



2007

A Strategic Plan for the Education of Asian/Pacific Islander American Students in the State of Washington

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**A Strategic Action Plan
for the
Education of Asian/Pacific Islander American Students
in Washington State**



January 2006

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National Context

Fastest Growing Racial Group

There are now approximately twelve million Asian/Pacific Islander (APIA) Americans, constituting approximately 4.6% of the U.S. population up from 2.8% in 1990. Demographic projections estimate that by the year 2020, the APIA population could be twenty million. The APIA population is the fastest growing racial group in the U.S. The APIA had a higher rate of population growth, 45%, between 1990 and 2000 than any other race. The nation's APIA population is young: children under 18 make up 25% of the group while people age 65 and older make up only seven percent. It is estimated that the APIA community will more than triple by mid-century from approximately 12 million in 2005 to 37.6 million in 2050, up from nearly five percent to nine percent of the nation's total population.

Approximately 53% of the APIA population lives in the west. Ninety-six percent live in metropolitan areas with 45% in inner cities and 52% in the suburbs. Washington State ranks among the highest concentration of APIAs, with 7.4% of the population.

Between 1980 and 1995, registration in Japanese language courses in U.S. colleges and universities almost quadrupled while the number in Chinese courses more than doubled. Japanese language is now the fourth most popular foreign language taught in U.S. colleges and universities; Chinese is sixth.

Diverse Group, Distinct Identities

APIAs make up a diverse community made up of over 50 distinct Asian and Pacific Islander communities, each with their own unique and rich heritages, cultures, languages, and dialects. The term APIA is a political label that lumps together some fifty ethnic groups who speak more than 300 languages and dialects. The most prominent Asian American ethnic groups in the U.S. include Filipino (2.4 million), Chinese (2.7 million), Japanese (1.2 million), Korean (1.2 million), South Asians (Indian, Pakistani, Sri Lankan, Bengali-1.9 million), Southeast Asians (i.e., Vietnamese, Cambodian, Laotian, Hmong-over 1.1 million). Pacific Islander ethnic groups include native Hawaiian, Samoan, Chamorro, Fijian, and Tongan. Six out of ten APIA are foreign born.

Although APIA communities make up distinct ethnic groups who vary in culture, history, immigration and social economic status, they are often lumped as one super group. Because of this lumping, the progress of established communities is assumed to be true for the new APIA immigrant communities and leads to the model minority myth. According to James Banks, professor and director of the Center for Multicultural Education at the University of Washington, Seattle, "A focus on the economic success of Asian Americans results in several problems. It obscures the tremendous economic diversity within Asian American communities and the problems Asians have. When we look only at the group characteristics of Chinese Americans, for example, serious economic problems of the new immigrants are overlooked."

Social Struggles, Perseverance

Immigration patterns vary from one group to another, which explains why some APIA communities are several generations old in the U.S., while others are relative newcomers. Like others who came to the U.S., APIAs came to the land of opportunity in search of better social, political, religious, and economic conditions. But their stories of immigration can also be understood as directly linked to the history of U.S. expansion and colonization, the recruitment of racialized and gendered labor, the development of global capitalism, as well as the stories of resistance and struggle waged by diverse groups of people.

Since the first migration waves, Asian Pacific Islanders (API) faced institutional and socialized discrimination. Examples of institutional discrimination are the Chinese exclusion Act of 1882, the first exclusionary immigration law based on nationality; the internment of Japanese American in World War II while we were also at war with Germany, Italy, Rumania, and Finland; and Alien Land Laws, which prohibited land ownership and renting by non Caucasians. Shaped by our history, APIs struggled against legal and social exclusion, created rich social and political communities, maintained cultural traditions, forged an American multicultural identity, and engaged in active struggles for social justice. And as each API group's tenure grows in the U.S., so do the challenges to ensure social, economic, political and educational equity.

***APIA History in Washington State*¹**

APIAs have been a part of the history and landscape of Washington State from the European and American exploration period of the late eighteenth century.

Migration

Migration is the process of people moving from place to place. Why people move away or are pushed out from where they lived, and why they are pulled to settle somewhere else, are the central questions behind migration. Once in the U.S., APIAs often migrated to and from places of work; others, after living abroad for a time, returned to their native lands. Like immigrants from Europe during the nineteenth century, APIAs were part of a global stream of people flowing into the U.S. in search of social, political, religious, and economic opportunities. While APIA immigration reached its high-water mark on the West Coast, it transformed America, adding diversity to an already multicultural society. Recent migrations, for example, of Burmese (Myanmar), Mien, Nepalese, Pacific Islanders and other groups continue the steady stream of migration.

Labor

Labor refers to the act of working and the social associations that workers create through their shared experience. Economy refers to the management and development of

¹ Sources for the preceding sections: "A History Bursting With Telling: Asian Americans in Washington State" by Matthew W. Klinge, *The Center for the Study of the Pacific Northwest, Department of History, University of Washington*; "Asian/Pacific Americans in Washington: An Overview" by Gail M. Nomura; and *University of Washington Department of American Ethnic Studies Program*.

resources. Most APIAs came to Washington State to fill a need for workers in the rapidly developing Pacific Northwest. They were generally young, ambitious, and full of hope as they departed their native lands. They filled an important need in the resource rich but labor poor Pacific Northwest, providing the muscle that helped to develop the region. Indeed, without APIA labor this region would have remained isolated, undeveloped, and poor well into the twentieth century. APIAs helped to create the transportation links, agriculture, industries, and wealth that made the Pacific Northwest. Limited by discrimination and economic factors, APIAs often worked menial jobs in hazardous industries for little compensation. They learned to expect, but not accept, discrimination in America. They fought for their human and civil rights through diplomatic channels, and through the courts; and when these avenues failed, through creative resistance. Work was a source of group pride and political activism; labor was a catalyst for social and cultural change, and for the establishment and growth of APIA communities. Their contribution to the economy made them invaluable.

Community

Community is the process by which APIAs identified themselves as Americans or Asian Pacific Islander Americans. Ironically, this process begins with discrimination. Singled out because of their supposed "racial" characteristics, APIAs relied on their own institutions and initiative to advance their interests. In resisting discrimination, APIAs found opportunities to build communities—and opportunities to claim America as their home. The creation of a community is not a simple process, however. Generational tension, racism, and economic concerns all worked to pull APIA communities apart. But these communities, like other immigrant groups in U.S. history, responded creatively to hardship. Seeking U.S. citizenship, opening businesses, running for political office or lobbying for social services are just some of the ways that APIAs worked to create dynamic communities in Washington State.

Political Empowerment

Political empowerment is the development of active representation and participation in governmental processes, especially lawmaking. Due to exclusionary laws, born out of prejudice and racial discrimination, early APIA settlers faced many hardships. Most APIAs, for example, were denied American citizenship under the Immigration Act of 1924, which later became the basis for laws that denied APIAs the right to own, lease, rent, and farm land—laws that were not repealed until 1966. However, adversity forged community organization and political mobilization.

Through a series of court challenges lost and won, the APIA community slowly gained political representation. By the early 1970's, a political coalition of APIAs emerged to unite their voices and make their community concerns known. They worked for the creation of the Commission on Asian American Affairs in the governor's office in 1974. In 1995, the Commission's stewardship was expanded to include Pacific Islanders.

The same vigilance soon nurtured political leaders such as Wing Luke, the first Asian American elected official in the Pacific Northwest; Ruby Chow, Dolores Sibonga, Martha Choe, and Cheryl Chow, as members of the Seattle City Council, Lloyd Hara, as

Seattle City Treasurer and Port Commissioner, and Gary Locke, Art Wang, Velma Veloria, Sharon Tomiko Santos and Bob Hasegawa as representatives in the State Legislature. Gary Locke later became a King County Executive in 1993 and the first Asian American Governor on the continental U.S. in 1996.

At the dawn of the 21st century, APIAs are in all facets of the public and private sectors, and deeply engrained in Washington State's social, political, and economic fabric. For example, Washington State has the most APIA elected officials in the continental U.S. APIAs also hold numerous leadership positions in the areas of business, education, fine arts, physical sciences, the justice system, and state and local government.

Political empowerment is not the only reason for a growing awareness of APIA identity in Washington State. There is also the recognition of the commonality of discriminatory treatment that binds their histories in the U.S. Out of the civil rights movement and social activism of the 1960s and 1970s and the domestic and international turmoil resulting from the Vietnam War emerged a movement to recognize and promote APIA history and culture. Asian American studies was recognized as an academic field in universities across the nation as an awareness of the importance of studying and valuing the diversity of America in order to understand fully the multicultural nature of our country. The University of Washington Asian American Studies Program and the Washington State University Asian/Pacific American Studies Program were established in the 1970s through pressure from the APIA community. Finally, American history is increasingly inclusive rather than exclusive and American literature studies are enriched by the voices of the likes of Sui Sin Far, John Okada, and Carlos Bulosan. American literature continues to be enriched by the voices of Washington Asian American writers and poets like Laureen Mar, Alan Chong Lau, Mitsuye Yamada, Alex Kuo, Lonny Kaneko, Shawn Wong and others.

Citizens

Today, APIAs are citizens not sojourners. They have been and will remain an integral part of the state's diverse history. Migration brought APIAs to the Pacific Northwest, labor initially defined their social status while providing opportunities for advancement, and communities emerged out of struggles to preserve old customs in new settings. While APIAs face persistent, often brutal, discrimination they were not merely victims. Instead, they made their own history and influenced the history of Washington State and our nation.

APIA Demographics in Washington State

APIAs together make up Washington State's largest multicultural group and the fastest growing racial group (note: Hispanic is not a racial designation on the 2000 Census). During the last decade, King, Pierce and Snohomish counties experience significant increases in APIA population, and represent the top three Washington State counties with the most APIAs. For the first time ever, the 2000 Census allowed people to choose more than one race category. APIA and white are the second most common multiracial combination after American Indian and white.

The top cities with Asian Americans are Bellevue with 17%, Lynnwood with 14%, and Seattle, Renton and Shoreline with 13%. Seventy-six percent of Asians are over the age of 18. The largest APIA communities in order of size are Filipinos, Chinese, Korean, Vietnamese, Japanese, and Asian Indians.

Educational Challenges

English Language Learners/English as a Second Language

As a community of 70% immigrants, the primary language of many students is other than English. Many students who immigrated to the U.S. at older ages come with little or no formal education in their home countries. Where there are little or no language assistance programs in the schools with academic requirements, APIA students are often tracked into remedial or special education classes. Students often face ridicule from their peers because of their lack of English language proficiency, making for an unsure and unsafe emotional and psychological environment that is not conducive to learning. Further adding to the challenges are the requirements related to the federal No Child Left Behind legislation and the Washington Assessment of Student Learning (WASL).

Linguistic and Cultural Diversity

APIA communities are diverse culturally and linguistically. Teachers, schools, and curricula that are not sensitive or do not reflect the different cultures that exist among students create barriers to learning and academic success in our schools, thus alienating many APIA students from their schools. APIA immigrant parents who do not speak proficient English are also often alienated both from their children and the schools. Parent involvement in the schools and English language courses for parents are not often options available to close the cultural gaps. This may also add to inter-generational tensions as second and third generational students cope with confusion about their identity development, assimilation issues, and peer pressures and influences that can alienate them from families especially during the middle school ages.

Communication Expectations and Cultural Norms

Recent research, including most notably Gary Huang's "Beyond Culture: Communicating with Asian Pacific Islander American Children and Families" notes that cross-cultural communication is a fundamental challenge in the education of APIAs. According to Dr. Huang, this is largely because of the diverse linguistic norms of each group and their contextual differences against western modes of communication. These differences often bring about a host of miscommunications and misunderstandings, which in turn often lead to conflict and confusion between APIAs and educational institutions.

According to Dr. Huang, such linguistic conflicts and misunderstandings can lead to "polarized school performance, psychological maladjustments, and gang activity among Asians." He further posits that western-based educational paradigms need to take into account how APIA cultures, socio-economic backgrounds and life experiences affect educational behavior.

For example, adopting educational policies designed to target academic APIA performance need to consider the role of overt culture (i.e., values and norms embedded in language, religion, philosophy, custom, and social organization forms, such as family); the role of belief systems in language; to the role of hidden culture (high context versus low context) with respect to orientations to time and communication; and how all of these inform educational behavior and progress. Furthermore, curricula that reflect and are relevant to APIA students are needed as are increased measures to recruit, hire and retain APIA teachers and staff to act as cultural mediators.

Super APIA Category

Because APIA groups are usually lumped together statistically, the numbers and data on APIA students are often skewed and reflect only the experience of the larger, more established APIA communities. The skewed test scores mix established students with new immigrant students. The result is that the numbers do not adequately reflect the variety of experiences and difficulties that some APIA groups such as certain Southeast Asian, South Asian and Pacific Islander groups face. The stereotyping of APIAs as the “model minority” further present barriers that prevent failing students from getting needed assistance, rendering them invisible.

Model Minority Myth

As alluded to earlier in the quote by Dr. James Banks of the Center for Multicultural Education at the University of Washington, the misperception exists that all APIA students excel academically and that their assimilation into the public school system is complete. This is further reinforced by published standardized test scores such as on the WASL, by graduation and college entrance rates and other statistics. What these mask, however, are the lack of school success by many immigrant students and by certain groups within the APIA category. These populations, in essence, are made invisible in their failure to achieve by the misleading aggregated statistics. Different languages and ethnic cultural norms, economic disparities and other factors which can negatively affect student academic success are overlooked because they do not reflect in the lumping together of all APIA groups.

Parental/Family Involvement

Western culture assumes a level and type of parental involvement that differs significantly from those expected in many APIA cultures. For example, the western culture assumes direct parental engagement with instructors; whereas, many APIA parental education involvement is one of absolute deference. That is, APIA parents culturally defer the educational care of their children to teachers, often without question. It is simply customary.

For example, parent-teacher nights are often aberrations to APIA parents’ sense of an educational experience. These types of meetings to discuss student progress and academic educational expectations by parents are often unheard of in the APIA parents’ heritage cultures. Therefore, expectations that parents become “more” involved in the student’s academic progress by proactively partnering with teachers are culturally foreign

and provides no engagement reference. Moreover, punitive incentives to involve parents are disorienting and often lead to conflict and a lot of confusion between parents and instructors. Parents do not understand the necessity of a meeting where they assume teacher knows all and therefore do not know how to proactively participate. And teachers assume that lack of parental involvement or cross-engagement equates to lack of parental interest. Both are frustrated. Caught in the cultural crossfire are APIA students who are often culturally suspended between their heritage culture and their adopted western culture, and who do not know how to bridge both.

In addition, many APIA students come from families and/or care giver home environments that may include extended family members or close circles of community members instead of the western cultural presumption of a nuclear family. Insensitivity by school personnel to this could further alienate students and their families from schools and learning.

Clearly, there needs to be a deep exploration in how schools promote their parental involvement policies in such ways as to invite participation, not isolate APIA communities inadvertently. Cultural mediators from the different communities, language translation provisions, community resources, whole family education programs, and other resources must be tapped for currently disenfranchised families and failing students to succeed.

Challenges Facing Second, Third (and beyond) Generations

Many issues challenge APIA groups generation after generation. These include the need to balance one's root culture with U.S. mainstream culture. Maintaining language, cultural roots and identity can be difficult, particularly if families are isolated from root cultures and/or assimilation to the mainstream culture is demanded and diversity is not valued. Acquiescence to the majority is a natural tendency often difficult to withstand, especially among young people who seek acceptance and approval among peers. With each generation, assimilation and loss of origins become more pronounced. Even when APIA group members marry outside of their racial group and have mixed race children, successive generations continue to face the "model minority myth," the "alien" or "eternal foreigner" labels, resulting in continued stereotyping, misconceptions, discrimination and exclusion.

Possible Educational Remedies

To remove the barriers and ensure the academic success of APIA students, the following must be considered:

- ◆ Disaggregation of APIA categories

- ◆ Strategies for curriculum and instruction appropriate for all students
- ◆ Inclusion of culturally specific experiences such as the Japanese American Internment
- ◆ Professional development training for educators regarding attitudes and biases about cultural and ethnic issues
- ◆ Pre-service education in preparing teachers to be culturally competent
- ◆ Increase recruitment, hiring and retention of APIA educators as administrators, teachers, paraprofessionals, and other school staff.
- ◆ Middle and elementary schools basic skill programs that are effective with APIA students
- ◆ Programs celebrating APIA student achievement
- ◆ Models of effective family, community, and school partnerships
- ◆ Identification of school and home characteristics that ensure APIA student success
- ◆ Efforts to involve families and communities
- ◆ Information to APIA students and families about schools in the U.S. which includes both written and unwritten rules
- ◆ Information and explanations to families and communities regarding test data, with appropriate translations where needed

APIATT Goals and Strategic Action Plan

January 2006 Revision of 2001-02 APIATT Goals and Strategic Action Plan

As a result of past efforts, we are currently focusing on the following four (4) goals:

APIATT Goal 1

Consistently disaggregate student data to the individual ethnic groups represented in the APIA community. Disaggregated information will allow analysis of test and assessment results so that varied, different, or new strategies, curricula and instruction can be identified and used to enhance and improve the performance of APIA students.

Responsibility	Strategies
Legislature, Office of the Superintendent of Public Instruction, School Districts, Schools	<p>Collect detailed information about students' ethnicities.</p> <p>OSPI needs to have unique student identifier codes (USIC), which contain a student's specific demographic information. When the state or district assessment office receives the test results, student scores can be analyzed at different levels for intervention. Furthermore, the USIC can ensure that a student's education records and test scores are portable if their families move within Washington State. This will assist teachers in developing learning goals for highly mobile students, and allow the state to gain insight on high mobility groups' learning trends.</p> <p>Within each group, the following information should be collected: the number of years in the U.S., parents' education background, primary language spoken at home, family's income, and the number of people in the household.</p> <p>Some examples of APIA populations disaggregated are: Vietnamese, Laotian, Samoan, Cambodian, Chinese, Filipino, etc.</p> <p>Consistently collected detailed information can help educators understand the different needs of APIA students whether based on test scores or other survey data. "By community" data will help educators to focus on individual student's needs and minimize the gap between the indicated intervention and its application to the needs of each ethnic group.</p> <p>Educators will also have sufficient data to connect meaningfully with students' parents and home communities in order to use appropriate or different strategies, curricula, and instruction.</p>

APIATT Goal 2

Effectively integrate culturally inclusive objectives into existing and developing Washington State Essential Academic Learning Requirements (EALRs). To achieve this goal, strategies must be measurable, observable, specific and time-bound (M.O.S.T.) and must involve OSPI, school districts, and school staffs, especially APIA educators.

Responsibility	Strategies
OSPI	Include all communities in the review, development, implementation, and measurement of state EALRs: APIATT members, as well as other multiethnic think tanks, stand ready to assist. Think Tank members can help identify and integrate relevant components of culturally relevant components.
School Districts	Engage “communities” in developing and supporting relevant multicultural curricula and programs. Invite APIATT members to assist in integrating the APIA heritage month curricula offered through the Commission on Asian Pacific American Affairs as well as other curricula like those of the Civil Rights Initiative. Identify professional development opportunities for school districts to promote APIA inclusive curricula.
Schools	Educate staff about efforts to engage APIA staff and families and identify ways that staff can help and be involved.
Commission on Asian Pacific American Affairs, Community APIA Groups and Agencies, Washington Education Association, others.	Provide APIA educational information to members and constituents using standard organizational tools including websites, newsletters, and trainings.
Partners such as the Washington Association of Asian Pacific American Education (WAAPAE)	Sponsor a statewide meeting of APIA educators to galvanize their energies toward achieving this goal.

APIATT Goal 3

Initiate and promote meaningful and effective partnerships among APIA parents, families, youth, communities, and schools to increase the educational success of APIA students.

Responsibility	Strategies
OSPI, APIATT, WEA, APIA educators	<p>Collect information on culturally sensitive and effective programs</p> <p>Develop a list of culturally sensitive and effective programs to share statewide</p> <p>Develop a guide for superintendents and principals</p>
OSPI, APIATT, WEA, Washington Association of School Administrators, Association of Washington School Principals, other professional groups	<p>Partner and disseminate culturally sensitive and effective programs models throughout the profession and state</p>
APIATT, School Districts, Schools	<p>Connect existing community based organizations and human resources with educators and schools.</p> <p>Survey, develop, distribute, and maintain a geographically diverse list with contact names, phone numbers, and email addresses of organizations and individuals prepared to support school and classroom efforts.</p> <p>Link communities with schools by identifying areas of the state with large APIA populations and establishing (re-establishing) methods for connecting the models, programs, and human resources appropriate to the needs of APIA students in specific schools.</p>

APIATT Goal 4

Support strategies to assure the preparatory and in-service training for educators in the K-20 system that address the unique cultural and linguistic educational needs of APIA students.

<p>OSPI, Professional Educator Standards Board (PESB), School Districts, Educator Preparation Programs</p>	<p>Promote and foster training to help in-service and pre-service educators gain cultural competency.</p> <p>Foster an understanding of the effects of racial stereotyping and institutionalized racism on educators, learners, and learning.</p> <p>Portray, in accordance with “victims,” APIA history, experiences with racism, instructional and systemic bias, and lapses in community support.</p> <p>Provide a forum for other issues relevant to APIA communities and their goals for the education of community members.</p>
<p>PESB, Educator Preparation Programs</p>	<p>Include multicultural and diversity education as part of the certification process.</p> <p>Identify, implement, and sustain efforts to recruit and retain ethnic minorities into teaching and school leadership.</p>
<p>PESB, Educator Preparation Programs, School Districts</p>	<p>Monitor, establish, and assure standards for cultural competence as part of educators’ professional evaluation assessment and growth planning.</p> <p>Identify, implement, and sustain efforts to recruit, hire and retain ethnic minority staff.</p>

APIATT Further Considerations

To fully implement the goals and action plan, further research is needed in a number of areas. This is not an exhaustive list.

<p>All</p>	<p>Identify and foster successful Middle School basic skills program</p>
<p>All</p>	<p>Identify and communicate successful programs focusing on APIA student achievement</p>
<p>All</p>	<p>Identify and disseminate successful models of partnerships between APIA community and school(s)</p>
<p>All</p>	<p>Identify and share essential factors and characteristics that ensure APIA students’ academic success</p>
<p>All</p>	<p>Update demographic information in order to better respond to the real needs of APIA students.</p>

Further Considerations

To fully implement the goals and action plan, further research is needed in the following areas:

- ◆ Successful Middle School basic skills programs
- ◆ Successful programs focusing on APIA student achievement
- ◆ Successful training programs to change educator attitudes and biases about cultural and ethnic issues
- ◆ Successful models of APIA community and school partnerships
- ◆ Essential factors and characteristics that ensure APIA students' academic success
- ◆ APIA students' attitudinal information
- ◆ Updated demographic information
- ◆ Successful school district models and programs that increase recruitment, hiring, and retention of APIA staff

Additional Sources for all preceding sections: Washington State Office of Superintendent of Public Instruction; Commission on Asian Pacific American Affairs; Census 2000; Diversity Inc. magazine; National Education Association; University of Washington, Seattle, Office of Financial Management 1999, 2000.

Asian/Pacific Islander American Think Tank (APIATT) Background

The APIATT was established in 1998, when the Office of the Superintendent of Public Instruction (OSPI) brought together representatives from each of the ethnic minority groups to explore and recommend ways to improve the academic success of ethnic minority and low socio-economic students in Washington State. Each representative was a stakeholder in the Washington State public education system. Since then, the APIATT has met regularly to address the systemic shortcomings of the public education system that are responsible for APIA students not reaching academic standards.

Early on, it was evident that the Washington Assessment of Student Learning (WASL) scores for APIA students were misleading because of the diversity within the Asian/Pacific Islander American community. The data collected for the WASL does not reflect the information regarding subgroups within the larger Asian/Pacific Islander American group. There are vast differences in cultural norms and values, English language proficiencies, migration patterns, and immigration.

In family units where the student is more adept in English than the parent, the traditional parent/child roles become reversed. In addition, if the student does not have strong basic academic skills in English, the ability to adequately support the family in a new society is lost. Thus, traditional respect and values in the family group often begin to disintegrate. Students may drop out of school and begin looking for a place to be accepted. This is the point in time when gangs begin to occupy the role typically fulfilled by the parent or family unit. For APIA students, these effects are most acute during the middle school years. As a result, the APIATT decided to establish Unity Project schools on the middle school level. Additional work was also begun in the elementary schools through the Community Outreach unit. It is anticipated that this involvement and outreach effort will continue into the middle school.

In addition to regular meetings, the APIATT along with teams from the targeted schools have attended the OSPI/Washington Education Association (WEA) sponsored Practitioners' Workshops to formulate specific, school-based work plans to increase parent/family and community involvement in APIA student achievement.

A Strategic Action Plan for the Education of Asian/Pacific Islander American Students in Washington State

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Online Resources

(Excerpted from and supplemented: S. Lee and K. Kumashiro, *A Report on the Status of Asian Americans and Pacific Islanders in Education: Beyond the “Model Minority” Stereotype* (Washington, D.C.: National Education Association, 2005).

API Resources

<http://www.apiresources.org>

AskAsia

<http://www.askasia.org>

Asian American Curriculum Project

<http://www.asianamericanbooks.com>

Bishop Museum of Hawaii

<http://www.bishopmuseum.org>

Center for Cultural Fluency (Korean Americans)

<http://www.culturalfluency.org/IR.Intro.html>

Children’s Book Press

<http://www.cbookpress.org/ob/asian.html>

Coalition for Asian American Children and Families

www.cacf.org

Committee of 100 (Chinese Americans)

<http://www.committee100.org>

Commission of Asian Pacific American Affairs (CAPAA) (Washington State)

www.capaa.wa.gov

Densho: Japanese American Oral History (Seattle)

<http://www.densho.org>

Education World

<http://www.education-world.com>

“Focus on Asians and Pacific Islanders,” 2004-05

<http://www.nea.org/teachexperience/achievgapfocus0405.html>

Japanese American Citizens League: *A Lesson in American History*

<http://www.jacl.org/ed/curguide.html>

Seattle Chapter: www.jaclseattle.org

Organization of Chinese Americans

Seattle Chapter: www.ocaseattle.org

Pacific Link (Angel Island)

<http://www.kqed.org/pacificlink>

PBS: *Turbans (South Asian Americans)*

<http://www.kqed.org/w/mosaic/asianamerican2/>

Pinoy Teach (Filipino Americans)

<http://www.pinoyteach.com>

Smithsonian Asian Pacific American Program

<http://www.apa.si.edu/sapap/main/resources.html>

Teaching Tolerance (Vietnamese Americans)

<http://www.tolerance.org/teach/expand/vietnamese/>

UCLA Asian American Studies Center

<http://www.sscnet.ucla.edu/aasc/>

Wing Luke Asian Museum

<http://www.wingluke.org>