

Effective Strategies: Family & Community Engagement for Newcomer Students in Hawai'i

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WHO ARE NEWCOMERS

The U.S. Department of Education (USDOE) defines newcomers as foreign-born students and their families who have recently arrived in the United States. The U.S. has a long and complex history of immigration - from settler colonists (Britain) and “old immigrants” (Northern Europeans) of the 18th and 19th centuries to “new immigrants” (Southern and Eastern European) and now newcomers of the 20th and 21st centuries. In Hawai‘i, Polynesians first voyaged to the islands between 1000 and 1200 AD to form the first population of Native Hawaiians. European and American settlers and missionaries arrived in the late 18th century, followed by waves of immigrant workers from China, Japan, Portugal, Korea, the Philippines, and Puerto Rico arriving in the 19th century. The majority of 20th and 21st century arrivals have been fueled by the political and economic instability in their home countries (NCELA, 2017; MAEC Inc., 2019). On the U.S. continent, the largest group of newcomers are from India, China, Mexico, and the Philippines. In Hawai‘i, nearly one in five people were born in another country, while one in seven is a native-born American who has at least one immigrant parent. Members of the Freely Associated States (FAS) – the Federated States of Micronesia (FSM), the Republic of the Marshall Islands (RMI), and the Republic of Palau – constitute a significant portion of newcomers.

FAS Newcomers in Hawai‘i

As an outcome of the devastation wrought by U.S. nuclear testing and military occupation in the Pacific during the post-war period, the United Nations founded the Compact of Free Association (COFA) which stipulates that members of FAS countries are entitled to visa-free entry to the U.S. as well as financial assistance in the form of programs, grants and services.¹ The U.S. Department of the Interior is responsible for funding and overseeing COFA, which was first enacted in 1986 and subsequently amended in 1994 and 2003. COFA is set to expire in 2023 for Palau and in 2024 for the FSM and RMI and will be required to undergo funding renegotiations for renewal (U.S. Department of the Interior).

¹ As an example, between 1946 and 1958, the U.S. conducted at least 67 nuclear tests in the Marshall Islands, sending irradiated coral dust throughout the atolls. These tests forced residents to relocate, rendered traditional agriculture impossible and lands unusable due to fallout and military operations, and in sum forced the country into economic dependency on the U.S.

A significant number of COFA migrants have and continue to settle in Hawai'i because of its geographic proximity, cultures more familiar to Pacific Island groups, and in some cases already established family ties.

In 1994, financial assistance to states under COFA was gutted by the Personal Responsibility and Reconciliation Act (a.k.a. "Welfare to Work"), which has likely contributed to present-day tensions over FAS migrant presence in Hawai'i. Indeed, a recent longitudinal study from the Hawai'i Advisory Committee to the U.S. Commission on Civil Rights (2019) revealed widespread negative public perception of COFA migrants in Hawai'i. Although COFA migrants pay taxes and keep Hawai'i's low-wage job sector afloat, they continue to be scapegoated as a drain on state resources. Due to language and other systemic barriers, COFA migrants also endure housing and employment discrimination, and trouble accessing resources and services to which they are legally entitled (Shek, Delafield, Viernes, Pangelinan, Sound-Kikku, Paul, Day and Asher, 2021; Stotzer, 2019).

Data from the Hawai'i State Department of Education (HIDOE) show that these disparities extend to education. FAS students are chronically absent and suspended at much higher rates than other groups, and also perform lower on achievement tests both in relation to Hawai'i state and national averages (Hayashi, 2021; Matsuda, 2016; Terrell, 2015). In 2020, the HIDOE estimated that approximately 8,650 or 5% of students are from the FAS, although this number is likely higher as approximately 1,600 students identified as "other Pacific Islander" (Hayashi, 2021). Newcomer families from the FAS have also reported being overwhelmed by new experiences, the loss of traditional safety nets in their new settings, and mismatched expectations between schools and their priorities and values. For example, FAS families' and schools' definition of "parent" often differ, affecting family-school communication, parental engagement, meeting attendance, and other logical tasks (e.g., obtaining a signature on forms). Parents often work two or three jobs and students are obligated to stay home to care for a younger sibling or accompany a grandparent to an appointment to translate (Lee, 2018). FAS families experience multidimensional challenges and hardships as newcomers to Hawai'i, which almost inevitably impact educational outcomes of their children.

Getting to Know Newcomers



Dr. Nicole Yamase is from the islands of Pohnpei and Chuuk in the Federated States of Micronesia. She has a B.S. in Environmental Studies and B.A. in Biology from Chaminade University of Honolulu. She recently obtained her Ph.D. in Marine Biology from the University of Hawai'i at Mānoa. In March 2021, Dr. Yamase became the first Pacific Islander and fourth woman to reach the world's deepest part of the ocean, Challenger Deep, in the Marianas Trench. She hopes that her love for the ocean and expedition will inspire young Pacific Islanders and other minority students to pursue STEM fields. As a passionate advocate for education and her local community, she serves as the program leader for The Madau Project. This project focuses on reconnecting Micronesian high school students in Hawai'i to their navigational heritage through canoe activities, community service opportunities, and educational workshops.

BEST PRACTICES FOR SUPPORTING NEWCOMER STUDENTS

Schools can pursue a variety of measures to welcome newcomer students and better ensure their adaptation and wellbeing. The U.S. Department of Education recommends four areas of practice for supporting newcomer students, which include: (1) creating a welcoming environment; (2) offering high quality programs designed to meet newcomer academic and language development needs; (3) providing social and emotional support and skills development so that newcomer students can succeed in school and beyond; and (4) encouraging newcomer students and their families to engage in the education process (NCELA, 2017).

Welcoming Newcomers

Preparing Schools. Welcoming newcomers requires a multi-dimensional approach that not only prepares students and their families to navigate the U.S. education system, but the schools that receive them. It is critical that schools take time to inform educators about where newcomer students and their families come from, their cultural norms and customs, what they often experience as newcomers living in the U.S., and the contributions that their groups have and continue to make within their new communities.

It is also essential to and resources and professional learning opportunities helpful for instilling not only understanding and empathy, but concrete strategies that educators and administrators can employ in the school setting. It is essential that teachers of newcomers obtain knowledge and skills beyond those necessary to teach U.S.-born English Learners (MAEC, Inc., 2019). For example, the following is a resource developed by SupportEd, which offers a structured way for educators to develop information profiles on their newcomer students: <https://getsupported.net/wp-content/uploads/What-I-Know-About-My-ELs.pdf>. Educators can also use guides like the “Teacher’s Guide to Cultural Variables” to understand the range of cultural variables that might be present in their diverse classrooms. While the table alone is not enough, it can help educators to become reflective and proactive about learning who their students are and how their backgrounds correspond to specific needs, strengths and weaknesses (Heine, 2002). Integrating information about the history,

culture, and contributions of newcomer communities should also be considered when developing classroom curricula. Lesson plans that include oral history projects, digital storytelling, or research on migration topics are examples of how to integrate practices that welcome newcomers (Burnett, 2015; Scholastic, n.d.). Ensuring that the school office is easy to locate and inviting, that there is way-finding signage (multilingual when possible) from parking and walking access areas, communicating to families that interpretation services are available; and that classrooms and other learning spaces are welcoming and incorporate imagery reflective of the multiple communities present on campus are additional strategies that can be implemented by schools.

Sharing Information and Resources with Students’ Families. Newcomer students’ families often leave their home countries to provide opportunities for their children, including obtaining a quality education. However, necessary and unique supports are often required to assist newcomer families as they navigate the unfamiliar processes and expectations of the U.S. education system (MAEC, Inc., 2019). It is important that schools inform students’ families about the legal requirements for schools and to do so in a language they understand. This includes providing information about school systems and policies as well as their children’s rights to services and resources under U.S. law. - and providing this information in multiple ways (e.g., email, mail, community event). This is particularly important for newcomer groups, like those from the FAS, who experience discrimination in housing, employment, and healthcare at higher rates than other groups in Hawai’i (Stotzer, 2019). The following table captures some of the topics that schools may provide information and resources on to help families learn about and adjust to their new circumstances.

Table 1. What schools can inform newcomer families about (MAEC, Inc., 2019; Short and Boyson, 2012)

<ul style="list-style-type: none"> • Course schedules (e.g., child will have more than one teacher and classroom) • Homework policy and purpose • Attendance policy (e.g., mandatory phone call and note when child is sick) • Punctuality • Following a school calendar • Physical layout of the school • Homework policy and purpose • Expected school behavior and discipline policy • Immunization policy • Dress code, winter clothing, physical education uniforms • Emergency procedures 	<ul style="list-style-type: none"> • In-class behaviors (raising hands, sitting still at desks) • Cafeteria options • Subsidized lunch applications • Transportation options to and from school • Back to School Night information • Grading policy • Progress report and report card descriptions • Parent-teacher conference dates and purpose • After-school clubs and sports options • Using textbooks and computers • Special education services • Summer school availability • The role of guidance counselors and other non-teaching staff
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For FAS families in particular, the “Voyaging Together to a New Life: Handbook for Newcomers to Hawai’i” produced by the United States Conference of Catholic Bishops is an example of an informational resource that addresses important topics for adjusting to the laws and social customs in the U.S.

Programs and Structures to Support Newcomer Students

Schools should develop programs and structures that support newcomer needs, including English Learner supports as well as those that promote academic rigor, global competencies, and capacity for independent learning. Doing so will require a combination of integrated programs designed for varied population and designated programs created to meet the unique needs of newcomers. For instance, the USDOE recommends developing English proficiency by supporting bilingualism/multilingualism for newcomers within an integrated curriculum. Given these goals, the curriculum should be designed to develop students’ conceptual, analytic, and linguistic capacities simultaneously, and promote the use and development of students’ home languages at school and in their communities (NCELA, 2017). Designated programs, on the other hand, may be developed for students with interrupted educational backgrounds or for those who need to learn on a compressed timeline. For example, the USDOE notes that high school newcomers are under particular pressure to learn enough English to earn academic credits and graduate. In this situation a designated literacy course may be most appropriate (NCELA, 2017). If resources and capacity allow, schools can consider fully structured newcomer programs, which offer grade-level content in core subjects, remediation services, and foundational English Language courses that support bilingual literacy (REL, 2021).

A review of newcomer programs by the Center for Applied Linguistics also turned up some program features that were determined successful by students and their families. These include: offering flexible scheduling of courses and students; mindful staffing accompanied with educator professional development; the provision of basic literacy development materials for adolescents and reading interventions adopted for ELs; additional content area instruction to fill the gaps in students’ educational backgrounds; extended time for instruction and support (e.g., afterschool, Saturday, and summer programs); connecting with families and social services; monitoring and running diagnosis on student data, and adopting transition measures to ease newcomers into regular school programs (Short & Boyson, 2012).

Other examples of supportive structures for newcomer students include block scheduling, extended school days or years, and smaller class sizes. Practices that provide consistency are particularly supportive, such as “looping”, which maintains the same teacher for students across two or more years in a row (NCELA, 2017). The availability and transparency of Newcomer program entrance and exit criteria is also a key strategy that buttresses conversations around progress and supports. It is also important to keep in mind that while programs and structures should attend to newcomer needs, they should be pursued in the least segregated manner as possible given the goals at hand.

The cultural congruence of academic experiences for newcomers should also be a key consideration for schools. In Hawai'i, for example, FAS students are more likely to be supported by programs that validate their linguistic and sociocultural practices, and which purposefully integrate materials from a variety of culture and traditions into the curriculum. Specific supportive practices may include the following:

- Translanguaging to support bilingual/multilingual development (when students use their languages jointly, not separately);
- Project-based learning;
- Peer teaching and cooperative learning;
- Research projects on topics of interest to FAS students;
- Opportunities for FAS students to share work in a language of their choice (English or home language);
- Include non-traditional media like oral storytelling, poetry, woodcarving, or weaving as equally meaningful practices to be studied (Hamman, Beck and Donaldson, 2018; Heinlein, 2021); and
- Field trips to 'everyday' places in the student's new community (e.g., postoffice, public library, community center, community gardens), as well as culturally significant and 'fun' places (e.g., museum, cultural center, voyaging society, aquarium, zoo) to provide additional opportunities to build social and academic language.

Social and Emotional Support

The importance of positive emotional well-being for academic engagement and learning, sense of belonging, and connectedness to school for all students has been established in education literature (Motamedi, Porter, Taylor, Leong, Martinez-Wenzl and Serrano, 2021; NCELA, 2017). Newcomer are likely to have distinct social emotional needs given that they are negotiating new roles and identities whilst simultaneously coping with a variety of factors, such as trauma, family separation that occurred during the immigration process, severed ties with previous support networks (family, friends, neighbors), language barriers, new social norms and cultural alienation, and discrimination in their new settings (Motamedi et al., 2021; NCELA, 2017).

Support Strategies. To mitigate these factors, schools can play a role in helping newcomer students to develop social emotional skills, form protective relationships, develop a sense of belonging, and build new social support networks. Connections with teachers, counselors, coaches and other supportive adults, who can provide trauma-informed instructional strategies, cognitive guidance and positive feedback, is particularly important for realizing these outcomes (Motamedi et al. 2021; NCELA, 2017; Flavell, 2017). Supports can be offered through formalized structures and programs, as well as informal ones; moreover, these supports are ideally led by adults as well as other students/peers. A combination of these support types is important for alleviating newcomer stress/fears, building trust, creating routines, developing skills and independence, and putting them on the path to academic success (NCELA, 2017). Examples of formal, adult-led supports may include extended day programs,

college preparation sessions, parent/family workshops, or strategic collaborations with community organizations. Informal, adult-led supports may be advisory programs or daily check-ins with a school counselor. Formal, peer-based supports may include cross-age peer mentoring or cross-age academic and sports programs, whereas informal peer-based supports might equate to opening opportunities for newcomers to speak in social settings or to interact with others from the same cultural backgrounds (NCELA, 2017).

Getting to Know Newcomers



A Palauan raised on Saipan, **Martin Moore** attended Xavier High School in Chuuk State and moved to Hawai'i immediately after graduation to pursue his studies. He currently serves as a Grant Manager with the Office of Insular Affairs in Honolulu.

Although his transition to Hawai'i was met with cultural, financial, and other challenges, his success and identity was reaffirmed through the support of a strong community. Martin continues to gather strength from his realization that—both in and out of school—he represents all Micronesians, which includes Palauans and Chuukese. Holding this responsibility propels him to succeed and become a role model for his fellow Micronesians.

Martin remembers feeling isolated when he first arrived in Hawai'i. Having come from islands where everyone knows each other and actively helps care for one another, he felt physically, emotionally, and financially adrift. He had to survive without the safety net of his networks, and he learned to navigate a foreign and complex education system and manage his finances on his own. Over time, he surrounded himself with a community that supported him and helped him reaffirm his identity.

Martin would like to remind individuals and families out-migrating from the FAS that they are not alone. It is ok to draw boundaries—to know what one can and cannot give—and to be true to one's culture, resilience, and resourcefulness. He also notes that it is important to remember one's responsibilities to self, family, and community.

Martin encourages that educators get to know their students and where they come from, resource themselves to understand Micronesian people and culture, and build strategies to help Micronesian students succeed in school. This can mean understanding the importance of cultural obligations such as a funeral—where the whole family is involved, and the social and cultural weight of these obligations as compared to Western obligations like school, where an individual (i.e., the student) is involved—and working to develop ways for the students to meet classroom requirements without having to forfeit cultural and social obligations.

Cultural Responsiveness. Support services offered by schools must be culturally responsive if they are to be productive. Ensuring this requires that educators learn about and acknowledge newcomers' individual strengths as well as diversity/differences. For example, newcomers have unique strengths and experiences as an outcome of the immigration process as well as prior schooling which educators can harness. This assets-based approach is also known as "positive deviance" (Raatiior, 2017). Additionally, newcomer students hold diverse perspectives that come with specific cultural orientations toward age, gender, socio-economic status, communication/language, family structure, and so on. In FAS countries, for example, family obligation and collective success is valued over individual achievement (Raatiior, 2017). Cultural identity and pride is also greatly emphasized within Micronesian communities. As such, giving space in school curriculum and activities to showcase the Pacific region and celebrate Pacific Islander contributions can help to create positive school

experiences for FAS newcomers (REL Pacific, 2021). Explicitly teaching newcomers about school norms, expectations, classroom rules, and consequences may mitigate potential misunderstandings and provide vocabulary and context for students to advocate for themselves and others. Recognizing that students will often have family obligations (e.g., care for siblings, cultural practices, other work) outside of school that may impact student ability to participate in after-school programs or complete homework, may generate new strategies for engaging students and families.

Encourage Parental, Caregiver, and Family Engagement

Investing time in communicating and building relationships with the families of newcomer students goes a long way to ensuring their adjustment and success in school. As previously mentioned, parents of newcomers require specific information on how to support their children’s learning. Schools should keep in mind that not all newcomers live with a traditional parent. Some come to the U.S. alone, with relatives, or may be placed with foster families. These situations may require extra effort on the part of schools to ensure that the correct guardian figures are identified (e.g., at time of enrollment), information is communicated in circumstantially appropriate ways (e.g., mediated visits, home visits), and in languages they understand (e.g., as determined by Home Language Survey).

Getting to Know Newcomers



A proud Chuukese, **Kimberly Graham** came to Hawai‘i in 2020 from her home in Guam. In Hawai‘i, she served as supervisor for the Community Resource Specialist Team at We Are Oceania, where she supported Micronesians and other Pacific Islanders in navigating government services such as rental assistance, language assistance, food stamps, and access to health clinics

Once in Hawai‘i, Kimberly became an in-person student for an online master’s program she had begun while in Guam. Her experiences as a Micronesian student in Hawai‘i were not without challenges and allowed Kimberly to understand the deep misconceptions and negative stereotypes that some people have of Micronesians, and Chuukese people specifically. She continues to believe that we can all be positive instruments of change through kindness and tolerance; advocating for better understanding of Micronesian culture, language, and people; and lifting up the voices and stories of Micronesians.

Kimberly recommends that educators of newcomer students in Hawai‘i reserve judgement, build relationships with parents and students, and get to know students and their families firsthand. Educators can engage in home visits to get a better understanding of their students and their families and can request for interpreters if needed. Employing open lines of communication will go far to increase students’ comfort. Furthermore, recognizing a student’s accomplishments can boost their confidence, build trust, and diminish misconceptions.

Schools can engage parents in a myriad of ways, from inviting them to schools meetings and running information sessions to providing adult educational opportunities and offering to connect them to social and health services (Short and Boyson, 2012). The ways and extent to which parents participate will depend on their needs, interests, and capabilities/skills. Immigrant parents generally get involved in school life at four different levels: “cultural survivors” are recent immigrants and most concerns about securing basic needs; interest in navigating the U.S. school system may be low; “cultural learners” are more comfortable with the school system and show interest in learning more about its various aspects. They are likely to engage educational processes with assistance (e.g., interpreters and translated documents); “cultural connectors” are familiar with educational terms, policies, and

procedures and may be interested in working with cultural survivors and learners; and “cultural leaders” are often representatives of and advocates for their newcomer communities; they become leaders and participate in trainings (NCELA, 2017). In addition to these stages of participation, newcomer parents’ involvement in their children’s education will depend on time and resources; busy work schedules and limited access to transportation can get in the way. What is more, their orientation towards education systems may differ from U.S. school expectations. Often, migrant parents do not involve themselves because they see it as interfering with professionals (NCELA, 2017).

The USDOE recommends the following five steps as a blueprint for newcomer parent and family engagement:

- (1) Collaboration among school staff, parents, and community members;
- (2) Development of staff and newcomers’ capacities to re-envision their roles and take actions that support student success;
- (3) Acknowledgement of newcomers’ assets and focus on how they can strengthen the school;
- (4) Taking a multi-pronged approach to communicating with parents and providing language supports such as interpreters and translated materials; and
- (5) Making parent and family engagement a standard part of the school’s continuous improvement efforts (NCELA, 2017).

Newcomer families can also have needs that go beyond what traditional schools provide. Parent Centers are one effective resource for connecting with newcomer families, and they can provide disability and technology resources, serve as a communication hub, and offer courses that model the engagement process and more. Cultural liaisons and parent coordinators can also assist schools in building relationships with newcomer parents as well as connecting them to community resources that can help them address their basic needs (MAEC, Inc., 2019).

Working With FAS and Pacific Families. When working with FAS and Pacific families, making space for collaboration in the form of listening and genuine, reciprocal, two-way communication cannot be emphasized enough (Flavell, 2017). Without creating opportunities for FAS families to feel heard, valued, and to contribute their perspectives and strengths, more advanced forms of collaboration will not be possible (IES, 2018).

One way to connect with FAS families is through faith-based communities, as church plays a critical role in the community life of many Micronesians; it is a space for social connection and cultural practice. As such, programs/interventions that involve religious leaders and spaces are more likely to receive participation from FAS families. In the context of school-led efforts, church could be considered a safe space for parent learning, conflict resolution, or wellness/care outreach (Center on the Developing Child, Harvard University, n.d.; Kramer, Guarnaccia, Resendez, & Lu, 2009). This is in keeping with research on newcomer engagement, which finds that immigrants groups may be more

comforable getting involved in thier childrens' educations through outside entities, such as community and religious organizations or social networks (REL, 2021). The Oahu-based Sundays Project, found in the program examples table below, is a case of how schools are successfully engaging FAS families via third party, community-based organizations.

Engaging extended family and members of their communities (beyond just parents) will work to create a more knowledgeable and robust support system for FAS students. Schools can do this by inviting extended family members (e.g., grandparents, aunts, uncles) into the classroom to volunteer for a specific activity, such as “weekly reading time”, or share about their cultures, language, experiences, skills, stories, and so on (AFFECT, n.d.; REL Pacific, 2021). Families should also be invited to learn about their child’s educational experiences outside of regular school hours/days to allow those who work to connect (REL Pacific, 2021).

Getting to Know Newcomers



Philios Uruman is originally from Fananu Island but was born and raised on Weno in Chuuk State. He has been in Hawai'i since moving here when he was 11 years old. Philios is currently a Community Liaison for the Hawai'i State Department of Health, serving native Hawaiians and other Pacific Islanders. He continues to support his Micronesian community as a freelance Chuukese interpreter in courts, hospitals, and community-service programs in Hawai'i, Guam, and the continental U.S. Philios is the President of the Micronesian Health Advisory Coalition, and is the co-founder of NOHNO (nohno.org), a virtual space that provides social services for Micronesians at home and abroad.

Philios's passion to serve Micronesian communities and to help them form a bridge with Hawai'i stems from a deep love of and appreciation for Chuukese language and culture. He looks back upon the interpreters and others in Hawai'i who supported in countless ways as instrumental in his success.

Philios recalls how foreign everything was to him when he first arrived in Hawai'i and how he struggled in school because he could not speak English. He learned early on that interpreting services were available for students, and he made a request for a Chuukese interpreter who followed him throughout his classes, tutored him, helped him navigate Hawai'i's education system, and taught him about the Bible. Philios sought out the assistance of other Chuukese people to learn how to survive in a foreign land, as well as how and where to access basic services such as housing and healthcare supports for himself and his family. He also befriended non-Chuukese people to learn things about his new home.

To individuals and families out-migrating from the FAS, Philios recommends that people bring important documents for school and to access social services, that they learn about available resources for Micronesians in Hawai'i and how to access them, and that they ask questions when they are unsure about anything. He recommends that students preparing for college apply for FSM or Chuuk State scholarships to help with the cost of school.

Philios recommends that educators create a welcoming and caring classroom environment, which includes being actively anti-racist; nurturing Micronesian students academically, socially, and emotionally; and treating them with respect and love. He believes that taking time to learn about Micronesian students, culture, and lands—including how to greet and thank students in their own languages—goes far in creating connection, and that safe and non-judgmental spaces where Micronesian students can learn and be with each other in an informal setting will help them feel at home, and also grow.

Examples of Newcomer Student and Family Engagement Programs and Projects

AFFECT (Activating Educators Focus on Family Engagement as Central to Teaching). A professional learning initiative supported by a partnership between the Hawai'i State Teacher's Association (HSTA) and the University of Hawai'i College of Education, and funded by the Learning Coalition. "AFFECT recognizes that family, school, and community partnerships are essential for the educational success of students of all backgrounds. AFFECT facilitates these relationships through education for teachers, and family and community members". AFFECT offers:

- Module-based professional learning for educators on: "Getting to Know Your Students and Their Families"; "Communicating with Families"; "Family Engagement"; "Partnering with Diverse Populations"; and "Finding Appropriate Strategies".
- Each module contains multiple lessons.
- Students and families from the FAS are integrated into module lessons.

For more information:

<https://affect.coe.hawaii.edu/about-us/>

Celebrate Micronesia Festival. The annual Celebrate Micronesia Festival showcases traditional and contemporary art, dance, fashion and music of the people and cultures of the Republic of Palau, the Commonwealth of the Northern Marianas, Guam, Yap, Chuuk, Pohnpei, Kosrae, Kiribati, and the Republic of the Marshall Islands.

- Live performances, demonstrations, cultural exhibits, poetry readings, live talks and panel discussions, short stories, and films.

For more information:

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

Chuuk Me Nessor. The Chuuk Language and Cultural Association of Hawaii, Inc., is a nonprofit organization that is dedicated to teaching Chuukese Language and Culture in order to provide an opportunity for the Chuukese children who were born in Hawai'i to learn and study the Chuukese Language.

- Chuuk Me Nessor's Utteirek project provides a space for public gathering, a learning center that offers dancing, weaving, crafting, carving, song, navigation, cultural skills, and other educational opportunities; hospitality; sleeping quarters; and housing for canoe.

For more information:

<https://www.chuukmenessor.com/>

Health Fair at Linapuni School. The health fair is opportunity for Linapuni school children and their families to prepare for the coming school year, ensuring that all legal and medical requirements are met for enrollment. Each year, the fair adopts a theme around which services and resources are provided. Linapuni Elementary School is located with the Kuhio Park Terrace (KPT) public housing complex. KPT and Linapuni have high enrollments of FAS families.

- Community-based programs and organizations sign up to participate through the health fair coordinator. Each organization operates a table/booth.
 - Services include health screenings, inoculations, information stations on school policies, nutrition, and other pertinent topics. Game stalls are also available for children. Each organization/program provides resource “giveaways”.
 - The fair takes place yearly in August; it is held outdoors in the school parking lot.
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Kōkua Kalihi Valley (KKV). KKV works work to advance health, to inspire healing, to foster reconciliation, and to celebrate abundance in the ahupua'a of Kalihi through strong relationships that honor culture and place.

- Offers a broad range of medical, dental, and behavioral health services
- Hosts the intergenerational youth program “Pacific Voices”
- Collaboratively manages Ho’oulu ‘Āina, a 100-acre nature preserve in Kalihi Valley
- Operates the KKV’s Wellness Center which houses Dentistry, Pharmacy, Roots Program, and Roots Café. NieiRek and Seams Wonderful, job training programs for women
- Established the KKV Pathways program and Trauma Informed Care programs that collaborate with community health workers and behavioral health services.

For more information: <https://www.kkv.net/>

Mañe’lu. A Guam-based nonprofit organization that has been educating and empowering children & families for over 20 years. Formerly Big Brothers Big Sisters of Guam, Mañe’lu has expanded its services over the years hosting numerous empowering and educating programs for youth and services for families.

- Provision of youth programs, community outreach, and education workshops.
- Preparation for individuals to enter, or reenter, the workforce by providing culturally and linguistically sustaining

work readiness and job guidance programs and services.

- Operation of the Micronesian Resource Center One-Stop Shop (MRCOSS) that provides informational and educational resources to individuals and families migrating to/from Guam.
- Operation of Project Akudi, providing services to individuals and families experiencing, or, at risk of experiencing homelessness.

For more information:

<https://www.manelu.org/>

Marshallese Community Organization of Hawai'i (MCOH).

Provides COVID-related assistance, food distribution, vaccinations, education and outreach services, and others. MCOH also teaches traditional basket weaving as part of a Pacific Island cultural initiative that has been integrated into voluntary summer programs at two Honolulu-based middle schools.

For more information:

<https://www.facebook.com/groups/230362084871658/>

Marshallese Education Day. An annual, community event held in Honolulu to recognize Marshallese students who have achieved a 3.0 GPA or higher. Marshallese Education Day:

- Recognizes the academic success of Micronesian youth/students.

- Showcases Micronesian cultures via festival activities (e.g., dance performances, crafts exhibits).
- Disseminates informational resources on educational and financial opportunities for Micronesian youth and their families.
- Offers Health and wellness resources.
- Held on Kuhio Park Terrace Grounds.

For more information:

<https://www.facebook.com/marshallese.educationday/>

Micronesia Resources and Research

Institute (MRRI). Located in Pohnpei FSM, the Micronesia Resources and Research Institute is a non-governmental organization and one-stop center that supports Micronesians emigrating to other countries. MRRI operates in partnership with the FSM national government. MRRI provides:

- Pre-departure orientation and trainings.
- Anti-human trafficking awareness education.
- Referrals to service providers in Guam and Hawai'i on legal, medical, and other social welfare matters; climate change; and research-based data.

For more information:

<https://www.facebook.com/Micronesia-Resource-Research-Institute-1460960503946053/>

Micronesians United Big Island (MU-BI).

MU-BI supports Micronesians in Hawai'i through the provision of cultural promotions, education empowerment, and health and immigration services.

- MU-BI co-sponsors educational research projects to document the experiences of the Micronesian diaspora in Hawai'i. Topics have included discrimination, fishing practices, and rights and responsibilities.
- MU-BI members visit school campuses to provide cultural training for teachers and also provide mentorship, encouragement, and support for Micronesian students.
- **MU-BI hosts the Pacific Youth Empowerment for Success (PacYES).** MU-BI has been leading this annual youth conference aimed to inspire and empower Pacific high school students on the Big Island for college, career, and community readiness (<https://pacyes.mu-bi.org/>)
- MU-BI collaborates with local health care providers and agencies to support Micronesians and grow a healthy and safe community.
- MU-BI collaborates with the County of Hawai'i Immigration Information Office as well as the COFA consulate offices on Oahu to facilitate community outreach events to educate COFA citizens about their rights and responsibilities.

For More Information: <https://www.mu-bi.org/>

Pacific Resources for Education and Learning (PREL).

PREL is a nonprofit organization with staff in Hawai'i, American Sāmoa, the Commonwealth of the Northern Mariana Islands, Guam, the Republic of the Marshall Islands, the Republic of Palau, and the Federated States of Micronesia: Chuuk, Kosrae, Pohnpei, and Yap. Through their work, PREL staff collaborate with schools and school systems, families, community organizations, and government agencies to transform education and promote dynamic reciprocal learning communities built on strong social and cultural capital. PREL resources and services:

- Language Cards: <https://prel.org/resources/alphabet-books-and-language-cards/>
- Family and Community Engagement Infographics: <https://prel.org/resources/face-infographics/>
- Newcomer Support Services:
 - Training events throughout Hawai'i to increase knowledge and understanding of education systems in Micronesia as well as Micronesian culture and value systems.
 - Capacity building trainings for educators and community stakeholders on culturally-sustaining curriculum and instruction, professional learning, school orientation, social-emotional and health support, and ways to partner with newcomer families and communities.

- Strategies for working/interacting with Micronesian communities in Hawai'i.
- Awareness education of issues, trends and circumstances affecting the well-being of Micronesian communities in Hawai'i.
- Often invites prominent members of Micronesian communities as well as school educators, librarians, and administrators to participate.
- Takes place in churches, communal spaces within Kuhio Park Terrace (KPT) public housing complex, and in common spaces on school grounds.

For more information: <https://prel.org/>

Sundays Project. A collaboration between Parents and Children Together (PACT) and the Department of Education which provides culture-driven learning opportunities for families from FAS countries and others who are new to Hawai'i. The overall goal is to reduce the current high rates of absenteeism in the public schools. The Sundays Project has demonstrated significant success with engaging parents and in reducing rates of absenteeism. The Sundays Project:

- Uses a positive deviance approach, leveraging the positive lessons and educational outcomes of (majority) Micronesian families, who have thrived in Hawai'i, to develop a learning curriculum for parents.
- Offers a curriculum spanning 15 sessions, each session lasting 35-45 minutes. The Sundays Project often focuses on a specific school for intervention/learning.
- Collects, compiles and analyzes student and school data to inform their interventions and educate communities.

For more information:

<https://positivedeviance.org/case-studies-all/2020/11/2/using-positive-deviance-to-grow-educational-success-in-hawaii-immigrant-groups>

Susannah Wesley Community Center (SWCC).

SWCC is a non-profit agency located in the Kalihi-Palama community. It is a comprehensive social services organization dedicated to helping and empowering youths, adults, and families (many of whom are newcomers to Hawai'i) who have social and economic challenges, move towards self-sufficiency and independence. SWCC offers:

- Food Pantry Program
- Youth and Family Programs
- Education Advancement:
- Trafficking Victim Assistance
- Information, networking, and programs that empower individuals and families to develop to their fullest potential.

For more information:

<https://www.susannahwesley.org/>

Voices of Micronesia on Maui (VoMOM).

VoMOM is a coalition of people from the various islands in Micronesia seeking to empower and acculturate Micronesians by building bridges and relationships among the islands of Yap, Kosrae, Chuuk, Pohnpei, the Republic of the Marshall Islands and the Republic of Palau.

- VoMOM's works to "combat discrimination by changing public perception through the educating of 'who we are,' making clear distinctions among the different island groups; assist Micronesian children born in the United States to take full advantage of their rights; and advocate for an educational system that meets the needs of children of the Compact of Free Association nations from preschool to higher education."

Waipahu High School (Multilingual

Marauders). A series of programs and services that support multilingual students enrolled at Waipahu High School (WPH) on O'ahu, which has a large FAS student population. WPH offers:

- Informational resources on FSM geography, cultures and languages as well as links to community resources.
- English Language (EL) coaching sessions, which include developing individual plans for EL students, creating language objectives, analyzing EL data, adapting or

modifying assignments, among other services.

- Annual ACCESS testing for EL students.
- Promotes educator professional development offered by the HIDEOE at Leeward Community College aligned to Sheltered Instruction Qualification (e.g., PD topics include home languages in the classroom, engaging newcomer and multilingual learners, school improvement planning for multilingual learners, etc.)
- Connects schools to parents and community via bilingual school-home assistants (BSHAs)

For more information:

<https://sites.google.com/k12.hi.us/multilingualmarauders/home>

We Are Oceania (WAO). Nonprofit organization that centralizes the support system for all Micronesian communities, families, and individuals in Hawai'i. WAO was initially founded as a one-stop center for Micronesian community needs. Services include language development, acculturation training, healthcare enrollment, social service referrals, pre-employment training, youth/peer mentorship, and services/resources referrals (e.g., social services, interpreters). WAO additionally hosts the Micronesia Youth Summit.

For more information:

<https://www.weareoceania.org/>

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