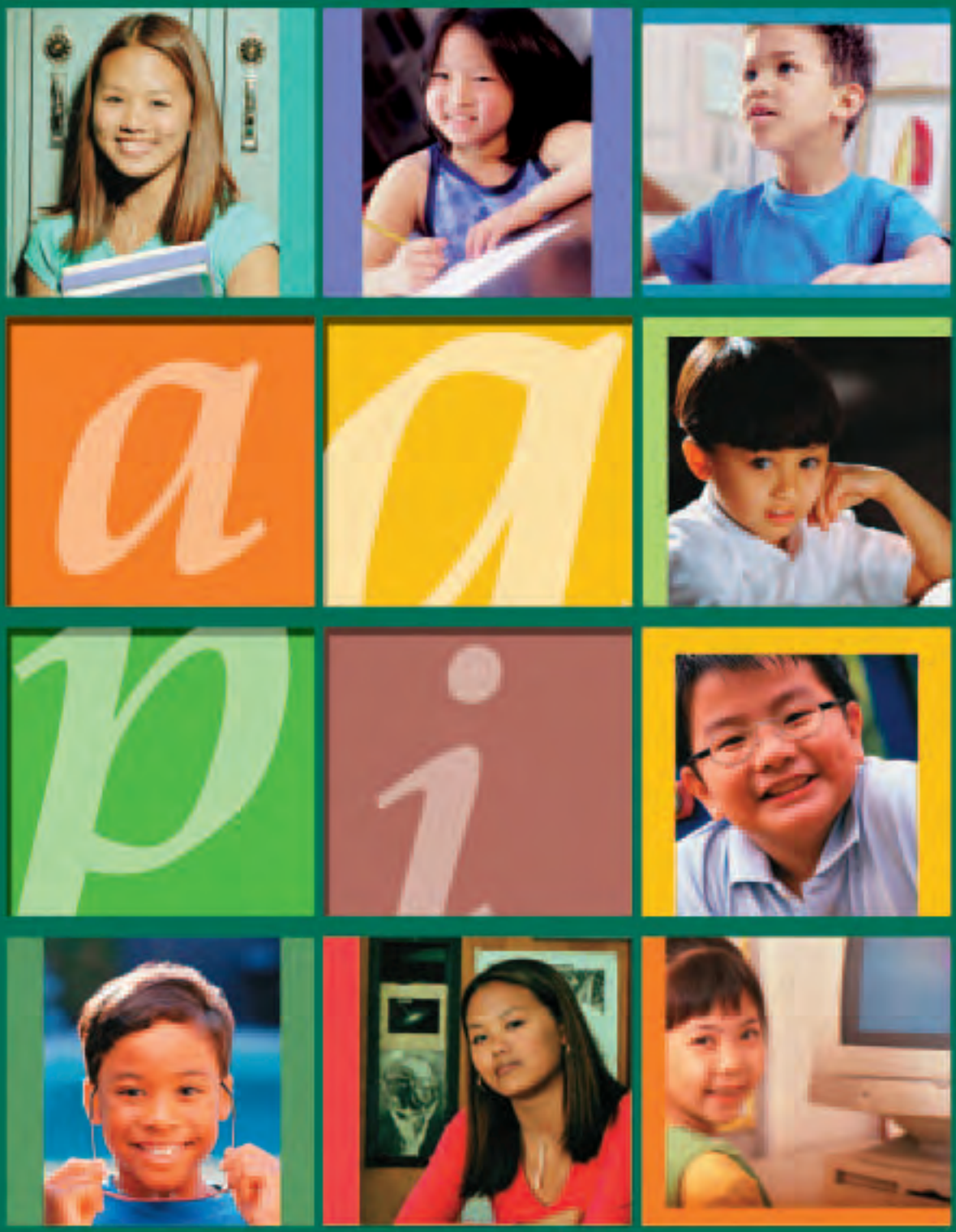

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A Report on the Status of Asian Americans and Pacific Islanders in Education: Beyond the "Model Minority" Stereotype

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By Stacey J. Lee, Ph.D.
With Kevin K. Kumashiro, Ph.D.

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The Status of Underserved Groups in Education

The National Education Association's commitment to creating great public schools for every child requires working to ensure that all students are learning and succeeding in schools. This task is challenging. From its beginnings, our nation's school system has treated students differently, depending on their race and ethnicity, social class, gender, sexual orientation, language, and disabilities; and even today, significant gaps in academic achievement and attainment persist among groups.

Beginning in 2005, NEA will publish a series of eight reports on the status of underserved groups in education, focusing on: American Indians and Alaska Natives; Asian Americans and Pacific Islanders; Hispanics; Blacks; women and girls; gay, lesbian, bisexual, and transgendered students; English language learners; and students with disabilities. The reports will draw on proceedings of national summits that bring together researchers, national leaders, and NEA members to discuss the problems experienced by each group and the promising strategies for change in policy and practice.

About the Authors

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Dr. Lee, lead author of this report, is Professor of Educational Policy Studies at the University of Wisconsin-Madison. She has served as a member of the faculty advisory committee of the Asian American Studies Program at the University of Wisconsin-Madison and as chair of the Research on the Education of Asian Pacific Americans special-interest group of the American Educational Research Association. Lee is author of the groundbreaking book on Asian American students, *Unraveling the "Model Minority" Stereotype: Listening to Asian American Youth*, and is co-editor of the book series, *Research on the Education of Asian and Pacific Americans*. Her newest book, *Up Against Whiteness: Race, School and Immigrant Youth*, focuses on Hmong American students in the Midwestern United States.

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NEA-APAICS National Summit on Asian and Pacific Islander Issues in Education

In January 2005, NEA partnered with the Asian Pacific American Institute for Congressional Studies (APAICS) to host the National Summit on Asian and Pacific Islander Issues in Education. The Summit brought together over 50 researchers, leaders of national organizations, and NEA members to discuss the status of Asian American and Pacific Islander (AAPI) students in U.S. schools. Presentations and discussion groups focused on the diversity of backgrounds, experiences, and achievement levels among AAPI students, the impact of the federal No Child Left Behind Act on AAPI students, challenges of teaching to and teaching about AAPIs, and recommendations and resources for advocating change. This report draws on the presentations, discussions, and resources from the Summit.

Seven presentations highlighted and examined the state of educational research on AAPIs in education and formed the basis of the Summit and this report. The presenters were:

- Maenette K.P. Benham, Ph.D., professor of education and director of the K-12 Educational Leadership Program at Michigan State University;
- Peter Nien-chu Kiang, Ed.D., professor of education and director of Asian American Studies at the University of Massachusetts-Boston;
- Stacey J. Lee, Ph.D., professor of educational policy studies at the University of Wisconsin-Madison;
- Joy L. Lei, Ph.D., professor of education and American culture at Vassar College;
- Mari Matsuda, J.D., professor of law at the Georgetown Law Center;
- Bic Ngo, Ph.D., professor of curriculum and instruction at the University of Minnesota;
- Valerie Ooka Pang, Ph.D., professor of teacher education at San Diego State University.

National organizations and education agencies that participated in and contributed to the Summit included the Asian American Legal Defense and Education Fund; Asian/Pacific/American Studies Program at New York University; Asian Pacific Islanders for Human Rights; Belmont-Redwood Shores School District; Cambodian American National Council; Committee of 100; Fairfax County School Board; Garden Grove Unified School District; Hmong National Development; National Association for Asian Pacific American Education; National Association for the Education and Advancement of

Cambodian, Laotian, and Vietnamese Americans; National Coalition for Asian Pacific American Community Development; National Korean American Service and Education Committee; National Pacific Islander Educator Network; Newcomer Community Service Center; Office of Hawaiian Affairs; Organization of Chinese Americans; St. Paul Public School District; School District of Philadelphia; Southeast Asia Resource Action Center; and Wisconsin Department of Public Instruction.

A diverse group of AAPI NEA members and staff also participated in the Summit, including members of the NEA Board of Directors and the NEA Asian and Pacific Islander Caucus, which is chaired by Louise Watkins.

The Summit was coordinated by Kevin K. Kumashiro, Senior Program Specialist, NEA Human and Civil Rights, and Daphne Kwok, Executive Director, APAICS.

Introduction

Asian Americans and Pacific Islanders (AAPIs) represent one of the fastest growing population groups in the United States. In March 2002, AAPIs were 4.4% of the U.S. population, up from 2.8% in 1990.[1] The AAPI population continues to grow and is predicted to double by 2020.[2] Immigration and refugee resettlement are two of the primary reasons for the growth in the AAPI population. The 1965 Immigration Act abolished the national-origins quota system, which had severely limited the entry of immigrants from Asia. With the end of the Vietnam War in 1975, Southeast Asian refugees began to enter the United States. High birth rates also account for the significant growth in the AAPI population. Perhaps not surprisingly, the Asian American and Pacific Islander population is relatively young with nearly 26% of the population under 18 years of age.[3]

The Asian American and Pacific Islander category is very diverse with over 50 ethnic groups, 100 language groups, and numerous religious groups. Some AAPIs are multiple-generation Americans, some are from immigrant families, and some are refugees. Some AAPIs are mixed-race and some are the adopted children of non-AAPI parents. Some AAPIs have achieved professional and/or entrepreneurial success while other AAPIs struggle to survive economically.

Of those who identified as Asian or Pacific Islander in the 2000 Census, 51% lived in the West, 19% lived in the South, 19% lived in the Northeast, and 12% lived in the Midwest.[4] AAPI students attend urban, suburban, and rural schools across the country. In the 2002-2003 school year, AAPI students represented 4.4% of the public elementary and secondary students in the U.S.[5] Despite the rapid growth and incredible diversity of AAPI populations, many educators and educational policy makers know little about AAPI students. Unfortunately, many rely on stereotypic characterizations of AAPI students—especially Asian American students—as "model minorities."

According to the model minority stereotype, Asian Americans have achieved academic, social, and economic success through hard work and adherence to Asian cultural norms. Asian American students are depicted as valedictorians, violin prodigies, and computer geniuses. Unlike many racial stereotypes, the model minority designation seems at first to be flattering and even positive. A closer examination, however, reveals its damaging effects for both Asian American and Pacific Islander students and for other students of color. The model minority stereotype hides the diverse and complex experiences of Asian American and Pacific Islander students. It erases significant differences related to ethnicity, social class, language, generation, history, gender, sexual orientation, disability, religion, immigration status, and region. It obscures the fact that some

AAPI students are not doing well in school. AAPIs, for example, are almost two times as likely to have less than a 9th grade education than whites.[6]

The model minority stereotype also diverts attention away from the racial inequities faced by Asian Americans and Pacific Islanders. It suggests that AAPIs have overcome racial barriers to achieve success. Furthermore, the stereotype has been used as a political weapon against other marginalized groups of color. Critics of the model minority stereotype point out that the model minority stereotype gained widespread popularity during the Civil Rights Era of the 1960s in order to silence charges of racial inequality.[7] The supposed success of Chinese and Japanese Americans during this period was used as evidence that equal opportunity existed for all races. African Americans and other people of color were implicitly told that they should emulate Asian Americans.

The model minority stereotype has a profound impact on how educators and educational policy makers view Asian American and Pacific Islander students. It influences what they do and do not do to serve AAPI students. In particular, aggregate data on AAPI students appear to confirm the model minority image, and educational policy makers who rely on such data often fail to create policies that attend to the needs of AAPI students or fail to intervene when problems arise.

Teachers and other education professionals in schools also commonly evaluate Asian American and Pacific Islander students according to the standards of the model minority. Students able to live up to the standards are held up as examples for others to follow, and those unable to meet them are deemed failures or substandard for their race.[8] In general, the model minority stereotype leads educators to overlook the unique educational needs of AAPI students.

This report will go behind the model minority stereotype in an effort to reveal the complex and diverse realities of Asian American and Pacific Islander students. It will examine the ways that ethnicity, social class, gender, religion, and generation inform AAPI student experiences and achievement. It will focus attention on how race and racism continue to influence AAPI student identities and experiences. The report will also examine the impact of current educational policies and practices on AAPI students and will conclude with recommendations and resources for action.

CHAPTER 1

AAPI Diversity and Educational Attainment and Achievement

As noted in the introduction, the AAPI category includes tremendous ethnic diversity. In discussing panethnic labels, sociologist Yen Le Espiritu writes:

> An imposed category ignores subgroup boundaries, lumping together diverse peoples in a single, expanded "ethnic" framework. Individuals so categorized may have nothing in common except that which the categorizer uses to distinguish them.[9]

This section will examine the diversity of AAPI populations and the relationship of various dimensions of diversity to AAPI student achievement and attainment. The first sub-section will examine issues related to ethnicity and social class. The second sub-section will focus on issues related to generation and language. The third sub-section will examine issues related to gender and sexuality. Overall, this section will demonstrate that AAPI students are not all academically successful model minorities.

Ethnicity and Social Class

Asian Indians, Chinese, Filipinos, Koreans, and Vietnamese make up 80% of the AAPI category. The other large AAPI ethnic groups are: Japanese, Cambodian, Hmong, Lao, Native Hawaiian, Pakistani, Samoan, and Thai. Educational attainment and achievement vary significantly across AAPI ethnic groups. Some AAPI groups have higher levels of educational attainment than the national average, while other AAPI groups have significantly lower levels of educational attainment than the national average. The differences among AAPI groups are particularly striking when data on educational attainment are disaggregated by ethnic groups. Census 2000 data, for example, reveal that 53.3% of Cambodians, 59.6% of Hmong, 49.6% of Lao, and 38.1% of Vietnamese over 25 years of age have less than a high school education. By contrast, 13.3% of Asian Indians, 12.7% of Filipinos, 8.9% of Japanese, and 13.7% of Koreans over 25 years of age have less than a high school education.[10]

The differences in educational attainment and achievement across all AAPI ethnic groups appear to be closely related to differences in social class. While the model minority stereotype characterizes AAPIs as a highly successful group that has

overcome structural barriers to achieve economic success, the reality is far more complex. Although Asian Americans and Pacific Islanders are more likely than whites to have incomes of $75,000 or more, they are also more likely than whites to have incomes below $25,000.[11] AAPI ethnic groups with high rates of poverty experience low rates of educational attainment, and those with high levels of educational attainment have high median incomes.

As in other racial groups, social class shapes educational opportunities among AAPI students. Generally, AAPI youth from middle and upper-middle class families attend well-funded schools in middle class suburbs. By contrast, most low-income AAPI youth attend poorly funded schools in urban areas. Like other low-income students of color, AAPI students from poor and working class backgrounds do not access schools that can help them secure well-paying jobs and/or admittance to post-secondary education. Furthermore, social class influences parental involvement among AAPI parents, with middle class parents assisting and advocating for their children more often and with more success.[12]

Today, Asian Indians have the highest levels of economic and educational attainment among AAPI ethnic groups. Nearly 64% of Asian Indians over 25 have earned a bachelor's degree. In 1999, Asian Indian families had a median income of $70,849, compared to a median income of $50,046 for all families.[13] The economic and educational successes of Asian Indians are due in part to the fact that the majority of post-1965 Indian immigrants were highly educated professionals. Many Indian immigrants also arrived in the United States fluent in English, a fact that made their transition to life here easier. In short, many Asian Indians arrived with substantial human capital that they could translate into mainstream success. Although many Asian Indians are highly successful, it is important to point out that newer Asian Indian immigrants from working class backgrounds face economic and educational barriers similar to other new Asian immigrants.[14]

According to 2000 Census data, Korean Americans are another relatively successful AAPI group. Only 13.7% of Korean Americans over 25 have less than a high school education, and 43.8% of Koreans Americans over 25 have a bachelor's degree or more.[15] Like many Asian Indians, the majority of Koreans who came to the United States between 1965 and 1972 were well-educated professionals. Because most of these Korean immigrants were unable to secure jobs in their original professions many became small business owners. While many Korean American students are academically successful, there is growing evidence that working class and poor Korean American students struggle in school. Educational sociologist Jamie Lew conducted a comparative study on high achieving Korean American high school students and Korean American high school dropouts. Lew discovered that the biggest difference between the two groups was one of social class. Significantly, the high school dropouts were all from working class and poor families. The working class and poor Korean parents worked long hours in Korean businesses owned by middle class Korean merchants. While the Korean merchants benefited from Korean social networks that supported the education of Korean youth, the working class Koreans were left out of these networks.[16]

The Chinese American population is a particularly diverse one in its range of educational attainment. While 23% of the Chinese American population over the age of 25 have less than a high school education, 48.1% of the Chinese American population have a bachelor's degree or more.[17] This range of educational attainment reflects the social class diversity of the group. In 1999, the median family income for Chinese Americans was $60,058 and the poverty rate was 13.5%. As in other ethnic groups, social class affects the level and type of parental involvement among Chinese parents. In her study of working class and middle class Chinese American college students, for example, educational researcher Vivien Louie discovered that middle class mothers had both the time and educational background to be actively involved in their children's educations. Middle class parents played a central role in the college preparation and admissions process. By contrast, working class parents' long work hours and limited educational backgrounds prevented them from helping their children with homework.[18]

While educational attainment among East Asian and South Asian groups is high, educational attainment among Pacific Islanders and Southeast Asian groups is relatively low. For example, the percentage of Southeast Asian Americans who have earned a bachelor's degree is lower than the percentages for Black, Hispanic, and American Indian/Alaska Native adults. Not insignificantly, Southeast Asian Americans and Pacific Islanders experience high rates of poverty. Almost 30% (29.3%)

of Cambodians, 37.8 % of Hmong, 18.5% of Lao, and 17.7% of Native Hawaiians and other Pacific Islanders lived under the poverty line, compared to 12.4% of the U.S. population overall.[19]

There is considerable variation in the levels of educational attainment and achievement among Southeast Asian Americans. Southeast Asian refugees came to the United States in waves with early arrivals being generally more educated and urban than later waves. For example, the first wave brought educated professionals, many of whom were knowledgeable about western ways (e.g., middle class Vietnamese). The later waves were from rural backgrounds, had less proficiency in English, and had fewer transferable skills (e.g., Hmong). The children of first wave refugees have been comparatively much more successful in U.S. schools.

Vietnamese American students are the most successful of the Southeast Asian groups. According to 2000 Census data, 9.4% of Vietnamese American adults over 25 have a bachelor's degree or more.[20] Researchers have pointed to the role of Vietnamese cultural values in the success of Vietnamese American students. In particular, researchers have identified the Vietnamese emphasis on family obligation, respect for elders, and belief in the value of education as being central to educational success. The larger Vietnamese American community has also been identified as a source of social capital that supports education. According to research, the Vietnamese immigrant community helps to maintain cultural values and provides educational support for youth in the form of after-school programs.[21] For Catholic Vietnamese Americans, the Catholic Church has also been identified as a source of social support. Sociologists Min Zhou and Carl Bankston have concluded that working class Vietnamese American students who maintained close ties to the Vietnamese community were protected from the potential dangers associated with urban life.[22]

Hmong Americans have the lowest levels of educational attainment among the Southeast Asians. According to 2000 Census data, 59.6% of Hmong American adults over 25 have less than a high school education and only 7.5% of Hmong American adults over 25 have earned bachelor's degrees. Early research on the educational experiences of Hmong refugees pointed to the many problems faced by Hmong American students in K-12 education, including high dropout rates from middle and high school. Cultural differences, poverty, limited English language skills, and limited experiences with formal education were identified as the primary barriers to Hmong educational achievement. In one early study on Hmong refugee students, educational anthropologist Henry Trueba and his colleagues found that the collaborative culture within Hmong communities clashed with the individualistic and competitive culture of U.S. schools.[23] Furthermore, most early Hmong refugees were illiterate and had little familiarity with formal education.

More recent research on Hmong American students suggests that a growing number of Hmong American students are doing well and even going on to pursue higher education. The Hmong community has invested in education as a way to achieve social mobility.[24] Although there is some good news, Hmong American students continue to experience high rates of poverty that negatively affect their pursuit of education. In fact, half of the Hmong who lived under the poverty line were individuals under 18 years of age.[25] In 2003, the U.S. government announced that approximately 15,000 new Hmong refugees would be allowed to settle in the United States. The first of these new Hmong refugees began to arrive in the summer of 2004. Like the earlier Hmong refugees, this new group will face poverty and enormous cultural differences. Unlike the earlier waves of Hmong refugees, however, these new refugees will be welcomed by established Hmong American communities that can help with the process of adjustment to life in the United States.

Compared to both Vietnamese and Hmong students, Cambodian students score lower on standardized tests, receive relatively lower grade point averages, and have higher dropout rates. Although most Cambodian American students in K-12 schools today were born and/or raised in the United States, many struggle with mastering academic English. As in other AAPI ethnic groups, class differences play a significant role in differential achievement within the Cambodian community. For example, middle class Cambodian American youth have been identified as doing better in schools than their working class and poor peers. Middle class Cambodian Americans often live in safer neighborhoods and attend better-resourced schools, which allow them to selectively acculturate to mainstream American culture. Working class and poor Cambodian American families often have to move from school district to school district in search of cheaper housing and better economic opportunities.[26]

Native Hawaiians and other Pacific Islanders are another sub-group of the AAPI category that has historically experienced low levels of educational attainment and achievement. According to the 2000 Census, only 13.8% of Native Hawaiians and other Pacific Islanders have bachelor's degrees.[27] In the state of Hawai'i, research on students of Native Hawaiian descent illustrate the significant difficulties they experience in schools. Native Hawaiian children start school behind their peers, and their problems are compounded over the years. Many Native Hawaiian students attend schools staffed by inexperienced teachers. Compared to other major ethnic groups in Hawai'i, Native Hawaiian students have the lowest graduation rates and are overrepresented in special education. Native Hawaiian students' scores on standardized tests lag behind national norms. For example, in the 1997-98 school year at grades 3, 6, 8, and 10 Native Hawaiian students' reading scores were lower than the scores of other ethnic groups.[28] They also have high rates of grade retention and school absenteeism.[29]

Native Hawaiian students who attend charter schools appear to do better in school than those who attend regular public schools. For example, Native Hawaiian students who attend charter schools in Hawai'i scored better on the SAT-9 (standardized test) in reading than comparable Native Hawaiian students in mainstream public schools. Early research suggests that charter schools offer Native Hawaiian communities an opportunity to determine the content of their children's education. Native Hawaiian students who attend independent schools also appear to do better academically than their peers in mainstream public schools.

Culturally sensitive curriculum and pedagogy are central to the success of charter schools and independent schools in educating Native Hawaiian students.[30] The Kamehameha Elementary Education Program (KEEP) is one example of a culturally compatible education program that has produced gains in achievement for Native Hawaiian children. Specifically, KEEP made adaptations in instructional practice, classroom organization, and motivation management to reflect Native Hawaiian cultural norms.[31]

Like Native Hawaiian students, many Samoan American students experience great difficulties in school. Samoan Americans have established significant communities in Hawai'i, California, and Washington state. Samoan and other Pacific Islander youth have high dropout rates and score below the national average on standardized tests.[32] Recent research has also found that Samoan American youth have higher rates of arrest than other ethnic groups in Hawai'i.[33] High rates of poverty and cultural differences have been identified as contributing to the problems experienced by Samoan American youth.[34] Research also suggests that Samoan American students are subject to stereotyping by teachers who view Samoans as culturally deficient.[35]

The academic struggles of Southeast Asian Americans and of Native Hawaiians and other Pacific Islanders clearly challenge the model minority stereotype. The experiences of these ethnic groups highlight the importance of collecting data disaggregate by ethnicity. The variation in achievement within groups points to the importance of social class in student experiences.

Generation and Language

The AAPI category includes ethnic groups that have long histories in the United States (e.g., Chinese and Japanese) as well as groups that are relatively new to this country (e.g., Hmong and Cambodian). According to the 2000 Census, 69% of Asian Americans and 20% of Pacific Islanders were born outside of the United States (compared to 11% of the general population).[36] Over half of all AAPI students were non-native English speakers. AAPI students from immigrant families face cultural and linguistic barriers in their pursuit of education. Like other immigrant students, they must learn to negotiate their parent's ethnic culture, the school culture, and their peer culture. Not insignificantly, these different cultures may clash, thereby creating conflict and confusion for the youth.

The growth in the Asian immigrant population is reflected in the number of people who speak an Asian language as their first language. According to the 2000 Census, 79% of the Asians aged 5 and over spoke a language other than English at home. For more recent immigrant groups, the proportion of Asians who spoke a language other than English at home was

even higher. For example, over 90% of Cambodians, Hmong, Laotians, Pakistanis, and Vietnamese spoke a language other than English at home.[37]

Despite the growing number of immigrant students in schools throughout the country, many schools lack the expertise to adequately serve second-language learners. Many districts face a shortage of certified bilingual and English as a second language (ESL) teachers. The growth of the immigrant student population, including Asian immigrants, and the shortage of bilingual and ESL teachers, mean that mainstream teachers will need to know how to work with second-language students.[38]

AAPI English language learners, particularly those who enter U.S. schools after elementary school, often face serious academic difficulties. In New York City, during the 1998-99 school year, for example, over half of the English language learners whose first language was Chinese did not take the English Regents Exam. Many of those who did take the exam did not receive passing scores. This is particularly serious because failure to pass the English Regents Exam means not being able to graduate from high school.[39]

There is a significant body of research that suggests that bilingual education programs (e.g., programs that develop both native and English language skills) are most effective for English language learners.[40] Bilingual education allows students to build on their existing native language skills. Bilingualism enhances children's abilities to think in flexible ways. Immigrant youth who are bilingual tend to have better relationships with their parents and do better in school than their nonbilingual peers.[41]

Despite the evidence supporting it, bilingual education is being threatened across the country. Political attacks on bilingual education have led to state initiatives aimed at its elimination. Proposition 227 in California, for example, called for the end of bilingual education. In its place, Proposition 227 called for one year of English immersion for English language learners. Among the bilingual education programs cut was an award-winning transitional bilingual education program for native Khmer speakers. This program was designed to offer Cambodian American students a bilingual and bicultural education. Students in the program were successfully moving towards English proficiency and maintaining an appreciation of their native culture and language. Furthermore, the program created an atmosphere that welcomed Cambodian American parents into the school.[42]

In many school districts, AAPI students who are English language learners are placed in ESL or other English-only environments. ESL classes have been criticized for focusing on oral communication at the expense of academic skills, offering low academic standards, not promoting literacy, and segregating students.[43] ESL classes have also been criticized for their assimilative nature. Furthermore, language and cultural loss among students from immigrant families disrupts inter-generational relations, which lessens the ability of families to provide emotional support.

AAPI immigrant parents who have limited English language skills encounter significant barriers in the work place and in their interactions with their children's schools. A common phenomenon in immigrant families involves the role reversal between immigrant parents and their children whereby the children have to help parents negotiate life in the United States. Many immigrant parents, in fact, rely on their children to translate important documents, including those from school.[44] When immigrant youth take on adult responsibilities they often have little time to participate in activities associated with U.S. teen life, including extracurricular activities at school.

AAPI immigrant parents face linguistic and cultural barriers to involvement in their children's education. Many AAPI immigrant groups hold culturally different ideas about the appropriate role of parents in their children's education. Some research, for example, suggests that Cambodian American parents are uncomfortable questioning authority figures, including teachers and other school staff.[45] In her research on Cambodian refugees, Nancy Smith-Hefner discovered that teachers incorrectly assumed that Cambodian parents do not value education because they did not actively participate in their children's education.[46] Similarly, research on Hmong American students found that Hmong parents were often confused by what the schools expected of them. While the school assumed that parents are responsible for addressing truancy issues, Hmong immigrant parents assumed that it was the responsibility of the school to exercise disciplinary authority over their children and were frustrated when schools could not force their children to attend school.[47]

Undocumented AAPI youth face significant barriers in their pursuit of education. Each year tens of thousands of Asian and Latino students who have grown up and successfully graduated from high school in the United States are prevented from pursuing higher education because of a law that discourages states from offering in-state tuition to undocumented students. Without the opportunity to pursue higher education, undocumented youth are at risk of being trapped in lives of poverty. The DREAM (Development, Relief, and Education for Alien Minors) Act would eliminate the federal provision that discourages states from offering in-state tuition to undocumented students. It would also set up a process for undocumented students to apply for legal status. The DREAM Act would help, for instance, thousands of undocumented Chinese and Korean immigrant students in their pursuit of a better life in the United States.

Although AAPI immigrant or first-generation youth face significant language and other barriers in school, it is important to note that research has shown that academic achievement peaks in the second generation.[48] Second-generation students outperform third-generation students, in large part because of the negative consequences of assimilation. Zhou and Bankston found that Vietnamese American students who are alienated from the Vietnamese culture are at risk for underachievement in school.[49] Significantly, some researchers have identified schools as forces of negative assimilation that work against academic achievement.[50] Eurocentric curriculum and English-only instruction have helped to alienate students from their native cultures.

According to many researchers, the most successful students practice selective acculturation whereby they adopt aspects of mainstream American norms while preserving aspects of their native language and culture.[51] In discussing the benefits of selective acculturation, sociologists Alejandro Portes and Ruben Rumbaut write,

> Children who learn the language and culture of their new country without losing those of the old have a much better understanding of their place in the world. They need not clash with their parents as often or feel embarrassed by them because they are able to bridge the gap across generations and value their elders' traditions and goals. Selective acculturation forges an intergenerational alliance for successful adaptation that is absent among youths who have severed bonds with their past in the pursuit of acceptance by their native peers.[52]

Similarly, in her research on Punjabi Sikh immigrants in California, educational anthropologist Margaret Gibson discovered that parents encouraged their children to adopt a strategy of "accommodation and acculturation without assimilation," which promoted academic success among the youth.[53]

The success of students who selectively acculturate challenges assumptions regarding the importance of assimilation. Educators and policy makers need to pay attention to this. Schools need to work towards an asset model of education that builds on what AAPI students bring with them to school.

Gender and Sexuality

Gender has a profound impact on the educational experiences of AAPI youth. Gender affects students' experiences in schools and in their homes. Generally speaking, AAPI communities have distinct and rigid ideas regarding gender roles and norms. Although there is overwhelming support for the value of education within AAPI cultures, cultural expectations can present challenges for girls and young women.

Research on Southeast Asian and South Asian immigrant communities, for example, suggests that adults view the upholding of traditional gender norms to be central to the maintenance of their ethnic identities. Many Asian immigrant girls experience significant restrictions on their time and independence, as many immigrant parents fear the forces of assimilation.[54] Traditional ideas regarding gender can have a particularly profound affect on girls' educations. Although both sons and daughters in immigrant families may help translate for parents, Asian immigrant girls often have household obligations that affect the amount

of attention they can devote to their school work or extracurricular activities. In short, gender expectations for girls in some Asian immigrant communities may hinder girls' pursuit of education.

In some Asian immigrant communities, girls are encouraged to marry while they are teenagers. This practice of early marriage has been shown to have a negative impact on educational persistence.[55] Early research on Hmong refugee students, for example, discovered that the emphasis on early marriage and motherhood within the Hmong community led to high drop-out rates among girls.[56] Today, while many Hmong American girls continue to marry at relatively early ages, more and more Hmong American parents view the education of both sons and daughters to be imperative for the economic security of the family. Many women who interrupted their studies to marry as teens are returning to school in order to get better jobs.[57]

In addition to differences in home experiences, there is growing evidence that the school experiences of AAPI girls differ from the experiences of AAPI boys. In one study on Hmong American high school students, Hmong American girls were found to have more positive relationships with teachers and staff than Hmong American boys. Interestingly, staff members expressed interest in helping Hmong American girls because they viewed girls as being the victims of a patriarchal culture. Some staff members went out of their way to offer needed emotional and academic support to girls, while generally ignoring Hmong American boys. Significantly, Hmong American girls at this school generally had higher levels of academic achievement than Hmong American boys.[58]

AAPI girls' experiences in schools and in their ethnic communities influence their perceptions of life in the United States. Research suggests that many Asian immigrant girls are optimistic about life in the United States. Like other immigrant girls, many Asian immigrant girls assume that U.S. culture offers girls and women gender equality.[59] For example, Asian immigrant girls point to educational opportunities in the United States as evidence that gender equality exists here. Furthermore, they see education as a way to achieve greater gender equality. Their positive attitudes towards education helped them to persist in school in the face of structural and cultural barriers. While Asian immigrant girls perceive life in the United States as offering greater gender equality, many Asian immigrant boys and men believe that they have lost status in the United States. The messages they receive from school, popular culture, and the larger society is that they are too short, too quiet, and too Asian. In short, they learn that they lack the qualities associated with the form of masculinity most often valued in U.S. society. Some Asian American boys respond to these messages by adopting a form of hyper-masculinity that teachers associate with gang membership.[60]

With a few important exceptions, there is little research on the educational experiences of gay, lesbian, bisexual, and transgendered (GLBT) AAPI students.[61] Most research on AAPI students assumes that they are all heterosexual, and most research on GLBT students focuses on GLBT students who are white. The research that does exist on GLBT AAPI students suggests that they must deal with racism, homophobia, and heterosexism at school and with homophobia in their own families. In general, AAPI parents hold traditional views toward gender and sexuality that make it difficult for GLBT AAPI youth to talk about such issues with their families. Consequently, AAPI youth who are GLBT or who are questioning their sexual orientation or gender identity often experience feelings of isolation. In discussing the situation of GLBT and self-identified "queer" AAPI students, educational researcher Joan Varney writes, "In Asian communities where heterosexuality is assumed and in queer communities that are predominately White, queer Asian American youth have often felt as if they do not quite fit."[62]

While GLBT AAPI youth face significant challenges in their ethnic communities and in the larger society, heterosexual or "straight" AAPI youth also face challenges in their attempts to gain information about sex and sexuality. At the NEA-APAICS National Summit on Asian American and Pacific Islander Issues in Education, Patrick Mangto of Asian Pacific Islanders for Human Rights asserted that most AAPI youth, whether GLBT or straight, lack adequate information about safer sex because AAPI communities traditionally do not talk about sex and sexuality.

The research on GLBT AAPI students suggests that educators need to be especially attuned to the ways race, culture, gender, and sexuality intersect for AAPI youth. Given the general silence regarding sex and sexuality in AAPI families, it is important for schools to provide students with accurate and nonjudgmental information. Finally, it is clear that more research is needed on the unique concerns facing GLBT AAPI students.

CHAPTER 2

Racism and the AAPI Experience

I take public transportation to and from school every day. As I walk to the bus stop, I hear kids in the school bus call me "chink" and many other things that are negative about Asians. When this happens I feel a sense of non-belonging.[63]

There were always those kids that called you names or tried to put you into that (pause) if you're not white you're not American.[64]

AAPI students are the targets of both overt and subtle forms of racism. These experiences with racism—from the overt acts of anti-AAPI violence to more subtle instances of exclusion—are often informed by stereotypes. Numerous studies highlight the fact that AAPI students are stereotyped by their non-AAPI peers and by school staff. Many stereotypes of AAPI students exist: the smart and hard-working Asian, the lazy and incapable Pacific Islander, the illiterate refugee draining the community's resources, the gangster, the quiet and mysterious Other, and so forth. In this section, particular attention will be paid to the negative impact on AAPI students of two of the most pervasive and persistent stereotypes of AAPIs, namely, the model minority stereotype and the perpetual foreigner stereotype.

Perhaps the oldest stereotype of AAPIs in the continental United States, particularly of Asian Americans, is that they are perpetual foreigners who are unable and unwilling to assimilate. While European immigrants are accepted as "real" Americans soon after their arrival in the United States, third, fourth, and even fifth generation AAPIs are often still perceived to be foreign. As sociologist Mia Tuan writes, "Asian ethnics are assumed to be foreign unless proven otherwise."[65] Viewed as permanent outsiders in the United States, AAPIs are forever associated with their country of origin, and their patriotism and loyalty to the United States are always in question. One indication that AAPIs continue to be viewed as foreigners (i.e., not Americans) is that attitudes towards them are highly influenced by international relations between the United States and Asian countries.

When non-AAPIs tell AAPIs to "go back to where you came from," they are drawing on the notion that AAPIs are perpetual foreigners. While all AAPIs are subject to the stereotype, Asian immigrants are particularly vulnerable to these nativist attacks. One example of the anti-Asian harassment that occurs in schools involves Lafayette High School in Brooklyn, New York. At Lafayette High School, Asian immigrant students were the victims of peer harassment because of their race and national origins. The harassment included students throwing food, cans, and metal locks at Asian American students while shouting ethnic slurs.[66]

In the post-9/11 political climate, Muslim students and those assumed to be Muslim have experienced particularly difficult times. According to the Asian American Legal Defense and Education Fund (AALDEF), New York City's South Asian and Muslim youth have faced high levels of violence and discrimination since 9/11. Equally disturbing is the fact that school staff have not properly handled these incidents.

In her study on Sikh youth in the Midwestern United States, educational researcher Rita Verma discovered that Sikh students were regularly harassed by their white classmates who accused them of being terrorists.[67] The experiences of these students suggest that it is not just what you are, but what people think you are that shapes experiences. South Asian American youth are viewed as perpetual foreigners who are always suspect.

In addition to being victimized by overt acts of hostility and racism, AAPI students also suffer from internalized racism. They may learn to hate that which makes them different. Some AAPI youth, like the one quoted below, grow up to wish they were not AAPI:

> When you're growing up as an Asian, you get called names and it makes you feel like you're not wanted. "Can I get some fried rice?" That's all I used to hear, and still do. I walk down the street and people I don't even know make fun of me. They call me Chink and Ching Chong. I hate those words so much. It makes me feel so low. When I was younger, all the other kids who weren't Asian seemed to be having a good time and I wondered why I couldn't. I concluded that it was because I was Asian. I thought if I were Black or white people would like me more and I wouldn't get teased, so I used to wish I were Black or white.[68]

Other AAPI youth have been found to go to great lengths to emulate white standards of beauty. AAPI girls, for example, may wear blue or green contact lens and dye their hair in order to look less AAPI.[69]

Not insignificantly, AAPI youth who internalize dominant ideas about race are more likely to have negative relationships with their parents and with other AAPI youth. For example, research suggests that the foreigner stereotype negatively affects relationships among AAPI youth. In efforts to distance themselves from the stigma of foreignness, some U.S.-born AAPIs may reject their non-U.S.-born peers. American born AAPI youth have been found to mock the way their non-U.S.-born peers talk and dress.[70]

Even those stereotypes that appear to be positive, like the model minority stereotype, can be harmful to AAPI students. Like the perpetual foreigner stereotype, the model minority stereotype may feed anti-Asian sentiment. Some research suggests that educators may use the "success" of AAPI students against other groups of color. In one ethnographic study on Asian American students, a guidance counselor was quoted as saying, "Asians like U of P [University of Pennsylvania], M.I.T., Princeton. They tend to go to good schools… I wish Blacks would take advantage of things instead of sticking to sports and entertainment."[71] Comparisons like this serve to fuel competition and animosity between AAPIs and other racial groups.

The model minority stereotype can also damage AAPI students' self-image. As one AAPI high school student said about the model minority stereotype:

> They [whites] will have stereotypes, like we're smart… They are so wrong, not everyone is smart. They expect you to be this and that and when you're not… (shook her head) And sometimes you tend to be what they expect you to be and you just lose your identity… just lose being yourself. Become part of what… what someone else want[s] you to be. And it's really awkward, too! When you get bad grades, people look at you really strangely because you are sort of distorting the way they see an Asian. It makes you feel really awkward if you don't fit the stereotype.[72]

Stereotyped as both perpetual foreigners and model minorities, AAPI students are all too often the targets of anti-AAPI sentiment in our schools. Educators may inadvertently be contributing to anti-AAPI attitudes by stereotyping AAPI youth as model minorities. Much work remains to improve the racial climate in schools. Schools need to provide opportunities for all students to discuss issues of race and inequality. Furthermore, educators and policy makers need to examine the way school policies may be contributing to animosity towards AAPIs. As discussed in the next section, policies such as tracking contribute to inter-racial tensions by re-segregating students by race.

CHAPTER 3

Policy

Standards and Accountability

The No Child Left Behind (NCLB) Act of 2001 is currently the single most powerful force affecting public education policy. The core principles of NCLB are: stronger accountability, increased flexibility and local control, expanded options for parents, and proven teaching methods.[73] The centerpiece of NCLB is the increased focus on standards and accountability. NCLB requires that states set standards in reading and math and conduct annual testing of all students in grades 3-8. These high-stakes tests are being used to make important decisions regarding tracking, grade promotion and retention, graduation, teacher hiring, and school funding, among other things. Proponents of NCLB assert that the reform will ensure that all children receive a quality education. Furthermore, they assert that NCLB will close the achievement gap between poor and minority students and their peers.

Research on the Massachusetts Comprehensive Assessment System (MCAS) demonstrates the potentially dangerous impact of high-stakes testing on the AAPI communities that have historically experienced academic difficulties. The MCAS is a mandatory high-stakes test given to 3rd, 4th, 8th, and 10th graders in English, math, and science/technology. In order to earn a high school diploma, students must receive passing scores at the 10th grade level. Like other states, Massachusetts disaggregates test data by race, but lumps all Asian Americans into a single category. While aggregate data on Asian American students suggests that Asian Americans are doing well, educational researchers Valerie Ooka Pang, Peter Kiang, and Yoon Pak argue that aggregate data for Asian Americans hides significant variation across Asian American ethnic groups. They found that school districts with high concentrations of Southeast Asian students have higher numbers of Asian American students who receive failing scores than districts with largely Chinese and South Asian populations.[74]

The MCAS case demonstrates the importance of collecting disaggregated data on AAPI groups. The unique needs and concerns of certain AAPI ethnic groups are ignored when policy decisions are made based on aggregate data on AAPI students. The College Board's National Task Force on Minority Achievement, for example, relied on aggregate data on AAPI students, and, as a result they concluded that whites and AAPIs are doing well academically. While the College Board recommended special assistance for African American, Native American, and Latino students, it concluded that AAPI students did not need additional support.[75]

While NCLB requires that data on student performance be disaggregated by race, it does not require that data be disaggregated by ethnicity. Thus, AAPIs are lumped into one group. According to Kiang, "The realities of Asian Americans and Pacific Islanders in P/K-12 education, including both their strengths and needs, will not be recognized until disaggregated data are systematically collected and utilized at national, state, and local levels."[76]

NCLB threatens to leave behind AAPI students from low-income families and from ethnic groups that are struggling in our schools. High-stakes tests present particular challenges for English language learners, including those in AAPI communities. NCLB requires that all English language learners be tested in reading and language arts in English after three consecutive years in the United States. This policy denies the research showing that the acquisition of a second language takes four to nine years.

Instructional Issues

The teaching force across the United States is largely white, female, monolingual, and middle class. While AAPI students represent 4.4% of the student population, AAPI teachers represent only 2% of the nation's teachers.[77] The shortage of AAPI teachers is particularly acute in cities with large AAPI populations. There is, for example, a critical need for Cambodian American teachers in Long Beach, California, and Lowell, Massachusetts, where large populations of Cambodian American students go to school. In New York City, Asian Americans make up over 10% of the student population, but only 2.8% of the teachers.[78] The shortage of AAPI teachers means that AAPI students lack role models in school, a fact that can negatively influence their educational aspirations.

The reasons for the shortage of AAPI teachers are varied and complex. AAPIs appear to be less interested in pursuing careers in education than other racial groups. This may be due to the fact that many AAPI students face intense pressure from parents to pursue higher status professions that are more lucrative. Many AAPI students from immigrant backgrounds avoid fields that focus on verbal skills. AAPIs interested in teaching also encounter institutional and cultural barriers.[79] AAPI immigrants may be discouraged from pursuing education because of assumptions regarding their verbal skills.

Standardized tests are also barriers to recruiting and retaining teachers of color, including AAPI teachers. In California, for example, teachers must earn passing scores on the California Basic Educational Skills Test (CBEST). A 1993 report found that 61% of Asian Americans passed the test, compared to 81% of whites.[80]

A few interesting models for recruiting AAPIs into teaching do exist. Some of the most promising models focus on providing opportunities for paraprofessionals to become certified teachers. One advantage of this program is that they draw on people who have experience working in schools, including individuals with bilingual skills.[81] One such model is supported by the Research Center for Cultural Diversity and Community Renewal at the University of Wisconsin—La Crosse. The Research Center has two programs, both supported by federal grants, that focus on assisting people of Hmong ancestry to become fully certified public school teachers. Many of these individuals were previously working as teacher aides. As of May 2004, these programs have produced 34 graduates, including the first Hmong American principal in the state of Wisconsin. Early research on Hmong American teachers trained through these programs suggests that the presence of Hmong American teachers has a positive impact on Hmong American students' self-esteem and a positive impact on relationships between Hmong American students and their white peers.[82]

In addition to recruiting more AAPIs into the teaching profession, schools of education need to do a better job of preparing all pre-service teachers to work with diverse populations, including AAPI students. Currently teachers receive little to no instruction on AAPI issues. Most teachers know little about the cultural backgrounds of their AAPI students and view the problems experienced by AAPI students as being rooted in their cultural differences. Too often teachers rely on stereotypes of AAPIs as model minorities. As Pang has argued, "teachers must examine their misconceptions about students from underrepresented groups because Multicultural Education is far more than acknowledgement of cultures and cultural differences." [83]

Under NCLB the challenge of preparing teachers to work with diverse populations has increased. NCLB defines a "highly qualified teacher" as someone who has full certification, a bachelor's degree, and demonstrated competence in subject knowledge and teaching. Teachers of core subjects (English, reading or language arts, mathematics, science, foreign languages, civics and government, economics, arts, history and geography) must demonstrate competence in the subject areas by earning a college degree with an academic major in their teaching subject areas and/or pass standards-based subject matter tests. Significantly, the definition of "highly qualified" does not include expertise on multicultural issues. The reality is that a truly qualified teacher must be knowledgeable about multicultural issues, including AAPI issues, if they are to help all students learn and succeed.

It is important to point out that it would be impossible for teachers to become fully knowledgeable about every dimension of diversity within AAPI communities. Thus, the goal should not be the simple accumulation of facts regarding AAPI students, but a general understanding of AAPI history and a recognition of the ways race and culture impact AAPI experiences. Furthermore, educators should be encouraged to become life-long learners who learn from and collaborate with AAPI communities that are local to their schools. Finally, it is important to instruct pre-service teachers to examine their own cultural assumptions and to recognize the way these assumptions influence their work with AAPI students.

In short, we need to recruit more AAPIs into teaching and we need to do more to prepare all teachers to work with the AAPI population. We also need to challenge policies that narrowly define teacher qualifications. The definition of a qualified teacher must include the ability to work with diverse student populations.

Curricular Issues

> In school, there are no textbooks that teach me about Asians. I feel left out because I only learn about white people and I don't learn about African American people or Asians. Also, when we learn about Native Americans, I don't learn about the real history. I only learn that at home.[84]

The curriculum represents the official knowledge of schools and society, and decisions about curriculum are always political. As educational theorist Michael Apple argues,

> What counts as knowledge, the ways in which it is organized, who is empowered to teach it, what counts as an appropriate display of having learned it, and—just as critically—who is allowed to ask and answer all these questions, are part and parcel of how dominance and subordination are reproduced and altered in this society.[85]

Despite decades of multicultural efforts, most students in U.S. schools are offered a largely Eurocentric curriculum. Opportunities to learn about AAPI history, culture, art, and so forth are few. In an examination of social studies textbooks, Pang found that AAPIs are generally portrayed as "marginal participants" in U.S. history, as when Chinese American workers on the railroads are depicted as a faceless and nameless group.

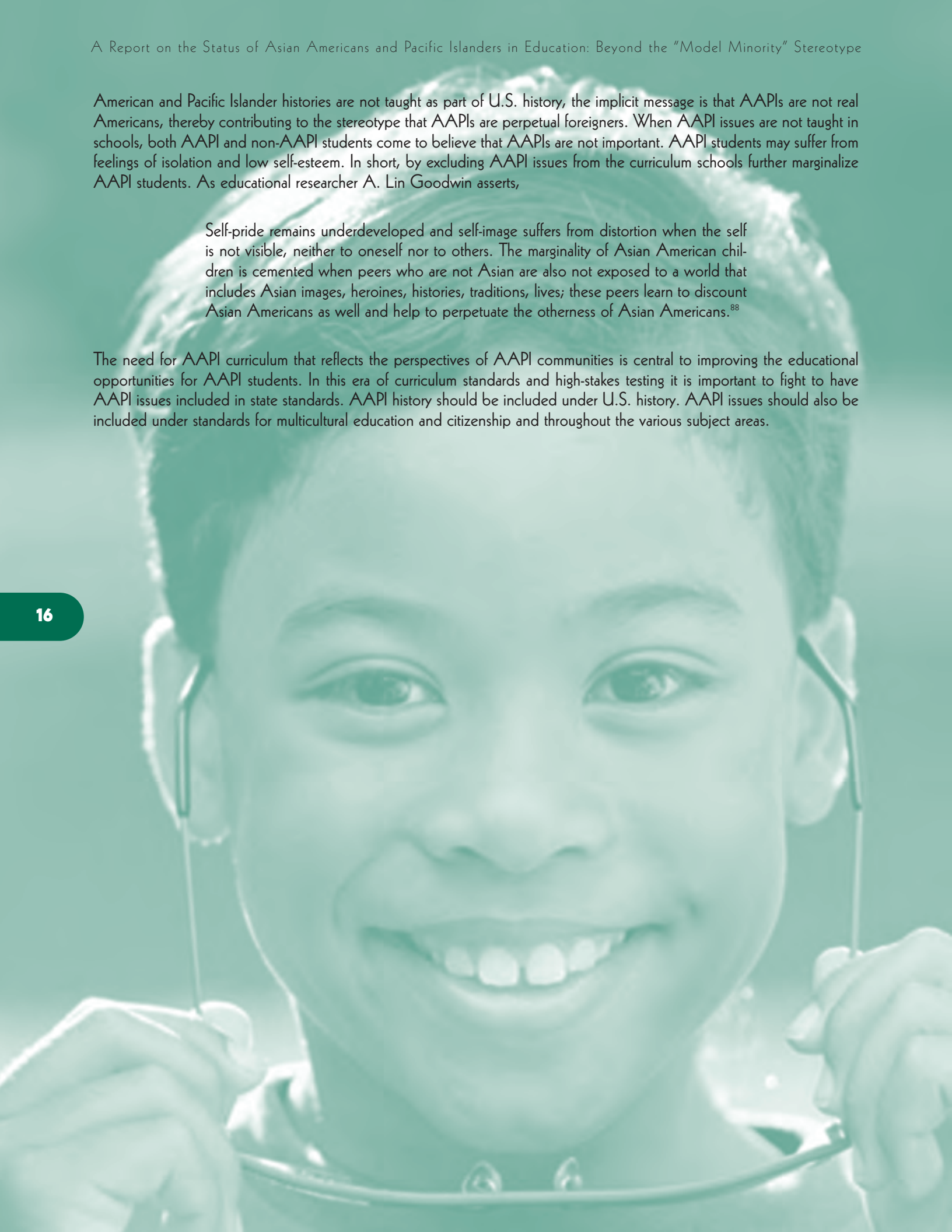
Efforts to include AAPI issues in the curriculum have become even more challenging since NCLB. There is an increasing alignment of state curriculum standards to high-stakes testing. With few exceptions, the curriculum mandates of states do not include any mention of AAPIs.[86] Because of the high-stakes nature of standardized tests many teachers are forced to teach to the test. As Debbie Wei, Asian American curriculum specialist for the Philadelphia School District, observes, "Basically, if it isn't tested, it isn't taught. And believe me. Asian American Studies isn't tested."[87]

All students pick up social messages from what is included and what is excluded from the curriculum. Both AAPI and non-AAPI students are affected when issues related to AAPI history and culture are not taught in our schools. When Asian

American and Pacific Islander histories are not taught as part of U.S. history, the implicit message is that AAPIs are not real Americans, thereby contributing to the stereotype that AAPIs are perpetual foreigners. When AAPI issues are not taught in schools, both AAPI and non-AAPI students come to believe that AAPIs are not important. AAPI students may suffer from feelings of isolation and low self-esteem. In short, by excluding AAPI issues from the curriculum schools further marginalize AAPI students. As educational researcher A. Lin Goodwin asserts,

> Self-pride remains underdeveloped and self-image suffers from distortion when the self is not visible, neither to oneself nor to others. The marginality of Asian American children is cemented when peers who are not Asian are also not exposed to a world that includes Asian images, heroines, histories, traditions, lives; these peers learn to discount Asian Americans as well and help to perpetuate the otherness of Asian Americans.[88]

The need for AAPI curriculum that reflects the perspectives of AAPI communities is central to improving the educational opportunities for AAPI students. In this era of curriculum standards and high-stakes testing it is important to fight to have AAPI issues included in state standards. AAPI history should be included under U.S. history. AAPI issues should also be included under standards for multicultural education and citizenship and throughout the various subject areas.



CHAPTER

4

Recommendations

Far from being a homogeneous group, Asian American and Pacific Islander students are diverse and have diverse educational needs. This report demonstrates that many AAPI groups continue to face considerable barriers in their pursuit of education. Some AAPI groups experience high rates of underachievement and failure. AAPIs face racism in schools and are generally excluded from the curriculum. The increased focus on standards and accountability raise serious challenges for AAPI student achievement.

This report concludes with the following recommendations for policy and practice.

For all school personnel and education advocates:

- Learn about the visible and invisible ways that racism, classism, sexism, and other "isms" target AAPI students by reading research, talking to AAPI students and adults about school climate, examining existing policies and curricula, and reflecting on your own preconceptions and practices;

- Work with others in your school community and in your local and state affiliates to create action plans for raising awareness of and changing the ways that AAPI students are hindered from learning, from succeeding, and from growing into healthy adults and productive citizens;

- Talk to policy makers and legislators about ways that some local, state, and federal policies, including many aspects of NCLB, harm AAPI students (such as high-stakes tests that fail to accommodate English language learners, curriculum standards that fail to address AAPI issues, and teacher-certification requirements that fail to include knowledge and skills for effectively teaching AAPI students).

For classroom teachers:

- Examine your classroom for the visible and invisible messages that students may be learning about AAPI people, including messages learned when AAPIs are excluded or when stereotypes of AAPIs are not challenged;

- Learn about the cultures, languages, and unique experiences of your AAPI students and build on these as you make the curriculum culturally relevant and personally meaningful;

- Create opportunities in the classroom for all students to examine and learn to challenge stereotypes and other forms of racial injustice.

For professional development programs:

- Teach about AAPI cultures and experiences, the "isms," and how to work effectively with AAPIs and with English language learners in pre-service and in-service programs;

- Recruit more AAPIs into programs for teacher certification, educational leadership, and other education support professional positions, including bilingual resources specialists;

- Work with community organizations and with governing bodies to address the financial, cultural, and structural barriers to recruiting and retaining AAPI school personnel.

For educational leaders and policy makers:

- Change the policies/laws and procedures that are negatively impacting AAPIs in schools (as noted throughout this report), and pay particular attention to data on AAPI students that have been disaggregated by ethnicity and social class when developing new policies and procedures;

- Build cooperative relationships with AAPIs in the school community, as when listening to family members in order to learn about the background of AAPI students or when listening to community leaders in order to respond effectively to concerns or crises within AAPI communities;

- Assess parental involvement programs and procedures to be sure that language and cultural differences are not hindering AAPI parents or guardians from learning the system, learning their rights, feeling welcomed, and getting involved (translators may be needed).

For researchers:

- Conduct and publish more research on the diversity of experiences in schools among AAPI students, including disparities in achievement and attainment, differential impact of NCLB, conflicting experiences with the "isms," and intersections of various aspects of AAPI student identities (such as AAPI students who are also disabled, ELL, GLBT, and so forth);

- Conduct and publish more research on what it means to address AAPI issues in the classroom, including the ways of integrating AAPI issues in the curriculum of various disciplines and grade levels, the effectiveness of various instructional methods with AAPI English language learners, and the forms of resistance encountered when teaching about anti-AAPI bias to non-AAPI students;

- Support the development of emerging researchers who are asking different kinds of questions, especially about subgroups of AAPIs who have historically been silenced in educational research, and work with funding agencies to prioritize research on AAPIs.

For AAPI advocacy organizations:

- Continue developing (and funding the development and dissemination of) educational resources, including curriculum materials, policy briefs, and research, that school personnel can use when working with and advocating for AAPI students;

- Include education issues more substantively in your organization's strategic priorities and staff assignments, as can be done when making links between education advocacy and the various issues faced by AAPI subpopulations (including federal recognition for Native Hawaiians, refugee resettlement for new waves of Southeast Asians, and so forth);

- Hold a series of community forums across the nation to raise awareness of AAPI education issues with parents and community leaders;

- Raise funds to hire staff who specialize in educational advocacy and who can coordinate collaborations at the national level of the various AAPI organizations on initiatives and projects related to AAPI education issues, especially initiatives regarding federal legislation.

For the National Education Association:

- Inform members and staff of the availability of this report and of resources for improving the ways we teach to and about AAPIs, and assist affiliates in developing and delivering professional development workshops that accomplish this goal;

- Update the NEA booklet, *Cultural Backgrounds and Educational Issues: A Guide on Asian and Pacific Islander American Students*, and publish it and this report on the NEA Web site for members to download;

- Continue to provide financial and human resources to develop and publicize the NEA-OCA Web clearinghouse on AAPI issues in education, www.APIresources.org;

- Address AAPIs in all of NEA's strategic priorities, as by ensuring that the various NEA divisions are addressing AAPIs whenever appropriate.

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Resources

NEA Online Resources

API Resources

A Web site clearinghouse that provides educational resources, including curriculum materials, research, and links to organizations (in collaboration with the Organization of Chinese Americans)
http://www.apiresources.org

"Focus On Asians and Pacific Islanders," 2004-05

An annual newsletter that highlights achievement data, instructional issues, curriculum strategies, policy implications, community involvement, and additional resources
http://www.nea.org/teachexperience/achievgapfocus0405.html

Safe Zone: Taking A Stand So All Students Can Learn and Succeed

A downloadable poster that shows students that their schools are taking a stand against racism, sexism, classism, heterosexism, ableism, ageism, religious bias, and other forms of bias and discrimination
http://www.nea.org/schoolsafety/safezone.html

Sample Books and Online Reports on AAPI Youth and Education

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Walker-Moffat, Wendy. 1998. *The other side of the Asian American success story*. San Francisco, CA: Jossey-Bass.

Weinberg, Meyer. 1997. *Asian-American education: Historical background and current realities*. Mahwah, NJ: Lawrence Erlbaum Associates.

Sample Online Curriculum Resources

AskAsia
http://www.askasia.org

Asian American Curriculum Project
http://www.asianamericanbooks.com

Bishop Museum of Hawai'i
http://www.bishopmuseum.org

Center for Cultural Fluency (Korean Americans)
http://www.culturalfluency.org/IR.Intro.html

Center for Educational Telecommunications
http://www.cetel.org

Children's Book Press
http://www.cbookpress.org/ob/asian.html

Committee of 100 (Chinese Americans)
http://www.committee100.org

Densho: Japanese American Oral History
http://www.densho.org

Education World
http://www.education-world.com

Gateway
http://www.thegateway.org/

Japanese American Citizens League: *A Lesson in American History*
http://www.jacl.org/ed/curguide.html

National Archives: Teaching with Documents
http://www.archives.gov/digital_classroom/teaching_with_documents.html

National Park Service
http://www.cr.nps.gov/nr/twhp/may00.htm

Pacific Link (Angel Island)
http://www.kqed.org/pacificlink

PBS: *Ancestors in the Americas*
http://www.pbs.org/ancestorsintheamericas

PBS: *American Hula* (Native Hawaiians)
http://www.pbs.org/pov/pov2003/americanaloha/

PBS: *Becoming American: The Chinese Experience*
http://www.pbs.org/becomingamerican

PBS: *Turbans* (South Asian Americans)
http://www.kqed.org/w/mosaic/asianamerican2/

PBS: *An Untold Triumph* (Filipino Americans)
http://www.csus.edu/aas/filipinos/Sobredo-Revilla%20 LESSONS.htm

Pinoy Teach (Filipino Americans)
http://www.pinoyteach.com

Random House
http://www.randomhouse.com/teachers/guides/title/

Scholastic
http://teacher.scholastic.com/activities/asian-american/ tguide.htm

Smithsonian Asian Pacific American Program
http://www.apa.si.edu/sapap/main/resources.html

Teaching Tolerance (Vietnamese Americans)
http://www.tolerance.org/teach/expand/vietnamese/

UCLA Asian American Studies Center
http://www.sscnet.ucla.edu/aasc/

Wing Luke Asian Museum
http://www.wingluke.org

National AAPI Education Organizations

Asian and Pacific Islander Caucus of NEA
http://www.geocities.com/apic03/index.html

Asian Pacific Islander American Scholarship Fund
http://www.apiasf.org

Association for Asian American Studies
http://www.aaastudies.org/

National Association for Asian and Pacific American Education
http://www.naapae.net

National Association for the Education and Advancement of Cambodian, Laotian, and Vietnamese Americans
http://equity4.clmer.csulb.edu/netshare/kclam/apa/nafea.htm

National Pacific Islander Educator Network
http://www.geocities.com/npienwebsite

Native Hawaiian Education Council
http://www.nhec.org

National AAPI Civil Rights Organizations

National Council of Asian Pacific Americans (a council of the major AAPI national civil rights organizations)
http://www.ncapaonline.org

Sample Regional AAPI Advocacy Organizations with Education Initiatives

Asian American Legal Defense and Education Fund (New York)
http://www.aaldef.org/

Asian Americans United (Pennsylvania)
http://www.aaunited.org

Asian and Pacific Islander Youth Violence Prevention Center (Hawai'i)
http://www.api-center.org

Asian Pacific Islanders for Human Rights (California)
http://www.apihr.org

Coalition for Asian and Pacific American Youth (Massachusetts)
http://www.capayus.org

Coalition for Asian American Children and Families (New York)
http://www.cacf.org

Hapa Issues Forum (California)
http://www.hapaissuesforum.org

Hmong Cultural and Resource Center (Minnesota)
http://www.hmongcenter.org

Office of Hawaiian Affairs (Hawai'i)
http://www.oha.org

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