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Building Capacity at Asian American and Native American Pacific Islander Serving Institutions (AANAPISI): Cultivating Leaders and Civic Engagement through Federal Policy

A dissertation submitted in partial satisfaction of the

requirements for the degree Doctor of Philosophy

in Education

by

Hoa Thai Nguyen

2019

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ABSTRACT OF THE DISSERTATION

Building Capacity at Asian American and Native American Pacific Islander Serving Institutions (AANAPISI): Cultivating Leaders and Civic Engagement through Federal Policy

by

Hoa Thai Nguyen

Doctor of Philosophy in Education

University of California, Los Angeles, 2019

Professor Mitchell J. Chang, Chair

As Asian American and Native American Pacific Islander Serving Institutions (AANAPISI) reach and surpass their 10-year milestone, researchers, institutional leaders, and policy makers have drawn considerable attention toward the most recent Minority Serving Institution (MSI). More specifically, AANAPISIs are often called upon to develop and cultivate civically engaged individuals. Despite touting its importance, in today's era of accountability, policy makers often overlook civic engagement, and primarily award funding/measure the success of an AANAPISI program based upon college completion rates (i.e. performance-based funding). Although college completion is undeniably important, using degree attainment as the solitary metric to evaluate success can be problematic at best. Examining AANAPISI programs through such a narrow scope fails to acknowledge and realize the benefits associated with civic engagement for students, institutions, and society. Thus, the purpose of this study is to examine

how civically oriented programs, funded by the federal AANAPISI initiative, build capacity among students, faculty, staff, and administrators.

Through a qualitative two-site case study, at a community college on the West Coast and a regional comprehensive university on the East Coast, findings suggest three main areas that assist in effectively building capacity at AANAPISIs. First there is an *alignment of mission and shared values*. Second, the AANAPISIs employed a *transformative & systematic approach* to their work, that incorporates multilayered initiatives from the fields of Asian American Studies, whereby exposing students to the histories and approaches to studying and engaging with AAPIs in their own communities and in the United States. Finally, AANAPISIs were *strategic in how they utilized existing campus units to create new programs*, which contributes to institutionalization – while navigating pushback and resistance toward their efforts.

Overall, this study demonstrates how AANAPISI program can build capacity by investing in their students, staff, faculty, and administrators through transformative racial justice oriented opportunities and programming. Implications from these findings are useful for several audiences including, but not limited to, policy makers, institutional leaders, and AANAPISI/MSI program staff and faculty.

The dissertation of Hoa Thai Nguyen is approved.

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University of California, Los Angeles

2019

DEDICATION

For those who have labored to advance the important work of AANAPISIs

and

to the AAPI students at AANAPISIs – we have great hope for your generation.

TABLE OF CONTENTS

ABSTRACT OF THE DISSERTATION ii

DEDICATION v

LIST OF DIAGRAMS, TABLES, AND CHARTS ix

ACKNOWLEDGMENTS x

VITA xii

CHAPTER 1: INTRODUCTION 1
- Problem Statement 5
- Purpose of the Study 7
- Scope of the Study 8
- Contribution of the Study 9
- Significance of the Study 11
- Definition of Terms 11
- Organization of the Study 15

CHAPTER 2: THEORETICAL FRAMEWORKS 16
- Introduction 16
- Race and Racism in Higher Education 16
  - Mission 20
  - Culture 21
  - Power 22
  - Membership 24
  - Social Climate and Social Relations 24
  - Technology 25
  - Resources 26
  - Boundaries 27
  - Summary 27
- Building Capacity for Civic Engagement 28
  - Public Recognition 29
  - Member Engagement/Mobilizing 29
  - Leadership Development/Organizing 30
  - Summary 31
- Expectations of Blended Theory 31
  - Adapted Public Recognition 32
  - Adapted Member Engagement 37
  - Adapted Leadership Development 39
  - Summary 42

CHAPTER 3: REVIEW OF THE LITERATURE 44
- PART I: Literature on AANAPISIs 44
  - History of Establishing AANAPISIs 44
  - AANAPISI Eligibility 48
  - Purpose of AANAPISIs 50

Characteristics of AANAPISIs ... 57
Existing Scholarship on AANAPISIs ... 60
PART II: Literature on Civic Engagement ... 65
Civic Engagement for the Federal Public Good ... 67
Differences between Serving Learning and Civic Engagement ... 68
Civic Engagement and Diversity ... 71
Summary of Civic Engagement ... 71
PART III: Literature on Blended Components to Build Capacity at a Civically Oriented AANAPISI Program ... 72
Public Recognition ... 72
Member Engagement ... 80
Leadership Development ... 94
Summary of Blended Components to Build Capacity at a Civically Oriented AANAPISI Program ... 112
Part IV: Summary of the Review of the Literature ... 113
CHAPTER 4: METHODOLOGY ... 115
Introduction ... 115
Research Questions ... 116
Research Design and Method ... 116
Site Selection ... 118
Access to the Sites ... 120
Data Collection ... 121
Data Sources ... 121
Approach for Collection of Evidence as Guided by Theory and Literature ... 123
Data Analysis ... 131
Creating and Organizing a Case Study Database ... 131
Coding and Analysis ... 132
Trustworthiness ... 134
Construct Validity ... 134
Internal Validity ... 135
External Validity ... 135
Reliability ... 136
Limitations and Considerations ... 137
Positionality of the Researcher ... 138
CHAPTER 5: FINDINGS ... 140
Part I: Introduction ... 140
Part II: AANAPISI Program Descriptions ... 141
Western College ... 141
Eastern University ... 148
Part III: Building Capacity for Transformation Through Civic Engagement-Based Racial and Social Justice Initiatives ... 157
Alignment of Identity, Values, and Goals ... 159
Transformative Approach to Curricular, Co-Curricular, Research, and Pedagogy ... 175
Utilizing Existing Structures and Building New Organizational Units ... 220
Part IV: Conclusion of Findings ... 239

CHAPTER 6: DISCUSSION 242
An Alignment of Identity and Values 244
Transformative Approach to Curricular, Co-Curricular, Research, and Pedagogy 249
Honoring Our Stories 250
Nesting Process 253
Scaffolding Process 256
Utilizing Existing Structures and Building New Organizational Units 259
Summary of Discussion 264
CHAPTER 7: IMPLICATIONS 266
Considerations for Research 266
Considerations for Practice 268
Considerations for Policy 272
Summary of Implications 284
CHAPTER 8: CONCLUSION 286
Appendix A: Funded AANAPISIs 290
Appendix B: Eligible AANAPISIs 291
Appendix C: Study Participants 296
Appendix D: Faculty/Staff/Administrator Protocol 297
Appendix E: Student Protocol 299
REFERENCES 302

LIST OF DIAGRAMS, TABLES, AND CHARTS

Diagram 1: Expectations of Blended Theory.. 33
Diagram 2: Study Design Based on Blended Theory 124
Diagram 3: Nesting Process... 182
Diagram 4: Scaffolding Process... 205

Table 1: AANAPISI Projects Under Part A and Part F 51
Table 2: Regional and State Representation of AANAPISIs.. 55

Chart 1: Distribution of Eligible and Funded AANAPISIs by Institutional Type and Sector...... 55
Chart 2: AAPI Enrollement at AANAPISIs, by Institutional Type.. 58
Chart 3: AAPI Degree Attaintment Over Time 59

ACKNOWLEDGMENTS

Many remarkable individuals have impacted my life, both directly or indirectly, which has resulted in the completion of this project and of my graduate education. Although there are so many important individuals that I am unable to name, I would like to recognize some who have generously contributed to my academic, personal, and professional growth. They are:

Study Participants – for opening up their homes and sharing their stories with me

Dissertation Committee (Mitch, David, Rob, Thomas, Pat) – for their guidance and wisdom

GSEIS OSS and Faculty (Amy, Kim, Marisela, Chris, Dr. McCarty, Dr. Seltzer, Dr. Christie) – for your encouragement and support

De Anza (Mae, Michael, Christine, Karen, Rowena) – for demonstrating how to be an engaged and committed educator

UCLA (Cohort - Joe, Hilary, Christine, Abbie; CARE - Cyndi, Edwin; Classmates - Mike, Tiffany, Kat, Ungsang, Juliet; AASC - Melany, Karen, Lisa) – for sharing this journey with me

Line Hotel (Alex, Alexis, Francis, Jacki, Lopati, Miles, Luis, Carlos, Gysai, Summer, Trey, D'Andre, Christine, Dee, Gabe, John, Alex, Alex, Damon, Pat, Andrew, Jay) – for keeping me caffeinated and for maintaining such excellent facilities

Southland Beer (Tim, Orchid, Andrew, Ty, Chris, Aaron, Brendan, Mike, Julio) – for keeping me hydrated, providing breaks in between writing, and curating such a warm environment that is conductive toward productivity

Congressional Colleagues (MH, MM, CL, DD, CP, JVH, KT, VT, CS, DN, AR, AC, AC, AN, AN, VP, LU, MAN, MB, WH, GC, CH, RP, BA, MS, AB, AJB, ER, ET, VR) – for teaching me that the "moral arc of the moral universe is long, but it bends toward justice"

Bay Area Mentors (Thanh, Andrew, Judge Erica Yew) – for always pushing me to be a better and more ethical person, who approaches their work and life with integrity

Berkeley (Tuyen, Niraj, Tiger, Sekhar) – for never letting me forget my roots

LA (Francis, Diana, Paul, Sunny, Lawrie, Sal, Dave, Rebecca) – for keeping me grounded and making sure that I enjoy all that life has to offer, from time to time

Academic Collaborators (Jason & Ed, Connie, Krystle, Dolly, Thai, Ed, Michael, Oliver, Dina, Josen & Julia) – for your encouraging words, constant support, and thoughtful friendship

Family (Bố, Mẹ, Annie, Steven, Emmeline, Addison, Isabelle) – for your enduring love

I am eternally grateful and fortunate to have all of you in my life. And although there are not enough words to express my sincerest appreciation, I hope that I have demonstrated my gratitude through my actions.

This study was made possible through the generous financial support from both the UCLA Institute of American Cultures and the UCLA Asian American Studies Center.

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Nguyen, M.H. *AAPI Data Disaggregation*. (2015). Invited expert testimony at the California State Assembly Committee on Higher Education, Sacramento, CA.

CHAPTER 1: INTRODUCTION

Civic engagement is considered to be the bedrock of American democracy. Those who are civically engaged with one another are able to express their concerns, act together, and advance their individual and collective goals. In short, it makes democracy work. Civically engaged people "constantly develop, support, and exercise their own agency as democratic citizens and, in doing so, create an informal societal infrastructure that helps make democratic freedoms and equality possible" (Han, 2014, p. 40), as they are the necessary ingredient to realize these possibilities in order to transform the communities in which they live. Our society demands and functions at its best when its citizens are civically engaged. Yet, where and how does one become civically engaged? There exist multiple formal and informal avenues for individuals to receive a civic education, develop engagement, and become invested in their communities and in the public good. One major and significant approach that has often been called upon, generation after generation, to develop and cultivate civically engaged individuals are our colleges and universities.

Since the founding of the first colleges in the United States, civic engagement has consistently been recognized as an educational priority within the academy. From the early days of our nation, institutions have worked to prepare young people to serve as public officials (Cohen & Kisker, 2010) and to develop a well-informed society that possess the ability to think critically (Morse, 1989) in order to improve and advance our society. This tradition continues today, where colleges and universities have expanded the notion of civic engagement beyond preparing undergraduates to serve in elected office, to include many other forms of public service as well as instilling a life-long philosophy to solve the communities, nation's, and world's most pressing problems.

Colleges and universities often focus on civic engagement, as part of students' educational training and experience, because it provides a host of democratic and societal benefits beyond the individual and economical. Indeed, one of the important missions and purposes of higher education has been for the public good. Certainly, higher education also exists to benefit regional and national industries and economies through technical education and workforce development. However, higher education for the public good has been a constant and consistent message that is often emblazed into university mission statements, delivered in speeches by policy makers, and discussed by scholars and leading thought leaders. For example, former U.S. Secretary of Education John King (2016) fervently opined:

> I want to argue that our schools and colleges have a special responsibility to prepare their students to do so. Educating students about their role in democracy was one of the original goals of public education in this country and it should remain so today, as our nation becomes more and more diverse. And, right now, it is clear that our schools and colleges must do more to meet that goal. (para. 15-16).

Those in university leadership have also echoed similar sentiments regarding the civic mission of higher education. In a speech to the Association of Public and Land-Grant Universities, University of California system President Janet Napolitano (2015) passionately declared:

> Our universities are and ought to be living laboratories for new ideas and new solutions. Our physical campuses provide a means for society to test new innovations in urban planning or building design. And our communities provide a means for society to explore complex questions, and to solve pressing global challenges. Yes, public universities prepare their students for jobs. Significantly, they also prepare them for life.

They prepare them for the giving back that makes life meaningful, not only to the individual, but also to society as a whole. (para, 30-33).

On the other hand, some policy makers and college leaders have issued contrasting sentiments indicating that the university should focus its attention on job training and industry relevant education, as they expect specific "outcomes" from a "value added" postsecondary education (Gumport, 2001). Although, these mixed messages regarding institutional priorities may come from different factions within different policy circles and university leadership, this may not always be the case. Lack of predictability and opposing messages from those who set and implement policy, as well as those who practice oversight, can trouble and cause confusion regarding the educational priorities for educators across institutions. Additionally, the consequences of reducing civic education and engagement, while becoming increasingly more focused on workforce development develops what Frank Newman (1985), in a Carnegie Foundation report, calls a "crisis in education" where "we have failed to provide the education for citizenship that is still the most important responsibility of the nations' schools and colleges" (p. 31).

In order to address this "crisis" in the field of higher education, there exist particular types of institutions that are heavily encouraged to work directly toward addressing civic education and engagement. Specifically, these colleges and universities are designated and funded by the federal government as Minority Serving Institutions (MSI) (U.S. Department of Education, 2012; Murphy, 2014). Within this universe of institutions that serve students of color, are Asian American and Native American Pacific Islander-Serving Institutions (AANAPISI), the newest federal initiative of MSIs. It is no surprise and coincidence that the federal government funds many of these civic initiatives within these racially diverse institutions.

As Secretary King alluded to in the passage above, and as Sylvia Hurtato (2007) argues, a link between diversity and civic engagement at the institution must exist as:

> …the diversity and the civic engagement 'movements' have proceeded on parallel tracks, emerging not only from distinct histories but also differing in how much broad-based acceptance they receive on campus. These movements and their curricular initiatives can be viewed as two approaches that advance students' awareness of the origins of complex social problems and employ new forms of pedagogy involving dialogue, experiential learning, refection, social critique, and commitment to change" (p. 186-187).

Indeed, other scholars have confirmed the importance and positive impact of higher education diversity programs to cultivate civic engagement in students at MSIs (Alcantar, 2017). Thus, in order to develop these new approaches toward curricular and co-curricular activities, some institutions choose to become AANAPISIs through a federal application and competitive grant process, where the awarded funding is often targeted for the development of programs that serve Asian American and Pacific Islander (AAPI) students, staff, faculty, and administrators. These AANAPISI programs are typically housed within a single academic department or student affairs unit where resources, new curriculum, and training can focus on a number of objectives, including civic engagement. AANAPISI programs are unique in that their academic and co-curricular activities link diversity education with civic engagement while being geared toward serving a racial minority group – Asian American and Pacific Islander (AAPI) college students (U.S. Department of Education, 2016a). Created in 2007, AANAPISIs became a reality when the College Cost Reduction and Access Act (CCRAA) was signed into law. Certainly, the desire, and eventual legislative and presidential actions that were necessary, to create AANAPISIs indicates a federal recognition of AAPIs and a commitment to the educational

needs and importance of the AAPI community (Teranishi, 2011). Indeed, over 40% of all AAPI undergraduates currently attend an eligible, designated, or funded AANAPISI (National Center for Educational Statistics [NCES], 2013) – while AANAPISIs represent only 3.4% of institutions in the United States, indicating that large percentages of AAPIs are concentrated at a few institutions.

As an official federally funded program through the U.S. Department of Education, AANAPISIs are tasked, through Congressionally appropriated dollars (often ranging from one to five million), with improving and expanding the capacity to serve AAPIs through academic and co-curricular programs for students, faculty and staff. To achieve these objectives as required by U.S. law and regulation, these AANAPISI institutions have developed programs that focus on civic education and engagement, with specific attention toward Asian American and Pacific Islanders. The ability for AANAPISI programs to add value through cultivating the capacity of AAPIs for civic engagement is of great importance, as AAPIs are the fastest growing racial group in the United States – making it even more necessary for them to be civically engaged with society's most pressing problems, in order to determine and influence issues of local, national, and global importance that will impact their own lives and destiny. Thus, the purpose of this study is to examine how civically oriented AANAPISI programs build capacity.

Problem Statement

One significant contribution that AANAPISI programs provide, in addition to degree completion, is that they intentionally focus on building capacity for civic engagement (U.S. Department of Education, 2012). Research on the benefits of civic engagement has empirically demonstrated its positive impacts on students, with regards to identity development (Rhoads, 1998; Youniss & Yates, 1997), skills for future employment and graduate school (Liu &

Sedlacek, 1999), commitment to one's community (Inkelas, 2004), as well as with retention and graduation (Astin & Sax, 1998). Furthermore, policy makers understand and desire civic engagement in college students, and often tout its importance and societal benefits as a tool to develop an informed citizenry that can tackle the many challenges facing our communities. Policy makers recognize that our institutions of higher education, and MSIs in particular, "need to both expand and transform their approach to civic learning and democratic engagement" to accomplish this important task (U.S. Department of Education, 2012, p. 13).

However, in today's era of accountability, policy makers often overlook civic engagement, despite touting its importance, and instead primarily measure the success of an AANAPISI program by awarding funding based upon their college completion and graduation rates (White House Initiative on Asian Americans and Pacific Islanders, n.d.; Applications for New Awards, 2016; White House, 2011). Although college completion is undeniably important, using degree attainment as the solitary metric to evaluate success can be problematic at best. Examining and assessing AANAPISI programs through such a narrow scope forces institutions to shift away from their public good mission while also failing to acknowledge and realize the many other benefits and outcomes that civic engagement in higher education offers for students, institutions, and society.

In addition to the increase in accountability and the stipulations that are required to receive federal funds, another reason that civic engagement is often ignored in higher education is that it is political and not neutral. Although the notion of civic engagement is desired across political spectrums, its focus and implementation, particularly along issues of diversity, race, and racism, can be viewed as controversial. There are those who view new forms of civic engagement in higher education as a leftist agenda intended to institutionalize the radicalization

of students. For example, the National Association of Scholars (NAS) (2017) argues that new forms of civic engagement are presented "as an up-to-date version of volunteerism and good works. Though camouflaged with soft rhetoric, the New Civics, properly understood, is an effort to repurpose higher education" to fundamentally transform America, which includes "de-carbonizing the economy, massively redistributing wealth, intensifying identity group grievance, curtailing the free market, expanding government bureaucracy, elevating international 'norms' over American Constitutional law, and disparaging our common history and ideals" (p. 9). Furthermore, NAS (2017) contends that the field of higher education considers that "a good citizen is a radical activist" where institutions place "political activism at the center of everything that students do in college, including academic study, extra-curricular pursuits, and off-campus ventures" at the expense of "teaching college students the foundations of law, liberty, and self-government" and "far from being a genuine substitute for learning how to be a full participant in our republic" (p. 9). Moreover, U.S. Secretary of Education Betsy DeVos (2017) in one of her first public addresses professed, "the faculty, from adjunct professors to deans, tell you what to do, what to say, and more ominously, what to think…you're a threat to the university community" (para. 16). In other words, Secretary DeVos declared that higher education, on the wholesale, indoctrinates students toward a racial and militant dogma, and the students who do not buy into this ideology are considered threats on campus. However, is this true? Do colleges use civic education, or are civic engagement programs like AANAPISIs a leftist, racial agenda set to transform America?

Purpose of the Study

Thus, the purpose of my study is to examine how programs, funded by the AANAPISI initiative, build capacity among Asian American and Pacific Islander students, faculty, staff, and

administrators. Specifically, this study seeks to understand the process and rationale in which AANAPISI programs create environments, through their academic and co-curricular programing, to effectively cultivate civic engagement for their students, but also how this process may affect faculty, staff, administrators, and the institution.

Civic engagement is defined as "acting upon a heightened sense of responsibility of one's communities. This includes a wide range of activities, including developing civic sensitivity, participation in building civic society, and benefiting the common good…through civic engagement, individuals–as citizens of their communities, their nations, and the world–are empowered as agents of positive social change for a more democratic world" (Jacoby, 2009, p. 9). Since civic engagement is typically valued by policy makers, while also maintaining equal importance in the field and practice of higher education, it is a well-suited metric that should also be included when realizing the full potential of AANAPISI programs. To this end, the following research questions will guide my study:

1. How do civically oriented AANAPISI programs build capacity?
2. What programmatic elements contribute to building capacity at AANAPISIs?
    a. How do institutions ensure that those AANAPISI funded elements contribute toward cultivating capacity for civic engagement?
3. To what extent do AANAPISI programs have a broader impact on the institution and the community?

Scope of the Study

In order to answer the previously stated research questions, this study's qualitative design will utilize a multiple-site case study approach to "investigate a contemporary phenomenon in depth and within its real-life context" (Yin, 2014, p.16), where the first institution will be a two-

year community college on the west coast and the second a four-year comprehensive university on the east coast. As previously stated, an institution becomes an AANAPISI through a federal application and grant process. If designated and funded, the institution often uses the awarded federal funds to develop a program where resources and new curriculum are offered to AAPI students and/or training for faculty/staff, as predicated by U.S. Department of Education guidelines. These programs are typically housed within a single academic department and/or student affairs program, thus making it an ideal bounded system, ripe for in-depth description and analysis that will be particularistic, descriptive, and heuristic (Merriam, 2009).

The multiple-site case study will provide in-depth information about the daily practices, how capacity is built for civic engagement, and how these initiatives provide an added value to students, faculty, and staff at an AANAPISI program. Relying on established theoretical frameworks, this study aims for an analytic generalization, where the cases will be used to test and challenge theories (Yin, 2014). Additionally, analytic generalization calls for future research that can apply these findings toward the generation of new theory and to develop investigations that would be statistically generalizable across multiple AANAPISI programs. This two-site case design is appropriate for exploring the similarities and differences in AANAPISI programs, where the findings will be utilized to inform policy, practice, and research.

Contribution of the Study

AANAPISI programs are reaching an important milestone. It was just over 10 years ago that AANAPISIs became a reality, when President George W. Bush signed the CCRAA. Since 2007, limited research, broadly on AANAPISI programs, has been conducted. However, in more recent years, a noticeable interest and increase on research regarding programs funded by the AANAPISI initiative have emerged. A search of the literature yields one dissertation, a handful

of book chapters and peer-reviewed journal articles, and several technical reports. Furthermore, no studies exist on AANAPISI programs as it pertains to civic engagement. This study seeks to contribute to this emerging line of inquiry by producing empirical and rigorous research to extend the limited scholarship that exists on AANAPISI programs and AAPIs. Additionally, this study makes a contribution to the various bodies of higher education research including AAPIs, Minority-Serving Institutions, and diversity. This study provides a basis for examining the multiple and different outcomes and benefits of AANAPISI programs, beyond retention, completion and the practices that accompany these outcomes. It is this study's intent to also encourage new lines of inquiry on the nearly limitless and untapped phenomena that is possible for empirical research on AANAPISIs, with hopes to gain a better and more nuanced understanding of AAPI students.

This study also seeks to provide university administrators, staff, faculty, and students with tools to improve institutional policy and practice, particularly by addressing the historical and remaining vestiges of racism through civic engagement pedagogy for AAPI students at diverse educational environments. Beyond institutional policy, this study aims to provide those who are charged with managing AANAPISI initiatives at the U.S. Department of Education and other executive agencies, as well as members of Congress, who are tasked with legislative adjustments and oversight, to make more informed policy decisions based on empirical evidence. This study's unique contribution is that its intent is to be consumed by researchers, practitioners, and policy makers on a newly established MSI, still striving to gain legitimacy within the field of higher education, by forging new pathways to recognize the critical role of AANAPISI programs, and broadly MSIs, and the important benefits that they provide to students.

Significance of the Study

Higher education is unique in that its role is to serve the public good. This commitment has shifted over time, and higher education's responses to these shifts have often been the subject of research. Nonetheless, higher education continues to uphold its obligation to serve society in in fundamental and enduring ways. To maintain and improve our democratic ideals, higher education must continue to advance its mission to ensure that students are able to meaningfully contribute to the "health and well-being of society" and their communities, "but also through the education of citizens and the next generation of 'office holders' (Gutmann, 1987, p. 181) who will become the architects of new solutions to lingering social problems" Hurtado, 2007, p. 186).

Higher education as a public good is ever more important in today's contentious political climate, where meaningful and good faith efforts of civic engagement are imperative to empower, defend, and improve the lives and conditions of those who are the most marginalized and vulnerable. Furthermore, those who are civically engaged have a disproportionately high impact on influencing and amending policy efforts, while also shaping and strengthening the civic participation of others (Han, 2014). Thus, understanding how AANAPISI programs are effective at cultivating civic engagement, in an educational context that empowers students to transform their institutions and communities, is essential to developing and advancing our humanity toward a more positive, just, and democratic society.

Definition of Terms

In order to provide a foundation for understanding this study and to ensure that the reader fully understands the intent of the researcher, the following terms with definitions are provided below.

Asian American and Pacific Islander (AAPI) is a political term that combines two racial groups: Asian Americans and Pacific Islanders. According to the U.S. Census Bureau (2012a), Asian American "refers to a person having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent, including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam" (p. 2). The U.S. Census Bureau (2012b) refers to Pacific Islanders as "a person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands. It also includes people who reported entries such as Pacific Islander; Polynesian entries, such as Tahitian, Tongan, and Tokelauan; Micronesian entries, such as Marshallese, Palauan, and Chuukese; and Melanesian entries, such as Fijian, Guinean, and Solomon Islander" (p. 2).

Asian American Native American Pacific Islander-Serving Institutions[1] *(AANAPISI)* are a U.S. Department of Education discretionary/competitive grant program that enables "such institutions to improve and expand their capacity to serve Asian Americans and Native American Pacific Islanders and low-income individuals" (U.S. Department of Education, 2016a, para. 1). To become an AANAPISI, an institution must have a student enrollment comprising of at least 10% AAPI students, as well as be designated as an "Eligible Institution" by the U.S. Department of Education to receive Title III and Title V funds. AANAPISIs are "authorized by the Higher Education Opportunity Act, 2008 (HEA, Title III, Part A, Section 320; CFDA# 84.031L) as well as the Asian American and Native American Pacific Islander-serving Institutions Program

[1] It is important to note that although the AANAPISI acronym includes the term "Native American," this federal program is not intended to serve Native American or Indigenous students. Instead, the AANAPISI initiative is specifically designed for Asian American, Native Hawaiian, and Pacific Islander populations. Although limited, if any, Congressional records detail why the final legislation uses the term "Native American" instead of "Native Hawaiian," scholars, policy makers, and community advocates have noted that the name change occurred in order to not conflate AANAPISIs with the already existing Native Hawaiian Serving Institution initiative.

originally authorized by the College Cost Reduction and Access Act of 2007 (HEA, Title III, Part F, Section 371; CFDA# 84.382B)" (U.S. Department of Education, 2016a, para. 2). Please refer to the appendix for a fill list of AANAPISIs.

AANAPISI Program is a program within an institution that is designated by the U.S. Department of Education as an AANAPISI, and subsequently was awarded federal funds to serve AAPI students. This program typically provides academic and co-curricular resources, curriculum, and activities to benefit AAPI students.

Asian American Studies is an interdisciplinary field of academic study that focuses on the "historical and contemporary experiences of Asian-ancestry groups in local, national, and global contexts" (U.C. Berkeley, 2017, para. 1). Typically, Asian American Studies is housed within Ethnic Studies.

Capacity Building or Building Capacity is a difficult term to define. At present, there are multiple definitions and theories used to explain how to build capacity. This study relies on the theoretical frameworks to assist in defining capacity building. More specifically, Han (2014) and Andrews and colleagues (2010) posit that to build capacity, in order to achieve organizational effectiveness, institutions must engage in three areas or components: developing leaders, mobilizing participation, and gaining recognition in the public arena. The use of this theory and broad definition is not by accident, as it maintains flexibility and room for each institution to define this process and concept for themselves.

Civic Engagement is defined "acting upon a heightened sense of responsibility of one's communities. This includes a wide range of activities, including developing civic sensitivity, participation in building civic society, and benefiting the common good…through civic engagement, individuals–as citizens of their communities, their nations, and the world–are

empowered as agents of positive social change for a more democratic world" (Jacoby, 2009, p. 9).

Diversity is broadly recognized, in the field of higher education, as institutional programs, initiatives, and efforts geared toward supporting underrepresented, underserved, and marginalized communities, with distinct attention and focus on achieving equity and social justice (Hurtado, Alvarez, Guillermo-Wann, Cuellar, & Arellano, 2012).

Ethnic Studies is an interdisciplinary field of academic study that is "centered on the knowledge and perspectives of an ethnic or racial group, reflecting narratives and points of view rooted in that group's lived experiences and intellectual scholarship," while also centering the around the goal of systematically studying and demolishing institutional racism (Sleeter, 2011, p. vii).

Minority-Serving Institutions (MSI) are federally designated "institutions of higher education enrolling populations with significant percentages of undergraduate minority students, or that serve certain populations of minority students under various programs created by Congress" (U.S. Department of Education, 2016b, para. 1). Please refer to the appendix for a full list of the different types of MSIs, as well as their federal statutes.

Race is a social construction that "signifies and symbolizes social conflicts and interests by referring to different types of human bodies" (Omi & Winant, 1994, p. 55). For this study, race is categorized by: African American/Black, Asian American, Latina/o, Multiracial, Native American/American Indian, Pacific Islander, and White. These terms are commonly used in education research.

Racialization is "the extension of racial meaning to a previously racially unclassified relationship, social practice, or group." Furthermore, it is "the process of selection, of imparting

social and symbolic meaning to perceived phonotypical differences" (Omi & Winant, 2015, p. 111).

Racial Project is "simultaneously an interpretation, representation, or explanation of racial dynamics, and an effort to reorganize and redistribute resources along particular racial lines" (Omi & Winant, 1994, p. 56).

People of Color are individuals who identify as African American/Black, Asian American, Latina/o, Multiracial, Native American/American Indian, and/or Pacific Islander.

Organization of the Study

The accompanying chapters include theoretical frameworks used in this study, a review of the literature, methodology, findings, discussion, implications, and conclusion. Chapter 2 discusses the theories used in this study. Chapter 3 provides an overview of the relevant research to this study focusing on AANAPISIs, civic engagement, and how institutions build capacity for civic engagement. Chapter 4 presents the methodological approach that was used to conduct this study, with an expansion of the multi-site case study approach. Chapter 5 shares the findings from examining both AANAPISI programs. Chapter 6 synthesizes the major findings in order to understand the process in which AANAPISI programs build capacity. Chapter 7 offers interventions and considerations for research, practice, and policy. And Chapter 8 summarizes the study for the reader. The purpose of this chapter is to provide the reader with a detailed depiction of how the study was conducted as well as how the data collected is analyzed.

CHAPTER 2: THEORETICAL FRAMEWORKS

Introduction

This chapter explores the theoretical frameworks used to frame, analyze, and explain how AANAPISI funded programs build capacity for civic engagement. In order to examine this phenomenon among students, faculty, staff, and administrators, I draw upon two theoretical frameworks. The first theory, by Chesler, Lewis, and Crowfoot (2005), details how institutions challenge racism in higher education through the progression in which they strive to achieve a multicultural environment. The second theory, by Han (2014) and Andrews, Ganz, Baggetta, Han, and Lim (2010), is a multidimensional approach to study the organizational effectiveness of civic associations – measured through capacity building for civic engagement. In other words, this theory examines how organizations cultivate people's capacity for civic engagement and activism. The following chapter will detail these two theoretical frameworks at length and how they contribute to understanding this study's phenomenon of interest.

Race and Racism in Higher Education

The role of theory for this research project is to analyze and explain how AANAPISI programs contribute toward building capacity for civic engagement. Since AANAPISI programs are federally funded racial projects (Park & Teranishi, 2008), the salience of race is a critical component with regards to their creation and development, as will be discussed in the review of the literature. Thus, it is paramount to consider the centrality of race in this study. To do this, I rely on Chesler, Lewis, and Crowfoot (2005) who detail how institutions advance toward a multicultural environment, and in the process must contend with the "murky and covert workings of institutionalized racism and other forms of social discrimination and privilege in the general society and in colleges and universities" (p. xii). They posit that institutions, like society in

general, are organized and operate in a manner that disenfranchises people of color. However, colleges and universities are different and unique in that many possess a willingness and maintain capacity to address systems of inequities, and to create opportunities for peoples of different experiences to interact and learn from one another (Chesler et al, 2005).

From a historical perspective, institutionalized racism has dominated the landscape and foundation of higher education. For example, "scientific racism" was used by researchers to maintain white supremacy and advance an ideology that people of color were biologically inferior (Washington, 1996). Another example includes the passage of the Morrill Acts, where large scale public and federal investments in higher education reached unprecedented levels. Although these new sources of federal funding were used to create the large public flagship institutions that we know of today, they were also used to create Minority Serving Institutions (MSI), and in particular Historically Black Colleges and Universities (HBCU), as a separate system of colleges and universities for Black students (Wolain, 1998). Ironically, MSIs were born out of this "separate but equal" policy of exclusion, segregation, and racism. As schools began to desegregate, enrollment of students of color at MSIs continued, as these students sustained negative and racist experiences at traditionally white institutions (Allen, 1992).

Today, colleges and universities continue to struggle with issues of race, from racially themed fraternity parties (Garcia, Johnston, Garibay, Herrera, & Giraldo, 2011) to institutional policy and practices that impact the enrollment of students of color into higher education (Chang, Witt, Jones, & Hakuta, 2003). Indeed, institutional racism has and continues to exist as an enduring legacy that "pervades the curriculum, pedagogy, structure of departments and disciplines, formal and informal relationships among participants, and decision making about hiring, promoting, and retention" (Chesler et al, 2005, p. 19). Thus, in order to seriously address

these issues, colleges and universities must take deliberate and proactive steps to create an environment that dismantles racism, both institutional and overt. However, Chelser and colleagues (2005) suggest that, at present, racism is still practiced on college campuses, and higher education is a vehicle to promote the "material interests (wealth, power, and status) and symbolic interests (assumptions, cultural styles, and visions) of whites" (p. 34). In order to address these important concerns, institutions must progress toward multiculturalism, and studying them requires that they be examined through a racial lens that which focuses on the removal of racism.

Colleges and universities that seek to address these issues, by creating a multicultural environment, can not just simply add new books to the course curriculum, or admit and hire more diverse peoples, but instead must focus on "redistributing power and resources and reevaluating the rules and practices that govern such institutions and the lives of people within them in order to eliminate unearned privilege and accompanying dominance and subordination," while encouraging and creating "the kinds of changes in expectations and behaviors that may enable us to live collaboratively with one another in diverse organizations and communities" (Chesler et al., 2005, p. 21). Colleges and universities that maintain multiculturalism as a priority must deliberately strive for an anti-racist agenda, and as Chesler and colleagues (2005) posit, this progression is advanced in three stages across eight dimensions.

The first stage is *monocultural*, where the institution is committed to "maintaining traditional forms of white male domination and privilege" and resistant to multiculturalism (Chesler et al, 2005, p. 69). Other scholars have identified this stage as *monolithic* (Cox, 1991), *white male club* (Jackson & Holvino, 1988), and *resistant* (Katz, 1988). The very limited number of people and color and women, from students to faculty, staff, and administrators, who

are already excluded from the institution, must also assimilate into the existing culture. Chesler and colleagues (2005) further detail that little if any contact or communication exists across racial/ethnic lines and social events are intentionally or unintentionally designed to segregate. Lastly, a primary characteristic of the *monocultural* stage is where a limited, if existing at all, multicultural agenda revolves around a small cohort of tokenized people of color who are in the lower rungs of the institution.

The second stage, *transitional*, is where the institution is pronounced in its concern with issues of race, diversity, and equity (Chesler et al., 2005). Other scholars have identified this stage as *plural* (Cox, 1991), *affirmative action* (Jackson & Holvino, 1988), or *transitional* (Katz, 1988). In this stage, initiatives are in development or in place to address diversity that goes beyond tokenism, with regards to recruitment and retention. For example, institutions would be expected to make a host of changes, including the development of special offices for diversity programs – like the creation of an AANAPISI program. Additionally, curriculum is broadened to be more inclusive of different traditions and histories, and intergroup interactions are encouraged. This stage encompasses the majority of colleges and universities, some in the early stages of multicultural development, while others are more advanced. With traditional white male power being challenged (from university leadership to external forces, as well as with dominant cultural assumptions) through a number of avenues including protests, litigation, internal factions, and the institutions' changing values, colleges and universities are expected to see substantial conflicts with angry backlash directed toward people of color (Chesler et al., 2005). Although progress is expected, "little attention may be devoted to the racism and sexism that are deeply embedded in the organization's core mission, culture and technology (Chesler et al., 2005, p. 69). Institutions may not fully be aware or work toward addressing deeply ingrained

and structural racism that exists, thus the *transitional* stage is complete with “all the confusion and contradictions about race and gender relations that beset our society” (Chesler, et al, 2005, p.69).

Finally, the *multicultural* institution has made significant progress toward the removal of racism within all aspects of the institution, however Chesler and colleagues (2005) posit that no colleges or universities have reached this stage. Additionally, barriers toward the advancement and success of people of color within the institution no longer exist or are highly limited. Chesler and colleagues (2005) argue that this stage represents the ideal model, which will become clearer as more colleges and universities begin reaching the edges of this stage.

Embedded within each of these three stages are eight dimensions that evolve as the stages advance. In order to develop these dimensions, Chesler and colleagues (2005) drew and adapted frameworks from Terry (1981) and Chesler and Crowfoot (1990) to include: mission, culture, power, membership, social climate and social relations, technology, resources, and boundaries. The dimensions are “interdependent and generally reinforce one another to create, for the most part, orderly and predictable patterns of organizational dynamics and behavior” (Chesler et al., 2005, p. 52). In other words, one dimension influences the outcomes of another and vice-versa. For example, if the mission of the institution changes to emphasize racial diversity, one would expect to see recruitment policy changes in the membership dimension or the demographics of the institution. To better understand these concepts, the following sections detail each of the eight organizational dimensions at length.

Mission

The mission of an institution “refers to the official and unofficial purposes of the organization, as reflected in written policy statements, informal understandings or priorities, and

symbols or public images" (Chesler et al., 2005, p. 54-55). Often reflected in the mission statement, this dimension may simply be displayed on official documents and promotional materials or it can be used heavily during organizational goal planning and in other institutional contexts. The mission is often developed by senior level administrators like college presidents or members of the board of trustees, and thus can evolve to address more current issues and political context. However, mission statements are seldom revised and changed, and are typically lofty in goal and purpose. More recently, colleges and universities have begun revising their mission statements to include diversity statements (Rowley, Hurtado, & Ponjuan, 2002). Indeed, this is a positive first step from the *monocultural* to the *transitional* stage, but perhaps equally, if not more importantly, action items and a commitment of resources regarding diversity must be coupled with the mission (Rowley et al., 2002).

Culture[2]

Culture exists in the core values, beliefs, and assumptions at an institution. It establishes how people should behave, from what is appropriate to wear to the norms regarding how individuals communicate with each other. Culture is "often embodied in symbols, traditions, and public images" (Chesler et al., 2005, p. 56). However, all colleges and universities maintain several different cultures that exist simultaneously and can come into conflict with each other. This clash is a common occurrence when the dominant culture collides with an alternative culture. Alternative cultures "may be rooted in racial, gender, religious, sexual orientation, or class traditions that differ from the dominant pattern, although they are generally marginalized or

[2] It is critical to note that culture in this context concerns organizational culture. However, as noted by Chesler and colleagues (2005), the organizational culture of a campus, institutional unit, program, and/or initiative may be focused on racial/ethnic culture – particularly if those tasked with operating an AANAPISI program are seeking to create an environment that embodies and values AAPI experiences and heritage(s). This consideration is important to keep in mind throughout this manuscript.

seen as less legitimate" (Chesler et al., 2005, p. 56). Additionally, institutions may have varying cultures based on one's role, i.e. faculty culture, staff culture, administrator culture, student culture, or an activist culture, athletic culture, scientific culture (Chesler et al., 2005). However, the core culture at a college or university often is a reflection of society at large. Indeed, Chesler and colleagues (2005) note that the goal of higher education is to prepare students "for full acceptance of and participation in the dominant culture, exemplified by the rhetoric of individual freedom and democratic governance" (p. 56). Thus, advancing a culture of racial diversity can be interpreted as "undermining the university's cultural commitment to universalistic norms of academic excellence as defined in individualized, meritocratic, and Eurocentric terms" (Chesler et al., 2005, p. 56).

This dominant culture is often operationalized throughout college procedures to include curriculum, tenure requirements, and retention practices. With regards to students, culture is commonly passed on to them in the classroom by faculty. Conflict can arise when faculty, who are predominately White, interact with students of color, where these different groups may have contrasting approach's to communicating, which can result in cultural conflict and pressures on new populations.

Power

The power dimension of an institution refers to its "leadership composition and style and its decision-making structures and processes" (Chesler et al., 2005, p. 58). These mechanisms create legitimacy and the ability for specific groups to govern, influence, or coerce the actions and behavior or other institution members. At most public institutions, the fiduciary and foundation of power are entrusted to either appointed or elected boards comprised of trustees, who reside outside of the organization. These boards typically resemble power structures found

in society, and are often comprised of business leaders and others with the capital to be appointed or elected. Thus, cultural assumptions and practices of trustees generally do not focus on promoting racial or social justice (Chesler et al., 2005).

Boards often reserve day-to-day operations and policy control to college presidents, vice presidents, and provosts, where their power and operations is often located in an institution's central offices. Although central offices often mirror bureaucratic organizational hierarchies, they rely on deans, department heads, and senior faculty to implement policies. Power in academic sectors is often decentralized with loose connections (Weick, 1976). Thus power, particularly to enact organizational change, is often difficult for faculty members to enact– except within their curriculum, research, and classrooms. Students often have little official power to influence large-scale decisions, however, students informal power has been effective in certain instances. Additionally, mid-level and lower-level staff members also maintain limited power in higher education.

Recently, some institutions have undergone changes in their power structures and developed diversity or minority affairs offices and programs. These offices are generally responsible for recruiting, counseling, and financial aid for students of color. Less commonly found, these offices may also be tasked with broader organizational responsibilities like affirmative action or reducing institutional racism. Chelser and colleagues (2005) detail seven factors that determine the success of these offices or programs with regards to reducing racism and embracing multiculturalism:

> (1) whether the mission or goal statement of the university reflects the existence and purpose the office represents; (2) whether it is a staff office/position with little authority or power rather than a line office/position; (3) whether it is located in the central

administration but not also represented in each subunit of the system, and thus isolated from the places where most critical decisions are made; (4) whether it is staffed by people other than prestigious faculty members and thus has little significant impact on the majority of the faculty; (5) whether its charge is to deal with social relationships and not with pedagogical and curricular change, and thus strikes at the margin but not at the heart of the academic enterprise; (6) whether it can influence the institution's research program through incentives and thus carries significant intellectual power; and (7) whether students—especially students of color—are involved in its formation, staffing, and ongoing functioning, and thus is likely to reflect their unique experiences of racism, sexism, classism, or heterosexism in the university and their visions of how things might be different (p. 60).

Membership

Membership patterns at a college or university often refer to the demographics of the population, and also the criteria and procedures to become a member or to participate at the institution. These processes include admissions/hiring, retention/tenure, and advancement/promotion. Understanding that these procedures may privilege certain groups over others is imperative. Furthermore, having a substantial number of students, faculty, staff, and administrators from diverse backgrounds can help remove some from isolation and create a better campus climate. However, membership alone is not enough to ensure multiculturalism, there must be change in other organization dimensions.

Social Climate and Social Relations

The social climate and social relations "involve the degree and quality of associations and interactions among its members" (Chesler et al., 2005, p. 62). This dimension concerns issues of

campus climate and racialized interactions to the character of relationships between and among students, faculty, staff, and administrators. A common situation often found at institutions concerns faculty and students of color and the "the relative absence of mentoring and sponsored access to important informal information about opportunities for funding, contacts with influential people in a particular field of specialization, and local opportunities for participation in formal organizational activities" (Chesler et al., 2005, p. 63). This lack of capital contributes to a systematic set of relationships where culture, power structure, and intellectual and social relations fail to provide meaningful cross-racial interactions, and how to live and work together at a multicultural institution and in society.

Technology

Chesler and colleagues (2005) refer to technology as the "means by which it converts raw materials into finished products" (p. 63). For example, pedagogical approaches, course curriculum, and grading are used to develop college students into graduates. This process is the institution's technology. More often than not, approaches to diversity and racial justice are not imbedded in these approaches, thus teaching and evaluating students can reinforce and privilege White experiences. Another example of technology involves the process of research and scientific inquiry. Monocultural institutions understand research to be objective, where the researcher is removed from the object of study – in essence a semipositivist approach, while mischaracterizing other approaches as lacking objectivity or rigor. A multicultural institution will understand, appreciate, validate, and promote other methodologies and epistemologies. However, most institutions typically fall somewhere in-between these two approaches.

Resources

In order to implement diverse and multicultural initiatives, institutions require resources to ensure that processes are implemented. Resources refer to "monies, goods, materials, and people that constitute the raw materials an organization transforms into finished products or services and the people and materials needed to accomplish this transformation" (Chesler et al., 2005, p. 65).

Money is an important resource, not only as it is useful in realizing diversity activities, but it is also an indicator of institutional priorities based on its allocation. Furthermore, physical spaces and who or which campus units are given usage are critical resources. Knowledge and information is also considered a resource, as well as how that knowledge is produced and which knowledge is valued and relied upon by members of the institution. Student tuition is also a key financial resource. The ability for a student to pay tuition typically depends on the students' family. Students of color tend to come from families with lower wealth than Whites, thus relying on different forms of financial aid. As institutions, through public and political pressure, reform their aid policies that are "race-neutral" in design, students of color are severely impacted. Lastly, a college's reputation is a symbolic reputation that helps to define the institution.

In efforts to acquire these resources, colleges confront a series of constraints and quandaries. Chesler and colleagues (2005) assert that external forces, including donors, corporations, foundations, and government may demand that the institution deprioritize diversity and anti-racist efforts in efforts to acquire resources.

Boundaries

Institutional boundaries include physical connections made with surrounding communities as well as symbolic networks that shape and define how the institution is involved or disengaged from societal issues. Chesler and colleagues (2005) argue that the approach a college or university takes to maintain or manage external boundaries deeply affects internal policies.

With regards to physical connections, institutions may be situated in communities that are racially diverse, where they are engaged in joint economic or community based activities that are anti-racist in nature. On the other hand, the institution may decide to ignore the surrounding community by erecting physical walls and fences that emblematically represents the separation between the two.

Additionally, institutions may extend their symbolic boundaries, or be forced to weigh in on issues, that focus their work on social and societal issues. Examples include institutional divestment from organizations that supported apartheid or banning government and corporate recruiters from coming to campus due to their discriminatory practices.

Summary

Chesler and colleagues (2005) detail the progression in which institutions strive to achieve a multicultural environment. They posit that institutions are organized and operate in a manner that disenfranchises people of color, and as colleges and universities progress toward multiculturalism, they must be examined with a racial lens, which focuses on the removal of racism. Institutions that seek to address these diversity issues deliberately do so in three stages, (monocultural, transitional, and multicultural) across eight dimensions (mission, culture, power,

membership, climate, technology, organizational dimension, resources, and boundary management).

Building Capacity for Civic Engagement

Chesler and colleagues (2005) offer a theoretical lens that illuminates how AANAPISI programs, as a racial project, and the institution that it is housed in would strive toward a multicultural environment via the eight dimensions. However, this theory alone does not fully explain capacity building for civic engagement. Missing are the components that an organization relies on to cultivate civic engagement. Thus, I also utilize Han (2014) and Andrews and colleagues (2010) multidimensional approach to studying the organizational effectiveness of civic associations, where effectiveness is defined as building capacity for civic engagement.

To conceptualize their multidimensional approach to examining how organizations and institutions build capacity for civic engagement, they bring together the work of social movement and organizational scholarship. Andrews and colleagues (2010) argue that beyond studying "goal attainment models" (Webb, 1974; Kanter & Brinkerhoff, 1981), multidimensional frameworks are better suited for studying organizations as it recognizes that effectiveness is understood differently for different types of institutions that are situated in different types of environments (Knoke & Prensky 1984; Cameron, 1986). This approach is necessary, as many frameworks that examine organizational effectiveness do not consider some of the characteristics of civically minded organizations. For example, these organizations, institutions, or programs often exercise shared governance, are loosely coupled, and rely on, to a certain extent, voluntary participation. Indeed, in the case of AANAPISI programs, those involved must voluntary decided to apply for and build the AANAPISI program, while students' participation is completely voluntary, as there are no university requirements to do so. With this in mind,

Andrews and colleagues (2010) and Han (2014) offer a theoretical framework that is comprised of three components that details the organizational effectiveness of civic organizations. In other words, these components are necessary mechanisms within organizations to build capacity for civic engagement. They are public recognition, member engagement/mobilizing, and leadership development/organizing and are detailed in the following sections.

Public Recognition

Public recognition is "the extent to which the organization is called upon to represent its constituency by decision makers, the media, and the public" (Andrews et al., 2010, p. 1195). Since civic organizations are focused on making external systematic change, their viewpoint and goals can best enter a larger domain or the public if they are able to secure consistent recognition by key stakeholders and authorities in their community (Gamson, 1990). Andrews and colleagues (2010) posit that public recognition is achieved when the organization is considered to be a dependable and reliable advocate by "political elites, a respected source for information and analysis in public debate, and widely known by the general public" (p. 1196). Furthermore, public recognition functions through formal and informal processes where external actors rely on the group's participation and knowledge. Examples of public recognition include public leaders seeking consultation with the organization on important key issues, and members of the community viewing the organization as an authoritative voice on these issues. In other words, "key actors pay attention to the civic association, its leaders, and its claims" (Andrews et al., 2010, p. 1197).

Member Engagement/Mobilizing

Member engagement is the "degree to which the organization generates participation by members in voluntary group activities. Member engagement can create organizational capacity

(individual skills, social relationships, shared practices, and economic assets that sustain the organization over time) and influence participants and, through them, the broader community" (Andrews et al., 2010 p. 1196). These activities and outcomes are maximized when members of the organization are interacting face-to-face and apart of group deliberations.

Han (2014) further builds on this concept and refers to this component as mobilizing, where it focuses on "on maximizing the number of people involved without developing their capacity for civic action" (Han, 2014, p. 8). Thus, the activities are more transactional in nature and can include aggressive recruitment for members. Han (2014) argues that mobilization focuses simply on accumulating as many people as possible to be involved, but does not work to transform or develop each person. Rather, the goal of this component is to "take people where they are" (Han, 2014, p. 11). This may mean that some individuals only show up to one event, while others are heavily invested and active participants. Activities for this component tend to require quick engagement, like signing a petition or reacting to a timely event. In essence, member engagement or mobilization is about creating and enacting procedures and activities to attract large numbers of interested people.

Leadership Development/Organizing

Leadership development refers to the "extent to which an organization enhances the skills of its leaders" (Andrews et al., 2010, p. 1198). Theses skills refer to the relational, motivational, strategic, and executive skills required to engage participants, delegate responsibilities, conduct meetings, manage decision-making, and enact accountability (Ganz, 2009). Han (2014) articulates leadership development as organizing, where this process is intended to be transformational for the member. In other words, leadership development or organizing is investing in the organization's own members by cultivating them to become leaders. This is

done through transforming people's interest by "bring people into contact with each other and give them space to exercise their strategic autonomy" (Han, 2014, p. 16). Furthermore, this component focuses on developing relationships and a sense of community through interdependent (as opposed to individual) action, as members' "motivation for action and potential for learning becomes centered on the relationships they have with other people in the association" (Han, 2014, p. 16). Finally, leadership development/organizing focuses on developing members' abilities to assume agency and responsibility, and thus resources are offered toward in-depth training, coaching, and reflection.

Summary

According to Han (2014) and Andrews and colleagues (2010), in order to build capacity for civic engagement, an organization must utilize three important components: public recognition, member engagement/mobilizing, and leadership development/organizing. They assert that if an organization ensures that these three mechanisms are properly enacted, those who are apart of the organization will develop and strengthen their ability and commitment toward their civic goals – in other words, building capacity for civic engagement. Doing so will ensure that the organization's concerns are introduced into the public conversation, members are engaged while increasing in numbers, and those involved develop new leadership skills, so that those involved in the organization become community leaders beyond the organization itself.

Expectations of Blended Theory

Both theoretical frameworks, offered by Chesler and colleagues (2005), Han (2014), and Andrews and colleagues (2010), offer a multidimensional approach to understanding the process in which AANAPISI programs build capacity for civic engagement. Since AANAPISI programs are understood as racial projects (Park & Teranishi, 2008) that are focused on racial justice and

the dismantling of institutionalized racism, traditional theoretical frameworks that are used to understand capacity building for civic engagement must be augmented to include a racial dimension. Thus, by merging these two theories, I am able to explain how AANAPISI programs add value through their capacity building of civic engagement. More specifically, the eight dimensions from Chesler and colleagues (2008) augment the three components from Han (2014) and Andrews and colleagues (2010) to generate three adapted components that are multicultural in nature. Diagram 1 provides a visual of this blended theoretical model for civic engagement capacity building at AANAPISI programs.

In order to merge these two models, several key assumptions must be considered, including which dimensions are associated with specific components and why such associations exist. Based on the purpose and goals of each dimension and component, as outlined in the previous sections, the following dimensions would be expected to be integrated into the following components:

- Public Recognition: Mission, Power, Boundaries, and Resources
- Member Engagement/Mobilizing: Mission, Culture, Power, Membership, and Resources
- Leadership Development/Organizing: Mission, Culture, Power, Resources, Technology, and Boundaries

Indeed, several of the dimensions, *mission, culture, power*, and *resources*, based on their purpose, are expected to be adapted for the entire AANAPISI program – thus all three components – while other dimensions are expected to be specific toward just one component.

Adapted Public Recognition

As previously stated, *public recognition* refers to the "extent to which the organization is called upon to represent its constituency by decision makers, the media, and the public"

Diagram 1: Expectations of Blended Theory

(Andrews et al., 2010, p. 1195). Furthermore, public recognition functions through formal and informal processes where external actors rely on the AANAPISI program's participation and knowledge. In other words, external actors value the AANAPISI program, its members and the work, outcomes, and products that it creates – where the AANAPISI program outreaches, partners, and collaborates with these external organizations, policy makers, and other units within the institution. Thus, the *mission, culture, power, boundaries,* and *resources* dimensions would be expected to be integrated into *public recognition*, in order to understand and explain how and why *adapted public recognition*, which focuses on multiculturalism, is implemented at an AANAPISI program.

Since the *mission* dimension (see Diagram 1, 1a) signifies and broadly determines the purposes, priorities, and agenda, with a distinct focus on racial justice and AAPI issues, it would be expected to influence all areas of the AANAPISI program, including *public recognition*. Thus, it should determine and define how, why, and with whom *public recognition* efforts are conducted. For example, the AANAPISI program would be expected to seek partnerships and collaborate with institutional leaders and units, policy makers, and community groups that focus on AAPI issues and/or are historically disenfranchised, as one of its core purposes. Additionally, the AANAPISI program would be expected to focus on becoming a reliable source of knowledge for these groups, in order to be sought after for consultation on important key issues regarding race, racism, diversity, as well as being an authoritative voice on AAPI issues.

Similarly, *pubic recognition* would be expected to be adapted with the *culture* dimension (see Diagram 1, 1b). Since *culture* signifies the core values, beliefs, and assumptions of how people should act and behave, it would be expected to also influence public recognition. Thus, it determines the manner in which members of the AANAPISI program should behave and interact

with each other and those outside of the program. Furthermore, as members of the AANAPISI program operationalize public recognition, the values and beliefs of multiculturalism and antiracism are imbedded in the interactions and customs of the AANAPISI program. More specifically, an example of public recognition that is adapted with the *culture* dimension would occur when members of the AANAPISI program interact with external leaders and/or groups. Members would be expected to interact with external leaders equability and valuing their contributions, where members insist that having a diverse group of leaders is critical and beneficial in order to validate AAPI experiences.

Public recognition is also expected to be adapted with the *power* dimension (see Diagram 1, 1c). Power focuses on which members maintain the ability to make decisions, as well as influence the decision making process of other members, but doing so in an equitable manner. Therefore, power would be expected to be integrated with public recognition because decisions must be made regarding how and with whom public recognition efforts made. Thus, if public recognition is blended with power, all members of the AANAPISI program (administrators, staff, faculty, and students) would be expected to possess the ability to determine the direction and outcomes of public recognition efforts, as opposed to a few individuals at the upper echelons. Certainly, a hierarchy and organizational structure would be in place, but different constituents within the AANAPISI program would feel empowered to provide guidance as well as voice concerns that would result in concrete actions. A specific example would include how students, who are often the constituency with the least power, are part of the decision making process to determine which external campus units or community groups the AANAPISI program would collaborate with.

Resources also play a critical role in transforming *public recognition* (see Diagram 1, 1d). Resources refer to money, goods, materials, and people that are used to create services or products within an AANAPISI program. Accordingly, public recognition is expected to be augmented by the resources dimension because funds, physical space, and knowledge are necessary to implement public recognition activities, as well as to secure additional resources. Thus, it would be expected that resources be obtained from and/or used for groups and organizations that share similar anti-racism values and expended with multiculturalism as an underlying priority. For example, an AANAPISI program may use its physical space to host briefings with community organizations and policy makers that are focused on AAPI issues. But AANAPISI programs would not be expected to seek associations with groups that do not share similar values and worldviews regarding race, racism, and diversity. Similarly, AANAPISI programs would be expected to provide research, knowledge, and even volunteers/interns for community organizations or other units on campus that are focused on uplifting marginalized communities, but not for organizations that work to maintain and advance institutionalized racism.

Boundaries refers to the physical connections made with surrounding communities as well as symbolic networks that shape and define how the institution is involved or disengaged from societal issues (see Diagram 1, 1e). Thus, it is expected to be incorporated with *public recognition* because the boundaries dimension would determine with whom and with which issues the AANAPISI program would associate and partner with. More specifically, the individuals, organizations, and issues that the AANAPISI program's boundaries would extend to – both at institution and in local communities – would be with those that are marginalized, communities of color, and/or who focus on addressing issues pertaining to race and racism.

Adapted Member Engagement

Member engagement is the "degree to which the organization generates participation by members"(Andrews et al., 2010 p. 1196). Han (2014) further builds on this component, where it focuses on "on maximizing the number of people involved without developing their capacity for civic action" (Han, 2014, p. 8). In other words, member engagement concerns increasing membership of the AANAPISI program though the recruitment and retention of administrators, faculty, and staff, as well as with admissions and enrollment of students with the AANAPISI program. Thus, the *mission, culture, power, membership,* and *resources* dimensions would be expected to be integrated into *member engagement*, in order to understand and explain how and why *adapted member engagem*ent, that pays specific attention toward multiculturalism, is implemented at an AANAPISI program.

The *mission* dimension is expected to augment m*ember engagement* (see Diagram 1, 2a). Since the mission determines the purposes, priorities, and agenda of the AANAPISI program, it would be expected to define the purpose and priorities of member engagement, which would focus on inclusivity, multiculturalism, and diversity. In other words, member engagement efforts, which focuses primarily on recruiting individuals to engage and participate in the AANAPISI program, would be expected to prioritize the design of procedures that ensure there is diversity in composition, roles, and responsibilities among administrators, staff, faculty, and students.

The *culture* dimension would also be expected to be integrated into *member engagement* (see Diagram 1, 2b). Since culture signifies the multicultural values and beliefs that determine how members within the AANAPISI program should act and behave, it would be expected to augment the recruiting process to be inclusive with specific diversity goals for their new

members. For example, AANAPISI program staff would be expected to utilize inclusive terminology and communication practices in their presentations to recruit students, or in job announcements and interviews. Furthermore, the importance of multiculturalism would be communicated as a core value to all potential new members.

Member engagement would also be expected to be adapted to include the *power* dimension (see Diagram 1, 2c). Since power refers to who is able to make decisions within the AANAPSI program, it would be expected to impact the process of recruiting administrators, staff, and faculty to work at the AANAPISI program, as well as with students to participate in the program's academic and co-curricular activities. Thus, power would be expected to determine who has a voice with regards to the recruitment process for new members. In other words, the expected result of member engagement, that is adapted with the power dimension, would be where the recruitment process is designed to be inclusive toward all members of the AANAPISI program, including students. Examples include, the decision to decide the types of positions that should be created, the criteria to evaluate candidates, and ensuring that search committees are diverse.

The *membership* dimension (see Diagram 1, 2d) refers to the compositional diversity of the AANAPISI program, as well as the criteria and procedures to participate in the AANAPISI program. These processes may include applications/hiring, retention/tenure, and advancement/promotion. Thus the membership dimension is expected to be adapted into member engagement because it provides the multicultural practices that are necessary in order to recruit members and to achieve compositional diversity at the AANAPISI program. Specifically, these practices would include increased outreach efforts to marginalized communities,

developing application criteria that does not privilege certain groups, and paying specific attention to retention/promotion efforts that focus on unique AAPI experiences.

Similar to the other components, *member engagement* is also augmented by the *resources* dimension (see Diagram 1, 2e). Chelser and colleagues (2005) argue that the resources dimension includes the process whereby said resources must be distributed and used equability toward increasing diversity in the AANAPISI program's membership. Thus, it is expected that the manner by which resources are budgeted and appropriated for member engagement efforts, such as recruiting new employees or outreach to AAPI students to increase admissions, must ensure that they are earmarked for activities that promote and improve diversity at the AANAPISI program.

Adapted Leadership Development

Leadership development refers to the extent to which the AANAPISI program enhances the skills of its members by investing and cultivating them to become leaders. This is done through transforming their interest by "bring people into contact with each other and give them space to exercise their strategic autonomy" (Han, 2014, p. 16). Furthermore, leadership development focuses on creating a sense of community for collaborative action, thus curricular and co-curricular activities often emphasize in-depth training, coaching, and reflection. In other words, leadership development efforts focus on the substantive programing that the AANAPISI program is tasked with implementing. These activities include, but are not limited, to academic courses that focus on the AAPI experience; participatory action and community based research; workshops, trainings, and course development for administrators, staff, and faculty; and service learning – internships and fellowships with governmental and non-governmental organizations. Thus, the *mission, culture, power, resources, technology,* and *boundaries* dimension would be

expected to be integrated into *leadership development*, in order to understand and explain how and why *adapted leadership development*, which at its core is focused on multiculturalism, is implemented at an AANAPISI program.

Like the other two components, *leadership development* is also adapted with the *mission* dimension (see Diagram 1, 3a), because mission establishes the purposes, priorities, and agenda of the AANAPISI program. Thus it would be expected to define the intentions, actions, and desired outcomes to focus on developing members' understanding of diversity and AAPI communities through academic and co-curricular programming. The mission includes the prioritization of multiculturalism in the curriculum/training, a strong focus on conducting critical research with diverse worldviews and frameworks, and serve learning opportunities that include a strong educational component on racial justice, all while paying particular attention toward collaborating with marginalized AAPI communities.

Leadership development is also expected to be augmented with the *culture* dimension (see Diagram 1, 3b). With culture signifying the values and beliefs that determine how members of the AANAPISI program should act and behave, it would be expected to influence the manner in which members of the AANAPISI program interact with each other in the classroom or during staff and faculty meetings, for example. The culture dimension is anticipated to show these interactions as validating and valuing diversity, multiculturalism, and AAPI experiences.

Leadership development is also expected to be adapted with the *power* dimension (3c). Power focuses on which members of the AANAPISI program possesses the ability to make decisions as well as influence the decision making process of other members. Therefore, if power is integrated with leadership development, all members of the AANAPISI program, with regards to roles (administrators, staff, faculty, and students) and identifies (race, ethnicity,

gender, etc.) would be expected to maintain the capability of influencing the direction and practices of leadership development activities. For example, all members of the AANAPISI program would be expected to have influence over what types of courses are taught, as well as the curriculum in those classes. Additionally, students would be invited to be critical and challenge ideas in class, on service learning projects with staff, and/or conducting research with faculty. In other words, diverse leadership teams are standard in decision-making and student initiatives are accepted and supported.

The *social climate and social relations* dimension is used to augment *the leadership development* component (see Diagram 1, 3d), because it refers to the campus climate and racialized interactions among members of the AANAPISI program. These interactions would be expected to occur while members of the AANAPISI program are engaged in curricular and co-curricular activities. Thus, examples of how social climate and social relations is adapted in leadership development include addressing issues or forms of microaggressions or oppression in class discussions or staff meetings, assessment and feedback regarding member satisfaction with leadership development activities, and creating heterogeneous spaces in courses, research operations, and serving learning activities.

Technology (see Diagram 1, 3e) refers to the multicultural and diversity emphasis within the content and curriculum of courses, service learning projects, community-based research agendas, staff development trainings and workshops at the AANAPISI program. Thus, it would be expected to augment the *leadership development* component as it guides what will be taught, learned, and experienced for members of the AANAPISI program. Examples for how leadership development adapts elements of the technology dimension include curricula that is responsive toward different groups traditions and histories, deliberate pursuit of a research agenda that is

responsive to AAPI communities and their epistemologies, new pedagogies that adapt to diverse AAPI needs and styles, antidiscrimination training for faculty, staff, and administrators, and service learning that uplifts and validates external AAPI communities as well as members of the AANAPISI program.

Finally, the *resources* dimension (see Diagram 1, 3f) is integral in transforming *leadership development* activities to be inclusive, validating, and focused on AAPI issues. As noted previously, resources refer to money, goods, materials, and people that are used to create the academic and co-curricular programming within an AANAPISI program. It would be expected that funding from external sources, physical space from the institution, and knowledge from members be obtained and used for the development and implementation of academic courses for AAPI students; participatory action and community based research; workshops, trainings, and course development for administrators, staff, and faculty; and service learning – internships and fellowships with governmental and non-governmental organizations. However, when the resources are budgeted for leadership development, issues pertaining to antiracism, multiculturalism, and the AAPI experience must be a fundamental priority in the purpose, content, and curriculum of academic and co-curriculum programming.

Summary

Together, these two theories complement each other and suggest that if AANAPISI programs are adding value through building capacity for civically engaged members, they would exhibit characteristics that include achieving *public recognition*, *membership engagement*, and *leadership development* with deliberate striving toward a more multicultural environment, where the removal of the vestiges of racism and the development of multicultural programing is eventually institutionalized. Since these theories are multi-dimensional and are interconnected,

they continue to impact each other further advancing the AANAPISI program's role in building capacity for civic engagement.

CHAPTER 3: REVIEW OF THE LITERATURE

PART I: Literature on AANAPISIs

Over the past 10 years, the number of institutions receiving AANAPISI designation has increased at a steady pace. Since the establishment of AANAPISIs as a Title III program, 35 institutions have been funded by the U.S. Department of Education to create AANAPISI programs on their campuses. Since then, a limited, yet growing number of research studies on AANAPISI and AANAPISI programs have been conducted. While a majority of the existing research empirically demonstrates that AANAPISI programs are beneficial to students, much of this research directly focuses on persistence and retention. Despite the progress made to examine AANAPISIs, there is still much to be explored and studied from and about these institutions and their federally funded programs. Within this emerging line of inquiry, limited, if any, studies exist to examine and explore civic engagement, often a crucial component of AANAPISI programs.

This first section of the literature review focuses on developing a broad understanding of AANAPISIs as a racial project, including a critical history on the struggle to develop and pass legislation that created this federal initiative, followed by characteristics of funded AANAPISI programs, as well the characteristics of students who attend institutions that are designated as AANAPISIs. Then, I will discuss the empirical research that has been conducted on AANAPISI programs and the benefits that may arise, within the context in which institutions strive to seek racial justice and achieve a multicultural environment.

History of Establishing AANAPISIs

As suggested by Park and Teranishi (2008), the creation of the AANAPISI designation as a Minority Serving-Institution is not by coincidence. AAPIs are uniquely racialized to a level

where confusion, lack of awareness, and stereotypes prevail in the public imagination, rather than an accurate and empirically based portrayal. Even within the field of higher education, AAPIs are often understood to be high achieving and superior students (Lee, 1996; Museus & Kiang, 2009; Teranishi, Behringer, Grey, & Parker, 2009). In other words, AAPIs are *model minorities,* a term coined in 1966 to suggest that they "serve as an exemplar for other minorities, who evidently exhibit less than desire behavior" (Park & Teranishi, 2008, p. 112). This dominant narrative, which ignores the vast diversity of ethnicities within the AAPI population (CARE, 2013a), racially positions AAPIs as "honorary" Whites (Tuan, 1999), despite the fact that they continue to face discrimination like other communities of color (Museus & Park, 2015; CARE, 2016). It is this prevailing notion of AAPIs as model minorities that has "overshadowed the concerns of and resources available for AAPI communities" (Park & Teranishi, 2008, p. 113), while providing the rationale for grouping AAPI students with Whites, thus positioning AAPIs as non-minorities and with high educational attainment. It was these sentiments as well as a real lack of resources for AAPIs that led policy makers and community advocates to push for the creation of AANAPSIs (Park & Teranishi, 2008).

As noted in Park and Teranishi's (2008) historical account of the creation of AANAPISIs, the Congressional Asian Pacific American Caucus (CAPAC), in 2000, hosted a forum to discuss AAPIs and education, which was subsequently followed by a summit on Southeast Asian and Pacific Islander issues in higher education, led by CAPAC and the Southeast Asia Resource Action Center (SEARAC) in 2001. On January 19, 2001, the White House Initiative on Asian Americans and Pacific Islanders (WHIAAPI) issued a policy report with recommendations for the creation of a federal designation for an AAPI Serving Institution. By 2002, then U.S. Congressmember Robert Underwood (D-Guam) introduced H.R. 4825 to

create an AAPI serving institution designation to be housed in the U.S. Department of Education, along with other MSIs. U.S. Congressmember Underwood then left the U.S. House of Representatives to run for Guam's gubernatorial office. Thus, the bill was later reintroduced as H.R. 333 by U.S. Congressmember David Wu (D-OR) in 2003, and then again as H.R. 2616 in 2005. Additionally, Senators Barbara Boxer (D-CA) and Daniel Akaka (D-HI) introduced the Senate companion bill, S. 2160 in 2005.

Park and Chang (2009) further detail that, U.S. Congressmember Wu struck an understanding with U.S Congressmember Howard "Buck" McKeon (R-CA), then the Chairman of the House Committee on Education and Labor, to advance the legislation. U.S. Congressmember McKeon required the U.S. Government Accountability Office (GAO) to find satisfactory evidence that supported the need to create an AAPI serving institution designation with the U.S. Department of Education. U.S Congressmember Wu requested a report from the GAO to examine the educational needs of AAPIs. A year and half after U.S. Congressmember Wu's request, the GAO issued their findings in a comprehensive mixed-methods report. The GAO (2007) report noted, at length, about the vast differences in educational experiences of AAPI students and built a case for the disaggregation of AAPI student data by ethnic subgroups. Instead of calling for the creation of an AAPI serving institution designation, which would be deemed as inappropriate for a federal agency like the GAO, the report implicitly did so by noting that (1) an AAPI serving institution designation does not exist and (2) indicating how AAPI college students must rely on other MSIs in order to be served.

However, after the report was issued, democrats regained control of the U.S. House of Representatives in the 2006 midterm elections. Thus, U.S. Congressmember McKeon handed over his committee chairmanship to U.S. Congressmember George Miller (D-CA). As Park and

Chang (2009) denote, a Democratic committee chairman did not necessarily “guarantee for the legislation’s success as Miller and other Democrats were not convinced that having a special designation for AAPI serving institutions was necessary” (p. 112). Indeed, many of the Democratic Members of Congress, even those representing Congressional districts with high concentrations of AAPIs, assumed that AAPI serving institution funding would be used at highly selective institutions, rather than public open access institutions and community colleges, where the majority of AAPI students are actually enrolled (Teranishi, 2012). These Democratic Members of Congress’ assumed, like so many others who have bought into the model minority stereotype, that AAPI college students are high achieving and primarily attend elite institutions. This proved to be a significant challenge toward the advancement of the legislation. Ironically, U.S. Congressmember Miller’s district encompassed large concentrations of AAPIs, mainly Southeast Asians, who are heavily underserved in higher education. These concerns were eventually addressed and the support of Chairman Miller was garnered. As a legislative strategy, the AAPI serving institutions bill was incorporated into the larger College Cost Reduction and Access Act (CCRAA) of 2007. Thus, the Asian American Native American Pacific Islander Serving Institution designation was created in 2007, when Congress passed the CCRAA, which was subsequently signed into law by President George W. Bush (Park & Chang, 2009). After the AANAPISI designation was created, U.S. Congressmember Mike Honda (D-CA), as a senior member of the House Appropriations Committee, secured $2.5 million through the Fiscal-Year 2009 Omnibus Bill to provide additional funding to AANAPISIs.

As Park and Teranishi (2008) argue, the work to create this federal designation “came out of a desire to increase the capacity of AAPI organizations and institutions, as well as a frustration that AAPI needs in education were ignored or unknown” (p. 115). Furthermore, this motivation

was fueled by advocacy efforts to counter stereotypes about AAPIs, to ensure the AAPIs were understood to be a minority group, and to attach significant federal resources and funding to realize these beliefs (Park & Chang, 2009). In other words, the creation of the AANAPISI designation was a *racial project* (Park & Teranishi, 2008), that was "simultaneously an interpretation, representation, or explanation of racial dynamics, and an effort to reorganize and redistribute resources along particular racial lines" (Omi & Winant, 1994, p. 56), in order to redefine and reposition the national understanding of AAPIs in education.

AANAPISI Eligibility

After five years of intense lobbying, advocacy, and legislative jockeying, the creation of AANAPISIs as Minority Serving Institution program became a reality, and colleges and universities began to apply for AANAPISI designation and federal funds. The AANAPISI initiative, housed in the U.S. Department of Education, is a competitive grant that provides federal funding for colleges and universities. Over the past 10 years, AANAPISIs have increased in number, with 35 institutions now designated and receiving federal funding. Almost half of the institutions that have received AANAPISI funding are located in California, and are almost evenly split between two-year and four-year public institutions. Nonetheless, there are 190 institutions that are eligible to apply for and receive AANAPISI funding, indicating that there is much more work that needs to be done by policymakers, community-based organizations, and institutions of higher learning to develop awareness of this program.

However, not all colleges and universities can be designated as an AANAPISI and receive funds to develop AANAPISI programs on their campuses. As indicated under the Strengthening Asian American and Native American Pacific Islander-Serving Institutions

programs, authorized by Sections 320 and 371 of the Higher Education Act of 1965 (HEA), as amended, provide strict guidelines.

Under Title III, Section 320 and 371 of the HEA, colleges and universities, excluding for-profit institutions, are able to receive the AANAPISI grant under two primary criteria (1) if 10% of the undergraduate student enrollment identifies as Asian American and Pacific Islander and (2) if the institution meets the Section 312(b) basic eligibility criteria of Title III and V programs. To meet the Section 312(b) basic eligibility requirements the college or university must:

- be an institution of higher education (IHE), as defined in section 101 of the HEA;
- have lower than average educational and general (E&G) expenditures per full-time equivalent (FTE) undergraduate student compared to institutions that offer similar instruction;
- have a requisite enrollment of needy students;
- be legally authorized within its respective state to award bachelor's degrees; be a community college; or be the College of the Marshall Islands, the College of Micronesia/Federated States of Micronesia, or Palau Community College;
- be accredited or making progress toward accreditation by a nationally recognized accrediting agency or association recognized by the Secretary of Education (the Secretary); and
- be located in one of the 50 states, the Commonwealth of Puerto Rico, the District of Columbia, Guam, American Samoa, the United States Virgin Islands, the Commonwealth of the Northern Mariana Islands, or the freely associated states (Congressional Research Service, 2014a, p. 2).

In past grant application cycles, applying for designation was a necessary first step to become an eligible institution. Only after becoming an eligible institution, could the school then apply for AANAPISI funds. This step was used to verify the Section 312(b) basic eligibility requirements. Today, the U.S. Department of Education has streamlined this process, as all information to determine eligibility is typically already submitted to the U.S. Department of Education through the Integrated Postsecondary Education Data System (IPEDS) by most higher education institutions. Applicants can simply look up to see if their institution is automatically eligible on the U.S. Department of Education's website. If they are not on this pre-determined list, then they must apply for eligibility before applying for the AANAPISI grant. Once an institution is ready to apply for AANAPISI funds, it must determine if it is applying for federal grant funds from Part A, Part F, or both. Part A and Part F are essentially different segments of the HEA that outline different types of projects or programs that the institution can use AANAPISI dollars for. If an institution is awarded either or both of these Parts, it is then considered a funded AANAPISI.

Purpose of AANAPISIs

The main purpose of the AANAPISI program is to "support institutions of education in their effort to increase their self-sufficiency by improving academic programs, institutional management, and fiscal stability" (U.S. Department of Education, n.d., para. 16) by enabling "such institutions to improve and expand their capacity to serve Asian Americans and Native American Pacific Islanders and low-income individuals" (U.S. Department of Education, 2016a, para 1).

Many funded AANAPISI programs translate these objectives into two outcomes (1) increased college access (2) increased persistence of Asian American and Pacific Islander

students through retention programs. To address these broad umbrella goals, the U.S. Department of Education has outlined two areas, Part A and Part F, in which institutions can use their AANAPISI dollars to provide a host of programs and services. The types of projects allowed under Part A and Part F are detailed in Table 1.

Table 1: AANAPISI Projects Under Part A and Part F

Part A	Part F
1. Purchase, rental, or lease of scientific or laboratory equipment for educational purposes, including instructional and research purposes.	1. Purchase, rental, or lease of scientific or laboratory equipment for educational purposes, including instructional and research purposes.
2. Renovation and improvement in classrooms, libraries, laboratories, and other instructional facilities.	2. Construction, maintenance, renovation, and improvement in classrooms, libraries, laboratories, and other instructional facilities, including the integration of computer technology into institutional facilities to create smart buildings.
3. Support of faculty exchanges, and faculty development and faculty fellowships to assist in attaining advanced degrees in the faculty's field of instruction.	3. Support of faculty exchanges, faculty development, and faculty fellowships to assist in attaining advanced degrees in the field of instruction of the faculty.
4. Curriculum development and academic instruction.	4. Development and improvement of academic programs.
5. Purchase of library books, periodicals,	5. Purchase of library books, periodicals, and

microfilm, and other educational materials.	other educational materials, including telecommunications program material.
6. Funds and administrative management, and acquisition of equipment for use in strengthening funds management.	6. Tutoring, counseling, and student service programs designed to improve academic success.
7. Joint use of facilities such as laboratories and libraries.	7. Funds management, administrative management, and acquisition of equipment for use in strengthening funds management.
8. Academic tutoring and counseling programs and student support services.	8. Joint use of facilities, such as laboratories and libraries.
9. Establishing community outreach programs that will encourage elementary school and secondary school students to develop the academic skills and the interest to pursue postsecondary education.	9. Establishing or improving a development office to strengthen or improve contributions from alumni and the private sector.
10. Establishing or improving an endowment fund.	10. Establishing or improving an endowment fund.
11. Academic instruction in disciplines in which Asian Americans and Native American Pacific Islanders are underrepresented.	11. Creating or improving facilities for Internet or other distance learning academic instruction capabilities, including purchase or rental of telecommunications technology equipment or services.
12. Conducting research and data collection	

for Asian American and Native American Pacific Islander populations and subpopulations.	
13. Establishing partnerships with community-based organizations serving Asian Americans and Native American Pacific Islanders.	
14. Education or counseling services designed to improve the financial and economic literacy of students or the students' families.	

(U.S. Department of Education, 2016a, para 3).

Additionally, Teranashi (2011) summarizes these programs and services as:

> (1) *Academic and Student Support Services*: AANAPISI funding increases access to and utilization of academic counseling, learning communities, financial aid counseling, and tutoring programs, which help students to be more academically engaged and improve retention and degree attainment.
>
> (2) *Leadership and Mentorship Opportunities*: AANAPISI funding provides students with greater leadership development and mentorship opportunities, which increase academic and social engagement among AAPI students and improve their academic and career trajectories.
>
> (3) *Research and Resource Development*: AANAPISI funding is being used to improve the quality of statistical information on AAPI students. This more accurately reflects the

variations that exist between AAPI ethnic subgroups and develops better systems for tracking student progress and degree-attainment rates. (p. 153)

Of course, there is a dramatic difference in how these goals and initiatives are implemented from campus to campus, as different institutions have different types of students with different types of needs, due to the dramatic diversity within the AAPI population.

AANAPISI Institutions

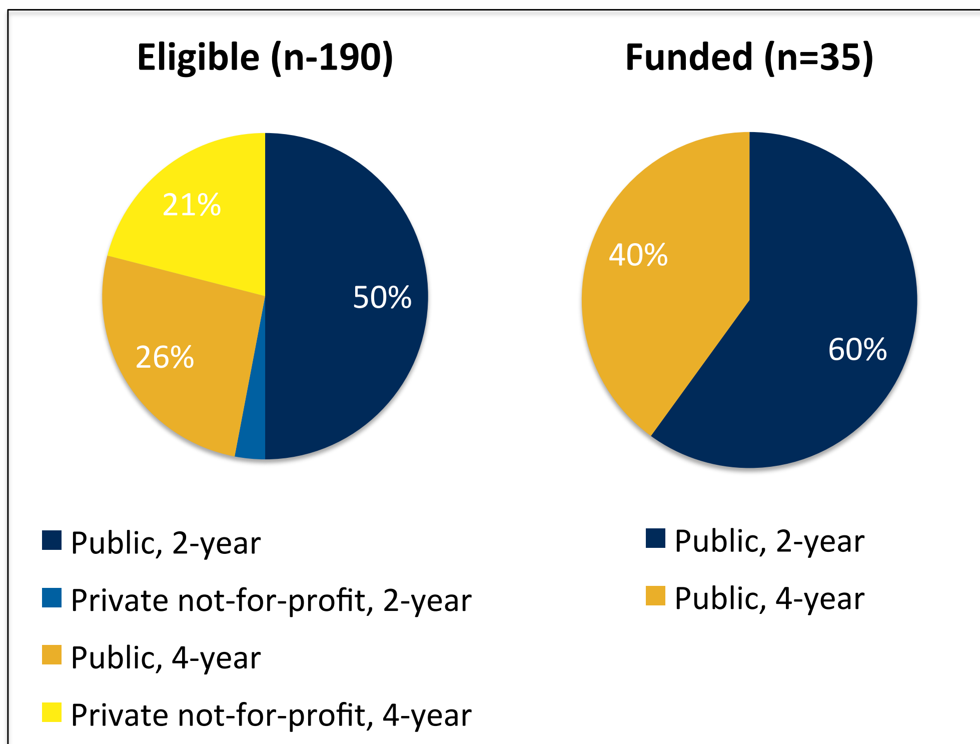
Since 2007, a total of 190 institutions have been eligible to become AANAPISIs. Based on IPEDSs data from NCES (2013), the majority of these degree-granting institutions are overwhelming located in the Western Region, followed by the Eastern Region, and then Pacific Region. Of those colleges and universities, 35 have been awarded funding and developed AANAPISI programs on their campuses. These funded AANAPISIs follow a similar geographic pattern to those that are eligible, where the majority of the funded institutions are also located in the Western Region, while schools in the Pacific Region and Eastern Region both have the second largest cohort, of six institutions. It should ne noted that schools in the Eastern Region recently doubled in number, with the announcement of the FY 2016 AANAPISI grantee cycle, while institutions in the Pacific Region remain stable at six. Table 2 details the distribution of institutions eligible for AANAPISI designation as well as those that are funded.

With regards to institutional type and sector, 50% of eligible institutions are public two-year institutions, while 26% are public four-year schools. Private not for profit schools make up 21% of those that are eligible for AANAPISI funding. Funded AANAPISIs are only comprised of public two-year and public four-year institutions. Of these two types, 14 are public four-year AANAPISIs, while 21 are public two-year institutions. Chart 1 displays the distribution of eligible and funded AANAPISIs by institutional type and sector.

Table 2: Regional and State Representation of AANAPISIs

Regional and State Representation of AANAPISIs					
	Eastern	*Midwest*	*Southern*	*Western*	*Pacific*
Eligible	33	13	16	109	19
Funded	6	3	1	19	6
States/ Territories	Maryland Massachusetts New Jersey New York Pennsylvania Virginia	Illinois Minnesota Missouri Nebraska Wisconsin	Georgia Louisiana Tennessee Texas	Alaska California Nevada Oregon Washington	American Samoa Fed. States of Micronesia Guam Hawaii Marshall Islands Northern Marianas Palau

Chart 1: Distribution of Eligible and Funded AANAPISIs by Institutional Type and Sector



AANAPISI Programs

As previously stated, institutions become AANAPISIs when they receive federal funding from the U.S. Department of Education's AANAPISI initiative. Depending on the type of institution, these federal funds may contribute toward preexisting programs and services or for newly designed programing for AAPI students.

Examining the 35 funded AANAPISI programs, several similarities emerge with regards to components and goals of AANAPISI programs. Indeed, this is a result of the application guidelines offered by the U.S. Department of Education. In other words, successful grant applications typically propose similar programmatic components that are listed as priorities by the grant guidelines. Hence, Most AANAPISI programs focus on:

- Increasing student retention and progression through college level courses by re-engineering student support services and supplemental instruction and providing enhanced faculty professional development;
- Development of a Summer Bridge program to bridge the gap between two-year and four-year colleges and universities;
- Strengthening assessment and integrating academic advising, academic support and academic enrichment under a new center;
- Developing faculty development, including workshops in high-impact pedagogies, technology, and instructional methods for teaching under-prepared students;
- Developing an endowment fund to meet ongoing costs for maintenance and upgrades to technology;
- Development of smart classrooms and improvement and technological enhancements to classrooms. (U.S. Department of Education, 2016c).

Furthermore, many AANAPISI programs are often housed in student affairs units, rather than in academic departments, in order to deliver many of the services and activities highlighted above. This is especially common at two-year community colleges. Additionally, numerous AANAPISI programs are focused on Southeast Asian or Pacific Islander students, based on educational attainment data.

Characteristics of AANAPISIs

As previously noted, the primary requirement to become an AANAPISI is having an undergraduate enrollment that is comprised of 10% AAPI students. The characteristics of AANAPISIs can vary across institutional type. For example, at eligible and funded AANAPIAIs, AAPIs tend to enroll in greater numbers at two-year institutions compared to four-year institutions. Thus, this section will provide current enrollment and degree attainment statistics, as well as discuss the literature regarding the experience of AAPI students, faculty, staff, and administrators, who are often key members of AANAPISI programs.

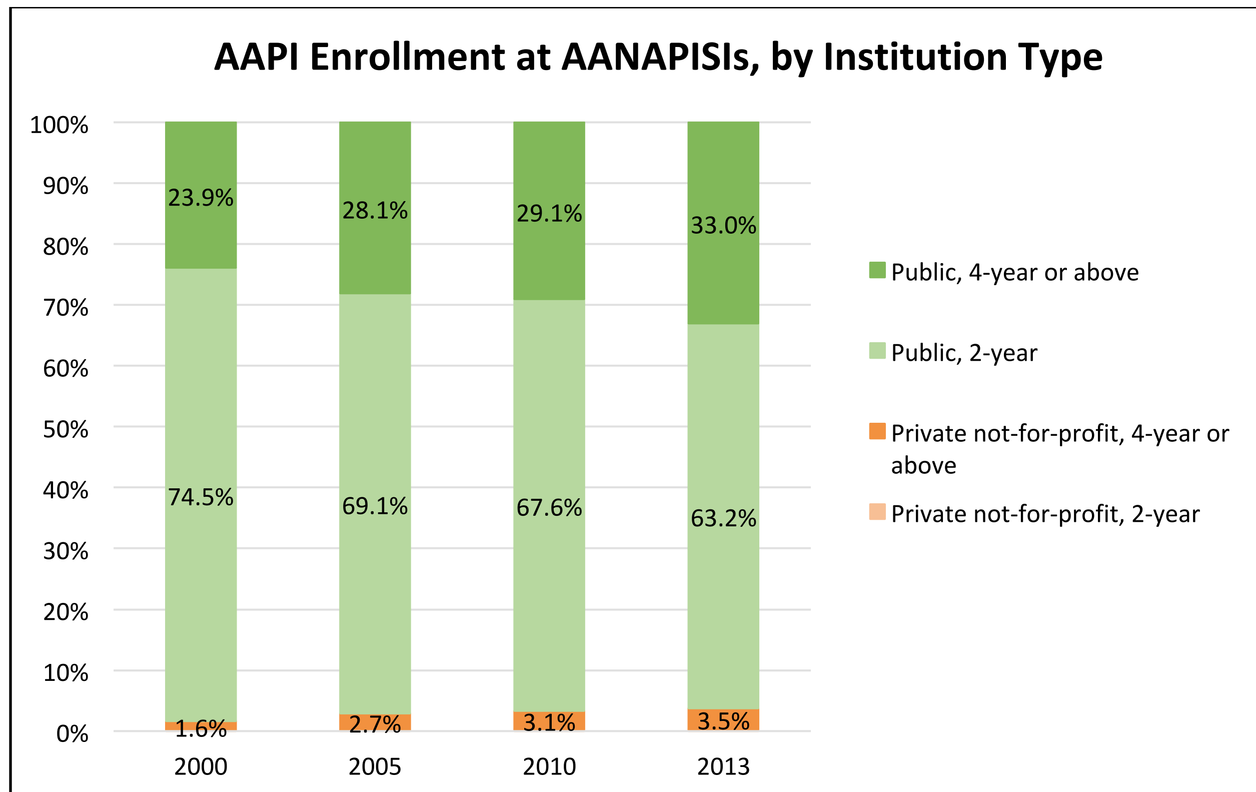
AANAPISI Demographics

Although the 10% AAPI student population requirement is a relatively low threshold, eligible and funded AANAPISIs tend to enroll proportions of AAPI students that are beyond 10%. Demographically, AAPIs in the United States are heavily concentrated in metropolitan and coastal regions. Similarly, eligible and funded AANAPISIs that are located in these areas often have a larger percentage of AAPI students enrolled. For example, eligible AANAPISIs only comprise of 3.4% among all colleges and universities, yet the proportion of AAPI undergraduate enrollment at eligible AANAPISIs is 40.4%. In other words, 40.4% of all AAPI undergraduates are attending one of the 190 eligible AANAPISIs.

AAPI student enrollment at eligible and funded AANAPISIs has grown over time, from 481,319 students in 2000 to 574,368 in 2010 at its highest point. 2013 saw a drop in enrollment to 537,984 AAPI students. Although further research is needed to fully understand this recent decline, this trend does correspond to research that attributes lower college enrollment during times of a robust and growing economy (Pennington , McGinty, & Williams, 2002).

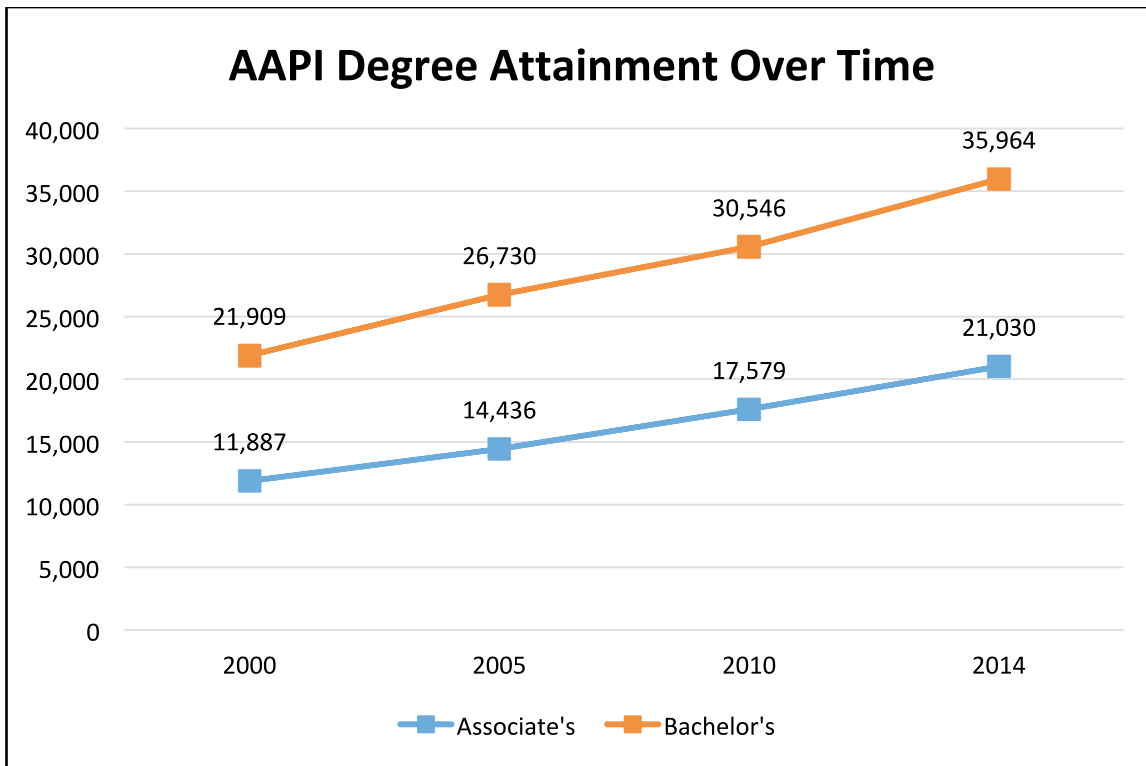
With regards to institutional type, public two-year eligible AANAPISIs enroll the majority of AAPI college students, compared to four-year institutions. However, over the past 10 years, the proportion of AAPI undergraduate enrollment at four-year eligible AANAPISIs has increased by 10%, from 23.9% in 2010 to 33% in 2013. Chart 2 details the change in eligible AANAPISI enrollment over time.

Chart 2: AAPI Enrollement at AANAPISIs, by Institutional Type



Additionally, eligible and funded AANAPISIs have been playing an increasing role in the conferring of degrees upon AAPI students. Of all Associate's Degrees that were conferred to AAPI college students, eligible and funded AANAPISIs accounted for 43.5%. A similar tone exists for four-year institutions, where 28.8% of the baccalaureate degrees conferred for AAPIs were at eligible and funded AANAPISIs. In other words, the small number of eligible and funded AANAPISIs is critically important to AAPI college students, as they are enrolling and graduating large proportions of AAPIs throughout the United States. Additionally, these institutions have increased in the number of degrees conferred for AAPI undergraduates. Four-year institutions saw a degree attainment increase by 14,000, while two-year institutions nearly doubled in degrees awarded. Chart 3 displays this increase over time.

Chart 3: AAPI Degree Attaintment Over Time



Existing Scholarship on AANAPISIs

As indicated previously in this review of the literature, only a handful of studies have examined AANAPISI programs. Nguyen (2018) organizes and categorize these studies and reports into four distinct groups: *historical* in order to provide perspective on the creation of AANAPISIs (Laanan & Starobin, 2004; Park & Teranishi, 2008; Park & Chang, 2010), *descriptive* to provide insights on the types of institutions that receive AANAPISI designation and the resources, academic, and co-curricular activities found within AANAPISI programs (CRS, 2009; 2012; 2014a; 2014b; 2015; 2016; CARE, 2010; 2012; CMSI, 2015a; 2015b; Teranishi, 2012; Teranishi & Nguyen, 2012; Teranishi, Maramba, & Ta, 2013), *policy and practitioner* pieces that contextualize, position, and raise the national profile of AANAPISIs, AANAPISI programs, and AAPI college students within the field of higher education (Hartlep & Antrop-González, 2019; Nguyen & Nguyen, 2019; Pimentel & Horikoshi, 2016; Teranishi, 2011; Teranishi, Alcantar, & Underwood, 2017), and *empirical* studies that provide new insights on the educational outcomes and benefits of AANAPISI programs (Alcantar, Pazich, & Teranishi, 2019; Adrian, Hiyane–Brown, & Story, 2017; CARE, 2013b; 2014; 2015; Catallozzi, Tang, Gabbard, & Kiang, 2019; Kiang, Tang, & Seto, 2019a; Kiang, Tang, & Seto, 2019b; Mac, Sarreal, Wang, & Museus, 2019; Martinsen, 2017; Museus, Wright-Mair, & Mac, 2018; Nguyen, Nguyen, & Nguyen, 2014; Nguyen, Nguyen, Nguyen, Gasman, & Conrad, 2018; Rimando, 2011; Tang, 2017; Teranishi, Alcantar, Martin, & Nguyen, 2015; Teranishi & Kim, 2017). Since previous sections of this review have already covered the historical, descriptive, and policy and practitioner literature, this portion will focus on empirical studies that provide new insights on the educational outcomes and benefits of AANAPISI programs.

Since AANAPISIs are relativity new within the field of higher education, empirical studies on AANAPISI programs have often covered a broad range of loosely connected research topics. Interestingly, the majority of the empirical studies often examine AANAPISI programs at community colleges. Although this is less typical in higher education research, the large quantity of AANAPISI programs located at two-year institutions may drive the site selection for these studies. For example, Rimando (2011) examined how the AANAPISI program at South Seattle College supported AAPI students and how it addressed the "model minority" stereotype on campus, while also working toward student success via retention.

Nguyen and colleagues (2014) conducted a single-site case study at Coastline Community College to examine how the usage of disaggregated data impacts the conceptualization and delivery of programs and services for AAPI students. They found that by relying on disaggregated data, institutional agents were able to improve their planning, implementation, and delivery of targeted services to specific ethnic groups in order to improve retention and transfer rates.

With regards to the programmatic components of AANAPISI programs, Teranishi and Kim (2017) examined a STEM focused AANAPISI program at the Community College of San Francisco and found it to be beneficial toward students' academic success. They identified four specific areas that students indicated as ideal contributors to their academic experiences. These were counseling services, a textbook voucher program, and STEM tutoring services. The fourth component focused on connecting students through workshops and field trips, where students were exposed to different networks and careers. Teranishi and Kim (2017) noted that this form of on-campus and community engagement provided students with increased levels of confidence.

In a study at a different community college, Teranishi and colleagues (2015) conducted a single site quantitative examination to determine if the developmental education learning community, which is one component of De Anza College's AANAPISI program, improved student outcomes. Their study design utilized propensity score matching to create a matched sample, in order to compare students who were apart of the learning community to those who were not. Their findings noted that the developmental learning community did improve student outcomes, where students were more likely to transition out of developmental English courses and do so at a faster rate. Additionally, Teranishi and colleagues (2015) found that AAPI students who participated in these learning communities were more likely to pass their future college level English courses. Overall, this research study suggests that AANAPSI programs have great potential to improve student outcomes.

For over a three-year period, the National Commission on AAPI Research on Education (CARE) (2013b; 2014, 2015), led by Dr. Robert Teranishi, embarked on a large-scale research project that examined the AANAPISI programs at three different colleges. The Partnership of Equity in Education through Research (PEER) was a collaborative effort "engaged in co-investigative action research with campus teams to identify promising practices, implemented targeted interventions, and mobilized key stakeholders to support greater institutional effectiveness" (CARE, 2015, p. 9). The three partner institutions were apart of the inaugural class of institutions that were designated as AANAPISIs, and awarded federal funds for their programs. All three are community colleges and located in the western region. They include South Seattle College, the Community College of San Francisco, and De Anza College.

Overall, CARE (2014) found that these AANAPISI programs provided short-term and long-term outcomes that benefit students. Short-term outcomes included transition from

developmental to college level courses, credit accumulation, and course performance (GPA), while long-term outcomes consisted of persistence from one academic term to the next, degree attainment, and transfer from community college to four-year institutions.

Efforts to achieve these outcomes centered along three themes: student-centered and community-oriented approaches, aiming for high-impact practices, and impact on campus and student outcomes (CARE, 2013b). The first theme, student-centered and community-oriented approaches, noted that the process of becoming an AANAPISI shifted the institutional culture toward engagement of AAPI students and the AAPI community. Furthermore, CARE (2013b) found that this shift existed through collaborative efforts with other campus units, campus leadership, as well as colleagues through professional networks and associations. With regards to their second theme, CARE (2013b) discussed how AANAPISI programs relied on institutional practices that have been proven to be successful in research and practice. The AANAPISI funding strengthened the institutions' abilities to increase their capacity to deliver these services. For example, one institution, with efforts to improve student outcomes, "emphasized civic engagement and leadership development for AAPI students through the creation of a targeted institute with associated supports such as access to internships and workshops to foster leadership skills" (CARE, 2013b, p. 11). The third theme examined the impact of the AANAPISI program on the campus as well as on student outcomes. CARE (2013b) found that faculty, staff, and administrators within the AANAPISI program were perceived as trustworthy resources for AAPI students. Their study participants also noted that becoming an AANAPISI shifted the perception of AAPIs away from being model minorities while also broadening the institutions mission toward community engagement. Additionally, and perhaps highly relevant

toward this study, was the increase in institutional capacity through professional development for faculty and staff.

More recently, Nguyen and colleagues (2018) conducted a qualitative study of an AANAPISI program at a four-year institution. Their study sought to address how the AANAPISI program fosters "the positive adjustment to college for low-income AAPIs, and in turn, improve the match between what Sac State offers and what students need to succeed?" (p. 4). To answer this question, Nguyen and colleagues (2018) utilized a single site case study at the California State University, Sacramento's (Sac State) AANAPISI program. The program, entitled the "Full Circle Project" consisted of academic, co-curricular, and student support services. The academic activities centered on learning communities in an Asian American Studies and Ethnic Studies course. Co-curricular activities were focused on student organizations on campus as well as leadership opportunities with community-based organizations. Researchers interviewed a total of nine students, seven staff members, four faculty members, and two senior administrators. Notably, all student participants identified as first-generation Southeast Asian or Filipino.

Three primary themes emerged. The first focused on how the Full Circle Project used Ethnic Studies and Asian American Studies to engage students and validate their experiences. The second finding found that the AANAPISI program was a hub that connected students across various campus units while enhancing student abilities to develop significant campus relationships. And third, Sac State's AANAPISI program helped to shape and broaden students' aspiration toward forward planning. With regards to the first theme, institutional agents were highly purposeful in utilizing Asian American Studies and Ethnic Studies as a functionary aspect of the AANAPISI program. Nguyen and colleagues (2018) noted that several of the faculty were

trained in Asian American Studies and spoke about their own experiences with Asian American Studies, as well as about the research regarding Asian American Studies curriculum's ability to empower students and develop their agency. Furthermore, the Full Circle Project was designed "to instill the feeling and potential of students to contribute significantly to the world" (Nguyen et al., 2018, p. 23). Nguyen and colleagues' (2018) investigation is of critical importance to this research project, as it displays the intentionality of utilizing Asian American Studies in order to build capacity for students' "commitment to civic engagement and community service" within an AANAPISI program (p. 23).

Many of these foundational studies on AANAPISI programs provide insight toward the benefits of AANAPISI programs, particularly regarding how students respond to academic and co-curricular activities. Several of their findings touch on the role of civic engagement within AANAPISI programs, and the importance and intentionality of how it is built into the program. Thus, this research project seeks to expand this finding in order to understand how and why capacity is built not only for students, but if capacity for civic engagement extends to institutional agents, as well as, if it has an impact on the institution.

PART II: Literature on Civic Engagement

In *Democracy and Education*, John Dewey argued that higher education should focus on "three essential elements: it should engage students in the surrounding community; it should be focused on problems to be solved rather than academic discipline; and it should collaboratively involve students and faculty" (as cited in Lawry, Laurison, & VanAntwerpen, 2009, p. 17). Much of Dewey's work has influenced our thinking about civic engagement in higher education.

However, within the field of higher education, there are inherent challenges when trying to define civic engagement. Saltmarsh (2005) states:

> A lack of clarity about what is meant by the tern 'civic engagement' is evident when, at almost any gathering convened for the purpose of furthering civic engagement in higher education, questions inevitably arise about what is meant by civic engagement and about how it relates to civic education, service learning, democratic education, political engagement, civics, education for citizenship, or moral education. Moreover, the lack of clarity fuels a latent confusion about how to operationalize civic engagement agenda on campus. (p. 2).

Thus a "big tent" approach in defining civic engagement was used in order to be as inclusive of the varied types of policies, academic curriculum, practices, activities, and communities who participate in this work. Perhaps more importantly, this approach was utilized in order for AANAPISI programs to advance their own definitions of civic engagement, which may also include forms of racial and social justice in their engagement. Therefore, as previously stated, civic engagement is defined as, "acting upon a heightened sense of responsibility of one's communities. This includes a wide range of activities, including developing civic sensitivity, participation in building civic society, and benefiting the common good…through civic engagement, individuals–as citizens of their communities, their nations, and the world–are empowered as agents of positive social change for a more democratic world" (Jacoby, 2009, p. 9).

The first portion of this section focuses on the civic engagement literature including an overview of the importance of studying civic engagement at higher education institutions. Additionally, the civic engagement section will discuss the empirical evidence that demonstrates how civic engagement benefits students as well as its impact on faculty, staff, and administrators. Furthermore, this section will review the research that connects civic engagement with issues of

diversity, since AANAPISI programs often utilize diversity efforts in their civic engagement activities (CARE, 2014; Nguyen et al., 2018).

Civic Engagement for the Federal Public Good

Civic engagement has been apart of the fabric of American higher education since the founding of our first institutions (Smith, 1994). The first colonial colleges were focused on preparing the individual for civic participation and life (Jacoby, 2009). Following the Revolutionary War, the focus of civic engagement in higher education shifted from the individual to the building of a new nation (Boyer, 1994). By the mid 1900's global events changed how colleges and universities focused on civic engagement. With a national economic depression, two world wars, and an omnipresent cold war, higher education for the public good was focused on direct service to the nation. For example, in response to the Soviet Union's launching of the satellite Sputnik into orbit, the U.S. Congress passed the National Defense Education Act, which called for higher education to partner with the federal government to advance national interests. Boyer (1994) argues, "the very title of the National Defense Education Act of 1958 clearly linked higher education to the security of our country" (p. 48). Other pieces of federal legislation over time, including the creation of the Peace Corps, the Commission on National and Community Service, and AmeriCorps, were signed into federal law further establishing the connection between higher education and the federal government with regards to civic engagement (Jacoby, 2009). This trend continues today, where federal officials maintain the importance of colleges and universities as primary sites that provide learning opportunities to develop students into civically engaged citizens (U.S. Department of Education, 2012).

Differences between Serving Learning and Civic Engagement

Despite their differences, civic engagement and serving learning are often used interchangeably on college campuses. For example, institutions may have offices of civic engagement that provide serving learning opportunities (Jacoby, 2009). Certainly both terms are related and interconnected, and indeed much of the empirical work concerning the outcomes attributed with civic engagement often focuses on service learning. However, without clearly distinguishing the differences between these two similar concepts and understanding how they relate to one another, it will difficult to examine the role of AANAPISI programs in their efforts to build capacity for civic engagement. This following section will explore those differences as well as discuss empirical studies of relevance to both serving learning and civic engagement.

Serving learning is most commonly understood as "an umbrella term under which many activities and programs can fall, rather than a narrowly defined practice with associated outcomes" (Finley, 2011, p. 2), or "a form of active learning that involves service to one's community" (Rama, Ravenscroft, Wolcroft, & Zlotkowski, 2000, p. 658). Although service learning does appear to be similar to civic engagement, critical scholars have argued that service learning typically includes apolitical community engagement and does not "intentionally engage students in the activities and processes central to democratic building (i.e. deliberative dialogue, collaborative work, problem-solving within diverse groups)" (Finley, 2011, p. 1). In other words, civic engagement goes beyond engaging in the community, and also develops new skillsets, value systems, and understandings of different worldviews in its educational practices that moves students toward becoming better citizens, while service learning typically does not. Certainly, service learning can be manifested as civic engagement if it is divorce of political involvement and engagement (Prentice, 2007). This is where the two most often intersect, and

where much of the empirical research with regards to educational and societal outcomes and benefits on this topic has emerged.

The Benefits of Service Learning

Many positive outcomes have been attributed to serving learning. Three of the most common benefits that are typically explored in previous studies examine retention, completion, and grade point average (GPA). Research has demonstrated positive connections between serving learning with retention and completion (Astin & Sax, 1998; Vogelgesang, Ikeda, Gilmartin, & Keup, 2002), as well as with career development (Eyler, Giles, Stenson, Gray, 2001) and on faculty student interactions (Astin & Sax, 1998). However, research on the relationship between serving learning and GPA is mixed. Some researchers have found that service learning has a positive impact on GPA (Astin & Sax, 1998; Vogelgesang & Astin, 2005), while others have found no effect (Kendrick, 1996; Miller, 1994; Parker-Gwin & Mabry, 1998). Beyond GPA, research has also explored how service learning is connected to different arenas of student development, such as critical thinking, citizenship skills, and intrapersonal and social development (Eyler et al., 2001). Indeed, serving learning provides many beneficial outcomes for students, although it often does not take a critical approach (Finley, 2011). Certainly, critical service learning does exist, however programs with this focus are in the minority, or can be understood, in this context, as civic engagement. Nonetheless, on a broad scale, it provides students with opportunities to work in the community, but often does not encourage the type of reflections intended to advance certain outcomes such as training students in the skills of democracy or among issues of race and ethnicity.

The Benefits of Civic Engagement

Since a majority of the scholarship on civic engagement is often connected to serving learning, it suggests that civic engagement's purpose is to offer students an "understanding of civic life" (Cress, Burack, Giles, Elkins, & Stevens, 2010, p.4), rather than developing the "skills and values needed to actively participate in and influence that civic life" (Finley, 2011, p. 3). By focusing on the understanding of civic life rather than developing the necessary skills for active citizenship, service learning tends to center the student as an individual rather than having the student evaluate and consider their experiences in connection with the community or society. The consequence of this approach is that the student's individualism comes at a "very high cost in the neglect and diminishment of democratic society" (Knefelkamp & Schneider, 1997, p. 333). With these differences in mind, the following section will broadly discuss empirical studies that examine the outcomes associated with civic engagement.

Since "civic learning is rooted in respect for community-based knowledge, grounded in experiential and reflective modes of teaching and learning, aimed at active participation in American democracy, and aligned with institutional change efforts to improve student learning" (Saltmarsh, 2005, p. 53), the empirical research that examines these concepts show increases in political understanding, skills, and motivation (Colby, 2008). Furthermore, Mayhew & Fernández (2007) found that participation in intergroup dialogue, serving learning courses (that are critical and focus on social issues and oppression), and discussions about diversity with opportunities for reflection mattered the most in order to improve social justice outcomes. Co-curricular activities that link participation in the community to the classroom showed increases in civic outcomes that include awareness of one's civic responsibilities and ability to critique the political process (Harringer & McMillan, 2007). Overall, the literature has found that civic

engagement in higher education settings is beneficial to students in a myriad of ways (Finley, 2011).

Civic Engagement and Diversity

Scholars, institutional leaders, and policy makers have all declared the importance and necessity for higher education to play a critical role in serving the pubic good through civic engagement (Kezar, 2005). To achieve this public good, some institutions have opted to take a critical approach to civic engagement and focused their efforts on diversity. Although there are a myriad of reasons as to why diversity is key to these efforts, from ensuring students receive a multitude of benefits that diversity provides or to preparing students to work in an increasing diverse and global world, a central rationale for civic engagement in relation to diversity is that, in order to "end America's discomfort with race and social difference, and deal directly with many of the issues of inequality present in everyday life," it is "time to renew the promise of American higher education in advancing social progress" (Hurtado, 2007, p. 186). In agreement, scholars continue to call for civic engagement initiatives to focus on diversity efforts – both on campus and in the community (Green & Trent, 2005).

Summary of Civic Engagement

The amount of research and scholarship that exists regarding civic engagement is expansive. This section alone only represents a cross section of the theoretical and empirical research regarding civic engagement – as it relates or may be applied toward AANAPISIs. The nexus between civic engagement and diversity (Hurtado, 2007) is critical to build efforts to understand the work of MSIs, and in particular for this study. Research discussed in this section suggests that academic (although mixed) and co-curricular activities related to diversity, which is typically used in AANAPISI programs, contributes to new levels of civic engagement. Yet,

there is dearth of research that examines the process in which capacity for civic engagement is created, and its potential impact on the institution. Furthermore, of the research that does exist, much of it is not focused on AANAPISI programs. Thus, the next section of this literature review will examine relevant research of the key components that would be expected to build capacity for civic engagement at AANAPISI programs.

PART III: Literature on Blended Components to Build Capacity at a Civically Oriented AANAPISI Program

This section of the literature review examines empirical research concerning the manner in which civically oriented AANAPISI programs build capacity. In alignment with the blended multidimensional theoretical frame that was discussed in Chapter 2, this section of the literature review is organized into three major components: public recognition, member engagement, and leadership development – where each of these components has been transformed to focus on multiculturalism, diversity, and racial justice with the eight dimensions offered by Chesler and colleagues (2005).

Public Recognition

Out of the three components, perhaps literature related to public recognition is the most limited. Scholars have documented such efforts in the higher education landscape as external relations, partnerships, and collaborations with public officials, community members and leaders, and community based organizations. The following section will discuss this area of empirical research, within the context of Chesler and colleagues (2005) racial dimensions in higher education.

Mission

Colleges and universities often broadly include public recognition efforts in their institutional missions (Kezar, Chambers, & Burkhardt, 2005). More recently, mission statements that incorporate a diversity focus, with regards to public recognition efforts, are increasingly becoming commonplace in higher education (Chelser et al., 2005). With respect to AANAPISI programs, Teranishi (2011) notes that they typically prioritize a series of academic and co-curricular programming that connects students and staff to different external resources, both inside and outside of the institution. Additionally, he asserts that AANAPISI programs have and must continue and strengthen outreach efforts with policy makers, in order to build greater awareness of AANAPISI programs. Similarly, Nguyen and colleagues (2018) found in their case study of California State University, Sacramento's Full Circle Project, an AANAPISI program, that public recognition efforts were not only a critical mission of the AANAPISI program, but that by doing so, external organizations validated the lived experiences of AANAPISI members. A key facet, with regards to the impact of the AANAPISI program's mission on public recognition, was the intentionality of external partners that were sought after (Nguyen et al., 2018). Administrators, faculty, and staff at the Full Circle Project purposefully outreached to community based organized that focused on AAPI issues, AAPI policy makers, and other AAPI organizations within the institution – all of which emphasized social justice.

Culture

Institutions have recognized the need to approach public recognition efforts and external affairs in a manner where the beliefs of inclusivity, diversity, as well as valuing external organizations as equal partners are imbedded in these interactions and efforts. Chesler and colleagues (2005) posit that doing so will result in the development of collaborative and

equitable relations with policy makers, economic and business leaders, and community based organizations that are not traditionally represented.

Daley, James, Ulrey, Joseph, Talawyma, Choi, Greiner, and Coe (2010) found that when researchers at an institution officially partnered with community based organizations (CBO), it was imperative to have the community members involved in all phases of their research project. Their study examined a partnership between their own research institute with a Native American community-based organization that promotes health and education. Daley and colleagues (2010) noted the intentionality of developing a formal alliance between those at the university and community members, in order to remove notions of a hierarchy, while ensuring that all members, from the institution to CBO, were acknowledged equally. Additionally, it was a priority for both institutional and community members to work on all aspects and capacities, including collecting data, data analysis, writing, and presentations. They noted that doing so allows for community members to receive training as researchers, while university staff members are educated on Native American issues. In other words, the culture included developing new knowledge and skillsets for both parties. Daley and colleagues (2010) also found that by infusing this approach into all aspects of the partnership, a number of benefits materialized, including an exponential growth in recruitment efforts as well as an increase in validity of their study's findings. Daley and colleagues (2010) note that whenever universities conduct such external partnerships, there may be tensions. However, having a culture that utilizes respectful dialogue and valuing community members' experiences and expertise work to address these tensions. They indicate that this approach is particularly necessary for partnerships with communities that are underserved and marginalized.

Power

Studies that examine how power is organized and distributed note that it is often concentrated in the upper echelons of institutional leadership (Chesler et al., 2005). Based on the theoretical frameworks used for this study, power, or the empowerment of members at an AANAPISI program, should exist for different constituencies, including students. Empowerment is typically discussed in the literature as a strategy where power is distributed at all levels of an organization (Bess & Dee, 2012), and is understood in two primary forms, where the first is structural/managerial and the second is psychological/cognitive (Dee, Henkin, & Duemer, 2003). Structural empowerment is understood to be "a process by which a leader shares power with his or her subordinates" (Bess & Dee, 2012, p. 571). Conger and Kanungo (1988) and Hollander and Offerman (1990) both argue that this form of empowerment is accomplished through transferring power from higher to lower echelons. The psychological empowerment frame, on the other hand, is a "subjective state of mind where an employee perceives that he or she is exercising efficacious control over meaningful work" (Potterfield, 1999, p. 51). Nyhan (2000) argues that this approach connects a form of diversity to the organization's value system.

Although the literature concerning AANAPISI programs has not yet examined how power is adapted into public recognition efforts, a relevant empirical study on HBCUs explored this concept. Lowe (2008) conducted a case study to explore the participatory nature of outreach efforts in order to create a university-community partnership. In order to successfully outreach to external partners including foundations, civic leaders, business, and community-based organizations, Lowe (2008) found that the HBCU's president empowered members of the college's Department of Urban and Regional Planning (DURP) – which included faculty, staff,

and students – to make this partnership a reality. Lowe (2008) found that although members of the DURP did maintain power to determine practices and outcomes of outreach efforts, including managing meetings with community members to engage in data collecting, and to provide technical assistance, the authority to decide which stakeholders to partner with resided with institution's vice-president for economic develop and local governmental affairs. The study noted that although DURP maintained some power with regards to public recognition efforts, more autonomy was needed to determine "how community involvement should take place," because doing so "can help maintain social justice as an integral part of its vision and mission" (Lowe, 2008, p. 557). In other words, the type of structural empowerment that was implemented, although successful in building positive relationships and respect toward the HBCU from external stakeholders, may have achieved greater results and social justice outcomes had the HBCU leadership taken an approach that reflected the psychological empowerment frame.

Resources

Research that examines how the resource dimension influences public recognition typically focuses on several different types of activities. Perhaps one of the most common is service learning, which is most frequently understood as "an umbrella term under which many activities and programs can fall" (Finley, 2011, p. 2), where students participate in "a form of active learning that involves service to one's community" (Rama, Ravenscroft, Wolcroft, & Zlotkowski, 2000, p. 658). In other words, there is a learning component to university-sponsored volunteerism with an external organization. As noted in the previous section of this review, research has demonstrated several positive outcomes.

Another example of public recognition activities that are shaped by the resource dimension includes community-based participatory research (CBPR), which unlike service learning, is focused on racial justice. CBPR is defined as "a partnership approach to research that equitably involves community members, organization representatives, and researchers in all aspects of the research process" (Israel, Krieger, Vlahov, Ciske, Foley, Fortin, Guzman, Lichtenstein, McGranaghan, Palermo, & Tang, G, 2006, p. 1023), where CBPR is guided by nine principles: (1) Recognizes community as an unit of identity (2) Builds on strengths and resources within the community (3) Facilitates collaborative, equitable involvement of all partners in all phases of the research (4) Integrates knowledge and intervention for mutual benefit of all partners (5) Promotes a co-learning and empowering process that attends to social inequalities (6) Involves a cyclical and iterative process (7) Addresses health from both positive and ecological perspectives (8) Disseminates findings and knowledge gained to all partners (9) Involves long-term commitment by all partners (Israel, Schulz, Parker, & Becker, 2001, p. 3).

Scholars have argued that minority serving institutions, in particular HBCUs, are uniquely positioned and well suited to engage in CBPR for a number of reasons (Rozman & Roberts, 2006; Sydnor, Hawkins, & Edwards, 2010; Treadwell, Braithwaite, Braithwaite, Oliver, & Holliday, 2009). First, the mission of HBCUs and the nine principals of CBPR are aligned and focus on address social inequities for communities of color (Sydnor et al., 2010). Additionally, HBCUs are purposeful in maintaining relationships with external communities. And where relationships do not already exist, HBCUs "provide a natural pathway and network by which partnered relationships can form, especially in African American communities" (Sydnor et al., 2010, p. 81). This allows for appropriate and meaningful collaborations with community based organizations. Furthermore, Sydnor and colleagues (2010) argue that the

composition of HBCU students, staff, and faculty are more likely to be motivated to improve and empower their communities from which they have come. For example, students that attend HBCUs are more likely to engage and re-engage in with their cultural roots (Freeman & Thomas, 2002; McDonough, antonio, & Trent, 1997), while faculty are likely to steer students toward community-oriented research projects (Brotherton, 2002). Although there is strong empirical rational for HBCUs to effectively engage in CBPR, challenges do exist (Sydnor et al., 2010). For example, HBCUs place a strong emphasis on teaching, thus limiting the amount of time faculty members have to conduct research (Sorcinelli, 2002). Nonetheless, the benefits received, by members of the community as well as the institution, through CBPR provide meaningful and actionable interventions for marginalized communities of color, that can be deployed to improve the lives and conditions of community members (Israel et al., 2001).

Boundaries

Research that examines how boundary systems amend public recognition activities is often focused on university partnerships with government bodies, advocacy and community based organizations, business and economic leaders, and even other levels of education. These partnerships typically focus on issues pertaining to race and racism with marginalized and communities of color, which can range from highly formal alliances that require legal contracts to loose informal engagements (Chesler et al., 2005). Broadly speaking, many of these activities are often categorized in higher education literature as *town and gown* or *community-university engagement*. Such "mutually beneficial partnerships also allow university faculty to engage in community-based research or to test out innovations," while community partners are able to receive a host of resources to advance their mission (Pang, 1993).

Chesler and colleagues (2005) argue that to achieve these results, these activities must be rooted in valuing diversity, and are legitimately backed up through concrete actions where members are rewarded for achieving diversity, while institutional racism and microaggressions are challenged and disciplined. This is one approach to signal that the culture of the institution or program deems diversity as a positive benefit, while instilling that racism is quickly addressed. For example, institutions often distance themselves, disavowal, or condemn policy makers and organizations that project viewpoints that are contrary toward diversity and multiculturalism (Jaschik, 2016). On the other hand, Schmidt and Wang (2017) have documented that some institutions may do the opposite, and maintain relationships with advocacy groups or policy makers that espouse racist ideologies. Nonetheless, working with specific advocacy groups and policy makers is beneficial as they "can provide the necessary infrastructure through funding, introduction of new programs, and reforms that require changes in public systems of higher education" (Hurtado, Milem, Clayton-Pedersen, & Allen, 1999, p. 58), that would include diversity initiatives. However, institutions must purposefully reach out to policy makers and CBOs that are committed toward anti-racist work, and are focused on improving the lives and conditions of marginalized communities.

Thus, in order to establish relationships between institutional units and external members, both must have a clear mission with alignment in goals and objectives (Beck, Newton, Beversdorf, Young, Wilkie, & Maurana, 2000; Holland, 1999; Bringle & Hatcher, 2002) and be compatible in their value systems (Duck, 1994; Bringle & Hatcher, 2002). Likewise, Sydnor and colleagues (2010) note that HBCUs are well positioned to work with African American communities, while the White House (2011) argued that AANAPISIs should partner with various federal agencies and departments to create opportunities to uplift AAPI communities.

Member Engagement

Literature that examines the nexus between member engagement and race, with regards to higher education, often focuses on the compositional diversity of colleges and universities, where compositional diversity is defined as "the numerical representation of individuals from diverse social identities among students, faculty, staff, and administrators (Hurtado et al., 2012, p. 24). The majority of this research pays careful attention to the admissions and recruitment of students of color, as well as the recruitment and retention of faculty, staff, and administrators of color, in order to achieve and realize the benefits of compositional diversity. Research on compositional diversity has, by and large, empirically demonstrated that it yields a host of benefits and positive outcomes (Milem, Chang, & antonio, 2005).

Mission

At present, colleges and universities are increasingly mentioning diversity in their mission and value statements (Rowley et al., 2002). Often, diversity statements that are apart of a university's mission is written with broad and lofty language, but is more or less interpreted and understood to be related to compositional diversity (Chesler et al., 2005). However, as Milem, Chang, and antonio (2005) note, "we do not believe that institutions invoke diversity for the same reasons. The varied institutional agendas surrounding diversity are not equally beneficial to students, and some are poorly conceived and misguided" (p. 3). In other words, although diversity is often included in institutional mission statements, institutional policies may not be in place to reflect these values, or these types of rhetorical statements are simply myth and ceremony that provide legitimacy within the field (Meyer & Rowan, 1977). Nonetheless, an institution's mission and values that boldly declare the need for compositional diversity is a necessary and important component in order to set the stage for institutional policies to recruit

and retain people of color through university ranks and within the student body (Chesler et al., 2005).

But how impactful is it to mention diversity in a mission statement? In other words, does including diversity language in mission statements impact the enrollment of students of color? Rowley, Hurtado, and Ponjuan (2002) explored whether institutional missions that included diversity statements actually result in diversity efforts. More specifically, the study explored how institutions defined themselves with regards to engagement in local communities. The study utilized several sources of data including a nationwide survey of chief academic officers (to understand institutional commitments to diversity initiatives and civic engagement), data from the 2000 Census, and IPEDS data. In total, 744 chief academic officers, or their designee, at four-year institutions responded to the survey. Rowley and colleagues (2002) test if an institution's mission and articulation of diversity initiatives actually predict diversity efforts on campus. An important finding is that rhetorical acts regarding diversity do not predict enrollment of minority students, and thus for real actions concerning diversity initiatives to occur, university administrators must be heavily invested and possess a "strong articulation of diversity priorities" (Rowley et al., 2002, p. 17). However, the study did find that mission statements that value diversity do play a role, in along with other important predictor variables, to secure a more diverse faculty. Nonetheless, mission statements alone are insufficient. In other words, although diversity statements are essential to mission statements, they are not statistically associated with actual diversity efforts on campus. This study affirms what Milem and colleagues (2005) suggest, that "institutions must think beyond mission and value statements in developing and implementing a plan that will make an appreciable difference" (p. 4) regarding the recruitment, admission, and enrollment of people of color.

Culture

Research on how the culture dimension is blended with member engagement efforts often focus on the rationale that is used in order to recruit and retain students, faculty, staff, and administrators of color. With regards to students of color, this area of research often focuses on the institutionalization of admissions and access policy, criteria, and activities where diversity is considered an imperative goal. Furthermore, research on institutional policies and programs aimed at maintaining compositional diversity often focus on the rationale of retention programs and policies. This area of research examines the type of retention policies and programs that are valued and expected to exist, in order to better retain students, faculty, staff, and administrators of color.

Admissions and Access

Research on institutional policies and programs aimed at increasing compositional diversity often focuses on the rationale for these program and policies. Some of the earliest arguments for compositional diversity were "prompted by desegregation mandates as well as social justice concerns grounded in the democratic principles of equal opportunity and equality" (Chang, 2005, p. 6). Chesler and colleagues (2005) concur and view higher education as an opportunity to address issues of racial inequity. In other words, the philosophical underpinnings and motivations to create an environment that values and prioritizes diversity in higher education is to correct historical injustices as well as dismantle current institutional patterns of racism that affect access to higher education, which results in building a more just and equability democratic society.

One such intervention used to address these concerns is through affirmative action and its ability to combat oppressive institutional structures (Moses, 2001). Yet, Moses and Chang

(2006) note that much of the research on affirmative action does not discuss the "educational virtues of diversity," but instead empirically tests diversity's "contributions to students' learning and experiences" (p. 7). Thus, the rationale for diversity has shifted to include the myriad of educational benefits that are associated with diversity – a point often used by university administrators, researchers, and policy makers in defense of affirmative action and other policies used to increase access to higher education by people of color (Brief of Brown University et al., 2015).

Although there are a host of explanations for the transition to this predominant rationale, Moses and Chang (2006) note that the Supreme Court's decisions on affirmative action cases contributed to shaping this argument and area of research. In *Bakke*, Justice Powell rejected three of the four goals that U.C. Davis utilized to justify affirmative action. These three goals were (1) increasing the disproportionately low number of minority students, (2) attempting to increase the number of doctors who may practice in communities that lacked medical services, and (3) in order to counter the effects of discrimination. The only goal that Justice Powell found to be constitutionally supportable was through the educational benefits that flow from a racial diversity – thus advancing this notion of the "diversity rationale." Thus, one of the major justifications for diversity includes the educational benefits that flow through as a result of racial diversity.

Research that explores the rationale and justification for compositional diversity among college faculty, staff, and administrators often fall along the same lines and arguments used for students of color. Turner (2002) argues that one major rationale for diversifying the faculty ranks, not only within the institution but also throughout different disciplines and fields of study, is to ensure racial justice and in order to create racial equity. However, Smith, Turner, Osei-

Kofi, and Richards (2004) extends the argument further by noting that that a diverse faculty is necessary to educate and prepare students to contribute to a diverse society and workforce. Indeed, a diverse faculty contributes to improved educational outcomes for all students (Turner, 2002). Thus the diversity justification among faculty exists beyond racial equity, but for the betterment for all students. This is an important notion, as the argument for diversity must exist beyond equity. Nonetheless, Turner (2002) argues that diversity within the professorate leads to the likelihood of students being exposed to a wider range of scholarly perspectives and to ideas drawn from a variety of life experiences" (p. 2). In other words, the rationale exists in order to benefit students by ensuring that the educational benefits of racial diversity are transmitted to students. Indeed, Hurtado and colleagues (1999) note that a diverse faculty develops students into more complex thinkers that can negotiate cultural differences, while being more likely to work at addressing societal inequities upon graduation. Additionally, antonio, (1999) argues that faculty of color are more likely to use new teaching methods, like student-centered pedagogy, to enhance student learning. Simply put, this justification for diversity of faculty is that it provides opportunities for to create and implement new and better work products.

Retention

The arguments and rationale for the retention of students, faculty, staff, and administrators falls in line with many of the arguments used for access and recruitment. As Turner (2002) argues, in order to reap the benefits associated with diversity, these members must be retained. Other arguments focus on economic and workforce concerns. For example, Teranishi (2012) noted that retention of AAPI students is imperative to create an educated workforce to drive the national economy to ensure that the United States is economically competitive. The U.S. Department of Education (2012) argues that in addition to the economic

rationale that would "prepare students for a global, competitive job market," (p. 4) the need to retain students is necessary in order to prepare them "for informed, engaged participation in civic and democratic life" (p. 7).

Power

Research on who maintains the authority to affect member engagement efforts often focuses on admissions policies and court decisions. Although the amended frameworks discussed in Chapter 2 theorize that AANAPISI programs should distribute power across different identities, as well as with one's position at the institution, in reality and with issues concerning admissions, recruitment, and retention, power is typically held by university administrators, boards, policy makers, the courts, and even voters (Chesler et al., 2005). Indeed, power remains with those who are able to decide the policies, programs, and implementation of admissions, hiring, retention, tenure, advancement, and promotion. Historically, those in positions of authority designed overt policies in order to exclude people of color from higher education (Cohen & Kisker, 2010). Today, critical scholars argue that institutional policies remain in place in order to maintain exclusionary outcomes (Harper, Patton, & Wooden, 2009). This continues today, where AAPIs are underrepresented in senior administrative roles (Kobayashi, 2009).

As Turner (2002) posits, in order to diversify the faculty ranks, new policies and practices must be in place, which result from diversifying the search process, where "responsibility for diversifying the faculty lies with people at many levels in an academic institution" (p. 6), but must also be validated by top level administrators. In doing so, power is more equability distributed. The benefits of a diverse search committee, which include people of color and a balance of positions, include new and fresh ideas from different points of view, to ensure that

multiple perspectives are included when evaluating candidates (Turner, 2002). However, careful attention toward position and power must be considered. For example, Turner (2002) notes that a junior member may "be placed in an untenable position" where they challenge a senior professor or administrator that may have influence over their tenure, workload, or other job functions (p. 14). Nonetheless, as more faculty and administrators of color are given authority over recruitment, and the resulting outcome of more people of color being hired, there is valid potential to increase positive campus climates (Hurtado et al., 1999).

In some instances, students are included in the recruitment process, typically where graduate students sit on search committees within their departments – however this is not always the case (Turner, 2002). Within the admission and recruitment processes, students typically do not maintain significant authority or power, as traditionally, universities do not provide students a seat at the table to drive or let alone be apart of this decision making process (Chesler et al., 2005). Students can exercise their power by voting with their feet. For example, several studies indicated that Black students displayed serious concerns about attending institutions where isolation and/or a negative campus climate was prevalent, compared to HBCUs (Allen, 1992; Tobolowsky, Outcalt, & McDonough, 2005; Teranishi & Briscoe, 2008).

Students of color also occupy another area of power with regards to recruitment and retention. At some large flagship institutions, students of color are working outside of the traditional admissions structure to influence admissions and recruitment by creating student initiation recruitment and retention programs (SIRP). In a study of U.C. Berkeley and the University of Wisconsin, Madison, Maldonado, Rhoads, and Buenavista (2005) examined the work of SIRPs. They found that SIRPs challenged the "social and institutional norms that limited the success of communities of color" (Maldonado et al., 2005, p. 625). Furthermore,

students focused their energy on building participation of people of color in higher education. Thus, Maldonado and colleagues (2005) posit that students, through SIRPs, challenge oppressive institutional norms and practices in order to restructure higher education to "more consistent with those of their own racial/ethnic communities and ultimately improve the retention of students of color" (p. 625). In other words, students of color are empowered through organizing, outside of traditional university power structures, to recruit and retain their fellow students of color in order to create power.

Membership

Research on the multicultural practices and factors that influence the process to recruit and retain people of color in higher education typically focuses on college access and retention.

Access and Choice

One important area of literature that examines how to achieve compositional diversity is the topic of raced-conscious admissions. Empirical research on affirmative action has often focused on the educational benefits of diversity, in order to demonstrate the necessity of affirmative action programs and the positive outcomes that result of its usage (Chang, 1999; Bowen & Bok, 1998). Much of the scholarly work on affirmative action centers on selective, if not the most selective institutions in the United States (Blum, 2016; Bowen & Bok, 1998; Espenshade & Radford, 2009). Although critically important within the field of postsecondary education, affirmative action is not a primary practice that is used to ensure compositional diversity at institutions designated and funded as AANAPISIs. Since most institutions with AANAPISI programs, are open-access community colleges or less-selective comprehensive institutions (Park & Chang, 2009), they are more likely to admit and enroll students of color. Indeed, the AANAPISI designation is intended to be directed toward these types of institutions,

and not for highly selective universities (Park & Chang, 2009), where arguments regarding the usage of affirmative action is typically are debated and challenged.

Perhaps more relevant to the current study at hand is the college choice process for AAPI students. There are a number of factors that impact students' decisions toward higher education that include students' abilities, parental influences, the role of high school teachers and counselors, race/ethnicity, socioeconomic status (SES), and gender (Hearn, 1991; Hossler & Stage, 1992; McDonough, 1997), much of which also impacts AAPIs (Kim & Gasman, 2011; Poon & Byrd, 2013). Hossler and Gallagher (1987) offer a model that explains this process in three stages: predisposition, search, and choice.

Building their study off this literature, Hurtado, Inkelas, Briggs, & Rhee (1997) found that Asian American students, when compared to other racial groups, had the highest expectations for degree attainment and were more likely to apply to several colleges to increase choice. However, when compared to white students, Asian American students were less likely to attend their first choice college. Kim's (2004) study offers further insight on this finding and found that financial aid plays a significant role in determining Asian American college choice, when compared to Latino and African American students. Notably, the probability of attending their first choice institution was 38% higher for Asian Americans who received loans, compared to Asian American students who did not receive aid.

Diving deeper, Teranishi, Ceja, antonio, Allen, and McDonough (2004) conducted a quantitative disaggregated examination into the college choice process for Asian American students with particular attention toward ethnicity and SES. They found that Chinese and Korean Americans were more likely to attend selective, private institutions, while Filipino, Japanese, and Southeast Asians were likely to enroll at public institutions with less-selective

admissions requirements. Furthermore, SES plays a critical role in determining college control for Chinese Americans, where low-SES Chinese Americans had the lowest rates of attending private institutions, compared to all other low-SES Asian American students. Interestingly, different levels of SES did not impact Southeast Asian or Korean students. Additionally, Teranishi and colleagues (2004) found that Filipino and Southeast Asian students were more likely to attend less-selective institutions because of their desire to live close to home, as well as lower tuition costs at these public institutions.

In order to explore the role of SES in AAPI college choice, Museus and Vue (2013) conducted a study using structural equation modeling in order to examine indirect effects during this process. They note that AAPIs with higher SES developed “expectations for, applying to, and matriculating in college at higher rates than their lower SES peers” (Museus & Vue, 2013, p. 68). Furthermore, Museus and Vue (2013) found that parental expectations and involvement indirectly influenced students’ transition to college through a direct relationship with higher GPA and test scores, as well as differences among different AAPI subgroups. Museus (2013) further examines the parental role in the educational trajectory of Southeast Asian students. He found that Southeast Asian students have a unique history that impacts their decision to pursue higher education, one of which is related to sacrifices made by their parents as refugees. He notes that faculty and staff are in a position to support students by connecting their work with their home lives.

Retention and Persistence

Since most AANAPISIs are less selective or open access in nature, another relevant angle to understand member engagement is ensuring that diverse members not only have access, but that they are able to remain at institution and within the program. Literature that addresses issues

of retention touch upon this phenomenon. With member engagement focused on including as many participants in the AANAPISI program as possible, the literature on retention is necessary to understand how members persist and remain involved with the AANAPISI program.

Perhaps one of the most commonly cited retention theories is Tinto's (1993) college student departure, which briefly discusses students of color. In one section, he states that "racial minorities (Asian Americans and Cuban Americans, among others) have higher rates of educational success than do groups commonly classified as belonging to the racial majority" (p. 181). In other words, Tinto (1993) implies that Asian Americans may not need as much assistance and resources as other students of color. Since the publication of Tinto's (1993) *Leaving College*, many scholars have critiqued his work, particularly to understand the college experiences of students of color (Braxton, 2000; Kuh & Love, 2000; Rendon, Jalomo, & Nora, 2000; Tierney, 2000).

This body of research has yielded numerous empirically studies that evaluate a multitude of different policies and programs that positively contribute toward retention. For example, Noble, Flynn, Lee, and Hilton (2007) detail a retention program for first-year students that include a residential component, special orientation, structured group activities, peer mentorship, and advising in order to boost GPA and return rate. They found that students who participate in the program had a higher GPA, compared to students who did not participate.

More recently, scholars have begun studying the AAPI experience, with regards to persistence and retention. Yeh (2002) argues that these types of student services (faculty interactions, advising, mentorship, counseling/peer support, ethnic-specific advising groups, are often geared for other students of color, but not for AAPIs – which further alienates them from other marginalized communities on campus. Beyond specific programs and practices, targeted

policy efforts can also improve AAPI student retention. For example, Suzuki (2002) recommends that institutions can recruit and hire AAPI faculty, staff, and administrators. Doing so would increase opportunities to validate students' experiences, provide culturally relevant courses and services, all while being interconnected toward increasing the compositional diversity of the campus (Chesler et al., 2005, Hurtado et al., 2012).

Another body of research related to retention is student success. More specifically, this research examines how AAPI students' cultural communities influence their success in schools. For example, scholars have noted that the involvement of families can have a positive impact on the educational trajectory of Southeast Asian students (Ngo & Lee, 2007). Kiang (2002, 2009) concluded that Asian American Studies courses created familiar and welcoming spaces for Southeast Asian students that supported their academic trajectory. Museus (2008) found that ethnic student organizations play an important role in validating students' experiences, providing spaces for students to advocate for their issues, all while impacting their success. Specifically, he found that Asian American students decided to join these organizations within the campus community because they provide an avenue to share their similar experiences with peers, maintain a safe space, and advocate for issues related to their communities. Thus in order to recruit and retain students, not only within the institution, but within racial/ethnic specific program, faculty, staff, and administrators must consider "the fostering, maintenance, and expansion of such communities are critical components in validating racial/ethnic minority students' cultural backgrounds and fostering a sense of membership in the campus community among those students" in order to recruit and retain students.

Museus, Shiroma, and Dizon (2016) explored how campuses create cultural community connections that impact Southeast Asian students' persistence. In their qualitative study of 34

students from five different four-year institutions, they found that: (1) students need to connect with peers from the same background, (2) students require academic spaces for them to engage in and exchange knowledge about their cultural backgrounds, and (3) students need opportunities to work in and impact their cultural committees.

Resources

Research that examines the manner in which resources are budgeted, for member engagement efforts, is primarily focused on these how resources impact college affordability, student choice, access, and retention. More often than not, these resources come in the form of financial aid (Chesler et al., 2005). National trends indicate that aid is shifting from need based to merit based, which has a negative impact on the ability for students of color to afford college, as well as choose to attend more selective institutions (Long & Riley, 2007).

With regards to access and choice, several studies have identified the importance of financial aid on college choice (Hossler, Braxton, & Coopersmith, 1989; Hossler & Gallagher, 1987; Hossler, Schmit, & Vesper, 1999; McDonough, 1997; Hurtad et al., 1997). Kim (2004) examined whether different types of financial aid impacts equal opportunity of college choice for students of different racial backgrounds by utilizing data from the 1994 Freshman Survey from the Higher Education Research Institute (HERI) at University of California at Los Angeles. The study operationalized financial aid as received loans, received grants, and received both loans and grants, and choice as attend first choice college and did not attend first choice college. Kim (2004) found that financial aid impacts college choice differently across racial groups. Specifically, Asian American students were more likely to attend a first choice institution if they received loans only or a combination of loans and grants. In other words, they tend to attend their first choice college if they can borrow money. Kim (2004) argues that "the strong tendency

of Asian American students to attend their first choice of colleges when offered loans shows their relative lack of price-sensitivity regardless of family income" which "suggests that the willingness, not the ability, to pay (Hu and Hossler, 2000) plays a significant role in students' college destination, particularly for Asian students" (p. 62).

Several scholars have also noted the importance of financial aid on retention and persistence (St. John, 1989; Cabrera, Nora, & Castañeda, 1993; Titus, 2006). These studies, however, often focus on federal or state aid. On the other hand, Gross, Hossler, and Ziskin (2007) conducted an examination that measures the impact of institutional aid on persistence, which is more relevant when studying AANAPISI programs. They operationalized institutional aid as need and non-need based institutional gift aid, athletic scholarships, fee remission as provided through employee benefits, and state entitlement programs (for law enforcement and children of disabled veterans), and found that "institutional aid has a statistically significant and positive though overall moderate effect on the likelihood of student persistence," where a "$1,000 increase in institutional aid increased the likelihood of persistence by about four percent, holding all else constant" (Gross et al., 2007, p. 34). Nonetheless, a major critique of this study is that the authors were unable to determine if aid was provided to students based on need or merit.

The National Commission on AAPI Research in Education (CARE) sought to address Gross and colleagues' (2007) limitation, in their study of AANAPISI programs, where students were awarded need-based financial aid. Specifically, CARE (2015) sought to estimate the impact of an AAPI specific scholarship for students attending three AANAPISI community colleges, through an experimental research design. Furthermore, they also used qualitative data to understand how and why scholarships influence AAPI students' outcomes. CARE (2015)

found that these AAPI students, who attended AANAPISI community colleges, faced financial vulnerability, where they had to make major adjustments in order to subsist. These adjustments included changes to grocery shopping or eating, postponing medical and dental care, putting off payment on bills, as well as forgoing the purchase of books and computers for courses. There were several significant differences between students who received the scholarship, compared to students who did not. For example, AAPI students who received the aid had higher expectations to earn a bachelor's degree and felt that they were more likely to reach their educational goals, compared to students who did not receive the scholarship. Furthermore, students that received the scholarship significantly reduced the amount of hours they worked in outside employment, while non-recipients "reported a higher degree of being adversely affected by work than was the case for recipients. Non-recipients were more likely to report that work interfered with studying and led them to drop a class" (CARE, 2015, p. 21).

Indeed, resources can impact AAPI student access and persistence, which is necessary in order to ensure that member engagement activities be used to promote compositional diversity.

Leadership Development

Literature that examines the nexus between leadership development and diversity, with regards to higher education, often focuses on the content of co-curricular programs and the pedagogy and curriculum of academic courses. The majority of this research pays careful attention to the types of activities and programing that would be utilized at an AANAPISI program. In particular, this body of literature emphasizes how the academic and co-curricular activities emphasize racial justice and diversity, with intentional focus on AAPIs.

Mission

As discussed in Chapter 2, research that examines the nexus between leadership development and mission often focuses on the intentional usage of curriculum and pedagogy that centers diversity, inclusion, and social justice. In other words, the overt mission of the institution, department, or program purposefully desires and uses multicultural curriculum. As Tintiangco-Cubales, Kohli, Sacramento, Henning, Agarwal-Rangnath, and Sleeter (2015) posits, the field of Ethnic Studies and Asian American Studies utilizes intentionally designed curriculum and pedagogy that focuses on multiculturalism, diversity, and racial justice. This academic discipline is commonly used because of its focus on underserved communities of color and their histories and experiences, which results in multiple benefits for students, including academic success and positive identity development (Sleeter, 2011). Indeed, empirical research had documented the intentional usage of Ethnic Studies and Asian American Studies as apart of AANAPISI programs (Nguyen et al., 2018; CARE, 2014). In their qualitative case study of an AANAPISI program, Nguyen and colleagues (2018) found that Asian American Studies and Ethnic Studies were central to the AANAPISI program's curriculum. As participants in the AANAPISI program, students were required to enroll in two courses, Introduction to Asian American Studies and Introduction to Ethnic Studies. These courses were specifically incorporated into the AANAPISI program because faculty members believed in the positive benefits associated with multicultural curriculum – not only in improving their academic outcomes, but also because it contributes toward positive identify development by affirming students life experiences, while being geared toward leadership and community involvement. Indeed, Nguyen and colleagues' (2018) suggest that this intentional usage of Asian American Studies, within the AANAPISI program, was so that "students do have that perspective of

understanding their own individual experiences but also really connecting it with the broader Asian American studies, Asian American movement" (p. 20).

Culture

The intersection between the culture dimension and leadership development component examines how the interactions between people at the institutions are validating of racial and ethnic backgrounds, and conducted in a manner that values diversity. Many scholars have indicated that a cultural based approach provides a better avenue to serve students. For instance, Kuh and Love (2000) posit that using a cultural perspective aids students and reduces their level of departure, as "students who belong to one or more enclaves in the cultures of immersion are more likely to persist, especially if group members value achievement and persistence" (p. 201). Furthermore, many community college programs are designed with Rendón's validation theory (2002) in mind, where college staff and programs are attentive to underrepresented students; in this environment, these students feel a sense of belonging and that their culture and heritage are understood and appreciated. Empirical studies have shown that culturally oriented student affairs programs positively influence, grades, retention, and transfer among students of color, particularly as it pertains to Latino students (Kane, Beals, Valeau, and Johnson, 2004; Laden, 1999a). Rendón (1994) argues that the institution must evolve to meet the needs and challenges of today's diverse student body, and students at community colleges have the greatest need for validation. Furthermore, validation theory insists that "nontraditional students who came to college expecting to fail suddenly [begin] to believe in their innate capacity to learn and to become successful college students" (Rendón, 1994, p. 36) and "even the most vulnerable nontraditional students can be transformed into powerful learners through in- and out-of-class academic and/or interpersonal validation" (Rendón, 1994, p. 37). Furthermore, this type of

validation is done in reference to students' ethnic and cultural background. However, part of the challenge in validating students of color is to ensure they are involved on campus through a "process that affirms, supports, enables, and reinforces their capacity to fully develop themselves as students and as individuals" (Rendon, 1994, p. 45).

In thinking about the role of culturally oriented leadership development, Yosso's (2005) community cultural wealth is also beneficial. Much of Yosso's community cultural wealth was developed by utilizing Critical Race Theory (CRT). Indeed, CRT scholars, including Yosso (2005), believe that "racism overtly shaped US social institutions at the beginning of the twentieth century and continues, although more subtly, to impact US institutions of socialization in the beginning of the twenty-first century" (p. 70). Community cultural wealth can also be used to justify the conception, development, and need for cultural oriented programs and services implemented by faculty and student affairs professionals. To do this, Yosso (2005) offers six forms of capital: aspirational, navigational, social, linguistic, familial, and resistant capital.

Aspirational capital signifies the resilience in students of color who are able to uphold their desires and dreams for the future, despite real and perceived challenges that exist. It allows for students of color to imagine possibilities that eventually can be realized. Linguistic capital refers to the multitude of proficiencies that are developed through communication. Often, it could mean speaking more than one language. It can also mean that students have participated in a storytelling where they develop skills such as "memorization, attention to detail, dramatic pauses, comedic timing, facial affect, vocal tone, volume, rhythm and rhyme" (Yosso, 2005, p. 79). Familial capital references the cultural knowledge fostered by family. This knowledge is coupled with appreciation of one's community and history. Furthermore, family can be expanded to include extended members. More importantly, this type of capital opens one's

social consciousness, as families are connected through similar issues or concerns. Social capital is the connection made through other people and community resources. These relationships provide both physical and tangible, as well as psychological support. It can be a peer who provides information on a college scholarship, or emotional support during the challenges of collegiate life. Navigational capital refers to the ability to traverse the higher education institution and landscape. This often suggests maneuvering through systems that are not created for students of color. For example, a student of color may utilize navigational capital while that student attends a predominately white institution. Finally, resistant capital denotes the knowledge and skillset that is created through challenging and defying racism and inequality. This could entail actions used to preserve cultural traditions when external forces are advancing assimilation. Or it could be an understanding of structural racism and a commitment toward social and racial justice, so that one moves to dismantle these oppressing institutions.

Yosso (2005) argues that these six forms of capital are necessary when designing curriculum and programs for students of color, in order to validate the experiences of students and people of color in a structured and collective manner.

Power

Research that examines the power component and leadership development dimension focuses on how different constituency groups within the institution are able to exercise authority to determine curriculum and programming. In other words, the priorities of faculty, staff, administrators, and students that are inclusive of different identities (race, ethnicity, gender, etc.), maintain the capacity to influence the direction and practices in the classroom and for co-curricular activities. Interestingly, the priorities of these different constituents may contrast each other when it comes to curriculum. Several studies have found that students and faculty have

different objectives and outcomes, when it comes to coursework (Peterson & Chinen, 2000; MacLellan, 2001). Indeed, there has been a call for more student-centered learning environments (Barr & Tagg 1995; Stiggins 2001), as student development and learning outcomes are improved when students' goals and priorities are incorporated into course curriculum (Baxter Magolda 1992).

In a study that surveyed 751 students and 85 faculty members, Myers (2008) examined the differing level of priorities, values, and outcomes that faculty and students expect and place on course focus and goals, with respect to curriculum reform. Findings noted that faculty placed the highest level of priority on critical thinking, basic academic skills, and mastery of discipline content, while students valued personal development and career preparation. Relevant to this study, both students and faculty noted the importance of curriculum on citizenship and basic academic skills. The findings show that students and faculty have somewhat divergent goals toward what should occur in the classroom. Thus, if student's values and experiences are to be considered, then there would be a noticeable difference in courses that include students' contrasting values in the curriculum design process.

However, Myers' (2008) study does not examine how different stakeholders negotiate diversity curriculum, in order for it to be incorporated into higher education programing. Perhaps, the creation of the field of Ethnic Studies best highlights how power is shared, as well as denied, from different constituencies with regards to diversity programming. For example, Umemoto (1989) explores the role of AAPI college students who went on strike to demand courses and curriculum that is relevant toward their own experiences, heritage, and communities. She asserts that this movement, the Third World Liberation Front, worked to transform power dynamics at the institution to include the voices of students and people of color, in order to create

new curriculum, courses, majors, and academic departments. In other words, the creation of the first college of ethnic studies within a large research institution, that is sensitive to the needs of students of color and their communities. Umemoto (1989) found that those who maintain power, namely administrators, were not only reluctant to share this authority with students, but also used law enforcement and violence to quell student voices and demands. A notable finding in the study, Umemoto (1989) indicates that it was AAPI students, along with other students of color, who were able to negotiate power to successfully create an ethnic studies program and transform course curriculum, rather than administrators and policy makers who offered to share power with students, to determine their educational trajectories. Furthermore, she notes that more recent students have had their power "usurped and redefined," where the "right of a group to decision-making power over institutions affecting their lives, has been gutted to the level of 'student input' by campus administrators" (Umemoto, 1989, p. 4). In essence, students' ability to wield authority in order to influence curriculum is more often demanded rather offered, while more contemporary examples of shared power has been diminished to reflect students' ability to meaningfully influence the institution as myth-like.

Social Climate and Social Relations

Research that examines the blending of social climate and relations with leadership engagement is often focused on activities that address the institutional and micro-instances pertaining to racism and oppression, both in and out of the classroom. At its core, these activities should create opportunities for cross-racial interactions.

One common form of co-curricular activities that focuses on these issues while encouraging cross-racial interactions is intergroup dialogue, which is defined as "an educational endeavor that brings together students from two or more social identity groups to build

relationships across cultural and power differences, to raise consciousness of inequalities, to explore the similarities and differences in experiences across identity groups, and to strengthen individual and collective capacities to promote social justice" (Nagda & Gurin, 2007, p. 35). Studies that examined intergroup dialogue have shown that students who participate in these activities are able to challenge prejudice, work to include different viewpoints, and promote social justice (Hurtado, 2009). In their longitudinal study that examines student experiences similar to intergroup dialogue (i.e. cross-racial interaction), Yamamura and Denson (2005) found that these diversity activities were positive predictors for volunteerism beyond college. In other words, they found that students developed a capacity for volunteering, post-graduation, if they engaged in cross-racial interactions while in school. To conduct this hierarchical linear study, Yamamura and Denson (2005) utilized 1994/1998 CIRP data with a 2004 post-college follow-up survey on civic engagement. Interestingly, their study found that Asian American students were a negative predictor for post-college volunteerism.

With regards to curricular or academic activities, Bowman (2012) conducted a study to examine the relationship between informal and formal diversity activities. More specifically, he tests the role of diversity coursework with the 2006 Wabash National Study of Liberal Arts Education dataset. 17 institutions (11 liberal arts colleges, three research universities, and three regional universities) participated in the four-year longitudinal sample that surveyed students at three time points while in college. The dataset had a diverse set of institutional types including private and public, religiously affiliated, single-sex, and minority-serving institutions, where the institutions exhibited a wide range of selectivity, tuition costs, and geographic diversity. In total, 1,865 students participated in all three waves of data collection, of which 7.2% were AAPI. Bowman (2012) utilized hierarchical generalized linear modeling analyses to predict diversity

experiences in students' senior year, specifically for diversity coursework. This outcome was operationalized by factoring three questions that measured the amount, or count, of diversity courses that a student had taken, where the factor had a Cronbach's alpha of .64. These classes focused on issues of equality or social justice, women's or gender studies, and/or ethnic studies. Bowman (2012) found that diversity coursework is "positively related to having negative diversity interactions at least rarely (versus never)" (p. 12), where the experiences for students of color are heighted. In other words, and perhaps contrary to typical expectations, diversity classes are not related to increases in positive diversity interactions.

Bowman (2012) argues that because taking diversity courses typically results in increased understanding and commitment toward diminishing discrimination and inequality (e.g. Astin, 1993a; Hurtado, 2005), that students may "be more likely to directly challenge prejudiced statements and actions, which could lead to hostile, threatening, and uneasy interactions within and across racial groups. In addition, students who were previously unaware of negative interpersonal dynamics and tensions may become sensitized to them as a result of taking diversity courses" (p. 16). This, of course, would explain why such courses would predict negative diversity interactions, and as Bowmen (2012) suggests, would lead to further examination of diversity issues, which will then yield future positive benefits. This study certainly sheds light on diversity courses, which is a common academic activity utilized in AANAPISI programs. However, like many of the quantitative studies in this research area, the AAPI experience is often used as a control variable. Furthermore, the study does not isolate Ethnic Studies or Asian American Studies courses, which is more typically found in AANAPISI programs, and instead combines them with other courses to create a testable dependent variable. However, the previous three studies do reinforce the notion that different aspects of diversity

activities positively contribute to civic engagement outcomes. Future sections of this portion of the literature review will zoom in on qualitative research that specifically explores Ethnic Studies and Asian American Studies courses, to parse out how and why diversity programing is positively connected to civic engagement.

Technology

Research that examines the nexus between technology and leadership development often focuses on the pedagogy, benefits, and outcomes of academic courses and co-curricular activities that intentionally focus on diversity and the experiences of AAPIs. With regards to academic courses, some, but not many, AANAPISI programs utilize Ethnic Studies and Asian American Studies courses (Nguyen et al., 2018) (e.g. Herscovici et al., 2017; Masters, 2013). The field of Ethnic Studies and Asian American Studies emerged from student activism and civic engagement on college campuses. It was the social movements and protests of the 1960s, where students, educators, researchers, and community members demanded that colleges and universities provide curricula and courses that reflected the diversity of the United States (Sleeter, 2011). In a similar vein as with the social movements at that time, specifically the civil rights movement and the Third World Liberation Front, the push for Ethnic Studies was guided by a philosophy of decolonization where the primary goal was for academic reform that was anti-racist and multicultural in nature (Tintiangco-Cubales et al., 2015). Furthermore, this reform included developing and institutionalizing courses that were inclusive of histories and experiences that focused on issues of race, culture, power, and identity (Umemoto, 1989). These courses eventually became what we know of today as Ethnic Studies, of which Asian American Studies is categorized with. Some examples of Asian American Studies courses include: Asian

American History, Native Hawaiian and Pacific Islander History, Southeast Asian Refugee and Migration, Asian American Literature, AAPIs in Education.

As Tintiangco-Cubales and colleagues (2015) assert, the educational purpose of ethnic studies or the 'ARC' from the field's creation was centered on three major concepts: access, relevance, and community. Where,

> access referred to providing students opportunities to receive quality education and urged educational institutions to open their doors to more students of color. Ethnic Studies defined quality education as one that is relevant and directly connected to the marginalized experiences of students of color. To connect these experiences, Ethnic Studies' purpose was to serve as a bridge from formal educational spaces to community involvement, advocacy, organizing and activism. Ultimately, students in Ethnic Studies leveraged their education toward the betterment of their communities. (Tintiangco-Cubales et al., 2015, p. 107).

In other words, embedded in the field of Ethnic Studies is a deep and central commitment to recruit students into the field and into higher education, as well as toward developing students' toward civic engagement into their communities through academic curriculum, educational opportunities, and community involvement. Furthermore, essential to the purpose of Ethnic Studies is to "develop students' critical understanding of the world and their place in it, and ultimately prepare them to transform their world for the better by using academic tools, its purpose needs to be embedded in its pedagogy" (Tintiangco-Cubales et al., 2015, p. 111). Hence, Ethnic Studies and Asian American Studies pedagogy often focuses on educating students to contribute to their communities and society. This is done through a curriculum that aims to decolonize, while legitimizing student experiences by challenging and reframing the

dominant narrative about race, ethnicity, language, and citizenship (Tintiangco-Cubales et al., 2015).

In addition to students, Tintiangco-Cubales and colleagues (2015) argue that faculty members must also approach their teaching and research with similar frameworks, specifically a pedagogical approach that is responsive to the community. Building off Freire's (1970) notion of praxis, community responsive pedagogy is intended to focus on civic engagement, where students apply what they learn in their Asian American Studies courses to their communities, where leadership development is a critical component (Tintiangco-Cubales et al., 2015).

On the other hand, there are those who are opposed to Ethnic Studies and Asian American Studies. For example, in State of Arizona, the passage of HB 2281 banned the teaching of Ethnic Studies at high schools. Proponents of the bill argued that Ethnic Studies is divisive and "designed primary for pupils of one ethnic group" that advocates "ethnic solidarity instead of the treatment of pupils as individuals" or that teaches "resentment toward a race or class of people" (Liu, 2012, para. 2). Specially, Linda Chavez (2010), who is the Chairman of the Center for Equal Opportunity, a conservative think tank devoted to issues of race and ethnicity, argues that Ethnic Studies programs are "at best a waste of taxpayer money; at worst, they are racially and ethnically divisive indoctrination" (para. 1). Chavez argues that schools should teach students "American" history in order to develop a nationalistic identity, rather than an ethnic identity. In other words, students of color should learn to assimilate to White dominant society through a "firm grounded in American history, culture and government" (Chavez, 2010, para. 1), otherwise it "undermines their ability to understand and defend democratic principles" (Chavez, 2010, para. 9).

Those who disagree with Chavez argue that without Ethnic Studies, students will not experience civic equality, recognition, and tolerance and thus will not develop civic commitments to the nation-state (Gutmann, 2004). In other words, without curriculum that is inclusive of students' histories and centers their experiences, students of color will not develop civic mindedness toward society and the nation-state of which they are apart of (Banks, 2012). Although ideological differences exist between proponents and opponents of Ethnic Studies and Asian American Studies, particularly with regards to how the field impacts the capacity for and practices of civic engagement, an examination of empirical research on Ethnic Studies in higher education demonstrates that, for the most part, it produces several important and beneficial outcomes.

Denson and Bowman (2017) reviewed several empirical studies that focused on diversity courses, including those in Ethnic Studies. In their book chapter, they found 16 studies that examined the relationship between Ethnic Studies courses and student outcomes. Articles that were included in their review were typically published in the most selective peer-reviewed journals in the field of higher education, and thus are understood to be methodologically rigorous. 15 of the articles were quantitative studies and one was mixed methods. Overall, one-quarter of the studies examined found that Ethnic Studies courses showed positive relationships, one-eighth had no significant relationships, and the remaining studies had mixed findings. Many of the beneficial outcomes of Ethnic Studies courses include, college retention (Chang, 1996), critical thinking (Tsui, 1999), and promoting racial understanding (Antony, 1993; Astin, 1993a; Hyun, 1994; Milem, 1994).

Astin (1993b), in a seminal book *What Matters in College? Four Critical Years Revisited*, found that taking an Ethnic Studies course had significant positive associations with a

host of civic engagement outcomes including helping to promote racial understanding, importance of cleaning up the environment, and participating in campus protests. Astin (1993b) utilized 1985/1989 data from the Higher Education Research Institute's (HERI) Cooperative Institutional Research Program (CIRP) at UCLA. This national dataset included 25,000 students from 217 four-year institutions.

With democracy outcomes in mind, Gurin Dey, Hurtado, and Gurin (2002) conducted a study using two different longitudinal datasets, a national dataset from CIRP and the Michigan Student Survey (MSS), a single institution dataset that surveyed students at the University of Michigan. The MSS sampled 1,129 White students and 187 African American students, and no Latino and or Native American students, due to their small sample sizes. Critical to this dissertation study, 266 Asian American students were sampled, while the CIRP data from 1985/1989 included 496 Asian Americans. The democracy outcomes that were tested include: citizenship engagement (a construct with a Cronbach's alpha of .752 that includes: importance of influencing the political structure, influencing social values, helping others in difficulty, involvement in cleaning up the environment, and participation in community action programs), compatibility of difference and democracy (a construct with a Cronbach's alpha of .583 that includes: belief that diversity is non-divisive; perceived commonality in life values with groups other than one's own), perspective-taking, and racial/cultural engagement. Citizenship was a dependent variable in the CIRP dataset, while compatibility of difference and democracy and perspective-taking were in the MSS dataset. Racial/cultural engagement was used in both datasets.

Gurin and colleagues (2002) conducted separate regression analyses for each of these outcomes, where separate regressions were fit by racial groups. This was done for both datasets.

These models control for diversity experiences, including taking an Ethnic Studies course. With regards to Asian American students, they found that Ethnic Studies courses positively predicted racial/cultural engagement, in both datasets, while all other findings were nonsignificant.

Vogelgesang (2001) also examined the relationship between ethnic studies courses and civic engagement. Specifically, the two dependent variables used to operationalize civic engagement are commitment to promoting racial understanding and civic engagement through commitment to activism. The study also used longitudinal data from CIRP, where entering student data was collected between 1993 and 1996. The follow-up data was collected in 1998. The sample included 19,915 students at 170 institutions. Critical to this dissertation study, 928 Asian Americans were sampled. Vogelgesang (2001) conducted separate regression analysis for each racial group, including for Asian American students. A number of different diversity experiences were included in the model, including a separate independent variable for having taken an Ethnic Studies course. With regards to commitment to activism, taking an Ethnic Studies course was not a significant predictor for Asian American students. However, taking an Ethnic Studies course did positively predict Asian American students' commitment to promoting racial understanding.

Although the quantitative studies reviewed above do suggest that Ethnic Studies courses play a positive role in impacting Asian American students' civic engagement, the literature is still limited and requires more definitive examination of how and why Ethnic Studies courses, and in particular, Asian American Studies, impacts AAPI students is necessary. Indeed, several qualitative studies exist that address this gap, yet the majority of them focus on primary and secondary education (Sleeter, 2011). For example, Bautista (2012) studied students in the Freedom Scholars Program, which examined the intersection of college access through the

development of civic engagement. Students who participated in this Ethnic Studies program studied systemic challenges with schooling in their communities. He found that students were able to teach and learn from each other by engaging with their communities. This developed their confidence in becoming transformative leaders.

Perhaps more targeted toward this study, qualitative research on AAPI college students regarding civic engagement and Asian American Studies does exist. Two important studies that examine this phenomenon are Halagao's (2004, 2010) examination into the experience of Filipino students in an Asian American Studies program. The first study, Halagao (2004), utilized a phenomenological approach to interview six Filipino students, at three time points, who were enrolled in a two-quarter Asian American Studies based course entitled *Pinoy Teach*. The course prepared college students to teach Ethnic Studies curriculum regarding Filipino history and culture to students in the seventh grade at local middle schools. In the first quarter, college students learned the curriculum, and in the second quarter, they taught the material. Students who participated in *Pinoy Teach* were "encouraged to critically analyze and question the information they read by asking, 'Who wrote history?' 'Whose perspective is privileged?' and 'Whose perspective does it marginalize?'" (Halagao, 2004, p. 464-465). This course included a civic engagement component, where students learned new material in Asian American Studies and then served their communities through teaching what they had learned. Halagao (2004) found that college students in *Pinoy Teach* made curricular connections, where they learned about their own ethnic history, and worked to reconcile conflicts in their prior understanding of history with new critical knowledge that they gained in Asian American Studies. Additionally, students built a sense of community and developed self-empowerment to

fight against different forms of oppression, as well as the confidence to teach and work in their communities.

Halagao (2010) then conducted a follow-up study to examine the long-term impact of *Pinoy Teach* on students, 10 years later. Halagao (2010) collected data through open-ended survey questions and then coded the response for themes. The survey also collected basic demographic information. In total, 35 former students responded with completed surveys for a 40% response rate. 30 of the students were Filipino, while five were White. Study participants reported that "*Pinoy Teach* had an impact on their personal and professional lives, it served as a tool of decolonization during and after their experience in the program. Over 50% of the respondents pursued careers and advanced degrees in education with one-third stating that *Pinoy Teach* had a direct impact on their decision to go into teaching" (Halagao, 2010, p. 496). Furthermore, four major themes emerged from the data. They were:

> (1) love and appreciation of ethnic history, culture, and identity;
>
> (2) feelings of lasting empowerment and self-efficacy;
>
> (3) life-long embodiment and commitment to principles of diversity and multiculturalism;
>
> (4) continued activism in teaching profession and/or involvement in social and civic issues in the community (Halagao, 2010, p. 496).

Halagao (2010) found that the Asian American Studies course "planted a seed of activism" (p. 505) in students through the anti-racist coursework and critical thinking skills that students develop in the course. Furthermore, the instructional component developed practice and experience in teaching, thus providing students with real and practical civic engagement activities. In other words, the decolonizing curriculum and pedagogy of *Pinoy Teach* was a

critical component that built capacity for students' current and long-term commitment toward civic engagement.

Embedded within Ethnic Studies and Asian Americans Studies is a deep and central commitment toward racial justice where students develop a capacity for civic engagement. From the philosophical and ideological approaches of centering the experiences and histories of people of color coupled with an approach to critically examine current and systemic power structures, empirical research on Asian American Studies and Ethnic Studies suggests that it maintains a positive association with civic engagement. However, this process for capacity building for civic engagement, particularly how it occurs, remains elusive.

Resources

Resources are imperative in order to design and implement leadership development programming (academic and co-curricular activities) (Milem, Chang, & antonio, 2005). Chesler and colleagues (2005) argue that a true and real commitment toward diversity must also include an allocation of necessary resources to ensure that these programs can be implemented. Indeed, administrators can prioritize diversity and racial justice agendas through the budgetary process (Hurtado et al., 1999). Resources can greatly increase the likelihood of diversity programing to be initiated or sustained (Chesler et al., 2005). Kezar and Eckel (2008) found that administrators, in particular college presidents, most commonly relied upon budgetary allocations to advance diversity initiatives.

In addition to college administrators, policy makers are also able to support diversity programming through funding (Hurtado et al., 1999). Indeed, the story of AANAPISIs is also one where the federal government is committed to appropriating resources for a diversity agenda that pertains to the experience of AAPIs (Park & Teranishi, 2008). Specifically, CARE (2014)

examines how a host of resources, from federal funding to the work of staff members, are utilized to create academic and co-curricular activities for AAPI students at three different AANAPISI programs, all of which are located at community colleges. The CARE research team noted that resources, both federal AANAPISI funding and through leveraging institutional support from faculty and staff, were directed toward the development and implementation of culturally-relevant, critical, and engaged pedagogies, as well as culturally-relevant, critical, and civic curriculum (CARE, 2014). Specifically, students who were enrolled in literature courses would read "texts written by AAPI authors and classroom themes were tied to the current and historical issues in their communities" because AANAPISI program staff believed that such curriculum had "been found to be effective because it situates learning in an individual's lived experience" (CARE, 2014, p. 18). The researchers found that the specifically budgeted resources that were precisely dedicated for AAPI focused academic activities improved student outcomes, were they more likely to earn associate's degrees and advance through coursework. In other words, "money matters for MSIs – targeted investments can drive innovation, support institutional change, and help improve degree attainment rates" (CARE, 2014, p. 34).

Summary of Blended Components to Build Capacity at a Civically Oriented AANAPISI Program

This section of the literature review discusses prior empirical research related to curriculum and pedagogy that would be expected to be utilized in academic and co-curricular activities within AANAPSI programs, that are focused on building capacity for civic engagement. In accordance with the theoretical frameworks that inform this study, this section of the literature review was also organized into three major dimensions: public recognition,

member engagement, and leadership development – where each of these dimensions examines specific research that focuses on multiculturalism, diversity, and racial justice.

Part IV: Summary of the Review of the Literature

Although the literature on AANAPISIs is limited, research on topics related to the components and dimensions that are necessary for AANAPISI programs build capacity for civic engagement is expansive. Certainly, the literature relating to these components and dimensions, as theorized by Chesler, Lewis, and Crowfoot (2005), Han (2014), and Andrews, Ganz, Baggetta, Han, and Lim (2010), empirically examines the types of activities that would be expected to be implemented at an AANAPISI program. However, and perhaps more critical, what the literature illuminates is that enacting these components is only a necessary first step. What may matter more, is the manner, process, and quality in which these dimensions and components are designed, implemented, and utilized. More specifically, each of the dimensions (public recognition, member engagement, or leadership development) requires initiatives and programs that thoughtfully center the experiences of Asian Americans and Pacific Islanders. Additionally, these academic, research, and co-curricular activities must validate the homes, lives, and communities of the students, faculty, staff, and administrators who are apart of the AANAPISI program. The literature notes that there are several approaches to do this, including access and retention policies that are focused on underserved and underrepresented AAPI subgroups, pedagogical practices and academic curriculum that illuminates the lives and histories of AAPIs, and community based research that is conducted in conjunction with and for AAPI communities – all of which must be done with through an equity lens. And in doing so, members of the AANAPISI program benefit from the a myriad of outcomes that are associated with these activities – improved academic outcomes, increased confidence and academic self-

concept, and positive racial and ethnic identity development. Thus, in order to explore how an AANAPISI program achieves these results, the next chapter will detail this study's methodological design, to empirically understand the manner, process, and quality of the activities within an AANAPISI program that are utilized to build capacity for civic engagement.

CHAPTER 4: METHODOLOGY

Introduction

As discussed in the previous chapter, there are multiple understandings and definitions of civic engagement. Indeed, as Jacoby (2009) notes, "there are probably as many definitions of civic engagement as there are scholars and practitioners who are concerned with it" (p. 5). As such, I incorporated a constructivist orientation to explore this phenomenon and the potential broader impact it may have on the institution and community. Constructivism recognizes that "different people may construct meaning in different ways, even in relation to the same phenomenon" (Crotty, 1998, p. 9). Thus, a constructivist approach allowed me to examine the multiple realities that participants have constructed, and to uncover the "subjective meanings of their experiences" which are "varied and multiple" while recognizing that each one is valid and unique (Creswell, 2009, p. 8; Patton, 2002). The meanings that are ascribed to these realities are negotiated socially and historically, and have implications for how participants interact with one another as well as with their lives (Creswell, 2009). Furthermore, a constructivist approach ensured that I gave voice and power to the participants. Therefore, there is no "right" or "true" reality, which has important considerations for analysis of data as well as implications (Patton, 2002). Thus, it is my aim to make sense of and interpret the meanings that study subjects have regarding their AANAPISI program, their institution, and their world(s). This chapter focuses on the methodological approaches that were used to uncover how the multiple actors and agents within two different AANAPISI programs socially construct their understanding of how civically oriented AANAPISI programs add value and build capacity.

Research Questions

The purpose of my study is to explore how programs, funded by the AANAPISI initiative, build capacity among AAPI students, faculty, staff, and administrators. Specially, this study seeks to understand the process and rationale in which AANAPISI programs create environments, through their academic and co-curricular programing, to effectively cultivate civic engagement for their students, but also how this process may affect faculty, staff, administrators, and the institution. Thus, the following research questions guide my study:

1. How do civically oriented AANAPISI programs build capacity?
2. What programmatic elements contribute to building capacity at AANAPISIs?
    a. How do institutions ensure that those AANAPISI funded elements contribute toward cultivating capacity for civic engagement?
3. To what extent do AANAPISI programs have a broader impact on the institution and the community?

Research Design and Method

In order to answer the research questions, this study's qualitative design utilized a case study approach, as AANAPISI programs are an ideal bounded system, ripe for in-depth analysis that is particularistic, descriptive, and heuristic (Merriam, 2009). As articulated by Yin (2014), a case study is "an all-encompassing method" that covers the "logic of design, data collection techniques, and specific approaches to data analysis" (p. 17). Thus, this study utilized an in-depth case study approach to examine AANAPISI programs. According to Yin (2014), case studies are often used to "understand complex social phenomena" (p. 4) and are defined as "an empirical inquiry that investigates a contemporary phenomenon (the 'case') in depth and within its real-world context, especially when the boundaries between phenomenon and context may not

be clearly evident" (p. 16). Thus, a case study design is ideal for a study on AANAPISI programs because case studies offer a "means for investigating complex social units consisting of multiple variables of potential importance in understanding the phenomenon" (Merriam, 2009, p. 50). Furthermore, Merriam (2009) notes that a case study design has been exceptionally useful for studying educational innovations, evaluating programs, and informing policy – all of which are particularly relevant to AANAPISI programs and are goals of this research agenda.

Specifically, I conducted a multiple-site case study that examined a select group of AANAPISI programs and how they cultivated capacity, and analyze the process in which this phenomenon transpires at a two-year community college and a four-year comprehensive university. Herriott & Firestone (1983) argue that utilizing a multiple-site case study is "often considered more compelling, and the overall study is therefore regarded as being more robust" (as cited in Yin, 2014, p. 57). A two-site case study is ideal because it provides the ability to replicate the study at an additional site, as "analytic conclusions independently arising from two cases, as with two experiences, will be more powerful than those coming from a single case" (Yin, 2014, p. 64). Conducing a case study investigation at these two different sites set up the conditions that yielded more compelling and strengthened results that would be a "critical test of existing theory," while also ensuring that the overall study and findings are rigorous with more generalizable applications (Yin, 2014, p. 56). Furthermore, this study's unique advantage is that it examines an AANAPISI program at two exceptionally different institutional types: a two-year community college and a four-year university. This approach allows for the testing of theoretical frameworks in two different environments, which enhances the rigor of the study. This method is often understood as a "two-tail" design where cases from "different extremes" are deliberately chosen (Yin, 2014, p. 62). In this study, the different extremes can be understood as institutional

type (two-year community college and four-year comprehensive university) and geography (western region and eastern region). By using a two-tail design, the overall study results will be able to demonstrate if certain theoretical propositions are fulfilled or not, as well as the ability to establish potential similarities and/or contrasting results based on the differences of the two sites.

Case study methods often call for a holistic or embedded design. This study primarily relied on a holistic design, as the "relevant theory underlying the case study is itself of holistic nature" (Yin, 2014, p. 55). Furthermore, as an organizational study of AANAPISI programs, a holistic approach is most appropriate in order to address the research questions at hand. However, a case study may utilize a holistic approach with some embedded components, so that a "more complex design is developed" (Yin, 2014, p. 56). Since this study, while considering the theoretical frameworks, also examined the various components that are necessary in order to build capacity, an embedded technique, to a lesser extent, will also be utilized to properly apply the theoretical concepts to the structural components within AANAPISI programs.

Thus, the AANAPISI programs at both institutions are the focus of the case study. By concentrating on this federally funded initiative, within the institution, this study will uncover not only how capacity is cultivated, but also if there is a broader impact on the institution and the community. The following research method section will further describe the data collection process.

Site Selection

As previous discussed, this multiple-site case study will focus on two specific AANAPISI programs. The first study site is at Eastern University, a large and urban, public four-year university located in the Eastern region of the United States. Eastern University is situated in large metropolitan city, where most of its students are from the city or surrounding

areas. Eastern University is considered to be teaching or comprehensive regional university and is less selective in their admissions process. The institution has an undergraduate enrollment of nearly 13,000, where AAPI's (1,560) comprise of 12% of all undergraduates. The university offers a diverse variety of courses and initiatives, including an Asian American Studies program, an Asian American Student Services Center, and an Asian American Research Center – which "utilizes resources and expertise from the university and the community to conduct research on Asian Americans; to strengthen and further Asian American involvement in political, economic, social, and cultural life; and to improve opportunities and campus life for Asian American faculty, staff, and students" (Eastern University, 2016). Eastern University's AANAPISI program is housed as a joint collaboration between these three campus units, making it an exemplary case study site. Eastern University became an AANAPISI in 2010.

The second study site is located at Western College, a very large, public two-year community college located in the Western region of the United States. Western College is situated in the suburban, small city that is understood to have high social-economic status. Like most community colleges, Western College serves students who are from the local region. Although students from the city in which the college is located do attend the institution, many if not most of the students live in neighboring cities where the social-economic status is considerably lower. Many students chose to attend Western College because it is known to have high transfer rates to elite four-year institutions. Western College has an enrollment of 23,000 students, and 800 part-time and full-time faculty members. AAPI student enrollment is nearly 10,500, and they comprise of 45.6% of all students. The college offers 63 different associate's degree programs and 97 certificate programs. Specifically, the college has an Ethnic Studies Division where Asian American Studies courses are offered. Additionally, the college houses a

non-profit organization dedicated to leadership and civic engagement for AAPI students, community leaders, and government officials. These entities, including student services units, namely college counselors, applied for and received AANAPISI funding to create the program on campus. Western College was apart of the first cohort to receive AANAPISI funding in 2008.

As noted previously, these two sites were chosen because they are ideal institutions for this study. First, both institutions maintain AANAPISI programs that have a civic engagement focus. Second, compared to other AANAPISIs, they have maintained their program and AANAPISI designation for longer periods of time, thus providing more opportunity for organizational shifts. Furthermore, they contrast each other with regards to their institutional type as well as their geographic region. Finally, both earned top marks in their application from the U.S. Department of Education, thereby achieving the student success outcomes desired by policy makers.

Access to the Sites

It should be noted that I have maintained friendships and professional relationships with several faculty, administrators, and staff at both AANAPISI programs. Some of these relationships have existed for over a decade. I consider two of individuals (one at each site) to be mentors. Both individuals are faculty members and have been supportive of my academic studies, research, and professional work experience through my adult life. Furthermore, members of my dissertation committee also have preexisting friendships and professional relationships with many of prospective participants at both AANAPISI programs and institutions. Hence, I relied on these relationships when I began the formal written requests to access the site and to secure interviews and documents.

Data Collection

I relied on data from three types of sources to reach all corners of both bounded systems. Following Yin's (2014) recommendation in ensuring construct validity, multiple sources of evidence will be collected to triangulate findings. Additionally, the theoretical frameworks as well as the literature review provide insight on the specific manner in which activities should be expected to be operationalized in an AANAPISI program that seeks to build capacity for civic engagement. Thus, the process in which data is collected will also be guided by theory and previous empirical research on this topic.

Data Sources

The first source of data is various forms of documents that are institutional in nature and acquired though IPEDS, the university (as an entire entity), and the AANAPISI program. Institutional data through document review serves as way to provide context to the study as well as data sources used "to corroborate and augment evidence from other sources" (Yin, 2014, p. 107). IPEDS and each of the institutions' data will provide a demographic view of students, while data from the AANAPASI program will include documents regarding the development and implementation of the program – such as AANAPISI proposals submitted to the U.S. Department of Education.

Second, observations were conducted on site and at academic conferences. Observations are ideal in that can be used to describe the setting, and people, and the activities that take place at the case study site (Patton, 2002). Furthermore, they are advantageous for conducting observations in that they provide the opportunity to see and identify items and actions that participants may not be conscious of or to detect actions that participants may be unwilling to discuss (Patton, 2002). Observations comprised of classroom activities for courses, meetings

between AANAPISI program staff and students, co-curricular activities to observe interactions with institutional/community leaders, public events and celebrations, and also meetings and presentations at academic conferences. Additionally, observations allowed me to determine how diversity objectives are actually implemented as well as allowed me to inspect the actual practices inside and outside of the classroom and to determine if it aligned with data from documents.

Last, I conduced 30 semi-structured interviews, with students, staff, faculty, and administrators, to probe the AANAPISI program across the theoretical components. Semi-structured interviews are defined as "an interview with the purpose of obtaining descriptions of the life world of the interviewee in order to interpret the meaning of the described phenomenon" (Kvale & Brinkmann, 2009, p. 3). When appropriately conceptualized, designed, and conducted, interviews can reveal the meaning of lived experiences that can then provide scientific explanations for the phenomenon of interest (Kvale & Brinkmann, 2009). Thus, the interviews explained the reality of these theoretical components and how/why they are utilized. They also provided me with the ability to understand the intentions and thoughtfulness that are used when designing and implementing academic and co-curricular activities. Nearly all staff, faculty, and administrators who are apart of the AANAPISI program will be interviewed, where I recruited students through purposeful sampling strategies (Creswell, 2009). I utilized a modified Seidman (2013) approach, where subjects will participate in one individual semi-structured interview, lasting 60 minutes in length.

At Eastern University, I conducted a total 16 interviews with students, faculty, staff, administrators, and community members affiliated with the AANAPISI program. This includes four staff members, five faculty members, two administrators, four students, and one community

member. At Western College, I conducted 14 interviews with three staff members, five faculty members, and three administrators, and three students. Nearly all staff, faculty, and administrators involved with the AANAPISI program were interviewed. By interviewing these different constituencies, I was able to examine data from multiple sources to develop what Yin (2014) details as converging lines of inquiry.

Approach for Collection of Evidence as Guided by Theory and Literature

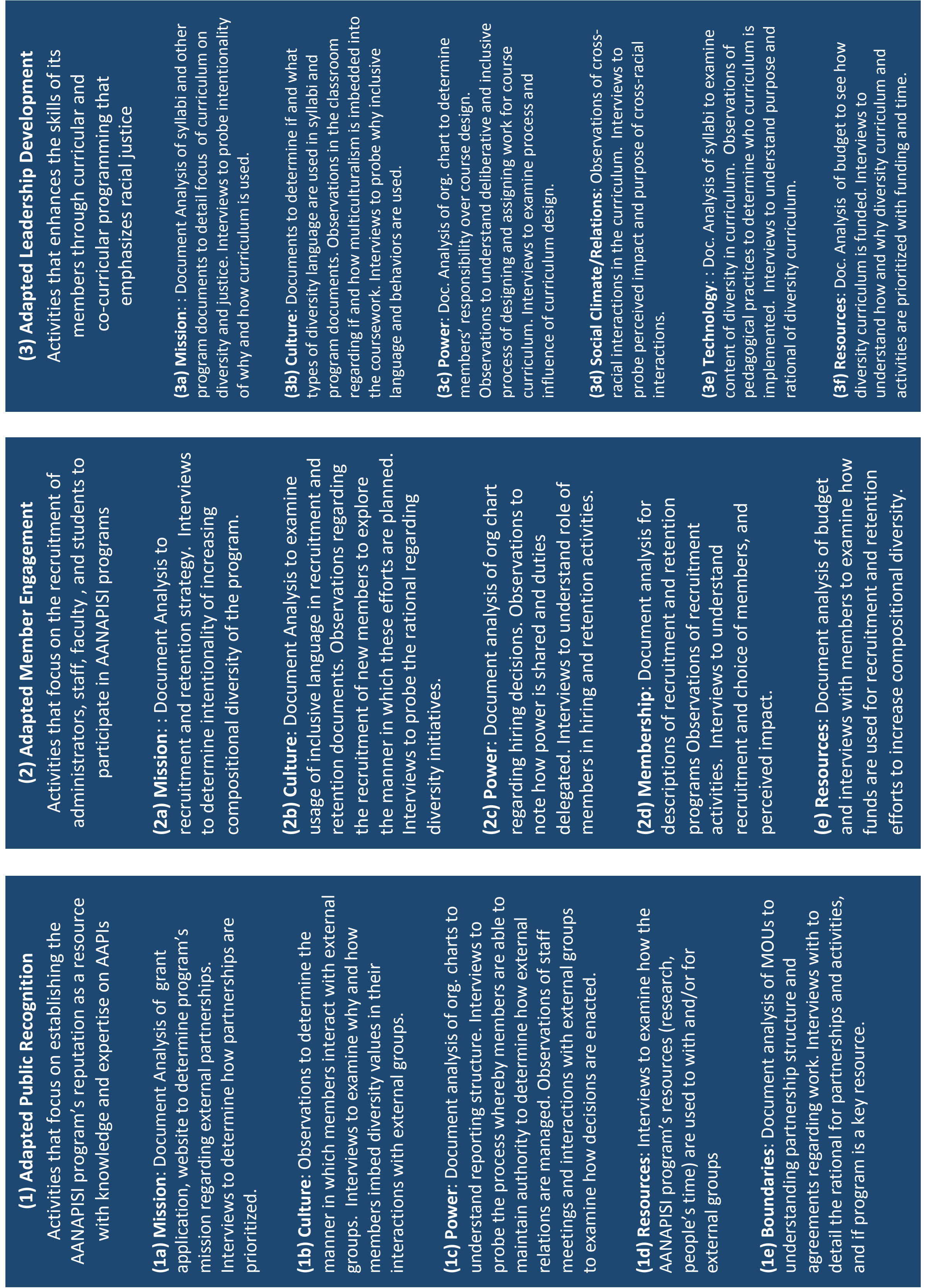
My approach toward the collection of data and evidence is also guided by theory and prior empirical research. This section of the methodology will detail the specific types of evidence and the manner in which they were collected and probed, using the blended components as guideposts. Diagram 2 provides a visual of this approach for data collection.

Adapted Public Recognition

Adapted public recognition refers to the extent in "which the organization is called upon to represent its constituency by decision makers, the media, and the public" (Andrews et al., 2010, p. 1195), where external actors value and collaborate with the AANAPISI program, its members and the diversity-based work, outcomes, and products that it creates.

Thus, in order to probe the *mission* dimension (see Diagram 2, 1a), I specifically examined and determined whether or not the AANAPISI program's overall mission and mission statements prioritize collaborations and partnerships with external organizations. Data sources that illuminated this dimension primarily derived from documents like the AANAPISI program's grant application, which detailed its purpose, as well as through interviews, where I inquired with members about their collaborations with external parties, and how and whether or not those interactions are prioritized.

Diagram 2: Study Design Based on Blended Theory



With regards to the *culture* dimension (see Diagram 2, 1b), I mainly used observations to determine the manner in which members of the AANAPISI program interact with external groups, noting inclusive behavior. Specifically, I paid careful attention to whether or not members exhibit values like diversity and an antiracist and social justice approach in their conversations, attitudes, and interactions. Furthermore, interviews also addressed this dimension, where I inquired with members about the nature in which these interactions occurred, as well as how they expect them to transpire. More specifically, participants discussed why and how they infused these values into their regular practices and interactions with external parties.

In order to investigate the *power* dimension (1c), I relied on document analysis, namely organizational charts and other documents that shed light on the AANAPISI program's chain of command and reporting structure. Interviews were used to probe the process in which members are able to maintain authority to determine how external relations are managed. Observations of staff meetings as well as the interactions during meetings, events, briefings, and tours with external partners were also conducted. This provided insight onto whether or not and how the noted power structures and decision-making processes, as examined through document analysis and interviews, are actually conducted in practice.

The *resources* dimension (see Diagram 2, 1d) is focused on how AANAPISI program members and their expertise/work products can be intentionally used with and for external partners. Interviews shed light on how members use their expertise as researchers or how students volunteer their time with community based organizations to enhance and uplift the conditions of marginalized AAPI communities. More specifically, I probed the types of work that AANAPISI members engage in with and for external organizations.

In order to understand how *boundary* systems (see Diagram 2, 1e) operate within an AANAPISI program, document analysis provided insight on the types of partnerships that exist between the AANAPISI program and external organizations. Documents also discussed the type of work that the AANAPISI program is in engaged in and if that work is focused on issues pertaining to race and racism with marginalized and communities of color. Interviews also offered critical data to confirm evidence from the documents. And perhaps most importantly, interviews with members detailed the rational for why and how such partnerships and activities exist, and if the AANAPISI program is viewed and utilized as a key resources for these external partners.

Adapted Member Engagement

Adapted member engagement refers to the "degree to which the organization generates participation by members" (Andrews et al., 2010 p. 1196). Han (2014) further builds on this component, where it focuses on "on maximizing the number of people involved without developing their capacity for civic action" (Han, 2014, p. 8). In other words, member engagement concerns increasing membership of the AANAPISI program though the recruitment and retention of administrators, faculty, and staff, as well as with admissions and enrollment of students with the AANAPISI program, while paying particular attention to compositional diversity.

Thus, in order to investigate the *mission* dimension (see Diagram 2, 2a), I conducted document analysis on the AANAPISI program's website, grant application, and program documents that detail its plan to recruit and retain AAPI administrators, staff, faculty, and students. Additionally, interviews with members probed the importance of recruitment and retention with regards to overall AANAPISI program's function. In other words, I was able to

determine whether or not the AANAPISI program is intentionally designed to ensure that increasing a diverse membership is a primary priority.

The *culture* dimension (see Diagram 2, 2b) was studied through document analysis, interviews, and observations. Specifically, I sought to examine the process and procedures used to recruit new members to the AANAPISI program. Documents allowed me to determine whether or not and what types of diversity language are used in job announcements and recruitment flyers – in other words, what steps the AANAPISI program takes to be inclusive and how so. Observations of staff meetings, particularly regarding the recruitment of new members through hiring or enrollment of students allowed me to explore the manner in which these efforts are planned. Lastly, interviews with members allowed me to probe the rational behind their potential diversity initiatives to create compositional diversity.

With regards to *power* (see Diagram 2, 2c), I utilized interviews to ask different members (administrators, faculty, staff, and students) about their roles in hiring, promotion, and recruitment. This was to ascertain whether all or specific members maintain authority regarding the recruitment and retention process for new members. Additionally, document analysis was utilized, should there be any documents that discuss the role of members in making decisions regarding member engagement activities. Finally, observations of meetings yielded evidence of power sharing or delegation of duties.

In order to investigate the *membership* dimension (see Diagram 2, 2d), I relied on all three sources of data to gain a deeper understanding of the AANAPISI program's activities to recruit and retain AAPIs. First, document analysis, of internal documents and the website, provided descriptive information on programs and initiatives that the AANAPISI program uses to recruit and retain members, such as retention programs for students or job announcements for

staff. Observations of staff and faculty during recruitment events on campus will verified the processes that was outlined in documents. Most importantly, interviews allow me to inquire with different members about their own recruitment and choice process ,as well as the factors that they perceive to impact their retention, from issues regarding campus climate to the design of the AANAPISI program as an inclusive space for a diverse AAPI population. Additionally, interviews with program members allowed me to inquire about the types of services and programs that are implemented to recruit and retain AAPIs.

The *resource* dimension (see Diagram 2, 2e) is primarily intended to be used and distributed equability toward increasing diversity in the AANAPISI program's membership. Resources is commonly understood as funding, and thus document analysis of the AANAPISI program's budget is imperative toward understanding how funds are used to recruit and retain members – from aid to students to hiring incentives to faculty. Furthermore, interviews of AANAPISI program members allowed me to determine how members and their work may be used as resources to recruit and retain members.

Adapted Leadership Development

Adapted leadership development refers to the extent to which the AANAPISI program enhances the skills of its members by investing and cultivating them to become leaders. In order to do this, AANAPISI programs must "bring people into contact with each other and give them space to exercise their strategic autonomy" (Han, 2014, p. 16), while creating a sense of community for collaborative action, through diversity-based curricular and co-curricular activities that often emphasize in-depth training, coaching, and reflection.

Thus, in order to investigate the *mission* dimension (see Diagram 2, 3a), I conducted document analysis on the AANAPISI program's website, grant application(s), course syllabi, and

other program documents that detail its plan to design academic and co-curricular activities that promote critical understandings of the AAPI experience, as well as its intention to purposefully desire and use multicultural curriculum that is focused on racial and social justice. Additionally, interviews with members allowed me to probe why and how this type of curriculum is used. In other words, interviews enabled me to ascertain how important diversity curriculum is toward the overall goals of the AANAPISI program.

The *culture* dimension (see Diagram 2, 3b) was examined through document analysis, observations, and interviews. Specifically, I examined the process and procedures used to design and deliver academic curriculum and co-curricular and activities to the AANAPISI program. I relied on documents to determine what types of diversity language are used in syllabi and program documents – in other words whether or not and how the AANAPISI program is inclusive in the classroom and through AANAPISI program sponsored activities. Additionally, I conducted observations in the classroom, particularly regarding if and how multiculturalism is imbedded into the coursework. Lastly, interviews with AANAPISI members allowed me to probe how and why faculty, administrators, and staff intentionally operate in observed manners with regards to multicultural language and inclusive behaviors, in their classes and/or programs. With regards to students, I inquired how the inclusive nature of classes and activities impacts their own approach to incorporate multiculturalism into their lives.

I studied the *power* dimension (see Diagram 2, 3c) through document analysis, observations, and interviews. More specifically, I examined organizational charts that detail which members maintain responsibility over designing courses and co-curricular programming. Interviews allowed me to determine and check whether or not and specific members, as outlined

in program documents, actually maintain the authority to, and how they go about, influencing the direction and practices of courses, research, and service.

In order to explore the *social climate and social relations* dimension (see Diagram 2, 3d), I conducted observations and interviews. Specifically, I observed classroom activities that focus on the interactions of students from different racial and/or ethnic backgrounds or how AAPI students share and discuss their different backgrounds and life experiences. I also observed trainings for faculty, staff, or administrators, and other similar activities that promote cross-racial/ethnic interactions. In both of these instances, I noted how the activities seek to promote racial justice by addressing instances and issues of racism and oppression in that may occur in their work, schooling, and communities. Interviews were conducted in order to probe how the AANAPISI program's cross-racial/ethnic interactions are implemented and accepted, as well as how members perceive its impact.

Examining the *technology* dimension (see Diagram 2, 3e) required me to conduct document analysis, observations, and interviews. I relied primarily on course syllabi and program documents to determine the types of materials, activities, and curriculum that are utilized, to ensure that academic and co-curricular programming is focused on multiculturalism, diversity, and AAPI issues. Additionally, I used observations to determine how the curriculum is actually implemented for AANAPISI members, as well as how they interact with the each other and how members learn and process the materials. Finally, interviews allowed me to investigate the rationale, pedagogy, purpose, and perceived impact for the specific types of diversity courses, readings, lectures, research, and co-curricular activities that are implemented by staff and faculty and provided to students.

With regards to the *resources* dimension (see Diagram 2, 3f), interviews allowed me to be critical in understanding how and why certain types of activities are prioritized for funding. Furthermore, interviews allowed me to inquire how other forms of resources (physical space and rooms, research that is produced, etc.) is valued, used, and consumed.

Data Analysis

As recommended by Merriam (2009), data collection and analysis was done simultaneously. This started with transcribing audio recordings of the interviews through a third party. These transcripts along with observation memos and documents were then imported into Dedoose. As suggested by Yin (2014), computer based programs are a useful tool to organize case study data. However, the researcher is ultimately responsible for rigorous analysis and must rely on established research methods in order to analyze empirical data.

Creating and Organizing a Case Study Database

First, I brought together the data collected from multiple sources into an organized case study database (Yin, 2014), or as Patton (2002) refers to it, a case study record. This process organizes the data in meaningful way, where "information is edited, redundancies are sorted out, parts are fitted together, and the case record is organized for ready access either chronologically and/or topically (Patton, 2002, p. 449). In order to create an organized and manageable database, I relied on two analytic strategies: *relying on theoretical propositions* and *developing a case description* (Yin, 2014).

Relying on my theoretical propositions indicates that I will continue to utilize my theoretical frameworks, as I did to design this study, in order to organize the database. These theoretical propositions shape my data collection plan and interview protocols, and thus yielded analytic priorities. Here, the overarching theoretical proposition is that civically oriented

AANAPISI programs build capacity if they achieve *public recognition*, *membership engagement*, and *leadership development* (Han, 2014; Andrews et al., 2010), while striving toward an anti-racist and multicultural environment in three stages: *monocultural*, *transitional*, and *multicultural* (Chesler et al., 2005). This theoretical proposition was traced in the two case studies "in order to point out the relevant contextual conditions to be described" as well as "the explanations to be examined" (Yin, 2014, p. 136).

The second method to create the case database is to develop a case description (Yin, 2014). Since case studies often contain an abundance of data from different types of sources, a case description "will help identify an overall pattern of complexity" that can be later "used to 'explain'" the phenomena (Yin, 2014, p. 140). Additionally, this analytic strategy ensured that I properly provide rich, thick descriptions of the case (Merriam, 2009).

These two analytic strategies are ideal in order to prepare for data analysis. The purpose of this process is to "link your case study data to some concepts of interest, then to have the concepts give you a sense of direction in analyzing the data" (Yin, 2014, p. 142).

Coding and Analysis

After the data were organized into a meaningful and navigable database with the two analytic strategies discussed previously, I utilized *explanation building* as my primary analytic technique to code the data (Yin, 2014), in order to explain how and why AANAPISI programs add value through cultivating capacity. The goal of explanation building is to analyze the data by constructing an explanation about the case (Yin, 2014). This analytic technique is best used in order to "explain" a phenomenon, which is often used to understand "how" or "why" something has happened or exists. In a multiple-site case study, explanation building is use to develop a general finding that can explain each case, even though the cases vary.

Yin (2014) outlines the explanation building process as an iterative process, where the steps in this process include:

1) Making an initial theoretical statement or an initial explanatory proposition
2) Comparing the findings of an initial case against such as statement or proposition
3) Revising the statement or proposition
4) Comparing other details of the case against the revision
5) Comparing the revision to the findings from a second, third or more cases
6) Repeating this process as many times as is needed (Yin, 2014, p. 149).

This is a gradual process of building an explanation(s), similar to refining a set of ideas. In order to uncover the findings that will be compared to the initial proposition or theoretical statement (step 2), I utilized the components from the theoretical frameworks, as well as through the creation the database to generate a set of *a priori* codes for analysis. This strategy is appropriate for studies that build upon an existing body of literature on a particular topic, and for when close adherence to a foundational conceptual framework is desired (Saldaña, 2016). Once the coding process was complete, I clustered the codes into conceptually similar categories based on the theoretical frameworks, and from there, generated a set of themes that detailed and explained how AANAPISI programs build capacity from the study participants.

Finally, as Merriam (2009) notes, there are two stages of analysis in a multiple-site case study. The first is within-case analysis, where "each case is first treated as a compressive case in and of itself" (Merriam, 2009, p. 204). Once the analysis of each of the cases was completed, I begin cross-case analysis to examine the similarities and/or differences in the two cases. However, as stated previously, the overall process of analysis should work toward building a general explanation that can fit into each of the cases, should the data support it (Yin, 2014).

Trustworthiness

As with any research study, a multiple-site case study must be trustworthy to ensure that others can examine the rigor of the methods used (Yin, 2014), as well as have confidence in the findings (Marriam, 2009). Thus, a research design that follows the guidelines of the scholarly community is of critical importance and necessity. Yin (2014) provides four tests to determine the quality of empirical research, especially for case studies. These four tests are: construct validity, internal validity, external validity, and reliability. Other methodologists have offered similar tests of trustworthiness in qualitative research that include: credibility, transferability, dependability, and confirmability (Lincoln & Guba, 1985); or trustworthiness, credibility, confirmability, and data dependability (U.S. Government Accountability Office, 1990). The following section will address the four tests of trustworthiness as offered by Yin (2014).

Construct Validity

Construct validity is defined as "identifying correct operational measures for the concepts being studied" (Yin, 2014, p. 46). To ensure this study has construct validity, specific concepts must clearly be defined and operational measures must match the concepts being studied. Thus, this study is clear in its definition of concepts such as civic engagement, and measures that match the concepts, such as capacity, are clearly operationalized. Furthermore, Yin (2014) suggests a number of other approaches to increase construct validity. The first is to use multiple sources of evidence. This study not only draws from multiple participants with different roles for interviews, but also includes data from observations and document analysis. This process is known as triangulation and is considered a major strength of a case study approach (Yin, 2014). Furthermore, study informants were provided draft case reports for their review, in order to ensure accuracy and validity. This process is often explained through conducting member

checks (Merriam, 2009). Finally, a chain of evidence is maintained, where results can be traced back to their source, and where data collection and analysis is clearly outlined to provide the circumstance in which it data was collected and analyzed (Yin, 2014).

Internal Validity

Yin (2014) defines internal validity as "seeking to establish a casual relationship, whereby certain conditions are believed to lead to other conditions, as distinguished from spurious relationships" (p. 46). Perhaps in a clearer fashion, Merriam (2009) notes that "internal validity deals with the question of how research findings match reality" and if the "investigator is observing or measuring what they think they are measuring" (p. 213). Thus, this research design included mechanisms to ensure that data is being interpreted correctly. To ensure internal validity, Merriam (2009) suggests employing data triangulation as well as member checks. Both of these strategies will be implemented, as noted in the previous section.

Furthermore, adequate engagement in data collection is necessary. This refers to interviewing the correct amount of individuals to ensure that all the necessary information for the case is collected. Often, researchers are told that data and emerging findings must be saturated, where the researcher begins to see and hear the same items, without new information surfacing (Merriam, 2009). To increase internal validity, this approach was implemented with regards to student participants; while it will be accounted for among faculty, staff, and administrators because the research design calls for all of them to be interviewed.

External Validity

External validity "deals with the problem of knowing whether a study's findings are generalizable beyond the immediate study" (Yin, 2014, p. 48). Since this study is qualitative in nature, analytic generalization and not statistical generalization is of concern (Yin, 2014). To

increase external validity, multiple theories are used (Chesler et al., 2005; Han, 2014; Andrews et al., 2010). Furthermore, this study utilizes a multiple-site case study, which accounts for differences in characteristics of the AANAPISI program, of the institutional types, as well as in geographic location, which all works to enhance external validity. Merriam (2009) refers to this process as maximum variation. Lastly, the study's design accounts for the proper collection and analysis of data to ensure that rich, thick descriptions will be used, which Lincoln and Guba (1985) detail as a proper strategy to strengthen the external validity.

Reliability

Reliability refers to a latter researcher's ability to follow the steps and procedures of this study, and arrive at the same findings and conclusions with the goal of minimizing errors and biases (Yin, 2014). In other words, reliability connotes the extent to which "research findings can be replicated" (Merriam, 2009, p. 220). The first step to ensure reliability is to properly and methodically document all research procedures (Yin, 2014). Merriam (2009) and Lincoln and Guba (1985) denote this process as providing an audit trail.

Additionally, reliability is strengthened when case study protocols and a case study database are developed (Yin, 2014). To increase reliability, I developed multiple case study protocols depending on the participant and the type of institution. Yin (2014) argues that a case study protocol should include the questions to be asked of participants during an interview, as well as include an overview of the case study, the protocols that will be followed during site visits, and a guide for the case study report. Lastly, as noted in analysis section, I created a case study database from the multiple sources of data. This database will be organized through theoretical propositions and to ensure rich, thick descriptions can be written. The database

includes audio files from interviews, interviews that will be transcribed verbatim, field notes, observations, and documents.

Limitations and Considerations

With any empirical study, certain limitations will exist. Specifically, since this study utilizes a qualitative case study approach, questions regarding the generalizability of the results will often be called to question, particularly because of the nature of a case study as a fully bounded system (Merrian, 2009; Yin, 2014). Indeed, case studies are intended to be generalizable to theoretical propositions and not to be statistically generalizable, where "an inference is made about a population (or universe)" (Yin, 2014, p. 40). Another critique of case studies often focuses on rigor of the study. However, case studies can be highly rigorous if carefully designed, documented, and implemented (Yin, 2014). Furthermore, by conducting a multiple-site case study, where both study sites have dramatic differences, I designed a study that will be best situated to provide findings with validity and transferability.

In addition to the study's design, data collection methods may also present areas of concern. Interview subjects may not be willing to share specific details or discuss the negative aspects of the study site (Seidman, 2013). In order to address this issue, I relied on data triangulation from multiple participants and multiple data sources to best and most accurately capture the reality of the individuals within an AANAPISI program.

Perhaps the primary limitation of this study is that there is limited knowledge of the topic at hand. Indeed, the review of literature discussed all existing studies on AANAPISIs, and summarized the key concepts that are vital to understanding capacity building for civic engagement. Nonetheless, this limitation will surely present itself during the collection and

analysis of data. Thus, I was guided by my dissertation committee, which is comprised of scholars who have practical, empirical, conceptual, and methodological expertise in these areas.

Finally, researcher bias and positionality can often lead to study limitations. Thus, the next section extends on these considerations at length. Indeed, no study can perfectly address every concern at hand. However, many of these criticisms can be alleviated through a rigorous research plan that is grounded in theory, a design that is systematic, a thorough review by peers, participants, and experts, and my own consistent awareness and dedication toward resolving these limitations.

Positionality of the Researcher

In order to ensure credibility of research, Merriam (2009) suggests that the researcher must be reflective and examine personal biases and assumptions. Thus, it should be noted that I am very familiar with Western College. To this day, I maintain a wonderful relationship with many of the college's faculty, staff, and administrators. Through my role as a staff member in the Office of US Representative Mike Honda, I worked on many federal initiatives and projects, including the AANAPISI program. Thus, it was my responsibility to serve as the liaison between Western College, U.S. Department of Education, and the U.S. Congress while the institution was applying for AANAPISI designation and funding. Furthermore, I drafted the letter of support from Congressmember Honda to the U.S. Department of Education on behalf of Western College. In other words, it was my responsibility to be supportive of Western College's AANAPISI application.

With regards to Eastern University, I have much less personal and professional interactions. I have met many of the AANAPISI faculty, staff, and administrators of Eastern

University's AANAPISI program over the past decade, either through my role in the U.S. Congress or as a researcher at UCLA.

Additionally, I am a researcher and shaped by my experiences as an Asian American, Southeast Asian American, Vietnamese American, child of refugees, heterosexual, able-bodied man who has worked in higher education, the private sector, and government. I have always framed my experiences through the lens of social justice and worked toward the dismantling of institutional racism. Thus, these experiences have afforded me the privilege to work in Asian American Studies departments as well as on federal educational policy, including the AANAPISI initiative. I fully acknowledge my role as an "insider" and this situation calls for the importance of researcher reflexivity. However, being an insider also yields many assets. There is a high level of trust between those working on the AANAPISI program and myself. This can be highly beneficial when collecting data. Lastly, my academic and professional experiences have ignited my interest and also informed my research project. It drives my quest to understand the role of students, faculty, staff, and administrators at AANAPISI programs. Thus, based on my role and position, I intend to fully serve as an active and ethical researcher who not only shared his results with the participants and other members of the institutions, but to also continue to find equitable ways to contribute to the enhancement of AANAPISI programs.

CHAPTER 5: FINDINGS

Part I: Introduction

The purpose of this chapter is to present findings from this study. Guided by the theoretical framework and methodology, the results are organized into four parts, which include:

Part I: Introduction of Findings

Part II: AANAPISI Program Descriptions

Part III: Central Themes Across AANAPISI Institutions and Programs

Part IV: Conclusion of Findings

Harking back to this study's research questions, which are below, Part II provides results for Research Question 2, while Part III and IV address Research Question 2a and 3. Meanwhile, this entire chapter addresses Research Question 1.

1. How do civically-oriented AANAPISI programs build capacity?
2. What programmatic elements contribute to building capacity at AANAPISIs?
    a. How do institutions ensure that those AANAPISI funded elements contribute toward cultivating capacity for civic engagement?
3. To what extent do AANAPISI programs have a broader impact on the institution and the community?

In totality, this study finds that AANAPISI funded programs do to add value to the institution by building capacity. Through these processes, AANAPISI programs strengthen existing efforts as well as charge new pathways to improve AAPI communities, both on and off campus.

Part II: AANAPISI Program Descriptions

Western College

Geographic Region and Demographics

Nested in a high socio-economic status suburb, Western College was founded in the 1960s and sits on just over 100 acres of land. During the time of its founding, the region was primarily agricultural, filled with rows of orchards. Over the years, the emergence of the technology industry has changed the landscape and community in which Western College is located. With the establishment of companies like Apple and Hewlett Packard came many high paying jobs and the secondary economics that supported them. Along with the change in immigration policy, through Immigration and Naturalization Act of 1965, Asian Americans began to migrate to the region for employment and fair weather. Southeast Asian refugees began to arrive to this region after the dramatic and horrific wars in Southeast Asia.

Today, the area boasts an AAPI population of approximately 711,000 or 37% of the county's population, according to the U.S. Census Bureau. However, by AAPI subgroup, the area is segregated, with East Asians mainly residing on the western region of the county, while Southeast Asians and Filipinos reside on the eastern side. Interestingly, Western College is located on the western region of the county, where the residents there have higher levels social-economic status, college attainment, and other social demographics, compared to the eastern region of the county.

This means that many of Western College's Southeast Asian, Filipino, and Pacific Islander students travel some 20 or more miles across the county to attend their classes. Additionally, it means that many of the AAPI students at Western College may not enroll in the community college that is in their officially designated service areas. There are many reasons for

this, but based on participant responses and institutional documents, Western College is understood to be one of the premiere community colleges in the region and boasts high transfer rates to selective and prestigious four-year universities on the West Coast, as well as maintain a robust vocational education program. As noted in the Chapter 4 (Methodology), Western College maintains an enrollment of 23,000 students, with 800 part-time and full-time faculty members. AAPI student enrollment is nearly 10,500, or 45.6% of all students. The college offers 63 different associate's degree programs and 97 certificate programs. Related to the AANAPISI program, the college also has an Ethnic Studies Department where Asian American Studies courses are offered. Additionally, Western College is deeply invested in civic engagement with several different programs for students, some of which are identity-based. This is untypical for most community colleges, and so the institution stresses this point to demonstrate the wide range of opportunities that exist for students. Indeed, these factors help contribute to Western College's reputation as a prestigious community college in the region.

Western College's AANAPISI Program

Western College houses one of the nation's first AANAPISI program. As part of the inaugural class of AANAPISIs, Western College employs a cohort model for their AANAPISI program. This creates more of a bounded system for the AANAPISI program, where the majority of structural units and programming are housed within the program. With a cohort model, students apply and are accepted into the AANAPISI program, where they take a series of courses together through Western's curricular pathways initiative, which consists of three different learning communities. Students select one of the three learning communities depending on their academic interests and goals.

Learning Communities. The three learning communities consist of "Reading and Success in College Level English," "Reading and Success in College Level Math and English" and "Strategies for Preparation in STEM." The courses that are required for the three learning communities, which range from three to five academic quarters are provided below:

Reading and Success in College Level English

- Language Arts 1: Developing Reading and Writing Connections – Students who place at two levels below college-level English
- Language Arts 2: Integrated Reading and Writing – Students who place at one level below college-level English
- CELI/AAS 2: Contemporary Issues in Asian America
- CELI/ES 1: Race, Ethnicity, and Inequality
- English/Writing 1: Composition and Reading
- AAS 3: Asian American Literature
- English/Writing 2: Critical Reading, Writing, and Thinking
- Speech 1: Oral Communication

Reading and Success in College Level Math and English

- Reading 2: Developmental Reading
- Math 2: Pre-Algebra
- English/Writing: Preparatory Reading and Writing Skills
- Math 3: Beginning Algebra
- English/Writing 100: Composition and Reading
- Math 4: Intermediate Algebra

Strategies in Preparation in STEM*

- MATH 4: Intermediate Algebra
- English/Writing 1: Composition and Reading
- MATH 5: Statistics
- ES 1: Race, Ethnicity, and Inequality

*Classes must be accompanied by an introductory STEM course in student's field (e.g. astronomy, biology, chemistry, engineering, geography, environmental science, etc.)

These classes are linked together, where faculty co-teach or jointly teach courses, and where students progress through these classes together. The first learning community is intended to enroll students who place two-levels below college-level English. As students progress through the learning community, they enroll in classes that are transfer-level English classes, which fulfills multiple GE requirements as well as transfer requirements – all with the same cohort of students. Students who are interested in participating in AANAPISI programming must submit an application, where the application simply asks for the student's name, contact information, and student identification number. From there, AANAPISI staff contact the student and begin the registration process.

In addition to the learning communities, the AANAPISI program consists of other units to strengthen and build capacity for the program, the institutions, and for civic engagement. These units and programs include a faculty and staff development initiative, AAPI library of materials, physical space for used as a reading and workroom, student success services, a partnership with the Western College's AAPI Leadership Institute, and an AANAPISI advisory board.

Faculty and Staff Development

Beyond student programming, Western College's AANAPISI program also includes a faculty and staff development program. This initiative has several foci all of which is geared toward better delivery of services to AAPI students. In order to do this, the AANAPISI program offers four curriculum modules focused on underserved and underrepresented AAPI groups: Southeast Asian, Filipino, and Pacific Islander students. Additionally, they provide a forth module on the model minority myth. These modules are delivered through physical classroom events. If faculty and staff are unable to attend one of the trainings, they may also select to watch an interactive recorded video based off these four modules.

In addition to the training modules, faculty and staff development also include pedagogy workshops on integrating AAPI oral history, storytelling, and AAPI issues into course curriculum, as well as a speaker series that hosted filmmakers, researchers, and activists to showcase the diversity, history, and experiences of the AAPI community. The modules and workshops are open to all faculty and staff at Western College.

For the faculty and staff who participated in the AANAPISI program as course instructors or counselors, additional development opportunities existed, some of which were formal, and others that were ad-hoc and informal in nature. Formal programs include resources for presentations and travel to conferences such as APAHE and NCORE, where many faculty and staff presented on their own work on Western College's AANAPISI program. Informal development comprised of cohorts of faculty who taught courses within the three learning communities. They would meet regularly, share curriculum, pedagogical strategies, as well as serve as resources for one another.

AAPI Library and Reading/Work Room

Western College's AANAPISI program also focused on increasing the college library's AAPI collection, as well as their own internal collection of books and films that are housed at the program's office. This space is also doubles as a reading and workroom for students, faculty, and staff. Students are able to simply spend time there socializing, studying, eating meals, interacting with AANAPISI staff or each other, or just having an area to spend time in-between classes. This physical space is located in a large multiuse space within the relativity new building dedicated to ethnic and international studies, where the AANAPISI program office is housed. In this work and reading room, students, faculty, and staff can utilize one of the many large tables, electrical outlets, screen and projectors, and other technology.

Student Success Services

The critical component of Western's AANAPISI program are their multipronged student services. Although Western College already maintains a robust counseling and student success programs, the AANAPISI program works to expand these services for AAPI students. The primary delivery vehicle for these services is through embedded counseling, where two to three AANAPISI funded staff work in conjunction within the learning community courses to provide real-time counseling and student advising services. These staff members also teach a student success course to provide students with academic and life skills to succeed and transfer.

Additionally, tutoring services and multiple workshops that are focused on transfer, applying to scholarships, career planning, and other academic and learning strategies are also housed under the umbrella of student success services. Western College's AANAPISI program utilizes teaching assistants and peer mentoring, where students who have completed the learning community series are asked to return as peer mentors for a year-round academic program within the three learning communities. Teaching assistants and peer mentors assist new students in

their transition to college life and provide advice and knowledge on how to succeed at Western College, as well as for their civic engagement work within larger community.

AANAPISI Advisory Board

Western College also maintains an advisory board to advance their own work. The board consists of approximately 20 members and includes senior leadership at the institution, staff and faculty of pertinent programs and departments, leaders from community-based organizations, and students that are apart of the AANAPISI program. The overwhelming majority of the board is comprised of people who work at Western College.

Research

Western College's AANAPISI program relies on the institutions Institutional Research (IR) unit to justify much of its work. The inclusion of IR goes beyond simply producing reports, where the director of IR coordinates and helps plan courses with faculty and administrators to ensure that underserved and underrepresented AAPI students participate in AANAPISI activities.

AAPI Leadership Institute

Unique to Western College is an AAPI Leadership Institute that works to develop transformative leadership training and to establish a pipeline for AAPIs to access and advance in government, non-profit, education, and business sectors. Founded and managed by a Western College faculty member in Asian American Studies program, the AAPI Leadership Institute offers four programs, Asian American Studies courses for high school and college students that are apart of the AANAPISI learning communities, a college mentors program that serve as TAs for the aforementioned courses, an advance ethnic studies designated class that gear for mid-career professionals, and a senior fellows program for AAPI elected officials and senior executives in business, education, government agencies, community based organizations, etc.

The AAPI Leadership Institute often organizes events that bring these four programs together, as well as with various other campus and AANAPISI units.

Eastern University

Geographic Region and Demographics

Situated in a highly urban region, Eastern University, a regional public comprehensive institution, was founded in 1960s and is located adjacent to the Atlantic Ocean on 120 acres of land. This area maintains a large concentration of colleges and universities, with students attending from all over the country and world. The region is home to some of the most selective institutions in the United States, if not the world. Additionally, the region maintains multiple liberal arts colleges, many of which are also highly selective. Indeed, the majority of the colleges and universities in the area are private, making Eastern University one of the few public institutions in the region. Additionally, Eastern University primarily serves students from the local community or greater metropolitan area, unlike many of the other institutions in the near vicinity. According to the U.S. Census Bureau, AAPIs comprise of about 9% or 420,000 of the greater metropolitan region. Although not a large share of the region's population, Asian Americans have a rich history in this area.

Like other parts of the United States, the growth of Asian Americans in the region can be attributed to the Immigration Act of 1965. Although, Chinese Americans have lived in the area dating back to the 1800s, if not further. The area boasts an active Chinatown, and within the last 50 years has seen growth of Asian Americans in the adjacent suburbs. Southeast Asian American began to resettle in the area after the wars in Southeast Asia, and nearby cities maintain large concentrations of Cambodian and Vietnamese Americans.

With respect to geography, Eastern University is located in the southern part of the city, close to the Vietnamese American ethnic enclave, as well as local suburbs with large concentrations of Chinese Americans. Indeed, the political and electoral base for Asian Americans within the state is located in these areas. Just due north of the city are Cambodian American ethnic enclaves, with one of the largest Khmer populations in the United States. More recently, other Asian American groups have been resettling in the region, including those from Burma.

As noted in the Chapter 4 (Methodology), Eastern University maintains an enrollment of over 16,000 students, with a 17:1 student to faculty ratio. AAPI student enrollment is nearly 2,240 students, or 14% of the campus population. The university offers over 200 undergraduate, graduate, and certificate programs, within the 10 colleges and graduate schools. As a regional comprehensive university, Eastern University maintains over 50 interdisciplinary research institutes and centers, as well as public service institutes and programs. Related to the AANAPISI program, the Eastern University also has one of the largest Asian American Studies programs in the area, with a diverse offering of courses. The institution also maintains ethnic studies research centers, including an Asian American Research Center (AARC). The AARC conducts applied research on a variety of topics that impact AAPIs in the region and nationally, as well as provides funding for external entities to conduct research. Much of their work involves collaborations and partnerships with government and community based organizations. Additionally, Eastern University is deeply invested in community and civic engagement with several different programs for students.

Eastern University's AANAPISI Program

Eastern University houses one of the nation's first AANAPISI programs at a four-year institution. Employing an integrated model, Eastern University's AANAPISI program is built into preexisting structures within the institution, namely the Asian American Studies Program (AASP) and the Asian American Research Center. However, the AANAPISI funding did provide resources to create one new structure, the Asian American Student Success Center (AASSC), which houses a number of co-curricular programing and student services. With an integrated model, students are not necessary applying into a program or matriculate through the curricular and co-curricular activities within the AANAPISI as a cohort. Instead, students participate with the AANAPISI through the three main functionary areas: the AASP, AARC, and the AASSC. The AANAPISI is housed within the Division of Academic Affairs, as opposed to Student Affairs like most other AANAPISI programs across the country.

Asian American Studies Program

The Asian American Studies Program was established at Eastern University in the 1980s, and is one, if not the most robust Asian American Studies programs in the eastern region of the United States. Eastern University's AASP prides itself as offering "culturally-responsive instruction in the classroom with holistic practices of mentoring, community-building, service-learning, and advocacy to address the social and academic needs of students as well as the critical capacity-building needs of local Asian American communities" (Eastern University AASP Website, 2018).

While AASP maintains only three faculty lines and two or three adjunct instructors, the program expands its reach by strategically incorporating faculty from other departments into program, building an interdisciplinary network of 28 faculty members. The home departments

of these professors range from the humanities to the hard sciences, including Anthropology, English, Economics, Women's Studies, Sociology, Nursing, Management, Marketing, Public Policy, Psychology, Philosophy, Political Science, Geography, and Education.

With faculty from diverse disciplines, AASP offers a wide range of courses. These classes include:

- Introduction to Asian American Studies
- First-Year Seminar: Global Diasporas: Roots and Routes
- First Year Seminar: Asian American Visual Culture and Cool
- Special Topics in Asian American Studies: Chinese Diasporic Pop Culture
- World War II Internment of Japanese Americans
- Asians in the U.S.
- Southeast Asians in the U.S.
- Cambodian American Culture and Community
- Resources for Vietnamese American Studies
- Asian Americans and the Law
- Applied Research in Asian American Studies I
- Ocean City's Asian American Communities
- Asian Women in the U.S.
- Asian American Psychology
- Intermediate Seminar: Rise Up! Asian American Leadership and Social Change*
- Asian American Cultures and Health Practices
- Asian American Media Literacy
- Advanced Topics in Asian American Studies: AANAPISI Digital Media*

- Applied Research in Asian American Studies: AANAPISI Media Stories*
- Asian American Community Internship I
- Teaching & Learning in Asian American Studies II — Chinese Diaspora & AANAPISI Leadership
- Teaching & Learning in Asian American Studies II — AA Leadership Education*
- Multicultural Expression and Celebration: US Ethnic Festivals and Transnational Belonging
- Indian Cinema
- Becoming South Asians
- Special Topics in Asian American Studies: Community Economic Development
- Psychology Internship: Field Placement [in Asian American Community Sites]
- Asian American Community Internships I
- Advanced Topics in Asian American Studies: Transnational Communities in the Vietnamese Diaspora
- Teaching & Learning in Asian American Studies II —Asian American Leadership Opportunities Program (AALOP)*
- Independent Study

* Indicates courses developed and offered through AANAPISI resources

Although Eastern University has offered these classes prior to receiving AANAPISI funding, some courses were developed through AANAPISI resources. Students can earn a minor in Asian American studies by completing six courses, or ten to graduate as an Asian American Studies major. Additionally, new classes are currently being developed, including an AAPI LGBTQ course, Burmese American Experience class, and AAPIs in Business course.

In addition to the large number of Asian American Studies courses offered, Eastern University's AASP also conducts faculty and staff development and training. Through the Teaching & Learning in Asian American Studies II — AA Leadership Education course, undergraduate students help faculty design curriculum on Eastern University's Asian American student experience both on campus and in their communities. This provides other faculty and staff insight on the Asian American students that are currently attending Eastern University, while providing students with applied research and facilitation experience.

Beyond creating and facilitating faculty and staff development programs, AASP also offers a host of academic and co-curricular initiatives exist for students. Here students can engage in research and teaching opportunities; plan, develop, and implement speaker series and public events; and contribute to different types of publications. Students are often encouraged to submit these projects for national conferences. Through partnerships with other campus units and also multiple Asian American community-based organizations, students are able to engage in various forms of civic engagement, from tutoring and college access projects with high school students to policy and advocacy efforts at the local, state, and national levels.

The AASP also maintains a large office for students to meet and work. Computers, purchased through AANAPISI funds, border the walls around the office and are used by students, faculty, and staff for all purposes. A large center table is available for students and AASP staff to work from, and couches run alongside the front wall for students to relax in between classes, do their reading, or simply to socialize. Additionally, the space has two smaller rooms, which are used as offices for faculty members and a library of books and films. This multiuse space is decorated from wall to wall with flyers from previous events, posters detailing strategic planning sessions, and other items that detail AASP's rich history.

Asian American Research Center

The AARC was established in the early 1990's through legislative action from the state government, and is a counterpart center to the university's other ethnic studies based research institutes. Eastern University's Asian American Research Center (AARC) engages in community-based research on AAPI issues and provides resources for AAPI communities in the region, state, as well as nationally. Furthermore, AARC also works to advance and expand the institution's capacity for the study of the AAPI experience.

AARC is led by a senior tenured faculty member, who is also one of the primary administrators for the AANAPISI program. Along with the director, AARC also employs a staff of about five researchers, some of which are graduate students. Additionally, the Center maintains a community advisory board that consists of executive directors of community-based organizations, elected officials, other researchers, and faculty from nearby institutions. The board is diverse with respect to gender, AAPI ethnicity, and types of organizations in the region.

The Center's primary objective is to conduct applied research on AAPI issues and disseminate this information for the consumption of policy makers, community-based organizations, foundations, media, and service providers on a wide range of issues and topics. Importantly, AARC does most of this work in collaboration with CBOs in order to increase reach and capacity of their work. Their research projects have focused on education, environmental issues; small business and entrepreneurship; land-use and gentrification; gambling; health disparities, civic engagement, political participation, and voting; economic development; demographic studies; and the history of different AAPI communities in the region. Many of these research projects have been published in peer-reviewed journals, as well as policy reports for broader audiences.

AARC also awards grants to researchers at Eastern University and across the United States. Since becoming an AANAPISI, the AARC has included research grants for those who study AAPIs in higher education, with an intentional focus on awarding grants that have legitimate and feasible implications and recommendations for policy and practice. With efforts to connect research and practice, awardees are required to attend a conference organized by AARC where policy makers and practitioners are also invited to attend. Finally, AARC also honors one undergraduate each year, in order to celebrate the achievements and exceptional work by this student. Specifically, the award goes to those who have conduced a community-based research project and/or has demonstrated active involvement with AAPI focused community-based organizations.

Asian American Student Success Center

The third leg of Eastern University's AANAPISI program is focused on academic support. Unlike the other units of the AANAPISI, the Asian American Student Success Center (AASSC) does not pre-date EU's AANAPISI grant. In other words, the AASSC was created when Eastern University was awarded with AANAPISI funding. Indeed, the creation of the AASSC was a key component of EU's application, and provides direct services to Asian American students.

The AASSC was created in the early 2010's to implement a holistic program to support Asian American students, where the two specific goals and outcomes are to "to increase college access for Asian Americans who are low-income or first generation college-goers and for traditionally underrepresented Asian American ethnic populations, and to increase Asian American retention, persistence, course completion, and graduation rates" (Eastern University AASSC Website, 2018).

At the time of this study's interviews, the AASSC had a staff of five, each with organized with unique roles. They include the director, a reading and writing coordinator, a program and activities coordinator, a career and alumni coordinator, and an administrative assistant who also serves at the program's budget officer. But at the time of writing this manuscript, the director, who had been with Eastern University in different senior roles, recently retired after a very successful and renowned career in higher education. Since then, the Program and Activities Coordinator of the AASSC, after a national search, was promoted to serve as the new director. In addition to the staff, the Center also hires undergraduates in different capacities, some of which work as peer mentors, office support, and other student initiated programming.

The Asian American Student Success Center officially maintains several different initiatives to achieve their two primary goals, and bills themselves to students as providing:

- Assist you in getting answers to questions regarding financial aid, class registration, major requirements, etc.
- Provide tutoring to help with individual writing assignments and boost your critical reading and writing skills
- Connect you with a peer mentor who can help you learn the ins and outs of the university
- Provide one-on-one academic coaching to help you succeed in your courses
- Support you through a job search and provide career-development services, including our Asian American Career Development Workshop Series
- Provide multilingual college application and informational materials
- Connect you to student organizations and other on-campus leadership opportunities
- Provide information about scholarships and similar opportunities
- Help you meet other students through community-building events each semester

(Eastern University AASSC Webpage, 2018)

In order to provide these direct services, AASSC organizes their work into different areas, which include: college access, retention and persistence services, career services, academic advising, peer mentoring, student advisory board, and physical space for students. It is important to note the role that the physical space plays. Similar to the AASD and AARC, physical space exists for students to congregate, do their school work, interact with staff, pass time in between classes, organize for events/activates, or simply hang out.

Part III: Building Capacity for Transformation Through Civic Engagement-Based Racial and Social Justice Initiatives

In the previous section, I offered context on the geographic region and descriptions of both institutions. Furthermore, I provided a detailed description of both Western College and Eastern University's AANAPISI programs. Given this, how do these two AANAPISI programs operate? How do they use their components and what are the outcomes of these operations? In other words, the central question of this research project, how do AANAPISI programs build capacity? As Han (2014) and Andrews and colleagues (2011) note, the process to build capacity for civically oriented organizations involves three primary components: public recognition, member engagement/mobilizing, and leadership development/organizing. Furthermore, Chesler and colleagues (2005) center race and racism as critical aspects of institutional transformation, and detail the progression in which institutions strive to achieve a multicultural environment in three stages (e.g., monocultural, transitional, and multicultural) across eight dimensions (e.g., mission, culture, power, membership, climate, technology, organizational dimension, resources, and boundary management). Considered together, these theories suggest that if AANAPISIs are

adding value by building capacity through the development of civically engaged members, they would exhibit characteristics that include:

- Striving toward a more multicultural and inclusive environment, while achieving public recognition for their efforts
- Increasing the number of those involved with the AANAPISI via membership engagement, and
- Developing member's training and abilities through leadership development, with deliberate intent to enhance and transform their institutions and communities through civic and democratic engagement

– all while contributing toward the advancement of our collective humanity toward a racial and social justice.

Thus, relying on these theoretical frameworks to guide data analysis, this chapter will delve into the principal findings of this study, by detailing the process in which AANAPISI programs build capacity. Analysis of triangulated data (e.g., interviews, observations, and document analysis) at both case-study sites yields three primary and broad areas that demonstrate how these AANAPISI programs build capacity for transformation through civic engagement-based racial and social justice initiatives. They are:

1. An Alignment of Identity and Values
2. A Transformative Approach to Curricular, Co-Curricular, Research, and Pedagogy
3. Utilizing Existing Structures and Building New Organizational Units

I will discuss these three components, while also describing how they implemented, along with the rational and perceived impact that these beliefs, values, and activities have on individual, programmatic, and institutional transformation.

Alignment of Identity, Values, and Goals

Prior to conducting my fieldwork at both sites, I poured over publicly accessible documents, internal documents given to me from study informants, as well as reflecting on my prior policy and research experience with AANAPISIs as a whole. These documents all pointed directly toward two primary missions. The first was consistent across public documents, where the AANAPISI program's primary purpose was to increase AAPI college student access and enhance student retention, persistence, and completion. For example, Western College predominately displays that their AANAPISI's mission is "to close the gaps in academic achievement and transfer among Asian American and Pacific Islander (AAPI) students at [Western College] by focusing on Asian Pacific Islander subgroups that are historically underrepresented in higher education." Similarly, Eastern University displays two main goals,

> to increase college access for Asian Americans who are low-income or first generation college-goers and for traditionally underrepresented Asian American ethnic populations, and to increase Asian American retention, persistence, course completion, and graduation rates (Eastern University AANAPISI Website).

Indeed, at first glance, these goals aligned with much of the federal language and also policy requirements found on U.S. Department of Education materials. Yet, imbedded in those carefully curated mission statements are indications of the AANAPISI programs' critically oriented values and identity, where these values and identity are co-constructed by members of the AANAPISI program. Thus, this section of the findings chapter will discuss the alignment of

identity, values, and goals in three subthemes, which are: unapologetically AAPI, connection to the community, and the desire to grow and expand.

Unapologetically AAPI

Both Western College and Eastern University positioned their AANAPISI programs as what Omi and Winant (2015) connote as a *racial project* (Teranishi & Park, 2008). In doing this, members of the AANAPISI program co-constructed a programmatic level identity that is unapologetically AAPI. In other words, administrators, faculty, staff, and students – and to a certain extent, community members – advance the notion and validity of the presence of Asian Americans and Pacific Islanders in higher education – at times at odds against institutional or societal pressures.

More specifically, the mission statements of both programs use language that positions AAPIs as a minoritized and underrepresented group. Terminology such as “subgroups that are historically underrepresented in higher education” and “low-income or first generation college-goers and for traditionally underrepresented Asian American ethnic populations” affirmatively declare that they diametrically opposed to stereotypical representations of AAPIs in education – thus representing a more realistic and accurate depiction of Asian Americans and Pacific Islanders. Furthermore, not only is the goal of the program to serve AAPI students, but that their value system opposes the uncritical approach and examination of AAPI students in higher education.

Indeed, this approach permeated throughout the AANAPISI program where the majority of the faculty, staff, and administrators shared these values – in order to advance AAPI issues and concerns. When asked about this, Makayla (WC, administrator and faculty) replied with a rhetorical question:

> "Well that would seem to make sense, wouldn't it" That would seem to make the obvious direction to go. I think more, I mean my sensibility…if you have a program that's named Asian American and Pacific Islander Serving Institutions, you would think that they are gonna be at the center of this, right? It matters to pay attention to Asian American and Pacific Islander students. It actually matters that specific dedicated attention is given to this population to address their educational needs and whatever aspirations we have for them educationally. That doesn't mean if you don't pay attention to them specifically you can't design a program that impacts them. Yes you can impact them along with all these other students. But there's something different, I think, about work educational advocacy, educational initiatives when you dedicate your attention to these students and understand them and their experiences as students.

Similarly, Makayla's colleague, Chrissy (WC, faculty) explained that valuing equity means that AANAPISI members must deeply understand the diversity and complexity of AAPI communities in their individual work, but that it is necessary to extend it to the larger campus community, in order to best serve students. She states:

> I believe in equity, right? And so again with so many of our AAPI students, our Asian American Pacific Islander students, a lot of them are struggling and people don't know that. And so, that was a big equity issue and that's something that we really wanted to get on the table so that we could bring these students up.

Being forceful and upfront about serving the needs to AAPI students presented expected frustrations about how AAPIs are positioned in higher education. For example Penelope (EU, administrator) explained:

> First of all, there's some pushback because it's a targeted population, and so people wanted to know how come there isn't this kind of funding for the Latinos, and how come there's not this kind of funding for the African Americans. How come you have the opportunity to only work with *this* population? We had to educate them about the model minority myth, and in fact, and the requirements of the grant is that 50% or more are on Federal aid…We got pushback about that too, about how come you can only serve Asian Americans. It was a lot of educating, a lot of educating them about what the conditions of the grant were that we got funded for this particular population and may, even now, Asians don't understand the model minority myth, and that there's underserved and underrepresented people. We had to educate the people within this institution about how we got the money, and why we got the money, and what are the things that we are aspiring to do.

For AANAPISI members, being unapologetically AAPI meant that they were driven by a desire, for their campus and communities at large, to better understand the experiences of AAPI students. This approach also impacted the requirements for hiring new staff members. Ernest (WC, staff) spoke passionately about how the AANAPISI program allowed for:

> an infusion of AAPI critical educators into our system…what I've seen…is the opportunity to infuse critical AAPI educators into the system, into the education system. Not that they didn't exist before, but a lot of us, when you ask why was it important? Because we were serving our communities.

Much of this critical perspective was formalized through academic training and backgrounds in Asian American Studies and Ethnic Studies. It is important to note that recruiting new members to the AANAPISI program could entail hiring new staff externally, or "buying out time" for

current college or university staff to work at the AANAPISI for specific percentage or full time. Teddy (WC, administrator) details this process with an antidote about recruiting a specific faculty member to teach English courses within in the AANAPISI program:

> "Okay. This person has some potential." Then they would get to know them. They'd go, "Let's get this guy and he's teaching English and I think he really wants to do it. In fact, his background is in Asian American Studies."

A similar requirement and process exists at Eastern University. Penelope (EU, administrator) spoke at length about her process for recruiting where she sought out individuals who beyond having the required skillset were well rounded in Asian American Studies. This was also a two way street, where applicants sought out these institutions because of the deep commitment and focus toward AAPI issues. For example, Selena (EU, staff) discusses why she gravitated toward Eastern University, initially as a graduate student:

> So when it came to Eastern, I was looking for a way to get involved because I knew ... One of the reasons I chose Eastern for my Masters program was because I knew that they had a really strong Asian American studies program. Beyond academics, a really strong Asian American community. When I looked online I saw stuff about the Institute for Asian American Studies, I saw stuff about the student clubs and things like that, and I was like wow, this is where I wanna be.

This focus on Asian American Studies serves as an indicator that individuals shared the same perspective of how they understood AAPI issues and viewed AAPIs as racialized minorities. Although the core group of individuals apart of the AANAPISI program considered themselves advocates and activists that strived to advance a critically focused AAPI agenda within the AANAPISI program and on campus, not all members of the AANAPISI shared this belief

system or approach to their work. At Eastern University, it was collaborators, and not direct members of the AANAPISI that maintained contrasting viewpoints and approaches to the AAPI student population. For example, Felicia (EU, staff) shared her experience of running into difficulty while collaborating with other campus units:

> So, yeah, I feel like I meet a lot of like staff people, and they would be like, "Oh cool, this program." But like, I developed this whole spiel about why Asian American student success, because people are always going to go, "Well Asians, why do Asians need," and they're like this is great, but why do Asians need support. And I'm like, oh man. So you've got to go through like a really, really fast 100 years of history, you know, and then like stereotypes and all that kind of stuff. For the most part, I don't know, I feel like it's tough to get people to really understand that our program is here.

At Western College, many different faculty members across departments and divisions were recruited to teach linked courses as part of the curricular pathways within the AANAPISI program – where a few did not approach teaching in a similar fashion. Katherine (WC, faculty) mentioned how she "would ask them about it, they were very sort of evasive and vague." She goes on to detail:

> I think one time I did see their syllabi and they didn't really have strong AAPI content…I did voice at a staff meeting, I'm like, "Well, personally I feel very strongly about the value of having the AAPI content in courses that are offered in this program."

This was such a salient part of their identity, that Western College's program director shared his disappointment when interacting with the staff of other AANAPISI programs that did not share a similar values and approaches, during regional AANAPISI meetings:

> I think there were things that we heard them talk about and say at some of these meetings that didn't go over very well with some of us. These are very basic in ... They're not like they're just saying a thing that's just outrageously wrong. It's just that they don't seem to understand the situation of Asian Americans, right? They don't seem to be able to really be in connection with the students in their experiences as Asian Americans and understand racism very deeply, you know?... It's just like you get a feeling. You know some people can understand even if they don't know how to use the right words about racism, about what it might be like being a student…but they would just say this stuff that would make you cringe like, "Well, in the classroom we do this and some of these people just are too quiet. They're just too shy and that's a problem with Asians."

Indeed, simply visiting either of these AANAPISI programs, one cannot help but notice physical artifacts and symbols through their spaces that reflect this commitment to AAPIs in higher education. Posters, pictures, and flyers decorate their offices showing achievements, accomplishments, events organized by AAPIs on campus, among others that reflect the identity of a program that values the experiences of AAPIs loudly and proudly.

Connection to the Community

Another important value of the AANAPISI program was the prioritization of the broader AAPI community. In different ways, members of both AANAPISIs stressed the importance of connecting their work to the AAPI community, both locally and nationally. Indeed, study informants believed that an important purpose of the AANAPISI program was to not only engage with students on campus, but to make direct connections to external communities. For example, at Eastern University, Phil (EU, faculty and administrator) stated:

To me, that's part of my role as a program director…it's understanding community change, it's understanding community histories, and it's having direct connections to people that are from the past and emerging for the future…as a program director of this Asian American Studies program, which has these commitments, I want to have access to see who's coming next. It's not good enough just to see who's in our own classes anymore.

Importantly, members of the AANAPISI acknowledge that their roles simply are not defined by the boundaries of their program or the institution. But in order to successfully execute their job responsibilities, they believe that it requires them to make community connections.

At Western College, the connection to the community is viewed through the practice of civic engagement. Chrissy (WC, faculty) explains how this shared value was intentionally built into the AANAPISI. More specifically, she says:

I think part of the grant is also this idea of community building and civic engagement. There was always this little component about how do you incorporate civic engagement into these classes too? And at the time, I remember when I had started and I was teaching the late class, there was a whole campaign about get out to vote and election and all of that. And so, what was really interesting with the Asian American Leadership Institute…there was a lot of student activism going around, around election, around voter registration. And so, it was bringing in that civic engagement piece into the classes. And again, how it reflects our community. What does it matter for the Asian American to vote? Or, what's the importance of an Asian American and their vote and who represents them? Do we have representation and all that? For the Asian American Leadership Institute that was obvious. There was already the curriculum. It's an Asian American

> Studies class for that particular reason. But for these other classes, it was great, because again I don't even know how you separate social justice and politics from any ethnic studies. Of course, from starting to talk about the history and who we were in this country and has happened and what's happening now, you can't separate them. Social justice was always a component in the content.

When asked about why incorporating connections to the community via civic engagement was important, Maxwell (WC, faculty) discussed the role within the AANAPISI as an idea where:

> college success is not just getting information about certain classes and just being able to graduate. College success is about learning and giving thought to purpose of life and personal civic calling, if you like, civic career space and just thinking that. I feel like it's higher level, more actualizing. More than just "I'm taking these classes so I can get certification to say that I have college." It's more on the line of "let's think" and ideally what does it mean to be civically engaged and what does it mean for each person personally and be inspired to pursue that at different levels.

Maxwell goes on further to describe:

> Well, I understand, AANAPISI is to help students become successful, succeed academically and the way I interpret it, just broader, as I alluded, succeeding academically in a broader definition of what success means more than just persistence in getting a degree, but the quality of that degree which is having that set of experience that's both intellectual, social, emotional, and all that.

Indeed, this redefining of success through metrics beyond credentialing, that includes developing students who are connected to communities and multiple forms of civic engagement is also modeled by other members of both AANAPISIs.

This connection to the community was a shared value among members and was operationalized through the academic and co-curricular programming. Through classroom observations, faculty members would provide opportunities for their students to participate in community based organizing and advocacy. For example, at the start of her class, Lien (EU, faculty) would share details of community based art initiatives as well as advocacy events with elected officials regarding AAPI issues. These types of messages, imbedded through courses leads to how normalization of community based efforts within the AANAPISI program membership.

In addition to academic and co-curricular programming, connections to the AAPI communities are also found within initiatives. Keo (EU, adjunct faculty) stated:

> For me it's really about having representation, and not just representation, but also having research, having knowledge right that's coming out of someone who is from the community. It's not just having some institution going into the knowledge and producing knowledge. But for me as a community insider, I'm able to develop this knowledge for my community, and it's because I'm from the community, it's for the community by the community.

The intentional design of both AANAPISIs to create connections to the community allowed for students to also develop the same value systems as the faculty, staff, and administrators who managed the AANAPISI programs. For example, Ponleu (EU, staff) discusses how he makes sense of the connection of AAPI communities to the AANAPISI:

> I think it goes along with what I was saying earlier that it's important for them ... It's important for us, for them to see themselves in a larger context, like ... I don't like the term like giving back to your community. Just because I see that there's this separation.

> I try to be intentional about telling students like you're part of that community, so whatever you do contributes to that community. It's like a family, right? It's like nobody says "I'm going to give back to my family." It's like you just contribute either by chores or paying the bills or just being with each other and stuff like that…when you can already see yourself as part of these communities, it's like everything you do from then on is a contribution.

An important distinction here is that Keo, Ponleu, and some other AANAPISI members viewed themselves as community members first. In other words, rather than Eastern University engaging in community-based participatory action research or initiatives, these members of the AANAPISI viewed it as community members who engage in projects with the university.

Students at both institutions discussed the large number and variety of programming that connected their academics with local, regional, and national organization and events – some of which included attending summits at the White House to brief policy makers on issues pertaining to AAPIs in education.

Melvin (WC, student) shared how these experiences "definitely got me more political. It got me to think, to know, to realize, that I do have a voice in politics. And that wasn't just for a specific group of people, it was for all people, for everyone." Similarly, Kelsey (EU, student) declared that her Asian American identity is a "a political identity rooted and grounded in civic engagement. So, I'm an AAPI activist, I'm an AAPI artist, I'm an AAPI community organizer, I'm an AAPI policy maker."

The purposeful alignment of values that place AAPI communities in the forefront are identifiable throughout AANAPISI documents such as syllabi and event materials, as well as through observations of classes and events organized by the AANAPISI. In addition to these

multiple forms of data, there even appears to be a nearly seamless movement, both physically and mentally, of AANAPISI members between their institutions and communities.

Desire to Grow and Expand

Primarily through the analysis of documents and observations, both AANAPISIs were dedicated to the development of new academic and co-curricular services, growth and expansion of these programs, and assessing and improving of these existing initiatives for greater impact. These initiatives included: faculty and staff development initiative, AAPI library of materials, physical space for used as a reading and workroom, student success services, leadership institute, college access, retention and persistence services, career services, academic advising, peer mentoring, and student advisory board.

The shear magnitude of programming and events catered to students and other campus and community constituencies is remarkable and moves beyond what is typically found at other AANAPISI programs. Although documents at both AANAPISIs detailed these programs, and members of the AANAPISI were observed implementing these initiatives, many shared different rationales to explain their desire to grow and expand their AANAPISI programs. For example, Rebecca (WC, senior administrator) explained that the growth and expansion of programs within the AANAPISI was a mechanism to increase the diversity of faculty and staff, specifically Asian Americans and Pacific Islanders – which would in turn better support the success of AAPI students. More specifically, she said:

> So, it's really important to me, still, because when I came into the institution as a faculty member, I was a diversity hire because, when I came into the English department, they had very little diversity there. In fact, Western College had very little diversity in the faculty ranks, and this was back in '95, '96. My home department was looking for a

multicultural literature specialist, and I fit the bill. When I became a faculty member and got involved in the diversity and inclusion work of the institution, my goal was that once I got tenured, I was going to start serving on committees so I could advocate for more faculty of color across different departments. That's always been my goal.

Similarly, when I started going into management, and I was the acting Dean of Language Arts, we made sure that we were diversifying the part-time pool, as well. So, working on diversifying the faculty and the part-time pool, and diversity hires in tenure track positions in Language Arts, because Language Arts is a gatekeeper for students. It's traditionally English and Mathematics are the gatekeeper disciplines, especially for students who are underprepared when they come to college. In any case, when I became the Associate Vice President for Instruction, that was a really great position for me, because I not only had the learning communities, I had three other departments that were working toward that diversity inclusion engagement goal, so I had the Staff Development office that could do all of the professional learning work around equity and multicultural Ed, and then I had the Office of Equity and Multicultural and Social Justice, and then I had VIDA, the Civic Engagement Office. So, I think, for me, you need diversity in order to achieve equity, especially when we talk about student equity, it's really about closing the racial achievement gap. Just call it what it is. The research does tell us that it makes a big difference if students can see themselves in their teachers and administrators, not just the support staff or the custodians.

Students at Western College expressed similar sentiments. Melvin (WC, student) explained that:

Not only did the AANAPISI program make these classes available, but it definitely created a sense of community within the people who took the classes. But then, because

of the subjects taught in those classes, those same students, myself included, was able to give back to the community in a much more impactful way. It wasn't all superficial. We didn't do the clubs just to do the clubs, we made the ethnic clubs in our communities and on campus aside from these classes, because we want to share these experiences, share the knowledge that we've learned into the greater community. The flip side of the AANAPISI was that aside from getting these classes, you also get a counselor. That counselor definitely helped. Helped me figure out what to do with the rest of my time in college, how to get all my credits in, to transfer, and figure out all the transfer stuff because that's ... That definitely helped. It also helped with networking. A lot of the friends that I've made in these AANAPISI classes, I was able to connect to mentors from different colleges that they were thinking about going into, and all sorts of professional development. I want to say, just a little bit. They would recommend for you or for myself, or for some friends that I have who are interested in these type of classes, to take it. But mostly…I wanted those classes to be retained. I wanted ... like Theo was telling me, he was telling me, for these type of classes to continue to be had, or continue to be given, it needs to have a certain interest. People who are taking it. So, I outreached to all the friends I'd taken to, and the Filipino friends I started to make that first year, I kept recommending them to take that class. Because it's not just a class, it's also community built in that class, and the type of relationship you build with students there, and the professors, is something that you'd probably never experienced in any other class. Like I'll tell them "You should take the class, It's fun. You learn a lot, but you also make a lot of friends, and you'll make connections to these professors that you probably will never have with anyone else."

Students were motivated to ensure courses that were meaningful and impacted them not only continued to be offered, but that the Asian American Studies program would grow and expand in course offerings. This was so important to some students, that they organized efforts to recruit their peers into the AANAPISI program.

At Eastern University, Jill (EU, senior administrator), who oversees the AANAPISI program spoke about how she envisions the AANAPISI as a mechanism to expand the campus' understanding of race and racial issues within education. More specifically, she said:

> We made a decision…I wanted something that would be a vehicle to help the institution be more culturally competent, and that would be transformative of the way we thought about cultural competence, and the way in which we could be more nuanced about it, and to be more willing to have hard internal conversations. The grant has enabled us to think very differently about how you transform service delivery, how you think about the curriculum. And that's where I think ethnic studies programs are so important to campuses is I think they bring...And I think that's why the ethnic institutes are so important because they play a role that's different than a typical research institute. And it's really about helping the traditional academic community understand ethnic communities. Some really cool things that came out of that that not only produced research that helped inform practice, but created a dialogue that practice was informing the research. And then even more important, bringing those two things together so people were co-creating the research agenda.

Her direct report, Penelope (EU, administrator), who serves as the AANAPISI program director also discussed a similar perspective and agenda, but also brought in personal aspects. She said:

> Yeah, for many, I've known her too because she was on the ground organizing for AANAPISI. Last year, a lot of things came together for me, but if it wasn't for the national work, it wouldn't...That was the part that was feeding me because I know programming, and I know how to develop teams and so I could do all of that, but I needed something that was a challenge for me that would make me nervous. That congressional hearing, I was so nervous about that. Growth, I have to look for my own growth in order to be fulfilled. Not that this is, I minimize this, but it comes easy, so I need challenges and doing the national work for me and last year when all but two AANAPISI showed up. Wow, that was huge because up to last year, maybe 10, 12 mostly California area schools would come and we got it so that the agendas were strong enough so that people wanted to come and this was the place to come since the Federal government stopped calling director's meetings.

For Penelope, her desire to grow and expand Eastern University's AANAPISI program was two fold. Since she has been a higher education administrator for nearly 40 years, she sought new challenges, which was external facing. She organizing annual conferences where nearly all AANAPISI programs were represented, where she is viewed as a national leader within the AANAPISI community. Furthermore, Penelope's desire to have the AANAPISI program focus on developing AANAPISI programs at other institutions was driven by a national leadership vacuum.

Although there are some differing motivations between different members at both AANAPISIs, nearly all respondents shared similar feelings as a Toby, a counselor at Western College. He (WC, staff) declared:

> Yeah. I think there's a lot of things happen here like organically at Western College. I think that's the one thing that sets Western College, I mean not to toot our own horn, but Western College is really special compared to a lot of other community colleges. There's just this internal enterprise, like let's go out there and represent. We do great work; we connect theory to best practice. We're out there everyday working with underserved communities, let's advocate for ourselves, let's advocate for our students, let's advocate for this work. It was easy for me, honestly, I still sometimes carry that little undergrad in me that's scared and feels overwhelmed by these higher institutions, that little person is still in me, you know what I mean? I wouldn't be like oh yeah, let's go out and do this. So I was really fortunate enough to have colleagues who were like, "We can do this, let's do it." And I'm like okay, that's always been my whole thing. I'm just always down for it. I just kind of got swept up in enthusiasm and the passion here.

In sum, both institutions desire to grow and expand their AANAPISI programs and not rest on the status quo was also driven by their belief they are unique and driven by their ability to tackle new challenges with enthusiasm and passion, while advancing new understandings of race and ensuring equity.

Transformative Approach to Curricular, Co-Curricular, Research, and Pedagogy

The alignment in mission, identity, and values, allows for the AANAPISI program to ground its programming in the realities of AAPI communities. This is done by systematically incorporating multilayered initiatives, from the field of Asian American Studies, whereby exposing students to the histories and approaches to studying and engaging with AAPIs in their own communities.

This enables AANAPISI members to develop programming that validates the experiences of students, where they can learn, read, and write about their own and their family's histories. The curriculum and co-curricular programming, not just for students, but also for staff, faculty, and administrators, was critical in connecting an inclusive narrative, which affirms the AAPI experience at the individual, family, and community levels, and ultimately, engaging members academically and politically. Thus, this section of the findings chapter will discuss how the two AANAPISI programs implement a transformative approach to curricular, co-curricular, research, and pedagogy in three subthemes, which are: honoring our stories, the nesting process, and the scaffolding process.

Honoring Our Stories

Emblazoned across the course syllabus for an AANAPISI class on the experiences of Southeast Asians and Pacific Islanders at Western College, is the motto: Honoring Our Stories. Honoring Our Stories focuses on proactively bringing students' lived experiences into the classroom. For example, in the same course syllabus begins with:

> In this class, we will read, discuss, write about, and honor stories, essays, poetry, and films about the experiences of Filipino, South East Asian (Vietnamese, Cambodian, Hmong, Laotian, &/or Thai) and Polynesian/Oceanic (Guamanian, Hawaiian, Samoan, &/or Tongan) Americans. This class will also honor your stories and engage you with guest speakers/authors, field trips, and lots of interactive classroom activities.

Similarly at Eastern University, the courses also draw attention to:

> Grounding our curriculum, teaching, and applied research in the realities of local Asian American communities and by respecting the knowledge and bilingual/bicultural skills that many Eastern University students bring to the classroom, the Asian American

Studies Program creates powerful learning environments for all students to gain critical understanding about the historical experiences, voices, contemporary issues, and contributions of diverse Asian populations in the U.S.

With an intentional focus on the geography and regional demographics of both institutions, Western College's curriculum emphases the experiences of Southeast Asians, Filipino, and Pacific Islanders, while Eastern University's courses reflect the experiences of Cambodian, Vietnamese, and Chinese Americans.

The process to "honor our stories" relies on curriculum and pedagogical tools from the field of Asian American Studies. Thus, the development of students into critical scholars was a primary objective. For example, learning outcomes, that are listed on course syllabi, for a Pacific Islander course at Western College include:

- Analyze and compare the patterns of social culture and values that have framed the experiences of Pacific Islanders in the U.S. and broader diaspora.
- Analyze and compare the impact of European and U.S. colonialism on Pacific Islander communities and identities.
- Analyze, compare, and apply the Oral Storytelling Tradition to Pacific Islander lives in the U.S.
- Practice writing as a multistep process including planning and revising with attention to varying purposes, audiences, and rhetorical strategies.
- Read and analyze rhetorically and culturally diverse narrative and expository texts from a variety of perspectives.

In using this approach, faculty are also deeply concerned with students academic abilities, which is inline with institutional and AANAPISI regulations. More specifically, the syllabus states that

the course is an “introduction to university level reading and writing, with an emphasis on analysis,” where students will engage in a “close examination of a variety of texts (personal, popular, literary, professional, academic) from culturally diverse traditions,” while developing “rhetorical strategies used in academic writing,” such as “composition of clear, well-organized, and well-developed essays, with varying purposes and differing audiences, from personal to academic.” Faculty had a primary rational for this dual approach. Chrissy (WC, faculty) indicated that:

> You start with Basic Skills students. But, like all the pedagogy and literature proves that you tap into their personal experiences, which is where the Asian American Studies content came in. Who else was going to know their community? Bringing in all of that content material and teachers who reflected who they were or at least understood where they were coming from, the idea was it would increase their academic success. Because if you’re giving them not just materials to read that reflect their community, but to be able to write about those experiences, you already have the language and the knowledge, the background knowledge, to be able to write more in that area. And therefore, better.

Similarly, Katherine (WC, faculty) explained:

> Well, I think that if students feel...if a student’s experience is that they’ve never ever in a formal academic setting actually seen their own cultures, their own communities, their own histories validated as areas worthy of study, then the direct and indirect impact of that is you feel marginalized or do you sort of accept that your own personal histories are marginalized and they’re not mainstream. And I think that the social justice aspect of these kinds of courses, ethnic studies, is to reverse that power dynamic, to say, “Well, actually we’re all part of America. We’re all part of this history. We have a place. It’s

not like we are only a very small part of that history either, or an insignificant part of the culture." If you look at the numbers, these communities are very significant, particularly in the [Western region].

So I guess the thing is like in the [Western region], which is where a lot of these students are from, there is I guess a sort of ... there is an awareness of that, I mean it's sort of obvious. Like I walk around here, I know that there are lots of restaurants that serve my food, or I certainly see a lot of people who like me, and I have a lot of friends. It might even be like, yeah, all my friends are Filipino. Whatever. But that isn't necessarily reflected in their academic world. So then you experience this disconnect, right? Sort of like, okay, you sort of accept or you learn to sort of compartmentalize your world and your life, like that ethnic community is outside of school, and inside of school it's different. And so even in the [Western region], that continues to happen.

In other words, student success, in the traditional sense, was a primary objective, but to achieve those results, AANAPISI faculty focused on another objective – to connect students' AAPI experiences to the course materials while developing a critical consciousness regarding their identities.

This pedagogical approach had predictable yet positive impacts on students. Keo (EU, adjunct faculty) expressed how the courses were:

based on our personal lived experiences. My experiences in education prior to Asian American Studies is that when I come into the class I have to leave pieces of my history, of my experiences outside. I just come in, the teacher just throws information at me, I remember it, and then I would regurgitate it, right? Then in Asian American Studies this is the first time someone has said, "What's your experience growing up South East Asian

American, or Cambodian American?" I had never even really thought about that, what does that even mean to be a Cambodian American woman, or South East Asian American woman? I had never even thought about that. But because the curriculum, and the pedagogy is so student centered that I'm able to bring all of myself to the classroom, and I felt very whole in the classroom.

Kenneth (WC, student) shared a similar perspective regarding how Asian American Studies allowed him to critically examine his and his family's history:

> In regards of Vietnamese identity I guess, or my Vietnamese culture, I bet like our history has never been told correctly. Like, you know, I read about it in high school and it was like a couple paragraphs on what American policy did in that war kind of thing. So I never really got deep into what happened during the Vietnamese, Vietnam War, what happened when like the millions of boat people fled…spread Vietnamese around the world. So that really intrigued me to do a lot of work like that. So my friends and I did, like, a Black April panel, invited a couple Vietnamese refugees who worked at school, Kimberly [a fellow student] was one of them, and just to tell their story about, like, what was it like escaping your country, coming here kind of thing.

Hanna (EU, student) also discussed how faculty incorporated the unique experiences of students into to the classroom:

> So it's always student centered, and so it's plays off the strengths of the students in the classroom of like, "What do they bring?" And then that will be how the class is tailored. So every single class every semester is always different because of the students in the class. And the way that they do that, especially using visuals of video context, either past documentaries or do modern stuff of spoken word from...you see Asian American spoken

> word. It's just a huge range. And then there's always a key piece in Asian American Studies where we always have write reflections. It's reflection mostly like how it feels like every single week or there'll be heavy chunks of doing ten-point font, single space kind of a thing and writing different memos. And so because of Asian American Studies, that's what skill they really hammer on to the students of not just being consumer of just taking in what they learn, but how does that make them feel or how does that...putting things all together and trying to synthesize it. But then how does it make them feel to do the whole process.

And in doing so, students find themselves more interested and committed to working in their communities. Kelsey (EU, student) share:

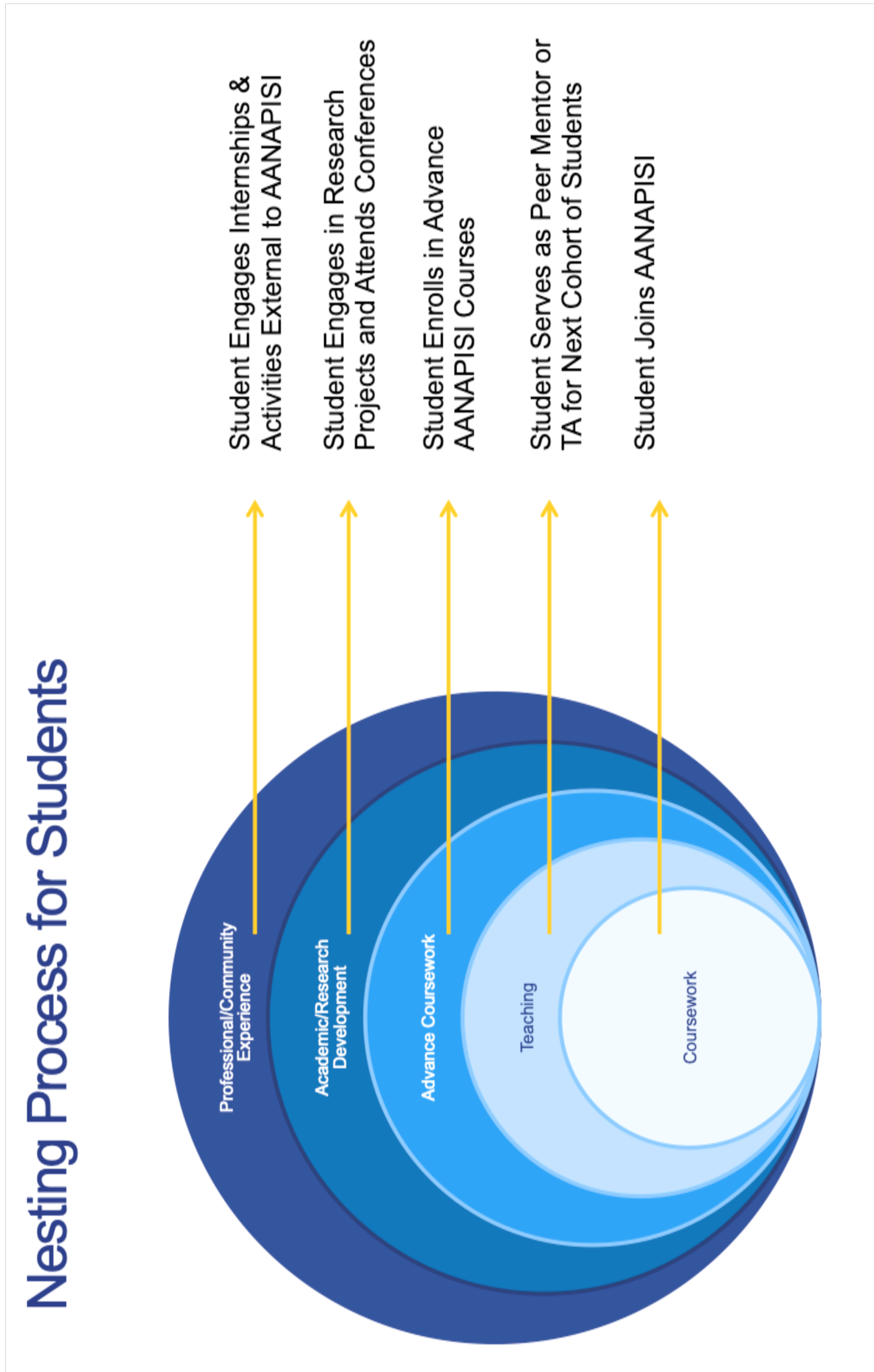
> I think the fact that Asian American Studies classes are very focused on the experiences of the students is what, for me, compels me to do more for my community. 'Cause, you know, I'm learning about issues that I care about, things that I care about, I'm making connections to people that I have learned to really care about.

Within these two AANAPISI programs, the transformative process of *Honoring Our Stories* is operationalized in two processes, which I define as Nesting and Scaffolding.

The Nesting Process for Students

In order to operationalize "Honoring Our Stories," members of both AANAPISI program used an intentional and strategic process that is best described as nesting (see Diagram 3). This nesting process is where culturally relevant and engaging programming is systematically structured and delivered, in a developmental process, that enables students to make meaning of and value their identities and family's/community's lived experiences, while developing skillsets to serve them academically and professionally.

Diagram 3: Nesting Process



Coursework

This often begins when the student joins the AANAPISI, typically through enrolling in an AANAPSI-based class. As previously discussed, these courses are organized out of Asian American Studies programs, where students are first exposed to concepts connected to identity. Kelsey (EU, student) spoke about how the class was connected to her identity and that her experiences as an Asian American women were shared with others:

> I took my first Asian American Studies class here when I transferred. It was mainly because it was the only, it was for like a general education requirement. So I had no idea, I had no knowledge of what Asian American Studies was. Until, when I saw, so the first, so the class that I took was *Asian Women in the U.S.*, …but then it turned out to be radically different than what I expected. *Asian Women in the U.S.* was a class that had a lot of females in it. Which and who identified as Asian American, which is something that I wasn't use to. So through my experience with that class I learned a lot about, for the first time, issues that affected my community. Specifically me as an Asian American woman, specifically Vietnamese American, and it sort of helped me start to root my identity and connect with a side of myself that I think, I've ignored, for a really long time. Having that kind of space where I was around women who were like me, and who had experiences that were similar to mine, and that I can relate to, and which they can relate to me, it was pretty empowering.

At Western College, students shared similar experiences of empowerment and community focus. Kenneth (WC, student) spoke about discovering his identity and family's history:

> I think I was eighteen at the time and I really went through an identity thing, I guess. I grew up with refugee parents and I never really knew like where I fit in. I never really

took my ethnicity very seriously. I guess I just assimilated very a lot. So when I did that assignment I kind of felt like the need to, like wow, like I kind of like explored it more. I learned that my people went through a lot of trauma. And there's a lot of history as to why we're here today and why we're in America.

Kenneth further discussed how these classes were "a pivotal moment in my life where that like one assignment actually helped me to pursue what I am doing today… a lot of community organizing." Indeed, curriculum and assignments offered in the AANAPISI programs are designed to begin shifting student perspectives, given that students are encouraged and empowered to development a commitment toward civic engagement and social change.

Teaching

After completing a round of initial or entry level AANAPISI courses, students can then serve in a teaching capacity for the next cohort or class of students – applying the knowledge they gained and developing pedagogical and organizational skillsets. In some instances, students are directly recruited for these positions. Keo (EU, adjunct faculty), an adjunct and junior faculty member, who was recently an undergraduate student, spoke about the rational for the process in which she was recruited:

> There was targeted recruitment for Khmer Americans, because our [state] I think the percentage of students who have a master's degree and are Cambodian American is under four percent. Cambodian Americans fall through the cracks, we're just not in higher ed. Something about higher ed is pushing us out. It's not a supportive space for us sometimes, I think that Phil and Sophie they understand that from their own community work, from being on campus and teaching for so long that I think that when they find

> students who fit these demographics it makes sense for them to mentor them, and to provide them resources to make sure that they are retained, and that they graduate.

Thus, equity and representation was one area that faculty and administrators utilize recruit students to join them within the AANAPISI.

From a student perspective, Maurice (WC, student) describes how he served as tutor and mentor for incoming students:

> After that, I was one of the tutors or mentors in the class for the next class that came along… anybody I knew that was looking for or students who were starting to go to the junior college, I would definitely let them know this is a class that you might want to look into and gave them my experience of it and how it helped me through my academic career…it was actually good to see there's other people that actually go through the same struggles as you and also the extra help and support that was available to the classes and even other programs that they made you aware of, scholarships that helped out to get through school and stuff like that…even from getting your classes picked to getting books and whatever you need for it. It helped out a lot. There was always somebody that was there willing to help or point you in the right direction or guide you.

Maurice's desire to serve in this capacity was motivated by the level of commitment that he saw from the faculty and for him, it was also an opportunity to helping new students with knowledge to navigate higher education, while developing new skillsets while gaining teaching and advising experience. Maurice and many other students served as tutor/mentors through the linked courses segment of the AANAPISI program.

However, at Western College students were also offered the opportunity to serve as mentors through the AAPI Leadership Institute, which provided the entry level Asian American

Studies courses, that are grounded in community and civic engagement. Students who completed these courses were then eligible to serve as mentors over a series of Asian American Studies classes over the summer months. At both institutions, this teaching process was critical to not only for students to develop new skillsets, it was also a way for students to become involved with the AANAPISI at a deeper level, fulfilling the faculty's commitment toward increasing access, opportunity, representation, and equity.

Advance Coursework

After or while serving in a teaching/mentoring capacity, students are then able to enroll in more advanced AANAPISI courses to further their training and knowledge base. From internal AANAPISI program documents, these classes focused on theoretical, historical and contemporary issues regarding their own lived experiences.

At Western College, the AANAPISI program is designed for courses to be built on top of each other via curricular pathways. Specifically, the:

> focus of this project is closing the achievement gap between our targeted AAPI subgroups and historically higher-performing AAPI subgroups. During our project, we will offer 3 different Learning Community sequences to improve transfer pathways:
>
> - Readiness and Success in College-Level English (LinC)
> - Readiness and Success in College-Level Math and English (CREM)
> - Strategies for Preparation in STEM (MPS)
>
> All our curricular pathways include varying levels of Cohort Learning, Integrated Student Services (such as counseling, academic advising), and Culturally-Specific Content, components of successful curriculum sequences from our previous grant project.

LinC Readiness and Success in College-Level English: This 5-class sequence builds upon the LinC sequence started in our pilot project, and takes students who place at two- levels below college-level English through transfer-level English and fulfills multiple GE requirements as well as transfer requirements:

CREM Readiness and Success in College-Level Math and English: This math & english sequence builds upon the Readiness and Success in College-Level Math and English (CREM) program.

Strategies for Preparation in STEM (MPS): This curricular pathway for Strategies for Preparation in STEM (Science, Technology, Engineering, Math) is the most open-ended of the three, by design. The one-year-long pathway will include:

- an anchor learning community that combines a nationally recognized math program (MPS), college-level English, and a General Education course.
- a STEM course will be linked to the anchor learning community as a “choice” class for students.
- a supplemental orientation class, “AAPI Student Success and Exploring STEM,” will be linked to the anchor learning course during the sequence.

This intentional design was structured to build on student learning, and as Makayla (WC, faculty) explains:

> I think on the curriculum side, we had kind of some courses, a sequence or curriculum track, which was using both the AAPI Leadership Institute’s summer leadership program and the Link program we have at Western. Link has been integral to all of the AANAPISI curricular activities at Western…whether they are developmental English or they are college level English, should be designed so that students are learning, reading, reflecting,

> writing, analyzing, dissecting about AAPI experiences. That was one piece of it that we would build on programmatic infrastructure that existed at Western to create things quickly and so that they were strong enough infrastructurally that potentially that could go on…I would say, is the strongest piece of Western College's AANAPISI program, the curricular piece.

At Eastern University, the Asian American Studies courses were already structured into three broad tiers – introductory (100 Series), intermediate (200 Series), and advanced (400 Series) – each progressing with difficultly and sophistication. As Phil (EU, faculty) shares, there were strategic approaches using AANAPISI resources to develop these courses for students. This includes conducting an internal accounting of what courses need to be offered and then incentivizing the creation of those courses, two of which include an Asian American LGBTQ and community economic development courses:

> helping individual faculty to develop new courses. Currently, just as an example, that's a specific goal or it's a specific activity in one of the AANAPISI grants, to take stock of curriculum gaps, and develop new courses to address those gaps with the understanding that one of the sustainability features where you have a curriculum component, is once the course is developed, if it becomes a stable part of the faculty members teaching responsibilities, it continues with or without funding.

With respect to an intermediate course, Phil continues:

> The rationale for developing that course was it fits a category of in the general education curriculum called intermediate seminars. Every student of the university has to take something called the intermediate seminar, and there's a 1st year seminar also. We didn't have any before the AANAPISI grants, and both as a contribution to general education,

> that yeah Asian American Studies does have a first year seminar and an intermediate seminar.

But overall, this approach to developing classes that built upon one another was for the student to achieve:

> educational transformation, so it's from the classroom experiences and individuals transforming their own ideas of what they can do, and who they are to transforming educational systems. Curriculum of the university, curriculum of K-12 education in [the region] and all these layers of education, and transforming it with Asian American perspectives, in the content of the curriculum but also the pedagogy of our approach. That was a very intentionally designed course. There's a bunch of courses like that, that are kind of field specific, and in different colleges of the campus. We were also spreading Asian American Studies, not being in a departmental self-contained bin, but really taking a university wide view of the need for Asian America Studies content. We are doing our good duty for the institution to have general education represented in our curriculum, and to give our students an option to fulfill that requirement. Wanted to create that class with this leadership frame and a first year seminar was created for the same purpose that Sophie developed on Asian American visual arts. The leadership thing, we also wanted or we took advantage of AANAPISI funding to have a class that I teach, it's a pretty high level class [400 Series] called Teaching and Learning in Asian American Studies. Usually, students with a strong Asian American background are in that, and the way we evolved it, that's the class that sends students to the APAHE conference to present every spring.

At both institutions, as Phil (EU, faculty) sums up, "bottom line, the AANAPISI program support has added to the building of the curriculum in Asian American Studies, there's no question about it."

Academic/Research Development

Given this new mastery of knowledge and research training, students can then move up to engage in academic projects, conducting research with faculty and staff. This prepares community college students to transfer, as well as expands their horizons for graduate school and future careers in research. Although Western is a community college where research opportunities are limited, if non-existent, for students, the AANAPISI program enabled students to engage in this work. Students were conducted participatory-based research projects that were connected to improving the AANAPISI grant. In other words, the grant allowed for students to engage in research with the goal of presenting findings and best practices for improving practices at Western College's AANAPISI program. For example, students helped examine, design, coordinate, and facilitate how Western College "can have a lasting and sustainable impact on the campus through civic engagement work and our grant program. This will be a great opportunity to help faculty and staff working with students who fit the API demographic of our program explore how civic engagement activities might fit into their courses or services," as stated on AANAPISI documents.

Students at Western College were also able to present their research projects at conferences. Joel (WC, faculty) describes three students who conducted research on STEM pedagogy with him, and how that impacted their learning, growth, and confidence:

> Not only that, but the students ... like I said, for one of these who took students down to present, and then they have ... and they were part of a plenary talk during lunch. And so,

they were up there with everybody watching them. It wasn't even just like a breakout session or something. It was every single person at the conference was watching them. And so, to have them up at the podium speaking, those students all of a sudden were like, "Oh my gosh, like here ... I'm just a community college student." You know, "just," whatever that means. But like, "Here I am in front of all these university faculty and university administrators, and I'm teaching them something." And so, that's where those students ... that was just so transformative for them. And all three of those ... there were three people there, and all three of them went off and at their transfer institutions immediately started up research programs or some other sort of program. One of them was immediately doing research at UC Irvine, interviewing incarcerated, undocumented individuals, and sort of like what their experience was, and then they were doing research on those transcripts. And then, you know, it's an undergrad. It's just amazing. It's phenomenal. And then, another was put immediately in charge of a summer bridge program, where she actually designed all the STEM curriculum for these students who were coming in from community colleges, who were then trying to build their background and confidence in stem. And she was actually, as an undergrad herself, designing the curriculum for all that. It's so obvious that when people are given this opportunity to be an expert, it really is transformative, I think.

Although not the traditional route of academic research that results in manuscripts and publications, students at Western College conducted research and presented their findings in order to inform the work of faculty, staff, and administrators at their institution, as well as for other AANAPISI programs.

At Eastern University, their capacity to engage in research was a critical component of the AANAPISI program, where students are given many areas to participate in this academic enterprise, as Patrick (EU, faculty) explains:

> I think just as importantly, we thought that it could have a significant impact on students. For example when we talk about research, we have a research fellows program where we support scholars from graduate students to faculty from around the country now in terms of trying to promote increase the corpus of research that focuses on Asian American student success in college. We realized that we were defined as a research university and while there is certainly a significant overlap in terms of the needs to provide support services, recruitment all those sorts of thing, we also wondered what is a value added that we bring to the table potentially both in our own setting.

Each of the three legs of Eastern University's AANAPISI program supports various types of research. For example, through the AAPI Student Success Center, Hanna (EU, student) is currently conducting a study on AAPI student resiliency. More specifically, she and a classmate are examining:

> "How do students develop and create the skills that they need to persist despite academic challenges?" And that came about from me and another student, Katherine, just talking about our own experience here. And then from there we put it out as a proposal to Penelope to see. Then it got accepted and went through. And so now we're trying to be creative like, "How do we get other students to talk about their also impact or the impact of what AAS had on them." And so me and Kayla created a different interview questions that we would pick out. We have a Google form to reach out to students of trying to get their available times, their demographic information if they want to participate, and then

> we've been just been sending out emails and following up with them either in person if they're current students or alumni if we're friends with them, to share their story. Because we want to reach out to the core students who have been here, especially used the office [AAPI Student Success Center] a lot or even once or twice, but then knowing how much of an impact that had on them. So me and Katherine have been just scheduling and just interviewing students, how we will go out is just like what we're doing right now or just going into empty classrooms sitting one on one and recording. We're gonna go and analyze the afterwards of like, "Okay, what are the themes and patterns that ... why are students using the office, one? And then how are they coming ... why are they coming back? What's motivating them, and then what drives them to still stay here and love the program so much as much as they have?"

In addition conducting this study, Hanna and her classmate, are presenting this study at the upcoming APAHE conference. This result is an intentional aspect of the AANAPISI, where cohorts of students at Eastern University, over the years, have presented their research at academic conferences. Patrick (EU, faculty) further explains:

> One thing we're well-known for is we try to increase our presence of Asian American students at conferences where they'd be at APAHE or Triple AS [AAAS] and so forth. I mean I think we're frankly pretty well-known for bringing some very large delegations, sometimes of students to these conferences. Because we want them to get involved in the environment where research is discussed, and so forth, and many of these cases the students actually are presenters themselves. So it gives them some experience.

The rational for not just exposing, but for also training AAPI students in research is multipronged. Since Eastern University is a research institution, there is an expectation to

produce scholarship. And so like the AAPI Student Success Center, the Asian American Research Center also supports this work via the AANAPISI program, in order for AAPI students to gain experience. Patrick (EU, faculty), who also serves as the administrator who oversees the Asian American Research Center elaborates:

> We also have programing which tries to get Asian American students involved in the enterprise of research itself. We have for example, a program that we call, I think maybe it's an informal term, ALOG, Asian American Leadership Opportunity program. It's a component in which we involved Asian American students who are interested in research and doing some research on a topic presenting participating in that particular area of research. The focus there is not to simply produce research for practical purposes but to give students particularly good students. Those who might be interested in grad school or so forth, experience in doing major research and particularly do so as a team. Then we have other programs as part of our AANAPISI program, a highly successful program for Asian American students to serve as research assistants to faculty who are doing research on Asian American topics. Once again it places those students and gives them an opportunity to be in those environments.

In addition to fulfilling the university's mission of producing scholarship and providing opportunities for AAPI, Patrick (EU, faculty) continues on to share that engaging in research is an ideal mechanism to achieve the federal requirements of improving AAPI student outcomes:

> In those respects it's really part of our student programing not just sort of peer research, if you will. At least one of the thoughts that animated at least in part, this focus on student research is that in many cases the AANAPISI programing in terms of mentoring and creating, advising and all of those opportunities, was to sometimes help struggling or

unfocused students to be able to get by, to achieve the modicum of academic success. Students at our institution for example that might be struggling...We have a writing proficiency requirement which students do have to pass and many students have difficulty and we do some extensive advising and tutoring to help students get over that particular hurdle. Or students who are having trouble in class or so forth for a variety of reasons. Much of our program is aimed at doing that because we know on the ground it belies the myth that all Asian American students are doing well and successfully. Many are struggling and having problems of adjustment, et cetera. I was always concerned with Asian American students who are broadly across the board, may of them who are more successful academically who are doing well who we also have an interest in retaining and keeping here at our institution. For many of those students it's to create opportunities for them to really pursue their desire to engage in research and advanced academic activities and so forth. The idea is was that we should have programing which speaks to people who are struggling and people who really want to be successful and look at more advanced sort of post undergraduate education for example. To create research opportunities for them, research seminars for them and so forth, also speaks to the overall need for them. It increases the quality once again of their undergraduate experience in this way and in a different way.

The Asian American Studies program also utilizes research and academic projects to increase the quality of undergraduates via the AANAPISI program. For example, at Eastern University, students are able to engage producing their own digital stories. More specifically, Sophie (EU, faculty) describes the project as:

> A digital storytelling component of the grant-funded project. What do I do? I supervise all aspects of the project, including video co-production, dissemination. We have different projects involved, so we also are producing new mobile tools for the university. What else are we doing? These three things are the main components. Other things might come up later. We also use the digital stories for faculty and staff development and we use our stories for teaching curriculum development.

These digital stories are not simply just student films, but instead provide agency to students and to recognize their lived experiences. In other words, the rational for this form of knowledge production is to increase the data that exists on the experiences of AAPIs via media – and in turn it is used to educate faculty and staff at Eastern University for their mandated professional development. Sophie (EU, faculty) further explains:

> When I started taking over the course about 15 years ago, I made this big point about the availability, the existence of other kinds of media literacy or media literacy-related courses on campus. There are courses that enable students to analyze mainstream representations and images of, for example, people of color or marginalized peoples in the mainstream media. I felt strongly that there were classes that were already doing that. I wanted to shift the focus from analyzing existing images to actually producing images. I felt that it is not enough to just be consumers; we have to be producers. I started talking about this idea of from consumers to producers. If we want to see images about Asian Americans, then we actually have to get in front of and behind the camera. We hear people talk a lot about that these days.

And with so many digital stories, rich with the voices of AAPI student experiences, Sophie developed a research project to analyze this media-based dataset, and importantly involved students in the process. Specifically, she continues on to say:

> I think in an academic environment and actually higher education institutions really thinking about that and implementing that in a course, I know we were really trying to make that happen more than a decade ago…In the past 14 years, we now have...what we say to people is we have more than 170 narratives, close to 200 narratives in our archives. We believe the importance of these narratives because they are real-life news stories and students have been trained to tell their authentic life stories. Their personal experiences, their family histories, or their community stories. So we have this archive of narratives that, yeah, that we feel quite proud of. Over time and with this number of stories that we have, the qualitative becomes quantitative and we are able to identify some of these issues. I think for me it's not just as a researcher being able to identify them. What is important for me is we're able to enable and empower our students to actually tell their own stories and make sure that their voices are heard.

Multiple students have been involved in analyzing their digital stories, which has resulted in presentations at national conferences and publications for academic journals and reports.

Professional/Community Experience

Finally, students then extend further outside of the AANAPISI program by securing or being placed in different types of community based projects, internships, and/or jobs – all with partner organizations, government offices, or other schools. Here, students can apply the totality of their knowledge and skillsets – from coursework, teaching, and research – to gain new forms

of professional and community experience outside of the AANAPISI program and their institution.

At Western College, this notion is focused through civic engagement based projects. Given their AAPI Leadership Institute as well as the community based approach to their AANAPISI program, preparing and providing students with opportunities outside of the institution is a natural extension to their work. More specifically, Western was focused on politics, policy, and government, as the AAPI Leadership Institute often convenes meetings, summits, and professional development events for AAPI elected officials and candidates in the region. This allows for AANAPISI students to participate with those in public policy and government. For example, Kenneth (WC, student) spoke about interning for an AAPI elected official and working on that official's campaign for higher office. Interestingly, that official's opponent was another AAPI elected official, who is Vietnamese American, like Kenneth. When asked why he decided to participate as a campaign intern, Kenneth stated:

> I got involved because I felt like there was a need for more representation. Especially from my community. And I wanted to make a difference I guess. Like I know that sounds cliché but I had this, like, drive to just have a progressive social change. Yeah. So that's why I got involved.

And Kenneth decided to work for this elected official over the Vietnamese American official because "it was just the platform she was running off on. And, I believe in the Vietnamese community but I don't think she would have represented the best of us," compared to the AAPI official that Kenneth did work for, who was "more progressive and more toward my ideology, so I ran with him and I know that he's been doing good work and he has a very good agenda for our community." Kenneth's political participation was a culmination of his training at Western

College and through the encouragement of one of the AANAPISI staff members. Specifically, Kenneth:

> Decided to join a lot of programs through Toby's recommendation. Toby would always, like, e-mail us, or like tell us about opportunities on campus, internships, stuff like that. And then one of them was the AAPI Leadership Institute…to learn about Asian American Studies. I'm pretty sure you know but we did that and then that class got me involved with being civically engaged so I ran for student senate my second year and I won.

For Melvin, participating in the AAPI Leadership Institute connected him with a local Filipino American community organization because it:

> Was definitely more civil leadership oriented, and policy based. It wasn't necessarily delving into histories and experiences [something he had already been exposed to through coursework], it was more so how do we engage in the community at policy level, and through civil service…Back then, as far as I knew, before the classes, as far as I knew the only kind of civic engagement I could do was just, like, vote. But I never thought that I could actually be part of that space, be part of the dialogue to actually make a change in my community. Now that I've been exposed to the process, how it works, why it works, definitely made me more aware of how to do those things. Made me want to do those things, and made me want to in addition to being not just in one aspect but also in a more political policy based aspect.

This approach to civic education is grounded in the AANAPISI's dedication to develop students holistically and to strive to continue to their communities through various forms of social justice.

Maxwell (WC, faculty) who serves as the director of the AAPI Leadership Institute summarizes this approach as:

> the civic engagement component, the idea is that college success is not just getting information about certain classes and just being able to graduate. College success is about learning and giving thought to purpose of life and personal civic calling, if you like, civic career space and just thinking that. I feel like it's higher level, more actualizing. More than just "I'm taking these classes so I can get certification to say that I have college." It's more on the line of "let's think" and ideally what does it mean to be civically engaged and what does it mean for each person personally and be inspired to pursue that at different levels.

At Eastern University, the level of commitment to provide students with external opportunities is very similar to that of Western College. Although some students were involved with politics and government, their community based-approach tended to focus more on the education and direct services sectors. For example, Hanna (EU, student) spent time at another institution's AANAPISI program in the Midwest, providing insight on how Eastern University operates:

> And I think I also compared it back to the AANAPISI back in Midwest because I hung out with people at the University of Midwest there. And yes, they have all the resources and everything and amazing ... more space too ... that was a big thing. But they still look up to our AANAPISI and the way we do our mentoring program too, and that I could always hear like, "Oh, yeah." And I feel like every time I go somewhere too they're like, "Oh yeah, our AANAPISI program is so amazing" and this and that. I feel like it's

> because of what we do. But then each of the staff put so much of their effort, and especially Penelope.

Celeste (EU, student) who has recently graduated and organizes for a non-profit organization in Chinatown against gentrification and displacement, as well as works in community affairs at a local university, spoke about how the AANAPISI program strengthened her capacity while providing her with the tools to engage in community work. Specifically she said:

> I definitely would not be as involved or as connected if it weren't for taking these classes…I just want to say it is because of taking these courses. It is because of the people that I've met where it has really activated some sort of greater sense of community and what I can do as an individual to contribute to the community. I think one of the content that I leaned was the history of Chinatown. I grew up in Chinatown and having gone to school in the area, nothing has ever mentioned what Chinatown's history was, and it wasn't until I entered college where I was exposed to it. So with that, I felt like, "Well this is something new that I leaned. Now I understand why my mom is an immigrant worker in the United States, and working in a Chinese restaurant." And it also has encouraged me to dig deeper and think more critically about why I did not feel connected to the community that I was growing up. It also helped me explore about my own family dynamics. And, just helped me increase my sense of self-awareness and also my perspective. It really broadened the way I see things and how I interact with people in the community and why these different groups are important. And I felt like having other people who are doing work in the community, I felt like I could see myself doing that too. Like, there is somebody else like me that has those similar things, and I want to give that a try. But I think it was a culmination of different kind of stuff.

Indeed, Eastern University maintains direct ties with several AAPI focused community-based organizations (CBO) in the region, including those that serve Chinatown area. This direct connection allows for formal programs that allow for AANAPISI students to gain professional experience. For example, Gorden (EU, alumni and executive director of a large AAPI CBO) explains the relationship between his community based organization and Eastern University:

> We work with them in a few different ways. One of … Probably the most significant, the one that comes to mind right away, is their Asian American Student Success program…They send students and a staff person into our programs to help with college access programming. The vast majority of young people that we work with are first-generation college students, or will be, and so we provide a full range of supports just to make sure that they feel ready to go to college, that they have all the support they need to apply to college, and understand what they're getting into. They send one of their staff people into our program…actually, usually it's our suburb program…to help with essay writing, other things to make sure that they're ready for their college application. Then, at times during the year, it ebbs and flows, but Eastern University also sends undergrads for community service-type activities, in which they will run activities. These are not specifically college access, but they are more leadership development, youth development, positive adult role models. There's a very deep, woven relationship with Eastern University in our youth program.

This partnership between the various components of the AANAPISI program and the CBO has been long established, actually predating the existence of the AANAPISI program at Eastern University. But with AANAPISI resources, Gorden shares that there is an ability to compensate students for their work:

> Generally, there's an emphasis that Eastern University has had on getting their students opportunities to get into community, and in the past we've often had an Eastern University student … where they will cover some of their … there'll be an educational stipend for students, a pretty significant one, to go and spend a pretty good amount of hours at a community organization. We have hosted them in the past. We think of Eastern University as a really essential, good partner.

This commitment to ensuring that students gain professional and community experiences was an intentional goal for those within the AANAPISI. Phil (EU, faculty) explains how those at Eastern University view believe in strengthening ties to the community as a mechanism to build capacity for improving the lives and conditions of their AAPI students, many of who come from the very same communities:

> Another part of it is because there were people like me who had very strong community organizing skills, and saw building a stable Asian American Studies program in the public university, as part of the larger process of expanding the community's capacity. It was like a vision from a community-centered mindset. What are all the institutions that the community needs to be healthy and well? Strong health centers, strong social service agencies, strong housing development, economic development. Community, CDC type organizations, strong K-12 support, *strong public university*. Going into the public university really to organize it as a resource for the communities, so both of these things are part of the foundation of Asian American Studies. In other words, what is important for those involved is that this process helps students developmentally progress through school, while maintaining a strong focus on social justice and engagement based-projects. I'm saying that in the sense that the academic side; the curriculum side, if you take the

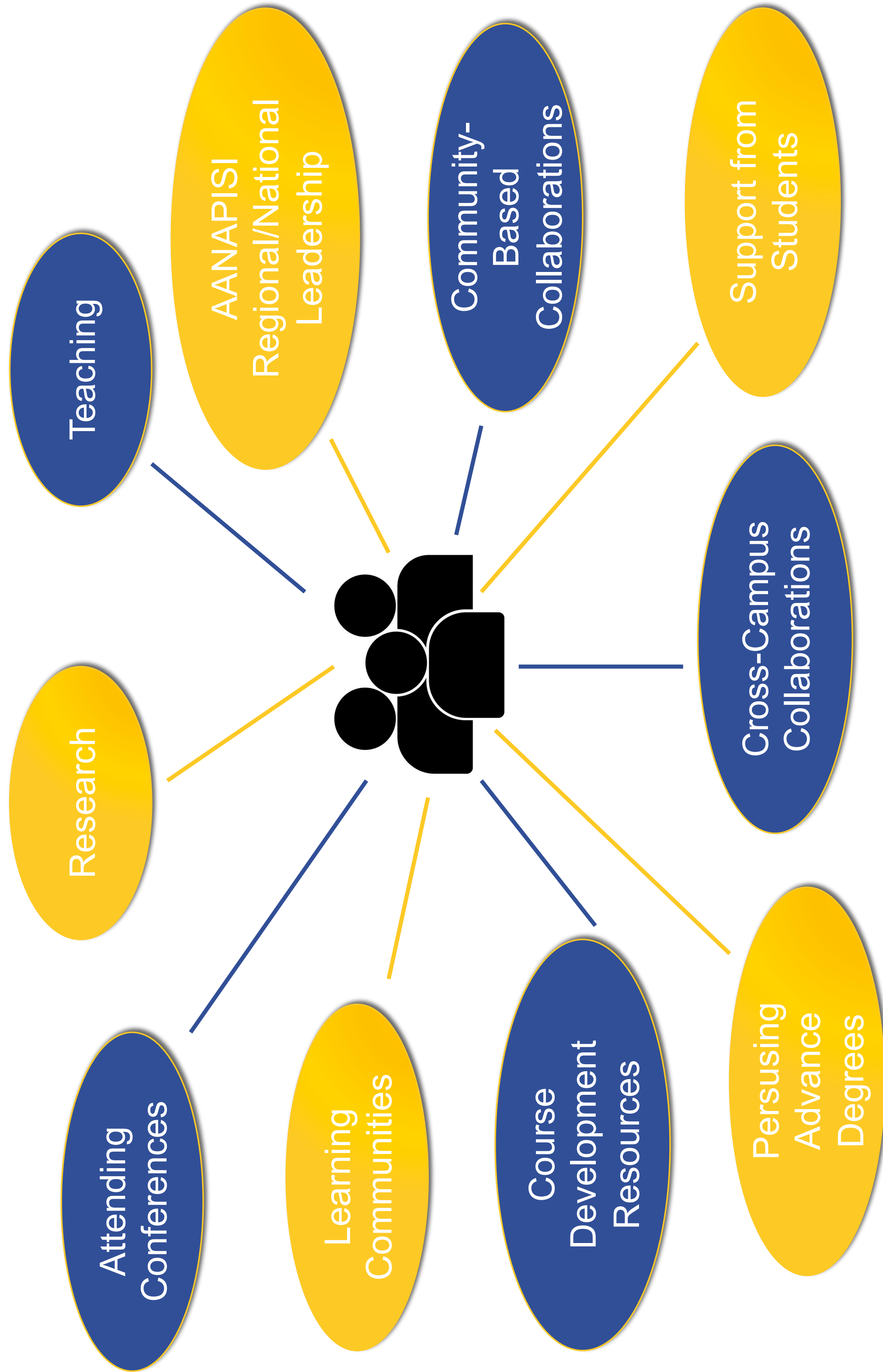
label of Asian American serving, that mission was embedded from the beginning; community serving in fact. Students as members of the community, self-serving the community, that was just fundamental and foundational.

Indeed, the ability to engage in public policy and community-based work, for both of these AANAPISIs, starts with developing students academically via Asian American Studies based curriculum, and then building new skills upon one other – sometimes happening simultaneously. This culminates with students who are prepared to advance a social justice agenda in whatever capacity they choose when they graduate. And worthy of noting, the nesting process is designed with great intention, in order to benefit students, and implemented while honoring their stories.

The Scaffolding Process for Faculty, Staff, and Administrators

Both AANAPISIs did not just focus on building the capacity of their students. They also devoted a significant amount of resources to strengthen the capacity and ability of their faculty, staff, and administrators. This process resembles scaffolding for a building (see Diagram 4), where different opportunities are offered to AANAPISI members in order to build and support their professional development and growth, as well as their ability to serve students. The scaffolding process utilizes AANAPISI programmatic components and institutional resources, to provide time, space, funding, and encouragement for different training, opportunities, and assistance to develop new skillsets, advance in their careers, and to serve students within an equity and social justice framework. In other words, different forms of professional development allow for direct and cross-training opportunities that often go beyond the standard job description for members of the AANAPISI.

Diagram 4: Scaffolding Process



For example, faculty are given resources to apply their work directly with communities through formal and informal partnerships – that can be, but does not have to be research or teaching based. Programmatic staff and counselors are given time and resources to conduct and teach their own courses, and at Eastern University they are not only encouraged, but pushed to peruse a masters or doctorate (which by the way is free!). In some instances, staff may be thrust into these new areas, while in others they are simply given the freedom to explore if they find themselves interested in this new sector. The scaffolding process plays out via: research opportunities, teaching opportunities, conference travel, AANAPISI regional/national leadership, cohort based learning communities, community-based collaborations, course development resources, support from students, cross-campus collaborations to develop junior staff networks, and perusing advanced degrees.

Research Opportunities

AANAPISI staff, who are not researchers, are given opportunities to conduct different forms of research in order to deepen or apply their research training formally. At Eastern University, Jenny (EU, staff) discussed how she was developing a research and evaluation initiative, which was not apart of her job description, but rather something she was interested in learning and perusing:

> And then the third part of my job which was added on wasn't necessarily in the job description is to collect data, to help build the data collection part of the grant which I believe wasn't very robust before. And utilizing my skills with data work to start collecting data then hopefully interpret and analyze data to help.

And in part, this research opportunity manifested from Eastern University's administrators, as Jenny goes on further to explain, who:

> needed someone to take ownership of collecting data and getting that bit started because we understand that data is useful. Particularly in grants…Effectiveness, like how is the money being spent and what results are you getting out of it…what has been or what are the outcomes. How many students are you serving and to what degree are you serving them, right? And then collecting the data to be able to better interpret this impact in whatever way would fit the needs of the grant, the reporting and all that good stuff…And now I'm working with a few people to go into the system and then filling in information about major, their contact information, their GPA, their intended year of graduation, other sort of factors like that. And I'm not 100% sure what exactly we're going to do with the data but the possibilities, there are a lot of possibilities.

In other words, there was a need for research and data to support the reporting and operations of the AANAPISI program. Although Jenny's primary responsibilities is to work directly with students, particularly regarding career-based services, given her interest in research and evaluation, this added opportunity enhanced her professional development and growth.

At Western College, research is not common, given the community college's mission of teaching. However, through AANAPISI faculty members, who were interested in applying their research background, were able to conduct and publish studies. Some faculty members were already conducting research on their own and the AANAPISI program gave them more opportunities to build capacity for their work. For example, Joel (WC, faculty) managed several of the STEM related goals of Western's AANAPISI program and conducted research on:

> equity and inclusion in the sciences. Trying to understand what types of concrete things we can do in the classroom as an instructor, especially as an instructor who maybe doesn't represent the identities of their students, like me. What are some things that folks

like me can do that actually help people to see themselves in science, who otherwise wouldn't see themselves in science? And so, I think that I published on that, as well, at that time.

More recently, two administrators are near completion of their manuscript on Western's AANAPISI program in order to explore best practices and institutionalization.

Teaching Opportunities

For programmatic staff and counselors, teaching opportunities are limited or often fall into the responsibility for faculty. But within both of these AANAPISI programs, AANAPISI staff who would traditionally not be in the classroom were are given time and resources to conduct and teach their own courses. Ernest (EC, staff) was hired at Western College as a counselor, but quickly found himself with new roles, including serving as an instructor of record for AANAPISI based classes. He said:

> When I was with the AANAPISI grant, I worked for Rebecca, who's our principle investigator for the grant. When I was initially hired…to work on new initiatives on the grant, and try to create community building across the program itself, because at the time the program had multiple learning communities going on, and so they were expanding. When I came on I was initially hired to manage the caseload for AANAPISI students, low-income, underserved AAPI students that were struggling with math and sciences. Then it expanded into teaching my own class…and then working on any kind of civic engagement success, but also working with other faculty to create different types of learning communities and explore different ways to engage students, to have them engage in their education using culturally relevant pedagogy and then planning work, working with different faculty members...like I was working with bio faculty, English faculty, math

> faculty. We were collaborating to see how we could figure out new ways, whether it's through the classroom, instructional support and also outside of the classroom support.

He would then work with faculty to improve these classes. Having that experience in the classroom provides a sense of authority when collaborating with full-time faculty to enhance delivery of services to students.

At Eastern University, similar scenarios existed. From program documents, AANAPISI staff often served as adjunct instructors for different Asian American Studies courses. In addition, AANAPISI faculty members were also able to hire recent alumni as part-time instructors for classes, particular those who aspired to become professors. Keo (EU, adjunct faculty), reflected on her experience as a student:

> Right from [Asian American Studies] 225 I knew I wanted to teach, so I had never taught in my life. But from that moment I knew I wanted to become a professor in ethnic studies eventually, that's where I wanted to be in the future. It was really because I had never gotten that type of education throughout my K to 12, and even in my first year of college, I never had that education, and it was so transformative for me that I felt like, I need to continue this work, and be part of this new generation of ethnic studies professors.

Given her personal and professional goals, senior faculty members were able to create opportunities for her gain teaching experience, which would enhance her ability to eventually attend a doctoral program, in order to become a tenure-track professor.

For faculty, new teaching opportunities were derived from resources for new course development. Indeed, both institutions have used their AANAPISI funds for faculty to develop new courses that would not otherwise be offered. Lien (EU, faculty) shared:

> I teach a class that was created through AANAPISI…which is an intermediate seminar…The original conceptualization of the class was through the AANAPISI Program, and resources were set aside in the AANAPISI grant to support the writing development skills for students in the class.

More specifically, her class, "Contemporary Issues in AAPI Communities," allows the faculty the ability to increase their repertoire of courses that offered within the Asian American Studies program. Western College also engaged in this practice and developed several introductory level Asian American Studies classes that related to the experiences of Southeast Asians, Pacific Islanders, and Filipino Americans. Many faculty members reported high levels of satisfaction and pride, because they developed and offered these classes – something very few institutions provide to students.

Conference Travel and Participation

Although most institutions offer professional development funds for conference travel, AANAPISI programs typically build conference travel for their members into their budgets. At both of these AANAPISI institutions, this practice provided for additional resources that allowed faculty or staff to attend conferences that are often outside of their specific disciplines. For example, at Western College, Joel (WC, faculty) who is a STEM faculty member discussed how he and his colleagues "really enjoyed doing conference travel, especially to types of conferences not scientific conferences, but more focused on equity, and inclusion, and diversity, and race, and social justice. Things you don't normally do at a science conference. That was really impactful." For some AANAPISI faculty, it was a new opportunity for exposure and development on issues pertaining to AAPI students and on diversity, equity, and inclusion.

For staff at Western College, conference travel proved to enhance the work of newly hired and/or junior staff. Toby (WC, staff) shares:

> Honestly, it was kind of hard to be intentional about doing the work in a way that was culturally responsive. I mean it's like study skills, it's like time management. A lot of people would say, "well this is universal. If it applies to Asian American students, it should apply to every other student population." But then after that first round of evaluations I was like okay look, there's got to be more than just teaching a student that okay, in order to do notes, you should do Cornell notes. There's got to be a better way of me doing this. So I started, my supervisor at the time was like, "Why don't you start going to some conferences." So I went to the AAPIALI conference, I went to the RP conference, I went to a bunch of different conferences and I was able to kind of find a set of ideas that were really exciting to me. So again,…growth mindset. Emotional intelligence and just kind of weaving that in, and then allowing students to internalize those ideas by sharing out.

Though the encouragement of his supervisor, Toby attended new and different conferences, where he was able to learn about best practices in order to make his work as a counselor more responsive to the specific AAPI population at Western College. Similarly at Eastern University, with the strong support of supervisors, staff are able to recharge and recenter their work:

> Yeah, and a national level she's been great about making sure that we go to these spaces where when we have our peers that can support us, we feel rejuvenated after the conferences, and then we keep doing the work. In turn, our staff were so ... You asked me what my role is, but it's just like it's so many hats that we have to wear…It's just the

environment that Penelope values it really comes through in everything (Ponleu, EU, staff).

AANAPISI Regional/National Leadership

Both institutions are unique in that they organized regional and/or national meetings of AANAPISIs, as well as collaborated with neighboring institutions on their AANAPISI applications or program development. For example, staff at Eastern University's AANAPISI program worked closely with Bentley Community College as they were developing their grant application, and they continue to work together because they view it as "particularly important" for "AANAPISIs to support AANAPISIs" (Phil, EU, faculty).

AANAPISI members also played a prominent role in organizing local and national convenings for the field of AANAPISIs. At these events, staff at Western College and Eastern University are able to lend technical support for grant applications, share information from the U.S. Department of Education, as well as share best practices on how to develop curriculum and engage students. It was also a space for staff at AANAPISIs to develop fellowship among AANAPISI programs, which would enhance their work. Toby (WC, staff) elaborates:

> So I think just having, I think a lot of times when you're doing this it's important to know that it's part of a larger movement and it gives you a greater sense of purpose and a greater sense of clarity. Cause I think easily you could get lost on the campus, especially if there's a lot of people around you who still buy into the whole minority myth, and they're still like maybe, yeah they're still just ready to reinforce it and perpetuate, and they may or may not be aware of it. It's definitely there and it's real, and I's all over our campuses. Just to have allies who are down for the cause and they're encouraging each other to grow. I think that's always important.

Additionally, staff found these gatherings to be spaces for support and sharing common experiences, in addition for discussing best practices and technical assistance. Ernest (WC, staff) explains:

> We were meeting constantly just to help support each other because a lot of times, a lot of the programs, at least the two programs that I worked in, sometimes felt like we were on an island within a larger institution and having to almost at times figure this out on our [own]..like the federal reporting and all this other stuff, how do you do that? How do you scale up and all these different things? For me, I was always involved in those meetings. I don't know, for me, I come from a community organizer background and I'm very collaborative in how I work as an educator. I was just always involved in those spaces, so that's why we were always kind of sharing resources, sharing best practices and trying to help each other out however we could.

By attending these meetings, junior staff was able to develop a host of new organizing and programming skillsets, while also networking their counterparts at other institutions – creating opportunities for career advancement.

Cross-Campus Collaborations to Develop Junior Staff Networks

Junior and mid-level staff were often recruited to engage in cross-campus collaborations, which is atypical of their job function. This was intentional in order to build the networks of these newly hired AANAPISI members. Ponleu (EU, staff) shares his experience of "being on the search committees, I've had the chance to meet a lot of people. Since search committees, I've been connecting students to those people too. That's been nice." Not only did that experience expand his presence on campus, it also allowed him to better direct students to other university resources.

At Western College, Ernest's (WC, staff) duties had him working in a variety of functions that called for collaborations with other faculty, administrators, and staff in order to publicize the work and services that the AANAPISI offered. In addition to these tasks, he and Toby were:

> constantly collaborating and doing professional development…we were constantly evolving and improving as we went,…we had different relationships with different people, especially we also had different divisions, because the learning community is normally tied together by a few faculty members that taught within the learning community...but a lot of times we would share our knowledge and workshops with other, we would just invite a lot of people. I would do a lot of the stuff more on the personal, like all the counseling aspects…we'd do a lot of this more psychological, social stuff and training around the campus…Yeah, it was just part of our learning process was to collaborate and also teach what we knew and share what we knew. We actually teach on, it's kind of I don't know, like we're full of ourselves, but you know what I mean, share the knowledge that we acquired at that point to help others, to try to help this population.

Indeed, at both institutions, although these cross-campus collaborations often enhanced the professional growth and deepened the network of the staff, they typically viewed it simply to better serve and enhance the experiences of AAPI students.

Perusing Advanced Degrees

Junior and mid-level members of the AANAPISI were often encouraged and given the time to pursue advance degrees. Although this was more common at Eastern University than at Western College, some members of Western's AANAPISI program were encouraged to attend graduate school, while a few others, like Ernest (WC, staff), began part-time doctoral programs.

What is important in both cases is that senior leadership not only encouraged their staff to do this, but also gave staff the time and space in order to continue working at the AANAPISI program. For example, Selena (EU, staff) describes how senior leadership played a large role for staff to pursue advanced degrees:

> I would say that Penelope just in general does a great job of keeping tabs on us and trying to make sure that we're feeling okay, and also really helping us push ourselves and make sure we're always learning. She's always pushing us to go back to school. So I never would've been in this PhD program if it wasn't for her. It was completely at her urging and I'm really glad and happy.

In fact, just about all the junior staff at Eastern University were either in a graduate school program or preparing to apply. Part the reason for this is simply because that Eastern University offers graduate program and all their employees are able to attending graduate school with no tuition. When asked why this is important to senior AANAPISI leadership, Penelope (EU, administrator) declared, somewhat tongue and cheek:

> Because that's the next step, and who gives up a free education? Oh, my God. What else should they do? My thinking is they need to be prepared for whatever position will come available in the future, like I can't put them forward to be my replacement because they're not ready. I should have done a better job to maybe create ... I upgraded Selena's original position, so she's program coordinator. But I should have thought more about it when we got the F grant to give her some supervision responsibility maybe for the admin because that's the piece that she's missing that doesn't qualify her to apply, because I truly believe in mentorship and providing the opportunities for the next step for everybody, even if you lose them.

Connected to the ability to seek advance degrees is the intention by senior AANAPISI members to develop their staff, in order to advance in their careers, where academic credentialing is one important aspect for promotion.

Why do they do this?

The rational for a scaffolding process was not lost to many of the AANAPISI members. Indeed, this was particularly important for junior and mid-level staff, as AANAPISI funding is soft money, so budgets can be cut and governments can shutdown. Thus, the scaffolding process was a way for members to develop networks, receive experience and expertise in different areas, obtain advance degrees, and so that they can advance in their fields. For tenured faculty and administrators, this process was also very important for them. It was a formal method to use the AANAPISI as a vehicle to raise up the next generation of critical social justice oriented staff, administrators, and faculty.

As alluded to in the previous quote, Penelope (EU, administrator), who serves as the program director of the AANAPISI, often created opportunities for her staff to further develop their portfolios. The same rational and approach was also utilized by other senior administrators. When asked about scaffolding, Jill (EU, senior administrator) shared two examples. First, she spoke about how she worked with Penelope to create new opportunities specially for Felicia (EU, staff):

> Look, Felicia is fabulous, and if she thinks she would benefit from going to this conference, if we need to close the office, we can do that…But then she gets to go to a conference and get access to professional development that typically we wouldn't think of taking the admin. But, Felicia is terrific. If she wants to go, that's fine with me…I stay very close to it, and we actually had a conversation recently around looking at the staff

> and wanting to be sensitive to making sure we're paying attention to their development, and what's the next move for, you know, how do we support people having more opportunities to take on more responsibility?...Because people need to grow. I mean, we don't want to hold them back.

Of course Jill's (EU, senior administrator) approach was not just limited to Felicia, but also for her to support the development for all staff. She continued on to say:

> We had a conversation recently in terms of looking at the staff, and looking at different positions and whether or not we should be thinking about giving one person in particular more responsibility because I think they're doing a really good job, and they've been there for a long time. And so let's think…I said but I'm perfectly open to thinking about are there ways to develop this particular individual, and give her an opportunity to develop out parts of her skillset that she doesn't have right now. And in this case, it was about supervision, and the person we were talking about hadn't supervised anybody. And there were some positions that she might be really good for, but they require supervision. So I said, "Well, maybe we should think about restructuring her job and giving her the opportunity to learn how to supervise." So it's that kind of thinking when you've got really fabulous people, you want to think about is there a way within the program or department to develop them. And if not ... and this is a big bureaucratic institution, so there's not always ways to do that. But if it's not, then you want to keep your eyes open on opportunities that would be good for that person.
>
> And I always say I would never stand in the way of an opportunity for somebody who's excellent. I might be totally bummed to lose them, but I'm not going to prevent

somebody from getting more responsibility or development just because they're doing a great job for me.

Jill and many senior leaders of the Eastern University's AANAPISI shared this viewpoint. They were dedicated to their staff and wanted provided them with as many opportunities as possible.

At Western College, senior administrators also shared similar experiences, and approached the scaffolding process in a similar manner. Rebecca (WC, senior administrator) shared:

> We went about doing it because we built it into the grants, so professional development was part of both grants, and in fact, whenever the college was going out for these Department of Ed grants, even in the Title III Strengthening Institutions, professional development was one of the key activity components. If you think about it this way, logically, if the students are interfacing in instructional classes for the majority of their time, right? They're in the class, doing homework, doing some kind of activity, then you would want to infuse the teaching, the pedagogy, and the curriculum so that it could facilitate student success.
>
> I'm a strong proponent of professional development or professional learning, because how else are you going to introduce different perspectives, different research, if you have professors who are looking at the data they want you to verify, like your information or your approach, then you've gotta put money into it. Bring them together. Offer learning communities. We had a brown bag series. And we had two different offices that could support the work of setting up the workshops, and we had enough people on campus and in the network, through Asian American Studies, and then when we wanted to bring in the civic engagement piece with the AAPI Leadership Institute, we even had so many internal

> resources that you don't always have to go external and pay big bucks, because you had people inside already that were already bringing that into their courses.

When asked about why this was a priority to her, Rebecca (WC, senior administrator) shared passionately:

> It's really important to me, still, because when I came into the institution as a faculty member, I was a diversity hire because, when I came into the English department, they had very little diversity there. In fact, Western College had very little diversity in the faculty ranks, and this was back in '95, '96. My home department was looking for a multicultural literature specialist, and I fit the bill. When I became a faculty member and got involved in the diversity and inclusion work of the institution, my goal was that once I got tenured, I was going to start serving on committees so I could advocate for more faculty of color across different departments. That's always been my goal.
>
> Similarly, when I started going into management, and I was the acting Dean of Language Arts, we made sure that we were diversifying the part-time pool, as well. So, working on diversifying the faculty and the part-time pool, and diversity hires in tenure track positions in Language Arts, because Language Arts is a gatekeeper for students. It's traditionally English and Mathematics are the gatekeeper disciplines, especially for students who are under-prepared when they come to college.
>
> In any case, when I became the Associate Vice President for Instruction, that was a really great position for me, because I not only had the learning communities, I had three other departments that were working toward that diversity inclusion engagement goal, so I had the Staff Development office that could do all of the professional learning work around equity and multicultural ed, and then I had the Office of Equity and Multicultural and

> Social Justice, and then I had VIDA, the Civic Engagement Office. So, I think ... for me ... you need diversity in order to achieve equity, especially when we talk about student equity, it's really about closing the racial achievement gap. Just call it what it is. The research does tell us that it makes a big difference if students can see themselves in their teachers and administrators.

Indeed, her early experiences concerning the lack of diversity within the faculty ranks, and her subsequent work throughout her entire career as a mid-level administrator, and now senior administrator have been focused on diversifying the campus. It was a formal method to use the AANAPISI, and other campus units, as a vehicle to bring in and promote the next generation of critical social justice oriented staff, administrators and faculty – while supporting and enhancing student success.

Utilizing Existing Structures and Building New Organizational Units

In order for the AANAPISI programs to operationalize both the nesting and scaffolding processes through transformative and culturally relevant programming, they strategically relied on pre-exiting units to then build new structures that would be used to serve AAPIs. Thus, this section of the findings chapter will discuss how the two AANAPISI programs utilize pre-existing campus units to build new organizational structures, in three subthemes, which are: utilizing existing structures, redefining institutionalization through capacity building, and navigating resistance.

Utilizing Existing Structures

A major advantage and benefit for both AANAPISI programs at Western College and Eastern University are the multiple forms of existing structures that can be used to design, build, and implement their programs. In other words, both institutions did not have to create their

AANAPISI programs out of scratch. These pre-existing and interconnected units are institutional, curricular and co-curricular programing, and perhaps most importantly – people.

Institutional Units

From analysis of program documents, the AANAPISI program at Western College utilized three primary institutional units: a robust AAPI Leadership Institute, the Asian American Studies program, and paired courses through learning communities. More specifically, the AANAPISI program was primarily based upon three learning communities, each with different foci. Within the learning communities are classes that were linked together, where students enrolled in two connected classes in the same term, with the same group of students. The curriculum for both courses are interconnected and built on top of one another. Many of these courses existed prior to the AANAPISI and were repackaged to form a linked class. Although a few of these classes are housed in the Writing or Math Department, many of the courses are housed in the Asian American Studies program. Additionally, courses and co-curricular programming for Western College's AANAPISI program are also housed as part of the AAPI Leadership Institute.

Eastern University utilized two primary institutional units, and a third umbrella unit in order to co-construct their AANAPISI program, which includes the Asian American Studies program and the Asian American Research Center. The Office of the Vice Provost for Academic Support Services and Undergraduate Studies served as the umbrella unit where the AANAPISI program is bureaucratically housed. AANAPISI leadership at Eastern University intentionally built their program to be structured around these two units, which were long established and respected components at the institution. Furthermore, the AANAPISI program is organizationally housed within Academic Support Services with other federal programs (e.g.

Trio) to simplify fiduciary responsibilities, as well as build off academic support units that already exist for students. For Eastern University's AANAPISI program, these existing units provide a great deal of structural support to develop new initiatives.

Curriculum and Co-Curricular Programming

Imbedded within the existing institutional units, are the existing curricula and programming that can be used within the AANAPISI program. These pre-existing units often consisted of courses, course materials, internship and civic engagement activities outside of the classroom, and research activities.

Indeed, as indicated through several institutional documents, both institutions already offered multiple Asian American Studies courses and other related curriculum prior to the grant, which could then be used directly used for the AANAPISI program. At Western College, these Asian American Studies courses consisted of introductory, literature, and race/ethnicity classes, as well as civic engagement based projects housed within the AAPI Leadership Institute. Since Western College used a cohort-based model, thus creating a bounded system for their AANAPISI program, the classes and programming could simply be added in to augment the AANAPISI.

Since Eastern University used an integrated model without curricular pathways, existing classes from the Asian American Studies program were not used to build the AANAPISI program. Instead, an existing course that predated the AANAPISI, the Asian American Media Literacy was transformed with AANAPISI resources. Similarly, the AAPI Research Center's ongoing projects were not necessarily used to design new research studies. Rather, it was the overall framework that was relied upon to formulate the AANAPISI program.

People

In conjunction with existing institutional units, curriculum, and co-curricular programming, individuals who were already focused on AAPIs issues at both campuses were the most integral building blocks of the AANAPISI. These faculty, staff, administrators, and students, who in their respective roles prior to the AANAPISI program, are a critical unit that was an important genesis for capacity building.

At Western College, these individuals were scattered across campus serving in a multitude of roles including faculty in Asian American Studies, English, and STEM. Additionally, there were staff members from institutional research, as well as mid-level administrators who were later promoted to senior campus leadership. At Eastern University, these individuals were mainly faculty members who served as directors of their respective departments and institutes. Additionally, having those in senior student affairs and academic affairs roles was also critical to help clear any potential roadblocks that would eventually occur. At both institutions, many of these individuals were tenured and shared similar values relating to AAPI issues.

Redefining Institutionalization through Capacity Building

Through the utilization of existing campus units, members of the AANAPISI program are able to build capacity in order to construct new units, thus redefining institutionalization in the process. Both institutions used a combination of approaches, however, this process was slightly different at both schools, where one focused more on adding resources to pre-existing units, while the other was focused more on creating new structures. Although different, both approaches resulted in strengthened capacity to engage in civic and critical engagement through their institutional units, curriculum and co-curricular programming, and people.

Institutional Units

At Western College – and as highlighted in the previous section, the institution already maintained a robust AAPI Leadership Institute, Asian American Studies program, and linked courses through learning communities, which as Chrissy (WC, faculty) explains was used as a building block for their AANAPISI program:

> I thought what Makayla did was really smart. She structured our AANAPISI Program to just tap into already existing programs. One of those programs was a link program. And so, a lot of our classes, under the AANAPISI...I mean all of the classes were linked classes. And so, initially I just taught the Asian American literature class tied to the English 1A classes. Basically writing with Asian American literature. That's what I taught initially. And as well as the AAPI Leadership Institute course.

Indeed, the AANAPISI program was intentionally designed to build off existing structures as explained by Makayla (WC, faculty and administrator):

> We had an institutional resource and strength…a leadership institute and the internship program that we could somehow plug into, and just kind of tweak the program a bit and we could redirect some of our energy to address the retention, the transfer, developmental courses, the needs of the students. I think that was one piece of it.

She continues on to explain:

> The idea was that, I think there are two pieces. One was that the programs that we launched, how I thought of it was we have two years. Two years is nothing in terms of building up a program and spending that kind of money. My thinking was there are some solid programs at Western College. We would do best probably by partnering with them and tweaking the contents so that those programs are more directly appropriately addressed to AAPI students. I didn't think it was possible, personally, to create all new

programs from scratch and be able to have them up and running in two years and to show results.

Using these structures, Western College was constructed just a few institutional units including their AAPI specific learning communities and a peer mentoring/teaching assistant initiative.

On the other hand, Eastern University built entirely new units through their existing structures, which included the Asian American Studies program and the AAPI Research Center. Here, AANAPISI leadership intentionally built their AANAPISI program to include these two units, which were long established and respected components at the institution. Jill (EU, senior administrator) explains the rational for this organizational design:

> So we had a lot of conversations early on about where was the best place for it to live. And they had a team of people, mostly faculty, that were teaching in the Asian American studies program that were thinking about different pieces of the proposal. And it began to emerge that there was an interest in the proposal having three components. A component was focused on direct services for students, a component on curriculum, and a component on research.

Phil (EU, faculty) confirms Jill's previous statement:

> I think in our conception, we kind of made the most of the rich capacities that we have at Eastern University. It wasn't simply meant to do student services, we have a long standing, very robust curriculum in Asian American Studies, with or without AANAPISI funding. We have this kind of deep long term commitment to community capacities, applied research and policy in Eastern State through the AAPI Research Institute.

From there, they constructed the third leg, of their three-legged stool, the Asian American Student Success Center. As Jill (EU, senior administrator) shared, Eastern University wanted to create new institutional unit, rather than duplicate existing services:

> I was only open to it if what we were trying to build was not something that lived in a silo and was a parallel set of services, but was integrated into the larger work we were trying to do around student success. So for example, if people felt like, and students felt like, the advising services they were getting from the university advising center were not addressing their needs as Asian American students, that rather than having...What I wasn't interested in was creating a separate advising effort for Asian American students or a separate career services operation. But that if what we needed to do was do training for the academic advisors, or training for career specialists, or we'd develop programs together, then helped the people who were doing the work become more culturally competent in the delivery of those services, then I was all on board about that. But I didn't want to create something that was parallel, then when the grant money ends, the project is gone.

At both institutions, building the AANAPISI program with existing structures, where many of have been already established for over two decades, freed up the AANAPISI funds to be used to create new structures that did not exist prior to the AANAPIAI program.

Curriculum, Co-curricular Programming, and Research

Within the existing institutional units, are existing curricula and programming that was used within the AANAPISI program in order to create new courses, programming, and research projects. In some cases, the curricula and programming were directly imbedded into the AANAPISI program. While in other situations, the content would be used to inform the work of

the AANAPISI. Both institutions used these methods as a mechanism to create new initiatives within the AANAPISI program and for the greater campus community.

At Western College, Makayla (WC, faculty and administrator) expressed, "We have an Asian American studies program…so we had courses, we had curricula." These courses and curricula were then used within the linked courses/learning communities, where "the content that we teach is definitely Asian American. It's content that would be taught in Asian American Studies classes" (Katherine, WC, faculty). This also includes co-curricular programming from the AAPI Leadership Institute. More specifically, Western College designed new courses and revamped existing courses to be included within the learning communities. Makayla (WC, faculty and administrator) explains how she created new curriculum:

> I think on the curriculum side, we had kind of some courses, a sequence or curriculum track, which was using both the Asian American Leadership Institute and the LinC program we have at Western College. LinC has been integral to all of the AANAPISI curricular activities at Western College. Part of it is because I think LinC is pretty well regarded, and they have infrastructure, they have staff, and they have a whole system, a procedure in which they create these courses. And they recruit faculty to do it. We partnered up. I approached LinC, the directors of LinC...So it made sense for us to design a year-long curricular program or a pathway with LinC, but tell them that we would like faculty who understand the content of those courses, whether they are developmental English or they are college level English, should be designed so that students are learning, reading, reflecting, writing, analyzing, dissecting about AAPI experiences. That was one piece of it that we would build on programmatic infrastructure that existed at Western College to create things quickly and so that they were strong enough infra structurally that

> potentially that could go on. LinC still exists, so even if AANAPISI goes away, LinC still exists… I would say, is the strongest piece of Western College's AANAPISI program, the curricular piece.

More specifically, using the Asian American Studies program and LinC to house the courses allowed the AANAPISI program to develop a host of new classes including ones that explored the experiences of Southeast Asian, Filipino, and Pacific Islander Americans. Western College's AANAPISI program also utilized Ethnic Studies based thinking and pedagogy in their STEM courses. This was spearheaded by a STEM faculty member, who led a professional development initiative for his colleagues across the STEM departments. Joel (WC, faculty) explains further:

> Yeah. I think the faculty development was more the primary program, and then the courses were sort of like, you know, ideally we'd get some AANAPISI folks [students] into those classes…And so, all those faculty end up being maybe 15-ish STEM faculty were involved in fairly intensive faculty development, professional development around equity and inclusion, and evidence-based teaching in general…so sort of have a small faculty group or faculty learning community, where they would meet at least monthly with those folks throughout the year to discuss what's going on in their classes, and what they're trying that's new, and where they're trying to innovate in their pedagogy.

Given that Western College, as a community college, did not maintain a focus on research, utilizing the expertise of their institutional researcher and working with outside researchers was key. Toby (WC, administrator) shares how the external researchers in collaboration with AANAPISI staff was "key in making it possible for us to really make any progress." The external researchers would work with staff to advance research on AAPIs in higher education.

And these partnerships came with advantages for Western's AANAPISI program. In addition to building its prominence in the field, they received small grants:

> to try out ideas to address specific issues or challenges we faced at our specific campuses. After we tried out a specific plan, we would then meet, present our results and discuss…One was on the role of engagement programs and improving our ability to reach and retain AAPIs, and the other was on creating AAPI identity through various means as a way to improve the effectiveness of our AANAPISI courses. They [external researchers] were very creative in how they made their research work connect with both advocacy and direct service work.

Eastern University also engaged in developing new courses and redesigning existing courses for their AANAPISI program. Phil (EU, faculty) shares that the AANAPISI funding played a critical role in this process:

> Bottom line, the AANAPISI program support has added to the building of the curriculum in Asian-American studies, there's no question about it. Some other ways we've done that is helping individual faculty to develop new courses. Currently, just as an example, that's a specific goal or it's a specific activity in one of the AANAPISI grants, to take stock of curriculum gaps, and develop new courses to address those gaps with the understanding that one of the sustainability features where you have a curriculum component, is once the course is developed, if it becomes a stable part of the faculty members teaching responsibilities, it continues with or without funding.

These new Asian American Studies courses include Phil's upper division class, as well as Lien's "Contemporary Issues for Asian American Communities" course. Other new courses, which were developed with AANAPISI resources include an LGBTQ course and a community

economic development class that will be jointly offered with the business school. In addition to adding new classes, Eastern University also used AANAPISI funding to revamp classes that were already offered, as previously discussed.

In addition to utilizing curriculum from Asian American Studies courses for their AANAPISI program, Eastern University's programming also included the enterprise of conducting research. As Phil (EU, faculty) shares:

> The research side of AANAPISI funding has been less emphasized in other institutions, particularly the community colleges where that's not so much a deeply embedded part of the institutional mission. Being a public research university, we wanted to make sure that AANAPISI research by AANAPISI was part of what we were able to offer and contribute to the national field. The research side, the curriculum and teaching, academic side and the student support side are all structurally and intentionally designed, and how we operate.

Patrick (EU, faculty), who directs the research aspect of the AANAPISI program through the AAPI Research Center, explains the intentionality of building a research component via the AANAPISI:

> Perhaps even in terms of a national discussion about the fundamental issues of why AANAPISI were created which was trying to determine what could be done to promote the success and quality of experience for Asian American students in higher education. We thought that one of the things that might distinguish us from some is that research capacity and more specifically we had an entity here the institute for Asian American studies that has focused on that particular area for a significant period of time. We thought is there a way to bring them into partnership in this grant, in this as you point out,

somewhat unique way. We did so for two reasons. One just because we thought the whole purpose of trying to expand knowledge and opportunity about Asian American student college success can be furthered by research that focuses on that. This is a mechanism to do so. In a very practical way, how research can serve the practical reality of what AANAPISI's are all about. It is a legitimate way to do so.

Indeed, Eastern University saw its AANAPISI program as markedly different from the others, simply because of the large investment in producing applied research, which of course is intended to impact AAPIs nationally and locally.

In addition to strengthening already existing structures, Eastern University also created a new unit that prior to the AANAPISI did not exist – the Asian American Student Success Center – which is overseen by Penelope (EU, administrator). The Asian American Student Success Center works "to help Asian American students gain admission to Eastern University and to make sure they succeed academically, personally, and socially" through:

- Assist you in getting answers to questions regarding financial aid, class registration, major requirements, etc.
- Provide tutoring to help with individual writing assignments and boost your critical reading and writing skills
- Connect you with a peer mentor who can help you learn the ins and outs of the university
- Provide one-on-one academic coaching to help you succeed in your courses
- Support you through a job search and provide career-development services, including our Asian American Career Development Workshop Series
- Provide multilingual college application and informational materials
- Connect you to student organizations and other on-campus leadership opportunities

- Provide information about scholarships and similar opportunities
- Help you meet other students through community-building events each semester (EU AANAPISI website).

In order to provide these services for students, the Asian American Student Success Center provides a several co-curricular activities that are intentionally designed for AAPI students. This includes career services and events, access and outreach via partnerships with local high schools and community colleges, retention programs, social events, numerous opportunities for students to design their own initiatives.

At both institutions, utilizing existing curricula and co-curricular programming was an important step in order build capacity by creating new units. And as Phil (EU, faculty) continues on to share:

> That's why we were ready to go for the designation immediately in 2008… through the classes and having the institute research infrastructure, we had strong sustainable methods and means to support students, to understand their needs and issues, to be able to follow and track changes in the student profiles, and to make the most of students, family and community knowledge as research assets. There's a lot of stuff in the curriculum that already has all of that setup.

People

Through the AANAPISI, institutions were able to build the capacity of individuals at both institutions in two primary ways. The first to was to recruit and hire more AAPIs to work at the institution. Second, was to increase the individual capacity of AANAPISI members in order for them to engage in AAPI related issues on campus and in the community. In order to do this,

AANAPISI members first relied on the strength and values of their current members, as Rebecca (WC, senior administrator) explained:

> The other aspect of it, too, was, fortunately, by the time that we had the AANAPISI programs, we already had, not necessarily a critical mass, but through my efforts, we had more Asian American faculty, and more faculty that could teach multicultural topics in the institution. It was me working with other colleagues to serve on hiring committees. My home division in the English department, for example ... I was able to recruit and bring in and introduce community college to Katherine, to ... [several other faculty members]. So, I had a network of multicultural educators from the graduate school network and Asian American Studies, and I was able to sell Western College as a really great place to get a job.

However, having more AAPIs on campus is not enough. As Chrissy (WC, faculty) shared:

> Like anything, I think at Western College, if you play an active role you're of course visible. I was fairly active. Especially within the Asian American department. Our Asian American faculty on campus, there's a handful of us who consistently work… Primarily, I think as many of us, especially who are Asian American activists, we wanted to take a large part in this opportunity to serve students who were not being served and who were being largely ignored or not heard. And we were really concerned. I was really concerned with letting the greater Western College community, making them aware of who these students were and what their voices were. And I think of course my role, also with the AAPI Leadership Institute, which was integrated and it fit perfectly with the AANAPISI grant and its role with civic engagement, right? It naturally meshed with everything I believed in and everything I was already doing.

In other words, in order to rely on AAPI faculty and staff already at the institution, they must already be care about and be engaged on critical issues.

Those at Eastern University shared a similar thinking and process relying on AAPI leaders, may of which are alumni of Eastern's Asian American Studies program. Phil (EU, faculty) stated:

> Once we started graduating people, we tried to get alumni hired into different institutional roles, so we got a couple of people into the admissions' office. Get some people into the advising center, get some people into institutional research, get some people kind of spread throughout the university. Where in their job role, they could pay some attention to Asian American students, even if it wasn't the main part of why they were hired or their 9-5 duties. They were there in the bureaucracy so in that sense, it was kind of a...it's not right to call it like a master plan strategy, but it was definitely kind of thinking of who are good people to have throughout the university bureaucracy who can be part of informal, but kind of clear support system for students.

Indeed, as Makayla (WC, faculty) shared, "the other piece of it is probably the three of us [initial team that wrote the AANAPISI grant), who we were. That's how we think…our outlook, our sensibility, and we could do it. We had faculty, we had a dean that was invested…I think that made a difference." In other words, there was already some level of capacity, with respect to programs and people, prior to the AANAPISI funding.

This allowed for the AANAPISI to hit the ground running once it received funding in order to hire new faculty, staff, administrators, and students, and also to create of new structures – thus developing capacity while redefining institutionalization within the AANAPISI. For example, Lien (EU, faculty) shares how her faculty line was created and approved by university

leadership due to the initial startup funds via the AANAPISI program, which "helped to pay for a tenure-track position on Asian American Studies…It created that line with matching funds from the university, matching commitment from the university…. It created the opportunity for this tenure-track line for which I was hired." Indeed, the ability to hire new faculty and staff, but specifically those who were committed to AAPI issues was central to the operations of the AANAPISI as well as being able to strengthen and increase individuals at the institution. Ernest (WC, staff) explains the importance of this aspect:

> The greatest outcome of AANAPISI that I've seen is an infusion of AAPI critical educators into our system. The focus was the students, but what I've seen... is the opportunity to infuse critical AAPI educators into the system, into the education system. Not that they didn't exist before, but a lot of us, when you ask why was it important? Because we were serving our communities. A lot of students are coming straight out of grad school. I came straight out of grad school. Since then I was recruiting people straight out of grad school. Hey look, we're working on this grant. Specifically we're doing this and that, and that was for all the sites. Hey look, Ken's [director of another AANAPISI program] looking for somebody. You've got to work for him. I know you've just graduated, and so a lot of us are in an institutional positions now, permanent positions, and then we're infused now into this critical discourse around the campus. I think that's one of the greatest things that we've created a pipeline for AAPI educators throughout this period of AANAPISI … I think that's one of the greatest opportunities and one of the greatest things that we've seen around the campus, because even a lot of the people that were working 100% on the grant were now in permanent positions after that development training, that understanding ... we've been using them in different areas of work.

As Ernest explains, the AANAPISI was a vehicle to directly hire critical AAPI educators, many of whom were directly out of undergraduate or graduate program. These self-identified activists would then be able to obtain gainful employment to engage in AAPI based work, and through scaffolding, would eventually be able to find permanent positions on their campuses.

Navigating Resistance to Strengthen Equity for AAPI Students

Through the process of building new institutional units to serve AAPIs on campus, members of the AANAPISI program, at both campuses, experienced pushback and resistance as they developed and implemented their programs. Part of the resistance originates from the broader campus community not understanding the educational experience of AAPIs. Felicia (EU, staff) explains how the limited knowledge on AAPI educational issues forces AANAPISI members to explain their program and services:

> I feel like I meet a lot of like staff people, and they would be like, "Oh cool, this program," but like I developed this whole spiel about why Asian American student success, because people are always going to go, "Well Asians, why do Asians need. And they're like this is great, but why do Asians need support. And I'm like, oh man. So you've got to go through like a really, really fast 100 years of history, you know, and then like stereotypes and all that kind of stuff. For the most part, I don't know, I feel like it's tough to get people to really understand…I don't think they care. Because [the broader campus community] still don't really get it.

Penelope (EU, administrator) more bluntly expressed how she must defend the unique needs of AAPI students:

> There's some pushback because it's a targeted population, and so people wanted to know…how come you have the opportunity to only work with this population…We had to

> educate them about the model minority myth, and in fact, and the requirements of the grant is that 50% or more are on federal aid…and that there's underserved and underrepresented people. We had to educate the people within this institution about how we got the money, and why we got the money, and what are the things that we are aspiring to do.

At Western College, the pushback and resistance, was manifested in different ways. Chrissy (WC, faculty) shares:

> The students were all Asian practically. We have predominantly…50% Asian American student population. And a large part of them being Southeast Asian…not all of them are privileged…there was always tension. I felt with these Model Minority workshops or sometimes anything when AANAPISI was brought up…because it's a piece of the pie that everybody wants, right? Not AANAPISI necessarily, but federal funding, money. Here we are. "The Asians need it?"…Some did come to the workshops,…and it was interesting because there would be pushback.

This was even an issue within the AANAPISI program, where some of the participating faculty who taught courses in the learning communities did not share the same values or desire to implement AAPI relevant curriculum. Katherine (WC, faculty) shares this frustration:

> So you know you have to admit I have two colleagues who also did another learning community… they never ... they did their own thing and I never really knew what they were doing. Yeah, that was technically part of the AANAPISI as well. I never knew what they were doing. When I would ask them about it, they were very sort of evasive and vague. I think one time I did see their syllabi and they didn't really have strong AAPI content…But they were doing different things…I did voice at a staff meeting, I'm like,

> “Well, personally I feel very strongly about the value of having the AAPI content in courses that are offered in this program.”

To add further complexity to the issue, there had been some tensions with respect to how AAPIs were positioned at Western College, particularly in contract to Latinx students. As Chrissy (WC, faculty) explains, AAPIs were not viewed as an underserved minoritized group on campus where Latinx programs and initiatives often received attention from campus leadership, while the AAPI Leadership Institute and AANAPISI program were often ignored or “has not really been acknowledged.”

Indeed, this tension is currently being negotiated as Western College is striving to become a Hispanic Serving Institution (HSI). As Mary (WC, staff) explains, “we’ve been trying to grow our Latino enrollment so we can become an HSI serving institution,” despite having a large AAPI population, nearly 50%. This point was not lost to Mary, who continues on to explain:

> But we are, we’re like 40% Asian, and we’re only now 25% Hispanic. So, my thinking is, we serve more Asians than we do Latino, we should continue to be an AANAPISI serving institution, and not a Hispanic Serving Institution. But we have them at that threshold, at 25%. Because you have to pick, right. But the College really wants to go in the direction of a Hispanic Serving Institution. Even though we have twice as many Asians…it was very much so focused on that, on the Asian American Pacific Islander. I mean, they’re still on our strategic targeted groups of Filipino, Pacific Islander. But like I mentioned, we’re trying to do the HSI opposed to the AANAPISI. And it’s half the population of the Asian students.

Both AANAPISI programs encountered pushback and resistance as they were creating new structures. First, respondents at both schools expressed similar sentiments about the model

minority myth and the rational as to why AAPI students would need support and institutional resources. To a certain extent, this resistance is easily explainable at Eastern University. The regional demographics have AAPIs at 9%, and 14% at the institution. With a lower compositional makeup, respondents reported that AAPIs often get ignored because of their small numbers. In other words, AAPIs were out of sight, out of mind – where AAPIs were invisible on campus. But at Western College, and in the region, AAPIs comprise of a large percentage of population. Similarly, AAPI students are highly visible on campus – nearly half of the student population. And so because of their high numbers, others on campus do not feel that AAPIs need resources or services, simply because of their large compositional majority.

Part IV: Conclusion of Findings

This chapter was focused on answering one central question: how do AANAPISI programs build capacity? In doing this, two AANAPISI programs, a community college on the West Coast and a four-year regional compressive university on the East Coast, were closely studied. Both Western College and Eastern University share major similarities and differences in how they are organized. For example, their AANAPISI programs are housed within Academic Affairs and utilize Asian American Studies in their curriculum. Additionally, the initiatives and programming are not just offered for students, but also intended for staff, faculty, and administrators. However, both programs are different in that Western College uses a cohort model, while Eastern University maintains an integrated model. Although organized differently, both AANAPISI programs utilized similar approaches to implement their program, in order to build capacity.

First, both AANAPISI programs shared an *alignment of mission and shared values*. In doing this, members of the AANAPISI program co-constructed a programmatic level identity

that is Unapologetically AAPI, focused and committed to the local and national AAPI community, and hold a strong desire to grow and expand. In other words, administrators, faculty, staff, and students – and to a certain extent, community members – advance the notion and validity of the presence of AAPIs in higher education, while aggressively opposing the common stereotypes about overrepresentation – at times at odds against institutional or societal pressures.

Second, the AANAPISIs employed a *transformative & systematic approach* to their work, that incorporates multilayered initiatives from the fields of Asian American Studies, whereby exposing students to the histories and approaches to studying and engaging with AAPIs in their own communities and in the United States. This allows for AANAPISI members to develop programming that validates the experiences of students, where they can learn, read, and write about their own and their family's histories. The curriculum, not just for students, but for staff, faculty, and administrators, was critical in connecting an inclusive narrative, which affirms the AAPI experience at the individual, family, and community levels, and ultimately, engaging members academically and politically. This approach is imbedded through all of their coursework and co-curricular activities, and is implemented through a nesting process for students and a scaffolding process for faculty, staff, and administrators.

Finally, AANAPISIs were *strategic in how they utilized existing campus units to create new programs*, which contributes to institutionalization, while building capacity within members – while navigating pushback and resistance toward these efforts. In other words, there was already some level of capacity, with respect to programs and people, prior to the AANAPISI funding. This allowed for the hiring of new faculty, staff, administrators, and students, and also the creation of new units.

In totality, this study finds that AANAPISI funded programs do add value to the institution by building capacity. Through the processes discussed in this chapter, AANAPISI programs strengthen existing efforts, as well as navigate the tensions that stem from the requirements for federal funding, in order to build capacity and enhance the AANAPISI program's commitment toward the strengthening of AAPI communities.

CHAPTER 6: DISCUSSION

The passage of the College Cost Reduction and Access Act of 2007 created the newest Minority Serving Institution, where, at the practical level, AANAPISIs were to provide much needed support for AAPI students. It was also intended to strengthen the institution's ability to build capacity through the institutionalization of programs and services (Park & Chang, 2009; U.S. Department of Education, 2016a). At the policy level, this legislation demonstrated a federal commitment to the educational needs of the AAPI community (Teranishi, 2011), and by doing so, it acknowledged that AAPI students are minoritized, and thus contributed toward the dismantling of the all too common stereotypes of universal success and achievement by AAPI students (Teranishi, 2011).

Although it is far too early in the short lifespan of the AANAPISI initiative for researchers and policy makers to declare complete and total accomplishment of these intentions, the past 10 years of AANAPISI programs, at 35 different institutions, marks a critical juncture for this MSI type. Harking back to this study's original intent – to examine how civically oriented AANAPISI programs build capacity – I answered this central research question, by conducting a two-site qualitative case study (Yin, 2014) at Western College – a large public community college on the West Coast – and Eastern University – a large public regional comprehensive university on the East Coast.

Prior to conducting my fieldwork at both campuses, I secured and analyzed available documents concerning the AANAPISI programs, as well as information about the institution, as a whole, and about the geographic region where both schools were located. Then, in the winter and spring of 2018, I visited both institutions for approximately two weeks per site, in order to interview members of the AANAPISI program and conduct observations. In total, I conducted

30 interviews, 14 at Western College and 16 at Eastern University. My data analysis technique was focused on Yin's (2014) multiple case study approach. First, I brought together the data collected from multiple sources into an organized database (Yin, 2014). Then, I relied on two analytic coding strategies: utilizing the three adapted theoretical components as *a priori* codes, as well as developing a case description. The former allowed theory to guide my analysis (Yin, 2014), while the later ensured that I properly provided thick, rich descriptions of the cases (Merriam, 2009). Finally, I utilized explanation building as my primary analytic technique to explore how civically oriented AANAPISI programs build capacity (Yin, 2014). I incorporated a constructivist orientation to explore this phenomenon and the potential broader impact that it had on the institution and community. To ensure trustworthiness of analyses, I employed data triangulation, audit trail, member checks, and peer review strategies (Merriam, 2009).

My theoretical frameworks, Chesler and colleagues (2005), who detail the progression in which institutions strive to achieve a multicultural environment, in combination with Han (2014) and Andrews and colleagues' (2010) multidimensional approach to studying the organizational effectiveness of civic associations, posit that organizations must engage in three broad and primary activities in order to build capacity (see Diagram 1). First, the AANAPISI program is expected to engage in activities that focus on establishing the AANAPISI program's reputation as a resource with knowledge and expertise on AAPIs (see Diagram 1, 1). Second, the AANAPISI program should employ initiatives that focus on the heavy recruitment of administrators, staff, faculty, and students to participate in AANAPISI program (see Diagram 1, 2). Finally, the AANAPISI program is expected to offer programming, which emphasizes racial justice, in order to enhance the skills of its members (see Diagram 1, 3).

The central finding that emerged from this study confirms the adapted theoretical frameworks, where I argue that civically oriented AANAPISI programs do build capacity, and do so in three areas:

4. An Alignment of Identity and Values
5. A Transformative Approach to Curricular, Co-Curricular, Research, and Pedagogy
6. Utilizing Existing Structures and Building New Organizational Units

In this discussion chapter, I synthesize these major findings from this study in order to understand the process in which AANAPISI programs build capacity. Given that this study focused on two sites, both of which are institutionally and geographically different, I argue that AANAPISI programs build capacity by investing in people through transformative civic engagement based racial and social justice initiatives. In doing so, these civically oriented AANAPISI programs demonstrate that this process is inherently complex, loaded with tension and contradiction, but complete with optimism and dedication. They are fulfilling their federal directives, while allowing us to reimagine how federal MSI policy can be interpreted and implemented, in order to ensure that AANAPISIs and other MSIs can live up to their potential, and fulfill their original promise of working toward advancing a more equitable and diverse society.

An Alignment of Identity and Values

As noted previously, policy makers often tout the importance of transfer, retention, and completion rates as the primary metric to evaluate AANAPISI programs (White House, 2011). Indeed, there would no be contradiction by simply examining the focus and general deceptions of nearly all AANAPISI programs (U.S. Department of Education, 2016d). However, as this

study demonstrated, through a deeper and critical analysis reveals, that AANAPISI programs share a more complex alignment of identity and values that go beyond the purported mission of just enhancing student success via traditional education outcomes.

Instead the values of these AANAPISI programs, advanced through its individual members, focuses on furthering the notion that AAPIs exist and belong in higher education, beyond the stereotypically understood paradigm (Lee, 1996; Museus & Kiang, 2009; Ngo & Lee, 2009; Teranishi, 2010). Indeed, both Western and Eastern regularly drew attention to the minoritized and racialized positioning of AAPIs – thus placing their AANAPISI programs as what Omi and Winant (2015) connote as a *racial project*. In doing this, members of the AANAPISI program co-constructed a programmatic level identity. In other words, administrators, faculty, staff, and students – and to a certain extent, community members – advance the notion and validity of the presence of Asian Americans and Pacific Islanders in higher education, while aggressively opposing the common stereotypes about overrepresentation – at times at odds against institutional or societal pressures.

Members that share similar values within an institutional unit are not uncommon (Chesler et al., 2005), particularly within organizations that are focused on racial equity or services for AAPI and other minoritized students (Liu, Cuyjet, & Lee, 2010). Although the AANAPISI programs are consistent in advancing these issues, these shared values do not necessarily connect to the values and culture of the institution. Indeed, Chesler and colleagues (2005) note that there can be separate cultures for distinct groups on campus, which often conflict and contradict one another. This was no different at both AANAPISI programs, where members discussed conflicting values with respect to how AAPI students were perceived on campus. Indeed, given the glaring and enduring misconceptions of AAPI students as model minorities (Lee, 1996;

Museus & Kiang, 2009; Ngo & Lee, 2009), AANAPISI members were courageous in their advocacy to correct assumptions of AAPI students. Thus, they viewed their AANAPISI program as a vehicle to advance organizational change on their respective campuses, and by extension community.

As guided by this study's theoretical frameworks, there is an expectation that these AANAPISI programs would organize their efforts to address instances and issues of racism and oppression (see Diagram 1, 3d). In the case of Western College and Eastern University, AANAPISI members shared an aligned mission to address underserved and underresourced AAPIs on their campuses, in a process that is *Unapologetically AAPI*. In doing so, members of the AANAPISI program recognized a politicized identity to their work (Philip, 2014), and advanced a notion that complicates the notion of a black-white paradigm in order to combat the racial triangulation that AAPIs experience both on their campuses and in society (Kim, 1999). As members of the AANAPISI program reflect on the intentionality of how they advance accurate notions of the AAPI experience, they regularly thought about the racial implications of being Asian American and Pacific Islander in higher education. Given that AAPIs are positioned in a unique space in higher education, where they are misunderstood and misrepresented (Museus, Maramba, & Teranishi, 2013), AANAPISI members are motivated to advance more accurate understandings of AAPIs and their educational trajectories.

This value is also manifested in other areas, including the AANAPISI's approach to community work. Indeed, the adapted theoretical frameworks anticipates that the AANAPISI program will engage in community based work to advance racial justice (see Diagram 1, 1a), where the values and beliefs of diversity and antiracism are imbedded in how they view and interact with external groups (see Diagram 1, 1b). Members of the AANAPISI program

certainly viewed their work in concert with local, regional, and national AAPI communities, which correspond with other AANAPISI studies (Nguyen et al., 2018a), as well as with other research that examines counterpart MSIs (Garcia, 2017). This community and asset based approach resembles early ethnic studies and Asian American Studies pedagogical approaches that is centered on practice, community organizing, and activism (Umemoto, 1989). Indeed, several of the members described their positionality as activists within the institution, and in some cases believe their own identity as members who come from the community, that are situated within the institution, rather than those who are institutional agents that do community-based work. In other words, this suggests a critical approach to understanding community-based participatory engagement or participatory research (CBPR). Instead of conducting CBPR (Israel et al., 2006), members orient their work as community members who bring the community to the institution. Thus, in the case of these AANAPISIs, the programs serve as a tool to bring self-ascribed activists to the institution. Broadly speaking, this is not an uncommon practice for universities to bring in activists or practitioners in for a residency program (e.g. UCLA Asian American Studies Center's Activist in Residence Program), where these individuals typically are expected to return back to their community-based positions. At these AANAPISI programs, community oriented staff were brought in with the hope and intention to build long and lasting careers at the institution. And to a certain extent, some members, particularly at the more junior levels, felt like they did not necessarily belong at the institution or within higher education (Chesler et al., 2005). Although many acknowledge the exclusionary policies that impact their access and retention, the viewpoint of first and foremost being a community member, that works at an institution, also speaks to the deep and strong connections between the AAPI community and AANAPISI program.

The shared value of being unapologetically AAPI is also manifested in members' desire expand and grow the AANAPISI program. Certainly, this aspiration to strengthen the AANAPISI speaks to capacity building, and to some degree, it is occurring during ongoing media reports of substantial growth of college staff and administrators (e.g. Marcus, 2016). However, the compelling difference between public media reports of so-called administrator "bloat" is that, AANAPISI growth is grounded in social justice and racial equity (Garcia, 2015). This was reflected in the types of individuals that were recruited and hired; where AANAPISI members were new additions to the institution who are fully committed to advancing AAPI issues and concerns. This finding confirms previous studies that report how values, particularly understandings of racial inequality, can shape or reinforce hiring practices (Chesler et al., 2005; Han, 2014).

Given ever-increasing disinvestment in higher education (McGuiness, 2011), coupled with the perception that AAPIs do not need resources (Teranishi, 2011), the AANAPISI program allows for AAPIs on campus to build out and expand opportunities and resources via external sources of funding that institutional leaders may be hesitant to provide for AAPI students – given stereotypes of unparalleled success of AAPIs (Museus, Maramba, & Teranishi, 2013). Thus, the AANAPISI program fills the void left open from institutional responsibility, or lack thereof (Nguyen et al., 2018a). By advancing these values, AANAPISI members aimed to create a more equitable campus environment, and thus by extension, a more equitable society for AAPIs.

Nonetheless, the major consequence of an alignment in values, culture, and identity is that members of the AANAPISI are able to push back against only using traditional outcome measures (e.g. transfer, completion, employment, etc.) (Garcia, 2017). This is not to argue that outcomes such as transfer, retention, and completion are not desired by members or achieved by

students. Indeed, that is and continues to be an important focus at both Western College and Eastern University. However, study informants also indicated humanistic and civically oriented outcomes for their AAPI students, ones that were centered on developing students in more nuanced and holistic manners. In other words, by sharing these values where their actions are driven by social and racial justice, the AANAPISI is able to fulfill its commitment to federal policy makers, while also building capacity within their students, staff, faculty, and administrators toward social and racial justice.

Importantly, many of the members who were working at the institution prior to the grant already maintained these values, and have been working to transform the perspectives of other campus members. Thus, at end of the day, AANAPISI members are not simply idealistic individuals who do critical work in a vacuum. Instead, they are deeply entrenched in the realities of neoliberal policy programs and funding cycles, maintain political savviness, and are well versed in research and best practices, so that they can achieve these legitimate outcomes while building capacity toward a critical and social justice form of civic engagement. This speaks to the expectation of the AANAPISI program, which emphases that AAPIs belong at the institution, and signals that they have educational needs and requires the institution to pay attention to them.

Transformative Approach to Curricular, Co-Curricular, Research, and Pedagogy

Minority Serving Institutions have often been touted as educational models to enhance the educational experiences of students of color. Indeed, as U.S. Congressmember Mike Honda stated at a gathering of AANAPISIs in 2010, "by helping vulnerable minority groups pursue and complete higher education, we simultaneously address socio-economic disparities and racial inequalities, increase the competitiveness of America's workforce, increase our tax base, and provide sustainable alternatives to the ill-fated options that youth tilt toward today."

Additionally, policy makers have called upon MSIs to also work "to both expand and transform…civic learning and democratic engagement" (U.S. Department of Education, 2012, p. 13). For example, those who participate at an AANAPISI are provided with "the opportunities for learning, skill building, and encouraging personal growth in order to reconcile what they know and value with a future that may include far greater options" (Nguyen et al., 2018a, p. 352). This study confirms this finding and expands upon Nguyen and colleagues (2018a) results. Participation and membership at Western College or Eastern University's AANAPISI program exposes students, staff, faculty, and administrators to transformative approaches to curriculum, co-curricular activities, research projects, and pedagogy – that inspires them toward social and racial justice, while providing the necessary training and experience for student success.

This process adds to the complexity of civic engagement and expands the traditional working definition that was used for this study. Indeed, these AANAPISI programs interpret civic engagement differently; redefining it in their own way, where they are focused on work that results in uplifting underserved and marginalized AAPI communities. And beyond providing opportunities for civic engagement projects, Eastern University and Western College's AANAPISI programs develop political consciousness while transform their members' capacity toward forms of civic engagement, with an intimate focus on racial justice for AAPI communities. As offered in the findings chapter, this is done in three ways: Honoring Our Stories, Nesting, and Scaffolding.

Honoring Our Stories

Just as Chesler and colleagues (2005), Han (2014), and Andrews and colleagues (2010) theorized, building capacity requires AANAPISI programs to transform their member's motivations for engagement through culturally relevant programming and pedagogy. More

specifically, this begins with the *mission* (see Diagram 1, 3a) and *culture* (see Diagram 1, 3b) for *leadership development* activities, where the AANAPISI program is expected to define its intentions, actions, and desired outcomes to focus on developing members' understanding of AAPI communities, where interactions in the classroom, meetings, research, service projects, are validating and value diversity. Both AANAPISI programs begin this transformative process through the use of Asian American Studies. It is no surprise that validating curriculum and pedagogical approaches used at AANAPISI programs rely on the field of Asian American Studies and Ethnic Studies. Indeed, prior research that discusses the benefits and positive impact of validating and culturally relevant curriculum on students (Kiang, 2002, 2009; Ladson-Billings, 1995; Museus, Lam, Huang, Kem, & Tan, 2012; Museus, Mueller, & Aguino, 2013; Sleeter, 2011), as well as their usage in AANAPISI programs (Museus et al., 2018; Nguyen et al., 2018a).

The intentional design and usage of Asian American Studies is by not coincidence, but instead used to prepare and develop students' academic skills, while simultaneously validating their experiences on campus. Although AANAPISI institutions typically have large AAPI student populations, it is not always the case. Institutions need only 10% of their students to identify as AAPI, where Eastern University currently maintains an AAPI population of 14%. With low compositional diversity, students of color can experience a host of negative and chilly campus climates (Hurtado et al., 2012). Even on campuses with large AAPI student populations, like Western College, Asian American and Pacific Islander students may lack a sense of belonging and experience negative campus environments due to their race and ethnicity (Nguyen, Chan, Nguyen, & Teranishi, 2018b). Thus, curriculum that explicitly speaks to the experiences of AAPI students, and their communities, serves as a mechanism to mitigate

experiences on campus that are unwelcoming or unfamiliar (Laird, 2005; Ladson-Billings, 1995; Quaye, Griffin, & Museus, 2015) – something that is common among first generation students of color, who are more likely to enroll at a MSI (Gasman, Baez, & Turner, 2008).

Beyond improving the campus racial climate of AAPI students, AANSPISI faculty understood how Asian American Studies could also improve student outcomes (Sleeter, 2011), and saw this as form of academic engagement for students. It is actually not common to find Asian American Studies departments and programs directly involved with AANAPISI programs at most institutions (U.S. Department of Education, 2016d; Masters, 2013; Herscovici et al., 2017). Instead, most AANAPISI programs typically offer a host of student services and academic assistance (CARE, 2013b; Teranishi, 2011; U.S. Department of Education, 2016d) in order to improve student outcomes. Thus, unlike their counterparts, Western College and Eastern University chose to use an academic approach via Asian American Studies, in conjunction with other programming, to enhance student outcomes. The primary rational for this decision was simply that it not only develop students' academic skillsets, but did so by providing students with the opportunity "to receive quality education" where the coursework was relevant and directly connected to the marginalized experiences of students of color" while serving "as a bridge from formal educational spaces to community involvement, advocacy, organizing and activism. Ultimately, students in Ethnic Studies leveraged their education toward the betterment of their communities" (Tintiangco-Cubales et al., 2015, p. 107).

Indeed, findings from this study align with previous research that indicate the benefits of Asian American Studies/Ethnic Studies in fostering and enhancing students' commitment to their communities, social justice, and engender a sense of agency, activism, and civic engagement

(Astin, 1993b; Denson & Bowman, 2017; Gurin et al., 2002; Halagao, 2004, 2010; Sleeter, 2011; Tintiangco-Cubales et al., 2015; Vogelgesang, 2001).

Nesting Process

As this study demonstrated, a deeper and critical analysis reveals that both AANAPISI programs accomplish these multiple outcomes in two processes – one for students and one for staff, faculty, and administrators. As the findings displayed, the AANAPISI program used an intentional and strategic *nesting process*. The notion of implementing programming confirms the *technology* component of *adapted leadership development* (see Diagram 1, 3e), whereby culturally relevant and engaging programming is systematically structured and delivered, in a developmental process, that enabled students to make meaning of and value their identities and family's and community's lived experiences, while developing skillsets to serve them academically and professionally. However, students had limited direct opportunities to influence the direction and practices of courses, research projects, and civic engagement initiatives. This diverges from the *adapted public recognition and leadership development* components (see Diagram 1, 1c, 3c). Certainly faculty and staff strived to focus on student experiences and sought their input, but students did not directly guide the five components of the *nesting process*.

Some spaces where students did maintain autonomy or agency over the direction of the AANAPISI program includes their role as teaching assistants for the courses that they had completed. As Western College, this often occurred for students who TAed courses connected to the AAPI Leadership Institute – where they were given full power and authority to design and select readings, activities, and lectures. In addition to this added level of decision making for students, it provided students with a host of other benefits that come with teaching a college level course, such "as the planning, paperwork, student difficulties (illnesses, etc.), grading, and final

evaluation that go into developing a course," while also developing relationships with the faculty member (Weidert, Wendorf, Gurung, & Filz, 2012, p. 96). Students are also able to reinforce the materials they learned (Mendenhall & Burr, 1983), while becoming "active members of the intellectual community within their disciplines, contributing to, and not merely drawing from, its ever-changing pool of knowledge" (Micari, Streitwieser, & Light, 2005, p. 285). Thus, this finding is consistent with the literature that details the benefits for undergraduates who serve in a teaching capacity.

The AANAPISI programs also provide students with an opportunity to engage in research. This not only develops their writing and critical thinking, but exposes them to the entire research and knowledge production enterprise, where many of the students indicated their intention to or have already applied to graduate school with the hope of pursuing future careers in academia and research (Craney, McKay, Mazzeo, Morris, Prigodich, & De Groot, 2011; Landrum & Nelson, 2002). These AANAPISI programs provide training for undergraduates, who may not typically receive this experience otherwise, particularly given that they attend non-reaching intensive institutions. These research projects also serve as a purpose to extend the AANAPISI program externally, and are typically in conjunction with community-based organizations or to lobby policy makers on issues that impact AAPI communities. By orienting student research opportunities toward these efforts, the AANAPISI program confirms what Chesler and colleagues (2005), Han (2014), and Andrews and colleagues (2010) posit as the *boundaries* component of *adapted public recognition* (see Diagram 1, 1e).

In addition to conducting research with external groups, *resources* are used to create opportunities for students to work in and with AAPI communities (see Diagram 1, 1d). In the final component of the nesting process, students are guided toward internships and engagement

with community based organizations and public sector offices that are focused on AAPIs and/or are focused on addressing issues pertaining to race and racism. This finding confirms the *boundaries* component within *adapted public recognition*, as posited by Chesler and colleagues (2005), Han (2014), and Andrews and colleagues (2010) (see Diagram 1, 1e). This advances students' potential to realize their futures (Finley, 2011; Yamamura & Denson, 2005), while also providing new levels of cultural capital and access to structures and opportunities that often exclude students of color (Yosso, 2005). But at the same time, many of these official structures (e.g. elected leaders, executive directors of CBOs, community leaders, business CEOs) are led by AAPIs who are themselves, alumni of the institution and hail from the same communities as current students. This reinforces students' own experiences and provides familiarity with those who have share similar racial and ethnic backgrounds and experiences, while acknowledging and valuing the importance and wealth of the students' own heritage (Rendón, 1994; Yosso, 2005).

By becoming an AANAPISI, institutions are tasked with developing such services for their AAPI students. However, at most AANAPISIs or MSIs, perhaps only some of these components are offered to students. For example, Garcia and Okhidoi (2015) detail how an HSI utilizes its Chicana/o Studies department and the Educational Opportunity Program to deliver academic and co-curricular programming for their students. Similarly, Teranishi and Kim (2017) uncover the usage of STEM counseling, a book voucher program, tutoring, on-campus events, and community opportunities at a community college-based AANAPISI. However, what is unique at Western College and Eastern University is that programmatic components are designed to be interconnected and built on top of one another. In other words, there is a high level of coordination between different institutional units in order to provide students with knowledge and training to succeed in their academic and future careers. This nesting process resembles

various forms of strategic and holistic interventions focused on increasing transfer, retention, and completion for targeted populations (Laden, 1999, 2000, 2004a, 2004b). Perhaps what makes these AANAPISI program unique is the intentional blending and collaboration of units and centers within academic and student affairs, that provides students with varying opportunities, but also that the training and opportunities are built one upon another with increasing complexity, in order for students to progress through school, while maintaining a strong focus on social justice and engagement-based projects.

Prior research studies have suggested the importance and impact of many of these culturally relevant and validating components for students, who without the AANAPISI grant would be less likely to engage in these opportunities (CARE, 2013b; Museus et al., 2018; Nguyen et al., 2018a). The nesting process expands and widens students' aspirations, while also prepares them in a step-by-step fashion toward transfer and graduation. As this study demonstrates, AANAPISI administrators, faculty, and staff were intentional in constructing their nesting process in order to develop and benefit AAPI students, while pointing their future endeavors to focus on civic engagement and racial justice.

Scaffolding Process

Relying on this study's adapted theoretical framework, building capacity within the AANAPISI program requires transformation of their members' motivations for engagement through culturally relevant programming and pedagogy. Thus, the AANAPISI program is expected to invest not only in students, but also in staff, faculty, and administrators. More specifically, the scaffolding process resembles the *technology* component within *leadership development* of the adapted theoretical frameworks (see Diagram 1, 3e), which utilizes AANAPISI programmatic components and institutional resources, to provide time, space,

funding, and encouragement for different training, opportunities, and assistance to develop new skillsets, advance in careers, and to better serve students – within an equity and racial justice framework.

Traditional job functions and boundaries were blurred allowing AANAPISI members to engage in new responsibilities that did not reflect traditional divides that may exist within student affairs and academic affairs (Banta & Kuh, 1998; Nesheim, Guentzel, Kellogg, McDonald, Wells, & Whitt, 2007). Additionally, members were able to capitalize off different forms of professional development that otherwise would not exist for them. These components include: research opportunities, teaching opportunities, conference travel, AANAPISI regional/national leadership, cohort-based learning communities, community-based collaborations, course development resources, support from students, cross-campus collaborations to develop junior staff networks, and perusing advanced degrees.

Providing professional development for faculty, staff, and administrators in order for university employees to better engage in their job functions is common at colleges and universities (Anderson, 1997; Boice, 1992; Roberts, 2007). Indeed, there are a host of benefits for college and university staff with respect to professional development, which include enhancing professional effectiveness (McDade, 1987) and tenure and promotion (Boice, 1992; McDade, 1987) to name a few. In addition to these benefits, the AANAPISI programs at Western College and Eastern University both were intentional and purposeful with respect to their professional development and cross-training opportunities. Given the disinvestment in higher education from state governments (McGuiness, 2011), an infusion of funding intended to directly to benefit AAPIs employees on campus is rare. Many, if not all, of the junior faculty and staff that were hired, via the AANAPISI grant, were done so with soft money. That is, their

positions are funded through the federal grant, rather than as a budget line item at the institution. As Chesler and colleagues (2005) posit, institutional leaders do not often, out of their own volition, devote resources for diversity and multicultural related staff and programming. It would be reasonable to assume that the institution would not provide new lines for those who were hired with the grant, should the federal funding expire. This was a major concern that many AANAPISI administrators discussed. Thus, in order to retain newly hired members, the AANAPISI program devoted resources for professional development and cross-training opportunities for members to gain experience and round out their resumes, in order to secure permanent positions at the institution (Chesler et al., 2005; Han, 2014; Andrews et al., 2010) (see Diagram 1, 3f), especially since these members shared similar values and approaches to racial equity.

The adapted theoretical frameworks also posit that the AANAPISI program's *power* structure should be relevantly flat with diverse teams that have shared decision-making authority to influence the direction and practices of programming (see Diagram 1, 3c). Indeed, staff, faculty, and administrators maintained enormous agency in deciding what types of professional development activities they would utilize as well as what types of programming was offered. Particularly for junior staff, the opportunity to control the areas of growth that were inline with their career ambitions and goals not only builds a more equable environment, but also allows them to determine their own destinies.

In total, the scaffolding process was a mechanism for staff to develop networks, receive experience and expertise in different areas, and obtain advance degrees, so that they can advance in their fields. Senior members of the AANAPISI, typically those who already maintain

established positions at the institution, viewed this process as a tool to recruit and raise up a new generation of critical social justice oriented staff, administrators, and faculty.

Utilizing Existing Structures and Building New Organizational Units

As charged by the U.S. Department of Education (2016a), the AANAPISI grant is intended “to enable such institutions to improve and expand their capacity to serve” Asian Americans and Pacific Islanders. However, there are inherent challenges in defining capacity building. At present, there are multiple definitions and theories used to explain how to build capacity. Paul (1995) argues that “many people seem to think of capacity building as a new label for training and development. Some may view capacity building as a component of institution development or of good management” (p. 3). Potter and Brough (2004) note that in common, everyday use, capacity building often is widely understood to:

> imply that there is a lack of skills which needs to be solved by training, i.e. people simply do not know how to discharge their functions properly. At other times it is used as though there is a lack of time, money or authority to do all the things expected, and so the proposed solution is for more pairs of hands (extra staff, hiring consultants or setting up a discrete project implementation unit), or for a computer, vehicles, a bigger budget, or greater devolution of powers” (p. 338).

Indeed, those are important and components that helping us understand the concept of capacity building. Nonetheless, by relying on the theoretical frameworks to assist in defining capacity building, this study tests and confirms Han (2014) and Andrews and colleagues (2010) theory, as well as extends it for AANAPISIs in order to maintain flexibility and room for each institution to define this process and concept for themselves.

In building capacity, Eastern University and Western College realize this through utilizing existing campus structures to build new organizational units. This finding is consistent with the National Commission on Asian American and Pacific Islander Research in Education's (CARE) (2013b) extensive research project, Partnership for Equity in Education through Research (PEER), which examined three community college-based AANAPISIs in a longitudinal study.

To varying degree, institutions that are constructing their AANAPISI programs would rely and utilize existing structures. However, at both Western College and Eastern University, the level of existing structures (e.g. academic departments, institutes, curriculum, research initiatives, co-curricular programming, and people) was already well established and well regarded. The AANAPISI programs used existing units that focused on social and racial justice due to members' motivation and desire to enhance units that contribute toward building multicultural environment on campus. As such, the *mission* of the AANAPISI program, with respect to *member engagement* activities, was focused on the design of procedures to ensure that there was diversity in composition, roles, and units (see Diagram 1, 2a). At Western College, the primary units include their Asian American Studies program and the AAPI leadership institute. While at Eastern College, the existing units include the Asian American Studies program and the Asian American Research Center. Additionally, these units housed the principal investigators who wrote the AANAPISI grant application.

However both AANAPISI programs also diverged from the adapted theoretical expectations. For example, AANAPISI administrators used other campus units for their AANAPISI program that did not maintain an explicit focus on social and racial justice. For Western College, this entailed partnerships with the learning communities program and the

counseling department. As Makayla (WC, faculty) discussed, the influx of federal funds was a motivator for these two existing units participate in the AANAPISI program. To a certain extent, the enthusiasm for utilizing non-AAPI focused units speaks to interest convergence (Bell, 1980; Delgado & Stefancic, 2017). In other words, these two units were interested in participating with the AANAPISI program, not for social and racial justice reasons, but instead because of the external funding that their units would receive. Additionally, this is inline with resource dependence theory, given that colleges and universities cannot produce or acquire resources from their environment, thus they are depend on external entities (Bess & Dee, 2012). Therefore, one of the primary objectives of colleges and universities, and the units within them, is to secure external funding. With respect to Eastern University, resource dependence can also aid in the explanation of how they used existing structures, specifically the academic support services unit – which serves as the administrative home for their AANAPISI program. This ensures that the student support services unit is able to secure additional external funding. But perhaps more important at Eastern University is leveraging the status of being an AANAPISI and MSI in order to secure other forms of federal funding that are appropriated for institutions with MSI status and designation.

Utilizing these units to build new structures allowed for AANAPISI members to redefine institutionalization, where building capacity focused on the enhancement of existing units and the creation of new units. In other words, both AANAPISI programs engaged in multicultural practices that are necessary in order to recruit new students, faculty, staff, and administrators to achieve compositional diversity at the AANAPISI program, as well as establish new offices and programs, which confirm the *membership* component of *adapted member engagement* (see Diagram 1, 2d). The creation of these new lines works to grow existing programs, as well as hire

and place new members into newly created units – like Eastern University's AAPI Student Success Center. Importantly, these were new hires for the institution, where many were identified with underrepresented and underserved AAPI ethnic groups (Vietnamese, Cambodian, Filipino, etc.) which also enhances the capacity of the AANAPISI program, and more broadly the institution, with respect to valuing racial and social justice (Chesler et al., 2005). Thus, the AANAPISI program is a mechanism to strengthen the institution by increasing the number of people who share similar values regarding social and racial justice, which in turn aids in the redefinition of institutionalization (Han, 2014).

However, institutionalization, particularly from the perspective of the U.S. Department of Education requires that the institution to assume responsibility to fully fund existing AANAPISI operations. As Chesler and colleagues (2005), Han (2014), and Andrews and colleagues (2010) posit, having an institution allocate resources to preserve programs and services for AAPIs would be uncommon. Instead, the AANAPISI program is expected to devote its own *resources* to hire and maintain programs and people (see Diagram 1, 2e). Given that that both Western College and Eastern University could only maintain their operations and people through continued federal awards, members who were hired with AANAPISI resources were forced to find new positions within the institution to transition to, if and when federal funding expired. To a certain extent, these members, and the values that they hold remain at the institution, but it also demonstrates that the institution is not fully committed to racial and social justice on a wide scale, and speaks to the "transitional" stage of Western College and Eastern University – in that senior level support does not exist in order to fully establish the AANAPSI program as a standalone unit within the institution (Chesler et al., 2005).

Interconnected to how resources are utilized for member engagement purposes, is the *power* to determine recruiting and hiring practices. Diverging from the adapted theoretical frameworks, all AANAPISI members (e.g. students) did not maintain authority regarding the recruitment process for new members (see Diagram 1, 2c). To a certain extent, *member engagement* practices reflected the overall structure of the institution, confirming other theorists who detail how campus units mimic other offices that are under similar environmental conditions (DiMaggio & Powell, 1983). However, some areas did overlap with the adapted theory. For example, at Eastern University, junior staff members were directly involved with search processes. In other words, there was some flattening of power and authority.

In utilizing existing units to build new structures, members of the AANAPISI program encountered explicit and implicit forms of pushback and resistance as they hired new members and developed and implemented their programs. The resistance originates from the broader campus community's lack of knowledge and understanding of the educational experiences of AAPIs. As Chesler and colleagues (2005) posit, the creation and implementation of a program geared for students of color will be met with resistance, which contrasts the overall *culture* of the AANAPISI program, which augmented the institution's recruiting process to be inclusive with specific diversity goals for their hiring practices (see Diagram 1, 2b). However, diverging from what *adapted member engagement* posits, this pushback does not only reflect the marginalization of students of color on campus. Instead, it details how AAPIs are racialized at both institutions, and more broadly within higher education. Indeed, education scholars have documented the various stereotypes (e.g. monolithic and universally successful) (Lee, 1996; Museus & Kiang, 2009; Teranishi, Behringer, Grey, & Parker, 2009), racial incidents and campus climate experiences (Johnston, & Yeung, 2014; Museus, & Park, 2015; Nguyen et al., 2018b; Yeung &

Johnston, 2014), and educational outcomes (CARE, 2013a; Chang & Kiang, 2002; Museus et al., 2013; Teranishi, 2010) that plague Asian Americans and Pacific Islanders in education. This study confirms much of that important body of research and extends it into the context of a campus environment that is federally designated as an AAPI serving institution. Which is ironic, because one of the primary purposes for the creation of the AANAPISI program was to acknowledge and address the specific educational needs of Asian American and Pacific Islander students (Park & Teranishi, 2008; Park & Chang, 2009). And even though federal policy signals a commitment to addressing educational inequality for AAPIs, this does not necessarily trickle down to the institutional level. This revels the racial positioning of AAPIs in higher education, where others within the campus community can then rationalize the AANAPISI program as unnecessary, regardless of the compositional diversity of AAPIs on campus, their educational needs, and/or AAPI experiences with racism.

Summary of Discussion

This study sought out to uncover the process in which civically oriented AANAPISI programs build capacity. Through an in-depth two-site case study, where the institutions differed with respect to geography and institutional type, I successfully demonstrate that AANAPISI programs do achieve this result by investing in their members, through a transformative process built off civic engagement-based racial and social justice initiatives. Relying on Chesler and colleagues (2005), who detail the progression in which institutions strive to achieve a multicultural environment, and Han (2014) and Andrews et al.'s (2010) multidimensional approach to studying the organizational effectiveness of civic associations, I show and explain that AANAPISI programs build capacity through:

1. An Alignment of Identity and Values

2. A Transformative Approach to Curricular, Co-Curricular, Research, and Pedagogy
3. Utilizing Existing Structures and Building New Organizational Units

These three key findings point to and confirm the racial positioning in which AAPIs are placed and the work that AAPIs on campus engage in to define who they are. These findings also contribute to and extend the important yet limited scholarship that already exists on AANAPISIs. Furthermore, this analysis is important because it demonstrates the potential of a federal program to address the needs of an underserved community, while uncovering the challenges that AANAPISIs face organizationally. Additionally, this study showcases the critical work that those within AANAPISI programs are engaged in, in order to strengthen the academic experience of AAPI students, build the corps of AAPI faculty, staff, and administrators to transform their institutions, and improve the broader Asian American and Pacific Islander community locally, regionally, and nationally.

CHAPTER 7: IMPLICATIONS

As this study demonstrates, AANAPISI programs play an important and necessary role in improving the educational and professional trajectories of AAPI students, faculty, staff, and administrators. The findings offer several implications that inform new areas of research and inquiry; the work of those within institutions that either are or are seeking AANAPISI designation and funding; and public policy– all in order to improve the experience of AAPIs in higher education.

Considerations for Research

This study adds to the limited but growing field of empirical research on AANAPISIs programs. Given this relativity new institutional type, there are a number of areas where potential research studies would be beneficial. Thus, I expand the scope of this study to include new areas for scholarship that would be useful for the field of higher education, practice, and policy. Additionally, I offer suggestions for new lines of inquiry that address this study's own limitations.

First, this study examines two AANAPISI programs, the first at a community college and the second at a regional comprehensive university, which are the most common among the 35 funded AANAPISIs. However, there is an increasing number of research intensive or public flagship universities that are striving for, applying to, or have recently become AANAPISIs. Exploring how these researched-based AANAPISIs engage in their work to build capacity is a worthwhile pursuit. Interestingly, as Park and Chang (2009) documented, policy makers intended for AANAPISI program to benefit community colleges and less selective institutions, as opposed to large selective research universities. With an increasing number of research intensive institutions seeking and becoming AANAPISIs, research in this area should also

address this shift is impacting the field of AANAPISIs, and how it may change the overall landscape of minority serving institutions.

With respect to geography, this study examines two regions of the United States, the West Coast and East Coast. Given the importance of geography and its impact on AAPI students (Chan, 2018), examining AANAPISI programs in other parts of the country is imperative. For example, there are several AANAPISIs located throughout the Midwest, and with great diversity inconsideration of institutional type. Indeed, the Midwest region maintains AANAPISI programs at community colleges, large flagship research universities, and regional comprehensive institutions. Additionally, as the Asian American and Pacific Islander population continues to grow, particularly in the South, examining AANAPISI programs in that region would enhance our understandings of this MSI category. And perhaps most ignored in AANAPISI scholarship are examinations of institutions located in the Pacific. There is a large concentration of institutions in Hawaii, Guam, the Northern Marianas, Palau, and American Samoa, that have either been or currently are AANAPISI. Indeed, scholarship on the experiences Native Hawaiian and Pacific Islanders is limited, and research in partnership with these institutions is not only worthwhile, but of critical importance.

As noted in the findings, this study speaks to the racial positioning of AAPIs in higher education, particularly in a unique context at institutions that are designated as AAPI serving. And as some of these institutions qualify for and attempt to seek other MSI designations (e.g. HSI, NHSI, PBI, etc.), understanding how AAPIs position themselves, as well as how they are being positioned in this complex multi-designation context would be helpful. Indeed, there are already several institutions that currently hold both AANAPISI and HSI status, and more are expected to join their ranks. Certainly, the topic of dual designation can serve as an entirely new

research agenda where specific issues may be examined that relate to institutional and programmatic identity, campus racial climate, or resource dependence, to name an obvious few.

This potential research agenda also sparks new areas of research where different theoretical applications can be utilized to better understand the process, rationale, and decisions that are made within institutions that qualify for multiple MSI designations. For example, social movement theory looks to explain the creation of movements (McAdam, McCarthy, & Zald, 1996) like the formation of Asian American Studies or even of the AANAPISI itself. It can also be used as a tool to better understand the shift in an institution's organizational culture and identity. Using institutional theory to examine the operations of AANAPISIs will be helpful as the field of institutions continues to grow beyond the current 35. Since AANAPISIs are the newest type of MSI, there is and continues, to be a level of uncertainty and ambiguity within the delivery of programs and services for AAPIs on different campuses. Thus, using institutional theory to examine how AANAPISI programs may mimic and model each other's operations can refine and test institutional theory, as well as yield new understandings and predictions as to how the field of AANAPISIs will expand over time.

Future research projects that examine the creation, operations, and institutionalization of AANAPISIs will positively contribute to the field of higher education, research on minority serving institutions, and educational policy. These new areas of scholarship will reveal new understandings and insights on how AANAPISIs build capacity in order to serve marginalized and neglected communities.

Considerations for Practice

Although this study specifically examines AANAPISI programs, the implications for practice may prove to be useful for other institutional contexts including other MSIs and

institutions that are considering interventions to benefit AAPIs on campus, as well as institutions that are already AANAPISIs or in the process of becoming one.

From a design perspective, administrators must decide where and how to house AANAPISI programs organizationally. Although both Western College and Eastern University housed their AANAPISI programs within academic affairs, this does not exclude a program from being housed within student affairs. Perhaps what is more important, and supported by this study's findings, is that an AANAPISI program should integrate and involve both, in a coordinated fashion, to deliver programming to students, both curricular and co-curricular, that is complementary while informing each other. In other words, there must be a partnership between the academic affairs and student affairs, where the AANAPISI program is integrated and holistic in nature. This allows for students to make connections between what they are learning in the classroom with other skill-building experiences (e.g. internships, teaching assistant, research projects). Administrators should be thoughtful in utilizing existing campus units to provide programming. And these same senior administrators must also maintain an institutional rank that allows for them to clear roadblocks and bottlenecks that are inevitable when any new initiative or program is developed, implemented, and expanded. Indeed, institutional culture that allows for the partnership between academic affairs and student affairs is critical. A real connection from both entities, where everyone values each other's work will set up the best conditions for a multifaceted and robust AANAPISI program to truly flourish.

This means that faculty should be intimately involved with the AANAPISI program, especially those who maintain lines with Asian American Studies programs, as it is oriented toward culturally relevant curriculum and racial justice. Although many community colleges and some universities may not have formal Asian American Studies departments or programs,

faculty from other disciplines can help design new or revise existing courses that explicitly speak to the experience of AAPI students. At an institution that has been striving to create an Asian American Studies program, an AANAPISI program may provide additional resources to begin building the necessary infrastructure.

Staff members within an AANAPISI have some of the most difficult responsibilities, as they are tasked with co-curricular programming that can have near infinite possibilities. These activities should be catered to the specific AAPI population on campus, and are typically expected to embody student success initiatives, such as tutoring services to enhance reading and writing, academic counseling, and other college access and retention initiatives. Both AANAPISI programs in this study offered these services for students, but they also created other opportunities for learning that indirectly prepared students for success. Some initiatives to consider are internships with community based organizations and government offices, college access and recruitment initiatives at local high schools, or space for student activism and organizing. These co-curricular activities positively benefit students, and also offer great potential to make a lasting impact on local schools, communities, and the institution.

Utilizing existing research units or a research institute is also beneficial. An obvious first step is to collaborate with the institutional research unit. Indeed, many institutions already collect data on students, and if the institution does not collect disaggregated data, this would be an opportune moment to do so. Beyond using data to inform course design for the AANAPISI program, understanding the specific AAPI student population allows for more relevant coursework and co-curricular programming that fit the needs of the AAPI population. Furthermore, including a research unit allows for new forms of knowledge production from different perspectives, opportunities to present findings at conferences and symposiums, and

exposing students to the research enterprise. Participating in research projects is less common for undergraduates, and even more so at AANAPISI institutions, which are typically community colleges and regional teaching universities. Thus, by incorporating a research component to an AANAPISI program, AAPI students are given greater opportunities to engage in and produce new scholarship that sheds light on critical issues. As noted earlier, most AANAPISI institutions may not have research units readily available to be incorporated into the AANAPISI program. Another viable option is to collaborate with an external researcher, who can help design studies and that are mutually beneficial for all parties.

In addition to interventions that will improve the experience of AAPI students, AANAPISI programs should be designed to also benefit staff, faculty, and administrators. This includes professional development for the entire campus community to better understand their AAPI populations, which works to dispel common assumptions and stereotypes. But more specific and targeted professional development should be available for those who are directly involved with the AANAPISI program. More specifically, careful attention should be paid to junior members of the AANAPISI. Given that many are hired because of the new infusion of AANAPISI funds, offering specific opportunities will contribute toward their ability to receive promotions or advance up and through the institution. Overall, offering new opportunities for staff, faculty, and administrators will allow them to more effectively perform their job functions, which in turn will benefit students.

Finally, ensuring that the AANAPISI program is provided physical space is critical. Indeed, both AANAPISIs in this study maintained space for students to simply hang out between classes or to do work. Space provides a form of legitimacy, while also building community.

There are a multitude of interventions that can be used to design and implement an AANAPISI program that benefits the AAPI community.

Overall, these initiatives must be integrated and coordinated so that they support the development of students, staff, faculty, and administrators. This impacts how AANAPISI programs should think about and consider scalability, replicability, and sustainability of their best practices. More specifically, by building out a robust AANAPISI program from the outset, members can engage in cross-campus partnerships with multiple stakeholders that creates the conditions for those involved to be invested and desire growth, success, and permanence of the AANAPISI program. And perhaps most critical is that those involved with the AANAPISI must share a deep commitment to racial justice and the educational needs and success of AAPIs in higher education.

Considerations for Policy

My professional experience in government deeply informs how I consider implications for public policy. Given my background, I aim for my policy recommendations to be highly specific and robust, with hopes and expectation that it can inform the important and necessary work of policy makers at the institutional, non-governmental, local, state, and federal levels. Thus, by utilizing the findings from this study, while grounding the implications for policy through theoretical and methodology approaches toward critical policy analysis (Castagno & McCarty, 2018), I offer several implications for policy. Indeed, policy is a *social practice*, an ongoing process of normative cultural production constituted by diverse actors across diverse social and institutional contexts (Levinson & Sutton, 2001, p. 1), where it is a key social mechanism by which relations of power are maintained, challenged, and may be transformed (Tollefson, 1991). Thus, my approach toward considerations for policy is not simply top down,

but instead offered through a sociocultural and ideological process that is structured by acknowledging relations of power, that is both official and unofficial, and de jure and de facto.

Given this, this section includes policy recommendations that are formulated for multiple levels, and recognizes that all these levels play a role in designing and implementing policy (Bardach & Patashnik, 2015). With this intentional recentering in mind, this section will include different actors who influence AANAPISI policy, with recommendations on actions that they can apply to improve the success and delivery of AANAPISI programs.

Federal Policy

Since AANAPISI programs are a federally funded initiative, national level policy is a significant factor in determining all aspects of how AANAPISIs are defined, designed, created, and implemented.

Funding

Perhaps the most obvious federal policy implication is to ensure that members of the executive branch, those within the U.S. Department of Education and White House Domestic Policy Council, request elevated levels of funding for AANAPISIs. Additionally, Members of Congress, notability in the Congressional Asian Pacific American Caucus, can advocate for supporting these funding levels to the colleagues in the House and Senate Appropriations Committees. Raising the funding levels for AANAPISIs to those that are commensurate with other MSIs is important for several reasons. As noted in the findings from Western College, some AANAPISIs are refocusing their efforts on becoming HSIs. One of the reasons for this may be the larger amount of funds that HSIs receive, compared to AANAPISIs. Thus institutions may be compelled to chase after HSI funds. If Congress appropriates similar funding levels to AANAPISIs as other MSIs, this would create greater equity. It is important to note that

doing so should not come at the expense of other MSIs. Instead, all MSIs should be appropriated greater funding to deliver racial and ethnically relevant curriculum and co-curricular programming. Put another way, Congress should increase the size of the MSI funding pie, rather than redistribute funds.

Doing this would have serious positive implications for AANAPISIs. First, institutions like Western College would not necessary desire to strive for HSI status and funding, in order to receive greater sums of federal funding. Additionally, this policy implication would increase the number of institutions that become AANAPISIs, particularly among those are eligible for multiple MSI designations. This would allow for institutions to prioritize which populations they need to serve, rather than selecting a program that provides them with the most amount of federal dollars. As such, federal policy makers must continue to assert that AANAPISIs, along with their counterpart MSIs, are all appropriated individually, rather than as one large and consolidated MSI account – something the current Administration (at the time of writing this dissertation) has floated as a new policy. This is an important policy implication, as it removes that notion that different MSIs are fighting for the same piece of the pie. Given the current climate in Washington, DC, this action would need to be coordinated by the Tri-Caucus (Asian Pacific American, Hispanic, and Black) along with MSI advocacy organizations (AIHEC, APIASF, HACU, NAFEO), to encourage shared and collaborative governance, funding, and planning for all MSIs. Lastly, Congress should restore Part F funding, something that was zeroed out in the most recent omnibus appropriations bill.

Legislation

Legislatively, one primary implication for federal policy is the notion of dual designation. Currently, institutions may only receive funding for one type of MSI classification. For

example, an institution can either be an AANAPISI or a HSI, but not both concurrently. Since AAPIs and Latinx are often geographic located in similar regions of the United States, many institutions qualify for both AANAPISI and HSI status, and must decide to apply for one MSI designation. Pursuing a MSI type has serious implications for institutional identity (Garcia, 2017) and also impacts which students are prioritized and served (Gasman, Nguyen, Samayoa, & Corral, 2017). Bipartisan legislation introduced in the House and Senate seeks to address this dual designation issue, where institutions located in Texas and California appear to benefit the most. One consideration is that if institutions do seek dual designation, schools in the Pacific region may be impacted. More specifically, institutions that primary serve NHPI students in Hawaii, Guam, Northern Mariana Islands, who are already underresourced, may face great competition from institutions in Texas and California. Thus, any attempt to pass dual designation legislation must take this important implication into consideration, in order to ensure that NHPI students and the institutions that serve them remain competitive in acquiring AANAPISI funding.

Revise Regulations

In addition to new legislation, federal policy makers, particularly within the executive branch, have discretion to revise current regulations in order to streamline and improve the effectiveness of AANAPISIs. Indeed, with AANAPISIs reaching and surpassing their 10-year milestone, the U.S. Department of Education now maintains a rich database of internal applications and progress and performance reports from the 35 funded AANAPISI programs. Furthermore, the growing number of empirical studies on AANAPISIs, including this one, also provides valuable evidence that can be used to update AANAPISI regulations. More specifically, these sources of data with interventions point to best practices to enhance

effectiveness. Although effectiveness is a broad and overly generalized term, with respect to the findings from this study, policy interventions though the revision of regulations that aim AANAPISI programs toward civic engagement and ethnic studies based curriculum would enhance their effectiveness. Currently, the U.S. Department of Education lists several different programs that can be created and implemented with AANAPISI funds. Examples include:

- Curriculum development and academic instruction
- Academic instruction in disciplines in which Asian Americans and Native American Pacific Islanders are underrepresented
- Conducting research and data collection for Asian American and Native American Pacific Islander populations and subpopulations
- Establishing partnerships with community-based organizations serving Asian Americans and Native American Pacific Islanders
- Academic tutoring and counseling programs and student support services (U.S. Department of Education, 2016e, para. 4).

This terminology can be revised to be more specific toward civic engagement and ethnic studies based curricular and co-curricular activities and programming, as offered in the findings and discussion sections of this study.

Similarly, findings suggest that the benefits are not simply and only accrued by students, and through improvement in graduation and persistence, but that AANAPISI programs also build the capacity for faculty, staff, administrators, and all together – the institution. Given this, updating and adding further specificity to current AANAPISI regulations regarding faculty development to include institutionalization would strengthen the overall program's ability to remain intact, should the institution no longer receive federal funds. Thus, the focus of the

AANAPISI regulation can be flexible to not only include faculty development, which it already does, but to also reward the institutionalization of staff and of specific initiatives that create increased capacity.

Finally, as researchers, policy makers, and advocates have long argued, disaggregating AAPI educational data by ethnicity would prove to be greatly beneficial (CARE, 2013a). Thus, the U.S. Department of Education can request that all applications, progress and final reports provide disaggregated data. Certainly, as Western College demonstrated, given the opportunity, disaggregating data is a possibility and worthwhile. However, the process to do is often highly political and complex (CARE, 2013a), thus if required to do so, in order to receive AANAPISI funding, institutions will rise to the challenge.

In order to provide the rationale for these updated regulations, policy makers can rely on previously successful AANAPISI programs, as empirically demonstrated by prior research and based upon the AANAPISI programs that received the highest score in their applications and evaluations. Indeed, both Western College and Eastern University both meet these criteria, and doing so would shape future AANAPISI programs to focus on critical, ethnic studies based curriculum with an active civic engagement component.

Other Actions

There are a number of other implications for policy that can be enacted to help improve the overall operations, visibility, and research environment of AANAPISIs. First, either the Congressional Asian Pacific American Caucus (CAPAC) or the White House Initiative on Asian Americans and Pacific Islanders (WHIAAPI) can request and publish data (admissions, enrollment, competition, program descriptions, etc.) on eligible and funded AANAPISI institutions. This can easily be done on an annual basis and will greatly benefit higher education

institutions, AANAPISI programs, and efforts to strengthen federal support for AANAPISIs and MSIs.

Finally, throughout the federal bureaucracy, departments and agencies have coordinated MSI initiatives that offer funding for student programs, research opportunities for faculty, and internships for students at MSIs within various federal departments and agencies. Although AANAPISIs are automatically qualified to participate in these programs, lack of awareness or knowledge on the existence of AANAPISIs often limits their ability to benefit from these initiatives. Thanks to efforts by CAPAC and WHIAAPI, these federal departments and agencies have begun to revise their MSI program literature to include AANAPISIs. If one were to conduct a quick survey of different departments and agencies, many now list AANAPISIs as potential partners. Thus, CAPAC and WHIAAPI should now begin to outreach to current AANAPISIs about these initiatives, as well as provide them with this information during their application process and award announcements. This would further enhance the capacity of AANAPISIs for civic engagement.

State Policy

It should be noted and understood that state government, and not the federal government, is primarily responsible for higher education (Mumper, Gladieux, King, & Corrigan, 2011). Since education is not explicitly mentioned in the Constitution, the Tenth Amendment "reserves all powers not delegated to the central government to the state" (Mumper et al, 2011, p. 114). Thus, states are the principal governmental body tasked with developing and managing institutions of higher learning and play a critical role in the AANAPISI policymaking process.

Since state level policy actors play a large role in the structure of institutions, state policy makers can design policy interventions to transform institutions in new and meaningful ways,

that best set them up to be competitive for AANAPISI awards. Some simple policy fixes in this area include the active and intentional recruitment and retention of AAPI students into the state's postsecondary education systems, in order for institutions to meet the 10% AAPI student population requirement. Related, states can also outreach and encourage eligible institutions to apply for AANAPISI designation and funding. Like federal departments and agencies MSI initiatives, state agencies can also set up formal collaborations for AANAPISI institutions. This would strengthen the civic mission of the AANAPISI program and its institution.

As suggested in this study, and from previous research (Nguyen et al., 2014), the collection and reliance of disaggregated data improves effectiveness of AANAPISI programs to serve their diverse AAPI students. Thus, states can begin to pass laws that mandate the collection and reporting of disaggregated data. Indeed, this is already happening in states throughout the county (California, New York, Rhode Island, Massachusetts, etc.).

With half of all AANAPISI programs located at community colleges, states can develop transfer pathways for students. More specifically, state policy makers can facilitate the design and implantation of transfer plans between community colleges and four-year universities that are AANAPISIs. There are several levers to do this, from utilizing convening events to designing state grants for these activities. Although state funding for AANAPISIs may be the least likely policy option during current state disinvestment in higher education, nonetheless if enacted, several policy implications may arise. First, if states can provide matching grants for eligible or funded schools, these institutions, in the eyes of the federal government, demonstrate higher levels of commitment and investment toward the successful implementation of the AANAPISI program, thus improving the institutions ability be awarded the AANAPISI grant, but also to improve the AANAPISI program's overall ability to build capacity. Certainly, if state

policy makers are providing direct resources for AANAPISI programs, it may increase the buy in of state elected officials, thus increasing the number of champions for the AANAPISI program.

Indeed, the most likely state policy makers to spearhead and champion the majority of these policy interventions are those who identify as Asian American and Pacific Islander. In many states, these individuals are often elected and apart of the AAPI legislative caucus or appointed to AAPI commissions.

Local Policy

Although there may not be a direct link between local governments and AANAPISIs, partnerships between local government (city, county, etc.) and educational institutions have long existed (Pang, 1993). This phenomenon, often discussed as town and gown initiatives, can be adapted for AANAPISI programs. These collaborations may take several different forms. For example, the City of San José and San José City College, an AANAPISI, officially launched "the San José Promise, a collaborative, city-wide campaign to ensure that community college is affordable and accessible for all San José high school students" (San José Evergreen Community College District, 2018, para. 1). These partnerships provide scholarships, organize transfer pathways, and offer college readiness programs for high school students. Although the San José Promise serves as a real life example of local policy with an AANAPISI institution, a more ideal policy solution would ensure that the partnership is critically designed to ensure that racial equity and justice are prioritized and achieved.

And similar to states, local municipalities can support eligible or funded AANAPISIs with matching grants. As stated previously, doing so creates buy in at the local level as well as positions the institution to be more competitive when attempting to secure federal funds.

Non-governmental Level

Since policy does not have to derive from government entities (Bardach & Patashnik, 2015), non-governmental organizations, such as foundations and advocacy groups, also play a critical policy role in enhancing the work of AANAPISIs.

Similar to how Eastern University's AANAPISI program operates, partnerships with community-based organizations (CBO) can provide mutually beneficial resources and results. CBOs can offer critical volunteer and internships opportunities for students to work and contribute to the communities in which they were born and raised. Beyond simply providing a source of labor, these partnerships ground the AANAPISI program in their community, and builds connections between the lives of students, staff, faculty, and administrators with their work at the college or university. The tangible benefits from this level of involvement builds pipelines and prepares students for life after they graduate, including connections for future careers, professional skillsets, instilling a sense of civic engagement and social justice for the rest of their lives.

Additionally, advocacy organizations and foundations can themselves conduct studies or commission other researchers to examine AANAPISIs in a systematic, empirical or theoretical manner. Depending on what specific phenomena they are seeking to study, these non-governmental organizations can drive the manner in which AANAPISIs operate. As non-government entities, they are free to advocate at the federal, state, local, and institutional levels for policy changes. Indeed, as informants for this study noted, organizations like APAHE and APIASF are providing the organizational support to convene AANAPISIs, allowing faculty, students, staff, and administrators to network, share best practices, and participate in civic engagement and advocacy activities. And lastly, similar to states and local municipalities, foundations can also support eligible institutions or funded AANAPISIs with matching grants;

this increases capacity and makes the program more appealing to the U.S. Departments of Education.

Institutional Level

Within an AANAPISI framework, institutional level policy makers are critical toward the institution securing AANAPISI designation and funding. Campus leaders must prioritize and create processes for the hiring, retention, and promotion of faculty of color, specifically AAPIs who have a deep commitment to racial justice. This means that administrators must move beyond providing lip service (see Rowley, Hurtado, & Ponjuan, 2002) for AAPI programs that are geared for students, staff, faculty, and other administrators. Additionally, as the findings noted, when institutional policy makers acknowledge and enhance the role of ethnic studies and critical civic engagement, they are ensuring that institutions live up to their mission as a public good, and of course improve retention, transfer, and completion rates, while developing students to participate in a well informed citizenry.

Beyond creating the demographic conditions to achieve AANAPISI designation, institutional policy makers (college administrators) maintain the unique perspective of defining the federal government's AANAPISI policy, and thus can create and implement policy in a manner that legitimizes one option, over others, thus defining the overall shape and direction of the specific AANAPISI program (Coburn, 2006). Thus, administrators, in themselves are also policy makers (see Weatherley & Lipsky, 1977), can be redefine the policy "problem," not one of simply improve transfer and completion rates, but to also include policy implementation, as their interpretations and decisions toward policy shape outcomes. This is not to argue that those who define and implement institutional level policy must add an additional burden of work to their already busy workload. But to acknowledge that their work, in itself, is one of policy

making and implementation. Thus, each decision that they make toward an AANAPISI sets forth policy consequences (Coburn, 2006).

Given this approach to policy, administrators within the institution can create conditions for the AANAPISI program to flourish. This entails a more comprehensive approach and overall shift in frameworks to build systems and structures that are motivated and rooted in anti-racist and de-colonizing ideology. Indeed, as the findings indicated, AANAPISI programs that can best build capacity are those that rely on already existing university units, programs, and structures. Thus, institutional policy must not only address specific AANAPISI concerns at hand, but also to transform the entire campus, if they wish to fully take advantage of what AANAPISI programs have to offer.

Programmatic Level

Perhaps out of all policy levels, those at the programmatic level offer the most direct impact on the AANAPISI program. Students, faculty, staff, and administrators who are directly involved and participate in the AANAPISI program are apart of the policy implementing process. These "street-level bureaucrats" in the process of delivering the services of the AANAPISI program, are developing systematic "patterns of behavior" and thus are "the policymakers in their respective work arenas" (Weatherley & Lipsky, 1977, p. 172). It should be noted that in the case of AANAPISI programs, the policy implications of street-level bureaucrats is different from the implications for practice for the program (which will be detailed in the next section). With that in mind, this implications subsection will detail policy implications and interventions within the AANAPSI program.

As implementers of federal policy, programmatic level policy makers must first and foremost improve transfer and graduation rates. With that in mind, they have the autonomy to

design programmatic policy through curriculum and co-curricular activities to address these two goals. With the primary findings suggesting the real benefits of Asian American Studies curriculum and critical civic engagement programming, AANAPISI program level policy makers can address the federal policy requirements, while developing students' commitment to racial justice while validating their own life experiences and empowering them to serve their communities in a variety of capacities. In addition, they can coordinate efforts of across existing and new units on their respective campuses. In other words, policy makers can rely on traditional academic and student affairs structures, but revise the content and deliver curriculum that focuses on Asian American Studies.

Finally, programmatic policy makers can organize and coordinate champions at different levels of government and non-governmental organizations to push for the strengthening of AANAPISIs. Many AANAPISIs, including the two institutions in this study maintain *dejure* and *defacto* advisory boards. Developing advisory boards, and putting them to work, ensures a civic engagement component to the AANAPISI program, as well as developing pathways for mutually beneficial collaborations for all parities. It is important for these boards' membership to comprise of stakeholders across different sectors and levels of government, with one important similarity – they all value and see the importance of racial justice. Indeed, this also means that those who are involved with the AANAPISI program must be more political and think beyond the delivery of programs, and to also consider how they should interact with other policy makers while actively maintaining the agency to engage in the policy making process.

Summary of Implications

As this study indicated, building capacity is about investing in people. Thus, implications for research, practice, and policy should not simply focus on idealized outcomes, but rather

should consider the multiple and broad benefits that AANAPISI programs offer to students, faculty, staff, administrators, the institution, and community. To that end, this chapter provided concrete implications and interventions for research, practice, and policy.

Given the early lifespan of AANAPISIs, respective to other MSIs, there is great opportunity and potential to explore this area of higher education; that in turn provides valuable knowledge to better inform institutional practice and public policy. Additionally, AANAPISI programs should be investing in all their members, and not just students. Dedicating programs, services, and resources toward these initiatives ensures that AANAPISI program are adding value to the institution. Policy makers should not only invest greater resources for AANAPISIs, but should also realize that the current funding is well utilized and spent, often in areas that they may not traditionally expect, in order to achieve desired outcomes.

Other considerations for research, practice, and policy, as outlined in this chapter, can inform the work of AANAPISIs, other institutions, or other MSIs that are seeking to critically enhance the experience of AAPIs or other communities of color on their campus. These implications should not simply be restrictive to the field of higher education, but can benefit all types governmental entities and community based organizations that desire to improve the experiences of Asian Americans and Pacific islanders. And by considering these implications and interventions, those who are tasked with the privilege and responsibility over AANAPISIs and higher education, either via research, practice, or policy, can and should work together to ensure that AANAPISIs and MSIs continue their mission to advance a more equitable and diverse society.

CHAPTER 8: CONCLUSION

This study sought to explore how federally funded Minority Serving Institutions use their designation and resources to build capacity, in order to enhance civic engagement, social justice, and racial equity. In addressing this central research question, I illustrate how civically oriented Asian American and Native American Pacific Islander Serving Institution programs build capacity, through a two-site AANAPISI case study at a West Coast community college and an East Coast regional comprehensive university. In other words, I uncovered that building capacity entails investing in people, through a process that relies on strong shared values that prioritizes Asian Americans and Pacific Islanders, the use of transformative academic, co-curricular, and research opportunities for students *and* staff, faculty, and administrators, as well as strategic utilization of existing campus units to build new structures – all to serve the Asian American and Pacific Islander campus community.

Through this study's findings, I seek to provide university administrators, staff, faculty, and students with tools to improve institutional policy and practice, particularly by addressing the historical and remaining vestiges of racism through civic engagement pedagogy for AAPI students at diverse educational environments. Beyond these considerations, this study also aims to provide those who are charged with managing AANAPISI initiatives at the U.S. Department of Education and other executive agencies, as well as members of Congress, who are tasked with legislative adjustments and oversight, to make more informed policy decisions based on empirical evidence. With respect to policy, this study begins to build a base in order to shift the policy conversation to include new definitions of student success for AANAPISIs and MSIs.

These two AANAPISI programs serve as a model to demonstrate how MSIs can navigate the tensions that stem from the requirements for federal funding, while also building capacity

and enhancing the commitment toward the strengthening of local AAPI communities. Thereby, allowing us to reimagine how federal MSI policy can be interpreted and implemented, in order to ensure that AANAPISIs and other MSIs can live up to their potential, and fulfill their original promise of working toward advancing a more equitable and diverse society.

Indeed, to first become an AANAPISI, institutions must maintain a 10% AAPI student population. And that is often how AANAPISIs are defined. However, AANAPISIs are so much more than just a number. Having a critical mass of AAPIs is not what defines an AANAPISI, instead it the important work of serving the AAPI community that defines them. In order to do this, the early stages of developing an AANAPISI program must first be deeply and intellectually grounded. There is richness in the quality of this work – where to build a successful AANAPISI program means that institutional leaders and those who will implement the programs must engage in a level of intellectual work that moves beyond developing traditional programs and services. Instead, institutions must rethink and reimagine how an AANAPISI program can transform the institution and those involved with it. In this process, they must reconsider academic programs and curriculum, research and scholarship, student support services, and collaborations and partnerships within and external to the institution. Only by starting here can institutional members support the actual work and implement the necessary actions that are required to successfully build an AANAPISI program that is scalable and sustainable.

Harking back to the opening sentences of this study, "civic engagement is considered to be the bedrock of American democracy. Those who are civically engaged with one another are able to express their concerns, act together, and advance their individual and collective goals. In short, it makes democracy work." Although true, the collective work of civic engagement and democracy is much more dynamic, as evidenced by these two AANAPISI programs. As Tyson

and Park (2008) note, "at the core of both multicultural and civic education are the essential concepts of democracy, equality, and civic participation. Although their tenets support an examination of social justice, the placement of social justice and race at the center as the unit of analysis and critique of the promises and rights of democracy has not been done until contemporary times" (p. 29). They remind us that civic engagement in higher education can too easily be understood as a "neutral" term, where activities reinforce the racial hierarchy and are normalized to be rendered colorblind. Indeed, what is missing is the inherent complexity and tension that is fraught with contradictions and resistance.

In the case of AANAPISIs, their ability to build capacity, by navigating complexities and contradictions, illustrates their deep connection toward a larger racial struggle. Although compositional diversity is a requirement to become an AANAPISI, the numbers and demographics are just a starting point. In order to build capacity and add value to the institution, it is imperative that those tasked with managing AANSPISI programs should not simply consider idealized outcomes, but to invest in their people.

Thus, AANAPISIs serve a viable approach to address this tension and bridge the divide between commonly understood definitions of civic engagement with racial justice. Borrowing from Lani Guinier and Gerald Torres, AANAPISI programs are a form of *political race*, and show us how race is integral for civic engagement projects and democracy. Where they are "aspirational and activist, signaling the need to rebuild a movement for social change…construct a new language to discuss race, in order to rebuild a progressive democratic movement led by people of color" (Guinier & Torres, 2002, p. 12). In other words, AANAPISIs are a critique of traditional forms of civic engagement, and offer us a reimagining of federal policy that is focused toward the furthering of racial justice for the individuals who are involved, for the institution,

and for the community. Thus, AANAPISIs boldly assert how MSI policy can reach its full potential and fulfill its promise to advance and strengthen equity and diversity in higher education. Indeed, AANAPISIs tell us that we can transform systems.

APPENDIX A: FUNDED AANAPISIS

Funded AANAPISIs

Institution	State	Type
American Samoa Community College	American Samoa	Public, 2-year
California State University, East Bay	California	Public, 4-year or above
California State University, Sacramento	California	Public, 4-year or above
City College of San Francisco	California	Public, 2-year
Coastline Community College	California	Public, 2-year
De Anza Community College	California	Public, 2-year
Guam Community College	Guam	Public, 2-year
Laney College	California	Public, 2-year
Mission College	California	Public, 2-year
Mt. San Antonio College	California	Public, 2-year
Palau Community College	Palau	Public, 2-year
Queens College	New York	Public, 4-year or above
Richland College	Texas	Public, 2-year
San Jose State University	California	Public, 4-year or above
Santa Monica College	California	Public, 2-year
South Seattle Community College	Washington	Public, 2-year
University of Guam	Guam	Public, 4-year or above
University of Hawaii, Hilo	Hawaii	Public, 4-year or above
University of Illinois, Chicago	Illinois	Public, 4-year or above
University of Maryland, College Park	Maryland	Public, 4-year or above
University of Massachusetts, Boston	Massachusetts	Public, 4-year or above
Northern Marianas College,	Northern Marianas	Public, 2-year
University of Nevada, Las Vegas	Nevada	Public, 4-year or above
Evergreen Valley College	California	Public, 2-year
Irvine Valley College	California	Public, 2-year
Highline College	Washington	Public, 2-year
San Francisco State University	California	Public, 4-year or above
American River College	California	Public, 2-year
University of California, Irvine	California	Public, 4-year or above
Middlesex Community College	Massachusetts	Public, 2-year
Bunker Hill Community College	Massachusetts	Public, 2-year
University of Minnesota	Minnesota	Public, 4-year or above
CUNY-Hunter College	New York	Public, 4-year or above
Pierce College	Washington	Public, 2-year
Century College	Minnesota	Public, 2-year

APPENDIX B: ELIGIBLE AANAPISIS

Eligible AANAPISIs

Institution	State/Territory	Type
American River College	California	Public, 2-year
American Samoa Community College	American Samoa	Public, 2-year
Bellevue College	Washington	Public, 2-year
Berkeley City College	California	Public, 2-year
Beulah Heights University	Georgia	Private, or above
Biola University	California	Private, 4-year or above
Bramson ORT College	New York	Private not-for-profit, 2-year
Brookhaven College	Texas	Public, 2-year
Bunker Hill Community College	Massachusetts	Public, 2-year
California College of the Arts	California	Private, 4-year or above
California State Polytechnic University-Pomona	California	Public, 4-year or above
California State University, Dominguez Hills	California	Public, 4-year or above
California State University-East Bay	California	Public, 4-year or above
California State University-Fresno	California	Public, 4-year or above
California State University-Fullerton	California	Public, 4-year or above
California State University-Long Beach	California	Public, 4-year or above
California State University-Los Angeles	California	Public, 4-year or above
California State University-Northridge	California	Public, 4-year or above
California State University-Sacramento	California	Public, 4-year or above
California State University-San Marcos	California	Public, 4-year or above
California State University-Stanislaus	California	Public, 4-year or above
Canada College	California	Public, 2-year
Casa Loma College-Van Nuys	California	Private not-for-profit, 2-year
Century College	Minnesota	Public, 2-year
Cerritos College	California	Public, 2-year
Chabot College	California	Public, 2-year
Chaminade University of Honolulu	Hawaii	Private, 4-year or above
City College of San Francisco	California	Public, 2-year
City Colleges of Chicago-Harry S Truman College	Illinois	Public, 2-year
Coastline Community College	California	Public, 2-year
Coleman University	California	Private, 4-year or above
College of Alameda	California	Public, 2-year
College of DuPage	Illinois	Public, 2-year
College of Micronesia-FSM	Federated States of Micronesia	Public, 2-year
College of Mount Saint Vincent	New York	Private, 4-year or above
College of San Mateo	California	Public, 2-year
College of Southern Nevada	Nevada	Public, 2-year
College of Staten Island CUNY	New York	Public, 4-year or above

College of the Marshall Islands	Marshall Islands	Public, 2-year
Contra Costa College	California	Public, 2-year
Cosumnes River College	California	Public, 2-year
CUNY Bernard M Baruch College	New York	Public, 4-year or above
CUNY Manhattan Community College	New York	Public, 2-year
CUNY Brooklyn College	New York	Public, 4-year or above
CUNY City College	New York	Public, 4-year or above
CUNY Hunter College	New York	Public, 4-year or above
CUNY John Jay College of Criminal Justice	New York	Public, 4-year or above
CUNY Kingsborough Community College	New York	Public, 2-year
CUNY LaGuardia Community College	New York	Public, 2-year
CUNY New York City College of Technology	New York	Public, 4-year or above
CUNY Queens College	New York	Public, 4-year or above
CUNY Queensborough Community College	New York	Public, 2-year
CUNY York College	New York	Public, 4-year or above
Cypress College	California	Public, 2-year
De Anza College	California	Public, 2-year
East Los Angeles College	California	Public, 2-year
East-West University	Illinois	Private, 4-year or above
Edmonds Community College	Washington	Public, 2-year
El Camino Community College District	California	Public, 2-year
Evergreen Valley College	California	Public, 2-year
Fresno City College	California	Public, 2-year
Fullerton College	California	Public, 2-year
Georgia State University	Georgia	Public, 4-year or above
Glendale Community College	California	Public, 2-year
Golden West College	California	Public, 2-year
Grace Mission University	California	Private, 4-year or above
Guam Community College	Guam	Public, 2-year
Hawaii Community College	Hawaii	Public, 2-year
Highline College	Washington	Public, 2-year
Holy Names University	California	Private, 4-year or above
Honolulu Community College	Hawaii	Public, 2-year
Houston Baptist University	Texas	Private, 4-year or above
Houston Community College	Texas	Public, 2-year
Ilisagvik College	Alaska	Public, 2-year
Illinois Institute of Technology	Illinois	Private, 4-year or above
Irvine Valley College	California	Public, 2-year
John F. Kennedy University	California	Private, 4-year or above
Kapiolani Community College	Hawaii	Public, 2-year
Kauai Community College	Hawaii	Public, 2-year
La Sierra University	California	Private, 4-year or above
Laguna College of Art and Design	California	Private, 4-year or above

Laney College	California	Public, 2-year
Las Positas College	California	Public, 2-year
Leeward Community College	Hawaii	Public, 2-year
LIU Brooklyn	New York	Private, 4-year or above
Long Beach City College	California	Public, 2-year
Los Angeles City College	California	Public, 2-year
Los Angeles County College of Nursing and Allied Health	California	Public, 2-year
Los Angeles Harbor College	California	Public, 2-year
Los Angeles ORT College-Los Angeles Campus	California	Private not-for-profit, 2-year
Los Angeles Pierce College	California	Public, 2-year
Los Medanos College	California	Public, 2-year
Merced College	California	Public, 2-year
Merritt College	California	Public, 2-year
Metropolitan State University	Minnesota	Public, 4-year or above
Middlesex Community College	Massachusetts	Public, 2-year
Middlesex County College	New Jersey	Public, 2-year
Mills College	California	Private, 4-year or above
Mission College	California	Public, 2-year
Monterey Peninsula College	California	Public, 2-year
Montgomery College	Maryland	Public, 2-year
Mount Saint Mary's University	California	Private, 4-year or above
Mt San Antonio College	California	Public, 2-year
Napa Valley College	California	Public, 2-year
National University	California	Private, 4-year or above
Nevada State College	Nevada	Public, 4-year or above
New Jersey Institute of Technology	New Jersey	Public, 4-year or above
New York Institute of Technology	New York	Private, 4-year or above
North Hennepin Community College	Minnesota	Public, 2-year
North Lake College	Texas	Public, 2-year
North Seattle College	Washington	Public, 2-year
Northeastern Illinois University	Illinois	Public, 4-year or above
Northern Marianas College	Northern Marianas	Public, 2-year
Northern Virginia Community College	Virginia	Public, 2-year
Notre Dame de Namur University	California	Private, 4-year or above
Oakton Community College	Illinois	Public, 2-year
Ohlone College	California	Public, 2-year
Orange Coast College	California	Public, 2-year
Otis College of Art and Design	California	Private, 4-year or above
Pacific Islands University	Guam	Private, 4-year or above
Pacific Union College	California	Private, 4-year or above
Pacific University	Oregon	Private, 4-year or above
Palau Community College	Palau	Public, 2-year

Palo Alto University	California	Private, 4-year or above
Pasadena City College	California	Public, 2-year
Pratt Institute-Main	New York	Private, 4-year or above
Professional Business College	New York	Private not-for-profit, 2-year
Renton Technical College	Washington	Public, 2-year
Richland College	Texas	Public, 2-year
Rutgers University-Newark	New Jersey	Public, 4-year or above
Sacramento City College	California	Public, 2-year
Saddleback College	California	Public, 2-year
Saint Mary's College of California	California	Private, 4-year or above
Saint Paul College	Minnesota	Public, 2-year
San Diego City College	California	Public, 2-year
San Diego Mesa College	California	Public, 2-year
San Diego Miramar College	California	Public, 2-year
San Diego State University	California	Public, 4-year or above
San Francisco State University	California	Public, 4-year or above
San Joaquin Delta College	California	Public, 2-year
San Jose City College	California	Public, 2-year
San Jose State University	California	Public, 4-year or above
Santa Clara University	California	Private, 4-year or above
Santa Monica College	California	Public, 2-year
Seattle Central College	Washington	Public, 2-year
Shoreline Community College	Washington	Public, 2-year
Skyline College	California	Public, 2-year
Solano Community College	California	Public, 2-year
South Seattle College	Washington	Public, 2-year
Southern California Institute of Architecture	California	Private, 4-year or above
Southern California Seminary	California	Private, 4-year or above
Southwestern College	California	Public, 2-year
St Catherine University	Minnesota	Private, 4-year or above
St John's University-New York	New York	Private, 4-year or above
SUNY College at Old Westbury	New York	Public, 4-year or above
The University of Texas at Arlington	Texas	Public, 4-year or above
University of Texas Health Science Center at San Antonio	Texas	Public, 4-year or above
University of Texas MD Anderson Cancer Center	Texas	Public, 4-year or above
University of California-Irvine	California	Public, 4-year or above
University of California-Merced	California	Public, 4-year or above
University of California-Riverside	California	Public, 4-year or above
University of California-Santa Barbara	California	Public, 4-year or above
University of California-Santa Cruz	California	Public, 4-year or above
University of Guam	Guam	Public, 4-year or above
University of Hawaii at Hilo	Hawaii	Public, 4-year or above

University of Hawaii at Manoa	Hawaii	Public, 4-year or above
University of Hawaii Maui College	Hawaii	Public, 2-year
University of Hawaii-West Oahu	Hawaii	Public, 4-year or above
University of Houston	Texas	Public, 4-year or above
University of Houston-Downtown	Texas	Public, 4-year or above
University of Illinois at Chicago	Illinois	Public, 4-year or above
University of Maryland-College Park	Maryland	Public, 4-year or above
University of Massachusetts-Boston	Massachusetts	Public, 4-year or above
University of Nevada-Las Vegas	Nevada	Public, 4-year or above
University of San Francisco	California	Private, 4-year or above
University of St Thomas	Texas	Private, 4-year or above
University of the Pacific	California	Private, 4-year or above
University of the Sciences	Pennsylvania	Private, 4-year or above
University of Washington-Bothell Campus	Washington	Public, 4-year or above
Urban College of Boston	Massachusetts	Private not-for-profit, 2-year
Vaughn College of Aeronautics and Technology	New York	Private, 4-year or above
West Valley College	California	Public, 2-year
Wharton County Junior College	Texas	Public, 2-year
William Rainey Harper College	Illinois	Public, 2-year
Williamson Christian College	Tennessee	Private, 4-year or above
Windward Community College	Hawaii	Public, 2-year
Woodland Community College	California	Public, 2-year
World Mission University	California	Private, 4-year or above
Xavier University of Louisiana	Louisiana	Private, 4-year or above
Yuba College	California	Public, 2-year

APPENDIX C: STUDY PARTICIPANTS

Study Participants

Name	Institution	Position
Chrissy	Western College	Faculty
Ernest	Western College	Staff
Teddy	Western College	Administrator
Joel	Western College	Faculty
Katherine	Western College	Faculty
Kenneth	Western College	Student
Krystle	Western College	Faculty
Makayla	Western College	Faculty/Administrator
Mary	Western College	Staff
Melvin	Western College	Student
Maurice	Western College	Student
Maxwell	Western College	Faculty
Rebecca	Western College	Senior Administrator
Toby	Western College	Staff
Celeste	Eastern University	Student
Felicia	Eastern University	Staff
Gorden	Eastern University	Community Leader/Alumni
Hanna	Eastern University	Student
Jill	Eastern University	Senior Administrator
Jenny	Eastern University	Staff
Kelsey	Eastern University	Student
Keo	Eastern University	Adjunct Faculty
Lien	Eastern University	Faculty
Penelope	Eastern University	Administrator
Patrick	Eastern University	Faculty
Phil	Eastern University	Faculty
Phuong	Eastern University	Student
Ponleu	Eastern University	Staff
Selena	Eastern University	Staff
Sophie	Eastern University	Faculty

APPENDIX D: FACULTY/STAFF/ADMINISTRATOR PROTOCOL

Semi-Structured Interview Protocol

Interview Guide for AANAPISIs

Institution: ____
Respondent: ____
Interviewer: ____
Date: ____

INTRODUCTION

Hello! I am so happy and honored to have the opportunity to talk with you. Thank you for taking time out of your busy schedule today for this conversation. As you know, I am a PhD student at UCLA and conducting this study on AANAPISIs for my dissertation. The purpose of my study is to examine how programs, funded by the AANAPISI initiative, add value to the capacity for civic engagement among Asian American and Pacific Islander students, faculty, staff, and administrators. Specially, this study seeks to understand the process and rationale in which AANAPISI programs create environments, through their academic and co-curricular programing, to effectively cultivate civic engagement for their students, but also how this process may affect faculty, staff, administrators, and the institution.

I anticipate that this interview will take approximately one hour to 90 minutes. Your participation in this project is voluntary and you may withdraw from the interview at any time. Your response will be kept anonymous and personal identifiable information will not be shared. Do I have your consent to participate? If you don't object, I'd like to use a tape recorder to make sure I don't miss anything. Is that acceptable to you? Before we get started, do you have any questions?

Warm Up

1. What is your current position? Please describe what you do in this role? And with regards to the AANAPISI program?
2. How long have you been at this institution? How long have you been in your current position?

Member Engagement

3. (Membership) Why/how did get involved with the AANAPISI program?
4. What programs are in place to recruit and retain faculty and students?
5. (Power) What is your role in designing recruitment and retention efforts?
6. (Resources) Can you describe how the funding has implications for hiring or retaining personnel integral to responding to the needs of AAPI students on campus?

Leadership Development

7. (Technology) What types of courses/co-curricular activities do you teach/oversee and implement for the AANAPISI?

   a. What is the purpose of teaching this course/providing this program? (Probe racial justice)
8. (Technology) What is the role of AAS/Ethnic Studies in the AANAPISI program?
9. (Culture) How do you create an inclusive and validating environment in the classroom/activity? (Probe for Cross-racial/ethnic interactions)
10. (Power) How do you go about changing curriculum/co-curricular activities? Who has the authority to make these changes?
11. (Resources) With regards to funding, does the school or other external programs/ organizations contribute to the AANAPISI program? Provide physical space?
12. (Technology) What initiatives are in place to develop, improve, and retain your knowledge, skill-set, and abilities to better do your job?

Public Recognition

13. Tell me about how, the AANAPISI program collaborates with external groups – external of the AANAPISI, so can be other campus units
    a. (Boundaries) Who do you interact with? Why?
    b. (Culture) What are the interactions like?
    c. (Power) How do you decide which groups to collaborate with?
    d. (Resources) How is the AANAPISI program a resource for these groups? What services or products do you offer them or produce in collaboration with?

Broad Questions about the AANAPISI Program

14. What would you say are your institution's priorities? How would you say those priorities have come about, if at all, due to the AANAPISI status or funding?
    e. Please elaborate.
15. Has the AANAPISI program had a broader impact on the school? On the community?
    a. How have you perceived the AANAPISI program transforming and/or impacting your school? The community?
    b. Can you provide some specific examples?

WRAP-UP

16. Are there any questions, pertaining to civic engagement, that we didn’t discuss?
17. Are there any individuals on campus who you think I should speak to?

APPENDIX E: STUDENT PROTOCOL

Semi-Structured Interview Protocol

Interview Guide for AANAPISIs

Institution: ____
Respondent: ____
Interviewer: ____
Date: ____

INTRODUCTION

Hello! I am so happy and honored to have the opportunity to talk with you. Thank you for taking time out of your busy schedule today for this conversation. As you know, I am a PhD student at UCLA and conducting this study on AANAPISIs for my dissertation. The purpose of my study is to examine how programs, funded by the AANAPISI initiative, add value to the capacity for civic engagement among Asian American and Pacific Islander students, faculty, staff, and administrators. Specially, this study seeks to understand the process and rationale in which AANAPISI programs create environments, through their academic and co-curricular programing, to effectively cultivate civic engagement for their students, but also how this process may affect faculty, staff, administrators, and the institution.

I anticipate that this interview will take approximately 90 minutes. Your participation in this project is voluntary and you may withdraw from the interview at any time. Your response will be kept anonymous and personal identifiable information will not be shared.
Do I have your consent to participate? If you don't object, I'd like to use a tape recorder to make sure I don't miss anything. Is that acceptable to you? Before we get started, do you have any questions?

Warm Up

1. What are you currently studying (major) at this school?
2. How long have you been at this institution?

Member Engagement

3. (Membership) Why did you decide to be apart of the AANAPISI program?
    a. What was the process of you becoming a member of the AANAPISI program?
    b. What keeps you staying active with it?
4. (Membership) What are the activities does the AANAPISI program do to recruit and retain members?
5. (Power) What is your role in designing recruitment and retention efforts?
    a. What level of input do you have with this process, compared to other members?
    b. What strategies, tools, and/or activities do you use to increase the number of people involved with the AANAPISI program?

Leadership Development

6. (Technology) What is the central programing of the AANAPISI? What courses and non-classroom activities that you participate in?
7. (Technology) What types of courses/co-curricular activities do you take/required to take?
    a. What do you learn in these classes?
    b. What important takeaways are conveyed to you in the curriculum/programs?
    c. How does teaching/administering these classes/programs impact you?
8. (Technology) What is the role of AAS/Ethnic Studies in the AANAPISI program?
    a. Have and how were these classes changed your prospective with regards to your life? Community and family? Identity?
9. (Technology) What initiatives are in place to develop, improve, and retain your knowledge, skill-set, and abilities to be a better student?
10. (Mission) What do you think is reason why the AANAPISI program offers the courses that it does?
11. (Culture) Do you feel like these classes and co-curricular create an inclusive and validating environment in the classroom/activity?
    a. What are the professors, staff, and administrators doing to achieve this?
12. (Power) How are you involved in changing curriculum/co-curricular activities? Who has the authority to make these changes?
13. (Social Climate) Does the curriculum allow you to interact with different types of people? Different race, ethnicity, gender, orientation?
    a. Why do you gain from these activities and interactions?

Public Recognition

14. Through the AANAPISI program are you involved with any projects that collaborate with groups outside of the AANAPISI program?
    a. (Boundaries) Which groups do you interact with?
        i. In what manner/capacity do you interact with these groups?
        ii. What activities do you engage in with them? (volunteering, tours, briefings, field trips, research projects, etc.)?
        iii. Why did you decide to participate in these activities?
    b. (Mission) Why are these activities important to the AANAPISI program?
    c. (Culture) When collaborating with these groups, how do interact with them? How do they interact with you? How do folks communicate with each other?
        i. What is everyone's role? Are they similar or different?
    d. (Power) Do you have a say in which groups interact with the AANAPISI program?
        i. Why is the AANAPISI program set up this way?
    e. (Resources) How is the AANAPISI program a resource for these groups? What services or products do you offer them or produce in collaboration with?
        i. How do these groups view you?

Broad Questions about the AANAPISI Program

15. What would you say are your institution's priorities? How would you say those priorities have come about, if at all, due to the AANAPISI status or funding?
    a. Please elaborate.
16. Has the AANAPISI program had a broader impact on the school? On the community?

a. How have you perceived the AANAPISI program transforming and/or impacting your school? The community?
b. Can you provide some specific examples?

WRAP-UP

17. Are there any questions, pertaining to civic engagement, that we didn't discuss?
18. Are there any individuals on campus who you think I should speak to?

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