


2016

“Leadership Means Moving A Community Forward”: Asian American Community College Students And Critical Leadership Praxis

Melissa Ann Loredo Canlas
University of San Francisco, melissa.canlas@gmail.com

Follow this and additional works at: <https://repository.usfca.edu/diss>

 Part of the [Asian American Studies Commons](#), [Education Commons](#), and the [Ethnic Studies Commons](#)

Recommended Citation

Canlas, Melissa Ann Loredo, “Leadership Means Moving A Community Forward”: Asian American Community College Students And Critical Leadership Praxis” (2016). *Doctoral Dissertations*. 306.
<https://repository.usfca.edu/diss/306>

This Dissertation is brought to you for free and open access by the Theses, Dissertations, Capstones and Projects at USF Scholarship: a digital repository @ Gleeson Library | Geschke Center. It has been accepted for inclusion in Doctoral Dissertations by an authorized administrator of USF Scholarship: a digital repository @ Gleeson Library | Geschke Center. For more information, please contact repository@usfca.edu.

The University of San Francisco

“LEADERSHIP MEANS MOVING A COMMUNITY FORWARD”:
ASIAN AMERICAN COMMUNITY COLLEGE STUDENTS AND
CRITICAL LEADERSHIP PRACTICE

A Dissertation Presented
to
The Faculty of the School of Education
International and Multicultural Education Department

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Education

by
Melissa Ann Canlas
San Francisco
May 2016

THE UNIVERSITY OF SAN FRANCISCO

Dissertation Abstract

“Leadership Means Moving A Community Forward”:
Asian American Community College Students and
Critical Leadership Praxis

Asian Americans are underrepresented in both formal leadership positions and leadership research (Foldy & Ospina, 2009), and rarely are Asian Americans viewed as leaders, activists, or agents of social change. Leadership development programs, particularly those focused on social and racial justice, are largely absent from the curriculums and educational experiences of Asian Americans (Omatsu, 2006), and few leadership development programs focus specifically on the needs of Asian Americans (Chung, 2014; Liang, Lee, & Ting, 2002), particularly at the community college level.

This study addressed the need for critical leadership development for Asian American community college students, focusing specifically on leadership directed towards social justice. This study utilized a Participatory Action Research (PAR) design that was integrated into an 18-week ethnic studies course at Urban Community College (UCC). The 10 co-researchers in this study were students in a leadership development program at UCC—Asian American Leaders in Alliance (AALIA)—from January-May in 2015. Research data included student blog posts, reflection journals, analytical worksheets, and class presentations.

The research team studied critical Asian American leaders participating in alliance building on campus and as allies to Black Lives Matter movements. In their findings, researchers challenged deficit models that portray Asian Americans as unlikely and ineffective leaders and instead focused on the legacies and examples of Asian

American leaders who actively challenge systems of racism and oppression. In the PAR processes, researchers also practiced and developed their own critical leadership and alliance-building praxes. Researchers articulated that the goals of critical Asian American leadership are not to produce leaders to take positions in oppressive institutions but instead to direct leadership towards their communities and towards transforming inequitable institutions. In synthesizing the research findings, this study proposes a new model of Critical Asian American Leadership Praxis.

The results of this study support the need for and efficacy of targeted leadership development curriculum for Asian American students, particularly at the community college level. This study also affirms the importance of ethnic studies pedagogies and curriculum for Asian American students in transforming both students' academic and leadership experiences.

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

Melissa Ann L. Canlas
Candidate

6/13/2016
Date

Dissertation Committee

Dr. Shabnam Koirala-Azad
Chairperson

6/13/2016

Dr. Monisha Bajaj

6/13/2016

Dr. Uma Jayakumar

6/13/2016

ACKNOWLEDGEMENTS

This dissertation was genuinely an act of love and community. I owe my unending thanks to all of the members of my community who helped to nurture this work and who helped to nurture and support me.

To all of the students who have participated in the Asian American Leaders in Alliance (AALIA) program at UCC, thank you for all the ways that you nurtured and challenged me, for all of the joy you brought into my classroom, for teaching me how to grow my heart and soul as a teacher and leader. My unending thanks to my co-researchers: Edward, Angelo, Jaclyn, Mauricio, Justine, Kitty, James, Veronica, Natalie, and Janet. Thank you for trusting me with your stories, for helping me to walk my talk, for being there for each other, and for teaching me how to be brave. The world is better, and will be better still, with your critical and compassionate leadership.

My gratitude to my dissertation chair, Dr. Shabnam Koirala-Azad, for your patient and kind counsel, for nurturing my ideas, for reassuring me (so many times in the PAR process) that everything was okay and proceeding exactly as it should. Thank you for being a model of critical, humble, and radical leadership. To my committee members, Dr. Monisha Bajaj—for your discerning and caring feedback, for your friendship and mentorship—and to Dr. Uma Jayakumar—for the welcome suggestions to my frameworks and for your perceptive and supportive eye. To the International and Multicultural Education (IME) Department and to the School of Education at University of San Francisco, for being a home for me over the past five and a half years, for providing me the rigorous, loving community that I needed to do this work and my work at Urban Community College (UCC). Special thanks to Dr. Emma Fuentes, Dr. Susan

Katz, and Dr. Jackie Reza for giving me the space to develop my ideas in your courses, for showing me so much love and for supporting me through some very challenging years. My deep gratitude to my IME peers, for being my family, for sharing these years and your brilliance with me. Special thanks to Maisha Beasley, for your support and love from day one (literally!) of the program, and to Annie Adamian, Garrett Naiman, and Amy Argenal, for being your rockstar selves and for sharing your brilliance with me. I am so grateful and proud to graduate alongside each of you. My gratitude to all of my IME peers for modeling how to lead, teach, and learn with love.

To my Pinay/Pinoy Educational Partnerships (PEP) family, especially Allyson Tintiangco-Cubales and Arlene Daus-Magbual, for establishing the foundations of Critical Leadership Praxis. My thanks to Mark Bautista for your kind PAR counsel and to Holly Lim for your support with AALIA, for your assistance, your listening ear and discerning voice throughout the PAR process. To Teresa Hodges for your encouragement, warmth, and welcome company, via Google hangout, during my very late night writing sessions.

To my parents, Ann and Mel Canlas, who have been whole-heartedly loving and supportive of my pursuit of this degree, and for modeling a commitment to your work and to serving others. To my siblings, Chris Canlas and Melanie Papa and to my nephews and niece, Max, Christian, and Allie, for filling my visits home with noisy giggles, silliness, Lego battles, and dance parties. My special thanks to kid sister, Lauren Viray, for the daily phone calls and check-ins, and to my favorite Facetime buddy and good luck charm, Renzo Viray.

And finally, to my husband Ben, who has looked after me and helped me take care of myself throughout these five and half years of juggling school and teaching and work, who built me an ergonomic desk when I injured my wrists, who goes on late night runs to buy me cake and donuts, who washes the dishes, is kind to me when I'm hangry, and does everything he can to make my life easier and better. Thank you for your thoughtfulness, support, and patience. You are the very best, and I love you very much. Let's go on vacation.

TABLE OF CONTENTS

ABSTRACT	ii
ACKNOWLEDGEMENTS	iv
TABLE OF FIGURES	xi
CHAPTER I: INTRODUCTION	1
Statement of the Problem.....	1
Background and Need for the Study.....	2
Lack of research on Asian American students	3
Need for leadership development within critical frameworks.....	5
Theoretical Frameworks	6
Starting points and counter-narratives.....	7
Asian Americans and leadership.....	7
Asian Americans and education.....	8
Leadership development for Asian American leaders	8
Becoming culturally competent leaders.....	9
Critical Race Theory.....	9
Critical Pedagogy	11
Critical Leadership Praxis	13
Cultural humility	15
Purpose Statement.....	18
Research Questions.....	18
Educational Significance	20
Limitations.....	20
Definition of Terms	21
CHAPTER II: REVIEW OF THE LITERATURE	25
Asian Americans Students and Education.....	25
Challenging stereotypes of Asian Americans in education.....	25
Asian American college students	33
Critical Leadership Praxis and Asian American Students	35
Perceptions of Asian Americans and leadership	35
Critical leadership praxis.....	38
Case studies: Asian American leadership development.....	39
Centering “Asian culture and values”.....	39
Centering race and power in Asian American leadership.....	42
Cultural Humility and Critical Leadership	45
Cultural humility in the classroom	47
Towards a praxis of culturally humble leadership	50
CHAPTER III: METHODOLOGY	52
Restatement of the Purpose of the Study	52
Research Questions.....	54

Overview of Research Structure	55
Research Setting	56
Research Design	58
Research Population and Selection of Co-researchers	60
Introduction to research team	62
Co-researcher profiles	65
Data Collection	69
Step 1: Identify a problem/issue	72
Step 2: Research the problem	73
Step 2A: Mainstream research	73
Step 2B: Experiential research	73
Step 3: Develop a collective plan of action to address the issue	75
Step 4: Implement the plan of action	75
Step 5: Evaluate the action	75
Additional forms of data collection	76
Research portfolio	76
Additional homework assignments	76
Class blog	76
Student self-reflection journals	77
Daily class cards	77
Class website	77
Field notes	78
Data Analysis Procedures	78
Ethical Considerations and Protection of Human Subjects	79
Background of Institutional Researcher: Researcher’s Profile	81
CHAPTER IV: FINDINGS.....	86
Starting Points: Linking Alliance Building and Critical Leadership	89
Part 1: Findings from Asians for Black Lives (A4BL) Barangay	90
Background of A4BL and BLM movements	90
Exploring awareness of A4BL and BLM	93
Shared histories, shared liberation	95
What’s my role in these movements? Interrogating our role as critical allies	97
Examining Asian American positionalities and privilege	98
Addressing anti-Blackness and continual self-reflection	99
Taking action and raising awareness: “How effective is a movement if no one is aware of it?”	101
Part 2: Investigating Alliances and Equity at UCC	106
The need for safe spaces to build critical leadership and power	108
Taking action: Holding the institution accountable to serve students equitably	112
Part 3: Findings from the Research Team as a Whole	116
What does justice look like?	117
Complexities of alliance building	119
Engaging with conflict	121
Redefining leadership actions	124
Leadership as teaching and learning	125

Public solidarity as leadership	126
Self-care and community care as leadership	127
Continued engagement	127

CHAPTER V: DISCUSSIONS, RECOMMENDATIONS, AND CONCLUSIONS

.....	130
Summary of Findings.....	132
Theorizing a model of Critical Asian American Leadership Praxis.....	135
Principle 1: Critical Asian American leadership is a praxis directed towards social equity	136
Principle 2: Critical Asian American leaders must directly critique and address racism and other systems of oppression	139
Principle 3: Critical Asian American leadership praxis is grounded in counter-narratives of Asian American history and community cultural wealth	140
Principle 4: Critical Asian American leadership praxis involves working in critical alliances	142
Teaching Critical Asian American Leadership: Discussion from Institutional Research Perspective	145
Importance of ethnic studies to a critical education of Asian American students..	146
Academic outcomes of the PAR project	149
Importance of humanizing pedagogies and caring spaces.....	151
Caring classroom communities.....	151
Classrooms as spaces for mentorship	153
Reflections on my praxis as institutional research and critical educator.....	154
PAR, power differentials, and transforming oppressive spaces	157
Missed opportunities and future directions	159
Need for a more intersectional approach to research.....	159
Expanding action steps	160
Complicating anti-Blackness	160
Recommendations.....	161
Recommendations for administrators and educational leaders	162
Recommendations for researchers.....	163
Concluding Thoughts and Reflections.....	163
References.....	166
Appendix A: PAR Article Analysis Worksheet.....	180
Appendix B: Guidelines for Presentation 1: Mainstream Research and Survey Results	182
Appendix C: Outline for PAR Presentation 2: Interview Research.....	186
Appendix D: Guidelines for Presentation 3: Cumulative Research.....	187

TABLE OF FIGURES

Figure 1. Theoretical frameworks.....	6
Figure 2. Structure of PAR project.....	56
Figure 3. PAR project team members.....	62
Figure 4. PAR project and assignments.....	71
Figure 5. Research structure.....	88
Figure 6. Class discussion notes.....	100
Figure 7: A4BL social media post.....	103
Figure 8. A4BL social media post.....	104
Figure 9. A4BL social media post.....	114
Figure 10. Theoretical foundations for Critical Asian American Leadership Praxis.	136
Figure 11. Theoretical Intersections of Culturally Humble Alliance Building.	143

CHAPTER I

INTRODUCTION

Asian Americans are often misrepresented in media with stereotypes including being a poor communicator, nerdy, quiet, shy, humble, passive, law-abiding and non-confrontational. However, Asian Americans challenge these stereotypes...and have a vast history of resistance through many forms of community activism and anti-racist action. Asian Americans are...a strong-willed/determined community unafraid to fight for what they believe in. (Justine, March 6, 2015, blog post)

This research focuses on teaching and learning critical leadership praxis with Asian American community college students. Asian Americans are often viewed through a stereotypical and racialized lens—as model minority, exotic and suspicious foreigner, object of desire, studious overachiever—but rarely are Asian Americans viewed as leaders, activists, or agents of social change. This study aimed to address the need for critical leadership development for Asian American students and specifically focused on leadership directed towards social change or, in the words of one of the members of the research team, leadership that is directed “to help a community move forward” (Jaclyn, April 23, 2015, journal entry). This research discusses the integration of critical leadership praxis into an ethnic studies community college course, serving Asian American students and utilizing critical frameworks of race, leadership, pedagogy, and education. This research is based on the fundamental premise that an equitable education for Asian American students requires critical curriculum and pedagogies that nurture students’ agency and allow students to see and develop themselves as leaders.

Statement of the Problem

Asian Americans are underrepresented in formal leadership positions and in the fields of leadership research (Foldy & Ospina, 2009; Jung & Yammarino, 2001; Sy et al.,

2010). The underrepresentation of Asian Americans in leadership reflects racial, social, and economic realities that influence the educational experiences of Asian Americans (Liang, Lee, & Ting, 2002; Omatsu, 2006). Racism and “a subtle and complex stereotyping” may create barriers to leadership opportunities for Asian Americans (Sy et al., 2010, p. 917). Although Asian Americans are a diverse population—in ethnicity, language, immigration status, history, socio-economic class, etc.—the monolithic perception of Asian Americans as the “model minority”—hard working, high achieving, and passive individuals—contributes to the perception that Asian Americans are unsuited for leadership (Chung-Herrera & Lankau, 2005; Jung & Yammarino, 2001).

Leadership development programs, particularly those focused on social and racial justice, are largely absent from the curriculum and educational experiences of Asian Americans (Omatsu, 2006; Pang, 2006). Although student leadership development programs exist, few of these programs are integrated into classroom curriculum, and few focus specifically on the needs of Asian Americans (Chung, 2014; Liang, Lee, & Ting, 2002; Omatsu, 2006). Neglecting to nurture the leadership of Asian American students negatively affects their ability to obtain an equitable education (Omatsu, 2006).

Background and Need for the Study

This study addressed the following gaps in the existing literature: (a) the need for research on Asian American student leadership development (Chung, 2014; Liang, Lee, & Ting, 2002; Omatsu, 2006); (b) the lack of research on Asian American students, especially at the community college level (Lew, Chang, & Wang, 2005; Teranishi, Behringer, Grey, & Parker, 2009); and (c) the need for critical leadership development within the frameworks of critical pedagogies, Critical Race Theory (CRT), and ethnic

studies (Daus-Magbual & Tintiangco-Cubales, 2015). The following section explores each of these research gaps further.

Need for research on Asian American student leadership development

Leadership development is a critical, and yet often overlooked, component of education and educational equity (Omatsu, 2006; Pang, 2006). Leadership development is central to the positive self-identity of Asian American students (Omatsu, 2006), especially as Asian American college students are the least likely of all racial groups to self-identify as leaders (Balon, 2004). An equitable and comprehensive education for Asian American students must include curricular changes that highlight strong Asian American leadership models so that students can see themselves as “empowered beings rather than passive ones” (Pang, 2006, p. 68)

Perceptions of Asian Americans as the “model minority” influence perceptions of Asian Americans who are often seen as a poor fit for leadership positions (Balòn, 2004; Chung-Herrera & Lankau, 2005; Foldy & Ospina, 2009). These perceptions also pervade college campuses, despite a history of Asian American activism and student leadership on college campuses (Liang et al., 2002; Omatsu, 2006). The model minority stereotype also masks multiple educational issues facing Asian American students, as described in the following section.

Lack of research on Asian American students

The “model minority” stereotype obscures educational challenges and barriers facing Asian Americans in their educational experiences (S. J. Lee, 2005; Liang, Lee, & Ting, 2002; Liu, 2009; Teranishi et al. , 2009), such as the high rates of poverty, unemployment, and school drop-out rates for Southeast Asian refugees (National

Commission on Asian American and Pacific Islander Research in Education, 2008) and the cultural and linguistic isolation of Asian immigrant students (National Educational Association, 2008). The National Commission on Asian American and Pacific Islander Research in Education (2008) concludes that the model minority stereotype has been used to justify an “official neglect of programs and services for Asian American students” (p. 3).

This “official neglect” of Asian American students continues at the college level (S. S. Lee, 2006; National Commission on Asian American and Pacific Islander Research in Education, 2008; Teranishi et al., 2009). Asian American students on college campuses face a variety of challenges, which include the following: “difficulty finding supportive classroom learning environments, a lack of culturally relevant and/or appropriate curricular and extra-curricular activities; a perception of pervasive discrimination on campus; and the challenge of resisting insidious stereotypes of AAPI [Asian American and Pacific Islander] students” (CARE & Asian & Pacific Islander American Scholarship Fund, 2010, p. 20). At highly selective universities, Asian Americans report high rates of stress and depression and the lowest rates of self-efficacy and self-esteem of any student group (CARE, 2008). Despite these concerns, Asian American students remain understudied and are often excluded from studies on students of color in higher education, especially at the community college level (Wang, Chang, & Lew, 2009)

At the community college level, Asian Americans remain understudied, even though the population of Asian Americans is rapidly increasing (CARE & Asian & Pacific Islander American Scholarship Fund, 2011). In 2007, Asian Americans in the

general population totaled just under 5%, but Asian Americans represented almost 7% of all community college students (Teranishi, 2012). Asian American community college students differ from Asian American four-year college students in notable ways; they are more likely to enter college with lower levels of academic preparation in math and English, to be enrolled part-time, and to work more than 35 hours per week while enrolled (CARE & Asian & Pacific Islander American Scholarship Fund, 2011). Asian American community college students reported financial difficulties and concerns about paying for college at a higher rate than African American and White students (Wang et al., 2009). Additionally, Asian American community college students are also more likely to be immigrants than any other group (Wang et al., 2009), indicating a need for targeted resources to serve these students, which is often unmet.

Need for leadership development within critical frameworks

Although the population of Asian Americans on college campuses is growing, there continues to be a lack of research that focuses on Asian Americans, particularly in areas of leadership (Dugan & Komives, 2010; Jung & Yammarino, 2001; Lin, 2007). Leadership programs on many college campuses do exist, but these programs often marginalize Asian Americans and other people of color (Chung, 2014; Daus-Magbual, 2011; Liang et al., 2002; Lin, 2007; Omatsu, 2006). Leadership development programs have had a positive impact on Asian Americans students' self-esteem and sense of agency (Daus-Magbual & Tintiangco-Cubales, 2015; Liang et al., 2002), but additional research is needed.

Theoretical Frameworks

This research primarily utilized the frameworks of Critical Race Theory (CRT), critical pedagogy, critical leadership praxis (CLP), and cultural humility. Each of these frameworks shares a concern for social justice, critical self-reflection, analysis of power, and the potential for individual, community, and institutional transformation. Each of these frameworks also involves engaging in critical praxis—a continual cycle of engaged theory, critical action, and critical reflection (Freire, 1970)—and each offers the potential for theory and informed action to be liberatory. Figure 1 illustrates the shared tenets of each of the frameworks.

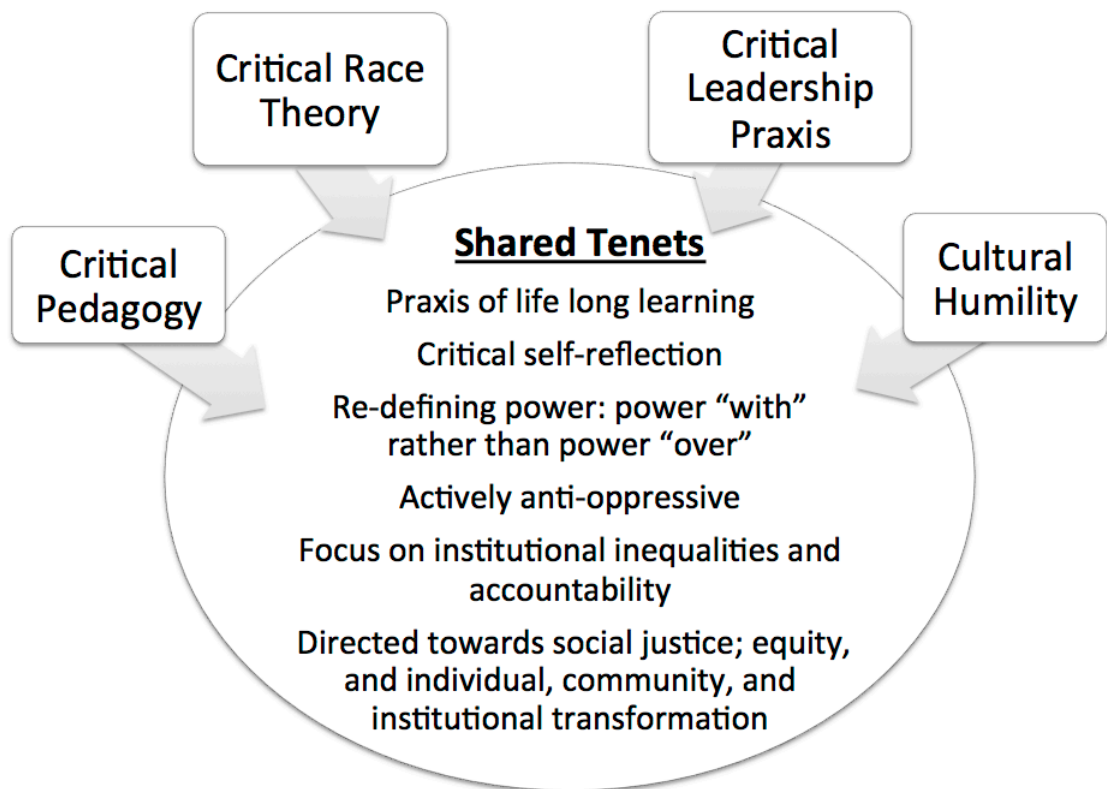


Figure 1. Theoretical frameworks

This research is premised on several key starting points and counter-narratives of Asian Americans in leadership and education, each of which reflects the theoretical frameworks of this study. The concept of a counter-narrative is borrowed from “counter stories” in CRT. Solórzano and Yosso (2002) define a counter story as:

A method of telling the stories of those people whose experiences are often not told (i.e., those on the margins of society). The story is also a tool for exposing, analyzing, and challenging the majoritarian stories of racial privilege. Counter stories can shatter complacency, challenge the dominant discourse on race, and further the struggle for racial reform. (p. 32)

Counter stories provide a way for marginalized communities to challenge damaging narratives by giving voice, validity, and power to their own realities. Before describing each theoretical framework, I begin by outlining a few key starting points for the research. Each of these starting points is a counter-narrative to the majoritarian, and often stereotypical, narratives of Asian Americans in leadership and education.

Starting points and counter-narratives

Defining leadership

Narrative: Leadership is a static, hierarchical position of power and authority over others, reserved only for an elite few. *Counter-narrative*: Critical leadership is a dynamic praxis directed specifically towards social change and addressing power imbalances and oppressive institutions. Critical leadership is not hierarchical but horizontal, where power is shared “with” others rather than “over.” Critical leadership is a participatory praxis, available to all.

Asian Americans and leadership

Narrative: Asian Americans are not ideal or prototypical leaders. Asian Americans lack leadership skills, and are too passive, timid, or lacking in authority to be

effective leaders. *Counter-narrative:* Asian American leadership has remained under-recognized and under-represented because definitions and positions of leadership remain premised on models of leadership that are White, Western, wealthy, and male (Foldy & Ospina, 2009; Omatsu, 2006). Racism, xenophobia, sexism, and other forms of oppression contribute to the under-representation of Asian Americans in formal leadership positions (Foldy & Ospina, 2009; Jung & Yammarino, 2001; Sy et al., 2010).

Asian Americans and education

Narrative: Asian American students are highly successful academically, and their educational needs are well met. *Counter-narrative:* Asian American students are a diverse and diversely performing group in education, whose needs are often under-researched and unmet (National Commission on Asian American and Pacific Islander Research in Education, 2008). Additional research and culturally responsive curriculum and pedagogies, including leadership development, are needed for Asian American students to receive an equitable education.

Leadership development for Asian American leaders

Narrative: “Asian culture” poses a barrier or challenge to leadership (Akutagawa, 2013). In order to be successful leaders, Asian Americans must learn or integrate skills from “Western” leadership styles with traditional “Asian cultural” values (Akutagawa, 2013). *Counter-narrative:* Asian American cultures are diverse and dynamic. The concept of a singular “Asian culture” both essentializes Asian Americans and re-enforces Asian American “otherness” in leadership (Chung, 2014). Rather than focus on the presumed deficiencies or static “attributes of Asian culture,” critical leadership focuses on addressing the structures of racism, resistance, exclusion, and oppression and rearticulating definitions of leadership that are equitable for all communities.

Becoming culturally competent leaders

Narrative: Leaders should strive towards cultural competence, that is, achieving a proficient understanding of different cultures and communities in order to be more effective leaders. *Counter-narrative*: Cultural competence is not the goal for critical leaders, as “cultural competence” frameworks lack critical analysis of Whiteness and risk dehumanizing communities of color by perceiving them as “other” (Kumagai & Lypson, 2009; Kumas-Tan, Beagan, Loppie, MacLeod, & Frank, 2007). This study explores frameworks of cultural humility as an alternative to culturally competent leadership. A culturally humble approach to leadership draws upon frameworks that approach issues of culture and difference as on-going praxis of critical self-reflection, recognizing and challenging power imbalances, and demanding institutional accountability (Tervalon & Murray-Garcia, 1998).

These starting points reflect the theoretical frameworks of the study, which are discussed in greater detail in the following section.

Critical Race Theory

Critical Race Theory in education is premised on the understanding that race and racism are not an aberration, but rather are normalized in the United States and maintained and reproduced through our educational institutions (Delgado Bernal, 2002; Solorzano & Yosso, 2002). Yosso and Solórzano (2002) articulate five central tenets to CRT: “(1) The intercentricity of race and racism and other forms of subordination; (2) The challenge to dominant ideology; (3) The commitment to social justice; (4) The centrality of experiential knowledge; (5) The transdisciplinary perspective” (p. 25-26). Critical Race Theory focuses on the historical and systemic patterns of inequality and

examines how White supremacy and racial inequalities continue to be supported and maintained through institutions (Ladson-Billings, 1999; Yosso, 2005). It not only represents an academic or analytical approach but also focuses on the need for critical action towards transformative social and racial justice (Hughes & Giles, 2010; Solórzano & Yosso, 2002).

Critical Race Theory also actively challenges deficit thinking—the dominant ideologies that center Whiteness as the norm and view people of color as possessing deficiencies of culture, skills, and capital (Yosso, 2005). Two key components of CRT are particularly relevant to this study: counter stories (defined in a previous section) and community cultural wealth (CCW), which challenges perceptions of communities of color as places of deficit. Rather, CRT acknowledges and honors the multiple sources of cultural knowledge and wealth in these communities, such as cultural assets, resiliencies, and resources. Aspects of cultural wealth include aspirational capital, linguistic capital, navigational capital, social capital, familial capital, and resistant capital (Yosso, 2005). The counter-narratives of Asian American leadership that frame this study are premised on the CCW of Asian Americans, particularly in the resistant capital and leadership that Asian Americans exhibit in their resistance against oppression.

For Asian Americans, CRT offers a critical lens through which to view racialized representations that often manifest in “polarized extremes” (Museus & Iftikar, 2013), such as the view of Asian Americans as both a “model minority” while simultaneously the “perpetual foreigners,” that is, the view of Asian Americans as outsiders, untrustworthy, and less than fully American (S. J. Lee, 2003). Museus and Iftikar (2013) build upon the tenets of CRT and offer an “AsianCrit” perspective that centers Asian

Americans' experiences and histories. One of the tenets of AsianCrit is "Asianization"—the racialized means, maintained and influenced by laws and institutions, through which Asian Americans are perceived as a monolithic group, which includes the gendered stereotypes of emasculated Asian men and Asian women as either hypersexual or submissive (Museus & Iftikar, 2013). Kim (1999) offers the framework of "field of racial positioning," where Asian Americans are seen as "racially triangulated" with respect to African Americans and Whites. Kim examines the positioning of Asian Americans along two axes—superior/inferior and insider/foreigner. This dynamic process of racial positioning reflects the concurrent processes of "relative valorization" (especially in comparison to African Americans) and "civic ostracism" of Asian Americans (Kim, 1999, p. 107). Though these racialized positions of Asian Americans are dynamic, they continually support White supremacies. In a similar vein, S. S. Lee (2006), citing Omi and Winant (1994), writes that both the model minority and the "yellow peril foreigner" stereotypes are "racial projects" that continue to define the policies towards Asian Americans students and "maintain the racial status quo in higher education" (Lee, 2006, p. 1).

Critical Pedagogy

One institution complicit in the perpetuation of racism and oppression is the educational system (Ladson-Billings, 1999; Ladson-Billings & Tate, 1995; Solorzano & Yosso, 2002). Addressing leadership development for Asian American students requires critical investigation of the experiences and histories of Asian Americans within educational institutions. The theories and practices of critical pedagogy offer a framework to address these educational needs.

Freire (1970) articulates several foundational tenets of critical pedagogy, and each requires that students and teachers critique the roles of power and oppression within educational institutions. Freire critiques the “banking” model of education, where teachers serve as transmitters of knowledge and students are merely receptacles, passively receiving information. In contrast, Freire articulates a model of “problem posing pedagogy,” a shared process of dialogue and inquiry regarding the social, economic, and political conditions that shape the experiences of both teachers and students (Freire, 1970). Teacher and students engage collaboratively in critical dialogue that allows students to be actively engaged in the decision-making processes that shape their lives, educational experiences, and material conditions. These processes of critiquing, contextualizing, and making meaning of one’s experiences are what Freire (1970) calls “reading the world.”

In this research, I utilize the term critical pedagogies as an umbrella term for a number of related pedagogical frames: culturally relevant pedagogies (Ladson-Billings, 1995, 2014), culturally responsive pedagogies (Geneva Gay, 2002; Sleeter, 2012), community responsive pedagogies (Tintiangco-Cubales et al., 2014), decolonizing pedagogies (Tintiangco-Cubales et al., 2014), ethnic studies pedagogies (Omatsu, 1999; Tintiangco-Cubales et al., 2014), caring pedagogies (Nieto, 2012; Pang, Rivera, & Mora, 1999), and anti-oppressive education (Kumashiro, 2000). Additional characteristics of these forms of critical pedagogy include a commitment to high academic standards while also problematizing the oppressive measures of high stakes testing (Duncan-Andrade & Morrell, 2008; Ladson-Billings, 2014); critique of educational institutions and how social inequalities are maintained and reproduced in education (Kumashiro, 2000); the

importance of connecting classrooms to students' communities (Duncan-Andrade & Morrell, 2008); and prioritizing continual self-reflection of educators in order to remain anti-oppressive in their practices (hooks, 1994). Critical curriculum is also a key component to equitable educational systems, but curriculum alone is not sufficient and critical pedagogies must also be foregrounded in students' experiences.

Critical pedagogy intersects on multiple levels with CRT. Critical pedagogy requires the importance of acknowledging not only race, but also issues of socio-economic class (hooks, 1994; Stovall, 2006), intersections with gender and sexual orientation, and other complex realities that are both ever-present and simultaneously rendered invisible in many classrooms. Critical pedagogy, like CRT, requires that issues of race, class, gender, and sexual orientation must be explicitly addressed in a classroom. Critical pedagogy also draws upon CRT's community cultural wealth, as critical teachers—rather than acting as authority figures in the classroom—partner with their students, drawing upon wealth and knowledge that students bring with them to the classroom from their families, communities, and experiences.

Critical Leadership Praxis

For the purpose of this research, I define the term “critical leadership” broadly, drawing upon the theories of shared leadership (Omatsu, 2006), transformative leadership (Shields, 2010; Weiner, 2003), and critical leadership praxis (Daus-Magbual, 2011; Daus-Magbual & Tintiangco-Cubales, 2015). Critical leadership frameworks pose a challenge to hierarchical, traditional models of leadership development, and critical leaders actively address issues of power, oppression, and privilege. Unlike traditional models of leadership that define a leader as an individual who holds a position of

influence, authority, and power over others (Omatsu, 2006), critical leadership is a continual practice of skills and values that are nurtured through democratic, collaborative, and dynamic processes (Daus-Magbual, 2011; Tintiangco-Cubales, 2012). Shared values and tenets of these critical leadership frameworks include the following:

- Critical leadership is an ongoing praxis, rather than a static position to be obtained.
- Critical leadership requires on-going, critical self-reflection and continual examination of power, oppressions, privilege, and their complex interactions.
- Critical leaders work in respectful partnership and alliances with others, rather than desiring command or authority over others.
- Critical leadership is actively anti-oppressive, and the explicit purpose of critical leadership is to create social change.
- Critical leadership is committed to individual, community, and institutional transformations.
- Critical leaders are not experts, but partners with others in this praxis.

Critical leadership frameworks expand both the definition and purpose of leadership.

The commitment to social change, equity, dignity, justice, and democracy lies at the heart of these frameworks. Like critical pedagogy, critical leadership frameworks focus attention on transformation of not only individuals and communities but also institutions.

In my study of Asian American community college students' leadership, I aim specifically to make contributions to the theories of critical leadership praxis (CLP), which centers the practice of leadership skills that are directed towards equity and social justice (Daus-Magbual & Tintiangco-Cubales, 2015). Critical leadership praxis draws

upon Freire's definition of praxis and includes focus on individual and community leadership goals. Individual leadership goals of CLP include self-connection, self-reflection, and self-empowerment; CLP's community leadership goals include community engagement and community action (Daus-Magbual & Tintiangco-Cubales, 2015). As critical leaders practice their skills, they also serve their communities, working to transform inequitable institutions and systems. Critical leadership praxis' focus on community cultural wealth, "reading the world," and actions directed towards social justice are tenets shared with CRT, critical pedagogies, and cultural humility.

The values of CLP, critical pedagogy, and cultural humility have multiple similarities: examination of institutional and individual power, respectful treatment of difference, commitment to lifelong self-critique and learning, and investment in social change. Building critical alliances across different communities is also essential to the practice of critical leadership, although alliance building has not yet been well theorized within these frameworks. The following section explores how the frameworks of cultural humility can encourage a critical leadership praxis that is both critical and self-reflective in building alliances and working across differences.

Cultural humility

Cultural humility was a framework first developed in the medical field and medical education as a critical response to the limitations of cultural competence frameworks (Tervalon & Murray-Garcia, 1998). For the purposes of this research, I am redefining cultural humility to apply to the praxis of critical leadership, particularly the praxis of building alliances across diverse communities. Building diverse alliances requires dealing respectfully with multiple levels of differences in cultures, experiences,

and histories, and cultural humility frames offer a more critical way forward for leadership than the more commonly used frames of cultural competence.

The frameworks of cultural humility seek to address the limitations of cultural competence, which, however well-intentioned, can lead to stereotyping and a false sense of security when interacting with diverse populations (Tervalon & Murray-Garcia, 1998). Cultural competence frameworks are limited by the assumption of culture as a static entity, rather than understanding culture as dynamic and immeasurably complex (Kumagai & Lybson, 2009; Kumas-Tan et al., 2007; Tervalon & Murray-Garcia, 1998). Further, in cultural competence frameworks, culture is often theorized solely as race, with Whiteness as an unexamined cultural norm, and the cultures of people of color as “other” (Kumagai & Lybson, 2009; Kumas-Tan et al., 2007). Cultural competence frames also lack a critical focus on institutional oppression: “even at their best, [cultural competence] focuses on disadvantage, constructing a deficit model concerning ethnic and racialized minority groups rather than focusing on privilege and domination” (Kumas-Tan et al., 2007, p. 551-552).

In contrast, cultural humility offers a framework for leaders that is more aligned with the values and praxes of CRT, CLP, and critical pedagogies, especially as cultural humility shares the importance of praxis, self-reflection, and institutional critique of oppression. Unlike cultural competence, which assumes a static proficiency in complexities of addressing culture, cultural humility is a lifelong, self-reflective, self-critiquing learning process without a discrete endpoint (Juarez et al., 2006; Kumagai & Lybson, 2009; Neal, 2010; Tervalon & Murray-Garcia, 1998). Within cultural humility frameworks, culture is understood as dynamic, fluid, and complex and requires critical

self-reflection about one's own privileges and unintentional racism (Ross, 2010) and a focus on institutional critique and accountability (Kumagai & Lybson, 2009; Tervalon & Murray-Garcia, 1998).

Cultural humility also intersects with Freire's (1970) definition of "critical consciousness," which is central to critical pedagogy and the other frames in this study. Kumagai and Lybson (2009) specifically refer to Freire in their definition of critical self-reflection and critical consciousness:

By "critical self-reflection," we do not mean a singular focus on the self, but a stepping back to understand one's own assumptions, biases, and values, and a shifting of one's gaze from self to others and conditions of injustice in the world. This process, coupled with resultant action, is at the core of the idea of critical consciousness. (p. 783)

Like CRT, cultural humility also examines the ways that institutional oppression influences individuals and communities and seeks to examine how these power imbalances influence interpersonal relationships and interactions: levels of trust, silences, conflict, perceptions of authority, and value (Tervalon & Murray-Garcia, 1998).

For critical leaders, cultural humility articulates a rigorous challenge of critical self-reflection while working across differences and a moving beyond ideas of competence and tolerance. Like the other frameworks of the study, the goal of cultural humility frameworks is not to claim individual expertise, but rather to engage in a continual praxis, critiquing systemic patterns of inequality and working to create transformative action towards social justice (Kumagai & Lybson, 2009; Tervalon & Murray-Garcia, 1998).

Purpose Statement

The purpose of this study was to engage Asian American community college student leaders as co-researchers in Participatory Action Research (PAR) in order to explore factors that contribute to successful Asian American critical leadership development in classroom and campus environments. By the term “critical leadership,” I refer specifically to a framework of leadership that is actively anti-oppressive and directed towards social change and equity (Daus-Magbual, 2011; Leonardo, 2009; Tintiango-Cubales, 2012). By utilizing PAR, this study centered on the experiences and voices of Asian American student leaders who have been largely marginalized in existing research.

In PAR, participants act as co-researchers to collaborate on each part of the research process, including the research questions, data collection, and data analysis (Bautista, Bertrand, Morrell, Scorza, & Matthews, 2013). Participatory Action Research is premised on the understanding that those from historically marginalized communities—and not only formally educated researchers—possess valuable collective knowledge and expertise that can transform individual lives and inequitable systems (Bautista et al., 2013; Fine, 2008; Koirala-Azad & Fuentes, 2009; Park, 1993; Tuhiwai Smith, 2012). By utilizing PAR, Asian American community college students researched their own educational and leadership experiences, contributing to the need for scholarship in these areas while also practicing their critical research and leadership skills.

Research Questions

The PAR project was integrated into a community college course, “Asian American Leadership and Community Issues,” that I taught at Urban Community College

(UCC) from January–May 2015. The co-researchers in the study were my students in this course. The research questions for this study took places on two levels: (a) the questions collectively developed by the research team, which guided the specifics of the PAR study; and (b) my “meta research questions,” which examined the processes of PAR and teaching CLP from my perspectives as institutional researcher and teacher. Both sets of research questions reflected the starting assumptions of the study.

The research questions developed collaboratively by the student co-researchers were:

1. In what ways are Asian Americans leaders working in alliance to create social change?
2. What are the challenges, successes, and opportunities for Asian Americans working in alliance with others?
3. In what ways, if any, do the processes of PAR help us practice our own critical leadership skills?

The meta research questions were:

1. In what ways, if any, does teaching critical leadership praxis support the educational needs of Asian Americans?
2. What strategies and support are needed to nurture Asian Americans’ critical leadership?
3. How can these strategies and supports be integrated into Asian American critical leadership praxis in classroom curriculum?

Educational Significance

This study offers contributions to the research and discourse on Asian Americans, leadership development, and education, particularly at the community college level. This study focused on the experiences of Asian American student leaders and aimed to provide recommendations and strategies for educators, administrators, and policy makers to better support the critical leadership and educational needs of Asian American students. Through the use of PAR methodologies, this study centered Asian American student voices and knowledge more explicitly in the fields of both education and leadership development, where a focus on student voices has been lacking.

This study also contributes to scholarship on critical leadership models that center on Asian Americans by adding the frames of cultural humility and moving towards a model of critical, culturally humble leadership praxis. This study also offers a case study of the use of PAR as a methodology for teaching CLP within a classroom setting and may indicate directions for future research that utilizes PAR or examines teaching critical leadership in diverse classrooms and communities.

The findings also suggest possibilities for culturally appropriate leadership models specific to other racial, ethnic, and cultural groups. By examining the intersections of leadership praxis and classroom curriculum and pedagogies, this research contributes to the fields of critical pedagogy, critical leadership, and Critical Race Theory while highlighting some of the tensions and complexities of these processes.

Limitations

The co-researchers in this study were students who were enrolled in a course that I taught at UCC in the Asian American Studies department. One of the limitations of the

study was my positionality in dual roles of both teacher and institutional researcher. My position in the classroom and in relation to my students posed ethical considerations that I addressed rigorously throughout the research; while at the same time, the caring relationships and trust between my students and me also offered many opportunities and advantages for our research. I discuss these ethical considerations more fully in Chapter 3.

Definition of Terms

The following definitions clarify the terms used in this research.

Asian: According the U.S. Census Bureau, the term Asian refers to a “person having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent, including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam” (Hoeffel et al., 2012, p. X).

Asian American: For the purposes of this research, Asian American refers to individuals of Asian ancestry living in the United States, regardless of immigration history, citizenship, or documented status. Like the category “Asian,” Asian Americans are a diverse, heterogeneous group. The National Commission on Asian American and Pacific Islander Research in Education (2008) advises:

It is critical for educators and policymakers to recognize that there are numerous Asian American and Pacific Islander ethnicities, many historical backgrounds, and a full range of socioeconomic spectra, from the poor and underprivileged to the affluent and highly educated. There is no simple description that can characterize Asian American and Pacific Islander students or communities as a whole. (p. x)

Critical education: “Criticism is at the center of an education that values debate, openness to different ideas, and commitment to the democratic process” (Leonardo, 2009, p. 20). Criticism in this sense is not pessimism, nor is it merely ideological. Rather a

critical education “encourages students to become aware of, if not actively work against, social injustice” (Leonardo, 2009, p. 18). In this study, the term “critical” defines educational frameworks and methodologies that are specifically oriented towards social justice and equity.

Critical leadership praxis (CLP): Tintiangco-Cubales (2012) defines critical leadership praxis as a process that “focuses on practicing leadership *skills* that directly engages a *purpose* [emphasis in original] that is rooted in equity and social justice” (p. 7). Critical leadership praxis draws directly from the theories of critical pedagogy and transformative leadership. Tintiangco-Cubales outlines seven individual leadership goals of CLP: self-connection, self-determination, self-empowerment, self-transformation, self-actualization, and self-reflection. It also includes three community leadership goals: community engagement, community commitment, and community action.

Critical pedagogy: Freire (1970) defines critical pedagogy as “problem-posing education”:

In problem-posing education, people develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves; they have come to see the world not as a static reality, but as a reality in process, in transformation. (p. 83)

In this research, I use the term critical pedagogy as an umbrella term for several forms of pedagogy that share key tenets, such as the importance of problem posing pedagogy and praxis.

Counter story: Solórzano and Yosso (2002) define a counter story as:

A method of telling the stories of those people whose experiences are often not told (i.e., those on the margins of society). The story is also a tool for exposing, analyzing, and challenging the majoritarian stories of racial privilege. Counter stories can shatter complacency, challenge the dominant discourse on race, and further the struggle for racial reform. (p. 32)

Cultural humility: A framework initiated in the health care field as a response to limitations of cultural competence frameworks. Cultural humility is a lifelong, self-reflective, self-critiquing learning process without a discrete endpoint (Kumagai & Lypson, 2009; Ross, 2010; Tervalon & Murray-Garcia, 1998). “Cultural humility incorporates a lifelong commitment to self-evaluation and critique, to redressing the power imbalances in the physician-patient dynamic, and to developing mutually beneficial and non-paternalistic partnerships with communities on behalf of individuals and defined populations” (Tervalon & Murray-Garcia, 1998, p. 123). For the purposes of this research, I utilize cultural humility as a critical framework for building alliances across difference.

Ethnic studies: Ethnic studies is:

an interdisciplinary, multidisciplinary, and comparative study of the social, cultural, political, and economic expression and experience of ethnic groups. Ethnic Studies recovers and reconstructs the counter-narratives, perspectives, epistemologies, and cultures of those who have been historically neglected and denied citizenship or full participation within traditional discourse and institutions, particularly highlighting the contributions people of color have made in shaping US culture and society. (Tintiango-Cubales et al., 2014)

Model minority: The model minority stereotype characterizes Asian Americans as “paragons of hard work, [with] strong family values, and respect for authority” (Lee, S. S., 2006, p. 3). This stereotype has been discredited by Asian American scholars but still remains influential in popular culture and educational policies addressing Asian American students. “Asian American Studies scholars have discarded the model minority image as a myth... This construct overlooks persistent racial discrimination against Asians in the United States and the historical and structural reasons that account for Asian American socio-economic mobility” (S. S. Lee, 2006, p. 3).

Participatory action research (PAR): Bautista et al. (2013) define PAR as:

A pedagogical practice, a form of resistance, a re-envisioning of whose knowledge is valuable, a tool of decolonization, and a radical research methodology...PAR strives to uncover systemic issues from the standpoint of social critique.... Unlike traditional research, in which marginalized groups are often the objects of research, PAR places these groups in positions as “*subjects* and partners in the research process.” (p. 3)

Praxis: Freire (1970) describes the continual cycle of engaged theory, critical action, and critical reflection as praxis. Each component of the cycle is essential to the process. Freire writes that praxis “cannot be purely intellectual, but must also involve action; nor can it be limited to mere activism, but must include serious reflection: only then will it be a praxis” (p. 65).

Social justice: Social justice “is not primarily an outcome but a process where people who have been marginalized build the capacity to exert a measure of control over the institutions that shape their lives” (Warren & Mapp, 2011, p. 250)

Social justice education: Adams and Bell (2016) define social justice education as:

both a process and a goal. The goal of social justice education is full and equal participation of all groups in a society that is mutually shaped to meet their need. Social justice includes a vision of society in which the distribution of resources is equitable and all members are physically and psychologically safe and secure...Social justice involves social actors who have a sense of their own agency as well as a sense of social responsibility towards and with others and the society as a whole. (p. 3)

Transformative leadership: Transformative leadership is a critical leadership model that:

begins with questions of justice and democracy; it critiques inequitable practices and offers the promise not only of great individual achievement but of a better life lived in common with others. Transformative leadership, therefore, inextricably links education and educational leadership with the wide social context within which it is embedded. (Shields, 2010, p. 559)

CHAPTER II

REVIEW OF THE LITERATURE

The underrepresentation of Asian Americans in leadership reflects racial, social, and economic realities that influence the lives and educations of Asian American students. Leadership development for Asian Americans is necessary to address the underrepresentation of Asian Americans in leadership and to provide an equitable education for Asian Americans (Omatsu, 2006). In order to explore the need for—and potential of—critical leadership praxis for Asian American students, the following review of the literature is organized into three main sections: (a) Asian American students and their educational needs, (b) Asian American students and leadership development, and (c) cultural humility and education.

Asian Americans Students and Education

Challenging stereotypes of Asian Americans in education

A 2013 study by the Pew Research Center presents Asian Americans as the “highest-income, best-educated and fastest-growing racial group in the United States” (para. 2). These statistics suggest that Asian Americans are indeed the “model minority”—a uniformly high-achieving, financially, and educationally successful racial group (S. J. Lee, 2005; S. S. Lee, 2006b; Pang, 2006). The perceptions of Asian Americans as a monolithically successful group has its origins in media stories from the 1960s (Petterson, 1966; “Success Story of One Minority Group in U.S.,” 1966). This stereotype suggests that Asian Americans—unlike African Americans and other groups—have earned their uniform success as a result of hard work, strong family values, and obedience to authority (S. S. Lee, 2006). This stereotype also suggests that Asian Americans have few educational needs (S. S. Lee, 2006; Liang, Lee,

& Ting, 2002; Liu, 2009; Teranishi et al., 2009) and that highly-motivated, highly successful Asian American students are “taking over” student bodies at elite university campuses (National Commission on Asian American and Pacific Islander Research in Education, 2008; Teranishi et al., 2009).

The stereotype of the model minority, though proven false by educational research (Buenavista, Jayakumar, & Misa-Escalante, 2009a; Teranishi et al., 2009), has had a significant and persistent influence on educational policy, as well as popular imagination. The research on Asian American students paints a far more complex picture of Asian Americans than the narrative suggested by the 2013 Pew report. A 2008 report by the National Commission on Asian American and Pacific Islander Research in Education directly challenges the model minority stereotype and documents a variety of issues facing Asian American students, including poverty, immigration, racism on campus, and limited English language abilities (p. 8). Asian Americans in higher education also experience challenges with mental health (Whaley & Noel, 2013) and a lack of culturally appropriate services on campus (Teranishi et al., 2009).

An accompanying stereotype—one that is sometimes subsumed within the model minority stereotype—is of Asian Americans as the “perpetual foreigner,” which suggests that Asian Americans are more likely to be associated with their country of ethnic origin, regardless of their immigration status or how long they or their families have been in the United States (S. J. Lee, 2005; S. S. Lee, 2006b; Pang, 2006). This stereotype “allows society to presume that Asian Americans are foreign and thus entitled to lesser standards of protection than ‘true’ Americans” (Ancheta, as cited in Gee, 2004, p. 132). S. S. Lee (2006b) argues that these two stereotypes—the model minority and perpetual foreigner—in tandem

have caused Asian Americans students in higher education to be viewed as both “over-represented and de-minoritized,” that is, rendered simultaneously overly visible and also invisible in higher education, and thus excluded from services or accommodations made for other racial groups.

The frameworks of Critical Race Theory (CRT) pose a critical challenge to stereotypical and inaccurate representations of Asian Americans by recognizing that educational institutions are central to perpetuating structural inequalities (Bush, 2004; Hughes & Giles, 2010; Ladson-Billings & Tate, 1995; Solorzano & Yosso, 2002; Yosso, 2005). A CRT analysis shifts accountability away from individual students and to educational institutions by examining how educational policy and discourses are influenced by and maintain and reproduce systems of racism and oppression (Hughes & Giles, 2010; Yosso, 2005). Interrogation of the roles of race and inequality are necessary to transform educational institutions towards greater equity, especially for students of color and other under-represented populations. Hughes and Giles (2010) question, “How is significant change possible if we accept the premise that nothing is broken, that race is irrelevant in educational policy and practices?” (p. 45).

Foregrounding the multiple, dynamic, and often subtle ways that race and racism inform students’ educational experiences is necessary to gathering accurate information about Asian American students and leaders on college campuses (Buenavista et al., 2009a; S. S. Lee, 2006b; Teranishi et al., 2009). The model minority is more than a myth; rather it is “a pervasive paradigm that has been used in educational research to perpetuate white, middle-class, hegemonic notions of merit and dismiss the educational disparities and overall educational experiences of Asian Americans” (Buenavista et al., 2009a, p. 73). This

paradigm serves to maintain unequal power structures that privilege and support the dominance of Whites in the United States (Buenavista et al., 2009a; Chung, 2014).

The representation of Asian Americans in education, as in other institutions, is heavily influenced by the dominant Black/White (and sometimes Brown/White) paradigms of race (Buenavista et al., 2009a; S. J. Lee, 2005; S. S. Lee, 2006b). The emergence and praise of Asian Americans as a model minority during the 1960s provided a direct contrast to the overt chastisement of African Americans. As the “good” minority group, Asian Americans were explicitly inserted into an anti-Black paradigm (S. S. Lee, 2006b). These unjust and essentialist comparisons continue to be a source of inter-ethnic conflict between Asian American and African American communities. (S. S. Lee, 2006b; Sue, Bucceri, Lin, Nadal, & Torino, 2009).

Other scholarship suggests that Asian Americans have become “honorary Whites” (Lee & Bean, 2004) in both their social and economic status and their educational success. A CRT approach reveals that these claims of “honorary Whiteness” and the perception of Asian Americans as the “good minority” ignore the histories and exclusionary laws targeting Asian Americans as undesirable and perilous immigrants before 1960 (S. S. Lee, 2006; National Commission on Asian American and Pacific Islander Research in Education, 2008). Additionally, a perception of “honorary Whiteness” has not immunized Asian Americans from racism or xenophobia. A 2001 study by the Committee of 100, a nonpartisan, national organization of Chinese Americans, found that the “forever foreigner” stereotype continues to inform Americans’ often contradictory opinions about Asian Americans. The study found that 25% of participants held “strong negative attitudes” towards Chinese Americans, and 43% have “somewhat negative attitudes” towards Chinese Americans (Committee of 100,

2001, p. 2). The same study found that 32% of participants feel Chinese Americans are “more loyal to China than the U.S.” (Committee of 100, 2001, p. 7). Even with the seemingly “positive” image of Asian Americans as the model minority, negative perceptions of Asian Americans—as foreign, untrustworthy, and undesirable—remain salient (Committee of 100, 2001, p. 13). Lee (2005) writes that Asian Americans continue to be racially profiled as suspicious and questioned about their loyalty and patriotism and that the “yellow peril” foreigner stereotype continues to re-emerge in contemporary international politics.

A CRT analysis reveals the fallacies and the underlying power dynamics of essentialist and incomplete representations of Asian Americans. Any accurate representation of Asian Americans must first acknowledge the multiplicity of experiences and groups subsumed within this racial and ethnic category. The need to accurately disaggregate data about Asian Americans (and/or Asian American and Pacific Islanders (AAPIs), a category used within federal policy) is becoming increasingly more acknowledged and urgent in educational policy and research (National Commission on Asian American and Pacific Islander Research in Education, 2008; CARE & Asian & Pacific Islander American Scholarship Fund, 2011; Teranishi, Lok, & Nguyen, 2013). Aggregating all Asian Americans and Pacific Islanders under one category obscures significant disparities in income, education, and English language proficiency, to name only a few. A 2008 report by the National Commission on Asian American and Pacific Islander Research in Education counsels:

It is critical for educators and policymakers to recognize that individuals in this group [Asian American] occupy positions along the full range of the socioeconomic spectrum, from the poor and underprivileged to the affluent and highly skilled. There

is no simple description that can characterize Asian American...students or communities as a whole. (p. 2)

With this consideration in mind, I return to the 2013 Pew study, referenced at the beginning of this chapter. Full disaggregation of the data on Asian Americans reveals far more complex and diverse realities than those discussed in the Pew study. The Pew Research study disaggregated data for only six ethnic subgroups: Chinese, Filipino, Indian, Vietnamese, Korean, and Japanese. However, the U.S. 2010 Census included 20 different Asian American ethnic sub-groups. More fully disaggregating economic data of Asian Americans reveals that refugee populations such as Vietnamese, Cambodian, and Hmong are far from the economically and educationally successful “model minority.” These groups have high rates of poverty, unemployment, and school drop-out rates—in numbers similar to, and sometimes exceeding, those of African Americans and Latinos (National Commission on Asian American and Pacific Islander Research in Education, 2008). Asian Americans also vary significantly in immigration status, language proficiency, employment, educational levels, political affiliations, etc. (Chaudhari, Chan, & Ha, 2013; National Commission on Asian American and Pacific Islander Research in Education, 2008). Failure to disaggregate this data confirms stereotypical and simplistic representations and obscures the educational realities and needs of Asian American students.

A closer look at the research of Asian American enrollment in higher education reveals additional complexities. Contrary to the belief that Asian Americans are over-represented in at elite colleges and universities, 47.3% of Asian Americans are enrolled at community colleges, not highly selective universities, and this rate is increasing faster than AAPI enrollment in four-year colleges (National Commission on Asian American and Pacific Islander Research in Education, 2013). Nationally, Asian American college students

are clustered at only a few institutions. In 2000, two-thirds of AAPIs enrolled in higher education attended 200 institutions in the United States, which represents less than five percent of all Title IV institutions in the nation (National Commission on Asian American and Pacific Islander Research in Education, 2008). The same report notes that nearly half of AAPIs attend college in California, New York, and Texas—a distribution that rarely acknowledged in research or policy (National Commission on Asian American and Pacific Islander Research in Education, 2008).

Issues of socio-economic class, language, and immigration also complicate these realities of Asian American students' educational experiences. A 2013 study of low-income Asian American and Pacific Islander boys in California found that this population is “invisible and neglected in schools” and receives little support with issues of language, bullying, and college access (Ahuja & Chlala, 2013, p. 3). Additionally, the experiences and cultures of low-income AAPIs are often marginalized within their curriculum (Ahuja & Chlala, 2013). Research by the National Educational Association (2008) finds that Asian American students are “acutely susceptible to experiencing cultural and linguistic isolation in America’s schools...[and] likely of all students to find any significant representation of their own ethnicity or hear their spoken language (other than English) used by other students or teachers at the schools they attend” (p. 3). In her research of Asian American students and their educational experiences, Pang (2006) specifically cites the prevalence of the forever foreigner stereotype as a factor that contributes to the marginalization of Asian Americans in schools. Pang cites research by Kiang (1998) that documented that Asian American students frequently experience racism and “high levels of prejudice” from both peers and faculty and that these incidents were largely ignored by school administration.

Teranishi et al. (2009) suggest that these incomplete and unexamined paradigms in higher educational research and policy contribute to the lack of responsiveness to the needs of Asian American students. Within Black/White paradigms, Asian American experiences are alternately aligned with Whites or with people of color (Teranishi et al., 2009); however, as Buenavista et al. (2009) write, "Rarely have Asian American experiences and perspectives been given attention in and of themselves" (p. 70). Asian Americans continue to be positioned against African Americans and other people of color in debates about affirmative action. Opponents of affirmative action assert that Asian Americans have no need for affirmative action and are hurt by these policies. These arguments frame a false dichotomy between "Asian victims" and "Black villains" (S. S. Lee, 2006b, p. 06)—a framework that ultimately supports White dominance and simultaneously ignores the educational needs of Asian Americans.

The positioning of Asian Americans within these unexamined racial paradigms has significant impact on educational policies, diverting attention away from educational equity issues for Asian Americans (National Commission on Asian American and Pacific Islander Research in Education, 2008; Sue et al., 2009; Teranishi et al., 2009). The "deminoritization" (S. S. Lee, 2006b) of Asian Americans has also influenced policies that deny access for Asian Americans to grants, fellowships, and additional services aimed at "underrepresented" students (Teranishi et al., 2009). In addition, Asian Americans are ignored in policies and discourses regarding current re-segregation trends, even though Asian Americans have historically experienced both segregation and exclusion from White schools (National Educational Association, 2008).

The National Commission on Asian American and Pacific Islander Research in Education (2008) concludes that the model minority stereotype has been used to justify an “official neglect of programs and services for Asian American students” (p. 3). Asian Americans are “in many ways, invisible in policy considerations at the federal, state, and local levels and in the development of services and programs” (National Commission on Asian American and Pacific Islander Research in Education & Asian & Pacific Islander American Scholarship Fund, 2011, p. 1). Additional research and action are necessary to gather more accurate data about Asian Americans and to increase the numbers of Asian Americans in educational staff, faculty, and administration. Educational institutions must also be held accountable for providing the services necessary for Asian Americans to receive an equitable education (National Commission on Asian American and Pacific Islander Research in Education, 2008).

Asian American college students

This “official neglect” of Asian Americans continues at the college level, and the prevalence and tenacity of these stereotypes continues to have multiple consequences for the experiences of Asian American college students. On college campuses, Asian American students continue to experience racism and a lack of responsiveness and support by college administration and services. Asian Americans’ experiences with racism on campus may also contribute to students’ experiences with depression and poor mental health, as AAPI students have the lowest self-efficacy and self-esteem of any student group (National Commission on Asian American and Pacific Islander Research in Education, 2008) and poorer mental health than other ethnic and racial groups on college campuses (Whaley & Noel, 2013). Asian Americans are also less likely as an ethnic and racial group to pursue psychological help

(Teranishi et al., 2009). These mental health issues have been linked to high academic expectations, stress, and negative campus climates experienced by Asian American students (Kwon, 2010; National Commission on Asian American and Pacific Islander Research in Education, 2008). Additional factors contributing to poor mental health include the prevalence of the model minority stereotype, cultural conflicts on campus, and a lack of faculty role models (National Commission on Asian American and Pacific Islander Research in Education, 2008; Teranishi et al., 2009). Asian American students, like other students of color, also experience the “strong and lasting negative reactions” of racial microaggressions on college campuses (Sue et al., 2009). For Asian Americans, the sources of these microaggressions often stem not only from friends and family members, but also from teachers. Sue et al. (2009) conclude these microaggressions “strongly perpetuate the model minority myth” (p. 78).

As previously stated, Asian Americans are rarely centered within critical educational discourse. The research on Asian American students highlights the need for additional scholarship that centers the voices and experiences on Asian Americans through critical frameworks. Liang et al. (2002) argue that Asian American students need opportunities for critical study of their own experiences with racism and oppression: “Without much exposure to literature or cocurricular opportunities to discuss racism outside the black-white paradigm, many Asian American students are not give the chance to understand fully how their race plays a role in their campus experience” (p. 83). Asian American students’ experiences with racism and marginalization deserve further attention, particularly within the lesser-researched experiences of community college students.

The agency and leadership of Asian American students—beyond essentialist narratives of educational merit—is also little explored in the existing literature. In the following section, I argue that critical leadership development programs for Asian American students can provide a counter-space (Yosso, 2005) for students to examine their experiences with oppression, to cultivate their own agency, and to assist in addressing their own neglected educational needs.

Critical Leadership Praxis and Asian American Students

The same stereotypes that marginalize Asian American students in education also influence negative perceptions of Asian Americans in leadership. Asian Americans are under-represented both in leadership positions as well as in leadership research. This under-representation in leadership is particularly notable considering the numerical growth of Asian Americans, and the lack of research on Asian American leaders is significant, especially when compared to the research of leaders from other communities of color (Jung & Yammarino, 2001; Sy et al., 2010). In the following section, I focus attention and critique on existing scholarship of leadership development and the ways that Asian Americans are marginalized within these frameworks. I also examine case studies of leadership development programs that specifically serve Asian Americans. In these discussions, I argue that critical leadership—that is, leadership specifically directed towards social justice—is necessary to address both the leadership and educational needs of Asian American students.

Perceptions of Asian Americans and leadership

Although research on Asian Americans in leadership is limited, existing scholarship confirms that prototypical leaders are most often White, Western, wealthy, and male and that Asian Americans are often seen as a poor fit for these leadership positions (Balón, 2004;

Chung-Herrera & Lankau, 2005; Foldy & Ospina, 2009; Jung & Yammarino, 2001; Sy et al., 2010). A central tenet of CRT is that racism is not aberrant, but normalized (Solorzano & Yosso, 2002), and Foldy and Ospina (2009) confirm that this is true also in the fields of leadership. Foldy and Ospina's review of race and leadership programs reveals that although traditional leadership theory has neglected to examine critically issues of race or gender, "race, sometimes invisibly, permeates organizational life, including leadership" (p. 884). Much of the existing scholarship on leadership fails to critique the assumed Whiteness of leadership and instead "sees race [i.e., being a person of color] as a constraint or obstacle that must be managed" (Foldy & Ospina, 2009, p. 879). Although race/ethnic leadership models do exist, particularly for African Americans, these leadership models are often marginalized and their validity questioned within Eurocentric and "color-blind" models (Foldy & Ospina, 2009).

Existing research suggests that Asian Americans, in particular, are not perceived as ideal nor legitimate leaders (Chung-Herrera & Lankau, 2005; Dugan & Komives, 2010; Foldy & Ospina, 2009; Jung & Yammarino, 2001; Sy et al., 2010). Sy et al.'s (2010) study of leadership perceptions of Asian Americans and Caucasian Americans found that a "subtle and complex stereotyping process" may explain these perception of and the barriers experienced by Asian American leaders. Studies by Balòn (2004) and Chung-Herrera and Lankau (2005) reveal that while Asian Americans are often associated with positive traits such as integrity, diligence, and hard work, they are also perceived as being socially introverted, quiet, inhibited, and passive—traits deemed generally incompatible with leadership. The Committee of 100's (2001) study supports these findings. Although 90% of participants believed that Asian Americans have strong family values and 68% believed that

Asian Americans are as patriotic as other Americans, the study also found that 68% of participants considered Asian Americans to be clannish, and 23% of participants would be uncomfortable voting for an Asian American as president of the United States (p.18).

The perception of Asian Americans as undesirable leaders also pervades college campuses, despite a history of Asian American activism and student leadership on college campuses (Liang et al., 2002; Omatsu, 2006). Balòn's study (2005) of undergraduate college students found that Asian Americans are the least likely of all races to categorize themselves as leaders. Limited research has been conducted on Asian American college student leaders, but Chung's (2014) ethnographic study offers analysis of the racism that Asian American student leaders experience on college campuses. Asian American student leaders described being marginalized in student leadership spaces—both by people of color and within predominantly White organizations (Chung, 2014). On an institutional level, these Asian American leaders felt ignored by the university's administration and policies (Chung, 2014, p. 128).

These studies illustrate the need for additional research, scholarship, and the necessity for formal leadership development for Asian American students. Dugan and Komives (2010) and Omatsu (2006) argue for the importance and efficacy of leadership development on college campuses, and Lin (2007) documents that student leadership in higher education has multiple positive outcomes for students. I argue that critical leadership development, when directly specifically at social change and equity, can assist in addressing both the needs for leadership development and educational equity for Asian Americans. The following section examines case studies of existing leadership development programs for Asian Americans, specifically through the lens of critical leadership praxis (CLP).

Critical leadership praxis

In my study of Asian American community college students' leadership, I aim specifically to make contributions to the theories of CLP—a model of leadership that was specifically for Pinay/Pinoy Educational Partnerships (PEP), an organization of Filipina/o American students and teachers (Daus-Magbual, 2011; Tintiangco-Cubales, 2012). Critical leadership praxis is specifically directed towards equity and social change. In pursuing the goals of social justice and equity, critical leadership models must be willing to engage meaningfully with issues of race, power, oppression, privilege, and resistance. Transformative action should take place on all levels—individual, community, and institutional (Gooden & Dantley, 2012; Shields, 2010). Gooden and Dantley (2012) specifically address the intersections of leadership and CRT, and they echo the CRT tenet that racism is not aberrant, but rather normalized:

To place race at the center of our learning in leadership, we must really think about all the processes of the leadership curriculum and consider *how* they are affected by race as opposed to *whether* [emphasis added] they are affected by race." (p. 247)

Both Gooden and Dantley (2012) and Foldy and Ospina (2009) insist that focusing on race is incomplete without also analyzing power. Foldy and Ospina (2009) argue that the field of leadership must shift from “acknowledging power to a power analysis” (p. 891). I utilize these frameworks of critical leadership, as well as the specific mandate of centering both race and power analysis, in the following discussion of leadership development programs specifically designed for Asian Americans. In the following case studies, I evaluate the degree to which the existing research reflects the values and goals of CLP, and I advance my argument for the necessity of *critical* leadership development specifically designed for Asian Americans students.

Case studies: Asian American leadership development

Centering “Asian culture and values”

As previously discussed, stereotypical representations contribute to the perception that Asian Americans are less than ideal leaders (Jung & Yammarino, 2001; Sy et al., 2010). I argue that effective critical leadership praxis for Asian Americans requires rejecting the narrative that Asian Americans are culturally deficient in areas of leadership. Foldy and Ospina (2009) note that while much of the scholarship on race and leadership views race as a “constraint or obstacle,” some models are able to reframe race and ethnic backgrounds as a “resource” (p. 876), a framework similar to CRT’s concept of community cultural wealth. The following two case studies of Asian American leadership by Akutagawa (2013) and Liang et al. (2002) focus on centering and placing value on “Asian culture” as a resource to leadership. Although both examples attempt to counter hegemonic frameworks of leadership, both also lack critical analysis, and neither study meaningfully addresses issues of institutional racism or the potential for leadership to transform these inequalities.

Akutagawa (2013) documents the work of LEAP: Leadership Education for Asian Pacifics, Inc., an organization for which she serves as president and CEO. Founded in 1982 to address the underrepresentation of Asian American leaders, LEAP provides “targeted and intentional” leadership development specifically for Asian Americans (Akutagawa, 2013, p. 277). Its leadership development model serves participants from multiple employment sectors, including corporate, educational, and non-profit fields. Akutagawa argues for the importance and efficacy of safe, supportive environments for Asian Americans to practice leadership skills, noting that many LEAP participants are new immigrants or unaccustomed to American corporate or collegiate culture. Asian American leadership spaces also assist in

alleviating the fear of judgment and the “burden of constantly having to perform cultural translation” (Akutagawa, 2013, p. 279).

The frameworks developed by LEAP place emphasis on culturally relevant and culturally sensitive training and emphasize the importance of balancing “Asian cultural values” with additional leadership skills. The goals of LEAP are twofold: “Keep your values. Develop new skills” (Akutagawa, 2013, p. 279). The LEAP model includes an “Asian Balancing Cultures” (ABC) model that identifies seven “Asian Cultural Values”: “harmony, respect for authority/elders, shame, humbleness/humility, hard work, importance of success—be #1/be the best, learning/education.” For each of these values, the model offers ways in which this value is potentially career enhancing and also career limiting (Akutagawa, 2013, p. 280). The LEAP model suggests that balancing cultural values with additional skills can lead to effective leadership, although an over-reliance on cultural values can turn these strengths into weaknesses.

Akutagawa argues convincingly for the need for leadership development specifically directed towards Asian Americans. In some respects, the LEAP model challenges a deficit perspective of Asian American leadership by framing cultural values as a potential resource. However, LEAP’s ABC model relies on unexamined assumptions of a singular ‘Asian culture’ with values that are assumed to be static and specific only to Asian and Asian Americans. Although Akutagawa describes employment discrimination and the “bamboo ceiling” experienced by many Asian Americans in the workplace, the model does not explicitly examine the systems of racism, nor does it call for leaders to transform these systems in the service of social justice. Chung (2014) argues that Akutagawa’s model reinforces the “otherness” of Asian Americans without substantially addressing racism or

institutional inequalities. In Foldy and Ospina's (2009) terms, Akutagawa's model centers race to a degree, but it fails to include the necessary analysis of institutional power.

Liang et al. (2002) explore the influence of Asian cultural values and the role of racism in limiting leadership opportunities for Asian Americans college students. Like Akutagawa (2013), Liang et al. (2002) center the importance of examining Asian cultural values and the ways that these values influence the lenses, values, and behaviors of Asian American student leaders. The authors argue that Asian cultural values are often considered antithetical to hegemonic (White, Western, male) leadership models, an assertion similar to Akutagawa (2013). These authors discuss the role of racism on Asian American college students, noting that Asian American students often react to racism by either becoming more involved in their communities or by feeling marginalized and isolated on campus. The authors conclude with profiles of three successful Asian American leadership programs on college campuses that focus (among other things) on "Asian cultural values," the influence of racism and racial identity on leadership, meaningful campus involvement, and socially responsible leadership.

The focus on racism by Liang et al. (2002) provides a more critical view of Asian American leadership than Akutagawa (2013). These authors premise their research on three assumptions: (a) Asian American cultural values play a role in lens of Asian Americans, (b) Asian Americans have experienced and continue to experience discrimination, and (c) Panethnic identities are strengthened when Asian Americans students are given opportunities to understand and feel proud of their own histories (Liang et al., 2002). These authors argue convincingly that models of leadership should not be considered "culture-free" but should actively acknowledge issues of race (Liang et al., 2002, p. 87). While Liang et al. specifically

name racism and the need to develop pride as Asian American leaders, the discussion of “Asian cultural values” is over-simplified and essentialized in ways similar to Akutagawa’s research. While Liang et al. call for a socially responsible framework of leadership, they also do not specifically articulate the need to examine institutions of structural racism and oppression, nor do they suggest that leadership should be directed towards transforming educational institutions to provide more equitable services for Asian Americans and others.

Centering race and power in Asian American leadership

The following case studies by Chung (2014) and Daus-Magbual (2011) offer examples of critical leadership frameworks for Asian Americans that center both race and analysis of power. Chung (2014) positions her research in direct contrast to Liang et al. (2002), Akutagawa (2013), and other leadership frameworks that focus on the roles and limitations of “Asian culture” in leadership. Chung conducted an ethnographic study of Asian American student leaders at a four-year university. Chung argues that Asian American student leadership development must extend beyond a focus on the “otherness” of Asian cultural values and must instead more clearly analyze the influences of racism in the lives of Asian American student leaders. Chung foregrounds the influence of structural racism on Asian American leadership and cites Omi and Winant’s (1994) definitions of racial formation to argue that redefining Asian American leadership must be viewed as a racial project.

The work of the racial project is to attribute Asian American students’ leadership practices to “Asian values,” rather than critically examining the context for their leadership. In other words, it becomes too easy to “see” Asian culture in Asian American students’ behavior and “not see” the complexities of how racism might impact their leadership. Racism does not remain in the background of students’ lives; it impacts their day-to-day experiences and practices of leadership. (Chung, 2014, p. 122)

Chung’s insistence on examining the historical and institutional experiences of racism on Asian American leaders reflects the tenets of both CRT and CLP.

Chung's research of racism on campus revealed that Asian American student leaders were often expected to represent all Asian American students on campus—an expectation not held of White student leaders. Asian Americans also experienced marginalization in student spaces that were both multi-racial as well as predominantly White. Asian American student leaders were also ignored by school administrators who did not consider Asian Americans as racial minorities. Of the three Asian American leadership examples discussed thus far in this section, Chung's research is most explicit in its analysis of structural racism and power and in the commitment of Asian American leadership directed towards equity and social justice. Chung focuses her attention on the experiences of Asian American student leaders on college campuses, and I aim to extend this discussion by focusing specifically on critical leadership curriculum and pedagogies for Asian American students at the community college level.

Daus-Magbual's (2011) research focuses on the development of educational leaders through Pinay/Pinoy Educational Partnership program (PEP), a program housed at San Francisco State University. The theories of CLP were specifically developed by and for the PEP program (Daus-Magbual, 2011; Tintiangco-Cubales, 2012). It trains teachers to be critical leaders—both in their classrooms and communities—and actively integrates CLP into its classrooms. In addition, PEP grounds its leadership and pedagogical curriculum in the histories and contemporary communities of Filipina/o Americans. Rather than relying on essentialized definitions of Filipina/o culture, PEP focuses on teaching histories of colonialism, imperialism, and migration to contextualize the educational and leadership experiences of Filipina/o Americans and their families.

Consistent with the theories of CRT, PEP analyzes the ways that educational institutions—both in the Philippines and in the United States—replicate racial inequalities,

perpetuate a colonial mentality, and create “sociological and psychological trauma” for Filipina/o Americans and others (Daus-Magbual, 2011, p. 7). Furthermore, PEP aims to address the under-representation of Filipina/o Americans in educational leadership while also addressing other material needs within Filipina/o American communities, including under-performance in schools, poverty, immigration, lack of access to health care, and under-representation in leadership (Daus-Magbual, 2011).

Like Chung’s study, Daus-Magbual’s (2011) research on PEP foregrounds the analysis of both race and power. Daus-Magbual, citing Yosso (2005), furthers the discussion by focusing on the ways that PEP serves as a “counterspace” to support and nurture the leadership of Filipina/o American educational leaders. Daus-Magbual centers her discussion on CLP as a framework for developing and sustaining the leadership of critical educators who work actively towards social justice for underserved Filipina/o American communities.

Both Chung and Daus-Magbual make valuable contributions to the limited research on critical leadership of Asian American students by centering both race and power analyses in their work. My research aims to build upon and extend this research by exploring how community college classrooms and campuses can better nurture the CLP of Asian American college students. I argue that targeted classroom curriculum and critical pedagogies centering Asian American histories, leadership, and community issues, similar to PEP’s leadership model, are necessary to address the leadership needs of Asian Americans while also addressing the marginalization of these students in their educational institutions.

In the research on leadership, there still exists a need for increased exploration into the intersections of race, gender, class immigration, sexual orientation, gender identities, etc. As my critique of Liang et al. (2002) and Akutagawa (2013) demonstrates, there also exists a

need to define and explore culture as a dynamic construct, embedded with issues of institutional and historical power, and to define beyond “culture” beyond issues of race. In the following section, I argue that intersecting the frameworks of cultural humility with CRT and CLP can further assist critical leaders and educators in meeting those goals. I propose that intersecting these three frameworks can advance the discourse beyond developing “culturally competent leadership” to nurturing a praxis of “culturally humble leadership.”

Cultural Humility and Critical Leadership

In this section, I refer back to my earlier discussion of leadership frameworks that center “Asian cultural values” (Akutagawa, 2013; Liang et al., 2002). These frameworks aim to broaden definitions of leadership and to acknowledge that “Asian culture” does not need to be a detriment to leadership. While well-intentioned, these frameworks rely on a static, essentialized definition of culture and lack meaningful attention to issues of institutional power, racism, oppression, and resistance. Without a critical analysis of power, these leadership frameworks may replicate the systems of oppression that they aim to address.

However, questions of culture for critical leaders remain. Within a critical leadership praxis, how do critical leaders engage with differences in culture—beyond issues of race and inclusive of gender, class, sexual orientation, and other identities? Although existing scholarship has documented models of culturally competent leadership, these frameworks often lack critical analysis of power and culture. In this section, I propose extending the discourse of critical leadership by intersecting critical leadership praxis with the frameworks of cultural humility. I explore the research regarding cultural humility and its integration into classrooms and curriculum, and I propose to move leadership discourse from the

development of cultural competent leaders towards a critical praxis of culturally humble leadership.

Cultural humility is an ongoing process of “self-reflection and self-critique as lifelong learners” that can assist individuals and communities to work respectfully across differences (Juarez et al., 2006, p. 97) while also addressing institutional inequalities (Tervalon & Murray-Garcia, 1998). Tervalon and Murray-Garcia (1998) identify three dimensions of cultural humility: (a) lifelong learning and self-reflection, (b) recognizing and challenging power imbalances, and (c) institutional accountability (Vivian Chavez, 2012). Cultural humility shares with CRT and CLP the values of being actively anti-oppressive and committed to both personal transformation and institutional change. Cultural humility shares with critical leadership the belief that leaders/practitioners are not “experts,” but rather those committed to a praxis of lifelong self-critique, learning, and action.

Although cultural humility has its origins in medical training and education, I explore the ways that intersecting the frameworks of cultural humility with critical leadership praxis can advance and complicate the discourse on leadership in productive ways. Cultural humility frameworks offer a critical lens to critique the limitations of leadership development programs and discourse, such as those described by Akutagawa (2013) and Liang et al. (2002), which center a static, essentialized model of “culture” without deeper analysis or examination of power and privilege. I argue that culturally humble leadership praxis offers Asian American students opportunities to articulate and act within frameworks of leadership that can be academically rigorous, culturally respectful, and directed towards equity for Asian Americans and others. I propose that college classrooms and curricula offer an ideal opportunity to integrate these frameworks into the experiences of students. In the following

section, I examine the existing research focusing on teaching cultural humility in the classroom and connect teaching cultural humility to the praxis of critical pedagogies and critical leadership.

Cultural humility in the classroom

Teaching critical frameworks such as cultural humility involves engaging with critical pedagogies and requires educators to be full participants in the processes of teaching and learning. Schuessler et al. (2012) state simply, “Cultural humility cannot be learned solely in the classroom with traditional teaching methods” (p. 99). Critical pedagogy is a natural fit for teaching and learning cultural humility in the classroom. Kumagai and Lypton’s (2009) study on cultural humility within the medical curriculum specifically cites the Freire’s (1970) theories of critical pedagogy. Critical pedagogy, like cultural humility, requires a commitment to lifelong learning and intentionally challenges and critiques power dynamics in the classroom. Like cultural humility, critical pedagogy also actively examines issues of power, oppression, and privilege and directs attention towards creating differences in the material lives of marginalized populations (Duncan-Andrade & Morrell, 2008; Freire, 1970; hooks, 1994).

Much of the research on cultural humility within trainings and curricula are found within the medical field. Researchers have reported successful outcomes when medical practitioners are trained in cultural humility (Alsharif, 2012; Juarez et al., 2006); however, these trainings often limit their focus to aspects of self-reflection and addressing power imbalances or institutional accountability. There exists a need for additional research that includes cultural humility’s focus on individual, interpersonal, and also institutional

transformation. The following case studies illustrate the possibilities and promises of teaching cultural humility within classroom settings.

Ross (2010) documents her experiences integrating cultural humility within community-based participatory research (CBPR) projects with graduate students. Community-based participatory research prioritizes the examination of power and privilege in relationships between practitioners and community members, and Ross argues that cultural humility is central to building trust and respect with community members, especially when those communities are different (geographically, racially, class, etc.) from students and faculty. Ross found that consistent, written self-reflection by her students was an essential element in the practice of cultural humility. Written reflections allowed Ross's students to observe their own attitudes, knowledge, and skills and to examine the social disparities in the communities where they worked. By dialoguing about these reflections with peers, community members, and teachers, her students also explored how these social disparities might contribute to the behaviors and needs of community members.

Through self-reflection, students and practitioners are encouraged to relinquish the role of expert, work actively to address **power imbalance** [emphasis in original] in communication and to create a respectful and dynamic partnerships with the community, and ultimately become the student of the community.” (Ross, 2010, p. 318)

Ross articulates three recommendations from this research: (a) intentional discussions about privilege need to occur in classroom settings, and these discussion must move beyond theory and be made explicitly personal to the lives and experiences of the students; (b) self-reflection is central to examine students' own dynamic beliefs and attitudes about race, class, gender, etc. and how these attitudes are influenced by their work in the communities; and (c) additional assessment tools are needed to evaluate the development of cultural humility.

Schuessler, Wilder, and Byrd's (2012) research focuses on cultural humility trainings within the curriculum at the Auburn School of Nursing. Their research affirms the importance and benefits of using written reflection to assist students in examining their own biases, prejudices, and privilege and articulating their insights into institutional and structural power imbalances. Their study found that nursing students became more aware of their assumptions about their patients and understood the significance of culture in interactions with patients. In this study, the definition of culture included both issues of race and class. Significantly, through reflective journaling, students were able to contextualize their patients' experiences and came to understand that disparities in health care were the result of income inequality. Through these frameworks and practices, students were able to shift their paradigms of poverty from an issue of individual responsibility to an institutional inequality. Schuessler et al. also describe the challenges for faculty when teaching cultural humility and highlight the need for faculty to also engage in their own processes of self-reflection and humility.

Cultural humility, like CLP and critical pedagogies, involves a praxis that requires students and teachers alike to engage with a "pedagogy of discomfort" (Boler, 2004) that necessitates both teachers and students being comfortable with uncertainty. These elements of critical discomfort can be a positive signal of learning. In contrast to a false expertise derived from frameworks of cultural competence, Tervalon and Murray-Garcia (1998) write: "knowledge derived through self-examination may actually lead to a practitioner feeling less competent to address problems, at least in the short term" (p. 318). Kumas-Tan et al. (2007) note that quantitative measures of cultural competence are incomplete when assessing genuine learning about issues of culture, power, and privilege. There exists the need for

increased research on cultural humility and additional scholarship on the development of qualitative measures to assess cultural humility (Kumas-Tan et al., 2007; Ross, 2010; Tervalon & Murray-Garcia, 1998).

Although cultural humility frameworks have been integrated into some aspects of training for health care practitioners (Alsharif, 2012; Juarez et al., 2006; Schuessler et al., 2012), these frameworks have not yet been substantially integrated into the frameworks of leadership development. As previously stated, trainings in cultural humility often limit their focus to aspects of self-reflection (Alsharif, 2012; Juarez et al., 2006) without including as necessary the analysis of power, oppression, and the need for institutional transformation. Additional research that includes cultural humility's focus on institutional transformation is needed to strengthen the areas of both cultural humility and leadership. Intersecting cultural humility with critical pedagogy and CLP's analysis of institutional oppression can assist in addressing this gap.

Towards a praxis of culturally humble leadership

My research integrates CRT, critical pedagogy, CLP, and cultural humility in order to theorize critical leadership praxis for Asian American students that addresses individual transformations as well as larger issues of educational equity. As previously stated, Asian Americans are marginalized in educational and leadership discourse, and the needs of Asian American students are often unrecognized and unmet. Additionally, the complexity of Asian American students are rarely included in research, and the voices of Asian American community college students are often absent from both educational and leadership studies. My research aims to explore and address these gaps in the existing research by engaging Asian American community college students in participatory action research (PAR). By

utilizing PAR methodologies, Asian American students are engaged as co-researchers and experts on their own experiences and are understood as valuable producers of critical knowledge. Participatory action research highlights the voices and recognizes the agency of Asian American students in ways that existing research has largely neglected. The processes of PAR also allow for students to explore and develop their own critical leadership praxis.

My study integrates PAR within a classroom curriculum that includes the frameworks of CRT, critical pedagogy, CLP, and cultural humility. The intersection of these frameworks, particularly the integration of cultural humility and leadership, has not been meaningfully explored in the literature. By integrating these frameworks directly into the classrooms of Asian American students, this research explores the ways that classrooms can also be transformed into critical counter-spaces (Daus-Magbual, 2011) that can support both students' leadership and educational needs. Classrooms provide spaces for resistance and transformation—for teaching and learning to be directed towards freedom and equity (hooks, 1994). Within the classroom, each of the elements of critical praxis—theory, action, and reflection—can be nurtured, shared, and developed. By utilizing these frameworks and expanding on the literature of Asian American students, leadership development, and culturally humble leadership, my research aims to explore how these frameworks can contribute to the critical leadership of Asian Americans, and how, in turn, Asian American students can advocate for their educational needs utilize their experiences to broaden and add necessary complexity to these fields of research.

CHAPTER III METHODOLOGY

Restatement of the Purpose of the Study

The underrepresentation of Asian Americans in leadership reflects racial, social, and economic realities that influence the lives and educational experiences of Asian American students. Critical leadership development curriculum and pedagogy for Asian Americans are necessary to address this underrepresentation and to provide an equitable education for Asian Americans (Omatsu, 2006). The purpose of this study was to explore Asian American critical leadership praxis (CLP) by engaging Asian American community college student leaders as co-researchers in participatory action research (PAR). In this study, Asian American students at Urban Community College (UCC) acted as active co-researchers in study of Asian American community leadership. This research aimed to address the following gaps in the existing literature: the need for research on Asian American leadership (Chung, 2014), the lack of research on Asian American students, especially at the community college level (Lew et al., 2005; Teranishi et al., 2009), and the need for critical leadership development within the frameworks of critical pedagogies and Critical Race Theory (CRT) (Daus-Magbual & Tintiangco-Cubales, 2015).

The core values and tenets of PAR align with the frameworks of this study: CRT, CLP, cultural humility, and critical pedagogies—each requires a critical and continual praxis of self-reflection, theory, and action directed towards addressing systemic inequalities. Participatory action research aims to be a mutually beneficial partnership between co-researchers and institutional researchers that fosters the agency of community members to solve problems in their communities. Through PAR, groups who have historically been the “objects” of research are redefined as collaborative co-researchers who engage in collective

inquiry into their own social conditions (Bautista et al., 2013; Duncan-Andrade & Morrell, 2008; Fine, 2008). Historically, PAR has been conducted around the world in partnership with marginalized communities, recognizing that those most affected by injustice are often those best suited to investigate and act to address those same injustices (Bautista et al., 2013; Duncan-Andrade & Morrell, 2008; Fine, 2008; Koirala-Azad & Fuentes, 2009; Tuhiwai Smith, 2012). Participatory action research shifts the research paradigm from an institutional researcher conducting research *on* participants to a shared process where co-researchers collaborate on each stage of the research process, including the research problem, research questions, and data collection and analysis (Bautista et al., 2013).

In this study, Asian American community college students acted as co-researchers who worked collectively to determine the research processes, analyze the findings and design, and execute the resulting actions. The action component is central to PAR and distinguishes it from other research methodologies. Rather than relying on institutional researchers to advocate on behalf of participants (Dyrness, 2006; Fine, 2008), PAR nurtures and respects the agency of community members to take action in addressing their own concerns. It confronts many academic traditions by its insistence on challenging unequal power structures and aims to produce knowledge that is collective, anti-oppressive, and directly challenges oppressive systems of power (Nygreen, 2006).

In existing research, the voices and experiences of Asian American students, particularly community college students, are rarely centered in the discourse. In this study, PAR offered students, as co-researchers, the opportunity to investigate issues in their communities and their own experiences as Asian American community college students and leaders. It provided opportunities for co-researchers to understand that, as students, they

were not only consumers of knowledge, but also producers of knowledge (Cammarota, 2009). Through the research process, the student co-researchers critiqued their own educational experiences and investigated ways to improve educational equity for Asian American students. As with frameworks of critical pedagogy, PAR insists that research and knowledge production are not inherent neutral, but rather political projects that have the power to liberate as well as oppress (Bautista et al., 2013; Park, 1993; Tuhiwai Smith, 2012). These recommendations and research from this study, centered directly on the researchers' voices and concerns, contribute to the body of scholarship of Asian American students and leaders.

Research Questions

The research questions and analysis for this study took places on two levels: the questions collectively developed by the co-researchers, which guided the specifics of this PAR study, and my "meta research questions" as the institutional researcher, which examined the processes of teaching CLP with a CRT framework through PAR. The research questions developed collaboratively by the student co-researchers were:

1. In what ways are Asian American leaders working in alliance to create social change?
2. What are the challenges, successes and opportunities for Asian Americans working in alliance with others?
3. In what ways, if any, do the processes of PAR help us practice our own critical leadership skills?

These research questions reflect the starting assumptions of the study, namely that Asian Americans, though under-represented in formal leadership positions, exhibit strong forms

of critical leadership, especially in their collective resistance to ongoing systems of racism and oppression. My meta research questions as the institutional researcher were:

1. In what ways, if any, does teaching critical leadership praxis support the educational needs of Asian Americans?
2. What strategies and support are needed to nurture Asian American critical leadership?
3. How can these strategies and supports be integrated into Asian American critical leadership praxis in classroom curriculum?

Overview of Research Structure

Participatory action research occurs in several phases, and as each of the frameworks of this study involves praxis, I structured phases of the PAR project utilizing Duncan-Andrade and Morrell's (2008) 5-step cycle of critical praxis. Figure 2 offers a brief overview of each step and how each was implemented in this research.

Steps of Cycle of Critical Praxis	PAR Steps by Research Team
1. Identify a problem/issue	Develop research topic, research questions, and subgroups (barangays)
2. Research the problem	Conduct (a) “mainstream” research from published sources and (b) “experiential” research through surveys and interviews of community members.
3. Develop a collective plan of action to address the issue	Analyze the research through a series of assignments, class presentations, class dialogue and feedback. From this analysis, collectively develop action plans.
4. Implement the plan of action	Implement actions as barangays and as a research team as a whole.
5. Evaluate the action	Evaluate the action through in-class dialogues, community feedback, and individual self-reflection journals.

Figure 2. Structure of PAR project. Adapted from *The art of critical pedagogy*, by J. M. R. Duncan-Andrade & E. Morrell, 2008, Peter Lang Publishing.

While the progression of steps was somewhat linear, the steps also intersected and overlapped with each other, i.e., analysis of the research was not limited to one particular step but continued throughout the process.

Research Setting

This study focused specifically on Asian American community college students at UCC. Contrary to the perception that Asian Americans enroll primarily in elite educational institutions, 47.3% of all Asian American/Pacific Islander undergraduates in the United States are enrolled in community colleges (National Commission on Asian American and

Pacific Islander Research in Education, 2013). Urban Community College is large community college on the West Coast and has a diverse student population, including a large number of Asian students. Asian students, who include international students, immigrants, and American-born students, are the largest racial group at UCC, constituting 34% of the student population (“IPEDS Data Center,” 2015.)

Urban Community College is also distinguished in the number of course offerings, departments, and programs that focus on Asian and Asian American students. Its Asian American studies department served 1,900 students per year in 2013; it also has a separate Asian studies department and two student success centers that focus on the retention and success of Asian students on campus.

Some additional context of UCC’s campus climate is necessary to understand the context of the research. During the semester that the PAR study took place, UCC was in the midst of a multi-year struggle, after a 2013 decision by its accreditation agency to terminate UCC’s accreditation. Losing accreditation would render the institution unable to receive state or federal funding and unable to issue degrees. The accreditation agency found fault with numerous administrative and budget policies, but, notably, acknowledged that UCC students and faculty demonstrated high rates of academic achievement and success. Following the accreditation decision, UCC implemented significant changes in the highest levels of administration—re-organization of the college deans, the establishment of a short-lived president position, disempowerment of the college’s board of trustees, and the appointment of a “special trustee” by the state, which was given extraordinary, unilateral authority to make changes at UCC. During the multiple challenges, appeals, and court cases that followed (and which continue in present time), UCC retained its accreditation, but the

college's future remained uncertain. During this period, enrollment at UCC decreased dramatically, and several significant shifts and cuts to services, e.g., to programs that serve disabled students, to service learning and mentoring services, and ESL courses, had recently occurred at the time this research took place.

Research Design

This study was conducted with students from the Asian American Leaders In Alliance (AALIA) program, a critical leadership development program designed for Asian American community college students at UCC. The AALIA program served a cohort of approximately 25 students per year. All AALIA students enrolled as a cohort in two consecutive courses in Asian American studies, and the PAR project was integrated into the second of these courses: "Asian American Leadership and Community Issues." I served as the project director of the AALIA program and instructor of the AALIA courses. The AALIA courses and program were housed in UCC's Asian American studies department, and the curriculum and pedagogies that I developed for AALIA reflected closely the original goals of the field of ethnic studies: building strong academic and critical thinking skills and fostering self-determination, community connection, and community engagement (Collier & Gonzalez, 2009).

Background to research project and AALIA program

This research project was structured into the Asian American Community Issues and Leadership course in Spring 2015. The syllabus for the class was explicit about framing our focus and definition of leadership on CLP, that is, leadership specifically directed towards equity and social justice (Daus-Magbual & Tintiangco-Cubales, 2015). The following

description is taken from the course syllabus and highlights the theoretical foundations for the course:

In class, we will study Asian American leaders, past and present, who have fought against racism and discrimination and created positive and transformative change for their communities. Instead of measuring leadership only by the success of individuals, we will define leadership as the ability of communities to create positive, transformative change for themselves and others. We will examine and build leadership *collectively* and with the understanding that leadership is a *shared process* (Omatsu, 2006). We will ask ourselves: How can we define and practice leadership that is actively anti-racist, anti-sexist, anti-classist, etc.? What practices and skills must we develop? What institutional change must we support and advocate for? (Canlas, 2015, p. 1)

The course was structured into three overlapping units: (a) Examining critical leadership theory, alliance building, cultural humility, and Asian American community issues; (b) case studies in leadership: examples of Asian American leadership, alliances, and community issues, past and present; and (c) community-based research and action: researching and analyzing issues in local Asian American communities through PAR.

Although the PAR project was structured in the Spring semester course, many of the foundations of the project were developed in the previous Fall semester and scaffolded by the structure of the AALIA program as a whole. The AALIA program's cohort structure, which is fairly rare at the community college level, offered the advantage of building relationships and foundational knowledge over the course of two semesters. In the semester prior to the PAR project, AALIA students were introduced to each of the frameworks utilized in this study, and the cohort also defined and utilized a shared terminology of key terms (e.g., oppression, power, privilege, racism, intersectionality, etc.) that were foundational for the research.

In the AALIA class in Fall 2014, the semester prior to the PAR project, many of our class discussions came to center on the killing of Michael Brown, an unarmed African

American teenager killed in Ferguson, Missouri by police officer Darren Wilson. Our class discussions often included dialogue about the national and local protests surrounding the killing and the emergence of the Black Lives Matter movement on a national scale.

Tragically, as the semester continued, more violence against Black and Brown communities occurred, often by law enforcement—including the killing of a UCC Latino student by local police. Our class discussions explored how violence against communities of color has been rooted in U.S. history and its institutions, and our conversations continually returned to the complex positionalities of Asian Americans, past and present, and the necessity of alliance building and critical Asian American leadership.

By the time I came to develop the syllabus and curriculum for the Spring 2015 leadership class, the AALIA students had established and explicitly framed the responsibility of Asian American leaders to work in alliance with other communities, and they shared a working knowledge of the critical leadership frameworks. Just as importantly, the students had developed close relationships with one another and with me, and they considered AALIA to be a family. This shared trust proved an invaluable foundation for this PAR project.

Research Population and Selection of Co-researchers

This study was structured into the Spring 2015 Asian American Leadership and Community Issues course, and each student from the 2014-2015 AALIA cohort was invited to participate in the study. To join the AALIA program, all applicants had to identify as Asian or Pacific Islander American, complete a formal application, and sign a letter of intent to formalize their commitment to the year-long program and its requirements. They could be enrolled as either full or part-time students and could join the program at any point in their course of study at UCC, i.e., first semester freshmen were eligible to join. There were no

requirements regarding students' major, i.e., AALIA students did not have to be Asian American studies majors.

All AALIA students, by being enrolled in the Asian American Leadership and Community Issues course, participated in the PAR project, and all AALIA students were invited, in person and via email, to include their work throughout the semester towards this dissertation research. Participation consisted of AALIA students granting formal, written consent for me to utilize their coursework for this study. Participation in the study was strictly voluntary and had no impact on a student's grade in the course. No additional commitments or assignments were asked of co-researchers, and students were able to withdraw their permission at any time. Although all of the students in the 2014-2015 AALIA cohort participated in the PAR project as students in the course, 10 students volunteered to participate in this study and to contribute their coursework as data. This data included all of the semester's written course work, as well as additional artifacts such as emails and my field notes from class dialogues and discussions. These 10 AALIA students, whose data is included in the study, are the "research team" or "co-researchers" that I refer to in this study. The research team was further divided into three subgroups, or *barangays* (a Filipino word meaning community). As this dissertation is part of a larger study, I will focus on only two of these barangays to draw upon for data and findings.

Selecting students from the AALIA program ensured that all co-researchers had experience in leadership and were familiar with the shared theoretical frameworks that aided in collaboration for this research. Through their participation in the AALIA program, all co-researchers had also developed collaborative and trusting relationships with each other and with me. The following section offers an introduction to members of the research team.

Introduction to research team

Figure 3 provides an overview to the members of the research team.

	Pseudonym	Major	Number of units enrolled in Spring 2015*	Weekly hours employed
1	Edward	Undecided	14	n/a
2	Angelo	Child Development and Asian American Studies	13	30-40
3	Jaelyn	Engineering	12	5
4	Mauricio	Asian American Studies	3	30, plus unscheduled overtime
5	Justine	Business Administration - Marketing	15	n/a
6	Kitty	English	12	15
7	James	Sociology and Asian American Studies	13	15
8	Veronica	Business Administration	16	15
9	Natalie	Business	10	60
10	Janet	Psychology	12	12-15

Figure 3. PAR project team members. A full-time student at UCC is defined as a student enrolled in a minimum of 12 units per semester.

Each of the co-researchers for this project was an AALIA student in the 2014-2015 cohort, with the exception of Janet, who was an AALIA alumna from the 2013-2014 cohort and who served as a peer mentor to the current students. Three of the co-researchers were

male, and seven were women. Seven co-researchers spoke fluently a language other than English. Ages of the co-researchers ranged from 18 to 29 years old. Although the educational goals and academic backgrounds of AALIA students varied, each of the co-researchers planned to transfer to a four-year college or university after their time at UCC. Seven the co-researchers identified as Filipina/o or Filipina/o American, while two students identified as Chinese or Chinese American, and one student identified as Korean American.

The demographic characteristics of the research team also reflected many of the characteristics of Asian American community college students nationwide. These students had a variety of majors, including engineering, business, Asian American studies, and psychology. As Figure 3 illustrates, many of the co-researchers carry the same educational “risk factors” of many Asian American community college students: are the first generation in their families to attend college in the United States, work full time or part time, are immigrant students, and have significant family responsibilities and financial need greater than many four-year students (California Tomorrow, 2002; Teranishi, 2012). The level of academic preparedness also varied within the research team, with some students on track to transfer to competitive four-year colleges, others who struggled academically, and others who had immigrated more recently and were in the process of developing English language and writing skills.

Like many community college students nationwide, the AALIA co-researchers’ workload (both academic units and employment) far exceeded the expectations of a full-time college student. Urban Community College defines full-time enrollment as 12 units per semester, and as Figure 3 illustrates, most of the co-researchers were full-time students who also carried an employment work load outside of school. Only two of the AALIA co-

researchers were enrolled as part-time students, but they each worked over 30 hours per week in addition to their school commitments. Eight of the co-researchers also had paid employment outside of the classroom, with weekly work hours ranging from 5-60 hours per week.

Not included in Figure 3 are many of the personal challenges the students faced in their education, specifically during the semester that the PAR project took place. During that semester, two students were suddenly ejected from their homes, from eviction and/or family conflict, and had to scramble to find temporary housing and shelter. Most students were responsible for contributing significantly to their family income, and therefore they needed to take on additional work hours during the semester to assist with their household incomes. Most students also had unpaid responsibilities to their families, such as providing child or elder care to family members. During the semester that the research took place, one student also lost a close family member to illness and another student's father was incarcerated. One student was assisting his extended family in the lengthy and complex process of completing legal paperwork in the hopes that these family members would be able to join their already-crowded household in the United States. Each of the students spoke about often the continual stresses of balancing work, school, and family obligations. As the instructor and institutional researcher for this project, I was also continually sensitive to the stresses and demands on the students' time and sought to offer continual support and make adjustments to our class schedules and assignments when appropriate.

I highlight these additional characteristics and the challenges these students experienced in order to illustrate the complexity and competing demands faced by many community college students and emphasize the research team's commitment to their

education, to the AALIA program and each other, and specifically, to this time-intensive PAR project. While these AALIA students shared many characteristics and concerns, each also brought his/her own unique perspectives, skills, and experiences to the project. In the next section are brief profiles of each of the members of the research team.

Co-researcher profiles

Edward was an immigrant student who had received most of his formal education in his country of origin. Edward was shy and one of the quieter students in class, but he was also continually open to learning and to engaging with new ideas. Much of what we discussed during the semester—theoretical frameworks, community issues, and participatory research—was new to Edward, and he “tried on” each new framework courageously and reflected on these new perspectives in his written journal assignments. Public speaking was a significant challenge for Edward, but he gamely and admirably participated in each of the demanding presentations assigned throughout the semester. Edward shared that while he had personally experienced prejudice and stereotyping, he had not identified these as institutional or historical issues until he started taking classes with AALIA.

Mauricio had been a student in a few of my classes previous to his participation in the AALIA program. He was a few years older than many of the students in the program, and he had worked full time and had previously taken classes at other community colleges before attending UCC. Mauricio often affected a casual attitude towards class, and at first, some of his peers found him to be intimidating or aloof. Though he rarely volunteered his opinions in class, each time I asked for his input, he was always ready with thoughtful analysis. As his peers began to know him better, they became more acquainted with his sharp wit, his friendliness, and his commitment to the course and to the research project. Like others in

AALIA, Mauricio worked a full-time job, often with unscheduled overtime, and balancing work and school was a continual challenge for him. Like many community college students, he faced many challenges in continuing his education and spoke highly of the importance of ethnic studies courses in keeping him invested in and enrolled in school.

James was an outstanding contributor to class. He was deeply involved in social justice activism outside of the classroom, and he came to AALIA with a significant leadership experience and an impressive amount of experience in class frameworks and theories. He consistently contributed thoughtful analysis and questions to the group, while also being aware of the need to “step back” to allow others the space to participate fully in class. Many students came to rely on James for his positive energy and intellectual and emotional courage in the classroom. James was extremely reflective, and he spoke often of the AALIA classroom as a healing space. Like other AALIA students, James balanced multiple roles as a full-time student, part-time employee, and community and campus activist. After he transfers to a four-year institution and earns his bachelor’s degree, James plans to earn his doctorate and become a college professor.

Kitty was a student at UCC while also being concurrently enrolled in a nearby four-year college. Like James, Kitty brought with her significant leadership skills and experience from her involvement in community and activist work. Kitty entered the AALIA program with a strong foundation in critical thinking skills and in ethnic studies classes and frameworks. She was very proud of her ethnic identity and committed to her communities. Kitty was always engaged in class discussions, and her sense of excitement about class topics was obvious in the ways she made connections between class discussions and current events. To the delight of her peers, Kitty’s body language telegraphed whenever she got a new idea,

her spine jolting straight, a hand shot in the air, with a brightness in her expression. Kitty was vocal, thoughtful, and reflective in class, and her contributions consistently elevated class dialogue towards deeper and more critical analysis. Like James, Kitty hopes to become a teacher in the future.

Angelo was a very consistent and considerate AALIA student. He very rarely missed class, almost always arrived early, and often stayed after class to talk further, while helping re-arrange chairs or break down class materials as needed. Angelo's commitment to AALIA was particularly notable because he was enrolled in more than 12 units (exceeding the UCC definition of a full-time student) while he also worked over 30 hours in food service outside of class. He was always willing to participate in class activities and was invested in contributing what he learned to his own communities. Angelo arrived to AALIA facing challenges in passing his English/writing courses, and he credited experience with AALIA in boosting his writing skills and confidence.

Justine was a first-year UCC student and one of the younger students in the group. She quickly impressed her peers with her sharp insight, thoughtful writing, and strong organizational skills. Her high school years had given her a strong background in leadership experience and excellent academic preparation, but AALIA classes were her introduction to ethnic studies. Justine shared that, before AALIA, she had not considered herself as an Asian American, and she had had little interest in her ethnic or racial identities or histories. Justine was an especially strong contributor to her barangay.

Veronica was a new immigrant and had travelled independently from her home country to the United States. Although our class topics and frameworks were very different from her experiences in her home country, Veronica engaged quickly and deeply, often

contributing insightful questions and analysis from her perspective as a recent immigrant. In her barangay's research on alliances between UCC student leaders and clubs, she actively and enthusiastically sought out potential interviewees, and she often took the lead in researching the existing leadership and support structures for UCC student clubs and organizations.

Jaclyn, like Justine, came to AALIA as a first-year student at UCC. Jaclyn had recently immigrated to the United States and had completed her high school education in her country of origin. Jaclyn was initially shy in class, but she always found ways to contribute to class discussions with her strong writing, insightful blog posts, and thoughtful presentations. Throughout her year in AALIA, Jaclyn became increasingly invested and involved in Asian American community groups, both on and off campus. She spoke of and demonstrated desire to “give back” to her communities.

Natalie had also been a student in my previous classes, and I was delighted that she had applied to the AALIA program. Prior to attending UCC, Natalie had attended one year at a four-year university before realizing that her course of study was a poor match. At UCC, Natalie discovered ethnic studies classes, and the AALIA class benefitted tremendously from her excellent critical thinking and analytical skills. I spoke often with Natalie outside of class about her process of understanding herself as an Asian American woman and how her perspectives on race, ethnicity, and identity often differed from those of her family. Natalie carried the largest workload (outside of the classroom) of all of the AALIA students, consistently working 60 hours per week. Natalie faced multiple personal challenges during the semester, but to her immense credit, she continued to remain committed to the program and to her peers during the PAR project.

Janet was the only student who was an AALIA alumna rather than a current student. Janet had been an AALIA student in the 2013-2014 cohort, and I was thrilled that she was able to return as a peer AALIA mentor. It was a pleasure for me to witness Janet's growth both as an AALIA student and mentor. When I first met Janet during her time as an AALIA student, she had been quite shy and hesitant about public speaking, but she was also extremely diligent and passionate about learning about Asian American studies. As an AALIA mentor, Janet engaged with the students with courage and warmth, and as the year progressed, she grew more confident and increasingly dedicated to her growth as a leader. Although she had a different role in the PAR project than the other co-researchers, she contributed significantly by offering support, mentorship, and assistance with the research.

Data Collection

The data collection took place during one 17-week semester, from January to May 2015. The semester consisted of 33 class sessions; each class session was 75 minutes long. In addition, I met with students during office hours (both in person and online, via Skype or Google Hangout) and informally, before and after class. The data for this study came in multiple forms and encompassed the range of classroom assignments during the semester, as well as email correspondence and my field notes from personal interactions with students.

Each classroom assignment was designed with the theoretical frameworks of CRT, CLP, critical pedagogies, and cultural humility in mind. Each assignment also aimed to develop students' academic, critical thinking, and critical leadership skills. Although I designed and created the overall structure of the semester and the project, the research team collectively made decisions about the PAR project topics, types of experiential data to collect, and how to utilize the data in the class analysis and PAR action.

Data collection occurred in phases, and each involved participation from all co-researchers. As previously stated, the structure and stages for the PAR project were based on Duncan-Andrade and Morrell's (2008) 5-step cycle of critical praxis. Figure 4 offers a more detailed timeline to the PAR project, including specific assignments related to each step, and the sections following it discuss how each PAR step was implemented and the forms of data that were collected at each one.

TASK/ASSIGNMENT	ASSIGNMENTS	TIME FRAME
Step 1: Identify the problem/issue		
Identify research topic, research questions, and subtopics. Research team to divide into PAR subgroup (barangays).	Self-reflection journal 1 due.	January
Step 2: Research the problem		
<i>Step 2a: Conduct “Mainstream research”</i>		
Each researcher must identify at least two scholarly articles for research and provide written analysis of articles. Share this research with barangay and with the class.	Article Analysis Worksheets due.	February
<i>2b: Conduct “Experiential research”: Surveys and Interviews</i>		
As a barangay, discuss and plan experiential research: initial plans for surveys and interviews.	Initial Research plan due. Meet with Ms. Canlas for discussion and feedback.	Early March
Surveys: Plan, finalize, and distribute surveys.	Draft and finalize surveys w/ feedback from Ms. Canlas. Distribute and collect data.	Early March
As a barangay, analyze survey findings and present to class.	Presentation 1 due: Presentation of survey results	Mid March
Interviews: Finalize interview protocols and conduct interviews	Finalize interview questions w/ feedback from Ms. Canlas.	Mid March
Collectively analyze interview research	Presentation 2 due: Presentation on interview research	Late March
Step 3: Develop a collective plan of action to address the issue		
As a barangay, comprehensively analyze all research (both mainstream and experiential research)	Presentation 3 due: “Comprehensive” presentation on all research and connections to class frameworks and theories. Self-reflection journal 2 due.	Mid March
Develop collective action plan(s): one action per barangay, plus one action involving the full research team.	Submit draft of PAR action plan (one per barangay) for peer and instructor feedback. Self-reflection journal 3 due.	Early April
Step 4: Implement the collective plan of action		
Implement barangay action plans	Conduct barangay action plans and share outcomes with research team.	April
Implement action plan involving full research team		May
Step 5: Evaluate the action		
Evaluate actions through in-class dialogue and written reflections.	Submit portfolio of all research and presentations, including action plan artifacts. Self-reflection journal 4 due.	Mid May

Figure 4. PAR project and assignments.

Step 1: Identify a problem/issue

The process of identifying the specific issue(s) to focus our research on began with the additional study and analysis of the theoretical frameworks of CLP, cultural humility, and alliance building by the research team. In order to familiarize themselves with PAR, the research team also read and analyzed and PAR case studies (for example, Cahill, Rios-Moore, & Threatts, 2008) and examined connections between PAR and the theoretical frameworks of this study. This analysis took place in the form of homework assignments and class dialogues. Students also participated in an “Introduction to PAR” workshop that was led by a colleague who I invited into our class.

From a series of collaborative dialogues, the research team formed three barangays and that each centered on the project/course theme: “Asian American leaders in alliance.” I focused this study on two of the barangays and their findings. The barangay topics and additional questions for investigation are below:

1. Asians for Black Lives (A4BL): In what ways are Asian Americans working in alliances or solidarity with Black Lives Matter movements to address institutionalized violence against Black and Brown communities (e.g., explore current campaigns and groups such as “Asians4Black Lives”)?
2. Asian American leadership and alliance building at UCC: In what ways are Asian American students building alliances and collaborations at UCC (e.g. explore the role of Asian Americans in UCC’s Diversity Collaborative and alliances between student groups, etc.)?

These topics reflected students’ personal, academic, and career interests and also represented a range of settings for the research: cross-racial alliances in the broader community (Asians4BlackLives) and student alliance building on campus (alliance building at UCC.)

Step 2: Research the problem

Drawing from a framework of “research justice” (Assil, Kim, & Washeed, 2013), I divided the research stage into two distinct components: “mainstream research” and “experiential research.” Analysis of the research was on-going in this phase, as the research team steadily built upon their research in stages.

Step 2A: Mainstream research

The first stage, mainstream research, involved research and analysis of published sources about each subtopic, which provided context for their own original research in the “experiential research” stage. Each member of the research team identified and analyzed at least two published articles or published sources related to their topic. This analysis was recorded onto an analytical research worksheet (see Appendix A: PAR Article Analysis Worksheet) and shared with the class. The worksheets included content analysis of the selected source and asked researchers to draw connections between the source and our course frameworks, texts, and discussions.

These worksheets served as a collective literature review for each barangay. Each barangay completed their worksheets within a single Google doc (one per barangay.) Barangays informally shared these findings with the research team as a whole. I evaluated and gave feedback on these worksheets and offered suggestions for further research for the next PAR phase.

Step 2B: Experiential research

Experiential research, which involves the collective investigation of community issues, the emphasis on marginalized communities, and the reliance on community members to act as experts, lies at the heart of PAR. As a class, we brainstormed experiential methodologies appropriate to our research, and I provided an overview and examples of each

methodology. Each barangay was responsible for selecting the methodologies that best suited their research topic. Both barangays chose to conduct two forms of experiential research: surveys and interviews of community members. I provided additional training in these methodologies, both in class and through written guidelines/worksheets. Each barangay submitted a written research plan via Google doc that included details for the methodologies selected (e.g., potential interviewees, sample interview questions.) Each research plan also included details about the distribution of responsibilities among each barangay member.

Surveys. Through homework assignments, in-class dialogues, and barangay meetings outside of class, each barangay worked collaboratively with me to develop and distribute surveys. Surveys were conducted both on paper as well as online. Once surveys were collected, each barangay was responsible for tallying and sharing the results of the survey with me through a Google doc. The results of the surveys were also analyzed in this stage and shared with the class through PAR presentation 1 (see Appendix B: Guidelines for Presentation 1: Mainstream Research and Survey Results). All survey data was submitted in the barangay final portfolios, which included all documentation relating to the PAR project.

Interviews. After the surveys were conducted, analyzed, and presented to the class, each barangay conducted at least three interviews with community members regarding their topic. Barangays identified potential interviewees and developed interview questions, with feedback from the research team and from me. After the interviews and protocols were finalized, barangay members conducted the interviews. Interviews were recorded and transcribed when possible. When recording was not possible, students took extensive, detailed notes. Barangay members analyzed the interview data, in context with the survey data, and shared their analysis with the research team in a PAR presentation 2 (see Appendix

C: Outline for PAR Presentation 2: Interview Research.) All interview data was submitted in the barangay final portfolios.

Step 3: Develop a collective plan of action to address the issue

After the research was completed, each barangay developed a plan of action that was both appropriate to their subtopic and to the class topic as a whole. These action plans were developed through in-class discussions and activities, barangay meetings, and homework assignments. Each barangay developed a specific action plan to specifically address their subtopic. In addition, as a research team, we collaboratively developed an event to share the sum of our research with the UCC campus as a whole; it was titled, “Asian American Leaders in Alliance.”

Step 4: Implement the plan of action

Each barangay implemented a plan of action specific to their research subtopic and findings. The “Asian American Leaders in Alliance” event, which was the fourth and final presentation related to the PAR project, also served as a collective “action step” involving the full research team. The research team invited students from across the UCC campus and from the surrounding UCC communities, including many of their interviews and survey participants. At the event, the research team shared their findings from the project as a whole. Each of these action plans and their outcomes will be discussed in Chapter 4.

Step 5: Evaluate the action

Collective evaluation of the action took place in class dialogues, through written journal assignments, and from feedback from community attendees at the “Asian American Leaders in Alliance” event. Throughout the PAR project, students were assigned a series of written self-reflection journals, and they were also asked to write a final journal reflection

after Step 4 to reflect specifically upon the processes, findings, and actions from the PAR project.

Additional forms of data collection

Research portfolio

At the end of the semester, each barangay submitted a final portfolio of all of their research during the semester. This portfolio was collated into a Google doc folder and shared with me. Portfolios included final versions of presentations 1-3, with revisions based on my feedback and peer critique; all interview notes and field notes; all finalized survey results; and any additional info or documentation relevant to the PAR project. Students were also asked to submit a document that outlined how responsibilities were distributed among members of each barangay. These collected documents and revised presentations took the place of a formal, cumulative paper.

Additional homework assignments

Students were assigned reading and/or writing assignments for each class. Although some of these assignments were not directly related to the PAR project, many supported and contextualized our study of Asian American leadership and community issues (e.g., reading case studies of Asian American leadership.) The most consistent format for written class assignments were entries for the class blog and self-reflection journals.

Class blog

Each of the students had access to our private class blog. Students were given writing assignments to post to the blog. These writing assignments included reflections, responses to reading questions, and reactions to class topics, films, or workshops. Students were sometimes required to comment on at least two posts from their peers. The blog provided a

way to share written communication between the research team and to allow some of the less vocal students in the class an opportunity to be “heard” by each of their peers.

Student self-reflection journals

Each co-researcher submitted four formal, self-reflection journal assignments during the semester. Each journal assignment was structured around a specific set of questions regarding the PAR process. Each student created an individual Google doc for their journal, which they shared with me and updated with new entries as assigned. I read each of these and posted comments and feedback on the document. The final self-reflection journal was a reflection on the semester and the PAR project as a whole (Step 5: Evaluate the action.)

Daily class cards

As the beginning of each class, students were given a blank index card to serve as a “class card” to submit before the end of class. On some occasions, I offered a specific prompt to better assess student learning on a particular topic. Most often, students were welcome write anything they wished to share on the card, and cards most often contained a question about class material or the PAR project, something they learned, or a connection they made to other courses, current events, or their personal experiences. Sometimes students would share concerns about the project, requests to meet outside of class, or occasionally, sharing about personal issues. The purpose of the class cards was for me to receive continual feedback, both as the instructor and institutional researcher and to make adjustments to the course or project as necessary.

Class website

I maintained a private website for the course where I posted homework assignments, resources, and guidelines for assignments. I updated the website between each class and also posted copies of any notes taken in class—either as documents that were typed and then

projected from my computer, or photographs from notes written on the class whiteboard. The website offered another form of communication between the research team and me.

Field notes

I kept ongoing and extensive field notes that I updated at least weekly, noting class dynamics and individual student concerns and reflecting upon my own praxis as a leader, educator, and researcher.

Data Analysis Procedures

For the research team, data analysis procedures were integrated into the steps of critical praxis, specifically in Step 2: Research the problem, Step 3: Develop a plan of action, and Step 5: Evaluate the action. Data analysis was built into the structure of the semester through a series of assignments, dialogues, and ongoing feedback and critique from both peers and me. Barangays shared their research and analysis through a series of three presentations to the research team: (a) findings from mainstream and survey research, (b) findings from interview research, and (c) cumulative research and analysis. Each of these presentations built upon the research of the previous assignments. In addition, the fourth presentation involved the research team as a whole presenting the sum of the PAR project to the UCC community (which I include under Step 4: Implement the action.) I provided a sample PowerPoint template for each presentation. Then, for each presentation, I gave written feedback, and each barangay received peer feedback as well. Detailed information for each presentation is included in the appendices.

As the institutional researcher, in my analysis of the research team's data, I reviewed all of the data, including my field notes, multiple times and created a set of codes. From these codes, I developed parent codes such as "nurturing critical consciousness,"

“internalizing leadership,” and “role of critical allies.” These parent codes became the basis for the findings in Chapter 4.

Ethical Considerations and Protection of Human Subjects

I served as the director of the AALIA program, and I taught the courses that are required for all AALIA students. My dual positionality as co-researcher and teacher of the members of the research team offered many opportunities for the research, which I will discuss further in the section titled “Researcher’s Profile.” However, these dual roles also required my careful and vigilant attention to potential conflicts and ethical considerations throughout the study.

I obtained permission from Institutional Review Board for the Protection of Human Subjects (IRBPHS). Each co-researcher received a consent form that included the research methodology, research purposes, and information regarding time commitments and potential benefits of the study. In this study, as in all research methodologies, it was particularly important that co-researchers did not feel in any way pressured to submit or manipulate data to appease the initiator of the research (Creswell, 2012). This was especially true when there is a chance that students may perceive that participation might influence their grade for the course. Participation in the study was optional, and all participants were given the right to withdraw from the study at any time. Students were assured in writing that the choice to participate (or not participate) in the study would have no impact on a his/her grade in the course. For confidentiality, co-researchers were given the opportunity to select their own pseudonym or to have a pseudonym assigned to them. The names UCC and AALIA are also pseudonyms.

In my roles as the institutional researcher, the teacher, and director of the AALIA program and classes, I was continually aware of my multiple responsibilities to my students, specifically the responsibility to provide clear structures for the research project while also allowing the research to remain flexible, student-driven, and true to the principles of PAR. I was also responsible for providing assignments and curriculum that met the student learning objectives for the course and for integrating the study's theoretical frameworks into the research and ongoing classroom praxis. As a critical educator, it is also my continual responsibility to humanize and care for my students while also challenging them to develop their skills. These dynamic processes required me to create a clear but fluid structure for the course, and they also challenged me to engage vigorously in my own praxis as a learner, critical educator, and critical leader. As the researcher initiating the study, it was my responsibility also to participate conscientiously in my own praxis of critical reflection throughout the study. I consulted regularly with my advisor and other colleagues about my own praxis as researcher. I also kept a journal and ongoing field notes throughout the research in order to more deeply reflect on my roles, actions, and biases in the study.

Ethical considerations also include offering reciprocity and benefits to co-researchers whenever possible (Koirala-Azad & Fuentes, 2009). In this, as in many PAR studies, the time commitment from co-researchers was significant, but it was my hope that the process also offered additional support and opportunities for growth to Asian American student leaders who might otherwise be unsupported by traditional leadership development programs. I hoped that students would benefit from the PAR project in the practice of strong academic skills (which could serve their ability to transfer to a four-year institution), from building and strengthening community on campus, and in the strengthening of their sense of agency as

Asian American leaders. As previously discussed, PAR also allows co-researchers to engage more deeply in their leadership praxis and offers opportunities for individual and collective transformation. It was my hope that co-researchers in this study would benefit in academic, personal, creative, and collective ways from the production of knowledge and the subsequent actions initiated from this research.

Although a teacher can never be entirely sure what students are learning in a classroom (Kumashiro, 2000), I employed a number of strategies and relied on the trusting relationships we had established together to try to create a beneficial, collaborative learning and research environment throughout this process. Additional complexities and tension emerged throughout the process, and I discuss these in greater length in Chapter 5.

Background of Institutional Researcher: Researcher's Profile

My commitment to this research stems from my experiences as the program director of the AALIA program and from my 15 years of my experience working towards educational equity. In this study, I played overlapping roles as the initiator of the research, co-researcher, and current teacher to the members of the research team. These multiple roles required me to engage continually in my own critical leadership praxis and to be aware of and responsive to potential ethical considerations. At the same time, my positionality in this study also offered many strengths and opportunities for this research. The following is a brief discussion of my profile, based on my investment in and experience with Asian American students.

This research is a direct result of my personal commitment to the field of ethnic studies and the belief that all students have a right to be taught that they are leaders and agents of change. I believe that one sign of an equitable education is when all students can feel proud of how they are represented in their educational curriculum. I am committed to

the belief that all students have a right to learn histories and a curriculum that positively reflects themselves, their families, and their communities.

I identify proudly as a Pinay (Filipina American woman) and as an Asian American woman. My personal and professional experiences continually teach me about the immeasurable complexities, strengths, challenges, and contributions of Asian American communities. However, there exist few representations of Asian Americans in traditional curriculum at all, and almost no representations of Asian Americans as leaders and agents for social change. These omissions are particularly egregious when even a cursory look at Asian American history offers evidence of the leadership, resistance, and power of Asian Americans throughout history and in present time. I agree whole heartedly with Omatsu's (2006) claim that leadership development is central to the educational needs of Asian Americans. To be able to see our families, our community members, and ourselves as leaders is to understand our own agency and to feel empowered to work in alliance with others.

I believe that this self-empowerment is more than an individual student's responsibility. Educational institutions have a responsibility to develop and utilize curriculum and pedagogies that make self-empowerment and self-determination a reality for all students. My own educational experiences, from primary school to college, did not include the histories or experiences of Asian Americans, people of color, working-class communities, women, and other historically marginalized communities. I was raised in a predominantly White, middle class town in rural Maryland, and I can recall the few specific instances when issues of Asia (never Asian America) were discussed in my classes. For example, I remember well that my teachers always looked to me for answers about Japanese

culture when we discussed World War II, although they each knew that my family is from the Philippines. I recall precisely the singular instance in high school when the Philippines was referenced in my curriculum. This occurred when my global studies teacher showed a film on Asia; the Philippines was represented by images of poverty, corruption, and turmoil and described as “the basket case of Asia.” Many years later, I understood that my well-meaning teacher was attempting to broaden our Eurocentric curriculum by including this film, but what I remember most from that experience was a deep and unarticulated feeling of shame.

I did not notice or know how to name these omissions in my education until I neared the end of my undergraduate years. When I entered college, my goal had been to earn a PhD in literature and become a feminist Shakespearean scholar. During my junior year, I had the opportunity to study abroad in Oxford, England, where, for the first time, I felt challenged to understand my intersecting identities as American, Asian American, Filipina American, middle class, and female. When I returned to the United States, I viewed my education through new lenses and began to understand both the privilege and the limitations of my college education. I began to seek mentors, histories, literature, and experiences outside of my classroom. After graduation, I traveled to the Philippines for several months and worked with individuals and communities who mentored me and introduced me to critical pedagogy, popular education, Critical Race Theory, and the writings of Freire, hooks, and others. I remain humbled and grateful for these teachers and mentors, for their patience, their investment in me, and their commitment to social justice work.

When I returned to Maryland, I abandoned the desire to study Shakespeare and moved to San Francisco in 1998 to seek out progressive communities of color and to be

involved in movements towards social change. A few days after my arrival, I remember vividly witnessing a protest of Asian American students and feeling a wild pride that these people who looked like me were standing up, fighting back, and making noise. These students were not the model minority, and through my work with Asian American communities and other communities of color, I slowly came to understand that neither was I. I worked for several years in non-profit organizations focused on educational access and equity for Asian Americans and low-income, immigrant communities. In 2002, I returned to graduate school to earn a master's degree in Asian American studies. I began teaching ethnic studies at the community college level in 2005, and in 2006, I began teaching at UCC in the Asian American studies and women's studies departments.

My years of experience working in Asian American communities have taught me that Asian Americans do not lack leadership skills, but rather that the skills and knowledge we do possess are often regarded as invalid or insignificant. I consider myself deeply privileged to teach and learn from UCC's diverse population of students. Few of the students I teach initially self-identify as leaders, even though they practice many of the skills defined by critical leadership praxis. As a faculty member on campus, I have continually witnessed the leadership, contributions, strength, and resourcefulness of my students. I have also shared my students' feelings and experiences of marginalization within educational and other institutions.

These experiences each contribute to my commitment to this research. My role as project director of the AALIA program has been one of the most challenging, satisfying, and joyful experiences I have had, both personally and professionally. As a community college adjunct instructor, it is a rare privilege to work closely with a cohort of students over two

semesters, to develop close relationships with these students, and to witness the growth of community among the students themselves. In AALIA, we are able to build knowledge collectively, to delve deeper into content and critical frameworks, and to develop trusting and supportive relationships. The AALIA program has graduated many students who have continued on to prestigious universities and who continue their committed and productive community work. However, I am perhaps most proud of the fact that AALIA students consider themselves, and me, as family. They support and care for one another, and they nurture and support me as well. I bring my perspectives as a proud member of this community to this research. This “insider” perspective, the collective knowledge, and the trust afforded to me and shared by these students made possible a shared classroom culture of respect, courage, risk-taking, and even healing that immeasurably benefitted this research.

Over the past four years, my AALIA students have taught me a great deal about what is possible when we nurture leadership that is rooted deeply in the knowledge of our communities’ histories, struggles, and successes. My students have deeply nurtured my own leadership praxis and given me multiple opportunities to explore some of the many complexities of this work as leader, teacher, and researcher. It is my hope that this research can help to create institutional and interpersonal support to nurture additional communities of Asian American critical leaders.

CHAPTER IV

FINDINGS

The themes and topics for the participatory action research (PAR) on Asian American leadership grew from ongoing class discussions about the emerging Black Lives Matter movements and the continuing police violence against African Americans. This chapter addresses the findings that emerged from the research team's explorations of the following questions: (a) In what ways are Asian Americans leaders working in alliance to create social change? (b) What are the challenges, successes, and opportunities for Asian Americans working in alliance with others? and (c) In what ways, if any, do the processes of PAR help us practice our own critical leadership skills? Although the theme of alliance building was broadly defined in the initial conception of the project, the research came to focus specifically on cross-racial alliance building, both locally and nationally. I focus this chapter on the research generated by two of the PAR *barangays* (a Tagalog word meaning "community" that we used to describe the subgroups of the research team): (a) research on the Asian American alliances with African American communities, through Black Lives Matter (BLM) and Asians For Black Lives (A4BL, as it is abbreviated in their social media accounts); and (b) research focusing on alliances between student groups at Urban Community College (UCC) to address budget cuts to ethnic studies departments and student services.

While the research and dialogues also included examining intersections of gender, class, gender identity, and sexual orientation, race was the dominant paradigm by which the barangays organized their research. The research of both barangays responded directly to issues that were particularly urgent during the semester that the research took place (January-May, 2015): the increasing protests for justice for Black lives, both nationally and locally,

and the culture of austerity and insecurity at UCC due to the institution's ongoing struggle to maintain its accreditation. These issues permeated the political climate and the everyday lives of the students and their communities.

Both barangays situated their research and findings within larger narratives of race and equity, but the starting points for their research differed. The A4BL barangay began by investigating the national discourse about Black lives and institutional racism, then connected these issues to their local communities by speaking with local A4BL and BLM activists. In contrast, the UCC group began their investigations very locally, starting on campus and with their peers, then later expanded their scope to situate their research within larger narratives of equity for community college students, particularly for students of color. Both barangays also supplemented their original research with analysis of published sources, and as the students conducted their research, they also informed each other's directions for research. Figure 5 provides an overview of the research processes and illustrates the parallel steps taken by each barangay.

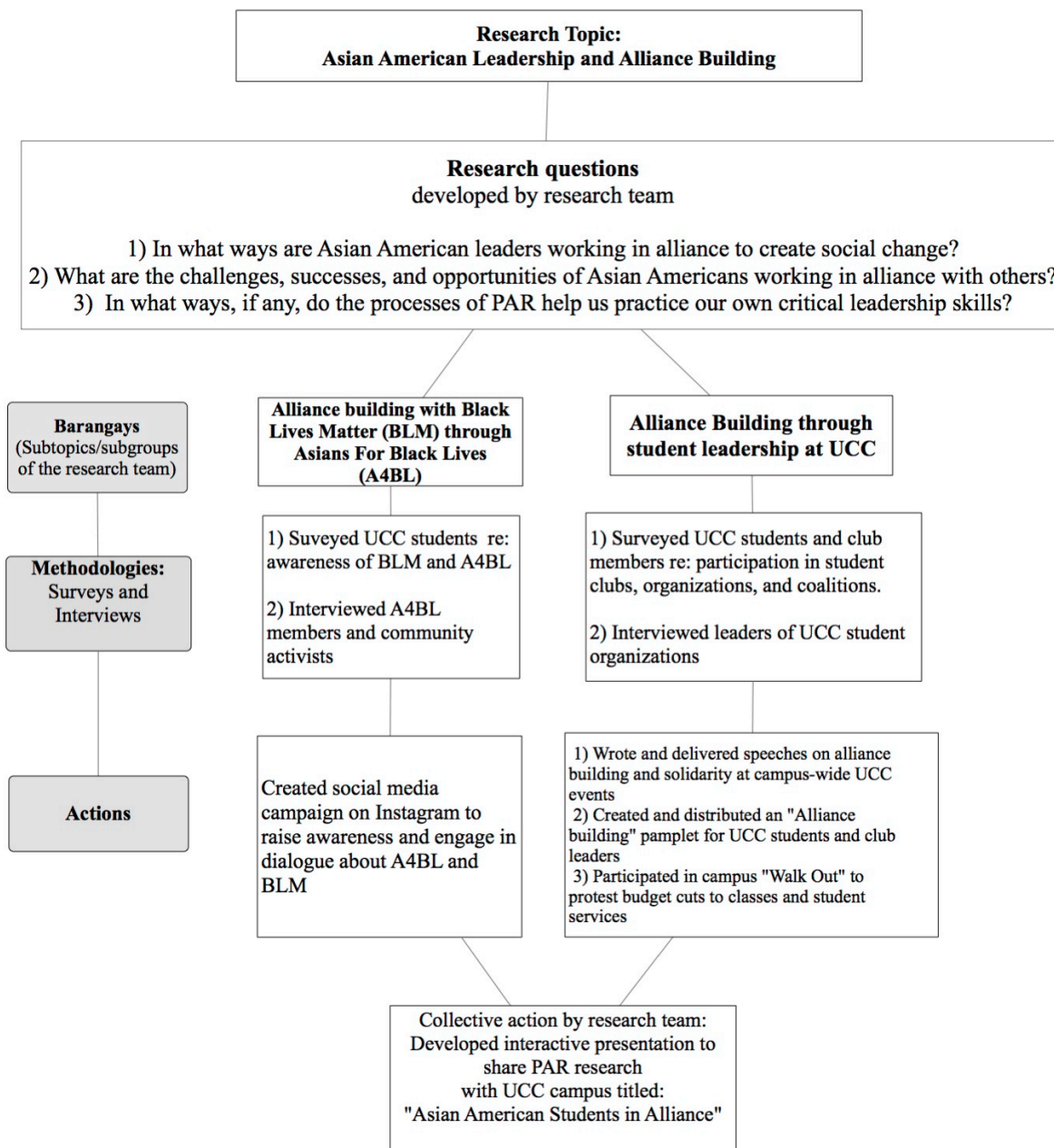


Figure 5. Research structure. The term *barangay* refers to the subgroups of the each research team, and “research team” refers to all co-researchers.

As the research team investigated examples of Asian American leadership in their communities, each researcher also practiced and developed his/her own critical leadership skills. This chapter is divided into three parts and discusses the findings and of each barangay and of the research team as a whole. Part one focuses on the A4BL barangay, and

part two focuses on the UCC barangay. Part three explores the shared themes and praxes of the research team as a whole, including my reflections as institutional researcher.

Starting Points: Linking Alliance Building and Critical Leadership

Before discussing the findings and processes of the barangays, I begin by establishing some of the starting points for our research, namely the conceptual linking of alliance building and critical leadership. As discussed in Chapter 3, all members of the research team were participants in the Asian American Leaders in Alliance (AALIA) program at UCC. This research project was structured into the syllabus and curriculum of UCC's "Asian American Leaders and Community Issues" course, the second of two courses required for all AALIA students. In designing the course syllabus, I chose to utilize the term ally/alliances rather than coalitions to emphasize that alliances are long-term relationships rather than short-term campaigns or actions (Wiley, 2003).

Both the course and PAR project focused on Asian Americans working in alliances towards social justice. For the purposes of our research and discourse, we defined being an ally as the act of standing in the way of oppression for others, particularly those in targeted groups, and resisting oppression as best we can. The choice to define ally as a verb reflected the belief that to be an ally was more than a title or a position to give oneself. Rather, to be an ally and to build alliances was understood as a critical action, that like critical leadership praxis (CLP), should be grounded in theory and self-reflection.

As a class/research team, we supported PAR by engaging with theories and frameworks for alliance building (e.g., Sherover-Marcuse, 2000). We also analyzed case studies of Asian American alliances, which included exploring challenges, successes (e.g., cross-racial labor strikes), and missed opportunities (e.g., lack of support for Japanese

Americans during World War II). We contextualized these discussions within Asian American history and by examining structures of institutional racism targeting Asian Americans and communities of color, past and present. Our study of alliance building also included continual self-reflection through written journal assignments, blog posts, and class dialogues.

Through these discussions, the research team developed an understanding that alliance building—both seeking out allies and acting as allies to other targeted communities—was a necessary component of critical leadership. As the research progressed, researchers continued not only to theorize about alliance building, but also to participate actively in the work of alliance building in their communities.

Part 1: Findings from Asians for Black Lives (A4BL) Barangay

Background of A4BL and BLM movements

This section explores both the findings of the A4BL barangay and the processes of students' research and investment in the BLM movements. Although only one barangay focused specifically on A4BL, the issues of BLM and their prominence in local and national news were a focal point for the semester, and many discussions about BLM involved the entire research team. As students began to research BLM issues, they sought to learn of and from Asian American leaders working in solidarity with BLM movements. The researchers' investment in BLM and A4BL issues deepened as the research progressed, and it involved a sustained emotional and intellectual commitment of self-reflection to wrestle with the complexities acting as Asian American allies within these movements.

Black Lives Matter was created in 2012 by three Black women, Alicia Garza, Patrisse Cullors, and Opal Tometi, after the death of Trayvon Martin, a 17-year-old Black

youth, and the acquittal of his killer, George Zimmerman. Black Lives Matter builds upon generations of organizing in African American communities and is a “chapter-based national organization working for the validity of Black life...to (re)build the Black liberation movement” (Black Lives Matter, n. d.). The guiding principles of BLM include empathy, restorative justice, commitments to Black women, being “queer affirming,” “transgender affirming, and “unapologetically Black” (Black Lives Matter, n. d.). In 2014-2015, BLM protests received national media attention after the deaths of Black men killed by the police, including Michael Brown in Ferguson, Michigan, Eric Garner in New York City, Walter Scott in North Carolina, and Freddie Grey in Baltimore, Maryland, to name only a few. Discussions of these issues were shared by the research team and integrated into class lesson plans throughout the semester and through the duration of the research.

Although we had studied examples of Asian American leadership in the previous semester’s Asian American history course, the existence of present-day Asian American leaders was, in itself, a kind of finding for many students. The researchers expressed surprise and admiration in learning about present-day Asian American leaders and groups like Asians for Black Lives (A4BL), which describes itself as “a diverse group of Asian voices,” queer and straight, immigrant and United States born, and from many genders who have responded to a call from local BLM groups to work in solidarity (Asians4BlackLives, 2015). Their website states that “we are not an organization but we are organized” (Asians4BlackLives, 2015). The demands of A4BL are based on the Ferguson National Demands, which include the “end to all forms of discrimination and the full recognition of our human rights,” “an immediate end to police brutality and the murder of Black, Brown & all oppressed people,” and “freedom from mass incarceration and an end to the prison industrial complex,” as well

as full employment, housing, and quality education. Asians4BlackLives activists have conducted numerous local direct actions in support of BLM, including protests against the killing of local Black men and women by the police, and organizing the shutdown of local government buildings and police headquarters.

The entire research team began the semester by conducting introductory research about A4BL. As Jaclyn wrote of her initial research:

When I opened the Facebook page #APIs4BlackLives, I was amazed by the overwhelming posts because I saw how Asian Americans stood in solidarity with Black lives...I saw articles, pictures, and videos of Asian Americans talking about why Black lives matter. Asian Americans from across the country were supporting #APIs4BlackLives by showing up in rallies, speaking against the injustices that are currently happening to Black lives, posting pictures of them holding up signs saying “I am an Asian American for Black resistance” and other more empowering signs. I was also surprised because even little kids and our elders were holding up the signs and joining the rallies as well. (blog post, February 9, 2015)

(Note that local A4BL leaders first operated under the name “APIs4BlackLives,” but renamed themselves because they found that they did not have a critical mass of Pacific Islanders and wanted to represent their membership accurately.) Many members of the research team shared Jaclyn’s surprise and excitement to learn of the existence of these Asian American leaders in alliance with Black communities.

Although the barangay titled themselves “A4BL barangay,” it is important to note that the research conducted was not limited to Asian American leaders who actively identified as members of A4BL groups or movements. Rather, “A4BL” became a shorthand for the critical actions of Asian American leaders working in support of Black lives. Similarly, BLM became shorthand for issues of inequality facing African American communities and was not limited to actions conducted by groups or individuals who specifically identified with BLM movements. The following sections outline the initial

inquiries and research steps of the A4BL barangay before describing their findings and key themes of the research.

Exploring awareness of A4BL and BLM

As the first step in their experiential research, the A4BL barangay chose to conduct introductory research to assess UCC students' awareness of the BLM and A4BL movements. The A4BL barangay surveyed 135 UCC students from Asian American studies and other humanities classes on campus, and 83% of the survey participants identified as Asian.

Their findings showed limited awareness of either BLM or A4BL among UCC students. Among their survey findings:

- 49.6% of respondents reported that they were “familiar” with BLM; 38.5% responded no; 11.9% reported “not sure.”
- 21.5% of respondents reported that they were “familiar” with A4BL; 54.8% replied no; 23.7% replied “not sure.”
- When asked about the impact of BLM on the respondent's lives, 25% reported that they believed that BLM would have a “positive impact on my life”; 1.5% replied “negative impact on my life”; 12.5% replied “No impact”; and 61% replied “Not sure.”
- The surveys revealed that respondents largely learned about the movements online, through social media websites (45.7%), or online new sources (16%).

The results surprised the researchers, who had predicted greater awareness among their peers. In particular, they expected more students to report awareness of A4BL, since many respondents were currently taking classes in Asian American studies, including (notably) a course in “Asian American and race relations.” The researchers noted that only one

respondent in the Asian American race relations class reported familiarity with A4BL. The barangay was correct in predicting that all respondents who were familiar with A4BL were students who self-identified as Asian.

The barangay received a range of optional comments on the survey. One respondent commented, “Any movement that works to improve the justice system will certainly have a positive impact on our society.” At least one response suggested that the process of participating in the survey introduced the respondent to the existence of A4BL: “It is good to raise awareness about what is happening to the Black community in the US. I like that there is an ‘Asians 4 Black Lives’—it shows solidarity, and I believe it’s good when people from minority groups help each other.” Another respondent commented, “The system is what it is. Unless we have a revolution, shit doesn’t matter. Good luck.”

In presenting the survey findings to the research team as a whole, the A4BL barangay emphasized the need for increased awareness of both BLM and A4BL, particularly among fellow UCC students. The next stage of their research included conducting interviews with BLM and A4BL activists as they also continued to engage with existing literature and with one another. As they continued their research, each member of the research team returned to the following question: “What is my role, as an Asian American ally, in these movements?”

I focus the following discussion on two main themes that emerged from their research: (a) connecting to the shared histories of Asian American and African American communities; and (b) interrogating our roles as critical Asian American allies. I offer the following exchange as an introductory example to illustrate how researchers dialogued about these themes. This exchange was posted by members of the research team on the class blog. In this exchange, Justine posted a response to an article: “Why Ferguson should matter to

Asian-Americans” (Linshi, 2014) that draws parallels between the killing of Michael Brown—an unarmed, Black teenager killed by White police officer Darren Wilson—and institutional violence directed towards Asian Americans, past and present. Justine commented,

As a Filipina-American, I found myself wondering where I stood once I had heard about Ferguson. Knowing that my experiences do not perfectly line with the oppression Blacks have undergone over the years made me feel uncomfortable expressing my true feelings on the matter. Would I be considered irrelevant to fellow African-Americans?... From this article, I learned that as a Filipina-American, I am not irrelevant to Ferguson. As a minority with a history of oppression, I must realize that this affects me and I can help by applying my knowledge to take action and become an effective ally with other people of color. (blog post, February 9, 2015)

James replied:

I can relate on how confused, as well as, uncertain on how to react as a person of API descent. I felt that I need to continuously educate and inform myself about the nuances of Ferguson and the Black Lives Matter movement. (blog post, February 9, 2015)

This exchange illustrates some of the A4BL barangay’s finding and reveals the ways that the researchers dialogued with one another during the research process—discussing their inquiries and reflections about their own positionalities, highlighting the importance and responsibility for Asian Americans to act as allies, and the need for continual ongoing education about BLM and issues of racism. The following section explores further these themes and the processes of the researchers.

Shared histories, shared liberation

“Their struggles are ours and ours are theirs” (Kitty, class presentation, May 12, 2015)

As the researchers interviewed BLM and A4BL activists, they continued to engage with existing literature in order to contextualize BLM issues within the histories and institutions of racism. In the process, researchers drew strong connections between the

shared experiences of oppression between Asian Americans, African Americans, and other marginalized groups. The process of exploring these historical connections and focusing attention on institutional racism allowed researchers to make more personal connections and investments into BLM movements.

Justine's understanding that Asian Americans and African Americans share a history of oppression was echoed by other members of the research team. Angelo shared a similar reflection in response to the non-indictment of New York City police officers who killed Eric Garner:

Although Asian Americans may not seem like a perfect ally towards the black community, there is no denying that both communities have a shared experience with oppression and marginalization...Although Asians haven't always been a target group...they can relate to what is going on in that particular community. Asian Americans have been a witness and victim to social injustice and oppression ...Through the past Asians have shown resiliency and perseverance over the oppressions that they have faced...And now, it seems like it's also time for Asians to band together with other communities to become even more resilient and fight for a change in the system that only seems to favor people of power and privilege. (Angelo, blog post, February 10, 2015)

Understanding the histories of institutionalized racism among people of color emerged as a strong theme in the research and reflected the understanding among the research team that racism is not merely a matter of individual bias or attitudes, but a systemic issue.

The researchers shared that not only are the histories of Asian Americans and African Americans intertwined, but so too are our liberations and the liberation of all marginalized communities. As Kitty wrote, quoting and commenting on an article by Jung (2014):

'Like others, our liberation depends on black freedom'...it is clear that [Jung] as an Asian American is affected by the anti-black society and this issue has become hers. As she said the liberation of us also depends on black freedom. We may not be in the same group but by coming together their struggles are ours and ours are theirs. (article analysis worksheet, February 22, 2015)

By contextualizing BLM within patterns of institutional and historic inequalities, the research team as a whole came to understand that that “Black Lives Matter is not just a Black issue, but a social issue” (Kitty, class presentation, May 12, 2015). Researchers expressed that Asian Americans have both the right and the responsibility to act against racism. The A4BL barangay quoted from an interview with Caleb, an A4BL activist: “We [Asian Americans] are not strangers to struggle...it is our duty as a community to understand why Black Lives Matter connects to us and support the movement as allies to help the liberation in their communities” (interview, April 7, 2015). As the research project progressed, the personal investment in BLM issues by the research team as a whole deepened as they personalized BLM issues and examined their commitments to addressing injustice.

What’s my role in these movements? Interrogating our role as critical allies

At the same time that the researchers expressed a deepening investment in acting as an ally to BLM movements, they also expressed uncertainty about how best to act as respectful allies. The following discussion explores the barangay’s findings in response to the question: What is our role, as Asian Americans, in these movements?

It is important to emphasize that, although strong themes emerged in response to this question, the researchers continued exploring their complex roles as allies throughout and beyond the research process and the process of negotiating their roles as allies became a significant part of their leadership praxis. The A4BL barangay was especially influenced by their interview with a Caleb, an A4BL activist, who described the roles of Asian Americans in BLM: “Black Lives Matter is their own fight. We cannot fight for them. They need to free themselves. We stand as allies because we do not come from the same experiences. We cannot interject in their struggles.” (April 7, 2015). Making meaning of the statement, “we

cannot interject in their struggles” became a focal point for the research team as a whole. The research team understood that “not interjecting” did not equal inaction or passivity, but a continual wrestling with the questions and complexities of alliance building and leadership. The following discussion highlights some of the subthemes that emerged from negotiating the roles of Asian American critical allies: examining Asian American positionalities and privilege, addressing anti-Blackness, and continuing to educate ourselves on the complexities of racism and resistance.

Examining Asian American positionalities and privilege

Examining the privileges of Asian Americans, especially as the “model minority” was a repeating theme in the research findings and in the reflections of the research team.

Although the research team acknowledged shared experiences of oppression between African American and Asian American communities, they also understood that the processes of racial formation differed for Asian Americans and African Americans. Researchers critiqued and overtly rejected the “model minority” myth as a tool of White supremacy. Kitty cited Jung's (2014) call for a “model minority mutiny” and the importance of understanding the model minority stereotype as a tool of anti-Black racism. In a similar vein, James critiqued the model minority myth, citing Linshi (2014):

Due to the erasure of our experiences, struggles, and resistance [by the model minority myth], we as Asian American are alienated from our legacies...black and brown individuals, as well as Asian Americans...in the eyes of the white supremacist system, we are all pawns of its game. (James, blog post, February 6, 2016)

James’s reflection emphasized how the model minority stereotype has obscured the not only the experiences of Asian American oppression, but also the legacies of Asian American leadership and resistance against racism.

Researchers also expressed that acting as leaders and allies to BLM also meant “stepping back” and recognizing that there exist many powerful leaders in African American communities who were already capably directing the movement. As Jaclyn wrote, citing the blog “Women of color, in solidarity”:

“Solidarity is not speaking over black folks at rallies” [ethiopienne, 2014]. I agree with this because black people’s voices are the one that should be mostly heard at rallies and other events, but this doesn’t mean that we should just stay quiet...I believe that non-black folks who are allies have the best intention but they need to know where to stand when being an ally, and that is to stand beside black people and not in front of them...I learned that solidarity and being an ally isn’t simple and it can be very complex. (Jaclyn, blog post, February 9, 2015)

Jaclyn’s reflection highlights one of the organizational protocols of A4BL organizers that emphasizes the importance of “embracing frontline leadership [and] centering Blackness” (Asians4BlackLives, 2015). Many of the researchers spoke of the need to reject the relative privileges of being Asian American—for example, the fact that police generally do not criminalize Asian Americans in the same way as African Americans—and to utilize these privileges to address anti-Blackness, especially in our own communities. Throughout the PAR process, the researchers continued to ask themselves questions about Asian American positionalities in BLM movements: What are our relative privileges as Asian Americans? How are these privileges complicated and shifted by issues of class, gender, sexual orientation, gender identity, and immigration? In what ways do African American and Asian American communities intersect and overlap?

Addressing anti-Blackness and continual self-reflection

The complexities of alliance building presented themselves in numerous ways, and the need for continual self-reflection was both emphasized and practiced by the research team. I describe some of these complexities in part three of this chapter, but I focus here on

the ways that challenging anti-Blackness also required challenging dialogues and self-reflection by the research team.

Researchers noted that addressing anti-Blackness also meant challenging ourselves and our perceptions and biases. One example occurred when the researchers realized the need to address their own assumptions and misconceptions while discussing protests and riots in reaction to police violence. As a research team, we engaged in multiple class discussions, deconstructing narratives of African Americans (particularly men) as violent and criminal. Figure 6 illustrates notes from one of these conversations, which occurred after the death of Freddie Grey, an African American male who died in police custody in Baltimore, Maryland.

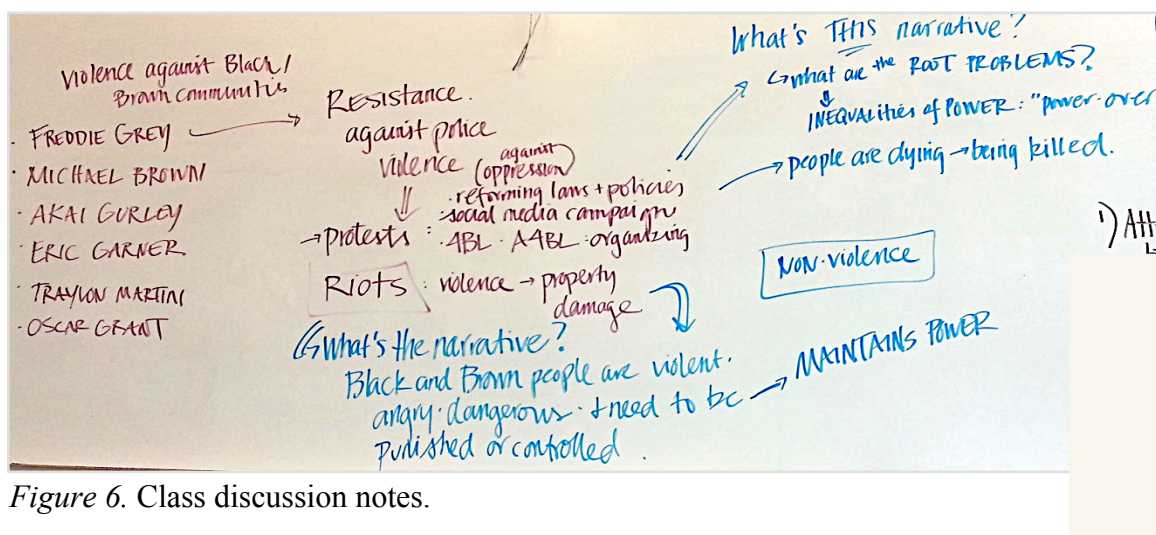


Figure 6. Class discussion notes.

In these discussions, the researchers expressed that they felt conflicted about how to reconcile the media images of violent riots and the apparent contradiction of destruction of African American communities by their own members with the need for justice and with calls for peace and nonviolence. Even as they were conflicted and uncertain (or perhaps, because they were uncertain), researchers were eager to discuss these issues and to deconstruct the media narratives of Blackness. In this particular discussion as a research

team, we dialogued about the need to distinguish protest from riots and the ways that racialized anger against injustice is reported in the media. Researchers also challenged themselves to analyze the narratives of violence, e.g., how protesters were asked to be nonviolent, while their protests were met with a heavily militarized police presence and while their communities continued to experience ongoing violence from systemic racism. In this discussion, researchers also acknowledged that larger systemic change is needed in laws, education, and the criminal justice system. By looking at larger systems of power, researchers were able to examine and address their own perceptions and stereotypes of African American communities and both the institutional and subtle workings of anti-Blackness.

The research team also understood that acting as an ally to BLM involved a continual wrestling with the questions and complexities of alliance building and leadership. As James stated, “I can relate on how confused, as well as, uncertain on how to react as a person of API descent. I felt that I need to continuously educate and inform myself about the nuances of Ferguson and the Black Lives Matter movement” (blog post, February 9, 2015). The research team spoke often of the importance of unity, “standing together,” and not allowing the system to divide Asian Americans from other groups. Although the research team reached easy consensus about the importance of unity, the team also found that rhetoric and theories of unity and “standing together” were very complex to enact. I describe these complexities in further detail in part three of this chapter.

Taking action and raising awareness: “How effective is a movement if no one is aware of it?”

Many of the findings of the research team were reflected in the action steps designed by the A4BL barangay. The barangay chose to focus on raising awareness of BLM and

A4BL via social media in order respond to their initial survey results, which revealed the lack of UCC students' awareness of BLM and A4BL. The barangay chose to conduct their campaign via social media because survey respondents reported that they receive much of their information on social media.

The barangay designed a one-week Instagram campaign as a “five-day photo challenge to spread awareness on racial injustice and to show support for the Black Lives Matter movement.” The barangay designed themes/hashtags for each day (which I paraphrase here for their anonymity): Resist Racism Monday, Thoughtful Dialogue Tuesday, Working in Solidarity Wednesday, Radical Action Thursday, and Equity Friday. The A4BL researchers advertised the campaign on Instagram and posted to the campaign both as a barangay and also through their individual accounts. The research group created posts with images and text for each day, and each post by the barangay was a public expression of solidarity with BLM movements. The barangay's Instagram campaign gathered over 130 followers in the first week.

These posts reflected many of the themes and findings from their research, including the importance of initiating dialogue, particularly with their peers. Natalie posted:

I rarely use social media for anything other than posting random photos, but this week I am compelled to participate in the [AALIA] social media campaign, and I encourage you to do so too ... Systematic, racial inequality in the US is deep rooted, complex, and (although many still deny it) very prevalent in our society... Whether we like it or not, racial inequality permeates most aspects of our lives here in the US, and has to be confronted. Basically, I am encouraging everyone to open a dialogue about what is going on in our society with their family, a friend, a stranger, or me! I am rising up ...to say I stand in solidarity with #blacklivesmatter. (Natalie, Instagram post, May 4, 2015)

The barangay's posts reflected the theme of shared histories and shared liberations, as shown in Figures 7 and 8.



Figure 7: A4BL social media post (4 May 2015.)

Figure 7 was accompanied by the following post:

In choosing today's theme of rising up, our PAR group felt it was important to first help gain understanding of why we, the Asian American community should stand in solidarity alongside the [#BlackLivesMatter](#) movement.... Although we have faced oppression in different ways and we are unable to define the struggle of African Americans and interject into the [#blacklivesmatter](#) movement, what we can do is spread the awareness and show support and solidarity through [#Asians4BlackLives](#). We refuse to stand idly by as black and brown lives are being taken daily.... We encourage our community to speak out and rise together because part of the liberation of the Black community...comes from acts of solidarity and support from all minority communities. (A4BL barangay, Instagram post, May 4, 2015)

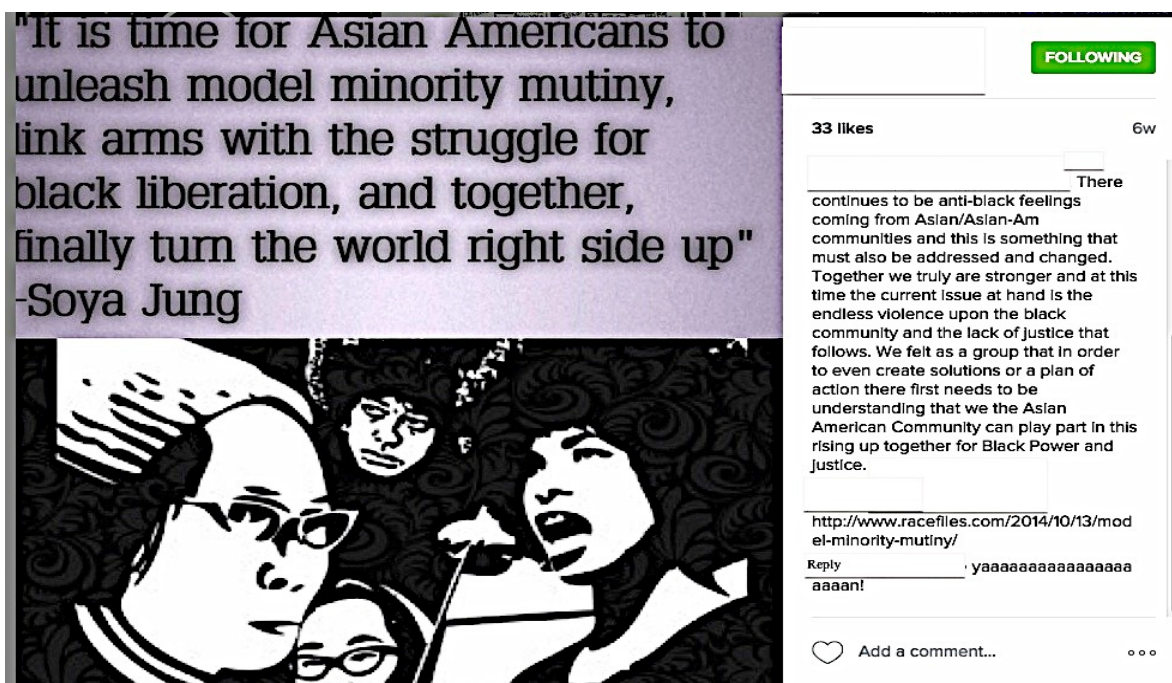


Figure 8. A4BL social media post (May 4, 2015).

The posts from the A4BL barangay reflected the researchers' melding of social media savvy, powerful imagery, and their deep engagement with theory and reflection. The A4BL barangay shared their PAR results, including their findings and reflections from the social media campaign, at an AALIA campus-wide event in May 2015. This event, titled "AALIA Leaders in Alliance," was developed and presented by the research team; the researchers shared their research with the UCC campus and many of the students who had participated in the initial PAR surveys. Feedback on the Instagram page, as well as from the UCC event, suggested that the A4BL barangay was successful in small ways in spreading awareness about A4BL. Written audience feedback from the event included the comments: "Even though I have lived in SF for 15 years, I have never heard of Asian leadership or Asians for Black Lives. It's my first time to hear it. Thank you." "I really enjoyed/appreciated the Instagram page! PLEASE keep it going!"

In summary, the research from the A4BL barangay reflected an awareness of the necessity for Asian Americans to act as allies, the importance of shared histories and liberations between marginalized groups, and the need to continually interrogate our roles as critical allies. Through their research of A4BL, the research team actively challenged deficit perspectives of Asian Americans as passive, inward-focused, and lacking in authority and leadership skills. Through their research, the team articulated and internalized a powerful counter-narrative: Asian Americans as leaders who actively challenge inequitable conditions and power structures, reject the model minority stereotype, and work courageously in critical alliances towards social change.

The process of conducting the research redefined both the perceptions and purpose of leadership for many of the researchers. As Jaclyn wrote,

Before the start of [AALIA and PAR], I had a different perspective on what it meant to be a leader. During high school, I hated the word 'leader' because it would often mean that they would boss you and your group around. I would often think about leaders being the ones who abuse their power and take all the credit in the end. I never really wanted to step-up and become a leader back them because I didn't want to be someone who would push others around. After [this PAR project], the definition of leadership for me has dramatically changed. Leadership for me means being able to help a community move forward towards a goal that would benefit them. (journal entry, April 23, 2015)

Researchers also drew upon the historical examples of Asian American leadership as models from which to gain knowledge and inspiration. The A4BL barangay contextualized their research with examples of earlier Asian American leaders e.g., those who fought for human rights and affordable housing at the International Hotel, San Francisco and national protests of Asian Americans after the hate crime murder of Vincent Chin in 1982. The research team also connected the leadership of Asian Americans to transnational struggles, for example, evoking the student protestors in the Philippines during Martial Law. The A4BL barangay

quoted Caleb, the A4BL activist: “Start not being afraid to link together and engage in change. Follow the example of the Filipino revolutionary youth and students and *makibaka*. *Hwang matakot* [Tagalog: Dare to struggle. Do not be afraid.]” (interview, April 7, 2015).

In designing and executing their PAR actions, the A4BL barangay put theory and reflection into action as critical leaders: encouraging and engaging in critical dialogue, taking public stands of solidarity, modeling cross-racial alliances, and raising awareness of both BLM and A4BL. Members of the A4BL barangay were also influential in informing the research of the UCC barangay, and I discuss the processes and research findings of the UCC barangay in the following sections.

Part 2: Investigating Alliances and Equity at UCC

The UCC research barangay offers a contrast to the processes of the A4BL researchers and illustrates some of the complexities and flexibilities of the PAR process. While the A4BL researchers situated their research within a national conversation, the UCC barangay’s work focused their research on a local community, specifically the UCC campus, and later contextualized their research within a broader discourse of educational equity for Asian Americans and other underserved students.

The UCC barangay’s early research processes focused on investigating student leadership and alliance building at UCC. Their inquiry began with a broad research question: In what ways, if any, are Asian American UCC students building alliances on campus? The barangay began by conducting a small survey of UCC students to assess student participation in organizations and clubs on campus. The initial findings from the survey indicated that fewer than 15% of respondents participated in student clubs, and that these clubs rarely, if ever, collaborated with one another. In their initial analysis of the data, the barangay

suggested that low student engagement on campus might be due to student apathy and lack of interest in UCC. Through dialogue and feedback with the research team as a whole, the UCC barangay came to reframe their research. UCC researchers turned an assumption—students’ lack of involvement as apathy—into a point of inquiry: What other factors might contribute to the lack of campus engagement? What can or should UCC do to engage students with campus resources and with one another?

In the following sections, I describe how the UCC research shifted from a study of student participation in clubs to an exploration of student involvement as a measure of UCC’s campus climate for students of color. As their research progressed, the UCC barangay began to interrogate the responsibilities of the university to provide safe spaces for students to engage with one another and to provide the resources necessary for an equitable education for all students. Ultimately, members from the UCC barangay joined with other students and campus groups to demand from the UCC administrators more equitable policies for students, particularly students of color, and low-income students.

The UCC barangay’s research took place within an institutional climate of austerity and uncertainty due to ongoing challenges with UCC’s accreditation process. During the semester that the research took place, UCC administrators proposed significant cuts to courses and student services. Of specific concern to the research team were proposals to consolidate or drastically cut funding for UCC’s “diversity” departments, which included Asian American Studies, Latina/o American Studies, African American Studies, Gay Lesbian Bisexual Transgender Studies, Women’s Studies, and Middle Eastern Studies. The proposed 25% reduction in funding would reduce valuable services provided to low-income students and students of color. Within this dynamic and uncertain campus climate, the UCC

researchers identified the need for student action, solidarity, engagement, and commitment among students in order to navigate the campus climate. In the following sections, I focus on the emergence of two main themes in their research: (a) the need for safe spaces to build critical leadership and power, and (b) the need to hold the institution accountable for serving students equitably.

The need for safe spaces to build critical leadership and power

In reframing their research from their initial research question, the UCC researchers asked, “How can we create safe spaces that aim to empower UCC clubs and students to build solidarity and alliances?” To explore this question, the UCC researchers interviewed six student leaders from a range of UCC student clubs and organizations: the Black Student Union (BSU), the newly formed Asian Student Union (ASU), Movimiento Estudiantil Chican@ de Aztlan (Mechxa), International Student Club, and UCC Student Government. I focus the following discussion on the findings from the interviews with leaders from BSU, ASU, and Mechxa, as these were the most politically active student organizations of the ones included in the study. Each of these three student organizations grounded their purpose in providing a safe space for students of color and actively addressing inequalities both on campus and in the community. Each of these student organizations also allied with one other to protest the inequitable practices of UCC administration. Below is a brief introduction to these interviewees and the organizations they represented: Julia, from the Black Student Union; Eileen, from the Asian Student Union; and Esteban, from Mechxa. Each interviewee has been given a pseudonym.

In her interview with UCC researchers, Julia, a member of the Black Student Union who also identified as a BLM activist, described how she had helped to revive BSU after

many years of dormancy and that the group became more active after the death of Michael Brown in Ferguson, Missouri in 2014. The BSU actively participated in local BLM actions and other political activism on and off campus. Julia spoke of the need for students to organize more intentionally at UCC, and she said that BSU welcomed allies with "solid recognition of our mission," pure intentions, and an understanding of shared power and interconnectedness.

Eileen spoke of the recent establishment of the ASU in similar terms, as a place for Asian students to support one another, build solidarity, and take action, especially in combatting the policies that contributed to a dramatic decrease of Asian students enrolled at UCC. In her interview, Eileen made a distinction between ASU and other Asian and Asian American clubs on campus that operated primarily as social spaces or spaces to "celebrate culture." In contrast, ASU was formed to "fight around the social, political, and cultural issues that are specific to the API community...to empower the API community, to build Asian leadership, to learn how to be active in helping the API community" (Eileen, interview, March 25, 2015). Eileen spoke of the ASU's relationships with BSU and Mechxa as "great allies" in helping to form the ASU and in "showing solidarity in our causes and political actions."

Asian Student Union and BSU were both a formally recognized clubs at UCC, but members of Mechxa—a branch of a larger national Xicano student organization—organized as a campus organization, not as a formalized (and therefore, nominally funded) UCC student club. Esteban, a student leader from Mechxa, explained that the decision to organize as a student group, but not an official UCC club, was due to Mechxa's "political stance on the issues that are occurring on this campus, and [specifically the] accreditation crisis...that way

[the administration] can't attack us" (interview, March 22, 2015). The formation of Mechxa at UCC was primarily a response to ongoing budget cuts and policy decisions during the accreditation crisis: "Mechxa came out to specifically help organize and provide a political perspective to what is occurring on this campus and actually help organize and reach out to other clubs and build alliances" (Esteban, interview, March 22, 2015). Mechxa was especially influential in organizing protests against UCC budget cuts and austerity proposals.

Like the A4BL barangay, the UCC research findings stressed the importance of building cross-racial alliances and drawing upon shared histories between marginalized groups. Each of these three student organizations placed their work within larger discourses of race and equity that affected communities of color and UCC students. The student leaders of each organization had backgrounds in ethnic studies and shared many conceptual frameworks about race, oppression, resistance, and the need for diverse alliances. For Mechxa, with its strong foundation in Latina/o American studies, the importance of alliance building was well understood. As Esteban stated:

I don't think you can call yourself a political group or be involved in political struggle without having some form of alliance building...alliance building is a priority. If we do not prioritize that, we become very insular and narrow, and political groups die out that way. (interview, March 22, 2015)

Esteban described Mechxa's founding of the "Diversity Collaborative," a student-led coalition of UCC students, faculty, and staff who organized collectively to protest the cuts against UCC's Diversity Departments. Mechxa and the Diversity Collaborative played a central role in organizing teach-ins and campus walk-outs, in actively building alliances on campus, and in working directly with UCC's faculty union. Esteban described Mechxa's role in founding the Diversity Collaborative and allying with groups like ASU.

Mechxa is a self-determination group that organizes around Chicano students, but in order to defend diversity studies...we decided to go build...a committee to defend diversity studies...we reached out to other groups such as the Asian Student Union who have been a key ally in organizing with us...we both understand that the issues and the cuts that have been occurring on this campus have been disproportionately affecting students of color, but Asian students have been the most numerically affected and so it made sense for us to ally ourselves with other groups that were also motivated to fight against the same issues as we are, and establishing a united front against [the administration]. (interview, March 22, 2015)

The interviews with these UCC student leaders reframed how members of the UCC barangay defined student involvement on campus. While some of the barangay's other interviewees (e.g., leaders from the UCC international students club, and UCC student government) focused on the need for students to become more involved in student clubs or the need for greater collaboration within student government, the interviewees from BSU, ASU, and Mechxa focused on the institution's responsibilities to serve students of color and other underserved student populations. These interviewees also offered a model of student leadership as activism directed to fight against UCC's inequitable policies, and the UCC researchers were inspired and motivated by these peers.

By the end of the semester, the UCC barangay had firmly reframed their research from questioning the apathy and lack of involvement of their peers to examining the responsibilities of the university to serve all students equitably. This re-framing was significant in many ways, signaling the ability of the researchers to shift the narrative of student involvement and achievement from individuals to the institution and its responsibilities to students. The UCC barangay identified the need for UCC to provide culturally responsive services, greater financial aid, outreach to ESL students, and well-funded resource centers in order to transform UCC as a space to build leadership and empowerment for all students. As James stated, "Education is key to empowerment and

liberation. Therefore, [UCC] should make education accessible for everyone so that everyone can be empowered” (focus group, May 14, 2015).

Taking action: Holding the institution accountable to serve students equitably

James wrote about the UCC barangay research, “The most important lessons that others should know about our topic is how alliance building is both crucial and imperative to the progress of [UCC]...to be transformed...into a more progressive institution” (journal entry, April 23, 2015). In their research and actions, the UCC researchers were, in essence, calling UCC to be accountable to the democratic mission of community colleges—to be open to all students in the community and to provide the resources necessary to serve its diverse student population.

The UCC barangay’s actions took several forms, each of which deepened the researchers’ engagement with the campus community and their peers. The UCC researchers designed their actions to raise awareness about the need for alliance building and the need to support the Mechxa-initiated “Diversity Collaborative.” As one of their actions, the UCC barangay participated in a student-run UCC event called “Lost in Translation.” At the event, the barangay created and distributed a “zine” titled “Alliance Building 101: An Introductory Guide to Building Alliances on Campus” that they created; the zine included quotations from their interviewees and Sherover-Marcuse’s (2000) “Working Guidelines for Alliance Building.” Through the zine, they acknowledged the work involved in alliance building, but urged, “don’t look at alliance building as work, or an obstacle. Look at it as a way to strengthen relationships and as a way to create something larger” (UCC barangay zine, May, 2015).

At the event, James also delivered a speech on the importance of Asian American leadership and alliance building. He spoke about the interconnected tenets of unity, empowerment, and healing that hold the potential to create individual, community, and institutional change. Addressing the audience at the event, he stated:

In our histories, minorities have been excluded, enslaved...incarcerated, and also oppressed. And it still affects us right now. However, through alliance building, we share anecdotes, experiences, and information about situated knowledge to help us grow and slowly heal from intergenerational traumas as well as intergenerational anger. The notions of healing foster conversation which unifies and empowers us. (speech, May 6, 2015)

His speech evoked the importance of acknowledging shared histories of oppression and defined alliance building as a source of empowerment as well as healing.

Members of the UCC barangay also actively joined the UCC Diversity Collaborative and participated in a UCC Walk Out, organized by the Diversity Collaborative, to protest against the proposed budget cuts of the diversity departments and student services. Members of the UCC barangay presented speeches at the Walk Out about the importance of solidarity and alliance building. The A4BL social media campaign, illustrated in Figure 9, posted a photo in support of the UCC Walk Out as well, linking their campaign to the diverse alliances of students and faculty at UCC.



Figure 9. A4BL social media post (8 May 2016.)

With the research team as a whole, the UCC barangay also presented their findings to the entire UCC campus at the AALIA sponsored event, “Asian American Leaders in Alliance.” At the event, the UCC barangay shared their research and findings with other UCC students and included the following recommendations on how to get involved at UCC: “Attend diversity collaborative meetings. Join UCC clubs and build alliances with other clubs. Join Student Government. Organize community building events.” In addition to sharing their research and action steps, the UCC researchers posed the following question to their audience: “Alliance building is important in creating systemic changes, community empowerment, and self-awareness. What is your role(s) here at UCC when it comes to alliance building?”

In summary, UCC barangay’s action steps reflect both the researchers’ findings and their processes. Through PAR, the researchers came to analyze the roles that campus policies and culture play in student involvement, and they critiqued the quality of education

and services offered to students by UCC. The UCC barangay recognized the importance of campus environments to provide spaces for students to build leadership and power and began to organize and demand that the institution provide more equitable learning conditions for all students.

Just as the findings from A4BL barangay increased the research team's investment in racial justice movements, the UCC researchers reported that their research increased their investment in UCC as a whole. As Jaclyn wrote of the PAR process

I never really liked doing research [in high school] because I found the process really redundant. The PAR project we did gave me a new perspective on research....I actually was enjoying doing the PAR project which I never thought would happen. Being able to actually join and participate with the people in the research was an amazing investment because not only did I learn about the happenings in [UCC] but I also found out that I was *interested* in learning more about it. Before I never really thought of myself [as someone] who cares about their school but now I realized that my school is my second home and that I should care about the things that are currently going on and not be a bystander." (Jaclyn, journal entry, April 23, 2015)

The members of the UCC barangay also extended their investment and action at UCC beyond the PAR project. Jaclyn applied for and accepted a job at the Filipina/o American retention program on campus, and James took a leadership role in ASU. Veronica ran for and won a position in UCC student government, with the goal to advocate for more equitable student policies and to work towards increased collaboration between student organizations.

As the UCC barangay developed their research, they also began to participate in the larger, and under-researched, conversations about the importance of campus engagement and student leadership of community college students. As the Diversity Collaborative grew in membership and power throughout the semester, the research of the UCC barangay came to illustrate the power and potential of student leadership and activism on community college campuses. Like the A4BL barangay, the UCC researchers not only studied existing

leadership in their communities, but also participated in collective action as leaders themselves. In the final section of this chapter, I synthesize some of the findings and processes of the research team as a whole.

Part 3: Findings from the Research Team as a Whole

In the previous two sections, I described the findings and processes of two of the research barangays; in this section, I turn my attention to overall themes that defined the PAR processes for the research team as a whole. Through the research team's explorations of Asian American leadership and alliances in their communities, researchers also engaged in their own praxes as critical leaders. Throughout the PAR process, students engaged deeply with the theoretical frames of this study—CRT, CLP, and cultural humility. In this section, I also revisit the overlapping central tenets of PAR, CLP, and cultural humility, including their shared commitments to self-reflection, connection to self and community, critique of power, and institutional accountability, as well as the goal of working towards social change.

In the following discussion, I aim to discuss more closely the study's third research question: In what ways, if any, do the processes of PAR help us practice our own critical leadership skills? In this section, I also include some reflections from my own praxes as leader, teacher, and researcher. I focus my discussion here on the following three themes: (a) engaging with complexity, (b) engaging with conflict, and (c) redefining acts of leadership.

The research team's findings uncovered multiple layers of complexity and numerous questions to which there were no simple answers. In discussing these complexities, I do not suggest that students came to resolution with these and many other questions that arose during the PAR project. Rather, I introduce these questions as a glimpse into some of the complexities that students willingly engaged with in the research and reflection processes.

Although students gained an introductory understanding of the complexities of leadership and alliance building, the question of how to be a supportive, critical ally was certainly not concluded at the end of the semester. Instead, students asked themselves additional questions and posed these questions to their peers. In a speech at the UCC “Lost in Translation” event, James addressed his peers, spoke about Asian American leadership and the importance of alliance building, and posed the questions: “How can we be allies to those who are oppressed and marginalized? And how are we going to do that without being oppressive ourselves?” (speech, 6 May 2015). The following section discusses additional questions and complexities engaged with by the research team.

What does justice look like?

As a research team, we dialogued about the findings and kept returning to the questions: “What is the goal of these movements? What does justice look like?” The actions of the UCC barangay and Diversity Committee were directed towards the specific goal of challenging budget cuts for UCC’s Diversity Departments, and, in a larger sense, ensuring that UCC provided an equitable education for all students. The A4BL barangay and the research team as a whole had a harder time identifying the larger goals for the BLM movement. Although they recognized the importance of ending police violence and the killing of Black men and women, questions of “what does justice look like?” continued to emerge.

Additional complexities about justice and equity arose in Natalie’s interview with Alexander, the BLM activist, who identified as an African American man. In the interview, Alexander spoke of the need for African Americans and their allies to fight back against violence from the police, specifically in Ferguson, where he was especially active in protests

and organizing. In his interview with Natalie, Alexander stated that African Americans and their allies need to:

One: Recognize that change needs to happen and two: It's one thing to ask cops to stop shooting young black men, but it's another for young, Black men to BECOME cops. Real change won't happen unless [African Americans are] fully integrated into all systems. (interview, April 8, 2015)

Natalie questioned Alexander about the role of institutionalized racism and inequalities of power.

Natalie: What would you say about the fact that Black people have been systematically oppressed throughout U. S. history? Isn't it not so simple for Black people to just assume positions of power?

Alexander: I understand there is a cycle, but I think that mindset is the exact reason why Black people are where we are. It's almost like an entitlement, [a] behind-the-8-ball mentality so we always have an excuse and I think that's so backwards of us to have. There are so many ethnicities that have been in this country and treated unfairly. Ours may go back further, but when you talk about Italian, Asians, Mexicans, who have been through things and come out on top. This is a country made on immigrants and people were discriminated against. We have to realize at some point that we have to pull ourselves up. There are people from slums with 4.0 GPAs. If you work hard enough towards something, you can achieve it in the U. S. (interview, April 8, 2015)

This portion of the interview was puzzling to some members of the research team.

Alexander expressed the belief that justice would only be realized with the integration of African Americans into all systems of society, including law enforcement. While Natalie's question revealed a willingness to contextualize current conditions of African Americans within systems of historical racism, Alexander's reply suggested his belief in the United States as a meritocracy, a narrative firmly rejected by the research team. Some researchers expressed surprise that Alexander's analysis was not more critical, and yet they recognized that his opinions were valid and shaped by his own experiences, ones that the research team did not share. Alexander's interview became an opportunity for dialogue about definitions of

integration, equality, and equity, and members of the research team questioned whether movements should work towards reforming existing systems and/or transforming institutions more radically.

Other researchers reflected on the intersections of economic and racial justice and posed questions about the strategies and the ultimate goals of BLM or any racial justice movements. In a response to an article by Myerson and Smith (2015) about BLM, Natalie wrote,

This article also started to make me think about what/how different groups/people will have to sacrifice in order for the United States to become a more equitable place. I thought about the discussion about equality versus equity that we had in class. How does the economy tie into the ideas of equality and equity?...How can a rich white person be an ally 100% to the hypothetical #blacklivesmatter campaign [when] the author is proposing to implement economic policy that could possibly strip them of their wealth... I also started to think about how hard it can be to determine what a movement must demand. They must demand enough to satisfy their needs, but not too much as to push potential allies away. (article analysis worksheet, February 22, 2015).

Natalie's response reflected many of the questions posed by the research team. What would an equitable society look like? Should movements work to reform existing systems and/or build new ones? How do issues of class gender, migration, sexual orientation, and gender identity intersect with these movements and outcomes? How can a movement gain allies while staying true to their core principles? Researchers continued to ask these and many other unresolved questions throughout and beyond the PAR project.

Complexities of alliance building

Alexander's interview highlighted an additional complexity, the pervasiveness of stereotypes of Asian Americans in other communities. When asked if he had heard about A4BL, Alexander replied:

No. That's what's up! I wouldn't think that would exist, honestly.... I didn't think Asians as a whole really cared or had a stake in Black people's future/well being...I'll put it like this, I don't think there's a Black organization called Asian Lives Matter. This may be way off and a tad racist, but I thought people from traditional Asian backgrounds don't like Black people. Maybe this generation of Asians is different. (interview, April 8, 2015)

Alexander's comment may be viewed in a variety of ways: as the pervasiveness and power of the myths of meritocracy and the stereotypes of Asian Americans as passive model minorities or as evidence of the many contradictions of human experience and opinion. My intention in utilizing this example is not to conclude upon or even to infer Alexander's meaning, but rather to reiterate that the acts of working towards social change are more complex than simple slogans of interracial unity.

As a research team, we dialogued frequently about the challenges, successes, and opportunities of alliance building, including the perceptions of Asian Americans as unlikely allies or leaders. In identifying challenges to cross-racial alliance building, the research team identified the need to reframe perceptions of Asian Americans as well as acknowledge the difficulties of being fully present in an alliance, the complex role of privilege, the realities of securing funding, and the challenges of making sure that a movement is fully accessible to all, including those with different abilities, languages, genders, and levels of education. The UCC researchers spoke specifically of the difficulty of maintaining alliances at a community college, where commuter students often do not engage on campus and where community college students have multiple responsibilities and time commitments outside of attending classes. Researchers spoke often about the high levels of commitment required to be strong allies, and their own commitments and praxes as critical leaders were challenged through the lengthy PAR process.

Engaging with conflict

Working collectively, in barangays and as a research team as a whole, offered exercise in many of the tenets of CLP: sharing power, community engagement and commitment, and self-reflection. Through PAR, students exercised their leadership skills both with their communities on and off campus, as well as within the community we created as a class/research team. The AALIA research team was, in itself, a dynamic, supportive, and, at times, challenging community. The duration and intensity of the PAR project was, in itself, a significant challenge for the researchers. Although most members of the research team had worked on group projects in other classes, the process of working on a collective, 18-week research project was new to all of the students and presented multiple challenges in collaboration and sustaining commitment. Throughout the semester, I emphasized that the processes of our research and working together were just as important (if not more) than the outcomes of our research, and written self-reflection was a central part of our shared praxes. This following discussion explores one example of a conflict that occurred during the PAR process and how the researchers and I sought to engage with conflict as opportunity to put our theories and praxes into action.

Early in the semester, the UCC barangay experienced conflict between the research group and Janet, who was an AALIA alumna serving as a mentor to the research team. Janet's role as a mentor was to provide support to the research team as a whole, and she worked especially closely with the UCC barangay. Members of the UCC barangay, however, felt that Janet's role was more directive than supportive, and some barangay members felt silenced by this dynamic. James wrote in a journal entry:

I felt extremely overpowered by the mentor who is assigned in our group. I feel that the person gives minimal chances for individuals to take initiative, to learn, and to grow...I feel that this person should make space for us. Rather than "telling us what

to do”, we should have a discussion on what our strengths are, as well as what is effective for us to do... I want to meet with everyone to clarify some things and make some healing notions for all of us to foster and grow [but] I am reluctant to move forward. (March 3, 2015)

I was unaware of the barangay’s dynamic and was concerned and alarmed to read about James’s experiences and conflict. I was especially horrified to read that James “felt disempowered by the PAR process” (journal entry, March 3, 2015). I made it an immediate priority to speak with him and Janet, but before I could reach out to either student, Janet approached me to ask for assistance. Janet shared that she had been unaware of her impact on the barangay until she noticed that James appeared upset and uncharacteristically withdrawn in class. Until that moment, she thought that her mentoring had been helpful rather than hurtful.

In my conversation with Janet, she shared with me that she was actively reflecting upon her intentions and their impacts. Janet acknowledged that her role as a mentor had unwittingly caused the barangay members to feel silenced and resentful. To her credit, Janet was extremely open and non-defensive, anxious to receive feedback to mend her relationship with the barangay by allowing them to redefine her role as a mentor. In our conversation, alliance building theories were helpful in framing Janet’s role to the barangay as a kind of ally—whose role was to support, rather than direct, the barangay’s research. Janet communicated her reflection and apologies to each member of the barangay, via email and in person, and resolved to “step back” and allow the students to direct their own research more substantially.

I also met separately with James to discuss his concerns. He began the conversation by reiterating many of the feelings that he described in his journal and shared that he was hoping to switch research groups. He shared that, before receiving Janet’s apology, he had

gotten to the point where he was so frustrated that he wanted to switch groups, “was kind of dreading coming to class,” and felt “very stressed out and invalidated by the PAR process” (field notes, March 5, 2015). We spoke about Janet’s apology to the group, and James shared that he was very impressed by her level of humility. In our meeting, James said, “I know I had talked about wanting to switch groups, but I don't want to walk away from a conflict. So I'd like to stay with my group and figure out how best to move forward.” (field notes, March 5, 2015). James, Janet, and I also met together to discuss the conflict collectively. After our conversation, both James and Janet reported that they felt much better about the PAR process, and the group dynamics improved significantly.

In describing these exchanges, I most want to highlight the willingness of both James and Janet to engage directly with the conflict and how both chose to stay committed to the processes of PAR, CLP, and to the research team as a whole, despite these challenges. This conflict and the self-reflection that arose from it presented an opportunity for leadership praxis for all concerned, and it emphasized James and Janet’s strong commitment to our research team as a community. To their great credit, both individuals were willing and able to be self-reflective and accountable for their own behavior, and they were both able to reframe conflict, not as a failing, but as an opportunity for further growth.

For my part, this conflict also presented challenges to my praxis—as a leader, teacher, and researcher. I wanted to provide a safe space in which students could bravely engage in conflict in a supported way, but I was also afraid of failing my students as their teacher and losing the investment of James or any of the members of the research team. Part of my praxis included responding to the same reflection prompts that I assigned to the research

team. Below is an excerpt from my self-reflection journal after I learned from James about his feelings of frustration and disempowerment:

I'm trying to take my own advice, to stay open to learning while at the same time I feel responsible. I feel apologetic. I feel guilty about the stress my students are feeling. I have the urge to want to fix everything, and I'm trying to balance that urge to FIX (rather than facilitate)...so I am continuing to navigate how much I structure (when does facilitating become micromanaging?), and how much I let students facilitate their own processes.... I want my students to know that they are supported...that this is a place to take risks. That conflict can be transformative, and that hopefully, we can end up with everyone feeling good about themselves and about one another, and of course, that too, is not guaranteed. (field notes, February 28, 2015)

The challenge of facilitation versus “fixing,” of wanting to support students without overly directing their research—and potentially silencing their contributions—was a continual challenge throughout the PAR process. Ultimately, the research team was strengthened by the ways that we dealt with conflict, though not all conflicts were so clearly presented nor so openly resolved. I offer this this example and these self-reflections to also illustrate the deep emotional connections and commitments necessary to the work of being a critical leader, participatory action researcher, and ally. I describe these emotional connections and the need for holistic, caring pedagogies further in Chapter 5.

Redefining leadership actions

In addition to the formal “action steps” of the PAR project, the process of engaging in community research throughout the PAR process was, in itself, an action and a praxis in leadership. Through PAR, researchers engaged with community groups, established relationships with community members (both on and off campus), and worked collaboratively with one another, teaching and learning from one another in the process.

The research team understood that, just as critical leadership does not “look” a certain way, action and alliance building can take many forms. The UCC barangay asked their

audience when they shared their research: “What is your role as an ally? Are you the person who transforms policies and procedures? Are the person who creates awareness? Or are you the person who emotionally/mentally supports other students?” (presentation, May 12, 2015). Although students conducted formal “actions” (e.g., the A4BL social media campaign) as part of their research, there were many leadership “actions” that also took place *through* the processes of PAR. I describe some of these leadership actions in the following discussion.

Leadership as teaching and learning

As students worked collaboratively through the PAR process, they also dialogued critically with one another and informed each other’s research. The following exchange on the class blog illustrates one example of researchers engaging in dialogue with and learning from one another. In their research, students reflected upon national conversations, including the differences between the meanings of “Black Lives Matter” and “All Lives Matter.” The following exchange was conducted on our class blog in response to a post by a member of the research team (who elected not to participate in this dissertation.) The original poster explained that understanding the distinction between #blacklivesmatter and #alllivesmatter was an important step to becoming an effective ally and cited the fact that a Black person is killed by police every 28 hours as one example of the need to value Black lives. The following members of the research team commented:

Before I knew which claim resonated with me most, I was questioning the notions of "#blacklivesmatter" and "#alllivesmatter". Now, I have a more clear view of the claims they made and how the United States fails to support black and brown folks. (James, blog post, February 10, 2015)

The distinction between #blacklivesmatter and #alllivesmatter is an important one, so thank you for explaining it in a succinct way that made it easier for me to think about. (Natalie, blog post, February 10, 2015)

I feel like that both hash tags are equally relevant regardless... for others it may seem separate but they actually connect with one another. although yes I do agree that the #blacklivesmatter gives a better understanding about the inequality in society for black people, I still think that all lives should matter more in order for society to change (Angelo, blog post, February 10, 2015)

Really great to hear your discussions about #blacklivesmatter and #allivesmatter. This has definitely generated some passionate dialogue throughout the nation... These ideas also relate to the distinctions between equity (#blacklivesmatter) and equality (#allivesmatter). We'll talk more about this in class! (Institutional researcher, blog post, February 11, 2015)

As a teacher, it was exciting for me to see students engaging in these dialogues with one another, even before we were able to discuss these topics in class. This example demonstrates how students engaged with national dialogues and negotiated some of their complexities while educating and learning from one another. As the instructor for the course, this exchange provided a clear reminder of potential of critical pedagogy to collaboratively create a community of student-teachers and teacher-students.

Public solidarity as leadership

Although the research team acknowledged that being an ally is more than showing up at a protest, the barangay's research highlighted that for non-Black allies, support at protests as well as public acts of solidarity were also important. The barangay quoted from an interview with Alexander, the BLM activist, "We welcome people to participate in protest. We want bodies on the line. We want more cameras out there. When the crowd is diversified, it brings more attention to the protest. More people can relate. Stand together" (interview, April 8, 2015). Researchers also acknowledged that participating in large protests and direct action strategies was not the only way to show solidarity, particularly for those with histories of trauma or others who might not feel physically able or comfortable attending large

protests. Researchers also acknowledged that some members of the community (e.g., undocumented immigrants) might be unable to risk arrest by attending large protests.

Self-care and community care as leadership

The research team expressed relief and encouragement at learning from their interviewees that everyday actions towards social change are possible and important. Researchers found that leadership also occurs in the ways that we take care of ourselves and others. In a journal reflection, Kitty wrote about how leadership permeates into the daily lives of leaders:

Resistance and leadership...goes further than just the chanting & protests. It is within the daily lives of the people supporting and affected by the movement.... [leadership and activism] can drain an individual's energy and take so much time even from things that people [do]...each day like sleep. That in my eyes is a daily resistance and part of leadership within the movement: being examples for people to look to [while also] resisting the daily struggles/exhaustion we face in our minds and our bodies. (journal entry, March 9, 2015)

As the A4BL findings highlighted, everyday actions are an important part of leadership and alliance building, and the critical self-care was identified as part of this praxis.

Continued engagement

Asking questions and continuing to stay engaged with the issues beyond the length of the PAR project was also a type of leadership action identified by the research team. At the AALIA final event, both barangays stated that their research was only the beginning of an ongoing dialogue. The research teams expressed a commitment to staying open to complexity and rejecting easy answers. As James expressed "Though PAR, I learned that it is okay to be in the ambiguous state. Meaning, one does not need to know all the answers in order to maneuver towards change and transformation...it is okay not to know the answer" (James, journal entry, May 21, 2015). Natalie expressed a similar sentiment, "I wish we'd

chosen a problem with a concrete answer, but I know you can't. There's no one answer.” (Natalie, focus group, May 14, 2015). At the end of the project, students left themselves open to continuing to ask: What is my place in these movements? What does justice look like? Are we doing enough?

In summary, the PAR project offered numerous opportunities for students to develop their critical leadership skills through engaging with complexity and conflict and through the continual engagement with theory, self-reflection, and a variety of leadership actions. Researchers engaged deeply and meaningfully with their own praxis as leaders through the PAR project. As participatory action researchers, students also acted as knowledge producers, generating valuable research about their communities and “speaking back” to the theories, research, and misconceptions of Asian American leaders. In learning more about Asian American leadership and in researching local community leaders who worked in cross-racial alliances, students were able to “see themselves” more clearly as leaders and to understand their own agency. As Jaclyn wrote:

I learned that there are many amazing Asian American leaders and that even students can be leaders in their own ways. Knowing that there are so many people willing to help out the community inspires me to become a leader who is willing to change other people's lives. (journal entry, May 21, 2015)

Justine wrote about feeling similarly inspired by the research. She shared that before joining AALIA and participating in the PAR project, she had little identification as an Asian American or as a leader and little interest in exploring either.

This class has not only taught me the meaning of alliance building and leadership, but also about my community's history. Before this class, I was unaware of Asian American struggles and quite honestly, I had no intention of learning...However, this class has encouraged me to really appreciate the leaders in Asian American history and to show my appreciation... I definitely see myself playing a role in Asian American community issues in the future. (journal entry, May 21, 2015)

Through their research, students internalized these counter-narratives and definitions of critical leadership and came to understand themselves as leaders and agents through these processes. Students reported that their experience through PAR and in the AALIA program as a whole helped to shape their future plans and aspirations. These processes strengthened students' agency and their belief in their ability as critical leaders to "transform the world by participating in creating history rather than adapting to it" (Daus-Magbual & Tintiangco-Cubales, 2015, p. 13).

CHAPTER V

DISCUSSIONS, RECOMMENDATIONS, AND CONCLUSIONS

This study explored the need for critical leadership development for Asian Americans by conducting participatory action research (PAR) with Asian American community college students. Unlike other models of leadership for Asian Americans, this study was specifically grounded within an ethnic studies curriculum and utilized a critical focus—that is, specifically studying leadership and educational practices directed towards social justice. The research project was integrated into a semester-length course, “Asian American Leadership and Community Issues,” at Urban Community College (UCC) from January-May 2015. I taught this course and also served as the institutional researcher for the PAR project.

The theme for the research project was “Asian American leaders in alliance,” and students in the course, all of whom identified as Asian American, participated as members of the research team. The research team was divided into two subgroups (or *barangays*, a Filipino word meaning “community): (a) the “Asians for Black Lives” barangay (A4BL) investigated the role of Asian American leaders in solidarity in Black Lives Matter (BLM) movement; and (b) the UCC barangay investigated student engagement and leadership on UCC’s campus. The research of both barangays was a response to the political and cultural climates on and off campus. Off campus, the researchers investigated police violence against African Americans and roles of Asian American allies in the increasing protests against structural racism and oppression. On campus, researchers responded to and participated in student activism that challenged UCC’s climate of austerity and threats of budget cuts to ethnic studies courses and student services. As the student co-researchers explored critical leadership in their communities, they also practiced and reflected upon their own critical leadership praxes.

This chapter elaborates on and contextualizes the research from this study within existing literature and discourse in the areas of critical leadership, critical pedagogies, ethnic studies, and Asian American community college students. Overall, the study highlighted three main themes: (a) the need for critical leadership development curriculum for Asian American students; (b) the importance of critical leadership curriculum to be firmly grounded in ethnic studies and to embody the foundational tenets of the field: commitment to nurturing students' self-determination and agency, commitment to one's community, and commitment to equity and demanding institutional change; and (c) affirmation of the transformative potential of conducting PAR with students as a collaborative method of generating community-based research and as a practice of critical leadership.

This research occurred on two levels: (a) the processes and findings of the student research team, and (b) my reflections and praxis as an institutional researcher and critical educator, facilitating the project within my ethnic studies curriculum. In my multiple roles—as the instructor for the course, member of the research team, and institutional researcher—I worked to balance my responsibilities to the students, to the course, and to the research. Although I was deeply invested in this research, my primary commitment was to the students and their learning. I aimed to allow the research to be as student-driven as possible and as beneficial to the students as possible, while also facilitating the research processes and integrating the research into the course content. In this chapter, I refer to members of the research team alternately students and researchers (or members of the research team) to bring attention to students' development as community college students, as critical researchers, and as critical leaders. This chapter begins with a summary of key findings from the research. I then discuss PAR as a methodology through which critical leadership can be practiced before

transitioning to focus on the opportunities and challenges of teaching and learning critical leadership within an ethnic studies course. In each section, I contextualize the findings and discussion with relevant literature from previous research and refer back to the frameworks of this study: Critical Race Theory (CRT), Critical Leadership Praxis (CLP), critical pedagogies, and cultural humility. I conclude with reflection on my own praxes as teacher and researcher and offer recommendations and opportunities for future research. Ultimately, the findings from this research illustrate that a humanizing and equitable education for all students is one where students are able to see themselves as leaders in their curriculum and given opportunities to nurture their agency in their classrooms and communities.

Summary of Findings

This research began by exploring the need for critical leadership development for Asian American students to address the documented perceptions that Asian Americans are not perceived as ideal or legitimate leaders (Chung-Herrera & Lankau, 2005; Dugan & Komives, 2010; Foldy & Ospina, 2009; Jung & Yammarino, 2001; Sy et al., 2010). Through the PAR project, the research team utilized the lens of CRT to challenge deficit models of leadership that portray Asian Americans as unlikely and ineffective leaders, lacking in assertiveness and authority. Students also rejected hierarchal and authoritative models of leadership, calling attention to the ways that these models of leadership abuse power and maintain oppressive conditions. The following section describes the processes that nurtured students' critical consciousness (Freire, 1970) through the research, and it draws connections between the need for critical leadership and critical education for Asian American students.

At the heart of the students' findings and processes were their deepening praxes and investments in both critical leadership and critical education. The PAR project offered students an ongoing practice in critical thinking; by this, I do not mean only asking deeper questions, but specifically "critical" thinking that is directed towards social justice and individual, community, and institutional transformation (Leonardo, 2009). Through the PAR project, these practices of critical thinking were nurtured into a shared critical consciousness, echoing Freire's (1970) concepts of *conscientização* and "reading the world"—the ability to examine and respond to injustice by critiquing power and challenging structural inequalities. Practicing a shared critical consciousness through the PAR project allowed students to examine issues on an institutional level and within a historical context. For the A4BL group, this meant looking beyond media narratives and community tensions between African American and Asian American groups, as well as looking critically at shared histories of historical and institutional racism. In these histories, students found not only multiple complexities but also resonance in the shared struggles of communities of color against oppression and in the understanding that the liberation of Asian Americans is tied to the liberation of other marginalized groups. In their findings, the A4BL research team identified two main themes: the need for cross-racial and diverse alliances in order to work towards transforming oppressive institutions and the importance of interrogating our roles as Asian American critical allies. Through the research, students affirmed a commitment to directing their leadership towards alliance building, and they continually examined their roles and complex positionalities as Asian American allies in BLM movements. The A4BL barangay took action towards raising awareness for BLM and A4BL movements as one step towards institutional change and greater racial equity.

For the UCC barangay, practicing critical consciousness allowed researchers to look beyond individual student engagement on campus towards the responsibilities of UCC as an institution to provide the courses and services necessary to ensure an equitable education for all students, especially those from underserved communities. The UCC group in particular, and the research team in general, identified the need for safe spaces on campus for students to build leadership and power, as well as the importance of fully funding ethnic studies departments and UCC's critical diversity studies courses (e.g., women's studies, LGBT studies, and labor studies). The UCC's barangay's findings illustrate two important themes: (a) that education should be liberating and critical, and (b) that student success is not only an individual endeavor, but also an institutional responsibility. As James summarized:

One of the purposes of education is to take it to the community, as well as other locations, to empower, as well as, liberate...Education should not be used to intimidate and ostracize. Education is supposed to give optimism (not pessimism) to each student. That is to say that each and every student is deemed to success. If a student fails, the system fails. (James, blog post, February 3, 2015)

Rather than individualizing issues of violence, poverty, or academic achievement, the research team's findings reflected an understanding that inequalities are tied to greater systems of power, oppression, and privilege and are thus not "natural" conditions but rather socially constructed inequalities. Through the research and the nurturance of critical consciousness, students examined the "politics of social relations" (Nygreen, 2006), an understanding that social, racial, and educational inequalities issues are created and therefore fixable. The PAR process gave the research team an opportunity to examine power as a dynamic relationship rather than a fixed constant (Tuhiwai Smith, 2012) and allowed students to explore shifting power—through counter-narratives, through the development of their own leadership and agency, and through collective action. These understandings

highlight the research team's understanding of critical leadership and critical education as overtly political projects. Through these processes, researchers expressed that the role of critical leaders and allies was specifically to build community power to address these institutional inequalities. Through the research, students engaged deeply with theory and with the frameworks of this study, analyzing and critiquing the relevance of these theories of their own experiences as Asian American leaders.

Theorizing a model of Critical Asian American Leadership Praxis

In synthesizing the findings of the research team, I articulate a model of critical leadership specifically for Asian Americans, what I term Critical Asian American Leadership Praxis (CAALP). This model builds upon the frameworks of this study, namely CLP, CRT, and cultural humility, as illustrated in Figure 10.

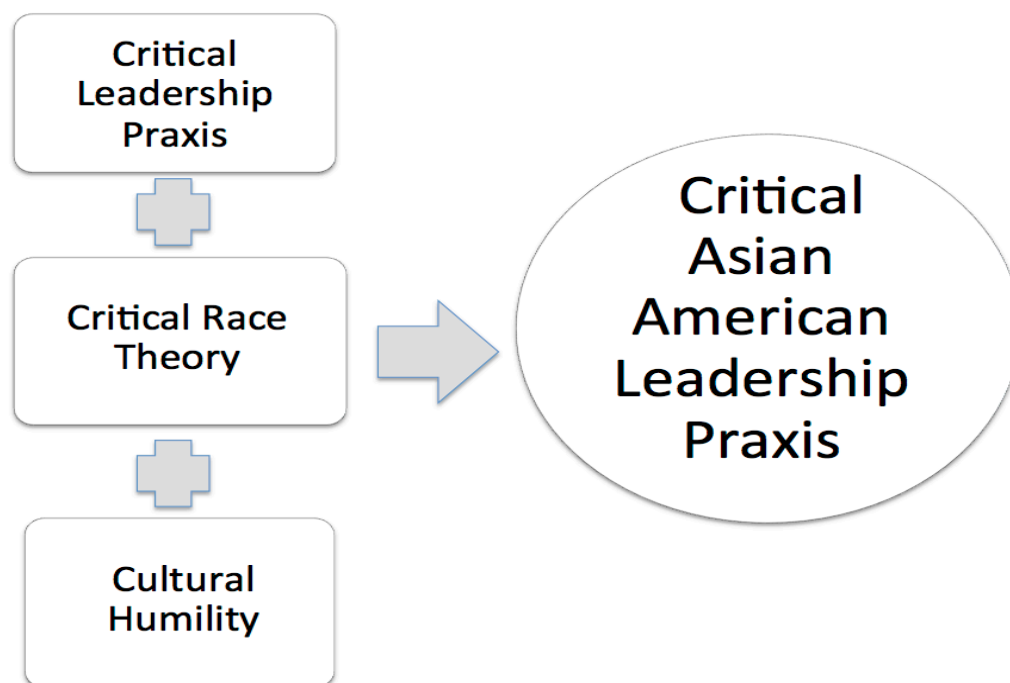


Figure 10. Theoretical foundations for Critical Asian American Leadership Praxis.

This model of leadership borrows from the tradition of specifying CRT to address the experiences of specific groups, e.g., AsianCrit (Museus & Iftikar, 2013), Latina/oCRT (Mehmud, Mutua, & Valdes, 2015), and addresses the need for greater theorizing of CLP within CRT and ethnic studies frames (Daus-Magbual & Tintiangco-Cubales, 2015). Critical Asian American Leadership Praxis further extends these frameworks by specifically focusing on critical Asian American leadership and the role of Asian American leaders as critical allies. In the following section, I address four the main principles of this model, contextualizing each with quotations from students and with existing research and theory.

Principle 1: Critical Asian American leadership is a praxis directed towards social equity

My idea [of leadership] has totally shifted after learning about cultural humility, the alliance building guidelines...and critical leadership praxis. Prior to this, I had no structure of leadership, I thought it was just a natural thing you acquire and some

people have it or they don't. However...the faces of leaders are all different and there are many ways to be one. (Kitty, journal entry, May 21, 2015)

Rather than conceptualizing leadership as a position or title, the research team internalized the model of critical leadership as a praxis: an understanding of leadership as an ongoing praxis of engagement with theory, reflection, and action, directed towards community engagement, shared power, and social justice (Daus-Magbual & Tintiangco-Cubales, 2015; Tintiangco-Cubales, 2012). The research team engaged deeply with theory as well as with critical self-reflection through the process, contextualizing their personal experiences within historical and institutional contexts. Through PAR, the research team took action to address the need for Asian American leadership and alliance building but also understood that they were only at the beginning of an ongoing praxis. Angelo stated, "One of the advantages of taking this course and [PAR] is that it not only shows you what you already know, but also what you have yet to know" (journal entry, May 21, 2015). Students acknowledged the importance of continuing to engage in theory and praxis beyond the length of the research project, which included continuing to ask complex questions that arose in the research: What does justice look like? What are our roles in these movements? Are our alliances equitable? Who else can we reach and learn from?

This model of CAALP challenges the concept of leadership as a hierarchy and shifts to a model of shared power. As Mauricio stated: "My views on Asian American leadership has changed and evolved...I no longer see leadership as a pyramid. I feel it's more like a pool of water where everyone comes together...and anyone in that pool can be a leader" (journal entry, May 21, 2015). Researchers also recognized the importance of nurturing the critical leadership of Asian Americans, particularly Asian American students. As James reflected:

Instead of looking at Asian Americans as lacking leadership or "not leaders," overall, I internalized the notions that Asian Americans need their skills and assets to be developed, fostered, and nourished in order to create microawareness, community empowerment, and systemic change. (journal entry, May 21, 2015)

This model of leadership also reveals a redefinition of power. Through the research, students examined ways that power has been abused and utilized as a source of oppression. However, students also explored what Warren and Mapp (2011) call "relational power," power as the ability to take action against oppression and harmful institutions, and explored ways to build relational power with others in our communities. Through these lenses, researchers understood that challenging oppression was a source of power, cultural wealth, and leadership found in Asian American communities—and all marginalized communities—past and present.

Lastly, students articulated that the purpose of Asian American critical leadership praxis is to serve our communities and to work in alliance to serve diverse communities as well. Students defined their communities broadly, pointing out the intersections between Asian Americans and other groups of color, immigrant and queer communities, and working-class and professional communities. Also, A4BL researchers noted that Asian American communities are multi-racial and that Asian American and African American communities are not mutually exclusive. Through the PAR project, students engaged with their communities both on and off campus, dialoguing with community leaders, inquiring into power imbalances and complexities, and practicing their own leadership skills in the process. In engaging with their communities and calling for institutional change, researchers highlighted the responsibility of critical leaders to confront racism and other forms of inequality. For example, the A4BL group spoke of the need to confront anti-Blackness within Asian American communities as well as in institutions, and the UCC group took action

against proposed budget cuts that threatened the education of students of color. Students also acknowledged that this work must take place in respectful alliance with others, which calls for a deep and continual practice of critical self-reflection and examination of our privileges and positionalities. These understandings echo CLP's tenets of community engagement, community commitment, and community action (Daus-Magbual & Tintiangco-Cubales, 2015).

Principle 2: Critical Asian American leaders must directly critique and address racism and other systems of oppression

Rather than individualizing leadership as solely a set of personal characteristics or skills to acquire, the researchers in this study practiced looking institutionally at barriers and power inequalities that limit access, opportunity, and recognition for Asian Americans and others. Unlike models of leadership for Asian Americans that focus primarily on cultural differences between Asian Americans and others (Akutagawa, 2013), researchers placed critique of systems of racism and oppression at the center of the study. The intentional centering of racism, oppression, and resistance is a central component of Asian American critical leadership and distinguishes critical leadership from transformational models of leadership that seek to empower individuals but leave unexamined institutional inequalities (Daus-Magbual & Tintiangco-Cubales, 2015). Asian American critical leadership calls for leaders to be actively anti-oppressive and to work towards institutional transformations.

For Asian American critical leaders, calling for institutional change in the name of racial justice may be particularly significant given the stereotypes and misrepresentations of Asian Americans as the "model minority": a group whose diligent work ethic and passivity have gained them some access to the privileges of Whiteness (Buena Vista, Jayakumar, & Misa-Escalante, 2009b). Existing models of "culturally relevant leadership" for Asian

Americans focus on training Asian Americans to become leaders within hegemonic systems and to gain access to some of the privilege of Whiteness.

In contrast, this model of Asian American critical leadership focuses on addressing and transforming systems of inequality that treat all people of color and marginalized communities inequitably. Critical Asian American leadership is fundamentally a challenge of the hierarchical, individualistic framework of leadership. The goals of critical Asian American leadership are not to produce leaders to take positions in oppressive institutions (Daus-Magbual & Tintiangco-Cubales, 2015), but instead to direct leadership towards transforming institutions towards greater equity.

Principle 3: Critical Asian American leadership praxis is grounded in counter-narratives of Asian American history and community cultural wealth

In their research, students articulated a counter-narrative of Asian American leadership, re-framing Asian American leadership through the perspective of community cultural wealth (Yosso, 2005)—highlighting Asian American community leaders, and finding inspiration and strength in the historical legacies of Asian American leaders who fought back against oppression. These counter-narratives reclaim Asian American leadership from a deficit perspective (i.e., Asian Americans lack leadership skills) and foreground the histories of Asian Americans who worked collectively to challenge oppressive laws, organize labor strikes, and build communities in hostile and sometimes violent environments. As Justine expressed:

Until enrolling in this class, the only community issue I was aware of was how the model minority myth could block or negatively affect the Asian America community from certain opportunities. In investigating current issues for our PAR projects, our community's history of oppression and their struggle for freedom, I have learned that countless Asian Americans have stood up to fight for their rights. (journal entry, May 21, 2015)

Through their research, students reflect the sense of pride students developed not only as critical leaders, but also in their specific identification as *Asian American* leaders.

These counter-narratives of Asian American leaders reflect the tenet of “(Re)constructive History” in AsianCrit, a theory of CRT specifically centering Asian and Asian Americans (Museus & Iftikar, 2013). Museus and Iftikar (2014) argue that reconstructing historical narratives is essential to developing a strong critical consciousness and sense of ethnic identity for Asian Americans, while also “informing a progressive future for Asian Americans (and other groups of color)” (p. 25).

As James expressed: “Through counter-narratives, Asian Americans are seen as leaders and potential change-makers of the future” (journal entry, May 21, 2015). The pride and increased sense of agency expressed by students speak to the power of counter-narratives to allow students to claim their voice (Delgado Bernal, 2002) and the potential of counter-narratives to nurture the leadership and agency of Asian American students. These understandings connect to CLP’s “relationship to self” and the principles of self-determination as well as self-connection: “Connecting to one’s identity that is formed through one’s ethnic and racial history...a process of decolonization where people of color learn to love themselves” (Daus-Magbual & Tintiangco-Cubales, 2015, p. 10) .

These counter-narratives are rooted in CRT and ethnic studies and the increased agency of the students supports the research linking ethnic studies with the development of positive ethnic identity, stronger self-determination, and resilience (Borrero, Yeh, Cruz, & Suda, 2012). For Asian American students, identifying as leaders is perhaps particularly significant, given Balon's (2004) findings that Asian Americans college students are the least likely racial group to identify as leaders.

Principle 4: Critical Asian American leadership praxis involves working in critical alliances

Critical Asian American leadership involves alliance building across diverse communities, with the understanding that societal transformation requires working within one's own communities and in solidarity with diverse communities. The research team understood alliance building as a key component of CLP and as a critical praxis in itself, involving a dynamic and complex view of culture and a critical eye towards power, institutional oppressions, and privilege. As James stated, "Alliance and building is a praxis and a process in which theory, reflection, and action come into play.... The praxis of alliance building is fluid and forever cycling. There is no end/start to it. It is a lifetime process" (speech, May 6, 2015).

In the process of questioning our roles as Asian American allies, researchers engaged deeply in the theories of alliance building and centered their inquiries on the central question: How can we act as respectful allies to communities whose cultures and histories are different from ours? I synthesize the research team's findings as a theorizing towards a *culturally humble alliance-building praxis*—an intersection between the frames of cultural humility and CLP (as illustrated in Figure 11) that specifically investigates how cultural humility frameworks can inform the praxis of being critical allies.

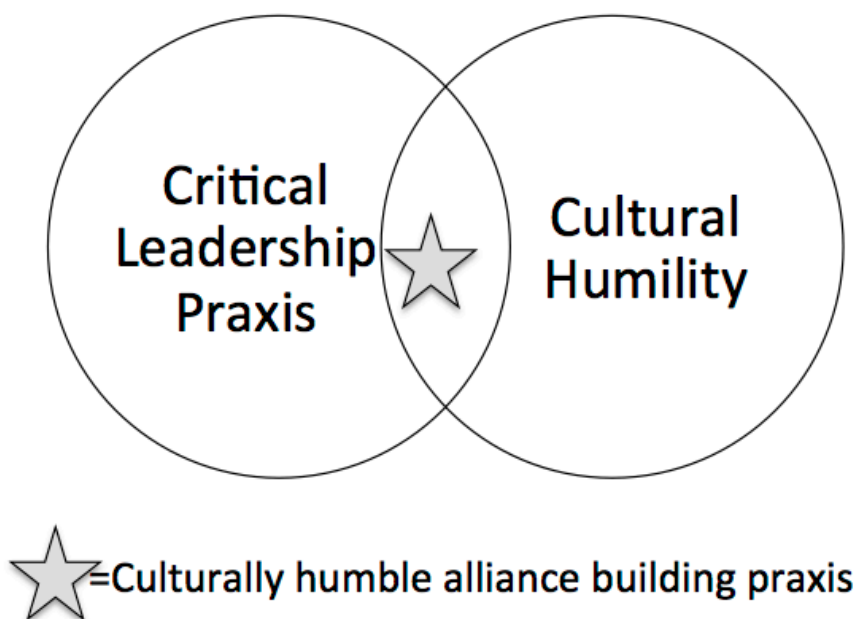


Figure 11. Theoretical Intersections of Culturally Humble Alliance Building.

Culturally humble alliance building builds upon existing alliance-building theories (Sherover-Marcuse, 2000) and addresses the need to build alliances across differences, an area of critical leadership not specifically addressed by existing CLP frameworks. As one aspect of critical Asian American leadership praxis, culturally humble alliance building is also an actively anti-oppressive, rigorous, and thoughtful praxis that involves engaging with the three dimensions of cultural humility (Tervalon & Murray-Garcia, 1998) in the processes of being and seeking critical allies. In outlining these three dimensions below, I include some of the questions that arose for the research team, particularly as they negotiated their roles as allies to BLM issues.

1. *Lifelong learning and self-reflection:* What is my role in these relationships and movements? How can I educate myself better about the histories and issues of the groups I want to ally with? How well do I understand my own histories, identities,

- and positionalities? How can I open up as a learner in this situation? In what ways are my own values, assumptions, and prejudices being revealed or challenged?
2. *Recognizing and challenging power imbalances:* In what ways are we as Asian Americans and others privileged in this situation, not only by race but also by intersections of gender, class, sexual orientation, etc.? In what ways are we simultaneously targeted? How do these dynamics affect our interactions and the roles of trust, vulnerabilities, silence, and voice in our alliances? In what ways can we use privileges to act as responsible allies? How can we support these movements without interjecting?
 3. *Institutional accountability:* How can we transform institutions of racism and injustice? What does justice look like on an institutional level? How do issues of racial justice intersect with economic justice, gender equity, etc.? How can we work to create equitable institutions?

Despite some connotations of the word humility, cultural humility is not passive. This distinction is perhaps especially important for Asian Americans, who are often stereotyped as passive in a culture where humility is sometimes misunderstood as passivity or powerlessness. In fact, culturally humble alliance building is a rigorous and active praxis that requires a strong sense of self and self-determination, grounded in counter-narratives of Asian American leadership (described in principle three.) Culturally humble alliance building also relies the lens of critical consciousness to contextualize individuals and communities within a historical context. As Natalie stated:

The first tenet of cultural humility...lifelong learning and critical self-reflection ... helps us understand how we are all complicated, multidimensional beings with histories that shape our identities. This tenet is important to understand in order to see

how other people's life experiences can influence their perspectives in ways that are different than our own. (blog post, February 9, 2015)

Cultural humility requires the willingness of critical allies to take on the role of learner rather than “expert,” while also continually examining one’s own dynamic positionalities and privileges. Culturally humble leaders contextualize not only their personal histories and experiences, but also the larger social issues they seek to address within broader contexts of racism, oppression, colonization, and imperialism.

Throughout the research, the PAR team engaged courageously with these questions and utilized cultural humility frameworks to contextualize their own leadership, while also highlighting critical leaders who already model culturally humble alliance building (e.g., A4BL activists and UCC student leaders.) Although this intersection with cultural humility with CLP is still emerging and requires further greater theorizing, I offer it here as an example of the researchers’ deep engagement with theory and their application of theory of their praxis as critical leaders. I also include this discussion as a “moving towards” (Kumashiro, 2000) increased complexities and responsibilities in our roles as critical Asian American leaders and to highlight the necessarily incomplete nature of praxis and evolving nature of scholarship. As Ladson-Billings (2014) writes, “Any scholar who believes that she has arrived and the work is finished does not understand the nature and meaning of scholarship” (p. 82).

Teaching Critical Asian American Leadership: Discussion from Institutional Research Perspective

The second part of this chapter focuses on the importance not only of theorizing critical Asian American leadership, but also teaching and integrating this praxis into classrooms and curriculum. The next section addresses the following areas: the importance

of ethnic studies to a critical education, academic outcomes of the PAR project, and the need to create humanizing classroom spaces through critical pedagogies. I then discuss the complexities of my own praxis as critical educator, critical leader, and institutional researcher, and I offer recommendations to other teachers, educational leaders, and administrators.

Importance of ethnic studies to a critical education of Asian American students

As students internalized critical Asian American leadership, they began to reframe their educational experiences using a critical lens and demanded that similar values be integrated into their curriculum and classrooms. As Jaclyn wrote:

I personally think that the purpose of education is to become a critical thinker and actually care and create change around us. People often think that getting perfect grades is the only way for you to become successful. I don't think education should always be associated with what grades you get because each of us have different learning styles and it does not define who we are as an individual. Education is important because we need it to make a difference in our lives and in the lives of others as well. (blog post, February 4, 2015)

Just as the research team redefined the purpose of leadership as a critical project, the researchers identified that the purpose of education should also be critical, actively anti-racist, and directed towards equity.

Through PAR, students were able to practice their critical leadership skills and to link their inquiries and research to their own educational experiences. As the UCC barangay actions illustrated, students began to demand that UCC's policies, student services, and course offerings address the educational needs of Asian Americans and other underserved student groups. The researchers spoke of the importance of ethnic studies, not only to their leadership skills, but also to their academic commitment and retention. Mauricio shared how

ethnic studies re-engaged him with his education at a time when he was considering leaving school:

I can personally say that Ethnic Studies has changed my life. Before taking my first Ethnic Studies class I didn't really focus on school because it didn't interest me, so I just stopped going and worked most of my time [but]...ASAM [Asian American Studies] classes sparked an interest in me to keep taking more ASAM classes and seeing what else I can learn. It gave me a **purpose** [emphasis in original] of wanting to help my community with issues that affected them greatly such as affordable housing for elders and health issues. These classes if provided can help others who were like me to become inspired again and believe they can finish school. (journal entry, May 21, 2015)

Mauricio's quotation reflects two overlapping principles of CLP and critical pedagogies: service to one's community and the importance of connecting classrooms to the community. Mauricio's testimony about the importance of ethnic studies to his continuation in higher education was shared by many of his peers and supports the research that ethnic studies courses increase student commitment, retention, and academic performance (Dee & Penner, 2016; Sleeter & National Education Association, 2011).

The researchers also emphasized that ethnic studies courses must maintain a critical focus. The researchers noted with dissatisfaction that UCC's "Asian American and Race Relations" course did not include content or dialogue about BLM or A4BL, and they questioned why other Asian American studies courses were not more aligned with campus activism or community engagement. The students' reflections on critical education and ethnic studies curriculum support the need for ethnic studies as a field to remain critical: actively centered on systems of racism and oppression, rooted in community engagement, critical of power inequalities, and committed to institutional transformation. The students' dissatisfaction with some of UCC's ethnic studies courses mirrors some of the discourse in the field of ethnic studies and critical pedagogies. Critical scholars warn against the shifting

of CRT, ethnic studies, and critical pedagogies from being actively anti-racist to being muted into celebrations of “diversity” or “difference” (Ladson-Billings, 2014; Stovall, 2006).

As Okihiro (2010) writes:

The greatest threat to the field [of ethnic studies], it appears to me, arises not from willful racists or inarticulate ethnic-studies scholars, but from liberals who have derailed **the field’s radical challenges into a celebration of cultural diversity and multiculturalism**...Deliberately blunted is the **political edge of ethnic studies, with its focus on power** [emphasis added] and demands for a more inclusive and just republic (and university) through a dismantling of hierarchies of race, gender, sexuality, class, and nation.” (para. 14)

In the larger context of educational and leadership discourse, models of critical leadership and critical education represent overtly political projects and a rejection of oppressive frameworks and institutions. In the same way that critical leadership praxis aims to transform institutions towards greater equity, a critical education calls upon students to question educational institutions and the ways that they perpetuate hegemonic norms and maintain social inequalities.

The research team asserted the importance of ethnic studies classes and the necessity to work collectively to defend ethnic studies wherever necessary. Angelo summarized the importance of ethnic studies and its intersections with PAR and critical leadership:

As Asian Americans we have a right to learn about the histories of the country we live in through the eyes of our ancestors, not only through fabricated stories told the way that it should be. And to do that, supporting places like Arizona...[where] Ethnic Studies should not be banned is a start. Working in alliance with places like that by signing petitions, doing Participatory Action Researches (PAR) that prove the significant value of Ethnic Studies, not only to people of color but to white people too. These are just some of the ways we can stand in alliance with others to help defend Ethnic Studies. (blog post, February 5, 2015)

As Angelo expressed, the researchers’ investment in PAR and ethnic studies gave them the framework to understand themselves as critical Asian American leaders and opportunities to

exercise their leadership. The following section elaborates further on the opportunities and challenges of teaching Asian American critical leadership through PAR

Academic outcomes of the PAR project

The frameworks and practices of PAR, CLP, and critical pedagogy share many central values. Each is an overtly political project that prioritizes community engagement and critical analysis of power and relies on collaborative partnerships towards learning. The PAR project and critical pedagogies offered a student-centered approach to conducting critical research. Through the PAR project, students worked collaboratively to generate original research by identifying a community issue—the need for Asian American leaders to work in critical alliances—then create research questions, conduct surveys and interviews, and analyze and present their findings.

The processes of PAR were creative, academically rigorous, and challenging, qualities that also characterize critical pedagogy's commitment to high academic expectations (Duncan-Andrade & Morrell, 2008; Ladson-Billings, 2014). By conducting both mainstream, “traditional” research (researching and analyzing written resources) and original, experiential research (conducting surveys and interviews), students practiced their academic and analytical skills while also directly engaging with their communities, both on and off-campus. Throughout the process, students drew connections between their research and our class frameworks and critiqued and assessed these connections.

Researchers credited the processes of practicing PAR and CLP with assisting and improving their academic skills, including time management (balancing the many commitments involved in the PAR project), critical media literacy (e.g., deconstructing media narratives of Black Lives Matter protests), and critical reading and analysis (analyzing

written sources and drawing connections to their experiential research.) Researchers also practiced their public speaking and presentation skills by sharing their research with fellow UCC students, community members, and UCC faculty.

The exercise of these academic skills assisted students in learning to be “critical public historians,” not only as students of history, but also as agents in their communities. Duncan-Andrade & Morrell (2008) write that when students are asked to research and contextualize their experience in a historical context, “they begin to imagine an identity as historical agents. By writing public history, young people ... come to see themselves as *authors* [emphasis in original] of the future” (p. 117). Through their PAR, students were also critiquing the production of “official knowledge”—questioning which narratives were considered legitimate and understanding that members of their communities, and that they themselves, were also valuable producers of knowledge. This sense of agency as critical historians and knowledge producers intersects with the potential of critical leaders not only to respond to the world, but also to transform it (Daus-Magbual & Tintiango-Cubales, 2015).

Although I provided the frameworks and curriculum through which students contextualized Asian American leaders, they worked in partnership—with each other and with me—and arrived at their findings through their collective own praxes and PAR processes, rather than simply having “banked” the information through class lectures or readings. As the students conducted their research, they were also reflective about their processes as students, researchers, and leaders. Many of the students’ understandings were developed through collective inquiries and dialogue between members of the research team, which occurred in class, in barangay meetings, and through written dialogue on the class

blog. The collaborative learning environment reflects the development of a community of learners, where students shared in teaching and learning with one another.

Importance of humanizing pedagogies and caring spaces

The research supports the need for critical, humanizing, caring pedagogies (Duncan-Andrade & Morrell, 2008; Pang, 2006). Neither PAR nor CLP can be taught by conventional methods; critical pedagogies, supportive spaces, and “caring agents” (Palmer & Maramba, 2015) are needed to support the academic and holistic needs of students, particularly Asian American students and students of color. Below I focus on the needs for classrooms to be transformed into caring spaces and spaces for mentorship.

Caring classroom communities

Although students reported pride in their findings and research, the demands of the semester-length PAR project was challenging to all students in multiple ways, especially in balancing PAR with their other academic, family, and community commitments. Almost all of the researchers had jobs in addition to their educational commitments, and many of the students were also dealing with very difficult personal circumstances throughout the semester, e.g., the imprisonment of a parent, the death of a close parental figure, being evicted from their homes. When asked about the challenges of conducting PAR, students replied that time commitments and dealing with personal issues were the most difficult ones. It is a significant credit to the resilience and commitment of these students that each member of the research team saw the PAR project through to the end of the semester. Even though there were dips and halts throughout the 18-week semester, each student recommitted to the project and to their fellow co-researchers. As Natalie shared:

The class was long enough for me to have sustained periods of successes as well as long periods of failure. Much like real life, my time and commitment to the class was

full of ups and downs. When I was down, it was a challenge for me to gain the courage to get back up, but I am glad I did as some of my most important learning came from that experience. (exit assessment, May 21, 2015)

In dealing with these challenges, students credited the support of their fellow classmates and the classroom community we created to their persistence. When I asked the research team, “What kept you committed to the PAR project?,” the answers from the researchers were unanimous: the supportive classroom community. Natalie shared: "The group kept me going, kept me accountable" (focus group, May 14, 2015). Others shared that they felt motivated by being in a group where everyone cares and encourages each other to learn. For Jaelyn, a first-year student at UCC, the classroom and her AALIA cohort became a home on campus that gave her the confidence to access other supportive spaces on campus, i.e., the Filipina/o retention program on campus where she later became employed. James and others spoke of the classroom as a second home, a “healing, transformative community” (focus group, May 14, 2015), one that provided a sense of community that did not exist for students in other UCC classes or spaces.

The emotional and holistic connection to the field of ethnic studies was also an important finding from the research. Our classroom dialogues and reflections often centered on difficult issues: the killing of African Americans and people of color and the physical and emotional violence of racism, sexism, and classism. Our dialogues always included examples of resistance and strong community leadership, but that did not negate the emotional challenges of the work or the violent realities we aimed to address.

Learning about oppression and violence and speaking candidly about racism and our own biases is challenging, rigorous, and courageous work. At a presentation where Kitty, James, and I shared our experiences with ethnic studies and PAR at a local university, one of

the audience members asked, “Doesn’t ethnic studies make you sad?” James replied, “Sadness isn’t a bad thing. You have to move through sadness to get to joy. Ethnic studies gives me hope and is healing” (March 27, 2015). James’s reply reflects CLP’s principle of self-reflection and the willingness of critical leadership to be vulnerable and open to self-love (Daus-Magbual & Tintiangco-Cubales, 2015). Students spoke of the research and of critical Asian American leadership as being hopeful, healing, and transformative and as a place to “grow our souls” (Boggs, 2003) and the classroom community nurtured supported these experiences.

Classrooms as spaces for mentorship

Students also shared that the role of a caring teacher was central to their commitment and to our community as a whole. Janet shared with me that her confidence as a leader and student grew because of the support she received from me: "I believe I can do it because you told me!" (personal communication, May 7, 2015). Students also spoke of the benefits of having close interactions with me as an instructor. Through PAR, students met in groups with me regularly outside of class, I spoke often with students individually before and after class, and I communicated with students via email and online office hours (e.g., via Google Hangout). Most students reported that before the PAR project they had little to no contact with their professors outside of class. These experiences support Chang’s (2005) research on the importance for faculty to build student-faculty interaction intentionally into classroom culture and assignments, especially for Asian American community college students who have little faculty interaction on campus. In her study of Asian American students at community college, Chang (2005) notes the many roles that faculty members play—not only as instructors, but also as role models and advisors. Chang’s findings highlight the importance and the possibility of the classroom space—not only as site for meaningful

learning, but also as a site for meaningful partnerships and interactions with faculty and peers that can assist in students' retention and engagement. Research has also documented that caring agents and relationships with students increased students' confidence in their ability to attend and persist in college (Palmer & Maramba, 2015). I add also that, for teachers, creating these partnerships in learning with our students provides more than guidance and increased student engagement. It is also a rich opportunity where we can also be nurtured in the processes of caring for and with our students.

Reflections on my praxis as institutional research and critical educator

Integrating PAR with my students challenged me to "walk my talk" as a critical educator and to put theory into action each day. This research presented a continual challenge to share power with my students and to trust in the uncertainties of the PAR processes. Participatory action research presented a space of space of "not knowing" (Kumashiro, 2000) and a challenge to me as teacher and researcher to work within these unknowable spaces and to resist the urges to conclude upon complexities, to control students' understandings, and to resist the need for self-affirmation.

Pedagogically, this project highlighted multiple challenges for me in my roles as teacher and researcher. The PAR project was not an auxiliary part of our semester-length course; rather, it was a central part of the course structure, readings, and assignments. I worried that if the PAR project "failed" in any way, then the whole semester would also be a significant failure, for both the students and for me. Being both the teacher and institutional researcher required me to be self-reflective and honest about my investments in the project. It was a continual challenge for me to allow the project to be student driven, while also anchoring the project within the high expectations and curriculum of an ethnic studies course.

It would be disingenuous not to admit that there were moments when I was afraid that this experiment in PAR would fail spectacularly, which might mean not only that I failed my students and failed as a teacher, but also that I failed as a researcher in her doctoral project. There were times when I was worried that my investment in the research outcomes would exceed my students' commitment or interest in the project or that my desire to control my dissertation research or the educational outcomes of the class would make me less open to the student-driven collaboration necessary for PAR.

These pedagogical challenges arose multiple times in the research and speak to the challenges of acting simultaneously as both a PAR institutional researcher and critical teacher. Throughout the process, I reminded myself that my primary commitment was to my students and their learning, not to the outcomes of my own research. Embarking on this research project often felt like an experiment in shared trust and commitment between the research team and me. The caring and trusting relationships we had built as a community were so valuable to our learning and to the PAR process. Participating in PAR was a new process for all of us, including my role as the institutional researcher, although I had participated as a PAR co-researcher in the past. As I negotiated these uncertainties with students, I aimed to return their trust in me by sharing my own self-reflections and even my vulnerabilities.

Throughout the process, and with much support from colleagues and peers, I chose to trust in the PAR process, even through my uncertainties. When making decisions about the project and its fit into the course structures, I chose to weigh the students' input higher than my personal preferences whenever possible, although not higher than my professional commitments as a faculty member. Allowing the PAR project to be genuinely student driven

sometimes meant “stepping back” and allowing students to explore the PAR processes in their own time and manner; at other times, I was called to “step up” and offer additional structure, guidance, and mentorship to assist students in addressing issues and structuring their research steps. Incorporating student input sometimes meant extending deadlines, changing lesson plans, or revising assignments to address student concerns or integrate student input, while also ensuring that the professional standards of the course were upheld and students were held to high expectations.

There are many ways in which initiating PAR in a classroom aligns with the tenets and practices of critical pedagogy. Nygreen (2006) discusses the need for researchers to examine our own “ulterior purposes” when conducting this research. Like critical pedagogy, educators and researchers must guard against a “banking” model of PAR so that our goal is not “to get ‘them’ to see the world like ‘we’ do” (Nygreen, 2006, p. 18). In many ways, PAR highlights the uncertainties of teaching and critical pedagogies—specifically, the willingness to inhabit an “unknowable” space: to never truly know what and how much our students are learning and still to continue to try to reach students we have not yet reached (Kumashiro, 2000).

For me, the questions that arose around this “not-knowing” included asking myself: How well am I reaching other students who are less engaged with PAR and critical frameworks? I believe strongly in importance of keeping ethnic studies as an anti-oppressive field, and agree with Ladson-Billings and Tate's (1995) commitment to CRT “to unabashedly reject a paradigm that attempts to be everything to everyone and consequently becomes nothing for anyone, allowing the status quo to prevail” (p. 62). I also echo Horsford, Grosland, and Gunn's (2011) call for teachers and educational leadership to be actively anti-

racist and anti-oppressive as a professional duty, not just a personal one. At the same time, when working to keep ethnic studies critical, there is a continual tension in also trying to meet students “where they are” and to avoid banking a radical, social justice framework to replace an oppressive one. I aimed to provide students the opportunity to engage with frameworks with a strong focus on critique and openness to disagreement, rather than asking students to merely adopt these frameworks. But a teacher can never be sure of the effects of their work on students (Kumashiro, 2000), and there is a continual negotiation between being committed to the principles and practices of critical pedagogies and fully respecting and honoring students and their complex, differing points of view, experiences, and goals.

Some students in the research certainly had goals that were not necessarily critical—e.g., to join the business world and to become wealthy—and the frameworks of social justice did not resonate as strongly with these students. These pedagogical challenges were somewhat similar to questions that Natalie posed about forming diverse alliances and movement building: How do we invite in and find resonance with others who have different—and sometimes opposing—goals and interests? How much should a movement (or in my class, a classroom) ask of people at the risk of having people disengage and turn away?

PAR, power differentials, and transforming oppressive spaces

There were many challenges in this work, including the substantial time and commitment necessary for all members of the research team. In addition to the workings and relationships among the research team, UCC as an institution played a significant role in the process of our research. Our research at UCC took place within context of institutional uncertainty, due to UCC’s ongoing accreditation crisis, which resulted in a culture of

austerity, changes in UCC's mission statement, a drastic decrease in student enrollment, low morale among faculty and students, and proposed cuts to ethnic studies departments and student services. I admit that I was also deeply affected as a teacher and often demoralized by the dehumanizing campus climate at UCC, but I was encouraged and inspired by my students' work and bravery.

Irizarry and Brown's (2014) study of Youth Participatory Action Research (YPAR) in K-12 institutions documents the roles of educational institutions in PAR, noting that many institutions greeted PAR in particular, and humanizing pedagogies in general, with trepidation. Some institutions in their study viewed the findings from PAR projects with suspicion and hostility, especially when the findings critiqued the institution directly. The reactions from other members of UCC faculty to this PAR project mirrored, to some extent, those in Irizarry and Brown's research. Although I had quite a bit of autonomy in executing the project and although some colleagues viewed the findings with enthusiasm, other colleagues greeted this research with concern or suspicion. Some colleagues expressed concern about the research team's emphasis on student on-campus activism against UCC administrative policies. Some colleagues suggested that I should "be careful" in aligning myself with student leaders and with the student-led Diversity Collaborative, which organized protests and student walkouts against the administration's proposed budget cuts. Although the PAR project took place in my Asian American Studies class, which is a field overtly political by nature, it was suggested to me that it might not be "in my best interests" as an instructor to "appear to be too radical" in my curriculum and pedagogies.

Other power dynamics also emerged in the classroom. At the same time that I worked to share power with my students, the power differential I held as the instructor for the

class was also undeniable and replicated some of the complexities of integrating critical leadership in “real world” settings. How, for example, can we work to share power even within hierarchical spaces? How can we try to transform oppressive spaces into transformative spaces? Despite our best efforts, in what ways can shared power still be oppressive, and how do we address those dynamics?

The processes and findings of this study highlight the contradictions of schools as sites of both oppression and resistance (Borrero et al., 2012; Kumashiro, 2000). What happens when researchers use their education and research to protest against the educational institution that houses them? Teaching PAR within an ethnic studies course also spoke to the challenge, and I argue for the necessity of keeping the field both critical and radical, especially in a climate of increasing appropriation and “professionalizing” of the department, i.e., diluting the social justice perspective from the field and approaching ethnic studies as a study in learning “diversity” skills to bring to the workplace.

Missed opportunities and future directions

At the end of each semester, I am always confronted with the reality and reflection that I could have or should have done *more*, and this was certainly true of the semester in which this research took place. I offer here just a few of the missed opportunities of our research project and include questions for further inquiry.

Need for a more intersectional approach to research

This research project focused primarily on issues of race and racial justice. Although our conversations and our course content also included discussing intersections of race with class, gender identity, sexual orientation, immigration, and other issues, these specific complexities were not the focus of the research or the findings. For example, while we also

discussed intersectional perspectives, such as the need for economic justice and the awareness of the violence directed towards trans women of color, our conversations of BLM primarily centered on the lives of Black men, and the project as a whole would have benefitted from a stronger intersectional focus. In a similar vein, the research could have paid closer attention to the ways that our positionalities as Asian American leaders and allies are complicated by issues of immigration, class, sexual orientation, gender identity, and access to education. The need for more attention towards intersectionality and an ongoing critique of ethnic studies and CRT illustrates a continual need for growth and expansion in these fields field (Okiihiro, 2010; Stovall, 2006).

Expanding action steps

Action and reporting back to one's communities is an ongoing process (Tuhiwai Smith, 2012), but this study was unable to document any actions that continued past the end of the semester. The complexities of how to ally with BLM were felt acutely by the researchers, who questioned their roles and efficacy in these movements and critiqued their limitations for their formal "action steps." The UCC barangay questioned how they could engage more peers in their activism, and the team as a whole spoke of the desire to translate their findings into different languages to reach a broader audience. Additionally, while raising awareness was a primary goal of the A4BL actions, there are also limits to "raising awareness" as an action. Picower (2012) cautions against viewing increased awareness as an end goal, noting, "in some cases raising awareness does not necessarily translate into social action" (p. 11).

Complicating anti-Blackness

The research largely framed anti-Blackness as the existence of harmful stereotypes and acts of violence against African Americans. However, the research and discourse could

have also complicated the understanding of anti-Blackness beyond stereotypes and specific episodes of violence. Additional layers of complexity were left without sufficient examination, e.g., how does anti-Blackness manifest on an institutional level (not only individual or community ones) in our economic and political systems?

I present these examples as just a few additional complexities that could have been incorporated into the research, while at the same time realizing the inevitability of missed opportunities and framing them as opportunities for additional reflection and research. Continuing to engage with these questions and issues and rejecting simplified “answers” to questions and complexities is part of the ongoing praxis of critical leadership. Although, as a teacher, it can feel unsatisfying not to have concrete “answers” to students’ questions, I also highlight the importance of continuing to question and complicate our inquiries as a key element of critical praxes as teachers, leaders, and researchers.

Recommendations

This study provides an example of the possibilities and potential of connecting critical leadership development to ethnic studies in order to nurture Asian American students in developing a strong sense of agency. This agency and sense of self is rooted in students’ ethnic identities and histories, and the practice of leadership is directed specifically towards social justice and institutional change. Although this study focuses specifically on Asian American community college students, the model of critical leadership and curriculum could be utilized as a foundation for critical leadership development for other groups as well.

Earlier in the chapter, I discussed the importance of critical community engagement, partnerships between teachers and students, and the need for teachers to develop classrooms as caring spaces (Chang, 2005; Palmer & Maramba, 2015; Pang, 2006), where transformative

and humanizing pedagogies engage students in their learning. The following recommendations focus attention on administrators, educational leaders, and researchers, and they stem from both the findings made by the participatory action researchers and my perspective as institutional researcher

Recommendations for administrators and educational leaders

Community colleges are a critical site for retaining and encouraging students of color in higher education (California Tomorrow, 2002; Chang, 2005). The findings from the research team speak to the need for these institutions to support and increase funding for ethnic studies to provide students a culturally relevant curriculum, which should include critical leadership development. The research team also recommended that institutions fund and support safe spaces—both curricular and co-curricular—to help students build leadership and power and nurture students’ agency and self-determination.

Institutions should also increase student access to ethnic studies curriculum and critical pedagogies beyond the scope of specific ethnic studies courses or departments. Curriculum in all fields should place greater emphasis on historical and institutional racism and should define leadership as the result of dedicated, organized community actions, rather than focusing on the actions of individual, and mostly male, “heroes” (Sleeter, 2011). Historical narratives of Asian Americans as agents of history—rather than victims of discrimination, or as absent from American history altogether—should not be limited to ethnic studies classrooms but integrated across curriculum. Neither should ethnic studies be viewed as a field solely for the benefit of students of color, as research has shown that ethnic studies courses also benefit White students (Sleeter & National Education Association, 2011).

Institutions should provide training on and ongoing support for faculty from various

disciplines, particularly those unfamiliar with critical Asian American, ethnic studies, and critical pedagogies. This training should have a critical, anti-oppressive focus and be seen and supported as an ongoing praxis, so that ethnic studies is not implemented as a form of non-political “multiculturalism” (Sleeter & National Education Association, 2011; Tintiango-Cubales et al., 2014).

Recommendations for researchers

This research adds to the limited body of scholarship focusing on Asian American community college students and on critical leadership development for Asian Americans, but more research is still needed in this area. Additional research is needed to document the experiences of Asian American community college students and their experiences with racism, resistance, and leadership. While there exists research on critical leadership for educational leaders (Johnson, 2014), more research needs to be conducted on critical leadership for students, especially from under-represented student groups.

Research is specifically needed that highlights the voices and agency of Asian American students and studies them on their own terms, not merely within a Black/White paradigm (Teranishi et al., 2009). Students need a stronger voice in this research, which could, in turn, lead to greater student input in curriculum and educational policy; PAR is one (but not the only) way to do this. In addition, more research is needed to document cross-racial and multicultural alliances (Wiley, 2003), such as the work of A4BL and the diverse student alliances at UCC.

Concluding Thoughts and Reflections

Six years ago, when I was first applying for doctoral programs, I was interviewed and asked the question, "Do you think now is a good time to be an educational leader? Why or

why not?" I answered, almost without having to think, that yes, it was definitely a good time to be a leader because there were so many issues that needed to be addressed, both in and outside of the field of education. I believe that the need for critical leaders is as acute today as ever.

There will never be a lack of opportunity to exercise our critical leadership, nor a lack of complexity in how we exercise it. Since the formal completion of this research in May 2015, police brutality and violence against Asian Americans has continued, with most police officers escaping any punishment for the killings of Black lives. While Asian American groups in New York City continue to fight for justice for Akai Gurley, an unarmed African American man killed by Chinese American police officer Peter Liang, other Asian Americans rally behind Liang, demanding that he not be held accountable for Gurley's death. As we approach the 2016 presidential election, xenophobic rhetoric is on the rise, with presidential candidates criminalizing Mexican immigrants and Muslims. In Flint, Michigan, thousands in poor communities have been poisoned through their drinking water, homophobic and transphobic laws are being debated and passed by several states, and women's reproductive rights continue to be under attack by politicians. Efforts towards "educational reform" continue to be premised on a deficit perspective of students of color, and education remains underfunded throughout the nation. Though these issues might not all be considered issues concerning Asian American leadership, they are issues of institutional oppression and social injustice, and therefore, they are justifiable issues of concern to all critical leaders.

However, while there continue to be no shortage of injustices, there are always those who resist, including Asian American leaders and others working in alliance and solidarity,

working locally towards national and institutional transformation. This study offers one perspective on what can be possible when Asian American students develop their own critical leadership skills, nurturing themselves and their communities in the process. It feels that only appropriate conclusion to a study of intersecting and continual praxes is to pose additional questions about the possibilities of critical leadership and transformation: What is possible when that leadership development is integrated into our classrooms and deeply rooted in our proud histories and legacies of leadership? What are the possibilities for leadership and educational equity, and when we are able to connect those practices to issues in our own communities? What could be possible if similar critical leadership development frameworks also extended to other communities—people of color, immigrants, working-class communities, and youth? What is possible when students understand themselves as agents of change and when they believe in their own agency? What is possible when students feel inspired and supported in working towards change and in alliance with others?

Developing and nurturing critical leadership requires much from us as teachers, researchers, and leaders ourselves. It is challenging and complex work, but it is also joyful, creative, hopeful work, full of possibility and promise. To paraphrase the Asian American activist Grace Lee Boggs, one of the possibilities of developing critical Asian American leaders is that they can advocate for their own needs and be the leaders that they themselves have been waiting for.

References

- Adams, M., & Bell, L. A. (2016). *Teaching for diversity and social justice*. New York, NY: Routledge.
- Ahuja, S., & Chlala. (2013). *Widening the lens on boys and men of color*. San Francisco, CA: AAPIP. Retrieved from <http://aapip.org/publications/widening-the-lens-on-boys-and-men-of-color>
- Akutagawa, L. (2013). Breaking stereotypes: An Asian American's view of leadership development. *Asian American Journal of Psychology, 4*(4), 277–284.
<http://doi.org/10.1037/a0035390>
- Alsharif, N. Z. (2012). Cultural humility and interprofessional education and practice: A winning combination. *American Journal of Pharmaceutical Education, 76*(7), 1–2.
- Asians4BlackLives. (2015, March 2). Who we are. Retrieved from <https://a4bl.wordpress.com/who-we-are/>
- Assil, R., Kim, M., & Waheed, S. (2013). *An introduction to research justice*. Oakland, CA: Data Center.
- Balon, D. G. (2004). Racial, ethnic, and gender differences among entering college student attitudes toward leadership, culture, and leader self-identification: A focus on Asian Pacific Americans (Doctoral dissertation). Retrieved from Digital Repository at the University of Maryland. (2004-08-27T05:29:31Z)
- Bautista, M. A., Bertrand, M., Morrell, E., Scorza, D., & Matthews, C. (2013). Participatory action research and city youth: Methodological insights from the Council of Youth Research. *Teachers College Record, 115*(10), 1–23.

- Black Lives Matter. (n. d.). About the Black Lives Matter network. Retrieved from <http://blacklivesmatter.com/about/>
- Black Lives Matter. (n. d.). Guiding principles. Retrieved from <http://blacklivesmatter.com/guiding-principles/>
- Boggs, G. L. (2003). These are the times that grow our souls. Retrieved from http://animatingdemocracy.org/sites/default/files/documents/reading_room/Grace_Le_e_Boggs_Grow_Our_Souls.pdf
- Boler, M. (Ed.). (2004). *Democratic dialogue in education: Troubling speech, disturbing silence*. New York, NY: Peter Lang Publishing.
- Borrero, N. E., Yeh, C. J., Cruz, I., & Suda, J. (2012). School as a context for “othering” youth and promoting cultural assets. *Teachers College Record, 114*(2), 1–37. Retrieved from http://www.researchgate.net/profile/Christine_Yeh3/publication/265848395_School_as_a_context_for_Othering_youth_and_promoting_cultural_assets/links/5517879a0cf2d70ee2781a3d.pdf
- Buenavista, T. L., Jayakumar, U. M., & Misa-Escalante, K. (2009a). Contextualizing Asian American education through Critical Race Theory: An example of U.S. Pilipino college student experiences. *New Directions for Institutional Research, 142*, 69-81.
- Bush, M. E. L. (2004). *Breaking the code of good intentions: Everyday forms of whiteness*. Lanham, MD: Rowman & Littlefield Publishers, Inc.
- Cahill, C., Rios-Moore, I., & Threatts, T. (2008). Different eyes/Open eyes. In J. Cammarota and M. Fine (Eds.), *Revolutionizing education: Youth participatory action research in motion* (pp. 89-124). New York, NY: Routledge.

- California Tomorrow. (2002). *The high-quality learning conditions needed to support students of color and immigrants at California community colleges*. San Francisco, CA: California Tomorrow. Retrieved from <http://eric.ed.gov/?id=ED465383>
- Cammarota, J. (2009). The cultural organizing of formal praxis-based pedagogies: A socio-historical approach to participatory action research. *Social Justice*, 36(4), 6–13.
- Canlas, M. A. (2015). Asian American Leadership and Community Issues syllabus. Asian American Studies Department, Urban Community College.
- Chang, J. C. (2005). Faculty student interaction at the community college: A focus on students of color. *Research in Higher Education*, 46(7), 769–802.
- Chaudhari, P., Chan, J., & Ha, S. (2013). *APIASF scholar perspective: A national report on the needs and experiences of low-income Asian American and Pacific Islander scholarship recipients*. Washington, DC: Asian & Pacific Islander American Scholarship Fund.
- Chavez, V. (2012). *Cultural humility: People, principles and practices*. Retrieved from <https://www.youtube.com/watch?v=SaSHLbS1V4w>
- Chung-Herrera, B. G., & Lankau, M. J. (2005). Are we there yet? An assessment of fit between stereotypes of minority managers and the successful-manager prototype. *Journal of Applied Social Psychology*, 35(10), 2029–2056. <http://doi.org/10.1111/j.1559-1816.2005.tb02208.x>
- Chung, J. Y. (2014). Racism and Asian American student leadership. *Equity & Excellence in Education*, 47(2), 117–132. <http://doi.org/10.1080/10665684.2014.900392>

- Collier, M., & Gonzalez, D. P. (2009). Origins: people, time, place, dreams. In *At 40: Asian American Studies @ San Francisco State* (pp. 7–18). San Francisco, CA: Asian American Studies Department, San Francisco State University.
- Committee of 100. (2001). *American attitudes towards Chinese Americans & Asian Americans: A Committee of 100 Survey*. New York, NY: Committee of 100.
- Creswell, J. W. (2012). *Educational research* (4th ed). Hoboken, NJ: Pearson Education, Inc.
- Daus-Magbual, A. (2011). *Courageous hope: Critical leadership praxis of Pin@y Educational Partnerships* (Doctoral dissertation). Retrieved from Diva database, San Francisco State University Library.
- Daus-Magbual, A., & Tintiangco-Cubales, A. (2015). *The power of Ethnic Studies: Developing culturally and community responsive leaders*. Manuscript in preparation.
- Daus-Magbual, R. R. (2010). Political, emotional, powerful: The transformative influence of the Pin@y Educational Partnerships (PEP) (Doctoral dissertation). Retrieved from ProQuest Dissertations and Theses. (3407601)
- Dee, T., & Penner, E. (2016). *The causal effects of cultural relevance: Evidence from an ethnic studies curriculum* (Working Paper No. 21865). Washington, DC: National Bureau of Economic Research. Retrieved from <http://www.nber.org/papers/w21865>
- Delgado Bernal, D. (2002). Critical Race Theory, Latino critical theory, and critical raced-gendered epistemologies: Recognizing students of color as holders and creators of knowledge. *Qualitative Inquiry*, 8(1), 105–126.
- Dugan, J. P., & Komives, S. R. (2010). Influences on college students' capacities for socially responsible leadership. *Journal of College Student Development*, 51(5), 525–549. Retrieved from <http://0-dx.doi.org.ignacio.usfca.edu/10.1353/csd.2010.0009>

- Duncan-Andrade, J. M. R., & Morrell, E. (2008). *The art of critical pedagogy*. New York, NY: Peter Lang Publishing.
- Dyrness, A. (2006). Research for change versus research as change: Insights learned from participatory research with Latina immigrant mothers. *Anthropology & Education Quarterly*, 39(1), 23–44.
- ethiopienne. (2014, November 26). Women of color, in solidarity. [Web log post]. Retrieved from <http://wocinsolidarity.tumblr.com/post/103692353715/hey-non-black-folks>
- Fine, M. (2008). An epilogue, of sorts. In J. Cammarota and M. Fine (Eds.), *Youth participatory research in motion* (pp. 213-234). New York, NY: Routledge.
- Foldy, E., & Ospina, S. (2009). A critical review of race and ethnicity in the leadership literature: Surfacing context, power and the collective dimensions of leadership. *The Leadership Quarterly*, 20, 876–896. <http://doi.org/Article>
- Freire, P. (1970). *Pedagogy of the oppressed*. New York, NY: Continuum.
- Geneva Gay. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education*, 53, 106–116.
- Gooden, M. A., & Dantley, M. (2012). Centering race in a framework for leadership preparation. *Journal of Research on Leadership Education*, 7(2), 237-253. Retrieved from <http://jrl.sagepub.com/content/early/2012/08/06/1942775112455266.abstract>
- Hoeffel, E. M., Rastogi, S., Kim, M. O., & Shahid, H. (2012). *The Asian population: 2010 census brief*. Washington, DC: U.S. Census Bureau. Retrieved from <https://www.census.gov/prod/cen2010/briefs/c2010br-11.pdf>
- hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. New York, NY: Routledge.

- Hughes, R., & Giles, M. (2010). CRiT walking in higher education: Activating critical race theory in the academy. *Race, Ethnicity & Education, 13*(1), 41–57.
- Irizarry, J. G., & Brown, T. M. (2014). Humanizing research in dehumanizing spaces: The challenges and opportunities of conducting participatory action research with youth in schools. In D. Paris & M. T. Winn (Eds.), *Humanizing research: Decolonizing qualitative inquiry with youth and communities* (pp. 63–80). Thousand Oaks, CA: Sage Publications.
- Johnson, L. (2014). Culturally responsive leadership for community empowerment. *Multicultural Education Review, 6*(2). Retrieved from <http://journals.sfu.ca/mer/index.php/mer/article/view/78>
- Juarez, J. A., Marvel, K., Brezinski, K., Glazner, C., Towbin, M. M., & Lawton, S. (2006). Bridging the gap: A curriculum to teach residents cultural humility. *Fort Collins Family Medicine Residency Program, 38*(2), 97–102.
- Jung, D. I., & Yammarino, F. J. (2001). Perceptions of transformational leadership among Asian Americans and Caucasian Americans: A level of analysis perspective. *Journal of Leadership Studies, 8*(1), 3–21.
- Jung, S. (2014, October 14). The racial justice movement needs a model minority mutiny. Race Files. Retrieved from <http://www.racefiles.com/2014/10/13/model-minority-mutiny/>
- Kim, C. J. (1999). The racial triangulation of Asian Americans. *Politics & Society, 27*(1), 105.
- Koirala-Azad, S., & Fuentes, E. (2009). Introduction: Activist scholarship—Possibilities and constraints of Participatory Action Research. *Social Justice, 4*(1), 1-5.

- Kumagai, A., & Lypson, M. (2009). Beyond cultural competence: Critical consciousness, social justice, and multicultural education. *Academic Medicine, 84*(6), 782–787.
- Kumashiro, K. K. (2000). Toward a theory of anti-oppressive education. *Review of Educational Research, 70*(1), 25–53. <http://doi.org/10.3102/00346543070001025>
- Kumas-Tan, Z., Beagan, B., Loppie, C., MacLeod, A., & Frank, B. (2007). Measures of cultural competence: Examining hidden assumptions. *Academic Medicine, 82*(6), 548–557. Retrieved from http://journals.lww.com/academicmedicine/Abstract/2007/06000/Measures_of_Cultural_Competence__Examining_Hidden.5.aspx
- Kwon, M. L. (2010). The impact of the model minority stereotype on Asian American college student leadership involvement. *Dissertation Abstracts International Section A: Humanities and Social Sciences, 70*(9-A), 33–69.
- Ladson-Billings, G. (1995). Toward a theory of culturally relevant pedagogy. *American Educational Research Journal, 32*(3), 465–491. <http://doi.org/10.2307/1163320>
- Ladson-Billings, G. (1999). Just what is Critical Race Theory, and what's it doing in a nice field like education? In L. Parker, D. Deyhle, & S. Villenas (Eds.), *Race is...race isn't: Critical Race Theory & qualitative studies in education* (pp. 7–30). New York, NY: Perseus Books, LLC.
- Ladson-Billings, G. (2014). Culturally relevant pedagogy 2.0: a.k.a. the remix. *Harvard Educational Review, 84*(1), 74–84.
- Ladson-Billings, G., & Tate IV, W. F. (1995). Toward a Critical Race Theory of education. *Teachers College Record, 97*(1), 47–68.
- Lee, J., & Bean, F. D. (2004). American's changing color lines: Immigration, race/ethnicity, and multiracial identification. *Annual Review Sociology, 30*, 221–242.

- Lee, S. J. (2003). Model minorities and perpetual foreigners: The impact of stereotyping on Asian American students. *Adolescents at School: Perspectives on Youth, Identity, and Education*, 75–84.
- Lee, S. J. (2005). *Up against whiteness: Race, school, and immigrant youth*. New York, NY: Teachers College Press.
- Lee, S. S. (2006a). eScholarship: Over-represented and de-minoritized: The racialization of Asian Americans in higher education. Retrieved from <http://escholarship.org/uc/item/4r7161b2?query=asian%20american>
- Lee, S. S. (2006b). Over-represented and de-minoritized: The racialization of Asian Americans in higher education. *InterActions: UCLA Journal of Education and Information Studies*, 2(2), 1–16. Retrieved from <http://escholarship.org/uc/item/4r7161b2>
- Leonardo, Z. (2009). *Race, whiteness, and education*. New York, NY: Routledge.
- Lew, J. W., Chang, J. C., & Wang, W. W. (2005). UCLA community college review: The overlooked minority: Asian Pacific American students at community colleges. *Community College Review*, 33(2), 64–84.
- Liang, C. T. H., Lee, S., & Ting, M. P. (2002). Developing Asian American leaders. *New Directions for Student Services*, 97, 81–89.
- Lin, M. (2007). Asian American leadership development: Examining the impact of collegiate environments and personal goals. Presented at the Association for the Study of Higher Education, Louisville, KY.
- Linshi, J. (n.d.). The real problem when it comes to diversity and Asian-Americans. Retrieved from <http://time.com/3475962/asian-american-diversity/>

- Liu, A. (2009). Critical Race Theory, Asian Americans, and higher education: A review of research. *InterActions: UCLA Journal of Education and Information Studies*, 5(2), 1–12. Retrieved from <http://escholarship.org/uc/item/98h4n45j>
- Mehmud, T., Mutua, A., & Valdes, F. (2015). Latcrit praxis @ XX: Toward equal justice in law, education and society. *Chicago-Kent Law Review*, 90, 361. Retrieved from <http://heinonline.org/HOL/Page?handle=hein.journals/chknt90&id=389&div=&collection=>
- Museus, S. D., & Iftikar, J. (2013). An Asian Critical Theory (AsianCrit) framework. Retrieved from http://works.bepress.com/samuel_museus/91/
- Myerson, J. A., & Smith, M. D. (2015, January 7). We'll need an economic program to make #blacklivesmatter. Here are three ideas. *The Nation*. Retrieved from <http://www.thenation.com/article/economic-program-blacklivesmatter/>
- National Center for Education Statistics. (n.d.). IPEDS Data Center. Retrieved from <http://nces.ed.gov/ipeds/datacenter/SnapshotX.aspx?unitId=acacadacb4ab>
- National Commission on Asian American and Pacific Islander Research in Education. (2008). *Asian Americans and Pacific Islanders: Facts not fiction: Setting the record straight*. New York, NY: New York University.
- National Commission on Asian American and Pacific Islander Research in Education. (2013). *Partnership for Equity in Education Through Research (PEER): Findings from the first year of research on AANAPISIs*.
- National Commission on Asian American and Pacific Islander Research in Education, & Asian & Pacific Islander American Scholarship Fund. (2011). *The Relevance of Asian*

- Americans & Pacific Islanders in the College Completion Agenda* (p. 22). New York, NY: New York University.
- National Commission on Asian American and Pacific Islander Research in Education (CARE), & Asian & Pacific Islander American Scholarship Fund. (2010). *Federal higher education policy priorities and the Asian American and Pacific Islander community*. Retrieved from http://apiasf.org/CAREreport/2010_CARE_report.pdf
- National Education Association. (2008). *Beyond Black and White: API students and school desegregation*. Washington, DC: National Education Association Human and Civil Rights.
- Nieto, S. (2012). Teaching, caring, and transformation. *Knowledge Quest*, 40(5), 28-31.
- Nygreen, K. (2006). Reproducing or challenging power in the questions we ask and the methods we use: A framework for activist research in urban education. *The Urban Review*, 38(1), 1-26.
- Okiihiro, G. Y. (2010, July 4). The future of ethnic studies. *The Chronicle of Higher Education*. Retrieved from <http://chronicle.com/article/The-Future-of-Ethnic-Studies/66092/>
- Omatsu, G. (1999). Teaching for social change: learning how to afflict the comfortable and comfort the afflicted. *Loyola of Los Angeles Law Review*, 32(3), 791-798
- Omatsu, G. (2006). Making student leadership development an integral part of our classrooms. In E. W. C. Chen & G. Omatsu (Eds.), *Teaching about Asian Pacific Americans* (pp. 183–194). Lanham, MD: Rowman & Littlefield Publishers, Inc.

- Palmer, R. T., & Maramba, D. C. (2015). The impact of social capital on the access, adjustment, and success of southeast Asian American college students. *Journal of College Student Development, 56*(1), 45.
- Pang, V. O. (2006). Fighting the marginalization of Asian American students with caring schools: Focusing on curricular change. *Race, Ethnicity & Education, 9*(1), 67–83.
- Pang, V. O., Rivera, J., & Mora, J. K. (1999). The ethic of caring: Clarifying the foundation of multicultural education. *Educational Forum, 64*(1), 25–33.
- Park, P. (1993). What is participatory research? A theoretical and methodological perspective. In P. Park, M. Brydon-Miller, B. Hall, & T. Jackson (Eds.), *Voices of change: Participatory research in the United States and Canada* (pp. 1–19). Westport, CT: Bergin & Garvey.
- Petterson, W. (1966, January 9). Success Story, Japanese-American Style. *New York Times*.
- Pew Research Center. (2013, April 4). *The rise of Asian Americans*. Retrieved from <http://www.pewsocialtrends.org/2012/06/19/the-rise-of-asian-americans/>
- Picower, B. (2012). Using their words: Six elements of social justice curriculum design for the elementary classroom. *International Journal of Multicultural Education, 14*(1). Retrieved from <http://www.ijme-journal.org/index.php/ijme/article/viewArticle/484>
- Ross, L. (2010). Notes from the field: Learning cultural humility through critical incidents and central challenges in community-based participatory research. *Journal of Community Practice, 18*, 315–335.
- Schuessler, J. B., Wilder, B., & Byrd, L. W. (2012). Reflective journaling and development of cultural humility in students. *Nursing Education Perspectives, 33*(2), 96–99.

- Sherover-Marcuse, R. (2000). Working assumptions and guidelines for alliance building. In M. Adams, W. J. Blumenfeld, R. Castaneda, H. W. Hackman, M. L. Peters, & X. Zuniga (Eds.), *Readings for diversity and social justice* (pp. 486–487). New York, NY: Routledge. Retrieved from <http://www.unlearningracism.org/writings/alliance.htm>
- Shields, C. M. (2010). Transformative leadership: Working for equity in diverse contexts. *Educational Administration Quarterly*, 46(4), 558–589.
- Sleeter, C. E. (2011). An agenda to strengthen culturally responsive pedagogy. *English Teaching: Practice and Critique*, 10(2), 7–23.
- Sleeter, C. E. (2012). Confronting the marginalization of culturally responsive pedagogy. *Urban Education*, 47(3), 562–584.
- Sleeter, C. E., & National Education Association. (2011). *The Academic and Social Value of Ethnic Studies: A Research Review*. Washington, DC: National Education Association Research Department.
- Solorzano, D. G., & Yosso, T. J. (2002). Critical race methodology: Counter-storytelling as an analytical framework for educational research. *Qualitative Inquiry*, 8(23), 23–44.
- Stovall, D. (2006). Forging community in race and class: Critical Race Theory and the quest for social justice in education. *Race, Ethnicity & Education*, 9(3), 243–259.
- Success Story of One Minority Group in U.S. (1966, December 26). *U.S. News & World Report*, pp. 73–76.
- Sue, D. W., Bucceri, J., Lin, A. I., Nadal, K. L., & Torino, G. C. (2009). Racial microaggressions and the Asian American experience. Retrieved from <http://psycnet.apa.org/journals/aap/S/1/88/>

- Sy, T., Shore, L. M., Strauss, J., Shore, T. H., Tram, S., Whitely, P., & Ikeda-Muromachi, K. (2010). Leadership perceptions as a function of race-occupation fit: The case of Asian Americans. *Journal of Applied Psychology, 95*(5), 902–919.
- Teranishi, R. (2012). Asian American and Pacific Islander students and the institutions that serve them. *Change, 44*(2), 16–22. <http://doi.org/10.1080/00091383.2012.655233>
- Teranishi, R. T., Behringer, L. B., Grey, E. A., & Parker, T. L. (2009). Critical Race Theory and research on Asian Americans and Pacific Islanders in higher education. *New Directions for Institutional Research, 142*, 57-68
- Teranishi, R. T., Lok, L., & Nguyen, B. M. D. (2013). *iCount: A data quality movement for Asian Americans and Pacific Islanders in higher education*. Immigration Research and Information. Retrieved from <http://www.immigrationresearch-info.org/report/other/icount-data-quality-movement-asian-americans-and-pacific-islanders-higher-education>
- Tervalon, M., & Murray-Garcia, J. (1998). Cultural humility versus cultural competence: A critical distinction in defining physician training outcomes in multicultural education. *Journal of Health Care for the Poor and Underserved, 9*(2), 117–125.
- Tintiango-Cubales, A. (2012). *Kilusan 4 kids: Critical language for elementary school students* (Vol. 1). Santa Clara, CA: Phoenix Publishing House International.
- Tintiango-Cubales, A., Kohli, R., Sacramento, J., Henning, N., Agarwal-Rangnath, R., & Sleeter, C. (2014). Toward an ethnic studies pedagogy: Implications for K-12 schools from the research. *The Urban Review, 47*(1), 104–125. Retrieved from <http://link.springer.com/article/10.1007/s11256-014-0280-y>
- Tuhiwai Smith, L. (2012). *Decolonizing methodologies* (2nd ed). London, UK: Zed Books.

- Wang, W. W., Chang, J. C., & Lew, J. W. (2009). Reasons for attending, expected obstacles, and degree aspirations of Asian Pacific American community college students. *Community College Journal of Research and Practice*, 33(7), 571–593.
- Warren, M. R., & Mapp, K. L. (2011). *A match on dry grass*. New York, NY: Oxford University Press.
- Weiner, E. J. (2003). Secretary Paulo Freire and the democratization of power: Toward a theory of transformative leadership. *Educational Philosophy and Theory*, 35(1), 89–106. Retrieved from <http://onlinelibrary.wiley.com/doi/10.1111/1469-5812.00007/full>
- Whaley, A., & Noel. (2013). Academic achievement and behavioral health among Asian American and African American adolescents: Testing the model minority and inferior minority assumptions. *Social Psychology of Education*, 16(1), 23–43.
- Wiley, M. D. (2003). *Structural racism and multicultural coalition building*. Minneapolis, MN: The Institute on Race and Poverty.
- Yosso, T. J. (2005). Whose culture has capital? A critical race theory discussion of community cultural wealth. *Race, Ethnicity & Education*, 8(1), 69–91.

Appendix A:

PAR Article Analysis Worksheet

PAR: Mainstream Analysis: Article Analysis Worksheet

Each barangay member should have identified least 2 quality articles related to your PAR group. Your next step—due Tuesday 2/24—is to critically analyze, in writing, these articles using the “PAR Article Analysis Worksheet.” You should complete the worksheet for *both* of your selected articles.

The worksheets will be posted as Google documents and each barangay member and their mentors will be given access to all of the documents. By sharing our analyses this way, we will also have access to each other’s work and can share and learn from each other’s collective research.

Be sure to complete the full worksheet thoughtfully, and with specific examples, in order to receive full credit for the assignment. Please insert your responses—written in paragraph form—into the worksheets below. Your analysis should be approximately 700 words for each article.

The worksheets are already labeled with your names; be sure to enter your info into the correct worksheets.

These two written analyses are worth 10% of your grade (see the syllabus for the grading breakdown of the PAR project). If you have any questions or need assistance, please check in with your mentor and with one another.

PAR Article Analysis Worksheet

This worksheet is adapted from the P-TEA worksheet from Pin@y Educational Partnerships

Student Name:	
Title of article, author, and date published and/or accessed (if published on-line)	
<u>Additional bibliographic info</u> How did you find this article? (What is the source? e.g. publisher, website, etc.). If you have a link to the article on-line or via PDF, include the link.	
<u>Summary/Paraphrase:</u> What kind of article is this (e.g. an editorial/opinion piece? A research study?) Describe: What is the author’s argument or purpose? What are the main points of the article? Be as specific as possible, using specific detail from the text.	

<p><u>Evidence:</u> How does the author support his/her argument or purpose in the article? Utilize at least 3 specific quotations here from the article, and include your own commentary.</p>	
<p><u>Analysis:</u> Discuss the significance of this article and how it applies to you and to our course frameworks. This section should contain thoughtful analysis and connections to course frameworks, texts, and discussions. This section should be approx. 400 words.</p> <p>Be as specific as possible. Address at least 3 of the following questions:</p> <ul style="list-style-type: none"> • How does this article relate to alliance building guidelines? Use specific quotations from alliance building guidelines. • How does this article relate to cultural humility? Use specific quotations from cultural humility readings. • How does this article relate to critical leadership praxis? Use specific quotations from class readings? • How does this article relate to other issues facing Asian Americans? • How does this relate to other scholarship or research you have done or read on this topic? • Do you agree/disagree with the article or its conclusions? Where there any surprises from the article? 	
<p>Additional Info (optional)</p> <ul style="list-style-type: none"> • What questions or comments do you have about the content in this article? 	

Appendix B:

Guidelines for Presentation 1: Mainstream Research and Survey Results

Congratulations to all of the barangays for completing these phases of the PAR project! As we continue to conduct experiential research, this presentation is also an opportunity to analyze and share what we've learned so far.

The goal for this first PAR presentation is to educate our peers about our research (from our mainstream research) and to share key findings (interesting parts of our data gathered from our surveys). This analysis will also hopefully lead us to new questions and possible connections/intersections between each barangay topic. The presentation is also a chance for barangays to practice their public speaking skills by sharing their research with the class.

On Tuesday, March 24, each barangay will be given **15 minutes** to share about their research so far. This presentation, though informal, will follow a traditional academic format. These presentations should include a few Powerpoint (or prezi) slides, and charts (from survey data) generated by Google docs/excel.

Later presentations (e.g. re: interviews) will be more creative/fluid. These differing presentation formats are intended to give students the chance to practice a variety of presentation styles/skills.

On Tuesday, you should submit:

- Complete survey tallies (via Google spreadsheet)
- Powerpoint or Google slides presentation (send via email before class).

Consult the following documents for templates and examples:

- Template for the powerpoint presentation here:
https://docs.google.com/presentation/d/1oOh-n3vkzfORAMFcqV0UXGXJNTJUUp-3Gv1CVZRTnwsI/edit#slide=id.g75ad4a06e_070
- Sample of tallied and charted survey data.
https://docs.google.com/spreadsheets/d/14Av_h6kg5qywfBmWLF1kTsg8aiG10mYFbicf113YY_0/edit#gid=0

To prepare for the presentation:

1. Review each of the research worksheets for your barangay:
 - Identify: What key ideas, facts, or themes would an audience need to know in order to understand your research topic?
2. Collect and tally all survey data.
 - Enter this data into the recommended Google doc provided by Ms. Canlas. See link for sample Google doc above.
3. Collectively analyze your data.
 - What does your data suggest about your research topic? Does it confirm or challenge your mainstream research? What does your data suggest about alliance building opportunities? Does your inspire your barangay to ask additional/different questions about the topic?

The presentation should include: *(This is also outlined in the presentation template on Google drive).*

1. Mainstream research: Background to your topic
 - a. Imagine that your peers are new to your topic and share: What key ideas, facts, or themes does your audience need to know in order to understand your research topic?
 - b. Draw from your mainstream research and **include at least 3 quotations** from your research to support this section.
 - c. Create a few (3-5max) powerpoint slides to share with the class. Keep the text minimal on the slides by focusing on the key points/ideas. You can choose to narrate the slides with additional info, but it does not all have to be written down on the slideshow.

2. Survey research:
 - a. Discuss: What were you trying to assess in your survey? How did you conduct your surveys? What was the experience of collecting surveys like for you and your barangay?

 - b. What did your barangay predict you might find?

 - c. Findings:
 - i. Highlight a few (3-4) interesting findings from your surveys, using charts generated by Google docs/excel. (See below for technical info on converting data in Google docs to charts).

 - ii. You do not have to convert all of your data into charts, only the items that are most interesting, surprising, or relevant.

 - iii. You can share these charts directly from Google docs. (Place each chart in its own tab; see below for instructions). Or, if you like, you copy the charts into your Powerpoint/Prezi presentation.

 - d. Analyze and discuss:
 - i. What were your most interesting findings and why?

 - ii. How did your findings compare to your mainstream research? Did they confirm or challenge the mainstream research?

 - iii. What did your research findings suggest about alliance building within your topic?

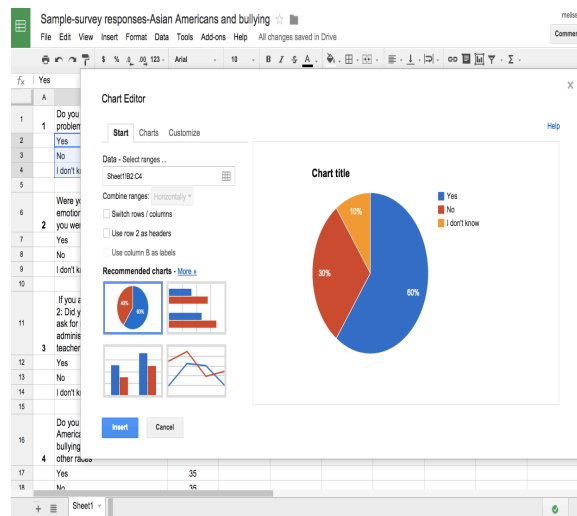
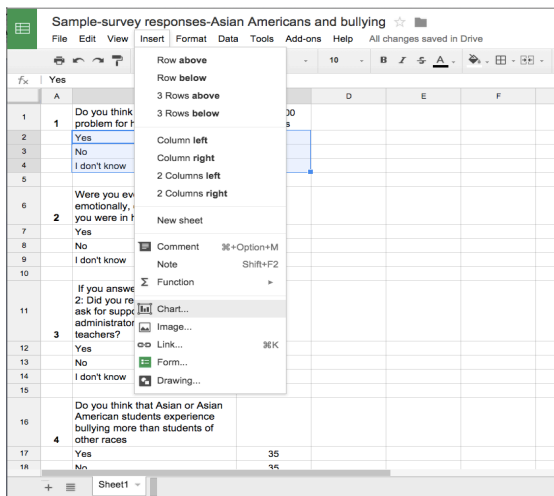
 - iv. What additional questions might you have as a result of your surveys?

All barangay members should have a speaking role during the presentation.

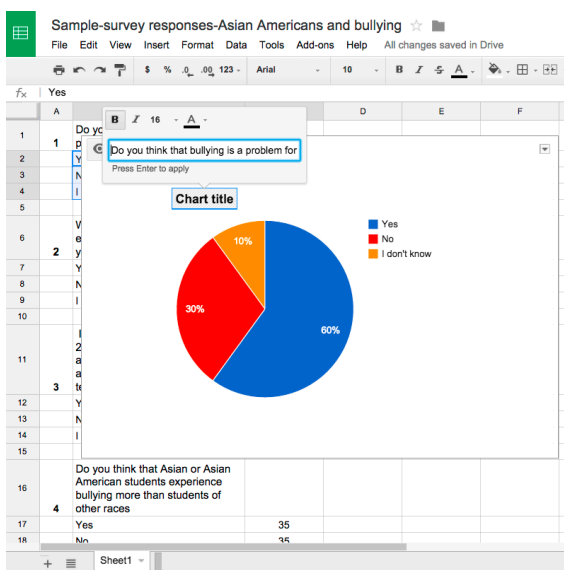
If you need support, please feel free to contact me! I'll be checking email this weekend, and am available to answer questions, offer technical support, and look at drafts. (If you'd like specific feedback on your presentation, please be sure to contact me before noon on Monday, so that there is sufficient time to give/receive feedback and make revisions).

Technical support: How to create charts from a Google doc.

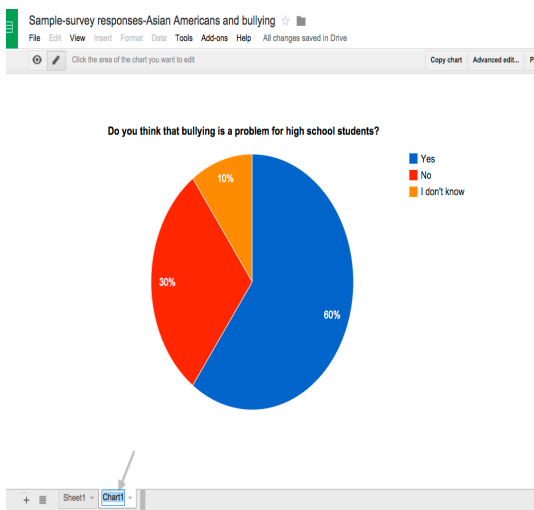
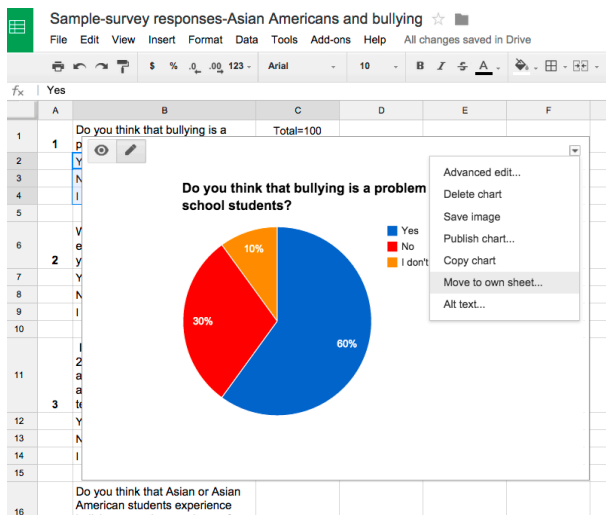
1. First, tally all of your data and enter it into the recommended Google doc form.
2. To create a chart from data entered in a Google doc, highlight the cells with the data, and then go to “Insert” on the toolbar, and on the drop down menu, select “Chart.” You should be able to choose the kind of chart that best illustrates your data (e.g. bar chart, pie chart). Once selected, a chart should appear in the spreadsheet.



3. Once your chart is created, you can edit it by clicking on the pencil icon in the left hand corner of the chart. (Be sure to change the title of the chart to reflect the question it answers: e.g.) “Do you think that bullying is a problem for high school students?”



- Click on the inverted triangle in the top right hand corner of the chart, click “move to own sheet” so that the chart now appears “full size” in its own sheet. You can click between sheets by using the tabs at the bottom of the spreadsheet.



Appendix C:

Outline for PAR Presentation 2: Interview Research

PAR presentation 2: Outline for presentation on interview research

1. Introduction

- a. Who were your interviewee(s)?
- b. How and why did you select them?
- c. Who conducted the interviews and when?
In the notes section on the Powerpoint template (where it says “Click to add notes”): include the specific interview questions that you asked.

2. Key Lessons and themes

- a. Include 3-4 key themes or lesson from your interviews here.
- b. You can simply list the themes, and discuss them in class. Try to keep the text minimal on the slides. Add additional details and info in the notes section below.

3. Analysis

- a. Include 2-3 slides that address
- b. What are some of the *shared* themes from all of your interviewees? In what ways did you interviews add to the research that you collected from your mainstream research and surveys?

4. Comprehensive analysis

- a. **In the final slides, consider *all* of your barangay’s collected research (mainstream, surveys, and interviews). In 2-3 slides, describe**
 - i. What did your research findings suggest about alliance building within your topic? Refer back to at least 2 *specific* alliance building guidelines from the “Working Guidelines for Alliance Building” handout.
- b. **Consider *all* of your barangay’s collected research (mainstream, surveys, and interviews). In 2-3 slides, describe:**
 - i. What did your research findings connect to themes and practices of cultural humility? Refer back to at least 2 *specific* quotations from cultural humility readings in class.
 - ii. This may require reviewing the readings and/or the mainstream research handouts.
- c. **Consider *all* of your barangay’s research**
 - i. What additional questions or directions for future research might you have as a result of your interviews?
 - ii. What specific actions might you suggest to raise awareness about your research topic?
 - iii. Last thoughts? Any final take-aways or meaningful last thoughts for your audience?

Appendix D:

Guidelines for Presentation 3: Cumulative Research

Research synthesis and analysis: Putting it all together!

BIG congratulations to you all for reaching this stage in your research. It has been exciting and rewarding to see you all report on your findings and to learn from your research. A central tenet of PAR is that community members (which include all of you, plus all of your survey respondents and interviewees) have so much knowledge, and that students are be **producers of knowledge**, not only consumers of knowledge.

In your presentations so far, you've been producing valuable knowledge that is vital for our communities. This last presentation--before we decide on our collective action(s)—is an opportunity to formalize and polish that knowledge, and to bring us back around the **cycle of praxis**: from theory to action to reflection, and back to theory.

On Tuesday, 4/17, the final “portfolio” for your barangay will be due. Each barangay should submit the following items. These documents should all be collated into a Google doc folder and shared with me.

1. Revisions/additions to presentation 1 (survey)
2. Revisions/additions to presentation 2 (interviews)
 - a. Both sets of revisions should address the specific feedback from your mentors and me. This specific feedback will be shared via Google docs to each of the barangays separately.
3. Submit all interview notes/reflections/field notes.
 - a. If interview notes have been typed up, include them as a Google doc.
 - b. If interview notes were taken my hand, scan or take photos of the notes to include in the folder.
4. Submit all finalized survey results
5. Distribution of tasks: Each barangay member should indicate which tasks s/he participated in. All barangay members should add his/her own contributions. I'll provide a template via Google docs.
6. PAR Article Analysis worksheets
7. Any additional info or documentation that is relevant to the PAR research

Much of the info above has already been completed (with the exception of revisions to the presentations) and just needs to be organized into one folder per barangay.

All data should be placed in a Google doc folder and shared with me. Even if you have already shared a Google doc folder with me, please create a new folder, with only the info listed above. The folder should be titled: “Finalized PAR research: [Title of the barangay]”

These documents and revised presentations take the place of a formal paper.

On Tuesday, each group will have **20 minutes** to discuss their “final” findings (although the findings will continue to evolve). You do not need to repeat data or slides that you have already presented, just the new information and comprehensive synthesis/analysis. Be sure to include the comprehensive analysis (including specific quotations from alliance building and cultural humility readings) on the additional slides found on the “Presentation 2 (interview)” template.

Tuesday’s presentations should be more formal/polished than the previous presentations, to give all students the opportunity to practice a slightly more formal presentation. Specifically, be sure to face the audience, and do your best not to read off the slides, but instead choose a few key points to focus on. After we hear from each of the barangay’s findings, we will be able to collectively brainstorm and plan what our collective action(s) as a class and barangays will be.

I'm excited to see these compiled portfolios and presentations! As always, we are here to support you through this process and please contact me with any questions or concerns.