Attending to Visibility:
Dynamic School Leadership in Response to Anti-Asian Violence

By

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Abstract

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Anti-Asian hate has profoundly impacted the social, emotional, mental, and community health of Asian American and Pacific Islanders (AAPI). Whereas there have been some cross-sector community and legislative responses to anti-Asian violence, there are no known studies on how school leaders and educational systems have responded. This study aims to address this research gap through the following questions: (a) What has contributed to school leaders' knowledge about the current anti-Asian phenomenon and its impact on AAPIs? (b) How have school leaders responded to anti-Asian violence? (c) What are the school practice and policy improvement opportunities that may support AAPIs? In this qualitative single-case study, I conducted semi-structured interviews with 16 school leaders from the California Bay Area during the Summer and Fall of 2023. Findings reveal the following: 1) school leaders have different views of the model minority stereotype, understand personal and socio-environmental effects of anti-Asian violence, experience emotional tensions and contradictions related to their professional roles and identities as leaders of color, and navigate racial crises with critical emotional intelligence; 2) school leaders responded to anti-Asian violence with a range of silence, centering schools as responsive hubs, and dynamic and culturally responsive actions; and, 3) school leaders cited integrating counternarratives into curricula, increasing AAPI visibility and representation, shifting toward a culture of care and belonging, and authentically reflecting on crisis responses and identity as improvement opportunities to support AAPIs. Findings offer several implications for theoretical frameworks, school policies and practices toward improvements in racial crisis responsiveness and systems transformation.

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Dedication

This is dedicated to my mother and all the single mothers, whose fierce love, resistance, courage, and sacrifice chart the course for their children and grandchildren to survive, to live, and to thrive. This is for you.

Additionally, this is dedicated to all students, educators, leaders, families, and community members whose ongoing experiences with racial violence, marginalization and oppression in school systems continue to deny them the human dignity they deserve. You matter. This is for you.

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To my family, a heartfelt Ua Tsaug Ntau! I could not have embarked and completed this mountainous journey without you all. Thank you for uplifting and empowering me. To my mother, tsis muaj koj, tsis muaj kuv. Ua tsaug ("Without you, there is no me. Thank you"). Your sacrifice, love, and belief made this life-long journey possible. My life's journey could have been very different were it not for your courage and sacrifice. To my children, Kashia and Ewan, you are my inspiration and greatest blessings. Thank you for always reminding me of your unconditional love. The regular hugs and "You've got this, Mom!" were so needed, and you both gave so much of that encouragement and inspiration throughout this journey. I am so proud to be your mom. Last, but certainly not least, I want to thank my amazing husband and life partner,

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Chapter I: Attending to Visibility

> I am speaking up because I have witnessed Asian American students cry after my lectures [. …] They cry from carrying the silent, oppressive weight of anxiety and fear that they or a family member might be attacked. They cry because they finally have a space to be safe and fully human. And then they all apologize profusely for crying, for taking up space (Lin, 2021, February 21).

The above excerpt is from a February 21, 2021, opinion piece in which UC Berkeley lecturer Margaretta Wan-Ling Lin invoked the University to "show up" for Asian American students. She warned the UC Berkeley community that "if we remain silent when the fundamental humanity of any racial group is challenged or undermined, we perpetuate white supremacy's system of dehumanization." Professor Lin's call to action in the *Daily Californian* was in direct response to the unprecedented uptick of anti-Asian hate and violence across the United States and in the Bay Area in 2021.

Professor Lin's commentary above reminds us that in times of uncertainty and anxiety, fear and misinformation can give rise to false truths, politicized agendas, hateful rhetoric, and actions that isolate and endanger targeted groups (Nakamura, 2021). Fanned by populist discourse and then-President Trump, the narrative that the Coronavirus originated from China fueled an escalation of anti-Asian sentiments that contributed to an increase in anti-Asian hate and discriminatory actions (Kurilla, 2021; Vazquez, 2020). Conservative media's usage of the terms "China virus" and "Wuhan virus" resulted in a significant increase in *Implicit Americanness Bias* or the perception that "Asian Americans are more foreign and less American compared to European Americans" (Darling-Hammond et al., 2020, p. 876). In addition, from 2020 to 2021, anti-Asian hate crimes increased by 164% (Levin, 2021). According to a recent report by Stop AAPI Hate (2023), between March 2020 and May 2023, there have been over 11,000 reported incidents of anti-Asian hate and violence in the United States. Nearly 49% of Asian American and Pacific Islanders (AAPI) reported experiencing some form of racial discrimination or mistreatment (Stop AAPI Hate, 2023). Displays of anti-Asian violence ranged from shunning, such as avoidance, to verbal harassment, and outright physical assaults. Women and senior citizens were the most disproportionately impacted, as exemplified by the Atlanta spa shooting that killed six Asian women and the death of a Thai grandfather in San Francisco (Kaur, 2021; Lah & Kravarik, 2021).

This recent rise of anti-Asian violence, however, is not a unique phenomenon. Positioning anti-Asian violence as a new trend negates the insidiousness of various forms of systemic oppression, such as colonialism, nationalism, anti-blackness, xenophobia, and heteronormativity (Rodriguez, 2021), and the model minority myth (Fan & Zan, 2019). The recent uptick in anti-Asian violence continues the long history of systemic racism in the United States, including its roots in the eradication of Indigenous cultures and institutionalized chattel slavery (Black Past, n.d.; Turri, 2019), the ongoing xenophobia experienced by Asians (Lee, 2015) and discrimination against other immigrant groups (Almeida et al., 2016; Jardina & Stephens-Douglas, 2021). This current phenomenon is also a reminder of hegemonic whiteness and the ongoing *othering* of those who are perceived to be non-assimilating toward white ideals of belonging (Miller, 2022).

Scholars have established that racialized bias and discrimination can result in poorer physical and psychological health outcomes for people of color (Carter et al., 2017; Yip et al.,

2022). For AAPIs, experiencing anti-Asian violence can predict poorer health outcomes, whether directly or indirectly experienced (Hahm et al., 2021; Lee & Waters, 2021). According to a 2023 Stop AAPI Hate report, 50% of AAPI members reported that racial discrimination had negatively impacted their mental health. Specifically, increased anti-Asian fear and bias victimization may be predictors for increased anxiety, depression symptoms, and sleep difficulty for AAPI members (Lee & Waters, 2021; Yip et al., 2022).

Compounding the experience of anti-Asian violence is the pervasive stereotype of AAPIs as a successful model minority monolith who is immune from the challenges experienced by other minority groups (Fan & Zan, 2019). In a recent report on attitudes and stereotypes of AAPIs, 30% of survey respondents were unaware of the increasing anti-Asian violence (Social Tracking of Asian Americans in the US [STAATUS], 2022). Whereas 76% of AAPI members see themselves as people of color, 57% of Americans surveyed see AAPIs as similar to whites (STAATUS, 2022). Additionally, the model minority monolith suppresses and hides the diversity of the AAPI community, the unique transnational contexts and linguistic diversity of each diasporic group, and the divergent needs of those groups. Consequently, the model minority stereotype may further obscure the intensity of COVID-related social, emotional, and mental health needs of AAPI members, as noted in the abovementioned op-ed (Kim et al., 2021).

Key Definitions

Asian American and Pacific Islanders (AAPI). Asian Americans and Pacific Islanders represent a rich and diverse diaspora. The AAPI diaspora represents over 21 distinct subgroups and 23 languages originating in Asia (Monte & Shin, 2022). Immigration from Asian countries accounts for 31% of all immigrants entering the United States (Hanna & Batalova, 2021). As the fastest-growing racial group in America, AAPIs are expected to exceed 46 million by 2060, more than doubling the current rate of 22 million (Budiman & Ruiz, 2021). Of the 22 million Asians living in America, the following six majority groups have shaped 85% of the demographic characteristics for AAPIs: Chinese, Indian, Filipino, Vietnamese, Korean, and Japanese. As such, for this paper, the term *Asian American and Pacific Islanders (AAPI)* will be defined by the regions from which these majority groups represent: East Asia (Chinese, Japanese, Koreans), South Asia (Indians), Southeast Asia (Vietnamese), and the Pacific Islands (Filipino). The definition will also encompass other Asian groups that also originate from those regions, including but not limited to Malaysians, Sri Lankans, Pakistanis, Hmongs, Laotians, Cambodians, Thais, Burmese, Marshallese, Guamanians, Tongans, Samoans, and Fijians (Budiman & Ruiz, 2021). I have chosen to use *AAPI* as a defining term, not to perpetuate the monolith narrative, but as an approach toward coalition-building and political power. I recognize that the term *AAPI* does not reflect the many rich Asian diasporic groups from Central and West Asian countries and acknowledge this as a limitation.

Racial Crisis. I define the current anti-Asian violence as a racial crisis because of related "concerns or events with potentially negative cultural, ethnic, or racial implications [which] may constitute the most painful and volatile threats faced by organizations and individuals" (Fisher Liu & Pompper, 2012, p. 143). In other words, anti-Asian violence is a racial crisis because the uptick of COVID-related anti-Asian hate exacerbates existing systemic racialization of AAPIs and other people of color and has the potential to escalate threats to the ecological health and stability of individuals, communities, institutions, and systems. This definition is informed by white hegemonic systems and the importance of attending to its marginalizing effects on people of color (Miller, 2022). Specific to AAPIs, the definition of a racial crisis includes the inherent

danger of ongoing Asianization and model minority stereotypes that preclude access to attention, support, and care. Inattention to the racial crisis of anti-Asian violence has the potential to escalate and negatively affect whole school communities.

Statement of Problem

The nexus of the aforementioned anti-Asian phenomenon, its impact on the AAPI community, and rising AAPI demographics may exacerbate complexities and challenges for school systems. Schools are nested within ecological systems and are not immune to the influences of socio-political and racialized environments (Bronfenbrenner, 1977; Labaree, 2008). Accordingly, educational systems are faced with the perfect storm of a disproportionately low AAPI educator workforce, increasing trauma from a lack of attention to anti-Asian violence, and limited research/practice calibration on how schools have responded to racial crises.

Recruitment and retention for AAPI educators continue to be a persistent equity issue in school systems. Asian American and Pacific Islander teachers represent just two percent of all teachers nationally and only six percent of California's educators (Budiman & Ruiz, 2021; California Department of Education [CDE], n.d.). With an AAPI student population of five percent nationally and 12 percent statewide in California, AAPI educators are disproportionately represented in school systems when compared to AAPI students. The low rate of AAPI educators is especially problematic as they represent the lowest number of new teachers entering the teaching field. This problem is exacerbated by the low number of AAPI college graduates who are not interested in or prepared for teaching as a potential profession (Rong et al., 2022). This issue is further compounded by an escalating mental health concern for educators (Schaffhauser, 2020), a rising teacher shortage (Schmitt & deCourcy, 2022), an existing teacher of color shortage (Carver-Thomas & Darling-Hammond, 2017), and a growing number of teachers of color leaving the education field (National Education Association [NEA], 2022). Given the value of ethno-racial matching for student well-being and achievement (Bristol & Martinez-Fernandez, 2019), the issue of recruiting and retaining AAPI educators will need some attention as the demographic continues to grow.

Another equity issue confronting school systems is the lack of attention to experienced community trauma from anti-Asian violence. As previously mentioned, racial discrimination, including daily slights like microaggressions (Sue et al., 2007), can result in poorer psychological and physical health outcomes for people of color (Carter et al., 2017), including AAPI members (Hahm et al., 2021; Lee & Waters, 2021). School systems, however, have been inconsistent in their response and attention to anti-Asian violence. School leadership responses have ranged from a standalone solidarity statement against Asian hate to complete silence (Lee et al., 2022; Samayoa et al., 2022). This systemic silence perpetuates the invisibility that AAPIs experience as a perceived model minority monolith (Kim & Hsieh, 2021; Museus & Iftikar, 2014). The model minority myth undermines AAPI educators, students, and families' unique experiences, and reinforces the falsehood that most Asians have benefitted from opportunities in the United States and are immune from racial harm (Fan & Zan, 2019; STAATUS, 2022). The systemic inattention to AAPI's unique needs is further reified by inadequate educational data systems that aggregate AAPIs into a monolith (Hune & Takeuchi, 2008; Southeast Asia Resources Center [SEARAC], September 2022). This lack of attention to unique needs and anti-Asian violence contributes to a harmful model minority narrative that reinforces racial animus, sows racial division among minority groups, promotes internalized racism and minimizes mental health concerns for AAPI members.

Given the racialized environments that AAPI educators, students, and families are experiencing, opportunities abound for research and practice calibrations to improve racial crisis responses. How school leaders respond to anti-Asian violence may have implications for how they respond to other racial crises and impacted minority groups. There is, however, little research on how K-12 school systems have responded to COVID-related anti-Asian violence and what they know about their AAPI members' racialized experience. Of the five counties that enroll 54% of AAPI students in CA, three are located in the Bay Area (Anderson, 2021). In addition to the overrepresentation of AAPI students in the CA Bay Area, two of the top six cities nationally with the most reported anti-Asian crimes are also located in the CA Bay Area (Levin, 2021). According to Stop AAPI Hate, there were a combined total of 1,937 reported anti-Asian hate incidents, which represents 47% of all reported anti-Asian hate incidents in California and across five Bay Area counties (Stop AAPI Hate, 2023). In considering the high number of reported anti-Asian incidents in California's (CA) Bay Area, there may be an opportunity to understand how school leaders have responded to this phenomenon. Given the historical context of xenophobia and systemic racism, the current phenomenon of anti-Asian violence, the concentration of reported incidents in the CA Bay Area, and the interactions between schools and their environments, more research is needed to explore and understand the current problem.

Current Study: Theoretical, Empirical, and Methodological Significance

Guided by the problem statement above, this current study aims to explore the interactions between school systems, the anti-Asian phenomenon, and how educational leaders have responded to this racial crisis. Specifically, this research investigates what systems leaders know about the anti-Asian phenomenon, how they have responded, and what policy and practice improvements are needed to support AAPI members. In attending to these research goals, this current study contributes to the gaps and limitations in theoretical frameworks, empirical studies, and methodological approaches.

First, existing theoretical frameworks do not sufficiently address the combined needs of AAPIs and anti-Asian violence crisis response. Critical theoretical frames, like Asian critical theory (AsianCrit; Museus & Iftikar, 2014), may be suitable for examining how AAPIs are racialized, but they do not provide the practical functionality needed to respond to a racial crisis. Conversely, although crisis-responsive models offer functionality, they may not be responsive to meeting the needs of impacted communities, like AAPIs. With that in mind, this study contributes to existing theoretical gaps by integrating a conceptual frame that includes both the AsianCit theory and the dynamic responsiveness model of crisis management (Liou, 2014). This conceptualization offers practical guidance for dynamic crisis response and addresses anti-Asian violence impact and AAPI community needs.

Second, this study contributes to the dearth of empirical research on the impact of anti-Asian violence in school systems and on AAPI educational leaders. Although there are empirical studies on anti-Asian violence and its impact on the AAPI community (Hahm et al., 2021; Hammond et al., 2020; Lantz & Wenger, 2022; Lee & Waters, 2021), little is known about how anti-Asian violence has impacted school systems and how educational leaders have responded. For example, in a study of perceived COVID-related anti-Asian discrimination, Hahm and colleagues (2021) found that AAPI adults who experienced higher COVID-related racism also reported increased depression. Similarly, Lantz and Wenger's (2022) research on bias victimization during COVID also found increased fears in functional activities for AAPIs nationally. These empirical studies, however, do not include AAPI educators, leaders, or

students. This current study's focus on educational leaders and schools contributes to empirical gaps in education on this topic. This empirical contribution is significant as research can inform educational policies and practices. Furthermore, research and practice calibration has the potential to improve systems transformation, especially in support of growing minority groups.

Finally, this current study employs the methodological approach of a single-case study (Yin, 2009) to examine how CA Bay Area K-12 systems leaders have responded to the recent phenomenon of COVID-related anti-Asian violence. Using this methodological approach supports a deeply descriptive and explanatory understanding of the case of K-12 leaders, including teacher, school, and district leaders, and how they have responded to the complex phenomenon of anti-Asian violence (Cresswell & Poth, 2018; Yin, 2009). Previous studies that employed a case study approach to understanding how systems and leaders have responded to crises have not included a diverse range of K-12 systems leaders. For example, in a study of crisis response to school violence, researchers focused on the state team of crisis responders as the case (Crepeau-Hobson & Summers, 2011). In other case study approaches, the case is the organization, like the case study of how a school handled a campus crisis (Jenkins & Goodman, 2015). There is no known study that includes a case study approach to understanding how K-12 leaders responded to the phenomenon of COVID-related anti-Asian violence. This current study is significant because it advances this single-case study methodological gap and provides an exploratory understanding of how K-12 systems leaders responded to anti-Asian violence in CA Bay Area school systems, an area that enrolls a high number of AAPI students and a geographical location that has been impacted by high incidents of anti-Asian violence.

Research Questions

Guided by the dynamic responsiveness model of crisis management (Liou, 2014) and AsianCrit theory (Museus & Iftikar, 2014), my research aims to answer the following research questions (RQ) using a single-case study methodological approach:

RQ1: What has contributed to school leaders' knowledge about the current anti-Asian crisis and its impact on AAPIs?

RQ2: How have school leaders responded to anti-Asian violence?

RQ3: What are the school practice and policy improvement opportunities that may support AAPIs?

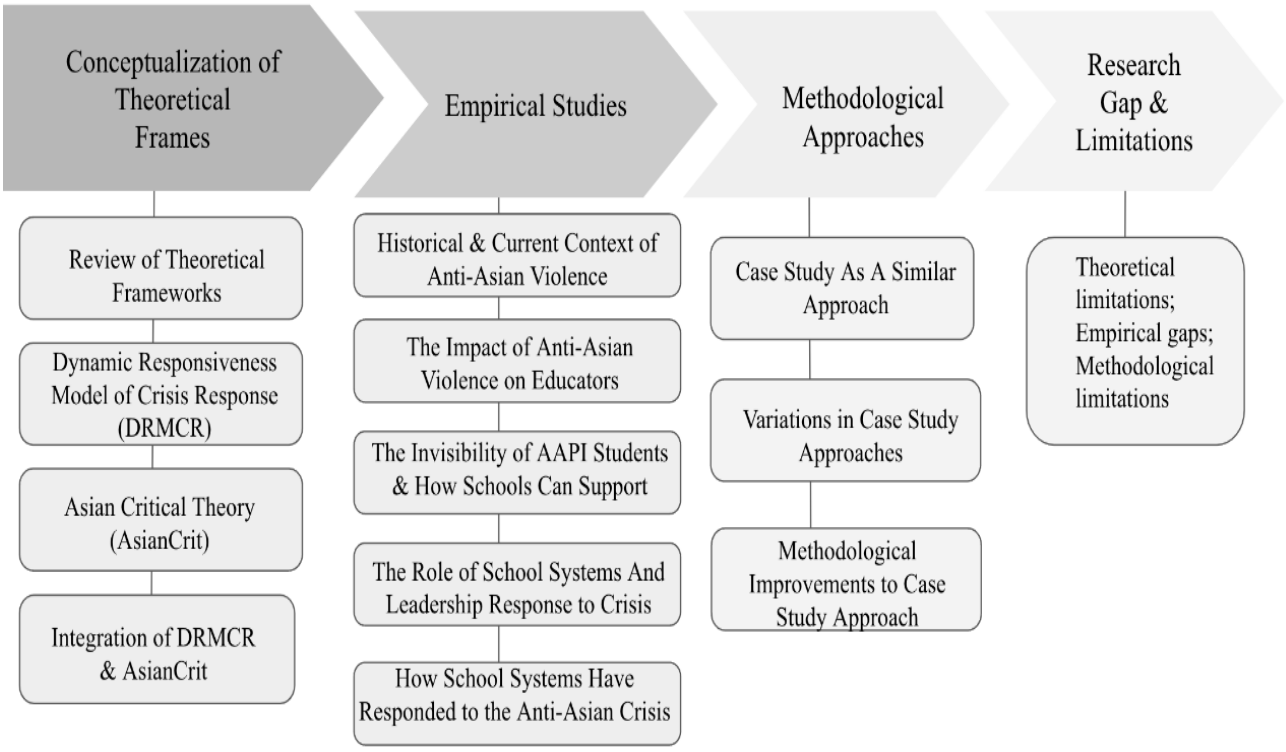
Organization of this Paper

This dissertation is organized into seven chapters. Following this introductory chapter, chapter two provides the literature review for the following: conceptualization of theoretical frames, empirical studies on how AAPIs have been impacted by anti-Asian violence and how school leaders have responded to racial crises, and methodological approaches. Chapter two also examines the current research gaps and limitations that inform this study. In chapter three, I describe the methodological approach of a qualitative single-case study along with the methods of participant sampling, data instruments, data collection processes using semi-structured interviews, deductive and inductive approaches to data analysis, study limitations, and my researcher positionality. Chapters four, five, and six reveal the results, organized by each research question and key findings. Finally, chapter seven offers a discussion of key findings, future research, implications for theory, policy and practice, and a summary conclusion.

Chapter 2: Literature Review

This chapter provides a literature review of theoretical frameworks, empirical studies, methodological approaches, and research gaps in this study. I begin this chapter with a review of theoretical frames and a conceptualization of the integrated dynamic responsiveness model of crisis management and AsianCrit theory as a frame. Next, I review relevant empirical studies on this research topic. Then, I share the empirical review of methodological approaches that pertain to this study. After that, I discuss the research gaps and limitations in theoretical frames, empirical studies, and methodological approaches. Finally, I end this chapter with a summary. Figure 1 provides a preview of the key structures in this literature review.

Figure 1
Literature Review Chapter Structure



Conceptualization of Theoretical Frames

Several theoretical frameworks guide how organizations can respond to and manage crises. For example, Fink (1986) and Mitroff and colleagues (1988) offer multi-step linear approaches to managing crises at the before, during, and post-stages of an event cycle. Theoretically, these crisis life cycles have a beginning inception or trigger point, a crisis response and containment process, and a resolution or learning phase (Fink, 1986; Mitroff et al., 1988). Although organizations may find these linear approaches practitioner-friendly, they lack the relational connections between context before a crisis and during a crisis (Jaques, 2007). Alternatively, Jaques (2007) offers a relational model of crisis management, which is multi-directional and context-dependent, which expands on the linear approaches previously mentioned. Similarly, Boin and colleagues (2017) describe the interactions of crises and their

connections to complex challenges in systems and frame crisis response as *five critical tasks of strategic crisis leadership*. The *five critical tasks of strategic crisis leadership* include *sense-making, decision-making, coordinating, meaning-making, accounting, and learning*, and are intended to be adaptable in crises (Boin et al., 2017). The dynamic responsiveness model of crisis management (Liou, 2014) expands upon these previous theories and includes the importance of dynamism when responding to crises in complex school organizations.

In addition to literature reviews of crisis management theoretical frameworks, I also reviewed theoretical frames that would support my understanding of the lived experiences of AAPIs across ecological systems. A review of critical race theory (CRT; Delgado & Stepancic, 2001), intersectionality theory (Crenshaw, 1991), and AsianCrit (Museus & Iftikar, 2014) provides insights into how systemic racialization affects the lived experiences of oppressed and marginalized people. These critical frameworks provide a lens to examine and understand structures and systems that are socially constructed to benefit whiteness, and male and nativist ideologies. Also, Bronfenbrenner's (1977) ecological systems frame offers a deeper understanding of how nested systems interact to influence and shape individuals, communities, institutions, and ideologies. These theoretical frames provide a lens for critically examining and understanding inequitable systems but are limited in addressing the topic of anti-Asian violence and crisis response.

To better understand my research topic, I integrate two theoretical frames: the dynamic responsiveness model of crisis management (Liou, 2014) and AsianCrit (Museus & Iftikar, 2014). Using this integrated frame helps to conceptualize the racialization of AAPIs and understand where a responsive model for crisis management may be applicable to ameliorating the negative effects of anti-Asian violence. The following section explains the theoretical frameworks and how they interact to support school leaders in responding to the anti-Asian crisis.

The dynamic responsiveness model of crisis management (DRMCM) is an emerging theory that aims to understand how complex school organizations respond and manage crises through a responsive and dynamic process (Liou, 2014). The DRMCM acknowledges the linear nature of crisis lifecycles (Fink, 1986) and incorporates the nonlinear concepts of chaos and complexity into a theoretical approach that honors the unpredictability of crises in school organizations (Liou, 2014). As such, the DRMCM undergirds dynamic actions across a crisis life cycle with responsiveness, flexibility, collaboration, and self-correcting principles. Specifically, the DRMCM threads the fluidity of dynamic responsiveness across the following crisis stages: (a) the *prodromal crisis stage* - early warning signs that are latent or unknown, which are *nonlinear, sensitive to initial conditions* (influxes that may trigger the emergence of a crisis), and *dissipative structures* (organizational structures that allow the organization to function during the emergence of a crisis); (b) the *acute crisis stage*- the crisis response stage, which includes *strange attractors* which are the underlying order that support the organization to function through crisis and navigate through *bifurcation points* that can break down a system or bring it back to stabilization; (c) the *chronic crisis stage*- the reflection stage that includes *feedback mechanisms*, which enables an organization to reflect and grow; and (d) the *crisis resolution stage* is the *self-organization* phase that supports an organization to reimagine a new system of order, and return to a state of balance (Liou, 2014). Bolstering these stages with dynamic responsiveness, flexibility, adaptability, collaboration, and self-correcting actions, acknowledges systems complexities and honors the unpredictable nature inherent in racial crises.

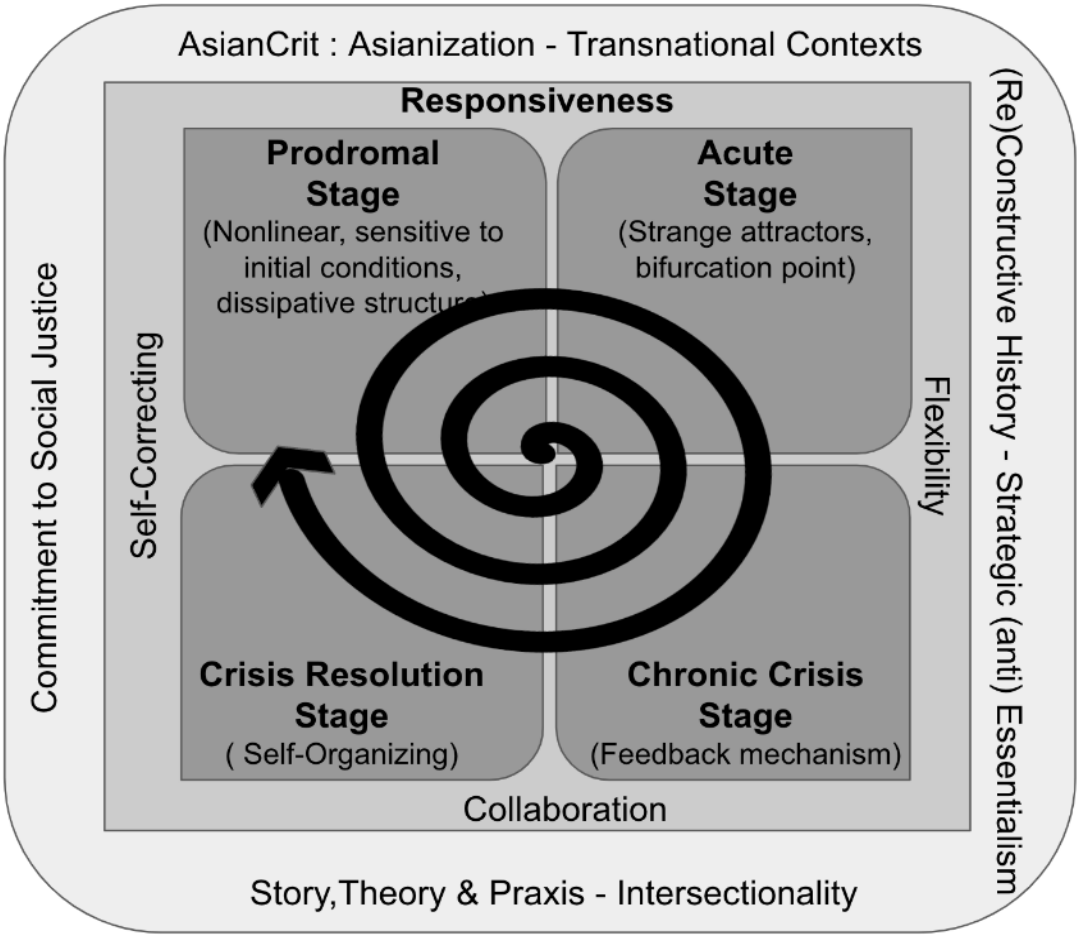
Whereas the dynamic responsiveness model of crisis management provides a general

method for crisis management within complex school organizations, critical theoretical frames may offer deeper insights into the context of the racial crisis. Accordingly, I turn to AsianCrit theory as a crucial critical lens to deeply understand how best to employ the DRMCM approach to support AAPI students and staff. AsianCrit was developed by Museus and Iftikar (2014) to address the unique needs of Asian Americans and to understand their racialized experiences under white supremacy. AsianCrit expands on CRT to focus on the racialized experiences of Asian Americans (Delgado & Stepancic, 2001; Museus & Iftikar, 2014). AsianCrit includes the following interconnected tenets: (a) *Asianization* addresses the ways Asians are racialized as a monolithic group, a model minority, and perpetual foreigners; (b) *Transnational contexts* refers to how historical and current political, economic, and social processes shape the lives of Asian Americans; (c) *(Re) constructive history* speaks to the way history is analyzed to expose racism against Asian Americans, as well as include the contributions of Asian Americans in American history; (d) *Strategic (anti) essentialism* acknowledges that race is a social construct and Asian Americans, through coalition building and actions, can redefine how they are categorized and racialized; (e) *Intersectionality* refers to how Asian American racial identities may also intersect with other social identities, such as gender, sexual orientation, and class; (f) *Story, theory, and praxis* builds on the CRT tenet of counterstories and centering the voices of Asian Americans to inform theory and practice; and (g) *Commitment to social justice* reiterates the importance of eliminating racism and all oppressive systems for Asian Americans and all minority groups (Iftikar & Museus, 2018; Museus & Iftikar, 2014).

Overlaying the dynamic responsiveness model of crisis management on the backdrop of AsianCrit theory helps to conceptualize the dynamic, complex, and growth-generating process of responding to racial crises, with an intentional focus on the lived experiences of AAPI members. Situating AsianCrit as the backdrop to this model helps to tightly couple the issues of leadership for equity and democracy and crisis leadership in response to anti-Asian violence. AsianCrit, as a critical lens, helps to broaden and deepen school leaders' understanding of the lived experiences of AAPI educators, and other educators of color, which may better prepare them to lead through complex racial crises. This integrated conceptual framework acknowledges the inherent complexity of school systems and provides a dynamic spiraling approach to understanding, managing, and responding to racial crises. In addition, navigating through racial crises requires a critical lens to understand racialized systems, deepens awareness of how communities are impacted, and promotes a response that is dynamic, flexible, adaptive, collaborative, self-correcting, reflective, and growth-generating. Figure 2 illustrates a visualization of this integrated and growth-generating conceptual framework.

Figure 2

Integrated AsianCrit-Dynamic Responsiveness Model of Crisis Management



Note. Conceptualization of the growth-generating process of integrating the dynamic responsiveness model of crisis management on top of AsianCrit. (Author created).

Review of Empirical Studies

Whereas the integrated conceptual frame underpins the approach to this research topic, the empirical studies review provides more details on what has been studied, what is known, and what remains missing in the literature. This section organizes the empirical studies into the following related themes: The historical and current context of anti-Asian violence, the impact of anti-Asian violence on AAPI educators, the invisibility of AAPI students and what schools can do to support them, the role of school systems and leadership response to the crisis, and how school leaders have responded to this anti-Asian crisis.

Historical & Current Context of Anti-Asian Violence

Anti-Asian hate, violence, discrimination, and xenophobia are not new to Asian Americans and Pacific Islanders (AAPI). Asian Americans and Pacific Islanders have a long history of being racialized as a yellow peril, *othered* as perpetual foreigners, and invisibilized as a monolithic model minority (Museus & Iftikar, 2014). Xenophobia and yellow peril fears led to

exclusionary immigration laws targeting Chinese Americans during the late 1800s, land laws limiting ownership for Japanese Americans in the early 1900s and forced incarceration for thousands of Japanese Americans during World War II (Lee, 2015). In addition, AAPIs have historically been perceived by non-Asian Americans as perpetual foreigners, who are scapegoated in times of national distress. Scapegoating Japanese citizens during World War II (Lee, 2015), blaming Muslim Americans for the September 11th terrorist attacks (Nadal et al., 2012), and attributing diseases to Asian Americans are just a few examples of *othering* and bias victimization (Hammond et al., 2020; Hahm et al., 2021; Lantz & Wenger, 2022; Lee & Waters, 2021). Furthermore, Sue and colleagues (2007) found that people of color, including AAPI members, encounter daily microaggressions that purport to remind them of their marginalized and foreign status. For AAPI members, *microinvalidations* (e.g., "Where are you from?") and *microassaults* (e.g., "Go back to your country!") from white and other people of color continue the racist narrative about who belongs and who does not belong (Sue et al., 2007). Finally, the perpetuation of the model minority myth stereotypes AAPIs as a successful and high-achieving monolith who is immune from the challenges of oppression and people of color (Chao et al., 2013). The model minority stereotype dangerously pits AAPIs against other minority groups, promotes internalized oppression and intra-racial hierarchy, and hides the unique struggles of the Asian diaspora (Chao et al., 2013; Hwang, 2021; Poon et al., 2016).

During the pandemic, AAPI members experienced a significant uptick in anti-Asian hate and violence. According to an updated report from Stop AAPI Hate (2023), there have been more than 11,000 reports, ranging from noncriminal incidents like verbal slurs, hate speech, and inappropriate gestures to criminal-type behaviors like physical assaults. Of those reporting anti-Asian hate, women, non-binary, LGBTQIA, and the elderly report more victimization experiences when compared to other demographic subgroups. In addition, thirty percent of Asian families expressed concerns about their children's safety during unsupervised times before and after school. Finally, whereas anti-Asian violence occurred across communities in the United States, California has the highest number of reported incidents (Stop AAPI Hate, 2022).

Additionally, research conducted during the pandemic points to a strong association between increased anti-Asian violence and COVID-related anti-Asian rhetoric, bias, fears, and xenophobia (Hammond et al., 2020; Hahm et al., 2021; Lantz & Wenger, 2022; Lee & Waters, 2021). In their 2021 study, Hahm and colleagues found that in the early months of the pandemic, two out of three AAPI young adults surveyed reported experiencing COVID-related anti-Asian discrimination (e.g., hearing comments about catching COVID from Asians and staying away from Chinese food). Lee and Waters (2021) also found that AAPI members reported an increase in COVID-related anti-Asian jokes like "Kung flu," being treated with suspicion in public spaces, and being told to return to their country. Racist rhetoric labeling the COVID-19 virus as the "Wuhan virus" or the "Kung flu" significantly contributed to the increase in anti-Asian bias (Hammond et al., 2020). Specifically, a March 8, 2020, Twitter tweet of the term "Chinese virus" resulted in an 800% increase in usage in media articles the following day, and repeated usage that following month by politicians such as then-President Trump (Hammond et al., 2020). Accordingly, racist rhetoric combined with increased COVID fears among non-Asians contributed to increased xenophobia and the belief that Asian immigrants would spread uncommon diseases.

Research also shows that racism and discrimination can harm the psychological and physical well-being of people of color (Carter et al., 2017; Yip et al., 2022). Recent studies indicate that Asian American and Pacific Islanders have been impacted by the direct and indirect

experiences of increasing anti-Asian bias and discrimination (Hammond et al., 2020; Hahm et al., 2021; Lantz & Wenger, 2022; Lee & Waters, 2021). For example, the prevalence of COVID-related discrimination was associated with elevated depression (Hahm et al., 2020), sleep difficulty, and increased anxiety (Lee & Waters, 2021). Anti-Asian bias victimization also resulted in fears about going out in public (Lantz & Wenger, 2022) and fears about children being victimized while unsupervised at school (Stop AAPI Hate, 2022, July). In a recent Asian American Psychological Association report (n.d.), 53% of Asian Americans say that mental health concerns are a significant source of stress during this pandemic-compounded anti-racist context, and 62% of AAPIs who are currently diagnosed with a mental health condition are unable to access mental health services due to language barriers. Finally, given the intersectional systems of racism and genderism (Crenshaw, 1991), AAPI women who have experienced disproportionate rates of anti-Asian violence are at a greater risk for anxiety, depression, and adverse physical symptoms (Lee & Waters, 2021). These empirical studies provide a contextual understanding of how AAPIs have been racialized and how racialization impacts their psychological health, but they do not address how AAPI educators and students have been racialized and are experiencing anti-Asian violence in school settings. More research is needed to address this gap.

The Impact of Anti-Asian Violence on AAPI Educators

As critical members of school systems, it is important to understand how AAPI educators have been impacted by anti-Asian violence. Representing just two percent of all educators nationally, AAPI educators are underrepresented in school systems (Rong et al., 2022). This underrepresentation results in AAPI educators experiencing degrees of invisibility and isolation as an absolute numerical minority (Bristol, 2018; Kim & Hsieh, 2021). Empirical studies on the impact of anti-Asian violence on AAPI educators, however, are limited. I draw from the few current studies on the impact of anti-Asian violence and previous research on AAPI educator's racialized experiences in schools to explore how AAPI educators have been impacted by anti-Asian violence.

Anti-Asian violence has impacted AAPI educators' personal and professional experiences. According to a recent study, Lee and colleagues (2022) found that AAPI educators experienced direct and indirect forms of anti-Asian hate which can lead to increased emotional distress. Direct forms of anti-Asian hate, like being stereotyped as only capable of teaching math and science, or indirect experiences, such as witnessing anti-Asian sentiments written in classroom spaces, can affect educators' psychological well-being (Lee et al., 2022). This is consistent with findings from other scholars about the impact of racial trauma on psychological distress for people of color (Carter et al., 2017; Comas-Diaz et al., 2019; Yip et al., 2022). In this same study, AAPI educators expressed feeling small and invisible because they were often one of or, in some cases, the only AAPI staff member (Lee et al., 2022). In addition, AAPI educators navigating anti-Asian hate in their school systems also shouldered the responsibility of being cultural bridges by educating others on AAPI history, providing resources and care for AAPI students and colleagues, and experiencing emotional labor as a consequence (Humphrey, 2022; Lee et al., 2022; Shin et al., 2023; Teo, 2023).

Previous research on AAPI educators supports the racialized experiences of this most recent phenomenon. School systems do not always value the contribution of AAPI educators and school sites can be places of hostility toward their sense of identity (Kohli, 2018). Empirical studies from 2008 to 2021 found that AAPI educators experience a range of risk factors due to

their *Asianization* identities: a sense of invisibility (Kim &Hsieh, 2021), legitimacy as educators (Choi, 2018; Endo, 2015; Nguyen, 2008), and the myth of the model minority (Fan & Zan, 2019; Kim & Hsieh, 2021; Museus & Iftikar, 2014).

One of the risk factors of Asianization experienced by AAPI educators is the sense of invisibility. Invisibility shows up as both self-preservation from racial harm and being seen as white-effacing, not a person of color (Kim & Hsieh, 2021; Lee et al., 2022). Invisibility as self-preservation results from the pressures of hypervisibility (e.g., repeatedly being exotified or tokenized as the Asian representative), the need to assimilate toward whiteness, and not to stand out (Kim & Hsieh, 2021). Self-preservation invisibility also occurs among AAPI educators who entered school as English Learners, were invisibilized by teachers who did not interact with them and carried that invisibility into their teaching professions (Nguyen, 2008). Another form of invisibility for AAPI educators occurs when their experiences as people of color and racialized struggles are negated by non-Asian colleagues, including both white and other people of color (Lee et al., 2022). A consequence of this dismissal is that AAPI educators quietly retreat into silence, further perpetuating the submissive Asian stereotype (Kim & Hsieh, 2021).

Additionally, AAPI educators experience the risk of not being seen as legitimate professionals. Asian American and Pacific Islander educators are questioned about their *Americanness* or whether they can relate to their *American* students (Choi, 2018; Endo, 2015; Nguyen, 2008). As teaching professionals, AAPI educators are challenged on their ability to hold positional authority in the classroom and questioned whether they can teach subjects other than math and science (Choi, 2018; Lee et al., 2022). Often, AAPI educators are stereotyped as docile, submissive, nerdy, hard-working, and essentialized as only capable of teaching math (Endo, 2015; Kim & Hsieh, 2021).

Finally, AAPI educators encounter risk factors related to the dual responsibility of breaking away from and adhering to the myth of the model minority. The racialized myth of the model minority has been a burden that many AAPI educators carry with them from childhood into their professional careers (Choi, 2018; Kim & Hsieh, 2021). For some AAPI educators, rejecting the model minority stereotype means challenging immigrant parents' dreams of high expectations for success (Choi, 2018). For others, internalizing the model minority stereotype can perpetuate internalized racism (Hwang, 2021), sow division with other minority groups (Nguyen, 2020), and essentialize AAPIs as a hard-working, nerdy, and invisible group of people (Kim & Hsieh, 2021).

These unique risk factors, combined with the anxieties of anti-Asian violence, have impacted AAPI educators' professional experiences (Lee et al., 2022). Being the only one or one of a few, along with lacking professional attention to AAPI educators' identity development, has resulted in pervasive feelings of isolation and disconnectedness (Bristol, 2018; Kim & Hsieh, 2021). As a result, AAPI educators cope by retreating into silence or leaving the teaching profession altogether (Endo, 2015). Although these empirical studies provide some information on how racialization and anti-Asian violence impact AAPI educators, they are limited by their lack of focus and specificity on how the current anti-Asian violence phenomenon directly impacts workplace experiences.

The Invisibility of AAPI Students and How Schools Can Support

In addition to AAPI educators, the Asianization of AAPI students also affect how they experience school. Being perceived as perpetual foreigners, a monolith, and a model minority also affect how AAPI students experience belonging, a sense of agency, and identity (Han,

2023). Given what is known about the sense of undeveloped identities and invisibility as a result of childhood schooling experiences with Asianization for AAPI educators, school systems must work to mitigate the impact of Asianization on students (Choi, 2018; Kim & Hsieh, 2021; Nguyen, 2008). Specifically, perpetuating the model minority monolith, considering the current anti-Asian phenomenon, continues to invisibilize AAPI students and the challenges they encounter in schools (Kim & Hsieh, 2021).

The model minority monolith (MMM) stereotypes all AAPI students as high-performing and renders them invisible (Fan & Zan, 2019). As a MMM, Asian American students are seemingly outperforming their white peers (Hsin & Xie, 2014), and are praised for their hard work and diligence (Thompson & Kiang, 2010). This narrative, however, promotes the false perception that AAPI young people are doing well and not in need of attention. The MMM invisibilizes racial trauma (Budiman & Ruiz, 2021), ignores academic struggles (Ng et al., 2017; Vang, 2004), hides the disparate income inequality experienced by some groups (Kim et al., 2021; Pew Research, 2019), promotes division amongst oppressed groups (Nguyen, 2020), places added stress and anxiety for those who do not meet stereotype expectations (Hahm et al., 2021; Lee & Waters, 2021), and perpetuates internalized racism (Hwang, 2021), which can lead to increased mental health consequences (Asian American Psychological Association, n.d.; Lee & Waters, 2021). Asian American Pacific Islanders' reluctance to seek mental health support (Abe-Kim et al., 2007; Herrick & Brown, 1998) coupled with cultural stigmas about mental health (Chaudhry & Chen, 2019; WonPat-Borjat et al., 2012) and the myth of the MMM can be dangerous for AAPI students in need of support.

Given the recent rise of anti-Asian violence, school leaders may need to pay attention to how AAPI students are impacted and experiencing Asianization in schools (Lin, 2021; Sawchuk & Gewertz, 2021). Although there is a dearth of empirical studies on how AAPI students have been impacted by anti-Asian violence, scholars have found that AAPI students experience high rates of ethnic-related hate victimization and are prone to experience property crime and violence in schools (Cooc & Gee, 2014; Peguero, 2009). According to recent reports, 36% of AAPI students indicate that they had experienced anti-Asian discrimination across all levels of K-12 and college spaces (Stop AAPI Hate, 2023). Student racialized experiences combined with AAPI parent concerns about anti-Asian violence during unsupervised times before and after school contribute to existing empirical knowledge about the impact of racial trauma (Carter et al., 2017; Hahm et al., 2021; Lantz & Wenger, 2022; Lee & Waters, 2021; Stop AAPI Hate, 2023).

Schools can improve their systems and structures to support AAPI students (Sawchuk & Gewertz, 2021). First, the current data systems in schools are inadequate for identifying the diverse needs of AAPI students (Asian American Pacific Islander DATA [AAPIDATA], June 2022; California Dashboard, n.d.; SEARAC, September 2022). Previous studies and reports found that school systems lack the necessary structures and equitable systems for identifying the diverse needs of AAPI students (Hune & Takeuchi, 2008; National Commission on Asian American and Pacific Islander Research in Education, 2008; SEARAC, September 2022). Second, although there is a growing movement to integrate anti-racist and equity-based curricula in schools (Gewertz, 2020; Villavicencio et al., 2022), AAPI histories, contributions, and stories are still not fully included and need to be integrated (Kim & Hsieh, 2021; Najarro, October 2022; Sawchuk & Gewertz, 2021; Zhang et al., 2023). Finally, to buffer against racialization for AAPI students and other marginalized groups, schools may want to consider a shift from academic meritocracy towards a restorative culture of care, belonging, agency, and identity. Research has demonstrated that approaches like transformative social and emotional learning (Jagers et al.,

2019), restorative justice (Augustine et al., 2018), and whole-child education can promote a positive climate, and culture and improve academic outcomes (Darling-Hammond & Cook-Harvey, 2018). Additionally, a culture of care that nurtures belonging, a sense of agency, and identity can mediate against the effects of racial discrimination and bias (American Psychological Association, 2008; Choi et al., 2021; Jagers et al., 2019; Kim, 2013; Osterman, 2000; Park et al., 2018; Rivas-Drake et al., 2007; Yoo & Lee, 2008). Whereas these studies provide research/practice calibrations on how to improve visibility and support for AAPI students, the empirical findings do not address the role school leaders play in responding to racial crises. This gap needs further study to fully understand how to support AAPI students.

The Role of School Systems and Leadership Response to Crises

In addition to providing support to students, the future of AAPI teacher retention and recruitment may be impacted by how school leaders respond to the recent crisis of anti-Asian violence. Asian Americans and Pacific Islanders are the fastest-growing minority group in the United States and are expected to double their current population of 22 million by 2060 (Budiman & Ruiz, 2021). Given that AAPI educators make up just two percent of all teachers nationally, more AAPI teachers leaving the profession will exacerbate the issue of proportionate representation for a growing AAPI student population (Budiman & Ruiz, 2021; Rong et al., 2022). The low number of new AAPI teachers entering education and the lack of interest from AAPI college graduates may predict what representation will look like in the future (Rong et al., 2022). School systems and leaders can shift the narrative for AAPI educators and students by how they respond to racial crises, like the phenomenon of anti-Asian violence (Sawchuk & Gewertz, 2021). The anti-Asian hate and violence of the past several years have stoked fear, anxiety, and stress and disrupted the functional lives of AAPI students, teachers, and communities (Hahm et al., 2021; Lee & Waters, 2021; Stop AAPI Hate, 2022). How organizations respond matters greatly to affected communities who are looking for closely coupled values and enacted actions as indicators of authentic leadership and care (Weick, 1976).

School leaders have a responsibility to attend to and care for the entirety of complex systems and issues (Senge et al., 2012). Complex systems are grounded in key organizational frames like structural, human resources, political, and symbolic, and effective leadership requires understanding how to navigate through these frames while also attending to the innate chaordic and complexity of school systems (Bohman & Deal, 2017; Senge et al., 2012; Stroh, 2015). Racial and social crises, by nature, are complex and require a systems thinking strategy that is less technical and more adaptive (Dalmau, 2021; Senge et al., 2012).

According to Boin and colleagues (2017), crises are critical junctures in the lives of systems, and the "quality of crisis management makes the difference between life, death, chaos, order, breakdown, and resilience" (p. 3). Applying the five critical tasks of strategic crisis leadership, such as *sense-making, decision-making and coordinating, meaning-making, accounting, and learning*, may mitigate crisis damage (Boin et al., 2017). Effective crisis leadership also includes psychological support, like *holding environments,* which can promote dialogue, meaning-making, and collaborative problem-solving (Petriglieri, 2020). Senge and colleagues (2012) and Stroh (2015) agree and add that navigating crises in complex systems can also be an opportunity to build foundations for change which will require leaders to engage with key stakeholders of impacted communities, establish common grounds on shared realities, and strengthen relationships to build collaborative capacity to engage in solving problems together.

Given the theoretical underpinnings of crisis management and systems thinking as

guides, I turn my attention to how schools have responded to racial crises. Although there is a dearth of empirical research on this topic, there are a few current studies that offer some insights into how school leaders have responded to racial crises. In response to the murder of George Floyd and the racial reckoning that followed, there was a global call for racial justice and policy changes across multiple government sectors, including schools (Enoch-Stevens et al., 2023). According to a recent study, school responses included a variation of reflection days to curriculum changes to terminating policing programs (Enoch-Stevens et al., 2023). Enoch-Stevens and colleagues (2023) found that school responses ranged from symbolic (e.g., public statements) to substantive changes (e.g., removing resource officers and adding equity staff) and crisis decisions tended to be top-down. These studies suggest that school leaders may not be prepared to respond to racial crises and may, by employing a race-neutral, institutional boundary-making approach to protect the organizational reputation, ignore the impact on victims (Bridgeforth, 2021).

In addition to how leaders respond to racial crises, the literature also surfaced the importance of leadership roles and responsibilities before, during, and after a crisis. Emotional intelligence is essential for leaders throughout all stages of crises, especially navigating the complexities of racial crises (Fisher Liu & Pompper, 2012; Grissom & Condon, 2021). Fisher Liu and Pompper (2012) found that "the emotional nature of crises that involve issues of culture, ethnicity, and/or race" (p.134) necessitated the emotional intelligence of compassion and empathy from leaders. Goleman and colleagues (2002) identified key drivers for emotional intelligence as self-awareness, emotional self-control, and empathy. Emotional intelligence paired with systems thinking is *a way of being* supported by a *command-and-control* style of crisis leadership that can be effective in coalescing groups and navigating organizations forward (Goleman et al., 2002; Stroh, 2015). Additionally, Grissom and Condon (2021) remind leaders that the nature of a crisis requires leaders to engage in constant information gathering before, during, and after a crisis to continuously *analyze*, *sense-make*, and *judge*. These competencies, along with emotional and social intelligence, may enable a leader to better navigate systems toward a process of learning and recovery (Grissom & Condon, 202). Finally, in findings from a multi-year study in response to decades-long racial crises at the University of Missouri, Fries-Britt and colleagues (2020) compared racial crises as similar to traumatic events that need systemic healing. In their findings, researchers recommended a trauma-informed approach where leaders are encouraged to over-communicate, set clear expectations, build relationships with key stakeholders, and hold to shared expectations toward true diversity, equity, and inclusion across multiple systems (Fries-Britt et al., 2020). Although these recent studies are informative and helpful in understanding the role of schools in responding to crises, the research findings do not specifically address the recent anti-Asian violence phenomenon and how schools have responded to support AAPI members.

How School Systems Have Responded to the Anti-Asian Crisis

There is a dearth of empirical studies on how school systems have responded to anti-Asian violence. In a search on this topic, results yielded some media articles and reports, and few empirical studies. Media articles and reports promote an urgent call to action for schools and the few empirical studies found a general lack of response to anti-Asian violence from school systems.

News articles and reports provide some examples of how school systems can respond to anti-Asian violence (Lin, 2021; Samayoa et al., 2022; Sawchuk & Gewertz, 2021; Stop AAPI

Hate, n.d.). Media articles, like the opinion piece offered by Lin (2021) on the importance of responding to anti-Asian violence as a way to demonstrate care and solidarity, provide insights into possible ways school systems can take a proactive stance to support AAPI students. Educational reports also call on schools to respond to anti-Asian violence by creating safe spaces for students and staff, developing sustaining supportive resources, attending to the erasure of AAPIs in curricula, and integrating appropriate ethnic studies across subjects (Sawchuk & Gewertz, 2021). Cross-sector advocacy and grassroots organizational briefs highlight examples of how several states have responded to anti-Asian violence by passing anti-Asian hate legislation and educational policies to teach AAPI history (Stop AAPI Hate, 2021; The Asian American Foundation, n.d.). These media reports and articles provide some insights into the urgency of an anti-Asian crisis response; however, they do not include empirical evidence to understand how school systems have responded.

Media articles and cross-sector reports are bolstered by a few empirical studies that address this research topic. In a study on the impact of anti-Asian violence on AAPI educators, findings revealed that responses to anti-Asian violence varied greatly across different schools and districts (Lee et al., 2022). Lee and colleagues (2022) found that leadership responses ranged from silence to single statements to curriculum resources and affinity groups. Similarly, recent research on the intertwined crisis response to COVID-19 and anti-Asian animus from California public universities revealed that although most universities sent a message on the rise of anti-Asian violence alongside their COVID messaging, over 40% of California's public colleges remained silent on the issue of anti-Asian hate (Samayoa et al., 2022). Samayoa and colleagues (2022) concluded that "the conflicting themes of equity and inclusion embedded within COVID-19 messages sent by the universities and the race-neutrality of their responsiveness demonstrates the ongoing norms of whiteness that persist and universities' inescapable complicity within these norms" (p. 17). Samayoa and colleagues' (2022) findings on anti-Asian race neutrality are consistent with Bridgeforth's (2021) findings on the race-evasiveness of school leaders in response to the anti-Black racial crisis. Examining how schools respond to anti-Black or other racial crises may inform the gap in the empirical literature on how schools respond to anti-Asian violence.

The current and historical contexts of anti-Asian hate and violence and the adverse impacts thereof on students and educators are well-documented. Current research into AAPI student invisibility and how schools can support AAPI populations is also robust. However, there is substantial opportunity for further study of how schools gather information about anti-Asian violence, how they have responded to it, and whether those responses have been effective. The inconsistency of leadership responses, combined with a general lack of awareness of escalating anti-Asian attacks, can adversely affect AAPI educators and the students they serve (STAATUS, 2022). Given the lingering crises of both COVID-19 and anti-Asian violence, more empirical study is needed to better understand what K-12 systems leaders know and how they understand the impact of anti-Asian violence on their diasporic AAPI communities. Although there is some research on how leaders have responded to COVID-19 and the racial crisis (Marsh et al., 2022; Reyes-Guerra et al., 2021), there is a dearth of research on how school systems have responded to anti-Asian violence. Except for media articles and reports, there is little empirical knowledge on what schools know about the phenomenon of anti-Asian violence, how they have responded to this racial crisis, and how they are supporting their AAPI members.

Review of Methodological Approaches

An empirical studies review reveals what is known in the literature, what is unknown, and where there are gaps for future research. One of the gaps in empirical studies includes methodological approaches that may expand on previous studies. Given the importance of selecting methodological approaches that are based on the problem being studied and the research questions being asked (Creswell & Poth, 2018), I examine existing case study methodologies that can provide explanatory and descriptive insights into my research questions on how school systems have responded to the phenomenon of anti-Asian violence. To maintain focus and connection to my research topic, I review methodological approaches from the empirical studies previously discussed above. I select case study methodologies that include a problem or phenomenon related to racial crisis, bias victimization, anti-Asian violence, or racialization. I also prioritize methodologies that center the case being studied on AAPI members, school leaders, or school organizations. Finally, I include methodologies that employ quantitative, qualitative and mixed-methods approaches to case studies. Table 1 illustrates the empirical studies selected for methodological review.

Table 1
Empirical Studies Reviewed for Methodological Approaches

Empirical Study	Methodology	Sample	Methods (Data Collection & Instruments)
Kim, 2013	Quantitative Case Study	554 Asian American Respondents (408 completed Surveys	An online survey using snowball sampling on the following four questionnaires: Critical Ethnic Awareness (CEA), Racial Discrimination Experience (RDE), Coping Strategies Inventory (CSI), Depressive Symptoms
Lantz & Wenger, 2022	Quantitative Case Study	4188 Adults (3163 non-Asians & 575 Asians or Asian Americans)	A national survey focused on various forms of xenophobia and bias victimization during COVID-19
Lee & Waters, 2021	Mixed-Methods (Online survey and open-ended text prompt)	410 AAPI adults living in the US	Online survey with multiple questionnaires on COVID Experiences & Impact, Perceived Ethnic Discrimination, Racial & Ethnic Microaggression Scale, Multidimensional Scale of Perceived Social Support, Beck Anxiety Inventory, Center for Epidemiologic Studies-Depression Scale, Physical Illness Limbic Languidness, Pittsburg Sleep Quality Index, open-text box prompt on experienced discrimination during the pandemic
Lee et al., 2022	Qualitative Single-Case Study	21 AAPI Educators	Semi-structured interviews; Interview protocol (questions include risk & resilience factors, school climate/culture)
Nguyen, 2008	Qualitative Single-Case Study	5 Vietnamese Student Teachers	Interviews at the beginning & end of practicum; weekly observations by supervisor/researcher; weekly written reflections; weekly group seminars; support group

Table 1 (Continued)

Empirical Study	Methodology	Sample	Methods (Data Collection & Instruments)
Choi, 2018	Qualitative Ethnographic multi-case study in a large district	2 Korean American High School Teachers	3 Interviews & classroom observations at the beginning, middle, and end of the semester; observations were followed by informal interviews with the teachers
Enoch-Stevens et al., 2023	Mixed-Methods Comparative Multi-case study in five large districts and states	68 district, school, teacher, and community/ advocacy leaders; 3,654 parents survey respondents; 56 parent interviews	Website and social media tracking; Zoom interviews; parent survey via online platform Cloud Research; Memos
Bridgeforth, 2021	Qualitative Document Review and Analysis, case study	140 documents on responses to anti-Black racial violence	Google search on key terms related to anti-Black racial violence; Search bounded by years between 2014 through 2019, included terms like “racism in schools”, “ blackface in schools,” “racist homework,” and “racial slurs in schools.”

Case Study as A Similar Approach

The six empirical studies reviewed had similarities in methodological approaches to case study. All the studies employed a case study methodological approach to examine a complex social problem or phenomenon (Yin, 2009). The complex social problems or phenomena from these selected empirical studies ranged from experiences with racial discrimination and bias victimization (Kim, 2013; Lantz & Wenger, 2022) to anti-Asian violence (Lee & Waters, 2021; Lee et al., 2022) to issues of AAPI educator racialization (Choi, 2018; Nguyen, 2008) and to racial crisis responses (Bridgeforth, 2021; Enoch-Stevens et al., 2023). In addition, all the empirical studies focused on individuals or organizations to frame the case being studied and bounded their case study by time, location, and topic of study (Bridgeforth, 2021; Choi, 2018; Enoch-Stevens et al., 2023; Lee & Waters, 2021; Lee et al., 2022; Nguyen, 2008).

Variations in Case Study Approaches

These empirical studies, however, also differed in their methodological approaches to case study. Four of the six studies employed large-scale quantitative and mixed methods that included online surveying, open-ended text responses, and individual interviews (Enoch-Stevens et al., 2023; Kim, 2013; Lantz & Wenger, 2022; Lee & Waters, 2021). Five of the studies used purposeful sampling to recruit participants (Choi, 2018; Enoch-Stevens et al., 2023; Lee & Waters, 2021; Lee et al., 2022; Nguyen, 2008), whereas one study focused on document study and analysis (Bridgeforth, 2021). Four of the studies focused their recruitment on AAPI-identifying members (Choi, 2018; Lee & Waters, 2021; Lee et al., 2022; Nguyen, 2008), and two studies prioritized recruitment on school systems and school leaders with an unspecified racial demographic target (Bridgeforth, 2021; Enoch-Stevens et al., 2023). Although two studies explored school racial crisis responses (Bridgforth, 2021; Enoch-Stevens, 2023), only two studies looked at the impact of the current anti-Asian violence phenomenon (Lee & Waters, 2021; Lee et al., 2022).

In addition, there are gaps when comparing quantitative and qualitative methodological approaches. The quantitative methodological approaches employed large-scale online surveys to understand how AAPI adults experience bias victimization and racial discrimination, and associated psychological distress and identity awareness (Kim, 2013; Lantz & Wenger, 2022). For example, Lantz and Wenger's (2022) survey of 575 AAPI adults yielded robust prevalence data related to bias victimization, non-criminal and criminal anti-Asian hate, and comparison data between native-born and foreign-born Asians. This quantitative approach provides a more expansive opportunity for data analysis and may increase generalizability. Quantitative approaches, however, do not offer much detailed and descriptive insight into how AAPI members experience anti-Asian violence, how they are impacted, and why this matters. By comparison, qualitative methodological approaches, although limited by robust data analysis, may provide data that is richer, deeper, and more descriptive. For example, Choi's (2018) qualitative study of two Korean American high school teachers yielded rich information on how ethnic identity impacts professional identity and expansive descriptions of the racialized lives of these two educators. Although the sample size was small, the detailed descriptions offered rich insights into the process of resisting the model minority trope, their experiences as Asian American teachers, and their experiences as social studies teachers of Korean descent (Choi, 2018). Such rich insights into how Asian American teachers resist being categorized as only capable of teaching math and how they integrate racial justice into their lessons would be obscured in a quantitative study.

Methodological Improvements to Case Study Approach

The review of methodological approaches for the above-mentioned six selected studies resulted in significant insights into what is missing and what can be improved in future research. The missing gaps in current methodological approaches include cases not bounded by specific and current systems of study (K-12 leaders working in a similar location and navigating through a common crisis), and study instruments that do not address the social phenomenon being explored. Future studies can improve methodological approaches by employing a case study that is bounded by K-12 systems leaders who navigated the anti-Asian violence crisis during the pandemic and who work in locations where reported incidents of anti-Asian violence were highest, like the California Bay Area. Methodological improvement may also include a qualitative data collection instrument that provides deeper exploratory, explanatory, and descriptions of what K-12 school systems leaders know about the anti-Asian phenomenon, how they have responded to this recent racial crisis, and how they are reflecting on systems improvement. Missing gaps in previous methodological approaches can be improved and expanded upon by future studies.

Research Gap & Limitations

My rationale for undertaking this current study is informed by the limitations and gaps in theoretical frameworks, empirical studies, and methodological approaches. A review of several pertinent theoretical frameworks highlights a gap in practical and theoretical guidance to respond to complex racial crises. Specifically, existing crisis response guidance models lack a critical lens for examining the effects of racialized conditions on impacted communities, and existing critical theoretical frames do not address racial crisis responsive actions. Hence, this theoretical framework gap necessitates an opportunity to examine an integrated conceptualization of how school leaders understand their AAPI community, impacts of anti-Asian violence, and how they have responded to this recent racial crisis.

In addition, although there are some empirical studies on the topics of AAPI educators and students, little is known about how school organizations have responded to anti-Asian violence. Beyond media articles, grass-roots organization reports, and a few studies on how schools responded to the COVID-19 crisis, there is little empirical evidence about how schools responded to COVID-related anti-Asian violence. This gap in empirical studies limits knowledge-building on this topic and opportunities to deepen research and practice improvements in schools.

Furthermore, some methodological approaches need to be improved and expanded upon. Although there are methodological approaches that used large-scale mixed-methods and some small-scale qualitative ethnographical multiple case studies, there were gaps in case-study bounded systems and data collection measurements. Specifically, a single-case study bounded by K-12 leaders in the California Bay Area and temporally situated within the height of anti-Asian violence is missing in the literature. Additionally, there was no mention of a qualitative data collection measure that explores the issues of anti-Asian violence and crisis response. These research limitations in theoretical frames, empirical studies, and methodological approaches provide the rationale for my current research and the opportunity to contribute to missing research gaps.

Chapter Summary

In summary, the literature review provides insights into what has been studied, what is known, and what may still be missing. Although there are several crisis response models and critical theoretical frames for understanding racialized systems, little is known about an appropriate crisis-responsive model that attends to the complexity of racial violence. Insights from the review of several theoretical frames elucidate the need to conceptualize an integrated approach to understanding how school systems have responded to anti-Asian violence. Additionally, a review of empirical studies reveals that AAPI community members are historically and currently racialized. Educators and students who are AAPI-identifying also experience racialization, yet little is known about how they have experienced the recent anti-Asian violence in their school settings. Also, although there are some news and media articles on how schools have responded to racial crises, there are few empirical studies that address school systems' responses to the anti-Asian violence crisis. Finally, a review of methodological approaches elucidates a gap in existing empirical studies that may provide opportunities for future research to improve and expand on a single-case study including systems of K-12 systems leaders who are bounded by location and situated during the height of the anti-Asian crisis. The next chapter discusses the methodology and methods addressing the following three research inquiries for this current study: (a) What has contributed to school leaders' knowledge about the current anti-Asian phenomenon and its impact on AAPIs? (b) How have school leaders responded to anti-Asian violence? (c) What are the school practice and policy improvement opportunities that may support AAPIs?

Chapter 3: Methodology

In this chapter, I describe my methodological approach to a single-case study (Yin, 2009), my methods of, and my analytic approach. The following section describes the study location, participants, data collection process, data collection instrument, data analysis approach, limitations of this study, and my researcher positionality.

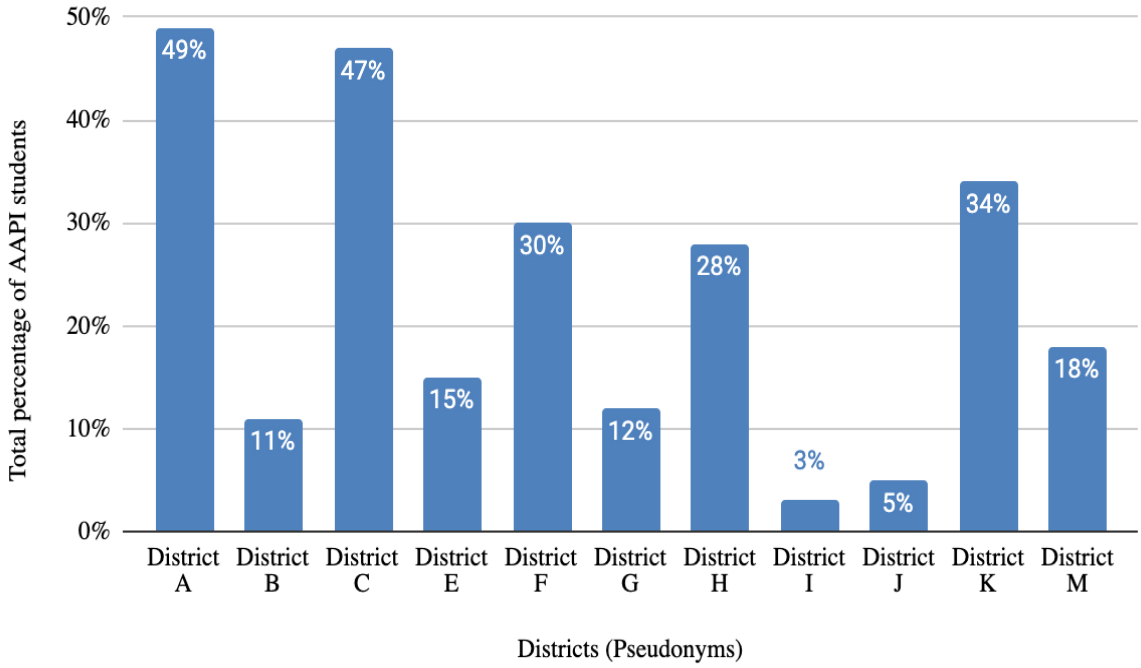
Location

I situated my study in the Bay Area of California, where there is a high concentration of AAPIs. Of the five CA counties that enroll over half of CA's AAPI students, three are located in the CA Bay Area (Anderson, 2021). The CA Bay Area is also where there has been a high number of reported anti-Asian hate incidents (Stop AAPI Hate, 2022), and where two of the top six cities with the most reported anti-Asian crimes nationally are also located (Levin, 2021). I am also personally and professionally familiar with this region, which may provide practical insights during the data analysis process.

This geographic location provided proximity to informants and a bounded system for the case study. The informants came from five counties in and surrounding the Bay Area: Alameda, Contra Costa, Sonoma, Santa Clara, and Marin County. They represented 11 districts with an AAPI student population ranging from three percent to 49%. See Figure 3 for the percentage of AAPI student demographics for each of the participating districts (represented by pseudonyms).

Figure 3

Percentage of AAPI Student Demographics by Represented Districts



Note. Data from California Dashboard (n.d.).

Participants

In addition to the geographic boundaries, this case study was also bounded by the system of K-12 educational leadership. I define leaders as those holding both involuntary leadership roles, such as a school principal, and volunteer leadership positions, such as members of a school site council. For this study, I used the purposeful sampling strategies of criterion and snowball sampling to select participants (Mills & Gay, 2019). I employed the following criteria for selection: K-12 district leaders, school leaders, teacher leaders, and volunteer leaders who served on a leadership team, have decisional influence and have been an active member of the leadership team in a school or district for at least three years. Specifically, participants had to be actively leading or serving as volunteer leaders during the global pandemic and through the height of the anti-Asian phenomenon between 2020 and 2022.

This sampling approach resulted in 16 K-12 district, school, and teacher leader participants. Participants represented a variety of leadership roles, including teacher leaders, school site leaders, and district office leaders. The majority of participants had been in leadership roles for more than 5 years and most were situated at school sites. Thirteen of the 16 participants self-identified as Asian Americans and 81% of the participants self-identified as female leaders. Although I had hoped to have a more diverse group of participants, my sampling approach was not successful in recruiting parent, community, and support staff volunteer leaders. I relied on leadership listservs that did not include volunteer leadership roles, and this may have been a barrier to diversifying my sample. Additionally, I did not include policy leaders, such as school board members, because I wanted to bound the case to K-12 leaders who provide practical and direct services to schools, classrooms, and students. I acknowledge that board trustees play critical roles in driving policies and holding school systems accountable. For this study, however, I wanted to maintain the focus on school and district leaders who were charged with the direct care and safety of their students, families, and staff. Table 2 provides more detailed information on the participant self-reported demographics, roles, and number of years in leadership positions.

Table 2
Participant Demographics, Roles, and Years in Leadership

Pseudonym	Gender	Race/Ethnicity	Roles	Number of years in leadership position
Lu	Female	Asian	School Administrator	1-5 years
Don	Male	Asian	School Administrator	1-5 years
Lena	Female	Asian	District Administrator	1-5 years
Xia	Female	Asian	Teacher leader	1-5 years
Joe	Male	Pakistani American	Teacher leader	5-10 years
Ray	Male	African American	District administrator	5-10 years
Dana	Female	Asian	Teacher leader	5-10 years
Lisa	Female	Asian	School administrator	5-10 years
Kate	Female	Caucasian/White	Retired teacher leader	5-10 years
Lex	Female	Asian	School administrator	More than 10 years
May	Female	Hispanic/Latinx	District Administrator	1-5 years
Chris	Female	Asian	District Administrator	5-10 years
Iris	Female	Asian	District Administrator	5-10 years
Nancy	Female	Asian	District administrator	5-10 years
Sue	Female	Asian	Teacher leader	1-5 years
Jill	Female	Asian	School administrator	More than 10 years

Note. Data from self-reported pre-interview demographic survey in Qualtrics.

Data Collection Process

To begin my data collection process, I sent an initial recruitment email to school and district leaders in eight Bay Area schools and districts that have at least a 40% AAPI student population. I sent a first recruitment email in early May of 2023 to ensure temporal proximity to the COVID-related crisis. When this initial email did not yield any responses, I sent a second recruitment email in June 2023 to the following Bay Area educational leadership organizations: 21st Century California Schools Leadership Academy (21CSLA), Principal Leadership Institute, and 21CSLA AAPI Leadership Network. This second recruitment email resulted in 18 respondents who expressed interest in the study. I followed up with the 18 interested respondents by sending the Qualtrics Consent Form and Demographic survey. Once respondents completed the Qualtrics Consent form and the Demographics survey, I scheduled one-hour semi-structured interviews with each individual for the Summer and Fall of 2023. Sixteen participants completed this process. The two participants who did not complete the Consent Form were dropped from the study.

I provided participants with the opportunity to be interviewed virtually via the Zoom platform or in person at a location of their choice. All but one participant elected to be interviewed on Zoom. For the in-person interview, we met at a cafe in Oakland's Chinatown. At each semi-structured interview, I asked the participants to respond to general knowledge about AAPI students and staff, how their schools were impacted by anti-Asian violence, how their organization responded to this racial crisis, and their reflections on how school systems can improve their preparation for and response to racial crises. Sample questions included, "Tell me about your AAPI community of students and staff," "From your perspective, how did your AAPI members experience this crisis and how do you think they have been impacted?" and "How can schools better prepare for future racial or social crises?" See Appendix C for the full interview protocol.

After each interview, I wrote a short memo of salient thoughts, ideas, and bullet points of what we discussed. I also perused each district and school's public-facing web pages for additional information on anti-Asian communication and resources. I used the following search terms to look for anti-Asian communication or resources: "anti-Asian Hate resources," "anti-Asian Hate statement," "anti-Asian Hate board policies or resolutions," and "AAPI resources." I noted any information or resources found on a spreadsheet for triangulation with the interview data later. Where there was no information, I wrote "NA" to denote the lack of resources found.

Data Collection Instrument

I used two data collection instruments for this study: a short demographic survey and a semi-structured interview protocol. The demographic survey asked the participants to respond to the following questions: gender, race/ethnicity, leadership role, and number of years in leadership role. The semi-structured interview protocol is organized by an opening statement, 17 open-ended questions, and a closing statement (Creswell & Poth, 2018). See Appendix B for the demographic survey and Appendix C for the semi-structured interview protocol.

Data Analysis Approach

As part of the data analysis process and to mitigate researcher bias, I worked to anonymize and de-identify the participants. First, I re-listened to each audio transcript and reviewed memo notes. Then, I uploaded the audio files into the *Otter.ai* transcription program. Once *Otter.ai* converted the audio files into transcripts, I uploaded the transcripts into the

qualitative data analysis program, *MAXQDA*. Next, I assigned each transcript with a pseudonym, making sure to match the pseudonym to their pre-interviews and document review data. Finally, I deleted all identifying information.

My approach to data analysis included both deductive and inductive coding processes. For deductive coding, I used the dynamic responsiveness model of crisis management as an analytic frame of reference to develop an initial set of pre-codes around knowledge, response, and reflection. This deductive analysis process enabled me to organize the raw data according to my research questions and helped me to draw from an existing theoretical frame to begin to make sense of the large quantity of data (Gale et al., 2013). Understanding, however, that there are limitations to prefigured codes, I also used the inductive process of open coding to generate themes and thematic analysis to look for patterns of ideas (Creswell & Poth, 2018).

Using a combination of deductive and inductive processes, I developed a codebook to assist with data analysis. I did this by first re-reading all the transcripts. Then, I selected five transcripts for a close read. First, I analyzed each transcript through the lens of the dynamic responsiveness model of crisis management and in response to the three research questions, coding for knowledge about anti-Asian violence, organizational responses, and how leaders are critically reflecting. Then, I read the same transcripts a second and third time looking for any salient ideas and emerging themes. As I read, I made notes of emerging themes and preliminary codes for each of the five transcripts. Next, I used the coding system in the *MAXQDA* software to create an initial codebook and manually refined it as appropriate. Finally, I asked a peer to use a similar process to establish interrater reliability by coding two transcripts. After two unsuccessful attempts, we met and determined that interrater reliability may not be a practical approach to this qualitative study (Braun & Clarke, 2023) because we were limited by time and access to the same *MAXQDA* coding software. This may be a limitation that I will discuss in the next section. Although I was not successful in employing interrater reliability, I did use a peer review process (Saldana, 2016) to refine and strengthen the validity of the codebook (Creswell & Poth, 2018). With the peer review process, I asked the same peer coder to use the preliminary codebook to check against two transcripts that I drew from to inform the codebook. After my peer coder analyzed the codebook against the two transcripts, we met to discuss and compare notes. Where there were disagreements, we modified themes and/or recorded for alignment. I also calibrated the codebook with two other peers and my advisor and continued to refine and strengthen the codebook from their feedback. Finally, the codebook was further strengthened by triangulating with notes from my memos as well as an information review of web pages and available documents. After several iterations, the codebook was then used to code the rest of the transcripts in *MAXQDA*. While coding all the transcripts, I continued to iterate the codes and fine-tune them as necessary. The findings in the results chapters reflect several iterations of thematic analysis and at least five peer review checkpoints.

Limitations

There are delimitations in this study even though I took great care to maintain consistency in my data collection and engaged in robust data analysis processes. The following section describes limitations of this current study: generalizability, sampling process, influences on data rigor, and delimitations of virtual interactions.

One limitation of this study is the ability to generalize findings to a larger educator population, including AAPI educators. This study's generalizability is challenged by the time, location, and size of the study. I conducted this study at a time when educational systems were

transitioning into a *new normal* after the global pandemic, racial reckoning, and anti-Asian violence of the past three years. Accordingly, I collected data during the Summer and Fall of 2023, when cases of COVID-related anti-Asian violence were reportedly trending down. It is unclear if the data may reveal different results at the height of the COVID-related anti-Asian violence. Similarly, perhaps data might look differently if data collection occurred at a different time of the year. The compounded and residual effects of leading through multiple crises may have influenced how leaders think about and process crises. It is difficult to say whether the data collected may have been influenced by the lived stressors that leaders also experienced during these tumultuous years. Therefore, applying the findings from this study to another time in history may not be temporally relevant or appropriate. Additionally, case studies are bounded by specific systems, and one of the bounded systems for this study was geographic location. I situated the study in the Bay Area of California because of the high number of reported anti-Asian hate incidents. This geographic location may also affect generalizability. Educators who live and work in the Bay Area of California may reflect a different demographic, political, and justice orientation than individuals in more conservative regions elsewhere. Finally, the size of the study makes generalizability difficult. This study represents 16 individual stories and reflects their unique lived experiences. Although there are common themes and threads to their stories, the qualitative nature of their experiences is nuanced and contextualized to their unique perspectives, and generalizability may not be appropriate or possible.

A second limitation of this study is the sampling process. My purposeful sampling approach was based on a set of criteria and a definition of school leadership that may have delimited the range of diverse participants. I narrowed the criteria for K-12 leaders to those with at least three years of experience, excluding new leaders who may have provided fresh perspectives. Also, although my definition of K-12 leadership included both volunteer leadership roles (parents, staff, students) and involuntary leadership roles (district, site principals), my recruitment email reached only K-12 involuntary school and district leaders. This sampling process delimited the potential to learn from volunteer leaders on school site councils and parent leadership committees. The exclusion of volunteer leadership roles in this study weakens representation and misses opportunities to include a wider range of perspectives and experiences that could enrich the data. Additionally, this sampling process also included a snowball sampling approach, where my leadership network affiliates were asked to forward the recruitment email to their school associates. The snowball strategy resulted in higher numbers of AAPI leaders responding with interest to participate. As a result, this study predominantly consists of leaders of color, with AAPI leaders comprising 13 out of the 16 informants. Although it may be reasonable why AAPI leaders would be interested in this topic, their unique perspectives may not be representative of school leadership at large.

A third limitation is the influence on data rigor as a consequence of not using interrater reliability. Although I employed several processes for peer reviews, I moved away from interrater reliability because of time constraints and lack of common access to the same qualitative data analysis platform, such as *MAXQDA.* Time constraints did not allow for training on my integrated conceptual framework, which is important to understanding the deductive pre-codes of my data analysis approach. Not having access to a common qualitative data analysis platform also constrained reliable analysis capabilities. Although scholars have suggested that interrater reliability may not be appropriate for qualitative research (Braun & Clark, 2023), the move away from interrater reliability takes away another opportunity to reliably engage in data triangulation with additional peer raters, which may influence data analysis and rigor. Although

the data rigor of this qualitative study lies in the rich, deeply contextualized, and descriptive narratives, interrater reliability as a data triangulation process is worth mentioning insofar as it may potentially delimit data rigor. This is a limitation that can be addressed in future research.

Finally, a fourth limitation of this study is the nature of virtual interactions and their potential influences on data collection. Although I provided options for all participants to choose between an in-person or virtual interview, all but one participant requested interviews via the Zoom digital communication platform. Zoom works well as a virtual meeting platform, but there are nuances to human interaction that are lost in virtual spaces. Accordingly, it is difficult to see the full scope of nonverbal communication (e.g., relaxed arms, hands, legs, etc.) and the nuanced dynamism of human interactions when you are limited to a face in a box. By contrast, the in-person interview I conducted was dynamic and engaging, allowing for follow-up questions based on the respondent's responses, nonverbal expressions, and nuanced energy. This interview also lasted two hours compared to the one-hour in Zoom. The data collected from this in-person interview was also deeply rich, detailed, and highly informative. Virtual interactions, by comparison, lack the energy of human connections which may influence the quality of data collection and findings. Future qualitative research should aim to prioritize in-person data collection whenever reasonably feasible.

Researcher Positionality

This study was informed by my position as a systems leader, educator, and first-generation Hmong American woman, and my experience working in the Bay Area. My multiple and intersectional identities underpin the purpose of researching this topic and my interest in influencing educational policies and practices. Additionally, the convergence of anti-Asian violence, the racial reckoning after the murder of George Floyd, and the insurrection of January 6th also contributed to my interest in this topic. Furthermore, as an educational leader, I had an insider view of the attempts and failures of school systems' responses to these crises. Having borne witness, I recognize the pain points in racial crisis responsive gaps, and I also recognize where I have some agency to improve systems. Finally, my experience in this community, as a student, leader, and community member provided access to the case and greater insights into the topic of study.

Although my epistemological and ontological underpinnings informed my interest in this topic, I was very conscientious about bracketing my personal experience to avoid influencing the data collection and analysis processes. I wrote memos, triangulated with documents, and engaged in peer review processes. Specifically, I was hypervigilant about reflexivity, or a clear view of whose reality was being represented (Morrow, 2005). I engaged in a continuous practice of reflection to bring forward the voices of my informants, ensuring that their stories were centered.

I understand, however, that a researcher cannot completely ignore their own experiences and subjectivity in any research process. Subjectivity in this study was reflected in the way I leveraged my 26 years of experience in public education as a calibration check and as insights for deepening meaning-making. As Maxwell reminds us, ignoring researcher experiences and knowledge "cuts you off from a major source of insights, hypotheses, and validity checks" (2013, p. 45). In this way, subjectivity enabled a richer interaction with my informants and a deeper understanding of the data collected.

Chapter Summary

This chapter outlines the methodological approach and methods I employed for this current study. This study uses a qualitative single-case study to explore what K-12 educators know about the anti-Asian phenomenon and its impact on AAPI members, how they responded to the anti-Asian crisis, and how they are reflecting on policies and practice improvements to support AAPI members. I used purposeful sampling to recruit 16 K-12 educational leaders who were active leaders during the pandemic period, and who also worked in schools or districts in the CA Bay Area. Data collection includes a pre-interview demographic survey and a one-hour semi-structured interview for each participant. Data analysis includes the deductive process of pre-codes, based on a theoretical frame analysis approach, and the inductive process of thematic analysis. Although I maintained consistency and a rigorous process for data collection and analysis, there are delimitations to this study. Limitations to this study include generalizability, sampling process, influences on data rigor, and delimitations of virtual interactions. Additionally, I provide transparency by stating my researcher's positionality and bolstering the rigor and validity of my study with reflexivity, bracketing, and subjectivity.

Chapter 4: Catalyzing Knowledge of Anti-Asian Violence and Impact

To explore how educational leaders respond to anti-Asian violence, it is important to understand what contributes to their knowledge about the crisis and its impact on AAPI members. Applying the lens of an integrated AsianCrit and dynamic responsiveness model for crisis management helps to elucidate knowledge in the *prodromal stage* of a crisis, which provides early warning signs that are sensitive to the initial conditions of a racial crisis (Liou, 2014). Attention and sensitivity to these early warning signs may serve as catalysts for change and/or action during a racial crisis. The following chapter reveals key findings on catalyzing knowledge that may provide insights into the research question: What has contributed to school leaders' knowledge about the current anti-Asian phenomenon and its impact on AAPIs?

Whereas there was a range of knowledge and experience with anti-Asian violence, all participants pointed to the complexity of grappling with interacting individual, micro- and macrosystems (Bronfenbrenner, 1977). Leaders of color, who made up the majority of this study, provided rich insights into their knowledge of systemic Asianization, the experiences of socio-environmental effects, emotional pain points, and the capacity to navigate through racial crises. AAPI leaders in this study, in particular, provided deeply intimate and contextualized descriptions of their personal and professional experiences with anti-Asian violence. Collectively, participants revealed that the following contributed to their catalyzing knowledge about anti-Asian violence and its impact on AAPI members: "The Model Minority and All the Forms It Takes," "We Are Highly Impacted," "Sharp Edges and Hard Boundaries," and Critical Emotional Intelligence. Table 3 illustrates the findings, sub-findings and sample quotes for this chapter. For an expanded table with more detailed quotes and descriptions of the findings, see Table A1 in the Appendix.

Table 3
Findings, Sub-findings, and Sample Quotes for Research Question #1

Main Findings	Sub-findings	Sample quotes
"The Model Minority and All the Forms It Takes" The systemic racialization of AAPI members as a model minority monolith.	High Performing Invisible Monolith Assimilative Harm	"Because Asian students tend to do well by traditional [academic] measures, we don't see them in the same way that we see other students who are struggling." (Ray, Black male district leader)
"We Are Highly Impacted" Socio-environmental stressors that interact to affect ecological systems, from the individual to the community.	The Effects on Individuals and Personalizing the Crisis The Effects on Community and Revisiting a "Not New" History The Effects of Competing Priorities on Systems	"I'm more cautious about my surroundings [. …] I've never had to carry pepper spray before, but now I do." (Iris, AAPI female district leader)
"Sharp Edges and Hard Boundaries" The emotional pain points experienced by leaders, especially leaders of color, during this crisis.	Emotional Dissonance Emotional Labor	"I think that there is like the emotional size, the emotional effect [of anti-Asian violence] [. …] Even now, 2 or 3 years later, I think [...] there is [still] a lack of fluency about how to explain this." (Don, AAPI male school leader)
Critical Emotional Intelligence Self and social awareness competencies that enable leaders to attend to socio-emotional and systemic challenges.		"It [racial crisis] kind of creates this tightness in the chest of administrators [who] are handling it. So, then who [do] you have to release it to? You have to kind of do what you need to do [to] seek support, seek mental health support to release that and move on. Because there'll be another and another and another." (Lisa, AAPI female school leader)

Finding 1: "The Model Minority and All the Forms It Takes"

Participants named the pervasive racialization of AAPI members as an important aspect of understanding anti-Asian violence and how it affects the AAPI community. A participant summarized this finding with the utterance, "The model minority and all the forms it takes." "The Model Minority and All the Forms It Takes," speaks to the systemic Asianization ideology that influences the way school organizations understand and attend to their AAPI members. Participants cited "The Model Minority and All the Forms It Takes" as systemic stereotypes that racialize AAPI students, staff, and community members as excelling academically, thriving economically, and immune from racial harm (Fan & Zan, 2019). The systemic racialization of AAPIs as a model minority assumes that they are all high performing, relegates AAPIs to an invisible monolith, and perpetuates assimilative harm onto AAPI members. These three supportive sub-findings will be explored in greater detail below.

High Performing

Participants cited the narrative that AAPIs were high-performing as one of the aspects of "The Model Minority and All the Forms It Takes." Leaders noted that as an aggregate group, AAPI students were performing well and achieving academic success, even in the current racialized conditions (Thompson & Kiang, 2010). Collectively, participants of color cautioned the essentialization of AAPI students as high-performing because there is great diversity and needs that academic measures do not address. District leader Ray illustrated this point by saying, "Because Asian students tend to do well by traditional [academic] measures, we don't see them in the same way that we see other students who are struggling." The inherent danger in this high-performing stereotype, according to leaders like Ray, is that educational leaders deprioritize AAPI students and overlook their needs.

Whereas most of the participants cautioned the essentialization of AAPI students as high performing, a few leaders complexified this narrative by emphasizing that their AAPI students were still performing well. These few leaders noted that their AAPI students were still the highest-performing students even while navigating the stressors of racialized conditions. Teacher leader Kate illustrated this complexity by saying, "They [Asian students] are the students that are asking the critical questions. They are the students that [...] are the determined, clever, intelligent, compassionate, and driven students and their parents are too. So, it's really important to recognize that. In that [AAPI] culture, education is so important." Although a few of the non-AAPI participants repeated different versions of the high-performing narrative, all the participants of color were quick to point out the problematic nature of unidimensional stereotypes for AAPI students. Accordingly, the narrative that AAPI students are performing well contributes to the generalization of "The Model Minority and All the Forms It Takes."

Invisible Monolith

Participants also talked about the invisible monolith as an aspect of the "The Model Minority and All the Forms It Takes." Leaders cited the invisible monolith as a result of aggregating AAPIs into a single aggregate group, which renders them invisible. Related to the sub-finding of essentializing AAPIs as a high-performing monolith, simplifying AAPI data hides the distinct differences among the diasporic group (Museus & Iftikar, 2014). Collectively, a lack of data disaggregation systems was cited as one of the perpetuating factors promoting the

invisible monolith. Don, a school leader, explained this lack of disaggregation systems in the following way:

> We don't have a system that disaggregates the Asian demographic. But there are gaps in student scores and achievement and progress toward outcomes. We don't have practice, skill, curiosity to disaggregate that [Asian demographics]. [. …] So, it looks like Asian students do really well. The Asian student experience is simplified, like the profile to a GPA [...]. We exist in a society that sees all Asians the same.

According to participants, data aggregation is an oversimplified systemic structure that continues to promote AAPI members as an invisible monolith and fails to see their uniqueness.

Participants cited the size of AAPI demographic groups as an additional aspect of the invisible monolith. Leaders interviewed worked in schools and districts with an AAPI student demographics size ranging from three percent to 49% (California Dashboard, n.d.). Notably, the leaders who worked in schools/districts with low numbers of AAPI students used aggregate phrases like "Asian students", whereas leaders who worked in schools/districts with higher percentages of AAPI students named their demographic groups by specific ethnicities, such as "Laotian", "Mien", "Hmong", "Arab", "Mongolian", "Pacific Islanders", "Chinese" and "Vietnamese." Nancy, a district leader, captured this aspect of the invisible monolith by saying, "Because some of our [AAPI] populations are smaller, they often get overlooked or just lumped in together with each other. So, we've been doing a lot of work to really visibilize and disaggregate the data so that people can see [AAPIs] better." Accordingly, this lumping together of smaller demographic groups increases the likelihood of promoting the invisible monolith, adding to the different forms of the model minority stereotype.

Assimilative Harm

Related to the narratives of high-performing and invisible monolith, participants also talked about the assimilative harm of "The Model Minority and All the Forms It Takes." I define assimilative harm as the negative effects of adhering to the ideology of the model minority myth (Fan & Zan, 2019). Participants described the effects of assimilative harm on AAPI students and adults who are challenged with racialized identities and high achievement expectations. Accordingly, leaders cited the assimilative harm to AAPI students and the danger of overlooking their struggles. Ray, a district leader, reified this danger in the following description:

> We don't see them [AAPI students] in the same ways that we do other students that are struggling. I think [...] there are a lot of students, Asian students, in particular, struggling. I think they're following the rules, and they're doing the things they're supposed to do, in general, but I think they're struggling with issues of identity, issues of stress and [feeling] overwhelm, and expectations [. ...] [As a consequence], we have the 51/50 [involuntary holds as a result of a mental health crisis] moments in the district.

Participant insights, like Ray's above, make visible the effects of assimilative harm on students as an aspect of "The Model Minority and All the Forms It Takes."

In addition to the effects of assimilative harm on students, participants also cited harmful effects on AAPI adults. This sub-finding was most salient for the 13 AAPI participants who described struggles with internalized racism and delayed identities as a consequence of

assimilative harm (Hwang, 2021; Kim & Hsieh, 2021). Internalized racism includes intra-group bias and oppression as a result of assimilation toward white ideals (Hwang 2021). Leaders spoke about the silence amongst AAPI educators on the topic of anti-Asian hate and the expressions of anti-blackness as examples of perpetuating internalized racism and oppression within AAPI communities. Lu, a school leader, exemplified assimilative harm by saying, "We feel the tension of them against us [...] It's like internalized racism. We are going to change ourselves so we can fit in [...] We still need to survive, right?" Related to this sense of internalized racism, AAPI leaders also talked about the harm of delayed identity development because of assimilation. Leaders cited growing up in white-dominant spaces like the Midwest where they felt pressures to assimilate to fit in. Other leaders noted the inherent process of assimilation in K-12 spaces, where AAPI histories and identities are rarely represented or uplifted. These cumulative assimilative harmful experiences, according to AAPI participants, were consequential to their ethnic identity development and delayed their abilities to address racial harm.

"The Model Minority and All the Forms It Takes" provides catalyzing knowledge that enabled participants to situate the recent anti-Asian crisis to macrosystems that continue to racialize AAPI members (Bronfenbrenner, 1977; Museus & Iftikar, 2014). Participants cited high-performing, invisible monolith, and assimilative harm as aspects of "The Model Minority and All the Forms It Takes". This finding along with related sub-findings are important to understanding anti-Asian violence and its effects on AAPI members.

Finding 2: "We Are Highly Impacted"

In addition to discussing racialized macrosystems, leaders also grappled with the heightened effects of socio-environmental contexts. A participant emphasized the heighted effects of anti-Asian violence by saying, "We are highly impacted," which summarizes the sentiments expressed in this finding. "We Are Highly Impacted" reflects the socio-environmental tensions that interact to affect ecological systems, from the individual to the institutional (Bronfenbrenner, 1977). Participants provided deep insights into the heightened effects of anti-Asian violence on schools and communities. Participants, like district leader Nancy and school leader Lex, recalled feeling "disheartened," shocked, and worried for AAPI families' sense of safety. School leader Don described the impact of anti-Asian violence as "a community under siege" and the difficulties of raising awareness in apathetic school spaces. Specifically, Don described the negative effects on AAPI staff members who took on the burden of initiating and facilitating school-wide conversations in white-dominant spaces. Teacher leader Kate articulated that the racial crisis went "beyond just the classrooms" and into the broader community, which affected AAPI students' and their families' sense of safety. Lisa, an AAPI school leader, illustrated the overwhelming socio-environmental effects in the following way:

> We are very highly impacted by anti-Asian violence because we are right in the heart of Chinatown in Oakland. So, these incidents have taken place right around us. And they have impacted parents and grandparents of students who attend [ABC] Elementary.

Collectively, participants described the heightened effects of anti-Asian violence across socio-environmental conditions and spaces. These heightened effects were further illustrated through the following sub-findings: the effects on individuals and personalizing the crisis, the effects on the community and revisiting a "not new" history, and the effects of competing priorities in

school systems. The following section will explain these aspects of heightened socio-environmental effects.

The Effects on Individuals and Personalizing the Crisis

The effects on individuals and personalizing the crisis were some of the most salient sub-findings for the 13 AAPI leaders in this study. As members of the targeted community, AAPI participants described how they were personally affected by the anti-Asian racial crisis. Some of the leaders described direct experiences with anti-Asian sentiments, as well as experiencing a heightened sense of their racialized identities in white-dominant spaces (Lee et al., 2022). For example, AAPI school leader Lex shared how she was personally "struck by the experience [of hearing] anti-Asian related to COVID" directed at her from school colleagues. This brazen form of direct microaggression was particularly striking for AAPI leaders, who were also charged with the responsibility of addressing racialized conditions (Humphrey, 2021). Additionally, Joe, a Pakistani American teacher leader, recalled not being taken seriously when he attempted to address the "Asian virus" trope with his white-dominant colleagues:

> And then I've always felt like not being white, my viewpoints aren't considered as seriously as other people's viewpoints within the school. I'm not really sure whether that occurred more after the last two and a half years or before, but I always felt that at the school, I felt like not being white was not accepted within the larger professional leadership community.

Accordingly, AAPI participants used salient terms like "silence", "gaslit", "unheard", "dismissed", and "othered" along with the associated emotions of "anger", "fear", "resentment", "frustration", "shocking" and "isolating" to describe the heightened tensions and personal experiences with anti-Asian violence.

As a consequence of their personal experiences with anti-Asian violence, AAPI leaders described how they changed their functional behaviors and life routines (Lantz & Wenger, 2022). Functional behaviors and life routines included adding safety provisions, like pepper spray, and/or avoiding densely populated Asian communal hubs, like Chinatown. Participants cited not going to Chinatown and/or leaving the house as minimally as possible as changes to their functional behaviors. District leader Iris described changes to her functional behaviors when she said, "I'm more cautious about my surroundings [. …] I've never had to carry pepper spray before, but now I do." Additionally, Jill, a school site leader, provided descriptive insights into the functional changes to her and her family's routines:

> As this was happening, just personally, for me, I've made choices where I won't do specific things. Because if I'm going out alone, as an Asian-presenting, and Asian female, it's one of those things where I'm like, I'm not sure how safe I will be. So, I have stopped riding BART [. …] My parents won't go to Chinatown after a certain hour anymore. And my dad is a very active member in the Chinese community. He was president of a family association […] And now they won't go into Chinatown [...] I won't go to an ATM in Oakland. As crazy as that is, I wouldn't go to an ATM in Oakland.

Anti-Asian violence had a direct effect on AAPI leaders and the way they experienced their socio-environmental spaces. The effects on individuals and personalizing the crisis was one way AAPI leaders were "highly impacted" by the anti-Asian violence.

The Effects on Community and Revisiting a "Not New" History

Collectively, study participants cited the effects on their community and revisiting this "not new" history. This forced re-examination of history serves as a reminder that Asianization has always been a part of America's racialized historical past (Museus & Iftikar, 2014). Whereas some interviewees pointed to a "new reincarnation" of AAPI history because of COVID-related, anti-Chinese discourse, and divisive politics, all AAPI leaders agreed that recent events reify the anti-Asian narrative in America's racialized history. Nancy, a district leader, articulated the reminder that AAPIs have long been racialized in America:

> It's [anti-Asian violence] not new. We can look back at World War II, and [see] the way that the Japanese were treated, or the Chinese in California [in 1848]. I mean, there's lots of ways that we can show that it's not new [. …] My family has been here, pretty much since [the] Gold Rush time, since the late 1800s. And learning about [...] Chinese American history and [...] the Chinese Exclusion Act and understanding how deep the anti-Chinese movement was here in the Bay Area, in California, and the whole West Coast, [and] in the country. Immediately as soon as COVID hit, I think several of us were really worried about the anti-Chinese backlash, anti-Asian backlash that was going to be coming.

The forced revisiting of this "not new" history served as a reminder that present racialized phenomena are tightly coupled with Asianized pasts. Hence, there is a heightened historical reckoning that AAPI members will need to confront and grapple with.

Leaders also cited the "not new" historical context of tensions within minority groups. Participants noted how the racialization of minority groups has historically pitted AAPIs against other marginalized groups. For example, the model minority stereotype was coined by sociologist William Petersen in 1966 to tout the success of Japanese Americans and to uplift family values as contributing to their achievement in America (Omadeke, 2021). Uncoincidentally, the model minority stereotype was promoted as the Civil Rights Movement was critically challenging the treatment of African Americans and actively challenging the status quo on racial and social justice issues in the 1960s (Chao et al., 2013). Hence, this socio–political "not new" historical context was emphasized in statements like this one by district leader Chris: "I have to say, it's not new [. …] It's embedded in the multicultural landscape of my district [...] [and in the] conflict and tensions over the years." Other participants also cited the effects of incomplete media reports of anti-Asian attacks being perpetrated by Black Americans as a source of tension for families in their school communities. For example, an AAPI leader described the solidarity efforts by a parent committee to establish a family unity event, which was met with resistance from some AAPI families. Accordingly, anti-Asian violence has the elevated effect of compelling leaders to revisit a "not new" history and confront existing racialized tensions that continue to complexify racial crisis response.

The Effects of Competing Priorities on School Systems

Finally, this study revealed the effects of competing priorities on school systems during this racial crisis. Along with anti-Asian violence, participants cited other socio-environmental and political contexts that created a perfect storm of crisis management for school leaders. Competing priorities, like COVID-19 school closures and political tensions, increased the complexity of effective crisis management and response. Participants spoke about feeling forced to deprioritize a response to anti-Asian violence to attend to the global health crisis, school closures, and school re-opening. May exemplified this challenge by saying, "When COVID was happening [...] I was stopped in my tracks. COVID stopped me in my tracks to be able to commit [to the AAPI] community." Similarly, Chris, a district leader, explained the competing priority of preparing to return to in-person learning:

> During this time, there's also trying to return to in-person schooling [. ...] In terms of the transition, it was kind of rough. And there's a lot of folks who didn't want to return to in-person [school]. So, for whatever reason, whether it be fears of violence, health risks, other work, or financial things, […] there's just a lot of concern about returning to school [from remote learning].

Educational leaders grappled with competing priorities as they were faced with an unprecedented global health crisis and unpracticed logistics for closing and re-opening schools. These competing priorities delimited school leaders' capacities to attend to other socio-political crises, including anti-Asian violence.

Leaders also cited political tensions as another competing priority that demanded leadership bandwidth and attention. In addition to the polarization around school closures and COVID-19, participants also noted competing political tensions related to the murder of George Floyd and the January 6th insurrection at the nation's capital. Leaders of color spoke to the complexities and challenges of responding to several racial and socio-political crises. For example, district leader May described the community backlash from memos she issued condemning the January 6th insurrection and the George Floyd murder. May, who self-identified as a Latinx leader, recalled the voiced dissatisfaction with her messages, and confrontations from her white-dominant and law enforcement-friendly community. Because of the backlash and the political tensions in her community, May chose to not send a statement about anti-Asian violence. She shared the competing priority of socio-political tensions in the following way:

> [I] guess I'm not very proud of that [. …] Because of pushback, I've kind of not responded to everything. And that's not who I am. I'm very much [about] we need to be better; we need to be different; we need to see what we're doing. And I've been kind of stopped in my tracks because of the pushback [from the community]. We also had a teacher strike. So, my focus was also taken off of these political issues.

Leaders of color, like May, struggled with multiple and competing socio-political tensions which affected their capacity to respond to racial crises. These competing priorities reify the finding "We Are Highly Impacted" and amplify early warning signs that may affect dynamic crisis responses.

Finding 3: "Sharp Edges and Hard Boundaries"

Collectively, participants expressed the complexity of personally grappling with emotional pain points related to the anti-Asian crisis. A participant named the "sharp edges and hard boundaries" of anti-Asian violence, which illustrates this finding. Participants pointed to several emotional tensions (e.g., anxiety, frustration, fears, concerns) and stressors that contributed to the "Sharp Edges and Hard Boundaries" they experienced at the onset of the racial crisis. This finding was particularly salient for AAPI participants who described being challenged with the duality of navigating through the racial crisis as both systems leaders and as members of the targeted community. Specifically, AAPI participants explained the chaordic emotions and struggles of trying to bring attention to the issue of anti-Asian hate in school organizations that were indifferent or otherwise unaware of the harm to their school communities. Asian American and Pacific Islander participants in this study described their struggles with "Sharp Edges and Hard Boundaries" as emotional dissonance and emotional labor. The section below expands on each of these findings in more detail.

Emotional Dissonance

Emotional dissonance, as a sub-finding that contributed to "Sharp Edges and Hard Boundaries," was most salient for the 13 AAPI study participants. Emotional dissonance is traditionally defined as a person-role conflict between personal feelings and expressed emotions that conform to organizational/role expectations (Abraham, 1999). Emotional dissonance, as experienced by AAPI leaders, reflected the contradictory emotions of experiencing racialized trauma as an AAPI member and leading school organizations through the anti-Asian crisis. Don, a Filipino-American school leader, recalled the "high level of dissonance" he experienced in the following:

> It felt very isolating. I felt the sharp edges and the hard boundaries behind our [AAPI] identity and of our community and feeling disconnected from the rest of the school [. …] We were standing up together and saying, "Listen to us. Hear our trauma, affirm and acknowledge the things that are happening to [us] and the concerns we have, and that our families have."

For Don and other AAPI leaders, the experienced emotional dissonance was a combination of racialized identities, the sense of isolation and disconnection from other staff members, the lack of acknowledgment regarding the crisis, and the pressures to continue leading while in a state of racialized trauma.

In addition, AAPI participants described how the reckoning of their AAPI identities as systems leaders during this time also underscored their emotional dissonance. For several AAPI participants, emotional dissonance was a result of forced reckoning with their racialized identities, and the expectations thereof, within white-dominant school spaces. Whereas leaders like Don leveraged his AAPI identity as a source of responsive action, school leaders like Lex questioned how they were going to show up to support their school community. Lex recalled her concerns in the following way: "It didn't seem like a huge concern here at our school. [But] I was concerned for Asian students. I was concerned about myself [and] how I'm going to represent as an Asian leader in this community. And I felt that so much." Lex also described her experience as "the Asian administrator [...] in a room full of white educators" and the challenge of "being the minority in groups of leaders" where her voice was not often amplified. Similarly, AAPI

teacher leader Sue also cited the "dissonance" of not being heard because of perceptions that "Asian people were just white people." Hence, these AAPI leaders struggled with how to navigate anti-Asian violence while leading school spaces that did not see them as a racialized minority. Operating in white-dominant spaces, these AAPI participants illustrated emotional dissonance because of diminished racialized and Asianized identities (Museus & Iftikar, 2014).

Emotional Labor

Participants also cited emotional labor as a contributing pain point to the "Sharp Edges and Hard Boundaries" they encountered as educational leaders. Emotional labor is the work of regulating or managing personal emotions to stay congruent with organizational/role expectations of expressions (Humphrey, 2021). Related to emotional dissonance, emotional labor results from the person-role dual existence, and the editing of personal feelings to fulfill organizational responsibilities. Lisa, an AAPI school leader, reified emotional labor in the following way:

> There are days when I do not want to come to work. Someone comes and dumps all their stuff on you. And then you don't want to go to work on Monday. It happens. I think school leaders all over this country experienced that. Then, somehow, you have to sort of see the faces of the children in your head. Then get yourself ready, and smell your coffee, and go.

For leaders, like Lisa, offloading their personal feelings enabled a functional approach to carrying on their professional responsibilities and duties to their school communities.

For leaders of color, who made up 15 of the 16 participants, emotional labor coupled with racialized experiences, was reported as a challenge. Collectively, the leaders of color, including AAPI leaders, mentioned the difficulty of setting aside personal emotions while navigating through racial crises. Don, an AAPI school leader, described the difficulty of navigating racialized emotional labor by saying, "I think that there is like the emotional size, the emotional effect [of anti-Asian violence] [. …] Even now, 2 or 3 years later, I think [...] there is [still] a lack of fluency about how to explain this." Similarly, AAPI school leader Lisa articulated her challenge in the following way: "So it [anti-Asian hate] triggers me because I'm a person of color. And I've had a lot of experiences [with] prejudicial treatment." May, a Latinx district leader, recalled the difficulty of leading through the George Floyd murder and the January 6th insurrection while experiencing personal "shock" and being "taken aback" by the public display of overt systemic racism. Although these leaders found ways to offload these difficult emotions to attend to their school communities, the effect of racialized emotional labor is nonetheless a salient struggle for leaders of color.

Participants' experiences of emotional dissonance and emotional labor contributed to the "Sharp Edges and Hard Boundaries" they encountered with anti-Asian violence. These findings complexify a school leader's personal experiences and provide catalyzing insights into early warning signs that are critical for navigating through racial crises.

Finding 4: Critical Emotional Intelligence

To navigate the emotional dissonance and labor of "Sharp Edges and Hard Boundaries," participants described the sourcing of critical emotional intelligence as a path forward. Related to emotional dissonance and emotional labor, critical emotional intelligence consists of self and

social awareness which enables school leaders to attend to socio-emotional and systemic challenges (Goleman et al., 2002). In this study, findings revealed that leaders relied on the critical emotional intelligence competencies of self-awareness to identify and navigate around internalized tensions and stressors. Lisa, an AAPI school leader, demonstrated self-awareness as an emotional intelligence capability in this way:

> It [racial crisis] kind of creates this tightness in the chest of administrators [who] are handling it. So, then who [do] you have to release it to? You have to kind of do what you need to do [to] seek support, seek mental health support to release that and move on. Because there'll be another and another and another.

Collectively, Lisa and other leaders understand the intrinsic nature of ongoing internalized stressors to school leadership during a racial crisis. Having the self-awareness and capacity to navigate around and through emotional challenges were important aspects of critical emotional intelligence for school leaders.

Similarly, participants also cited social awareness as contributing to their critical emotional intelligence. Whereas self-awareness centers on the intrapersonal aspects of emotional intelligence, social awareness involves the interpersonal empathic and perspective-taking skills that contribute to emotional intelligence (Goleman et al., 2002). Accordingly, participants cited empathic care and connecting with families and students as key practices of critical emotional intelligence. Teacher leader Kate noted that "recognizing that there is this temperature [...] in the Asian community, [and] just checking in with them" was important to understanding the context and deepening connections. Similarly, Dana, an AAPI teacher leader illustrated empathic care in the following way:

> So, I can only imagine how difficult and how invisible some of our families might feel in this district, and also within the school community [. …] I've learned that the power of an individual check-in is something not to be overlooked. I think that checking in with families during that time was a way for them to feel very cared for. That they were not invisible and that their fear was valid.

The recurring sub-finding of critical emotional intelligence as a byproduct of self-awareness and social awareness was important for leaders as they navigated the many tension points and effects of interacting systems during racial crises. Critical emotional intelligence enabled leaders to identify systemic trigger points within themselves and that of their school communities, which increased their leadership capacity to lead through a racial crisis.

Chapter Summary

The results from this chapter reveal catalyzing knowledge on anti-Asian violence and its impact on AAPI members. Catalyzing knowledge is important as it can provide critical information about early warning signs of a racial crisis which may bolster dynamic crisis-responsive actions. Specific to catalyzing knowledge about anti-Asian violence and its impact on AAPI members, the findings revealed four complexities that leaders grappled with: "The Model Minority and All the Forms It Takes," "We Are Highly Impacted," "Sharp Edges and Hard Boundaries," and critical emotional intelligence. Understanding how these findings interact across complex systems may act as catalyzing knowledge to inform dynamic crisis response.

Chapter 5: Static and Dynamic Responses to Anti-Asian Violence

Responding to complex racial crises requires organizations to be dynamic in their approach. Dynamic actions include the qualities of being responsive, flexible, collaborative, and adaptive during an acute and chronic racial crisis. Hence, dynamic responses are nonlinear, iterative, and actively seek engagement from all members of the community (Liou, 2014). During the acute and chronic crisis stages of a racial crisis, responding with dynamic responsiveness may support a system to navigate through incoming chaordic and complex systemic uncertainties. Accordingly, layering this dynamic responsiveness approach with AsianCrit provides a lens to understand how school leaders and organizations responded to anti-Asian violence in this current study. The findings in this chapter address the research question: How have school leaders responded to anti-Asian violence?

Findings revealed that school leaders had a varied and inconsistent response to anti-Asian violence. Some school leaders were responsive and proactive in their responses to the racial crisis. These leaders engaged with their AAPI members and community to collaborate and co-construct responsive actions and provide urgently needed resources. In comparison, other school organizations, according to school site leader Don, "didn't have an official process or system that informed and kept [...] community abreast of current events [...], particularly current events and incidents [...] targeting the AAPI community." As such, the findings for this chapter reveal three ways school leaders responded to the anti-Asian crisis: Static Inaction, Centering Schools as Responsive Hubs, and Dynamic and Culturally Responsive Actions. Collectively, all participants contributed to findings in this chapter. Table 4 illustrates the findings for this chapter. See Table A2 in the Appendix for an expanded description of findings and key quotes.

Table 4
Findings, Sub-findings, and Sample Quotes for Research Question 2

Main Findings	Sub-findings	Sample Quotes
Static Inaction School systems did not take any actions in response to anti-Asian violence	Communicated Silence and Dismissal	"Generally, our school leadership and our district leadership were very quick about both acknowledging [and] making statements to let different school constituencies know that they were aware of the situation, that they had cared [. …] And in the events targeting the Asian community there was no, never any response until a number of staff members questioned that in a way that I think our school leader felt forced to say anything." (Don, Filipino-AAPI male school leader)
Centering Schools as Responsive Hubs Schools took on the responsibility of providing direct resources and services to their students, staff, and community		"[...] there is a statement from the district by our superintendent or communications director [. …] But then the deep work has to happen within every site. Within every classroom, teachers have to be willing to address it, and many of our teachers do [. …]" (Lisa, AAPI female school leader)
Dynamic & Culturally Responsive Actions Proactive responses that include the values of responsiveness, collaboration, flexibility, and adaptability that are based on co-constructing with community partners	Coupling of Values with Action Maximizing Coalition- Building Providing Culturally Relevant Resources & Healing Spaces	"Our superintendent was amazing and helped send out several messages over the course of the last few years around the anti-Asian violence, specifically, and including the curriculum resources that we had created, as well as [...] the hotlines to report incidents, as well as mental health resources to support students who were experiencing this. So, yeah, it was actually a really great response from our superintendent, specifically, who wanted to make sure that we responded to any incidents that were happening." (Nancy, AAPI female district leader)

Finding 1: Static Inaction

Static inaction was one of the salient findings that emerged as a school leadership response to the anti-Asian crisis. Seven of the 16 participants described their leadership and organization's response to this racial crisis as static inaction of silence and dismissal. According to participants, static inaction, silence, and dismissal included not sending out a statement, not engaging in any conversations about anti-Asian hate, and ignoring calls to address the racial crisis. This finding was informed by the sub-finding of communicated silence and dismissal, which will be described in greater detail in the following section**.**

Communicated Silence & Dismissal

Seven participants talked about the inaction of static communicated silence and dismissal. These participants spoke about their organizations' lack of communication and hesitancy to engage with the topic of anti-Asian hate. According to the participants, silence and dismissal inactions ranged from no conversations to a delayed perfunctory email denouncing anti-Asian hate. The silence and delayed/forced response to anti-Asian violence was particularly striking because these organizations had previously issued statements condemning racial violence. Don, an AAPI school leader illustrated this inconsistency in the following:

> Generally, our school leadership and our district leadership were very quick about both acknowledging [and] making statements to let different school constituencies know that they were aware of the situation, that they had cared [. …] And in the events targeting the Asian community there was no, never any response until a number of a staff members questioned that in a way that I think our school leader felt forced to say anything.

For AAPI leaders like Don, organizational silence to anti-Asian violence was a contradiction and inconsistent with previous responsive actions.

In addition to inconsistent crisis-responsive actions, some participants cited a lack of focus and awareness of AAPI-related issues as adding to the silence and dismissal. Participants noted that educational equity concerns have historically centered on Black and Brown students because of the historical achievement gap and margination of these communities. According to participants, because AAPI students have performed academically well, there has not been focused discourse or attention on their needs. Ray, a district leader, reified this lack of focus by saying, "We weren't principally talking about Asian students. I think it really has raised our awareness, our blind spot around those issues." Similarly, participants noted a lack of awareness and understanding of racialized issues as contributing to the silence and dismissal of responsive actions. Teacher leader Joe, who is AAPI, cited the response to his efforts to discuss anti-Asian hate as another way organizations dismissed this racial crisis:

> I think a lot of the staff were not understanding the racial dynamics of the school, [including] amongst leadership [...] I [and another teacher] voiced our opinions about it [anti-Asian hate]. And I didn't feel like we're always taken seriously. I always thought we were taken with a grain of salt.

Participants acknowledged the lack of awareness and focus on AAPIs may have played a part in the organizational silence and dismissal of the anti-Asian crisis. Additionally, participants were

quick to point out that an increased focus on AAPI needs does not suggest a diminished priority on the ongoing needs of Black and Brown communities.

Finding 2: Centering Schools as Responsive Hubs

Participants also shared that in some districts, school site leaders took on the responsibility of responding to anti-Asian violence. Centering schools as responsive hubs was a salient finding for school and teacher leaders. Some participants acknowledged that although the district issued a community-wide statement of solidarity, the work of providing direct support to families, students, and staff occurred at the school sites. In some situations, schools had little guidance beyond the statement and were left on their own to respond. Jill, a school site administrator, described centering schools as responsive hubs in this way:

> So, they [the district] don't say, "Here, you need to..." It's, "We denounced it as a district. Here's the messaging that goes out." And that's where it's left [. …] So, it's really like, yeah, what do I do? [. …] I am here holding it down [...] I'm lucky to have a phenomenal wellness center, and the ability to mobilize people on campus. I am very lucky to have the group of teachers I have who tap in. And even if we don't respond as a whole, different teachers will hold circles and community-building circles and processing circles.

Joe, a school leader, agreed that "district leadership would send emails out about how they condemn anti-Asian violence but […] [there weren't] any sustained specific effort," which meant school leaders had to take on the responsibility of providing ongoing communication, engagement, and care for their community.

Some leaders took on the centering of schools as responsive hubs responsibility as a way to deepen their school's capacity to respond to racial crises. Lisa, a school leader, explained centering schools as responsive hubs in the following way:

> Each time there is an escalated violent act toward a community member, toward an API community member, there is a statement from the district by our superintendent or communications director [. …] But then the deep work has to happen within every site. Within every classroom, teachers have to be willing to address it, and many of our teachers do [. …] And then encourage students to have a voice and take a stance. So, this goes on, but it then becomes the work of site leaders and individual educators to take it on and complete.

School leaders, like Lisa, reiterated the responsibility that schools have as a responsive hub of support. These leaders articulated the importance of crisis response being localized and contextualized at the school level.

Additionally, schools as responsive hubs were born out of necessity and based on relationships teachers and school staff had with students. Don explained this finding in the following way:

> We had a number of teachers, leaders, and staff step up and provide different levels of support. But that was also very relational. It was based on students [who] had connections with this teacher. And this teacher, adult staff, or member providing information and

> access to resources. But it wasn't centralized in any way. It wasn't organized by a central body. It was a lot of people filling in gaps and opportunities that were missing.

School leaders credited site teachers, staff, and students for sparking conversations, engaging in dialogue, and supporting each other. This localized dynamism enabled schools to support their families, students, and staff in a responsive and timely way.

Finding 3: Dynamic and Culturally Responsive Actions

Contrary to the static inaction of communicated silence and dismissal, the findings revealed dynamic and culturally responsive actions to the anti-Asian crisis. Nine participants talked about how their schools and districts proactively responded to the anti-Asian crisis. These proactive responses included the dynamic values of responsiveness, collaboration, flexibility, and adaptability, and incorporated community partnership and coalition-building (Liou, 2014). Although each school organization had varying qualities of dynamism, they all incorporated aspects of the following sub-findings: Coupling of solidarity values with action, maximizing coalition-building, and providing culturally relevant resources and healing spaces. The section below provides more detailed descriptions for each of the sub-findings.

Coupling of Solidarity Values with Action

Participants cited the close coupling of solidarity values with action as an important aspect of dynamic responsiveness (Weick, 1976). Different from organizations that offer inconsistent and contradictory responses to racial crises, participants cited the importance of aligning racial justice values with active engagement and applying that across all racial crises. Leaders spoke about the role their superintendents played in communicating solidarity and following up with actions to ensure that AAPI members have the resources they need. Nancy, a school district, illustrated this coupling of values and action in the following way:

> Our superintendent was amazing and helped send out several messages over the course of the last few years around anti-Asian violence, specifically, and including the curriculum resources that we had created, as well as [...] the hotlines to report incidents, as well as mental health resources to support students who were experiencing this. So, it was actually a really great response from our superintendent, specifically, who wanted to make sure that we responded to any incidents that were happening.

The coherence of values and enacted actions contributed to a proactive response that centers on the authenticity of adaptive and responsive leadership, which are core values of dynamic crisis responses.

Maximizing Coalition-Building

In addition to values and actions alignment, participants cited maximizing coalition-building as a critical aspect of dynamic responsiveness. Maximizing coalition-building incorporates the dynamic values of collaboration and co-construction with community partners as a responsive approach to racial crises (Hsieh & Nguyen, 2021). Participants named coalition-building with their AAPI staff, families, and community organizations as critical to their responsive processes. Iris, an AAPI district leader described coalition-building in the following way:

> I think I'm most proud of how this community can come together [. …] I love how strong our AAPI community is here, how they support each other, and also just having the superintendent be such a big part of this [. …] I remember during COVID, we had an AAPI meeting district-wide, and we invited families, community members, [and] students. It was a panel of just everyone, from the chief of police to our superintendent, to all of the administrators at every school site. There was a pretty big turnout and what I've gathered in that was the fear of the elders being attacked.

Leaders, like Iris, noted the importance of coalition-building that is inclusive of community-wide partners and key school systems leaders. These key stakeholders, through their collective interest and engagement, can contribute to dynamic responses that are grounded in collaboration and co-construction.

According to study participants, maximizing coalition-building at the school site level was also critical to dynamic responses. Participants noted collaborative partnerships enabled school sites and the community to come together to support and provide a sense of safety for children. Lisa, a school site leader, explained the value of maximizing coalition-building at the school level with families and community partners in this way:

> Our parent DEI committee published these [statements] declaring our school a hate-free, anti-racist zone, [and] encouraging parents and students to unite and stand up against the hate [. …] So, people started walking together [...], two or three moms, grandmas, grandpas with all of these children walk together, that creates a sense of safety. It's amazing. And then there's a couple of community organizations around here that do safety patrols [...] and they walk around in the community at peak times [. …] And all of the efforts from community members are super, super appreciated.

Lisa, like some school-level leaders, understood the power of maximizing coalition-building. In maximizing coalition-building, leaders are engaging with families and community partners to co-construct meaningful responses that uplift and empower impacted community members.

Providing Culturally Relevant Resources & Healing Spaces

Finally, participants talked about providing culturally relevant resources and healing spaces as critical aspects of dynamic racial crisis responsiveness. Specifically, participants noted the importance of providing resources that are responsive to the cultural needs of the impacted community and establishing racial affinity spaces that promote a path toward healing for all. Nancy, a district administrator, exemplified the value of culturally relevant resources as a dynamic racial crisis-responsive action:

> I started already putting together a list of curriculum resources to teach about anti-Asian hate. Some of the first incidents had been happening from around the country and things were happening here. And so, I created curriculum resources [...] to at least bring some of the historical context into the classroom and help students kind of see that there has been a long history of anti-Asian sentiment, movement, here that a lot of people still don't really know.

Culturally relevant resources that integrate history into curricula enabled impacted communities to see themselves. In the case of anti-Asian violence, leveraging the values of adaptability and flexibility in curricular planning and resource-building that explicitly includes AAPI history contributes to the dynamism of crisis response.

In addition to culturally relevant curricula, participants also spoke about providing culturally rich experiential learning opportunities for students. These experiential opportunities enabled students to see themselves in the curricula and deepen their connections to the community. For example, Kate, a teacher leader, spoke about taking students to nearby Chinatown to deepen cultural empathy and connection to AAPI communities. Nancy, an AAPI district leader, shared how providing student field trips and immersive cultural experiences were essential to knowledge-building about the rich history of California's AAPI community:

> So, we started organizing more field trips for students to be able to go to Angel Island, to learn about that long history of exclusion [. …] And to Marysville, California, the second Chinatown during the Gold Rush time [. ...] to learn about what it was like for the Chinese American miners when they were experiencing a lot of discrimination, a lot of isolation, a lot of hatred, from white and other miners, and to understand their long legacy and long history of Chinese Americans.

According to participants, resource-building that includes student experiences and excursions supported their students in understanding the historical contributions of AAPI communities and enabled a deeper understanding of recent anti-Asian phenomena.

In addition to providing culturally relevant resources and immersive experiences, participants also cited establishing wellness and healing spaces as a dynamic response to crisis. Accordingly, participants noted the value of integrating healing spaces into classrooms for students to engage with and process related climate issues, including anti-Asian violence. Jill, a school administrator, spoke about incorporating restorative circles to support student connections, sense-making, and processing. Nancy, a district administrator, shared how districtwide essay contests enabled students to "write essays about their thoughts on anti-Asian violence [...] [and] to help build empathy around how Asian American students have been affected." These classroom engagement opportunities were dynamic sources of meaning-making and healing from racial crises.

Participants also cited racial affinity spaces as a way to respond to racial crises dynamically. Accordingly, participants shared how racial affinity spaces were vital to processing the racial reckoning of the past several years and as a mechanism toward coalition-building with the Black community. Nancy, a district administrator, explained the value of racial affinity spaces in the following way:

> So, we organized cultural racial affinity groups for our staff [. ...] When the summer of 2020 hit, and the George Floyd protests were rocking the entire country, we actually launched district-wide racial affinity groups for our staff. And we had hundreds and hundreds of staff signing up for these spaces to be able to process what was happening [...]. So, we actually led an AAPI staff affinity group that year after, and we looked at our own Asian American history, Asian Pacific Islander history. We looked at some of the racial tensions and political tensions within our own community. And then we also processed how do we stand in solidarity with black communities. How do we stand in

> solidarity with other communities of color? It was a really powerful space to be able to have, to know where we stood, and to be able to process all of that together in a safe space with other educators who were largely marginalized.

Like Nancy, most of the study participants spoke to the value of racial affinity spaces as dynamic healing community spaces. Racial affinity spaces were lifted as opportunities to also connect with other impacted minority groups and as coalition-building opportunities.

Finally, participants noted the value of expanding and adapting culturally responsive wellness spaces for students and staff as a dynamic responsiveness approach. Participants cited the importance of installing wellness centers that reflect the cultural needs of the impacted community, including staff that look like the students they serve. Additionally, participants talked about dynamic responses to racial crises such as the inclusion of adult wellness spaces. Some participants noted the culturally affirming wellness spaces for adults as being necessary to bolster the responsiveness and dynamism related to the anti-Asian crisis.

Chapter Summary

Findings in this chapter revealed the range of static and dynamic responses to the anti-Asian racial crisis. This chapter described the findings of static inaction, centering schools as responsive hubs, and dynamic and culturally relevant actions. The range of contradictory static and dynamic responses to the anti-Asian racial crisis speaks to the complexity of systems and the importance of integrating the dynamic values of responsiveness, flexibility, collaboration, and adaptability.

Chapter 6: Critical Reflections on Systems Growth and Support for AAPIs

Engaging in ongoing critical reflection on racial crisis response enables a system to dynamically self-organize, self-correct, and continuously improve. A continuous and iterative cycle of ongoing critical reflections is intrinsic to dynamic responsiveness to crisis before, during, and, especially, after the life cycle of the phenomenon. This dynamic responsiveness enables organizations to move beyond static racialized conditions toward more community-centered, collaborative, flexible, and adaptive ways of responding to racial crises (Liou, 2014). Hence, applying the integrated AsianCrit and dynamic responsiveness model of crisis management to this study illuminates the critical reflections that educational leaders offer as a way to self-organize, self-correct, and improve support for AAPI members. This chapter continues to advance the research topic in addressing the third research question: What are the practice and policy opportunities for school system's improvement and support for AAPIs?

Participants in this study offered insights and reflections that were critical of their organizations' responses to anti-Asian violence. The educational leaders in this study acknowledged the need to self-organize and self-correct existing crisis response policies and practices to improve support for AAPI members. Specifically, participants reflected on the incoherent and inconsistent responses to anti-Asian violence and offered critical reflections on how their organizations can improve crisis response policies and practices. Accordingly, critical reflections toward systems improvement are illustrated in the following findings: "We Can Have the Conversation," "Make Visible the Invisible," Shift Toward a Culture of Care And Belonging, and The Authenticity of Critical Personal Reflections. The findings and sample quotes are illustrated in Table 5. For an expanded table of findings, sub-findings, and key quotes, see Table A3 in the Appendix.

Table 5
Findings, sub-findings, and Sample Quotes for Research Question 3

Main Findings	Sub-findings	Sample Quotes
"We Can Have the Conversation" Cultivating spaces to connect, share, learn, and listen.	Integrate Counternarratives into Curricula Promote Shared Leadership and Agency	"I think promoting history, education and civics, and project-based learning based on community issues and current, relevant issues as well, and plans on how people can work together in addressing them, or just having relevant school activities or opportunities for dialogue and understanding." (Chris, AAPI female district leader)
"Make Visible the Invisible" Uplifting and amplifying AAPI diasporic needs by improving data disaggregation, representation, and support structures	Improve Visibility for AAPI members Improve Representation and Support	"[...] building classrooms and a school community that amplify student's voice, so students advocate for themselves […] [and] students will tell us what they care [about]." (Don, Filipino-AAPI male school leader)
Shift Toward a Culture of Care & Belonging Prioritize people, relationships, and social-emotional well-being before content	Culture of Care Starts with Adults Relationship-Centered Schools Prioritize Social and Emotional Health	"I believe we need to do the work with staff so that we can do that work with students. True modeling of caring about each other, and being curious about each other's cultures, and having empathy for each other's experiences. How do we shift our school cultures to be like that? We have to have clear community agreements, [if] we're building a culture that is going to prevent these kinds of racist incidents from happening in our community." (Nancy, AAPI female district leader)
The Authenticity of Critical Personal Reflections The unprompted and unexpected real-time personal reflections that occurred during the process of data collection	Intrapersonal Reckoning AAPI Identity as Responsive Hesitation	"I wanted to do this interview, because, upon further reflection, I should have handled it in a different way [...] I couldn't quite tell how affected my community was, and we just moved forward [...] So this interview is not just like 'How did my school handle it?' but also 'How did I, as an Asian myself, process?" (Jill, AAPI female school leader)

Finding 1: "We Can Have the Conversation"

Participants cited the value of engaging in discourse about racial crises across educational spaces and with a variety of partners as important to systems transformation. A participant articulated this summative finding by saying, "We can have the conversation." "We Can Have the Conversation" involves opportunities and structures to engage in racial discourse that supports connections, listening, sharing, and learning. "We Can Have the Conversation" was bolstered by the sub-findings of integrating counter-narratives into curricula and promoting shared leadership and agency. The following section will provide deeper descriptions of the sub-findings.

Integrate Counternarratives into Curricula

Participants cited the need to integrate counter-narratives into curricula as an important aspect of "We Can Have the Conversation." Integrating counter-narratives into curricula promotes the inclusion of AAPI history, stories, and contributions into classroom and professional learning spaces. Participants noted existing gaps in anti-Asian crisis response as a reason to integrate into learning spaces. Lu, an AAPI school leader, articulated the value of integrating counternarratives in the following way:

> We really need to embed it [AAPI counternarratives] into our curriculum. Also, [we need to] have a strategy to address it [anti-violence] with students, with teachers, and with parents. Because one thing I feel [as] an Asian American or API group, we experience a lot, but we [have] never been taught how to respond to that [racialization].

Integrating AAPI counternarratives into curricula and professional learning may increase awareness for AAPI-related issues as well as bolster AAPI members' capacity to engage in meaningful discourse on racial violence.

Additionally, participants cited the importance of AAPI history and current events as important aspects of integrating counter-narratives. Participants noted that the inclusion of AAPI history and related current events would promote deeper discourse and engagement within classrooms and across school communities. Chris, a district leader, illustrated this reflective insight in the following:

> I think promoting history, education and civics, and project-based learning based on community issues and current relevant issues as well, and plans on how people can work together in addressing them, or just having relevant school activities or opportunities for dialogue and understanding.

Accordingly, participants concurred that adding AAPI historical contributions and relevant current events into existing curricula deepens discourse and enriches learning experiences.

Finally, participants reflected on the value of preparing entire systems to engage in discourse on racial equity, including training for staff, families, and students as critical to integrating counter-narratives. Collectively, participants emphasized the power that education and school systems have in transforming racial inequities and racialized ideologies. May, a district leader, illustrated this sentiment in the following way:

> We can have that conversation [...] We have to prep the adults and make sure that the educators are equipped with whatever they need to have these conversations. But how do we get to the families in the homes because oftentimes, the preconceptions [of] racism, the stuff that comes out of the debate, the mouth of babes, are what they're hearing at home? And it may not be their belief. They're just simply repeating what an adult in their homes said [. …] We have the kids 180 days, or about six hours a day, 180 days, six hours a day. It's something we need to address.

May and other participants articulated that education has both the agentic power, responsibility, and opportunity to integrate counter-narratives into learning spaces. Integrating counter-narratives into curricula deepens the capacity of systems and structures to facilitate meaningful learning and growth opportunities for students, staff, and community members.

Promote Shared Leadership and Agency

Adding to the finding of "We Can Have the Conversation" was the oft-cited need for school organizations to promote shared leadership and agency with their school community members. Specifically, participants emphasized the importance of cultivating and nurturing the inclusion of diverse voices and engagement from marginalized community members. Participants agreed that dynamic crisis response requires co-constructing and partnering with students, families, and teachers.

Promoting shared leadership and agency with students was noted as being important to meaningful engagement. Participants cited student-led activism and advocacy in the past few years as success metrics to promote shared leadership and agency with students. Specifically, participants recalled that youth participation, representation, and voice were essential to organizational decisions on how to authentically respond to the early onset of racial crises, including anti-Asian violence. Students, according to participants, understand the issues impacting their school communities and have the capabilities to enact change. Chris, a district leader, illustrated the value of promoting shared leadership and agency for students in this way:

> To me, it was sort of uplifting to see students really take leadership. And they would make over the course of [the past] years. If we were to ask them, "What are issues [that are] important to you?" They picked up on that issue, and they made PSAs [on] how to be an upstander. And what it is and what does it look like? What can you do? And how can you be safe and things like that?

Hence, participants, like school leader Don, stressed the value of "building classroom and a school community that amplifies student's voices, so students advocate for themselves [. …] Students will tell us what they care [about]." Nurturing student leadership and agency adds to organizational capacity to cultivate spaces for meaningful discourse and shared leadership.

In addition to partnering with students, participants also reflected on the importance of shared leadership with AAPI staff members. According to the school and teacher leaders interviewed, AAPI teachers took the initiative to spark conversations on anti-Asian violence and were cultural resource bridges for their school communities (Lee et al., 2022). For example, in district leader Chris's organization, it was the "Chinese American Teachers Association who put up curriculum and book recommendations that were shared among our teacher community." Likewise, school leader Don reflected that it was a "core group of Asian teachers who work[ed]

together in advocating for our Asian students [and] in creating curriculum and leading professional development." Other participants agreed that deep meaningful conversations with students occurred in the classroom and were primarily initiated by AAPI educators. Both Joe and Dana, who are AAPI teacher leaders, spoke about how they personally reached out to their AAPI students and families during the height of the anti-Asian crisis. Joe reflected on how sharing his personal experience as a Pakistani American encouraged his AAPI students to open up about their racialized experiences. Similarly, Dana shared that personally reaching out to her AAPI families and students enabled deeper connections in their shared experiences.

Finally, participants noted the importance of shared leadership and agency with AAPI families and community members as an added value to the "We Can Have Conversations" finding. Participants pointed to the approaches of reciprocal dialogue and ongoing outreach as co-construction strategies to invite shared leadership from their AAPI community members. Reciprocal dialogue includes sharing information and hosting focus groups to listen to community concerns and ongoing outreach involves checking in with families and inviting community experts to support with resource building. Bolstering reciprocal dialogue and outreach is the strategy of leaning in to truly listen to community needs. Hence, listening was cited as an important aspect of engaging in shared leadership with AAPI families and community members. Ray, a district leader, illustrated the value of ongoing listening as an approach to shared leadership:

> I think listening to the communities throughout their experience, and not just in these moments of terrible things [. …] We [systems leaders] rarely listen. We do a lot of talking. And I think the problem is that in that talking, we miss a lot of the needs of our families [. …] And so, I think we struggle as leaders with the right way to talk and listen [. …] When we listen to them [families], as opposed to assuming we know what they need or how they need to be or whatever.

Participants agreed that shared leadership was important to meaning-making, discourse, and engagement. Prioritizing ongoing inquiry and being willing to listen moves systems closer to authentic partnerships and having constructive dialogue with community partners.

Finding 2: "Make Visible the Invisible"

In addition to improving the capacity for conversations about racial crises, "Make Visible the Invisible " was a salient critical reflection for participants. A participant articulated the phrase "Make Visible the Invisible" to indicate the uplifting, empowering, and amplifying of AAPI members and their needs (Cheung & Gong, 2022). Participants who identified as AAPI leaders were particularly critical of school systems, such as inequitable data systems that continue to aggregate AAPI students into a monolith. According to participants, this clumping of student data erases the diversity of ethnic diasporas and renders AAPI students' unique needs invisible. Asian American and Pacific Islander participants also reasoned that their small numbers also rendered them invisible, especially in white-dominant spaces. In their critical reflections, participants called on school organizations to improve visibility for AAPI members and improve representation and support as opportunities to "Make Visible the Invisible." These sub-findings will be discussed in greater detail in the following section.

Improve Visibility for AAPI Members

Participants encouraged school organizations to improve visibility for AAPI members and "Make Visible the Invisible." Collectively, participants of color agreed that improvements to data disaggregation would enable school systems to better see the nuanced and diverse needs of AAPIs and other marginalized groups. Participants noted that when organizations "[make] visible the invisible," they honor students' sense of visibility, validation, affirmation, and belonging. Collectively, participants agreed that school systems struggle with making visible their AAPI students' needs because of limited data disaggregation systems. Participants noted that the current normative practice of data aggregation is inadequate for identifying diverse AAPI needs. Don, a school leader, illustrated this point in the following way:

> I understand that there's more comfort in aggregating data that's quantitative and creates an easier-to-understand analysis. But in the same way, we don't have, or we're not actively looking to understand more deeply the experience of our Asian American students or Asian students, and [...] inequities might exist when we disaggregate within the larger subgroup.

This lack of systemness in disaggregating data in school systems was cited as dangerous for AAPI students and staff, particularly during difficult times, like a racial crisis.

Related to data disaggregation, participants also cited organizational priorities as another reason AAPI students continued to be rendered invisible. Participants reasoned that data aggregation and the model minority stereotypes have coalesced to obscure AAPI student needs, resulting in a deprioritized focus for school systems (Fan & Zan, 2019). Ray, a district leader, reified this de-prioritization by saying schools have "dodged or not talked about the experience of Asian students, families in our district ever really [. …] Partly because [...] our equity work has always been focused on our African American, Latino students, [and] our immigrant students [who] are not Asian immigrant students." Prioritizing AAPI students may also bolster the equity discourse for historically marginalized Black and Brown students. Accordingly, improving data disaggregation systems and re-prioritizing AAPI members may improve the visibility of AAPI members, and "Make Visible the Invisible" for all marginalized students.

Improve Representation and Support

In addition to improving visibility, participants also reflected on how organizations may be able to improve representation and support for AAPI members. Collectively, participants cited the low number of AAPI staff members in their districts and school organizations as problematic for representation. Participants noted the importance of creating structures to retain, recruit, and support AAPI educators, especially given current racialized contexts. As AAPI teacher leader Sue noted, "I would have loved to see just more representation of who I am." Accordingly, participants were concerned with the current recruitment and retention strategies because they were ineffective in recruiting staff who look like the students they teach. Although some participants cited improved processes for bringing in AAPI educators, they acknowledged that AAPI teachers and leaders are still underrepresented in their school communities. Participants, like Chris, who identified as AAPI leaders, were particularly emphatic that for school organizations to improve representation, they will have to, "See leadership potential among Asian American educators."

Furthermore, participants also cited having supportive structures as important to

representation and visibility. Related to recruitment and retention, having supportive mentoring with someone who has a shared affinity was also cited as important. Sue, an AAPI teacher leader, illustrated this sentiment in the following way:

> Like the mentorship I got when I was student teaching, with someone who looks like me and with someone I can speak to honestly about [. …] There's so much safety [. ...] Specific to my identity, I guess that goes into finding your community and finding the people that you can lean on.

Accordingly, racial and gender-specific mentoring supports were cited as important to AAPI members' sense of representation and visibility. Improving ethno-racial and gender-matching affinity mentoring support may enable a deeper sense of connection and belonging for AAPI staff members who also find themselves as the only or one of the few staff members in their school organizations. Improved affinity-specific mentoring supports AAPI's needs for increased representation and bolsters the overarching finding of "Make Visible the Invisible."

Finding 3: Shift Toward a Culture of Care and Belonging

Collectively, the most salient finding of critical reflections on systems policy and practice support for AAPI members was the shift toward a culture of care and belonging. All participants cited variations of the need to prioritize people, relationships, care, and social-emotional well-being. Participants emphasized the effects of the multiple crises on educators, students, and families, and the critical need for schools to provide healing opportunities. All the participants agreed that current racialized contexts provide new opportunities to reimagine what an equity-focused, race-conscious, and relationship-centered culture of care and belonging can look and feel like. In alignment with the principles of dynamic responsiveness, participants lifted the following three sub-findings as aspects of the shift toward a culture of care and belonging: culture of care starts with adults, relationship-centered schools, and prioritizing social and emotional health. The section below provides more expansive descriptions for each sub-finding.

Culture of Care Starts with Adults

Participants described a culture of care that starts with adults as a transformative practice priority for school organizations. Shifting to a culture of care that starts with adults enables embodied practices that promote adult modeling of care, socio-emotional well-being, curiosity, empathy, and healthy relationship-building (Goleman et. al., 2002). Participants articulated that racial tensions, like anti-Asian violence, offer opportunities for educators to lean in, be curious about each other, learn, grow, and heal as a community. The shift begins with adults attending to each other so that they can provide care for their students and families. Nancy, a district leader, exemplified this finding in the following way:

> I believe we need to do the work with staff so that we can do that work with students. True modeling of caring about each other, and being curious about each other's cultures, and having empathy for each other's experiences. How do we shift our school cultures to be like that? We have to have clear community agreements, [if] we're building a culture that is going to prevent these kinds of racist incidents from happening in our community.

Participants agreed that school leaders and educators have a responsibility to model what a culture of care and belonging looks like to build their capacity to provide care for young people. Accordingly, participants reiterated that school systems should provide resources and supportive structures that enable a culture of care and the deepening of adult skills, abilities, and capabilities.

Relationship-Centered Schools

Participants also cited strong relationship-centered schools as critical to a shift toward a culture of care and belonging. Strong relationship-centered schools prioritize authenticity, trust, connectedness, collaboration, and community-building. According to participants, relationships are foundational to addressing racial harm and attending to racial crises. Don, an AAPI school leader, framed the importance of relationship-building as a path toward collective healing in this way:

> We can prepare by creating strong relationships so that we know how to help heal each other and be allies for each other in the moment, and how we can be supports for our students. If I've never seen someone as a person before, and all of a sudden, I have to respond to their trauma, I'm not gonna [...] be very successful. But if I have accepted, learned from, and been curious about every part of a person's identity previously, I will be more empathetic to what experiences they are carrying. I [will] also be more responsive and authentically responsive when they need more care [. …] So, I think building a school that truly values relationships between the staff members of the team, the colleagues, and the students is, in my mind, the best way.

For leaders like Don, authentic relationship-building is the foundation for shifting toward a culture of care, belonging, and collective healing. A shift toward a culture of care and belonging will require school organizations to take a closer look at the quality of relationships and the authenticity of their connections. This authenticity of relationships may increase the likelihood of school members leaning into each other during times of crisis.

Prioritize Students' Social and Emotional Health

Participants cited prioritizing students' social and emotional health and well-being as key to shifting towards a culture of care and belonging. Prioritizing students' social and emotional health and well-being requires a de-centering of academic meritocracy as a goal and a reframe of what achievement looks like. Specific to AAPI students, participants noted that school systems have not done well by prioritizing AAPI students' academic achievement over their social and emotional health. Namely, participants were critical of the ongoing perpetuation of the model minority myth in school systems and the harm to AAPI students, especially those who are adhering to unrealistic expectations (Fan & Zan, 2019). Ray, a district leader, reified the harm of the model minority myth and why schools need to prioritize social and emotional health and well-being for AAPI students:

> This larger issue of [AAPI] kids being really stressed and really anxious [. …] I watched springtime college admissions, madness, and kids just come unwound because they didn't get into whatever thing they thought or somebody else thought they were supposed to get to. And [they] just kind of come apart and really also feeling like it's not fair [. …] I'm

> worried because [...] the competition only gets heavier every year [. …] I feel like, too often, we're contributing to the problem by enabling all of it, like more AP classes, more of this, more of that.

School systems' ongoing promotion of the model minority myth hides the many challenges AAPI students face and dismisses the socio-emotional needs that are so vital to mental health and wellbeing. Hence, schools can support their AAPI students, and all students for that matter, to thrive by reframing school success to prioritize social and emotional well-being.

The shift towards a culture of care and belonging may require school systems to shift emphasis away from academic achievement toward social-emotional health and wellbeing. Although academic achievement is important, it cannot function in isolation from the socio-political and racialized systems that interact to negatively affect human systems. Shifting toward a culture of care and belonging may provide some buffer against harm and bolster the socio-emotional health and well-being that all people need to thrive. For students and staff, the shift toward a culture of care and belonging may make a difference in the way students and staff of color experience school, life, and beyond.

Finding 4: The Authenticity of Critical Personal Reflections

Finally, the data collection process yielded an unexpected finding around the authenticity of critical personal reflections as leaders recollected the role they played in their organization's anti-Asian crisis response. Whereas the inquiry on crisis response focused on the organization as a collective (e.g., "How has your school/district responded to the anti-Asian crisis?"), seven of the 16 participants reflected on their personal actions during the racial crisis. These participants demonstrated surprising vulnerability and honest personal reflections that contributed to the value of self-correcting as an important and ongoing goal of the dynamic responsiveness model to crisis management. The authenticity of critical personal reflections was supported by the following: intrapersonal reckoning and AAPI identity as responsive hesitation. These sub-findings are described in detail in the following section.

Intrapersonal Reckoning

Intrapersonal reckoning is a process where participants confront their shortcomings as leaders of color in responding to the anti-Asian crisis. Although I asked, "How has your school/district responded to the anti-Asian crisis?", these leaders chose to respond with a critique of their actions. May, Jill, and Lena were three leaders who exemplified intrapersonal reckoning during the interviews and were openly self-critical about their lack of responses. These leaders acknowledged the complexity of systems while also holding themselves accountable for inaction. May, a district leader, reckoned with her choice to not respond to anti-Asian violence in the following way:

> [I] guess I'm not very proud of that [. …] Because of pushback, I've kind of not responded to everything. And that's not who I am. I'm very much [about] we need to be better; we need to be different; we need to see what we're doing. And I've been kind of stopped in my tracks because of the pushback [from previous racial solidarity statements].

As a leader of color, May articulated the value of social justice and was keenly aware of the racialized issues impacting her community. After receiving pushback from some of her community members regarding previous statements about the George Floyd murder and the January 6th insurrection, she chose, however, to stop sending additional statements about other racialized and politically-charged issues. During the interview, May expressed regret that she did not attend to her AAPI students and families in a manner that aligned with her values.

Jill was another leader who experienced a moment of intrapersonal reckoning during the interview. Jill's reflection on her lack of response to anti-Asian violence led to an authentic personal reckoning and a revelation that she had neither checked on her AAPI members nor herself. Jill offered the following insight into her reckoning:

> I wanted to do this interview, because, upon further reflection, I should have handled it in a different way [...] I couldn't quite tell how affected my [AAPI] community was, and we just moved forward [...] So this interview is not just like, "How did my school handle it?" but also, "How did I, as an Asian myself, process?"

Jill, an AAPI school leader, acknowledged that although she forwarded district statements to her families, she did not personally check in with AAPI students and staff about their experiences with anti-Asian violence. Additionally, although Jill offered a wellness center and encouraged restorative circles in classrooms at the school where she had a lot of decisional capacity, she did not personally participate. Jill also shared that she had personal concerns about navigating safety during this period. Subsequently, Jill expressed regret that she did not talk to her students and that this was a missed opportunity to engage in discourse about a very personal topic.

Finally, Lena also expressed intrapersonal reckoning as an AAPI district leader. Lena reflected on her system's lack of responsiveness and revealed her accountability, as an AAPI district leader in the following way:

> I think it would be very helpful to start the conversation because there was no conversation. I don't even know if it's because I feel intimidated to start the conversation. Sometimes I feel like I need to pump and fluff my feathers up, like "I can do this. [We're] Asian Americans! We're not scaredy cats! We got this. Let's go!" So maybe, I don't know, I'm just articulating my thoughts [in this interview]? So, is it because I felt that I could not do it? I want to say with the Asian teachers, which I'm close with as well, there was never a conversation [about anti-Asian hate]. It's weird now.

Lena recalled the lack of conversations about anti-Asian violence, even amongst AAPI educators, and questioned if this has something to do with personal confidence. This personal reckoning was yet another example of a leader of color who authentically questioned their inaction to anti-Asian violence and expressed regret for their lack of responsiveness.

Intrapersonal reckoning as a finding was unexpected and surprising. The abovementioned leaders revealed moments of regret, missed opportunities, and struggles with confidence to engage in conversations about anti-Asian violence. These personal revelations were authentic and provided deep insights into the internal conflicts leaders of color grapple with during racial crises.

AAPI Identity as Responsive Hesitation

Related to intrapersonal reckoning is the sub-finding of AAPI identity as responsive hesitation. Racialized identities and their influence on leadership decisions were salient across interviews with leaders of color. Asian American and Pacific Islander participants were especially reflective about how their Asianized identities interacted with crisis-responsive actions. Specifically, Lu, Don, and Xia shared how their AAPI identities influenced their hesitations to respond to anti-Asian violence. Although Lu's school enacted dynamic crisis responses to anti-Asian violence, including student activism projects, community conversations, and curriculum resources, she reflected on her AAPI identity as a hesitation in this way:

> I feel [as] an Asian American or API group, we experience a lot, but we [have] never been taught how to respond to that [anti-Asian violence]. Our strategy was just, don't talk about it [...] [and] we try to avoid it. We try to just circle around, but not getting to the point because we're so scared and too afraid. It's very uncertain. We don't know what is going to happen if we have a very strong opinion. [...] If I make a very strong opinion or [express] ideas, that's like step[ping] on someone's toes. Will that make other people feel uncomfortable? And how am I going to deal if that happens?

Lu was cautious about responding to anti-Asian violence because she did not feel confident in her ability to have difficult conversations about race. Lu attributed this lack of confidence to previously avoiding and/or not addressing racialized discourse directly.

Don, another AAPI leader, also shared the idea of not having sufficient capacity and skills in racial discourse and the experience of internalized oppression as a consequence. Don described his experience in the following way:

> I think that there is like the emotional size, the emotional effect [of anti-Asian violence]. Even now, two or three years later, I think, doing more of this work than I had previously, there is [still] a lack of fluency about how to explain this. How do I talk about it? Because there are my own internal politics about not wanting to compare different experiences [of racial violence], but also my own internalized oppression about minimizing experiences that my [AAPI] community faces, and also now amplifying it, and trying to give it its proper space. Doesn't feel as natural. I'm not just practiced at it. So, I think just talking about it [racial violence] and trying to be articulate and eloquent about it, it's challenging.

Don revealed the challenge of simultaneously uplifting anti-Asian violence while also being sensitive to other systemic and racialized experiences that harm other minority groups. As an AAPI leader, Don spoke to the complexity of navigating racialized spaces with limited prior practice on these issues.

In her reflection, Xia also recalled how her racialized AAPI identity, and the political tensions related to Asianization (Museus & Iftikar, 2014), influenced her hesitation to respond to anti-Asian violence. Xia offered this insight:

> For Asians, like me, I think when the pandemic started, there were a lot of political things. The President, the previous president, addressed a lot of things and made me personally think "Oh I don't want to tell people that I am Chinese." Then my parents

> would call from China and tell me, “Oh, if you go grocery shopping, please go with somebody. Don't go alone.” Things like that and to avoid identifying as something and someone related to Asian culture.

For Xia, the fear and reminder that connects her racialized identity to anti-Asian animus served as a barrier and hesitation to respond. Like other AAPI participants, Xia’s Asianized identity was made even more potent given the racialized and politicized context of anti-Asian violence. Hence, AAPI leaders were hesitant to respond because of their Asianized identities, the questions about their capacity to engage in racial discourse, and the fear of increased racial animus related to their racialized identities.

Intrapersonal reckoning and AAPI identities as responsive hesitations undergird the authenticity of critical personal reflections. Although this deep level of critical personal reflection was surprising, this finding provides rich insights into how K-12 leaders of color, especially AAPI leaders, experienced anti-Asian violence and their internal thought processes that may hold promise for improving policies and practices in school systems.

Chapter Summary

Chapter six revealed findings on the critical reflections of systems growth and support for AAPIs. Critical reflections cohere with the self-organizing principles and feedback mechanisms that are intrinsic to dynamic crisis responsiveness. Accordingly, the study generated the following policies and practice improvement opportunities to support AAPI members: “We Can Have the Conversation,” “Make Visible the Invisible,” and Shift Toward a Culture of Care And Belonging. The findings also revealed the Authenticity of Critical Personal Reflections, which aligns with the dynamic values of self-correcting as a growth-generating aspect of the integrated AsianCrit dynamic responsiveness to crisis management model.

Chapter 7: Discussion & Conclusion

Given the racialized context of anti-Asian violence and the dearth of research on this topic, this study aimed to examine three inquiries: (a) What has contributed to school leaders' knowledge about the current anti-Asian phenomenon and its impact on AAPI members? (b) How have school leaders responded to anti-Asian violence? (c) What are the policy and practice improvement opportunities to support AAPIs? In this final chapter, I begin with a summary of key findings for each of these research inquiries and situate these findings within the context of previous literature. Next, I discuss opportunities to expand on this topic with future research. Then, I expand on significant findings and their implications for theoretical frames, educational policies, practices, and systems transformation. Finally, I conclude with a summary of the study and final thoughts.

Summary of Key Findings

RQ1: Catalyzing Knowledge of Anti-Asian Violence & Impact on AAPIs

Key findings for the first research question indicate several factors that influence leaders' understanding of anti-Asian violence and its impact on AAPI members. While dynamic crisis response is not a linear process, catalyzing knowledge during the prodromal stage of a crisis helps leaders understand and comprehend inception triggers that can complicate a racial crisis (Liou, 2014). Findings highlight the varying range of leadership knowledge about anti-Asian violence and its impact on AAPI members, including differences in understanding the model minority myth, awareness of socio-environmental effects, experiences with emotional tensions, and capacities with critical emotional intelligence.

"The Model Minority and All the Forms It Takes." A key finding that contributes to catalyzing knowledge is "The Model Minority and All the Forms It Takes." "The Model Minority and All the Forms It Takes" includes a critical systems lens to understand how racialized ideology and stereotypes affect AAPI members as well as the perpetuation of the model minority stereotype. Accordingly, this study found that participants viewed the model minority stereotype differently, with most leaders identifying it as problematic and a few citing it as a positive attribute. Asian American and Pacific Islander participants and some non-AAPI leaders of color emphasized the risk of overlooking AAPI members' diverse needs during the anti-Asian crisis due to their perceived model minority status. Comparatively, a few non-AAPI leaders reiterated that AAPI students were the highest performing in their district and were doing well. Consistent with AsianCrit theory, this finding affirms the ongoing Asianization of AAPIs as a model minority monolith who is economically successful, academically high-achieving, and immune from racial harm (Fan & Zan, 2019; Museus & Iftikar, 2014). Although several studies have challenged the essentialization of AAPIs as academically thriving (Ng et al., 2017; Vang, 2004), economically successful (Kim et al., 2021; Pew Research, 2019.), and free from racial harm (Budiman & Ruiz, 2021; Hahm et al., 2021; Lee & Waters, 2021), the model minority narrative continues to be perpetuated in various forms. Concurrently, Thompson and Kiang (2010) found that AAPI students are often praised for their hard work and diligence by school staff and are seemingly outperforming their peers, including white peers (Hsin & Xie, 2014). In contrast, other scholars have found that AAPI students experience high rates of ethnic-related victimization and property crimes in schools (Cooc & Gee, 2014; Peguero, 2009). Generally, this finding coheres with previous literature on the systemic racial awareness exhibited by school

leaders whose leadership practices range from colorblind ideology to race-consciousness (Flores and Gunzenhauser, 2019).

"We Are Highly Impacted." In addition, "We Are Highly Impacted" suggests the importance of being aware of socio-environmental contexts and effects. This finding was salient for leaders of color, especially AAPI participants, who cited experienced personal and community effects of anti-Asian violence. This finding coheres with Pizarro and Kohli's (2020) study on the effects of racialized school climate on teachers of color and the impact of *racial battle fatigue*, especially amongst teachers who share an ethnic identity with their students. Similarly, AAPI leaders in this study cited personal concerns with anti-Asian violence and felt worried for their AAPI students, families, and communities. Additionally, this study aligns with theoretical guidance and suggests the value of knowing community contexts, understanding the pulse of the situation, and having the readied mindset and information to respond to a crisis (Grissom & Condon, 2021). Relatedly, a study on Black and Korean church leaders highlights their personal experiences and awareness of the racialized impact of the 1992 Los Angeles race riots and the actions they took, calling for collective blame and unity (Brand, 2004). Although Brand's (2004) research differs from this study in context and methodological approach (i.e., Brand analyzed church sermons to understand the racialized phenomenon and leadership responses), the study's findings suggest the collective impact of racialized violence on whole communities. Accordingly, leaders of color have personalized and contextualized race-conscious awareness, which may contribute to their knowledge and capacity to navigate through a racial crisis and complex socio-environmental changes (Flores and Gunzenhauser, 2019; Grissom & Condon, 2021; Stroh, 2015).

"Sharp Edges and Hard Boundaries. Related to "We Are Highly Impacted" is the key finding that leaders of color experience various emotional pain points during a racial crisis. The related pressures and pain points of emotional dissonance (Abraham, 1999) and emotional labor (Humphrey, 2022) contribute to the "Sharp Edges and Hard Boundaries" that leaders of color experience during racial crises. For AAPI leaders, emotional dissonance is a consequence of experiencing contradictory emotions because of their identities as AAPI members and school leaders. Relatedly, leaders of color navigate emotional labor when they are forced to set aside personal feelings to prioritize their roles as school leaders and attend to community members. For example, school leaders who shared their feelings of dissonance, fear, frustration, and stress also spoke about how they set aside their own emotions to attend to their students, families, and staff. This finding suggests that leaders of color experienced a heightened emotional toll related to race-based trauma (Carter et al., 2017) and navigating racialized climates (Pizarro & Kohli, 2020). This finding is consistent with other studies on teachers of color, and the psychological and physiological impacts of experiencing *racial battle fatigue* (Pizzaro & Kohli, 2020), isolation, and disconnection as a numerical minority (Bristol, 2018; Kim & Hsieh, 2021), and added toll of emotional labor because of being a cultural bridge for their school community (Lee et al., 2022). Similarly, additional studies have found that teachers of color experienced increased racial stress and harm as a result of carrying race-related labor in race-evasive educational environments and racialized climates, while also attending to white comfort and fighting against racial injustices for their communities (Grooms et al., 2021; Kohli & Pizarro, 2022).

Critical Emotional Intelligence. Another key finding involves leadership capacity to navigate racial crises with critical emotional intelligence. Participants of color described how they navigated racialized spaces and anti-Asian violence with a calibrated awareness of self,

others, and community, and leadership capacity to enact appropriate empathic care, concern, and compassion for impacted communities. This finding is consistent with guiding theoretical frames on the importance of leadership emotional competencies, like *self-awareness* (e.g., understanding emotional triggers), *self-management* (e.g., self-regulation), and *social awareness* (e.g., empathy and perspective-taking), and the vital role these skills play in navigating through a crisis (Fisher Liu & Pompper, 2012; Grissom & Condon, 2021; Goleman et al., 2002). Similarly, a recent study on crisis leadership during the pandemic found that emotional intelligence constructs, like self-perception and stress management, are especially important requisite skills in leading through a crisis (Wittmer & Hopkins, 2022). This finding concurs with Fisher Liu and Pompper's (2012) study that emotional intelligence bolsters leaders' ability to successfully navigate through crises that are related to ethnicity, race, and culture. Finally, this finding supports practical guidance on crisis leadership in school systems and the necessity of emotional intelligence for school leaders managing school crises (Boin et al., 2016).

RQ2: Static & Dynamic Responses to Anti-Asian Violence

During the acute and chronic crisis stages, the type of actions leaders take can return their organization to stability or take the organization further to the edge of chaos (Liou, 2014). Key findings indicate school leaders responded to anti-Asian violence with various strategies, including static inaction, focusing on schools as responsive hubs, and implementing dynamic and culturally responsive actions.

Static Inaction and Centering Schools as Responsive Hubs. Key findings indicate that some school leaders responded to anti-Asian violence with static inaction, while other leaders centered schools as responsive hubs. Some participants reported a lack of district communication about anti-Asian violence and minimal to no discussions about the topic as static inaction. For example, school leader Lex does not recall any district communication about anti-Asian violence and district leader Lena noted that there were "zero conversations" on the topic. This finding is consistent with prior literature that suggest leadership response to racial crises can range from symbolic to substantive (Enoch-Stevens et al., 2023). Concurrently, Lee and colleagues' 2022 study supports the notion of static inaction experienced by AAPI educators from school leaders regarding anti-Asian violence. In addition, some district leaders deferred their responsibility and, instead, relied on schools as responsive hubs to anti-Asian violence. Several participants pointed out that teachers and students sparked discourse on anti-Asian hate, school site leaders activated communication with families, and AAPI staff-initiated resource-building and sharing with staff. This finding is contrary to Enoch-Stevens and colleagues' (2023) results about racial crisis responses being top-down from the district, but consistent with Grissom and colleagues' (2021) findings on the influence and effectiveness of school principals during a crisis. Centering schools as responsive hubs, where principals have closer relationships with students, staff, and families increases their capacity to build and reinforce environments based on trust and efficacy (Grissom et al., 2021). Centering schools as responsive hubs, however, creates inequities in experiences with crisis responsive care, and further complexifies systemic tensions for marginalized communities.

Dynamic and Culturally Responsive Actions. On the contrary, another key finding indicates that some school leaders employed dynamic and culturally responsive actions to address anti-Asian violence. An aspect of dynamic and culturally responsive actions is maximizing coalition-building from their AAPI and school community members. For example, AAPI district leaders Iris and Nancy, recalled the way their "amazing" superintendents led

coalition-building efforts with community members. Although the ethnicity of the superintendents is unknown, the AAPI district leaders supporting superintendents may have increased dynamic responsiveness due to their ethno-racial match with their students and families. Ethno-racial-matching as a positive attribute toward coalition-building is in congruence with Bristol and Fernandez's 2019 findings that same-race teachers improve the social-emotional development and learning outcomes of their ethno-racially matched students. Similarly, Fisher Liu & Pompper (2012) found the "ethnic/cultural insider status" (p. 138) to be important to organizations and communities during a racial crisis. Additionally, in accordance with previous literature, coalition-building as responsive approach deepens relationships, promotes cultural relevance (Tintiangco & Duncan-Andrade, 2021), builds community, strengthens identity, and brings forth a sense of safety, empowerment, and agency for impacted groups (Byon et al., 2023; Jagers et al., 2019). Coalition-building, as per AsianCrit, supports *strategic (anti) essentialism*, in redefining racialized constructs used to categorize AAPI members (Museus & Iftikar, 2014). Finally, coalition-building coheres with the dynamic responsiveness model of crisis management values of dynamic collaboration and self-organizing (Liou, 2014) and critical for effective crisis leadership, especially in promoting collective sense-making and collaborative problem-solving (Petriglieri, 2020).

Another aspect of dynamic and culturally responsive actions includes providing resources and healing spaces for their AAPI members. For example, participants emphasized the significance of culturally relevant resources, such as establishing racial affinity spaces, as a means to connect and heal together. This finding supports previous literature that suggest the value of ethno-racial social networks, like racial affinity spaces, as places to uplift racialized systems that affect leaders of color (Cheung & Gong, 2022) and connect away from white-dominant spaces that isolate staff of color (Kohli & Pizarro, 2016). Although this finding holds some promise for dynamic racial crisis responsiveness, Bridgeforth's 2021 study on leadership response to anti-Black racism provides critical insights into the use of race-aversive solidarity statements that are deployed superficially and mainly as a means to protect the reputation of the organization. Similarly, Fisher Liu and Pompper (2012) warn against using *tokenism* and *window-dressing* as self-serving approaches to enhance cultural relevance and crisis responsiveness.

RQ3: Critical Reflections on Systems Growth & Support for AAPIs

Finally, key findings highlight critical reflections on policy and practice opportunities that may support AAPI members. In alignment with the integrated AsianCrit/dynamic responsiveness model of crisis management (Liou, 2014; Museus & Iftikar, 2014), the key findings for research question three support a self-organizing and self-correcting approach to anti-Asian crisis responsiveness. Critical reflections on systems growth and support for AAPIs include policies and practices that improve discourse on AAPI issues across different school spaces, representation and visibility for AAPI members, human-centered shift toward care and belonging, and the role of critical personal reflections.

"We Can Have the Conversation." "We Can Have the Conversation" proposes a deliberate integration of anti-Asian violence discourse and AAPI contributions, along with shared leadership opportunities. As instructional leaders, participants acknowledged gaps in classroom discourse on matters pertaining to AAPIs and suggested the integration of AAPI counternarratives into curricula. Participants offered this reflection as one way to ensure that students and adults are informed on AAPI contributions and history. Similarly, Hsieh and

Nguyen (2021) suggest counternarratives as a means of liberation and change, particularly in resisting the model minority stereotype among AAPI students and staff. Other studies suggest that incorporating AAPI history into curricula and arts education can potentially alleviate mental health and emotional distress linked to anti-Asian violence (Park et al., 2021; Shin et al., 2023; Zhang et al., 2023). In addition, participants suggested promoting shared leadership and cultivating a sense of agency amongst students, staff, and families as another way to improve meaningful discourse and engagement. Accordingly, participants acknowledged students and teachers' agentic actions in initiating racial justice activities on school campuses, suggesting ongoing opportunities to foster leadership and agency. In accordance with scholarly guidance, the American Psychological Association (2008) suggests that agentic behaviors which promote "meaningful and sustainable positive change within a participatory democratic framework" (p. 3) enable young students of color to thrive. Similarly, Jagers and colleagues (2019) and Fida and colleagues (2015) concur that developing student agency may serve as another moderating effect against racial discrimination and the effects of stress.

"Make Visible the Invisible." Another key critical reflection on policy and practice opportunities includes improvements in visibility and representation for AAPI members in school systems. Asian American and Pacific Islander participants suggested "Make Visible the Invisible" as a means to prioritize teacher recruitment, ensure proportionate representation, and enhance data disaggregation. This finding concurs with other studies on AAPI educators, which suggest that due to their disproportionately low representation in school systems (Rong et al., 2022), AAPIs are at greater risk for experiencing a sense of disconnectedness and isolation (Kim & Hsieh, 2021) which may result in some leaving the teaching profession altogether (Endo, 2015). Further complicating representation and retention are scholarly findings that suggest AAPI educators are not American enough (Choi, 2018; Endo, 2015; Nguyen, 2008) and delimiting their capability to teach only math and science (Endo, 2015; Kim & Hsieh, 2021). Accordingly, "Make Visible the Invisible" reinforces the importance of recruiting a diverse workforce that is representative of changing demographics and is part of a teacher of color group who are at the highest risk for leaving teaching profession (Carver-Thomas, 2018; Carver-Thomas & Darling-Hammond, 2017).

Additionally, "Make Visible the Invisible" also includes the way AAPI student needs are made visible. Participants suggested data disaggregation as an important policy change to increase visibility for AAPI student groups who may be struggling under the veil of the model minority myth. This finding concurs with scholarly and cross-sector advocacy groups' suggestions that school systems need to disaggregate data to visualize the unique needs of the AAPI diaspora, liberate from the myth of the model minority, and ameliorate racialized experiences for AAPI students and staff (Hune & Takeuchi, 2008; National Commission on Asian American and Pacific Islander Research in Education, 2008; SEARAC, September 2022). Concurrently, several studies have highlighted that current school data systems do not adequately show AAPI subgroups who are struggling academically (Ng et al., 2017; Vang, 2004) and may render their bias-victimization and school violence experiences invisible (Budiman & Ruiz, 2021; Cooc & Gee, 2014; Peguero, 2009). To the contrary, absent a robust data disaggregation system, AAPI students may continue to be perceived as a monolithic model minority who scholars have found to be hard-working (Thompson & Kiang, 2010) and surpassing their white peers in academic achievement (Hsin & Xie, 2014).

Shift Toward a Culture of Care and Belonging. A salient critical reflection on systems improvement is the shift toward a culture of care and belonging. School leaders, who have

experienced personal pain points and stress from anti-Asian violence, are recognizing the inadequacy of current policies and practices and prioritizing human-centered cultures of care. In accordance with crisis and systems leadership guidance, anti-Asian violence presents opportunities for school leaders to leave behind the "linger normalcy bias" (Fernandez & Shaw, 2020, p. 42) of maintaining the status quo and more toward a human-centered leadership that promotes trusting relationships, collaborative capacity, and shared meaning-making (Boin et al., 2017; Senge et al., 2012; Stroh, 2015). This finding concurs with Fernandez and Shaw's 2020 suggestions for academic leaders to adopt a *new toolbox* that prioritizes people, connections and relationships to effectively navigate beyond a crisis. Similarly, Fries-Britt and colleagues' 2020 study on racial crisis suggests leaders respond to crises through a trauma-informed approach, prioritizing human-centered overcommunication, respecting diverse worldviews, relationship-building, and shared expectations to co-construct a common vision toward the future. Other scholars concur that shifting toward a culture of care and belonging creates more humane school conditions (Noguera,1995), nurtures belonging (Osterman, 2000), promotes wellness and healing in schools (Tintiangco-Cubales & Duncan-Andrade, 2021), and improves the participatory skills and conditions of transformative social emotional learning (Jagers et al., 2019). Although other scholars have emphasized concerns about academic learning loss and increasing academic disparities for students of color during and after a crisis (Dorn et al., 2020), racial crisis scholars agree that crisis leadership in racialized climates and complex systems need to be centered on the people, relationships, inclusivity, and collaboration (Fries-Britt et al., 2020; Fernandez & Shaw, 2020; Fisher Liu & Pompper, 2012; Liou, 2014).

The Authenticity of Critical Personal Reflections. In addition to the abovementioned key findings, there was an unexpected and surprising outcome from this study. Six participants of color, including AAPI leaders, displayed a high level of authenticity in their critical personal reflections on responses to anti-Asian violence. This authenticity of critical personal reflection was surprising because the query was centered on how their organization, as a collective, responded to anti-Asian violence. Hence, the unprompted pivot to personal accountability and honest critique of their responsive efforts was a surprising finding. This finding coheres with the value of feedback mechanisms that inform self-correcting actions in a dynamic crisis responsiveness model of crisis management (Liou, 2014). According to Liou's 2014 case study on dynamic crisis responsiveness, reflection and self-analysis were critical to restoring an organization to stability after a crisis. This necessary process enables an organization to learn from its "successes and failures" (p. 266), and to move forward with a renewed understanding for crisis management (Liou, 2014). Furthermore, this finding may also suggest that leaders are more inclined to be more vulnerable and share when they feel safe and connected to a network. Although semi-structured interviews were one-on-one, participants were aware that they were part of a study with other educational leaders on the topic of how school organizations responded to anti-Asian violence. This knowledge and implicit connection to other educational leaders through this study may have compelled participants to share their responses more openly. Concurrently, Cheung and Gong's 2022 study on leaders of color networks found that those with a sense of safety and connection feel empowered to share and uplift systems impacting their leadership.

The authenticity of critical personal reflections is underpinned by intrapersonal reckoning or forced confrontation with personal values, and AAPI identity as responsive hesitation. School leaders faced intrapersonal reckoning due to the incongruence between their racial and social justice stance and their responses to anti-Asian violence. Whereas the incongruence between

espoused values and enacted actions (Weick, 1976) is difficult for leaders of color to reconcile, they reify the emotional dissonance (Abraham, 199) that leaders of color face as they simultaneously navigate through white-dominant spaces while holding tight to their identities. Specific to AAPI identities, Kim and Hsieh (2021) found that AAPI educators experienced a delayed understanding of their racialized identities because of childhood assimilation toward whiteness. This assimilation or aspiration toward whiteness was a direct consequence of being hyper-visible as tokens or representatives of all AAPI members (Kim & Hsieh, 2021). Similarly, Hsieh and Nguyen (2021) found that AAPI educators' identities are further delayed by racialized assumptions of *Asian-ness* or absence of *Asian American-ness,* and limited opportunities to examine Asian American identity. In addition, Pizarro and Kohli (2020) point out that educators of color, including AAPI educators, work in environments that are hostile to their identities and struggle with *battle racial fatigue*. The struggle with battle racial fatigue (Pizarro & Kohli, 2020), combined with the pandemic, school closures and re-opening, and political tensions may have impacted leaders' sense of compassion fatigue and self-efficacy (Lin et al., 2023). The past few years have seen school leaders attempt to navigate systems leadership in highly pressurized, complex, and chaotic environments that they have very little control over (Andry, 2022). As such, although the aforementioned findings are unexpected, they are not surprising given racialized identities, hostile racialized environments, and the stress of multiple competing priorities (Andry, 2022; Museus & Iftikar, 2014; Pizarro & Kohli, 2020; Lee et al., 2022; Lin et al., 2023).

Future research

Given the findings and aforementioned delimitations of this study, there are several opportunities for future research to expand on this topic. Future research might employ a mixed-method approach to include a survey that reaches beyond educational leaders in the Bay Area. A mixed-method design will enable a scale-up data collection and expansive outreach process to include parent and community organizations. Additionally, future research may also benefit from including student experiences with anti-Asian violence. Young people have unique perspectives, and understanding how AAPI students experience anti-Asian violence and the support they receive from their schools may be an important topic for examination. Considering the model minority narrative, this data may shed some light on the effects of the perceived identity of young AAPI members, and how they buffer against the risks of these one-dimensional tropes. A comparative case study between school leaders, educators, and young people on this topic may benefit school systems as they work towards cultivating equitable and anti-racist learning organizations in a post-pandemic world.

Theoretical Implications

This current study suggests some implications for advancing an integrated AsianCrit-dynamic responsiveness model of crisis management. First, the finding on the polarity of leadership views on "The Model Minority and All the Forms It Takes" highlights the importance of developing school leadership knowledge on prodromal warning signs of systemic Asianization and their effects on AAPI members during the early stages of racial crises. AsianCrit can be utilized to analyze the issue of anti-Asian violence, identifying triggers and potentially triggering a dynamic crisis response. Second, school leaders' responses to anti-Asian violence, characterized by both static and dynamic responses, indicate a lack of consistency and systemness in racial crisis responses. AsianCrit's integration of racial consciousness and dynamic

leadership responsive practices, including flexibility, adaptability, and collaboration, can enhance system responsiveness to complex racial crises. Finally, the study suggests enhancing school policy and practice, incorporating AAPI representation and a human-centered approach, to foster self-organizing structures in racial crisis responses. AsianCrit, integrated into a dynamic responsiveness model, fosters a self-correcting, self-organizing response to racial crises, addressing their inherent complexity and chaordic nature. Hence, the integrated AsianCrit-dynamic responsiveness model of crisis management offers a new approach to transforming school systems' understanding, response, and improvement of anti-Asian violence policies and practices. Additionally, the current theoretical approach has the potential to integrate dynamic crisis responsiveness with other critical theoretical frames for purposeful integration and support for other marginalized communities.

Implications for Policy, Practice, and Systems Transformation

Policies, practices, and systems transformation are dependent on one another. Espoused policies absent robust practice do not shift systems. Similarly, practices that are not codified into policies are not sustainable. Neither policy nor practice, no matter how well-researched, can transform systems if the problems that keep inequities in place continue to persist. Effective policies and practices are co-constructed, dynamic, and continuously improved upon (Bryk et al., 2015). In this section, I will discuss this study's findings for policy and practice implications and a paradigm shift that may hold promise for systems transformation.

A key finding from this study is the ongoing perpetuation of AAPI invisibility and model minority monolithic status, as a result of inequitable aggregate data systems. One policy and practice implication is the adoption and implementation of a robust equity data system. An equity data system would integrate and give equal weight to both quantitative metrics (i.e., academic performance, attendance, behavior) and qualitative measures (i.e., surveys, focus groups, and empathy interviews on climate, culture, social-emotional health, and well-being). Additionally, equity data systems include the ability to disaggregate data to reflect on the multiple racial, ethnic, and linguistic identities that students and staff hold. Implementing policies and practices that lift multi-faceted identity markers amidst shifting contexts and complex systems will enable educational leaders to better comprehend and respond to their organization's ecological needs. This equity data disaggregation system may help AAPI students and staff to liberate themselves from the one-dimensional trope of the model minority monolith and make visible their complex needs. An equity data disaggregation system may also support the nuanced needs of other marginalized and racialized subgroups as well. Additionally, in light of recent racial crises and reckoning, an equity data system may also have the capability to collect race-related victimization data that school organizations can use to study racially charged trends and gauge community pulse for potential crises. This process will support what Grissom and Condon (2021) describe as a readied mindset to prepare for influxes that may trigger the emergence of a crisis (Liou, 2014).

Another finding that has policy and practice implications is the inconsistent response to anti-Asian violence, which ranged from static inaction to dynamic responsiveness. To address this inconsistency in crisis responsiveness, there are policy and practice implications for adopting and implementing a co-constructed and co-designed dynamic racial crisis response approach in school systems. This study agrees with other research that highlights schools lack of preparedness, systemness and consistency in responding to racial crises (Bridgeforth, 2021; Enoch-Stevens et al., 2023). Given the insidiousness of systemic racism and oppression, schools

may benefit from clear expectations and dynamic (i.e., collaborative, flexible, and self-correcting) racial crisis response policies and practices that are implemented before, during, and after a crisis occurs (Fisher Liu & Pompper, 2012; Fries-Britt, 2020; Liou, 2014). Before a racial crisis, school systems might assess their curricula, human resources, professional development, climate, and continuous improvement structures to check for diversity and representation. Integrating counternarratives into curricula and investing in workforce diversity, for example, may build a deeper appreciation for differing perspectives and strengthen the community. During a crisis, build in expectations for coalition-building and collaborative problem-solving with impacted community partners. Center those who are traumatized by racial trauma and provide access to culturally relevant care and resources. Finally, after a crisis, set expectations for community healing and reflections. Offer ongoing opportunities for students and staff to access racial affinity spaces that can uplift, amplify, and empower a path forward (Cheung & Gong, 2022).

Finally, the combined findings of leadership challenges with competing priorities, inconsistent responses to racial violence, delayed identity development as a barrier, and the need for creating spaces of care and belonging all hold implications for transforming systems that will require a critical leadership paradigm shift. Leaders may need to critically shift their paradigm of schooling, which traditionally positions meritocracy, competition, and neoliberalism as markers of school success (Becker et al., 2021). These markers normalize individualism, sow division, and reinforce the factory model of schooling that promotes white hegemonic structures (Miller, 2022) and no longer applies in an increasingly diverse socio-ecosystem. The confluence of a global community along with various socio-political crises and environmental challenges has contributed to a much more complex system of schooling (Senge et al., 2012; Stroh, 2015). School leaders must go beyond transactional leadership, focusing on interdependence of roles, relationships, and situations in their communities to navigate complex systems effectively (Spillane et al., 2004). Accordingly, school leaders will need to prioritize dynamic levers of systems change and transformation including collectivist approaches of shared partnership and collaborative capacity building (Stroh, 2015), and embodying a firm commitment to social justice in the elimination of racialized and oppressive systems (Museus & Iftikar, 2014). This approach requires transformative leadership where change starts with the leader.

Hence, the finding that critical emotional intelligence and critical personal reflections are important levers for navigating through racial crises suggest policy and practice implications for leadership development that requires capacity-building and strengthening of an inside-out leadership paradigm. The literature is clear on the importance of emotional intelligence for leaders (Goleman et al., 2002) and scholars have emphasized its value for crisis leadership (Boin et al., 2016; Fisher Liu & Pompper, 2012; Grissom & Condon, 2021). Leadership development policies and practices, however, have not explicitly named emotional intelligence as a necessary standard for school leaders (California Commission On Teacher Credentialing, n.d.). Accordingly, traditional leadership development processes lack the essential human element that encourages deep self-awareness and social awareness reflections that reinforce the ongoing practice of emotional intelligence. As capacity builders, school leaders expend a lot of time and effort to improve outcomes for their systems, staff, students, and families, and very little time pausing to look inward. The delimitation of policy and practice in critical emotional intelligence may have significant personal and systemic impacts, particularly during emotionally heightened racial crises. School leaders may benefit from policies and practices that provide for ongoing personal and professional support for developing and supporting the practice of critical

emotional intelligence. Policy and practice structures may include prioritizing resource allocations to institutionalize leadership peer mentors or coaches, dedicated leadership meeting processes that explicitly incorporate opportunities to practice emotional intelligence skills and deepen connections to others, and regular collaborative capacity building opportunities that enable leaders to engage directly with community members who have faced barriers to equitable access and racial and social justice.

In addition, the salient finding that suggests school systems need to shift toward a culture of care and belonging holds important policy and implications toward systems transformation. Related to the abovementioned critical emotional intelligence and implication for school leaders, this shift toward a culture of care and belonging suggests a paradigm shift for the cultural ethos of school ecosystems. In accordance with Fernandez and Shaw's (2020) recommendations that academic leaders should look for opportunities in crises, a shift toward a culture of care and belonging would enable school systems to humanize schooling in a way that centers people and their capacity to heal as a collective. Hence, policies and practices may require a cultural shift that promotes and institutionalizes equity-centered transformational social emotional learning (Jagers et al., 2019), true belonging for all (Osterman, 2000), whole child education (Darling-Hammon & Cook-Harvey, 2018), restorative practices (Augustine et al., 2018), networking affinity spaces (Cheung & Gong, 2022), and healing spaces toward the goal of wellness for entire school communities (Tintiangco-Cubales & Duncan-Andrade, 2021). In addition, policies and practices may also include improved diverse representation in the teacher and staff workforce in order to improve the ethno-racial matching between staff and students to accelerate social-emotional and academic outcomes for students of color (Bristol & Fernandez, 2019). Finally, enhance policy and practice in actualizing critical continuous monitoring tools to regularly assess school progress towards diversity, equity, inclusion, anti-racist, belonging, and healing-centered pedagogy and practices.

Summary and Conclusion

The anti-Asian phenomenon has been a wake-up call for many cross-sector organizations, including school systems. Using a conceptual frame that integrates the AsianCrit theory and the dynamic responsiveness model of crisis management, I aimed to examine what systems leaders know about the impact of anti-Asian violence, how they responded to the crisis, and what policies and practice improvements are still needed to support AAPI members. I proposed the following three questions for my research inquiry:(a) What has contributed to school leaders' knowledge about the current anti-Asian phenomenon and its impact on AAPIs? (b) How have school leaders responded to anti-Asian violence? (c) What are the school policy and practice improvement opportunities that may support AAPIs?

I used a qualitative single-case study methodological approach to conduct this research. I bounded my case study by geographic location, the CA Bay Area, and by participants, K-12 school and district leaders. Additionally, I used a criterion purposeful sampling process and selected 16 school, district, and teacher leaders to participate in semi-structured interviews. After employing a deductive and inductive analytical approach, I found that these findings contributed to catalyzing knowledge about anti-Asian violence and its impact on AAPIs: "The Model Minority and All the Forms It Takes," "We Are Highly Impacted," "Sharp Edges and Hard Boundaries" and critical emotional intelligence. In addition, I discovered that school leaders responded to anti-Asian violence through a range of static inaction, centering schools as responsive hubs, and dynamic and culturally responsive actions. Finally, participants named the

following as policy and practice improvement opportunities so support AAPI members: "We Can Have the Conversation," "Make Visible the Invisible," Shift Toward a Culture of Care and Belonging, and the Authenticity of Critical Personal Reflections.

By exploring how school leaders and systems responded to anti-Asian violence, I have contributed to the literature with results that corroborate previous studies and some unique findings. Although there is a dearth of literature on the topic of school responses to racial crises, I did find a few studies that collaborated with my findings. The summary of key findings was similar to other studies, such as Enoch-Stevens and colleagues' study (2023) on racial crisis response, which found that schools vary greatly in their crisis responses and that key leadership competencies mattered when navigating through the crisis (Grissom & Condon, 2021). Additionally, although coalition-building and providing resources were similar to the findings of other studies (Byon et al., 2023; Jagers et al., 2019), the finding that leaders centered schools as responsive hubs contrasted with a previous study, which found that school organizations generally employed a top-down approach to racial crisis response (Enoch-Stevens et al., 2023). Finally, critical reflections on integrating counter-narratives into curricula, sharing leadership and cultivating agency, improving representation and visibility for AAPIs, and shifting toward a culture of care and belonging cohere with other scholarly research about factors that promote positive climate and culture and contribute to systems transformation (Osterman, 2000; Tintiangco-Cubales & Duncan-Andrade, 2021). Furthermore, unique and unexpected findings like intrapersonal reckoning and AAPI identity as responsive hesitations deepen the descriptive and exploratory nature of this single-case study.

Although this study contributes to the existing dearth of literature, there are limitations. The limitations of this study include generalizability, sampling process, influences on data rigor, and effects of virtual interactions on data collection. The qualitative nature of the study, the small sample size, the timing of data collection, and the location of this study may contribute to generalizability. The delimited sampling process also could benefit from a broader and more representative pool of informants for this study. Also, for practical purposes, I employed peer review instead of interrater reliability during the data analysis and this step may delimit the data triangulation process. Conducting virtual interviews through Zoom may also have limitations. Accordingly, key human dynamics and nuances are missed in virtual interactions, and this may have limited my ability to fully gauge the participants' experiences. Future research can address these limitations.

Ultimately, this current study has several implications for theoretical frames, school policies, practices, and systems transformation. The findings cohere with my conceptualization of an integrated AsianCrit-dynamic responsiveness model of crisis management. Hence, there are implications for incorporating critical theoretical frames with practical crisis management guidance to support school systems navigate through racialized crises. In addition, combined findings on varied perceptions of the model minority, inconsistencies in static and dynamic crisis responses, critical emotional intelligence, and shifting toward a culture of care and belonging suggest implications for policies and practices towards systems transformation. For example, to address the perpetuation of the model minority monolith, school systems may consider instituting a more robust data equity system that disaggregates across all subgroups. To address inconsistencies in responses to racial crises, school systems may consider enhancing policies and practices to setting clear expectations for communicating, integrating counternarratives and coalition-building, and shared leadership opportunities into crisis response plans for before,

during and after a crisis. Finally, policies and practices that nurture the emotional intelligence of school leaders may enhance means of shifting toward a culture of care and belonging for all.

School systems are innately complex and chaordic. Systems complexity is made even more complicated with the emergence of crises. The pandemic health crisis, for example, forced school systems to confront the complexities of unpredictable teaching and learning conditions in a newly constructed remote and virtual world. Compounding this new world of teaching and learning were the old issues of systemic racism and structural inequities that school systems continued to grapple with. Hence, the convergence of multiple racial crises, such as the murder of George Floyd and the uptick of anti-Asian violence, remind school leaders that systems complexities are more chaordic when endemic racialized and issues of inequities are ignored, unattended to, or dismissed.

What the multiple crises from the pandemic era have taught us is that although systems are complex, school leadership does not have to be. School leaders have agentic opportunities within complex systems to enact the moral imperative of caring for people who are harmed by racial animus, discrimination, and hate. Coupled with moral imperative is a school leader's sense of responsibility to respond and provide care when unjust ecological systems interact to affect and harm marginalized communities. Accordingly, chaordic and complex systems can be countered with a purposeful and recalibrated new frame of dynamic leadership and responsive actions that are flexible, adaptive, and collaborative. Flexible and adaptive leadership is localized and contextualized to the needs of impacted communities and evolves. Collaborative leadership involves co-constructing and co-designing with community partners, and the dynamic self-organizing process of power sharing.

Although a purposeful and recalibrated dynamic frame of leadership may not counter systems complexities entirely, it may help leaders to see the immediate needs of impacted people during racial crises. Hence, this focused clarity enables leaders in complex systems to attend to the visibility of what is in front of them- the people and communities who are harmed by racial animus and trauma. This clarity of leadership focus and attention may seem insignificant but may be the single most important catalyst for leadership improvement and transformation. Enacting transformational leadership may signal the actualization of prioritizing people over metrics, relationships before outcomes, process before product, assets over deficits, and collaboration over competition. Accordingly, coalescing the collective strengths of people, relationships, processes, assets, and collaboration may offer a clearer path toward critical hope and the promise of justice, equity, democracy, and humanity in educational systems.

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Appendices

Appendix A: Expanded Findings

Table A1

Expanded Findings, Sub-findings, and Key Quotes for Research Question 1

Finding 1: "The Model Minority and All the Forms It Takes The systemic racialization of AAPI members as a model minority monolith.	
Sub-finding 1: High Performing The narrative is that AAPI students are performing well and achieving academically.	"Because Asian students tend to do well by traditional [academic] measures, we don't see them in the same way that we see other students who are struggling." (Ray, Black male district leader) "They [Asian students] are the students that are asking the critical questions. They are the students that [...] are the determined, clever, intelligent, compassionate, and driven students and their parents are too. So, it's really important to recognize that. In that [AAPI] culture, education is so important." (Kate, white teacher female teacher leader)
Sub-finding 2: Invisible Monolith Aggregating AAPIs into one homogenous group and rendering them invisible	"We don't have a system that disaggregates the Asian demographic. But there are gaps in student scores and achievement and progress toward outcomes. But we don't have practice, skill, or curiosity to disaggregate that. Unless we're doing it in our individual classrooms. So it looks like Asian students do really well. The Asian student experience is simplified, like the profile to a GPA [...]. We exist in a society that sees all Asians the same." (Don, AAPI male school leader) "And because some of our populations are smaller, they often get overlooked or just lumped in together with each other. So, we've been doing a lot of work to really visibilize and disaggregate the data so that people can see us better." (Nancy, AAPI female district leader)

Table A1 (Continue)

Sub-finding 3: Assimilative Harm Negative effects of adhering to the model minority myth	"We don't see them [AAPI students] in the same ways that we do other students that are struggling. I think [...] there are a lot of students, Asian students, in particular, struggling. I mean, I think they're following the rules, and they're doing the things they're supposed to do, in general, but I think they're struggling with issues of identity, issues of stress and [feeling] overwhelm, and expectations that we have the 51/50 [mental health crisis and involuntary holds] moments in the district." (Ray, Black male district leader) "We feel the tension of them against us [...] It's like internalized racism. We are going to change ourselves so we can fit in [...] We still need to survive, right?" (Lu, AAPI female school leader)
Finding 2: "We Are Highly Impacted" Socio-environmental stressors that interact to affect ecological systems, from the individual to the community.	
Sub-finding 1: The Effects on Individuals and Personalizing the Crisis AAPI leaders experience direct knowledge of crises that affect their personal and functional lives.	"As this was happening, just personally, for me, I've made choices where I won't do specific things. Because if "I'm going out alone, as an Asian-presenting, and Asian female, it's one of those things where I'm like, I'm not sure how safe I will be. So, I have stopped riding BART [. …] My parents won't go to Chinatown after a certain hour anymore. And my dad is a very active member in the Chinese community. He was president of a family association […] And now they won't go into Chinatown [...] I won't go to an ATM in Oakland. As crazy as that is, I wouldn't go to an ATM in Oakland." (Pat, AAPI female school leader) "I'm more cautious about my surroundings [. …] I've never had to carry pepper spray before, but now I do." (Iris, AAPI female district leader)

Table A1 (Continue)

Sub-finding 2: The Effects on Community and Revisiting a "Not New" History The forced acknowledgment that this anti-Asian violence is not a new phenomenon.	"It's [anti-Asian violence] not new. We can look back at World War Two and the way that the Japanese were treated, or the Chinese in California [in 1848]. I mean, there's lots of ways that we can show that it's not new [. …] You know, it brought me back to a lot of what I've already been learning about my community, [...] about [...] the Chinese American history and [...] the Chinese Exclusion Act and understanding how deep the anti-Chinese movement was here in the Bay Area, in California, and the whole West Coast, [and] in the country." (Nancy, AAPI female district leader) "I have to say, it's not new. As members of the [AAPI] community, no, it's not new. It's embedded in the multicultural landscape of my district [...] [and in the] conflict and tensions over the years. And so in that context, it's not new." (Chris, AAPI female district leader)
Sub-finding 3: The Effects of Competing Priorities On Systems The effects of intersecting and compounding priorities that demand attention	"So initially, these incidents started happening while we were in distance learning." (Lisa, AAPI female school leader) "During this time, there's also trying to return to in-person schooling." (Chris, AAPI female district leader) "We also had a teacher strike. So, my focus was also taken off of these political issues." (May, Latinx female district leader)
Finding 3: "Sharp Edges and Hard Boundaries" The emotional pain points experienced by leaders, especially leaders of color, during this crisis.	

Table A1 (Continue)

Sub-finding 1: Emotional Dissonance The contradictory emotions of experiencing trauma as an AAPI member and leading a school through an anti-Asian crisis.	"It felt very isolating. I felt the sharp edges and the hard boundaries behind our identity and of our community and feeling disconnected from the rest of the school [. …] We were standing up together and saying, 'Listen to us. Hear our trauma, affirm and acknowledge the things that are happening to [us] and the concerns we have, and that our families have." (Don, Filipino-AAPI male school leader)
Sub-finding 2: Emotional Labor The offloading of personal emotions to attend to role and organizational expectations	"There are days when I do not want to come to work. Someone comes and dumps all their stuff on you. And then you don't want to go to work on Monday. It happens. And I think school leaders all over this country experienced that. And then somehow, you have to sort of see the faces of the children in your head. And then get yourself ready and smell your coffee and go." (Lisa, AAPI female school leader) "I think that there is like the emotional size, the emotional effect [of anti-Asian violence] [. …] Even now, 2 or 3 years later, I think [...] there is [still] a lack of fluency about how to explain this." (Don, AAPI male school leader) "So, it [anti-Asian hate] triggers me because I'm a person of color. And I've had a lot of experiences [with] prejudicial treatment" (Lisa, AAPI female school leader)

Table A1 (Continue)

Finding 4: Critical Emotional Intelligence	
Self and social awareness competencies that enable leaders to attend to socio-emotional and systemic challenges.	
	"It [racial crisis] kind of creates this tightness in the chest of administrators [who] are handling it. So, then who [do] you have to release it to? You have to kind of do what you need to do [to] seek support, seek mental health support to release that and move on. Because there'll be another and another and another." (Lisa, AAPI female school leader)
	"So, I can only imagine how difficult and how invisible some of our families might feel in this district, and also within the school community [. …] I've learned that the power of an individual check-in is something not to be overlooked. I think that checking in with families during that time was a way for them to feel very cared for. That they were not invisible and that their fear was valid." (Dana, AAPI female teacher leader)

Table A2

Expanded Findings, Sub-findings, and Key Quotes for Research Question 2

Finding 1: Static Inaction School systems did not take any actions in response to anti-Asian violence	
Sub-finding: Communicated Silence and Dismissal School organizations remained silent on the issue of anti-Asian violence and did not send out a statement until prompted by AAPI members	"Generally, our school leadership and our district leadership were very quick about both acknowledging [and] making statements to let different school constituencies know that they were aware of the situation, that they had cared [. …] And in the events targeting the Asian community there was no, never any response until a number of staff members questioned that in a way that I think our school leader felt forced to say anything." (Don, Filipino-AAPI male school leader) "We weren't principally talking about Asian students. I think it really has raised our awareness, our blind spot around those issues. " (Ray, Black district leader) "I think a lot of the staff were not understanding the racial dynamics of the school, [including] amongst leadership [...] I [and another teacher] voiced our opinions about it [anti-Asian hate]. And I didn't feel like we're always taken seriously. I always thought we were taken with a grain of salt." (Joe, Pakistani American teacher leader)
Finding 2: Centering Schools as Responsive Hubs Schools took on the responsibility of providing direct resources and services to their students, staff, and community	

Table A2 (Continue)

	"[...] there is a statement from the district by our superintendent or communications director [. …] But then the deep work has to happen within every site. Within every classroom, teachers have to be willing to address it, and many of our teachers do [. …]" (Lisa, AAPI female school leader) "So they [the district] don't say, 'here, you need to…' It's, 'we denounced it as a district. Here's the messaging that goes out.' And that's where it's left [. …] So it's really like, yeah, what do I do? [. …] I am here holding it down [...] I'm lucky to have a phenomenal wellness center, and the ability to mobilize people on campus. I am very lucky to have the group of teachers I have who tap in. And even if we don't respond as a whole, different teachers will hold circles and community building circles and processing circles." (Jill, AAPI female school leader)
Finding 3: Dynamic & Culturally Responsive Actions Proactive responses that include the values of responsiveness, collaboration, flexibility, and adaptability that are based on co-constructing with community partners	
Sub-finding 1: Coupling of Values with Action The coherence of aligning values with active engagement and actions	"Our superintendent was amazing and helped send out several messages over the course of the last few years around the anti-Asian violence, specifically, and including the curriculum resources that we had created, as well as [...] the hotlines to report incidents, as well as mental health resources to support students who were experiencing this. So, yeah, it was actually a really great response from our superintendent, specifically, who wanted to make sure that we responded to any incidents that were happening." (Nancy, AAPI female district leader)

Table A2 (Continue)

Sub-finding 2: Maximizing Coalition- Building Collaborating and co-constructing a response that honors community strengths and partnership	"We had an AAPI meeting district-wide, and we invited families, community members, [and] students. It was a panel of just everyone, from the chief of police to our superintendent, to all of the administrators at every school site. There was a pretty big turnout and what I've gathered in that was the fear of the elders being attacked." (Iris, AAPI female district leader) "Our parent DEI committee published these [statements] declaring our school a hate-free, anti-racist zone, encouraging parents and students to unite and stand up against the hate. And from this has emerged our ongoing work on our campus around embracing all ethnicities and all backgrounds [. …]" (Lisa, AAPI female school leader)
Sub-finding 3: Providing Culturally Relevant Resources & Healing Spaces Providing resources that are culturally responsive to the community's needs and promoting affinity spaces as a path toward racial healing	"I started already putting together a list of curriculum resources to teach about anti-Asian hate. Some of the first incidents had been happening from around the country and things were happening here. And so I created curriculum resources, both for elementary and secondary teachers, to be able to at least bring some of the historical context into the classroom and help students kind of see that there has been a long history of anti-Asian sentiment, movement, here that a lot of people still don't really know." (Nancy, AAPI female district leader) "So we organized cultural racial affinity groups for our staff. Some schools have done it for their students, some schools are doing it for their families as well. It's actually part of our family engagement strategy. But when the summer of 2020 hit, and the George Floyd protests were rocking the entire country, we actually launched district-wide racial affinity groups for our staff. And we had hundreds and hundreds of staff signing up for these spaces to be able to process what was happening based on our own racial and cultural experience." (Nancy, AAPI female district leader)

Table A3

Expanded Findings, Sub-findings, and Key Quotes for Research Question 3

Finding 1: "We Can Have the Conversation" Cultivating spaces to connect, share, learn, and listen.	
Sub-finding 1: Integrate Counternarratives into Curricula Promoting opportunities for learning and discourse across all educational spaces.	"We really need to embed it [AAPI counternarratives] into our curriculum. Also, [we need to] have a strategy to address it [anti-violence] with students, with teachers, and with parents. Because one thing I feel [as] an Asian American or API group, we experience a lot, but we [have] never been taught how to respond to that." (Lu, AAPI female school leader) "I think promoting history, education and civics, and project-based learning based on community issues and current, relevant issues as well, and plans on how people can work together in addressing them, or just having relevant school activities or opportunities for dialogue and understanding." (Chris, AAPI female district leader) "We can have that conversation [...] We have to prep the adults and make sure that the educators are equipped with whatever they need to have these conversations. But how do we get to the families in the homes because oftentimes, the preconceptions [of] racism, the stuff that comes out of the debate, the mouth of babes, are what they're hearing at home? And it may not be their belief. They're just simply repeating what an adult in their homes said [. …] We have the kids 180 days, or about six hours a day, 180 days, six hours a day. It's something we need to address." (May, Latinx female district leader)

Table A3 (Continue)

Sub-finding 2: Promote Shared Leadership and Agency Cultivate and nurture the inclusion of diverse voices and engagement of marginalized communities	"To me, it was sort of uplifting to see students really take leadership. And they would make over the course of [the past] years. If we were to ask them, "What are issues [that are] important to you? They picked up on that issue, and they made like, PSAs [on] how to be an upstander? And what it is and what does it look like? What can you do? And how can you be safe and things like that." (Chris, AAPI female district leader) "[...] building classrooms and a school community that amplify student's voice, so students advocate for themselves […] [and] students will tell us what they care [about]." (Don, Filipino-AAPI male school leader) "I think listening to the communities throughout their experience, and not just in these moments of terrible things [. …] We [systems leaders] rarely listen. We do a lot of talking. And I think the problem is that in that talking, we miss a lot of the needs of our families [. …] And so I think we struggle as leaders with the right way to talk and listen [..], when we listen to them, as opposed to assuming we know what they need or how they need to be or whatever." (Ray, Black male district leader)
Finding 2: "Make Visible the Invisible" Uplifting and amplifying AAPI diasporic needs by improving data disaggregation, representation, and support structures	
Sub-finding 1: Improve Visibility for AAPI members Disaggregate data to better see the nuanced diversity and needs of AAPI members	"[make] visible the invisible." (Nancy, AAPI female district leader) "I understand that there's more comfort in aggregating data that's quantitative and creates an easier-to-understand/ analysis. But in the same way, we don't have, or we're not actively looking to understand more deeply the experience of our Asian American students or Asian students, and [...] inequities might exist when we disaggregate within the larger subgroup. But also, I think, just the general tone and dismissiveness toward the experience of Asian American students in our school [...] There's the silence. But there's also the ongoing invisibleness of the Asian American profile." (Don, Filipino-AAPI male school leader)

Table A3 (Continue)

Sub-finding 2: Improve Representation and Support Create supportive structures to retain AAPI educators and improve recruitment	"See leadership potential among Asian American educators." (Chris, AAPI female district leader) "I would have loved to see just more representation of who I am." (Sue, AAPI female teacher leader) "Like the mentorship I got when I was student teaching, with someone who looks like me and with someone I can speak to honestly about [. …] There's so much safety [. ...] Specific to my identity, I guess that goes into finding your community and finding the people that you can lean on." (Sue, AAPI female teacher leader)
Finding 3: Shift Toward A Culture of Care & Belonging Prioritize people, relationships, and social-emotional well-being before content	
Sub-finding 1: Culture of Care Starts with Adults Adults modeling care, curiosity, and empathy as important starting place for schools	"[...] I believe we need to do the work with staff so that we can do that work with students. True modeling of caring about each other, and being curious about each other's cultures, and having empathy for each other's experiences. How do we shift our school cultures to be like that? We have to have clear community agreements, [if] we're building a culture that is going to prevent these kinds of racist incidents from happening in our community." (Nancy, AAPI female district leader)
Sub-finding 2: Relationship-Centered Schools Healing starts with strong relationships and connectedness	"We can prepare by creating strong relationships so that we know how to help heal each other and be allies for each other in the moment, and how we can be supports for our students. If I've never seen someone as a person before, and all of a sudden, I have to respond to their trauma, I'm not gonna [...] be very successful, right? But if I have accepted, learned from, and been curious about every part of a person's identity previously, I will be more empathetic to what experiences they are carrying. I [will] also be more responsive and authentically responsive when they need more care [. …] So, I think building a school that truly values relationships between the staff members of the team, the colleagues, and the students is, in my mind, the best way." (Don, Filipino-AAPI male school leader)

Table A3 (Continue)

Sub-finding 3: Prioritize Social and Emotional Health Attend to the socio-emotional health and well-being of young people.	"This larger issue of kids being really stressed and really anxious [. …] I watched springtime college admissions, madness, and kids just come unwound because they didn't get into whatever thing they thought or somebody else thought they were supposed to get to, and just kind of coming apart and really also feeling like it's not fair [. …] I'm worried because [...] the competition only gets heavier every year [. …] I feel like, too often, we're contributing to the problem by like, in some ways, enabling all of it, like more AP classes, more of this, more of that." (Ray, Black male district leader)
Finding 4: The Authenticity of Critical Personal Reflections The unprompted and unexpected real-time personal reflections that occurred during the process of data collection	
Sub-finding 1: Intrapersonal Reckoning The personal acknowledgment and realization that leaders of color had not done enough to respond to this racial crisis	"[I] guess I'm not very proud of that [. …] Because of pushback, I've kind of not responded to everything. And that's not who I am. I'm very much [about] we need to be better; we need to be different; we need to see what we're doing. And I've been kind of stopped in my tracks because of the pushback [from previous racial solidarity statements]." (May, Latinx female district leader) "I wanted to do this interview, because, upon further reflection, I should have handled it in a different way [...] I couldn't quite tell how affected my community was, and we just moved forward [...] So this interview is not just like 'How did my school handle it?' but also 'How did I, as an Asian myself, process?" (Jill, AAPI female school leader) "I think it would be very helpful to start the conversation because there was no conversation. I don't even know if it's because I feel intimidated to start the conversation. Sometimes I feel like I need to pump and fluff my feathers up, like 'I can do this. [We're] Asian Americans! We're not scaredy cats! We got this. Let's go!' So maybe, I don't know, I'm just articulating my thoughts [in this interview]? So is it because I felt that I could not do it? I want to say with the Asian teachers, which I'm close with as well, there was never a conversation [about anti-Asian hate]. It's weird now." (Lena, AAPI female district leader)

Table A3 (Continue)

Sub-finding 1: Intrapersonal Reckoning The personal acknowledgment and realization that leaders of color had not done enough to respond to this racial crisis	"Even in this conversation, I'm realizing I missed the group of students I'm actually most concerned about in the district: Pacific Islander students." (Ray, Black male district leader) "[I] guess I'm not very proud of that [. …] Because of pushback, I've kind of not responded to everything. And that's not who I am. I'm very much [about] we need to be better; we need to be different, we need to see what we're doing. And I've been kind of stopped in my tracks because of the pushback [from previous racial solidarity statements]." (May, Latinx female district leader) "I wanted to do this interview, because, upon further reflection, I should have handled it in a different way [...] I couldn't quite tell how affected my community was, and we just moved forward [...] So this interview is not just like 'How did my school handle it?' but also 'How did I, as an Asian myself, process?" (Jill, AAPI female school leader) "I think it would be very helpful to start the conversation because there was no conversation. I don't even know if it's because I feel intimidated to start the conversation. Sometimes I feel like I need to pump and fluff my feathers up, like 'I can do this. [We're] Asian Americans! We're not scaredy cats! We got this. Let's go!' So maybe, I don't know, I'm just articulating my thoughts [in this interview]? So, is it because I felt that I could not do it? I want to say with the Asian teachers, which I'm close with as well, there was never a conversation [about anti-Asian hate]. It's weird now." (Lena, AAPI female district leader) "Even in this conversation, I'm realizing I missed the group of students I'm actually most concerned about in the district: Pacific Islander students." (Ray, Black male district leader)

Table A3 (Continue)

Sub-finding 2: AAPI Identity as Responsive Hesitation The surfacing of AAPI identity and delayed identity development as a barrier to addressing the racial crisis and harm	"I feel [as] an Asian American or API group, we experience a lot, but we [have] never been taught how to respond to that [anti-Asian violence]. Our strategy was just, don't talk about it, [...] [and] we try to avoid it. We try to just circle around, but not getting to the point because we're so scared and too afraid. It's very uncertain. We don't know what is going to happen if we have a very strong opinion. [...] If I made a very strong opinion or [express] ideas, that's like step[ping] on someone's toes. Will that make other people feel uncomfortable? And how am I going to deal if that happens?" (Lu, AAPI female school leader) "For Asians, like me, I think when the pandemic started, there were a lot of political things. The President, the previous president, addressed a lot of things and made me personally think 'Oh I don't want to tell people that I am Chinese.' Then my parents would call from China and tell me, 'Oh, if you go grocery shopping, please go with somebody. Don't go alone.' Things like that and to avoid identifying as something and someone related to Asian culture." (Xia, AAPI female teacher leader) "I think that there is like the emotional size, the emotional effect [of anti-Asian violence] [. …] Even now, 2 or 3 years later, I think, doing more of this work than I had previously, there is [still] a lack of fluency about how to explain this. How do I talk about it? Because there are my own internal politics about not wanting to compare different experiences [of racial violence], but also my own internalized oppression about minimizing experiences that my [AAPI] community faces, and also now amplifying it, and trying to give it its proper space. Doesn't feel as natural. I'm not just practiced at it. So I think just talking about it [racial violence] and trying to be articulate and eloquent about it, it's challenging." (Don, Filipino-AAPI male school leader)

Appendix B: Demographic Pre-Interview Survey

To be sent to volunteer participants before the interview via UC Berkeley Licensed version of Qualtrics:

Hello,

Thank you again for volunteering to participate in this study. Please complete this short survey before our scheduled 1-hour interview. This survey will take approximately 20 minutes to complete and will inform our conversation.

Once again, this study will focus on the impact of recent anti-Asian violence and the responses from school systems. Your participation is voluntary and you can choose to stop at any time. You can also choose to decline to answer any questions either on this survey or during the 1-on-1 interview.

If you have any questions about this research, please contact me, Mai Xi Lee at mxlee@berkeley.edu, or my faculty advisor Dr. Chunyan Yang at yangcy@berkeley.edu. If you have any questions about your rights or treatment as a research participant in this study, please contact the University of California at Berkeley's Committee for Protection of Human Subjects at 510-642-7461, or email subjects@berkeley.edu.

UC Berkeley Licensed Version Online Survey Items:

1. What is your current position?
    - District Administrator
    - School Administrator
    - Teacher Leader
    - Parent Leader
    - Support Staff Leader
    - Other (open text box)
2. How long have you served in your current position?
    - Less than a year
    - 1-5 years
    - 5-10 years
    - More than 10 years
3. With which racial or ethnic group(s) do mostly identify?
    - Asian
    - Black or African American
    - Hispanic/LatinX
    - Caucasian/White
    - Native Hawaiian or Pacific Islander
    - American Indian or Native Alaskan
    - I prefer to self-describe (open text box)

4. With which gender identity do you most identify?

- Male
- Female
- Non-binary/ Third Gender
- Prefer Not To Say
- I prefer to self-describe below (open text box)

5. Do you live in your school neighborhood?
    - No
    - Yes
6. To what extent do you know about the recent anti-Asian violence phenomenon?
    - Nothing at all.
    - I know a little from social media and the media.
    - I know a lot from talking to friends and family members.
    - I have had direct experience with anti-Asian violence and hate in the past 2 ½ years.
7. From your perspective, to what extent would you say the recent phenomenon of anti-Asian violence has effected your school or district community? (0 is no effect; 5 is a lot). Scale range from 0 to 5.
8. Does your organization have a policy on how to respond to racial or social crisis?
    - No, we don't.
    - Maybe
    - Yes, we do.
    - I don't know
9. Is there a question you would like me to ask during our interview?
   (Open response text box)

Thank you for your time.

Insert this Survey Link :
https://berkeley.qualtrics.com/jfe/form/SV_1ztJ1UX5zsOcRJc

Appendix C: Semi-Structured Interview Protocol

Introduction:

- Thank you so much for taking the time to participate in my research study.
- My name is Mai Xi Lee and I will be facilitating the interview.
- I am conducting this interview to understand better how the recent anti-Asian violence has impacted school systems and how schools and organizations have responded.
- This interview will last about 60 minutes.
- As a reminder, you have signed consent to participate on this project. However, you are free to stop this interview at any point in time, request to skip a question, or withdraw from the study at any point without any penalty.
- Please be careful not to include any information in your responses that can identify other individuals in your organization.
- Do you have any questions before we begin?
- Is it ok if I start recording?

Stage	Interview Questions
Prodromal crisis stage (Knowledge/ Understanding related to: nonlinear, sensitive to initial conditions, dissipative structures)	1.Tell me a little about yourself. What do you do at this school/district? 2.What is your school community like? 3.Please tell me about your AAPI community of students and staff. (probe- what generational, cultural, ethnic, and linguistic groups do they represent? 4.How are the experiences of AAPIs similar or different from other minority groups in your school/district? 5.If someone wanted to learn more about AAPI students, families or educator stories or the anti-Asian phenomenon, what are the ways they can do that in your school or district?
Acute crisis stage (Response to Crisis- strange attractors, bifurcation points) & **Chronic crisis stage** **(**Reflection and Recovery- feedback mechanism**)**	6. During the past 2 years, there has been a rise of anti-Asian incidents nationally and in the Bay area. What has your experience been like with this phenomenon? 7. Some have labeled this anti-Asian phenomenon a racial or social crisis. How do you think your school/district experienced this crisis? How have you been impacted? How has your school community been impacted? 8. From your perspective, how did your AAPI members experience this crisis and how do you think they have been impacted? 10. How has your school/district responded to the anti-Asian crisis? (Probe: What has been some actions taken? What have been some hesitations or barriers?) 11. Reflecting on your school/ district's response to anti-Asian violence, what are you most proud of? What are some growth opportunities? 12. From your perspective, what are some ways schools/districts can support impacted communities, like the AAPI community during this time, to recover

	from a crisis? 14. What support/resources would be helpful for your AAPI members during this time?
Crisis resolution stage (Learning and Opportunities-self-organizing)	15. In other research, AAPI members have shared their sense of "invisibility" and lack of representation in school systems. From what you have observed or experienced, what are some ways your school/district has helped AAPI students and staff to feel represented and seen? 16. What lessons have you learned about supporting impacted community members, like AAPIs, during a racial or social crisis? 17. How can schools better prepare for future racial or social crises? 18. Is there anything else you'd like to share about AAPIs and this anti-Asian crisis phenomenon that you have not shared?

Closure:

That concludes our interview for this study. Thank you for taking the time to talk to me today. Your participation will significantly inform the research on the impact of anti-Asian violence and its implications for policies/practices in educational systems. I appreciate your time and perspective.

Appendix D: IRB Approval for Research

Berkeley
UNIVERSITY OF CALIFORNIA
Committee for Protection of Human Subjects (CPHS)
Office for Protection of Human Subjects (OPHS)

1608 Fourth Street, Suite 220
Berkeley, CA 94710-5940
510 642-7461
ophs@berkeley.edu
cphs.berkeley.edu
FWA# 00006252

NOTICE OF APPROVAL FOR HUMAN RESEARCH

DATE:	*April 03, 2023*
TO:	Chunyan Yang Mai Xi Lee, School of Education, Lihi Rosenthal, School of Education
CPHS PROTOCOL NUMBER:	*2023-01-16006*
CPHS PROTOCOL TITLE:	*The Impact of anti-Asian Violence on school systems and the responses from systems leaders to the crisis*
FUNDING SOURCE(S):	*NONE*

A(n) *new* application was submitted for the above-referenced protocol. The Committee for Protection of Human Subjects (CPHS) has reviewed and approved the application on an expedited basis, under Category *6,7* of the federal regulations.

Effective Date: *April 03, 2023*

Expiration Date: *April 02, 2033*

Continuation/Renewal: Applications for continuation review should be submitted no later than 6 weeks prior to the expiration date of the current approval. *Note: It is the responsibility of the Principal Investigator to submit for renewed approval in a timely manner. If approval expires, all research activity (including data analysis) must cease until re-approval from CPHS has been received.* See Renew (Continue) an Approved Protocol.

Amendments/Modifications: Any change in the design, conduct, or key personnel of this research must be approved by the CPHS ***prior*** to implementation. For more information, see Amend/Modify an Approved Protocol.

For protocols that have been granted approval for more than one year: Certain modifications that increase the level of risk or add FDA oversight may require a continuing review application to be submitted and approved in order for the protocol to continue. If one or more of these changes occur, a Continuing Review application must be submitted and approved in order for the protocol to continue.

Unanticipated Problems and Adverse Events: If any study subject experiences an unanticipated problem involving risks to subjects or others, and/or a serious adverse event, the CPHS must be informed *promptly.* For more information on definitions and reporting requirements related to this topic, see Adverse Event and Unanticipated Problem Reporting.

This approval is issued under University of California, Berkeley Federalwide Assurance #00006252.

If you have any questions about this matter, please contact the OPHS staff at 642-7461 or email ophs@berkeley.edu .

Sincerely,

Committee for Protection of Human Subjects (CPHS)

UC Berkeley