



AP[®] Research Academic Paper

Sample Student Responses and Scoring Commentary

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Sample A

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AP® Research Academic Paper 2023 Scoring Guidelines

The Response...				
Score of 1 Report on Existing Knowledge	Score of 2 Report on Existing Knowledge with Simplistic Use of a Research Method	Score of 3 Ineffectual Argument for a New Understanding	Score of 4 Well-Supported, Articulate Argument Conveying a New Understanding	Score of 5 Rich Analysis of a New Understanding Addressing a Gap in the Research Base
Presents an overly broad topic of inquiry.	Presents a topic of inquiry with narrowing scope or focus, that is NOT carried through either in the method or in the overall line of reasoning.	Carries the focus or scope of a topic of inquiry through the method AND overall line of reasoning, even though the focus or scope might still be narrowing.	Focuses a topic of inquiry with clear and narrow parameters, which are addressed through the method and the conclusion.	Focuses a topic of inquiry with clear and narrow parameters, which are addressed through the method and the conclusion.
Situates a topic of inquiry within a single perspective derived from scholarly works OR through a variety of perspectives derived from mostly non-scholarly works.	Situates a topic of inquiry within a single perspective derived from scholarly works OR through a variety of perspectives derived from mostly non-scholarly works.	Situates a topic of inquiry within relevant scholarly works of varying perspectives, although connections to some works may be unclear.	Explicitly connects a topic of inquiry to relevant scholarly works of varying perspectives AND logically explains how the topic of inquiry addresses a gap.	Explicitly connects a topic of inquiry to relevant scholarly works of varying perspectives AND logically explains how the topic of inquiry addresses a gap.
Describes a search and report process.	Describes a nonreplicable research method OR provides an oversimplified description of a method, with questionable alignment to the purpose of the inquiry.	Describes a reasonably replicable research method, with questionable alignment to the purpose of the inquiry.	Logically defends the alignment of a detailed, replicable research method to the purpose of the inquiry.	Logically defends the alignment of a detailed, replicable research method to the purpose of the inquiry.
Summarizes or reports existing knowledge in the field of understanding pertaining to the topic of inquiry.	Summarizes or reports existing knowledge in the field of understanding pertaining to the topic of inquiry.	Conveys a new understanding or conclusion, with an underdeveloped line of reasoning OR insufficient evidence.	Supports a new understanding or conclusion through a logically organized line of reasoning AND sufficient evidence. The limitations and/or implications, if present, of the new understanding or conclusion are oversimplified.	Justifies a new understanding or conclusion through a logical progression of inquiry choices, sufficient evidence, explanation of the limitations of the conclusion, and an explanation of the implications to the community of practice.
Generally communicates the student's ideas, although errors in grammar, discipline-specific style, and organization distract or confuse the reader.	Generally communicates the student's ideas, although errors in grammar, discipline-specific style, and organization distract or confuse the reader.	Competently communicates the student's ideas, although there may be some errors in grammar, discipline-specific style, and organization.	Competently communicates the student's ideas, although there may be some errors in grammar, discipline-specific style, and organization.	Enhances the communication of the student's ideas through organization, use of design elements, conventions of grammar, style, mechanics, and word precision, with few to no errors.
Cites AND/OR attributes sources (in bibliography/ works cited and/or in-text), with multiple errors and/or an inconsistent use of a discipline-specific style.	Cites AND/OR attributes sources (in bibliography/ works cited and/or in-text), with multiple errors and/or an inconsistent use of a discipline-specific style.	Cites AND attributes sources, using a discipline-specific style (in both bibliography/works cited AND in-text), with few errors or inconsistencies.	Cites AND attributes sources, with a consistent use of an appropriate discipline-specific style (in both bibliography/works cited AND in-text), with few to no errors.	Cites AND attributes sources, with a consistent use of an appropriate discipline-specific style (in both bibliography/works cited AND in-text), with few to no errors.

Academic Paper

Overview

This performance task was intended to assess students' ability to conduct scholarly and responsible research and articulate an evidence-based argument that clearly communicates the conclusion, solution, or answer to their stated research question. More specifically, this performance task was intended to assess students' ability to:

- Generate a focused research question that is situated within or connected to a larger scholarly context or community;
- Explore relationships between and among multiple works representing multiple perspectives within the scholarly literature related to the topic of inquiry;
- Articulate what approach, method, or process they have chosen to use to address their research question, why they have chosen that approach to answering their question, and how they employed it;
- Develop and present their own argument, conclusion, or new understanding while acknowledging its limitations and discussing implications;
- Support their conclusion through the compilation, use, and synthesis of relevant and significant evidence generated by their research;
- Use organizational and design elements to effectively convey the paper's message;
- Consistently and accurately cite, attribute, and integrate the knowledge and work of others, while distinguishing between the student's voice and that of others;
- Generate a paper in which word choice and syntax enhance communication by adhering to established conventions of grammar, usage, and mechanics.

Development and Creation of an AAPI School Curriculum to Counteract the Absence of AAPI
Counterstories in Current Education

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Abstract

The purpose of this research paper was to create an *AAPI (Asian American Pacific Islander) Curriculum* to fill an existing gap in education. Current conversations of race in school curricula address the Black-White binary view of race but fail to include the AAPI perspective through diverse counterstories: stories that challenge the majoritarian perspectives. Additionally, harmful stereotypes like the Model Minority myth and Perpetual Foreigner concept have further marginalized AAPI stories, contributing to the lack of representation in school curricula. The exigence of this creation was further prompted by my personal experience in the education system. Growing up, at school, I was never taught about how AAPIs came to America and their involvement in major historical events like segregation. Many of their unique experiences do not reflect the Black or White perspectives that are currently represented in school curriculum. Thus, the project goal to fill this practical gap in the body of knowledge emerged: the creation of an AsianCrit informed AAPI school curriculum for 6th-9th grade students with an integration measurement of a Level 3 Transformational Approach. To achieve this goal, I conducted two qualitative analyses: the first of which analyzed the tenets of the AsianCrit Framework and their relevance and applicability to my curriculum, and the second of which analyzed the criteria of the Level 3 Transformational Approach leading to the creation of 3 new tenets based off of those results. After aligning the results of these two qualitative analyses, I was left with one comprehensive curriculum framework which I used to create the *AAPI Curriculum* lesson materials and videos. This curriculum was distributed to 500 classrooms through the fundraising of \$2,800 and partnership with Koreatown-based nonprofit organization KYCC. Although lessons were intended for 6th-9th grade students, collegiate schools like Cal State University of Northridge and Rochester University have also requested individual lessons for classroom usage.

Introduction

Recently, during and post-COVID-19 pandemic, there has been a massive proliferation of anti-Asian rhetoric used towards the Asian American Pacific Islander (AAPI) community. This increased usage was catalyzed by the negative sentiments attributable to the pandemic. These anti-AAPI sentiments were worsened by political figures who publicized terms like “Chinese virus” and “kung flu” when referring to COVID-19. Because of this, many AAPIs who have no residential affiliation with their country of origin let alone China began to suffer the consequences of this nationwide increase in anti-Asian sentiment. In the first quarter of 2021 alone, reported anti-Asian hate crimes increased by 169%, triggered by the political stigmatization of the AAPI community (Levin 2021).

Anti-Asian sentiment has been present since the beginning of AAPI immigration into the United States. But it was not until the pandemic that these anti-Asian sentiments in forms of violent anti-Asian hate crimes, harassment, and abuse began to be publicized through social media. As of March 2023, there are 18,000+ posts on Instagram utilizing the hashtag “#kungflu” and 59,000+ posts using “#chinesevirus” (Instagram). These do not account for the usage of these hashtags on other social media platforms like Twitter or Facebook, nor the different variations of these hashtags like “#chinesevirus2020” or “#kungflu2020”.

According to Tyler Reny and Matt Barreto, Professors of Political Science, former US President Donald Trump’s attitude towards the pandemic and usage of negative rhetoric tapped into ideas of White racial grievance and nostalgia. These ideas use foreigners and immigrants as scapegoats for America’s perceived ills (Reny & Barreto 2022). Reny and Barreto’s analysis of Trump’s anti-AAPI COVID-19 rhetoric connects to a concept called “othering”. “Othering” is when powerful people define inferior groups with problematic characteristics, essentially forcing

negative stigmas onto them (Jensen 2011). In this instance, the AAPI minority group began to take on harmful stereotypes surrounding COVID-19 which was imposed by the majoritarian society around them. In other words, it is the mentality of “us” versus “them”. These negative stigmas are long-lasting and constricting, as shown by the long-established concept of the Perpetual Foreigner, or the belief that AAPIs will never be seen as adequate citizens of America (Ng, Lee, & Pak 2007).

“Othering”, which is especially prevalent towards the AAPI community, highlights the need to break this societal phenomenon as it results in a lack of understanding and avoidable anti-Asian sentiment. Through my research I discovered that the first step to breaking societal stereotypes is multicultural/inclusive education (Gay 2013). So, for the purpose of this research paper, I analyzed the societal stereotypes, norms, and structures that contributed to the lack of AAPI history in current school curriculum to develop an *AAPI Curriculum* that fills this gap in the body of knowledge. The project goal of this research paper is to create an Asian-Crit informed *AAPI Curriculum* for 6th-9th grade students with an integration measurement of a Level 3 Transformational Approach.

Literature Review

Model Minority Myth and Perpetual Foreigner

The idea of AAPIs being Perpetual Foreigners in America has been existent since the beginning of AAPI immigration, but was widely spread during WWII when Japanese-Americans were forced into concentration camps. The American government set a societal precedent that Japanese American citizenship was not enough to prove loyalty to the US. Another contributing factor was the attack on September 11, 2001, which caused South Asians to be seen as illegitimate Americans. Post-9/11, South Asian Americans were heavily discriminated against,

despite their US citizenship. Because of the pre-existing notion that all subgroups within the AAPI community are homogenous, instances like these gave non-AAPI Americans reasons to resolve their belief that AAPIs will never be truly American (Prashad, 2000).

Ironically, AAPIs who were deemed to be “inadequate” Americans because of the Perpetual Foreigner concept, were also viewed as the minority group that other ethnic groups should look up to, more commonly referred to as the Model Minority.

The Model Minority myth describes AAPIs as the example/success story that other minorities should emulate (Ford 1996). This term was first created by William Peterson, a journalist at the New York Times to praise the successes of the Japanese American community post-imprisonment. Peterson wrote how Japanese Americans challenged all pre-existing notions about ethnic minorities which included “cumulative degradation” from social prejudice (Peterson 1966). Additionally, he noted how the Japanese rose above all ethnic minorities and native-born Whites in a short period of time, demonstrating their intense determination to succeed. For this reason, AAPIs have been considered the Model Minority; the success of which is something other minorities should attempt to replicate.

This idea is harmful for a multitude of reasons. First, the Model Minority myth ignores the heterogeneity of the AAPI population despite vast differences in cultural values, practices, and beliefs. Because all AAPIs are seen as one minority, certain subgroups do not receive the necessary resources and support they need. For example, the Model Minority myth implies all AAPIs are academically talented when in reality, as Kiang a Professor of Psychology at Wake Forest University wrote, some subgroups, like those of Southeast-Asian descent, tend to struggle the most in school in comparison to other minorities (Kiang, et al. 2017). The Model Minority myth has also created tensions between other minority groups and the AAPI community.

According to Claire Kim, a Professor of Political Science and Asian American Studies, the Model Minority myth encourages other ethnic minorities to compete and marginalize each other to remain at the top of the hierarchy (Kim 1999).

The Model Minority myth puts AAPIs into a category in which they are viewed as successful enough to not be seen as a struggling ethnic-minority group, resulting in the absence of needed AAPI-specific resources and representation, yet it also insinuates that they are not assimilated enough to be considered at the same social status as Whites. AAPIs are marginalized from both sides of the social hierarchy: Whites and ethnic minorities.

According to Franklin Odo, the former director of the Asian Pacific American Program at the Smithsonian Institution, and Paul Ong a Professor Emeritus of UCLA, the Model Minority myth and the belief that AAPIs will be Perpetual Foreigners has led to an inaccurate representation of AAPI history and culture in museums and education (Odo & Ong 2007).

Connecting these two ideals, AAPIs are seen as “extraordinarily equipped to fit into the American ideal,” while being “simultaneously extra-American and not American enough” (Laybourn 2020). The Model Minority myth fails to recognize the AAPI community as an ethnic minority because they are “too successful” but also doesn’t acknowledge AAPIs as “American enough” because of the Perpetual Foreigner concept. Thus, it leads to navigating a gray space in the conversation of race, leaving the discussion of race to be a solely Black and White problem.

Black-White Paradigm

For over 150 years, Asian Americans have straddled both Black and White labels. It wasn’t until the 1992 Los Angeles riots that the conversation of complex racial relationships began (Omi and Winant 1994). However, even with the introduction of these new conversations circling multiracial tensions, the Black-White Paradigm continued to be the most prevalent

ideology surrounding the definition of race. The Black-White Paradigm is a concept that understands America in the framework of two racial groups: Black and White. While people realize that there are other races, there is a lack of voices, expression of history, and attention to real discussion around other people of color (Perea 1998).

Through a content analysis, Linda Martín Alcoff, an American Philosopher and Professor at Hunter College, summarizes her understanding of the way the Black-White Paradigm has impacted other ethnic groups as the following:

- The Black-White Paradigm has prevented other ethnic groups from defining their own identity due to societal generalizations being placed onto them.
- Ethnic communities like AAPIs have been ignored in the public discussion of race because they don't fit into the Black/White racial groups.
- The racial categorization of Black/White results in ineffective legislation and political solutions for racial oppression against other people of color.
- This view on race causes society to see all forms of racial conflict through the lens of anti-Black racism, when in reality, there are complex forms of racism specific to different groups.
- This paradigm prevents ethnic groups from creating coalitions/alliances among each other, contributing to the continuation of an imbalance of White power. Rather, ethnic groups see each other as competition.
- The image of a large population of White people having discourse with a small Black minority has created the idea of White domination, enforcing the idea that race is associated solely with skin color which maintains the value that colored people must try and become as White as possible and assimilate into White Western culture.

It is clear that Black-White tensions aren't the only definition of racism in America. Ideas like the Black-White Paradigm continue to be solidified by a lack of representation in school curricula and literature resulting in ill long-term effects like the continued acceptance of AAPIs being removed from the conversation of race (Goto 2017).

Looking specifically at the teaching methods about Brown vs. Board of Education, Sohyun An, a Professor of Social Studies Education at Kennesaw State University describes how the lack of inclusion of the AAPI counterstory [stories that challenge majoritarian perspectives] in the teaching of Brown vs. Board of Education ignores the racialization and segregation the AAPI community endured during this time of heightened racial tensions (An 2016). The need for the inclusion of AAPI history in school curriculum is more than wanting equal representation; the AAPI community is asking to be recognized as adequate citizens of America. By being excluded from history, an inaccurate and harmful message that AAPIs were not part of the developmental stages of America further sustains the Perpetual Foreigner concept. School curriculum including the counterstories of the AAPI community is necessary to broaden and make the definition of race more inclusive.

Critical Race Theory and AsianCrit Education Framework

Before examining the difficulties of the pedagogical approach, it is necessary to understand the AsianCrit Framework. AsianCrit is a branch of the Critical Race Theory (CRT), the academic concept that society is shaped by the construct of race. CRT, created by Richard Delgado and Jean Stefancic, has been broken down into 8 main tenets: Social Constructionism, Racism as Normal, Revisionist History, Differential Racialization, Interest Convergence, (anti)Essentialism, Intersectionality, and Storytelling (Delgado and Stefancic 2017).

The CRT Framework is used to analyze racial oppression and consequently educates students on race. Two main applications of CRT in the educational system identified by Gloria Ladson-Billings, a former Kellner Family Distinguished Professor of Urban Education in the Department of Curriculum, and William F. Tate, the president of Louisiana State University are the following:

- Racism is Ingrained in Everyday Life
 - Racism is ingrained in society and is most apparent in the education system, leading to a disproportionately low number of successful African American students in public school (Ladson-Billings & Tate 1995).
- Ineffective Civil Rights Laws
 - While *Brown vs. Board of Education* ruled against the segregation of schools, it led to “White flight” leaving schools in urban areas as majority Black. As a result, the urban schools received less support and funding. Black student’s academic achievements decreased while the academic achievement of White Americans increased, creating a greater educational divide (Ladson-Billings & Tate 1995).

One of the issues with CRT is that it focuses solely on the experiences of the Black minority. A partial contributor to this is the Black-White Paradigm. Many of the applications of CRT as explored above fail to address the impact of structural racism on other minorities like the AAPI community, thereby supporting the false notion that the AAPI community is not impacted by structural racism.

Thus, to mitigate this gap in the body of knowledge, AsianCrit emerged. AsianCrit is a conceptual branch of the CRT framework that can be used to understand the complex impacts of racism specifically on the AAPI community. Sohyun An, defines AsianCrit as a framework that

focuses specifically on the unique AAPI immigrant experience in America which can be used to fight the invisibility and erasure of AAPI history in school curricula (An 2016). To elaborate on this, Samuel D. Museus and Jon Iftikar two leading pioneers of AsianCrit provide 7 tenets for the AsianCrit framework: Asianization, Transnational Contexts, (re)Constructive History, Strategic (anti)Essentialism, Intersectionality, Story, Theory, and Praxis, and Commitment to Social Justice (Museus and Iftikar 2013).

This unique form of CRT challenges the traditional binary understanding of race and deepens the conversation by including the unique experiences of the AAPI community. The AsianCrit framework does not provide a solution to racism, and in fact, mentions racism very minimally. Rather, it proposes a solution of how one can alter society's flawed view of binary race. It focuses on the (re)construction of defining race by including AAPI counterstories.

Struggles of Ethnic Pedagogy

Although there is an accumulating body of knowledge surrounding the topic of AsianCrit, there is a lack of research regarding action being taken to implement this theoretical framework. It is important to analyze the current struggles of ethnic pedagogy to understand why this gap still exists and how the *AAPI Curriculum* created for the purposes of this paper will attempt to address these issues. An understanding of current literature suggests that the main struggle in ethnic pedagogy may be a lack of teacher preparedness.

According to the National Center for Education Statistics report on the Condition of Education in 2017, 79% of teachers reported that they identified as White, while AAPIs make up less than 2.5% of all teachers (Snyder, Brey, & Dillow 2017). Reviewed research suggests that White teachers may not feel knowledgeable enough to teach on the history of minority groups currently excluded from school curricula (Pohan, 1996; Fueyo & Bechtol, 1999; Martines, 2005).

In addition, Noreen Naseem Rodríguez, an Assistant Professor of Elementary Social Studies at Iowa State University, shares that many of the teachers she has worked with have not had exposure to different ethnic perspectives which contributes to the hesitancy they may feel when asked to teach AAPI Ethnic Studies (Rodríguez 2020). To solve these issues, Ladson-Billings proposed the development of a new teacher education training curriculum that connects the relevance of culture to culturally diverse students (Ladson-Billings 2022). However, even if teachers receive the necessary training to understand the importance of cultural relevance, it may not lead to an understanding of the culture itself, leaving teachers to still feel uncomfortable when asked to teach ethnic history.

The finding that most White teachers do not feel comfortable teaching ethnic history is concerning as they have historically been the largest demographic in terms of educator diversity. So connecting back to my *AAPI Curriculum* creation, with the development of this comprehensive and accessible *AAPI Curriculum* which includes premade videos, readings, and projects, two of the main concerns of ethnic pedagogy: the fear of misrepresenting AAPIs and a lack of cultural awareness may be ameliorated.

Gap in the Body of Knowledge

Pre-existing research reveals one analogous project created by Sohyun An outlining a single lesson using an AsianCrit-inspired approach. Her lesson is a dialogue-based lesson where students engage in conversations on the topic of AAPIs and school segregation. More specifically, her lesson outlines how Brown vs. Board of Education impacted the AAPI community. Historical documents are included for students to read in preparation for the teacher-led discussion. I have derived the following tenets from AsianCrit used in her lesson outline: Asianization, Transnational Context, Re(constructive) History, Story, Theory, and Praxis,

and Commitment to Social Justice. According to the success anecdotes she collected, she effectively challenged pre-existing assumptions that both students and teachers held about AAPIs during this time of school segregation. This demonstrates that the AsianCrit framework successfully communicates the counterstories of AAPIs in well-known historical events.

After analyzing the body of knowledge, I identified 5 main gaps.

1. The first gap is that the lesson is limited and is not representative of the current diversity of the AAPI community. An's lesson only touches on one moment in history and one AAPI ethnic group: Chinese Americans.
2. Second, I recognized that because her lesson is discussion based, it requires teachers to have a strong pre-existing knowledge of the lesson topic. As mentioned previously in the Literature Review, many teachers do not feel comfortable teaching AAPI history due to a lack of exposure and training. Although effective, An's lesson is not accessible to teachers who do not feel comfortable or knowledgeable enough to teach this lesson.
3. Third, An's lesson was solely distributed to her network of teachers and is unable to be accessed outside of her research paper.
4. Fourth, she does not include a scale of integration to determine whether her curriculum is effective at teaching multicultural education.
5. Last, her lesson does not use oral history techniques to convey the counterstories, but rather secondary-source historical documents.

My curriculum creation addressed these gaps. First, I created a curriculum featuring 6 lessons and 1 unit, representing various AAPI subgroups. Some lessons were specific to one ethnic subgroup while others applied to a multitude of groups. To make the curriculum easily implementable for all teachers, the curriculum required little teacher involvement through the

usage of independent videos, assignments, and answer keys. Secondly, rather than distributing the curriculum solely to teachers around me, I distributed the curriculum nationally through my partnership with my sponsors and KYCC, a non-profit organization based in Koreatown, Los Angeles, that works towards supporting the families and children of Koreatown. Next, in addition to the pre-existing AsianCrit tenets that are addressed in Sohyun An's curriculum, I utilized additional tenets that acted as measurements of successful integration. Details about the creation of these integration measurement tenets will be addressed in the Methodology. Last, through the inclusion of videos and transcribed interviews, primary counterstories through oral history were used to preserve the original experiences of the AAPI community.

Methodology

Overview

The goal of this curriculum creation is to redefine what it means to be American and aid in the development of an inclusive perspective by including more minority voices. Current education fails to adequately represent the AAPI counterstory in historical events, which this curriculum aims to change. To achieve this, I conducted a 2-part qualitative analysis and aligned those results to create the finalized curriculum framework and product. Because there was a lack of analogous projects with replicable methodologies, I developed this 4 step procedure for this specific product creation.

Assumptions

One assumption that was maintained to be true during the creation of the *AAPI Curriculum* is that teachers who choose to use this curriculum will follow the recommended steps and class instructions included in the curriculum to ensure successful Level 3 Transformational learning.

Ethical Considerations

It is important that all AAPI ethnic cultures and histories are properly represented. In order to correctly represent all included AAPI ethnic groups, I consulted with AAPI community leaders and mentors to ensure an accurate creation of educational materials. In addition to this, I utilized the community accepted language and rhetoric when referencing historical events through discussion with community members. Next, the *AAPI Curriculum* was made accessible to all educators through a free of cost distribution method. Additionally, the interviewees and participants in the development of the curriculum creation gave consent prior to the usage of their videos, work, and images through a Media Publication Consent Form (See *Appendix A*). Last, expedited IRB approval was given to conduct this research.

Multicultural Education Level 3 Transformational Approach

Throughout this paper, I have referenced the Level 3 Transformational Approach as a means to determine the efficacy of this curriculum. The Level 3 Transformational Approach, proposed by Deborah A. Harmon, a Curriculum & Instruction Coordinator and Professor at Eastern Michigan University, attempts to help students view cultures from multiple perspectives by “stepping into other people’s shoes”. A Level 3 Transformational Approach was chosen because it requires the alteration of curriculum content in comparison to the Level 4 Social Action integration which involves changing the teaching approach/structure of

Transformational

Level III Transformational Approach	<ul style="list-style-type: none"> • Structure of the curriculum is changed • Focus on issues, events from perspective of different cultural and ethnic groups • Occurs across existing curriculum and all subject area 	<ul style="list-style-type: none"> • Students understand the nature, development and complexity of US society • Restructuring the curriculum so that it routinely provides a variety of cultural perspectives • Democratic approach emphasizing how the common US culture and society emerged from a complex synthesis and interaction of diverse cultural elements from various cultural, racial, ethnic, religious, SES, and gender groups that make up US society
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Deborah A. Harmon, PH. D.

the class. The implementation of the *AAPI Curriculum* will require a change in the content of the curriculum, not the teacher's approach.

Procedure

This *AAPI Curriculum* creation required 4 undertakings:

1. Qualitative Analysis of the AsianCrit Framework
2. Qualitative Analysis of the Level 3 Transformational Approach
3. Alignment of the AsianCrit Framework with the Level 3 Transformational Approach Framework
4. Creation of Curriculum Outline and Materials

The first step to the curriculum creation was to conduct a qualitative analysis of the current tenets of the AsianCrit Framework and develop a revised set of tenets by removing inapplicable tenets and determining the relevance of the tenets in context to the *AAPI Curriculum*.

To achieve this, I assigned the following sub-categories to each of the AsianCrit tenets: Removed (R), Directly Addressed (DA), or Indirectly Addressed (IA). "Removed" tenets, indicated with *R* were determined to be extraneous or inapplicable to this specific research project and consequently were not used. The usage of "Directly Addressed" tenets, indicated with *DA*, were uniquely applied in each lesson. These tenets were essential in creating the content of each individual lesson. "Indirectly Addressed" tenets, indicated with *IA*, were used as overall guidance throughout the curriculum creation. More specifically, the tenets were used in creating the overarching structure of the curriculum rather than the individual lessons. Codes used for categorization were created for the purposes of this paper.

Next, I conducted a second qualitative analysis of the Level 3 Transformational Approach criteria to create 3 new tenets that outlined this approach. With these created tenets, I used the same coding: *R*, *DA*, and *IA*.

Last, I aligned the altered AsianCrit tenets with the new Level 3 Transformational Approach tenets, to produce a finalized framework for my curriculum. This new framework was then used to develop the *AAPI Curriculum* (See *Appendix B*).

Undertaking 1 - Qualitative Analysis of Current AsianCrit Tenets

The first step was to analyze the current 7 tenets of AsianCrit and their applicability/relevance to my curriculum. In this section, the reasoning behind tenet coding was described whereas the in depth usage of these tenets was outlined in Undertaking 4. *Table 1* illustrates the resulting tenets and their relevance to the curriculum creation.

Table 1

Summarized Table of Revised AsianCrit Framework	
Tenet	Tenets in Context DA - Directly Addressed IA - Indirectly Addressed R - Removed
Asianization	DA
Transnational Context	DA
Re(constructive) History	DA
Strategic (anti)Essentialism	IA
Intersectionality	R
Story, Theory, and Praxis	IA
Commitment to Social Justice	DA

Asianization (DA)

The first tenet of AsianCrit is Asianization: the impact of AAPI specific forms of racism. These AAPI specific forms of racism like the Model Minority myth and Perpetual Foreigner concept are the 2 main forms of racism defined by Asianization (Hu 2019). I chose to keep this tenet because it is necessary that students understand the specific forms of racism that the AAPI community faces to provide perspectives different from the current teaching of binary race, a large goal of this curriculum. This tenet was directly addressed as certain activities and materials within the lessons specifically addressed these forms of AAPI-specific racism. However, the two main forms of racism were not the only ones addressed. In addition to this, I incorporated subforms of AAPI-specific racism that exist within the AAPI community through references, research, and first-hand accounts of interviewees. All lessons included a direct addressment of Asianization.

Transnational Context (DA)

The second tenet of AsianCrit is Transnational Context: the understanding of how the lives of Asian Americans were shaped by transnational contexts (contexts that occur across the US boundaries) like US imperialism in Asian countries, international war, etc. (Takaki, 1998). This tenet was directly addressed in all lessons because a major factor in understanding AAPI history is knowing how AAPIs came to America and how they impacted the current ideas of racialization.

Re(constructive) History (DA)

The third tenet of AsianCrit is Re(constructive) History: the process of replacing “majoritarian interpretations” of history with more specific individualized experiences (Kim 2022). The AsianCrit framework highlights the need for constructing AAPI history rather than

reconstructing because there is very limited information about the AAPI experience to begin with (Museus, 2013). Re(constructive) History was directly addressed in each lesson through the inclusion of personal stories of groups of interviewees and participants. With these materials, majoritarian representations of history were replaced with individualized experiences of members in the AAPI community.

Strategic (anti)Essentialism (IA)

The fourth tenet of AsianCrit is Strategic (anti)Essentialism: the strategic inclusion of specific AAPI subgroups (An 2016). Because there are so many AAPI ethnic groups, Strategic (anti)Essentialism suggests that researchers should choose a small group of ethnic groups to research based on what will provide the researcher with the most comprehensive view of the AAPI population. Strategic (anti)Essentialism was indirectly addressed in the curriculum because it was used as a guiding tenet in the overall creation of the curriculum. All lesson and unit topics were chosen based on the similarity of AAPI experiences across multiple subgroups. Additionally, Strategic (anti)Essentialism was used to narrow down the curriculum topics due to time constraints.

Intersectionality (R)

The fifth tenet of AsianCrit is Intersectionality: the acknowledgment of the intersectionality of race, class, and gender bias (Iftikar & Museus 2018). While it is important to understand the intersectionality of race, class, and gender bias, it is difficult for elementary students to understand these intersections, especially when learning new material like AAPI history. Kolivoski, a social work researcher, describes how intersectionality in CRT is so complex that even adults tend to stay away from these topics, despite the importance of addressing them (Kolivoski 2022). Because current research suggests that this topic is complex

for adults, I concluded that it would also be difficult for children to understand these relationships. So, I removed the Intersectionality tenet and focused on the current absence of AAPI representation in school curriculum.

Story, Theory, and Praxis (IA)

The sixth tenet of AsianCrit is Story, Theory, and Praxis: the need for attention towards marginalized voices, more specifically the voices of AAPI historians and scholars to aid in the construction of AAPI history (Reyes 2023). This tenet was indirectly addressed because the usage of AAPI counterstories was integral to the overall structure of the curriculum which helped guide the content of each lesson. These lessons were created based on the counterstories of specific AAPI subgroups.

Commitment to Social Justice (DA)

The seventh tenet of AsianCrit is Commitment to Social Justice: the application of learning and understanding that there are multiple forms of oppression (An 2016). This tenet was directly addressed because each lesson included materials for students to utilize to demonstrate their understanding of the content. In addition to this, students were assigned activities that applied their new knowledge to other interdisciplinary projects that focused on the different forms of AAPI oppression mentioned in each lesson.

Undertaking 2 - Tenet Creation of Level 3 Transformational Approach

The second undertaking was to create tenets based off of the Level 3 Transformational Approach criteria. The summarized tenets are illustrated below in *Table 2*.

Table 2

Tenet Creation Using Level 3 Transformational Approach Criteria	
Diversity in Perspectives	IA
Emphasis on Complexity	IA
Interdisciplinary	IA

Diversity in Perspectives

For a multicultural curriculum to be integrated at a Level 3 standard, there must be a diverse range of perspectives and cultural groups with different issues, themes, and events being researched. Because of this, the following tenet: Diversity in Perspectives was created. This tenet was indirectly addressed because Diversity in Perspectives was used as structural guidance in determining which AAPI ethnic groups would be represented in individual lessons.

Emphasis on Complexity

Next, Emphasis on Complexity was created. For Level 3 integration, students must understand the complexity in the development of the United States and how it was impacted by the meshing of AAPI cultures. Emphasis on Complexity was indirectly addressed throughout the curriculum because the basis of each lesson was the impact of AAPI immigration across different subgroups and the impact they left on the community around them, not the meshing itself.

Interdisciplinary

The last tenet is Interdisciplinary. To ensure a Level 3 Transformational Approach integration, multicultural education must occur across all subject areas. This tenet was considered indirectly addressed because each lesson combined historical elements with an artistic application, making the form of interdisciplinary action the same across all lessons.

Undertaking 3 - Alignment of AsianCrit Tenets and Level 3 Transformational Approach

Tenets

With the 2 quantitative analyses, a final curriculum framework was developed as outlined in *Table 3* shown below.

Table 3

Alignment of AsianCrit Tenets and Level 3 Transformational Approach Tenets	
Asianization	DA
Transnational Context	DA
Re(constructive) History	DA
Strategic (anti)Essentialism	IA
Story, Theory, and Praxis	IA
Commitment to Social Justice	DA
Diversity in Perspectives	IA
Emphasis on Complexity	IA
Interdisciplinary	IA

Results - Undertaking 4: Curriculum Creation

Utilizing the framework outlined in *Table 3*, I created 6 lessons and 1 unit, the outline of which can be seen in *Table 4* below. *Table 4* is organized as the following:

1. The first column, notates the specific AAPI ethnic group(s) being addressed in the lesson. Multicultural lessons which can be applied to multiple AAPI subgroups are coded with *M*.
2. The second column includes the lesson outline and materials that are provided to teachers.

3. The third column, includes the directly addressed (DA) tenets and their connection to specific lesson materials. Lesson materials (Column 2) and the *DA* tenets that apply to the material (Column 3) are aligned in the curriculum outline to illustrate their relationship.

For the full completed curriculum handbook, refer to *Appendix B*.

Table 4

Ethnic Group	Lesson Outline	Application of Directly Addressed (DA) Tenets
Filipino	<p>Video - Filipino Immigration</p> <p>Excerpts - Poem Reading of Choice</p> <p>Video - Meet the Ashley Lanuza, Author of <i>My Heart of Rice</i></p> <p>Video - Excerpts of <i>My Heart of Rice</i></p> <p>Activity - Reflective Poetry</p>	<p>Transnational Context The video includes information on how/why Filipino Americans immigrated to the US, discussing the context that occurs across the US boundaries.</p> <p>Asianization In her poetry, Lanuza discusses the racism she faced as an AAPI (Model Minority myth).</p> <p>Re(constructive) History The excerpts of poetry include Lanuza's individualized experience of growing up as an AAPI.</p> <p>Commitment to Social Justice Students use Lanuza's poetic style to create their own piece, advancing the visibility of AAPI authors.</p>
M	Video - Diasporas, what are they?	<p>Transnational Context Video includes general information on how other countries are connected to the US in terms of diasporas and migrations.</p>

	<p>Activity - Video Comprehension Worksheet</p> <p>Video - Case Study: Chinese Diaspora in the Mississippi Delta</p> <p>Open Research Project - Brainstorming & 2 Project Options</p>	<p>Re(constructive) History The case study demonstrates the different forms of communities that AAPIs built in the US. It also highlights a community that experienced Black-White racialization at a heightened level.</p> <p>Asianization The racialization of Chinese and how they were commonly treated as foreigners/others is discussed.</p> <p>Commitment to Social Justice Students research a specific AAPI diaspora to understand the specific forms of racialization that happen to AAPIs. Large group/class presentations occur post-project completion to encourage cumulative content-driven class discussion</p>
M	<p>Video - Anti-AAPI Racism did NOT Start with COVID-19</p>	<p>Asianization The video discusses AAPI specific racism encountered post-immigration to the United States. It includes information about the Model Minority myth and Perpetual Foreigner ideology which is something that only affects the AAPI community.</p> <p>Transnational Context Through the discussion of immigration, the connection to other countries is naturally established.</p>

	Video - Directions on Brochure Activity Activity - Brochure Comprehension	<p>Re(constructive) History This lesson deconstructs the idea that anti-AAPI racism/hate began during COVID-19, but rather has been a systemic issue existent since the beginning of AAPI immigration to America. By outlining the history of AAPI immigration connected to historic anti-AAPI acts, students understand that anti-AAPI hate did not begin during the pandemic, but rather gained more attention and publicity.</p> <p>Commitment to Social Justice Through educating students about the roots of anti-AAPI racism, this lesson empowers students with inclusive knowledge so that as they continue to develop, they can be more understanding towards their AAPI peers and fight towards anti-oppressive solutions.</p>
Thai	Video - El Monte Thai Garment Slavery Case	<p>Asianization This case study focuses on an example of modern day slavery that many AAPI immigrants become victims to. AAPI immigrants are often exploited in the labor industry, which is a form of racialization unique to the AAPI community (Ramachandran 2017)</p> <p>Transnational Context Ideas of coercion in tandem with PUSH factors in Thailand that made workers vulnerable to modern day slavery in America is discussed, demonstrating the context across multiple nations.</p> <p>(Re)constructive History The case study works to</p>

	Open Research Project - Where are your clothes from?	<p>reconstruct the current understanding of AAPI immigration. It deconstructs the Model Minority stereotype which suggests that AAPIs maintain high status jobs in the US.</p> <p>Commitment to Social Justice With their newly acquired knowledge, students reflect on their consumption of clothing to understand the ethicalities of how their clothing was created and where it came from.</p>
M	<p>Video - Ethnic Enclaves: Case Study of Koreatown</p> <p>Video - Community Spotlight: Escala</p> <p>Activity - Composition Techniques Notes Template</p> <p>Project - Photography Project Using Composition Techniques</p> <p>Project Reflection</p>	<p>Asianization This overview video explains what ethnic enclaves are, focusing specifically on Koreatown and the history of its origins. This includes the treatment Koreans received when they first immigrated into this area.</p> <p>Transnational Context The video material touches on the development of Koreatown including the exigence of this initial flow of migrants into the U.S.</p> <p>Re(constructive) History This video describes the individualized experiences of a first generation restaurateur and the culture of working and living in an ethnic enclave.</p> <p>Commitment to Social Justice Students apply their knowledge of storytelling and counterstories to capture and retell personal stories of the people around them.</p>

Japanese	<p>Video Activity - Jigsaw Content Activity</p> <p>Book - They Called Us Enemy Graphic Novel</p> <p>Activity - Comprehension Activity</p>	<p>Transnational Context With the Jigsaw Activity, students discover the different catalysts of the Japanese American Concentration Camps which includes the bombing of Pearl Harbor. These topics address the context beyond the U.S.</p> <p>Asianization During this time, the Japanese community were seen as Perpetual Foreigners which resulted in the creation of these camps. The Jigsaw Activity expands on this idea.</p> <p>Re(constructive) History The graphic novel accurately explains the experiences of the Japanese American inside concentration camps. When these camps were first created, they were advertised as “summer camps” or “recreational camps” so this material deconstructs that idea.</p> <p>Commitment to Social Justice Through this understanding, students understand a new form of modern-day oppression the AAPI community faced.</p>
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Conclusion

An *AAPI Curriculum* was created through two content analyses and an alignment of the results. The first content analysis included an analysis of the existing AsianCrit Framework to determine the applicability and relevance of the tenets. The purpose of this was to create an altered AsianCrit framework to better fit the goals of the *AAPI Curriculum*. In addition to this, a second content analysis was conducted by dissecting the criteria of the Level 3 Transformational

Approach and creating 3 new tenets based off of the existing criteria. Last, these 2 analyses were aligned to create the final framework for the *AAPI Curriculum*.

The project goal of the *AAPI Curriculum* creation is that it will provide students with a more inclusive education that focuses on the counterstories of the AAPI community. As a result, students will have an expanded understanding of the different ethnic-specific forms of racism, and be equipped with the knowledge of how to counter these societal structures. To my understanding and extent of research, the current school curriculum that includes AAPI counterstories and an extensive inclusion of AAPI history is lacking. Thus, my research attempts to lessen this gap in the body of knowledge.

There are limitations to the current study. Given the time constraints of the research paper, I was unable to represent all AAPI subgroups with their own lesson or unit. This influenced the creation of multi-ethnic lessons which may be applied to various AAPI subgroups. Additionally, because each element of the curriculum is approved by community leaders in their respective subgroups, with the time constraints of this research paper, it was difficult to find community leaders to approve lessons in the *AAPI Curriculum* which ultimately influenced the product. Only lessons approved by community members were included in the *AAPI Curriculum*, which caused some lessons to be omitted. The last limitation was the lack of sufficient funding which ultimately led to the restriction in the amount of curriculum packets that were able to be distributed to teachers. With the non-profit organization I partnered with, the fundraising period lasted for 1 month, raising \$2,800, but with a longer fundraising period, more donations could have been collected. Lastly, the curriculum was implemented across various age groups and institutions.

The current product can be improved in 3 ways:

1. Addition of more lessons including the counterstories of more AAPI subgroups
 - a. Given the time constraints of the research paper, I was unable to represent all AAPI subgroups with their own lesson or unit. This influenced the creation of multi-ethnic lessons which were able to be applied to multiple AAPI subgroups. However, in future iterations of the curriculum, I would like to dedicate a lesson to each subgroup.
2. Inclusion of new community leaders who can provide different perspectives or insight.
 - a. Because lessons were approved by community leaders in their respective subgroups, some lessons were omitted from the curriculum as a result of failure to form these connections. So, with the inclusion of new community leaders, more subgroups can be represented through this curriculum.
3. Increased distribution of curriculum packets through multiple funding periods.
 - a. With the non-profit organization I partnered with, the fundraising period lasted for 1 month, raising \$2,800, but with a longer fundraising period, more donations could have been raised, resulting in the distribution of more curriculum.

Through this research paper, the *AAPI Curriculum* aims to not only provide students with a comprehensive, inclusive, and diverse education, but also empower students to take action in their own communities to combat AAPI-specific racism.

Appendix A

MEDIA RELEASE FORM

I, _____, grant permission to [REDACTED] to use my image (photographs, interviews, and/or video) in an AAPI school curriculum including but not limited to videos, websites, and social media. The contents of this media will be utilized in schools for educational purposes.

Please **initial** the paragraph below which is applicable to your present situation:

_____ - I am 18 years of age or older and I have read this release before signing below. I fully understand the contents, meaning and impact of this consent form.

_____ - I am the parent or legal guardian of the below named child. I have read this release before signing below. I fully understand the contents, meaning and impact of this consent form.

Signature: _____ Date: _____

Name (please print): _____

Signature of parent or legal guardian: _____

(if under 18 years of age)

Appendix B

aapi curriculum



ACTIVITY BOOK

Created by [REDACTED]

how to use this curriculum

Projects indicated with a ★ have the opportunity to be published on



Pages indicated with a ★ are intended to be photocopied to give to students

Lesson I



FILIPINO AMERICAN POETRY

My Heart of Rice

Ft. Ashley C. Lanuza

lesson outline

MATERIALS

- 1.Video - Filipino Immigration
- 2.Poem Reading of Choice
- 3.Video - Meet Ashley C. Lanuza, Author of My Heart of Rice
- 4.Video - Excerpts of My Heart of Rice
- 5.Reflective Poetry Worksheet ★
- 6.Discussion Questions

SUGGESTED INSTRUCTIONS

- 1.Watch the intro to Filipino Immigration Video
- 2.Choose one of the poems to read with your class
- 3.Watch the author meeting video
- 4.Play the video reading of Homework on the Kitchen Table and assign students the reflective poetry worksheet which corresponds with that poem
- 5.Invite students to share their poems by conducting a gallery walk, small group presentations, or class presentations



reflective poetry

Break apart the poem into sections and write a short description of what those lines are about. Then, using the style of the author's poem, write an original piece in the box below.

LANUZA

If warmth had a smell,
it is bakery-fresh bread rolls.

} **compares feeling with food**

With deft fingers I pull
the insides of the *pan de sal*,
roll the baked dough into a ball and
flatten it against the roof of my mouth.
Behind me, your wooden spoon hits the iron pan,
causing garlic and onions to sizzle.
They sing songs to my heart
with lyrics of *la-la-la*,
I love you

YOUR POEM



EXTRA
WRITING
SPACE

reflective poetry answers

Break apart the poem into sections and write a short description of what those lines are about. Then, using the style of the author's poem, write an original piece in the box below.

LANUZA

If warmth had a smell,
it is bakery-fresh bread rolls.

} **compares feeling with food**

With deft fingers I pull
the insides of the *pan de sal*,
roll the baked dough into a ball and
flatten it against the roof of my mouth.

} **how narrator eats food**

Behind me, your wooden spoon hits the iron pan,
causing garlic and onions to sizzle.

} **description of sounds**

They sing songs to my heart
with lyrics of *la-la-la*,
I love you

} **impact of sounds**

YOUR POEM

Lesson 2



AAPI DIASPORAS **OPEN RESEARCH PROJECT**

Chinese Diaspora Case Study

Ft. Andrew Kung

lesson outline

MATERIALS

- 1.Video - Diasporas, what are they?
- 2.Activity - Video Comprehension Worksheet
- 3.Video - Case Study of the Chinese in the Mississippi Delta
- 4.Open Research Project
 - a.Activity - Open Research Project Brainstorming
 - b.Project - Option 1: One Pager Visual Creation
 - c.Project - Option 2: Research Paper



SUGGESTED INSTRUCTIONS

1. Watch video 1
2. Give students comprehension worksheet
3. Watch video 2
4. Assign students the open research project. There is an included brainstorming template with guiding questions. After this, you can assign one or both cumulative projects: a 1 page research paper and/or 1 pager visual creation.
5. Once projects have been finished, host a gallery walk, small group presentations, or class presentations to give students the opportunity to share about their diaspora.

Tips/Resources

1. Only allow 1-2 students to research the same diaspora to include a diverse set of experiences during class presentations.
2. This Wikipedia link has a list of most of the API diasporas in America. It is a good place for students to start/quickly see which diasporas they are most interested in researching.
https://en.wikipedia.org/wiki/Category:Asian_diasporas



video comprehension

What is a diaspora?

What are the 2 forms of diasporas and the factors that drive them?

What is the difference between a diaspora and a migration?

video comprehension answer key

What is a diaspora?

Dispersion of people far from their homeland

What are the 2 forms of diasporas and the factors that drive them?

Forced

Voluntary

natural disasters, traumatic wars, poverty, and political discourse

better job opportunities, improved resources, and increased pay.

What is the difference between a diaspora and a migration?

In diasporas, people maintain a collective memory of their homeland, which means that their identity is heavily influenced by their homeland. In diasporas, people are very conscious of their origins. These factors however aren't seen in migrations.



open research project

Choose a specific Asian Pacific Islander (API) diaspora to research.

What were the **push/pull** factors that influenced the diaspora?

How did they integrate into their new home?

Post-diaspora, what was their impact on the communities they moved into?



open research project

Were the AAPIs racialized or treated differently in their new homes?
How?

How did they integrate into their new home?

Post-diaspora, what was their impact on the communities they moved into?



one pager instructions

A one-pager is a visual way to represent information including text, graphics, and drawings. Create a one-pager including the following details.

Introduce

- What are diasporas/define them?
- What is your specific diaspora?
- What were the causes of this diaspora?
 - (This should be the main source of information in this chunk)

Expand

- How did they integrate into their new home?
- What impact did they have on the communities they moved into?
- What do these communities look like today?
- How have these communities changed overtime?

Visual Elements

- Find images from the diaspora and include them in your one-pager. Describe the images.
- Include drawings and graphic elements to make your one-pager entertaining
- Use any materials around you and glue them onto your one pager. Pages from magazines, books, etc. work great!



essay instructions

Write a 2 chunk essay about your diaspora!

chunk 1

Introduce

- What are diasporas/define them?
- What is your specific diaspora?
- What were the causes of this diaspora?
 - (This should be the main source of information in this chunk)

chunk 2

Expand

- How did they integrate into their new home?
- What impact did they have on the communities they moved into?
- What do these communities look like today?
- How have these communities changed overtime?

Lesson 3



ANTI-AAPI HATE

Ft. Liz Kleinrock

lesson outline

MATERIALS

- 1.Video - Anti-AAPI Racism did NOT Start With COVID-19
- 2.Video - Directions on Brochure Activity
- 3.Activity - Brochure Comprehension Activity ★

SUGGESTED INSTRUCTIONS

- 1.Watch the introduction video
- 2.Watch the brochure directions video and have students complete the brochure activity simultaneously.

Lesson 4



MODERN DAY SLAVERY

El Monte Thai Garment Slavery Case Study

image via National Museum of American History

lesson outline

MATERIALS

- 1.Video - Case study of El Monte Thai Garment Slavery
- 2.Open Research Project - Where are your clothes from? ★

SUGGESTED INSTRUCTIONS

- 1.Watch the case study video
- 2.Assign students the open research project
- 3.Invite students to share their findings by conducting a gallery walk, small group presentations, or class presentations.

Tips/Resources

- 1.If students cannot find information about their garment, research fast fashion brands like Shein, Forever 21, Zara, etc.



open research project

After learning about the El Monte Thai Garment Slavery Case, do you think that your clothes are ethically made? How and where was your garment made?

What brand is your garment made by?

Visit the website of the brand that created your garment. How does the brand describe their process? ie: sustainable, responsible, etc.

What do other sources/perspectives say about the treatment of workers from where your garment was created?

Can we trust the claims that brands make about the ethicality of where there clothes are sourced from?

Lesson 5



CULTURAL ENCLAVES

Koreatown Case Study

Ft. Sharon Lee

lesson outline

MATERIALS

- 1.Video - Community Spotlight: Escala
- 2.Activity - Composition Techniques Notes Template
- 3.Project - Photography Project using composition techniques ★
- 4.Project Reflection

SUGGESTED INSTRUCTIONS

1. Watch first Koreatown video.
2. Watch the community Spotlight Video
3. Allow students to use devices to complete the composition techniques assignment.
4. Assign the project. Have students upload the final project into a Google Drive Folder shared with the whole class.
5. Give students time in class to review 4 of their peers' projects and complete the reflection activity.

Tips/Resources

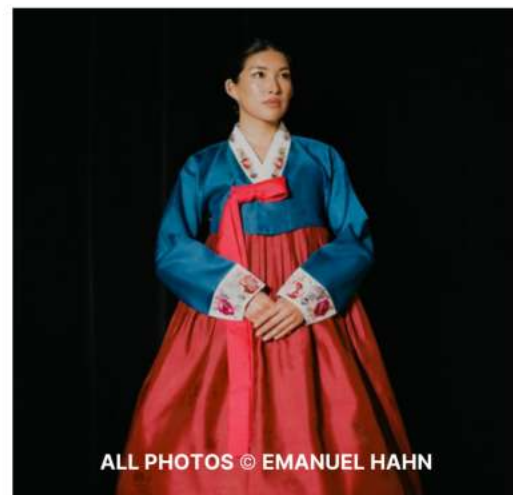
1. Collect the completed Project Reflection quarter sheets and hand them out to the respective students



composition techniques

Research the 4 composition techniques on the next 2 pages and take notes. Cut out the following images and glue them into the box that matches the technique that was used. Explain how that composition technique was used. To learn more about the images:

<https://www.emanuelhahn.com/>



ALL PHOTOS © EMANUEL HAHN



composition techniques

Framing

Notes:

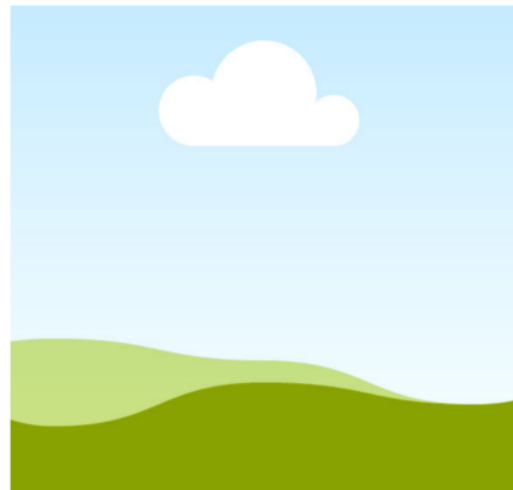
How was this technique used?



Negative Space

Notes:

How was this technique used?





composition techniques

Depth of Field

Notes:

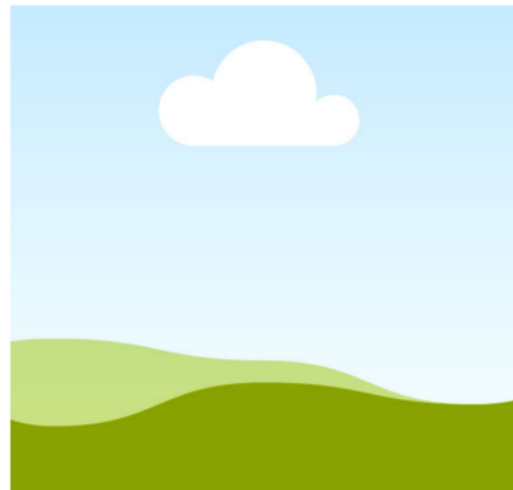
How was this technique used?



Leading Lines

Notes:

How was this technique used?



composition techniques answer key

Framing

Notes:

Elements from the scene are utilized to frame the subject(s) in a unique way, displaying them through a alternative perspective. It helps contextualize the image and give more background to it.

How was this technique used?

The subject is framed uniquely because the viewer sees her through a unique perspective: the material of her glasses.



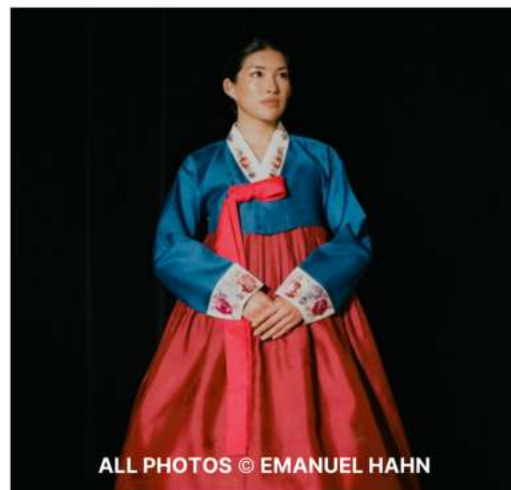
Negative Space

Notes:

It allows the viewer to focus on one subject which makes the viewer's eye be more drawn to the subject. It also helps dramatize the subject.

How was this technique used?

The model is surrounded by no other subjects that distract the viewer.



composition techniques answer key

Depth of Field

Notes:

By blurring some parts of the image, depth of field guides the viewer's focus to a specific part of the image. It also gives the image more dimension.

How was this technique used?

The elements in the front of the image are blurred whereas the back is in focus.



Leading Lines

Notes:

Leading lines brings the viewer's focus to a specific part of the image.

How was this technique used?

The lines of the road point towards the subject, leading the subject's eye to focus on the subject.





photography project

Requirements

1. **Two** photos using **two** different composition techniques
2. One photo must include a subject (person)

You are encouraged to photograph people in your community! Similar to how Abbi showed us her community of Koreatown through his photography, show us yours!

Create a Google Slide Presentation with your 2 photos on separate slides. For one photo, include a 4-6 sentence paragraph giving background about where the photo was taken, who is seen in the photo, etc.

Google Slide Template Example



Write your paragraph here

Slide for Photo 1

Slide for Photo 2





Student of Image:

Composition Technique Used:

Glow:

Composition Technique Used:

Glow:



Student of Image:

Composition Technique Used:

Glow:

Student of Image:

Composition Technique Used:

Glow:

lesson 6



AAPI GRAPHIC DESIGN ARTIST

Typography

Ft. Zipeng Zhu

lesson outline

MATERIALS

- 1.Video - Intro to Typography
- 2.Activity - Intro to Typography Interactive Booklet
- 3.Typography Project ★

SUGGESTED INSTRUCTIONS

- 1.Watch the video and have students complete the booklet activity simultaneously.
- 2.Assign the Typography PSA project which is intended to encourage students to take action against injustices they see in their communities.



What font types did the designer use?

What stylistic elements do you see?

How did this image make you feel?

Additional Stylistic Elements

bold

italic

underline

font-size

ALL CAPITALS

all lowercase

intro to



name: _____

Definitions

typography

typeface

strokes

terminals

space

Anatomy

of

Typeface

highlight & label the following with its corresponding number:

1. cap line
2. mean line
3. base line
4. beard line
5. stroke
6. stem
7. foot
8. joint
9. open counter
10. closed counter

ROUNDED/BUBBLE

Mood:
Usage:

Script

Mood:
Usage:

VINTAGE

Mood:
Usage:

GRUNGE

Mood:
Usage:

modern

Mood:
Usage:

What moods do each of these type faces evoke? Where would you see these typefaces?

Serif

Mood: formal, traditional
Usage: magazines and books

Sans Serif

Mood:
Usage:

Black

Mood:
Usage:



typography project

Now that you know the basics of typography, create a PSA graphic supporting the #stopasianhate movement.

A PSA, or public service announcement, is a message that raises awareness about a social issue/topic, promoting change.

What text will you include?

Which typeface will you utilize?

Are you going to include any other stylistic elements? If so, note them.

1. Use canva.com, or any other graphic design platform to create your PSA
2. Create your design using a blank canvas of any size.
3. Submit your final creation at www.aapicurriculum.com for a chance to get your work published!

unit I



THEY CALLED US ENEMY

Japanese Concentration Camps

unit outline

MATERIALS

1. Activity - Comprehension Activity
2. Book - They Called Us Enemy

SUGGESTED INSTRUCTIONS

1. Read each section of They Called Us Enemy as a class
2. After each section, assign the comprehension questions for students to complete. Allow students to use the book as reference.



they called us enemy

After reading pgs. 5-50, answer the following comprehension and discussion questions. Some questions are answered over a series of pages.

What does Reiko mean?

What is executive order 9066?

What was an effect of the bombing of Pearl Harbor?

What is the Day of Remembrance?

Give 5 examples of the Japanese community being dehumanized, unfairly treated, or neglected.



they called us enemy

After reading pgs. 51-110, answer the following comprehension and discussion questions. Some questions are answered over a series of pages.

Which concentration camp was Takei's family taken to on October 7, 1942?

How did Takei's community make their camp conditions better?

How many people did the concentration camps house & how many blocks were there?

What were the conditions of the concentration camp like? (2 examples)

Which rights were taken away from the Japanese?

Define Issei, Nisei, and Sansei



they called us enemy

After reading pgs. 111-204, answer the following comprehension and discussion questions. Some questions are answered over a series of pages.

What did General John L. Dewitt believe?

How were the Japanese in the military treated?

What is the Distinguished Service Cross?

What were the 2 famous questions asked? And what answers did the US Gov expect from the Japanese?

Who was Daniel Akaka and what did he do?

What is JANM?



How were the no-no's treated?

What does it mean to become radicalized?

What is H.R. 4103

What crisis did Wayne Collins help during? Who was he?

What is a Benshi?

What is an inu?

Who was Herbert Nicholson?

What is public law 78-405?

Why didn't Takei's father shake hands with Eleanor Roosevelt?

they called us enemy

After reading pgs. 5-50, answer the following comprehension and discussion questions. Some questions are answered over a series of pages.

What does Reiko mean?

What is executive order 9066?

Pg. 13 - gracious child

Pg. 22 - It gave the military the authority to declare areas "from which any or all persons may be excluded" and provide transportation, food, shelter, and other accommodations" to people excluded from those areas.

What was one effect of the bombing of Pearl Harbor?

What is the Day of Remembrance?

Pg. 16 - Every Japanese citizen was considered an enemy
Pg. 24 - financial assets were seized
Pg. 25 - forced the Japanese to sell their property; crops were seized; government took crops from them

Pg. 28 - Anniversary of Executive order 9066

Give 5 examples of the Japanese community being dehumanized, unfairly treated, or neglected.

Pg. 26 - Racial categorization - all Japanese were placed under curfew and rigid regulations because it was impossible to separate the loyal from the disloyal
Pg. 32, 33 - Poor treatment of Japanese; forced to live in horse stalls, shower in horse paddocks, unsanitary conditions
Pg. 36 - Dehumanized and treated like prisoners. They were forced to board trains and constantly move. They were tagged to keep track of them like cattle.
Pg. 40 - They were unable to be seen by the towns people
Pg. 46 - given limited time for exercising during train transportation
The Japanese were removed from their homes and forced to go to concentration camps.

they called us enemy

After reading pgs. 51-110, answer the following comprehension and discussion questions. Some questions are answered over a series of pages.

Which concentration camp was Takei's family taken to on October 7, 1942?

How did Takei's community make their camp conditions better?

Pg. 55 - Rowher

Pg. 77 - they worked together and built a makeshift boardwalk to help navigate the messy roads

How many people did the concentration camps house & how many blocks were there?

What were the conditions of the concentration camp like? (2 examples)

Pg. 58 - 8500 people, 33 blocks

Pg. 63 - extremely hot; compared to a furnace

Pg. 66 - no privacy

Pg. 78 - bad food

Pg. 83 - barbed wires

Pg. 84 - armed guards

Which rights were taken away from the Japanese?

Define Issei, Nisei, and Sansei

Pg. 73 - Lack of religious freedom, Mrs. Takahashi's husband was arrested for being a Buddhist Minister

Pg. 75 - Issei (1st Generation) who came to America from Japan

Nisei (2nd Generation) - born in the United States

Sansei (3rd Generation) - children of Nisei parents

they called us enemy

After reading pgs. 111-204, answer the following comprehension and discussion questions. Some questions are answered over a series of pages.

What did General John L. Dewitt believe?

How were the Japanese in the military treated?

Pg. 111 - believed that it makes no difference whether a Japanese is an American citizen; There is not a single Japanese in this country who would not stab you in the back

Pg. 112 - they were required to surrender their weapons and were not trusted

What is the Distinguished Service Cross?

What were the 2 famous questions asked? And what answers did the US Gov expect from the Japanese?

Pg. 120 - second highest honor that could be rewarded.

**Pg. 114 - No. 27 & No. 28
(Are you willing to serve in the Armed Forces of the United States on combat duty wherever ordered?)**

Will you swear unqualified allegiance to the United States of America and faithfully defend the United states from any or all attack by foreign or domestic forces, and forswear any form of allegiance or obedience to the Japanese emperor to any foreign government, power, or organization?)

Pg. 115 - Yes, Yes

Who was Daniel Akaka and what did he do?

Pg. 121 - senator who sponsored a bill that instructed the army and Navy to review the crosses awarded to Asian Americans and

Pacific Islanders to determine whether they had been unfairly denied their full recognition and deserved the Medal of Honor.

What is JANM?

Pg. 121 Japanese American National Museum

How were the no-no's treated?

Pg. 126, 127 - considered disloyal and were put into heavily militarized facilities. They were all imprisoned.

What does it mean to become radicalized?

Pg. 134 - Some men felt that if the U.S government was going to treat them like an enemy, then they should act like the enemy. This is how Tule Lake became radicalized.

What is H.R. 4103

Pg. 148 - A bill that would expatriate people who openly shared their disloyalty to the United States and disclaimed loyalty to the United States even though they were born in the country

What crisis did Wayne Collins help during? Who was he?

Pg. 160 - helped during the renunciation crisis. He was a lawyer who challenged Order 9066 all the way up to the Supreme Court

What is a Benshi?

Pg. 132 - Someone who provided the soundtrack for films and were considered artists similar to actors.

What is an inu?

Pg. 137 - dog in Japanese

Who was Herbert Nicholson?

Pg. 146 - A quaker missionary who delivered books to nearby camps. He also delivered donations, personal effects, and loved ones cremated remains. Nicholson also helped the communities by taking pets to veterinarians outside of camp that the Japanese did not have access to. He was a bridge between the outside world and the concentration camps.

What is public law 78-405?

Pg. 149 - it gave the Japanese the "right" to become enemy aliens

Why didn't Takei's father shake hands with Eleanor Roosevelt?

Pg. 182 - He did not want to shake hands with the woman whose husband imprisoned his family.

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Academic Paper

Note: Student samples are quoted verbatim and may contain spelling and grammatical errors.

Sample: A

Score: 5

This paper earned a score of 5. The paper presents a well-developed literature review and cogently arrives at five gaps in the research on page 11. In order to address these gaps, the paper “created a curriculum featuring 6 lessons and 1 unit, representing various AAPI subgroups. Some lessons were specific to one ethnic subgroup while others applied to a multitude of groups. To make the curriculum easily implementable for all teachers, the curriculum required little teacher involvement.” Due to the effectiveness of the literature review, the paper presents a narrowed focus on page 12: “The goal of this curriculum creation is to redefine what it means to be American and aid in the development of an inclusive perspective by including more minority voices. Current education fails to adequately represent the AAPI counterstory in historical events, which this curriculum aims to change.” This clear and narrowed focus is maintained through the methods and conclusion. The method, introduced on page 12, features “a 2 part qualitative analysis” which the paper uses to subsequently develop a “4 step procedure.” The process of creation is logically defended and connected to the field. For example, on page 13 the paper explains that the Level 3 Transformational Approach was developed as a result of research from Deborah A. Harmon, a Curriculum and Instruction Coordinator and professor at Eastern Michigan. On page 17 the paper defends the decision to not include intersectionality after citing research by Kovloski. Table 4, beginning on page 21, displays the six lessons of the unit the student created, and the full curriculum handbook is found in Appendix B, which is referenced in the main body of the paper. The paper’s organization, including the labeling and in-text references to various tables, as well as the headings of different sections, enhances the effectiveness of idea communication in the paper. The conclusion of the paper, beginning on page 25, addresses the limitations and implications of the created curriculum. The paper acknowledges that not every subgroup was represented in the curriculum and the difficulty involved with finding community leaders to approve elements of the curriculum. The paper also suggests three improvements to the curriculum based on the limitations identified, addressing the community of practice.

This paper did not earn a score of 4 because the new understanding is justified through a series of logically defended choices. The paper explicitly connects a topic of inquiry, the creation of an AAPI curriculum designed to support “teachers [who] may not feel knowledgeable enough to teach on the history of minority groups currently excluded from school curricula,” as found on page 9. The paper considers the limitations of the curriculum design process and its significance to the community of practice in an attempt to not only “provide students with a comprehensive, inclusive, and diverse education, but also empower students to take action in their own communities to combat AAPI-specific racism.” Finally, the enhanced communication, as evidenced by the effective organization, clear tables, and strong writing serve to enhance the communication to the reader.