

Spring 2020

Invisible No Longer: Elevating Asian American Youth Voices in the New York City School Diversity Debate

Odette Wang
Yale College, New Haven Connecticut

Abstract:

Recent events, from the Harvard affirmative action lawsuit to the debate over New York City's specialized high schools, have highlighted the ambiguous positionality of Asian Americans in school diversity, painting a picture of this community as a homogeneous model minority opposing school integration efforts. While scholars have long debated the position of Asian Americans as an ethnoracial group in America's racial landscape, few have investigated the direct connection between this ambiguity and Asian American involvement in progressive movements. Therefore, this capstone project utilizes the context of New York City's public school integration initiatives to examine how progressive movements can be inclusive of and responsive to the unique position and experiences of the Asian American community. To answer this question, I draw upon race theory and critical pedagogy to design a workshop with Asian American-identifying high school students on the issue of school segregation and integration, in collaboration with the youth-led organization IntegrateNYC. Together, this project hopes to serve as a resource for Asian American progressive youth activism, but also to complicate the Asian American narrative for a wider audience and underscore the importance of including diverse Asian American voices in contemporary sociopolitical debates.

Suggested Citation: Wang, O. (2020). *Invisible No Longer: Elevating Asian American Youth Voices in the New York City School Diversity Debate* (Unpublished Education Studies capstone). Yale University, New Haven, CT.

This capstone is a work of Yale student research. The arguments and research in the project are those of the individual student. They are not endorsed by Yale, nor are they official university positions or statements.

**Invisible No Longer: Elevating Asian American Youth Voices in the New
York City School Diversity Debate**

Odette Wang
Yale University
Education Studies Capstone
Advisors: Anne Mishkind and Mira Debs
May 1, 2020

Abstract

Recent events, from the Harvard affirmative action lawsuit to the debate over New York City's specialized high schools, have highlighted the ambiguous positionality of Asian Americans in school diversity, painting a picture of this community as a homogeneous model minority opposing school integration efforts. While scholars have long debated the position of Asian Americans as an ethnoracial group in America's racial landscape, few have investigated the direct connection between this ambiguity and Asian American involvement in progressive movements. Therefore, this capstone project utilizes the context of New York City's public school integration initiatives to examine how progressive movements can be inclusive of and responsive to the unique position and experiences of the Asian American community. To answer this question, I draw upon race theory and critical pedagogy to design a workshop with Asian American-identifying high school students on the issue of school segregation and integration, in collaboration with the youth-led organization IntegrateNYC. Together, this project hopes to serve as a resource for Asian American progressive youth activism, but also to complicate the Asian American narrative for a wider audience and underscore the importance of including diverse Asian American voices in contemporary sociopolitical debates.

Keywords: Asian Americans, school segregation, school integration, diversity, race, critical pedagogy, youth activism

Acknowledgements

I am incredibly grateful to the countless individuals who supported me through the writing of this capstone.

First, I give my thanks to my partners, advisors, and collaborators at IntegrateNYC – Sarah Camiscoli, Zaps, Emma, Avishek, and Dahe – for their patience, insights, and belief in this project. I began this project with a small interest and idea, and they grew it into what it has become. The work that they do is urgent and inspiring in so many ways. They have given me much to learn from academically, but even more to grow from personally. Without all that they have given to this project, it would be nowhere.

I am also grateful to my advisors, Mira Debs and Anne Mishkind, for their endless support and critical lenses. Professor Debs, thank you for being there every step of the way through my academic journey in education studies, from advisor to professor to mentor. This project was first inspired by the work that I completed for your course, Cities, Suburbs, and School Choice, and you believed in it first. Anne, you have the incredible ability to perceive what I want to say, and then say it in a way that is one hundred times more articulate than I would ever be able to. Thank you for seeing my vision and for helping me realize it, and for being a wonderful mentor and friend despite all of the challenges of spring 2020. Thank you also to Talya Zemach-Bersin. Your instruction was sharp but empathetic, your advice for my capstone was always right, and you held us to high expectations.

Thank you to those who inspired and informed the direction of the workshop, whether through sustained conversations or a single coffee chat: Denis Yu and Vanessa Leung at the Coalition for Asian American Children and Families, whose deep understanding of the New York City Asian American experience and landscape pushed me to refine my purpose and vision; Mie Inouye and Jacinda Tran, who offered incredible expertise in activism, identity, and pedagogy and heartfelt encouragement; and Ethan Park, whose thorough curriculum “The Model Minority” inspired much of my lesson plan. Thank you to those who read through drafts and listened to me “figure things out” out loud: my incredibly inspiring Education Studies cohort, who I have no doubt will make the world a better place; Michelle Hu and Monique Baltzer, and my partner Gabriel Perez.

Finally, thank you to my mother. I am where I am because of you.

Table of Contents

Preface	5
Introduction	6
Terms and Definitions	10
Understanding Asian American Racial Positionality	13
Project Design: Asian American Youth Voices	24
Historical Background	25
Workshop Details	28
Partners and Stakeholders	29
Guiding Objectives	31
Articulating educational biographies	32
Elevating youth voices	36
Pedagogy, Content, and Structure	39
Conclusion	43
References	46
Appendices	50
Appendix 1: Workshop Lesson Plan	
Appendix 2: Individual Zine Template	
Appendix 3: Workshop Slides	
Appendix 4: Post-Workshop Survey	

I. Preface

It was 1991, and my mother stepped into the thick Baltimore air, off of her first-ever plane ride with nothing but a suitcase and a borrowed thousand dollars. Just before the long transatlantic journey she had said goodbye to her parents and her hometown, a small and industrial town northwest of Shanghai. My grandmother, my mother says, would not stop crying at her departure for fear of never seeing her daughter again. But my mother was not afraid; she was young and fearless, and held no worries nor lofty ambitions about what being in the United States meant for her. She only trusted that it promised a better life than what she could have had if she had stayed in her hometown, where her parents were a plastics factory worker and a secondary school teacher, where their family of five squeezed into a one-bedroom apartment and onto a single bicycle. She had studied and worked hard to be granted the opportunity to study in America, and though she felt alone, foreign, and unintelligible, she was determined to make the most of it.

In the California Bay Area where I grew up, oral histories like these run deep in our immigrant imaginations, passed from mother to daughter, father to son, in loving preservation of the homes we left to make new lives in a foreign land. My community is a place that has seen rapid demographic changes in recent years, with the rise of the technology industry attracting flows of highly-educated, high-income East and South Asian immigrants. With their families they bring the immigrant dream, consisting of sacrifice, hard work, and a firm belief in meritocracy, for not only a better life but also a better future for posterity. But their belief in the dream makes them easily exploitable, makes their paths easily commodified. SAT tutoring agencies and college counseling services line every block, purporting to give children a better chance of admission to elite universities in exchange for thousands of dollars of hard-earned

income, for admission to any elite space is a zero-sum game not to be risked. Families take this offer because they trust what the industry markets – that academic success leads to professional success, guaranteeing a secure and stable lifestyle. And for many, though certainly not all, that lifestyle was something they could have only dreamed of having as a child.

My single, immigrant mother believed these things, and because of her I study at Yale University, thinking each day about what it means to be here and what it means for my family that I am here. The following project is inspired by my own love for my Asian American identity, nurtured by the place where I grew up, where foreign tongues and accented English intermingle in the air. Because of this, in pursuing this project I have aspired to maintain humility, rigor, and open-mindedness, to challenge my assumptions and biases, and to produce a product that is critical yet constructive. It is my hope that education, which has shaped who I am today, can be used as a tool to deconstruct beliefs, identities, and experiences, in order to move toward progress and equity.

II. Introduction

Serving over one million students, New York City’s Department of Education (NYC DOE) boasts one of the largest, most diverse, and most segregated public school system in the country.¹ Although the system is divided into districts and zones, NYC DOE operates largely through a system of school choice, of which a portion of schools and programs are selective. This means that to secure a spot in a screened school or Gifted and Talented program, students have to do more than just provide proof of residence in the district – beyond navigating a complicated choice system, they must attend information sessions, submit portfolios of work, interview, or take exams.² In particular, eight of the district’s nine specialized high schools, the crown jewels of the city’s screened schools, base admissions solely off of how students score on the Specialized High Schools Admissions Exam (SHSAT).

Both in and out of New York City, school choice programs like these have been shown to exacerbate inequality and segregation.³ In NYC DOE, Asian Americans make up 16 percent of the student population but 62 percent of the specialized high schools; white students follow at 15 percent and 24 percent respectively. Meanwhile, in 2018, only 9 percent of offers were given to Black students, though Black and Latinx students make up the vast majority – 66 percent – of the district.⁴ Screened schools citywide, though less extreme, echo the same patterns of segregation and unequal access.

¹ School Diversity Advisory Group. (2019, February). Making the Grade: The path to real integration and equity for NYC public school students. *School Diversity Advisory Group*. Retrieved from <https://www.schooldiversity.nyc/>

² Pérez, M. D. J. (2018). *High School Hustle: Notes on parents, school personnel & the lie of public school choice*. (Unpublished doctoral dissertation). University of Saint Joseph, Connecticut.

³ Pérez, *High School Hustle*; Roda, A. (2015). *Inequality in Gifted and Talented Programs: Parental choices about status, school opportunity, and second-generation segregation*. New York: Palgrave MacMillan.; Roda, A. & A. Stuart-Wells. (2013). "School Choice Policies and Racial Segregation: Where White Parents’ Good Intentions, Anxiety, and Privilege Collide." *American Journal of Education*, (119)2: 261-93.

⁴ NYC City Council Data Team. (2019). School Diversity in NYC. Retrieved from <https://council.nyc.gov/data/school-diversity-in-nyc/>

For many Asian protestors, the school diversity debate is largely wrapped up in the leadership and politics of Chancellor Richard Carranza, a veteran superintendent who previously headed large majority-minority districts such as San Francisco and Houston.⁵ Hired in 2018, Carranza started off running by vowing to take school integration head-on.⁶ Several months into his tenure, he announced a proposal to eliminate the SHSAT in favor of guaranteed offers to the top 7 percent from each public middle school.⁷ When news of this spread in the New York City Asian community, some -- primarily first-generation Chinese immigrant parents -- were outraged and labeled the decision as unfair, discriminatory, and racist.⁸ Citing Carranza's comment that "I just don't buy into the narrative that any one ethnic group owns admission to these schools,"⁹ these parents mobilized to organize protests and petitions against the components of the initiative. Although the SHSAT has been challenged in the past, the unusual scale of these actions attracted media attention from the New York Times, the Atlantic, NPR, and others, spurring larger questions about the role of Asian Americans in school diversity. Despite this opposition, Carranza, with the support of Mayor Bill de Blasio, pushed forward with the proposal, only for it to be shot down by the state legislature.¹⁰ However, conflict between NYC DOE and these organized parent movements have continued with localized diversity initiatives,

⁵ NYC Department of Education. (n.d.) Chancellor Richard A. Carranza. Retrieved from <https://www.schools.nyc.gov/about-us/leadership/doe-leadership-and-offices/chancellor>

⁶ Kahlenberg, R. D. (2019, February 12). New Hope for School Integration in New York City? *The Century Foundation*. Retrieved from <https://tcf.org/>

⁷ NYC Department of Education. (2018). *Specialized High Schools Proposal: Making admission to the specialized high schools more equitable for all students*. [PDF document]. Retrieved from <https://www.schools.nyc.gov/docs/default-source/default-document-library/specialized-high-schools-proposal>

⁸ Rong, X. (2019, July 17). The rise of the Chinese-American right. *National Review*. Retrieved from <https://nationalreview.com/>

⁹ Harris, E. A. & Hu, W. (2018, June 5). Asian groups see bias in plan to diversify New York's elite schools. *The New York Times*. Retrieved from <https://nytimes.com/>

¹⁰ Shapiro, E. & Wang, V. (2019, June 24). Amid racial divisions, Mayor's plan to scrap elite school exam fails. *The New York Times*. Retrieved from <https://nytimes.com/>

such as the phasing out of screened schools in Brooklyn's District 15 and other integration measures in Queens' District 28.¹¹ The district also formed the School Diversity Advisory Group (SDAG), which has recommended measures such as the elimination of Gifted and Talented programs,¹² and as progress on these recommendations has been stalling in the district office, integration activists have ramped up their pressure and techniques.¹³ It is clear that the district has a long way to go until true integration – but also that the Asian American community may be an obstacle that stands in their path.

This case is unique because it publicly illuminates, through K-12 public education, the central puzzle that lies at the heart of this project: the ambiguous role of Asian Americans in diversity and equity, educational or otherwise. This capstone stems from my experiences and observations, countless conversations, and time spent in the literature, in the belief that Asian Americans have been defining, and can continue to, define their own roles in the fight for a more equitable education system. Specifically, it seeks to investigate how Asian Americans can be better engaged in progressive movements – what does effective coalition-building work look like, and how can it be inclusive of and responsive to the unique position and experiences of the Asian American community? To answer this question, I share the design process, lesson plan, and resources for a workshop on the issue of school segregation and integration, site-based in New York City and specifically targeted toward Asian or Asian American high school students.

¹¹ D15 Working Group. (2018). D15 Diversity Plan Final Report 2018. *District 15 Working Group*. Retrieved from http://d15diversityplan.com/wp-content/uploads/2019/06/190620_D15DiversityPlan_FinalReport.pdf

¹² School Diversity Advisory Group. (2019, August). Making the Grade II: New programs for better schools. *School Diversity Advisory Group*. Retrieved from <https://www.schooldiversity.nyc/>

¹³ Shapiro, E. (2019, December 2). Beacon High School is half white. That's why students walked out. *The New York Times*. Retrieved from <https://nytimes.com/>

This workshop was designed for, and in collaboration with, Integrate NYC, a youth-led movement fighting for an integrated, equitable school system.

I will first discuss the existing conversation on Asian American positionality to which this project contributes and the gaps that this project aims to address. I also include an elaboration of my design process for this project, which describes the partner organization as well as pedagogical influences for the workshop's goals and format. Next, drawing upon these literatures and experiences, I present a detailed workshop kit, formed through continued collaboration and youth input, that includes a lesson plan, slides, post-workshop survey, and zine template. Finally, I offer a discussion on the significance and applications of this project and my hopes for the project's future implications. Taken together, this project hopes to serve as a resource for Asian American progressive youth activism, but also to complicate the Asian American narrative for a wider audience and underscore the importance of including diverse Asian American voices in contemporary debates.

III. Terms and Definitions

In this section, I clarify several terms that I use consistently throughout this project. First, I use *Asian American* to generally refer to the vast diaspora of peoples from the continent of Asia in the United States.¹⁴ “Asian American” began in the sixties as a political term to be claimed

¹⁴ Pacific Islanders are sometimes grouped with Asian Americans in statistics or descriptors in the umbrella term “API,” but some scholars have problematized this notion. As Tongan activist, scholar, and community leader Fuifuilupe Niemeitolu states, “We Pacific Islanders are Indigenous people and we are NOT API.” Indigenous feminists Teves and Arvin write that “the acronym *API* forecloses genuine possibilities for allyship by erasing differences between and among Asian Americans and Pacific Islanders.” Additionally, the anecdotes, literature, and data that this project draws upon largely specifically centers Asian Americans and does not meaningfully discuss the Pacific Islander population. For these reasons I have made the choice not to include Pacific Islanders in my category of Asian Americans in this project. See Teves, S. N. & Arvin, M. (2018). *Decolonizing API: Centering Indigenous Pacific Islander Feminism*. In L. Fujiwara & S. Roshanravan (Eds.), *Asian American Feminisms & Women of Color Politics* (107-137). Seattle, WA: University of Washington Press.

rather than an imposed Census category to be checked¹⁵ – therefore, I do not attempt to delineate who is and is not Asian American. The narratives and questions that I outline might resonate with some more than others, which I think is a symptom of the heterogeneity of the population. However, some of the data and literature that I draw upon uses “Asian American” in a way that might not necessarily be self-identified and more as a general term to capture individuals who may look of Asian descent (e.g. journalists describing the parents protesting in New York City as Asian American rather than Asian, American, or their specific subgroup nationality). So although my target audience is self-identified Asian Americans, my literature may generally refer to the 22.2 million Asian Americans living in the United States as of 2017, accounting for around 6 percent of the country’s population.¹⁶

Second, the Center for American Progress defines progressivism as “grounded in the idea of progress—moving beyond the status quo to more equal and just social conditions consistent with original American democratic principles such as freedom, equality, and the common good.”¹⁷ The Progressive Era in the United States was defined by political and economic reforms designed to curb the power of privileged interests and promote equal opportunity for all. I use *progressive* in the spirit of reform and social justice, to describe actions, behaviors, and decisions that move toward a more equitable future, in particular for those who are marginalized. Inherent in this process is locating privilege and power, and challenging institutions that perpetuate these inequitable structures.

¹⁵ Ishizuka, K. L. (2016) *Serve the People: Making Asian America in the Long Sixties*. Brooklyn, NY: Verso.

¹⁶ Public Information Office. (2019, May 8). Asian-American and Pacific Islander Heritage Month: May 2019. *United States Census Bureau*. Retrieved from <https://www.census.gov/newsroom/facts-for-features/2019/asian-american-pacific-islander.html>

¹⁷ Halpin, J. & Williams, C. P. (2010, April 14). The Progressive Intellectual Tradition in America. *Center for American Progress*. Retrieved from <https://www.americanprogress.org/>

Third, I employ the term *positionality* as the social and political context that defines the experience of Asian Americans in relation to other socially constructed ethnoracial groups, most often being White, Black, and Latinx. Traditionally used to describe the position, identity, and biases of a researcher in conducting social science research, “Positionality is thus determined by where one stands in relation to ‘the other.’”¹⁸ In this project, I seek to understand how the constructed racial categorization of “Asian American” is similar to or different from these other groups, as well as unique in its own right, in order to understand the implications of race-conscious policies and the possibilities for coalition-building across race.

Finally, I want to make a note about my use of *school desegregation* and *school integration*. In its earliest meaning, when schools were ordered to be desegregated after *Brown v. Board of Education* in 1954, the term meant nothing more than altering the law to allow Black children to attend White schools. Today, the landscape of school segregation, driven largely by housing segregation and school choice, is much more complex. Ayscue and Frankenberg define desegregation as “a legal or political process of ending the separation and isolation of different racial and ethnic groups,” while integration signifies deliberate inclusion, or “a social process in which members of different racial and ethnic groups experience fair and equal treatment within a desegregated environment.”¹⁹ When this project aspires to school desegregation or integration, it adopts IntegrateNYC’s five-pronged vision of “real integration:” race and enrollment, resources, relationships, restorative justice, and representation.²⁰ IntegrateNYC’s 5Rs ultimately demand equitable, high-quality learning experiences for all students, especially the most marginalized

¹⁸ Merriam, S. B., Johnson-Bailey, J., Lee, M-Y., Kee, Y., Ntseane, G. & Muhamad, M. (2001). Power and positionality: Negotiating insider/outsider within and across cultures. *International Journal of Lifelong Education*, 20(5): 405-416, 411.

¹⁹ Ayscue, J. & Frankenberg, E. (2016, February 25). Desegregation and Integration. *Oxford Bibliographies*. Retrieved from <https://www.oxfordbibliographies.com/>

²⁰ IntegrateNYC. (2018). Real Integration. Retrieved from <https://www.integratenyc.org/realintegration>

whom the current system fails to serve. Although I use the terms *desegregation*, *integration*, and even *diversity* somewhat interchangeably, I do this only to capture the broad range of cases that Asian American students and families have had a role in shaping or contesting, from affirmative action to socioeconomic integration. It is somewhat outside the scope of this project to question the merits of desegregation, integration, or diversity, even though a lengthy critique certainly exists in that arena.²¹ Instead, the goal of this project is to use a case of school desegregation, integration, and diversity as a lens through which to investigate the role(s) that Asian Americans play in the sociopolitical landscape today and what we can learn about identity, coalition-building, and equity from this contemporary issue.

IV. Understanding Asian American Racial Positionality

“It is a truly American irony that some Asian-Americans, among the groups able to immigrate to the United States because of the Black civil rights struggle, are now suing universities to end programs designed to help the descendants of the enslaved,” writes investigative reporter Nikole Hannah-Jones, in a New York Times Magazine piece examining the five-hundred-year legacy of slavery in our country today.²² She is referring to *Students for Fair Admissions v. Harvard*, in which a group of Asian American students rejected from the university sued for racial discrimination in admissions, arguing that creating a truly fair admissions process necessitates the elimination of affirmative action.²³ This high-profile case, which garnered a wealth of media attention, arms White opponents of affirmative action with a

²¹ For an entry point into this discussion, see Stewart, C. & Mykytyn, C. (2018, November 5). Episode 5: Interview with a skeptic. *Integrated Schools Podcast*. Podcast retrieved from <https://integratedschools.org/podcast/>

²² Hannah-Jones, N. (2019, August 14). Our democracy’s founding ideals were false when they were written. Black Americans have fought to make them true. *The New York Times Magazine*. Retrieved from <https://nytimes.com/>

²³ Lockhart, P. R. (2018, October 18). The lawsuit against Harvard that could change affirmative action in college admissions, explained. *Vox*. Retrieved from <https://vox.com/>

powerful argument previously swept under the rug: that affirmative action, which was created to generate fairer opportunities for minorities, now serves to discriminate against them.

Affirmative action is a debate on the higher education level, but it draws clear parallels with the case playing out in NYC DOE. Both communicate a narrative that I argue leads us down a slippery slope: first, Asian Americans, like White students, are overrepresented in privileged spaces and *no longer need assistance* accessing them; next, diversity initiatives offer spots to other minority groups *at the expense of* Asians Americans; consequently, programs like these are *against* the interests of Asian Americans and in fact actively *detract* from them. In New York, Asian parents' objections follow the logic of this claim, taking the form of protests, media features and even a lawsuit. In the ongoing *Christa McAuliffe Intermediate School PTO v. Bill de Blasio*, the Asian American-led parent-teacher organization at a selective and high-achieving middle school sued the district over changes to a socioeconomic integration policy aimed to expand access to the specialized high schools.²⁴ What this narrative implies is a trajectory increasingly proximate to Whiteness that ethnic immigrant groups in the United States have long played into, from the Irish to Italians to Jews, while further entrenching Blackness in the lowest sociopolitical position. Vilna Bashi Treitler has argued that in the power relations that race has built, with “whites” on top and “blacks” on the bottom, a “successful ethnic project” is one that “becomes white.”²⁵ In the Black-White racial binary, many are asking the question of whether Asian Americans have been absorbed into Whiteness and have gained the privileges that come

²⁴ Brody, L. (2018, November 13). Parents to sue city over elite high-school admissions. *The Wall Street Journal*. Retrieved from <https://wsj.com/>

²⁵ Treitler, V. B. (2013). *The Ethnic Project: Transforming racial fiction into ethnic factions*. Stanford, CA: Stanford University Press.

with it, or whether they should be considered alongside non-White minorities and thus be granted remedies and support.²⁶

Since the 1960s, the dominant racialization of Asian Americans within this binary has been as model minorities: not yet White and still a minority, but a “model” minority that other racial groups should strive to emulate. The implicit notion underlying the model minority stereotype attributes the “success” of a minority group to what Lee and Zhou articulate as the “exceptionality of cultural traits inherent among certain immigrant and ethnoracial groups”.²⁷ Although Lee and Zhou, among other scholars, have shown that Asian American “success” can be attributed to a combination of structural and cultural factors that include immigrant educational selectivity, ethnic capital, and ethnic institutions, the idea of a “model minority” still remains an influential idea affecting the portrayal of Asians, appearing everywhere from pop culture²⁸ to presidential campaigns.²⁹ From an assimilationist perspective, some socioeconomic data seems to suggest some truth to this story. On average, Asian Americans are more highly educated than their Black, Hispanic, and even White counterparts; approximately 85 percent have a high school diploma, and 50 percent have at least a bachelor’s degree, compared to 85 and 27 percent, respectively, of the US population overall. Their median household income is around \$70,000 compared to the national average of \$52,000, and they are slightly less likely to have a household income below the poverty line.³⁰ Additionally, Asian Americans are accessing elite spaces more and more commonly – like White students, Asian students have become

²⁶ Zhou, M. (2004). Are Asian Americans Becoming White? *Contexts*, 3(1): 29-37.

²⁷ Lee, J. & Zhou, M. (2015). *The Asian American Achievement Paradox*. New York: NY: Russell Sage Foundation.

²⁸ Zen, K. (2019, October 4). Constance Wu’s real-life ‘Hustlers’ inspiration and the problem with model minority redemption narratives. *NBC News*. Retrieved from <https://nbcnews.com/>

²⁹ Wang, A. (2019, September 16). The downside of Andrew Yang’s jokes about knowing lots of Asian American doctors. *The Washington Post*. Retrieved from <https://washingtonpost.com/>

³⁰ Kao, G., Vaquera, E. & Goyette, K. (2013). *Education and Immigration*. Malden, MA: Polity Press.

overrepresented in the nation's top universities³¹ and among AP test takers.³² Public school diversity quotas, such as Hartford, Connecticut's, increasingly consider Asian students along with White students as "reduced-isolation" students.³³ As previously mentioned, Asian Americans in New York City make up 16 percent of the student population in the district, but, along with the city's White students, are overrepresented in selective public school programs such as screened schools and Gifted and Talented programs. Given these statistics, why would we expect that Asians could, or should, benefit from or support school integration, especially if such policies may require sacrifices on their part?

The story is much more complicated beneath the surface. First and most straightforwardly, the model minority myth and other generalized statistics obscure the vast heterogeneity of the Asian American population: Asian Americans are now the most economically divided racial group in the country.³⁴ The aforementioned data obscures drastic differences in income and educational attainment by Asian ethnic subgroup – while Indian Americans are among the highest earners in the country, Hmong and Cambodian Americans, who disproportionately are refugees and thus immigrate to the United States under different circumstances, remain below the poverty line and have below-average levels of education.³⁵ As educational data disaggregated by subgroup does not exist in New York City, this spurs larger questions about whom the current system benefits and whom it leaves behind -- colloquially, it is

³¹ Ashkenas, J., Park, H. & Pearce, A. (2017, August 24). Even with affirmative action, blacks and Hispanics are more underrepresented at top colleges than 35 years ago. *The New York Times*. Retrieved from <https://nytimes.com/>

³² Jaschik, S. (2019, February 11). More AP success; racial gaps remain. *Inside Higher Ed*. Retrieved from <https://insidehighered.com/>

³³ Kauffman, M. & de la Torre, V. (2017, November 26). Integrated magnet schools serving far fewer Hartford students. *Hartford Courant*. Retrieved from <https://www.courant.com/>

³⁴ Kochhar, R. & Cilluffo, A. (2018, July 12). Income inequality in the U.S. is rising most rapidly among Asians. *Pew Research Center*. Retrieved from <https://pewsocialtrends.org/>

³⁵ Kao, Vaquera & Goyette. *Education and Immigration*.

understood that East and South Asians make up the majority of the Asian population in the specialized high schools. Additionally, Asians are the fastest growing major ethnic group in the city and almost three in four of all Asian New Yorkers are immigrants, representing a multitude of ethnicities and languages;³⁶ almost 45 percent speak no English.³⁷ Furthermore, Asian Americans are the ethnoracial group in New York City with the highest poverty rate,³⁸ complicating the traditional race-class correlation. Asian American homogenization is thus problematic because it allows for clean, aggregated data that perpetuates the model minority myth while doubly working to mask real needs and issues within these communities. Movements for data disaggregation have recently been gaining traction with some communities, but have also faced obstacles, even from a portion of Asian Americans who believe it might politically weaken the already fragmented community. In December 2019, New York Governor Andrew Cuomo vetoed an Asian American data disaggregation bill that would have required differentiation by Asian subgroup due to what he cited as budgetary concerns.³⁹

More insidiously, the myth of a model minority allows for opponents of progressive policies to use Asian Americans, in their minority status, as both wedges and tokens. Historically, Asian American inclusion in the American polity has always been contingent on national economic and political interests, and the agendas of those in power. First, as wedges,

³⁶ Asian American Federation. (2018). New York City Council Districts and Asian Communities (2018). *Asian American Federation*. Retrieved from <http://www.aafny.org/cic/briefs/2018citycouncilbrief.pdf>

³⁷ Leung, V. & Gundanna, A. (2018). CACF joins NYC DOHMH Health Care Open Enrollment Day of Action. *Coalition for Asian American Children and Families*. Retrieved from <http://cacf.org/dev/home/what-we-do/cacf-latest-policy-reports-press-statements-advocacy-agendas/>

³⁸ Mayor's Office of Operations. (2018). New York City Government Poverty Measure 2005-2016: An Annual Report from the Office of the Mayor. *The City of New York*. Retrieved from https://www1.nyc.gov/assets/opportunity/pdf/18_poverty_measure_report.pdf

³⁹ Leung, V. & Gundanna, A. (2019, December 9). NY State Governor Cuomo vetoes bill to collect critical information to better serve Asian Pacific American New Yorkers. *Coalition for Asian American Children and Families*.

Asian Americans have been leveraged to dispel potential non-White coalitions and minimize the role that racism plays in a society dominated by White institutions and privilege. The concept of model minority itself is widely understood to be popularized in the 1960s as a foil to undermine the demands of the Black Liberation movement by highlighting Japanese and Chinese Americans as able to assimilate and find success without government assistance despite experiencing discrimination.⁴⁰ In New York City, Carranza has been criticized for his divisive language around the Specialized High Schools Admissions Test; likewise, in affirmative action, groups such as Asian Americans Advancing Justice have condemned the use of Asians in this way through slogans like “not your wedge.”⁴¹ Second, as tokens, Asian immigration to the United States has always been managed by the historical relationship between labor, global political agendas, and citizenship. For example, Chinese and other Asian immigration to the United States in the 19th century resulted in the first immigration laws, the first racial ban on immigration, and the establishment of the first Bureau of Immigration, but over time, as interests abroad shifted, immigration policy was amended to include these geographic zones in order to help America’s image in the Cold War.⁴² Today, some have capitalized upon Asian Americans’ ambiguous positionality to recruit them for right-wing agendas . One commonality between the Harvard affirmative action and McAuliffe school integration lawsuits is their backers. Students for Fair Admissions and the Pacific Legal Foundation, respectively, are anti-integration legal groups with the ultimate goal of abolishing race-conscious policies. Both have traditionally used White

⁴⁰ See, e.g., Petterson, W. (1966, January 9). Success story, Japanese-American style. *The New York Times*. For a further discussion see Lee, E. (2015). *The Making of Asian America*. New York, NY: Simon & Schuster, 373-390.

⁴¹ Asian Americans Advancing Justice. (n.d.). Not Your Wedge. *Asian Americans Advancing Justice*. Retrieved from <https://www.advancingjustice-la.org/what-we-do/policy-and-research/educational-opportunity-and-empowerment/affirmative-action/not-your-wedge>

⁴² For further discussion, see Lee, *The Making of Asian America*.

plaintiffs in these cases, but now see an opportunity in using non-White victims to maintain the current racial status quo.⁴³

This is not to say that Asians are the puppets of White actors, with no agency or accountability in their anti-integration organizing. Asian Americans, and in particular new immigrants, internalize this myth to varying degrees,⁴⁴ and rightfully should be critiqued for contributing to the maintenance of systems of exclusion and inequity. Many Asian-led anti-affirmative action and anti-integration organizations exist outside of the Pacific Legal Foundation and Students for Fair Admissions, and a growing body of research has documented the rise of the growing conservative movement in the Asian community, which has been termed the “Chinese Tea Party.”⁴⁵ These groups have organized on a range of issues, from the trial of Peter Liang⁴⁶ to presidential elections and electoral politics. For progressives, this is concerning given that some have argued that the trajectory of Asian American history has leaned toward demanding inclusion in the polity rather than fighting to change the structures that create their inferior positionality in the first place.⁴⁷ As Asian American feminist writer Judy Tzu-Chun Wu warns, “As Trask and others point out, an antiracist agenda for Asian Americans may mean a bigger piece of the American pie, cooked from a recipe of native displacement and dispossession...If the goal for some Women of Color was not liberation but greater inclusion, then political coalitions became more difficult to form and maintain.”⁴⁸ Although the majority of

⁴³ Piazza, P. (2018, November 28). SD News Roundup, Part 1: Big diversity lawsuits at Harvard and Hartford. *Integrated Schools*. Retrieved from <https://integratedschools.org/>

⁴⁴ See, e.g., Chua, A. (2011). *Battle Hymn of the Tiger Mother*. New York, NY: Penguin Group.

⁴⁵ Rong, The rise of the Chinese-American right.

⁴⁶ Feng, Y. & Tseng-Putterman, M. (2019). Scattered like sand: WeChat warriors in the trial of Peter Liang. *Amerasia Journal*, 45(2): 238-252.

⁴⁷ Treitler, *The Ethnic Project*.

⁴⁸ Wu, J. T-C. (2018). *Asian American Feminisms and Women of Color Feminisms: Radicalism, Liberalism, and Invisibility*. In L. Fujiwara & S. Roshanravan (Eds.), *Asian American Feminisms & Women of Color Politics* (43-68). Seattle, WA: University of Washington Press, 60.

Asians have demonstrated consistent support affirmative action, Chinese Americans and first-generation immigrants are the most likely to oppose it.⁴⁹ In NYC DOE, Asian American students, and specifically children of Asian immigrants, do well on these exams due to a variety of factors, an influential one being enrollment in test preparation (test prep) programs starting at an early age.⁵⁰ Core to these protests is the notion of *deservingness*, of belief in the immigrant dream – that with sacrifice and hard work, anyone can get anywhere, so why is integration necessary? Why is affirmative action necessary? At first glance, this could explain what we see in New York City: a group of primarily Chinese immigrants acting in the role of advantaged White parents, whose role in perpetuating school segregation and hoarding opportunities is well-documented.⁵¹

But without discounting the harmful effects their agendas have on Black and Latinx students that the diversity initiatives seek to benefit, these protests also communicate an assertion of marginalization: a deep confusion as to why their status as minorities is not given equal consideration. For example, the aforementioned test prep has been particularly contentious in the city, with activists and administration accusing test prep users of using their economic privilege to maintain inequality, when a more accurate perspective might take into consideration Lee and Zhou’s analysis of ethnic capital and ethnic institutions, where access to these resources indicates the existence of ethnic networks rather than wealth.⁵² Asian protestors have vehemently rejected labels of “privileged” or “White by proximity,” stressing that they are minorities that experience

⁴⁹ Wong, J., Lee, J., & Tran, V. C. (2018, October 1). Asian Americans’ attitudes toward affirmative action: Framing matters. *AAPIData*. Retrieved from <http://aapidata.com/blog/aa-attitudes-affirmative-action/>; Lee, J. & Tran, V. C. (2019). The mere mention of Asians in affirmative action. *Sociological Science*, 6(21): 551-579.

⁵⁰ Fertig, B. (2015, August 10). A summer of test prep means more Asians in the city’s elite schools. *WNYC*. Retrieved from <https://www.wnyc.org/>

⁵¹ See, e.g., Lewis, A. E. & Diamond, J. B. (2015). *Despite the Best Intentions: How racial inequality thrives in good schools*. New York, NY: Oxford University Press.

⁵² Lee & Zhou, *The Asian American Achievement Paradox*.

race and racism in their own unique ways, regardless of whether or not it is in the same form or degree as other minority groups. Supporters of keeping the SHSAT have made arguments along the lines of, “Stuyvesant [a specialized high school] is an option for those who have no option. They don’t know how to interview or influence their way into the right public schools or the right private schools.”⁵³ To explain this unique experience of race, scholars like Claire Jean Kim have posited theories such as racial triangulation, which places Asians and other racial groups on a two-axis field of racial positions of “superior/inferior” and “insider/foreigner.”⁵⁴ These conceptualizations understand Asians as “perpetual foreigners,”⁵⁵ meaning that despite their economic, academic, or professional inclusion, Asians will never be fully absorbed into Whiteness.

On the ground, Asian Americans face the consequences of these racializations. Stereotyped as docile, obedient, and apolitical, the diverse voices of Asian Americans are often ignored or unheard in politics. Asian Americans are the most rapidly growing ethnic group in the United States⁵⁶ and possess the economic capital that politicians in other cases would woo, but are still believed to carry little political weight.⁵⁷ In New York City, a key criticism leveraged by the protesters was that no effort was made to include or consult the Asian community in policy discussions about the specialized high schools, even though it was clearly an issue that would

⁵³ Harris & Wu, Asian groups see bias in plan to diversify New York’s elite schools.

⁵⁴ Kim, C. J. (1999). The racial triangulation of Asian Americans. *Politics & Society*, 27(1): 105-138.

⁵⁵ Lee, S. J., Wong, N-W. A., & Alvarez, A. N. (2009). The model minority and the perpetual foreigner: Stereotypes of Asian Americans. In N. Tewari & A. N. Alvarez (Eds.), *Asian American Psychology: Current perspectives*, (69-84). Routledge/Taylor & Francis Group.

⁵⁶ López, G., Ruiz, N. G., & Patten, E. (2017, September 8). Key facts about Asian Americans, a diverse and growing population. *Pew Research Center*. Retrieved from <https://pewresearch.org/>

⁵⁷ AAPIA Vote & AAPI Data. (2018). 2018 Asian American Voter Survey. *AAPI Data*. Retrieved from <http://aapidata.com/wp-content/uploads/2018/10/2018-AA-Voter-Survey-report-Oct9.pdf>

affect them.⁵⁸ Some even claim that progressives may have alienated the community as well by failing to recognize them in the category of “minority.”⁵⁹ To further underscore this point, their protests were ultimately unsuccessful as De Blasio and Carranza pushed forward with the integration proposal. Because the district is highly segregated throughout, some suggested that de Blasio and Carranza had chosen the specialized high schools as a target because they believed that Asians might be an easier opponent than the White parents and families who would be affected if they attempted to institute larger, system-wide change.⁶⁰ One can only speculate as to what the outcome could have been if it were White parents protesting rather than Asian, but the history of White parental advocacy and protests seems to suggest that a different outcome may have been more likely.

Finally, as previously mentioned, the diversity of the Asian American population cannot be overstated. Far from being unified, the community is deeply divided on issues involving school integration.⁶¹ This is further complicated by the fact that some Asian subgroups and identities do benefit from school diversity or affirmative action initiatives. Affirmative action was banned in the University of California system in 1998, and by 2009 Asian American admission rates declined by more than 13 percent at all its universities except one.⁶² In addition, socioeconomic integration programs, like the one being contested in *McAuliffe*, would benefit

⁵⁸ Chen, D. W. (2018, July 4). ‘A huge blind spot’: Why New York Asians feel overlooked. *The New York Times*. Retrieved from <https://nytimes.com/>

⁵⁹ Ibid.

⁶⁰ Chang, C. (2018, September 24). Whose side are Asian Americans on? *The New Republic*. Retrieved from <https://newrepublic.com/>

⁶¹ Shapiro, E. (2019, February 6). Racist? Fair? Biased? Asian American alumni debate elite high school admissions. *The New York Times*. Retrieved from <https://nytimes.com/>

⁶² Kim, N. Y. (2019, October 2). Asian Americans are not affirmative action’s victims. *The Chronicle of Higher Education*. Retrieved from <https://chronicle.com/>

low-income Asian American students in NYC DOE⁶³ while Southeast Asians are sometimes considered under affirmative action in higher education.⁶⁴ A monolithic view of the Asian American community conceals these voices because in cases like New York City, high-profile and outspoken individuals or groups are portrayed to represent the beliefs, perspectives, and opinions of the entire group. Tiers of privilege and nuances of experience equally exist within the Asian American panethnic label as they do outside of it. While the education and income levels of East and South Asians, for example, have improved due to the design of immigration policies, migration patterns of Southeast Asians to the United States have largely been defined by displacement and asylum-seeking.⁶⁵ Intersecting oppressions such as class and refugee status make it difficult for some Asian communities to make their voices heard and are further marginalized in the US sociopolitical body. The challenges of creating an “Asian American” political coalition are partially due to differing interests arising from differing backgrounds and contexts. Within the community and especially among recent immigrants, who may be less familiar with American history and racial dynamics, more education and conversations on the role of race in society are necessary to create this coalition as well.

In this story there are two interpretations. The first is that New York City’s Asian opponents to school diversity manipulate their assertions of marginality in order to protect their own interests over the objective of equity. The second is that this same population is one that is often overlooked and forgotten in policy, whose needs are not understood or met, who feel

⁶³ Coalition for Asian American Children and Families. (2018). New York City’s Specialized High School Discovery Program is a Step in the Right Direction But is Not Enough. *Coalition for Asian American Children and Families*. Retrieved from <http://cacf.org/dev/home/what-we-do/cacf-latest-policy-reports-press-statements-advocacy-agendas/>

⁶⁴ Balingit, M. (2019, March 18). The forgotten minorities of higher education: What affirmative action means for low-income Asians. *The Washington Post Magazine*. Retrieved from <https://washingtonpost.com/>

⁶⁵ Lee, *The Making of Asian America*, 314-356.

frustrated by this continued treatment. Both are truths, and this liminal positioning is, in itself, unique to the Asian American experience. A group that is non-White but also non-Black, who have been named as “White by proximity” and “honorary Whites,” whose inclusion in the polity is contingent on convenience and the interests of those in power, who have successfully mobilized against progressive policies such as affirmative action and data disaggregation, Asian Americans navigate these complex dynamics as they form their understandings of the world.

Like a dormant volcano, an ambiguous, intermediate theorization of Asian American racial positionality has long existed, but mainstream coverage of Asians in school diversity and affirmative action have thrust it into the spotlight. Rather than shying away from its implications, these cases offer an opportunity for the Asian American community, in exploiting their intermediacy, to play a crucial role in the fight for educational equity. As Asian Americans, there is great value in understanding and critiquing the US racial context and its impact on our own lives, as much as there is value in communicating to a wider audience the flaws and gaps in a monolithic and imposed Asian American narrative. This is the function that this project hopes to serve. Facilitating a space in which Asian American youth can explore their experience with school segregation and integration is the first step to developing, in the words of Chinese American social activist and feminist Grace Lee Boggs, “a new Asian American consciousness.”⁶⁶

V. Project Design: Asian American Youth Voices

This project proposes “Asian American Youth Voices: School Segregation, Integration, and Diversity”: a workshop on the issue of school segregation and integration, targeted toward Asian or Asian American-identifying high school students in New York City. Although the

⁶⁶ Boggs, G. L. (2011). *The New American Revolution: Sustainable activism for the twenty-first century*. Berkeley, CA: University of California Press.

workshop materials for this project were designed for a specific context and purpose -- as an internal workshop for the organization IntegrateNYC -- the components of the workshop are meant to be moving parts, with two objectives adaptable to a variety of contexts. First, by the end of the workshop, participants will be able to articulate their own educational biographies and trace how school segregation, integration, and diversity have impacted their own experience as an Asian American student. Second, by the end of the workshop, each participant will produce a creative piece to a prompt such as: what would you want policymakers, activists, or your parents to know about your experience, as an Asian American, with school segregation and integration? In this section, I outline the design and structure of each component of my project, beginning with a brief historical background.

A. Historical Background

It is important to situate this project, which would not exist without an Asian American identity, within history. Specifically, I would like to highlight the long Sixties, a period in the United States that saw significant changes for its Asian populations, as crucial inspiration for the design of this project. First, the 1965 Immigration Act was passed, drastically altering the American racial landscape for years to come. For the first time since the Chinese Exclusion Act of 1882, immigration from Asia was not prohibited nor capped at a quota, but it also established a tiered set of criteria that prioritized skilled labor and family.⁶⁷ Second, the 1960s were a time of fervor and radical change, when hegemonic discourses began to shift, buttressed by the power of the Black Liberation Movement and other avenues of activism. It was amidst these changes that Asian America began to take shape and claim its voice.⁶⁸ Like many other movements of the time, it found itself largely pushed forward by youth and students on college campuses, and took

⁶⁷ Lee, *The Making of Asian America*, 283-313.

⁶⁸ *Ibid.*

its roots in the West Coast. The formation of the Asian American Political Alliance (AAPA) at the University of California, Berkeley, first put forward the term to unite the different Asian communities on campus, primarily Japanese, Chinese, and Filipino. Historian Karen Ishizuka writes that “the self-identifier ‘Asian American’ marked a seismic shift in consciousness.”⁶⁹ Asian American, then, was not conceptualized as a demographic descriptor or a box to check off on the Census; rather, it was a fighting term, an empowering political identity, that was founded in direct opposition to the classification as “Oriental,” a homogenizing and racist term that was imposed upon them. Furthermore, claiming Asian American was a choice, and a deliberate one at that. Paralleling the linguistic and discursive transition from “Negro” to “black” and “Mexican” to “Chicano,” those at the forefront of the emerging Asian movement debated and experimented with “yellow” and “Yellow Power!”, with “Amerasian” and “Asian Nation.” They debated the nuance of “Asian American,” given that “Asian” typically had an East Asian bias and “American” was meant to refer only to the United States and not the continents of North and South America. Even the hyphenation of Asian-American or Asian American was contested, and ultimately decided against, because it connotated a partial Americanness.⁷⁰ And so Asian American was born, albeit slowly – not as part Asian and part American, a fragmented and pieced together identity, but Asian and American – something of itself entirely. Claiming Asian American represented nothing short of a realization of agency and power.

With this voice, the Asian American movement took on issues ranging from fair housing to the Vietnam War while exploring its own identity through art and writing. Activists established political, cultural, and community organizations to provide services and spaces for the community to come together and have its needs met, while universities birthed loudspeakers

⁶⁹ Ishizuka, *Serve the People*.

⁷⁰ Ibid.

for Asian American dialogue through forms of alternative press.⁷¹ *Gidra: The Monthly of the Asian American Experience*, an alternative press newspaper at the University of California, Los Angeles, is arguably the most well-known paper of the movement and epitomized the values and ideals of the community. Crucially, it illustrated external conflict, taking on issues such as the war and discrimination, but also did not shy away from highlighting internal conflict to problematize the broad panethnic “Asian American” label.⁷²

These explorations and ownership of Asian identity catalyzed Asian participation in coalitional, cross-racial movements occurring at the same time. Asian activists began to see their movement in solidarity with other struggles against oppression, about which historian Daryl Maeda writes that they “sought to achieve radical social change by building interracial coalitions and transnational solidarities.”⁷³ Prominent Asian American activists such as Yuri Kochiyama and Grace Lee Boggs gained their experience through the Black Liberation movement.⁷⁴ Meanwhile, the Third World Liberation Front (TWLF), a self-named movement at San Francisco State University in 1968, consisted of a coalition of student organizations including Black, Mexican, Chinese, Filipinx, and Native American students. In the context of these liberation movements, the Vietnam War, and revolutions in formerly colonized countries across the world, they advocated for a curriculum for and by students of color, resulting in the establishment of ethnic studies programs in their universities.⁷⁵

The legacies of the Asian American movement and its contemporaries live on today in institutions such as Asian American studies, community centers, and the universality of the

⁷¹ Ibid.

⁷² Ishizuka, K. L. (2015). *Gidra, the dissident press and the Asian American movement: 1969-1974* (Unpublished doctoral dissertation). University of California, Los Angeles: California.

⁷³ Maeda, D. J. (2012). *Rethinking the Asian American Movement*. New York, NY: Routledge/Taylor & Francis Group.

⁷⁴ Lee, *The Making of Asian America*, 301.

⁷⁵ Ibid., 305.

“Asian American” label. However, in many ways, the Asian American movement was limited in its scope and audience, and failed to cement itself in the consciousness of individuals beyond youth activists and ethnic service providers. In the years after the long Sixties, changes in immigration policy brought about an influx of highly educated Asian workers that drastically altered the demographics of the population; today, the “Asian American” has become more of an ethnoracial category than an identity. This project looks to the Asian American movement for a useful intellectual trajectory, grounded in the principle that the personal is political, while also taking into consideration contemporary demographic trends and scholarship on Asian American positionality to address the limitations of the movement in the sixties. Asian American feminist Tamsin Kimoto writes that “If, as [Audre] Lorde insists, coalition depends on recognizing the truths between us, then coalition is only possible insofar as we develop and retain clear understandings of how it is that we are oriented toward one another under conditions of White heteropatriarchy.”⁷⁶ A constant process of considering how one is situated in the world is vital to participation in progressive movements: a philosophy that serves as the starting point for “Asian American Youth Voices.”

B. Workshop Details

As previously stated, “Asian American Youth Voices” has two parallel objectives. The first, which I consider “internal,” is for workshop participants to articulate their own educational biographies and think more critically about how their individual experiences are formed relationally to others. The second, which I consider “external,” is directed to a wider audience -- participants will contribute to a zine that will be made publicly available, in order to elevate

⁷⁶ Kimoto, T. (2018). *Becoming Restive: Orientations in Asian American Feminist Theory and Praxis*. In L. Fujiwara & S. Roshanravan (Eds.), *Asian American Feminisms & Women of Color Politics* (138-154). Seattle, WA: University of Washington Press, 142.

Asian American youth voices speaking about identity and experience. These two objectives were developed with my organizational partner, IntegrateNYC, with the context of New York City in mind. For Integrate, it is important that Asian-identifying students within their multiracial movement find an affinity space for their racial identity in their cause, while building on their own understandings of how experiences might differ across racial identities. Additionally, because the Asian American voice in the school diversity debate has been dominated by parent protestors, offering a platform for diverse Asian youth voices to be heard would complicate this monolithic narrative. First, I will discuss how the partnership with IntegrateNYC has shaped the formation of this workshop. Second, I will offer background into the rationale behind the workshop objectives and structure. Finally, I will discuss the resources that informed the workshop content and pedagogy and the ways in which these components serve the workshop's objectives.

1. Partners and Stakeholders

IntegrateNYC is a youth-led movement for integrated, equitable schools, founded in 2014 and based in New York City across boroughs. They have put forward a vision for “real integration,” which goes beyond desegregation to require equitable resources, a representative educator workforce, a culturally responsive curriculum, restorative justice practices, and diverse student bodies formed through inclusive access to schools. IntegrateNYC's student team, supported by full-time adult staff and mentors, organizes protests, leads educational workshops, creates social media content, and represents student interests in policy conversations. In recent years they have gained visibility and traction through their advocacy and organizing work.

In terms of objectives, audience, and reach, IntegrateNYC was an ideal partner for this project in many ways. First, in developing this project, I had several initial conversations with

stakeholders in the field through personal connections, who verbalized their opinion that progressive movements like Integrate were limited in their outreach efforts to the Asian community -- this was a gap that I hoped to bridge. Black and Latinx youth currently make up the majority of Integrate's coalition, and in the past they have focused on mobilizing these populations due to the disproportionate impact that school segregation and exclusionary policies have on their racial communities. IntegrateNYC articulated that understanding and engaging the Asian American community was something that they had not prioritized previously, but saw a lot of value in doing so, with a particular emphasis on producing an outward-facing component that would communicate support in the Asian American community for school integration. Second, as a non-New Yorker who does not have personal experience with the city's public school system, it was essential for me to build deep and genuine collaborations with existing actors in the field to create a project informed by their backgrounds and needs. Not only does Integrate, as an established movement, have an existing network of youth, a platform within the city, and the organizational infrastructure that could support a workshop like this, they also expressed that improving their engagement with Asian students would advance their own mission of expanding and strengthening their intersectional coalition, and the idea of adding nuance and complexity to the Asian perspective in the school diversity debate appealed to them. Finally, Integrate has extensive expertise discussing the issue of school segregation and integration. Working internally meant that the workshop participants were restricted to those already affiliated with Integrate, which limited its reach; however, this was also an advantage given the design of the workshop as a short one-day program. Conducting this workshop with students who were already, at the very least, acquainted with the ongoing school diversity debate means a shared vocabulary and

understanding -- and allows the finite time in the workshop, which deals with a complex and multifaceted topic, to be spent on the relationship between Asian identity and experience.

The partnership with IntegrateNYC began in October 2019 and continued through April 2020. Communication took place in separate biweekly calls, first with the organization's executive director, who served in an informal advising role throughout my development and revision of the project concept and logistics. I also attended one IntegrateNYC Youth Council meeting, their monthly convening of all of their youth members, to meet individuals and better understand the organization itself. Once a cohesive idea for the workshop was confirmed, the executive director introduced me to two youth members of the organization who would serve as collaborators and co-facilitators. During this collaboration process, I created the workshop materials, collected comments and feedback through email and phone conversations, and revised the materials based on their input. Originally, the workshop was scheduled for the end of March 2020, but was postponed for the time being due to the evolving COVID-19 situation. However, we continued work on the project and in April 2020 completed the Asian American Youth Voices Workshop Kit, which contains the workshop lesson plan, the workshop slides, the post-workshop survey, and the zine template. This kit is co-owned by IntegrateNYC and can be used to host the workshop at a later date, as well as modified for additional purposes as they see fit. In the following sections, I outline the design of the workshop, informed by the literature, conversations and collaboration with IntegrateNYC, and discussions with other stakeholders in the field.

2. Guiding Objectives

Asian American Youth Voices aims to achieve two objectives by the conclusion of the workshop: an internal one, where participants are its main recipients, and an external one for

policymakers, activists, parents, and other stakeholders. As previously mentioned, these objectives were decided on in response to IntegrateNYC's specific context, where there is a simultaneous need to better engage and include Asian American students in progressive activism and challenge the singular narrative put forth by Asian protestors that the community is against school diversity. Yet these two objectives are codependent -- participants can only produce a zine and broadcast their voices if they are first able to articulate their own educational biographies. In this section I discuss these two objectives that guide the design of the workshop and the rationale and philosophies behind them.

Articulating educational biographies

The Brazilian educator Paulo Freire first articulated the idea of critical pedagogy, in which educators help students question and challenge existing structures of domination and develop individual responses to the conditions of their own lives as opposed to viewing them as "vessels to be filled."⁷⁷ Through praxis, which he defined as "the action and reflection of men and women upon their world in order to transform it,"⁷⁸ students would be able to reach a critical consciousness to act upon their goals. Critical pedagogy by way of Freire centers lived experience in students' development of a sense of self as socially constituted and interconnected with other selves. Through this workshop, by examining individual experience as expertise, Asian American youth participants can begin to question why their educational experiences are the way they are, think through their observations and truths, and challenge held assumptions or beliefs about education and school systems. Because seeking critical consciousness is an ongoing process, a single workshop cannot be expected to perform all this work; in addition, race,

⁷⁷ Freire, P. (1970). *Pedagogy of the Oppressed*. (Ramos, M. B., Trans.). New York, NY: Herder and Herder. (Original work published 1968).

⁷⁸ Ibid.

identity, and equity are vastly complex topics that cannot be unpacked in one sitting. The narrow focus of this workshop, centered on the interactions between Asian identity and school diversity efforts in New York City, allows participants to utilize a concrete case study to interrogate how systems and individual behavior work together to create the conditions we see today.

This approach is necessary because conversations about race with Asian Americans often fall into two traps – either they are framed in a Black-White binary that misses the role of Asians entirely, or they focus on historical discrimination and experiences of stereotyping or microaggressions that are pertinent but fail to address the root of the issue. In the first scenario, depending on the issue, Asians are either uncomfortably mentioned as an afterthought to Whites or implied in the category of “non-White” or “people of color;” often, they are considered too small of a population to have rigorous standing in data or studies. Framing race as a Black-White issue logically makes it seem less relevant to Asian Americans, which may lead some to conclude that race plays less of a role in their own lives. In the second scenario, some history textbooks and US history curricula cover events such as the Chinese Exclusion Act, Japanese internment, and the Vietnam War, but construct them as isolated past events and fail to delve meaningfully into their interconnectedness, relationality, and continued legacy. Likewise, with the growing role of Asians in entertainment, more and more conversations are being had about Asian representation on screen and in politics. While films like *Crazy Rich Asians* have rightly been celebrated as breakthroughs,⁷⁹ they fall short of being subversive and revolutionary as they still operate in the limited constraints of the mainstream film industry.

In this context, critical, student-centered pedagogy becomes especially useful. Engaging effectively and deeply with race involves going beyond stereotypes and the symptoms of racism,

⁷⁹ See, e.g., Ho, K. K. (2018, August 15). *Crazy Rich Asians* is going to change Hollywood. It’s about time. *Time*. Retrieved from <https://time.com/>

and requires deconstructing the ways in which race has become a principle that structures society. As a non-White racial group, Asians experience race in ways that are unique but still significant, and conversations with Asians about race should acknowledge how they are situated in larger structures while focusing on how those structures have material effects on individual lives. Political activist and scholar Angela Davis proposed that “You have to develop organizing strategies so that people identify with the particular issue as their issue. If that’s not created, no matter how much you appeal to people, no matter how genuinely you invite them to join you, they will continue to see the activity as yours, not theirs.”⁸⁰ It is unsurprising that talking about race with Asian Americans but failing to center their own experiences of it might fall on deaf ears. Because education and schooling are experiences that almost everybody can offer expertise on, school segregation and integration make for particularly good places to begin these open conversations.

Additionally, thinking critically about one’s own experiences -- in this case, educational biographies -- is an essential step of coalition-building across race and other aspects of identity. Feminist poet and activist Audre Lorde spoke about a solidarity that was based upon difference rather than commonality.⁸¹ For Asian Americans, this conception of “solidarity through difference” is twofold: first, it involves understanding the racialized experience of Asians as unique and varied; second, it asks us to consider how that racialized experience, how the construction of Asian Americans, is formed relationally to other racial groups in contexts across space and time. Asian American racialization is simultaneously shaped by the two structures of White power and anti-Blackness, resulting in stereotypes such as the model minority -- a

⁸⁰ Davis, A. Y. (2016). *Freedom is a Constant Struggle: Ferguson, Palestine and the Foundations of a Movement*. Barat, F. (Ed.). Chicago, IL: Haymarket Books, 20.

⁸¹ Lorde, A. (1984). *Sister Outsider: Essays and Speeches*. The Crossing Press Feminist Series.

conception that emerged to undermine the legitimacy and demands of the Civil Rights and Black Liberation movements. On an individual scale, by offering participants the tools to articulate their educational biographies and the impact of segregation on personal experience, they take another step in exploring their own racial, ethnic, and linguistic identities and therefore may better understand how identities originate within the same structures of power. On an organizational scale, this project facilitates a space for Asians within a larger multiracial movement, allowing Integrate to form a stronger understanding of the experiences and needs of Asian youth while opening up more space for cross-racial communication and reception of ideas, beliefs, and motivations.

This vision of school integration requires large scale reform and systemic change, goals that can only be achieved with a large coalition of diverse individuals, each leveraging their power and resources. Asian Americans, who make up a substantial proportion of NYC DOE and occupy its elite, exclusive spaces, have the potential to be powerful actors in this issue. Barriers to solidarity often exist because of a lack of engagement, understanding, or communication across various identity groups. In NYC DOE, it is likely that this is the case – some have accused Carranza and others of rhetoric that divides the community rather than unites it.⁸² This project names coalition-building as one of its principles because it seeks to open up this conversation and create room for empathy and mutual learning. In its limited scope, the workshop can only hope to establish a foundation and offer youth the tools with which to interrogate and deconstruct, but it aspires to a movement that is ever more intersectional, inclusive, and empowering.

⁸² Cramer, P. (2019, June 17). Dividing the city or bold intervention? Local lawmakers spar over Chancellor Carranza's leadership. *Chalkbeat*. Retrieved from <https://chalkbeat.org/>

Elevating youth voices

Chinese American activist Grace Lee Boggs writes in her biography, “We are the leaders we’ve been looking for.”⁸³ In seeking to empower and elevate youth, the project attempts to be in dialogue with the legacy of the student-led Asian American movement as well as ongoing youth activism today. In recent years, both in and out of New York City, students much younger than university age have emerged in powerful coalitions to demonstrate against gun violence and climate change inaction, despite largely being seen in under the United States Constitution as objects of protection rather than individuals with rights.⁸⁴ IntegrateNYC is part of this movement of mobilizing youth as powerful voices and rights-bearers, concerned with their futures and demanding change and progress.

In contrast to the rising tide of youth voices, a small number of Asian American parents have publicly defined the community’s stance on the city’s school diversity and integration initiatives. This is captured by the *McAuliffe* lawsuit, where the organized Parent-Teacher Organization is suing the district over integration policies. On the other hand, predominantly Black and Latinx youth make up the activist groups that characterize the pro-integration side, demanding change from politicians, mobilizing in large numbers, and even recruiting White allies.⁸⁵ A number of Asian American youth have been involved on both sides, including in organizations such as IntegrateNYC.⁸⁶ But the question remains: if there truly exists a range of opinions on school integration in the Asian American community, why haven’t strong Asian proponents of integration emerged as a sizeable, noticeable coalition in activism?

⁸³ Boggs, *The Next American Revolution*, 159.

⁸⁴ Taft, J. (2019). *The Kids Are in Charge: Activism and power in Peru’s movement of working children*. New York, NY: New York University Press.; Driver, J. (2018). *The Schoolhouse Gate: Public Education, the Supreme Court, and the Battle for the American Mind*. New York, NY: Pantheon Books.

⁸⁵ Shapiro, Beacon High School is half white. That’s why students walked out.

⁸⁶ See, e.g., *ibid.*

Without conducting a rigorous analysis of this issue, it is impossible to know for sure. However, from conversations with those in the field, it may be due to a combination of factors more complex than simple opposition to integration. Asian American youth may be recent immigrants, lack proficiency in English, or live in situations that require out-of-school responsibilities such as caring for siblings or working jobs – factors that might make it difficult to participate in activism. As previously mentioned, ignorance about the American racial landscape due to a lack of conversation and education or the lack of a strong sense of Asian American identity may also play a role. Additionally, given the vocal Asian opposition to the issue, it is also likely that Asian Americans have not been the target of direct outreach by supporters of integration. Asking Asian Americans to recognize and sacrifice their privilege is necessary in many cases, but language that addresses the community as allies rather than minorities in a racial system glosses over Asians' nuanced experiences as minorities, which may make students feel villainized and misrepresented. It is also important to understand that for some youth to support integration and participate in pro-integration activism, they must publicly oppose and even undermine the activism of their parents or close friends; this adds another layer of complexity to the issue. Carving out an empathetic space for Asian American youth to center their own positions in the segregated school system is useful in addressing some of these challenges -- a strategy that may be useful for progressive movements seeking to engage this population.

Consequently, drawing upon Freire's conception of praxis as requiring both action and reflection, the workshop will conclude with the production of an outward-facing publication in the form of a zine aimed at a wider audience. For the purposes and context of this workshop, we have chosen to produce a zine, defined as a self-published, small-circulation work, typically

consisting of original or appropriated writing and images.⁸⁷ Duncombe describes zines as “independent,” “localized,” and, crucially, “speaking to and for an underground culture;”⁸⁸ they “came in more shapes, styles, subjects, and qualities than one would imagine.” The first zine, short for “fanzine,” began in the 1930s among fans of science fiction, but zinemaking and other forms of alternative press are now also seen as historical traditions that are tied to political and social activism in the 1960s and 70s. In terms of communicating causes through a subversive, noncommercial media, zines were prolific -- some have estimated around 450 to 500 anti-establishment publications with an estimated total circulation of nearly 500 million by the late sixties.⁸⁹ During this time, *Gidra* emerged as the most dominant and well-known alternative press in the Asian American movement, using both written and visual texts. According to historian Karen Ishizuka, *Gidra* served four goals - vetting Asian American consciousness, communicating Asian perspectives on the Vietnam War, building an ethnoracial community, and encouraging Third World solidarity. In its context, *Gidra* offered many functions - a creative outlet for expression, a platform for diverse perspectives and debate, a space to develop political identities and orientations, and integrated the intellectual and the artistic. Although the “Asian American Youth Voices” zine differs from *Gidra* in many ways, including in that it is produced in a single setting in response to specific prompts, it still hopes to provide a space for creativity, diversity, political consciousness, and solidarity.

The format of the “Asian American Youth Voices” zine is meant to echo the legacy of *Gidra* and fit seamlessly into the identity of Integrate as activists and organizers, as they had

⁸⁷ University of Texas Libraries. (2020, January 9). “What is a Zine?” University of Texas. Retrieved from <https://guides.lib.utexas.edu/c.php?g=576544&p=3977232>

⁸⁸ Duncombe, S. (1997). *Notes from Underground: Zines and the Politics of Alternative Culture*. Bloomington, IN: Microcosm Publishing. 7-8.

⁸⁹ Ishizuka, “*Gidra*, the dissident press and the Asian American movement: 1969-1974,” 27.

previously produced and disseminated a zine. For pedagogical and logistical purposes, the zine template has been adapted to include parts that will be pieced together from activities and discussions during the workshop, but its main components are its “letters” to stakeholders. At the end of the workshop, participants are given time to respond, in any creative form they choose, to the prompt: “What would you want (a) policymakers, (b) your fellow students, or (c) your parents or guardians to know about your experience as an APA student?” These letters serve as a direct platform for Asian-identifying youth to communicate their unique viewpoints, challenges and experiences to policymakers, peers, and parents, and make known the complex dynamics they navigate when engaging in the school diversity debate. This project is meant to highlight the value of an important segment of youth voices that are currently unheard, as it is youth who are most immediately impacted by education policy and youth who should have a say in its creation.

3. Pedagogy, Content, and Structure

This workshop is unique for three reasons. First, it balances the competing goals of seeking self-exploration and diverse perspectives while encouraging an activism that is specific to Integrate. Second, it deals with a relatively specific topic and audience: high school students’ experiences with their own racial identity and school segregation. Third, it is designed to operate in the specific context of New York City during an ongoing and constantly developing debate. Consequently, it was necessary that the pedagogy and content in the workshop draw from a variety of sources and be adapted to fit these purposes. In creating the workshop lesson plan I drew from curricula on Asian American history and identity, race, and school segregation, as well as Integrate NYC’s existing teaching materials. I found there to be an overall lack of resources and guidance on teaching about Asian American identity; the majority of accessible online material on teaching about race was targeted to White students. Thus, I used a diverse and

disjoint array of sources, including but not limited to identity workshops conducted by the Asian American Cultural Center at Yale University, a high school student-created curriculum on Asian American identity passed on to me through a personal connection, an academic and cultural enrichment program at Yale for Black high school students in New Haven, and online resources such as the racial justice think tank ChangeLab and the educational resource site Teaching Tolerance. A more detailed list of references is included in the lesson plan.

As previously mentioned, the workshop's pedagogical philosophy is based on Freire's conception of critical pedagogy and Dewey's theory of student-centered learning. Critical pedagogy and other forms of radical pedagogy have been adopted in many different forms throughout education. In particular, Myles Horton, teacher of labor activists and founder of the Highlander School, offers a model for this workshop of how activism can be embedded in pedagogy. Pioneering many of Freire's ideas, he is seen as the first practitioner of popular education. The following quote from Horton's biography, *The Long Haul*, delineates what popular education looks like:

I think of an educational workshop as a circle of learners. 'Circle' is not an accidental term, for there is no head of the table at Highlander workshops; everybody sits in a circle. The job of the staff members is to create a relaxed atmosphere in which the participants feel free to share their experiences. Then they are encouraged to analyze, learn from and build on these experiences. Like other participants in the workshop, staff members are expected to share experiences that relate to the discussions, and sources of information and alternative suggestions. They have to provide more information than they will be able to work into the thinking process of the group, and often they must discard prepared suggestions that become inappropriate to the turn a workshop has taken.⁹⁰

In popular education, the aim is to educate for societal change through students and student experiences, with the teacher as a facilitator. At the same time, the role of the facilitator is key in

⁹⁰ Horton, M., Kohl, J. & Kohl, H. (1998). *The Long Haul*. New York, NY: Doubleday, 150.

ensuring equal participation, mitigating power dynamics, managing time, and moving the conversation forward. This is taken to be the model for this workshop -- it defines the role of the facilitator or co-facilitators, and structures the relationship between how participants should engage with one another. This idea of the role of the facilitator is consistent with how Integrate typically runs their programming, which is entirely youth-led. This lesson plan was designed with the purpose of having youth co-facilitators lead discussions and activities.

The workshop is divided into four parts: Arrival and Introduction, What is “Asian American?”, Our Schools, Our Histories, and *Asian American Youth Voices*. The goal of the activities in the introduction is to establish a foundation for mutual respect and trust between all participants so that when discussing topics that can be sensitive and require vulnerability, measures are in place to help them feel safe and comfortable. It includes practices borrowed from activist education, such as collective norm-setting, where all participants have the opportunity to suggest norms for the group. The last section, *Asian American Youth Voices*, is open-ended work time for participants to work on their creative contributions to the zine. After this work period, some time is allotted for a conclusion, where participants are asked to reflect on their experience with the workshop, share their takeaways, next steps, and remaining questions with the large group, and express gratitude or acknowledgments. They are also asked to fill out, anonymously, a post-workshop survey through which feedback and suggestions will be collected for future iterations of the workshop. Through establishing mutual trust and encouraging reflection, the hope is that participants can experience a sense of community and understand that the work they engage in is collective and ongoing.

The two middle sections, titled “What is ‘Asian American?’” and “Our Schools, Our Histories,” make up the bulk of the workshop. “What is ‘Asian American?’” deals with Asian

American identity, and “Our Schools, Our Histories” deals with schooling, segregation, and affirmative action. These two sections, which are oriented to the objective of providing youth with the tools to articulate their educational biographies, are structured in three steps -- using experience as expertise, sharing amongst each other, and applying theoretical and historical frameworks -- in order to guide students in deconstructing their experiences and understand how they are situated in a larger context. In this way, participants can think through their own identities and experiences and share them with one another, as these individual contributions have value in and of themselves. They can then build upon their understandings of their own experiences by listening to those of others, which encourages participants to think about their experiences relationally and multidimensionally. Theoretical and historical frameworks then help participants place their experiences in context and understand them as part of larger trends, structures, and narratives, rather than as isolated incidents that emerge solely from individual behaviors and actions. At the end of each section, participants are asked to reflect again on their experiences and how the activities and discussion may have changed their initial perspectives.

In practice, these three steps take place through four overlapping categories of lesson plan items: individual reflection, group activities and discussion, content learning, and creative expression. Each of the two sections incorporates activities in all four categories. For example, “What is ‘Asian American?’” begins with an individual writing activity on identity, moves into narrative-sharing in pairs, and then transitions to a group discussion and activity. Because identity is something that is lived and personal, this lesson plan flow allows participants to first share their experiences as truth before being asked to critically interrogate them from a more structural standpoint. Another activity that incorporates some of these principles is in “Our Schools, Our Histories,” where participants are tasked with researching the level of segregation

in their own school district. This segment of the lesson plan involves content learning because they are engaging with data on school segregation, but is meant to do so in a way that is relevant to students' lives and enables them to connect their personal observations and experiences to larger-scale trends. While other content learning activities include reading or viewing multimedia resources like videos or articles, the majority of the lesson plan is still dedicated to sharing and discussion -- something that the youth co-facilitators at Integrate pushed as a focus. This emphasis on learning through each other, as consistent with Horton's idea of popular education, is ultimately the value of a group workshop and something that should be prioritized over traditional content learning in its execution if time proves to be a constraint. Finally, forms of creative expression such as writing and drawing are also important parts of the lesson plan. Not only do they offer a change of pace from speaking and listening, they also are forms of art, about which activist Grace Lee Boggs wrote, "Art can help us envision the new cultural images we need to grow our souls."⁹¹ Experiences, emotions, concepts, and situations that may not necessarily be best expressed through verbal communication may be more effectively imparted through art.

VI. Conclusion

In the introduction to this project, I offered the question of how Asian Americans can better engage, and be engaged, in progressive movements -- a question I believe is becoming more and more relevant in an ever more polarized country. I have laid out the uniqueness of Asian American racialization and discussed the ways in which my project bridges these needs and nuances through facilitating students' critical investigation of their own Asian American identities in school segregation. The remainder of this project presents the completed "Asian

⁹¹ Boggs, *The Next American Revolution*, 37.

American Youth Voices” workshop kit, with the workshop lesson plan, the workshop slides, post-workshop survey, and zine template.

Although “Asian American Youth Voices”⁹² was developed within the context of, and in partnership with, IntegrateNYC, I see the themes that it engages with and the questions that it asks as applicable to a broader audience. As shown by the Harvard affirmative action case, these conversations about Asian American positionality in school diversity, racial balancing, and equity in general are national, not limited to a single site. In particular, the increase of anti-Asian attacks during the coronavirus pandemic, which the administration has referred to as the “Chinese virus” and the “kung flu,” has illuminated the volatility of Asian American inclusion in the American polity. The hope is that in addition to being adapted to serve a variety of Integrate’s organizational needs, including their goal of creating affinity spaces for different identities within their movement, this project can also be a resource for others, whether they be activists, policymakers, educators, or youth, who seek to be inclusive of and responsive to the unique positionality of Asian Americans in their work.

This project leaves much to understand, requiring research from empirical studies around Asian American political engagement and advocacy, to documentation on the rise of the Chinese American right. The relationship between public school diversity and affirmative action has not yet been fully explored, and without disaggregated data, it is almost impossible to conduct rigorous studies around the needs, sentiments, and perspectives of various Asian American communities. Additionally, the work of engaging Asian Americans in progressive activism, racial justice, and movements for equity continues, carried forward by all those who have built movements and coalitions in the past, and all those who work tirelessly to advance these causes

⁹² The supplementary materials use the term “Asian Pacific American (APA)” instead of “Asian American” because APA is the term popularly used in the context of New York City to refer to the Asian American ethnoracial group.

today. In 1968, the Asian American Political Alliance at the University of California, Berkeley proclaimed, “We Asian Americans believe that we must develop an American Society that is just, human, equal...”;⁹³ their work is not yet done. For a just, human, and equal society, we must value and uplift the experiences, voices, and imaginations of our youth -- and ensure that no one is rendered invisible.

⁹³ Ishizuka, *Serve the People*.

References

Academic Sources

- Ayscue, J. & Frankenberg, E. (2016, February 25). Desegregation and Integration. *Oxford Bibliographies*. Retrieved from <https://www.oxfordbibliographies.com/>
- Boggs, G. L. (2011). *The New American Revolution: Sustainable activism for the twenty-first century*. Berkeley, CA: University of California Press.
- Davis, A. Y. (2016). *Freedom is a Constant Struggle: Ferguson, Palestine and the Foundations of a Movement*. Barat, F. (Ed.). Chicago, IL: Haymarket Books.
- Driver, J. (2018). *The Schoolhouse Gate: Public Education, the Supreme Court, and the Battle for the American Mind*. New York, NY: Pantheon Books.
- Duncombe, S. (1997). *Notes from Underground: Zines and the Politics of Alternative Culture*. Bloomington, IN: Microcosm Publishing.
- Feng, Y. & Tseng-Putterman, M. (2019). Scattered like sand: WeChat warriors in the trial of Peter Liang. *Amerasia Journal*, 45(2): 238-252.
- Freire, P. (1970). *Pedagogy of the Oppressed*. (Ramos, M. B., Trans.). New York, NY: Herder and Herder. (Original work published 1968).
- Halpin, J. & Williams, C. P. (2010, April 14). The Progressive Intellectual Tradition in America. *Center for American Progress*. Retrieved from <https://www.americanprogress.org/>
- Horton, M., Kohl, J. & Kohl, H. (1998). *The Long Haul*. New York, NY: Doubleday.
- Ishizuka, K. L. (2015). *Gidra, the dissident press and the Asian American movement: 1969-1974* (Unpublished doctoral dissertation). University of California, Los Angeles: California.
- Ishizuka, K. L. (2016) *Serve the People: Making Asian America in the Long Sixties*. Brooklyn, NY: Verso.
- Kao, G., Vaquera, E. & Goyette, K. (2013). *Education and Immigration*. Malden, MA: Polity Press.
- Kim, C. J. (1999). The racial triangulation of Asian Americans. *Politics & Society*, 27(1): 105-138.
- Kimoto, T. (2018). *Becoming Restive: Orientations in Asian American Feminist Theory and Praxis*. In L. Fujiwara & S. Roshanravan (Eds.), *Asian American Feminisms & Women of Color Politics* (138-154). Seattle, WA: University of Washington Press.
- Kochhar, R. & Cilluffo, A. (2018, July 12). Income inequality in the U.S. is rising most rapidly among Asians. *Pew Research Center*. Retrieved from <https://pewsocialtrends.org/>
- Lee, E. (2015). *The Making of Asian America*. New York, NY: Simon & Schuster.
- Lee, J. & Tran, V. C. (2019). The mere mention of Asians in affirmative action. *Sociological Science*, 6(21).
- Lee, J. & Zhou, M. (2015). *The Asian American Achievement Paradox*. New York, NY: Russell Sage Foundation.
- Lee, S. J., Wong, N-W. A., & Alvarez, A. N. (2009). The model minority and the perpetual foreigner: Stereotypes of Asian Americans. In N. Tewari & A. N. Alvarez (Eds.), *Asian American Psychology: Current perspectives*, (69-84). Routledge/Taylor & Francis Group.
- Lewis, A. E. & Diamond, J. B. (2015). *Despite the Best Intentions: How racial inequality thrives in good schools*. New York, NY: Oxford University Press.

- López, G., Ruiz, N. G., & Patten, E. (2017, September 8). Key facts about Asian Americans, a diverse and growing population. *Pew Research Center*. Retrieved from <https://pewresearch.org/>
- Lorde, A. (1984). *Sister Outsider: Essays and Speeches*. The Crossing Press Feminist Series.
- Maeda, D. J. (2012). *Rethinking the Asian American Movement*. New York, NY: Routledge/Taylor & Francis Group.
- Merriam, S. B., Johnson-Bailey, J., Lee, M-Y., Kee, Y., Ntseane, G. & Muhamad, M. (2001). Power and positionality: Negotiating insider/outsider within and across cultures. *International Journal of Lifelong Education*, 20(5): 405-416, 411.
- Pérez, M. D. J. (2018). *High School Hustle: Notes on parents, school personnel & the lie of public school choice*. (Unpublished doctoral dissertation). University of Saint Joseph, Connecticut.
- Roda, A. (2015). *Inequality in Gifted and Talented Programs: Parental choices about status, school opportunity, and second-generation segregation*. New York: Palgrave MacMillan.
- Roda, A. & A. Stuart-Wells. (2013). "School Choice Policies and Racial Segregation: Where White Parents' Good Intentions, Anxiety, and Privilege Collide." *American Journal of Education*, (119)2: 261-93.
- Taft, J. (2019). *The Kids Are in Charge: Activism and power in Peru's movement of working children*. New York, NY: New York University Press.
- Treitler, V. B. (2013). *The Ethnic Project: Transforming racial fiction into ethnic factions*. Stanford, CA: Stanford University Press.
- University of Texas Libraries. (2020, January 9). "What is a Zine?" University of Texas. Retrieved from <https://guides.lib.utexas.edu/c.php?g=576544&p=3977232>
- Wong, J., Lee, J., & Tran, V. C. (2018, October 1). Asian Americans' attitudes toward affirmative action: Framing matters. *AAPI Data*. Retrieved from <http://aapidata.com/blog/aa-attitudes-affirmative-action/>
- Wu, J. T-C. (2018). *Asian American Feminisms and Women of Color Feminisms: Radicalism, Liberalism, and Invisibility*. In L. Fujiwara & S. Roshanravan (Eds.), *Asian American Feminisms & Women of Color Politics* (43-68). Seattle, WA: University of Washington Press.
- Zhou, M. (2004). Are Asian Americans Becoming White? *Contexts*, 3(1): 29-37.

Governmental and Organizational Sources

- APIA Vote & AAPI Data. (2018). 2018 Asian American Voter Survey. *AAPI Data*. Retrieved from <http://aapidata.com/wp-content/uploads/2018/10/2018-AA-Voter-Survey-report-Oct9.pdf>
- Asian American Federation. (2018). New York City Council Districts and Asian Communities (2018). *Asian American Federation*. Retrieved from <http://www.aafny.org/cic/briefs/2018citycouncilbrief.pdf>
- Asian Americans Advancing Justice. (n.d.). Not Your Wedge. *Asian Americans Advancing Justice*. Retrieved from <https://www.advancingjustice-la.org/what-we-do/policy-and-research/educational-opportunity-and-empowerment/affirmative-action/not-your-wedge>
- Coalition for Asian American Children and Families. (2018). New York City's Specialized High School Discovery Program is a Step in the Right Direction But is Not Enough. *Coalition for Asian American Children and Families*. Retrieved from

- <http://cacf.org/dev/home/what-we-do/cacf-latest-policy-reports-press-statements-advocacy-agendas/>
- D15 Working Group. (2018). D15 Diversity Plan Final Report 2018. *District 15 Working Group*. Retrieved from http://d15diversityplan.com/wp-content/uploads/2019/06/190620_D15DiversityPlan_FinalReport.pdf
- IntegrateNYC. (2018). Real Integration. Retrieved from <https://www.integratenyc.org/realintegration>
- Leung, V. & Gundanna, A. (2018). CACF joins NYC DOHMH Health Care Open Enrollment Day of Action. *Coalition for Asian American Children and Families*. Retrieved from <http://cacf.org/dev/home/what-we-do/cacf-latest-policy-reports-press-statements-advocacy-agendas/>
- Leung, V. & Gundanna, A. (2019, December 9). NY State Governor Cuomo vetoes bill to collect critical information to better serve Asian Pacific American New Yorkers. *Coalition for Asian American Children and Families*.
- Mayor's Office of Operations. (2018). New York City Government Poverty Measure 2005-2016: An Annual Report from the Office of the Mayor. *The City of New York*. Retrieved from https://www1.nyc.gov/assets/opportunity/pdf/18_poverty_measure_report.pdf
- NYC City Council Data Team. (2019). School Diversity in NYC. Retrieved from <https://council.nyc.gov/data/school-diversity-in-nyc/>
- NYC Department of Education. (n.d.) Chancellor Richard A. Carranza. Retrieved from <https://www.schools.nyc.gov/about-us/leadership/doe-leadership-and-offices/chancellor>
- NYC Department of Education. (2018). *Specialized High Schools Proposal: Making admission to the specialized high schools more equitable for all students*. [PDF document]. Retrieved from <https://www.schools.nyc.gov/docs/default-source/default-document-library/specialized-high-schools-proposal>
- Public Information Office. (2019, May 8). Asian-American and Pacific Islander Heritage Month: May 2019. *United States Census Bureau*. Retrieved from <https://www.census.gov/newsroom/facts-for-features/2019/asian-american-pacific-islander.html>
- School Diversity Advisory Group. (2019, February). Making the Grade: The path to real integration and equity for NYC public school students. *School Diversity Advisory Group*. Retrieved from <https://www.schooldiversity.nyc/>
- School Diversity Advisory Group. (2019, August). Making the Grade II: New programs for better schools. *School Diversity Advisory Group*. Retrieved from <https://www.schooldiversity.nyc/>
- Stewart, C. & Mykytyn, C. (2018, November 5). Episode 5: Interview with a skeptic. *Integrated Schools Podcast*. Podcast retrieved from <https://integratedschools.org/podcast/>

Media Sources

- Ashkenas, J., Park, H. & Pearce, A. (2017, August 24). Even with affirmative action, blacks and Hispanics are more underrepresented at top colleges than 35 years ago. *The New York Times*. Retrieved from <https://nytimes.com/>
- Balingit, M. (2019, March 18). The forgotten minorities of higher education: What affirmative action means for low-income Asians. *The Washington Post Magazine*. Retrieved from <https://washingtonpost.com/>

- Brody, L. (2018, November 13). Parents to sue city over elite high-school admissions. *The Wall Street Journal*. Retrieved from <https://wsj.com/>
- Chang, C. (2018, September 24). Whose side are Asian Americans on? *The New Republic*. Retrieved from <https://newrepublic.com/>
- Chen, D. W. (2018, July 4). ‘A huge blind spot’: Why New York Asians feel overlooked. *The New York Times*. Retrieved from <https://nytimes.com/>
- Chua, A. (2011). *Battle Hymn of the Tiger Mother*. New York, NY: Penguin Group.
- Cramer, P. (2019, June 17). Dividing the city or bold intervention? Local lawmakers spar over Chancellor Carranza’s leadership. *Chalkbeat*. Retrieved from <https://chalkbeat.org/>
- Fertig, B. (2015, August 10). A summer of test prep means more Asians in the city’s elite schools. *WNYC*. Retrieved from <https://www.wnyc.org/>
- Hannah-Jones, N. (2019, August 14). Our democracy’s founding ideals were false when they were written. Black Americans have fought to make them true. *The New York Times Magazine*. Retrieved from <https://nytimes.com/>
- Harris, E. A. & Hu, W. (2018, June 5). Asian groups see bias in plan to diversify New York’s elite schools. *The New York Times*. Retrieved from <https://nytimes.com/>
- Ho, K. K. (2018, August 15). *Crazy Rich Asians* is going to change Hollywood. It’s about time. *Time*. Retrieved from <https://time.com/>
- Jaschik, S. (2019, February 11). More AP success; racial gaps remain. *Inside Higher Ed*. Retrieved from <https://insidehighered.com/>
- Kahlenberg, R. D. (2019, February 12). New Hope for School Integration in New York City? *The Century Foundation*. Retrieved from <https://tcf.org/>
- Kauffman, M. & de la Torre, V. (2017, November 26). Integrated magnet schools serving far fewer Hartford students. *Hartford Courant*. Retrieved from <https://www.courant.com/>
- Kim, N. Y. (2019, October 2). Asian Americans are not affirmative action’s victims. *The Chronicle of Higher Education*. Retrieved from <https://chronicle.com/>
- Lockhart, P. R. (2018, October 18). The lawsuit against Harvard that could change affirmative action in college admissions, explained. *Vox*. Retrieved from <https://vox.com/>
- Pettersen, W. (1966, January 9). Success story, Japanese-American style. *The New York Times*.
- Piazza, P. (2018, November 28). SD News Roundup, Part 1: Big diversity lawsuits at Harvard and Hartford. *Integrated Schools*. Retrieved from <https://integratedschools.org/>
- Shapiro, E. (2019, February 6). Racist? Fair? Biased? Asian American alumni debate elite high school admissions. *The New York Times*. Retrieved from <https://nytimes.com/>
- Shapiro, E. & Wang, V. (2019, June 24). Amid racial divisions, Mayor’s plan to scrap elite school exam fails. *The New York Times*. Retrieved from <https://nytimes.com/>
- Shapiro, E. (2019, December 2). Beacon High School is half white. That’s why students walked out. *The New York Times*. Retrieved from <https://nytimes.com/>
- Wang, A. (2019, September 16). The downside of Andrew Yang’s jokes about knowing lots of Asian American doctors. *The Washington Post*. Retrieved from <https://washingtonpost.com/>
- Rong, X. (2019, July 17). The rise of the Chinese-American right. *National Review*. Retrieved from <https://nationalreview.com/>
- Zen, K. (2019, October 4). Constance Wu’s real-life ‘Hustlers’ inspiration and the problem with model minority redemption narratives. *NBC News*. Retrieved from <https://nbcnews.com/>

Asian Pacific American (APA) Youth Voices: Workshop Lesson Plan

Date: [INSERT DATE OF WORKSHOP]

Time: [INSERT TIME OF WORKSHOP]

Location: [INSERT TIME OF WORKSHOP]

Facilitators: [INSERT NAMES OF FACILITATORS]

STATEMENT OF PURPOSE

This kit proposes a workshop on the issue of school segregation and integration for 10 to 15 APA high school students in the New York City public school system. Participants will be APA-identifying youth who have previously participated in or indicated interest in IntegrateNYC (will be taken from IntegrateNYC's mailing list). This workshop has two objectives. First, by the end of the workshop, **participants will be able to articulate their own educational biographies and identify how those biographies, including experiences with school segregation, integration, and diversity, have been shaped by external structures.** Second, throughout the workshop, **each participant will contribute creative pieces (artwork, poetry, writing, etc.) to a collaborative zine that will be made publicly available.** This workshop's design intends to elevate (1) diverse voices and (2) youth voices within the APA community in order to offer nuance and complexity to the current debate over New York City school diversity. This workshop is not a space for students to debate the merits or demerits of school segregation or integration, analyze specific policy proposals, or persuade each other in one way or another. Rather, by situating participants' personal experiences in larger contexts, sharing experiences with one another, and offering them the tools to think critically about them, participants are encouraged to continually reflect and grow in their understanding of these issues.

TIPS FOR FACILITATORS

Popular education, a pedagogy put forth by the teacher and activist Myles Horton, is described in his autobiography *The Long Haul*:

I think of an educational workshop as a circle of learners. 'Circle' is not an accidental term, for there is no head of the table at Highlander workshops; everybody sits in a circle. The job of the staff members is to create a relaxed atmosphere in which the participants feel free to share their experiences. Then they are encouraged to analyze, learn from and build on these experiences. Like other participants in the workshop, staff members are expected to share experiences that relate to the discussions, and sources of information and alternative suggestions. They have to provide more information than they will be able to work into the thinking process of the group, and often they must discard prepared suggestions that become inappropriate to the turn a workshop has taken. (PAGE)

In accordance with this vision, effective facilitation:

- **Encourages equal air time.** Ensure that everyone gets to participate and share ideas in the workshop, and step in when one person begins to dominate the conversation.
- **Keeps the group on track.** Help keep the group conversation on topic and relevant, and limit ramblings and tangents. Keep track of time and do not let one activity go on for too long. Summarize key points and note areas of agreement or disagreement to help synthesize the discussion.
- **Stays as neutral as possible during dialogue.** Let the content and questions speak for themselves, and allow participants to explore the topic through their own conversations and draw their own conclusions. Not all participants will come to the same conclusions, or even come to a conclusion at all -- this is normal in the process.
- **Stays aware of the class dynamics.** Race is a complex topic and the conversation can become vulnerable or sensitive. Be alert of how participants feel and interact to ensure that the environment remains respectful and conducive to learning. This might mean modifying and adapting the schedule during the workshop to allow for more breaks between agenda items, or removing activities that may not be as useful in favor of extending the time for ones that participants are more responsive to, such as group discussions.
 - Other techniques include having participants switch seats after a break, putting participants in different groups each time, or taking straw polls to gauge how the group is feeling.
- **Handles conflict appropriately.** If conflict arises, encourage clear communication between participants to resolve the tension by asking questions to clarify intent and impact. Address any comments that may unintentionally make participants feel unsafe or disrespected in an appropriate manner without making their speaker feel singled out.
- **Knows the lesson plan and material well.** The materials should be read ahead of time and modified if necessary to fit the audience and purpose of the workshop.
- **Ensures that the established norms are followed.** Remind participants of the norms periodically, and add or modify norms throughout the workshop if necessary.

REQUIRED MATERIALS

- APA Youth Voices Workshop Kit (Workshop Agenda, Workshop Slides, Zine Template (printed), and Post-Workshop Survey (can be online or printed))
- Projector for slides and videos
- Pen or pencil for each participant
- Large notepad/poster paper
- Art-making materials (colored pencils, crayons, markers, colored paper, magazines, newspapers, etc.) -- you can also ask participants to bring whatever they have from home

WORKSHOP AGENDA

Green = parts to be included in zine

Part I: Arrival & Introduction (10:00-10:45am)

Objective: The goal of the introduction is to establish a foundation for mutual respect and trust between all participants so that when discussing topics that can be sensitive and require vulnerability, measures are in place to engage in respectful dialogue.

I. Arrival (15 min)

- A. During arrival, participants will be asked to make a nametag and then illustrate a simple image of themselves that represents multiple aspects of their identity. Underneath their image they will write their first name and pronouns.

II. Individual introductions (15 min)

- A. Thank everyone for coming.
- B. Participants will go around in a circle (beginning with a facilitator) and share:
 - 1. Name, Pronouns, Borough, School
 - 2. Why did you come to this workshop/what do you hope to get out of it? What questions do you have?

III. Setting workshop goals and norms (15 min)

- A. Ask participants to consider the following goals of the workshop:
 - 1. To carve out an affinity space for APA-identifying youth within IntegrateNYC that centers the APA experience.
 - 2. To provide students with the tools to articulate their own educational biographies and identify how those biographies have been shaped by structures such as race.
 - 3. To offer a platform to project APA youth voice on the issue of school segregation, integration, and diversity to a wider audience.
- B. Establish group norms.
 - 1. Acknowledge that talking about race can be difficult at times and that it requires vulnerability.
 - 2. Ask the group to suggest norms that will make the discussion respectful and constructive. Have a participant volunteer to write the list of norms on a piece of paper or a whiteboard.
 - 3. List of suggested norms:
 - a. Be respectful.
 - b. Only one person should be speaking at a time.
 - c. Be aware of time: Come back on time for breaks and keep track of time when you are speaking.

- d. Use “I” statements when describing experiences: Be aware about how you speak about your experiences, in a way that does not speak for others. No one knows everything, but together we know a lot.
 - e. Move up, move up: If you’re usually someone who doesn’t speak often, move up into a role of someone who speaks more. If you tend to speak a lot, move up into a role of listening more.
 - f. Acknowledge the difference between intent and impact: Most of the time we have good intentions, but our words may still cause harm. Let’s each do the work to acknowledge that our intent and the impact of our actions are two different things, and to take responsibility for any negative impact we have. (This can be as simple as apologizing.)
 - g. Ask questions if you have them: If you don’t feel comfortable asking them in a group setting, write them down and feel free to approach a facilitator during a break.
4. Closing thought: Our goal is not to come to a consensus or resolution on any topic, but to work through and challenge our thoughts on this issue.

Part II: What is APA? (10:45am-12:00pm)

Objective: In What is APA?, we will discuss our own relationships to our various APA identities. The objective of this part is to understand each others’ diverse relationships with APA identity, but also think about the external implications of APA as a racial or ethnic category in a society constructed around race.

Guiding Questions: Do we identify with “APA”? What does it mean to be APA? How do our APA identities play a role in our daily lives? How do our APA identities intersect with other aspects of our identities? What does it mean to move through the world (and multiracial spaces and communities) as an APA-identifying person?

I. Think, Pair, Share: My APA Identity (15 min)

- A. Think: Give participants 10 minutes to think and write to the following prompt:
 1. Tell a story about when you first realized you were APA.
 2. When does identifying as APA make you happy, proud, sad, angry? Provide examples.
- B. Pair: Ask participants to pair up with the person next to them.
- C. Share: Each partner will have 2 minutes to share what they wrote about, then switch.

II. Group discussion: Our APA Identities (15 min)

- A. Invite participants to share something their partner said in the previous activity that they were surprised by or that they related to.
- B. Ask participants to discuss the following questions. For each question set, take down key words mentioned by participants and use your computer to generate a word cloud using WordClouds.com:

- C. Question Set I:
1. How would you define your APA identity?
 - a) *A starting point for this discussion is this resource on definitions: "[Left or Right of the Color Line?](#)", page 4 and "[Let's Talk!](#)", page 7. As the facilitator, feel free to begin with having students read these definitions aloud, or jump directly into the discussion.*
 - (1) Race
 - (2) Identity
 - (3) APA (Asian Pacific American)
 2. Have you experienced conflict in identifying as APA?
- D. Question Set II:
1. What do you think of when you hear "Asian American" or "APA"?
 2. What role does being APA play in your daily life?

III. (OPTIONAL) Agree/Disagree activity (7 min)

- A. Have participants stand in the middle of the room. Designate the room as a spectrum, with one side being "STRONGLY AGREE" and the other being "STRONGLY DISAGREE." The middle will be "AGREE," "UNDECIDED," and "DISAGREE." After each statement is read, students will move to the poster they feel best describes their opinion.
- B. Statements:
 1. "APA" is as much a political identity as it is a demographic category.
 2. APAs are not forced to think critically about race regularly.
 3. The role that race plays in the lives of many APAs is not severely detrimental or negative.
 4. APAs are often excluded from the broader dialogue on race in America because of their disinvolvement in the Black-White relationship.
- C. Once participants move after each statement is read, ask a few participants to explain their decision. Remind students of discussion guidelines.
- D. Ask participants to return to their seats and discuss:
 1. What experiences might shape our different opinions on these questions?

IV. (OPTIONAL) Key Dates in Asian American History (15 min)

- A. Transition: Histories are important because they offer us context for the things we notice and experience today. As we do this activity, think about what we know about Asian American history, what we don't know, and the ways in which "Asian American history" is connected with other histories.
- B. Begin with activity. Participants split up into groups of three or four. Ask them:
 1. As a group, what do we know about Asian American history? Fill in the following key dates: 1763, 1882, 1942, 1965, 1975, 1982
- C. Review key dates and their significance with the larger group.
 1. The reference for this activity is [Asian American History](#) (Japanese American Citizens' League).
 - a) 1763: First documented Asians settle in United States (Filipinos)
 - b) 1882: Chinese Exclusion Act passed -- first race-based exclusion in United States immigration history
 - c) 1942: Japanese Internment Executive Order 9066 -- internment camps restricting Japanese American freedom

- d) 1965: Hart-Cellar Immigration Act passed -- changed demographic landscape of United States and altered immigrant selectivity (set preference for skilled workers and family)
 - e) 1975: Vietnamese refugee resettlement in United States after Vietnam War -- Vietnam War left fractured US-Southeast Asia relationship; increased Southeast Asian population in States
 - f) 1982: Killing of Vincent Chin -- violent hate crime against an Asian American; spurred pan-Asian activism
 - g) 2001: 9/11 -- changed treatment and perception of Arab Americans, South Asians, and Muslim Americans
2. Ask if the group has other key dates or events that they would like to include on this list. Remind the group that there are many dates left off this list that are equally important.
- D. Emphasize that Asian American history is long, complex, and intertwined with other histories. Remind participants that they will be given resources at the end for those who are interested in learning more.

V. Group discussion: Model Minority and New York City School Diversity (15 min)

- A. Transition: We just discussed how history has an impact on what we see and experience today. Keep this in mind as we watch the following video.
- B. Show the video: [The Myth of the 'Model Minority'](#) (Washington Post)
 1. With a partner, discuss:
 - a) What initial reactions do you have to this video?
- C. Then, discuss in the larger group the following questions:
 1. How have APAs been portrayed in the recent debates over specialized high schools, gifted & talented, and other efforts for school integration in New York City?
 2. Who perpetuates these narratives? How are these narratives shaped by stereotypes?
 3. How are these stereotypes harmful to APAs? How are they harmful to other racial minority communities?

VI. (OPTIONAL) Closing activity (8 min)

- A. Ask participants to choose one of the following works to view (whichever one stands out to them):
 1. Bao Phi: [Broken English](#) (spoken word)
 2. Erin Aubrey Kaplan: [School Choice is the Enemy of Justice](#) (op-ed)
 3. Ashna Ali: [Hair](#) (page 17) (poem and illustration)
 4. [Asian American Portraits of Encounter](#) (artwork)
- B. Group students into groups of three or four. Have them discuss the following question:
 1. What did the work that they chose to view communicate about the artist's experience with race and identity?
- C. Give students the remainder of the time to individually brainstorm their final creative piece to the prompt: **What would you want (a) policymakers, (b) activists, or (c) your parents or guardians to know about your experience as an APA student?** Encourage them to jot down notes on their own.

Lunch (12:00-12:30pm)

Part III: Our Schools, Our Histories (12:30-2:00pm)

Objective: In Our Schools, Our Histories, we will consider and share our own educational experiences in formal schooling, and then use data, history, and theory to think critically about why those experiences are the way they are. The objective of this part of the workshop is to articulate our own personal educational biographies and identify some of the structures and policies that have influenced them.

Guiding Questions: Who or what has most strongly shaped our educational experiences? Who made the decisions about our educational trajectories, and why might they have made those decisions? What opportunities do and don't I get because of the classrooms I'm in? What factors create the student composition of the schools and classrooms that I'm in? How might our schooling experiences be similar to or different from our peers both within this workshop and outside of it?

I. Individual exercise: My Educational Journey (15 min)

- A. Participants will take a few minutes to write and illustrate on a large piece of paper to the following prompt:
 1. What are the schools that you have attended? What did you like and not like about each school? Who made the decisions that guided your educational trajectory, and what was the rationale behind those decisions?
- B. Invite those who would like to share to share with the larger group.
- C. Closing thought: Our educational journeys are our own and shape us as individuals today, but the choices we have and the choices we make are also constrained.

II. Activity: Examining your own school district (30 min)

- A. Ask participants to take out their computers or phones, and research their own school. As a starting point, use "[Miseducation](#)," a database (ProPublica). Answer the following questions:
 1. What is the admissions policy for your school?
 2. What neighborhood is your school located in?
 3. What are your school's demographics? Do they reflect the demographics of your neighborhood?
 4. What reputation does your school have? What is your school known for?
 5. What enrichment opportunities are available at your school?
- B. Then, assign participants to groups of three or four and ask them to share their findings with your group.
- C. In the larger group, discuss the question:
 1. Did anything that you learned or heard in this activity surprise you?

III. Interactive lesson: Segregation and the School Diversity Debate (20 min)

- A. (OPTIONAL - depending on how familiar participants are on the history of school segregation) Present slides on the history of school segregation and integration.

1. Leave time for questions.
- B. Group participants into 8 groups (groups of one or two). Assign each group an excerpt from "[Racist? Fair? Biased? Asian-American Alumni Debate Elite High School Admissions](#)" (New York Times). Each excerpt is of one individual's perspective of the debate on specialized high schools.
 1. Each group is given time to read their excerpt. Then, in the larger group, each group should present the point of view of their individual and, given what we learned about APA identity and the history of segregation, what they agree with or don't agree with in their argument.

IV. Group discussion: Our role in IntegrateNYC (15 min)

- A. Ask participants to discuss the following questions:
 1. Why did you join IntegrateNYC? In what ways do those reasons relate to your APA identity and your experiences with schooling?
 2. What do you think the role of APAs in Integrate's movement is?
 3. How do you envision your involvement in Integrate in the future?
 4. Has what we discussed today changed your opinions on school segregation, integration, and diversity? If so, how?

V. Individual exercise: Journaling (10 min)

- A. Participants will take 5 minutes to journal to the following prompt:
 1. How has this discussion changed how I see my own educational journey?
- B. Then, participants will take 5 more minutes to journal to the next prompt:
 1. What is the purpose of education? If you could design your own education, what would it look like?

Break (2:00-2:10pm)

Part IV: APA Youth Voices (2:10-3:30pm)

Objective: With the previous two themes in mind, the remainder of the workshop will be work time for the last section of *APA Youth Voices* - a collection of creative pieces from workshop participants in response to three prompts. Participants have the option of writing or making art to one of the following: **What would you want (a) policymakers, (b) your fellow students, or (c) your parents or guardians to know about your experience as an APA student?**

I. Free work time (45 min)

- A. Provide participants with materials. Project examples of zines and other works.
 1. Examples to show:
 - a) *Gidra*
 - b) IntegrateNYC zine
 - c) Asian American Feminist Collective zines

II. Closing (15 min)

- A. Gather participants for a brief closing session.

1. In a circle, have each participant share:
 - a) One thing they learned during the workshop.
 - b) One question they are leaving the workshop with.
 2. Invite participants to share appreciation and acknowledgements.
 3. Ask participants in the larger group:
 - a) Now that you attended this workshop, what plans for follow-up action do you have? What are your next steps?
 - b) (At Integate, this might look like having a plan to distribute the zines or present at a Youth Council meeting.)
 4. Ask participants to take out their phones to fill out an anonymous feedback form.
- B. Facilitators should keep participants' zine templates to scan, and then return them at a set future date.**
- C. Invite those who haven't finished to stay longer to continue working. If absolutely necessary, participants also have the option to take their piece home to continue working on it, but encourage them to finish it if they can.

FUTURE TOPICS OF DISCUSSION

Identity development is broad and complex, and does not end with a single workshop. These are some suggestions for future topics of discussion in relation to Asian American youth.

- Asian American activism
- Asian Americans and privilege
- Asian Americans and affirmative action
- Afro-Asian relations
- Asian Americans and media representation
- Asian Americans and sexuality
- Pan-Asianism

COURSE MATERIAL

- Ali, Ashna. "Hair." In *Asian American Feminist Collective: Solidarity, Politicizing, Talking Back - Volume 2*, ed. Rachel Kuo. *Asian American Feminist Collective*. 2019.
https://static1.squarespace.com/static/59f87d66914e6b2a2c51b657/t/5dcd5f1144fbbd622c2bfea3/1573740328686/AAFC_HistoryZine.pdf
- "Asian American History." *Japanese American Citizens' League*. 2006.
<https://jacl.org/asian-american-history/>
- "Asian American Portraits of Encounter." *National Portrait Gallery, Smithsonian Institution*. 2012.
<https://npg.si.edu/exhibit/encounter/index.html>
- Groeger, Lena V., Waldman, Annie, and Eads, David. "Miseducation: Is There Racial Inequality at Your School?" [Database]. *ProPublica*. 16 October, 2018.
<https://projects.propublica.org/miseducation/>
- Jung, Soya. "Left or Right of the Color Line? Asian Americans and the Racial Justice Movement." *ChangeLab*. 2012.
http://www.changelabinfo.com/reports/ChangeLab_Left-or-Right-of-the-Color-Line.pdf
- Kaplan, Erin A. "School Choice is the Enemy of Justice." *New York Times*. 14 August 2018.
<https://www.nytimes.com/2018/08/14/opinion/charter-schools-desegregation-los-angeles.html>
- "Let's Talk! Facilitating Critical Conversations with Students." *Teaching Tolerance*. 2019.
<https://www.tolerance.org/sites/default/files/2019-12/TT-Lets-Talk-December-2019.pdf>
- Myhre, Kyle G. T. "In-Depth Look: Bao Phi - 'Broken/English.'" *Button Poetry*. 6 March 2018.
<https://buttonpoetry.com/in-depth-look-bao-phi-broken-english/>
- Shapiro, Eliza. "Racist? Fair? Biased? Asian-American Alumni Debate Elite High School Admissions." *The New York Times*. 6 February, 2019.
<https://www.nytimes.com/2019/02/06/nyregion/nyc-specialized-high-school-test.html>
- The Myth of the 'Model Minority.'* Directed by Daron Taylor, 2017. *The Washington Post*.
https://www.washingtonpost.com/video/business/the-myth-of-the-model-minority/2017/04/14/aa6c4bf4-213a-11e7-bb59-a74ccaf1d02f_video.html

ADDITIONAL REFERENCES AND READING

In putting together this lesson plan I drew from the following sources in varying degrees -- from finding inspiration in concepts and ideas to directly adapting activities, texts, and questions.

Public Access Resources

[A Different Asian American Timeline](#): An interactive website by ChangeLab, a racial justice think tank, offering a timeline of Asian American history in the context of interconnected histories and structures.

[Affirmative Action in College Admissions Syllabus](#): A syllabus by Dr. OiYan Poon and her team at Colorado State University, with resources to discuss affirmative action in higher education.

[Anti-Oppressive Facilitation for Democratic Process](#): A resource guide with tips, techniques, and ideas for facilitation by the Anti-Oppression Resource & Training Alliance (AORTA).

[Asian American Feminist Collective](#): A collective of Asian-identifying individuals and creators engaging in intersectional feminist practices.

[I Am Asian American](#): An article by Teaching Tolerance on teachers' experiences teaching about Asian American identity.

[Left or Right of the Color Line? Asian Americans and the Racial Justice Movement](#): A summary of research by Soya Jung at ChangeLab on Asian Americans' position in the American racial and sociopolitical landscape.

[Still Separate, Still Unequal: Teaching about School Segregation and Educational Inequality](#): A resource in the New York Times with activity and resource ideas for curricula on school segregation.

[Where does Affirmative Action Leave Asian Americans?](#): A long-form article by Jay Caspian Kang in the New York Times parsing out the complicated position of Asian Americans in affirmative action.

Non-Public Access Resources

J. M. Bolin Program at Yale: An academic and cultural enrichment program for Black high school students in New Haven, run by Yale students. I observed one session of this program and had a conversation with one of its founders at Yale about running workshops on identity with high school students.

Multiracial Organizing Workshop Agenda: A contact provided me with the agenda for a workshop she hosted in a Democratic Socialists of America conference, as an example of how a workshop is structured and the types of questions to ask.

The Model Minority: A curriculum on the role Asian Americans in the American racial landscape, created by Ethan H. P., a Maryland high school student. I acquired this resource through a personal contact and connected with its author. Contact wang.odette@gmail.com if interested.

What is Asian/American? Agenda: The workshop agenda used by the Yale Asian American Cultural Center in 2018-2019 to discuss Asian American identity with undergraduates.

***ASIAN PACIFIC
AMERICAN YOUTH
VOICES:***

**SCHOOL SEGREGATION,
INTEGRATION &
DIVERSITY**

WORKSHOP HANDOUT

**NAME:
DATE:**

INSTRUCTIONS

Thank you for coming to APA Youth Voices: School Segregation, Integration, and Diversity! This Workshop Handout is for you to write, read, and draw in.

Some of these pages will correspond to specific activities in the workshop; other activities will not have their own pages. There are several pages at the end for notes. Throughout the workshop, on the designated pages, you will contribute pieces of writing and art to “APA Youth Voices,” a zine that will be compiled and distributed for the public. You have the option of sharing these pages to be scanned for the zine, or to not share pages that you would not like to be made public - just let the workshop facilitators know.

We hope you enjoy!

WHO I AM

This page is for you to write, draw, doodle, about yourself.
It could be a self-portrait.

WHAT IS APA?

WHAT IS APA TO ME?

In the space below, write to the following prompt:

Tell a story about when you first realized you were APA.

When does identifying as APA make you happy, proud, sad, angry? Provide examples.

KEY DATES IN ASIAN AMERICAN HISTORY

1763

1882

1942

1965

1975

1982

2001

OUR SCHOOLS, OUR HISTORIES

MY EDUCATIONAL JOURNEY

In the space below, write and draw to the following prompt.

What are the schools that you have attended? What did you like and not like about each school? Who made the decisions that guided your educational trajectory, and what was the rationale behind those decisions?

EXAMINING MY SCHOOL

School Name:

District Number:

Borough:

What neighborhood is your school located in?

What are your school's demographics? Do they reflect the demographics of your neighborhood?

What is the admissions policy for your school?

What reputation does your school have? What is your school known for?

What enrichment opportunities are available at your school?

Based on the ProPublica database, what do you notice about your school?

IMAGINING EDUCATION

In the space below, write to the following prompt.

How has this discussion changed how I see my own educational journey?

When you are done, flip the page and respond to the next prompt.

IMAGINING EDUCATION

Feel free to write and/or draw.

What is the purpose of education? If you could design your own education, what would it look like?

**AS ASIAN PACIFIC
AMERICAN YOUTH, WE ARE
OFTEN MADE SILENT AND
INVISIBLE.**

**THIS IS WHAT WE WANT
YOU TO KNOW.**

Choose one (or more) of the following templates in which to answer the prompt:

What would you want (a) policymakers, (b) your peers, or (c) your parents or guardians to know about your experience as an APA student?

In the blank spaces, you can write a letter, a story, a poem, a script; you can draw a picture, a comic, a self-portrait, a collage; anything you would like your audience to know. This space is yours to express yourself in.

DEAR POLICYMAKERS...



DEAR FELLOW STUDENTS...

DEAR PARENTS AND GUARDIANS...



OUR LIBRARY

Please add to this list so it grows!

Online Resources

[A Different Asian American Timeline](#): An interactive website by ChangeLab, a racial justice think tank, offering a timeline of Asian American history in the context of interconnected histories and structures.

[Asian American Feminist Collective](#): A collective of Asian-identifying individuals and creators engaging in intersectional feminist practices.

Academic Sources

The Making of Asian America by Erika Lee

[Left or Right of the Color Line? Asian Americans and the Racial Justice](#)

[Movement](#) by Soya Jung

[“Are Asians the New Blacks? Affirmative Action, Anti-Blackness, and the ‘Sociometry’ of Race](#) by Claire Jean Kim

Literature

A New American Revolution by Grace Lee Boggs

Minor Feelings by Cathy Park Hong

On Earth We’re Briefly Gorgeous by Ocean Vuong

The Paper Menagerie and Other Stories by Ken Liu

Sông I Sing by Bao Phi

Unaccustomed Earth by Jhumpa Lahiri

ABOUT US

INTEGRATENYC IS A YOUTH-LED ORGANIZATION THAT STANDS FOR INTEGRATION AND EQUITY IN NEW YORK CITY SCHOOLS.

WE, THE STUDENTS, ARE THE BEST EXPERTS ON THE IMPACTS OF THIS SEGREGATION AND INEQUALITY. AT INTEGRATENYC, WE ARE ALSO DESIGNERS OF SOLUTIONS, ADVOCATES FOR TRANSFORMATIVE POLICY, AND VISIONARIES FOR A MORE JUST FUTURE.

WE HAVE LEARNED FROM THE PAST, AND WE DO NOT WANT TO STOP AT DESEGREGATION. TRUE, MEANINGFUL INTEGRATION REQUIRES A TRANSFORMATION IN OUR SCHOOL SYSTEM THAT CENTERS STUDENTS AND COMMUNITIES OF COLOR. WE HAVE DEVELOPED AND ARE ADVOCATING FOR 5RS OF REAL INTEGRATION TO CREATE LASTING, REVOLUTIONARY CHANGE IN OUR SCHOOL SYSTEM: RACE AND ENROLLMENT, RESOURCES, RELATIONSHIPS, RESTORATIVE JUSTICE, AND REPRESENTATION.

WE ALSO STAND FOR REAL REPRESENTATION OF YOUNG PEOPLE IN DECISION MAKING AT LOCAL, CITY, STATE, AND FEDERAL LEVELS.

**WWW.INTEGRATENYC.ORG
HELLO@INTEGRATENYC.ORG**

APA YOUTH VOICES

[INSERT DATE]

WELCOME

Please get settled and make a nametag! On your nametag, please include:

- Your name
- Your pronouns
- A simple illustration that represents who you are

PART I: INTRODUCTIONS

- Name
- Pronouns
- Borough
- School
- Why did you come to this workshop/what do you hope to get out of it?
- What questions do you have?

WORKSHOP GOALS

1. To carve out an affinity space for APA-identifying youth within IntegrateNYC that centers the APA experience.
2. To provide students with the tools to articulate their own educational biographies and identify how those biographies have been shaped by structures such as race.
3. To offer a platform to project APA youth voice on the issue of school segregation, integration, and diversity to a wider audience.

SETTING NORMS

Norms: agreed-upon definitions of productive behaviors and mindsets that should be usual, or “the norm,” whenever a group is working together

(Source: California Academy of Sciences)

PART II: WHAT IS APA?

1. Tell a story about when you first realized you were APA.
2. When does identifying as APA make you happy, proud, sad, or angry? Provide examples.

OUR APA IDENTITIES

Question Set I

1. How would you define your APA identity?
2. Have you experienced conflict in identifying as APA?

Question Set II

1. What do you think of when you hear Asian American or APA?
2. What role does being APA play in your daily life?

RACE

Race is a political idea that classifies humanity into false categories in order to justify white supremacy. Race was used to resolve the fundamental contradiction between founding American ideas like freedom and equality on the one hand, and the use of slavery, genocide, and the exploitation of non-European people to build the U.S. economy and political structure on the other. Racial categories and their assigned traits shift over time and geography. They are defined not by science, but by laws, culture, ideas, and practices. Racism is the cumulative impact over time of systems and institutions that have used race to perpetuate white supremacy. Racial politics is the exploitation of race through political means either to reproduce or to challenge the status quo.

IDENTITY

The set of visible and invisible characteristics we use to categorize and define ourselves and those around us (e.g., gender, race, age, religion, ethnicity, socioeconomic status, language, marital/family status, ability, sexual orientation, etc.). Identity shapes our experience by influencing the ways we see ourselves and the ways others see us.

APA (ASIAN PACIFIC AMERICAN)

Asian American is a term that was embraced by activists in the 1960s as an alternative to the term “Oriental.” The Orient is a concept born of Western imperialism, and Orientalism is a worldview that justifies the subjugation and exploitation of non-Western people, their land, and their resources. Orientalism views the Orient as inferior, exotic, and threatening. Activists chose the term Asian American as a rejection of colonization, war, and racism. Historian Yuji Ichioka is widely credited with popularizing the term. As a demographic category, the Asian American population has grown and diversified over the last 50 years as a result of 1965 immigration laws that ended restrictions on Asian immigration to the United States.

APA (CONT.)

The 2010 Census listed the following largest Asian American ethnic groups: Chinese, Filipino, Indian, Vietnamese, Korean, Japanese, Pakistani, Cambodian, Hmong, Thai, Lao, Taiwanese, Bangladeshi, and Burmese. API is an acronym that stands for Asian and Pacific Islander. People use this term to explicitly acknowledge that Pacific Islanders are different from Asians, but also to be inclusive of Pacific Islanders in a broader political coalition. NHPI is an acronym for Native Hawaiian and Pacific Islander, which emerged to signify the unique political conditions of Native Hawaiians. AMEMSA stands for Arab, Middle Eastern, Muslim, and South Asian, and emerged post-9/11 to distinguish these communities for their extraordinary experiences of oppression through alleged anti-terrorism measures. Some organizations identify their constituencies using some combination of these acronyms, such as NHPI/AMEMSA/AA.

STRONGLY AGREE

UNDECIDED

STRONGLY DISAGREE

“APA” is as much a political identity as it is a demographic category.

APAs are not forced to think critically about race regularly.

The role that race plays in the lives of many APAs is not severely detrimental or negative.

APAs are often excluded from the broader dialogue on race in America because of their disinvolvement in the black-white relationship.

AGREE/DISAGREE ACTIVITY DISCUSSION

What experiences might shape our different opinions on these questions?

ASIAN AMERICAN HISTORY: A TIMELINE

1763

1882

1942

1965

1975

1982

2001

ASIAN AMERICAN HISTORY: A TIMELINE

1763: First documented Asians settle in United States (Filipinos)

1882: Chinese Exclusion Act passed -- first race-based exclusion in United States immigration history

1942: Japanese Internment Executive Order 9066 -- internment camps restricting Japanese American freedom

1965: Hart-Cellar Immigration Act passed -- changed demographic landscape of United States and altered immigrant selectivity (set preference for skilled workers and family)

1975: Vietnamese refugee resettlement in United States after Vietnam War -- Vietnam War left fractured US-Southeast Asia relationship; increased Southeast Asian population in States

1982: Killing of Vincent Chin -- violent hate crime against an Asian American; spurred pan-Asian activism

2001: 9/11 -- changed treatment and perception of Arab Americans, South Asians, and Muslim Americans

MODEL MINORITY

“The Myth of the ‘Model Minority’”

What initial reactions do you have to this video?

1. How have APAs been portrayed in the recent debates over specialized high schools, gifted & talented, and other efforts for school integration in New York City?
2. Who perpetuates these narratives? How are these narratives shaped by stereotypes?
3. How are these stereotypes harmful to APAs? How are they harmful to other racial minority communities?

BRAINSTORMING

Choose one of the following works to view:

1. Bao Phi: [Broken English](#) (spoken word)
2. Erin Aubrey Kaplan: [School Choice is the Enemy of Justice](#) (op-ed)
3. Ashna Ali: [Hair](#) (page 17) (poem and illustration)
4. [Asian American Portraits of Encounter](#) (artwork)

What would you want (a) policymakers, (b) your peers, or (c) your parents or guardians to know about your experience as an APA student?

PART III: OUR SCHOOLS, OUR HISTORIES

- What are the schools that you have attended?
- What did you like and not like about each school?
- Who made the decisions that guided your educational trajectory, and what was the rationale behind those decisions?

PART III: OUR SCHOOLS, OUR HISTORIES

- What are the schools that you have attended?
- What did you like and not like about each school?
- Who made the decisions that guided your educational trajectory, and what was the rationale behind those decisions?

EXAMINING YOUR OWN SCHOOL DISTRICT

- What is the admissions policy for your school?
- What neighborhood is your school located in?
- What are your school's demographics? Do they reflect the demographics of your neighborhood?
- What reputation does your school have? What is your school known for?
- What enrichment opportunities are available at your school?

SEGREGATION: separating an individual or group from other people or things



Generations of students have brought cases to court to demand equal access to schools



Emily, Mamie, and Frank
Tape (Chinese),
Tape v. Hurley, 1885



Alice Piper (Paiute),
Piper v. Big Pine, 1924



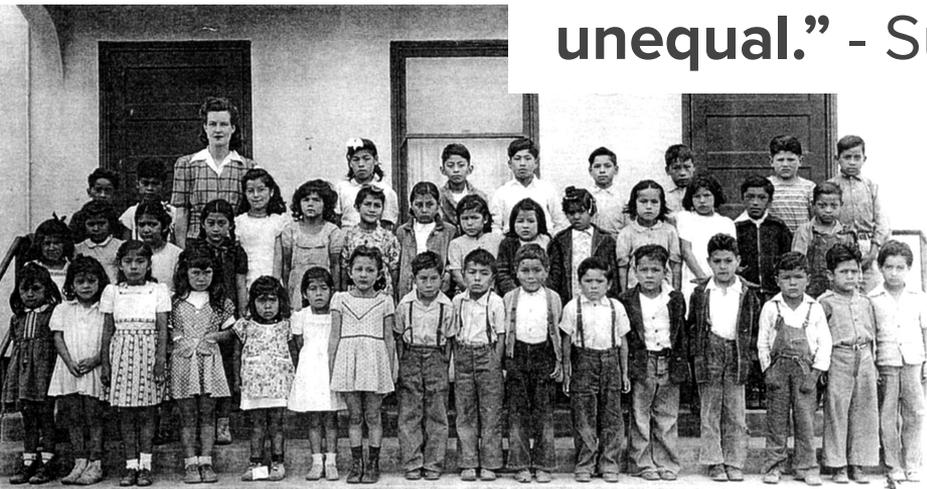
Sylvia Mendez
(Mexican-Puerto Rican),
Mendez v. Westminster, 1946



Linda Brown
(African-American),
Brown v. Board of Ed, 1954



“Separate educational facilities are inherently unequal.” - Supreme Court



INJUSTICE

In the 1960s in New York City, Black and Puerto Rican children were often labelled as “disruptive” and sent to separate schools for “problem children.” They often ended up pushed out of school or in prison.

They carried large poster signs prepared in anticipation of the arrests. The signs said: “Free the Real Board of Education” and “Will Jail Help My Child to Read?”

90% BOYCOTT HITS PROBLEM SCHOOL

136 Students Out in ‘Rights’
Protest by Galamison

By MARTIN TOLCHIN

A total of 136 students, mostly inveterate truants, stayed out of school yesterday, thereby aligning themselves with the civil rights movement.

This commitment came as the Citywide Committee for Integrated Schools began a campaign to shut the city's schools for problem children by leading



JOURNEY FOR JUSTICE

For six weeks in 1965 hundreds of students from these “problem schools” boycotted school to bring attention to the discriminatory policies that placed them in inferior schools.

INJUSTICE

After Brown vs Board of Ed, almost all Black teachers were fired in the South. By 1967, over 90% of teachers and administrators in NYC were White, even though only 45% of students were White. Many Black and Puerto Rican students felt that their White teachers did not understand them or believe in their potential to learn.

Teacher Who Took Pupils To Malcolm Event Loses License

NEW YORK -- A teacher who took his pupils to an off-limits Malcolm X memorial program has been denied his school hours, Supt. Donovan had specified that no pupils from the I. S. 201 complex — which includes P. S. 68 —

INJUSTICE

After Brown vs Board of Ed, almost all Black teachers were fired in the South. By 1967, over 90% of teachers and administrators in NYC were White, even though only 45% of students were White. Many Black and Puerto Rican students felt that their White teachers did not understand them or believe in their potential to learn.

Teacher Who Took Pupils To Malcolm Event Loses License

NEW YORK — A teacher who took his pupils to an off-limits Malcolm X memorial program has been denied his school hours, Supt. Donovan had specified that no pupils from the I. S. 201 complex — which includes P. S. 68 —



JOURNEY FOR JUSTICE

Parents, educators, and students in Harlem and Ocean Hill-Brownsville fought to hire more teachers and principals of Color.

SCHOOL BOYCOTT!

FREEDOM DAY FEBRUARY 3, 1964



JOIN THE ONE DAY BOYCOTT!

FOR INFORMATION CALL:

BROOKLYN LE 9-8409 JE 7-8270	BROOKLYN UL 7-9200 BT 9-7050	QUEENS JA 8-5075 RA 1-8855	MANHATTAN AU 1-8213 Upper MD 6-0400 Lower East Side SP 7-9
------------------------------------	------------------------------------	----------------------------------	---

City Wide Committee for Integrated Schools



10 years after Brown vs Board, NYC schools were not integrating. 460,000 NYC youth held a one-day school boycott - **the largest civil rights protest in US history.**

OUR ROLE IN INTEGRATENYC

1. Why did you join IntegrateNYC? In what ways do those reasons relate to your APA identity and your experiences with schooling?
2. What do you think the role of APAs in Integrate's movement is?
3. How do you envision your involvement in Integrate in the future?
4. Has what we discussed today changed your opinions on school segregation, integration, and diversity? If so, how?

JOURNALING

How has this discussion changed how I see my own educational journey?

What is the purpose of education? If you could design your own education, what would it look like?

APA YOUTH VOICES

With the previous two themes in mind, the remainder of the workshop will be work time for the last section of *APA Youth Voices* - a collection of creative pieces from you in response to three prompts.

You have the option of writing or making art to one of the following: **What would you want (a) policymakers, (b) your fellow students, or (c) your parents or guardians to know about your experience as an APA student?**

Links to examples: [Gidra](#); [Asian American Feminist Collective](#)

CLOSING

1. Around the circle
 - a. What's one thing that you learned during this workshop?
 - b. What's one question that you're leaving the the workshop with?
2. Appreciations and acknowledgements
3. Now that you attended this workshop, what plans for follow-up action do you have?
What are your next steps?
4. Feedback form

THANK YOU!

APA Youth Voices: Post-Workshop Survey

Thank you for your participation in the workshop "APA Youth Voices: School Segregation, Integration, and Diversity." This is an *anonymous* form for you to submit feedback and suggestions so that we may improve the workshop for future audiences.

If you have any questions or would like to follow up, please email [INSERT NAME AND EMAIL OF CONTACT].

* Required

1. Which sections and activities did you find the MOST engaging? Check all that apply.

*

Check all that apply.

- Think, Pair, Share: My APA Identity
- Group Discussion: Our APA Identities & Word Cloud
- Agree/Disagree Activity
- Key Dates in Asian American History
- Group Discussion: Model Minority and New York City School Diversity
- Individual Reflection: My Educational Journey
- Examining Your Own School District
- Lesson: Segregation and the School Diversity Debate
- Group Discussion: Our Role in IntegrateNYC

Other: _____

2. Which sections and activities did you find the LEAST engaging? Check all that apply. *

Check all that apply.

- Think, Pair, Share: My APA Identity
- Group Discussion: Our APA Identities & Word Cloud
- Agree/Disagree Activity
- Key Dates in Asian American History
- Group Discussion: Model Minority and New York City School Diversity
- Individual Reflection: My Educational Journey
- Examining Your Own School District
- Lesson: Segregation and the School Diversity Debate
- Group Discussion: Our Role in IntegrateNYC

Other: _____

3. How can the workshop be improved for the future? *

4. How likely are you to recommend this workshop to a friend or classmate? *

Mark only one oval.

1	2	3	4	5	
Very unlikely	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Very likely

5. What future workshop topics would you like to see, either relating to APA identity or something entirely different? *

6. Other comments

This content is neither created nor endorsed by Google.

Google Forms