Micronesian Migrant Perspectives About Student Attendance in Hawai‘i:

An Ethnographic Case Study

by

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Abstract

The Hawai‘i State Department of Education (HISDOE) reported high rates of chronic absenteeism within Micronesian student populations. A qualitative case study explored perspectives of Micronesian migrant parents and guardians on school attendance in a Hawai‘i elementary school. Ten Chuukese, Kosraean, and Marshallese migrant parents and guardians of English Language Learner (ELL) elementary students shared perspectives associated with school attendance and how certain cultural factors, directly and indirectly, influenced attendance decisions. Social justice leadership and ethnographic theories formed a supporting theoretical framework. The data were analyzed via hand-coding and NVivo software. Key findings revealed participants desired to support the unknown or misunderstood attendance policy but were unsure how to do so. Post-migration washback elements of monetary poverty, discrimination and bullying, prior education levels, educational experiences in Micronesia, and language barriers were found to be intertwining direct and indirect cultural influences. Culture was significantly important to participants, where church obligations were directly tied. Future research initiatives and a differentiated collaborative approach could help form meaningful synergistic relationships between the school, dominant school community, and policymakers for sustainment in supporting student success and creating a positive identity for Micronesian migrants. The study findings were significant for understanding the Micronesian community's perspectives about attendance, education, and acclimation at school to extend meaningful knowledge within the school community. Educational stakeholders can benefit from localized awareness framing Micronesian migrant struggles and social equity issues. The Micronesian migrant community can participate in future positive social change by accessing the dominant school community via targeted unification efforts.

Dedication

I dedicate every moment of perseverance and passion for creating this dissertation to the memory of my beloved parents. Our hearts ache without you here.

"If you feel safe in the area that you're working in, you're not working in the right area. Always go a little further into the water than you feel you're capable of being in. Go a little bit out of your depth. And when you don't feel that your feet are quite touching the bottom, you're just about in the right place to do something exciting."

David Bowie, David Bowie: The Last Five Years (2017)

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Chapter 1: Introduction

Migration from the Oceanic sub-region of Micronesia to Hawai‘i has grown yearly (Hiraishi, 2018). Micronesia is a geographical area in the Western Pacific Ocean including the Republic of the Marshall Islands (RMI), the Federated States of Micronesia (FSM: Chuuk, Pohnpei, Kosrae, Yap), the Republic of Palau the Republic of Kiribati, the Republic of Nauru, the Commonwealth of Northern Mariana Islands the United States Territory of Guam, and Wake Island. The diasporic cultures of the various Micronesian communities comprise approximately 17 ethnic and cultural groups and more than 20 languages and dialects (Heine, 2002). The region has a common name, yet the populations are geographically, ethnically, and culturally diverse (Hau‘ofa, 1994). The region has experienced colonialization, occupation, and devastation of physical landmasses resulting in numerous challenges (Hattori, 2019). Voluntary and involuntary migration is a reality for Micronesian families (Hofmann, 2015).

The 2011-2013 American Community Survey presented an estimated 30,000-40,000 Micronesians living in the state of Hawai‘i had approximately 12,000 students enrolled in schools, and 7,000 of the total enrolled attended Kindergarten through 8th grades (United States Census Bureau, 2013). At Country Elementary School (CES- fictitious name), 4% of the student population were Micronesian students, and 38% of English Language Learning (ELL) students were Micronesian (Electronic Comprehensive Student Support System [eCSSS], 2019b). Chronic absenteeism for Micronesian students within the Hawai‘i State Department of Education (HISDOE) public schools exceeded 25% in the 2013-2014 school year, dipped to 24% the following school year, and rose to near 33% in the 2015-2016 school year (Matsuda, 2016).

HISDOE guidelines state chronic absenteeism occurred when students had unexcused absences for 15 or more days in one school year. The HISDOE student baseline target for chronic

absenteeism was not to exceed 15% of the students within the HISDOE population (HISDOE & Board of Education [BOE], 2016). The baseline was created from the Strive HI Performance System Measures and the HISDOE and Board of Education (BOE) Strategic Plan's Statewide Student Success Indicators (HISDOE, 2019b; HISDOE & BOE, 2016). The Statewide Student Success Indicators 2020 target was not to exceed 9% of the total student population being chronically absent, including ELL students (HISDOE & BOE, 2016). Micronesian students were the highest chronically absent sub-group in the HISDOE (Matsuda, 2016).

At CES, 11% of the total student population was chronically absent in school years 2015-2016 and 2016-2017, decreasing to 8% in 2017-2018 and rising to 9% for the 2018-2019 school year, equal to the state 2020 target of 9% or less (HISDOE, 2019b). Less than 1% of CES's total school population's chronically unexcused absentees were Micronesian, yet the school's population comprised 71% of ELL chronic absentees in the 2018-2019 school year (Longitudinal Data System [LDS], 2019). HISDOE or CES generated reports disaggregating Micronesian student attendance, and primary underlying reasons were unknown and had not been shared with CES staff for understanding. Research study findings on the topics could give rich cultural data to inform future pedagogical approaches, sociocultural sensitivities, and policy regarding attendance.

The following content addresses the background, problem, purpose, significance of the study, and research questions. The theoretical framework, definition of terms, assumptions, scope and delimitations, and limitations are described. The chapter elements support the study exploration of perspectives of Micronesian migrant parents associated with student attendance in a Hawai‘i elementary school and how cultural factors may influence parent decisions.

Background of the Study

The topic of student attendance, chronic absenteeism, and truancy are multifaceted issues schools must problem-solve. Academic achievement and work-related skills of problem-solving, collaboration, persistence, and future professional successes can suffer when school is missed regularly (Şahin, Arseven, & Kılıç, 2016). For ELL students in lower grades, poor school attendance can compromise language proficiency and social skills development, leading to low academic achievement (Institute for Children, Poverty, and Homelessness, 2018). Future school dropout rates and endangering behaviors of violence, substance abuse, suicide, and teen pregnancy are additional risk factors of student non-attendance (García & Weiss, 2018; Şahin et al., 2016).

Specific student subgroups have been found to miss school more frequently. Students receiving free lunch status were two times as likely to miss school for more than ten days than students who did not have free lunch status (Nolan, Cole, Wroughton, Clayton-Code, & Riffe, 2013). Students serviced under the Individuals with Disabilities Education Act (IDEA) were among the highest chronically absent students across the United States (García & Weiss, 2018). Pacific Islanders (PIs) were among the most chronically absent subgroup of students in the nation, along with socioeconomically disadvantaged students (United States of America Department of Education [USDOE], 2016a).

The state of Hawai‘i ranked 40th in the United States for public school average daily attendance for the 2016-2017 school year and 41st in the nation for high school graduation rates the same year (National Education Association, 2019). Hawai‘i educational stakeholders and families focusing attention on student attendance issues could be significant due to the multifarious implications. Implications of the research could result in teacher leaders and school

administrators using positions of influence in future actions surrounding attendance policy understanding.

Locally in Hawaiʻi, Ratliffe (2010, 2011, 2013, 2018; Ratliffe & Ponte, 2018) has contributed seminal research within the topic of Micronesian family obligations, school conflict with culture, migration, and parent perspectives regarding family-school partnerships. Spencer (2015, 2019a, 2019b) conducted extensive fieldwork in Micronesia, focused on children in Chuuk and researched post-migration experiences in Hawaiʻi linked to native homelands. Hattori (2016, 2019) promoted Micronesian diasporic cultural awareness and culturally relevant sustainability in education and conducted leadership development for PI students and outreach programs for local schools and organizations.

Peter was a valued community advocate for Micronesians in Hawaiʻi, particularly for special needs students (Peter & Skouge, 2018). The scholar's research and contributions to Hawaiʻi's educational stakeholders and Micronesian community were vital for cultural background understanding. Further research locally could fill the gap in knowledge surrounding Micronesian migrant experiences regarding school absences.

The research literature on the topic of Micronesian student attendance, chronic absenteeism, and how cultural factors influenced attendance decision-making are addressed through overarching topics. The topics explore an overview of the diasporic cultures of the various Micronesian communities, migration through transnational social spaces, post-migration cultural identity and washback, and issues within US educational expectations for Micronesian migrant students. Subtopics in the chapter support the overarching topical literature themes and guide the organization of the literature review.

Social justice leadership theory and ethnographic theory served as the theoretical framework through which the problem and purpose of Micronesian student attendance were explored for the study. The study was supported through social justice leadership theory-building upon recommendations by Freire (1970) and Dewey (1916) for engagement, cooperation, and understanding with marginalized peoples in education. Geertz (1973) and Clifford and Marcus's (1986) suggestions for objectivity and contextual sensitivities when studying cultures through ethnographic theory supported the research focusing on the investigation of the problem and purpose.

Statement of the Problem

The problem was chronic unexcused absenteeism for Micronesian students within Hawai‘i public schools, and specifically Micronesian ELL students at CES, was high compared to the HISDOE's 2016 chronic absenteeism baseline and 2020 attendance target (LDS, 2019). Seventy-one percent of the ELL population at CES missed fifteen or more days of school and were chronic absentees in the 2018-2019 school year (LDS, 2019). The importance of the problem was illustrated through the chronic absenteeism, which occurred across grades, consistent with data showing one in four economically disadvantaged students being chronically absent in the past four years (HISDOE, n.d.). The extent of the problem could not be overestimated, as chronic absenteeism is a predictor of students' success in school (HISDOE, n.d.).

The Hawai‘i News Now Staff (2018) stated over one-fourth of public schools in Hawai‘i had extreme chronic absenteeism rates (i.e., 30% or more of students in the school were chronically absent). According to the HISDOE (n.d.), chronically absent students scored lower than non-chronically absent peers on reading and math exams. The students had lower

GPAs than non-chronically absent peers during the same school year and the year after. Chronically absent students were 35% more likely than non-chronically absent peers to be chronically absent the next school year (HISDOE, n.d.).

Impacted by the problem were the Micronesian absentee students, students' families, the Micronesian collective community, and educational stakeholders and schools within the HISDOE. The Micronesian migrant community brings rich cultural understandings to the post-migration homeland in Hawai‘i (Hattori, 2019). Participant perspectives and viewpoints on schooling in the study reflect the uniqueness of families in Hawai‘i and could be applied in guiding school community leaders in future collaborative action (HISDOE & BOE, 2016). There was no existing research literature on Micronesian student attendance within the HISDOE and at CES to provide educational stakeholders with the strategies required to target and reduce chronic absenteeism within the population specifically. A CES community-specific study contributed to closing the gap in a distinct local body of knowledge and can be shared with educational stakeholders to give a holistic understanding of why the attendance phenomenon existed within the Micronesian migrant population.

Purpose of the Study

The purpose of the qualitative ethnographic case study was to explore the perspectives of Micronesian migrant parents and guardians on attendance in a Hawai‘i elementary school. The geographic location was an urban town on the island of Maui, Hawai‘i. The target population was ten Micronesian migrant parents and guardians whose children attended the public elementary school (CES) as ELL students. One-on-one semi-structured interviews were conducted in a location of the ten participants' choice to gain perspectives on school attendance and explore the affecting cultural factors.

Interviewing Micronesian migrant participants explored the problem and purpose of the study using an Interview Protocol (see Appendix A). Fifteen Micronesian parents or guardians in the CES school community were considered as participants to discover perspectives and cultural factors influencing student attendance. Due to circumstances involving the Coronavirus (COVID-19) global pandemic social distancing protocols (Burnett, 2020), ten participants were interviewed, as is discussed further in chapter 4. A blend of interview questions centering on the topic of student attendance were secured with permissions from Dr. Darrell Watts and Dr. Paula Lynn Floyd-Faught (see Appendices B and C) and custom-designed for the research to meet the study purpose.

The main research topic was significant due to the applicability for educational stakeholder and leader understanding of the Micronesian community's viewpoints and perspectives about attendance, education, and acclimation at school (Ratliffe, 2013; Ratliffe & Ponte, 2018). The study was necessary to learn perspectives individual parents, community liaisons, and educational stakeholders in the Micronesian community held about student attendance. The study explored participants' perceptions of the local school system's attendance protocols and the impact of culture to form perceptions.

The study could provide educational stakeholders with increased cultural understanding and sensitivity, heightened sustainable relationship building, and more robust dialogue surrounding student attendance protocols with the Micronesian population. Parents in the Micronesian community might have gained access to the dominant school community through engagement on attendance issues and began building a partnership with an educational stakeholder (e.g., the primary investigator). The Micronesian community might have gained increased knowledge of attendance protocols and procedures in elementary school.

Significance of the Study

The study contributed to the knowledge base by adding research about the cultural beliefs and perspectives of Micronesian parents regarding school attendance in a Hawai‘i elementary school. No research studies actively addressing the topic conducted within the HISDOE or its schools were known at the time of the study. Systematic educational stakeholder training using research data and culturally sensitive and sustainable engagement, protocols, and procedures in schools serving Micronesian students did not exist (Matsuda, 2016). A comprehensive data source of Micronesian beliefs, perspectives, characteristics, circumstances, and cultural influences associated with school attendance expectations within the HISDOE for teacher consumption remains to be investigated and compiled.

The study findings added knowledge to understanding the reasons for the chronic absenteeism phenomenon within the Micronesian migrant community in the Hawai‘i elementary school. The findings could be shared with HISDOE administrative stakeholders, Board of Education, State ELL department, local ELL Complex Area Resource Teachers, local ELL Coordinators and Teachers, and school administrators involved with Micronesian populations. Sharing findings may strengthen knowledge of the studied population for research-based decision-making and planning in the future in Hawai‘i public schools. Through elements of empathy, respect for diversity, and collaborative outreach through exploring behaviors from a vantage point of the different Micronesian cultural groups, issues of vulnerability and collective Micronesian migrant well-being can be highlighted for opportunities of equity and positive social change (Chisholm, 2017).

Research Questions

The purpose of qualitative research questions was to underpin and guide the study through an epistemological lens examining the perspectives of Micronesian migrants and influencing cultural factors associated with the phenomenon of attendance and chronic absenteeism in a Hawai‘i elementary school. The research questions were based on the problem and grounded the study's purpose. The research questions guided exploration of the attendance phenomenon and focused data collection through participant interviews to elicit viewpoints (Creswell, 2014). The following research questions guided the study:

Research Question One. What were the perspectives of Micronesian migrant parents and guardians associated with school attendance?

Research Question Two. How did Micronesian cultural factors influence Micronesian students' school attendance?

Theoretical Framework

Theory in qualitative research explains actions and beliefs, where the research is investigated through a theoretical orienting lens (Creswell, 2014). The investigational approach to the problem and the meaning of the findings was determined through theory (Imenda, 2014). Social justice leadership theory and ethnographic theory formed a theoretical framework relevant to the problem and guided the analysis of literature review topics within the blended theories' ethos. Both social justice leadership theory and ethnographic theory focused on a distinct population within the larger population (e.g., the diasporic cultures of the various Micronesian communities). Social justice leadership theory and ethnographic theory highlighted the importance of contextual characteristics of perspectives within the Micronesian community (DeMatthews & Mawhinney, 2014; Jayavant, 2016; Morgan-Trimmer & Wood, 2016). Social

justice leadership theory and ethnographic theory helped define research questions and focus instrumentation.

Respecting and honoring differences and diversity, advocating for dialogue for mutual understanding, and collaboration were critical elements of the social justice leadership theory framework, which underpinned the research study focus. Exploring specific contexts for interpretation, explaining cultural behaviors, and forming a cultural vantage point were essential elements of the ethnographic theory framework supporting the study research questions (DeMatthews & Mawhinney, 2014; Jayavant, 2016; Morgan-Trimmer & Wood, 2016). Observing, listening, and making inferences and conclusions about why the phenomenon occurs, discovering influencing elements, and how the topic situated among the status quo informed the study direction (Chisholm, 2017).

Definitions of Terms

The following terms were defined for the purpose of the research. Clear definitions assist the reader in developing an understanding of the concepts and contexts used (Creswell, 2014). The proceeding definitions anchored the research and were used throughout the study.

Absent. In the Hawai‘i State Department of Education (HISDOE) attendance statutes, being absent referred to a student not present physically in school (or in a scheduled class) for no less than half the school day or (class period) except if the student was away on an authorized school activity (HISDOE, 2011). According to the CES handbook (2020), if a student at CES was present in school for less than three hours on Mondays, Tuesdays, Thursdays, or Fridays, the student was marked as absent. If the student was present in school less than two hours on Wednesdays (a weekly shorter school day), the student was marked absent. Tardiness was defined at CES when the school-start bell rang at 7:45 am, and the student reported to class after

7:50 am, after first being required to obtain a tardy slip from the main office. Oversleeping, car issues, missing the bus, babysitting, or personal business counted as 'unexcused tardy.'

For an absence to be considered 'excused,' the parent/guardian was required to provide a doctor/dental appointment note or court attendance document to the main office, proving the student was covered under the document. If a note or document was not given to the main office, the absence was to be considered 'unexcused.' Parents were encouraged to call the main office to give the student's whereabouts regardless of the absence reason. Students may have been excluded from school due to infection or disease (e.g., pink eye, flu, measles, mumps, rubella, impetigo, hoof and mouth disease, chickenpox, *ukus*, or other contagious illnesses).

Attendance. According to the HISDOE Hawai'i Revised Statutes for Compulsory Attendance, a child six years of age and not yet eighteen on January first of a school year is required to attend either a public or private school unless properly excused from school (HISDOE, 2011).

Chronic absenteeism. Within HISDOE public schools, chronic absenteeism occurred when a student was absent 15 or more days from school regardless of the reason (HISDOE, n.d.). CES (2018) outlined steps the school social worker, office registrar, homeroom teacher, and grade level counselor must follow when a student reached ten absences. When a student reached ten absences, the office registrar was notified through the school social worker, and Attendance Letter #1 was sent home via mail, requiring parent signatures acknowledging the absences and attendance policy. The homeroom teacher and social worker were to call home to offer support. At 15 absences, the same procedures were to be followed, with Attendance Letter #2 going home and a 'core' meeting #1 held with the grade level counselor, homeroom teacher, social worker, and special education teacher (if the student is in special education). At 20 absences, the social

worker was to notify the office registrar, Attendance Letter #2 was to go home, and a 'core' meeting #2 was to be scheduled. In addition, the social worker was required to perform a supportive home visit.

Collectivism. According to Triandis (2018), collectivism refers to individuals attached to the collective group, identifying as part of the 'family collective.' In collectivist thinking, individuals usually ignore personal goals and are subordinate to the mutual goals of the family, culture, or community to which one belongs. Social duties, expectations, norms, and obligations determine collectivist behaviors. Triandis (2018) stated collectivist cultures are stable, and little change in social relationships occurs, as personal obligations and emotions are valued and prioritized less than the collective group.

Compact of Free Association (COFA). The COFA is a series of international agreements between the FSM, the Republic of Palau, the RMI, and the United States set into law in 1986. Nuclear weapons testing in the RMI, causing compromises in health and loss of lives and resources were a significant cause for the treaties. The COFA lets Micronesian citizens legally live and work in the US without a visa, have access to health and social services, and give economic assistance. For the agreements, the US controls military and veto powers over the involved nations (The University of Hawai'i at Mānoa Library, 2019).

Cultural influences. Hofstede (1980) defined culture as the programming of a collective of people in an environment where the common beliefs exist. People are conditioned through culture (e.g., life experience) in a nation, region, or group having mutual mental programming and way of life. Hofstede (1980) posited culture is difficult to change or not able to be changed at all. Cultural influences are the mental and physical ways of life a collective is programmed for and have in common influencing decision-making.

Educational stakeholder. Educational stakeholder refers to anyone involved in, or who supports, and has a stake in the target school community (Great Schools Partnership, 2014). Educational stakeholders could include school administrators, staff, teachers, students, parents, families, local businesses, community members, politicians, school board members, advocacy groups, committees, and cultural entities.

English Language Learner (ELL). The USDOE (2016b) Elementary and Secondary Education Act (ESEA) 8101(20) defined an English Language Learner (ELL) as an individual aged three through 21 years of age enrolled in an elementary school or secondary school, not born in the US or has a native language separate from English. ELL students further encompass Native American or Alaska Natives coming from an environment where another language impacted English language proficiency. The student may be considered ELL if having difficulty in the language domains of speaking, listening, writing, or reading English impacts the meeting of state academic standards or participating fully in society.

Freely Associated States (FAS). According to the US Citizenship and Immigration Services (2019), citizens of the RMI, Palau, and the FSM are in the collective of the Freely Associated States (FAS). Citizens are considered non-immigrants (migrants) and are not nationals or citizens of the United States but are eligible and able to work in the US for an unlimited amount of time.

Micronesian diaspora. Sheffer (n.d.) defined diaspora as groups of people having the same ethnic origin and have moved away from or settled in other locations, maintaining ethnic identity and contacts with the native homeland. The region of Micronesia consists of numerous sovereign island nations, all retaining unique ethnic heritages, and cultures. The diasporic cultures of the various Micronesian communities are considered ethnically and culturally

Micronesian by birth but may reside outside of native homeland sovereign nations within or beyond the region of Micronesia.

Micronesian migrant. Micronesians moving to the United States are not considered immigrants, as COFA status allows the status of 'migrant' (US Citizenship and Immigration Services, 2019). For the purposes of the research study, Micronesian migrants can be defined in two ways. A Micronesian individual either born in the region of Micronesia and who has migrated to the United States (first generation), and/or the children of the first generation having been born in the United States (second generation).

Pacific Islander (PI). According to the US Census Bureau (2012), Pacific Islander refers to an individual having origins in the native peoples of Samoa, the United States Territory of Guam, Hawai'i, or other Pacific Islands.

Perspective. For the research study, perspective refers to a particular way of viewing the world depending on individual experiences and personalities (Cambridge University Press, 2020). Perspective involves one's ability to consider things, circumstances, and situations accurately and fairly in relation to one another.

Truant. According to the HISDOE attendance statute, HAR §8-19-2, being truant referred to the student being absent from school without any authorization from the director of the school or designee (HISDOE, 2011).

Assumptions

Assumptions are things and thoughts believed to be true, which cannot be controlled for in research. Conveying assumptions highlighted existing possibilities, which may not be accurate (Terrell, 2015). Assumptions regarding honesty in participant responses and a genuine interest in the research study topic were present. Assumptions were made that school attendance was

important for academic and social success, as well as Micronesian migrants had experiences similar to other migrants in the US.

Two Micronesian lead participants (LPs) emerged during the onset of collaboration for discussing the study and recruiting additional participants. The LPs were the first points of contact in the study for receiving cultural direction and snowball sampling assistance. The LPs were expected to genuinely assist the research in excess of the non-LP participants and hold interest in the study benefitting the Micronesian community. The LPs are referred to as LP1 and LP2 further. LP1 and LP2 were engaged to mediate accessibility to participants (Heine, 2002). A non-disclosure agreement was signed with both LPs to protect data and participant confidentiality (see Appendix D).

The LPs were interviewed, along with the additional participants. An assumption existed of each interview participant responding truthfully and candidly to questions (Terrell, 2015). The participants were assumed to give honest personal perspectives and actual cultural information from personal contexts.

An overarching assumption existed in school attendance being essential for student academic and social success, future prosperity, and well-being (Şahin et al., 2016). An assumption existed the Micronesian community historically was unheard within the HISDOE community of schools, and stakeholder conversations regarding student attendance were unknown. An assumption in the study was Micronesians in Hawai‘i may have had similar migration experiences to different immigrant groups in the United States.

Consistent lines of inquiry developed in the interview protocol (see Appendix A) guided and encouraged participants to provide sincere responses (Yin, 2018). The goal of the interviews was to elicit experience, perspective, and personal context in relation to the research purpose

(Stake, 1995). Aggregating multiple perspectives across participants was expected to evoke a substantial collection of parallel content in responses, minimizing the assumption of Micronesian voices historically being unheard. The responses of same-ethnicity clusters of participants illustrated unique yet similar variations of the different Micronesian cultural groups.

Scope and Delimitations

Delimitations focused on the research problem and purpose controlling for factors potentially affecting research results (Terrell, 2015). Delimitations were determined and included as boundaries of the research to achieve the study objectives (Theofanidis & Fountouki, 2018). The coverage of the study included the geographic scope of CES, which was small yet substantial to obtain data for the research purpose.

The study consisted of interviewing Micronesian parents or guardians and did not include educational stakeholders at CES or other employees within the HISDOE (e.g., teachers, administrators, resource teachers, complex area superintendents, or superintendent). The study narrowed the participant scope to ten interviewees due to the Coronavirus (COVID-19) global pandemic social distancing protocols (Burnett, 2020), time constraints, and accommodation incentive costs. Interviews were bound through nine sets of questions (see Appendix A) and time frames of 37 to 64 minutes, accounting for efficient time management throughout the data collection and analysis process. The selection of interview locations and times were at the interviewee's discretion to ease scheduling and convenience.

Delimitations can allow for the transferability of the study with a different population in a different geographic location (Terrell, 2015). Study results and implications could mirror perspectives and situations within school communities having Micronesian migrants.

Micronesian migrants on neighboring islands could participate in a replicated study and potentially see similar results.

The study was bound through supporting theories of social justice leadership and ethnographic due to underlying aspects of honoring diversity and differences through framing contextual events and causes and forming a cultural vantage point (Spitulnik Vidali & Peterson, 2012). A melding of the two theories formed the lens through which the literature review, instrumentation, and data analysis in the study occurred. Study replication could utilize social justice leadership theory and ethnographic theory as a blended framework to support the study's purpose.

Limitations

In the study, limitations reflected potential deficiencies out of researcher control and were stated so the reader misinterpretation of results could be minimized (Theofanidis & Fountouki, 2018). Interview methodology could have been limited through the context and situations involved, such as participant anxiety, no shows, and scheduling conflicts (Oltmann, 2016). Limitations could have affected the generalizability of the study results (Terrell, 2015). Findings may not be generalizable to a broader migrant population different than the Micronesian migrant community due to specific contextual situations the migrant populations may experience.

If time usage habits differed across the diasporic cultures of the various Micronesian communities (e.g., time may not have been a linear concept generally in mindsets, with punctuality not a priority), participants attending the interview appointment on the correct date and time was a limitation (Hattori, 2016; Heine, 2002). Habits of time were not discovered as a limitation in the study. Language barriers may have posed as a limitation but were not present in scheduling and interview communication.

Identifying prejudice, perhaps in favor of the participants, minimized research bias influencing the study outcomes (Unluer, 2012). Five subject matter experts (SMEs) on the topic of Micronesian student schooling were solicited for feedback on interview question content (see Appendix E) for refinement and effective wording, strengthening validity and credibility of the instrument (Lune & Berg, 2017). Bias could have occurred in the interviews through participants seeking to provide the correct answers or please the interviewer, which may have been perceived to hold power. Bias was mitigated through one-on-one detailed briefing sessions when obtaining informed consent (see Appendix F) before the interviews to provide clarity to the study purpose and problem and allowing an opportunity to ask clarifying questions (Yin, 2018). Interview reminders were given to participants to strengthen the participant remembering and appearing for the interview via text, phone call, and email.

Participants were invited to member check the accuracy of the transcription. One participant took the opportunity to member check the accuracy of the interview transcription, which reduced researcher bias and validated the credibility of the information (Birt, Scott, Cavers, Campbell, & Walter, 2016; Creswell, 2014). The corroboration of transcription evidence increased the transferability and reliability of information (Yin, 2018).

Inaccurate information articulation or imperfect recollection during interviews were possibilities. Utilizing multiple subjects mitigated the challenges (Creswell, 2014). Digitally recording interviews increased the dependability of gathered data (Baron & McNeal, 2019). When participants exited the study, a debriefing occurred if the participant wished. Giving feedback in debriefings was necessary for improving the quality of collected data in providing insights for refinement of further interviews held (McMahon & Winch, 2018). Participant member checks and debriefings are further discussed in Chapter four.

Chapter Summary

The background, statement of the problem, and purpose of the research study were outlined in the chapter. The study's significance and research questions were detailed. A blended social justice leadership and ethnographic theoretical framework were delineated and are further explored in Chapter two. A comprehensive definition of terms, assumptions, scope and delimitations, and limitations were described to clarify meanings, boundaries, and transferability of the study, and research factors and conditions.

A summary of the current literature surrounding attendance and chronic absenteeism for Micronesian migrant students is presented in Chapter two. The literature search strategy is detailed, and the theoretical framework is discussed in detail. The discussion of the literature themes and implications of the study concludes the chapter.

Chapter 2: Literature Review

The problem was chronic unexcused absenteeism for Micronesian students within Hawai‘i public schools, and Micronesian ELL students specifically at Country Elementary School (CES), was high compared to the HISDOE’s 2016 chronic absenteeism baseline and 2020 attendance target (LDS, 2019). Seventy-one percent of the ELL population at CES missed fifteen days of school or more and were considered chronic absentees in the 2018-2019 school year (LDS, 2019). The purpose of the qualitative ethnographic case study was to explore the perspectives of Micronesian migrant parents and guardians on attendance in a Hawai‘i elementary school. The main research topic was significant due to future applicability for educational stakeholder and leader understanding of the Micronesian community viewpoints and perspectives about attendance, education, and acclimation at school (Ratliffe, 2013; Ratliffe & Ponte, 2018).

Micronesians traditionally have migrated around Oceania for millennia (Hau‘ofa, 1994). In recent decades the diasporic cultures of the various Micronesian communities have been migrating to the United States, particularly to Hawai‘i (Hiraishi, 2018). Voluntary and involuntary migration may happen when populations escape indefensible situations resulting from violence, persecution, political conflict, or natural disasters (The United Nations High Commissioner for Refugees, 2016). The resilience of displaced peoples’ successes can depend upon learning another language, maintaining a healthy psyche, and creating emotional stability (Ameen & Cinkara, 2018). Learning English can be seen as a barrier to numerous Micronesian migrants (Hawai‘i Appleseed Center for Law and Economic Justice [HACLEJ], 2011; Ratliffe, 2011). Monetary poverty, homelessness, unstable living conditions, transportation challenges, and discrimination were potential barriers for migratory success in the post-migration homeland

and students' attendance in school (HACLEJ, 2011; Hattori, 2019; Ratliffe, 2010, 2018; Yamada, 2011).

A synopsis of the current literature surrounding attendance and chronic absenteeism for Micronesian migrant students, which establishes relevance to the research problem, will be provided in Chapter two. The literature search strategy was detailed. A blended social justice leadership and ethnographic theoretical framework will be described as supports to the research and guides the literature review. A summary of literature themes and implications of the study to add to the base knowledge on Micronesian migrant student attendance will conclude the chapter.

A literature review on the problem of Micronesian student attendance and chronic absenteeism was grouped into four topical themes with supporting subtopics. Topical themes include an overview of the diasporic cultures of the various Micronesian communities, migration through transnational social spaces, post-migration cultural identity and washback, and issues within US educational expectations. The subtopics discussed further in the chapter support the overarching topical literature themes and guided the organization of the literature review.

Literature Search Strategy

According to Hart (2018), a literature review synthesizes scholarly skills in gathering relevant and valid works justifying an understanding of the research problem, design, and methodology. Hart (2018) posited a quality literature review showcases breadth, depth, rigor, and clarity approaching the topic. Key terms defined and narrowed the research topic and were the essence of the literature review organization (Machi & McEvoy, 2016). Key terms used in the search were taken from research questions, which guided the literature review process within numerous databases, including scholarly and non-scholarly sources. Organization of the

literature into topical themes and supporting subtopics provided additional key terms to deepen the search on the topic of Micronesian migrant student attendance.

The literature search strategy involved utilizing online databases and search engines such as ProQuest, EBSCOhost, ERIC, Google Scholar, Academia.edu, and ResearchGate. The databases were explored to locate empirical research and peer-reviewed sources. Theses and dissertations were searched in the University of Hawai‘i’s ScholarSpace online collection to find relevant and current Pacific Islander (PI) topics related to Micronesian migrant attendance. Experts in the field were a source of information when conducting the research (Smith, 2015). Dr. Mary Hattori, a native CHamoru expert on Micronesian cultural topics, and Dr. Mary Spencer, a retired professor of Micronesian Studies, were contacted to obtain relevant literature and information about the subject of interest.

Newspaper articles and editorials from Hawai‘i presses were searched through Google. Archival student records (e.g., attendance data, rosters, demographic information) were found in the HISDOE’s online eCSSS and LDS. According to Yin (2018), archival records used in combination with additional sources of data provide relevancy and accuracy for a study. The Google Books repository was used to locate relevant print and ebooks for the literature review, providing a reliable and easily accessible virtual resource to search for pertinent literature.

Search priority was given to literature written within the last five years. Valuable research topic-specific sources were used regardless of the published year. According to Hart (2018), classic seminal literature synthesized with recent literature can illustrate links between past and present research surrounding the topic of Micronesian migrant attendance. Consulting reference lists on topic-related literature assisted in finding relevant articles, resources, and new databases. Google Scholar and Academia.edu literature alerts were set online using the key terms

"Micronesian student attendance," "Micronesian chronic absenteeism," and "Micronesian truancy."

Keywords set the foundation for an effective search for relevant literature review research (Grewal, Kataria, & Dhawan, 2016). Several key terms and phrases were used to search for relevant literature. Boolean logic (e.g., *and, or, with*) was used with key terms, and different combinations of terms and phrases were used as searches. Figure 1 illustrates the searched key terms.

Keyword searches were a reliable way to retrieve exact terminology related to the research questions and research problem (Grewal et al., 2016). The keywords and search strategy chosen benefitted the establishment of the theoretical frameworks. The examination of critical keywords led to investigating and formalizing the theoretical framework discussed in the following section.

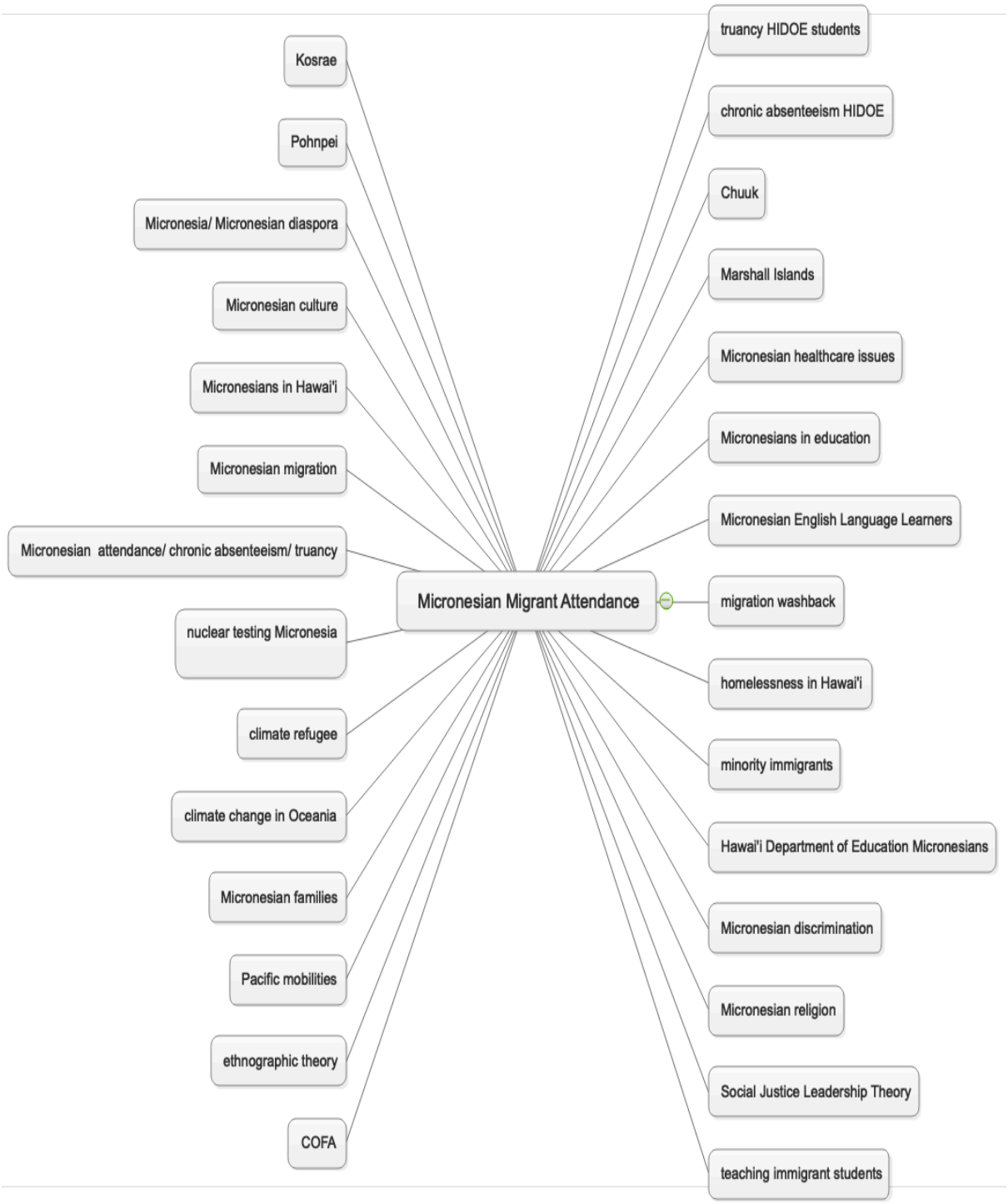


Figure 1 Key terms and phrases searched electronically for relevant literature (Arihood, ©2019)

Theoretical Framework

The research study was supported through a blended social justice leadership and ethnographic theoretical framework. The blended theoretical framework questioned "why" the Micronesian absenteeism phenomenon happened, "how" the phenomenon situated among the status quo, and "what" (if any) connection existed between cultural values and elements influencing student attendance and non-attendance. A social justice leadership theory and ethnographic theory combined framework provided foundations and principles to approach the study and guided decisions made during the research (Grant & Osanloo, 2014). The theories provided a common worldview to support the topic, problem, and conceptual motivation to investigate the phenomenon. Figure 2 illustrates how blending social justice leadership and ethnographic theories supported the research study's problem through elements of empathy, respect for diversity, and collaborative outreach by exploring behaviors through a cultural vantage point.

Figure 2 A blended social justice leadership and ethnographic theoretical framework supporting the topic of Micronesian migrant chronic absenteeism (Arihood, ©2019)

Social Justice Leadership Theory

According to Chisholm (2017), incongruences could be underscored between the status quo population (dominant) and the target population (Micronesian migrants). Cultural factors influencing student attendance, respect for differences, understanding contexts, and support for advocacy emerged from the theoretical framework. Within social justice leadership theory, foundational features of empathy, commitment to fairness for marginalized populations, ensuring

collective well-being, and striving for sustainable change applied to the study of Micronesian migrant student absenteeism, called attention to the population's disparities and attempted to highlight opportunities for equity (Chisholm, 2017).

Monetary poverty, discrimination, language barriers, misunderstood cultural nuances, and homelessness were social issues the diasporic cultures of the various Micronesian migrant communities have encountered (Hattori, 2019; Hawai'i Advisory Committee to the US Commission on Civil Rights [HACUSCCR], 2019; Heine, 2002; Ratliffe, 2010). Social justice leadership theory is based on recognizing marginalized groups intersecting with the dominant population's values, interests, and preferences (Chisholm, 2017). As a leadership theory founded in justice, social justice leadership theory provided the capacity to improve the studied community through outreach and inclusion involvement (DeMatthews, 2015; Polat, Arslan, & Ölçüm, 2017).

According to Ayala and Wilcox (2011), social justice leadership theory core foundations revolve around equitable and fair distribution of power, resources, and obligations in society, regardless of ethnicity, race, gender, age, status, religion, or sexual orientation. Cooperation and equal access are fundamental principles of social justice leadership theory, which can help foster a comprehensive feeling of security, prosperity, safety, and comfort (Ayala & Wilcox, 2011). Social justice leadership theory can focus dialogue for change advocacy within the current gap in HISDOE public school stakeholder knowledge and transmission to teachers on the topic of Micronesian student attendance.

Social justice leadership theory framed the need for collective well-being among Micronesian migrant students at CES by trying to improve educational outcomes through cooperation between school, community, and home (Khalifa, Gooden, & Davis, 2016). When

educators understand the cultural community and migrants understand the school community, both groups may recognize sustainable change is possible through collaboration and knowledge exchange. Recording perspectives and cultural factors with student attendance collected knowledge toward culturally sustaining policy approaches while expressing to participants Micronesian community voices are important for future policy examination (Khalifa et al., 2016).

Applying transformational leadership characteristics of trust, respect, action, and ability to differentiate student needs with attendance aligned with social justice leadership theory foundations and principles in socially structured institutions like CES (Turhana, 2010). Transformational leaders may use positions of influence to bring attention to issues grounded in social justice leadership theory for action and resolution (Ramsey, Rutti, Lorenz, Barakat, & Sant'anna, 2016). Implications of the research could result in teacher leaders and school administrators using positions of influence in future actions surrounding attendance policy understanding.

Leader influence could ensure social justice practices are implemented in Micronesian family interactions and partnerships and established within attendance protocols (Haneda & Alexander, 2015). Using a social justice leadership theory lens customized approaches in investigating attendance policy initiatives at CES and within the school community, discovering surrounding attendance factors, and engaging the Micronesian migrant community. Customization of approaches to investigating the absenteeism problem led to the discovery (and for educational leaders to discover in the future) Micronesian students had limited access to resources (Salas, 2017).

Educational leaders believing in a socially just environment may strive to find ways to make sustainable change in the lives of diverse student populations. Teacher leaders are critical agents responsible for determining and cultivating an agenda of equity at school for students (Segeren, 2016). Social justice leadership theory can be a tool to explore how educational stakeholders can use experiences, expertise, knowledge, and resources to manage inequity among students (Chisholm, 2017). Educational institutions can synthesize the gained knowledge and create strategies to approach the issue of absenteeism. Capacity for an increased equitable school culture can be formed through engaging the Micronesian community while intervening with students regarding attendance (DeMatthews, Mungal, & Carrola, 2015).

Policy may be a limiting factor for the equity of students (Segeren, 2016). To address limitations of systemic inequities in the stakeholders' participation, a Social Action, Leadership, and Transformation (SALT) model was created by the National Center for Institutional Diversity (NCID) at the University of Michigan and National Institute for Transformation and Equity (NITE) at Indiana University (Museus, Lee, Calhoun, Sanchez-Parkinson, & Ting, 2017). Equity with purpose is central in the model. Empathy, critical consciousness, commitment to justice, commitment to collective action, having courage, and mutual understanding are surrounding essential components.

Implementing the SALT model could guide the use of social justice leadership for educational stakeholders at CES in examining attendance policy, collaborating with parents, and working to improve cultural and situational factors (Museus et al., 2017). Equitable action is rooted in social justice and focuses on people's meeting needs to succeed, regardless of race, gender, ethnicity, socioeconomic status, or zip code (Gunn, 2018). Micronesian migrant students' situations needed to be understood to empathize with needs and form a plan for

success. Fostering empathy for specific attendance situations and having the courage to investigate and deliver actions shows commitment to social justice and leadership (Museus et al., 2017; Segeren, 2016).

Ethnographic Theory

Ethnography is a scribed cultural representation (Van Maanen, 2011), which includes observing and documenting specific contextual behaviors formed and limited by situations, including people's interpretations of personal experiences (Wilson & Chaddha, 2010). Ethnographic theory guides exploring, describing, and explaining the meanings of cultural interactions within groups of peoples, such as the diasporic cultures of the various Micronesian communities in Hawai‘i (Fusch, Fusch, & Ness, 2018; Spradley, 2016). Ethnographic theory informed data collection, data interpretation, literature findings, and participant data discoveries (Wilson & Chaddha, 2010). Ethnographic theory framed practices as sets of patterned behaviors to understand how the participants formed a worldview and oriented to space and time, and natural, cultural logistics behind the thoughts and behaviors related to student attendance (Spradley, 2016).

Studying the patterns of behavior towards student attendance within the group occurred through observing, listening, and beginning to make inferences (Spradley, 2016). To discover the causes of chronic absenteeism in the Micronesian migrant community, the ethnographic theory was used to guide interview instrumentation design and data analysis. Uncovering and examining emerging perspective patterns and matching influencing cultural patterns among findings led to interpretations and conclusions based on participant worldview of the phenomenon (Geertz, 1973).

According to Spitulnik Vidali and Peterson (2012), an ethnographic theoretical framework can build familiarity and understanding of implicit cultural experiences and challenges from a cultural vantage point from the participant group. In a participant-observation and open-ended discovery process, the principal investigator learned to think and act like the participants in situations related to student attendance challenges (Boccagni & Schrooten, 2018). Careful attention to social interactions and surrounding contexts were considered to notice nuances grounded in personal experiences and affecting cultural factors (Wang, 2017).

Ethnographic theory embraces rich descriptions, established in place and cultural community, and considers the historical events and causes of social circumstances in the present (Nadar, 2011). Ethnographic theory highlights and validates the connection between elements of the tempestuous events of the past surrounding Micronesia and the US's interactions, the current Micronesian migration wave to the US, and abundant challenges faced in the post-migration homeland of Hawai‘i. The largest nuclear bomb detonation on the planet in the RMI led to mass migration to the United States. Bringing awareness to the cause of why the RMI peoples are in Hawai‘i, the socially unjust circumstances the US created surrounding the situation, and cultural ramifications the peoples experienced in the post-migration homeland elicited cultural sensitivity (Hattori, 2019). In examining absenteeism from the vantage point of a Micronesian migrant in Hawai‘i, ethnographic theory focused documentation of complex interconnections across the phenomenon and fostered systems of meaning within the phenomenon (Spitulnik Vidali & Peterson, 2012).

The proceeding literature search strategy section guided the collection of relevant literature encircling Micronesian migrant chronic absenteeism. A blended social justice leadership and ethnographic theoretical framework brought attention to issues rooted in

vulnerability and collective Micronesian migrant well-being (Ayala & Wilcox, 2011). The research literature review follows, outlining major topics and subtopics.

Research Literature Review

A review of current literature detailed relevant research surrounding the problem of Micronesian migrant student absenteeism. The review resulted in four major topical themes that informed and guided the organization of the research literature review. Topical themes included a focused overview of the diasporic cultures of the various Micronesian communities, migration through transnational social spaces, post-migration cultural identity and washback, and issues within US educational expectations. Multiple subtopics discussed further emerged within the topical themes.

Micronesian Diaspora Community: A Sea of Islands

To understand the diasporic cultures of the various Micronesian communities, an ethnographic and culturally competent lens viewed concepts, social norms, languages, beliefs, politics, and elements of the populations' daily lives (Delara, 2016; Van Maanen, 2011). Oceania is composed of three sub-regions of Micronesia, Melanesia, and Polynesia, spanning over 25,000 islands, 25 political entities, and over 10,000,000 people (Viernes, 2018). Pacific mobility expanded through Micronesia 2,000 years ago, where the name given to the sub-region in 1832 translates to 'minute islands' (Viernes, 2018). The perceived isolation and insignificance in terms of 'smallness' of the islands and atolls inaccurately represents the vast oceanic expanses engrained in the indigenous people's ways of being and knowing (Hau'ofa, 1994).

The geographic region of Micronesia has many ethnic communities with cultural and social variations, representing a "sea of islands" (Hau'ofa, 1994, p. 152; O'Neill & Spennemann, 2008). The diasporic communities' essences are a metaphor for the ocean living inside of each; a

sea of people, and peoples of the ocean (Hau‘ofa, 1994, 1998). Two-thirds of the entire Micronesian geographic region's labor force is government employees, twenty-two percent of the population are unemployed, and 26% of its population lives below the poverty line (Thomas, 2018). The Republic of the Marshall Islands (RMI) and the Federated States of Micronesia (FSM) are primarily the locations from which Micronesian students at CES have migrated (eCSSS, 2019b). Since CES's Micronesian migrant population is composed explicitly of the RMI and FSM, the RMI and FSM will be detailed in preference of the rest of the Micronesian nations for the purposes of the research.

Within Micronesia, the sovereign nation of the FSM is composed of four main island groups: Chuuk, Kosrae, Pohnpei, and Yap, making up 607 islands and around 100,000 people (Thomas, 2018). According to Open Gov (n.d.), the capital of the FSM is Palikir on the island of Pohnpei, and English is an official language alongside nine indigenous languages. About half of the FSM is ethnically Chuukese and a quarter Pohnpeian (Spencer, 2019b). The ethnic breakdown of Chuukese and Pohnpeian students at CES comprises 40% of the ELL population (eCSSS, 2019b). In the FSM, English is an official language alongside nine indigenous languages, and Catholic and Protestant religions dominate (Hezel, 2008). Environmental issues include water and toxic mining pollution, climate change, overfishing, and solid waste disposal (Open Gov, n.d.).

The RMI consists of 29 atolls and over 1,200 islands and islets, with a population of around 76,000 (Open Gov, n.d.). After World War II, the United States began nuclear testing in the Marshall Islands on Bikini Atoll, displacing entire indigenous communities due to radiation levels, shortages of edible and growable foods, and causing generational health issues (Ratliffe, 2018). The RMI gained independence through the Compact of Free Association (COFA) in 1986

and hosts US military strongholds and missile test sites (Viernes, 2018). Protestant and Catholic religions influence the RMI and FSM, and English is another official language alongside Marshallese (Open Gov, n.d.). Ninety-eight percent of the population is literate. RMI students comprised 19% of the total CES ELL population (eCSSS, 2019b).

Political and military strongholds, religion, limitations in modern conveniences, nuclear decimation, natural disasters, transportation issues, food production, employment shortages, and meager or low-quality healthcare exist in Micronesia (Spencer, 2019b). Pre-Western contact in Micronesia involved harvesting from the land and sea, bartering, reciprocity, utilizing natural resources for utilitarian needs, strong family ties, respect for family member responsibilities and cultural values, and matrilineal lineages in specific communities (Pedrus, 2005; Sullivan et al., 2017; Viernes, 2018). European explorer contact occurred in the early 1500s, later involving missionaries and cultural conflicts (Hezel, 2002; Viernes, 2018). The evolution of migration with the Micronesia geographic region entails the traditional Micronesian foods, music, and bartering, and the Western attributes of the present such as cars, grocery stores, payrolls, music, technology, and soda pop (Hezel, 2002; O'Neill & Spennemann, 2008).

The challenges of Micronesian life in the post-migration US context involve financial, academic, and cultural survival. Discrimination and scapegoating, cultural and financial adjustment issues, loss of societal power, having outsider status, and disruption of traditional collective thought in academic and social settings are realities (HACUSCCR, 2019; Ratliffe, 2018). Student chronic absenteeism is a sign of inadequate understandings of school expectations and procedural requirements involving attendance protocols (Heine, 2002).

Morrissey, Hutchison, and Winsler (2013) found chronic absenteeism can be a result of monetary poverty doubling or tripling the rate of absences compared to other peers, falling

literacy rates from kindergarten, and a widened achievement gap as the student grows older. Findings from Martinez's study (2016) presented the cycle of poverty may be hard to break when immigrants must send remittances home to family, work multi-hour days, and strive to survive. Priorities for immigrant families may not include school (Motti-Stefanidi, Masten, & Asendorpf, 2015).

The diasporic cultures of the various Micronesian communities are wide-ranging and hold unique practices, beliefs, and attitudes relative to one another and new schools and communities. A collective outlook in decision-making prevails where family and religion are important, and moving through Oceanic spaces is a cultural norm (Hau‘ofa, 1994). Migration reasons range from climate displacement to improved healthcare and education for children (Hattori, 2019). Migration to Hawai‘i may seem to offer a host of financial and educational advancements, but the demands of maintaining family well-being and cultural ties during the process may hinder the educational policy of mandatory student attendance (Ratliffe, 2013).

Collectivism. Collectivism is crucial to the Micronesian worldview, as the existence of each person relies on relationships with one another, particularly among family (Kala‘i, Nimmer, Noh, Raatior, & Watanabe, 2015). According to Hattori (2019), 30% of the world's cultures are individualistic, while 70% are collectivist in nature, concerned with the well-being of the entire group, taking designated responsibilities, valuing cooperation and group success, and social intelligence. Being born into a social group earns an individual place in the collective community (Hattori, 2016). A Kosraean woman, U, shared Micronesians may have monetary poverty, yet are rich in love and relationships with others (M. T. P. Hattori, personal communication, July 15, 2019). A Yapese woman displayed a large sheet painted with the national flags of Micronesia and stating the totality of the flags on the sheet represented a whole family of brothers and sisters

(M. T. P. Hattori, personal communication, July 15, 2019). The woman's words were reflected in the language choices of 'brother' and 'sister' CES students used, referring to classmates within collective ethnic groups at school.

Collectivism mandates a person within the cultural group to understand sacrificing individuality for the group's well-being is a sign of respect (Kala'i et al., 2015). The family community stays together if a family member is sick and must stay home. Staying together during adverse times exemplifies the interdependence among relationships (Martinez, 2016). The situations related to family emergencies may cause a student to be absent from school, possibly multiple days (Hattori, 2019).

Within the CES community, gaining access to the Micronesian community involved having a relationship with an individual within or close to the community as a type of 'reference.' Relationships are paramount; if one does not have a relationship with others, one does not have an identity, stated a Chuukese migrant when discussing reciprocity and upholding family ties within and surrounding the family (M. T. P. Hattori, personal communication, July 15, 2019; Ratliffe, 2010). Individuals have well-defined positions within the family, which are determined through gender, age, relationships, clan, and social status in Micronesian society (Kala'i et al., 2015; Sullivan et al., 2017). When a student is absent, contacting parents by phone, for instance, may pose issues when the parent's English is limited, or the parent does not have a relationship with the person calling, or may think any calls home are 'bad calls' (Hattori, 2019). Intervening early in absenteeism through building culturally sensitive bonds with ELL parents is a critical factor positively affecting school performance (Han & Love, 2016; Haneda & Alexander, 2015).

Family as the backbone. For Micronesians, the family is the foundation of everything which happens (Kala‘i et al., 2015). The family is the fabric of the Micronesian cultural identity and mediates the decisions (Haneda & Alexander, 2015; Ratliffe, 2013). Pacific Islanders (PIs) have robust lifelong responsibilities to family obligations. Participation in family and village happenings, ceremonies, rituals, fulfilling traditional roles, and maintaining social obligations binds honor to the family (Hattori, 2019; Kala‘i et al., 2015). Micronesian community elders are the nexus from past to future and are respected for cultural knowledge, wisdom, and ability to transmit and sustain values, customs, and traditions (Hattori, 2016). The cultural element should be recognized and honored, where Micronesian students are a part of educational communities (Hattori, 2019).

Discerning various Micronesian community family obligations is a view into the culture (Ratliffe, 2010). The Micronesian community of women is the ‘glue’ adhering nuclear and extended families through emotional comfort and nurturing and defer to men in decision-making (Heine, 2002; Ratliffe, 2013). The men fish and work outside the home (Ratliffe, 2013). Micronesian children are members of immediate and extended families, a broader community, and geographic identity (Heine, 2002). Children are responsible for assisting mother at home and in raising and disciplining siblings and ‘brothers’ and ‘sisters,’ doing yard work, tidying the house, translating mail and paperwork, caring for sick parents, assisting with food preparation and cooking, doing laundry, and washing dishes (Ratliffe, 2010; Spencer, 2015). School-aged children may be kept at home when help is needed or kept from school when family and island economic work is required (e.g., home childcare, fishing, or gardening imperatives (Spencer, 2015).

Cultural family protocols come first before other responsibilities (Hattori, 2016). Death protocols, elder demands, church obligations, and parental wishes surpass life requirements like school or work attendance (Hattori, 2016). Adoption within extended families is a cultural norm (Hofmann, 2015), whether 'legal' with documenting paperwork or without; and the adopting family is fully responsible for caring for the child physically and financially. Children may be circulated due to disciplinary reasons, financial scarcity, or financial wealth, or to attend a school on another island or in a different country (Hofmann, 2015). Yearly, CES enrolled Micronesian migrant students sent to attain a Western education while staying with extended family members. The students at CES were observed at times to struggle to live with extended family members.

Micronesian migrant students at CES exhibited family values and cultural norms inside the classroom and around campus. Various communities of Micronesian migrant students or Micronesian students born in the Western world may exhibit fewer signs of the traditional strict age and gender protocols through being immersed in the new culture and learning and acquiring dominant host culture nuances and norms (Killian, Cardona, & Brottem, 2018). Micronesian students at CES showed tight-knit brother and sisterhood across ethnic groups, as evidenced in sharing food and supplies, walking younger family members to and from class, perceiving 'passive' communicating and learning, accepting adoptive family members, attending family obligations for church, and performing cultural protocol.

Role of church. Religion is a high priority for the diasporic cultures of the various Micronesian communities (Cruz & James, 2015; Spencer, 2019b). CES students frequently discussed church happenings, upcoming church retreats and conventions, sang spirited hymns during class often, and related academic topics to religious experiences. Churches give a core support network, leadership framework, and link native homeland to the post-migration

homeland for migrants (Ratliffe, 2018). Family and community social events help bond the group, weaving religious experiences, and knowledge into everyday experiences (Hezel, 2008). Church pastors and elders were referred to as 'uncle' and 'aunty' and respected by Micronesian CES students and families.

CES Micronesian students may have had prolonged absences due to funerary obligations or church services, which may last several days (Hattori, 2019). For example, certain Micronesian students at CES had come to school on Mondays tired because of the lack of sleep and had no time to complete homework due to church services on Sundays lasting multiple hours. Micronesian student attendance was affected by church and religious obligations being a priority for Micronesian students at CES.

Schooling in Micronesia. Missionaries were central in creating formal schooling settings for Micronesian children across ethnicities, and missionary-founded schools are still the lone private schools across Micronesia (Hezel, 2008; Ratliffe, 2011). Formal schooling systems in the Freely Associated States (FAS) of FSM and RMI were modeled after the US schools in the 1940s (Heine, 2002). Volunteer teaching professionals from the US and the Peace Corps were recruited to teach and train local teachers and had limited training in formal Westernized instructional methods.

Instructional materials have been and continue in many places to be scarce in Micronesian schools (M. L. Spencer, personal communication, March 23, 2020). Traditional learning was transmitted informally through village elders, immediate and extended family members, or peer groups using oral storytelling. The new formal Western curriculum used was not ideally aligned with Micronesian collective life needs, nor reflected honoring of sacred knowledge (O'Neill & Spennemann, 2008; Pedrus, 2005; Ratliffe, 2011). Schooling was

becoming distant to the local people due to teachers not being local and the curriculum focused on Western content, and morale towards attending school suffered (O'Neill & Spennemann, 2008; Ratliffe, 2010). Access to formal schooling of any kind continues to be challenging in many parts of Micronesia, particularly for grade 9-12 schools (M. L. Spencer, personal communication, March 23, 2020).

English is taught in the FAS schools and is a second or third language for CES Micronesian students (Heine, 2002). In many parts of Micronesia, students are not always developing bilingual skills in a native language or English, and cognitive academic language proficiency in both languages is likely to suffer (Heine, 2002). On smaller outer islands, multiple grade levels may share one classroom, teachers may not be qualified to teach, schools may be unsafe or overcrowded, and resources may be scarce (Heine, 2002; O'Neill & Spennemann, 2008). Spencer (2015) observed robotic assembly line-type recitation as primary instruction in a Romonum school in Chuuk, which is opposite to the evidence-based rigorous performance the Common Core State Standards (CCSS) in the US schools expect. Micronesian students may come to the US schools lacking the language, academic skills, and readiness to succeed (Heine, 2002). Academic failures are stressors and highly important causes of both absenteeism and dropping out of school (Şahin et al., 2016).

J, a Yapese migrant now in Hawai'i, discussed personal perfect attendance and how school was 'the way' (M. T. P. Hattori, personal communication, July 15, 2019). Despite J's mindset, between 20% to 30% of students in Micronesia drop out before finishing eighth grade, and the percentage is higher for high school students (Hezel, 2008). In the FSM and RMI specifically, 50% of students drop out before graduation (Hezel, 2008). Despite the low academic scores and native language proficiency in instances across formal Micronesian schools,

schools are becoming important cultural institutions. Parents desire children to acquire an education in the larger world without assimilating and return home with enhanced skill sets to have an improved position in the community (Pedrus, 2005).

Fifty percent of immigrant youth to the US arrive during high school years, where students may have lower levels of language proficiency and literacy readiness, furthering the academic gap (Ratliffe, 2010). Lowered confidence and self-esteem may be the consequences, and student attendance may suffer (Sullivan et al., 2017). Attendance is mandatory in Micronesian schools, but enforcement of policy may not happen and can alarm Micronesian migrant parents when absentee home calls are made (Heine, 2002; Ratliffe, 2018). Low parental education may account for lagging skill sets to assist in the students' education (Swartz, 2015).

Migration: Transnational Social Spaces

Micronesian migration has been happening en masse to Hawai‘i, Arkansas, Guam, California, Oregon, and Washington, with nearly one-third of the FSM living abroad and near 80% of the diasporic populations living on Guam (Hofmann, 2015; Riklon, Alik, Hixon, & Palafox, 2010). Voluntary and involuntary migration has maintained PIs' networking among family members. Mobilities are determined through forces of nature like typhoons, flooding, or family need (Hofmann, 2015).

Navigating transnational spaces is a seafaring tradition of PIs where cultures of peoples moved without boundaries (Hau‘ofa, 1994; Hofmann, 2015). A type of migration network allows intertwining links between the homeland and post-migration homelands (Riklon et al., 2010). FAS citizens may leave due to scarce resources, unemployment rates, income not matching expenditures for families, and a Western-implemented wage-dependent economy (HACUSCCR, 2019). Peter and Skouge (2018) told of untended taro fields, empty church pews, and hollow

homes as families migrate from Micronesia, leaving because of climate change, poor formal education, and healthcare issues.

Weng and Lee (2016) found that forced migration situations caused migrants to want to improve through work and education. FAS residents in the US must document sufficient means of support otherwise face deportation, so parents may work multiple jobs, which creates a state of threatened survival and adds to family stressors (HACUSCCR, 2019). For CES Micronesian families, migration may seem like escaping problems at home, but the new pressures in the US can challenge belonging and require adaptation (Cruz & James, 2015; Hofmann, 2015).

Acculturation is the process of melding components of the new with the old familiar culture (Killian et al., 2018). Salmela-Aro, Read, Minkkinen, Kinnunen, and Rimpela (2017) suggested immigrant students may have lowered motivations towards attending school and exerting efforts, as the extra pressures of acculturation and academic readiness are present while resources and supports may be lacking. Spencer (2019b) recommended further studies in early migration experiences of Micronesian families and children for improved social and educator stakeholder awareness, which can be directed towards attendance efforts.

Nuclear fallout, cultural fallout. From 1946 through 1958, 67 US top-secret atomic weapons were detonated in the RMI, which resonated throughout Micronesia, were observed in Okinawa, and felt in Tennessee (Zak, 2015). On March 1st, 1954, the Castle Bravo detonation on Bikini atoll equaled 116 Hiroshima-sized explosions (Herota, 2018). Close to lethal levels of radiation fallout occurred, and the US government did not warn the islanders nor evacuate until days later (Herota, 2018). Islanders were forced to leave the native homeland and prohibited from returning to certain islands (Ratliffe, 2018). Victims suffered immediate injuries of burns through the skin to the bone and respiratory issues, while birth defects, cancers (blood, bone,

breast, and thyroid in particular), stillbirths, and miscarriages rose twice the rate years later. Genetic mutations and cardiovascular diseases are long term and generational ramifications (Herota, 2018; Zak, 2015).

The RMI landscape in and near the bombing area was devastated, contaminating the soil, so sustaining homegrown crops was not possible (Herota, 2018). Three islands in the Enewetak atoll are now considered safe to inhabit (Zak, 2015). The RMI population has the highest thyroid cancer rates on the planet, and 35% of the affected population is developing thyroid abnormalities. Presently in the RMI, 70% are obese, and 25% to 50% of the RMI population has Type II diabetes, which is the highest prevalence of any ethnic community in the world (Herota, 2018; McElfish, Hallgren, & Yamada, 2015). Teachers of RMI students in Hawaiʻi and Arkansas have noticed congenital disabilities, skin and dental conditions, and the telltale dark stripe on the neck, which foretells future diabetes (Chemnick, 2017).

For the 2,500 Micronesians in Hawaiʻi, one of the reasons for migration was health care, conceivably from nuclear events of the past (particularly in the RMI), diabetes, and cancer stemming from food sourcing issues (HACUSCCR, 2019; Pobutsky, Buenconsejo-Lum, Chow, Palafox, & Maskarinec, 2005). COFA nation status of health can be understood within the context of the sociopolitical history of the US occupation in World War II (Riklon et al., 2010). Micronesians migrate to the US for better healthcare systems and treatments, especially for the young and elderly (Heine, 2002; Herota, 2018; Hofmann, 2015; Ratliffe, 2018). Yet PIs, and particularly the Micronesian migrant population, have numerous healthcare needs unmet in Hawaiʻi due to the lack of research and deficits in social equality (Hagiwara, Miyamura, Yamada, & Sentell, 2016).

Some ELLs with Newcomer status at CES have migrated from the RMI (eCSSS, 2019b). Hagiwara et al. (2016) found instances where newcomer Micronesian migrants have deboarded planes and rushed straight to the emergency room. Having limited English skills, lack of transportation, or heavy work schedules may inhibit parents from taking children to seek care for health issues, which can allow sicknesses to persist, affecting school attendance (Yamada & Pobutsky, 2009).

Climate change displacement. Storm surges, flooding, drought, coral bleaching, reef degradation, coastal erosion, saltwater intrusion, sea-level rise, cyclones, typhoons, reduction of fish stocks, and vector-borne diseases from rising ocean temperatures are climate change indicators Micronesian islanders face (Boege, 2018; Farbotko, Stratford, & Lazrus, 2016). The Oceanic islands sinking, a phrase used by Boege (2018), illustrates Oceanic islands being swallowed by 98% of the surrounding sea. The land is changing, and so are economies, livelihoods, and sustaining habitat securities, where adaptation through migration may be an option, as sustaining old ways may not suffice. The terms 'environmental migration,''environmental refugee,' 'climate change migration,' 'involuntary relocation,' and 'climate migration' represent the situations that force islander populations to become displaced from sovereign lands (Farbotko et al., 2016).

Micronesian children migrate with families due to climate. Climate issues create economic, social, and cultural effects in the lives of Micronesian migrants (Boege, 2018). Changes in prior ways of belonging, cultural ways of knowing, and schooling in the post-migration homeland can cause conflict (Cruz & James, 2015; Martinez, 2016; Ratliffe, 2010). When students face difficult barriers, the students may not want to attend school (Heine, 2002).

More accessible healthcare. COFA allows its populations to migrate and work in the US but does not give eligibility for government services like Medicaid or certain social services (HACUSCCR, 2019). Diabetes, skin infections, cancer, sexually transmitted disease, hepatitis B, tuberculosis, hypertension, syphilis, Hansen's disease, obesity, cardiovascular diseases, alcohol use, low birth-weight infants, lower life expectancy, and infant mortality are prevalent healthcare issues found in migrants living in Hawai‘i (Riklon et al., 2010). Hagiwara et al. (2016) found Micronesians have been hospitalized at younger ages and with more severe illness in Hawai‘i than three distinctive prominent ethnic groups residing in Hawai‘i, which have been studied (Japanese, Native Hawaiian, and Caucasian). Severe illness, hospital stays, and poor health and nutrition can inhibit student learning through absenteeism (Kamai, 2015).

The Nanakuli-Waianae school complex on O‘ahu had a 30% chronic absenteeism rate in the 2014-2015 school year, and student health issues are a significant reason (Lee, 2017). The Hawai‘i Keiki Health and Ready to Learn partnership between the University of Hawai‘i Mānoa Nursing and the HISDOE was implemented across the state complexes. The mission seeks to enhance and build school-based health services to screen for health conditions, refer to physicians, and control communicable diseases (The University of Hawai‘i at Mānoa, 2020). School-based health centers are scarce due to a disproportionately low number of trained personnel to students (The University of Hawai‘i at Mānoa, 2020).

Untreated chronic impetigo breakouts (a highly contagious skin infection) have affected Micronesian students at CES, along with recurring sinus infections, ringworm, lice (*ukus*), rashes, hives, pink eye, and persistent dental issues. An example was a second-grade student having an untreated contagious skin infection, and the sick student was referred to the health nurse. Once the problem had reached such severity, the diagnosing doctor mandated the student

stay home for four days until the infection healed. Health issues were known to affect students' attendance at CES, but the depth and breadth were not clearly known due to a lack of tracking of student-specific issues. Community partner healthcare for students should be a priority to increase in-school access for varied needs, which could lessen outside-school student appointment absences (Lee, 2019).

Employment opportunities. Thirty-six percent of the RMI are unemployed while the employed accept low paid or unskilled labor jobs (Herota, 2018). Micronesian family members may choose to migrate for job opportunities and work in the post-migration homeland (Heine, 2002). In Hawai‘i, PIs constituted 9% of the workforce with a 4% unemployment rate, and on CES's island, PIs were 9% of the workforce with a 5% unemployment rate (Hawai‘i State Department of Labor and Industrial Relations, Research and Statistics Office, 2018). Women in the Micronesian migrant community near CES were observed working at Walmart, Goodwill, fast food establishments, or in schools. At CES, one Micronesian woman worked as an educational assistant for a student in a lower grade.

Testimony from COFA migrants to the US Commission on Civil Rights advisory committee revealed Micronesian families in Hawai‘i struggle with acculturation while holding multiple low-paying jobs and identifying as "the social class at the bottom of a highly stratified and diversified Hawaiian society" (HACUSCCR, 2019, p. 26). Migration stressors can reverberate throughout the family, causing symptoms of toxic stress and acculturation distress in children (Patel, Barrera, Strambler, Munoz, & Macciomei, 2016). For migrants, working longer hours at lower-paying jobs can affect family engagement in the priorities of school attendance for the children and coupled with lower socioeconomic status (SES), can create student emotional disengagement in school (Salmela-Aro et al., 2017).

Education for children. The concept of earning money through education motivates families to send children to better schools within and beyond Micronesia, where the receiving family gives monetary reciprocation to the sending family upon entering the workforce (Ratliffe, 2011). In situations where children are sent to extended family to attend school, children struggle with the change (Hofmann, 2015). A consequence of the struggle may be assimilation challenges, bleak attitudes, hopelessness, low social support, and poor attendance (Patel et al., 2016; Weng & Lee, 2016). Chuukese and Pohnpeian students have been observed as sent to attend CES, informally adopted by extended family, and struggling academically and behaviorally. The students were returned to immediate families in Chuuk and Pohnpei.

Post-Migration Cultural Identity and Washback

"Washback" are adverse effects and consequences migrant families experience in the new homeland (Ratliffe, 2018). Involuntary migration causes issues of social disorganization, lack of support services, extreme poverty, isolation, unemployment, low self-esteem, helplessness, and depression (Ratliffe, 2010). The influx of Micronesian migrants to Hawai‘i experience new cultures, different value systems, and unknown languages, while children can encounter a home-school cultural mismatch, poor English abilities, strange school lunches, homesickness, and confusion about acceptable Western behaviors and norms (Heine, 2002; Kala‘i et al., 2015). Newly arrived migrants focus on meeting the family's basic needs and may have limited scope on additional peripheral demands (Han & Love, 2016). Adverse Childhood Experiences (ACEs) related to migration can create trauma and toxic stress resulting in absenteeism (Sirota & Crouse, 2018).

Patel et al. (2016) indicated life stressors are high in immigrant youth separated from parents with monetary poverty and low family involvement at school. The stressors of

acculturation could include absenteeism, peer bullying, low socioeconomic neighborhood issues, racial and ethnic discrimination, rejection of the dominant culture, poor grades, being a member of multiple households, and being a translator and cultural mediator for family members (Patel et al., 2016). The stressors of acculturation were seen at CES when school began, where a first grade Newcomer from the RMI refused to come inside the school while sobbing and screaming for the mother in Marshallese, thereafter missing days of school for weeks.

Language barriers. Language can be a barrier to social and financial life for Micronesian migrants to Hawai‘i (HACUSCCR, 2019; Kala‘i et al., 2015; Ratliffe, 2010). Language skills are significant for the successful integration of migrants into a new homeland (Shandu, 2017). Iding, Cholymay, and Kaneshiro (2007) posited language is a primary barrier for Chuukese migrants, having feelings of embarrassment when talking to native English speakers. Migrants can face native cultural and linguistic proficiency loss after migration (Peter & Skouge, 2018). Not developing nor sustaining native language proficiency can be distressing in losing a part of one’s identity and inhibits students’ English language development needed academically and socially (Artieda, 2017; Higby & Obler, 2015). The rigorous academics demanding English language proficiency may not be congruous to the current level the student has attained in home language instruction, causing stressors like low academic self-concept and decreased autonomy as a learner, leading to withdrawal regarding school (Salmela-Aro et al., 2017).

The Hawai‘i Consolidated State Plan for the Every Student Succeeds Act (ESSA) consists of the Hawai‘i State Department of Education’s (HISDOE’s) ‘growth to target’ method to measure ELL students’ English Language Proficiency [ELP] (United States Department of Education [USDOE], 2017b). Students are expected to test as ‘functionally proficient’ within

five years of entry into the program, with the goal of having 90% of ELLs on track by the 2024-2025 school year. The Strive HI 3.0 Performance System Measures is an accountability system that puts ELL in the High Needs subgroup and has schools monitor progress in achieving ELP (HISDOE, 2019b). The ELL students within Hawai‘i public schools are expected to attain ELP alongside meeting the same rigorous academic standards as other students.

Chuukese and Marshallese were predominant languages identified in Micronesian students at CES (eCSSS, 2019b). At CES, 33% of ELLs are on track to gain ELP, and 42% of High Needs students are achieving English Language Arts (ELA) proficiency (HISDOE, 2019b). Low achievement in literacy is a strong predictor of retention in elementary grades and can lead to a propensity for low school engagement and dropping out of school before the age of 17 without a diploma or General Education Diploma [GED] (Hughes, Cao, West, Allee, & Cerda, 2017). The statistics are profound for Micronesian migrant students in Hawai‘i.

Discrimination. “What are Micronesians supposed to look like?” a Palauan woman, Em, posed sharing a discrimination story (M. T. P. Hattori, personal communication, July 15, 2019). J shared a discrimination warning while living on Guam about Hawai‘i public schools, where RMI university students are required to receive orientation about discrimination in the students’ new school locations (Hattori, 2019). Migrant families may experience stages of acculturation and washback. Acculturation is the process of melding components of the new with the old familiar culture (Killian et al., 2018). Washback is the adverse effects and consequences migrant families experience in the new homeland (Ratliffe, 2010). Both matters can include discrimination in the forms of stereotyping, prejudice, generalizing, bullying, name-calling, racist jokes, poking fun at accents, and marginalization amplifying situations inside and outside the classrooms; and are sometimes done by teachers and school personnel (Christie, 2016; Iding

et al., 2007; Kala'i et al., 2015). Ratliffe (2018) detailed RMI migrants' feelings after moving to Hawai'i Island and experiencing isolation, racial and ethnic slurs, being ordered to return to the native homeland, school suspensions for defending others, and confusion in determining the varied local ethnic cultures and perceived pecking orders. Discrimination can have direct results of truancy for students (Yang & Ham, 2017).

The USDOE Office for Civil Rights (United States Department of Education Office for Civil Rights [USDOEOCR], 2018) found in the 2014-2015 school year from 69,000 students (including Micronesians) within the HISDOE public schools, 53% had been bullied or harassed, with 66% of the 53% stating race, sex, or disability was a reason. The racial disparity among distinct ethnicities and PIs was reflected in the 2015-2016 school year, where school suspensions in Hawai'i were 75 per 100 days versus 23 days nationally, and school arrest rates were multiple times higher than the national average (Lee, 2019). In the 2015-2016 school year, PIs composed 33% of the 182,000-student body, yet accounted for 48% of suspensions, 68% of expulsions, and 48% of law enforcement referrals. Hawai'i does not limit how many days a student can be suspended, so students may be absent for multiple days repeating over time (Lee, 2019).

Racism within ELL classrooms towards Newcomers and lower ELP students transpires along with the stigma claiming Chuukese students are troublemakers (Hattori, 2016; Talmy, 2010). Yang and Ham (2017) indicate truancy is a manifestation of systemic discrimination accepted in the dominant society. Institutional racism allows a contextual marginalization of Micronesian students (Talmy, 2010). Hawai'i teachers may struggle with discrimination and how to incorporate sensitivity to ethnicities, culturally sustaining pedagogy, and promoting social justice and equality in classrooms.

Monetary poverty. Impoverished students may have difficulties attending school regularly (Gee, 2018). Kamanda (2018) found in Sierra Leone, impoverished primary school children are 34% less likely to attend school than non-impoverished peers. According to Heine (2002), Micronesian migrants are apt to be on the lower end of the socioeconomic scale, are younger, have lesser education, larger families than US-born natives can be socioeconomically depressed, work in lower-wage jobs, and live in crowded living arrangements (Ratliffe, 2010).

Micronesian migrants within the CES school community resided in low-income housing apartments near the school, with multiple family members sharing small spaces (eCSSS, 2019a). Students have discussed not having a bed, sleeping on the floor, or outside on the lanai. *Ukus* (also known as "lice") can infest CES families and are hard to control among numerous people in one apartment. Food scarcity may occur and is associated with student absenteeism (Tamiru et al., 2016). Parents taking opposing work shifts so children have caregivers, or both parents working simultaneously may cause the older siblings to stay home from school to watch the younger siblings while parents sleep or are working (Ratliffe & Ponte, 2018).

In 2014, the US Department of Education reported nearly 15 million (21%) of the children less than 18 years old were living in poverty, with 27% being PIs (Gillette, de Brey, McFarland, Hussar, & Sonnenberg, 2017). The 2011-2013 American Community Survey 3-Year Estimates presented 41.9% of the Micronesians in Hawai‘i were considered living in poverty (45.6% of all peoples with children under 18 living in poverty), with 45% receiving food stamp benefits, and 17.4% using cash public assistance (United States Census Bureau [USCB], 2013). Nolan et al. (2013) found truancy risk factors with students having free lunch status being four times as likely to be absent, "churn" students (students frequently moving among schools) are 81% more probable to be truant, and reduced lunch status students are two and one-half times

more probable to be absent. A crucial finding in the study showed as students age, a 14%-78% compounding risk of increased truancy happens for every year thereafter, where students are two times as likely to be truant the next school year (Nolan et al., 2013).

Homelessness. Of the households in Hawaiʻi, 86.4% of Micronesian households were labeled ‘family’ in the 2011-2013 American Community Survey 3-Year Estimates, and the average household size was over five persons (USCB, 2013). COFA migrants show disproportional homelessness, unemployment, and lack of healthcare (HACUSCCR, 2019). In 2014, an estimated 2,300 COFA migrant families were using homeless services in the state of Hawaiʻi (The University of Hawaiʻi Center on the Family, 2016). In 2015, approximately 30% of the Next Step homeless shelter on the island of Oʻahu was occupied by COFA migrant families (Lincoln, 2015).

A population of 3,000 homeless students attended school within the HISDOE population (Kishimoto, 2018). The McKinney-Vento Homeless Assistance Act guides the HISDOE in giving free meals and transportation for homeless students to remain at the home school, regardless of where the students sleep (USDOE, 2017b). There were Micronesian students at CES living at the local homeless resource center being served under the McKinney-Vento Homeless Act, where emergency shelter, transitional housing, and services to families are provided.

In 2016, 1.2 million students in public schools were homeless (National Association for the Education of Homeless Children and Youth, 2014). Homeless students are five times as likely to become truant from school as other peers. Chronically absent students in elementary school repeated the grade at over three times the rate of non-homeless students (National Center for Homeless Education at SERVE [NCHESERVE], 2018; Nolan et al., 2013). Homeless

students may not have space to sleep, manifest stressors of living in unfamiliar situations, have economic and emotional instability, limited transportation and family support, and lack of school supplies (Martinez, 2016). Homeless students in the US have twice the absences compared to non-homeless peers (NCHESERVE, 2018). Less than a quarter of homeless students complete high school, 45% are retained at least once, and 42% are likely to fail courses (Sulkowski, 2016).

Issues within US Educational Expectations

Okamoto et al. (2008), Froiland, Davison, and Worrell, (2016), and Kupferman's (2009) research involved qualitative methods for gaining personal perspectives from Micronesian immigrants, centered around education in Hawai‘i schools. Findings centered around associated stressors of discrimination, language barriers, lack of a sense of belonging, and Western culture conflicting with native cultures. Academic performance and attendance may suffer as a result of educational disruption from migration, cultural and language barriers, lowered self-esteem and self-efficacy from social isolation, and health-related issues (HISDOE & BOE, 2016; Hernández, Robins, Widaman, & Conger, 2017; Pajic et al., 2017).

Academics. In the 2014-2015 school year, over 8,000 (4%) COFA students within Hawai‘i public schools, mostly from the RMI and Chuuk, were registered (HACUSCCR, 2019). Academics, attendance, school supplies, food needs, uniforms, low graduation rates, high behavior referrals, language barriers, peer pressure, discrimination, and transportation are common struggles for the families and students (Kala‘i et al., 2015). Low grades, retention, mental health issues, teacher conflicts, low parental supervision, gender issues, low motivation, low income, and family conflict can affect attendance and dropout rates (Archambault, Janosz, Dupere, Brault, & McAndrew, 2017; Kala'i et al., 2015; Shandu, 2017). Prout Quicke and Biddle (2017) stated a formal school setting might include a 'hidden curriculum' excluding

fringe students, lacking cultural awareness, and focusing on the higher SES status quo. Cultivating feelings of belonging, encouraging self-affirming identities, having fair discipline, teaching holistically, and showing trust and tolerance can influence academic achievement and reduce school disengagement tendencies leading to absenteeism (Cruz & James, 2015; Heine, 2002; Hernández et al., 2017; Sullivan et al., 2017).

The USDOE requires PIs in Hawai‘i to graduate at a 90% rate by the 2024-2025 school year (2017b). Micronesian migrant students and families arrive with inadequate knowledge of school procedures, classroom expectations, and attendance mandates (Ratliffe, 2013). Parents may maintain a respectful distance from the school, which can be perceived as being unprepared, disinterested, unmotivated, withdrawn, and submissive (Ratliffe, 2011, 2018). Hattori (personal communication, February 4, 2016) presented students as family members first and foremost. Ratliffe (2011) reaffirmed when a student arrives home from school, the student role ends, and the student promptly begins to act as a daughter, son, or cousin.

Absenteeism due to familial responsibilities occurs (Ratliffe, 2011). Önder (2017) recommended parents be taught through campaigns by educational stakeholders not to ignore the importance of attending school. The gap between family knowledge of school expectations and HISDOE goals should be bridged through family support inside and outside of school and pedagogical preparedness. Misunderstandings and misinformation among Micronesian families and educational stakeholders lie within the gap and could be strengthened through partnerships.

Chronic absenteeism and truancy. Chronic absenteeism for students within the HISDOE population occurred when students were unexcused absent 15 or more days in one school year (HISDOE, 2019a). Truancy is willful, deliberate, habitual, and illegal (Birioukov, 2016; Black, Seder, & Kekahio, 2014). Truancy is defined state by state, occasionally through

the school district (Nolan et al., 2013). In Hawai‘i, truancy is enforced when a student does not conform to the HISDOE’s Compulsory School Attendance Policy or Exceptions to the policy (USDOE, 2017a). When violated, the penalty names the student as ‘truant,’ where the family is referred to family court by the teacher (or police officer), and the parent or guardian causing the child to miss school is summoned to appear before the judge, facing a petty misdemeanor (USDOE, 2017a).

Micronesian migrant students and other US students are absent due to bullying, caring for younger siblings, churn, immigrant status, poor nutrition, discipline policies, fear of navigating unsafe neighborhoods, funerary and religious protocols, inclement weather, travel distance to school, gender constraints, oversleeping, parental translation needs, health, and transportation issues (Kamanda, 2018; Lara, Noble, Pelika, & Coons, 2018; London, Sanchez, & Castrechini, 2016; Morrissey et al., 2013; Nolan et al., 2013; Ratliffe & Ponte, 2018; Sugrue, Zuel, & LaLiberte, 2016). In the US, around seven million K-12 students are absent 30 days or more in an academic year (approximately 200 million lost instructional days annually), and nearly 22% of the students were PIs (Gottfried et al., 2019; Rafa, 2017, USDOE, 2016). Native American students in the US are two times as likely to be absent as Caucasian or African American students. Children with disabilities are up to 50% more likely to be chronically absent (Lara et al., 2018; Rafa, 2017).

Nationally, 11% of ELL students were chronically absent compared to 14% of non-ELL peers in 2014-2015 (USDOE, 2016). Males and females were equally absent, and 20% of high school students, 12% of middle school students, and 10.9% of elementary students were chronically absent. Of the PI students in K-12, 20% of the population were absent in elementary school, increasing to 25.7% in high school (USDOE, 2016). Within the HISDOE public schools,

Micronesian students constituted the largest sub-group of chronically absent students (Matsuda, 2016). In the HISDOE's eCSSS system, students are considered 'Off Track' with attendance when absences accrue greater than 8.5% of the total school days during the school year. 'On Track' is missing less than 5% of the total school year days absent, and 'Approaching Off Track' is missing greater than 5% to 8.4% of the total school days of the school year (HISDOE, 2013).

Elementary and high school students who are impoverished, disabled, an immigrant, a minority, homeless, have physical or mental health issues, experience toxic stress, or are in the juvenile justice system are affected disproportionately in absentee numbers (Gee, 2018; Rafa, 2017). Absentee implications include immediate and long-term effects academically and socially (Şahin et al., 2016). Regular attendance fosters problem-solving and higher academic success, graduation rates, university entrance rates, and job opportunities (Şahin et al., 2016).

Chronic absenteeism can result in academic performance losses (Lara et al., 2018). Low test scores and literacy development, financial losses for schools, long term economic revenue losses for communities, decreased likelihood of post-secondary education enrollment, lowered career advancement opportunities, and increased probabilities of poverty and incarceration as an adult are results from chronic absenteeism (Lara et al., 2018; NCHESERVE, 2018). Of incarcerated inmates, 89% of Hawai'i's were truants during school years, and Native Hawaiian and other PIs accounted for the majority of incarcerated peoples in 2010 (Dingeman, 2017; Prison Policy Initiative, n.d.).

Schooling in the US is an institutional norm, highly valued, and free, but for Micronesian migrants, family and work obligations can override school responsibilities despite no monetary cost for attending (Atkinson, 2016; Heine, 2002). Daily parental judgment may be the main factor in students attending school based on a model of 'human capital,' which includes

perceived costs to the family versus the benefits of the student attending school (Prout Quicke & Biddle, 2017). A viewpoint of keeping a harmonious relationship among parents and school may result in parents condoning absenteeism and may override mandated attendance goals (Heine, 2002; Swartz, 2015). Elementary school absenteeism can be an issue of family demands and obligations rather than in a high school where students may choose to autonomously miss class (Nauer, 2016).

According to the American Psychological Association (APA), Presidential Task Force on Immigration (2012), newcomer immigrant students are a vulnerable population and face additional culture shock, acculturation issues, unfamiliar socialization with peers, and need adjustment to an unfamiliar school system with foreign teaching strategies and new learning expectations. Low-income families may not have the resources to help students 'catch up' with tutoring or join after school extension programs and may not realize the extent of life implications when missing school (Morrissey et al., 2013). Implicit bias may exist in institutional absenteeism protocols targeting student groups affected by migration, minority status, and poverty (National Center on Educational Outcomes [NCEA], 2018).

Gap in Literature

Ratliffe (2010, 2011, 2013) explored and contributed literature regarding the Micronesian community and family obligations and how the various cultures' responsibilities may conflict with Western schooling demands. Ratliffe and Ponte (2018) investigated Micronesian family values and responsibilities and the relationship with Western education, but a CES community-specific context could fill the gap in a distinct local body of knowledge and literature shared with educational stakeholders. Spencer (2019b) argued educators in migration destination schools may lack knowledge of Micronesian migrant students' backgrounds, and education for

appreciation and understanding of the culture is a positive direction for action. An evident gap existed in literature, including Micronesian migrant parents' perspectives regarding school attendance for the CES community. The study was needed to present a holistic understanding of why the phenomenon exists to inform educational stakeholders working with or teaching Micronesian populations and involve Micronesian parents in a collaborative dialogue.

Chapter Summary

The literature review presented relevant research surrounding the problem of Micronesian migrant attendance within the HISDOE public schools and CES continuing to have higher rates than the HISDOE's 2016 chronic absenteeism baseline and 2020 attendance target (LDS, 2019). Four major topical themes emerged, including an overview of the diasporic cultures of the various Micronesian communities, migration through transnational social spaces, post-migration cultural identity and washback, and issues within US educational expectations. The supporting subtopics examined monetary poverty, religion, family and collectivity, factors of migration, and chronic absenteeism and truancy. The literature topics reaffirmed the purpose of exploring the perspectives of Micronesian migrant parents and guardians on attendance in a Hawai‘i elementary school to gain specific localized information for purposes of HISDOE educational stakeholder consumption and action. A social justice leadership and ethnographic theoretical lens framed the struggles, equity issues, and cultural elements found within the literature and bridged concepts with the need for concrete findings and application within the educational community.

The literature review sought to fill a gap on the topic of Micronesian migrant student attendance and drew attention to the need for a locally conducted study to be implemented with parents and guardians within the HISDOE's public school population to extend knowledge to the educational community. The research topic was significant due to applicability for educational

stakeholder awareness and understanding of the nature and prominence of challenges faced by the families and children of Micronesian migrants and discovering the Micronesian community's viewpoints about the value of education and family and cultural factors affecting student attendance (Ratliffe, 2013). The study's research methods, including design, rationale, researcher role, procedures, data analysis strategy, reliability, validity, and ethical procedures, will be detailed in Chapter three.

Chapter 3: Methodology

Seventy-one percent of the ELL population at CES missed fifteen days of school or more and were considered chronic absentees in the 2018-2019 school year (LDS, 2019). Micronesian students were chronically absent more than other student subgroups in the Hawai‘i State Department of Education [HISDOE] (Matsuda, 2016). The purpose of the qualitative ethnographic case study was to explore the perspectives of Micronesian migrant parents and guardians associated with attendance in a Hawai‘i elementary school. Micronesian student attendance and demographic data from the Hawai‘i State Department of Education underpinned the study.

A qualitative study was used to address the specific research questions and purpose of the study involving the applied discipline of teaching and learning within the school community. In researching within a relevant phenomenon, findings can be meaningful, useable, and applicable for educational stakeholders (Edmonds & Kennedy, 2017). The following research questions guided the study:

Research Question One. What were the perspectives of Micronesian migrant parents and guardians associated with school attendance?

Research Question Two. How do Micronesian cultural factors influence Micronesian students' school attendance?

The study's research design, rationale, and role of the principal investigator will be included in the chapter. The description of research procedures and data analysis strategy will follow. To finish the chapter, reliability, validity, and ethical procedures will be discussed and summarized.

Research Design and Rationale

A qualitative methodology was used to explore the beliefs and establish the meaning of student attendance and chronic absenteeism of Micronesian migrant parents' and guardians' perspectives. The methodology guided the discovery of patterns of behavior embedded in the various cultural communities exclusive to the study phenomenon towards student attendance and the meanings of the words and actions from an insider vantage point (Creswell, 2014). The qualitative case study research method was used to generate a pattern of meaning within a multifaceted environment to be studied (Yin, 2018). The topic had not explicitly been documented and applied in educational stakeholder practice before in Hawai‘i.

A qualitative ethnographic case study explored the phenomenon to understand why and how participant decisions were made (Yin, 2018), i.e., how the various Micronesian migrants made decisions regarding attendance and chronic absenteeism. The case study approach gave rich textural narrative perspectives (Baron & McNeal, 2019). The narrative perspectives of Micronesian migrant parents and guardians associated with school attendance and how Micronesian cultural factors influenced Micronesian students' school attendance were collected. An ethnographic approach supported documentation of cultural representations (e.g., perspectives) about student attendance (Van Maanen, 2011). The ethnographic approach framed interpretations of student attendance understandings within a Micronesian migrant worldview in the research study's geographic area of Hawai‘i (Spradley, 2016).

The advantages of a qualitative case study were the ability to explore an event in-depth within its environment, interpret participants' worldviews, relying on multiple evidence sources, and using rigor and adaptability (Baron & McNeal, 2019; Yin, 2018). A qualitative case study with embedded units of analysis was bound by research questions to explore the perspectives

regarding attendance and how cultural factors influenced attendance. The units of analysis within the qualitative case study were each subject participant (Edmonds & Kennedy, 2017).

Qualitative case study fits the research context due to allowing gathering types and sources of data and developed a narrative about the phenomenon based upon real-time and retrospective in-depth analysis (Edmonds & Kennedy, 2017). Archival records (e.g., student attendance data, rosters, demographic information) were reliable and used for the purpose of accurate record-keeping (Baškarada, 2014). Peer-reviewed published literature and focused research studies related to the qualitative case study from research databases. Published insights from experts on case study design, qualitative method, and ethnographic theory supported the study. Utilizing experts in the literature [e.g., Creswell (2007, 2009, 2014), Yin (2018), Van Maanen (2011), and Spitulnik, Vidali, and Peters (2012)] on topics of qualitative methodology, case study design, ethnographic theory, and the various Micronesian cultures served as reliable, dependable, and credible guiding qualitative documentation. Citing reliably sourced peer-reviewed published writing and focused research studies served as contributing data guiding and defining the qualitative case study (Yin, 2018).

The rationale for the qualitative case study design represented a revelatory case reflecting a real-world situation (Gustafsson, 2017). A qualitative case study design allowed exploration of the complex subject in a holistic and in-depth approach. The current body of knowledge on the subject was scarce, and the phenomenon required studying inside its context of occurrence (Baron & McNeal, 2019; Dasgupta, 2015). The real-world contextual situations fit the qualitative case study using diverse participants as units of analysis. An ethnographic approach allowed for viewing the attendance phenomenon from a Micronesian migrant's vantage point. Participants'

subjective views consisted of social meaning, historical meaning, and cultural norms existing in the context studied in the case (Creswell, 2014).

Implementing a qualitative case study design allowed an opportunity to experience Micronesian migrant parent and guardian perspectives of the attendance and chronic absenteeism phenomenon from an insider position. The study was emergent, where interview questioning shifted based on unique participant responses, which represented the nature of the case study (Creswell, 2014). The research findings may be applied to translate into benefits for numerous educational stakeholders involved in the Micronesian school community for understanding perspectives of why students may be absent from school (Holmes, 2017).

Role of the Researcher

The primary investigator was a certified Teaching English to Speakers of Other Languages (TESOL) and Elementary Education teacher in Country Elementary School (CES). CES served a large population of Micronesian ELL students, and the teacher had established an insider relationship with a portion of the target population. The teacher was considered as having an insider relationship with the students and having an outsider relationship with the entire migrant community Organizing collaborative community events, performing volunteer work with the population, and living in the town of the study population defined the relationship with a part of the various Micronesian migrant communities on the island. Professional work with lead participant 2 (LP2) in coalition meetings, cultural learning community activities, and in coursework had been conducted. An employment and coworker relationship defined lead participant one (LP1) at Country Elementary School (CES) in the classroom setting. Being a TESOL teacher at CES allowed a heightened understanding of the diasporic cultures of the various Micronesian communities in social interaction flow, established lines of communication,

knowing how to speak the ‘insider language,’ and possessing knowledge of navigating the cultural protocol (Unluer, 2012).

Creswell (2014) affirmed the principal investigator could bring intimate value to the study and present as a critical instrument to the research. The role was “observer-participant,” as consistent contact with the population in the school as teacher-parent relationships and outside of school as coalition and volunteer partnerships were continuing during the study. Micronesian family relationships are paramount in Micronesian cultures (Ratliffe, 2013). No blood relations existed to hinder the research.

Having stakeholder responsibility for the education of the community and stakeholder interests strengthened the study’s credibility (Marshall & Rossman, 2014). Advocating for the Micronesian population was a responsibility as an educator. Mitigation of bias occurred through personal ‘blind spot’ identification, minimizing prejudice in favor of participants through consultation with the LPs for assistance in soliciting participants, interview securing, and cultural protocol adherence (Unluer, 2012).

Qualitative categorical variables are non-numerical and have no natural order (Statistics How To, 2020). Participant race, age, affiliations, beliefs, gender, personal characteristics, biases, stances, preferences, religion, ethnicity, and emotional responses to questions and answers were categorical variables and taken into account throughout the study (Floyd-Faught, 2019). Variables were controlled for using multidimensional data sourcing, member checking, and cultural sensitivity (Birt et al., 2016; Creswell, 2014; Jason & Glenwick, 2016; Marshall & Rossman, 2014). During the study, the reflective practice of journaling and note-taking allowed for more control of variables (Yin, 2018).

Awareness of reflexivity, extinguishing personal perspective potentially influencing participants' responses, and minimizing a methodological threat was present (Yin, 2018). Awareness of positionality is critical to ethnographic approaches to research (Jason & Glenwick, 2016). Positionality is the culmination of immersion in the studied population's context, the researcher's background (e.g., values, worldviews, experiences), and recognition of the possible power, biases, and privilege imbalance existing between researcher and participant (Jason & Glenwick, 2016). Creswell (2014) suggested considering how positionality, personal background in the study, values, biases, female gender, and own culture shaped interpretations of data. Loss of objectivity, using prior knowledge to make incorrect assumptions about participants, role-duality struggles, gaining access to sensitive information, overlooking routine behaviors, and participants feeling threatened by the educational role (seen as power) could have posed obstacles of validity and trustworthiness in the study (Marshall & Rossman, 2014; Unluer, 2012).

Cultural and ethical sensitivity in approaching males, elders, respected societal members, physical presence, and word choice were moderated with both LP1 and LP2's guidance (Jason & Glenwick, 2016). Specific Micronesian gender and conversational rules existed (Ratliffe, 2013). Participants could have been sensitive to the demographics of the investigator (Rodriguez, Schwartz, Lahman, & Geist, 2011). Modest dress and conversations abiding by LP guidance occurred. Placing participants' social or personal status or reputation in jeopardy was a risk factor requiring careful monitoring through observation, documentation, and LP aide. Gaining approval from management at the potential research site (e.g., participant housing apartment property) assisted mitigating ethical considerations and minimizing risks (see Appendix G).

A majority of the participants resided across the street from a grocery store, fast food restaurant, coffee shop, and gas station. Incentive accommodation (e.g., a collective family gift

basket, and a gas, restaurant, or grocery shopping card) were to be offered after each interview. The incentive reflected expected exchange in relationship building with participants and represented sincere gratitude for participation (Hattori, 2019; Ratliffe, 2013). As the participant population was considered an economically disadvantaged vulnerable population, the offered incentives exhibited earnest intercultural reciprocity of useful items the participants' families could enjoy (Hattori, 2019). Due to the Coronavirus (COVID-19) global pandemic social distancing protocols, businesses closing, and scarcity of items in stores, gift baskets were not assembled nor offered to participants (Burnett, 2020). Participants were offered the grocery store/gas card incentives at the conclusion of the interviews.

Research Procedures

The research procedures section details the study sequence. The justification of the target population, sampling strategy, and obtaining consent from participants will be discussed. Presentation and support of the study's instrumentation and protocols will include the establishment of content validity and reliability. Permissions to secure interview instrumentation questions from two similar studies and a review of the questions by subject matter experts (SMEs) will be included (see Appendices B, C, and E). Outlining of data collection procedures and the process for data analysis preparation will be detailed.

Population and Sample Selection

The target population for the qualitative case study was Micronesian migrant parents and guardians of ELL students involved in the schooling of students at CES (i.e., the parents and guardians were aware of and assisted in the students' schooling needs). The Micronesian migrant ELL student population size was 4% (35 students) of CES's total student population (eCSSS, 2019b). The total study population pool meeting the criteria were estimated at 150 people. The

larger population pool was narrowed to a participant pool consisting of ethnically Chuukese, Kosraean, and Marshallese subjects.

Sampling strategies for identifying and selecting diverse participants with multiple perspectives constitute a significant element of qualitative research design logic (Creswell, 2009, 2014; Edmonds & Kennedy, 2017). Purposeful criterion sampling helped select ten Micronesian migrant parents and guardians from the CES educational community. The participants met the criteria of living on Maui for at least one year, having experience with student attendance or chronic absenteeism, and being involved in the CES educational community of Micronesian students.

Within the sample, Micronesian community organizers and activists, school workers, cultural leaders, respected elders, and church leaders from varying Micronesian island nations were preferable. Participants were male and female and at least 18 years of age. The selected participants represented multiple perspectives, strengthening reliability and credibility (Marshall & Rossman, 2014). A snowball sampling method involving a participant recommending potential participants was attempted by both LPs and two additional participants (Kirchherr & Charles, 2018). One participant was snowball sampled from LP1 and completed an interview, as reported in Chapter three in the Population and Sample Selection section.

The sample size was based upon factors which included research time constraints, anticipated rich narrative perspectives of selected participants related to the research questions, and the nature of access to the tight-knit population (Baker, Edwards, & Doidge, 2012). The selection of a diverse sample of Micronesian migrant parents, as described above, yielded detailed perspectives exploring attendance (Marshall & Rossman, 2014). A purposeful sampling of variegated voices established the authenticity of Micronesian ethnic perspectives (Creswell,

2007). The sample participants were chosen to elicit distinctive ethnic perspectives of the Micronesian migrant community in Hawai‘i schools. Student attendance data (e.g., high, medium, and low absences) was used as guidance to select a diverse combination of preferred participants, along with LP suggestions, and availability and willingness of participants. In recruiting participants, the LPs were consulted. The LPs were the first point of contact for certain participants in recruitment and were dependent upon decisions in the consultation meetings.

Selecting the LPs was done via purposeful criterion sampling. The criterion was to be a prominent Micronesian migrant respected as a cultural community leader, advocate, be a part of the CES educational community, have cultural insider knowledge (Jason & Glenwick, 2016), and have experience with the phenomenon of absenteeism, which the LPs met. LP2 is female, worked in a neighboring school, spoke more than one Micronesian language, and had multiple ties to CES families and CES partnership activities. LP1 was an educational assistant working closely with an ELL student at CES.

The LPs were ‘gatekeepers’ to certain participants (Creswell, 2009) and could have assisted with translations, but none were needed. The LPs supported culturally responsive practices and strengthened reliability and credibility within the study through guidance, which minimized cultural misinterpretations (Pelzang & Hutchinson, 2018; Rodriguez et al., 2011). The LPs were a preferred first point of contact in recruitment through a face-to-face meeting, email, or telephone call for specific participants.

Researchers have usually characterized Micronesian cultures as featuring collectivist and reciprocity-engaged communities (Hattori, 2019; Ratliffe, 2013). The cultural elements were recognized and respected. A face-to-face formal invitation to participate was thought to be preferred initially. Soliciting interviews through email or telephone happened for the interview

participants due to the Coronavirus (COVID-19) global pandemic urging social distancing protocols (Burnett, 2020). A meaningful accommodation incentive of a grocery store/gas card as a sincere relationship-building action was offered at the conclusion of participation for reciprocal cultural protocol and sincere appreciation (Hattori, 2019).

Methodology

Upon proposal approval from the IRB (see Appendix H), the LPs were selected, contacted, and an initial face-to-face briefing was planned to occur for the participant informed consent form (see Appendix F) and lead participant and translator non-disclosure agreement (see Appendix D) obtainment at a mutually agreeable location, date, and time, most likely in the participant's home (see Appendix G). The LPs resided within the study's potential location. Due to the COVID-19 global pandemic, phone calls and text messages were the first points of contact for both LPs. The LPs could have served as reliable translators (any translator used would have signed a non-disclosure agreement to secure the confidentiality of data; see Appendix D), helped secure translators if needed, and initiated snowball sampling for certain interviewees (Creswell, 2009; Pelzang & Hutchinson, 2018).

If translators were needed, selection would have occurred by "reputation for sociolinguistic competence" (Santos Jr., Black, & Sandelowski, 2014, p. 4), specific language translation needed, and facilitated cross-language qualitative data gathering. No translators or translations of materials were required during the study. The LPs were contacted for assistance within the given parameters.

Initially, a one-on-one structured first-time meeting in a comprehensible language at a mutually agreeable location, date, and time convenient for the participant was planned. The meeting would have included the study's purpose, questions and answers, and obtaining

informed consent (see Appendix F). A second meeting would have included the interview. A third meeting would have included participant member checking and debriefing. Due to the COVID-19 global pandemic social distancing protocols (Burnett, 2020), the meetings were condensed into one single meeting. Determination of each participant's place and time for the meeting was secured via text message and phone call (discussed previously), and interview times varied dependent upon participants' desires.

During the one-time face-to-face meeting, participant informed consent form (see Appendix F) was obtained from participants in a comprehensible language at a mutually agreeable location, date, and time convenient for each participant. The locations were primarily at the housing apartment property, as vehicles were shared among many family members in the population, and participants may have felt safer staying near home during the COVID-19 pandemic (see Appendix G). Digital or hard copies of interview questions (see Appendix A) were offered to participants during the meeting to honor English language learning needs and provide reflection and thought time beforehand if the participant wished (Burke & Miller, 2001). Building a relationship with a sense of background knowledge of each other is paramount in Micronesian culture and was reflected in the Informed Consent conveyance (Hattori, 2019).

Instrumentation

The qualitative research aimed to gather data on essential themes and ideas involving a phenomenon (Weller et al., 2018). The primary investigator created an interview protocol framework (see Appendix A) to organize the interview process, ensuring the instrument questions were the essence of the research questions (Castillo-Montoya, 2016; Creswell, 2009). An interview protocol created a standard for each interview solicited and ensured an inquiry-based discourse (Castillo-Montoya, 2016). Lune and Berg (2017) recommended using an

interview protocol sequenced with non-threatening questioning to obtain demographic information, topical questions, sensitive questions, transitioning to the next topic, and repeating the cycle. Using extensive probing, prompting, semantic cueing, repetition of prior responses, and follow-up questioning produced productive responses from participants (Weller et al., 2018).

Interviewing as a form of unfiltered, direct observation evidence collection gave context to the case study (Creswell, 2014; Yin, 2018). Thirty-seven to sixty-four minute face-to-face, semi-structured, fluid interviews occurred according to the protocol in a guided conversation format to procure each participant's acknowledgment of reality and associated meaning with the attendance phenomenon (Yin, 2018). Interview time choices were the participants' decisions and were performed in a location convenient to the participant (see Appendix G). Gathering unique perspectives and alternate viewpoint variation about student attendance through interviews was intended. First-order narratives of each participant's experiences with attendance and absenteeism were preferable. The second-order narrative construction of a collective representative story emerged (Creswell, 2009).

The interview protocol (see Appendix A) included nine sets of closed and open-ended interview questions centered on the topic of student attendance. Specific questions were secured with permission from Dr. Darrell Watts (2011) from the interview instrument used in Watts' (2011) research study (see Appendix B). Specific interview questions from Dr. Paula Lynn Floyd-Faught's research study on Micronesian student attendance in Arkansas (2019) were obtained with permission (see Appendix A). As the research studies were similar to the study here, and the authors were acknowledged experts on the topics, credible instrumentation was an inspiration to create Micronesian migrant attendance questions, which strengthened reliability and content validity (Yin, 2018).

Five subject matter experts (SMEs) were contacted to review and provide feedback on interview questions to strengthen credibility and validate the instrument (see Appendix E). Expertise contributed to careful development and refinement of instrumentation (Stake, 1995). SME instrumentation revision suggestions included language editing for idioms or colloquialisms and objective culturally equivalent questioning (Santos Jr. et al., 2014). Permissions from SMEs helped ensure valid wording and cultural equivalence (Lune & Berg, 2017; Santos Jr. et al., 2014).

Data Collection

Interviews allowed participants to share unique perspectives and were a vital source of case study evidence (Baškarada, 2014). The interviews sought to explore certain participant circumstances related to individual perspectives of student attendance and culturally influencing factors (Lune & Berg, 2017). The study's interviews were conducted in a natural and most convenient setting to the participant. Participants chose the locations for comfort and convenience, and to avoid expenses for gas or save time (see Appendix G).

Time choices for interviews varied depending upon the participants' time constraints. For example, interviews were scheduled on any day of the week and time, depending on the participant's choice. The data collection in natural settings allowed for integrating the real-life events of the participants (Yin, 2018).

The study used nine sets of semi-structured closed and open-ended interview questions in the interview protocol (see Appendix A). Open-ended questions followed closed-ended questions to gain individual details. Prompting refocused the questions asked and elicited details from participants (Baškarada, 2014). Lune and Berg (2017) suggested using probing and adaptive language to fit the context of the interview.

Each interview lasted from 37 to 64 minutes. Identical questions from the interview protocol were asked to the totality of participants, with participant-specific follow-up questions used (see Appendix A). Interview strategies implemented reflected rapport cultivation through conversational exchanges, reciprocal statements, active listening, supportive vocalizations, validation and clarification exchanges, and disclosure acknowledgment (Drabble, Trocki, Salcedo, Walker, & Korcha, 2016).

Interviews were one-on-one. The interview protocol (see Appendix A) guided the entire interview session (Castillo-Montoya, 2016). Hand-written notes were taken on the interview protocol hardcopy when needed. Using the guided interview protocol ensured the line of questioning remained persistent, and note-taking helped ensure the accuracy of responses (Creswell, 2007, 2014).

The interviews were digitally recorded using a Sony ICD-UX560 Stereo Digital Voice Recorder to provide accuracy of data for the post-interview transcript. The transcription of interviews using the online transcription service Rev.com followed (Rev.com, 2019). Audio-recordings ensured the accuracy of the narrative data collected (Pelzang & Hutchinson, 2018). Transcriptions provided text access to systematically read and familiarize oneself with the data and provided an opportunity to think about developing potential codes (Jason & Glenwick, 2016). Further description of circumstantial modification of data collection is detailed in Chapter four.

The case study database provided storage for all digitally recorded interview data on a secure external hard drive accessible for research purposes. Duplicates of the data, as Creswell (2007) suggested, were stored on Google Drive accessible by password. The interview protocol hand-written notes were stored in a locked safe with limited access for research purposes.

Participant confidentiality was secured during the Rev.com transcription process. According to Rev.com's online disclosure information, a strict confidentiality policy in enforced for professional transcribers. The transcribers must sign a confidentiality agreement prior to transcribing documents, transcriptions are completed on Rev.com's secure online platform, and uploaded files for transcription are private and protected from unauthorized access (Rev.com, 2020).

Participant identity was secured through using pseudonyms, restricting data access, and removing or color-coding individually identifiable information. Removing identifiable marks in the obtained data further secured participant identity (Creswell, 2007). Color coding was used on each interview protocol sheet to represent each participant, date, and time of the interview, corresponding to each color-coded Google Drive interview audio and transcript folder. According to the Office for Human Research Protections (2019), the obtained data and records involving research studies approved by the IRB must be retained for at least three years after the study's completion.

Participant member checking can reduce bias, validate, and verify the credibility and accuracy of the transcriptions (Birt et al., 2016; Creswell, 2014). One participant member checked by examining the transcript for validation. Corroborating transcription evidence increased accuracy (construct validity), credibility, transferability, reliability, and could have produced further evidence if new material had been recollected at the time of corroboration (Yin, 2018). No new material was collected, or revisions to the transcript data were necessary.

Upon exiting the study, debriefings occurred if the participant expressed interest. According to McMahon and Winch (2018), debriefings help refine future data collection through the participant giving feedback on the data collection experience. The debriefing opportunity

gave participants the chance to receive feedback on major findings and themes about their own interview responses (Jason & Glenwick, 2016). No participants chose to debrief. Further description of circumstantial modification of data collection is detailed in Chapter four.

Data Preparation

Case study research has a distinctive inquiry model, design reasoning, techniques in data collection, and approaches to analyze data (Yin, 2018). The case study database comprised multiple sources of data, including interview audio-recordings, contextual interview location notes, initial thoughts and reflections on the interviews, and transcriptions, along with primary archival data records. Each source of data formed a directory (Creswell, 2007). Typing interview notes into Google Sheets and storing the interview transcriptions on Google Drive organized and managed data. Organized data were stored on Google Drive.

Additional notes resulted from observations and document analysis, which were organized and categorized by major topics (Yin, 2018). Narratives about gathered data were in the form of memos or diagrams placed in Google Sheets. A chain of evidence was maintained, reflecting the context and circumstances while the information was collected, which increased construct validity and reliability (Yin, 2018). Themes, ideas, and open-ended answers to the research questions converged while compiling the evidence to document connections among data.

Data Analysis

The research questions guided the analysis of the perspectives, archival data, and literature. Reflecting upon how meaning in findings may have been socially constructed through investigator and participant minimized bias in data analysis (Baškarada, 2014). Analyzing the primary interview evidence shaped the next cycle of analysis (Baškarada, 2014; Creswell, 2014).

Creswell (2007) recommended the process of data analysis to include describing, categorizing and interpreting. The sources of data were examined first for a sense of its overall meaning, tone, and impression (Creswell, 2014), ideas were generated, and notes were taken.

The interview responses were analyzed for accuracy (Yin, 2018). Line by line detailed examinations of transcribed interview responses and interview notes ensued. Relevant data were considered, including adversary interpretations. Creswell (2007) recommended 'winnowing' where maintenance of discerning focus on desired data and discarding of unneeded data occurred.

A Computer-Assisted Qualitative Data Analysis Software (CAQDAS) program, NVivo, was used as a reliable tool to locate, organize, sort, and compare data (Creswell, 2014). NVivo assisted in qualitative data reduction and transformation with coding (Lune & Berg, 2017). Using a coding software tool increased reliability in coding and matching text (Yin, 2018). The software increased the efficiency of data analysis and created interrelated codes to enable searching for relationships among codes (Creswell, 2014).

The software assisted in initial and axial data coding through matching textual data and codes and creating coding groups and higher-order concepts (Yin, 2018) as related to the research questions. Certain codes were expected, surprising, and at times non-confirming. Initial coding involved assigning predetermined and emergent codes (Creswell, 2014). Emergent codes reflecting perspectives of student attendance may be a lack of CES attendance policy understanding, having similar native island schooling experiences, and having firm religious responsibilities conflicting with attendance.

Axial coding found connections among coded data portions. Each coded portion of interview response transcription was assigned a corresponding word to represent the category,

and the coded category words were clustered by similarity (Creswell, 2014). Pattern-matching was used to relate the research questions to data results, strengthening internal validity. Yin (2018) suggested chronological array analysis could investigate presumed causal relationships.

The codes helped identify and generate themes for analysis, as well as informed and refined theme development. Formation of five to seven major themes from the aggregated themes represented a diversity of participant perspectives (Creswell, 2014). Themes for the case illustrated a detailed description of the setting and participants and was corroborated from multiple evidence sources like primary archival data record documents, interview responses, interview notes (Creswell, 2014). Trend identification among themes occurred (Baron & McNeal, 2019).

Themes were represented using discovered sub-themes, narratives, multiple perspectives, quotations, explanations, and connecting abstract themes (Creswell, 2014). Direct interpretation and making sense of the data revealed convergent, divergent, unforeseen, or adversary findings, and account for all the evidence gathered (Creswell, 2007; Yin, 2018). Determination of significant meaningful patterns helped develop rich descriptions of the case and form internal validity (Yin, 2018). Cycling through analysis of data linked to the research questions, interpretation, and drawing conclusions ensued. Conclusions were linked to analysis, supporting evidence, and research questions (Baškarada, 2014). Tables, figures, visuals, and diagrams were developed to illustrate findings (Yin, 2018). The progression of the data analysis process will be detailed further in Figure 3.

Reliability and Validity

The qualitative case study involved procedures grounded in rigor and sound methodological implementation to establish the reliability and construct validity (Baron &

McNeal, 2019; Marshall & Rossman, 2014). Grounding of the study was through qualitative inquiry, literature, purpose, and need. Trustworthiness in the qualitative research involved credibility, transferability, dependability, confirmability, and reflexivity (Korstjens & Moser, 2018). Previous studies' findings and implications provided validity and credibility to the study (Creswell, 2007). Qualitative validity procedures ensured findings were increased in accuracy (Creswell, 2014).

Establishing a consistent line of inquiry in instrumentation during interviews strengthened internal validity and credibility (Creswell, 2014). Transferability, credibility, and dependability were strengthened through variegated participants within the sample, participant member checking, and conveying findings in rich description (Creswell, 2014). Reliability was enhanced through using a defined case study protocol, developing a case study database, and sustaining an evidence chain through concise documentation (Yin, 2018). The use of crystallization as a multidimensional methodology of sourcing data increased structural validity, as opposed to a rigid triangulation model (Marshall & Rossman, 2014).

Reliability and objectivity were established through outlining and describing the study using a systematic framework. Creswell (2007) proposed using empirical cycling through data collection and analysis. Baron and McNeal (2019) suggested outlining and describing the case study in critical detail to ensure external validity, consistency, and transferability between the research and any future replicated research. Baron and McNeal (2019) presented strengthening construct validity and confirmability through a contextual description of the research problem, keeping detailed records and data to assist future replication, and employing a variety of data collection resources. Transparency in research steps, along with a clear research study path, gave the qualitative case study confirmability and dependability (Korstjens & Moser, 2018).

A purposeful sampling of diverse voices established the authenticity of Micronesian ethnic perspectives (Creswell, 2007). Supporting culturally responsive practice through both the Micronesian lead participant's (LP's) cultural guidance during the field research process increased credibility, validity, and reliability by minimizing cultural misinterpretations (Rodriguez et al., 2011). The use of translators provided reliability and validity to the study by grounding questioning in a comprehensible language to the interviewee (Santos Jr. et al., 2014).

Member checking provided credibility and construct validity to the research study (Creswell, 2007). Member checking increased accuracy of the interview and validated the credibility of the information, increasing transferability and reliability (Birt, Scott, Cavers, Campbell, & Walter, 2016; Creswell, 2014). Participant feedback through member checking strengthened dependability, ensuring interpretations were grounded in the data (Korstjens & Moser, 2018).

Credibility and content validation of objective and culturally equivalent instrumentation questions were secured through subject matter expert (SME) feedback (Santos Jr. et al., 2014). SME feedback assisted instrumentation wording refinement and strengthened the credibility of the interview questions (Lune & Berg, 2017). Potential bias, imperfect recollections, or inaccurate articulation of information from participants in interviews was possible. The use of multiple ethnic sample participants and analysis of findings through corroboration of evidence mitigated the challenges (Yin, 2018). Participants representing multiple ethnic perspectives strengthened reliability and credibility (Marshall & Rossman, 2014).

Digital recording and transcription established the accuracy and reliability of interview responses used for analysis (Baron & McNeal, 2019). In using reflexivity, honest mindfulness (Marshall & Rossman, 2014; Yin, 2018), and self-reflection in positionality (Creswell, 2007), a

methodological threat was minimized, and validation strengthened. Maintaining a chain of evidence reflective of the context and circumstances, the evidence was collected under increased construct validity (Baron & McNeal, 2019; Yin, 2018). Neutrality in data interpretation minimized inter-subjectivity and increased confirmability (Korstjens & Moser, 2018).

Establishing research designs and methods producing reliable and valid data was imperative for safeguarding the thoroughness and dependability of the research outcomes (De Souza, Alexandre, & Guirardello, 2017; Roberts, Priest, & Traynor, 2006). Participant race, age, affiliations, beliefs, gender, personal characteristics, biases, stances, preferences, and emotional responses to questions and answers were culturally considered (Floyd-Faught, 2019). Developing convergent data through the corroboration of multiple evidence sources and using participant verification of results strengthened construct validity (Yin, 2018). Considering rival explanations of the phenomenon studied addressed internal validity. Thick, rich narrative reporting of findings established credibility (Creswell, 2007).

Ethical Procedures

According to Marshall and Rossman (2014), embedding ethics into research is essential to rigorous research undertakings. Ethics must be present in actions, perceptions, and relationships with participants, stakeholders, and the research audience. When conducting research with human subjects, ethical behavior should guide the solicitation of participants, gaining credibility and trust, and govern the honest nature of the study (Creswell, 2007). In case studies, protecting the identity of participants and ensuring truthful reporting of findings should embody integrity and ethics (Baron & McNeal, 2019).

Ethics in research is composed of three fundamental principles: respect for persons, beneficence, and justice (US Department of Health and Human Services [USDHHS], 2009).

American College of Education (ACE) requires the IRB to review all research involving human participants and examine the presence of ethical principles, especially involving vulnerable populations (ACE, 2019a). The protection of the study's sample was provided according to the Basic Health and Human Services Policy for Protection of Human Research Subjects (USDHHS, 2009). The participants were respected for personal autonomy to make choices to participate or withdraw from the study through informed consent. The benefits of the study to participants were maximized, and participant harm was minimized through keeping participant welfare and fair and equitable treatment as highest priorities (USDHHS, 2009).

Participant protections were secured by using an approved interview protocol for direct data collection (see Appendix A), protecting confidentiality with pseudonyms and removing identifiable details (Yin, 2018), storing data safely on Google Drive with password access, and restricting data access. One-on-one participant informed consent meetings in a language comprehensible to the participant ensured understanding of the study's elements (see Appendix F). The meeting included project information, purpose, voluntary participation, procedures, duration, risks, benefits, reimbursements, confidentiality, plans for sharing results, the right to refuse or withdraw, and contact information (ACE, 2019b). Interviews were 37-64 minutes in length and accommodated comfort and location preference. The post-interview debriefing (if chosen) allowed participants to receive feedback on major findings and themes about personal interview responses and provided feedback about the experience (Jason & Glenwick, 2016).

While conducting research within a minority ethnic population, issues of power were addressed to minimize potential threatening feelings with being interviewed by an educational stakeholder at CES (Jason & Glenwick, 2016). The interviews were conducted in a location comfortable and convenient to the participant and which may be the participants' homes where a

power threat was minimized, and feelings of participant safety were secured (see Appendix G). The participant choosing the interview location and time was a benefit where the choices were the participants', and no travel expenses were required. Responsibility was taken for the studied population in terms of what the Micronesian migrant community gained for sharing time and knowledge and how reciprocity was expected within the collective community (Hattori, 2019). Ethics was addressed through reflection and planning for entering the studied community, collecting evidence within the community, exiting the community, and representing the community appropriately and accurately through findings (Jason & Glenwick, 2016).

Chapter Summary

The methodology to implement the qualitative ethnographic case study was outlined in the chapter. Justification of the case study design and procedures through a need for a contextual and cultural exploration of how Micronesian migrant stakeholders perceived the attendance phenomenon was presented. Delineation of the population and sample size and validation of instrumentation as verified from SMEs was given. Positionality was examined and described. Outlined data collection, preparation, and analysis procedures were provided. Reliability and validity were established as present in the study, and finally, ethical procedures were aligned in accordance with IRB and USDHHS standards. Study findings and data analysis procedures will be presented in the next chapter.

Chapter 4: Research Findings and Data Analysis Results

The purpose of the qualitative ethnographic case study was to explore the perspectives of Micronesian migrant parents and guardians associated with attendance in a Hawai‘i elementary school. Seventy-one percent of the ELL population at Country Elementary School (CES) were absent 15 or more days and were considered chronic absentees in the 2018-2019 school year (LDS, 2019). Chronic absenteeism for Micronesian students in the Hawai‘i State Department of Education exceeded 25% in the 2013-2014 school year, was 24% for 2015-2015, and increased to almost 33% in the 2015-2016 school year (Matsuda, 2016).

The study was necessary to learn the perspectives of individual parents/guardians, community liaisons, and educational stakeholders in the Micronesian community regarding student attendance. The study explored ten participants' perceptions of the Hawai‘i school's attendance protocols and how the perspectives were formed from a cultural standpoint. The participants' perspectives and cultural influences can be applied in guiding school community leaders in future collaborative action. The following research questions guided the study:

Research Question One. What were the perspectives of Micronesian migrant parents and guardians associated with school attendance?

Research Question Two. How did Micronesian cultural factors influence Micronesian students' school attendance?

The study's data collection processes, data analysis, and results were outlined. The results of the study were presented in a narrative format organized through participant vignette, predetermined codes, emergent themes, and connecting abstract themes. The reliability and validity of the study were discussed and summarized. The summary includes research findings delineated by the research question.

Data Collection

The target population was Micronesian migrant parents or guardians whose children attended Country Elementary School (CES) as ELL students. Sixteen participants representing four ethnicities (Kosraean, Marshallese, Chuukese, Pohnpeian) were invited to participate in the study. The participants were solicited for the study via text, email, phone calls, and face-to-face invitations. Ten participants responded to the invitation and followed through with the interview process. Grocery store/gas gift cards were given to each participant in reciprocity and sincere gratitude for participation.

The participants were selected using a combination of the Electronic Comprehensive Student Support System (eCSSS) archival data system and purposeful criterion sampling. Purposeful sampling was implemented to select participants fitting the criterion and were accessible for the research, as detailed in Chapter three's Research Procedures section. Purposeful sampling used in qualitative research had implications for the transferability potential of the study (Marshall & Rossman, 2014).

Two Micronesian lead participants (LPs) emerged through the recruitment process and were included in the total number of participants. Initially, one LP was sought after, but an additional participant emerged as an LP, showing much interest in assisting and networking for recruiting future participants. LPs were labeled as LP1 and LP2 to protect participant privacy. The LPs were selected through purposeful criterion sampling due to meeting the criteria and accessibility for the research (Marshall & Rossman, 2014). LP1 worked at CES as an educational assistant with an ELL student, and LP2 had attended coalition meetings and teaching collaboration projects within the ELL department.

The initial intent to recruit and interview fifteen participants was the aim of the study but could not be met. The reason was due to the COVID-19 global pandemic. The local government ordered the implementation of social distancing protocols, a 'stay at home' order, and businesses were ordered to be closed (Burnett, 2020). The LP1 and LP2 performed snowball sampling and networking with potential participants via face-to-face visits, texts, and phone calls. As a result, out of sixteen contacted potential participants, ten agreed to partake in the study.

The participants had to meet the inclusion criteria. The criteria included living on Maui for at least one year, having experience with student attendance or chronic absenteeism, and being involved in the CES educational community of Micronesian students. Within the sample, Micronesian community organizers and activists, school workers, cultural leaders, respected elders, and church leaders from varying Micronesian island nations were preferable. Participants were male or female and at least 18 years of age. The selected participants represented multiple perspectives, which strengthened reliability and credibility (Marshall & Rossman, 2014). The parents and guardians of Micronesian students of the CES school community were of three specific Micronesian ethnicities: Kosraean, Marshallese, and Chuukese.

Modifications from the initial research plan were made. Three face-to-face meetings were initially planned to be conducted but reduced to one. The meetings had the purposes of explaining the study, obtaining informed consent and/or non-disclosure agreements (see Appendices F and D), and member checking/debriefing (Yin, 2018). Participants met just one time face-to-face for study explanation and clarification of the purpose, signing informed consent and/or non-disclosure agreements (see Appendices F and D), and interviewing. Meeting one time minimized human contact to avoid potentially spreading the virus (Burnett, 2020).

Ten Micronesian parents or guardians in the CES school community were interviewed to discover perspectives and cultural factors influencing student attendance. Interviewing gave context to the case study and was a form of unfiltered direct observation evidence collection (Creswell, 2014; Yin, 2018). One-on-one semi-structured interviews were conducted in a location of the participants' choice to gain perspectives on school attendance and explore the affecting cultural factors. Semi-structured fluid interviews procured each individual participant's acknowledgment of reality and associated meaning with the attendance phenomenon (Yin, 2018).

Interviews were conducted within a two-week period. The order in which participants were interviewed determined the participant labeling P1 (first participant interviewed after LPs) through P10 (the last participant interviewed). LP1 was Lead Participant one, LP2 was Lead Participant two, P3 was participant three, P4 was participant four, and so forth through P10.

Interviews lasted from 37 minutes and 34 seconds to one hour and four minutes 40 seconds. Interviews were audio-recorded using a Sony ICD-UX560 Stereo Digital Voice Recorder. Upon consultation and recommendation from one subject matter expert (SME), the primary investigator's iPhone using the Rev.com application was used as a backup recorder.

Recordings were verified as recorded, sent to Rev.com for transcription, transferred into the case study database secured on Google Drive, and permanently deleted from the phone and recorder. The phone Rev.com recording and Sony recording were deleted because an audio recording was provided alongside the Rev.com transcription and stored in the case study database. Storing the recordings in three locations was not needed, nor required for further use on the telephone and Sony recorder (McCrae & Murray, 2008).

Table 1 displays how participants were recruited and specify participant ethnicities to support desires to elicit diverse Micronesian ethnic perspectives. Each individual participant's relationship with the CES student was detailed to gain clarity in the relationships. The number of participants students attending CES was detailed. The location and duration of the interviews were specified to illustrate participant choices in imparting perspectives about student attendance and encapsulate exchange times.

After completion of individual interviews, the audio-recording on the Rev.com app was sent for transcribing. Following transcription generation, transcriptions were analyzed line by line for accuracy and hand-coding, and theme generation ensued. Due to the Coronavirus pandemic and local government social distancing protocols, face-to-face contact was minimized. Face-to-face participant member checking and debriefing initially planned were substituted with an email sent to the participants individually. The email included a Google Form created especially for the study, along with the transcription (see Appendix I). Participant member checking can reduce bias, validate, and verify the credibility and accuracy of the transcriptions (Birt et al., 2016; Creswell, 2014). Coding, theme generation, member checking, and debriefing were detailed in the Data Analysis and Results section.

The Google Form asked participants to complete a post-interview feedback debriefing of interview process experiences. The form presented overarching themes found across interviews. Participants were asked if interested in further collaboration with educational stakeholders to benefit CES Micronesian students. The email sent to individual participants included the participant's interview transcription for member checking. The individual participant was asked to review the transcription and make contact through phone, via text, or email if revisions,

questions, or additions were required. No participants requested revisions or edits. No participants completed the Google Form after two text message reminders were sent.

Table 1

Interview Participant, Ethnicity, Relationship to CES Student, Number of Students at CES, Interview Location and Duration

Participant	Recruitment	Ethnicity	Relationship to CES Student	Number of Students at CES	Location of Interview Meeting	Duration of Interview
LP1	Purposeful Criterion	Kosraean	Guardian	1	Church Patio	38:08
LP2	Purposeful Criterion	Kosraean	Auntie/ Guardian	2	Primary Investigator's Home	57:10
P3	eCSSS & Purposeful Criterion	Chuukese	Mother	2	Near Apt Laundry	57:23
P4/P5	Snowball from LP 1	Chuukese	Mother/ Father	2	Near Apt Laundry	1:04:30
P6	eCSSS & Purposeful Criterion	Marshallese	Mother	2	Outside Apt Unit	49:19
P7	eCSSS & Purposeful Criterion	Chuukese	Mother	3	Near Apt Laundry	42:35
P8	eCSSS & Purposeful Criterion	Chuukese	Mother	1	Outside Apt Unit	1:00:09
P9	eCSSS & Purposeful Criterion	Chuukese	Father	2	Inside Apt Unit	37:34
P10	eCSSS & Purposeful Criterion	Chuukese	Mother	1	Outside Apt Unit	51:59

Participant Vignettes

Gaining a clearer understanding of participant situations can help understand the parent and guardian perspectives in a contextual sense (Yin, 2018). Vignettes provide descriptive background about participant perspective responses from interview questions. Insightful and striking quotations illustrate participant viewpoints when recalling experiences and recounting situations (Yin, 2018). According to Stake (1995), vignettes and significant quotations evoked an understanding of participant positions and were relevant to data collection and analysis. Quotations give an ethnographic record reflecting the exact language the participant used in context (Spradley, 2016).

Vignettes represent portions of short stories written to reflect real-life situations in a more straightforward manner (Stravakou & Lozgka, 2018). The use of vignettes in the qualitative research findings had limitations. Participant story details were at times long, and reflecting the experiences in vignettes needed simplification (Stravakou & Lozgka, 2018). A limitation existed among a potential inconsistency between participants' actual behavior during interviews and what the vignettes portrayed. Participants may have desired to satisfy the interviewer with socially acceptable responses, which could have weakened the value of the vignettes (Stravakou & Lozgka, 2018).

Limitations were mitigated through representing participant response findings through the connection of predetermined and emergent codes, and abstract themes (Baškarada, 2014; Stake, 1995). Research questions also organized the findings. Participant background, contexts, and use of quotations provided brief portrayals leading to a better understanding of data analysis results and codes with the preceding vignettes. Table 2 presents CES student grade levels,

absences, and significant participant quotes reflecting context and background surrounding student attendance.

Notable contextual factors found in the vignettes are presented in Table 2. Student grade levels illustrated the position of each student when the research study was executed, while the number of specific absences corresponded to the grade level when the absences occurred. For each year the student had absences, delineation of 'On' or 'Off Track' is presented for clarity of how the student was labeled within the attendance system at CES. Notable contextual factors are presented to illustrate noteworthy student and family background factors. Significant quotes are compiled for illuminating unique participant viewpoints.

Lead participant 1. LP1 was contacted via text message and invited to participate in the study after the American College of Education (ACE) IRB approval of the study. LP1 responded with interest, and a telephone conversation solidified a date and time for the interview. LP1 showed enthusiasm to participate in the study and was eager to assist due to the job held at CES, helping special needs students and the status of being the lone Micronesian employee on site. The interview was rescheduled one time. During the meeting, the purpose and significance of the study were discussed in detail, and the recruitment of potential participants considered. LP1 provided cultural advice on appropriate strategies for recruiting future participants, and where future interview sites may be preferred.

Table 2

CES Student Attendance, Notable Contextual Factors, and Significant Quotations

Participant	Grade Levels of CES Student(s)	Student Absences	Absences Being On or Off Track	Notable Contextual Factors	Significant Quotes
LP1	3rd	3rd- 10 2nd- 5 1st- 6 Kinder- 17	Off On On Off	Student's parents were incarcerated, violence at home.	You do not know some of the kids came from very dark tunnel.
LP2	3rd 1st	3rd-2 2nd-6 1st-3 Kinder-1 1st- 3 Kinder-3	On On On On On On	LP2 was a Micronesian community and women's activist. Adopted a niece and nephew.	The difference of our culture, language... I don't know if they know, when they say Micronesian, do they know which Micronesian where those kids are from?
P3	4th 1st	4th- 3 3rd-10 2nd-7 1st-13 Kinder-13 1st-1 Kinder- 12	On Off On Off Off On Off	P3's father was a pastor. Family moved to Hawai'i for mother's healthcare.	For my family... we do know the consequences [of non-attendance] and all that. So that's what we pass down to our kids.
P4/P5	2nd Kindergarten	2nd- 1- 1st-2 Kinder-7 Kinder- 4	On On On On	P4 earned BA in Theology and minor in Education	Set up with the church leaders, like talk to them… our church is not just based on church… they us know also. Ask them if it's okay for you

Participant	Grade Levels of CES Student(s)	Student Absences	Absences Being On or Off Track	Notable Contextual Factors	Significant Quotes
					guys to just talk with parents. (P5)
P6	3rd 1st	3rd-8 2nd-16 1st-10 Kinder-15 1st-14 Kinder-15	On Off Off Off Off Off	Attended schools in the RMI and Hawai‘i.	Some parents don't know how many absences they're going to meet with the counselor; they don't know how many absences they're going to go to the court.
P7	4th 3rd Kindergarten	4th-14 3rd-7 2nd-7 1st-9 Kinder-13 3rd- 12 2nd-12 1st-12 Kinder- 6	Off On On On Off Off Off Off On	Born in Chuuk, moved to Hawai‘i at age two, attended K-12 and university in Hawai‘i.	Our culture has a lot to do with respect... the role of the women is very important.
P8	Kindergarten	21	Off	Mother a university graduate, teacher, court interpreter, and community liaison. Father respected Chuukese community elder.	Culture is very important... It's family. [Schooling]… it can help some other people that they don't know. It can help out the Micronesian community and go back home and help...Surely, it's going to encourage some other student to

Participant	Grade Levels of CES Student(s)	Student Absences	Absences Being On or Off Track	Notable Contextual Factors	Significant Quotes
					go to and finish school.
P9	4th 1st	4th-6 3rd-5 2nd-2 1st-10 Kinder-12 1st-3 Kinder-22	On On On Off Off On Off	Very expressive about English being a language barrier for Micronesians in navigating school expectations and protocols and in post-migration life.	Yeah, I called the school, then let them know they are sick, take them to the clinic or hospital. That's to be done... every time we go to the clinic, then we are request doctor notes.
P10	2nd	2nd-0 1st-3 (Kinder data not available)	On On	P10 experienced attending school in many locations around the US.	Because over there you don't pay rent. The only thing you have to pay for is your food and electric bill, that's it because the water is free also.

LP1 is the guardian relative of a third grade CES student and from the island of Kosrae. LP1 moved to Hawai‘i in 1990 for the spouse to finish a Master’s degree at the local university. The student’s life in Hawai‘i with natural parents involved Child Protective Services (CPS), parental incarceration, violence at home, and emotional terror. The student’s parents not being involved in the child’s life were realities.

LP1 went to small schools on Kosrae, graduated high school, and went to Palau for occupational college. There was an experience with traditional and cultural gender roles preventing females from attending school. The father was a teacher and supportive of LP1 attending higher education. LP1 professed a significantly religious lifestyle. LP1 knew CES’s student attendance policy but expressed difficulties the family and similar Micronesian families face with upholding the policy:

> Yes. But yeah, it will come to it's like it's affecting us. We know the policy and yet to support like, for example, if my [student] is sick and I don't have money to find some resources to ... It's just I think because we're far, we don't have our relatives to cover us. So that's one factor for being not on policy.

Lead participant 2. LP2 was contacted via text message to invite to participate in the research study. LP2 responded with interest, and a telephone conversation solidified a date and time for the interview. Details of a time and date for the interview meeting were determined, and the interview was rescheduled once. During the meeting, the purpose and significance of the study were discussed in detail, and the recruitment of potential participants considered. LP2 provided cultural advice on appropriate strategies to recruit potential participants, where future interview sites may be preferred, and gender norms. Future collaborations and discussion of

uniting Micronesian women living at LP2's housing apartments to problem-solve community issues were discussed (e.g., Kala‘i et al., 2015).

LP2 is a blood auntie to two CES students in first and third grades. Additionally, LP2 is a mother to five older boys and adoptive mother/guardian to a niece and nephew. LP2 is from the island of Kosrae and professed a religious lifestyle. LP2 moved to Hawai‘i in 1989 to attend Job Corps. LP2 went to small schools on Kosrae and graduated high school. LP2 was supported by the mother to attend school, despite surrounding females being discouraged from attending and a father with substance abuse issues. LP2 was significantly involved in families' lives at the housing apartments and was considered a community activist and organizer.

LP2's memories of attending school on Kosrae were shared. The discouragement of females attending school may have influenced perspectives. The issue may have influenced LP2's support of schooling for the adoptive children, natural children, and nieces and nephews in the post-migration homeland of Hawai‘i:

> Living where I come from, Kosrae, we don't have anything. I remember have to walk to school. Five miles walking to school. Sometimes no more slipper. Wake up without even any breakfast. Just one banana is okay and then go … But when I came here … I see that everything is there for you. You able to get what you want. I mean, that's how I see it. It's like, you have the freedom … My expectations for them living here long enough to know the value of education. I really want them all to go college.

Participant 3. P3 was contacted via text message for an invitation to participate in the research study. P3 responded with interest, and a telephone conversation solidified a date and time for the interview. P3 is a mother to two CES students in grades first and fourth and from the island of Weno in Chuuk. P3's father was a pastor and asserted to have a religious lifestyle.

P3 moved to Hawai‘i in 2007 due to the mother traveling in and out of Chuuk to see doctors for a health condition. The family decided to move to Hawai‘i for better healthcare. P3 attended high school in Hawai‘i but dropped out due to pregnancy, and the two male siblings attended college. Both parents encouraged P3 to attend schools growing up, despite surrounding females being discouraged from attending school to stay back and perform traditional house and child tending roles. P3’s perspectives on student attendance were clearly stated:

> It's really important for parents from my island and all Micronesians to know all the policies and consequences here. Make it very clear. That's one thing they're going to be aware of. They will start … saying, “Oh okay. I will do this because of what's going to happen.”

Participants 4 and 5. P4 and P5 are a husband and wife couple and were contacted face-to-face by LP1 for the invitation to the research study. LP1 reported P4 and P5’s interest to participate, and a telephone conversation solidified a date and time for the interview. A substantial amount of the interview responses was from P4. P4/P5 are parents to two CES students in Kindergarten and second grade. P4 is from the island of Weno in Chuuk, attending religious and public schools on Pohnpei and Chuuk. P4 graduated high school and attended two universities on Tol, Chuuk, and Guam, graduating with a BA in Theology and a minor in Education. P5 attended the local university in Hawai‘i, then went ‘back home’ in 2011 to move P4 to Hawai‘i when P4 was pregnant.

P4 professed to have a religious lifestyle. Both parents encouraged P4 to attend schools growing up (especially the father). Low socioeconomic status and surrounding females being discouraged from attending school, and non-supportive parents were prevalent. P5’s perspectives

on student attendance and the importance of schooling and benefits (or non-benefits) to the Micronesian community were clearly stated:

> Distractions, that can lead them into something that is not benefiting the [Micronesian] community … and that can lead them into doing some bad things, which is not good for a community … if they're not in school … that's not going to benefit themselves, and of course … and the whole community.

Participant 6. P6 was contacted to invite to participate in the research study via text message. P6 responded with interest, and a telephone conversation solidified a date and time for the interview. P6 is a parent of two CES students in first and third grades and from the island of Majuro in the RMI. P6 attended a Christian school in the RMI, moved to Hawai‘i for intermediate school, and moved back to the RMI for high school. P6 graduated high school and moved to Hawai‘i again in 2004 with the Auntie for the Auntie's marriage. P6 professed religion was significantly important to the family.

Both parents encouraged P6 to attend schools growing up. Males and females around P6 were encouraged equally. P6's knowledge of language and translation issues, which may pose as barriers to understanding and adhering to CES's attendance policy, was evident:

> Some Marshallese parents, they don't really know how to speak English. They don't really know; it's really hard for them to understand speaking English … sometimes if they don't understand, they don't even like to pay more attention in what the school really needed for them to really know … but they really like to attend it but they're scared because they don't even know how to speak it.

Participant 7. P7 was contacted via text message to invite to participate in the research study. P7 responded with interest but needed to consult the husband for permission. Two days

later, a phone conversation occurred, setting details of a time and date for the interview meeting. P7 is a parent to three CES students in Kindergarten, third, and fourth grades.

P7 is from the island of Losap in Chuuk, moved to Hawai‘i at age two, and attended public schools there. P7 graduated high school and attended the local university for one year and dropped out due to pregnancy. P7 detailed religion being greatly important to the family. Both parents encouraged P7 to attend schools growing up, especially the mother. P7 provided firsthand knowledge about receiving a chronic absenteeism notice regarding truancy court:

> I do understand the law about it. I did receive a letter from the school saying that if they continue to have unexcused absences, I would have to go to court. I know they're just doing their job when it come to that point, but I feel they are pretty understanding.

Participant 8. P8 was contacted via text message to invite to participate in the research study. P8 responded with interest, and a telephone conversation solidified a date and time for the interview. P8 is a parent to one CES student in Kindergarten. P8 is from the island of Weno in Chuuk. P8 attended schools on Weno and Guam and moved to Hawai‘i while pregnant in 1999 with the husband, while in 12th grade.

P8's mother graduated from university on Guam, was a teacher and court interpreter. P8's mother, along with grandma, was extremely supportive of schooling. P8 graduated high school and attended the local university for one year and dropped out due to pregnancy. P8's father was a highly respected, Chuukese community elder. P8 rendered an abundance of Chuukese cultural information, including the importance of religion for the family and the Chuukese culture in Hawai‘i. When P8 was asked about the benefits of On Track attendance leading to graduating high school and the benefits to the Micronesian community, the response is found in Table 2.

Participant 9. P9's wife was contacted via text message to find the interest level in participating in the research study. P9's wife did not respond. A text was sent five days later regarding student schoolwork matters, and P9 texted back interest. P9's wife declined the interview and deferred to the husband (P9) to be interviewed. The date and time were set. P9 is a parent to two CES students in first and fourth grades.

P9 is from the island of Weno in Chuuk and attended schools on Weno and Nama islands. P9 attended community college on Guam studying Computer Science but did not graduate. P9 shared the experience females were not encouraged as equally as males to attend school. P9 moved to Hawai‘i in 2010 and struggled financially with a newborn and wife. P9 expressed an idea for better attendance policy understanding. P9 shared the helpful notion of if school administrators came to the parents/guardians at the housing apartments for the beginning of the school year face-to-face briefing of critical school expectations and policies:

> Oh, that one is really important and more better idea … most of all the parents, the Micronesian parents, they don't really understand the policy and face to face and ask the question between each other … well, that's what I see when I, if sometimes like we'll do the office [in CES] a lot of times I see some Micronesia parents, they come to ask question but it's really hard for them to ask. They understand, but it's really hard for them to talk.

Participant 10. P10 was contacted via text message to invite to participate in the research study. P10 responded with interest, and a telephone conversation solidified a date and time for the interview. P10 is a parent to one CES student in second grade and transferred to the school the current year. P10 was born on ‘Oahu and moved to the RMI in 1986, attending a small school.

P10 moved to ‘Oahu for high school, then moved around to Texas, Florida, Sacramento, Alabama, and Hawai‘i to finish high school. P10’s father graduated from university in Oregon, was a school principal, and supportive of schooling. P10 previously collaborated with the ELL department in attending a Marshallese Manit Day celebration at CES. P10 responded to how succeeding in school in Hawai‘i can help children (P10 has older children) become successful for themselves, family, and Micronesian community:

> Well, a lot of them they want to be a doctor and all that, so I’m just telling them life is not easy. You have to earn it. So they don't get what they want when they want it. So I tell them they have to earn it, so they clean and they do stuff so they can get what they want. They always-want stuff and I say, “Do you see me work? I go to work so you guys can have this, have that.” So yeah, they know.

Table 2 and vignettes presented participants’ perspectives on the complexities of life ‘back home,’ student attendance issues, parental desires for student success, and influencing cultural backgrounds. The vignettes provided orientation on participant attitudes and candid thoughts surrounding student attendance (Stravakou & Lozgka, 2018). Presenting vignettes empowered participant voice in the research process by highlighting participant understanding of the research study topic (Stravakou & Lozgka, 2018).

Results

The case study database was stored in Google Drive protected by a password. No external hard drive was used to secure data, reducing multiple storage locations and threats to the security of data (McCrae & Murray, 2008). The case study database included multiple artifacts. The example of artifacts included interview audio-recordings, interview transcriptions, initial interview thoughts and observations recordings transcribed into notes, primary archival data

records on student attendance, contextual interview location notes, the post-interview feedback debriefing Google Form, and Detailed Participant Interview Matrix (DPIM).

The DPIM was conceived and created specifically to input participant information for data analysis. For instance, participant interview and participant number, member checking and debriefing date, recruitment pathways, participant ethnicity, initial thoughts and observations, interview date/time/location/context and circumstances, interview duration, CES student attendance data, and interview quote corresponding to interview questions were input. Appendix J illustrates the DPIM, which was input with information during data analysis and coding. The DPIM was the primary source of aggregated data analysis.

During interviews, notes were written on the interview protocol sheets from observations, location contexts notated, and notable question responses detailed (i.e., highly significant responses or responses indicating a pattern across participants). The notated interview protocol sheets, signed informed consents, and signed non-disclosure agreements were stored in a locked safe for the research purposes. A color-coding system was used to identify LPs and Ps in the Google Drive folder to preserve anonymity. Individual participant interview transcription and audio recordings were placed into the corresponding participants' color-coded Google Drive folder. A chain of evidence was established with the notes, interview protocol, and documentation of participant contact dates/times, increasing construct validity and reliability (Yin, 2018).

The accuracy of audio recordings and related transcriptions was validated for accuracy in multiple ways (Creswell, 2014). The qualitative case study research included analytical generalization, including decomposing raw data into manageable pieces, eliciting abstract concepts, and reconstructing data to accurately portray participants' perspectives in relation to

the research questions (Baškarada, 2014). Participants' individual contextual interview and significant response notations, along with the transcription and corresponding archival student attendance data, were extracted from the entirety of the data.

The items were examined individually. The response data were examined through a lens of predetermined initial descriptive codes. The predetermined codes were based on the literature review research and experience working with the Micronesian population. The predetermined codes guided emergent coding and theme generation but did not limit rival explanations (Baškarada, 2014; Stake, 1995).

The DPIM was created to organize, sort, and arrange the raw data. Information relevant to the research questions was input as transcriptions were being analyzed line by line (Creswell, 2014). An obvious connection to the research questions and obscure connections to the research questions were discerned. LP2, for example, stated the importance of going to school, and P9 reported 'back home,' and post-migration home cultures were similar. Winnowing was used during raw data analysis to maintain a focus on data connecting to the research questions (e.g., a statement by P7 of women not being able to dance in front of men). Winnowing discarded data irrelevant to the research questions and the overall meaning of the responses (Creswell, 2014).

Coding

Inductive and deductive coding began where initial and axial methods were employed. Winnowing was continually implemented. During the line-by-line analysis, initial insights and questions emerged and were notated in the DPIM. Highlighting significant participant quotes relating to the research questions occurred. Non-confirming data were identified but left in place to remain situated in context. An example of non-confirming data was religion being separate and not included as part of Chuukese culture, as stated by P9.

Preliminary notes and data discoveries formulated topical emergent codes, which emphasized dimensions of interconnecting themes (Baron & McNeal, 2019). The interrelating themes were interpreted for literal meaning, abstract meaning, and actions CES could potentially execute to address gaps in knowledge discovered about student attendance. The DPIM was initially analyzed five times, line by line manually, to ensure accuracy of initial and emergent coding and axial coding of abstract theme generation and connections.

Predetermined and emergent codes are outlined in Table 3. Connecting analytical, abstract themes, and actions discovered through analyzing transcriptions, contextual notes on interview protocols, and primary archival data records on student attendance in the Electronic Comprehensive Student Support System (eCSSS) are included. Unexpected emergent codes were bolded. Abstract themes were numbered according to an aggregation of related predetermined and emergent codes and were bolded and italicized. There were no topical emergent codes nor connecting analytical, abstract themes and actions found for the last three rows.

Table 3

Predetermined Descriptive Codes, Topical Emergent Codes, and Connecting Analytical Abstract Themes and Actions

Predetermined Descriptive Codes Affecting Attendance	Related Topical Emergent Codes	Connecting Analytical Abstract Themes and Actions
Monetary Poverty	Limited Knowledge, Absence of Resources (translated materials, translators, money) to Receive Healthcare Benefits Financial Struggles For Childcare	***1- Post-Migration Washback*** Include Medical Enrollment Information In Policy Meetings Continue to Provide Bus

Predetermined Descriptive Codes Affecting Attendance	Related Topical Emergent Codes	Connecting Analytical Abstract Themes and Actions
Work Schedule Conflict/ Transportation Challenges	**Bus Critical for Attendance** When Have Children At Multiple Levels of Schooling (El, Inter, HS), Hard To Get All There On Time	Service/Schedule Help Develop Parent Carpool Groups ***1- School/HISDOE Should Be Committed In Honoring Cultural Differences/Needs***
Language Barriers For Student and Parent/Guardian	Absence of Translated Materials From School Student Cannot Help Translate/ Understand Policies Some Parents/Guardians Illiterate	School/HISDOE Needs to Have All Important Parent Materials Translated and Provide Translators At All Meetings ***1- Parent/Guardian In Charge of Student Well-Being/ Attendance***
Prior Schooling Experiences 'Back Home' Influences Decisions	No/Some Policy Known 'Back Home' But Not Enforced: • Attendance Not A Priority 'Back Home' Some Disconnect Between Post-Migration Homeland and 'Back Home' Policies Parent/Grandparent Schooling and Encouragement Influences Student Attendance	Ensure Parents/Guardians Know Distinction Between 'Back Home' Policy and Hawai'i Policy and Consequences of Non-Attendance ***1- Equality and Social Justice Education Valued and Implemented***

Predetermined Descriptive Codes Affecting Attendance	Related Topical Emergent Codes	Connecting Analytical Abstract Themes and Actions
Discrimination/ Bullying	Student Does Not Like Attending: • Student Feelings of Inadequacy/ Deficit-Based Thinking About Self and School • **Frequent Substitute Teacher Disliked** • **Parental Incarceration/ Violence At Home** • **School is "Boring"** • Discrimination/ Bullying • Homesick for 'Back Home'/ Misses Parents **Feels Intimidated by "Rich School and Nice Clothes"**	Ensure Substitute Teachers are Appropriately Educated on Student Cultures Ensure Certain High/At-Risk Students Receiving Appropriate Counseling/ Behavioral Health Specialist Services for Adjustment and Coping
Church, Funeral, and Wedding Obligations Collectivism/ Family Needs	Call for Understanding Cultural Activities/ Protocols: • Some Church Activities Are Nightly, Some May Last Multiple Hours Into Night on Sundays • All Family Members Go Together • Families Help Other Families • Micronesian Day Celebrations • Culture is important	***2- Church/ Religion Is Paramount Across Micronesian Cultures*** ***2- Understand and Have Sensitivity To Cultural Activities/ Protocols*** Could Provide Homework Help Friday Afternoons or Monday Mornings/ Modified Homework for Weekends

Predetermined Descriptive Codes Affecting Attendance	Related Topical Emergent Codes	Connecting Analytical Abstract Themes and Actions
Absence of Knowledge of Attendance Policy	Knows A Policy Exists, But Unclear, and Wants to Comply: • Parents/Guardians Aware of Child's Attendance/ Absences • Absence of Translations, Transportation to Attend Meetings • No Time To Find Out More • Lack of Parental Collaboration Due To Language Barriers/No Unification of Community • **Some Call/Email When Child Sick, Some Do Not** • **Lack of Understanding About Sick Note Policy** • School Chronic Absenteeism Intervention Occurred/ Court Letter Issued **Call To Action To Do More**	***3- Parent Wants To Comply, But Doesn't Have Means or Know-How*** School/ HISDOE Needs To Know Micronesian Community Parental Needs/Challenges Better: • Take Extra Steps to Assist ***3- Call to Action:*** • Multi-Island Nation Coalition Reconvened • Face-to-Face Attendance (and other) Policy Meeting at Start of School Year at Target Population's Housing Apartments- Especially Sick Note Policy • Encourage/Tutor Students After School • Meet with Church Leaders For Dissemination of Policy Information/ Importance of Attendance • Understand Cultures Better • Translate All School Materials • Provide Translators for Meetings • Create Micronesian

Predetermined Descriptive Codes Affecting Attendance	Related Topical Emergent Codes	Connecting Analytical Abstract Themes and Actions
		Women's Group at Housing Apartments to Meet, and Problem Solve Issues for Community • Create Micronesian Parent Teacher Student Association (PTSA) at Housing Apartments Meeting Once Per Month • Hire Micronesians at CES • Desires Primary Investigator To Become Micronesian Parent-School Liaison • Offer Parent English Classes/ Collaborate With Other Organizations
Parent/Guardian In Charge of Student's Attendance	Lack of Parental Support/ Encouragement to Attend: • Lack of Sleep From Staying Up Late, Church • If Child Wakes Up Late, Does Not Go Tardy But Stays Home • Parent/Guardian In Charge of Student's Well-Being Student Enjoys Attending School: • Students Feel	***4- Struggle to Get Student Ready for School*** ***4- Parent/Guardian Makes Critical Decisions/Choices Affecting Student's Future*** ***4- Continue Supporting the Enjoyment/ Benefits of School*** Instill Dreams and Goals of Secondary and Tertiary Education

Predetermined Descriptive Codes Affecting Attendance	Related Topical Emergent Codes	Connecting Analytical Abstract Themes and Actions
	Supported Making Deals with Child To Attend Benefits to Attendance: • **Parent/Guardian Wants Student to Succeed At School/ Graduate High School/ Go to College/ Succeed More Than Parent** • Parent/Guardian Desires Child to Help Other Micronesians in Hawai‘i • Parent/Guardian Desires Child to Return ‘Back Home’ After Graduating High School/ College To Help/Influence	Continue to Support Native Cultural Knowledge, Languages, Skillsets
Unstable Living Conditions/ Moving Frequently In Post-Migration Homeland or To and From ‘Back Home’		
Females Not Encouraged Equally To Attend		
Students Staying Home To Care For Sick/ Younger Family Members		

Note. Bolded = unexpected emergent codes; Bolded italics = abstract themes

Nvivo was used to reliably locate, organize, sort, and compare data (Creswell, 2014). Nvivo assisted in qualitative data reduction and transformation by helping visualize interrelations among codes and themes (Lune & Berg, 2017). Nvivo's Word Frequency Summary tool was used to find occurrences of specific keywords within the transcriptions. Words not relevant to the topic of research were placed on the Stop Words list. Appendix K displays 20 'critical' keywords from Summary results (e.g., marked as most important to research findings).

The Text Search Summary and Word Tree tools were used to evoke interview response phrasal connections (Nvivo Version 1.0; QSR International, 2020). Critical keywords found from the Word Frequency Summary results were used to display Summary and Word Trees to garner visuals of critical keyword connections across transcriptions. The use of the Nvivo tool features strengthened the focus of comparing and verifying keywords to predetermined codes and emergent codes. The tool also assisted in revealing additional high-frequency words for further analysis and connections.

Figure 3 presents the progression of the data analysis process, beginning with the raw data, and progressing through sorting, organizing, arranging, and winnowing. The progression flows into the center of the concentric circles beginning with the use of the primary DPIM and secondary Nvivo sources. Initial and axial coding followed. The cycle of winnowing and identifying obvious and obscure connections to the research questions was done along with the identification of non-confirming data. Literal and abstract meanings and actions were elicited with connecting themes.

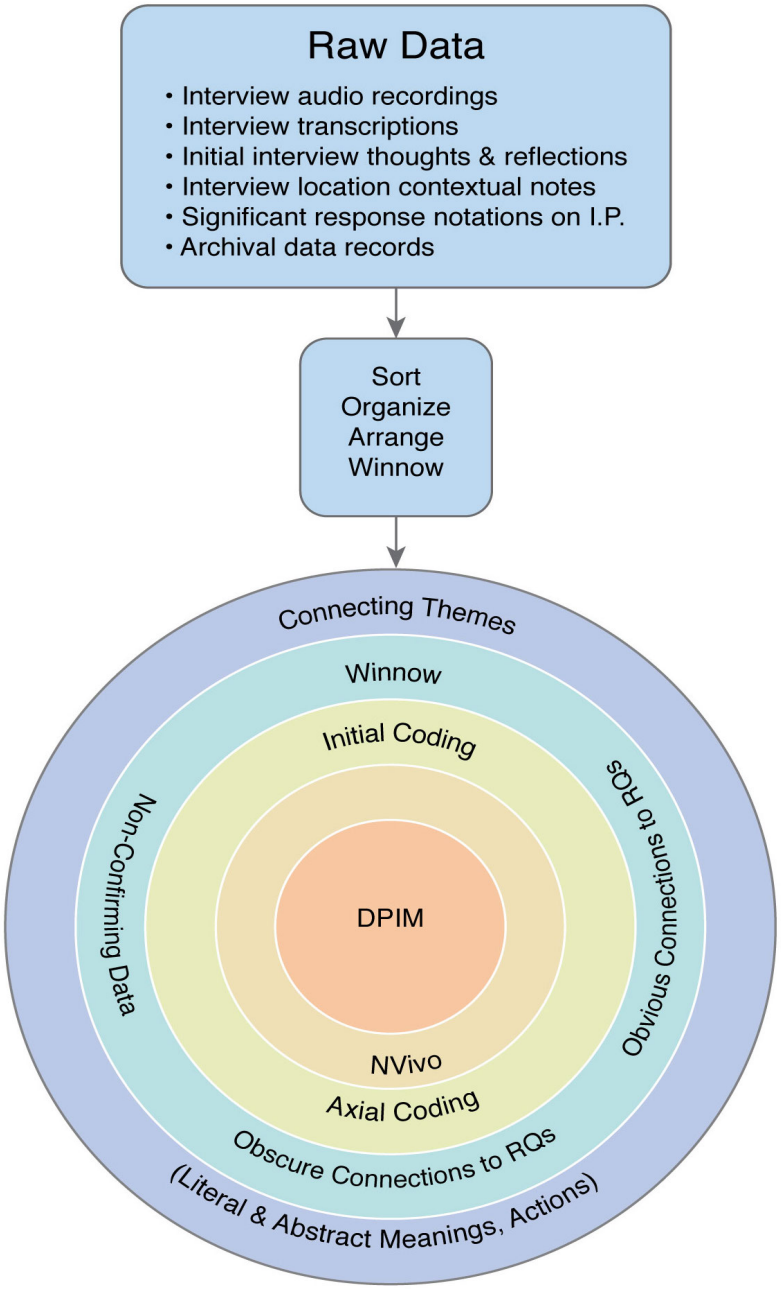


Figure 3 Progression of the data analysis process (Arihood, ©2020)

The progression of the data analysis process (see Figure 3) led to the identification of emergent codes and connecting abstract themes and actions (see Table 3). An additional illustration of the interconnectedness of the codes and themes surrounding Micronesian migrant attendance and influencing cultural factors are presented in Figure 4. The origination and flow among the themes of the importance of culture, post-migration washback, and language barriers were evident. Figure 4 provides a distinct presentation of intricacies among interview findings to provide a framework for discussion of abstract themes to follow.

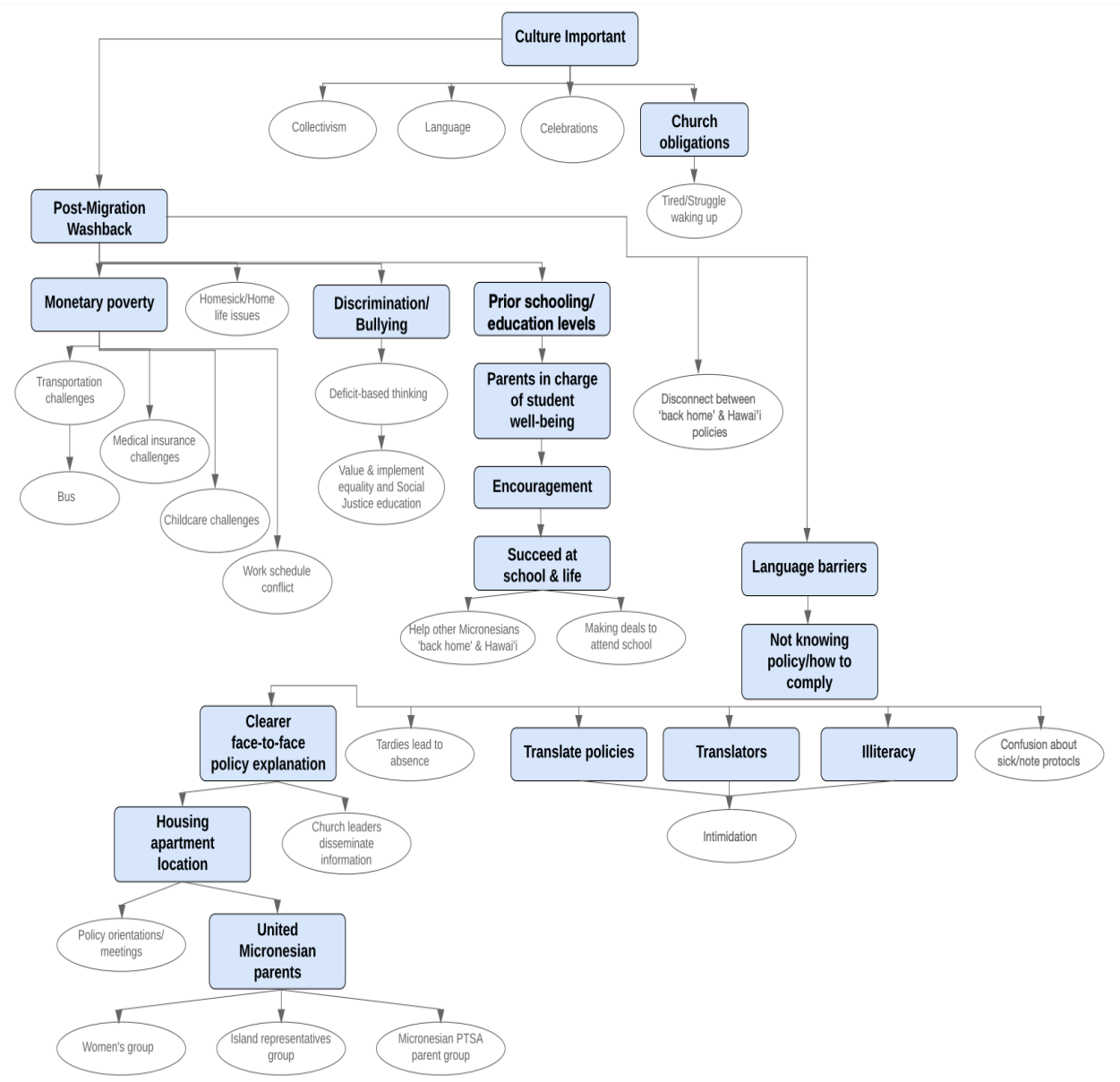


Figure 4 Flow among predetermined codes, emergent codes, connecting themes, and actions (Arihood, ©2020)

Findings: Connecting Themes and Actions

Vignettes are used in Table 4 to illustrate participant backgrounds, and insightful quotations are provided to show each individual participant's perspectives on the topic surrounding student attendance. Data were organized and presented through the presentation of predetermined codes, emergent codes, and connecting analytical, abstract themes, and actions in Table 3. Justification of how the five groups of themes were formulated was presented in the results and coding sections and Table 3 and Figure 4.

A detailed explanation was provided of the connections among data and open-ended answers to research questions. Key findings with specific reference to research questions were summarized. Participant quotations supporting certain connecting abstract themes were referred to in Table 4. Data findings were organized by the research question in the chapter summary. Details of actions CES could potentially execute to address gaps in knowledge discovered about student attendance from connecting abstract themes were outlined in chapter five.

Table 4

Participant Quotations Illustrating Connecting Abstract Themes

Connecting Abstract Themes 1				
Transportation Challenges	Vehicles is very expensive. (P10)	When the bus started here, that's what make them really excited to go, yes. It makes difference for the kids. It's for them and exciting thing to go on the bus and go to school. (P3)	When they're riding the bus, to the school… they're getting their morning breakfast [in the cafeteria], get time to play with their friends, they really like that. (P6)	Oh, it made a huge difference. Yeah, I feel like that was probably one of the reasons why some of the families didn't really push for their kids to go schooling when they don't have a ride. (P7)
Schooling Experiences 'Back Home' Influences Decisions	They don't even care about our attendance. (P8)	Like back home, they don't care about all those [sick notes]. You don't need doctor's notes to let the teacher know or whoever. (P10)	From good education they find a good job and that's maybe the reason. So they want us to have a better life. Our parents have to encourage us to go to school. (P3)	

(continued)

Connecting Abstract Themes 1				
Equality and Social Justice Education Valued and Implemented	He is emotional and very worried about his parents. It makes him cry sometimes and he told me he wouldn't want to [go to] school and it is hard for me because I knew he emotionally having hard time. (LP1)	Mom, I don't like [CES]. I said, "Why?" All the teachers are rich. They all have nice cars. I don't want to go to school there. I said, "Son, you are rich. You have us." (LP2)	I've run into sometimes where my child feels like there's racial discrimination. (P7)	Because I was getting really pissed off and ready to come and…". (P8)

Connecting Abstract Themes 2					
Understand and Have Sensitivity To Cultural Activities/ Protocols	Culture is so important… and I felt I'm suppose to teach them. (P4)	We all get different cultures too, and I think they [teachers] need to know about that. It's affecting us and if you guys, if they can just know about it and maybe understand it. (LP1)	Church community always gathering and singing and a lot of sharing. When somebody die, the whole family, the whole community, get together and do our sharing with them and show our respect. (LP2)	If somebody die in the family, they will have to… they don't think education is important. Family is more important than they go… they would like, don't want to focus on their kids' education. (LP2)	Some families, it takes a whole month so you go there every night… some families may go back home for this and that can be a cause for missing school. (P7)

(continued)

Connecting Abstract Themes 3					
Parent Wants To Comply, But Doesn't Have Means or Know How	[He missed] only one, when he was sick… [she] only when she feels sick. When it's minor thing not necessary for her to be absent… she still goes. (P3)	The only time they stay home is when they're sick… they have to go to school. (P4)	He missed the bus [at the previous school attended last year] and he couldn't… and once he was sick but I forgot to write a note. (P10)	Yeah, I don't do that too. I don't really get it out when to give the notes, when to… I just know that I can call but I don't know really exactly when to give the note. (LP1)	Yeah, I called the school then let them know they are sick… that's to be done. Every time we go to the clinic then we are request doctor notes. (P9)

Connecting Abstract Themes 4			
Continue Supporting the Enjoyment/ Benefits of School	I expect them to finish their education… graduate high school, college… move back to Chuuk and help out back home. (P4)	I really want them to finish college, and just try their best so that they can be able to support themselves. (P7)	I want them to finish college… I always tell them that they have to go back home because that's where belong… so for me as a mother, I push them for school. (P8)

Note. Only participant quotes supporting findings in Findings: Connecting Themes and Actions are presented; not every connecting abstract theme is represented here.

Abstract themes 1. Abstract themes included post-migration washback, the need for the Hawai‘i State Department of Education (HISDOE) to commit in honoring cultural differences/needs, and participants overseeing student well-being and attendance. A conceived strategy of funneling from the predetermined and emergent code details towards a broader sense helped formed the themes. The themes provided an explanation for the research questions of Micronesian migrant perspectives associated with school attendance and influencing cultural factors.

Post-migration washback. Washback are adverse effects and consequences migrant families experience in the new homeland (Ratliffe, 2018). The participants interviewed were born in Micronesia, except P10, who was born in Hawai‘i and moved to the RMI at the age of one year old. Ten participants reported elements of post-migration washback struggle related to student attendance, including monetary poverty, work schedule conflict, transportation challenges, language barriers, and prior schooling experiences ‘back home’, which may influence decisions now.

Ten participants reported student absences due to sickness (discussed in more detail in Abstract Themes 3). Monetary poverty may include the absence of health insurance for the child, lack of knowledge of how to gain coverage, or how student attendance is affected by monetary poverty (Hofschneider, 2019). Micronesian migrant children born in the United States are eligible for free medical insurance, but parents have to know about the opportunity and take the initiative to enroll (Hofschneider, 2019).

Enrolling in medical insurance requires knowledge of places, dates, and times of appointments, as well as reading and completing paperwork in English. LP1 described an experience acting as a liaison for a CES family traveling to O‘ahu regularly for health treatments.

The family did not have medical insurance nor high proficiency in speaking English. The parents did not know the sick call-in policy (which will be discussed in more detail in Abstract Theme 3). LP1 advised the family to call and alert the school to report the multiple absences due to a lack of knowledge of the correct procedure. LP1 shared information in the vignette about financial struggles in relation to knowing the attendance policy, yet not having the means to be able to support the policy.

P4 and P5 discussed church leaders helping families with understanding the importance of medical insurance and paperwork. Church leaders can be a critical resource to Micronesian families significantly involved in the church. P8 shared a story of parents known to hold children home due to no health insurance:

> The kids are staying home because some parents, they don't know to apply for medical insurance. They don't know where to go. Because they don't speak English and they don't understand … they just stay home.

Lack of financial or language means necessary to provide appropriate healthcare needs to students was a part of post-migration washback for certain Micronesian families at CES (HACUSCCR, 2019). Students staying home from school to care for younger siblings was not confirmed with the participants. Staying home to care for sick family members was not confirmed with the participants.

Along with the post-migration washback symptom of monetary poverty, familial work schedule conflicts and transportation challenges were included within the theme (Morrissey et al., 2013). The symptoms were considered cultural manifestations of migrant realities while students are attending school (Ratliffe, 2011). CES students were tardy or absent from school due to the family's work schedules conflicting with school hours. P8 told of the challenges in

driving the family's children, having a wide age span, to three different school locations daily, while adhering to work schedules:

> For me and my family, we go work and school starts at 7:45, some of us we start at 6:00 or 7:00 in the morning … when we have only one car we cannot just all go at the same time … that's why I try to work off my schedule … sometimes I can walk from and get my in-laws if they have the ride then they can take some of my kids … going to all different schools. So it's very hard.

P10 shared the perspective of transportation issues for Micronesian migrant families not able to get students to school because vehicles were costly (Table 4, Lara et al., 2018). In the 2019-2020 school year, the HISDOE provided CES a school bus to pick up and drop off students at the housing apartments where most of CES's Micronesian students reside. Ten participants reported the school bus was critical in students attending school from the housing apartments, as reflected in participant quotes in Table 4.

Honoring cultural differences/needs. Language barriers for students and the parent/guardian were reported by ten participants across a variety of contexts. Language barriers were tied to post-migration washback and a culturally influencing factor in attendance (Riklon et al., 2010). Ten participants reported an absence of translated materials in native languages and translators being present for attendance meetings.

Participants shared younger ELL students were not able to help translate the important school policies or memos sent home when the students were absent. P6's vignette detailed the language barrier struggle presented by Heine (2002) for Marshallese parents in the absence of essential policies in native languages affected knowing attendance policy requirements. In the P9

vignette, CES Micronesian parents were observed struggling to understand the information in the office without the assistance of translators when asking about student information. P8 shared:

> I know there is a lot of parents that doesn't speak English, they're scared to go attend meetings because they don't know when to. They're not going to understand … There is some parents … they cannot write [illiteracy]. They can speak but cannot write.

P7 shared the perspective:

> I honestly think just communication. Because some families … they don't really speak English. Maybe we can translate stuff, letters into our language … parents might be intimidated because of the language barrier and knowing that there's no translators.

Migrant families not proficient in speaking, listening, reading, or writing in English was a language barrier and expressed through participant perspectives. CES and the HISDOE did not provide translated materials (e.g., school handbook, attendance policy, relevant notifications home) to participants. Translators in the office for setting or holding meeting appointments for various reasons (e.g., especially attendance related concerns) were not provided (Heine, 2002). Commitment to honoring cultural differences and needs was not being done. Parents and guardians felt alienated from the dominant culture's language and information dissemination (Patel et al., 2016). The alienation led to not understanding attendance policies, resulting in student absences (discussed in Abstract Themes 3).

'Back home' influencing experiences. The topic of parents/guardians' responsibility for the student's well-being was tied to post-migration washback struggles, and the important decisions made in the students' lives. Schooling experiences 'back home' was viewed as an influencing cultural factor in the participants' student attendance, as knowledge was formed through living in the native homeland (Ratliffe, 2011; Spencer, 2015). Prior experiences of

females unequally encouraged to attend school were not found to influence student attendance, based on the participants' responses, however explicit questioning on the topic was not done (Weng & Lee, 2016). P8 and P10 voiced perspectives of the contrast between 'back home' school attendance expectations and here in Hawai'i in Table 4. P10 clearly stated there was a difference from 'back home' attendance policies and what CES and the HISDOE expected (Ratliffe, 2011):

> The main thing I think the concern over here because missing class and missing days, they don't even count their absences. Over there, they don't have to get ten absences. They're not counting that even though you're sick, no need to bring your doctor note and stuff like that… it's really different here from back home.

Every participant shared at least one if not both, parents and/or a grandparent provided encouragement to attend school and continue furthering education (e.g., Archambault et al., 2017). Parent/ grandparent schooling experiences and the encouragement received growing up may have influenced the attitudes and encouragement levels for CES student attendance (See Shandu, 2017). The parental support P3 received was expressed in Table 4 and depicted perspectives about attendance involving parents as the source of influence of whether children attend a school or not.

LP2 grew up with an alcoholic father, was a crucial caregiver to nine siblings, and ignored the mother's experiences of women staying at home rather than attending school. The experiences drove LP2 to persevere in graduating high school and attending a vocational school in Hawai'i. Encouragement was found as a non-culturally influencing factor on attendance, as female discouragement to attend school additionally occurred in participant experiences 'back home.'

The problem with Micronesian migrant student attendance at CES may have stemmed from parents using the knowledge and experiences from 'back home' for application within the new school of CES, which may have had different expectations (Ratliffe, 2013). A disconnect may have existed between prior school expectations and HISDOE mandates for attendance, which was interpreted as a culturally influencing factor on student attendance. A bridge between the 'back home' school expectations and student expectations in the post-migration homeland may have been the parental support needed to stay in school, which ten participants reportedly received while growing up (Haneda & Alexander, 2015). The parental support reflected parents being in charge of the students' well being and may have influenced the participants' children's attendance in Hawai'i.

Equality and social justice education. Social justice leadership theory is composed of fostering feelings of belonging, respect, collective well-being, and honoring differences (Ayala & Wilcox, 2011; Chisholm, 2017). Participants shared instances in which students were not experiencing elements of Social Justice education implemented in the classroom. The lack of social justice leadership theory elements may have contributed to student absence (Cruz & James, 2015; Heine, 2002; Hernández et al., 2017; Sullivan et al., 2017).

LP1 (guardian) expressed the student did not like attending school at times due to social adjustments of switching schools, as detailed in Table 4 (APA Presidential Task Force on Immigration, 2012). Unstable home life was present with the parents being incarcerated, dad returning to Kosrae, and mom leaving the family permanently. Furthermore, Table 4 detailed LP2's perceived discrimination and deficit-based thinking due to not having fellow Kosraean classmates at the new school, associated with the student not wanting to attend school (Weng & Lee, 2016).

P7 shared the perspective at times the student experienced racial discrimination at school (Table 4). Discrimination affected the desire to attend school (Yang & Ham, 2017). P8 told of the student feeling inadequate and shamed for being Micronesian in class, based on the student report to the parent about not asking classwork questions in front of classmates:

> Some of the Micronesian kids, they really saying … that being treated different … cold … I asked her why she don't ask [a question to the teacher], and she say, "I'm not going to ask, because they laugh at me." I say, "Why?" Because they make fun of … I just, Micronesian … they think that we're dumb, and we're not smart, when we say, "I just want to ask question and some other kids think that they're not smart"… most kids shame to ask question when there's so many people are around them … they don't feel comfortable to ask a question, what they need, when there is a lot of people going to listen to them … I think sometimes the kids try to … fit themselves like where they can be seen as everybody else. I don't know to explain it.

P8 remembered the student not enjoying going to school because a classmate bullied the student for the student's new school supplies daily, and the teacher allegedly not taking action (Lara et al., 2018). Anger grew with P8, but P8 was intimidated in approaching the situation because of the language barrier and having respect for the educator position, shared in Table 4 (Heine, 2002). The student did not want to go to school and cried in the mornings while waking due to having an extended substitute while the teacher was frequently absent, and the child had uncomfortable feelings in attending school. The same child expressed feelings about school and not wanting to attend due to the frequency of the substitute teachers through the year and difference in instruction delivery:

> From that time, I always make him, even if he cry, I just put him in the shower and make him go to school. And then I just, when he goes to school, he's OK …. He tell us that school is boring. Like, "I don't like to go to school because it's so boring.

Abstract themes 2. During the study, ten participants explicitly detailed perspectives of church and religion being paramount not just across the native ethnicity, but for the Micronesian cultures as a whole (Heine, 2002). Church obligations, funeral and wedding protocols, and additional activities were described. Nine of the ten participants considered attending church a Micronesian or ethnic cultural activity, with P9 deviating and stating Christianity came from elsewhere [not native] and would not be considered cultural for the family.

The collectivist nature of the diasporic cultures of the various Micronesian communities and the importance of family staying together could have implications on student attendance (Hattori, 2019). Understanding and having sensitivity to the cultural protocols and activities voluntarily or culturally mandated by CES Micronesian migrant families could potentially ignite initial or deeper communication (Heine, 2002). The communication could deepen understanding of situations regarding absence and excuses, fostering cultural reciprocity (Kala'i et al., 2015).

Religion's importance in Micronesian cultures. Church obligations were considered a direct influence on the priorities of student attendance based on participant responses (Hattori, 2016). LP1 chose to be interviewed on the patio of the church with which LP1 was affiliated. LP2 began the interview with an oral Kosraean prayer for strength in answering questions. LP1 described church obligations for families can, at times, be demanding and affect student attendance:

> I keep telling if our kids go to the church there, we need to just pull out our kids. They will just do the church program … until maybe four o'clock. It's long. My son, he so

> tired, he cannot do anything the next day … we don't do like them to keep doing like that. It's eight hours sometimes.

P3 shared personal church obligation experiences affecting student attendance:

> Well, over here, I find out all Micronesian church don't end, finish at late night. Some start at ten o'clock in the morning … after church they stay back. Not just finish church and go to home. Maybe talk story or clean out the church. Sometimes they do have food after … yeah, I think that's one thing that's going to make them not go to school next day.

P4 expressed acknowledgment church obligations may hinder student attendance:

> And that would fall on us because we always have church function every night. So I would say the time is late for them. I know we have to have them in bed like eight o'clock around there, but sometimes we come home nine-thirty, ten. But that makes them hard for them to get up early.

Understand cultural activities/protocols. The participants shared perspectives on retaining respective Micronesian cultures and calls for teacher understanding (Ratliffe, 2011). P4 shared the personal importance of culture, and LP1 called for the understanding of the various Micronesian ethnicities (Ratliffe, 2011). The quotations are found in Table 4.

LP2 reported on the church community coming together in times of sorrow or need (Table 4). Participants reported cultural and family celebrations in Hawai‘i. The activities included track and field competitions, volleyball matches, baseball games, Micronesian Day gatherings, birthday and anniversary celebrations and dances, Micronesian women's retreats, funeral protocols, and wedding obligations.

Participants reported weddings, birthdays, and anniversary gatherings were almost solely scheduled for the weekends (mostly Saturdays), on a day not interfering with church obligations or school. Funeral obligations could be arbitrary, as LP2 told of 'back home' families mourn for 40 days, but in the post-migration homeland, the time is shortened. According to LP2, education may not be a priority for families in times of funeral protocols, reflected in Table 4 (Kala'i et al., 2015). P7 discussed in Table 4 how funeral protocols might take a month. P10 added the perspective of students not going to school when funeral protocols occur. P8 shared a perspective when P8's mother died recently, and the children did not attend school:

> I know my kids were out of school for so many days because they cannot stand … it's very hard for them to get over it … it's almost a month that we always get together for every night until my mama's service.

Along with P8's vignette, the statements portray the culture, cultural protocols, and cultural activities being central to identity within the post-migration homeland (Ratliffe, 2011). The statements echo collectivism across the diasporic cultures of the various Micronesian communities. Families helped families when the need arose, and expectations of help to be returned were present (Hattori, 2019). For the participants in the study, weddings, anniversaries, birthdays, and Micronesian Day gatherings were understood as cultural non-influencers on student attendance. Funeral protocols were considered a cultural influence. CES and the HISDOE should understand the cultural protocols and activities and ensure families understand procedures to report absences.

Abstract themes 3. Ten participants interviewed realized there was an attendance policy CES and/or the HISDOE had in place, and parents could go to truancy court. None of the parents could identify the policy. Six participants received letters or calls for meetings due to chronic

absenteeism and/or attending truancy court for CES students. Participants reported not understanding the letters home, as suggested in Ratliffe's research (2011).

Participants estimated days missed before the court mandate letter was served ranged from not knowing the number at all to 3, 8, 9, 10, 12, and 13. Ten participants stated desires to comply with the attendance policy, as presented by Heine (2002), but the disconnects between wanting to follow the policy and not knowing the policy were evident. The findings led to the abstract theme of parents/guardians wanting to comply with the attendance policy but not having the means or knowledge of alternatives. Parents/guardians sparked a conversation about calls to action the school and teachers could make.

Wants to comply. Ten participants desired to be involved and comply with the attendance policy (Ratliffe, 2011). An overarching emergent code from ten participant interviews was the topic of knowing/not knowing the policy of when the parent should call the school when a child was sick (Heine, 2002). Two participants knew about obtaining and submitting a doctor's note for the absence to become excused. Ten parents whose students had On Track attendance stated the days the child was absent was when sick, as expressed by P3 and P4 in Table 4. P10 recounted the student is absent due to missing the bus (Table 4).

LP1 shared perspectives about confusion regarding submitting a doctor's note, yet P9 offered a differing stance (Table 4). The confusion was expressed about whether to submit a note in or not, perhaps from a lack of school-home communication. A lengthy story was told by P8 of the office calling to attend truancy court, where confusion due to language barrier was not remedied about when to call in or provide a sick note. P8 gave up and just stopped calling the office altogether to report absences. Not having access to translated attendance protocol

materials was related to language barriers and considered an extension of native culture and an indirect cultural influence on student attendance, as Han and Love (2016) found in research.

Call to action. The absence of translated policy or translators present to mediate conversations seemed to relate to the misunderstandings of attendance policy procedures (Heine, 2002). CES and the HISDOE should implement additional actions to know the Micronesian communities' needs and challenges in understanding the sick and doctor's note procedures. Ten participants voiced a call to action to remedy the gaps in understanding compliance with attendance policy.

Creating plans of action was suggested by ten participants (Gottfried et al., 2019). The topic of CES teachers and administrators leaving the school site and holding a face-to-face group meeting with Micronesian parents using translators was suggested. The suggested location included the housing apartments, reconvening a multi-island nation coalition group meeting at school, and organizing an apartment housing parents or women's group to meet regularly at the housing apartments. The suggestions would accommodate transportation needs, gas finances, travel time away from home or work, and overcome language barriers. P3 expressed the perspective:

> Encourage the parents … to let them know what will happen with their kids or to them if they don't send their kids to school … it's really, really important for the principal or the teacher to have a really good parents conference … without the parents, the kids won't know anything.

LP2 called for meeting with church leaders to assist in policy dissemination (Kala'i et al., 2015). LP2 suggested meeting at the various church sites to convey important school information

families need to know. LP2 also desired to reconvene the CES coalition meetings from the previous school year:

> Go to church and talk to pastors, and they can help tell others of important information. The church community is the place where we find a lot of family get-togethers … If we gather the leaders from each church again [at the coalition meeting] and … things need to be start from us, and then we need to … because you're the one that able to reach out know which community that we doing to. But we have to really communicate well … I do think that it will be perfect if we start to find the perfect leader from each island and start a group, and then we start sharing what can they share with me. Because if I speak, they will understand of my home community, knowing that we learn to adjust ourself in this culture.

Abstract themes 4. Five participants reported struggles to get students ready for school, and additionally, four reported intermittent struggles. Parents were responsible for the students' well-being and made critical decisions/choices affecting the students' future (NCEO, 2018; Prout Quicke & Biddle, 2017). The decisions included appropriate bedtimes, monitoring television and screen times, arriving at school on time, and supporting and encouraging school attendance. Ten participants expressed sincere desires for the child to succeed at school, to graduate high school, and to attend tertiary schooling (Ratliffe, 2011). Nine participants expressed desires for the child to either return 'back home' upon completion of schooling, and/or stay in Hawai'i and help or mentor Micronesians to finish or attend school, and become a role model (Pedrus, 2005).

Struggle to get ready for school. Six participants described students being too tired and sleepy to attend school, either from church, staying awake too late, or napping after school and not being able to sleep later on (Floyd-Faught, 2019). The struggle to get students ready for

school was found to be culturally influenced if coupled with cultural activities and protocols, resulting in absence. P9 recounted one of the children tending to stay up late watching television in the bedroom rather than going to sleep at the appropriate time, and how the effects paired with relying on parents to get the child and siblings out of bed can affect attendance:

> I just think careless… they just depend on us. Sometimes… we… wake them up when they're going to school… [they need to] not to rely on me to wake them up. Not to rely on us… sometimes they tired to go to school.

P6 recalled:

> I see a lot of siblings over here sisters, brothers, my Auntie's daughters, usually when their kid doesn't like to go to school, they usually listen to them that, oh, they don't like to go there. Not enough sleep. They're not really pushing them.

Participant makes critical decisions. As CES is an elementary school, students are minors and under parent/guardian supervision of well-being. Assumptions were made the parents/guardians, and no one else, made critical decisions for the student's future (NCEO, 2018). Unstable living conditions or moving frequently was not confirmed as an absentee factor for the participants. Five participants recalled the child or children within the collective family did not attend school due to waking late. The topic of staying home rather than arriving at school tardy was prevalent (Morrissey et al., 2013). The phenomenon was considered a cultural influence on student attendance if coupled with cultural activities and protocols, resulting in student absence. Staying home rather than earning a tardy was the situation for a newcomer migrant unfamiliar with the post-migration homeland school's attendance policy and procedures, as presented in Heine's research (2002). LP2 recounted:

> I remember they say they don't want to go school because if the parents are late to drop them off, then they don't want to go at all… because if they're going to walk in there and the kids are going to look at them, they feel embarrassed. So it's the parents who always, "Alright, never mind the school is not important."

Evidence of giving experiential advice to parents, perhaps due to not making strong choices to send students to school, was present (Han & Love, 2016). Participants desired to help others not aware of the policies. P6 displayed cultural assimilation in understanding the school expectations do not always align with 'back home' expectations (Weng & Lee, 2016):

> When the kids are waking up late … and when they told the parents they're not going because they're late, they're not going to go to school. But for me, I was giving them advice because I know because I was going to school over here and I know the things. I was telling them that, "Oh, it's more better to send them to school even if they're late. It's really better to show up at school than making absences."

Support the enjoyment of school. Ten participants reported how students enjoyed attending school, except LP1, whose student was going through transitions with home life and social adjustments (Weng & Lee, 2016). An assumption was the students were supported in attending school based on participant responses of desiring the student to graduate high school and attend tertiary schooling. Ten participants expressed perspectives of benefits to students attending school.

Benefits of how success at school benefits the individual student, family, and Micronesian community as a collective were shared, as Hattori discussed in research (2019). Ten participants expressed desires for the child to excel past the participant's level of schooling and financial state for a better position in the community (e.g., Hofmann, 2015). P4 stated

perspectives on schooling expectations and helping the Micronesian community in Table 4. P3 gave viewpoints on attendance and the benefits:

> I believe it helps them because it gives them a sense that education is important … it helps them to be more responsible. Definitely … they can probably get better jobs. Hopefully, they can go back home and help our country by teaching or putting to use what they learned here.

LP1 gave perspective on supporting student attendance. LP1 desired student success in school to benefit the family. Benefits to the Micronesian collective were also detailed:

> I never see much of the kids really finish [school] and do something extravagant for their family, so I wish they could finish to work in places like something like you to help the other Micronesian here, or help themselves and their family.

P7 expressed desiring the student to become self-sufficient. P8 shared the desire for the children to return 'back home' after schooling in Table 4. P6 responded with comments about school success and the child's future and in helping the Micronesian collective:

> Back home not everybody is graduating from high school. And for my kids, my goal is for them to graduate from college and I like them to get more experience and learn a lot of stuff because if they like going back home, they're going to help a lot of students in their age not even going to school, they never finished their schooling, and for my goal for them, I'd really like them to finish college.

P10 solidified the participant consensus of supporting the child's education and becoming a role model for Micronesian community members:

> Well, if they graduate college I want them to be a role model to a lot of our people, like the Micronesian people, because whenever they see them they're going to talk to their kids … because, yeah, they work hard for it. I always tell them life is too short, yeah.

Ten participants were aware of the child's enjoyment of school. Ten participants gave perspectives supporting attending school, graduating high school, attending tertiary education, and either staying in Hawai'i or moving 'back home' to succeed as an adult. The participants' perspectives on the topics were construed as cultural influences on student attendance. Desires for the child to contribute back to the family or Micronesian collective were expressed.

Reliability and Validity

Assumptions are conditions and thoughts believed to be true and cannot be controlled for in research (Terrell, 2015). Assumptions regarding honesty in participant responses, a genuine interest in the research study topic, and school attendance being necessary for academic and social success were present. Different migrants in the US had similar experiences to Micronesian migrants to Hawai'i were assumptions present.

Micronesian voices being historically unheard in policy and procedures within HISDOE public schools and clusters of same-ethnicity participant responses being similar were assumed. Interview responses were deemed candid and gave contextual perspectives. Ten participants expressed authentic interest in the research topic through excitement to participate and thoroughness in responses to interview questions. Follow-up text messages expressing gratitude for selection in the study and questions about future actions (e.g., parent group meetings about attendance) conveyed authentic interest.

Potential threats to reliability and validity were controlled during the research study. When conducting the research with human subjects, ethical standards guided solicitation of

participants (Creswell, 2007), gaining credibility and trust, and governed an honest nature of the study. Identifying biased prejudice in favor of the participants due to the teacher-parent student relationship and potentially influencing study outcomes was done (Unluer, 2012).

During interviews, participants could have perceived the interviewer (the teacher) as holding power, as described by Marshall and Rossman (2014). The bias was mitigated through a one-on-one detailed briefing and interview sessions designed to provide clarity to the study purpose and problem (Yin, 2018). The briefing/interview session was held at a date, time, and location chosen by the participant.

Mitigation of bias occurred through personal 'blind spot' identification prior to data collection, as recommended by Unluer (2012). Identification of 'blind spots' was used to control prejudice in favor of participants via consultation with the LPs for assistance in soliciting participants, interview securing, and cultural protocol adherence. Qualitative categorical variables were non-numerical and had no natural order (Statistics How To, 2020). According to Yin (2018), the reflective practice of journaling and note-taking during the research study allowed for more control of categorical variables. Categorical variables of participant biases, beliefs, gender, age, affiliations, ethnicity, and emotional responses were controlled. The procedures were used during data collection.

Awareness of reflexivity, extinguishing personal perspective potentially influencing participants' responses, and minimizing a methodological threat was present, as recommended by Yin (2018). Validity and trustworthiness were present in the study through control of loss of objectivity, using prior knowledge to make incorrect assumptions about participants, and role-duality struggles. Gaining access to sensitive information, overlooking routine behaviors, and

accommodating participants feeling threatened by the interviewer's educational role were additionally controlled (Marshall & Rossman, 2014; Unluer, 2012).

Using an objective stance and not having preconceived scenarios in mind were research practices applied. The one participant who took part in member checking reduced bias and validated and verified the credibility and accuracy of the transcriptions (Birt et al., 2016; Creswell, 2014). Corroborating transcription evidence increased accuracy (construct validity), credibility, transferability, reliability (Yin, 2018).

The research questions guided the analysis of the perspectives, archival data, and literature. Control for bias in data analysis was made through reflection about how meaning in the data findings was socially constructed through investigator and participant relationships (Baškarada, 2014). Having participants from various ethnic perspectives strengthened reliability and credibility in responses from different Micronesian ethnicities (Marshall & Rossman, 2014).

Potential bias, poor recollections, or inaccurate articulation of information from participants in interviews was possible. The practice of clarifying follow-up questions during interviews was used. Participant race, age, affiliations, beliefs, gender, personal characteristics, biases, stances, preferences, and emotional responses to questions and answers were culturally considered to ensure reflexivity (Floyd-Faught, 2019). If questions arose or clarification regarding the cultural considerations was needed, LP consultation was sought. LP consultation was sought four times regarding gender norms, appropriate manners for participant contact, and participant snowball sample inquiries.

Trustworthiness in the qualitative research involved establishing credibility, transferability, dependability, confirmability, and reflexivity, and was controlled in different manners (Korstjens & Moser, 2018). Findings and implications from previous studies provided

validity and credibility to the study (Creswell, 2007). Ratliffe's (2011) research study about Micronesian migrant perceptions about the education provided a wealth of information contributing to the formation of the research study. Ratliffe's (2013) study regarding family responsibilities for Micronesians and Spencer's (2015) findings of children in Chuuk and schooling were literature influences for the research study. Findings in Floyd-Faught's research regarding Marshallese student attendance in Arkansas (2019) and Watts' (2011) findings in factors affecting RMI migrant student achievement laid the foundation for research inquiry.

Qualitative validity procedures ensured the accuracy of findings was increased (Creswell, 2014). Credibility and instrument validity were ensured through the five subject matter experts' (SMEs') feedback on interview question content for refinement and effective wording (Appendix E). Floyd-Faught (2019) and Watts's (2011) research studies were similar to the study. The authors were acknowledged SMEs on the topic of Micronesian migrant student achievement and attendance. The credible instrumentation used in the studies was an inspiration to create questions for the study at hand, which strengthened reliability and content validity (Yin, 2018).

Utilizing experts in the literature on topics of qualitative methodology, case study design, ethnographic theory, and the various Micronesian cultures served as reliable, dependable, and credible guiding qualitative documentation (Lune & Berg, 2017; Santos Jr. et al., 2014; Stake, 1995). Having stakeholder responsibility for the education of the community and stakeholder interests strengthened the study's credibility (Marshall & Rossman, 2014). The LPs supported culturally responsive practices and strengthened the reliability and credibility of the study through guidance and consultation to minimize cultural misinterpretations (Pelzang & Hutchinson, 2018; Rodriguez et al., 2011).

Establishing a consistent line of inquiry in instrumentation during interviews strengthened internal validity and credibility (Creswell, 2014). The primary and secondary data analysis tools, such as DPIM and NVivo, contained direct transcription quotations, controlling credibility and validity (Yin, 2018). Using the CAQDAS NVivo increased reliability in locating, organizing, sorting, and comparing data (Creswell, 2014). Transferability, credibility, and dependability were strengthened through variegated participants within the sample, participant member checking, and conveying findings in rich description (Creswell, 2014). Thick, rich narrative reporting of findings through vignettes and quotations established credibility (Creswell, 2007).

A chain of evidence was maintained by reflecting on the context and circumstances during data collection to increase construct validity and reliability (Yin, 2018). Themes, ideas, and open-ended answers to the research questions converged while compiling the evidence to document connections among data. Delimitations (e.g., research problem, purpose, and boundaries) can allow for the transferability of the study with a different population in a different geographic location (Terrell, 2015). Outlining and describing the case study in critical detail ensured external validity, consistency, and transferability between the research and future replicated research (Baron & McNeal, 2019).

Dependability was increased by digitally recording interviews on two devices (Baron & McNeal, 2019). Transparency in research steps and a delineated research study design gave the qualitative case study confirmability and dependability (Korstjens & Moser, 2018). Establishing research design and methods to produce reliable and valid data were imperative for safeguarding the thoroughness and dependability of the research outcomes (De Souza et al., 2017; Roberts et al., 2006;). Construct validity and confirmability were strengthened through a contextual

description of the research problem. Keeping detailed records and data to assist future replication and employing a variety of data collection resources strengthened construct validity and confirmability (Baron & McNeal, 2019). Neutrality in data interpretation minimized inter-subjectivity and increased confirmability (Korstjens & Moser, 2018).

Chapter Summary

Findings of the qualitative study of Micronesian migrant student attendance and the influence of culture on attendance were presented in Chapter four. Data collection occurred using components of the case study database such as archival records, significant response notations on the interview protocol, Rev.com audio-recordings, and initial interview thoughts and reflections. Contextual interview location notes and Rev.com transcriptions were also included in the case study database. Data analysis processes and results were presented in the tables and figures of chapter four, and the appendices. Using the case study database, data analysis ensued utilizing the DPIM as a primary source, and NVivo as a secondary source. Predetermined descriptive coding and inductive methods of initial and axial coding occurred.

Vignettes illustrated participant backgrounds. Research questions were addressed through the organization of predetermined codes, topical emergent codes, and connecting analytical, abstract themes and actions. Codes and themes were created from participant perspectives associated with school attendance and the culturally influencing factors discovered. Study findings were addressed organized by research questions. High-frequency parent/guardian perspectives were summarized, with culturally influencing factors detailed and organized with headers.

The research questions sought to find perspectives of Micronesian migrant parents/guardians associated with school attendance and how cultural factors influenced

students' school attendance. The research questions guided data collection, analysis, and code and theme generation. Ten Micronesian migrant parents and guardians shared perspectives associated with school attendance and how certain cultural factors were affecting. Participants knew CES had an attendance policy to support but were unsure how.

Post-migration washback elements of monetary poverty included transportation challenges, medical insurance, and childcare challenges. Work schedule conflicts were indirect cultural influences on student attendance. Language barriers, discrimination/bullying, and prior schooling 'back home' were indirect cultural influencers to student attendance. Language barriers posed feelings of intimidation to approach educational stakeholders to question letters, policy, and perceived student discrimination/bullying. Homesickness and tumultuous student home life were indirect cultural influences on attendance. The school bus directly affected student attendance but was not a direct cultural influence.

The absence of translated materials and translators for families were direct cultural influences on student attendance, as participants did not know CES's attendance policy. As parents/guardians did not know the policy, compliance was compromised. Not understanding the sick policy and doctor's note protocols, nor how to interpret attendance letters home and truancy court letters were results. Illiteracy affected policy understanding. Prior schooling and education levels of the participants seemed to influence student encouragement and support for students to attend school (Shandu, 2017) and tied directly to culture. Participants made deals to encourage the students to attend. Disconnects among 'back home' policies and post-migration policies may have culturally influenced attendance decisions.

Collective church activities and funeral protocols were direct cultural influences on student attendance. Students being sleepy, and parents struggling to get students to school due

to church or funeral protocols were direct cultural influencers. Potential tardiness leading to full-day absences, if tied to the church or funeral protocols, were counted as cultural influences on attendance.

Participants wanted students to graduate from high school and attend tertiary schooling, which was tied to cultural influences on attendance. The influence was supported through participants desiring students to influence or help Micronesians in the post-migration home or 'back home,' and to have a better life than the participants. Varying perspectives about calls to action to help improve attendance and the understanding of the policy were given. Actions presented in Table 3 will be detailed in the subsequent section.

Chapter five will summarize key findings with specific reference to research questions and detailed actions from connecting themes. Elaboration on how findings confirmed, disconfirmed, or extended knowledge in relation to the literature review are presented. Analysis and interpretation of findings in the context of social justice leadership and ethnographic theories are outlined. Limitations which were discovered, recommendations for further research and policy practice from a global perspective, and implications for leadership impacting social change are delineated

Chapter 5: Discussion and Conclusion

The problem was chronic unexcused absenteeism for Micronesian students within Hawai‘i public schools, and Micronesian ELL students specifically at Country Elementary School (CES), was high compared to the HISDOE's 2016 chronic absenteeism baseline and 2020 attendance target (LDS, 2019). The purpose of the qualitative ethnographic case study was to explore the perspectives of Micronesian migrant parents and guardians on student attendance in a Hawai‘i elementary school. Ten Micronesian migrant parents and guardians shared perspectives about school attendance and cultural factors influencing attendance decisions.

Key findings in Chapter four were presented through a combination of vignette narratives, participant quotation perspectives, tables, and figures. Tables and figures outlined CES student absences, interview contextual factors, participant quotations, and coding processes. The research questions guided data collection, analysis, and code and theme generation (Creswell, 2014).

The culture was important, and post-migration washback elements of monetary poverty, discrimination and bullying, prior education levels, educational experiences in Micronesia, and language barriers were intertwined through direct and indirect cultural influences, similar to research by Heine (2002). A disconnect between the ‘back home’ and post-migration school policies and expectations seemed to exist. The disconnect was bridged through parent prior schooling, encouragement, and education levels, as suggested by Haneda and Alexander (2015). Participants acknowledged schooling was important but did not have the school supports to enable action, which was similar to previous research (Swartz, 2015).

Findings, Interpretations, Conclusions

A review of current and relevant literature in chapter two grounded the study's research questions and predetermined code and connecting theme formation. The research findings were compared with the peer-reviewed literature. Findings consistent with the literature and unsupported from the literature topics surrounding Micronesian migrant absenteeism and influential cultural factors are presented in the following sections.

Findings Consistent with the Literature

Participants from Kosrae, Chuuk, and the RMI indicated perspectives of unique practices, beliefs, and attitudes relative to one another and the post-migration school community. The reasons for participants' migration to Hawai‘i were collective family matters, healthcare, and to attend school, as suggested by previous research (Hattori, 2019). A collective context in the decision-making of parents prevailed, showing family, culture, and religion were important, as Hau‘ofa (1994) suggested. Confirming findings from Haneda and Alexander (2015) and Ratliffe (2013), the family was found to be central to Micronesian cultural identity and mediated decisions. Families relied on others for transportation, advice, and guidance about healthcare and school policies, as posited by Kala‘i et al. (2015). Consistent with NCEA (2018), parental judgment was a factor in decisions for the students' reasons to attend or not attend the school.

Heine (2002) and Ratliffe (2013) presented Micronesian women tend to defer to men in family decision-making, reflected in a participant deferring the interview to the husband. Micronesian migrant families could culturally assimilate through immersion in the post-migration culture and acquire the nuances and norms, similar to Killian et al.'s (2018) study findings. There was an absence of parent collaboration via disseminating letters in a

comprehensible language or giving early warning proactive calls home about attendance, similar to research by Lara et al. (2018) and NCEO (2018).

Building culturally sensitive bonds with ELL parents was not fully present at CES yet should be a critical factor in intervening early in absenteeism, which affects school performance (Han & Love, 2016; Haneda & Alexander, 2015). Cultural family obligations of religion overrode responsibilities like attendance for certain participants, as suggested by Hattori (2016). Similar to Ratliffe's (2018) findings, participants explained the church provided a core support network, leadership framework, and linked native homeland to the post-migration home.

Ratliffe (2010) found washback effects of social disorganization, consistent with the findings regarding the absence of unification, monetary poverty, and helplessness expressed by participants. Participants entering into the new culture of Hawai‘i encountered a social norm of knowing and abiding by the post-migration school's attendance policy and procedures, which was a home-school cultural mismatch for certain families (Heine, 2002; Kala‘i et al., 2015). Discrimination, cultural and financial adjustment issues, loss of societal power, and having outsider status were present in the participant responses, consistent with findings from HACUSCCR (2019) and Ratliffe (2018).

The disproportionate lack of healthcare for the migrant families was confirmed, consistent with HACUSCCR findings (2019). Certain participants reported healthcare needs were unmet due to deficits in social equality, such as translated materials, similar to results reported by Hagiwara et al. (2016). Language barriers inhibited parents from taking children to seek care for health issues, and the situation led to effects on school attendance, analogous to findings from Yamada and Pobutsky (2009). Language barriers were a strong finding across

participants, and limited understanding of attendance policies, protocols, and court letters regarding chronic absenteeism, as found by Ratliffe (2011).

Participants focused on meeting the family's basic needs when erratic or overloaded work schedules demanded monetary income, taking precedence over attendance, consistent with Han and Love's findings (2016). Working longer hours due to lower-paying wages affected family engagement in the priorities of school attendance, as similarly found by Salmela-Aro et al. (2017). Participants confirmed the lack of or limitations of transportation were struggles, consistent with Kala'i et al. (2015).

Micronesian migrant students and families arriving in the post-migration homeland come unprepared (e.g., inadequate knowledge of school procedures, classroom expectations, at grade-level academic skill levels, and unfamiliarity with attendance mandates) as Ratliffe's (2013) research suggested. Student chronic absenteeism was a sign of inadequate understandings of school expectations and procedural requirements involving attendance protocols, akin to findings from Heine (2002), and tied to the cultural influence of language barriers. Önder (2017) recommended parents be taught policy through educational stakeholder campaigns not to ignore the importance of attending school (e.g., face-to-face policy discussion through church leaders, a collation, women's group, PTSA, 'back to school' orientation).

Prout Quicke and Biddle (2017) positioned a formal school setting that may include a 'hidden curriculum.' The curriculum can exclude fringe students, lack cultural awareness, and focus on the higher SES status quo. Implicit bias seemed to have manifested in the absence of forming connections with participants and not translating materials about institutional absenteeism protocols, similar to the NCEO's findings (2018).

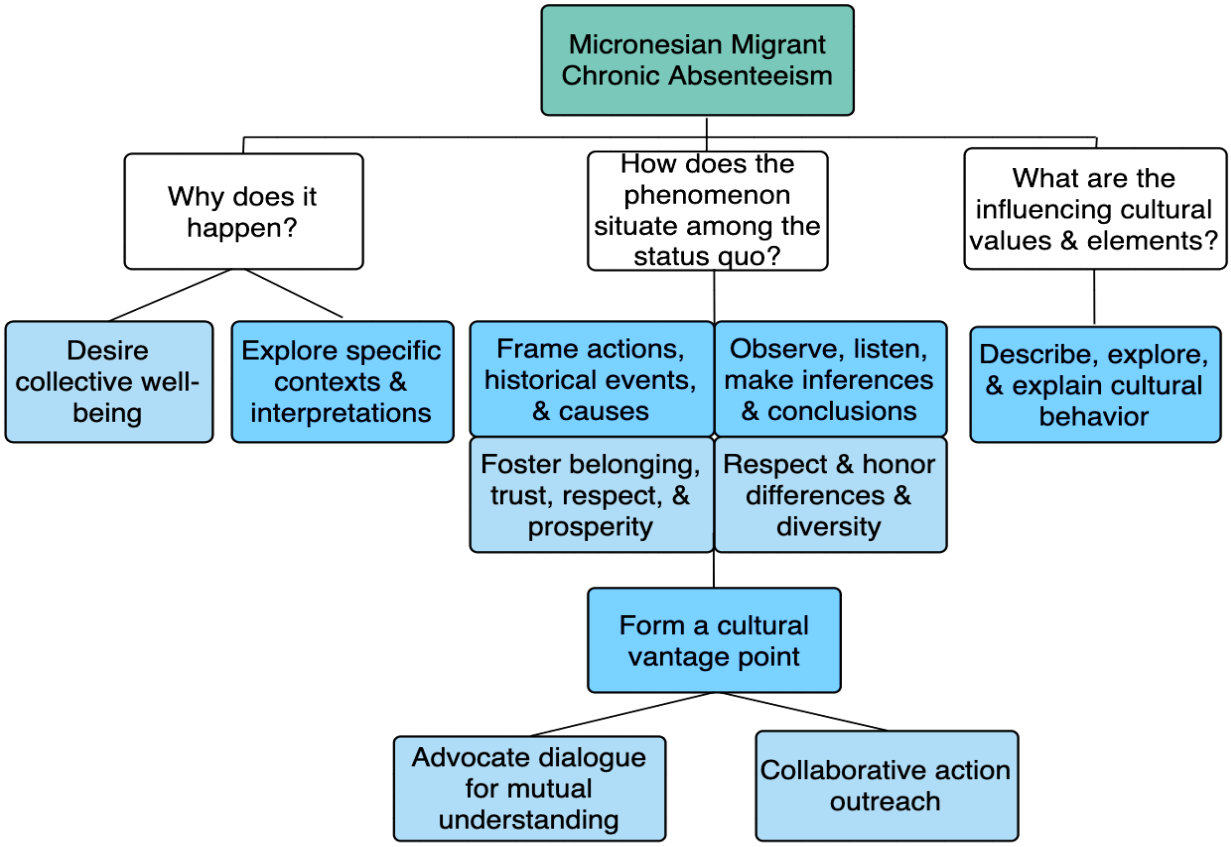
Findings Unsupported by the Literature

The findings suggested by Ratliffe (2010) indicating education levels were lower than the dominant population was not supported by the study. Participants in this study were not unsheltered or sheltered homeless at the time of the study; therefore, homelessness was not mentioned by study participants as a factor in student attendance. Food scarcity and students staying home to care for younger siblings were not given as factors for students not attending school for the ten study participants. Low parental education was not indicated as a limitation in assisting the students, dissimilar to Swartz's findings (2015).

Findings Relevant to the Conceptual Framework

Illustrated in Figure 2, social justice leadership theory and ethnographic theory served as the blended theoretical framework and investigational approach through which the problem and purpose of Micronesian student attendance were explored in the study (Imenda, 2014). The blended theoretical framework questioned why the Micronesian absenteeism phenomenon happened, how the phenomenon situated among the status quo, and what (if any) connection existed between cultural values and elements influencing student attendance and non-attendance. Research findings are represented as explicit flows of connections among and through social justice leadership theory (shown in bright blue and ethnographic theory elements (shown in light blue; see Figure 5).

Figure 5 Explicit flow of connections among and through social justice leadership theory



and ethnographic theory elements (Arihood, ©2020)

The status quo was the dominant school-community population of middle to upper-class families whose students attended CES and did not include the Micronesian migrant population. Immigrant and migrant students of differing ethnicities (e.g., Filipino, Japanese, Portuguese) attended CES but were typically seen as 'local' in the viewpoints of the broader context of historical immigration/migration to Hawai'i, as suggested by Toth Fox (2017). The distribution of power, resources, and obligations in the school-community was established and dominated by the status quo and were not considered equitable for Micronesian migrant families and students at CES. The policies set by the dominant culture were limiting factors for the equity of students (Segeren, 2016).

Micronesian migrant student chronic absenteeism was 33% in the 2015-2016 school year, the highest of the entire HISDOE public school ethnic populations (Matsuda, 2016). The question of why Filipino or Japanese immigrant students' absences, for example, were not equally as problematic aroused curiosity leading to the study. The HISDOE and CES took no action to discover historical events, cultural reasons, and various causes of chronic absenteeism from families struggling with the topic, as supported by Weng and Lee (2016). Social justice leadership theory underscored the desire to improve educational outcomes through cooperation between school, community, and home (Khalifa et al., 2016). When educators and the migrant community attempt to cooperate, sustainable change is possible through knowledge reciprocity (Hattori, 2019).

The phenomenon of Micronesian migrant chronic absenteeism did not exist isolated from the rest of the world. CES students were attending the same school as the other students, and having the same sets of educational, behavioral, and policy expectations. What evidently existed in isolation from the dominant population were the outside events, historical backgrounds, and cultural influences, causing student absenteeism. The parents and guardians could not interact with CES due to the positionality in the dominant society and barriers to making voices known and heard, as suggested by Hattori (2016).

In examining absenteeism from the vantage point of a Micronesian migrant in Hawai‘i, ET focused documentation of complex interconnections and fostered systems of meaning within the phenomenon, consistent with Spitulnik Vidali and Peterson (2012). The context findings were interpreted within the social justice leadership theory and ethnographic theory blended framework and aggregated around the formation of a cultural vantage point. Micronesian

migrant participants viewed absenteeism through the ‘back home’ experiences with schooling, parental support, and migration circumstances, supporting research by Ratliffe (2011).

In implementing Heine’s research findings recommendations (2002), developing advocating practices for a dialogue towards Micronesian migrants’ understanding of school policies, and the desire to lower inhibitions to approach educational stakeholders were goals of the study. Advocating for educational stakeholders to understand, respect, and honor Micronesian migrant students was a key purpose of the research, as similarly postulated by Hattori (2019). Collaborative action and outreach activities will be outlined in the recommendations and implications for leadership sections.

Limitations

In the study, limitations reflected potential deficiencies beyond control but were reported to prevent results misinterpretation (Theofanidis & Fountouki, 2018). Interviewing participants may have been limited by contextual and situational factors such as participant anxiety, no shows, and scheduling conflicts (Oltmann, 2016). The Micronesian habits of time management and language barriers did not present as a limitation during the study, as reported in chapter four.

Research design, instrumentation, data collection and analysis, and control for reliability and validity were delineated and adhered to. The desired participant sample size was 15, although due to the COVID-19 pandemic, the sample size was limited to ten. The transferability of the smaller sample size could affect the generalization of findings for greater cultural interpretations (Marshall & Rossman, 2014). Findings were considered sound and conceivably generalizable to the wider Micronesian migrant populations residing in the different Hawaiian Islands and the United States.

Thick, rich description of research study findings was reported in a variety of manners to illustrate individual and collective participant perspectives and cultural factors influencing student attendance (Terrell, 2015). The multiple ethnic perspectives obtained in the study strengthened reliability and credibility (Marshall & Rossman, 2014). No deviant participant experiences existed, which implicated threats to transferability (Marshall & Rossman, 2014).

Participant story details were at times long and reflecting the experiences in vignettes required condensing (Stravakou & Lozgka, 2018). Participants might have desired to 'satisfy' the interviewer with socially acceptable responses, which could have been reflected in the vignettes if an in-depth analysis was not performed. The potential limitations were mitigated through participant response findings being additionally represented by the connection of predetermined and emergent codes and abstract themes, and findings organized by research questions (Creswell, 2014; Yin, 2018).

Using reflexivity and identifying prejudiced bias towards participants controlled a methodological threat (Unluer, 2012; Yin, 2018). Documentation of the social positions the interviewer and interviewees held, along with participant demographics, was done during the entirety of the study, controlling for validity and trustworthiness (Creswell, 2014). Reliability and credibility were strengthened through cultural guidance and minimizing cultural misinterpretation (Pelzang & Hutchinson, 2018; Rodriguez et al., 2011). Digitally recording interviews increased the dependability of gathered data through accurately documenting participant spoken words (Baron & McNeal, 2019).

Previous research findings and implications grounded the validity and credibility of the study (Creswell, 2007). Adhering to qualitative validity procedures ensuring the validity and reliability of findings were increased (Creswell, 2014). Having one interviewee check the

accuracy of transcription validated the transcription was accurate and credible, increasing the transferability and reliability of information (Yin, 2018).

Recommendations

Micronesian students may come to the US schools lacking the language, academic skills, and readiness to succeed- factors Hawai‘i schools should address (Heine, 2002). The chronic absenteeism issue was multifaceted. Recommendations for actions towards solutions will be made.

Recommendations for Further Research

To meet an obligation to promote educational equity, public schools within the HISDOE should focus efforts on mitigating chronic absenteeism for Micronesian migrant students through future research. The scopes of participants' desires (marked in purple) in contexts of student attendance, culture, and student success, and calls to action (marked in blue) are in Figure 6. The participant desires are a framework for recommendations for further research, policy, practice, positive social change, and implications for educational leadership.

School-parent/family partnerships and engagement surveys surrounding attendance issues should be implemented to holistically understand the relationship between Micronesian culture and the attendance phenomenon. Connecting research should include finding gaps in collaboration and creating differentiated strategies (Gee, 2018) required to reduce chronic absenteeism for the Micronesian population at specific schools for student success. Ratliffe (2011) suggested identifying and understanding cultural norms, nuances, and strategies for acculturation be gathered in subsequent research.

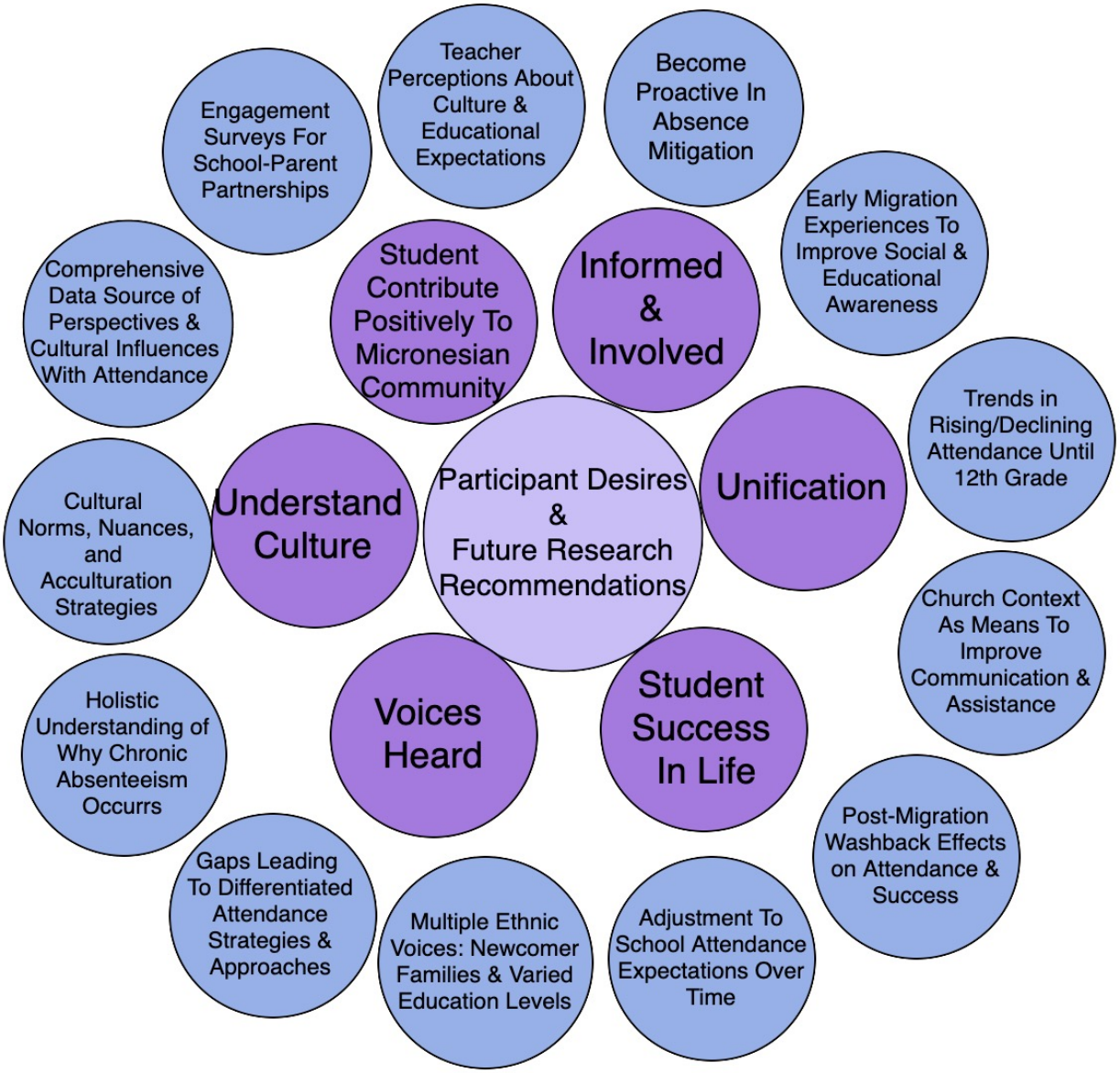


Figure 6 Scope of participant desires (in contexts of student attendance, culture, student success, and calls to action) & future research recommendations (Arihood, ©2020)

Spencer (2019b) pointed attention to a deficit in- but growing community of- indigenous researchers to give voice to research on such populations. Micronesian migrants should be included in future research about the population. Spencer (2019b) recommended further studies in early migration experiences of Micronesian families and children for improved social and educator stakeholder awareness, which can be directed towards attendance efforts.

Influences for future research stemmed from Spencer (2019b) and Ratliffe (2010), recommending finding the perceptions of teachers educating Micronesian migrant students regarding elements of education, such as attendance. Spencer (2019a) proposed exploring the importance of church and church leaders further. The exploration could be viewed as a means to improve school-parent communication and educational assistance and specific post-migration washback effects on attendance.

Recommendations for Policy and Practice

The policy may be a limiting factor for the equity of students (Segeren, 2016). A differentiated, multi-pronged approach to actions (Gee, 2018) in addressing chronic absenteeism involving policy and practice recommendations are illustrated in Figure 7. The model is based on Table 3 and participants' desires and Future Research Recommendations in Figure 6. Recommendations for Practitioners are detailed in the blue outer circles, while Recommendations for Administration and Policymakers are illustrated in the inner purple circles within Figure 7.

Figure 7 A differentiated approach to addressing Micronesian migrant student attendance for educational practitioners, school administrators, and policymakers (Arihood, ©2020)

Recommendations for practitioners. A multi-island nation coalition, Micronesian women's group, and PTSA should be formed at the housing apartments to unite ethnicities, meet regularly, and problem solve issues for the community, similar to Kala‘i et al.'s call for

problem-solving unification (2015). The school and family liaison should ensure a modified policy of materials be translated, and translators are present at important meetings involving the parents whenever possible (Heine, 2002). The liaison should consider coordinating adult English classes at the housing apartments to minimize the language barrier (USDOE, 2017b) and reconvene the after-school tutoring program. Relieving homework responsibilities for students and parents on Fridays could free additional time for cultural and collective activities and mitigate gaps in parent knowledge regarding helping with homework, as proposed by Sullivan et al. (2017).

Upon Newcomer family arrival to CES, a liaison policy should be put into place. The policy of a liaison providing an orientation meeting with a translator for parents to clearly understand expectations for student success should be offered. Implementing social justice leadership for educational stakeholders at CES could examine attendance policy, facilitate collaboration with parents, and work to improve cultural and situational factors, supporting research from Museus et al. (2017).

Community and collective culture inside the classroom should be built. A modified policy of teachers and office staff proactively contacting families when absences begin to grow should be activated (Floyd-Faught, 2019). Approaching each student and family uniquely according to cultural contexts and perspectives on education can minimize stereotyping (Ratliffe, 2011). Increased communication among school staff (e.g., ELL, homeroom, and specials teachers, office staff/attendance clerk, social worker) would benefit from the collective knowledge of policies and attendance procedures (Gee, 2018).

Recommendations for administration and policymakers. School administrators have a significant effect on student absenteeism, specifically associated with high poverty and

chronically absent populations (Bartanen, 2020). Assuring every family in the school community (especially immigrant/migrant families) has equal access to and a clear understanding of policy information should be implemented (Gottfried et al., 2019; Heine, 2002). The administration should create positions at CES for the translation of materials, the use of translators during meetings, and for a Micronesian liaison position. Watts (2011), Floyd-Faught (2019), and Iding et al. (2007) suggested increasing amounts of Micronesian employees in schools where Micronesian students are served to build relationships for increased student and familial success.

The Hawaiʻi Keiki Health and Ready to Learn partnership between the University of Hawaiʻi Mānoa Nursing and the HISDOE implementing school-based health services should be used as a model to apply at CES (The University of Hawaiʻi at Mānoa, 2020). Forming a reciprocal relationship with respected church leaders should prove helpful where the leaders could disseminate policy information, the importance of attendance, and become an intermediary channel of communication between school and families (e.g., Kalaʻi et al., 2015). A policy of appropriately training substitute teachers should be designed for educational practitioners to support students equally. Substitute training on Micronesian culture and related topics would mitigate potential discrimination or different treatment of Micronesian students, stemming from a student's negative experience described by a participant.

Administrators should ensure the intervention of at-risk students (Lara et al., 2018), where a policy of receiving appropriate counseling/behavioral health specialist services for adjustment and coping could occur (e.g., feelings of inadequacy, lack of self-esteem, deficit-based thinking, and strengthening a growth mindset), as suggested by Sullivan et al. (2017). Policymakers should consider limiting the number of days a student can be suspended to avoid

students accumulating absences (Lee, 2019; NCEA, 2018). School administrators should continue to provide the school bus for the students residing at the housing apartments to assist in mitigating absences.

Recommendations for researchers. Researchers should consider suggestions in the Recommendations for Further Research section. Research should center around equitable action rooted in social justice, focusing on the Micronesian migrant community's success, similar to Gunn's suggestions (2018). Future research could highlight Micronesian migrant students' situations which should be understood to empathize with the needs, recommendations, and implications for success presented. During research, fostering empathy for specific attendance situations and having the courage to investigate and deliver actions shows a commitment to social justice and leadership (Museus et al., 2017; Segeren, 2016). Objectivity and contextual cultural sensitivities during research should be viewed through an ethnographic theory lens (Clifford & Marcus, 1986; Geertz, 2973). Suggestions in the Recommendations for Further Research section for directly involving Micronesian migrants in the research process, and not just as subjects, should be implemented.

Implications for Leadership

The research study results were significant to the topics of chronic student absenteeism, Micronesian migrant perspectives on attendance, and cultural influences on parents' attendance decisions in the post-migration homeland. Common perspectives emerged across varied ethnic participant responses, suggesting the collective Micronesian migrant plight is similar in the context of the post-migration school community (e.g., Hawai‘i). Issues of vulnerability, marginalization, and collective Micronesian migrant well-being can be

highlighted for opportunities of equity and positive social change, as Chisholm's (2017) research suggested.

Potential Impacts for Positive Social Change

The problem of Micronesian migrant chronic absenteeism was multifaceted. The problem intertwined with historical events, migration elements, and post-migration expectations. Implications of findings were gateways to formulating plans of action for positive social change to benefit the school community.

Individual level. As an educational practitioner involved in the schooling of Micronesian ELL students, the research study had an overwhelming impact on opportunities for leadership (Weng & Lee, 2016). Before the study, the primary investigator grossly underestimated the education levels of participants and desires to be involved in the success of students academically and collectively in the Micronesian community. Families will be approached with cultural respect and without hesitation or 'fear of the unknown' with regards to culture and gender norms (Haneda & Alexander, 2015).

Stronger friendships were built with the lead participants (LPs) involving a common bond of mutual respect, curiosity to increase knowledge about one another's' lives and situations, commitment in helping the community, and momentum for change (Lara et al., 2018). The research study brought an educational stakeholder (teacher) and the parent/guardian (Micronesian migrant) out from safe comfort zones. The safe comfort zones existed for the primary investigator at the school campus and home. The Micronesian migrant comfort zones were in the housing apartment community. In harnessing the courage to care, both interviewer and interviewee began journeys of leadership (Weng & Lee, 2016).

Parent/guardian decisions around student absences may become influenced through participation in the research study and build momentum for increased involvement in the school community. Parent and guardian involvement with ELLs is a positive factor influencing school success (Haneda & Alexander, 2015). No one previously at CES had contacted the Micronesian parents/guardians desiring to hear personal life stories and perspectives about school expectations in a face-to-face intimate situation. Parents/guardians making contact through text message or phone call to ask questions, clarify information, and answering the phone are critical steps in nurturing involvement (Weng & Lee, 2016). Participants can become leaders for the students, families, or Micronesian cultural collective (e.g., Weng & Lee, 2016).

Upon conclusion of the participant interviews, the HISDOE recommended hard copies of student schoolwork be delivered to students' homes. The primary investigator began a parent/guardian ELL text message group (Gottfried et al., 2019) for communication and alerts for delivering student work. Study participants began networking within the group by coordinating, contacting different families, and desiring to assist in giving employment to neighboring families in the housing apartments. Within the text group, the primary investigator began liaison leadership actions of disseminating school closure information updates, unemployment application information, community job opportunities, and coordinating food bank distributions. The LPs emerged as leaders within the text group through calls to unite and assist the primary investigator, as posited by Weng and Lee (2016).

Family level. Students and individual parents/guardians did not exist in isolation from a family-related by blood, particular Micronesian ethnic collective, or greater holistic Micronesian geographic collective. Participants expressed desires for students to have greater educational and monetary success than participants achieved, similar to research from Kala‘i et al. (2015) and

Hofmann (2015). Micronesian migrant families struggling with monetary poverty may harness the situation to significantly influence the student's success in finishing school and creating a better life than the parents, as Shandu (2017) positioned.

Organizational level. Micronesian migrant families had physical and emotional ties with the native homeland and the post-migration home (Ratliffe, 2011). School administrators and policymakers should assist in navigating the dual worlds through clear, concise, and comprehensible policy dissemination and differentiated approaches to actions in addressing chronic absenteeism, as Gee (2018) and Heine (2002) suggested. Transformational leaders may use positions of influence to bring attention to issues grounded in social justice leadership theory for action and resolution (Ramsey et al., 2016). Leaders may ensure social justice practices are implemented (Haneda & Alexander, 2015; Lara et al., 2018) in Micronesian family interactions and partnerships and established within attendance protocols. Teacher leaders are critical agents responsible for determining and cultivating an agenda of equity for students at school (Segeren, 2016).

Implications for public schools with the HISDOE and for CES could additionally be viewed in the context of the Every Student Succeeds Act (ESSA) reform and Strive HI Performance System Measures (HISDOE, 2019b; USDOE, 2017b). The reform and measures required the state to include Statewide Student Success Indicators of chronic absenteeism in the HISDOE and BOE Strategic Plan and Strive HI Performance System Measures report (HISDOE & BOE, 2016). With chronic absenteeism being a success indicator for public schools within the HISDOE, the problem should be viewed as having high importance and to be solved using research-based evidence and approaches.

Societal level. Immediate action taken with the research study findings by educational practitioners, administrators, policymakers, and families could result in increased student attendance and fewer unexcused absences in the short term. Long-term chronic absenteeism effects have implications for the entire society. Poor academic performance, low literacy development, financial losses for schools, long term economic revenue losses for communities, decreased likelihood of post-secondary education enrollment, lowered career advancement opportunities, and increased likelihoods of poverty and incarceration as an adult are results from chronic absenteeism (Lara et al., 2018; NCHESERVE, 2018). Future school dropout rates and endangering behaviors of violence, substance abuse, suicide, and teen pregnancy are additional risk factors of student non-attendance (García & Weiss, 2018; Şahin et al., 2016).

The Micronesian cultural collective in Hawaiʻi can be viewed as a microcosm and a part of the larger macrocosm of Hawaiʻi, the United States, and the world. Hattori (2019) stated Micronesian migrants need access to learn the skills, abilities, and knowledge to contribute to the dominant community. Implications for social change include the momentum of empowerment felt with certain female participants in the text group desiring to unite and forge post-migration female roles.

Implications for Educational Leadership

Core empirical implications for educational leaders indicated the need to understand experiences and cultures of Micronesian migrants and the effects of decisions parent/guardians made affecting educational outcomes like attendance, as indicated by Ratliffe (2010). The HISDOE's (n.d.) actions to prevent chronic absenteeism were scarce, resulting in future research and actions. The public awareness campaigns and efforts of parent engagement were not working to lower the chronic absenteeism rates in the Micronesian migrant student population to the

desired state levels. Creation of the CES school schedule did not take typically high-absence days into account, and authentic and research-data based school, family, and community partnerships were not reducing barriers to attendance (HISDOE, n.d.). Educational leaders should be proactive in implementing early and targeted intervention for the population due to the growth of the diasporic cultures across the Micronesian communities in Hawai‘i and the mainland USA (Spencer, 2019a).

Conclusion

The extent of the problem of chronic unexcused absenteeism rates for Micronesian students within the HISDOE's public schools was illustrated in archival records and the research literature, which presented potentially multifarious implications for the absent students academically, socially, and behaviorally. The purpose of the study explored the perspectives of Micronesian migrant parents and guardians on student attendance. A blend of ten parents and guardians' voices were elicited, giving perspectives on school attendance and cultural factors influencing attendance decisions and actions.

The study held significance for understanding the marginalized Micronesian migrant community's perspectives about attendance, education, and acclimation at school to extend meaningful knowledge within the school community. How can meaningful synergetic relationships between the school, dominant school community, and policymakers be built and sustained to support student success, and create a positive identity for Micronesian migrants? The answers can be elicited through future research initiatives, collaboration and partnership efforts, and an open heart for dialogue. The study presented an aggregation of participants' desires to address the absenteeism problem and considerably differentiated approaches for educational practitioners, school administrators, and policymakers to address the problem in a culturally balanced manner.

United States society may not realize or understand the US's role in the geographic region of Micronesia over the past decades, the history of colonialization, the cultural knowledge possessed, nor the substantial Micronesian migration patterns to US soil (Spencer, 2019b). Micronesian migrants to the US may share many similar characteristics and challenges separate immigrant groups face, but the difference is the uniqueness in affiliation with the US (Ratliffe,

2010). In the context of COFA relations, US society may not realize just how closely Micronesians are connected with natural-born US citizens (whether for positive or negative past actions). Yet, needs for Micronesian migrants to adapt culturally and the internal and external struggles for societal and physical survival to provide for the families are present daily, as reflected in participant reports.

Future directions for diminishing Micronesian migrant chronic absenteeism and including the families involved should consist of meaningful synergetic relationships between the school, dominant school community, and policymakers to support student success and create a positive identity for Micronesian migrants. Empathy and the compelling urgency for initiative begin with one affected individual, which can be ignited in others to build momentum for change in the school community (e.g., revision of capacity in understanding, acceptance, and action). No research studies actively addressed the study topic within the entirety of Hawai‘i public schools. Initiative for change must emerge from the study and mobilize for the ultimate benefit and success of students and parents in the school community.

Shortfalls in empirical documentation regarding the pre-migration lives of Micronesian children can result in an underestimation of the depth of experiential richness, skill-building depths, and knowledge-sets Micronesian migrant students carry to post-migration contexts (Spencer, 2019b, p. 241). The perceived isolation and insignificance in terms of ‘smallness’ of the islands and atolls in the geographic area of Micronesia inaccurately represents the vast oceanic expanses engrained in the indigenous people’s ways of being and knowing (Hau‘ofa, 1994). The diasporic cultures of the various Micronesian communities’ essences are a metaphor for the ocean living inside of each, a sea of people, and are peoples of the ocean (Hau‘ofa, 1994, 1998). The Micronesian migrant perspectives evoked in the study can contribute to post-

migration contexts in Hawai‘i to enlighten and inform school community environments of specific culturally influencing factors the population faced and which can be directly tied to student attendance.

According to Pidwirny and Jones (2018), water is essential to life. In the physical world of science, water molecules have polarity, and when the molecules make a physical change, the molecules arrange in distinctly different patterns. Molecules of water are elastic, adhesive, and inclined to aggregate in drops. Water is fluid and can ebb and flow among and through, fill, and even create the smallest or largest of *pukas* (“holes” in Hawaiian). The tiniest drop of water flowing from a larger source can abrade even the most robust surfaces of matter.

Ryunosuke Satoro, an influential Japanese author, once wrote in the early 1900s, “Individually we are one drop. Together, we are an ocean.” The metaphorical ocean lives in every one of us. I am the drop of water. The participants and the Micronesian community are the drops of water. School administrators, policymakers, educational providers, and researchers are the drops of water. Successive drops of water eventually reorganize and aggregate to become a trickle. The trickle creates a momentum of the movement, capable of harnessing and guiding the polarity, elasticity, and flow of individuals in the school community’s decision making. The metaphorical trickles of water are propelled by force, which can erode inadequacies in thinking and doing. The metaphorical force can manifest as a powerful ocean, where Micronesian migrant families and school community stakeholders can meaningfully unite, implementing a transformative sea change.

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Appendix A: Interview Protocol

Interview Protocol for Research Study: Micronesian Migrant Perspectives About Student Attendance in Hawai‘i: An Ethnographic Case Study

Time of interview:
Date:
Place:
Interviewer: Nico Arihood
Interviewee:
Position of interviewee:

Introduction: Thank you (in L1) for choosing to be an important participant in this research study. Your help is greatly appreciated and your time is respected! A reminder that anything you say today is confidential and will not be shared with anyone at any time. The interview will be recorded, but not shared with anyone at all at any time. When this study is written, your name will be changed and you will remain anonymous. No one will have access to anything you have said outside of the final findings report. With you helping give your perspectives on student attendance, the information can contribute to teachers, schools, and the community of our island (and beyond) understanding the Micronesian community better. It is my hopes the data can be used in the department of education to build understanding of Micronesian students and families, so we can learn how to understand and educate them in a more culturally appropriate way. I care for our Micronesian students' futures and respect your thoughts and opinions about student attendance.

I will start by introducing the research study and then we will begin the interview questions. Please feel free at any time to take time to think, add to previous answers, tell a story that relates to the questions, ask a question, or interrupt me if you remember something you'd like to say. Since we are coming from different language backgrounds, if we have trouble understanding each other, please tell me and I will tell you so we can repeat information clearly.

Do you understand our interview process today? Do you have any questions for me? OK, let's begin!

Problem: The problem is chronic unexcused absenteeism for Micronesian students in the HISDOE and Micronesian ELL students at CES continues to have higher rates than the HISDOE's 2016 chronic absenteeism baseline and 2020 attendance target.

Purpose: The purpose of the qualitative, ethnographic case study is to examine the perspectives of Micronesian migrants associated with attendance and chronic absenteeism in a Hawai'i elementary school. Micronesian students are chronically absent more than other students in HI.

Research Question One: What are the perspectives of Micronesian migrants associated with school attendance?

Research Question Two: How do Micronesian cultural factors influence Micronesian students' school attendance?

Interview Questions:
1. You are originally from _____. Would you tell me about your family and growing up there? (Prompt for work...home and property.... siblings… extended family unit.)

2a. What schools did you attend? On what islands are these schools located? (Prompt for what grade levels were grouped together how old when started school, highest level of education if not indicated in response.)

2b. Tell me about your schooling while growing up? Did you like school? Did you go often? How did your parents feel about it? How about your friends, siblings? (Prompt for attendance factors.)

3. Think about children on your island who were not going to elementary school. What are the reasons for each one? (Potential prompts: Family encouragement, family obligations, supportive teachers, engaging activities/ clubs/ organizations, difficulty understanding English, peers, access to healthcare, health of family members)

4a. Can you tell me more about your family here (Prompt for children, husband, extended family)?

4b. Why did your family move here?

4c. How does your life here in the United States in Hawai‘i compare to others still living on _____? (Prompt for work, living arrangements, family structure, schooling.)

4d. How important is it for you to keep your _____ culture (_____ language or customs) for Micronesian families that move here?

4e. What kinds of activities does the _____ or Micronesian community engage in here to keep their culture? (Prompt for church, celebrations, sending money or presents back to home island, bringing family here.)

5a. Did your child(ren) attend school on _____ before to moving to the United States? Why or why not?

5b. Is there an educational or social program that helps students and parents get ready to transition to the United States and Hawai‘i?

5c. Why did your family choose for your student to go to school in America?

5d. What are your educational expectations and hopes for your student to finish primary/elementary school or high school?

5e. Once in the United States, did anyone help you or your child(ren) get ready to attend the US schools? How did they help?

5f. How would you describe each of your children's attendance?

5g. Let's talk about what the school on your home island expected your family to do to cooperate with the school. Now, please talk about what your school here expects.

6a. What things might affect or influence your children's attendance here, or Micronesian students in the community? (Potential prompts: church, family encouragement, family obligations, supportive teachers, engaging activities/clubs/organizations, difficulty understanding English, peers, access to healthcare, health of family members)

6b. Do you think that cultural things and activities can affect student attendance here? Why or why not? How?

6c. Do you think that CES or the Hawai'i Department of Education is understanding when students are absent because of cultural, family, and community activities? In what ways? Why or why not?

7a. Do you know CES's or the Hawai'i Department of Education's attendance policy about chronic absenteeism? (Prompt for if they have ever wondered or sought information about them before, requirements, rules, punishments, penalties.)

7b. What do you think you need to know more about with the attendance policy?

7c. How can CES or the HISDOE help the _____ community learn about this, what are the best ways?

8a. What do you do to encourage or require your school age children, or other children in your family or community, to go to school? Please tell me what works? What works best?

8b. How do you think going to school regularly can help students be successful when they grow up?

9a. How do you think that succeeding in school in Hawai'i can help Micronesians?

9b. What are some of the most important things the teachers and administration at CES and the Hawai'i Department of Education need to know about the children of your culture?

9c. What can the CES and the Hawai'i Department of Education do to help your student or the Micronesian community be more successful with attendance? List as many things as you wish. (Thank the individual for participating in this interview. Assure him or her of confidentiality of responses and potential future interviews.)

Appendix B: Permission to Use Instrumentation from Dr. Watts

Permission to Use Dissertation Interview Questions

July 30, 2019

Dear Dr. Darrell Watts,

My name is Nicole Arihood and I am a Doctoral Candidate in Leadership at American College of Education (ACE) writing to request permission to use any and all of the interview questions from the dissertation *Factors affecting Marshallese student achievement in an elementary school: A case study* Watts, D. J. (2011).

This information will be used for my dissertation research titled as *Micronesian Migrant Perspectives and Cultural Influences on Student Attendance: An Ethnographic Case Study* (working title). The purpose of the research study will be to examine the perspectives of Micronesian migrants associated with attendance and chronic absenteeism in a Hawai'i elementary school. I am proposing to interview a total of fifteen Micronesian migrant community members, educational stakeholders, religious leaders, and activists.

Principal Investigator: Nicole Arihood
E-mail: nico.arihood@gmail.com
Phone: (808) 250.8324

Dissertation Chair: Dr. Tetiana McLemore
E-mail: tetiana.mclemore@ace.edu
tetiana.mclemore@ace.edu
Phone: (713) 396.6796

Thank you so much for your attention to this issue and prompt response. I appreciate your time and consideration of my request.

If you grant the requested permission above, please sign and date below:

Signed: Date: July 31, 2019

Printed Name: Darrell James Watts

Aloha,

Nicole Arihood

Appendix C: Permission to Use Instrumentation from Dr. Floyd-Faught

Permission to Use Dissertation Interview Questions

July 30, 2019

Dear Dr. Paula Lynn Floyd-Faught,

My name is Nicole Arihood and I am a Doctoral Candidate in Leadership at American College of Education (ACE) writing to request permission to use any and all of the interview questions from the dissertation *A study of Marshallese Student Attendance In A Northwest Arkansas Secondary School* (Floyd- Faught, 2019).

This information will be used for my dissertation research titled as *Micronesian Migrant Perspectives and Cultural Influences on Student Attendance: An Ethnographic Case Study* (working title). The purpose of the research study will be to examine the perspectives of Micronesian migrants associated with attendance and chronic absenteeism in a Hawai'i elementary school. I am proposing to interview a total of fifteen Micronesian migrant community member, educational stakeholders, religious leaders, and activists.

Principal Investigator: Nicole Arihood
E-mail: nico.arihood@gmail.com
Phone: (808) 250.8324

Dissertation Chair: Dr. Tetiana McLemore
E-mail: tetiana.mclemore@ace.edu
Phone: (713) 396.6796

Thank you so much for your attention to this issue and prompt response. I appreciate your time and consideration of my request.

If you grant the requested permission above, please sign and date below:

Signed: Lynn Faught Date: 8/7/19

Printed Name: Lynn Faught

Aloha,

Nicole Arihood

Appendix D: Lead Participant and Translator Non-Disclosure Agreement

EFFECTIVE DATE: _____ (date of Informed Consent)

This Agreement sets forth the terms and conditions under which confidential, proprietary and other private information shall be disclosed between Nicole Arihood hereinafter referred to as the "Principal Investigator" and _____ _____ hereinafter referred to as "Lead Participant or Translator" (circle one).

By signing below, the parties acknowledge and accept the terms and conditions herein.

1. The confidential information disclosed under this Agreement is described as: Contents of the Doctoral Dissertation Data by Nicole Arihood which is titled: Micronesian Migrant Perspectives About Student Attendance in Hawai'i: An Ethnographic Case Study

2. The confidential information shall be used by the Lead Participant or Translator only for the purpose of examination of data/ translating to assist the Principal Investigator part of the requirements of the Graduate Program in which the student named above is enrolled.

3. This Agreement controls only confidential information which is disclosed between the effective date and forever.

4. All data the Lead Participant or Translator reads, hears, or interprets is confidential and shall not be disclosed orally or in written form to anyone, as it is the property of Nicole Arihood the Principal Investigator.

5. The Lead Participant or Translator agrees to take all action reasonably necessary to protect the confidentiality of the confidential information, including without limitation, minimizing the possibility of unauthorized use or copying of the confidential information.

6. The obligations imposed upon a Lead Participant or Translator hereunder do not apply to information: (a) which is or becomes publicly available without breach of this Agreement; (b) which is already known to the Lead Participant or Translator prior to its disclosure hereunder.

7. The parties acknowledge that any technology, product or other intellectual property identified as confidential information are expressly disclaimed. In particular, the Principal Investigator shall not be liable for any direct, indirect, special or consequential damages in connection with or arising out of the performance or use of any portion of the confidential information.

8. Nothing in this Agreement shall be construed to preclude the Lead Participant or Translator from using, marketing, licensing, and/or selling any product or other intellectual property that is similar or related to the confidential information disclosed hereunder.

9. The Lead Participant or Translator will not (a) acquire any intellectual property rights under this Agreement. They also have an obligation hereunder to not commercially release any products or services using or incorporating the confidential information.

10. Upon the Principal Investigator's written request, the Lead Participant or Translator shall immediately return any Confidential Information and the physical media on which it was received or destroy all copies of the Confidential Information and certify in writing to the Principal Investigator that it has been destroyed. Such certification shall be delivered within five (5) days of the Principal Investigator's request.

11. All modifications or amendments to this Agreement must be in writing and must be signed by both parties.

12. The parties are independent contractors and this Agreement does not establish any relationship of agency, partnership or joint venture.

13. This Agreement shall be governed by the laws of Hawai‘i.

ACCEPTED BY:

Signature of Lead Participant or Translator: _____
Name: _____
Date: _____

Signature of Principal Investigator _____
Name _____
Date: _____

Appendix E: Subject Matter Experts (SME) Emails for Instrumentation

Subject matter expert assistance for my proposed research study Inbox ×

nico arihood <nico.arihood@gmail.com> Thu, Aug 1, 7:22 PM
to ratliffe

Aloha Dr. Ratliffe,

My name is Nicole Arihood and I am a Doctoral Candidate in Leadership and Second Language Instruction at American College of Education (ACE) writing to request your assistance for my proposed research study. I am writing because I highly regard you as a subject matter expert on my research topic, and would like to offer my instrumentation interview questions for your review to strengthen credibility.

My proposed dissertation is titled *Micronesian Migrant Perspectives and Cultural Influences on Student Attendance: An Ethnographic Case Study* (working title). The purpose of the research study will be to examine the perspectives of Micronesian migrants associated with attendance and chronic absenteeism in a Hawai'i elementary school. I am an English Langauge Learner Coordinator and Lead Teacher at an elementary school on Maui, and most of my students are Micronesian. I consider myself an advocate for this population and ultimately want to share the research findings with educational stakeholders for better understanding of the Micronesian community.

I am proposing to interview a total of five Micronesian migrant community members, educational stakeholders, religious leaders, and activists to gain their personal perspectives. (I will also receive assistance from two Micronesian cultural advisors.) I would welcome any questions, comments, or suggestions regarding my interview questions. The study's problem, purpose, and two research questions follow, to give more background.

I sincerely thank you in advance for any time given to my request. I respect your research, writings, and dedication in bringing positive attention and advocacy for Micronesian migrant populations.

Sincerely,
Nicole Arihood (Nico)

nico arihood <nico.arihood@gmail.com> Thu, Aug 1, 2019, 7:20 PM
to Mary

Aloha Dr. Spencer,

It's me, Nico! I am now a Doctoral Candidate in Leadership and Second Language Instruction at American College of Education (ACE) and writing to request your assistance for my proposed research study. I am writing because I highly regard you as a subject matter expert on my research topic, and would like to offer my instrumentation interview questions for your review to strengthen credibility.

My proposed dissertation is titled *Micronesian Migrant Perspectives and Cultural Influences on Student Attendance: An Ethnographic Case Study* (working title). The purpose of the research study will be to examine the perspectives of Micronesian migrants associated with attendance and chronic absenteeism in a Hawai'i elementary school. I am an English Langauge Learner Coordinator and Lead Teacher at an elementary school on Maui, and most of my students are Micronesian. I consider myself an advocate for this population and ultimately want to share the research findings with educational stakeholders for better understanding of the Micronesian community.

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I sincerely thank you in advance for any time given to my request. I respect your research, writings, and dedication in bringing positive attention and advocacy for Micronesian migrant populations.

Sincerely,
Nicole Arihood (Nico)

Subject matter expert assistance for my proposed research study Inbox ×

nico arihood <nico.arihood@gmail.com> Thu, Aug 1, 2019, 7:20 PM
to Mary

Aloha Dr. Hattori,

My name is Nicole Arihood and I am a Doctoral Candidate in Leadership and Second Language Instruction at American College of Education (ACE) writing to request your assistance for my proposed research study. I am writing because I highly regard you as a subject matter expert on my research topic, and would like to offer my instrumentation interview questions for your review to strengthen credibility.

My proposed dissertation is titled *Micronesian Migrant Perspectives and Cultural Influences on Student Attendance: An Ethnographic Case Study* (working title). The purpose of the research study will be to examine the perspectives of Micronesian migrants associated with attendance and chronic absenteeism in a Hawai'i elementary school. I am an English Langauge Learner Coordinator and Lead Teacher at an elementary school on Maui, and most of my students are Micronesian. I consider myself an advocate for this population and ultimately want to share the research findings with educational stakeholders for better understanding of the Micronesian community.

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I sincerely thank you in advance for any time given to my request. I respect your research, writings, and dedication in bringing positive attention and advocacy for Micronesian migrant populations.

Sincerely,
Nicole Arihood (Nico)

Subject matter expert assistance for my research proposal Inbox ×

nico arihood <nico.arihood@gmail.com> Thu, Aug 1, 2019, 7:17 PM
to Darrell

Aloha Dr. Watts,

My name is Nicole Arihood and I am a Doctoral Candidate in Leadership and Second Language Instruction at American College of Education (ACE) writing to request your assistance for my proposed research study. I am writing because I highly regard you as a subject matter expert on my research topic, and would like to offer my instrumentation interview questions for your review to strengthen credibility.

My proposed dissertation is titled *Micronesian Migrant Perspectives and Cultural Influences on Student Attendance: An Ethnographic Case Study* (working title). The purpose of the research study will be to examine the perspectives of Micronesian migrants associated with attendance and chronic absenteeism in a Hawai'i elementary school. I am an English Langauge Learner Coordinator and Lead Teacher at an elementary school on Maui, and most of my students are Micronesian. I consider myself an advocate for this population and ultimately want to share the research findings with educational stakeholders for better understanding of the Micronesian community.

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I sincerely thank you in advance for any time given to my request. I respect your research, writings, and dedication in bringing positive attention and advocacy for Micronesian migrant populations.

Sincerely,
Nicole Arihood (Nico)

Subject matter expert assistance for my proposed research study

nico arihood <nico.arihood@gmail.com> Thu, Aug 1, 2019, 7:18 PM
to Lynn

Aloha Dr. Faught,

My name is Nicole Arihood and I am a Doctoral Candidate in Leadership and Second Language Instruction at American College of Education (ACE) writing to request your assistance for my proposed research study. I am writing because I highly regard you as a subject matter expert on my research topic, and would like to offer my instrumentation interview questions for your review to strengthen credibility.

My proposed dissertation is titled *Micronesian Migrant Perspectives and Cultural Influences on Student Attendance: An Ethnographic Case Study* (working title). The purpose of the research study will be to examine the perspectives of Micronesian migrants associated with attendance and chronic absenteeism in a Hawai'i elementary school. I am an English Langauge Learner Coordinator and Lead Teacher at an elementary school on Maui, and most of my students are Micronesian. I consider myself an advocate for this population and ultimately want to share the research findings with educational stakeholders for better understanding of the Micronesian community.

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I sincerely thank you in advance for any time given to my request. I respect your research, writings, and dedication in bringing positive attention and advocacy for Micronesian migrant populations.

Sincerely,
Nicole Arihood (Nico)

Appendix F: Participant Informed Consent Form

Prospective Research Participant: Please read this consent form carefully and ask as many questions as you like before you decide whether you want to participate in this research study. You are free to ask questions at any time before, during, or after your participation in this research.

Project Information

Project Title: Micronesian Migrant Perspectives About Student Attendance in Hawai‘i: An Ethnographic Case Study
Principal Investigator: Nicole Arihood
Organization: American College of Education, Educational Doctorate in Leadership Candidate
Email: nico.arihood@gmail.com **Telephone:** 808.250.8324

Principal Investigator's Faculty Member: Dr. Tetiana McLemore
Organization and Position: American College of Education, Dissertation Chair
Email: tetiana.mclemore@ace.edu

Introduction
I am Nico Arihood and I am a doctoral candidate at American College of Education. I am conducting research under the guidance and supervision of my Chair, Dr. Tetiana McLemore. I will give you some information about the project and invite you to be part of this research. Before you decide, you can talk to anyone you feel comfortable with about the research. This consent form may contain words you do not understand. Please ask me to stop as we go through the information, and I will explain. If you have questions later, you can ask them then.
Purpose of the Research
You are being asked to participate in a research study which will assist with understanding perceptions of Micronesian migrants of student attendance and affecting cultural factors. This qualitative study will examine how perspectives from Micronesian migrant parents, community activists and organizers, religious leaders, and educational stakeholders involved in CES impact student attendance. Your participation in this study can help teachers, schools, and the community understand the Micronesian community better.
Research Design and Procedures
The study will use a qualitative methodology and case study research design. A lead participant (also to be interviewed) will assist. The study will involve interviews conducted at a site most convenient for participants.
Participant selection
You are being invited to take part in this research because of your experience as a Micronesian and involved in CES who can contribute much information about student attendance which meets the criteria for this study.
Voluntary Participation
Your participation in this research is entirely voluntary. It is your choice whether to participate. If you choose not to participate, there will be no punitive repercussions and you do not have to

participate. If you select to participate in this study, you may change your mind later and stop participating even if you agreed earlier.

Procedures

If you agree, you will be asked to meet with the principal investigator for an interview. If you are a lead participant, you will be asked to help recruit participants and assist with translations if necessary.

Duration

The interviews will require approximately 30-60 minutes to complete. The lead participant will be contacted during the study when needed for durations agreeable to her.

Risks

The principal investigator will ask you to share personal and confidential information, and you may feel uncomfortable talking about some of the topics. You do not have to answer any question or take part in the discussion if you do not wish to do so. You do not have to give any reason for not responding to any question.

Benefits

While there will be no direct financial benefit to you, your participation is likely to help us find out more about Micronesian beliefs about attending school. With you helping give your perspectives on student attendance, the information can contribute to help teachers, schools, and the community of our island (and beyond) understand the Micronesian community better. It is my hopes the data can be used in the department of education to build understanding of Micronesian students and families, so we can learn how to understand and educate them in a more culturally appropriate way. You may also request a debriefing where interview findings can be presented to you.

Reimbursement

The principal investigator understands you are taking time out of your life to help with this study. I also understand that you have much knowledge to tell. I would like to extend reciprocity to you by offering an incentive. The principal investigator will gladly accommodate you for taking the time to assist with this study. If travel expenses are needed to participate (gas), you will be financially reimbursed (see below). As a result of your interview participation in this research study, you will receive one (1) total $20 Foodland, McDonalds, or a gas card, whichever you choose, along with one (1) gift basket of assorted items for your family. As a lead participant you will receive one (1) total $30 card above of your choice and one (1) gift basket of assorted items for your family.

Confidentiality

I will not share information about you or anything you say to anyone outside of the principal investigator. During the defense of the doctoral dissertation, data collected will be presented to the dissertation committee. The data collected will be kept in a locked file cabinet or encrypted computer file. Any information about you will be coded and will not have a direct correlation which directly identifies you as the participant. I will secure your information.

Sharing the Results

At the end of the research study a dissertation will be published with results. The results will be available for each participant if you wish. The Hawai‘i Department of Education stakeholders in the ELL departments will receive the findings to help improve understanding about the Micronesian community and attendance. If you would like a meeting (private or group), I am willing to share the information with you.

Right to Refuse or Withdraw
Participation is voluntary. At any time you wish to end your participation in the research study you may do so without repercussions.
Questions About the Study
If you have any questions, you can ask them now or later. If you wish to ask questions later, you may contact me at **nico.arihood@gmail.com.** This research plan has been reviewed and approved by the Institutional Review Board of the American College of Education. This is a committee whose role is to make sure research participants are protected from harm. If you wish to ask questions of this group, email IRB@ace.edu.
Certificate of Consent
I have read the information about this study, or it has been read to me in a language that I understand fully. I acknowledge why I have been asked to be a participant in the research study. I have been provided the opportunity to ask questions about the study, and any questions have been answered to my satisfaction. I certify I am at least 18 years of age. I consent voluntarily to be a participant in this study.

Print name of Participant: _____
Signature of Participant: _____
Print name of Translator: _____
Signature of Translator: _____
Date: _____
I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily. A copy of this Participant Informed Consent has been provided to the participant.

Print name of Principal Investigator: _____
Signature of Principal Investigator _____
I have accurately read or witnessed the accurate reading of the assent form to the potential participant, and the individual has had the opportunity to ask questions. I confirm the individual has freely given assent.

Signature of Faculty Member: _____
Date: _____

PLEASE KEEP THIS INFORMED CONSENT FORM FOR YOUR RECORDS.

Appendix G: Site Approval Permission Letter

February 28, 2020

Monique R. Yamashita
Executive Director
Hale Makana O Waiale

Dear Ms. Yamashita,

My name is Nico Arihood and I am the English Language Learner (ELL) Coordinator and Lead Teacher at Pu'u Kukui Elementary. I have been teaching ELL students at Pu'u Kukui for the past seven years. Almost all of my ELL students reside at Hale Makana O Waiale.

I have been taking courses for the past two years to attain my Doctor of Education degree at American College of Education (ACE). To complete my course requirements, I must write a dissertation study. My dissertation is entitled *An Ethnographic Case Study: Perspectives and Cultural Influences on Attendance of Micronesian Migrants in Hawai'i.* The study seeks to interview 15 Micronesian migrant parents or guardians to find their perspectives about student attendance in our school system, and any influencing cultural factors. The study's findings could have contributions for our school system to understanding some Micronesian migrants' perspectives regarding school attendance and how culture may affect decisions.

The ACE Institutional Review Board (IRB) requires obtaining a Site Approval Permission Letter for this study. The interviewee participants will be well briefed of the research study through an Informed Consent meeting, will choose the interview's location and time, and have free will to have persons enter their apartment, I am required to notify you about the research intention and obtain a permission letter from Hale Makana O Waiale.

Principal Investigator: Nicole (Nico) Arihood
Email: nico.arihood@gmail.com
Cell: 808.250.8324

Dissertation Chair: Tetiana McLemore
E-mail: tetiana.mclemore@ace.edu
Phone: 713.396.6796

Please, indicate your permission to enter the study participants' apartments at their explicit discretion to conduct the research, by signing it below the line.

Thank you so much for your time,

Nicole (Nico) Arihood

I, MONIQUE R. YAMASHITA EXECUTIVE DIRECTOR at Hale Makana O
(Printed Name) (Position)
Waiale, grant Site Approval Permission for Nicole Arihood (Researcher) to conduct research for the dissertation (interviews, follow-up checking, meetings, recruiting) in the participants'apartments with their explicit permissions. Hale Makana O Waiale gives paying apartment dwellers free will to invite into their homes who they deem fit that follow rental agreements.

Signed: Mony R Yamashita 3/4/20
(Signed/Printed Name) (Date)

Appendix H: American College of Education IRB Approved Dissertation Certificate of Achievement

ACE
American College of Education

CERTIFICATE OF ACHIEVEMENT

Nicole Arihood

has successfully attained an

ACE IRB Approved Dissertation

April 2, 2020

Dr. Elizabeth Johnson,
Ed.S. and Ed.D. in Leadership Program Director,
and
Dr. Crystal Neumann,
Leadership and Administration Chair
American College of Education

Appendix I: Interview Feedback Debriefing

Interview Feedback (Debriefing)

Hi! THANK YOU so much again for your time for the interview! Please take a few minutes if you can to give feedback about your experience :)

* Required

How would you rate your interview experience? *

	1	2	3	4	5	
Did not like it.	○	○	○	○	○	Loved it and thought it was helpful

What did you like about the interview experience? *

Your answer

What could have been done better? *

Your answer

Below are major ideas I heard in many interviews. Please add more important ideas if you have any.

- ☐ We need translators at school for parents and to translate papers.
- ☐ Many parents do not know the attendance policy absence numbers or that they can write a sick not to excuse
- ☐ For important parent information- direct face-to-face meetings down at [illegible] would be very good.
- ☐ Being sick, not waking up on time, and transportation are reasons students may miss school.
- ☐ The bus coming to [illegible] really helped students get to school.
- ☐ Parents want to be involved more at school, but maybe not sure how, or language is a barrier.
- ☐ Some students experience discrimination.
- ☐ Respect and students learning native language are very important for Micronesian cultures.
- ☐ Church is extremely important to Micronesian families and their cultures.
- ☐ Most parents want their students to graduate high school and go to college to make a better life than their parent's.

Would you be interested in joining a [illegible] parent group to meet every month or two and know more about school activities? *

- ○ Yes
- ○ No
- ○ Maybe

Would you (or do you know parents) who would like to work at [illegible]?

- ○ Yes
- ○ No

Would you like me to present information I learned from all the interviews to you later this year? *

- ○ Yes
- ○ No
- ○ Maybe

Anything else you would like to say at all?

Your answer

Submit

Appendix J: Detailed Participant Interview Matrix (DPIM)

Interview #/ Participant #	Member Check & Debriefing Date	How Recruited	Ethnicity	Initial Thoughts & Observations	Date/Time/ Location/ Context & Circumstances	Duration	# Students @ CES & Attendance	Q 1	Q 2	Q 3	Q 4	Q 5	Q 6	Q 7	Q 8	Q 9

Appendix K: 20 Critical Key Word Results From NVivo Word Frequency Summary

Critical Key Word	Count Across All Transcripts
school	371
parents	131
church	72
call	69
family	69
attendance	62
language	62
help	60
important	56
sick	50
understand	46
work	38
college	35
knowing	29
talk	28
bus	26
meeting	25
barrier	62
cultural	22
court 19	62