14	0.52	-3.4	28	0.0023**
Native Hawaiian values	22	0.36	0.97	0.15	0.75	0.8	28	0.4520
Native Hawaiian pride	22	0.07	0.91	0.15	0.51	-0.6	28	0.5829
School success	22	-0.24	0.67	-0.03	0.51	-2.3	28	0.0314*
Self-esteem	22	-0.13	0.64	0.13	0.69	-1.9	28	0.0634
Antidrug use	22	-0.38	1.32	0.09	0.93	-1.3	28	0.1963
Violence prevention strategies	22	-0.15	0.60	0.07	0.53	-2.8	28	0.0091**
Healthy lifestyle	22	-0.05	0.54	0.03	0.60	-1.2	28	0.2586
Parent-reported								
Family cohesion	19	0.13	0.80	0.07	0.84	0.3	33	0.7608
Native Hawaiian values and pride	19	0.29	0.69	0.47	0.54	-1.7	33	0.0924
School success	19	0.04	0.91	0.00	0.88	0.2	33	0.8320
Antidrug use	19	0.31	0.43	0.21	0.59	-0.2	33	0.8382
Violence prevention strategies	19	0.11	0.93	0.32	0.72	-2.8	33	0.0083**

* $p < .05$; ** $p < .01$; *** $p < .001$; **** $p < .0001$.

Native Hawaiian cultural values for fifth and sixth graders. The pre- and postanalyses revealed significant increases in knowledge and practice of Native Hawaiian cultural values for youths in Year 1 and for parents' perception of their child's knowledge and practice of cultural values in Year 1. Given HMK's emphasis on Native Hawaiian values and activities as the foundation of the curriculum and instruction, this was an expected finding, and addresses one of the primary program outcomes. These results also indicated that a culturally based, after-school program may promote knowledge,

understanding, and practice of culture among Native Hawaiian youths, who until this generation, have experienced historical cultural loss and devaluing of their heritage.

In addition, the HMK program's broader emphasis on positive youth development across several important domains may have resulted in positive gains in other critical areas. In Year 1, positive gains for the youths were found for self-esteem, antidrug use, violence prevention strategies, and healthy lifestyle. In Year 2, positive gains for youths were found for family cohesion, school success, and violence prevention strategies. Positive gains were found for the parents for family cohesion and school success in Year 1, and violence prevention strategies in Year 2.

For the youths, these findings suggested that the program's curriculum was developmentally primed in the first year to address self-esteem, antidrug use, and healthy lifestyles resulting in positive gains in these areas. Furthermore, the curriculum in Year 1 may have set the foundation for family cohesion and school success in Year 2, by increasing, for example, cultural knowledge and understanding and self-esteem. Interestingly, the parents perceived positive growth in family cohesion and school success in Year 1, whereas the youths reported positive changes in these two domains in Year 2. This suggested that the parents may be more perceptive in observing their child's growth before the child may be aware of such positive changes, at least regarding family cohesion and school success.

The fact that the youths reported positive gains in violence prevention strategies in both years, and the parents perceived positive growth in Year 2 suggested that this overall change was robust and a strength of the program. This general finding was encouraging given that rates of delinquency (e.g., violence, substance use) tend to increase starting in early adolescence.

Secondarily, the correlation matrix demonstrated the relatively strong interconnectivity among the several youth development constructs: family cohesion, (Native Hawaiian) cultural values and pride, school success, self-esteem, antidrug use, violence prevention strategies, and healthy lifestyle. Parents evidenced greater consistency in the interrelationships among these constructs. These findings confirmed the interrelated relationship among the various youth positive development domains that have implications when developing, implementing, evaluating, and modifying culturally appropriate youth development programs. For example, targeting one or two of these domains may affect the relationship with other youth development domains.

The finding that there were no statistically significant correlations between any of the student-reported scales with any of the parent-reported composites at Year 1 pretest, but 20 of 40 statistically significant positive correlations at Year 1 posttest, suggested at least two explanations. First, a dose effect may have occurred whereby youths may have required a year of the program to begin to perceive themselves as knowing and practicing positive development characteristics. Second, if participating in the HMK program increased the knowledge of the parents regarding their child's development, then one would expect a greater number of statistically significant correlations at the end of Year 1 between the student-reported composites with the parent-reported perceptions of their children. The increased parental knowledge could be due to greater opportunities to directly observe their child's development and to better communicate with their child.

Limitations

The present evaluation did not include a control or comparison group, and the results should be interpreted within this context. Threats to internal validity would include

historical and maturational variables as possible alternative explanations. However, all statistically significant pre- and postchanges were in the positive direction for both youths and parents corroborating and strengthening the findings in the absence of a control group. Findings were consistent with the objectives of the HMK program, emphasizing positive youth development and parent involvement.

Early adolescence is the period when delinquent attitudes and behaviors begin (Pearson, 2003), and youths strive for greater independence from their parents, which can cause decreased family cohesion. This evaluation found that youths strengthened perception of their protective factors (e.g., self-esteem, antidrug use, family cohesion, violence prevention strategies), thus supporting the notion that the HMK program contributed to positive youth development. Additional support that the HMK program was at least partially instrumental in the positive gains comes from the qualitative data, as described in previous evaluations. Further research should consider a viable comparison group to assure that the positive gains were due to the elements of the HMK program.

Another potential limitation is in the relatively small sample size given how many youths were enrolled in the HMK program per year. This precluded analyzing the data across the entire 2-year span. However, despite this lower statistical power, the present evaluation obtained numerous statistically significant results indicating that the effect sizes were considerable.

Given the relatively exploratory nature of the present evaluation (e.g., examining several positive youth development constructs), alpha was set at .05 for all inferential tests thus increasing the probability of type I errors. However, the quantity and pattern of statistically significant findings suggested that there were consistent and lawful relationships (i.e., all statistically significant correlations were positive, and all statistically significant mean differences reflected positive gains). Future evaluation studies will be needed to replicate the findings.

Implications

This evaluation supports a promising, wellness- and culturally based, positive youth development program for Native Hawaiian fifth and sixth graders. Positive gains were found for knowledge and practice of Native Hawaiian cultural values, and most of the youths' positive development characteristics. One of the most important finding was that the youths increased their knowledge and practice of cultural values. This finding reflected the HMK staff and other key community members identifying this as a primary outcome for youths in the program. Identifying outcomes most relevant to the program and the community at-large may ensure greater success in positive results on these outcomes. Hui Mālama O Ke Kai demonstrated that culturally based, positive youth development programs may successfully reach minority communities and youths who have continued to experience disparities in health and educational outcomes. This finding is especially enlightening given the lack of positive development programs for Asian Americans, Pacific Islanders, and other indigenous youths.

Resulting from the positive gains evidenced in the pre- and postdata, the curriculum has been developed to further these gains. For example, tutors have been added to the staff to provide individualized attention to students in mastering their homework to impact school success. The Ho'oikaika i ka 'Ohana (Strengthen the Family) Project has been developed to further address the needs of the whole family

and raise protective factors in the family domain, including family attachment and family opportunities for prosocial involvement.

In terms of reaching seventh to ninth graders, addressing the 'ōpio (youth, juvenile; Pukui & Elbert, 1986) has become an important component in Native Hawaiian communities (Medeiros & Tibbitts, 2008). Parent and stakeholder feedback have indicated a need to expand the HMK program to these grades. Hence, the 'Ōpio Leadership Program was initiated in 2007. The mission of this leadership program is to instill the value of servanthood and leadership in the 'ōpio of Waimānalo through community-service activities, peer mentorship, and exposure to and awareness of higher education and career opportunities. This program continues to build upon the knowledge and pride of Native Hawaiian culture and values instilled in the fifth and sixth grades.

This article analyzed the HMK program's evaluation data in the last three program years. Future research is needed as follows: (1) further replication as well as dissection of the causal elements in the HMK program (e.g., by including a comparison group); (2) specific exploration on how fostering Native Hawaiian and cultural values and pride contributes to positive youth development; (3) longitudinal follow-up studies of HMK alumni who are now in high school and beyond; and (4) evaluation of the new and novel components of the HMK program (i.e., 'Ōpio Leadership Program, Ho'ōikaika i ka 'Ohana Project).

CONCLUSION

Significant youth development findings in the critical areas of family cohesion, school success, self-esteem, antidrug use, violence prevention, and healthy lifestyle likely reflect impacts from the multifaceted health, wellness, and prevention curriculum imbedded in a culturally relevant program. The hope would be to find a continued positive trend in program outcomes, including the program components further developed to foster these gains, with larger sample sizes and inclusion of a comparison group. Such findings would promote the possibility of having the HMK program replicated in other Native Hawaiian communities when tailored to the specific communities' assets and needs. The present findings may also have promising implications for youth development programming in other indigenous and minority communities.

The HMK program was created, developed, implemented, and sustained by community members, with partnerships and collaborations with a university, and significant partnerships within the Native Hawaiian community at-large. Such partnerships entail considerable dedication and commitment in negotiating and clarifying roles between the grassroots community knowledge and traditional academic knowledge and practice. The primary implication is that social and public health issues may be successfully addressed when the community identifies the need for intervention, community members take a leadership role, and community and academic-professional partnerships are formed.

This program illustrates that a place-based, community-designed, and culturally relevant program may better reach and appeal to Native Hawaiian youths in their own community. The Hui Mālama O Ke Kai Program contributed to cultural understanding of Native Hawaiian youths in the community while fostering positive character development. Such findings are promising in addressing health and social

disparities faced by minorities in the United States, including indigenous communities who have historically experienced cultural loss and devaluation. The Hui Mālama O Ke Kai Program's promising results are due in part to program delivery beyond cultural sensitivity and/or acknowledgment, but also to implementing the program within a fundamental and solid cultural framework of honoring and respecting core cultural values.

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