

Feasibility Study for a Micronesian Culture Based Charter School and Other Educational Programs

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Perhaps one of the most serendipitous moments occurred when we learned the Pacific Education Conference--the largest gathering of Micronesian educators in the world--would be hosted in the Marshall Islands in July 2015. We owe a debt of gratitude to Pacific Resources for Education and Learning for inviting us to present our ideas to their conference participants and to learn from them about how culture is, and should be, taught across Micronesia. Dr. Jeffrey Moniz and UH-Mānoa enabled this to happen by providing generous travel stipends to engage in this conference. Mahalo.

Humbly, we express our honor and gratitude to the focus group participants who trusted us with their stories of trauma and hope. Words will never capture our gratitude for welcoming us into their lives so we could learn and grow. We

sincerely hope we have captured their voices and dreams accurately on these pages.

We came together as individuals for a consultancy project, but now are bonded together in unity for a cause. We have spent countless hours together, working on each aspect of this dynamic question: How do we improve the educational opportunities for Micronesian children? How do we honor their identity and set up the systems to support them in achieving their goals? We take this work seriously and thank each other for always pulling through with new bits of research and insight. We especially thank Dan and Mary for their mentorship and encouragement throughout the entire process.

Killisou! (Chuuk, FSM) Si Yu'uos Ma'ase! (Guam/CNMI) Mahalo! (Hawai'i)
Kulo! (Kosrae, FSM) Kommol! (Marshall Islands) Mesulang! (Palau) Kalahngan!
(Pohnpei, FSM) Sa Hachigichig! (Outer Islands Yap, FSM)
Kammagar! (Yap, FSM)

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Cover Photo: Flags from around the Micronesian region displayed at the Celebrate Micronesia festival at the Honolulu Museum of Art School.
Photographer: Melissa Lum (Website: <http://www.celebratemicronesia.org>)

Executive Summary

Problem of Practice

In July 2014, four Hawai'i based non-profit organizations—Faith Action for Community Equity (FACE), Micronesia United-Big Island (MU-BI), The Learning Coalition (TLC), We Are Oceania (WAO)—commissioned a feasibility study for the establishment of a Micronesia culture based charter school or other educational program. These organizations proposed the study to the College of Education at the University of Hawai'i at Mānoa's EdD in Professional Practice program, in response to the challenges experienced by Micronesia children in Hawai'i's public schools.

We recognize there are many diverse cultures that make up the broader Micronesia region. For the purposes of this study, the term "Micronesia" is used to describe all of the cultures as a singular group, which we acknowledge limits our ability to capture the nuances between the experiences of the different participants.

As researchers, we were sincerely humbled to be accepted by all the participants of this study, invited into their communities and into their lives. For many, this journey is extremely personal and enormously significant. We have an opportunity to make an important impact for the students and families who were part of this study, as well as all Micronesia students and families who will follow.

Data Collection Methods

From the onset of the research study, we understood that our richest data collection would not only come from the literature, but by the actual voices and experiences of Micronesia families who have either been a student in the Hawai'i Department of Education (DOE) or currently have students enrolled in the Hawai'i Public Schools. The findings were both provocative and poignant.

Five different focus groups were conducted in O'ahu, Maui and Hawai'i Island, interviewing 50 participants and capturing common themes between them all.

Focus group participants were given the same six prompts:

1. Describe your experience with your child's school.
2. Describe what success for your child looks like.
3. Describe values from your culture that you want taught in school.
4. How would those cultural values influence your child's education?
5. If you could change one thing about the current educational program offering for you or your child, what would that be?
6. Is there anything else that you would like to share about this topic?

Findings and Data Analysis

"If you can, help us voice our concerns to the school system. We cannot voice our concerns because they won't hear us out. We need someone like you to tell them. We need someone to tell them because they won't listen to us. We are wanting to tell them about our kids' safety."

~ Anonymous Mother

Voices of frustration like the one described above is only one voice of many who share the common, collective and challenging Micronesian experience in Hawai'i. While the stories may be different, the predominantly negative experiences have been similar and a growing number of Micronesian families have begun to seek avenues and opportunities for change on a local and systems level.

Whether the participant was a woman or man, educated or not, attended school in the United States or Micronesia, held a white or blue-collar job, the conclusions were the same. Micronesian families, like any other family, desire an opportunity to educate their children in a safe school environment, and want to look forward to a better future. From our findings, essential themes emerged as we analyzed the data centered on their collective experiences. They are:

- Cultural Values
- Aspirations for Children
- Needs
- Race Relations
- Respect

Spectrum of Educational Programs

The impact is far reaching as the findings from our research made us dig deeper. Originally, our consultancy group was asked to determine the feasibility for the establishment of a Micronesian-focused charter school. But the more stories we heard and the more research we conducted, we began to understand that our recommendations should be catered to each client and to each island region based on need. From there, a spectrum of possibilities surfaced and is presented in our research. Also included is a checklist for each item to determine the feasibility of each of the proposed programs. The spectrum includes:

- Charter School
- Satellite Campus
- Preschool
- After School Program
- Saturday School
- Enrichment Program

We acknowledge that the spectrum of possibilities that we present is not an exhaustive list, nor in any order of importance or significance. We also recognize that each model comes with its own challenges and barriers. What we provide in

our research is not only literature that supports each model, but resources to pursue and a checklist that will allow each client to examine their own organizations and develop the talent and capacity within.

Conclusions, Implications and Recommendations

In this report, we present recommendations that are both long-term and short-term in nature. While we all believe it is feasible to start a charter school, the likelihood of this happening within the next several years is highly unrealistic due to the application cycle. For reference, we have provided information that highlights the last three successful charter school applicants. They will serve as exemplars when and if your organization is ready to pursue this option. Even other models presented in the spectrum may or may not be obtainable to an organization based on current capacity, resources or need.

On the other hand, there are immediate action steps that can be implemented to address the underlying issues brought up in our research. Specifically, there is a on-going concern that Micronesian families and their children are experiencing discrimination within the public schools and other public institutions. Therefore, in the short-term, we recommend the following:

1. **Enrichment Programs-** These programs can be in partnership with existing after school activities, Saturday school or summer camps, all culturally-focused and centered around the needs of the Micronesian community.
2. **Outreach to Parents-** There are many rights and privileges that are afforded to both students and families and it is a matter of understanding those rights. Micronesian-serving organizations can help parents navigate the DOE system as well as access existing support systems to better serve their families.
3. **Creation of a Professional Development Course for DOE Teachers-** A common understanding is the misunderstanding of most DOE teachers when it comes to Micronesian students. A culture based professional development course will address issues of cultural diversity, race and promote understanding and acceptance.

For long-term recommendations, we shift our focus to policy and advocacy efforts as well as future research opportunities:

1. **English Language Learner (ELL) Placement-** The placement process must be fair, consistent and transparent. Parents must know their rights when it comes to the educational program being offered to their children. For some it is a matter of access to ELL services, while others it is to understand the pathway to exit the program. In both cases, it is about understanding and respecting the needs of the students and families.
2. **Waivers for Age-Determined Placement-** Our research participants indicated a major problem of Micronesian students getting "aged out" of high schools before they can graduate due to age limitations. Some states have granted waivers to the age limit to attend high school, while Hawai'i

remains at the age of 18. Our recommendation is to consider a campaign to advocate for this policy change in Hawai'i.

- 3. Future Research Potential-** We recognize the deep commitment, care and capacity of each of the organizations represented in this study. The research presented here can act as a springboard for future study to continue to build within the body of knowledge in our communities, academia, and beyond.

**Killisou! (Chuuk, FSM) Si Yu'uos Ma'ase! (Guam/CNMI) Mahalo! (Hawai'i)
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Kalahngan! (Pohnpei, FSM) Sa Hachigichig! (Outer Islands Yap, FSM)
Kammagar! (Yap, FSM)**

We thank our four clients, organizations and representatives on three different islands who have formed this fellowship to address this important issue:

Leotele Togafau, Faith Action for Community Equity (FACE)- Maui/O'ahu
Jermy Uowolo, Micronesians United- Big Island (MU-BI)- Hawai'i
Matt Lorin, The Learning Coalition (TLC) - O'ahu
Josie Howard, We are Oceania (WAO)- O'ahu

We respect and recognize each organization and the members they serve as they strive to serve their local community. Each is a critical stakeholder in this project as either members or supporters of the Micronesian diaspora in Hawai'i, specifically in the interest of education of Micronesian children.

It is with humility and honor that we submit our findings. We hope that it may serve as a point of reflection as well as a catalyst for change.

Problem of Practice

The purpose of the study is to conduct a feasibility study for the establishment of a Micronesian culture based charter school or other educational program. Four clients representing four organizations share the same concerns and have assembled together to seek solutions while striving after common ground. There are a growing number of Micronesian families representing the Pacific diaspora living abroad, specifically in Hawai'i. Micronesian students and families have expressed an on-going dissatisfaction regarding their negative experiences at school and work.

Children of Micronesian descent, particularly those from Chuuk and the Marshall Islands, struggle to succeed in Hawai'i's public schools. Overwhelming research demonstrates that culturally relevant education is key for student learning. Currently, DOE teachers lack the cultural awareness and professional development to offer a culturally relevant instructional model for these children.

In the last 20 years, there has been an exponential increase in the number of migrants from Compact of Free Association (COFA) countries: the Federated States of Micronesia (FSM), the Republic of the Marshall Islands (RMI), and the Republic of Palau. These students have suffered low graduation rates, high behavior referrals, and insufficient academic progress. While the Hawai'i DOE has tried a number of strategies, including hiring bilingual part-time teachers to help English Language Learners (ELL), the strategies have not led to widespread student success. These small island countries share many cultural values, but are also quite diverse. It will be important to approach this school as a multi-cultural school, rather than one of a singular cultural. This will be a shift from the Hawaiian-focused charter schools, but is similar to several of the charter schools that serve Native American tribes in the continental United States.

Though the four clients span across three islands and each organization has their own mission and vision, their interest to better serve the Micronesian community at large is the same.

The first client meeting was held on January 17, 2015 at the University of Hawai'i to better understand their needs. Each client answered the following questions:

1. What do you see as the problem?
2. Why is your organization interested in this project?
3. What is your stake in this project?
4. What does success look like?
5. How much of the research do you want for your own group?

Next, we asked each client to share a vision and mission statement that would best reflect their wishes for the project. Through a collaborative process, the following statements were recorded for further discussion.

Vision Statement

Inspiring a future generation of informed, knowledgeable, and global citizens, proudly rooted in the deep, diverse, and united cultural identities and values from across the Micronesian region, to empower their community.

Mission Statement

We believe our students are both scholars and stewards and have a responsibility to our expanding community. With a strong and committed cultural heritage as our foundation, we will demonstrate our shared values of (value #1), (value #2) and (value #3). We will apply those longstanding attributes to honor our past in order to better prepare our future.

(Value #1): Define the value here.

(Value #2): Define the value here.

(Value #3): Define the value here.

The values portion of the Mission Statement is purposely left open-ended as it will wholly depend on each of the organizations and communities that a charter school or other educational program will serve.

A Sample Mission Statement:

We believe our students are both scholars and stewards and have a responsibility to our expanding community. With a strong and committed cultural heritage as our foundation, we will demonstrate our shared values of **identity, integrity and innovation**. We will apply those longstanding attributes to honor our past in order to better prepare our future.

Identity: Understanding our forefathers, our legacy and our place in history reminds us of our rich heritage and strong presence as a people. We will continue to perpetuate our stories in the spoken and written languages, song and dance.

Integrity: Values are instilled at the center of all activities with a commitment to our elders and the community we serve as sustainable stewards of our community.

Innovation: We pledge to move forward only in light of our proud past. 22nd Century skills will be centered around cultural values and teachings.

As the project began to develop and take shape, it became evident that the feasibility study not only pointed towards a culture based charter school, but other educational programs as well. At our second client meeting on March 28, 2015, we presented a document offering a spectrum of possible educational programs for our clients to consider based on their current capacities. Please refer to Appendix 1, Statement of Work, which includes the scope of the project, data collection as well as projected timeline.

Review of Existing Literature

Our review of literature focused on three main categories: understanding the culture of Micronesia, learning about parent and student experiences of Micronesians in Hawai'i, and examining models of culture based education. The existing literature guided the development of our research questions and informed our data collection and analysis.

Micronesian Culture and Worldview

Learning about Micronesian culture was an important first step for the three members of our team who had little or no previous understanding of the culture. Readings included perspectives of culture in Micronesia that gave historical background as well as a sense of what has changed (Hezel, 2013; O'Neill & Spennemann, 2008). Heine's (2004) described successful Marshallese students living in the United States.

Collectivist versus individual identity was described as an essential factor in defining a Micronesian worldview (Heine, 2004; Hezel, 2013; Ratliffe, 2010); each person's existence depends on his or her relationship to others, especially in the context of family. Hezel (2013) wrote that each person must sacrifice their individuality for the group's well being and that a person would choose suicide rather than estrangement from his or her family. Heine (2004) defined success for a student in terms of the effect on the community: "the success of the individual Marshallese depends on how integral that success is to the family and the group" (p. 205).

Hezel (2004) described the value of respect as central to ensuring the group's well being. Deference according to age, gender, family relationship, and social status meant that everyone has a well-defined place in society. Other values emphasized the importance of the personal relationship; for example, generosity through sharing of food as a way to strengthen personal ties. Hezel (2004) noted conflict between an increased emphasis on individual identity and a traditional, collectivist worldview.

Other readings connected the Micronesian collectivist identity to education. Ratliffe (2010) identified implications of family obligations for educators. O'Neill and Spennemann (2008), studying education in Micronesia, reported a shift in cultural learning to the formal setting of schools and noted the importance of community involvement.

Parent and Student Experiences in Hawai'i Schools

The next group of readings focused on the migration of Micronesians to Hawai'i and their experiences with public schools. Falgout (2012) and Rynkiewich (2012) noted that the culture of migrants is both maintained and transformed. Falgout

(2012) documented that Pohnpeian migrants encounter a difficult social climate in Hawai'i. In schools, Micronesian children experienced academic challenges and culture shock in addition to needing to learn in English (Kaneshiro, 2008). These problems were compounded by the fact that teachers are not able to communicate with families (Paul, 2003). Kaneshiro (2008) identified common strengths of Micronesian students that relate to their collective identity, such as family cooperation, generosity, intuition, and sensitivity. In addition, church communities were resources that support Micronesian students and their families.

Culture Based Educational Models and Strategies

Our final group of readings focused on culture based educational models in place in Hawaiian and Latino communities. Paul (2008) offered the model of multicultural education as a solution to the educational needs of Pacific Islander migrant children, and other authors stated that culture based education showed promise as a way to address the academic struggles of Micronesian students (O'Neill & Spennemann, 2008) and Hawaiian students (Kana'iaupuni, 2007; Takayama, 2008).

Takayama (2008) and Kana'iaupuni (2007) defined culture based education as methods and ways of learning based on indigenous culture. Kana'iaupuni (2007) extended this definition with a list of five basic elements: language, family and community, and culturally appropriate context, content, and data. Takayama wrote, "culture based education seems to parallel the principles of best practices while delivering instruction in culturally relevant and specific ways," (2008, p. 271).

One important element of a successful model was a focus on strengths (Takayama, 2008). Bishop (2010) suggested discourse as a way to frame discussion about values, especially conflicting or different values, and emphasized a strengths focus by identifying the danger of deficit explanations. Kaneshiro (2008) found that teachers could help Micronesian students by creating positive learning environments, respecting individuals and their culture, and building relationships with their students. Similarly, Antrop-Gonzalez and De Jesus (2006) reported that two Latino community-based high schools focused on fostering relationships between students and teachers and showing respect for the collective knowledge of the community.

Conclusion

According to the existing literature, the importance of culture to Micronesian students and their families implied that a successful educational program will involve Micronesian communities, and include components that align with Micronesian values. The literature supported the promise of educational programs developed from existing culture based models.

Data Collection Methods

The primary mode of data collection came via focus groups. From the onset of the project, our consultancy group understood that we would be conducting qualitative research to better understand the needs of the Micronesian community and conduct a feasibility study for a Micronesian-focused Charter School or other educational program.

Focus groups provided our study a wide variety of perspectives and voices to broaden our understanding of our clients who span across four organizations representing three different islands in Hawai'i. The participants represented a wide range of education and socio-economic backgrounds.

The clients helped create a venue for the focus groups to take place, honoring cultural protocols, including refreshments. Information about the focus groups were shared via social media and word of mouth, and five different focus groups were conducted, two on O'ahu, one on Maui and two on Hawai'i Island. When designing the various focus groups, we acknowledged cultural mores by meeting with men and women separately. In addition, the facilitators were also of the same gender. The rationale was to provide a safe venue, selected by our clients, where our participants would be able to share openly and honestly. Focus groups ranged in size from six to 15 participants, took place approximately two hours in length, and were held between July 3 and August 15, 2015.

Per our Institutional Review Board (IRB) protocols, each focus group was given the same information describing the study, the option to not participate, and the same set of questions. This process allowed our consultancy group to get a more authentic sampling of responses as it pertained to the overall Micronesian diaspora experience in Hawai'i. The next step of the process was to transcribe the interviews and compile the data through a coding system. Basically, our consultancy group recognized broader themes that began to emerge through the focus group responses. This allowed our group to identify topics (i.e. cultural pride) that were more urgent in nature based on the frequency of responses.

While conducting the focus groups and gaining deeper understanding of our clients' needs, we knew we needed to go deeper and learn more. We were honored to personally conduct two informational interviews with recognized scholars in the field of Micronesian education: Dr. Hilda Heine, Minister of Education in the RMI, and Fr. Francis X. Hezel, SJ, former director of the Micronesian Seminar. Heine offered insight on the topic of the educational needs of the Marshallese diaspora mirroring the needs in the Marshall Islands public schools. Hezel shared a perspective on program development within a Micronesian diaspora, in terms of the types of activities that might be sustainable.

We were privileged to present our preliminary findings at the Pacific Educational Conference, July 27-30, 2015, in Majuro, RMI. Our presentations, "Identifying and Teaching Micronesian Values to Support Student Success" and "Kumu Honua Maui Ola," (see Appendix 2) attracted wide participation from standing-room-only crowds, from across Micronesia, but predominately the Marshall Islands. At the conclusion of the second presentation, we conducted informal focus groups with the PEC attendees for the purpose of validating our data from the Hawai'i participants. In addition, we asked them how cultural values are taught in their own schools.

Findings and Data Analysis

Three of our clients—FACE, MU-BI, and WAO—organized five focus groups on three islands, which were financially supported by our client TLC. These focus groups included an average of 10 participants and lasted two hours each. All Micronesian jurisdictions were represented in at least one focus group: Chuuk, Kosrae, the Marshall Islands, Palau, Pohnpei, and Yap. Three focus groups represented women and two represented men. In addition to including an additional women's focus group, the participant numbers were also larger in the women's groups. The gender breakdown was 37 women and 13 men. In general, the focus groups included participants with a diverse background of educational attainment, English language skills, and socio-economic status. In addition, the Hilo and O'ahu focus groups tended to include the client members themselves, whereas the Maui focus group included service recipients.

Focus group participants were given six prompts:

1. Describe your experience with your child's school.
2. Describe what success for your child looks like.
3. Describe values from your culture that you want taught in school.
4. How would those cultural values influence your child's education?
5. If you could change one thing about the current educational program offering for you or your child, what would that be?
6. Is there anything else that you would like to share about this topic?

These discussions were then transcribed and coded for 11 themes. These themes were analyzed by frequency and whether they were mentioned across genders and islands. After this analysis, the themes were divided into two categories: those of major or moderate significance.

Themes of major significance, as measured by them being mentioned more than 35 times across the five focus groups, were: race relations (39), needs (43), aspirations for children (58), and cultural values (72). These four themes were mentioned in all five focus groups, and one of them, cultural values, included a sub-category—respect—that garnered more mentions than any of the categories deemed moderately significant. This sub-category was modified to stand on its own as a fifth significant theme.

Themes of moderate significance, measured by them being mentioned 10 to 16 times across the five focus groups included: parenting, home language, ELL, self-empowerment, and positive experiences being a Micronesian in Hawai'i.

In a review of the existing literature, several sources noted challenges Micronesian students face in U.S. schools. For example, Falgout (2012)

documents that Pohnpeian migrants encounter a difficult social climate in Hawai'i. However, these sources did not indicate the specific challenges universally reported by the five focus groups in this study. The literature was more general, such as, in schools, Micronesian children experience academic challenges and culture shock in addition to needing to learn in English (Kaneshiro, 2008). These problems are compounded by the fact that teachers are not able to communicate with families (Paul, 2003). This study contributes more detailed information about the experiences of Micronesian families in Hawai'i's public schools, than was previously noted in the literature.

Themes of Major Significance

Themes of major significance, as measured by them being mentioned more than 35 times across the five focus groups, were: cultural values (72), aspirations for children (58), needs (43), and race relations (39). These four themes were mentioned in all five focus groups, and one of them, cultural values, included a sub-category—respect—that garnered more mentions than any of the categories deemed somewhat significant. This sub-category was modified to stand on its own as a fifth significant theme.

Cultural Values

Cultural value was the most commonly mentioned theme of all 11 analyzed. Rather than assuming this is because cultural values are the most important topic to the participants, it could be attributed to conversation prompts, including two questions that directly asked participants to discuss culture and cultural values:

- Describe values from your culture that you would want taught in school.
- How would those cultural values influence your child's education?

Of the 72 responses, nearly a third dealt with the topic of respect. For this reason, we separated this subcategory and used it as a fifth major theme. Family, Faith, and Culture Taught in the Home comprised another third of the responses. Language, Community, Environmental Stewardship, Humility, Relationships, "Quietness" and *Fairo* (Chuukese: a respectful way to acknowledge someone's presence or to give deference to someone before addressing them) rounded out the last third.

When participants discussed family, it was clear the value related to the family serving as a support system of a collectivistic nature. For example, one participant shared:

"I think it's important to share your family values... Having the kids learn about our culture growing up in small communities. The family is the backbone of everything that happens. It's about family. As a kid growing

up, I felt very strong and more assured because I had people around me that are my family."

Participants seemed to refer to Christianity when discussing their faith.

"I tell her to pray. To ask for the knowledge. To succeed every step in your life. Church is really helping us. I tell them about the Bible, too. The value of having spiritual relationships."

In addition to general comments about faith as a cultural value, some participants referenced their faith when asked about what it meant for their child to be successful:

"I want religion to be, I know that's dreaming, but based on the earlier question about successfulness. Religion is part, God is what it means to be successful. We need to be religious, at least have a relationship with God because he will take us to everything."

While participants spoke about the importance of teaching cultural values in school, many also discussed the importance of teaching these values at home.

"I feel most of that gets communicated at home. At school, respecting your fellow peers, your elders, your teachers. One of the things, for me, the value has to be taught at home. Parent participation is key. One of the things is important to my culture is the extended family. I don't want it to be a product, I don't want to institutionalize culture into a system. Having it at home communicates it so much louder, so much better."

Aspiration for Children

All of our focus group participants on O'ahu, Maui, and in Hilo discussed their aspirations for their Micronesian children. A total of 58 statements were made on this topic which were categorized into five sub-groups:

- Appreciation and understanding of the diverse cultures in Hawai'i
- Participation in activities that lead to successful careers in the future
- Being proud of their culture
- Leading happy and productive lives
- Contributing to the well-being of their families as well as the local community

The most popularly mentioned of these sub-groups were future success and cultural pride. The former mostly emerged from the women's focus groups while the latter was popular among the males.

Some of the comments about their aspirations served as a counterpoint to the prejudices about Micronesians, such as that they do not care about education (see Race Relations, below). For example, one female participant said:

"As a Micronesian I say, don't do that. I want you to do success at school. That's why we send the kids to school. That's why we come from far to learn a lot in the U.S. We want to be successful just like everybody else."

One male participant shared an even more pointed view:

"I also want to emphasize education because education in my opinion is power. It's a shield against discrimination. It's a shield against poor health. It's a shield against all the things that you consider as not conducive to happy living. That would be another measure of success"

Needs

In the five focus groups, there were 43 comments that highlighted the Micronesian community's needs. Women made nearly all of these comments, with the exception of four quotes coming from O'ahu men. These men focused on only one area of need: school uniforms, as a means of equalizing students.

The women focused on three basic areas of needs:

- **Material needs:** school supplies, access to sports, bus service, after school care

For example, one woman commented that they need access to affordable after school programs, especially because it is difficult to pick-up their children when they are working in the afternoon:

"Affordable after school programs or even sports...the ones that are expensive, we cannot afford. We work and I cannot afford this program... We have got to work to live. We cannot afford this. The school is calling us so we don't know what to do when we are working at 2:00."

- **Policy needs:** connected to services in the schools

Participants discussed several areas of policy needs, including those related to bilingual/multilingual students, changes in the system to better understand Micronesian students and culture, and the most mentioned area of policy need: student grade placement should be based on readiness not on age. This last policy need was the only sub-category mentioned on all three islands. One mother commented:

"He moved to the next grade after the next grade and now he's going on his third year of schooling and the gap now from what he does know and what he should know has just grown. He's just struggling. I wish there was something, if it's at all possible, for the school to have something in place to give them that extra help to the child so that they can get caught up one way or another because as much as I try to help him, I wasn't able to get him caught up that first year. After that, I've been trying to get him caught up to where he's supposed to be now and I struggle."

- School culture needs

Participants in both Hilo and O'ahu wished the school staff would build a stronger school culture that welcomed students and valued the home cultures of the students.

"Teachers should show that they value the culture of the students."

Race Relations

Both men and women, in all five focus groups, made 39 statements about race relations. There were six categories under this topic: racism by teachers/school (11), stereotyping (9), prejudice (6), assimilation/wanting to fit in (5), discrimination among Micronesians to each other (4; only O'ahu and Hilo), and discrimination in services (3; only Maui women). Several parents discussed how their child's school automatically placed their child in ELL classes because of their ethnicity; in one case, a mixed-race family labeled one of their children as Samoan and one as Micronesian and the school did not place the Samoan child in ELL but did place the Micronesian child in ELL. In addition to prejudice that impacted a child's class placement, they discussed prejudice they felt in their interactions with school staff.

"The teacher thought my daughter was stupid and I was on welfare because I was Micronesian."

Participants also discussed feeling like they lacked a voice within the school system and that they wanted to be heard. Notably, only women discussed being discriminated against in services, such as health care or college scholarships.

"If you can, help us voice our concerns to the school system. We cannot voice our concerns because they won't hear us out. We need someone like you to tell them. We need someone to tell them because they won't listen to us. We are wanting to tell them about our kids' safety."

Respect

Being respectful to others was an obvious value that resonated for all island groups and for both genders as it was mentioned 22 times. There was a deep sense of showing respect to elders as well as people who are different from one another.

"I would want to see harmony... everybody treat each other the same no matter what. And that's that respect ...you know culture. Culture is okay but it's respecting one another no matter what culture you came from and that's what you got to have and high expectations if nothing else. Because my high expectations is like way up there."

In addition to respecting those of other cultures, they mentioned the importance of respect for certain roles or types of people.

"Respecting your parents, respecting your elders, respecting your teachers... And I think that in our culture we have a big emphasis on the value of respect. Sometimes it's very troublesome for me to hear from the schools that the Micronesians are not very respectful, they don't know how to respect. So for me I think that respect goes both ways."

Themes of Moderate Significance

Themes of moderate significance, measured by them being mentioned 10 to 16 times across the five focus groups included: parenting, home language, ELL, self-empowerment, and positive experiences being a Micronesian in Hawai'i.

Positive Experiences

There were 16 quotes dealing with positive experiences as a Micronesian living in Hawai'i. Most of these respondents were men from Hilo. Interestingly, some mentioned their experiences were much more positive in the early years when there were not as many Micronesians present in Hawai'i. Other responses explored this idea that one should be proud of who they are and let their actions speak for them, by working hard. One participant mentioned a child who won a poetry contest:

"He's going to high school and he won a poetry contest. He was the Micronesian, and he won the first prize. I said, 'See, the Marshallese can be #1.' It depends on how you carry yourself. If you are a part of who you are and where you are from, everyone will respect you."

Parenting

Ten statements were made about parenting; all of these were made by women, who represented all three islands. There were four main categories under this topic: nurturing/supporting child, caring for children of others, balancing work and motherhood, and being separated from their children. Two mothers commented about how they do not understand the school work their children are doing, but want to be helpful and support their education.

"I remember some of the learnings that I had. Your assignment was to make a mat and I went home and asked my mom to show me how to make that little placemat. I had to be able to do it and the connection you know how it's easy for parents to help us because they know how to do our homework. My relationship with my daughter is different. She comes back home and would be sitting there doing her own homework and I would ask her if she needed help and she goes 'oh you don't know what I do' and she's right, I do not know."

In addition, two mothers discussed the challenges associated with balancing their responsibilities at work and the need to pick up their children at a specific time.

"When the school finishes at exactly 2:00, it is hard to pick up our kids because of work. The school scolds me for not being there, but I'm working. They are going to take my kids away from me. It's not like I'm just cruising around. I call and tell them my work finishes at 2:30. But they write me a note. Every time I call, because I'm working at Wal-Mart until 2:30. But, they say I have to be there at 2:00. They say they are going to report that I'm not a responsible mom. But, I have to work to take care of my kids. Otherwise, they will cut my hours if I leave early. My sister-in-law picks up my kids most of the time. But, sometimes she can't."

English Language Learner (ELL)

Fourteen statements were made about English language learners (ELL); 86% of the comments came from women, who represented mainly O'ahu and Maui. There were three sub-categories under this topic: placement/placement based on ethnicity (6), children who lack home language skills (5), and other (3). A majority of the comments concerned the loss of language and culture as a result of moving to Hawai'i and the dissatisfaction with the placement of students in the English Language Learner program based on ethnicity and/or assumptions that the students are incapable of speaking English and are illiterate.

"When the oldest started, I enrolled him as Samoan because I cannot put two ethnicities. I can only pick one... they didn't even put him in what you call ELL program. So he passed just like that. And then he didn't struggle that much in school. He was, you know, upper student, climbing up the ladder, you know. And then with my youngest, I enrolled her as Chuukese

and right there flagged. Flagged ELL... a monitored ELL student. Yeah she can speak the language but I think just because I put Chuukese then she was in the ELL."

Home Language

Both men and women, mostly from O'ahu, made 11 statements about home language. The concern is the loss of their home, heritage language because Hawai'i is now their new home and the influx of English is so strong. There is desire to teach languages such as Chuukese and Marshallese to students so the younger generation can communicate with the older generation. Several parents commented on the importance of learning both English and their home language.

"Not to undermine or belittle the importance of the English language, but that it just helps the children empower their sense of who they are, that their language and culture is important."

Culture Shock

Culture shock was mentioned 14 times by all five focus groups. These are grouped into five sub-categories: diversity of cultures in Hawai'i, acceptable / unacceptable behaviors, confusion, unavailability of traditional food, and Western ways. Interestingly, confusion about cultural norms and practices in Hawai'i was mostly mentioned by the women's groups particularly from Maui.

"Help the child not to be confused. I went to confusion because like I said I came from a very strict cultural background. For me... to cross the line I have to really think whether, you know, breaking this taboo is good for me, what is it going to do for me."

Others mentioned that this confusion caused them to doubt their knowledge base:

"We don't understand anything coming from our islands to Hawai'i. We don't know anything; we have to start all over."

Self-Empowerment

Self-empowerment is a topic of discussion that emerged in 12 instances, predominantly in the women's focus groups most especially on Maui. Their idea of self-empowerment seems tied to the dream of opening a Micronesian-focused cultural and educational center. Such a center, they hoped, would facilitate the success, and build synergy and unity, among the Micronesian community. More specifically, this center would support and improve the education of their children, language acquisition, advocacy, and parental involvement.

"We want our own Micronesian center and we can take turns using that center. Most of these problems are education. I think we can decrease the problem. We are out there being the stereotype. You cannot survive here. If you fight here, you fight. But most of us are quiet. We are talking shame because we cannot speak up."

In addition to improving education, they also want to use the center to foster cultural pride.

"If we were to educate the children about Micronesian culture, we could have a festival with all the different crafts. We have special stuff. We have a festival that way the world can see who we are."

Spectrum of Educational Program Options Overview

The “Spectrum of Educational Program Options” came about after hearing the thoughts and views of the clients during our initial meeting with them on January 17, 2015. They shared their desires of wanting to see more Micronesian students succeed in school, be secure in their identity as a Micronesian and deepen their cultural knowledge. After this meeting, it was decided by the team that it would be valuable to look at an array of educational alternatives that our clients could possibly implement should the establishment of a Micronesian culture based charter school turn out not to be feasible at this time. The options could also serve as interim steps to take before the opening of a charter school. These educational options included:

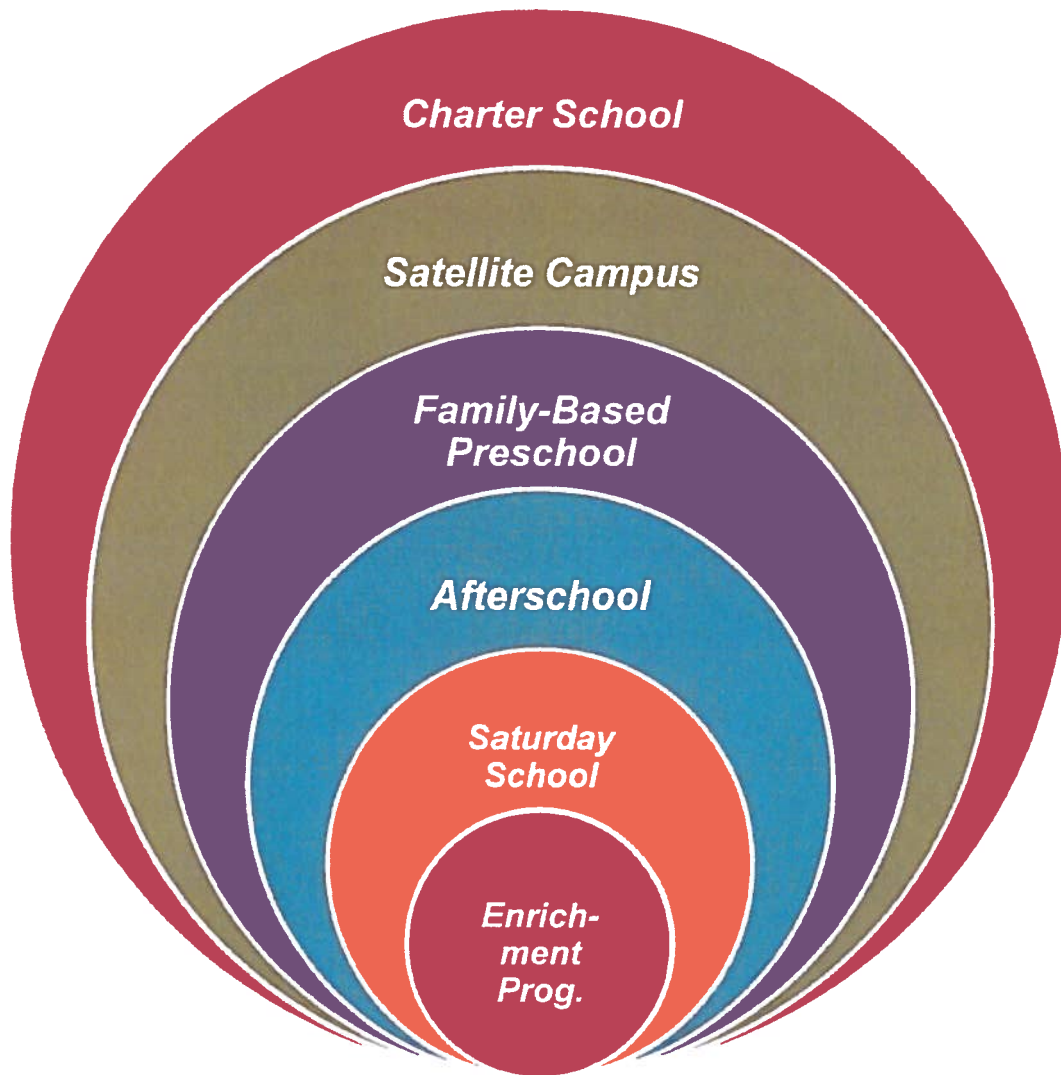
- Saturday school program
- Afterschool program
- Satellite site program
- Preschool program
- Charter school program

A handout was created that displayed the options in the form of a spectrum and was shared during a second client meeting held on March 28, 2015. Our clients were appreciative of our suggestions and provided feedback to us that resulted in the addition of another option – enrichment programs. The spectrum handout was revised and disseminated to our clients.

A sixth option, a family-based preschool program, was added to the spectrum after the team conducted a research trip in Hilo on April 24, 2015 and visited the P-20 Hawaiian medium education system that includes the Pūnana Leo Hawaiian language preschools. The team reflected on previous thoughts shared by our clients and felt that the inclusion of a preschool model with a strong parent education component would be another viable option to include on the spectrum.

The pages following the Spectrum of Educational Programs Options outline the process needed to begin an enrichment program, a Saturday school, an after-school program, a family-based preschool, a satellite site, or a charter school and may serve as a checklist to assist our clients in their planning process and discussions.

Spectrum of Educational Program Options



Enrichment Program: A program designed to provide supplementary instruction and enrichment for students during non-instructional school days (i.e. summer, school breaks, etc.). Nā Pua No'eau, Center for Gifted and Talented Native Hawaiian Children, is an example of an organization that offers different programs throughout the year. It was established at the University of Hawai'i at Hilo in response to the need to raise the educational status of Native Hawaiians. Hawaiian culture and values are an element of their program and curriculum development. Nā Pua No'eau has a center location on each major Hawaiian island. A previous summer program offered to high school students focused on

ocean stewardship through marine biology, P.E., and math, and traditional storytelling, music and art. (Website: <http://nnp.uhh.hawaii.edu/>)

Saturday School Program: An example of a Saturday school is Te Lumanaki O Tokelau I Amelika Language and Culture School established to keep Tokelau language and traditions alive in Hawai'i. Operated by Te Taki Tokelau, a non-profit, 501(c)(3) organization. There is no cost to attend and program is open to all. (Website: <http://www.tetaki.org/#!/programs/c1jxp>)

Afterschool Program: Like a Saturday School program, it is an organized program designed to provide care and educational enhancement for students during afterschool hours.

a. **Afterschool Program of Existing Charter School:** Noho Papa Extended Day Learning Program is a place based afterschool program offered to students of Ka 'Umeke Kā'eo established by the Edith Kanaka'ole Foundation, a non-profit, 501(c)(3) organization. Monthly fees are \$40. (Website: http://www.ahapunanaleo.org/index.php?/programs/youth_programs_punana_leo/)

b. **Pacific Voice Oceania:** Kuhio Park Terrace (KPT), Building B-105. Provides a free service since 2014, offering children and teens a program focused on cultural values, customs, traditions, songs and dance. Contact: Mrs. Innocenta Sound-Kikku: isound-kikku@kkv.net

c. **Afterschool Program of Department School:** The After-School All-Stars (ASAS) program is a national program that is located at 10 DOE schools on O'ahu and Hawai'i. They provide a comprehensive program for intermediate school-aged students that keep children safe and help them succeed in school and life. The program is completely free for all students. (Website: <http://asahawaii.org/>)

Family-Based Preschool: Preschools in Hawai'i are either private or federally funded with options available for financial assistance for those who qualify. All early childhood education facilities for children ages 3 to 5 need to be licensed through the Department of Human Services. An example of a family-based preschool program is the Pūnana Leo Hawaiian language preschools. They have been operating in Hawai'i for over the past 30 years. Children are educated through a culturally and age-level appropriate curriculum based on the Kumu Honua Maui Ola educational philosophy in a safe and secure environment.

Their approach to education is through a family-based model. Parents participate in Hui Kīpaepae weekly language and culture classes held at the school site, Lā 'Ohana family days, and Ho'ihō'i Honua giving back to their school by cleaning the classrooms and school grounds. (Website: http://www.ahapunaleo.org/index.php?/programs/youth_programs_-_punana_leo/)

Satellite Campus of Existing Charter School: Satellite campuses are extensions of the main charter school campus. Ke Kula 'O Nāwahīokalani'ōpu'u Iki, located in Kea'au, Hawai'i, is an example of a charter school that has two satellite sites – 1) 'Alo Kēhau o ka 'Āina Mauna in Kamuela, Hawai'i; and 2) Mā'ilikūkahi in Nānākuli, O'ahu. (Website: <http://www.nawahi.org/>)

Charter School: In Hawai'i, charter schools are public schools operated and managed by independent governing boards. They are innovative, outcome-based public schools operating under a performance contract with the State Public Charter School Commission (SPCSC). Although they are funded on a "per-pupil" basis separately from Department of Education-operated schools, charter schools are open-enrollment public schools that serve all students and do not charge tuition. SEEQS and Mālama Honua are examples of brand new charter schools. Ka'ū Learning Academy is a newly approved charter school that began operations in the 2015-16 school year. (Website: <http://www.chartercommission.hawaii.gov/>)

Spectrum of Educational Program Options: At-a-Glance

Spectrum Program Options	Key Indicators												
	Students (Intent to Enroll)	Supporting Non-Profit 501 (c) 3	Governing Board	Staff (Paid)	Staff (Proper Credentials)	Grants	Facilities	Cash & In-Kind Donations	Year 0 Support	Curriculum	License to Operate	Insurance	Partner School
Charter School	●	●	●	●	●	●	●	●	●	●	●	●	
Satellite School	●	●	●	●	●	●	●	●	●	○	●	●	●
Preschool	●	○	○	●	●	○	●	●	○	●	●	●	
After School	●	○		●	○	○	●	●	○	●		●	●
Saturday School	●	○		○	○	○	●	●	○	●		●	
Enrichment Program	●	○		○	○	○	●	●	○	●		●	

Key	Description
●	Non-negotiable
○	Optional

Notes:

The indicators are not an exhaustive list. However, when examining the feasibility of starting a charter school in Hawai'i, these indicators were present in the last three approved start-up charter schools between the years 2014-16 SY.

Also while some indicators are marked as "optional" it would be highly recommended that they are fulfilled for the best possible outcome.

In addition, each indicator would require a more in-depth analysis for each possible program option and it is important for each organization to pursue all pertinent information.

Enrichment Programs

Enrichment programs are any type of organized activities designed to provide supplementary instruction and build motivation for students who might otherwise feel disenfranchised. When developed from a grassroots level, enrichment programs can potentially build synergy around a common theme. These can be small-scale achievable successes that can lead to community confidence in more elaborate educational programs. Because enrichment programs occur during non-instructional school days such as summer and school breaks, they do not interfere with normal school instruction days.

Pros:

- **Small** - Starting small will keep costs down.
- **Selective** - participants can be selected based on preset qualifications and the need that is being addressed.
- **Focused** - Enrichment programs can be created based on the community needs and aspirations.
- **Cost Effective** - Cost can vary depending on length, number of participants, and other logistical considerations.
- **Creative** - Enables organizations to pilot projects based on funding availability.
- **Duration** - Enrichment programs can be event-driven, which builds on the experiences and strengths of previous Micronesian-focused efforts. In addition, Micronesian cultures are well-experienced in rallying around a time-restricted event (Marshallese Education Day, the Aloha Parade).

Cons:

- **Funding** - Funders often prefer sustainable programs while enrichment programs may appear to be one-off opportunities
- **Staff Turnover** - Unless an enrichment program is incorporated into an existing institution (e.g. Pacific Islander Student Center, Upward Bound, etc.), it may lack the consistent staffing needed to build synergy and momentum.
- **Focus** - Enrichment programs need to have extremely focused goals in order to succeed. With so many needs in the Micronesian diaspora the tendency is to try and solve all of the problems at once thereby overextending the effectiveness of any one initiative.

Enrichment Program Types:

Focus	Program Overview
Academic	Academic enrichment programs help improve student academic performance by hosting intensive programs in high needs subjects such as reading, writing, math, and sciences.
Culture & Language	Cultural and language enrichment programs provide opportunities for parents, elders, college students, churches, and organizations to engage in supporting cultural preservation programs for elementary, middle, or high school students.
Self-Empowerment	Self-empowerment enrichment programs offer opportunities for Micronesian students to improve self-esteem, leadership, develop pride in indigenous knowledge, socialize with others, and learn self-advocacy skills.
College Pathways	College pathways programs help prepare Micronesian students in high school to make informed decisions about college education. Such programs guide students in the college admission process, financial aid assistance, SAT / ACT test preparations, and other college-readiness support systems.
Community Engagement	Community engagement programs encourage active engagement in community service, service learning, and other avenues for the Micronesian youth to improve relations in the community by actively participating in local efforts.
Healthy Lifestyle	Opportunities for Micronesian youth to engage in a healthy lifestyle through community garden projects, indigenous cooking classes, or recreational camps.

Models:

Academic

Nā Pua No’eau, Center for Gifted and Talented Native Hawaiian Children is an example of an organization that offers different programs throughout the year. It was established at the University of Hawai’i at Hilo in response to the need to raise the educational status of Native Hawaiians. Hawaiian culture and values are an element of their program and curriculum development. Nā Pua No’eau has a center located on each major Hawaiian island. A previous summer program offered to high school students focused on ocean stewardship through

marine biology, P. E., math, traditional storytelling, music and other services.
(Website: <http://nnpn.uhh.hawaii.edu/>)

Higher Achievement Program (HAP) - HAP was founded in 1975 by Gonzaga College High School in Washington, DC to create opportunities for underserved youth to access the academic success found in Jesuit schools. Xavier High School in Chuuk introduced the model to Micronesia in the 1980s to provide high achieving public school students an intensive summer program in English and Math to improve their chances of passing the Xavier Entrance Exam. Both programs utilize students and teachers from the schools to serve as volunteer tutors, teachers, and program administrators.
(Website: <http://www.higherachievement.org/>)

Native Youth Enrichment Program (NYEP) – NYEP is a 4-week intensive summer program for Native American middle school students in Seattle. Funded by the City of Seattle’s Department of Education, NYEP focuses on making the STEM fields culturally relevant to the participants in preparation for college. NYEP utilizes Native college students as role models, instructors, mentors, and tutors. (Website: <http://youth.iwri.org/>)

Culture & Language

Hmong Language & Culture Enrichment Program (HLCEP) – The HLCEP is a 6-week summer program created by Hmong parents in Madison, Wisconsin to expose Hmong children to Hmong language, culture, and traditions. It grew out of the parents’ concerns about the lack of academic success, low self-esteem due to the loss of cultural identity, and the loss of language acquisition. HLCEP uses Hmong college students from nearby colleges to serve as role models, parents to cook lunches, a local school for facilities, and community volunteers, and a nonprofit center as home office for the program.
(Website: <http://hmonglceyouth.wix.com/hmonglceyouthcamp#!youth-camp/c21kz>)

Birthright Israel – Birthright Israel is an educational immersion trip for Jewish youth to visit Israel to reconnect with their ancestral home, build solidarity from afar, and to “strengthen bonds with the land and the people of Israel.” Guided by youth alumni who serve as mentors, the participants who travel from all over the world undergo a 10-day immersion into the history, identity, culture, and other aspect of their homeland. (Website: www.birthrightisrael.com)

Zuni Community Garden: The Zuni tribal community of New Mexico began a community garden project for Zuni kids to teach hands-on indigenous gardening skills, expose them to the ability to grow their own food, care for the land, and engage them in good nutrition activities. (Website: <https://www.zyep.org/>)

Camp lakwe: St. John's University in Minnesota hosts a weekend-long summer camp for Marshallese children of all ages focusing on Marshallese cultures, education, and activities. Participants are assessed a modest fee which covers 2-night room & board, facility rental, curriculum, supplies, and other camp-related expenses. (Website: <https://campiakwe.org>).

Self-Empowerment

Youth Together (YT) – YT is a leadership development program in Oakland, California, aimed at training multiracial, underserved youth leaders in high schools “to promote positive school change” grounded in “peace, unity, and justice.” YT leaders are trained to advocate for the rights of underserved students in local public schools in partnership with school leaders, community allies, and political leadership. (Website: www.youthtogether.net)

Federation of Concerned & United Students (FOCUS) – Modeled after the Youth Together program, the FOCUS project was founded in Chuuk, FSM, to unite student leaders from the private and public high schools to work together to solve common issues and concerns. Mentored by volunteer teachers, the FOCUS leaders plan interscholastic projects aimed at improving the environment, health, and the well-being of youth and their local community. (Website: None)

College Preparedness

GEAR UP Hawaii – GEAR UP, which stands for Gaining Early Awareness and Readiness for Undergraduate Programs, is based at University of Hawai'i with the goal of increasing the number of low-income students who succeed in college. They partner with the DOE and organizations to support high school students who are economically disadvantaged to receive the support and financial assistance to succeed in college. (Website: <http://gearup.hawaii.edu/>)

Navigating Success: Pacific Islander Youth Empowerment Day (PIYED) – PIYED is an annual conference at the University of Hawai'i at Hilo focusing on Pacific Islander high school students from all the local high schools. Organized by a multi-organizational committee, PIYED focuses on college, career, and community readiness with volunteers from the Pacific Islander Student Center at University of Hawai'i at Hilo. Speakers represent various career paths including education, health, business, public safety, military, and social services. (Website: <http://www.navigatingsuccess.org/>)

Community Engagement

Pacific Students Media (PSM): The PSM is an initiative of the Pacific Islander Student Center (PISC) at the University of Hawai'i at Hilo aimed at engaging Pacific Islander college students to combat the negative stereotypes of Pacific Islanders in Hawai'i in the media by producing digital stories about the Pacific Islander community. The stories are featured on their website, on social media, and on their YouTube channel. (Website: www.pacificstudents.org)

Checklist for Enrichment Program Development

1) Staffing

- Have you recruited an experienced Program Coordinator (preferably paid, but volunteer OK) who will oversee all aspects of the program development including: planning, recruitment, marketing, fundraising, contracting, and staff/volunteer training?

2) Partners

- Do you know your potential partners in the community?
- Have you contacted the local schools, churches, organizations, college programs, the local Parks & Recreation office, community centers, funding agencies and service learning offices?
- Can you assemble a planning committee with your partners and some parent volunteers?

3) Facility

- Do you have facilities large enough to hold the participants and the program activities?
- Have you checked with your partners for the use of their facilities for free or at a reduced cost?
- Will your program be covered under their liability insurance?

4) Volunteers

- Have you created a list of roles and responsibilities for volunteers including but not limited to: Counselors, Trainers, Team Leaders, Teachers, Cooks, Drivers, Tutors, Marketing, etc.?
- Do you have a Volunteer Application form (electronic or hard copy)?
- Have you checked out free Google forms (<https://www.google.com/forms/about/>) that you can use to create online application forms?

5) Curriculum

- Conduct a Needs Assessment Survey (see Appendix 3) to gauge the priorities of the community or clients.
- What is the duration of the program (2, 4, 6, or 10 weeks)?

- Have you checked out the websites of some of the model enrichment programs to get ideas and either model yours after these or create your own based on an assessment need.

6) Food

- Will the program run through lunch? If so, will the participants bring their own food? Or will it be provided?
- Does the facility have a kitchen that parents or volunteers can use to cook the meals?
- Do you have parents who can take turns cooking meals and bringing them to the participants?

7) Transportation

- Will participants arrange their own transportation?
- Can you charter a van to pick up the participants?

8) Funding

- What is the bare minimum budget needed to run the program?
- Do any of your partners have funding for the kind of enrichment program you wish to do?

Saturday School

Saturday Schools provide an opportunity for communities to create their own on-going school program, to teach a well-developed curriculum to students. This is similar to a Sunday School program, in which churches provide a weekly curriculum to children about religious topics. Saturday Schools have been used by various ethnic groups to teach language and culture, such as the Samoan Language School. Some Saturday schools offer a half-day program, others offer full-day. Some programs charge tuition and offer payment to teachers, while others are staffed by volunteers and their programs are free for students. In general, Saturday Schools operate on a semester basis, similar to regular schools.

Checklist for Saturday School Development

1) Facility

- Partnership with an existing community center or other space is easiest. Consider: Boys and Girls Club, churches, charter or private schools, or even covered spaces in parks.
- Formalize a lease agreement or MOA to ensure long-term use
- Determine the right size and resources (do you need a kitchen? White boards? Projector?)
- Fundraise for your own building
 - This would require a long-term program in order to secure a loan, land purchase, develop architectural drawings, etc. (Tokelau example: <http://www.watg.com/index.cfm/page/te-taki-tokelau-community-center>)

2) Staffing

Will these be volunteers, stipend, or hourly positions? How will you ensure sustained commitment and quality of work if the positions are unpaid?

- Leader: this person will need to devote considerable time to organizing the school, as well as recruiting help from community members.
- Curriculum Development: depending on the size of the school and the number of levels/ages of students, this could be a short-term commitment. Additionally, depending on what you plan to teach (eg. math), you could purchase curriculum rather than developing your own.
- Teachers: depending on the number of students, you might need several teachers. These will need some sort of training/orientation so they know what to teach. In addition, they should make a commitment to being there each week so there is continuity in what is taught and they can build trusting relationships with students.
- Recruitment/Advertising/Marketing: You might use a group of volunteers to help spread the work through churches, online, and other means.

Check out www.Lefetuao.com, for their comprehensive registration form used at the Samoan Saturday school.

- Logistics Coordination: someone will need to manage facility contract, acquire necessary supplies, unlock doors, etc.

3) Funding

Determine how much funding you need to cover cost of facility, insurance, teacher stipends, curriculum development/purchase, materials, transportation, food, and other expenses.

- Tuition/program fees/expectations from students (will they provide their own lunch? Transportation? Materials? Will they pay a registration fee or tuition?)
- Donations (in-kind or financial) from parents and friends
- Partnerships
 - UH-Mānoa Department of Indo-Pacific Languages and Literature supports Samoan School (ipll.manoa.hawaii.edu/samoan) (potential: teachers, funding, curriculum, materials)
 - Churches (potential: facility, teachers, recruitment, advertising)
 - PREL (www.prel.org) (potential: materials, curriculum)
 - Bess Press (www.besspress.com) (potential: materials, curriculum)
- Grant support
 - Do you have 501c3 status? If no, who can be a partner agency?
 - Hawaii Community Foundation's Muffles Fund (Micronesian support/empowerment)
 - Harold K.L. Castle Foundation (Windward O'ahu)
 - Administration for Native Americans (ANA): serves all Native Americans, including federally recognized tribes, American Indian and Alaska Native organizations, Native Hawaiian organizations and Native populations throughout the Pacific Basin (including American Samoa, Guam, and the Commonwealth of the Northern Mariana Islands). (<http://www.acf.hhs.gov/programs/ana>). They supported Samoan School. (The school would need to enroll Carolinian students--from the outer islands of Yap and Chuuk--because they are the only eligible students from Micronesia for this funding.)

4) Marketing Plan

(See <https://marketingathpu.wordpress.com/2010/03/30/marketing-planning-for-te-taki-tokelau-community/>, for an example of the marketing planning process for the Tokelauan school)

- How would you segment the market (What are the sub-groups? Ex Chuukese in Hilo or Marshallese in Ocean View)?
- Which target market would you go after? (Which of these sub-groups would you try to recruit?)

- What kind of market needs do you see? (Is the need for toddlers? Elementary? Middle school? Teenagers? Young adults? Is location important because of transportation challenges?)
- What about competition? (What are the other demands on people's time? Are there other activities in this community, perhaps sponsored by churches or sports leagues?)
- What kind of marketing strategy do you suggest? (Is email best? Phone calls? Word of mouth? Website? Facebook?)
- What is your suggestion for a positioning statement? (What are you "advertising"? What will this school do for the students? What is your mission/vision?)
- What is your suggestion for a pricing strategy? (Will the cost scare people away? Can you do a sliding scale? Offer scholarships? Barter for work?)

Models

- *Te Lumanaki o Tokelau i Amelika (Tokelauan Youth in America)* in Wahiawa. (<https://www.youtube.com/watch?v=ipt2kgKSODI>)
- Lefetuao Samoan Language Center (www.Lefetuao.com) This is a partnership of church, businesses and community to teach Samoan language classes for children and adults in Waianae.

After School

After School programs provide supervised activities to extend the school day. There already exists a vast array of after school programs that are offered at most public schools. While most after school programs focus on academics, sports and enrichment, this program can also focus on cultural components to fulfill the needs of the Micronesian community.

After school programs are offered either on a fee-based system and scaled based on a subsidized rate or via local or national grants. Most are conducted by paid, trained staff with possible volunteers. Programs are offered during the school calendar days only.

Two options:

1. **Partnership** - Seek an existing after school program currently being offered at any one of the DOE schools. With permission from the program director, Micronesian-focused activities that are culturally based might be able to be shared with the students. In a partnership scenario, the barriers of facilities, personnel and funding will not be as big of an issue.
 - **A+ Program** - Students in the DOE's After School Plus (A+) Program are given time to complete homework and participate in enrichment and physical activities such as arts, crafts, drama, dance, sports and games. The monthly enrollment fee is currently \$85 per child, with subsidies available for qualified participants. The program is run either by the school or a private vendor such as the YMCA or Kama'aina Kids.
 - **After School All Stars (ASAS)** Their goal is to identify and fuel a student's individual passions by tying their interests to tailored academic support, enrichment activities and sports. All-Stars are equipped with the confidence and skills to become productive members of their community. They provide effective and thoughtful supports to fight against the high school drop-out and obesity crises and to ready students for fulfilling careers in the modern workforce. (Website: <http://asashawaii.org/>)
 - **REACH (Resources for Enrichment, Athletics, Culture and Health)** An after school program targeted for middle school students to keep them on track and engaged. A total of 16 middle schools received the program as part of a statewide grant. (Website: <http://www.reachouthawaii.org/>)
 - **UPLINK (Uniting Peer Learning Integrating New Knowledge)** is a middle school after school program through the Dept. of Human Services, administered by the DOE. They are in 27 middle schools

statewide. The activity-based program aims to proactively prevent students in grades 6, 7, and 8 from engaging in risky behaviors during the after-school hours, including teen pregnancy, remediation and dropping out. Optional programs offerings include cooking, gardening, music, dance, seasonal sports, crafts, math club, science club, multimedia and computer activities with an emphasis on character-building and good decision-making, as well as homework assistance and tutoring. UPLINK schools also extend into Summer Enrichment!

2. **Program Development** - An independent after school program, on the other hand, will require the same level of commitment as running a Saturday School program.

Models

- Pacific Voice Oceania, Kuhio Park Terrace (KPT), Building B105. Provides a free service since 2014, offering children and teens a program focused on cultural values, customs, traditions, songs and dance. Contact: Mrs. Innocenta Sound-Kikku: isound-kikku@kkv.net
- Noho Papa Extended Day Learning Program. This program is a place-based afterschool program offered to students of Ka 'Umeke Kā'eo established by the Edith Kanaka'ole Foundation, a non-profit, 501(c)(3) organization. Monthly fees are \$40.

Checklist for After School Program Development

1) Facility

- Partnership with an existing school or nearby community center or other space is ideal to avoid transportation issues. Consider: Boys and Girls Club, churches, public, charter or private schools.
- Formalize a lease agreement or MOA to ensure long-term use
- Determine the right size and resources (do you need a kitchen? White boards? Projector?)

2) Staffing

- Beyond a paid program coordinator, will others be volunteers, stipend, or hourly positions? How will you ensure sustained commitment and quality of work if the positions are unpaid?
- Leader: this person will need to devote considerable time to organizing the program, as well as recruiting help from community members.
- Curriculum Development: depending on the size of the program and the number of levels/ages of students, this could be a short-term commitment. Additionally, depending on what you plan to teach (e.g.

math), you could purchase curriculum rather than developing your own. If a cultural component is desired, seek elders in the community who have a skill set to share (i.e. weaving, dance, fishing).

- Teachers: depending on the number of students, you might need several teachers. These will need some sort of training/orientation so they know what to teach.
- Logistics Coordination: someone will need to manage facility contract, acquire necessary supplies, unlock doors, etc.

3) Funding

- Determine how much funding you need to cover cost of facility, insurance, teacher stipends, curriculum development/purchase, materials, transportation, food, and other expenses.
- Tuition/program fees/expectations from students (will they provide their own snack? Transportation? Materials? Will they pay a registration fee or tuition?)
- Donations (in-kind or financial) from parents and friends
- Partnerships

4) Grant support

Do you have 501(c)3 status? If no, who can be a partner agency?

Hawaii Afterschool Alliance has a wide range of supports and partners to seek individual grants. An annual conference usually in May is held to promote and celebrate "out-of-school and summer learning" opportunities.

(Website: <http://www.hawaiiafterschoolalliance.org/>)

Following is a list of grant opportunities that can align with a vision for an after school program:

- **21st Century Grant** - This program supports the creation of community learning centers that provide academic enrichment opportunities during non-school hours for children, particularly students who attend high-poverty and low-performing schools. The program helps students meet state and local student standards in core academic subjects, such as reading and math; offers students a broad array of enrichment activities that can complement their regular academic programs; and offers literacy and other educational services to the families of participating children.
(Website: <http://www2.ed.gov/programs/21stccclc/index.html>)

- **Atherton Family Foundation (AFF)** - The foundation focuses on educational issues and institutions, giving special attention to religious organizations and health and social services.
(Website: <http://www.athertonfamilyfoundation.org/grant-seekers/>)
- **Carol M. White Physical Education Program (PEP) Grant** - The PEP grants can be for public, private, faith-based organizations, even higher education. And, if there are existing entities, they love to partner. Can target cultural physical education type of activities (dance, fishing, navigating, etc.). Over \$60M available and no grants in Hawai'i to date.
(Website: <http://www2.ed.gov/programs/whitephysed/index.html>)
- **Children Care Development Fund (CCDF)** - The CCDF provides States, Indian tribes, and territories with funding to help low-income families access child care for their children through certificates, grants, or contracts. Certificates can be used for public or private, religious or non-religious, and center or home-based care. Childcare programs that participate must comply with State health and safety requirements. A portion of funds is also used for activities to improve the quality of care, such as provider training. Private providers of preschool or school-age programs should contact the lead agency for child care in the State for more information. (Website: <http://www2.ed.gov/about/offices/list/oii/nonpublic/childcare.html>)
- **Cooke Foundation Limited** - Their mission is to support worthy endeavors in the community that the family feels will make a significant difference in the betterment and welfare for the people of Hawai'i.
(Website: <http://www.cookefdn.org/grantseekers>)
- **Harold KL Castle Foundation** - Castle Foundation focuses primarily on the Windward side of O'ahu island. They focus on public education, redesign and leadership as well as youth leadership and marine resource conservation. (Website: <http://castlefoundation.org/grantseekers/>)
- **Hawaii Community Foundation (HCF)** - HCF invests charitable funds in communities across the State primarily through non-profit organizations. Their core programs are designed to support a stronger non-profit sector with the belief that those organizations are the cornerstone of a vibrant civic society. (Website: <http://www.hawaiicommunityfoundation.org/nonprofits/grant-opportunities>)

- **Office of Juvenile Justice And Delinquency Prevention (OJJDP)** - The OJJDP envisions a nation where children are healthy, educated, and free from violence. If they come into contact with the juvenile justice system, the contact should be rare, fair, and beneficial to them. Programs that promote leadership, civics and service can apply for these funds within each community. (Website: <http://www.ojjdp.gov/programs/index.html>)

- **Temporary Assistance for Needy Families (TANF)** - The program is designed to help needy families achieve self-sufficiency. States receive block grants to design and operate programs. (Website: <http://www.acf.hhs.gov/programs/ofa/programs/tanf>)

Family-Based Preschool

There are no state-funded preschools in Hawai'i, which means that preschools are funded through private or federal means. To establish a preschool, applicants need to apply for a license through the Department of Human Services (DHS) of the Hawai'i State Government. The following links on the DHS website lists all the information and forms needed for submittal:

- Hawai'i Administrative Rules, Chapter 892.1, Licensing of Group Child Care Centers
(Website: http://humanservices.hawaii.gov/bessd/files/2013/01/HAR_17-892.1-Group-Child-Care-Center-and-Group-Child-Care-Home-Rules.pdf)
- Application for License to Operate a Group Child Care Center
(Website: <http://humanservices.hawaii.gov/bessd/files/2013/01/DHS-951-Application-for-License-to-Operate-a-Group-Child-Care-Center-or-Group-Child-Care-Home.pdf>)
- Statement of Legal Authority
(Website: <http://humanservices.hawaii.gov/bessd/files/2013/01/DHS-953-State-of-Legal-Authority.pdf>)
- Child Care Center Staff and Volunteer Listing
(Website: <http://humanservices.hawaii.gov/bessd/files/2013/01/DHS-954-Child-Care-Center-Staff-and-Volunteer-Listing.pdf>)
- Staff Sequence Form
(Website: <http://humanservices.hawaii.gov/bessd/files/2013/01/DHS-957-Staff-Sequence-Form.pdf>)
- Child Care Licensing Self Certification Form
(Website: <http://humanservices.hawaii.gov/bessd/files/2013/01/DHS-969-Child-Care-Licensing-Self-Certification-Form.pdf>)
- Statement of Operation Policies
(Website: <http://humanservices.hawaii.gov/bessd/files/2013/01/DHS-952-Statement-of-Operation-Policies.pdf>)

Other information required by DHS include:

- Conditional Use Permit or Certificate of Occupancy
- Employment History Form
- Self-Certification of Employment
- Authorization for Background Check and to Release Findings

Upon satisfactory submittal of all pertinent documents to DHS, a licensing inspection of the facility will be conducted and licensing rules will be reviewed

with applicant. If there are any deficiencies that need to be addressed, they must be corrected prior to the issuance of a license. If the applicant is in full compliance, a license to operate a childcare center (a.k.a. preschool) will be issued.

Checklist for Preschool Program Development

1) Facility

- Partner with an existing community center or church.
- Determine size of program (i.e. proposed student enrollment count and age levels to be served) and resources/amenities needed
- Formalize a lease agreement or MOA to ensure long-term use

2) Personnel

- Determine number of teachers and staff members needed based on adult to child ratio requirements
- Refer to this guide for required staff qualifications
<http://humanservices.hawaii.gov/bessd/files/2013/01/DHS-970-Reference-Guide-for-Preschool-Staff-Qualifications.pdf>

3) Funding

- Determine a budget needed to cover cost of salaries and wages, fringe benefits, supplies, equipment, facility rental/lease, insurance, utilities, phone, internet, building repair and maintenance, grounds maintenance, etc.
- In-kind service from parents and community supporters (grounds upkeep and maintenance, etc.)
- Partnerships
 - University of Hawai'i System (i.e. College of Education)
 - Community organizations (i.e. Goodwill)
 - Service organizations (i.e. Lions Club)
- Grant support
 - U.S. Department of Education
 - Hawaii Community Foundation

Model

The Pūnana Leo Hawaiian language preschools grew out of the strong desire of a small group of Hawaiian language speakers who wanted to revitalize Hawaiian through the education of young children. With no start-up funding to begin a preschool, they dedicated their own time and donated their own money. The first preschool opened in 1983 in Kekaha, Kaua'i and was located in an abandoned building. Although there was no charge for using the building, renovations needed to be done to make the facility safe and comfortable for the children. Many parent volunteers and community supporters came out and did building repairs, painted walls, and cleaned floors. The director of the school took a leave

of absence from her university position to get things in order. She designed a new and unique curriculum, created educational teaching materials, and trained prospective teachers. She researched early childhood education models, such as the Montessori method, and adapted some of these approaches into the Pūnana Leo way of teaching and instructing. To help sustain the school, parents paid monthly tuition and were also required to provide eight hours of in-kind service and attend weekly Hawaiian language classes. These requirements are still a part of the preschool program 32 years later with 11 preschools established throughout the state. (Website: <http://www.ahapunaleo.org>)

Satellite Campus

Satellite campuses are extensions of a main charter school campus. To establish one, a formal request to amend the school's existing Charter Contract would need to be filed with the State Public Charter School Commission (SPCSC). Although not as intense a process as applying to establish a charter school, the approval wait time can be lengthy. It is best to have all documentation and agreements in place and be able to answer all questions satisfactorily of the SPCSC and its staff. The instructions for completing the Charter Contract Amendment Form and the form itself are located via the following links on the SPCSC website:

- Charter Contract Amendment Form Instructions
(Website:http://media.wix.com/ugd/448fc8_355c5444a359294ac03de3308207484b.pdf)
- Charter Contract Amendment Form
(Website:http://media.wix.com/ugd/448fc8_6bce2b9d2fec1016367278cf29b3e88a.pdf)

Checklist for Satellite Campus Program Development

1) Facility

- Work with an existing charter school through its governing board and/or administrator(s) in securing a facility space such as a community center or church.
 - Determine size of program (i.e. proposed student enrollment count and grade levels to be served) and resources/amenities needed
 - Formalize a lease agreement or MOA to ensure long-term use

2) Personnel

- Determine optimal amount of faculty and staff members needed to effectively and efficiently run a satellite program.
- Classroom teachers need to be licensed by the Hawai'i Teacher Standards Board (HTSB) and be highly qualified (HQ) in core academic areas.

3) Funding

- Determine a budget needed to cover cost of salaries and wages, fringe benefits, supplies, equipment, facility rental/lease, insurance, utilities, phone, internet, building repair and maintenance, grounds maintenance, etc.
- In-kind service from parents and community supporters (grounds upkeep and maintenance, etc.)

4) Partnerships

- University of Hawai'i System (i.e. College of Education)
- Community organizations (i.e. Goodwill)
- Service organizations (i.e. Lions Club)
- Grant support
- Public Schools of Hawai'i Foundation
- Hawaii Community Foundation

Model

Ke Kula 'O Nāwahīokalani'ōpu'u (Nāwahī) located in Kea'au, Hawai'i has two satellite campus sites - 'Alo Kēhau O Ka 'Āina Mauna in Waimea on Hawai'i Island and Ka Papahana 'o Mā'ilikūkahi in Wai'anae on O'ahu. Both satellite sites were established after parent groups from each community formally approached the Nāwahī Governing Board to request assistance in establishing a quality Hawaiian medium program for their children and their families. In the case of the Waimea community, their Hawaiian Language Immersion Program that was located within Waimea Elementary School (DOE school) was closed down leaving the community with no nearby Hawaiian medium education program for their children. As for the Wai'anae community, the families desired a closer Hawaiian medium education site for their children. The option most families in the community chose was a two-hour bus ride to and from Ānuenue School, a K-12 DOE Hawaiian Language Immersion School located in Pālolo Valley, Honolulu, O'ahu.

The request to start a satellite campus in Waimea began in August of 2010. Final approval of the request was granted in May of 2011. Using the lessons learned from this process helped to facilitate the request approval of the second satellite site in Wai'anae. That process began in April of 2013 with final approval given in early July of the same year. Both requests most likely would not have been approved had it not been for the existing partnerships Nāwahī had with the 'Aha Pūnana Leo, Inc. ('APL) and Ka Haka 'Ula O Ke'elikōlani (Ka Haka 'Ula) College of Hawaiian Language of the University of Hawai'i at Hilo and the leadership of a strong core group of parents from each community. The Nāwahī Governing Board knew that the satellite sites would initially be a burden on the financial resources of the main campus. The charter school per pupil funding at the time multiplied by the number of students enrolled at each satellite would only be enough to cover the cost of one teacher position and the purchase of classroom supplies. In an effort to somewhat alleviate the financial strain, both satellite sites were housed within existing Pūnana Leo Hawaiian language preschool facilities rent-free for the first two years of their existence. Ka Haka 'Ula provided curriculum materials and teacher training/professional development at no cost. Parents provided in-kind service by coordinating a daily cleaning schedule and assuming the responsibilities of a classroom cleaner/school custodian. Parents also actively fundraised, sought donations and wrote grants to help sustain the programs. They solicited pro bono work from architects, building contractors, electricians, plumbers, etc. to address the repair and maintenance of the

facilities. Both sites have seen a steady increase in student enrollment and are now operating at a breakeven point. Rent is now being paid to the 'APL, however, parents are still providing in-kind service to the school and see it as their responsibility to do so. (Website: <http://www.nawahi.org>.)

Hawai'i Public Charter School

In Hawai'i, charter schools are public schools operated and managed by independent governing boards. They are innovative, outcome-based public schools operating under a performance contract with the State Public Charter School Commission. Although they are funded on a "per-pupil" basis separately from DOE-operated schools, charter schools are open-enrollment public schools that serve all students and do not charge tuition.

Models

SEEQS, Mālama Honua, and Ka'ū Learning Academy are examples of new charter schools.

(Website: <http://www.seeqs.org/>)

(Website: <http://www.malamahonuapcs.org/>)

(Website: <http://www.kaulearning.com/>)

Checklist for Charter School Development

The State Public Charter School Commission (SPCSC) is appointed by the Board of Education to act as the authorizer for Hawai'i public charter schools as defined by Hawaii Revised Statutes Chapter 302D, Public Charter Schools. The SPCSC office staff supports the day-to-day responsibilities of the Commission, including the process of applying to start a new charter school. The extensive process, including links to download documents, is described on the following pages on the SPCSC website:

- Charter School Application Cycle Information
(Website: <http://www.chartercommission.hawaii.gov/#!application-cycle-information/c1mz3>)
- Applicant Resources
(Website: <http://www.chartercommission.hawaii.gov/#!m7xhbido12/c23i>)
- SY15-16 Request for Proposal
(Website: <http://www.chartercommission.hawaii.gov/#!request-for-proposals/c1xv5>)
- Archived Application Cycle Information
(Website: <http://www.chartercommission.hawaii.gov/#!archived-application-cycle-information/c1g9s>)

In its first two application cycles, the Commission accepted 13 eligible applications and approved three charter schools. For SY 14-15, the Commission accepted eight eligible applicants but did not approve any schools. In the current cycle the commission identified eight qualified applicants.

The following chart summarizes information submitted in the applications of the three new schools and one school that was denied last cycle. Although the denied applicant shares the majority of strengths of the new schools -- significant start up funding, a facility, and qualified board members -- the Commission took issue with its academic program, saying, "the applicant does not present a cohesive education plan and includes too many components without clear plans for successful implementation."

Comparison of three new charter schools and one denied applicant

	SEEQS	Mālama Honua	Ka'ū Learning Academy	iLEAD Kauai – Alaka'i O Kaua'i Charter School
Application Cycle	2012	2012	2013	2014
Opened in	2013-2014	2014-2015	2015-2016	Application Denied
# of students proposed (actual)	66 (64)	125 (41)	111 (99)	125 (N/A)
Supporting Non-Profit 501(c)(3)	SEEQS Foundation - 7 members	Mālama Honua Public Charter School Foundation	Fournier Center for Empowerment - Chicago, IL	iLEAD Hawaii
Governing Board	8 member founding board plus Financial, Legal and Educational Evaluation Advisors; 5 member current board	4 member founding board (Nainoa Thompson - PVS, Robert Witt - HAIS), 5 member Advisory Board, 9 member current board	5 member founding board (President Mark Fournier - Chicago, IL)	8 member founding board with law, education and business background

Grants	\$125K Castle Foundation	Start-up funding from USDOE; \$125K Castle Foundation	Applying for \$120K grant	None
Facility	Salvation Army cottage in Kaimuki - \$9K monthly rent, looking for permanent facility	St. Matthew's Episcopal Church - small space, which has limited enrollment	2 year lease, \$30 per month + utilities and grounds maintenance	All Saints' Episcopal Church in Kapa'a
Cash and In Kind Donations	Yes - listed on website including donors giving less than \$150 to over \$10K	Yes - contact information listed on website	\$25K each year, 50 laptops and iPads, revenue from Gilligan's Cafe	\$100K iLEAD Development Schools
Year 0 support	Contracted staff to apply for 501(c)3; hired business manager; school director volunteered	Paid school staff - director and office manager (6 months); Non-profit staff - 2 full-time and 3 part-time	Paid staff - school director and business manager - if money in the budget	Paid staff - executive director (2 months), financial manager (1 month), school administrative services assistant (2 months)
Academic Program	Developed by teachers, standards-aligned, Connected Mathematics 3, Science Education for Public Understanding Program	Mind of the Navigator, HIDOE or national standards, "culturally rich, inquiry based, hands on, place based project-based"	Edmentum online curriculum, proprietary Contextual Foundation Learning techniques	iLEAD

Conclusions, Recommendations, and Implications for Future Study

In this project we set out to investigate the feasibility of opening a Micronesian culture based charter school or other educational program that focuses on the unique needs, cultures, and languages of the Micronesian students whose families have moved to Hawai'i in search of a better future and better opportunities. In our scope of work, we sought to explore possible school designs, vision and mission of a possible school, type of community partnerships, funding opportunities, student demand, and other issues to determine if, and how, a Micronesian culture based educational institution might be a successful venture. Through a review of existing literature, listening sessions (focus groups) on O'ahu, Maui, and Hawai'i, we have determined the experiences of Micronesian parents in local schools, how they define success for their children, which values should be taught in school, and what, if any, should be changed in the current school system to better address their children's needs.

Accordingly, we concluded that while opening a Micronesian culture based charter school is not feasible at this time there are promising signs of progress toward that goal. For one, the commitment of the organizations to sponsor this study indicates a deep desire from the leadership to address the needs of their communities. But motivation alone will not be sufficient to open and sustain a charter school. Key factors that are not yet in place are financial resources, a committed core of dedicated staff with the necessary credentials, and political capital to raise the necessary start-up funds for the crucial first year of a charter school.

Second, even if funding is not a hindrance, there appears to be a larger unanswered question that threatens the foundation of a Micronesian culture based charter school in Hawai'i. We began the study by understanding the term "Micronesia" which encompasses, among others, three sovereign nations of FSM, RMI, and Palau, with different cultural practices, history, and languages. Would Micronesians overcome their linguistic, experiential, political, and historical differences for a sustainable commitment to a Micronesian-focused charter school? While the participants and our clients articulated similar values, the language barrier among these politically different groups was still a limiting factor.

Third, opening a charter school may not be possible in the near future, but the evidence shows that Micronesian parents and other stakeholders do want a different approach to the education of their children. They are fearful of the complete loss of Micronesian culture and language among the new generation of Micronesians growing up in the less-than-perfect public school environments.

Fourth, there has been significant progress made in building collaborative efforts among stakeholders to improve the situation for Micronesian children in Hawai'i. There is an increase of Micronesian-serving organizations that are collaborative, committed, and compassionate to the plight of the Micronesian children in the diaspora.

Lastly, this study has laid the groundwork for further research on the best approaches to meet the needs of the Micronesian children in Hawai'i. To this end, we make the following recommendations based on our analysis of the current state of the charter school application process, the capacity of our clients, availability of funding, and most importantly on the needs of the community as represented by the focus groups.

Recommendations

Short-term

1) Enrichment Programs - Refer to the Spectrum for descriptions of educational programs that may be immediately implemented. To support our clients' efforts, we have provided a Needs Assessment Survey (Appendix 3) that can be distributed to the various communities.

2) Outreach to Parents - We recommend that Micronesian-serving organizations and schools prioritize school preparedness services for Micronesian parents. We also recommend providing an orientation to explain DOE registration and existing support systems and services including parent - teacher communication. This is especially important because of the great number of Micronesian children in Hawai'i's public schools who are tracked into English Language Learner (ELL) classes.

3) Create Professional Development (PD) for Hawai'i DOE Teachers - In order to improve the existing school climate and to address the issues raised in the focus groups about race relations, one strategy would be to create a professional development course for DOE teachers. This could also potentially address misunderstandings and misinterpretations between families and schools. See Appendix 4 for details of developing and offering PD courses to DOE teachers.

Long-term

Our study revealed two institutional problems facing many Micronesian students in Hawai'i's public school system. These might be the subject of future studies and policy advocacy efforts.

1) English Language Learner (ELL) Placement - Currently, Micronesian students are often placed into ELL programs regardless of their academic ability

to succeed in regular classes. Screening for ELL programs is based on what parents self-disclose on registration forms as their child's first acquired language, language most often spoken at home, and language most often used. Once students are part of the ELL program it is difficult for them to test out. ELL placement may also carry a negative stigma and limit access to college preparatory courses.

2) Waivers for age-determined placement - Many parents said they wanted their children to be placed in grade levels by their developmental and achievement levels, rather than age. Our research participants indicated a major problem of Micronesian students getting "aged out" of high schools before they can graduate because they cannot attend after the age of 18. Some states have granted waivers to the age limit to attend high school. Our recommendation is to consider a campaign to advocate for this policy change in Hawai'i.

Implications for future study

This project has produced some empirical data on the experiences of the Micronesian diaspora. More importantly, the process by which the four Micronesian-serving organizations agreed to collaborate on a project that could potentially impact the entire Micronesian community in the state of Hawai'i was in itself an experience worth noting. It was done with relatively inexpensive means utilizing a combination of technology and existing structures. While serving four clients on three islands was not ideal for a consultancy team, we are grateful for being a part of the process.

Second, we are humbled by the opportunity to accompany the community as it continues to seek ways to improve the lives of their children. Perhaps the natural progression points to the need for the clients to determine among themselves the more likely location and individuals to host some pilot summer enrichment programs with the idea of replicating them in other locations throughout the state.

Third, our research revealed a depth and complexity of the educational needs of the Micronesian community in Hawai'i. Our team has only managed to engage a very small sample of the larger and very diverse Micronesian diaspora. They shared some common needs, but the community support systems, the level of active engagement in the larger community, and the ability for self-advocacy vary greatly depending on each island. There is difficult work ahead for the fragmented Micronesian community to organize themselves into a unified body to support a charter school.

Fourth, the growing population of indigenous people from this region called Micronesia must be better understood and respected. Currently, their uniqueness and diversity of history, cultural practices, and languages have been unjustly treated as a result of a lack of understanding and misinformation. We

recommend further research to explore the assets of this community and change the deficit narrative that has dominated the landscape and impeded their success as contributing members of the Hawai'i 'ohana.

Finally, if we have learned anything from our research it would be this fact: the Micronesian community is filled with optimism amidst very difficult and often hostile and discriminatory environments for their children. Resiliency and perseverance define this community and enables them to overcome the challenges and barriers that are both seen and unseen; both heard and unheard.

Through a committed leadership and a core of caring and concerned community members, collaborative efforts are beginning to galvanize and unify Micronesian communities across the state. But it cannot stop there. The stories, much like the voices recorded in this study, must continue to rise and take flight, reaching out to the highest offices within the Hawai'i DOE, higher education, city and county offices and government agencies. Only then will race relations be addressed, needs met, aspirations for children realized, cultural values honored and respect achieved.

Appendix 1: Statement of Work

Statement of Work

Element	Description
Scope of Project	<p>The consultancy group will investigate the feasibility of opening a Micronesia-focused charter school. The group will explore various school designs, community partners, funding opportunities, student demand, and other issues, to determine if, and how, a Micronesia-focused educational institution could be a successful venture.</p> <ul style="list-style-type: none"> ● Determine the common interests and values of the four client groups ● Reframe the research question (“help the client ask the question they meant to ask”) ● Define and explore culture-based educational models for indigenous-serving schools (eg. Utah Pacific-focused charter schools, Tokelauan Saturday School) ● Identify resources such as community partners and funding opportunities ● Conduct Focus Groups to document the challenges faced by students and gauge demand for an alternative learning environment ● Identify the key factors (eg. climate, conditions, expertise and community resources, student demand, and other issues) in other successful charter school openings in Hawaii
Data Collection & Analyses	<ul style="list-style-type: none"> ● Mission, vision and values statements. <ul style="list-style-type: none"> ○ Draft Mission/Vision for clients ○ Draft Values Statement (based on client input) ○ Focus groups ○ Validate in Marshall Islands ○ Mission/Vision/Values Statement approved by all clients ○ Review Existing Data (Client, SQS, KS, Community of Contrasts) ● School framework. <ul style="list-style-type: none"> ○ Research Theoretical Foundation ○ Lit Review ○ Site Visit (Big Island) ● Spectrum of indigenous-serving school/program models.


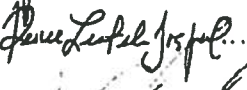



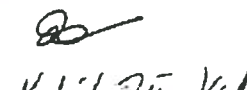
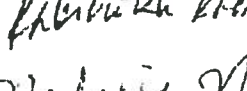


	<ul style="list-style-type: none"> ○ Lit Review ○ Site Visit (Big Island) ○ Review Existing Data (Client, SQS, KS, Community of Contrasts 2014) ● Menu of funding opportunities and list of community resources. <ul style="list-style-type: none"> ○ Lit Review ● Overview of successful charter school applications. <ul style="list-style-type: none"> ○ Lit Review ● Summary of Focus Group data <ul style="list-style-type: none"> ○ IRB Approval ○ Data Gathered (Maui) (Focus Groups) ○ Data Gathered (Big Island) (Focus Groups) ○ Data Gathered (Oahu) (Focus Groups) ● 2015 Pacific Educational Project PowerPoint Presentations <ul style="list-style-type: none"> ○ Literature Review ○ Review Existing Data (Client, Hawai'i Department of Education School Quality Survey, Kamehameha Schools, Community of Contrasts 2014) ○ Conference Presentation (Majuro) ○ Submit Conference Proposal and Travel Grant Request ○ School Mission/Vision and Indigenous Framework for school ○ Identifying and Teaching Micronesian Values to Support Student Success
Deliverables	<p>The group will provide:</p> <ul style="list-style-type: none"> ● Mission, vision and values statements. ● School framework. ● Spectrum of indigenous-serving school/program models. ● Menu of funding opportunities and list of community resources. ● Overview of successful charter school applications. ● Summary of Focus Group data ● 2015 Pacific Educational Project PowerPoint Presentations <ul style="list-style-type: none"> ○ School Mission/Vision and Indigenous Framework ○ Identifying and Teaching Micronesian Values to Support Student Success

* Provide scenarios for clients' "next steps"

PROPOSED PROJECT TIMELINE

Month	Phase	Description
November 2014	Research	Charter Application Process, Challenges for Micronesian Community, Mission and Vision
January 2015	Initial Client Meeting	Groups meet with clients to discuss and refine issue to be studied
Spring 2015	Finalize Work Plan, Lit Review	Define theoretical/philosophical framework, mission and vision for proposed school
March 28, 2015	Meeting with clients	Finalize Statement of Work
April 24, 2015	Hawaii Island Research Trip	School site visits, meeting with client
Spring & Summer 2015	Data Collection, Focus Groups, PEC Presentation, Spectrum of school options	
Fall 2015	Write Final Project	Meet with client to share findings


Signatures

Name	Date	Signatures
1.Client Names		
Joakim Peter (COFA-CAN)	3/28/15	
Drew Astolfi (FACE)		
Jerny Uowolo (MU-BI)	3/28/15	
Matt Lorin (TLC)	4/17/15	
2.Project Team Names		
Ed Noh	3/28/15	
Jerelyn Watanabe	3/28/15	
Kaleihökū Kala'i	3/28/15	
Natalie Nimmer	3/28/15	
Vidalino Raatior	3/28/15	


Primary Project Team Contact: Ed Noh, edhnoh@gmail.com

Appendix 2: 2015 Pacific Educational Conference Presentations

**Kumu Honua Mauli Ola: A Framework for
Indigenous Education**



**Kumu Honua Mauli Ola
A Framework for
Indigenous Education**



ALII!
Republic of Palau

FAIRO!
Chuuk, FSM

HAF A DAI!
Guam / CNMI

IAKWE!
Republic of the Marshall Islands


KASELEHLIE!
Pohnpei, FSM

MOGETHIN!
Yap, FSM

PAING KOM!
Kororae, FSM

WENIMOMOTO!
Outer Islands, Chuuk/Yap


ALOHA



AGENDA

Kumu Honua Mauli Ola: A Framework for Indigenous Education

- Introductions
- About the Project
 - Clients
 - Methodology
- Educational Spectrum
- Applicability
- Pathways
- Guidelines



INTRODUCTIONS



MEET THE TEAM



OUR TEAM

Natalie Nimmer
 Consultant, WASC accreditation support for Hawaiian Focused Charter Schools
 Consultant, Community Partnership support for Turnaround Arts Public Schools

Relevant Experiences:

- High School Principal, Majuro Cooperative School, Majuro, Marshall Islands
- Vice Principal, Northern Islands High School, Wotje, Marshall Islands
- Field Director, WorldTeach, Marshall Islands
- Education Program Officer, Hawai'i Community Foundation



Education:

- M.Ed., Educational Leadership in the Asia/Pacific Region, University of Hawaii
- Graduate Certificate, Tertiary Teaching, University of the South Pacific
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 Vice Principal, Ke Kula 'O Nāwahīkalanī'ōpu'u, Kea'au, Hawai'i




Relevant Experiences:

- Highly Qualified Secondary Math and Science Teacher, Ke Kula 'O Nāwahīkalanī'ōpu'u
- Lecturer, Kahuawaloa Indigenous Teacher Education Program & Hawaiian Studies Department, University of Hawai'i at Hilo
- Assistant Programs Coordinator, 'Aha Pōnana Leo Hawaiian Language Preschools, Hilo, HI

Education:

- M.A. Education, Central Michigan University
- B.B.A. Business Administration, University of Hawai'i at Hilo



OUR TEAM

Jerelyn Watanabe
 Educational Specialist, Myron B. Thompson Academy Public Charter School, Honolulu, HI




Relevant Experiences:

- Assistant Director of International Programs, Santa Clara University
- Assistant Director & Teacher, Xavier High School
- Site Coordinator at Arts, Research and Curriculum Inc., Oakland, CA


Education:

- M.A., School Administration, University of San Francisco
- B.A., Communications, University of Guam



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Ed Noh
 School Director, Lanikai Elementary Public Charter School, Kailua, HI (O'ahu)



Relevant Experiences:

- Complex Academic Officer, Windward District, Hawaii DOE
- Principal, Seattle Public Schools, WA

Education:

- M.Ed., Educational Leadership & Policy Studies, University of Washington, Seattle, WA
- B.A., Cultural Anthropology, San Francisco State University



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Vidalino Raatior

Director, Pacific Islander Student Center, UH Hilo
 Consultant, Northwest Unified Schools, Chuuk, FSM

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Faculty Advisors

Dr. Mary Therese Perez Hattori


- Outreach Director, Center for Pacific Islands Studies at the University of Hawaii at Manoa
- B Ed and Professional Diploma in Secondary Social Studies
- M Ed in Educational Technology
- Ed D in Professional Educational Practice

A native of Gushan (Guam) she is one of nine children of Paul Mitsuo Hattori and Fermina Leon Guerrero Perez Hattori of the clan famlian Titing

Dr. Daniel E. White



- Retired independent school head and co-founder of Island Pacific Academy a 500 student K-12 college prep school on Oahu
- Professor in M Ed and Ed D programs for the University of Hawaii



CONSULTANCY PROCESS

To Solve Problems of Practice

PROJECTS

Variety of Proposals 2015

- Micronesia-focused Charter School (NGOs)
- Accreditation Project (Independent)
- Ho'okako'o Validation Project (Charter)
- Kihaka Na Iwa (Charter)
- Kanehunamoku Voyaging Academy
- Papaku Makawalu: Building An Appropriate Assessment (Charter)
- Growth Mindset Study (Independent)
- Looping: To Do or Not Do (DOE)
- Using Local Knowledge to Measure Teacher Professionalism (DOE)
- Response to Intervention Plan (DOE)



THE PROJECT




MICRONESIAN DIASPORA



SPONSORS

Our Clients

- We Are Oceania (WAO)
- Micronesians United - Big Island (MU-BI)
- Faith Action for Community Equity (FACE)
- The Learning Coalition (TLC)



THE PROJECT

Focus on Micronesians in Hawaii

Goal: Feasibility study for establishing a Micronesian-focused charter school or other educational program

Rationale:

- Improve Student Success
- Cultural & Language Loss
- Racial Tensions in Hawai'i




RACIAL TENSION

"Marshallese Voices on Ethnic Tensions in Hilo"

Researchers

- Mylast Bilimon
- Conny Livai
- Attok Nashon
- Yoshita Mares



Advisors

- Dr. Joseph Genz, UH Hilo Department of Anthropology
- Vid Raatiar, UH Hilo Pacific Islander Student Center

Credit: <https://www.youtube.com/pacificstudentsmedia>

SPECTRUM
Educational Programs

Opportunities to Support Micronesian Student Success

METHODOLOGY
How We Conduct Our Research


- Weekly Meetings
- Interviews
- Client Meetings
 - Jan - March
- Literature Review
- Focus Groups
 - Maui
 - Oahu
 - Big Island
 - PEC 2015 (Informal)
- Written Report
 - Nov 2015
- Presentation
 - Dec 2015

KUMU HONUA MAULI OLA
Culture-based Educational Model

- Framework for culture-based educational model
- WASC validated in 2013 for two schools
 - Ke Kula 'o Nāwahīokalani'ōpu'u
 - Ke Kula 'o Samuel M. Kamakau



KUMU HONUA MAULI OLA
Nawahi

Source: <http://oivi.tv/api/no-anei-ko-kakou-ola/>





KUMU HONUA MAULI OLA
How do we get there?

How do we find a rigorous, evidence-based, externally-validated model?


KUMU HONUA MAULI OLA
9 Pathways

1. Relationship	6. Intellectual
2. Language	7. Applied Achievement
3. Cultural Identity	8. Sense of Place
4. Wellness	9. Worldview
5. Personal Connection	





KUMU HONUA MAULI OLA
Cultural Identity Pathway

We envision generations who walk into the future with confidence in their cultural identity and a commitment of service to akua (God), 'āina (land), and each other.




Perpetuating Native Hawaiian cultural identity through practices that strengthen knowledge of language, culture, and genealogical connections to akua (God), 'āina (land), and kanaka (people).



KUMU HONUA MAULI OLA
Guidelines for:

- Learners
- Educators
- Schools & Institutions
- Families
- Communities

See handout, pg. 19-77





SULANG!
Palau

KILLISOU!
Chuuk, FSM

SI YU'US MA'ASE!
Guam / CNMI

KOMMOL!
Marshall Islands


KALAHNGAN!
Pohnpei, FSM

KAMMAGAR!
Yap, FSM

KULO!
Kosrae, FSM

SA HAGICHIG!
Outer Islands, Yap

MAHALO



Q & A
For further reading...



CLIENTS:

- Micronesians United – Big Island (www.mu-bi.org)
- We Are Oceania (www.wearsoceania.org)
- The Learning Coalition (www.thelearningcoalition.org)
- Faith Action for Community Equity (www.facehawaii.org)

COLLEGE OF EDUCATION:

- <https://coe.hawaii.edu/academics/educational-foundations/edd>

Identifying and Teaching Micronesian Values to Support Student Success





**Identifying & Teaching
Micronesian Values
To Support
Student Success**



ALII! Republic of Palau	KASELEHLIE! Pohnpei, FSM
BULA! Fiji	MOGETHIN! Yap, FSM
FAIRO! Chuuk, FSM	PAING KOM! Koror, FSM
HAFA ADAI! Guam / CNMI	WENIMOMOTO! Outer Islands, Chuuk/Yap
IAKWE! Republic of the Marshall Islands	


ALOHA



AGENDA

Identifying & Teaching Micronesian Values to Support Student Success

- Introductions
- About the Project
 - Clients
 - Methodology
 - Educational Spectrum
 - Working Mission & Vision
- Values Identified
- Sharing Knowledge




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Public Charter School, Honolulu, HI

Current Position:



- Educational Specialist, Myron B. Thompson Academy Public Charter School, Honolulu, Hawai'i

Relevant Experiences:

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- Registrar, Counselor, Math and Science Teacher, Myron B. Thompson Academy

Education:

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- Using Local Knowledge to Measure Teacher Professionalism (DOE)
- Response to Intervention Plan (DOE)



THE PROJECT






THE PROJECT

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- Micronesians United - Big Island (MU-BI)
- Faith Action for Community Equity (FACE)
- The Learning Coalition (TLC)








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- Conny Livai
- Attok Nashon
- Yoshita Mares



Advisors

- Dr. Joseph Genz, UH Hilo Department of Anthropology
- Vid Raatiar, UH Hilo Pacific Islander Student Center

Credit <https://www.youtube.com/pacificstudentsmedia>




METHODOLOGY

Client Meetings

- Define Questions
- Spectrum Research
- Mission & Vision
- Values


There is a problem with the achievement gap between our newest migrant families, the Native Hawaiians and the rest of the community. There is a lack of support for the children. They are afraid of crossing the line. There is a big challenge with the children and there is a lot of sadness. There is a student side of the issue around success, but also violence and alienation bring too low a level of education. There is separation diversity, but language barriers, and students, they are in a separate class from the other students."



METHODOLOGY

How We Conduct Our Research

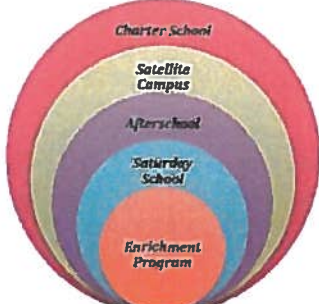
- **Weekly Meetings**
- **Interviews**
- **Client Meetings**
 - Jan - March
- **Literature Review**
- **Focus Groups**
 - Maui
 - Oahu
 - Big Island
 - PEC 2015 (Informal)
- **Written Report**
 - Nov 2015
- **Presentation**
 - Dec 2015



SPECTRUM

Educational Programs


Types of Opportunities to Support Micronesia Student Success




MICRONESIAN SCHOOL?

From Our Clients

Vision Statement
 Inspiring a future generation of informed, knowledgeable, and **connected** global citizens, proudly rooted and **centered** in the deep, diverse, and united cultural identities and values from across the Micronesian region, to empower their community.



MICRONESIAN SCHOOL?

From our Clients


Mission Statement
 We believe our students are both scholars and stewards and have a responsibility to our expanding community. With a strong and committed cultural heritage as our foundation, we will demonstrate our shared values of __ (value #1) __, __ (value #2) __ and __ (value #3) __. We will apply those longstanding attributes to honor our past in order to better prepare our future.



WHICH VALUES?



FOCUSING ON THE CHILD



VALUES


School Experiences

"When I came to Hawaii I didn't speak English I didn't understand what was going on. It felt like a harsh environment. **People seemed too busy to notice or care about what I needed** "

"The schools need to integrate cultural learning and awareness of ethnic groups by engaging the community **not just the kids, but the teachers and principals need knowledge of culture** "

"We need to **stop discriminating against each other, to be united** We need to be a Micronesian community"

"I'm a high expectation type of mother I want my kids to finish college I don't want only **academic, but behavior and sports, too** I want to **them to be at the level they are supposed to be or higher.**"



VALUES


Language

"I wish the DOE would implement the language. The kids should know the language. The S-word and F-word are more popular in the family. We have funerals once a month and I'm so proud of my son because he knows the language. **He knows what to say to the elders.**"

"A Chuukese value that needs to be taught in the schools is **Fairo – system, can be a body of action – not only a noun, action thing – language, love, action.**"

"Language is important so our kids can **stand up and talk...** people don't see us"

"I have nephews and nieces who don't speak one word of Chuukese so they cannot converse with their grandparents. So you see now the disconnections even for some things as simple and basic as having conversations between those two generations. **Young kids are supposed to learn from the very old. They have now lost the opportunity to learn** "



VALUES


Culture

"My dad instilled in us **humbleness & humility** in us since we were young "

"We want our kids to be comfortable with **spirituality**, to be comfortable with their sense of who they are in the community as part of the group."

"We are rich in **love and respect**"

"Big emphasis on value of **respect**. It is troublesome to hear from the schools that Micronesian students aren't very respectful. They don't know how to respect. For me I think that respect goes both ways"



VALUES

Land & Ocean

"I am from a very small island ... just the land and the water. Children need to have the **respect for the land and the ocean**. We won't always be here. We don't know if our kids will go back. They will need to know those skills."


"Important for my child to have respect for the environment. Ancestors lived off the ocean and land. **Customs and cultures come from understanding the land.**"



BWEBWENATO




SHARE & LEARN



SHARED KNOWLEDGE


Learning from YOU!



How **do** you teach these on your home island?

How would you **want** to teach these values?

We will use **Focus Groups** to discuss.



SHARED KNOWLEDGE

Focus Group Process

Why use a Focus Group? To hear a wide range of voices

Applications of FG process: school improvement, community feedback

Considerations -- What is culturally appropriate?

- Gender
- Social standing
- Age
- Introductions
- Food
- Take notes and/or voice recorder
- Reflection on themes from notes

MESULANG!
Palau

VINAKA!
Fiji

KILLISOU!
Chuuk, FSM

SI YU'US MA'ASE!
Guam / CNMI

KOMMOL!
Marshall Islands


KALAHNGAN!
Pohnpei, FSM

KAMMAGAR!
Yap, FSM

KULO!
Kosrae, FSM

SA HAGICHIG!
Outer Islands, Yap, FSM

MAHALO

 **Q & A**
For further reading...

CLIENTS:

- Micronesians United – Big Island (www.mu-bi.org)
- We Are Oceania (www.wearoceania.org)
- The Learning Coalition (www.thelearningcoalition.org)
- Faith Action for Community Equity (www.facehawaii.org)

COLLEGE OF EDUCATION:

- <https://coe.hawaii.edu/academics/educational-foundations/edd>

Appendix 3: Needs Assessment Survey






Micronesia-Focused Enrichment Program Development

NEEDS ASSESSMENT SURVEY

Demographic Information. For each item, place an X where appropriate.

Tell us about you (check one):	<input type="checkbox"/> Teenager	<input type="checkbox"/> Pastor	<input type="checkbox"/> Community Leader
	<input type="checkbox"/> Youth	<input type="checkbox"/> Parent	<input type="checkbox"/> Other _____
What school you / your child attending? _____			
Major Language Spoken at Home: _____			

Please help us develop enrichment programs for our Micronesia youth in Hawai'i by completing this survey and returning it to your pastor or community leader. We will use the results of this survey to develop programs. Please **circle your answer** based on the rating scale of 1 (low priority) to 4 (high priority).

Type of Programs	 No comment 0	 I will not use it 1	 I'm not sure 2	 Let's try 3	 High priority! 4
ACADEMIC					
1. To improve the academic performance of our Micronesia students in Hawai'i.	0	1	2	3	4
<i>Specify high need subjects:</i>					
CULTURE & LANGUAGE					
2. To increase our kids' knowledge, understanding and appreciation of Micronesia culture & languages.	0	1	2	3	4
<i>Specify cultural practices:</i>					
COLLEGE READINESS					
3. To increase knowledge and awareness of ways to prepare for college.	0	1	2	3	4
<i>Specify type of information:</i>					
SELF-EMPOWERMENT					
4. To develop leadership skills, improve self-esteem, form friendships, courage to self-advocate.	0	1	2	3	4
<i>Specify high priority skills needed:</i>					
COMMUNITY ENGAGEMENT					
5. To provide opportunities for Micronesia youth to do internships, community service, civic engagement.	0	1	2	3	4
<i>Specify type of service:</i>					
OTHER					
6. Tell us what other enrichment programs you would like us to consider for our Micronesia youth.	0	1	2	3	4
<i>Specify:</i>					

Appendix 4: Professional Development Course for DOE Teachers

Hawaii State Teachers Association (HSTA) Professional Development (PD) Series with Findings from Focus Groups

In order to improve the existing school climate and to address the issues raised in the focus groups about race relations, one strategy would be to create a professional development course for DOE teachers.

DOE teachers can enroll in professional development courses for credit. These courses give teachers credits that allow them to move up to the next salary class (takes 15 credits), so that is where the motivation often lies. Most courses are 24 hours over 3 days for three credits.

Courses would need to be co-taught with an HSTA member (a resource teacher, or someone who deals with the issues discussed/implements the strategies on a daily basis) and approved through HSTA. Contact Person: RJ Rodriguez, Instruction and Professional Development Coordinator at HSTA. 833-2711, rodriguez@hsta.org.

Process

1. Identify the leader from your organization. This person will need to commit to about a year of preparation/development work and then for the 3 full course days.
2. Work with your HSTA "partner teacher" for a full school year to implement strategies and processes in their classroom so that they can draw on actual experiences and activities when designing the course. Basically, this HSTA member is piloting the behaviors/interactions in their own classroom to see if it actually improves the education of Micronesian students.
3. Over the summer, the partner teacher would take a week-long course to learn how to create an HSTA PD credit class.
4. You and the partner teacher would create the course over the summer.
5. The course would be added to the HSTA catalogue and offered to DOE teachers. Courses are offered once from January through June. Then, in the Fall, specific courses are offered according to demand and specific requests.

Checklist for Professional Development Process

1) Facility

- Typically, the HSTA member would arrange the location, which might be in a DOE building or other community space.

2) Funding

- DOE/HSTA would cover the partner teacher stipend. The HSTA member would earn 6 credits for designing and leading the course, plus a \$1,500

stipend (based on the average daily rate of teachers, \$290, for three teaching days plus two days for prep and grading).

- If your leader is a volunteer, this could be done without any external funding.
- Teachers pay their own tuition for the course. Sometimes, sponsors cover this cost of tuition (up to \$300, depending on the course) in order to attract more teachers.
- Grant possibilities to scale-up the professional development to a large audience
 - Harold K.L. Castle Foundation funded Professional Development at St. Andrew's Priory School (Website: <http://castlefoundation.org/investments/other/grants/>)
 - The Learning Coalition funded leadership training for DOE staff (Website: <http://www.thelearningcoalition.org/our-investments/>)

Model

- Course: Introduction to Culture Based Education, by Elizabeth Fitzpatrick. This 3-PD Credit Course is designed to introduce participants to culture based education, its benefits and basic strategies, so to be able to incorporate it in future lesson planning and instruction. This will take place in Hilo at the Hawai'i Innovation Center, on January 23, February 6, and February 21, from 9 am to 4 pm. (Website: <http://pd.hsta.org/courses/introduction-to-culture-based-education/>)

Appendix 5: IRB Approval

CHS# _____

**Application for Exempt Status for Human Subjects Research
University of Hawaii - Human Studies Program**

Please type the information below. Mahalo.

Researcher name:	<u>Dawn Kala'i-Aguiar, Natalie Nimmer, Ed Noh, Vidalino Raatiar, Jerelyn Watanabe</u>		
Researcher email:	<u>ednoh@hawaii.edu</u>	Researcher phone:	<u>208-351-1340</u>
Department:	<u>College of Education</u>	Campus:	<u>Manoa</u>
Status:	<input type="checkbox"/> Faculty <input checked="" type="checkbox"/> Student <input type="checkbox"/> Masters <input type="checkbox"/> Ph.D. <input checked="" type="checkbox"/> Other: <u>Ed D</u> <input type="checkbox"/> Staff		
Student's Faculty Advisor:	<u>Mary Hattori</u>		
Advisor email:	<u>maryh@hawaii.edu</u>	Advisor phone:	<u>808-754-7748</u>
Title of Research Project: <u>Feasibility Study for the Establishment of a Micronesia-Focused Charter School or Other Educational Programs</u>			

Signatures <i>I certify that the information in this application is accurate and complete.</i>	
Researcher: <u><i>Kala'i Aguiar, Natalie Nimmer, Ed Noh, Vidalino Raatiar, Jerelyn Watanabe</i></u>	Date: <u>4/27/15</u>
I have reviewed and approved this application: [Advisor: Please check student's application for the following required documents in this application]	
<input checked="" type="checkbox"/> 'Description of Project' questions answered	<input type="checkbox"/> Surveys/ questionnaires, if applicable
<input checked="" type="checkbox"/> Informed consent(s)/ assent(s)/ informational flyer(s), if applicable	<input checked="" type="checkbox"/> Online Training Requirement
Advisor: <u><i>Mary Hattori</i></u>	Date: <u>4/27/15</u>
(for student research)	

This box is for Human Studies Program Use Only:

Exempt Request: Approved Not Approved Exempt Category _____




UNIVERSITY
of HAWAI'I
MĀNOA

Office of Research Compliance
Human Studies Program

May 20, 2015

TO: Ed Noh
Natalie Nimzner
Jerelyn Watanabe
Principal Investigators
College of Education

Dawn Kala'i-Agiar
Vidalino Raatior

FROM: Denise A. Lin-DeShetler, MPH, MA 
Director

SUBJECT: CHS #23105- "Feasibility Study for the Establishment of a Micronesian-Focused Charter School or Other Educational Programs"

This letter is your record of the Human Studies Program approval of this study as exempt.

On May 20, 2015, the University of Hawai'i (UH) Human Studies Program approved this study as exempt from federal regulations pertaining to the protection of human research participants. The authority for the exemption applicable to your study is documented in the Code of Federal Regulations at 45CFR 46.101(b)(Exempt Category 2).

Exempt studies are subject to the ethical principles articulated in The Belmont Report, found at <http://www.hawaii.edu/irb/html/manual/appendices/A/belmont.html>.

Exempt studies do not require regular continuing review by the Human Studies Program. However, if you propose to modify your study, you must receive approval from the Human Studies Program prior to implementing any changes. You can submit your proposed changes via email at uhirb@hawaii.edu. (The subject line should read: Exempt Study Modification.) The Human Studies Program may review the exempt status at that time and request an application for approval as non-exempt research.

In order to protect the confidentiality of research participants, we encourage you to destroy private information which can be linked to the identities of individuals as soon as it is reasonable to do so. Signed consent forms, as applicable to your study, should be maintained for at least the duration of your project.

This approval does not expire. However, please notify the Human Studies Program when your study is complete. Upon notification, we will close our files pertaining to your study.

If you have any questions relating to the protection of human research participants, please contact the Human Studies Program at 956-5007 or uhirb@hawaii.edu. We wish you success in carrying out your research project.

1960 East West Road
Biomedical Sciences Building 8104
Honolulu, Hawaii 96822
Telephone: (808) 956-8007
Fax: (808) 956-8683

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**Appendix 6: Hawai'i DOE Data --
Schools Enrolling the Highest
Percentage of Micronesian Students
in 2013-2014**

Hawai'i DOE Data -- Schools enrolling the Highest Percentage of Micronesian Students in 2013-2014

School by Complex (SY 2013-14)	%	N-size
<i>Hilo Complex</i>		
Kalaniana'ole (K-8)	17.0%	53/295
Hilo Union Elem.	14.4%	72/487
Kapi'olani Elem.	12.3%	48/347
<i>Ka'ū/Kea'au/Pāhoa Complex</i>		
Nā'ālehu Elem.	26.8%	125/412
<i>West Hawai'i Complex</i>		
Waikoloa Elem.	15.4%	127/807
Kealakehe Elem.	13.5%	146/1058
Kahakai Elem.	11.5%	83/666
Waimea Elem.	11.5%	70/569
Kealakehe Middle	10.4%	69/657
<i>Maui Complex</i>		
Lihikai Elem.	13.3%	130/943
<i>Leeward Complex</i>		
Waipahu Elem.	22.4%	257/1130
<i>Central Complex</i>		
Aiea Elem.	21.5%	80/366
<i>Honolulu Complex</i>		
Linapuni Elem.	57.0%	134/191
Pālolo Elem.	47.5%	144/295
Kalihi Elem.	34.2%	108/315

School by Complex (SY 2013-14)	%	N-size
<i>Honolulu Complex (cont.)</i>		
Kaewai Elem.	30.7%	117/345
Jarrett Middle	28.8%	72/264
Central Elem.	28.7%	100/351
Fern Elem.	27.6%	149/530
School for Deaf & Blind	27.1%	16/48
Ka'iulani Elem.	26.4%	111/421
Līkeke Elem.	25.0%	106/401
Kūhiō Elem.	21.1%	62/287
Dole Middle	19.1%	162/841
Kaimūkī HS	18.4%	140/813
Kalihiwaena Elem.	17.2%	101/583
Ka'ahumanu Elem.	16.8%	103/597
Ala Wai	14.9%	71/455
Pu'uhale Elem.	14.5%	38/262
Royal School	13.4%	51/376
Washington Middle	13.3%	104/794
Kauluwela Elem.	11.1%	46/416
Lakankila Elem.	11.0%	47/433
Lunalilo Elem.	10.2%	52/488

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Appendix 7: Media

insight

NextEra
ENERGY
SERVICES

INFORMATION, PLEASE
Editorial: NextEra's promises keep getting bigger and better, but can they be believed? >> E2

LETTERS TO THE EDITOR >> E3
PAUL KRUGMAN >> E4

TAKING A STAND FOR THEIR COMMUNITIES



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Religious leaders, homeless individuals and homeless advocates delivered letters to the mayor, City Council members, legislators and the governor on Aug. 4, offering their ideas for helping the homeless. Above, the group's members held signs as they waited for Gov. David Ige at the Capitol.

MICRONESIANS UNITED

Migrants from COFA countries band together to navigate Hawaii's unfamiliar social and economic systems

By Vicki Visint
vvisint@staradvertiser.com

It's called the Compact of Free Association (COFA), meaning that citizens of those Micronesian countries can migrate to the U.S. without the usual visas or other documents. Getting to Hawaii is easy.

Living in Hawaii, or anywhere in the U.S., is hard. What the COFA migrants need (and soon will be getting) is help in making the transition a little easier. That help may come in various forms — including the possibility of a charter school. (See story, Page E4).

But the immediate boost has come in the form of federal grants aimed at helping to create a "one-stop" center to help Micronesians navigate a Western culture and social system that is foreign to them. The bulk of the money so far

was announced Friday by the U.S. Department of the Interior, which awarded \$250,000 toward the establishment of such a center in Hawaii.

The official recipient of the funds is an existing nonprofit, Partners in Development Foundation, a group with a Native Hawaiian support mission but which has been tapped to mentor a new Micronesian advocacy group, We Are Oceania. That group, say its founders, will work collectively with myriad other grassroots organizations that have collected around migrant concerns.

"We are all one people with one mission, and that is to be able to navigate and be successful in our new environment," said Jodie Howard, director of We Are Oceania and a migrant from Chuuk, part of the Federated States of Micronesia (FSM).

INSIDE

>> Scholars study feasibility of a charter school for Micronesian children. E4

Nations covered by COFA comprise the FSM, the Republic of the Marshall Islands and the Republic of Palau. Under that accord, COFA citizens are denied some of the benefits that new immigrants can get.

Once they arrive, the barriers can seem insurmountable. Many come to America for health care, but those arriving after 1996, when a federal reform reclassified residents of COFA nations in the U.S. as "nonqualified aliens," no longer were eligible for federally funded care under Medicaid.

The basic health coverage they get is insufficient to what many of them need.

Neither do the new migrants qualify for most welfare benefits or Social Security, although taxes taken from their paychecks go into those funds.

They can get public housing, but the units are in short supply, as are the jobs that help pay the bills. Many are among the homeless families camping on the streets of Honolulu.

Language barriers can lead them astray in understanding the terms of their lease and any number of obligations. They can land in trouble, and in court, where there are more language barriers and little guidance.

Micronesian communities themselves are culturally diverse. The FSM alone comprises four separate states and

Please see COFA, E4

KRUGMAN



Chinese leaders had better learn how markets work

China is ruled by a party that calls itself Communist, but its economic reality is one of rapacious crony capitalism. And everyone has been assuming that the nation's leaders are in on the joke, that they know better than to take their occasional socialist rhetoric seriously.

Yet their zigzagging policies over the past few months have been worrying: Is it possible that after all these years Beijing still doesn't get how this "realist" thing works?

The background: China's economy is wildly unbalanced, with a very low share of gross domestic product devoted to consumption and a very high share devoted to investment. This was sustainable while the country was able to maintain extremely rapid growth; but growth is inevitably slowing as China runs out of surplus labor. As a result, returns on investment are dropping fast.

The solution is to invest less and consume more. But getting there will take reforms that distribute the fruits of growth more widely and provide families with greater security. And while China has taken some steps in that direction, there's still a long way to go.

Meanwhile, the problem is how to sustain spending during the transition. And that's where things have gotten weird.

At first, the Chinese government supported the economy in part through infrastructure spending, which is the standard remedy for economic weakness. But it also did so by funneling cheap credit to state-owned enterprises. The result was a run-up in these enterprises' debt, which by last year was high enough to raise worries about financial stability.

Next, China adopted an official policy of boosting stock prices, combining a stock-buying propaganda campaign with relaxed margin requirements, making it easier to buy stocks with borrowed money. The goal may have been to help out those state-owned enterprises, which could pay down debt by selling stock. But the consequence was an obvious bubble, which began deflating earlier this year.

The response of the Chinese authorities was remarkable: They pulled out all the stops to support the market — suspending trading in many stocks, banning short-selling, pushing large investors to buy, and instructing graduating economics students to chant "Revive A-shares, benefit the people."

All of this has stabilized the market for the time being. But it is at the cost of tying China's credibility to its ability to keep stock prices from ever falling. And the Chinese economy still needs more support.

So this week China decided to let the value of its currency decline, which made some sense. While the renminbi was clearly undervalued five years ago, it's significantly overvalued now. But Chinese authorities seem to have imagined that they could control the renminbi's descent, taking it a couple of percent at a time.

They appear to have been taken completely by surprise by the market's predictable reaction, namely, the initial devaluation of the renminbi was "the first bite of the cherry," a sign of much bigger declines to come. Investors began fleeing China, and policymakers abruptly pivoted from promoting currency devaluation to an all-out effort to support the renminbi's value.

The common theme in these wild policy swings is that China's leadership keeps imagining that it can order markets around, telling them what prices to reach. And that's not how things work.

I'm not saying governments should never interfere with markets, or even set limits on prices.

There's even a case for occasional intervention to prop up asset prices. Three years ago, the European Central Bank's promise to do "whatever it takes" to safeguard the euro — generally interpreted as a promise that it would buy government bonds if necessary — worried investors. Back in 1998 the Hong Kong Monetary Authority purchased large amounts of stock to best back a hedge fund attack on its currency, and scored a notable success.

But these were short-lived actions, taken at times when markets seemed to have lost their bearings. Staffers at the Federal Reserve used to call these moves "sip in the face" interventions. That's very different from the kind of sustained intervention and political decision of price China seems to imagine it can pull off.

Do the country's leaders really not understand why that won't work? If they really don't, that's a big concern: China is an economic superpower. And it's facing tough times. So if its leadership is really as clueless as it has been looking lately, that would be, not just for China, but for the world as a whole.

Paul Krugman writes for *The New York Times*.

Charter school could soften COFA culture shock

By Vicki Visel
www.staradvertiser.com

Vidalino Raistor, candidate for a doctorate in education, remembers his own introduction to Western society. Coming from a small island of 400 people in Chuuk, the impersonality of American life was alienating. The culture shock was hard even for a young man who was on an elite educational track at home.

"I had difficulty, kids coming through now have even more of a hard time, in terms of cultural prepared-

ness," he said.

Raistor is part of a team of graduate students at the University of Hawaii College of Education conducting a feasibility study about the establishment of a culturally focused charter school for Micronesian children. Raistor and his colleagues are not serving as advocates — their study is a dispassionate research project as a part of their academic requirements.

But there are advocates for the idea. LH approved the study, which was requested by the nonprofit Micro-

nesian United — Big Island, Faith Action for Continuity Equity, The Learning Coalition and We Are Oceania.

The research team will present its findings in December, and a decision will be made about whether to pursue the charter from state authorities.

The team recently held a series of "listening circles," focus groups of parents and others interested in the education of Micronesian children. Participants were organized into groups separated by gender, which studied Micronesian prac-

tices, Raistor said.

A charter school could address the culture shock Micronesian parents encounter. Western schools, he said, as well as keep them connected to their birthplace. Barriers aside, parents do want their children to thrive here, Raistor added.

"I don't know any parents anywhere in the world who care more about their kids," he said. "These people move far from the comfort of their home as people who want their children to succeed in life."

COFA

Continued from B1

even more languages, and all are factors that have kept them impoverished.

But recently they have come together under various organizations, such as COFA-CAN, Micronesians United and others, especially around issues of health care and housing. The hope is that the new organization will have more support to assist Micronesians in thriving here, Howard said, and without sacrificing their own cultural touchstones.

After her own arrival more than two decades ago, Howard started out at University of Hawaii-Hilo with a goal of founding a school. Later, she said, she realized there was work to do in the social-service and cultural realm.

"When I started learning about our history of disease, I realized our biggest problem is with changing our mentality now," she said. "With chronic diseases, it's all about changing lifestyle and going back to valuing our way. Our food, our diet."

The departure from the traditional Pacific diet began after World War II, she said, with the influx of island surplus food supplies — largely canned goods. Micronesians often would fish and then eat that healthier protein source to purchase Spam and other high-fat foods, she said.

All of the health problems and other issues Micronesians confront have an impact on the states where they migrate, and

Hawaii gets the lion's share of those impacts.

Earlier this month, the U.S. Department of the Interior announced the latest award of federal impact aid to Hawaii, about \$12.7 million for the current fiscal year. This is Hawaii's share of the roughly \$30 million authorized for impact aid nationally, according to an Aug. 7 letter from Esther Kie'aina, assistant secretary for insular affairs.

In addition, Kie'aina wrote, Hawaii is eligible for a supplemental grant of \$1.2 million for educational services. And she signaled that the door is open for more assistance.

"I look forward to working with you and Hawaii's congressional delegation on long-term strategies to address the issue of Compact impact aid, many of which would require statutory changes," she added.

Community leaders already are taking hope in recent developments, primarily the \$250,000 impact grant. Census data in 2013 estimated that 14,700 migrants are from the Compact nations. An estimated 17,170 live on Guam, which is receiving a similar grant. In total, Guam and Hawaii governments have spent roughly \$100 million to \$150 million on public assistance in recent years, according to Friday's news release.

"The center will serve as a central physical and electronic resource center linking the various Micronesian communities living in Hawaii with public services and other resources in a way that is culturally

“With chronic diseases, it's all about changing lifestyle and going back to valuing our way. Our food, our diet.”

Josie Howard
Director of We Are Oceania and migrant from Chuuk



STAR ADVERTISER

sensitive and appropriate," according to the release. "The initial focus of the center will be in the areas of health, education, housing and home ownership, as well as labor."

"We Are Oceania is beginning work on establishing the one-stop center in a local office on the property of St. Elizabeth's Episcopal Church, where many Micronesians are parishioners. Its pastor, the Rev. David Gierlach, has been in the thick of advocacy work on behalf of the migrants, including the initial plans for the one-stop center."

"That work began a year ago, he said, and the first federal grant of \$75,000

enabled the hiring of Howard Kie'aina, who is Palauan, as its first staffer, working on a part-time basis.

"The idea was to provide a single resource area to get information," Gierlach said. "The challenges are linguistic: It's not only a language issue, it's translating the cultural norms that's the real challenge."

"They come from a sub-culture, and the culture is extremely family-oriented, a subsistence culture," he added. "They come to the U.S., which is a cash-based society."

"To me it's a lot like getting off a spaceship from Mars."

Partners in Development Foundation offers programs aimed at helping Hawaiians who are economically or socially challenged to overcome them by tapping their own cultural resources. PDPF is in a three-year contract to mentor We Are Oceania to gain its own official nonprofit status and run its own programs and services.

"I'm so proud that the Hawaiian culture and our struggles have helped Josie and her colleagues to understand that they have the same struggles," said Jan Henderson, PDPF president and chairman of the board of the foundation.

"Not that we have the answers, but we can at least struggle together on the issues, because they are similar issues. It's an issue of self-esteem, it's an issue of sustainability, it's an issue of cultural survival."

"And all these things — we are Oceania. Hawaiians are Oceania, too, so we share a lot of things."

Dierlach said the Department of Pacific Cultures makes PDPF the ideal mentor agency for We Are Oceania.

"We don't want to lose our identity, so this is a perfect relationship," he said. "The core vision (of PDPF) is to use ancient Hawaiian traditions and knowledge and culture to empower Hawaiians to use that knowledge and skills to face current challenges. That's what we want to do."

"We don't want to give up our cultural identity in pursuit of education, employment and financial stability," he said. "We can make it work for us."



The Rev. David Gierlach, center left, talked to advocates for the homeless at Honolulu Hale, where they brought letters to the mayor and City Council Aug. 4.

CHRIS ELLAN HARBELL / CHARBELL@STARADVERTISER.COM

Appendix 8: List of Resources

Annotated Bibliography

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- The Pūnana Leo Movement grew out of a dream that there be reestablished throughout Hawai'i the mana of a living Hawaiian language from the depth of our origins. The Pūnana Leo initiates, provides for and nurtures various Hawaiian Language environments. Our families are the living essence of these environments, and we find our strength in our spirituality, love of our language, love of our people, love of our land, and love of knowledge.

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- Independent film featuring the stories of Micronesians living in the United States

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- Publishing company located in Hawai'i

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- An educational immersion trip for Israeli youth to visit Israel to reconnect with their ancestral home, build solidarity from afar, and to "strengthen bonds with the land and the people of Israel."

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- A newly formed public charter school that opened on the Big Island in July 2015 serving students in grades 3-6 from all over the Ka'ū district including Na'alehu, Ocean View, and Pahala. Unlike traditional public schools, KLA provides an individual education plan for every student, allowing each child to work at his/her own ability level. Every child is unique, and the "one-size-fits-all" approach used in most public schools does not work for many children. KLA is changing the education paradigm from students understanding their teachers to teachers understanding their students.

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- An after school program targeted for middle school students to keep them on track and engaged

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- The degree to which migrants assimilate to a new social context and in the process contribute to cultural homogeneity; movement is easier and quicker; connection and exchange with homeland communities is richer and more complex; and the ability to maintain difference in most host countries is greater than ever before

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State of Hawai'i Department of Education. (2015). *ARCH School Accountability School Status & Improvement Report (SSIR)*. Retrieved May 25, 2015, from <http://arch.k12.hi.us/school/ssir/ssir.html#>.

- Hawai'i DOE schools with the highest percentage of Micronesian students enrolled

State of Hawai'i Department of Human Services (2015). *Benefit, Employment and Support Services Child Care Program*. Retrieved November 18, 2015, from <http://humanservices.hawaii.gov/bessd/child-care-program/>.

- Information for preschool providers

State Public Charter School Commission. (2013). Retrieved November 18, 2015, from <http://www.chartercommission.hawaii.gov/>.

- Authorizer for public charter schools in the state of Hawai'i; application and information on how to start a charter school

Takayama, B. (2008). Academic achievement across school types in Hawai'i: Outcomes for Hawaiian and non-Hawaiian students in conventional public schools, western-focused charters, and Hawaiian language and culture-based schools. *Hūlili: Multidisciplinary Research on Hawaiian Well-Being*, 5, 245-283.

- Description of Hawaiian language and culture based schools (HCLB); comparison of HCLB schools and other kinds of schools; recommendations for culture based school reform

Tokelauan Saturday School - YouTube. (2009). Retrieved November 18, 2015, from <https://www.youtube.com/watch?v=ipt2kgKSODI>.

- A Saturday School program located in Mililani that focuses on the Tokelauan language, culture and traditions. It is free and open to everyone. It's mission is to share their art and culture and empower their students to become responsible and loving members of their community.

Te Taki Tokelau Community Training and Development. (2014). Retrieved November 18, 2015, from <http://www.tetaki.org/#!/programs/c1jxp>.

- Programs provide opportunities for people to connect to each other, maintain family ties, and learn about the culture of Tokelau

Viotti, V. (2015, August 16). Charter school could soften COFA culture shock. *Star Advertiser*, p. E4.

- Article about consultancy project

Viotti, V. (2015, August 16). Micronesians united. *Star Advertiser*, p. E1,E4.

- Article about migrants from COFA nations working together to navigate the social and economic systems in Hawai'i

Youth Together. (n.d.). Retrieved November 18, 2015, from www.youthtogether.net.

- A leadership development program in Oakland, California aimed at training multiracial, underserved youth leaders in high schools "to promote positive school change" grounded in "peace, unity, and justice."

Zuni Youth Enrichment Project. (2015). Retrieved November 18, 2015, from <https://www.zyep.org/>.

- A community garden project for Zuni kids in New Mexico to teach hands-on indigenous gardening skills, expose them to the ability to grow their own food, care for the land, and engage them in good nutrition activities

Grants

21st Century Community Learning Centers
<http://www2.ed.gov/programs/21stcclc/index.html>

Administration for Native Americans (ANA)
<http://www.acf.hhs.gov/programs/ana>

Atherton Family Foundation (AFF) <http://www.athertonfamilyfoundation.org/grant-seekers/14---atherton-family-foundation-grant-seekers>

Carol M. White PEP (Physical Education Program) Grants
<http://www2.ed.gov/programs/whitephised/index.html>

CCDF (Children Care Development Fund)
<http://www2.ed.gov/about/offices/list/oii/nonpublic/childcare.html>

Cooke Foundation Limited
<http://www.cookefdn.org/grantseekers>

Harold KL Castle Foundation
<http://castlefoundation.org/grantseekers/>

Hawaii Afterschool Alliance
<http://www.hawaiiafterschoolalliance.org/>

Hawai'i Community Foundation (HCF)
<http://www.hawaiicommunityfoundation.org/nonprofits/grant-opportunities>
Hawaii Community Foundation's Muffles Fund

Office of Juvenile Justice And Delinquency Prevention
<http://www.ojjdp.gov/programs/index.html>

TANF (Temporary Assistance for Needy Families)
<http://www.acf.hhs.gov/programs/ofa/programs/tanf>

U.S. Department of Education Grants Overview
<http://www2.ed.gov/fund/grants-apply.html?src=image>