Cracking the Bamboo Ceiling: Examining the Academic and Professional Identity Development of Asian American Women Faculty

Christine Whang Kang
Claremont Graduate University

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IDENTITY DEVELOPMENT OF ASIAN AMERICAN WOMEN FACULTY

APPROVAL OF THE REVIEW COMMITTEE

This dissertation has been duly read, reviewed, and critiqued by the Committee listed

below, which hereby approves the manuscript of Christine W. Kang as fulfilling the scope and

quality requirements for meriting the degree of Doctor of Philosophy in Education.

Dr. Dina C. Maramba, Chair
Claremont Graduate University
Professor

Dr. Linda Perkins, Member
Claremont Graduate University
Professor

Dr. Eligio Martinez Jr., Member
California State Polytechnic University, Pomona
Assistant Professor

ABSTRACT

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While Asian American faculty account for almost half of all full-time professors of color in the U.S., Asian American women account for only 3.84 percent of all full-time professors. Researchers speculate that Asian American women are often motivated to choose majors and careers considered "culturally valued"; majors that are focused more on STEM areas and careers that allow flexibility for them to manage their familial responsibilities. The implied message, that Asian American women should pursue a career guided by familial needs, hinders many Asian American women aspiring to pursue advanced professional careers in academia. Since traditional career development models have predominantly focused on a middle-class White heterosexual male perspective, no framework helps researchers understand how Asian American women faculty, and other women of color faculty, navigate through the systemic oppression that exists within the structure of higher education and the professoriate in the U.S.

The purpose of this study is to examine the shared traits and experiences that led to Asian American women identifying their academic and professional identity in the professoriate. The Professional Identity Development Model for Asian Americans Women Faculty model was created to best illustrate the stages of academic and professional identity development for Asian American women faculty.

For this qualitative study, 29 full-time Asian American women faculty in the social sciences were interviewed. A content analysis was conducted to determine how validation, social capital, and self-efficacy influenced their academic and professional identity development.

Findings indicate that Asian American women scholars depended on a strong network of support, in the form of validation and social capital through family, educators and mentors, and peers of color, but specifically Asian American peers, to persist through the discrimination practices embedded in the academy. This study also showed that the self-efficacy of Asian American women faculty was built despite not experiencing a number of the factors outlined in Bandura's theory of self-efficacy. While these sources of influence varied across the different stages of their academic and professional identity development, they were present at every stage.

This data shows that opportunities to receive validation and access to social capital creating opportunities to receive validation, share social capital should be fostered in the home, by their educators and mentors, and by their professional peers. This builds upon their academic and professional abilities and strengthens their professional identity as faculty to persist through the discrimination of the academy that they face daily.

Dedication

To my daughter, Olivia Shinae Kang.

Thank you for being my motivation.

Acknowledgment

First and foremost, I would like to thank God for providing me with the strength, encouragement, and grace needed to persevere and successfully complete this dissertation.

I want to express my deep and sincerest gratitude to my dissertation committee for their commitment to me as a researcher. To my advisor, dissertation chair, and mentor, Dr. Dina Maramba, thank you for your faith and encouragement, and for reminding me that I do not apologize for being Asian American. I would not have completed my degree without you. Thank you to my committee members, Dr. Linda Perkins and Dr. Eligio Martinez Jr., who constantly validated me and my research. I would also like to thank the 30 Asian American women faculty who graciously offered their time to amplify the experiences and voices of Asian American women faculty, and made this study possible. I would also like to thank my amazing peers Shirlie Mae, Anais, Elizabeth, and Emily, who have generously shared their time and talents with me to strengthen me as a scholar throughout my doctoral program. Lastly, I would like to thank my family and friends. To my parents, thank you for all the sacrifices you have made for your family, for always believing in me, and never saying I could not do something because of my race or gender. Thank you to my older brother Daniel for modeling hard work and persistence from a young age. Thank you to my cousin Ji, who has joyfully supported me through many life milestones over the course of my studies. To my in-laws, thank you for your constant love throughout this process. Thank you to my many friends for their prayers and encouraging words. Above all, I would like to thank my husband and daughter. Sam, thank you for always being my greatest cheerleader throughout the countless days of writing. Your love sustained me through it all. And to our daughter Olivia, I hope that this dissertation will serve as an example of what you can accomplish with the amazing support from your family, educators, mentors, and peers.

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CHAPTER I: STATEMENT OF THE PROBLEM

Introduction

The narratives of Asian American women's professional pursuits are often not discussed or recognized in literature or public scholarship. Traditional career development models have predominantly focused on a middle-class White heterosexual male perspective (Fitzgerald & Betz, 1994). Asian American women, like other women of color, must carefully navigate through a complex pathway confronting sexism and racism to claim their academic and professional identities (Gutiérrez y Muhs et al., 2012; G. Li & Beckett, 2006; Sanchez-Hucles & Davis, 2010; Turner, 2002). Frequently, their achievements are hidden because of what some scholars refer to as the "bamboo ceiling" and the "glass ceiling," terms used to describe institutional and attitudinal sexism and racism Asian American women experience preventing their abilities from being fully seen for career advancement (Agosto et al., 2016; P. Li, 2014; Mosenkis, 2010; Tan, 2008). Researchers have begun to use terms such as "concrete wall," "sticky floor," and "labyrinth" to better describe the intersections of discrimination women of color face (Sanchez-Hucles & Davis, 2010, p. 172). While the conception of discrimination instructs us to think that discrimination occurs on a single categorical axis, Asian American women are minoritized on multiple axes (Crenshaw, 1989).

Other challenges, such as the model minority stereotype, minimize accomplishments made by Asian American women because it assumes that success comes easily to all Asian Americans, even though there are 35 distinct ethnicities and 300 languages that make up the Asian American race (S. J. Lee, 2015; Museus & Kiang, 2009). Research also disregards that Asian Americans have the largest population of people with no formal education when compared with Whites and other ethnic minority groups (Sue & Okazaki, 2009). These are typical

examples of existing systems of oppression in the U.S. context that consistently limits and challenges the career opportunities available to Asian American women.

However, Asian American women must also navigate a system of cultural obligations and responsibilities that also present unique challenges to their academic and professional pursuits. In East Asian cultures, the influence of Confucianism created social norms and practices that became embedded into daily living. Confucius' influence can be seen in the cultural practice of *filial piety*, where providing support and care for aging parents is seen as an expression of responsibility and respect not only to their parents but also to their cultural upbringing (Kauh, 1997; Pyke, 2004; Yoo & Kim, 2010). A feeling of being indebted to their parents for the sacrifices made can be one of the main factors that influence the career pursuits of Asian American women (S. T. Wong et al., 2006; Y. J. Wong et al., 2012).

Regardless of these societal and cultural challenges and ideologies, Asian American women have made significant contributions to society through their talents in art, sports, science, and literature (Kitano, 1997; Tan, 2008). In recent years, one particular area that has gained significant contribution from Asian American women is academia. However, the experiences of women faculty of color are masked in studies about faculty of color in general or within studies about women faculty (García & Moses, 2000; Hendrix, 2007; S. M. Lee, 2002; Turner, 2002; Wen-Chu Chen & Hune, 2011).

Purpose

The purpose of this study is to examine the shared traits, conditions, and experiences that led to Asian American women identifying their academic pursuits and career choice in academia. Through a comprehensive study of their academic and professional development, the study will

focus on the role social capital, validation (in- and out-of-class agents), and self-efficacy had on their academic and professional identity in academia.

Significance of Study

While some data reports showed a high representation of Asian Americans in colleges, Asian Americans are still not well represented in faculty and senior administrative positions in higher education (Hune, 2006, 1998; Montez, 1998). The gender disparity amongst Asian American faculty is the largest of any ethnic group (Turner, 2002). Since 2001, more Asian American women have been conferred PhDs than Asian American males (National Center for Education Statistics, 2016). NCES (2019) data also shows that Asian American faculty account for approximately 39.2 percent of all full-time professors of color in the U.S. However, only 3.9 percent of all full-time professors in the U.S. are Asian American women.

Second, according to 2019 U.S. Census data (National Center for Education Statistics, 2019b), Asians had the largest percentage of doctor's degrees conferred (28.9 percent) across all other non-White race groups but are also the second-largest race group without formal education (U.S. Census Bureau, 2017). These statistics challenge the impression that Asian Americans have natural academic abilities and do not need assistance in obtaining resources and support in developing their academic talent.

Third, there is limited research on the professional pursuits of Asian American women in the academy. The limited literature that exists focuses on the discriminatory practices against women pursuing faculty positions in male-dominated fields, such as the science, technology, engineering, and math (STEM) disciplines (R. J. Burke & Mattis, 2007; Museus & Liverman, 2010; Tang et al., 1999). This limiting narrative may potentially dissuade academically talented Asian American women from pursuing their interests in the professoriate.

There are significantly fewer Asian American females receiving their PhDs in a social science program versus in STEM degree programs.[1] (Song & Glick, 2004). Only about 1.47 percent of all PhDs conferred to Asian American females in 2015 were in the social sciences (National Center for Educational Statistics, 2016). Some researchers have speculated that Asian Americans often choose majors and careers they consider "culturally valued" (i.e., STEM majors, business and economics) over "nonculturally valued" majors (i.e., social science and humanities) for multiple reasons (Shen, 2015). The implied message for many Asian American women is that the pursuant of a career should be guided by the needs of their family and not by a desire for self-reliance. It creates a challenging situation for many aspiring Asian American women who may want to pursue advanced professional careers, join higher-ranking positions in universities, or other work professions (Johnsrud, 1995).

Background

While Asian Americans are considered the most recent immigrants to the United States, their immigration narrative is long and complex. From being colonized, migrant workers, refugees, to immigrants for economic and political freedoms, the narrative of the Asian American experience is interwoven with many unique challenges that help frame their narrative and position in the United States.

Legacy of Colonialism

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[1] In 2015 1,416 Asian American females received PhDs in STEM degrees versus 157 PhDs in a social science program. This accounts for only 1.47% of all PhDs conferred to Asian American females in 2015

Colonialism is a form of oppression where complex systems justify intervention from the "civilized" and "superior" colonizer to the "savage" and "inferior" colonized people (Okazaki et al., 2008). European colonialists described the Orient as exotic and uncivilized and rationalized that Western civilization needed to intervene for their benefit (Said, 1994). The legacy of colonialism in Asia can be seen through structural and societal discrimination in U.S. society today (David & Okazaki, 2006; Okazaki et al., 2008). However, colonialism can also impact entire groups' sense of culture, identity, and sense of belonging, which can lead to a negative self-concept (Varas-Díaz & Serrano-García, 2003). To fully comprehend the structures that have limited Asian Americans, one must understand how colonial/imperialist history in Asia and its connection to the U.S. context.

While European imperialism of South and Southeast Asia began in the early fifteenth century, with the Portuguese and the Dutch monopolizing the spice trade in Asia, it was not until the industrialization of Europe in the nineteenth century that drove the desire for colonies overseas (Osborne, 1997). Regardless of when European nations began their search for colonies in Asia, it can be argued that their main reasons for colonialism were trifold: (1) for political power, (2) for economic interest, and (3) a feeling of moral obligation (Darby, 1987).

Political and Economic Gains

As demand for Asian spices and goods rose in the fifteenth century, trading agreements for these competitive and prosperous routes to the East were made between Spain, Portugal, England, and the Netherlands (Osborne, 1997). Frequently, political power and economic interest were interwoven. The Dutch developed the United East India Company and focused on profits in trade through monopolies, not political rule or the welfare of its citizens (Osborne, 1997; SarDesai, 1997). The Netherlands' administrative authority over their southeast islands

(including part of present-day Indonesia) centered around their goal to keep prices high for Asian goods in Europe while keeping prices low in the East. The Dutch trade provided no political and economic incentive for Indonesia or its citizens (SarDesai, 1997). This disregard for the Indonesian political leadership and the well-being of its citizens significantly impeded their ability to maintain political, economic, and social stability until it gained its independence in 1949 (Osborne, 1997; SarDesai, 1997).

Moral Obligations

European nations were initially driven to convert the people of Asia after they observed significant numbers converting to Islam (SarDesai, 1997). For many European nations, their sense of moral obligation was soon replaced by their economic and political interest in the land and resources. However, Spain and France achieved their most substantial influence in Asia through their desire to spread Christianity. Initially, France's attempt to build trade in Asia was a failure. However, the French built strong religious ties with the Thai monarch, who had recently converted to Catholicism. It also benefited the French that the English and Dutch established negative interactions with the Thai monarchy over their poor diplomacy and demands for trade monopolies (SarDesai, 1997). The main reason for Spanish control over the Philippines (1571-1898) was its desire to make Christian conversion of its people (SarDesai, 1997). The Philippines did not have any spices or goods desirable for trade. Therefore, Spain maintained its long influence and control over the islands without much interference (SarDesai, 1997).

U.S. Imperialism

The United States' intervention in Asia began in 1899 with its involvement in the Spanish-American War. In the Treaty of Paris, Spain surrendered its control over Cuba, and the United States acquired the Philippines, Puerto Rico, and Guam. The First Philippine Republic

objected to the U.S. taking possession of the Philippines from Spain, which erupted into the

Filipino-American War. By 1902, over 200,000 Filipino civilians were dead, and the Philippines

became a U.S. territory. It was not until 1946, with the Treaty of Manila, the Republic of the

Philippines was recognized as a sovereign nation (SarDesai, 1997). Acquiring the Philippines

caused the U.S. to increase its presence in Asia, particularly in China. The U.S. drafted trade

treaties like the Open Door Policy, without the Chinese government's approval, to enact shared

economic imperialism with other competing European countries (M. J. Green, 2017).

Immigration History of Asian Americans

Another form of economic imperialism was exhibited through Chinese citizens migrating

to the U.S. as laborers. While Asian Americans are considered the most recent immigrants to the

United States, documents show that Filipinos were the first to immigrate to the continent on

Spanish fleets as early as the late 1500s (P. Q. Yang, 2011). However, the initial wave of Asian

American immigrants to the United States did not occur until the 1800s, when China and the

United States built diplomatic and economic ties. The dramatic influx of Chinese immigrants

caused distrust and animosity by most of the American population (P. Q. Yang, 2011). From the

late 1800s to the 1940s, Asians were portrayed as "obsequious, slavish, treacherous, deceitful,

untrustworthy, and uncivilized heathens who threatened to undermine the American way of life"

(B. H. Suzuki, 2002, p. 21). The xenophobia the American public had for the new Chinese

immigrants brought forth legislation, such as the Chinese Exclusion Act of 1882, the Asiatic

Barred Zone Act of 1917, and the Immigration Act of 1924, which severely limited or prevented

migration from Asia. It also prevented any U.S.-born Asians from receiving citizenship and any

social services.

In 1965, the United States Congress passed the Immigration and Nationality Act of 1965, also known as the Hart-Celler Act, which abolished the national origins quota system that the United States adopted in the 1920s (P. Q. Yang, 2011). While there is significant debate on whether or not lawmakers anticipated the significant influx of immigration from Asia, researchers can agree on the fact that the law granted Asians more access and opportunity to the United States than ever before and changed the image of immigration in the United States (Chin, 1996; Reimers, 1983).

The Refugee Act of 1980 amended the Immigration and Nationality Act and the Migration and Refugee Assistance Act of 1962, increasing the number of refugees entering the United States from 17,400 to 50,000. It also established a process for reviewing and adjusting the refugee ceiling to meet emergencies and created a system for resettlement (Kennedy, 1981).

The Amerasian Homecoming Act (1989) was enacted by the U.S. Congress to expressly grant immigration status to children born in Vietnam to U.S. citizens (Mrazek, 1987). This law allowed approximately 90,000 individuals to enter the United States. However, it was also criticized for not granting similar immigration status to children fathered by U.S. citizens in other Asian countries where U.S. soldiers are stationed (e.g., Korea, the Philippines, Japan, Thailand, etc.) (Valverde, 1992).

Stereotypes & Other Challenges of Asian American Women

Asian American women are uniquely positioned where they are impacted by institutional and attitudinal biases that minoritize them based on their race and gender while pursuing career advancement.

The Double-Bind Syndrome

Asian American women are first impacted by the *glass ceiling*, which refers to "the artificial barriers to the advancement of women and minorit[ies]" (Cotter et al., 2001, p. 656). The biases and discrimination identified in the glass ceiling are challenging to identify since it is deeply embedded in the business's organizational structure (P. Li, 2014). However, it is essential to understand that gender does not exist in isolation but is "always raced, classed, and sexed—and tied to other aspects of self—so that oppression exists in a way that is both unique to the individual and predictable given the specificities of identity" (Meyers, 2012, p. 6). While there is shared gender discrimination, women faculty of color do not always feel supported by their white women faculty (Turner & Myers, 2000).

The second institutional barrier Asian American women face is the *bamboo ceiling*, which is a term similar to the glass ceiling because it also illustrates the limitations to career advancement for Asian Americans (Hyun, 2005). While Asian Americans are well represented in the workforce, they lack proportional representation in higher-level management positions. Asian Americans also receive "the lowest [economic] return on education of all ethnic groups" (V. W. Wei, 1995, p. 771). The Double-Bind Syndrome binds Asian American women because they are doubly disadvantaged by two institutional barriers to career advancement: sexism and racism (L. Malcom & Malcom, 2011; S. M. Malcom et al., 1975).

> Unfortunately, the lives of faculty women of color are often invisible, hidden within studies that look at the experiences of women faculty and within studies that examine the lives of faculty of color. Women of color fit both categories, experiencing multiple marginalities and having their stories masked within these contexts (Turner, 2002, pp. 75–76).

Not only do Asian American women become invisible in the discourse surrounding discrimination facing Asian Americans, but they have also been removed from the conversation surrounding gender inequity practice. However, when looking at research on Asian American women, it is essential to look at the intersectionality of both race and gender because, "any analysis that does not take intersectionality into account cannot sufficiently address the particular manner in which [women of color] are subordinated" (Crenshaw, 1989, p. 140).

"Perpetual Foreigner" Stereotype

Asian Americans being asked, "Where are you from?" is the quintessential example of the "perpetual foreigner" stereotype. Studies have shown that to be American is to be White and ethnic minorities will always be considered the "other" in comparison (Devos & Banaji, 2005; Huynh et al., 2011). "Although the United States is historically an immigrant nation with an ethnically and culturally diverse population, members of ethnic minority groups are often innocuously denied the American identity and treated as if they were perpetual foreigners" (Huynh et al., 2011, p. 2). It describes how Asian Americans are still seen only as Asian and not fully American. For U.S.-born Asian Americans, it is a constant reminder that they will never be entirely accepted as American and are considered less than other U.S. citizens (O. A. Poon & Hune, 2009). Society continues to compare Asian Americans against a black and white binary rather than trying to understand the uniqueness of their identity (Ng et al., 2007, p. 96).

The Influences of Confucianism

Confucianism was fundamental in establishing a strict family structure (Chen, 1997; Jung et al., 2011). Traditionally, Confucianism also stressed a patriarchal family and established a hierarchy and inequality between males and females (Son, 2006). One such example can be seen in how the core Confucius principle of cultivating oneself was not equally applied to women.

Females were mainly to exhibit virtues of loyalty, purity, and filial piety (K. H. Kim, 2007). Asian women were discouraged from asserting themselves or expressing their opinions, primarily when they differed from those of family or friends (Jung et al., 2011).

However, the patriarchal mindset of Confucianism has been significantly challenged, especially in the area of education. Respect for education and educators can also be traced back to Confucian thinking and has significantly impacted the history, culture, and people of many Asian cultures (Huong & Fry, 2004; Pyke, 2004). Education was seen as a direct means to social mobility (Pyke, 2004). This ideology influenced Asian families to believe that achievement and ability are not fixed outcomes. They believed that through effort and perseverance, their children would be able to achieve academic and professional success (Choi et al., 1994; Pang & Cheng, 1998). For example, traditionally, Vietnamese girls desired to be students over a wealthy landlord's wife (Huong & Fry, 2004).

As Asian women began to receive encouragement to advance their education, new career opportunities also developed. However, they were often encouraged to pursue a more flexible career that allowed them to combine their family and career responsibilities (Fouad et al., 2008; E. Y. Kim, 1993; Uno, 2003). While many Asian cultures admire an intelligent woman, society struggles with the prevalent cultural standard of the strong patriarchal family structure (Espiritu, 1999). This cultural conflict intensified with increased migration to the United States. As many Asian American men were disadvantaged in the American labor market and required to become self-employed, Asian American wives needed to enter the workforce to supplement their spouses' earnings and financially support the family (P. Li, 2014). However, families needed to manage the challenges of whether or not it was proper behavior for a woman to work against the reality of needing to work for families to survive (Espiritu, 1999).

American Orientalism of Asian American Women

From the brief outline of over 400 years of Western Imperialism across Asia described in the previous section above, it is undeniable that colonialism greatly impacted how the West perceived and analyzed the cultures of the East, especially familial and gender roles. Without understanding the complexity of the cultural influences across Asia, it is easy for Western societies to visualize Asian cultures as oppressively patriarchal (Uno, 2003). American Orientalism views East and West in opposition. It has distorted images of Asians and Asian Americans as "primitive, slavish, exotic, manipulative, and amoral," while White Americans are viewed as "modern, free, civilized, and trustworthy" (Leong, 2005, p. 155). American Orientalism also characterizes Asian American females as, "Lotus blossom, submissive, less liberated than Western women, shy, retiring, devoted, subservient, exotic and sexy" (Uno, 2003, p. 42).

Research on the media's portrayal of Asian Americans illustrated that the pervasive message about Asian American women was that they were submissive, silent, exotic, fragile, volatile, intelligent, professional, and well-educated model minorities. Frequently, print media highlighted Asian American women over Asian American men when portraying a model minority (Paek & Shah, 2003). Asian American women have been stereotyped in media, literature, and popular culture as "prostitutes, geishas, and 'good, faithful, uncomplaining, self-effacing, gracious servants, who will do everything and anything to make them [men] feel comfortable and carefree'" (Chen, 1997; Mukkamala & Suyemoto, 2018). These depictions established Asian American women, like many women of color, to be considered subordinate members within the hierarchy of gender and race (Chen, 1997).

Asian American Identity

As Chinese, Filipino, Korean, and Japanese faced labor and social discrimination, each ethnic group was ineffective in defending their interests in the U.S. court system. European Colonialism of Asia had painted Asia or the Orient, as it was most commonly called, "[as] an exotic, inscrutable, foreign connotation that reinforced the notion of Asians in America as perpetual foreigners despite their long history in and contribution to U.S. culture and society" (Nomura, 2003, p. 18). However, as the 1960s Civil Rights movement exposed the systemic racism in U.S. society, Asian ethnic groups decided to band together around the shared experiences of oppression and united and strengthened their voice as Asian Americans. The Asian American identity focuses on the communal lived experiences to bring strength in numbers to push the cause for social change (Nomura, 2003; W. Wei, 1993).

"Model Minority" stereotype. The term "Model Minority" stemmed from an article titled "Success story, Japanese-American style" in the New York Times Magazine, where William Petersen (1966) described Japanese Americans as the "model minority" for their high achievement while overcoming discrimination with determination and hard work. Asian Americans received unsolicited praise and recognition in contrast to the criticism other minorities received for lacking achievement compared to the Asian American population. This perception of Asian Americans created several obstacles. It racially positioned Asian Americans as the "best" of those in the racially "not-White" category, which defines Asian Americans as always considered "other" in the eyes of Whites (O. A. Poon & Hune, 2009).

Asian Americans are the middleman minority, a group that serves as a buffer between the power struggle of Whites and other minorities (O. Poon et al., 2016). This status may bring some economic privileges, but not political or social agency, and exposes them to animosity from both the White majority and other racial minority groups (O. Poon et al., 2016). Racially positioning

Asian Americans in this fashion has caused friction or invisibility between Asian Americans and other ethnic minority groups. It is a misperception that all Asian American ethnicities are one homogenous group and achieve at an equal rate. Asian American population consists of 35 distinct ethnicities and 300 languages.

The social and historical narrative of the Asian American experience is long and complex. However, one must understand the context of these experiences to unpack the influence validity and self-efficacy had on their academic and career development.

Research Questions

The overarching research question guiding this study is: How do Asian American women faculty perceive the role of race and gender on the development of their academic and professional identity?

Specifically, the sub-research questions guiding this study are:

1. How do Asian American women faculty perceive the influence of race and gender on *validation* in their academic and professional identity?

2. How do Asian American women faculty perceive the influence of race and gender on *social capital* in their academic and professional identity?

3. How do Asian American women faculty perceive the influence of race and gender on *self-efficacy* in their academic and professional identity?

Conceptual Framework

The "Professional Identity Development Model for Asian Americans Women Faculty" conceptual framework and model was created to best describe and illustrate the stages Asian American women experience in developing their professional identity. The first stage of the model begins before the individual starts any formal education. This stage is influenced most by

the individual's attributes, family, and social capital. The early years are crucial for developing a perception of self and the world around them (Magnuson & Starr, 2000). Early parental engagement with positive cognitive ability showed greater kindergarten reading achievement (Barnett et al., 1998). In addition, parents' social and economic characteristics build different access to social capital, which has a "strong role in shaping opportunities for children which provide them differential educational experiences, and consequently, differential access to positions in the occupational structure" (Alwin & Thornton, 1984, p. 784).

The second stage is significant because it is at this stage that formal academic learning begins. While family and social capital are still influencing forces, this stage also introduces sources of self-efficacy and validation. At this stage, agents outside the home begin to influence factors, such as educators and peers. Research has shown that the sense of belonging a teacher develops in the classroom directly impacts engagement and motivation for academic learning (Osterman, 2000). Peers also begin to influence academic development. Vardardottir (2013) discovered that students' academic outcomes improved when they were in class with academically talented peers.

The third stage is when an academic identity begins to develop. Once a major is declared, the time in college is spent refining one's academic identity by building their academic ability. At this stage, faculty significantly influences student success and academic outcomes by offering words of encouragement and granting them access to resources to support their academic pursuits (Xiong & Lam, 2013).

Stage four beings their professional development through academic learning and training. During this stage, faculty mentors are vital influencers in producing high-quality academic performance and productivity and a solid commitment to their career goals (S. G. Green &

Bauer, 1995). They also provided psychological and emotional support, which are critical, particularly for students of color (Cox et al., 2014).

The final stage is when a professional identity is acknowledged. During this stage, Asian American women faculty access professional socialization opportunities (e.g., learning the academic culture; navigating the tenure process; mentorship from senior-level faculty) to navigate the academe for validation and advancement of faculty of color (Bova, 2000; Olsen et al., 1995; Samimy, 2006). The author also recognizes that this entire model must also navigate through the systems of oppression that exist for Asian American women, specifically intersectionality. The White supremacist and sexist structure of higher education in the United States is a struggle that Asian American women faculty and all women and faculty of color constantly need to fight through to claim their space and voice in the academe.

Figure 1: Professional Identity Development Model for Asian American Women Faculty
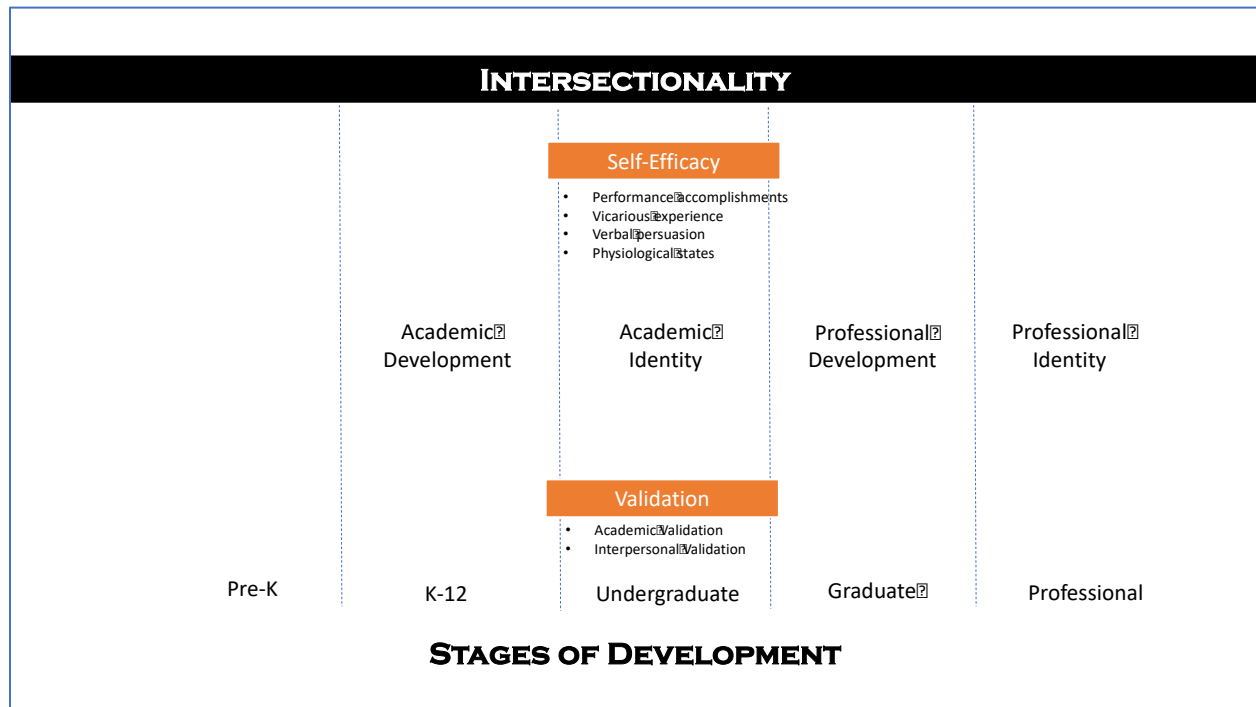
Theories that Inform this Study

This conceptual framework is based on the theoretical frameworks of validation theory (Linares & Muñoz, 2011; Rendon, 1994; Rendon & Jalomo Jr, 1995), social capital theory (Putnam, 1993), and self-efficacy theory (Bandura, 1977, 1993, 1994a, 2013). Specifically, these three frameworks help explain the stages Asian American women faculty experience to cultivate their academic and professional identity in the academe.

Validation Theory

Rendón (1994) defines validation as, "an enabling, confirming and the supportive process initiated by in- and out-of-class agents that foster academic and interpersonal development" (p. 44). This model was based on Astin's (1984) student involvement theory and Pascarella and Terenzini's (1991) research on how college affects students. Astin's research concluded that student involvement also included student-faculty interaction, which was the most decisive factor in student satisfaction in college than any other type of involvement. Rendón's research concluded that student validation, like student involvement, is necessary for student development. While Astin's model places the involvement responsibility on the student, Rendón claims that when external agents initiate interactions with students through "*academic validation*" and "*interpersonal validation*," students begin to believe in their capacity to learn and self-worth. "Validation is about making students stronger in terms of assisting them to believe in their ability to learn, acquire self-worth, and increase their motivation to succeed. Validating actions should be authentic, caring, and nonpatronizing" (Rendón, Munoz, 2011, p. 17). While Rendón believes the earlier a student experiences validation, the more significant impact it can have on a student, her research focused only on students' college experience. It does not capture how validation can impact one's K-12 and professional years (Linares & Muñoz, 2011; Rendón, 1994; Rendón & Jalomo Jr, 1995).

Social Capital Theory

Putnam (2000) defines social capital as "connections among individuals – social networks and the norms of reciprocity and trustworthiness that arise from them" (p. 19). These social organizations coordinate together for mutual benefit and gain (Putnam, 1995). Putnam's concept of social capital has three components: moral obligations and norms; social values (especially trust); and social networks (primarily voluntary associations) (Siisiäinen & Martti, 2000). Putnam's recognition of social networks, especially voluntary associations, as a form of social capital is a crucial addition in framing how social capital is cultivated and used in close-knit ethnic communities, like many Asian enclaves. According to Putnam (1993), social capital "refers to features of social organization, such as networks, norms, and trust, that facilitate coordination and cooperation for mutual benefit" (pp. 35–36). Through one's social network or the network of family and peers, opportunities and resources become more readily accessible.

Another essential aspect of Putnam's concept of social capital is understanding that social inequalities may be rooted in social capital. "Norms and networks that serve some groups may obstruct others, particularly if the norms are discriminatory or the networks socially segregated" (Putnam, 1993, p. 42). Putnam's recognition of social networks as a source of social capital is a key distinction in bringing insight into how validation, as a form of social capital, is used within different Asian American communities to benefit and hinder Asian American women's academic and professional success (Linares & Muñoz, 2011; Putnam, 1993, 2000). For these reasons, Putnam's definition of social capital will be used to help frame this study.

Self-Efficacy Theory

Bandura (1977) defines self-efficacy as an individual's belief in their ability to execute behaviors necessary to produce one's desired outcome. The model is based on Social Learning

Theory which believes that learning occurs in a social context with a dynamic and reciprocal interaction of the person, environment, and behavior. The theory considers a person's past experiences, which factor into whether behavioral action will occur. These past experiences influence reinforcements, expectations, and expectancies, all of which shape whether a person will engage in specific behavior and why a person engages in that behavior (Bandura, 1977). By applying self-efficacy to academic and professional development, self-efficacy illustrates different modes of motivation one can receive to respond to the different challenges and opportunities as they explore and define their academic and professional identities.

Four principle forms of influence define the expectations of personal efficacy:

1) performance accomplishments: (based on personal mastery experiences)

2) vicarious experience: ("if they can do it, I can do it")

3) verbal persuasion: (socially persuaded they can cope successfully)

4) physiological states: (reduce anxiety and fear through experienced mastery through participant modeling).

Limitations of Theoretical Frameworks

Validation Theory Limitations

Validation theory suggests that "external validation is initially needed to move students toward acknowledgment of their own internal self-capableness and potentiality" (Linares & Muñoz, 2011, p. 15). However, self-efficacy also acknowledges personal accomplishments and mastery as a motivator toward academic and professional development (Bandura, 1977). Validation theory does not extend to include one's K-12 and professional years (although Rendón does believe that the earlier validation is enacted, the better), while self-efficacy looks at the entire lifespan (Bandura, 1977; Linares & Muñoz, 2011; Rendón, 1994).

Self-Efficacy Theory Limitation

The strength of self-efficacy theory lies in its design from a lifespan approach. However, it does not recognize how systems of oppression (e.g., racism, sexism, ableism, etc.) hinder people's self-efficacy from marginalized identities (Bandura, 1977; Linares & Muñoz, 2011). However, validation theory is grounded in recognition of these contexts and oppressive systems (Linares & Muñoz, 2011; Rendón, 1994; Rendón & Jalomo Jr, 1995).

The Intersectionality of Racism & Sexism

When looking at research on Asian American women, it is essential to look at the intersectionality of their race and gender together because their lived experiences cannot be summed up by looking at those two identities separately. This is often the limitation in many theoretical frameworks because the concept of discriminatory conditions is often only considered on one categorical axis rather than considering the intersectionality of multiple axes that women faculty of color must navigate daily (Crenshaw, 1989). Even anti-discrimination law, which is meant to provide career protection for women of color, is limited and assumes that individuals come from a place of privilege except for their racial or sexual identity (Crenshaw, 1989). An example of this is seen in sex discrimination law, which is based on the experiences of White women and does not put into account the multiple identities women of color must traverse (Crenshaw, 1989).

While Kimberlé Crenshaw (1989) is credited for the term "intersectionality," the theoretical and political commitment have much older roots (Collins et al., 2009; Harris & Patton, 2019; Nash, 2008). In 1977, the Combahee River Collective, a Black feminist organization committed to addressing issues of racial, sexual, heterosexual, and class oppression, published a statement that claimed that Black women have an "extremely negative relationship"

with the American political system because white males are in power and are oppressed by their race and sex (B. Smith et al., 1982, p. 13). Black women did not see themselves in the feminist discourse, which did not address race and focused on white women. They also could not see themselves in the antiracist discourse, which focused on anti-Blackness and disregarded gender, thereby focusing on Black men (Harris & Patton, 2019). The Combahee River Collective (1982) was also influential because it acknowledged the intersectionality work of earlier Back women activists like Sojourner Truth, Harriet Tubman, Frances Harper, and Ida B. Wells for addressing the unique political struggles of Black women.

The transdisciplinary character of intersectionality is seen as a strength of the theory, but this has also caused misunderstanding and misapplication (Harris & Patton, 2019). Intersectionality is not meant to focus on the intersections of social identities but to be oriented toward "analyzing the relationships of power and inequality within a social setting and how these shape individual and group identities" (Tefera et al., 2018, p. viii).

Intersectional scholarship reflects an ongoing intellectual and social justice mission that seeks to: (1) reformulate the world of ideas so that it incorporates the many contradictory and overlapping ways that human life is experienced; (2) convey this knowledge by rethinking curricula and promoting institutional change in higher education institutions; (3) apply the knowledge to create a society in which all voices are heard; and (4) advocate for public policies that are responsive for multiple voices (Harris & Patton, 2019; Thornton Dill et al., 2009, p. 2)

The rationale for Uniting Frameworks

All three frameworks focus on making individuals build their belief in their ability to learn, self-worth, and increase their motivation to succeed (Linares & Muñoz, 2011, p. 18). These theories suggest that building expectant self-efficacy and validation are not limited to just

occurring in the classroom (Bandura, 1977; Linares & Muñoz, 2011). Both theories recognize that self-efficacy and validation are developmental and involve a continuous process.

This study is not focusing solely on the identity of Asian American women faculty but the discrimination and bias Asian American women faculty experience and the simultaneous effects of discriminatory practices based on their race and sex (Crenshaw, 1989). However, when Asian American women faculty share their experiences in the academy, they often minimize their gender identity to highlight the impacts of their race or other moments of marginalization that compound with their women faculty identity (Moffitt et al., 2012). The White supremacist system in higher education and American society has difficulty addressing the impact of experiencing multiple systems of oppression simultaneously (Collins et al., 2009; Harris & Patton, 2019; Tefera et al., 2018). The mantra that people of color need to work twice as hard as their white male colleagues are commonly felt by women faculty of color when seeking professional advancement (Võ et al., 2012). Thus, to engage in research that provides a comprehensive narrative of Asian American women faculty, it must recognize and frame the research in the intersectionality of their identity and the intersection of discrimination they face daily. The researcher will combine these frameworks to better understand how Asian American women faculty perceive the role of race and gender on the development of their academic and professional identity.

Researcher's Positionality

My parents immigrated from South Korea in 1975 after receiving an invitation from my mother's aunt. They also came to the United States under the premise of being "skilled workers". My mother was a pharmacist, and my father was an engineer in South Korea. As newlyweds, they immigrated in the hopes of a better life for themselves and their future children. I was born

and raised in southern California and always lived around my family and minutes away from a local Korean restaurant or market. My parents always made sure I knew my cultural roots and the traditions and expectations of being Korean American (not Asian American). I was expected to respect my elders, follow the patriarchal practices in the home, and excel in school.

I discovered very early in my schooling that I did not have a passion for math and science. My favorite subjects were English and History. For most of my K-12 school years, I felt extreme shame for not being able to achieve the academic accolades of my fellow peers. My brother was your stereotypical Asian American brainiac. He seemed to excel in everything with little to no effort, which did not help my ego or my parents' constant disappointing gaze and lecture. Because my brother and I are just two years apart, I was always in the shadow of his academic achievements. Since my brother participated in the International Baccalaureate Program, I was expected to do the same. If he took Advanced Placement courses, I was expected to do the same.

It was not until college that I finally felt that I could finally study what I wanted to without judgment or fear of being outperformed by my brother. Even though he attended an ivy league school and I attended a large public state school, I was finally in an academic environment that felt welcoming. I excelled in my classes and participated in different campus leadership opportunities. I fell in love with the college student experience because it was there that I developed my academic passion and identity.

I left California for the first time when I attended graduate school in Northern Colorado for a master's in Student Affairs. I left the safety of my family and cultural community and entered a system where students like me made up less than 2% of the student population. It was isolating, to say the least. However, this was where I developed my professional identity. I

learned about higher education and student development, and I put those learnings into direct practice through graduate assistantships and practicums. I also received amazing mentorship from scholar-practitioners of color for the first time.

Since receiving my master's, I have worked as a student affairs professional for over 18 years. Even as I am seeking a Ph.D. in education, I still see myself as a student affairs professional. Even though I enjoy the scholarship and research opportunities in my program, I have never allowed myself to see the professoriate as a possible career path for myself. I have entertained the idea of possibly taking on guest lecture opportunities in the future, but I have not researched the possibility of becoming a faculty member. I have never thought that was a possible position for myself, and I continue to wonder why I refuse to see myself in that position. I know how vital Asian American women faculty are because I am where I am today because of the encouragement and support of many of them. While I might not be able to see myself as faculty, I seek to understand how other Asian American women scholars have identified their professional identity as faculty. Through their narratives, I hope to gain a better understanding of how they came to identify as an Asian American women faculty.

Definition of Terms

Asian American – This study will be using the definition of Asian used in the U.S. Census. Specifically, it refers to a person having origins from East Asia, Southeast Asia, or the Indian subcontinent (Hoeffel et al., 2012). Therefore, this study will consider any person who identifies with any of the countries from these particular parts of Asia and is also a citizen (either natural-born or naturalized) of the U.S.

Social Sciences – This study will use the Classification of Instructional Programs (CIP), a taxonomic scheme developed by the National Center for Educational Statistics (NCES), in

identifying a faculty member in the social sciences (National Center for Education Statistics, 2010). NCES identifies the following as social sciences instructional programs: (1) social sciences, general, (2) anthropology, (3) archeology, (4) criminology, (5) demography and population studies, (6) economics, (7) geography and cartography, (8) international relations and national security studies, (9) political science and government, (10) sociology, (11) urban studies/affairs, (12) sociology and anthropology, (13) rural sociology, and (14) social sciences, other (National Center for Education Statistics, 2010).

CHAPTER II: LITERATURE REVIEW

It is important to recognize that career choice and professional identity for Asian American women are layered with complications of cultural norms and obligations, individual ability, and intersectionality of oppression. Therefore, it is critical to examine what challenges and opportunities Asian American women faculty experience that allows them to persist and pursue their professional identity. First, this literature review will explore the history of career development theory and student development theory, the first steps in understanding the connection between academic and professional identities. However, early career and student development theories discounted how race and gender influence vocational identity. For this reason, there are challenges in researching the experiences of Asian American women in higher education. Second, this literature review will examine the role of individual ability, the family, peers, and educators influence Asian American women's academic, interpersonal and professional development.

Introduction & Gaps in the Literature

History of Career Development Theory

The movement for organized vocational guidance began with the seminal work of Frank Parsons (1909). Parsons understood that vocation choice involved more than assessing one's interests and aptitudes. He also recognized that opportunity and understanding one's advantages and disadvantages were important to understand the conditions of success for one's possible vocation . However, Parsons' steps for vocational development limited understanding of what could be considered industries open to females in the early 1900s. Even as late as 1976, researchers believed that psychological principles and vocational behaviors were presumably the same for all groups, gender, and minority groups, so they dismissed the need for different career

development theories (Holland & Gottfredson, 1976). As career development theories expanded, research began reviewing the impact of career choice and development through factors such as age, gender, social class, and values (Gottfredson, 1981; Holland & Gottfredson, 1976). Duffy and Dik's (2009) study outlined external influences that impact the career development process. Their research showed that a variety of different life circumstances may constrain career decision-making.

History & Purpose of Higher Education

The student population of the early colonial college system was to develop sons of privileged families, who were expected to learn the skills necessary to lead and influence a budding society in the new world (Thelin, 2011). Education historians observed that, "the curriculum reflects the society…it does not significantly affect or change that society" (Rudolph, 1977, p. 7). The early college curriculum involved arithmetic, astronomy, logic, grammar, and rhetoric courses. It reflected how the curriculum was to instill value and character in citizens to provoke thoughtfulness, reasoning, and a more global perspective of the world so "they come to terms with complexity and diversity, and otherwise devise means to solve problems" (Lane, 1987; Ungar, 2010, p. 3).

As a newly independent nation began to develop and as a crippled nation had to rebuild after the Civil War, the responsibility of the college system in the U.S. changed to become an "instrument of an aspiring middle class, the center of learning for new vocations" (Rudolph, 1977, p. 111). As new jobs became available, the workforce and employers needed to understand who would be the best fit for these positions. While Parsons' vocational development theory offered a way for an individual to look at skills and directly find a job that utilized those skills,

the advancement in psychology and sociology began to expand society's understanding of human development and evolution (Parsons, 1909; Patton et al., 2016).

It is also important to acknowledge that the history of higher education in the United States was built on white supremacy ideology and practices. The first universities in the New World were financed through the West and Central African slave trade and from the colonists' devastating impact on the indigenous nations in America (Wilder, 2014). The early ivy league colleges, like Harvard University, taught theories about the superiority of white people and the intellectual and cultural inferiority of black people (Wilder, 2014). Therefore, the meritocratic ideology that higher education espouses is lined with racist and classist traditions that preserve that hard work alone is not enough for students of color and others from marginalized communities to succeed (Patton, 2016). Until there is the decolonization of higher education in the United States, these systems of oppression will continue to challenge the development and achievement of our marginalized student population.

Seminal Student Development Theories

Understanding that one's skills and talents can be fostered and developed, universities hired administrators, the earliest form of student affairs professionals, to support students through their vocational journey. Along with the establishment of career development, several theories shaped how student affairs professionals could better understand and help college students through their academics, interpersonal, and professional development. The following section describes the seminal student development theories that shaped higher education.

Challenge & Supports (Sanford, 1962)

Psychologist Nevitt Sanford saw the process of development as a cycle of navigating challenges and supports that determine one's readiness (Patton et al., 2016). Sanford defined

challenges as situations where the individual does not have the understanding or training to cope (Patton et al., 2016; N. E. Sanford, 1962). Supports are structures in the environment set up to help students successfully overcome those challenges (Patton et al., 2016; N. E. Sanford, 1962). Sanford (1966) explains that the amount of challenges a student can endure depends on the quantity and quality of the support available to the student (Patton et al., 2016). Therefore, for students to thrive in the college environment, the challenges they experience must be supported with sufficient formal or informal institutional resources.

Student Development Theory (Chickering, 1969, 1993)

According to educational researcher Arthur Chickering (1993a), there are seven vectors determining the identity development of students: (1) developing competence; (2) maintaining emotions; (3) moving through autonomy toward interdependence; (4) developing mature interpersonal relationships; (5) establishing identity; (6) developing purpose; and (7) developing integrity. Like vectors, these seven components have direction and magnitude. However, these vectors follow a cyclical path rather than a linear direction and do not follow a sequential order. The vectors often interact and build upon one another, and the development of multiple vectors allows one to function with greater stability and intellectual complexity (Chickering & Reisser, 1993a). In an updated and revised edition of the original study, Chickering & Reisser (1993b) acknowledged that environmental conditions nurture or obstruct such changes where systemic changes must be made to progress student development in the institution.

Involvement Theory (Astin, 1984)

The premise of Alexander Astin's theory is that a student's ability to develop personally and academically is dependent on the quantity and quality of their co-curricular activities (Astin, 1984). The more involved students are in programs and activities, the higher students' overall

satisfaction with college, academic achievement, and matriculation rates (Astin, 1984). Astin

(1984) names five assumptions for Involvement Theory: (1) Involvement requires an investment

of psychosocial and physical energy; (2) Involvement is continuous, and the amount of energy

invested varies by the student; (3) Aspects of involvement may be qualitative and quantitative;

(4) What a student gains from being involved (or their development) is directly proportional to

the extent to which they were involved (in both aspects of quality and quantity); and (5)

Academic performance is correlated with the student involvement.

Mattering and Marginality (Schlossberg, 1989)

Adult development theorist Nancy Schlossberg introduced the concept of mattering and

marginality on the premise that students all experience the college environment differently. A

student's identity (e.g., race, gender, social class, sexual orientation, age, etc.) impacts how they

encounter each new environment and situation. It is essential to highlight that Schlossberg

understands that marginality can be a permanent situation for some individuals. For students of

minorities groups (e.g., students of color, students with disabilities, LGBTQIA students, etc.), the

system of higher education in the U.S. was built without considering these groups (Nguyen et al.,

2018; Schlossberg, 1989).

Schlossberg argues that each student wonders if they belong. Especially during a

transition, such as experiencing college for the first time, feelings of marginality will be triggered

as they experience a sense of not fitting in or belonging. These feelings can produce self-

consciousness, poor academic performance, or depression (Schlossberg, 1989). Schlossberg uses

sociologist Rosenberg & McCullough's definition of mattering as "the feeling that others depend

on us, are interested in us, are concerned with our fate, or experience us as an ego-extension

exercises a powerful influence on our actions" (Rosenberg & McCullough, 1981, p. 165). It is

important to cultivate an environment where students have a sense of mattering because these feelings can determine behaviors and actions, producing students' satisfaction and academic achievement (Astin, 1984; Schlossberg, 1989).

These seminal student development theories help understand how students develop their student and academic identity in college. According to Sanford (1962), Chickering (1993a), Astin (1984), and Schlossberg (1989), students develop their identity through moments of validation and self-efficacy. However, these theories do not factor in the additional institutional and structural barriers students of color must navigate, particularly Asian American women. The following sections review the unique challenges and experiences Asian American women experience as they develop their academic, interpersonal, and professional identities.

Challenges to Researching Asian American Women in Higher Education

Asian American women continue to battle the stereotypes imposed on them due to their race and gender. "The double oppression of gender and race is reflected in the fact that 'minority women faculty experience more barriers to their professional socialization in the workplace than White women faculty' and more discrimination than minority male faculty" (Aguirre, 2000 cited in Meyers, 2012, pp. 6–7). They must navigate these presumptions or "shared reality" of Asian American women, higher education, and Asian American women in higher education. Most often, these shared realities misrepresent Asian Americans in the discourse on access & equity in higher education (Nakanishi, 1993; O. Poon et al., 2016; Teranishi et al., 2004).

Regardless of the growing number of students of color entering higher education and growth (albeit slow) in faculty of color, the dominance of white male hegemony remains (Contreras, 1998). McKay & Wong (1996) defines discourse as a set of statements or beliefs that are historically grounded from the regularity of "a set of historically grounded statements that

exhibit regularities in presuppositions, thematic choices, values, etc.; that delimit what can be said about something, by whom, when and where, and how; and that are underwritten by some institutional authority" (G. Li, 2006, p. 125). The power of white males in academia shapes the discourse of higher education. Students see a disconnect between the dominated White male hegemony in higher education and consciously or subconsciously disregard anyone who does not fit that model, particularly the Asian American women because they are not male nor are they White (G. Li, 2006).

Invisibility in Higher Education

Historical numbers of students of color have been attending college over the past decade. Large numbers of women of color have attended college over the past decade (National Center for Education Statistics, 2019a). Perpetuating the stereotypes of Asian American students as simultaneously foreign and a model minority has preserved the racial status quo in higher education and upheld the systems of White supremacy (S. S. Lee, 2006; Ng et al., 2007). Some of the earliest and seminal studies on students of color in higher education by Alexander Astin (1982) and John Ogbu (1979) did not even include Asian Americans in their studies. They did not feel that Asian Americans were as "educationally disadvantaged" as other non-White students because, "it is well known that some minority groups are academically successful in school, while other minority groups are not" (Fordham & Ogbu, 1986, p. 178; Nakanishi, 1995). Although researchers are beginning to unwrap the complex nature of Asian Americans' racialization, they are caught in a racial discourse of not being black nor white and losing any ability to be seen or heard as a racial minority (Ng et al., 2007). In addition, the perception that Asians are "overrepresented" in higher education creates a false narrative that Asian Americans do not experience racial discrimination in higher education. As a result, universities are

establishing quotas where the acceptance rate for Asian American students is lower than for

other races (Hsia, 1988; S. S. Lee, 2006; Nakanishi, 1995; L. L. Wang, 2007).

Through racial triangulation, Asian Americans' experiences are measured on two axes:

"superior/inferior" and "foreigner & insider." According to racial triangulation, a racial group

can be rated differently on each dimension, depending upon the situation (Xu & Lee, 2013).

While data show high educational attainment for this population, it is rarely reported that the

Asian American population also has the largest population of people with no formal education

compared with Whites and other ethnic minority groups (Sue & Okazaki, 2009).

Research Gap on Asian American Women in Higher Education

One of the early challenges facing educational research on Asian American females was

the lack of Asian American female scholars in the fields of social sciences. Even today, Asian

Americans tend to be more well represented in science, technology, engineering, and

mathematics (STEM) (Chu, 1980; Hune, 2006, 1998). While there is growing interest from

Asian Pacific American women in pursuing degrees in the social sciences, the number of degrees

conferred every year is relatively small (Hune, 2002; National Center for Educational Statistics,

2016). While researchers do not need to identify as an Asian American woman to research this

population, the lack of presence in the social sciences may contribute to their overall neglect of

representation in the scholarship.

Scholars who research Asian American women also face the challenge of a lack of data.

Research on Asian American women is often masked within the broad study of women or people

of color. The lack of research focused on factors that impact the development of Asian American

women means that inferences must be made from literature focused on "culturally diverse

backgrounds" (Kitano, 1995, p. 177). For example, research on faculty of color has primarily

focused on the experiences of African American, Latino/a, and American Indian communities (D. G. Smith et al., 2004; Turner, 2002).

The expansion of intersectional research into every academic discipline was a hopeful sign for advancing research on Asian American women (Bartlett, 2017; Ladson-Billings, 1998). Intersectionality can best analyze the complexity of Asian American women faculty experiences since this framework explores the experiences of groups that identify with multiple social locations. Intersectionality also supports "social justice and social change by linking research and practice to concrete holistic approaches to the eradication of disparities and to changing social and higher educational institutions" (Thornton Dill et al., 2009, p. 5). However, intersectionality is rarely used in Asian American research. A study by Harris and Patton (2019) reviewed seven peer-reviewed journals focused on higher education. Of the 97 articles that referenced intersectionality since 1989, 23 articles addressed the intersections of race and gender. And of those articles that focused on women of color, all focused on Black women, Mexican American women, or women of color as a collective (Harris & Patton, 2019). While intersectionality has influenced every scholarly discipline, very little research has been done on Asian Americans from this framework. Its misuse in higher education research may be why there is very little research on Asian American women from an intersectionality lens. Instead, researching Asian American women in higher education requires patching various studies on their identity as a woman, a person of color, and an Asian American. Focusing on these unique challenges has broad implications for future studies to provide intentional care when collecting data on Asian American women in higher education.

Building an Academic Identity Through Recognized Ability

The most effective way to develop a strong sense of efficacy is through *performance accomplishments/mastery experiences*. These outcomes will offer direct evidence of one's drive in mastering an organized goal (Bandura, 1977, 1995b). Developing efficacy through *mastery experiences* builds self-regulatory, behavioral, and cognitive skills necessary in varying situations one may experience (Bandura, 1995b). These skills guide individuals to be more "learning goal oriented" versus "performance goal oriented," which leads to "adaptive attributional patterns, positive affect and interest, higher levels of cognitive engagement, more effort and persistence, and adaptive help-seeking and risk-taking" (Schunk et al., 2007, p. 242).

Individual Attributes

A critical step to building the academic and professional identity of Asian American women faculty are recognizing academic ability. The measurement of academic knowledge or intelligence is commonly measured by grade point average (GPA) and intelligence quotient (IQ) scores. It is understood as "a very general mental capability that, among other things, involves the ability to reason, plan, solve problems, think abstractly, comprehend complex ideas, learn quickly and learn from experience" (Kaufman, 2013, p. 291).

Nurturing ability is particularly important for Asian American women with academic ability in male-dominated academic and professional fields, specifically those in the STEM areas. While the National Assessment of Educational Progress (NAEP) identified limited gender differences in math achievement, national surveys of college students have shown that there is a "sex-stereotyping" of subjects, academic majors, or careers (S. S. Lee, 2006). This means that gender differences amongst different courses have been linked to the perception of ability in the subject rather than actual ability (Oakes, 1990). Asian American women need opportunities to

build self-efficacy in their areas of talent to help reduce the feeling that they need to choose a career that is stereotypically gendered as an appropriate female career choice (S. S. Lee, 2006).

Some Asian Americans believe that developing their academic abilities will result in professional opportunities and achievements otherwise not easily accessible to them due to obstacles such as their race, gender, or socioeconomic status (Choi et al., 1994; Huang, 2014; Pang & Cheng, 1998). Some college STEM majors require students to take more academic math or science classes than is necessary for high school graduation. Therefore, if Asian American female students take these classes earlier, there is a greater chance they will choose a major and possible professional career in STEM (Espinosa, 2011; S. S. Lee, 2006; Oakes, 1990).

Relative Functionalism

The limited research that currently exists on Asian Americans' academic ability usually does not acknowledge the time and effort taken to develop those skills. The research on the academic ability of Asian Americans is often discussed under two narratives: as a function of hereditary or culture. Several studies have examined the connection between Asian American achievement and biology (Lynn, 1977; Sowell, 1978; Vernon, 2013). However, a reexamination of studies that linked the high ability of some Asian Americans to their DNA revealed a small sample size and higher levels of socioeconomic status compared to the national average (Sue & Okazaki, 2009; L. A. Suzuki & Valencia, 1997). The "model minority" stereotype is a clear example of the abilities of some Asian Americans being explained through the lens of culture. Petersen (1966) coined the "model minority" to describe Japanese Americans, specifically shared cultural beliefs and customs that he believed enabled them to have a strong work ethic and a determination to succeed.

An alternative explanation for the high levels of academic ability seen amongst many Asian Americans is relative functionalism. One of the assumptions that grounds relative functionalism is that individuals aspire for upward mobility (Sue & Okazaki, 2009). The minority group status of Asian Americans in the United States means they live in a society where the political, social, and economic structures place limits on their upward mobility. Therefore, Asian Americans who desire upward mobility will look at education as a means of mobility when other roads are blocked (Sue & Okazaki, 2009).

The Influence of the Family on Identity

Research has revealed that academically strong individuals credit their parents' influence to their values, such as having a strong work ethic, a love for learning, perseverance, and excellence (Bloom, 1985). Rendón (1994) acknowledges the influence of family, mainly parents, by naming their influence on children as an out-of-class agent for both academic and interpersonal validation. Cultural, familial, and personal pressures form both intrinsic and extrinsic motivation for Asian Americans, often resulting in positive academic and professional outcomes (Huang, 2014; Weiner, 1972). For example, Asian parents encourage their children to persevere in academic learning in the hope it will result in future professional success (Choi et al., 1994; Pang & Cheng, 1998). Educational achievement is also seen as a measure of family status in many Asian cultures; this may explain the high expectations of Asian American families regarding academic success (Schneider & Lee, 1990; S. Yang & Rettig, 2005).

Over the years, educational researchers have contributed numerous studies on the influences of the home environment, particularly parents' role on school learning. Schools are always looking for outlets for parents to become involved in their child's schooling because parental involvement is vital to their academic achievement (Miedel & Reynolds, 2000). Studies

have shown that stimulating, supportive family environments can overcome challenges, such as low socioeconomic background, that typically predict poor school performance (Bianchi & Robinson, 1997; Redding, 1997).

The Curriculum of the Home

Parents can develop their children's academic ability by constructing a curriculum in the home that regulates their time, supervises their study habits, monitors their time and extracurricular activities, and encourages creativity (Choi et al., 1994). The *curriculum of the home* refers to the "patterns of family life that correspond with a child's success in academic learning" (Redding, 1997, p. 7). Especially during the first six formative years of life, the *curriculum of the home* has a powerful influence on one's learning (Bloom, 1985a). These family patterns include the parent-child relationship, the routine of the home, and family expectations, all of which are critical aspects of children's ability to learn in school (Redding, 1997). "The values and expectations a family imposes are likely among the many factors influencing the development of internal interests, values, and skills" (Duffy & Dik, 2009, p. 32). Frequent parent-child dialogue, warm and nurturing interactions, supervision of free time, and strong parental encouragement in academics are effective home practices for high-achieving students (R. Clark, 1983). Many Asian parents believe they have a social and cultural responsibility to support their children's academic ability in the home. For example, it is common for Korean mothers to obtain private supplemental education to foster positive competition amongst their children and their peers (Yi, 2013).

Building academic skills early. It is never too early for parents to get involved in their children's schoolwork. Childhood is a critical time to build upon the various psychological, physical, and mental skills necessary to have a successful career (Magnuson & Starr, 2000).

"The early years are crucial in the formation of ideas and perceptions about the self and the world" (Magnuson & Starr, 2000, p. 101). Parental engagement in preschool and kindergarten was positively associated with kindergarten reading achievement, positive effect on cognitive ability, lower rates of grade retention, and special education placement (Barnett, 1998; Barnett et al., 1998; Miedel & Reynolds, 2000). This research supports the practice of providing supplemental academic learning that is known to begin early in the Asian American home. In a study comparing Asian and European-American mothers' involvement in their preschoolers' academic development, most Asian parents focused on high expectations, building study skills. They also focused on investing time and resources to ensure their children had access to every educational and career opportunity in the future, such as access to good schools, advanced academic degrees, and prosperous careers (Chao, 1996). This investment in early and continual learning impacts motivation and behavior, leading to improved test performance, more favorable assessments from teachers, and improved parenting practices, expectations, and education values (Barnett et al., 1998). In contrast, European American mothers focused on building their children's social development skills, such as self-confidence (Chao, 1996). Individuals' early experiences are critical for instilling knowledge and an appreciation for later learning (Bloom, 1985b).

Fostering out-of-class learning. However, parents do not need to actively participate in the classroom or school to influence their children's academic development. Children depend on others to create learning opportunities, making childhood a crucial time for parents and other supportive adults to provide engaging and educational experiences (Magnuson & Starr, 2000). Parents can stimulate learning through resources or experiences, such as taking them to museums, purchasing toys that encourage their creativity, or simply reading to them. These

experiences have been shown to have a significant relationship with motor and social development for the first three years of a child's life (Bradley et al., 2001). Interestingly Bradley et al., (2001) discovered that learning stimulations were negatively correlated with behavioral problems (more learning stimulation, less problematic behaviors). Parental educational responsiveness impacted academic competence, early motor, and social competence. Some of these behaviors have been used to describe a "Tiger Mom". Still, family engagement in extracurricular time programs can produce significant benefits for the student and the entire family (Bouffard et al., 2011).

Family Immigration Experience

One factor impacting a family's ability to build an environment that supports learning and development is a family's immigration journey. The immigration experiences of Asian American families are vastly different from family to family (P. Q. Yang, 2011). Some families entered the U.S. voluntarily searching for more opportunities or political freedom, while other families came to the United States under involuntary circumstances as refugees (Ogbu, 1990, 1992). Research has shown that how one immigrates can influence how they adapt and succeed in their new environment, with families who immigrated involuntarily struggling with maladjustment and problems with academic performance (Ogbu, 1990; Ogbu & Simons, 1998). Between 1975 and 1985, the U.S. received over 761,000 refugees from the Southeast Asian countries of Cambodia, Laos, and Vietnam, including Mien, Hmong, and Meo ethnic groups (Gordon, 1987; Liu et al., 2008). While voluntary immigrants look to the future with optimism, involuntary immigrants look to the past as the "golden age" with a strong desire to hold on to their historical cultural ties and have higher levels of resentment about the political, social, and economic barriers they face (Liu et al., 2008; Ogbu, 1990).

Familial conflict. As the rate of acculturation will vary by person-to-person, the cultural disconnect can cause or accentuate family conflict in the home (Ogbu, 1990, 1992). Rumbaut & Portes (2001) define the acculturation discrepancy between parents and children as *dissonant acculturation*, where there are different cultural expectations between the parents and children. For Asian parents who immigrated as adults, their ties to the customs and traditions of their homeland are stronger, and they resist assimilation, especially concerning how their children are raised socially and culturally (R. M. Lee et al., 2009). Family background, culture, and practices within the home greatly influence one's academic development (R. Clark, 1983; Roscigno, 2000). However, if a family is experiencing dissonant acculturation in the home, children can experience behavioral and psychological problems as well as poor academic performance because it breaks down communication within the family and can lead to the lack of critical family support (R. M. Lee et al., 2009; Ying & Han, 2007).

Building Identity Through the Influence of Peers

After family, peer relationships are considered the most influential source of social support during childhood development (Bandura, 1977). The quality of peer relationships can often predict the achievement motivation of students (Nelson & DeBacker, 2008). The influence of peers is seen through what Bandura (1977) calls *vicarious experiences,* defined as moments where individuals believe they have the skills to master comparable activities based on observing people similar to themselves successfully overcome the activity with determined effort (Bandura, 1977). Because children begin to compare themselves to their peers as early as six years old, it is important to see how *vicarious experiences* influence academic and professional identity (Bandura, 1977; S. M. Lee, 2002).

Positive Peer Effect

Peer relationships in the school, community, and even in the home impact the development and functioning of individuals; researchers call this phenomenon *peer effect* (Gifford-Smith & Brownell, 2003). Peer effect assumes that if an individual is among peers who demonstrate a characteristic that causes some desirable effect, then the individual will exhibit that same quality and mirror the peer groups' outcomes (Sacerdote, 2011). Vardardottir (2013) discovered that adolescent students improved their academic outcomes when taking high-ability classes (e.g., Advanced Placement, International Baccalaureate, honors, etc.) with academically talented peers.

Women faculty of color have also credited the positive influence of peers in their professional and personal careers. The peer relationships women faculty of color have built with faculty and staff, both inside and outside of their institution, have been critical in bringing positive attention to their research and providing emotional and social support during tenure review processes (C. Lee, 2020; Lin, 2006). The academic career pipeline was not meant for women faculty of color. Still, new pathways have been created by Asian American women faculty of color who have come before them and used their social capital to create new opportunities for future women faculty of color (Hune, 2019; Smooth, 2016). They have fought their campuses for denying them tenure or promotion at a high cost to their professional mobility and sacrificed their personal and family life (Hune, 2019). They fight to bring light to the structural biases against women of color in academia, hoping that if they can succeed, other women faculty of color will feel they can.

Negative Impact of Peers

Just as the research has shown the positive influence of peers on one's academic and social development, negative peer interactions can detrimentally affect one's self-efficacy.

Kochenderfer & Ladd's (1996) study of kindergarteners discovered that early and prolonged bullying aggravates school maladjustment, specifically in children's loneliness and school avoidance. These effects can have long-term effects and impact children's academic achievement (Kochenderfer & Ladd, 1996). Another study, which looked at middle school students, showed that the duration of bullying from peers adversely impacted academic engagement and performance (Juvonen et al., 2011). The researchers discovered that peer victimization could account for almost a 1.5-letter grade drop in some academic subjects across the complete duration of middle school (Juvonen et al., 2011).

Race & Gender Influence on Peer Relations

Some studies have shown that additional factors, such as gender and race, may impact an individual's ability to adhere to the social norms of their peer groups (S.-Y. Lee et al., 2012). The significant growth of the Asian American population from 2000 to 2010 has increased discrimination and bullying, highlighting the enduring discrimination minorities experience in the United States (Hoeffel et al., 2012; Hong et al., 2014; Koo et al., 2012). Asian American immigrant youth have an increased possibility of being victims of violence, particularly Asian American female immigrant youth (Koo et al., 2012). Asian Americans are often stereotyped as "perpetual foreigners," where they must justify their status and identity as "real Americans" (Hong et al., 2014). "American ethnic minorities, who feel that they are frequently perceived as foreigners and denied their in-group status, may feel conflicted about their national identity and have a sense of cultural homelessness, which in turn can lead to poorer overall psychological adjustment" (Huynh et al., 2011, p. 12). Asian American immigrant youth are also victims of intraethnic bullying and experience exclusion from other Asian Americans who are more assimilated (Hong et al., 2014).

An individual's experiences with racial and gender discrimination by their peers can have long-term effects on their self-concept and even impact their field of study and career decisions (M. A. Burke & Sass, 2013; Ding & Lehrer, 2007; Vardardottir, 2013). However, to fully understand the long-term impact of peer attitudes and discrimination, the intersectionality of identities must be further explored, particularly those of marginalized identities. Identifying with multiple minoritized social categories strongly influences intergroup attitudes, well-being, and academic achievement (Ghavami et al., 2020).

While instructors have more control over validating students' in the classroom, peers serve a unique role in validating others through a sense of belonging in many environments (Linares & Muñoz, 2011). The same is true for faculty of color in the academic environment. Each university has its own culture, language, and rules. Faculty are expected to interpret academic messaging through a particular lens, but this is more challenging for faculty of color, who must also interpret these messages through various lenses, including race, ethnicity, nationality, sexual orientation, religion, and age (Bower, 2002; Stanley, 2006). Faculty of color must do the emotional work of learning which colleagues they can lean on to interpret the ambiguous department or university messages (Diggs et al., 2009; Stanley, 2006). And if women faculty of color do not follow the unspoken norms and expectations of the department, they may be seen as not fitting the mold and be treated differently by their peers (Stanley, 2006).

The sense of belonging, acceptance, and value from their peers helps develop one's confidence in their personal, academic, and professional identity (Linares & Muñoz, 2011; Osterman, 2000; Ostrove & Long, 2007; Rumbaut, 2005).

The Influential Role of Students & Educators

In analyzing the three theoretical frameworks for this study, it is apparent that educators have a crucial role of influence on an individual's identity (Bandura, 1977; Putnam, 1993; Rendón, 1994). According to Rendón (1994), educators provide academic validations through in- and out-of-class agents to assist students to "trust their innate capacity to learn and to acquire confidence in being a college student" (Rendón, 1994, p. 40). One of the most effective ways to instill academic validation is by creating a validating classroom where the instructors build trust and respect to create a safe space for students to speak from their cultural experiences and freedom to learn (Rendón, 1994). While Rendón's theory focuses on the college experience, she also mentions that validation is most effective when implemented early (Linares & Muñoz, 2011; Rendón & Jalomo Jr, 1995). However, self-efficacy and social capital influence individuals across a lifespan (Bandura, 1977; Putnam, 1993). Therefore, for this study, the researcher will review the influence of all three frameworks with a lifespan approach.

Teachers' Perceptions Matter

Once a child becomes school-age, their teacher may become the primary adult they spend the most time with during their day. It is no wonder that research has shown that teachers have the most significant influence on student learning (Forzani, 2014; Reynolds et al., 2014). Frequently, teachers can recognize the potential in students before their parents do, and their ability to respond to those unique academic needs is critical (Kitano, 1989; Pianta et al., 2008; Russ et al., 2016), especially for teachers of diverse populations (Carter & Darling-Hammond, 2016). Teachers have one of the earliest opportunities to utilize social persuasion by verbally convincing individuals they possess the capability to master a set activity and communicate *social persuasion* to students (Bandura, 1977, 1995b).

While students can benefit from all forms of validation, the most vulnerable students will benefit from external validation because it activates self-confidence and builds agency and self-efficacy (Rendón, 1994). Teacher attitudes, perceptions, and beliefs have been shown to impact teachers' recognition of students' academic ability (Elhoweris, 2008; Ford et al., 2008; Hernández-Torrano et al., 2013). Unfortunately, some studies discovered that teachers, who are often gatekeepers of students' success, have expressed bias towards students based on their race, ethnicity, and class (Ainsworth-Darnell & Downey, 1998; S. J. Lee, 2015; Tyson, 2003; Valenzuela, 1999). In *How to be an Antiracist,* author Ibram X. Kendi (2019) recalls his hatred towards his high school years being centered around memories of harassment by cops and teachers, "who saw my Black body not as a plant to be cultivated but as a weed to be plucked out of their school and thrown into prison" (p. 82). In a study of Asian American high school students, many participants shared moments where they experienced their teachers' biases toward the "model minority'" stereotype (Kozlowski, 2015). Lee (2015) discovered that teachers often did not differentiate their Asian American students by their actual performance or behavior. Instead, they perceived that all their Asian American students exhibited "model minority" characteristics (e.g., intelligent, hardworking, obedient, etc.) (as cited in Kozlowski, 2015). These responses from teachers can have a detrimental effect on the quality of instruction for Asian American students. If teachers' judgments, reasoning, and decision-making on Asian American students' abilities are judged by the "model minority" stereotype, there is a high probability that this bias may cause a mismatch between these students' actual academic ability and their instruction (Gitomer & Bell, 2016; Goertzel et al., 2004; Marzano, 2003).

Building a "Sense of Community"

Teachers have the power to create a safe and welcoming environment that encourages students' desire for learning (Csikszentmihalyi et al., 1993; Curby et al., 2013; Fairweather & Cramond, 2010; Rief & Heimburge, 2006). Because individuals also judge their capabilities by their *physiological and emotional states,* teachers are essential in creating an environment that minimizes stress, supports emotional well-being, and heightens physical safety (Bandura, 1995b). The earlier emotional support for students is introduced in the classroom, the higher the instructional support in the future (Curby et al., 2013). Teachers can be most effective in the classroom when they focus on these in-class behaviors that concentrate on positive student outcomes (Nussbaum, 1992).

As one transitions into adolescence, their community and networks begin to shift and expand to include peers and adults who are not family. Therefore, the concept of community needed to be reshaped. The term "sense of community" was composed to describe the similar feeling of belonging that one feels from the residential or relational definition of community. A "sense of community" is, "a feeling that members have of belonging and being important to each other, and a shared faith that members' needs will be met by the commitment to be together" (Vieno et al., 2005, p. 329). Research has shown that administrators and teachers significantly influence establishing a positive learning and engaging community. Therefore, they support educational best practices of empowering teachers to build and maintain a "sense of community" in their classrooms and schools.

However, to build community in the school and classroom environment, a sense of safety and respect is the prerequisite to learning (Csikszentmihalyi et al., 1993; Rief & Heimburge, 2006). In 1943, Abraham Maslow theorized that safety was a primary need for humans and a key component of human motivation (Maslow, 1943). This same value for safety exists in the

classroom. Experiencing safety in the classroom environment is a fundamental driver for student learning and healthy development (Thapa et al., 2013).

A nurturing classroom environment. Armstrong (1998) identified a safe school environment as "a haven in which students could first let down their guard and then begin developing into healthy learners" (p. 332). For students to feel a sense of belonging, the classroom environment should be welcoming, structured, inclusive, respectful, and physically and emotionally safe (Rief & Heimburge, 2006).

A students' sense of belonging is critical in their engagement and motivation for academic learning (Osterman, 2000). Students are also more likely to engage in class and have an overall positive impression of their school if their learning environment is nurturing and praises effort and growth, over-focusing on getting the correct answers and high GPAs (Juvonen et al., 2011; Pianta et al., 2008; Pintrich, 2000; M.-T. Wang & Holcombe, 2010). "When students feel their efforts and abilities are recognized, and when they do not fear being embarrassed or compared to peers, they are more likely to use cognitive strategies that contribute to academic success and more likely to feel confident in their ability to learn" (M.-T. Wang & Holcombe, 2010, p. 653). However, it is not solely the teachers' responsibility to develop a sense of safety and community in the school. Building a positive classroom culture requires a joint commitment from teachers, administrators, and staff (Rief & Heimburge, 2006).

Nurturing out-of-class relationships. Both Rendón (1994) and Putnam (1993) recognize the influence social networks can have on one's life. Studies have shown that mentoring youth has a significant role in developing future positive relationships. Mentored youth were able to grow in their socioemotional development, which was seen by their ability to build stronger bonds with other adults in the future. While studying at-risk youth, it was

discovered that the stronger the relationship with their mentors, the stronger their connection to family bonding, relationships with adults, school bonding, and life skills (S.-Y. Lee et al., 2012; Zand et al., 2009).

The Influence of Faculty-Student Interaction on Validation

Early College Experiences with Validation

Studies have shown the positive role faculty interactions can have on college student retention and academic achievement for all students, especially for students of color (Pascarella & Terenzini, 1976, 1979; Tinto, 1993). Of the seven vectors that Chickering (1993b) outlined for student development in college, Chickering (1993b) illustrated how faculty play an instrumental role by their influence over four of seven vectors: intellectual competence; autonomy; purpose; and integrity (p. 233). Astin (1996, 1999) described frequent faculty interaction as one of the strongest predictors of students' satisfaction with their college experience (e.g., friendships, course offerings, administration, intellectual environment, etc.).

Rendón's research argues that student validation, like student involvement, is necessary for student development (Rendón, 1994; Rendón & Jalomo Jr, 1995). This is especially important for students of color since their experiences with prejudice diminish their association and negatively impact their involvement with the campus (Chang, 2005). However, there is one significant distinction between these two theories. Astin's Involvement Theory places the responsibility on the student to find opportunities to engage with their campus community. However, Rendón claims that when external agents initiate interactions with students and take away the stress of trying to create these occasions for connections, students begin to believe in their self-worth and the capacity to learn (Linares & Muñoz, 2011; Rendón, 1994).

Faculty Influence on Students of Color

While research has also shown that having a trusting relationship with faculty positively affects college adjustment (Lundberg & Schreiner, 2004), students of color struggle with approaching faculty of a different race for fear of possible racial discrimination (Schwitzer et al., 1999). The fear of a social, economic, and cultural gap is one of the main reasons why Asian American students have low levels of faculty engagement inside or outside of the classroom (Chang, 2005; Y. Kim & Sax, 2009). However, one of the most impactful factors for student success has been relationships with faculty who expressed belief in them, cared to seek them out, provided words of encouragement, and assisted them in accessing resources for their academic pursuits (Xiong & Lam, 2013). This is why many students of color gravitate towards faculty of color for support. As students of color face unique school and classroom challenges, faculty of color often draw upon their past faculty-student interactions as a motivator to be proactive in their efforts to create a sense of belonging in the institution for students of color (Xiong & Lam, 2013).

Out-of-Class Validation. While most faculty-student interactions begin in the classroom, research has shown that out-of-class interactions offer a balance of academic and interpersonal support. Out-of-classroom interactions can impact persistence, shape students' learning, attitudes, values, and orientation towards learning and feeling integrated into the academic and campus culture (Astin, 1984; Kuh & Hu, 2001; Pascarella et al., 1978). Influential faculty advisors encouraged networking, asking questions, and exploring researcher opportunities, which would help them maneuver the employment process after college or help them with applying for graduate programs (Griffin et al., 2010; Schreiner et al., 2011). Students of color, who received academic support outside of the classroom from faculty, were set up with the skills necessary to secure networks and future employment (Lundberg, 2010; Schreiner et al.,

2011). Academically structured programs like the McNair Scholars Program and Undergraduate Research Opportunity Program (UROP) help develop positive faculty-mentoring and peer culture outside the classroom environment and strengthen student retention and academic success (von Hippel et al., 1998).

However, Cole's (2010) research showed that when Asian American students looked to establish a mentorship relationship with faculty, they saw the faculty-student relationship in two distinct categories: a "research relationship" or a "personal-professional relationship". While there is an assumption that a personal relationship with faculty would generally develop by developing a research relationship, Cole's research showed that is not necessarily the case for Asian American students.

Mentoring of Asian American Women

While many students of color spoke about how crucial familial support was to their academic success, research has shown that undergraduate professors, graduate advisors, and other administrators were primary mentors for students (Griffin et al., 2010). The relationship between mentors and graduate students is the most critical factor in successful degree completion (Nettles & Millett, 2006). Students who created a mentoring relationship with their advisors received career and social support and produced more scholarly products (Lunsford, 2011). However, research shows the benefits of faculty-student interaction are not limited to students' academic achievement and retention but also impact their academic and interpersonal identity across different ethnic groups (Museus & Jayakumar, 2011).

One form of faculty-student engagement that is crucial for students looking to advance their academic and professional identity in academia is mentorship. Research has shown that mentorship is highly beneficial in academic and professional development. There has been

significant research on the educational and occupational benefits of mentorship. As a result of mentoring, individuals with high academic ability saw an increased quality of work performance and productivity, increased commitment to their career goals, and commitment to the organization (S. G. Green & Bauer, 1995). A study by Crisp & Cruz (2009) determined that some of the benefits and functions of mentorship, mentioned across multiple studies, included psychological and emotional support, support for setting goals and choosing a career path, and academic subject knowledge support aimed at advancing a student's knowledge relevant to their chosen field. A study of exceptional Asian American women in various work areas described the mentoring relationship as a key factor in opening opportunities and encouraging their professional advancement by inviting them to consider higher-level positions (Kitano, 1997).

Identity Matters in Mentorship. To best understand what students of color need to excel in college, researchers have examined race and culture's influence on their mentoring relationships (Cox et al., 2014; Sedlacek et al., 2007). Culture is defined as "collective mental programming," which shapes how one sees themselves and the world around them and is shared by those in a set region or community (Hofstede, 1983, p. 76). When trying to determine the factors that predicted a "good fit" between mentors and protégés, the culture of the student and mentor was an essential factor (Cox et al., 2014). Studies also showed that cultural background, race, and ethnic identity also played an important role in supporting mentees' psychosocial and emotional needs, particularly for Asian Americans (Cox et al., 2014; Sedlacek et al., 2007). The research showed that acknowledging cultural experiences was a key component of a beneficial mentoring relationship amongst mentors and mentees from diverse backgrounds.

Race Matters. Studies have shown that race and ethnicity serve an important role in mentoring relationships (Liang & Grossman, 2007; Sánchez et al., 2005; Sedlacek et al., 2007).

Moreover, when students had the freedom to choose their mentors, they often chose mentors who shared the same racial, gender, or cultural background (Liang & Grossman, 2007; Nettles & Millett, 2006; Sánchez et al., 2005). Research has shown that this sense of belonging is critical for student engagement and motivation toward academic learning (Osterman, 2000).

Gender Matters. Gender differences in mentoring experiences primarily focused on women's experiences in the workplace. Due to the limited availability of female mentors in the workplace, women are more likely to have male mentors (Scandura & Williams, 2001). In a key study of gender differences in the workplace, Dreher and Ash (1990) found that mentoring was integral to the career success of both women and men. While Ragins and Cotton (1999) also validated the importance of mentoring relations for both women and men in the workplace, their study found different outcomes centered around the mentors' sex. Those with male mentors received more career development, higher salaries, and a higher promotion rate within 10 years than those with female mentors (Ragins & Cotton, 1999).

However, mentors are not only sought for career advancement, but they are seen for psychosocial and role modeling support as well (Noe et al., 2002). And these are all crucial factors for females in workplace mentoring relationships. However, due to the limited availability of female mentors in the workplace, women are more likely to have male mentors (Scandura & Williams, 2001). While there is some disagreement on the effectiveness of cross-gender or same-gender mentorship roles on academic or career development, female protégés reported that they received more professional and social support from female mentors (Samimy, 2006; Scandura & Viator, 1994).

Women graduate students of color feel their advisors provide less respect and instrumental support, such as providing professional networks and obtaining funding or

publishing opportunities (Noy & Ray, 2012). Faculty of color often describe feeling alienated or isolated on their campuses, especially in white-dominated departments and campuses. However, receiving mentorship has supported their emotional, cultural, and social adjustment (Diggs et al., 2009; Samimy, 2006; Tillman, 2001). However, mentors in academia are not the only source of support for women faculty of color. Many also find support in safe spaces amongst family, church, other communities, and allies who have experienced similar situations in academia (Stanley, 2006).

Mentors Are a Source of Social Capital

It has already been established that regardless of equal or superior work performance and ability, Asian American women are often ignored in the selection and promotion process due to the glass and bamboo ceiling (Hyun, 2005; S. M. Lee, 2002; Tan, 2008). Studies speculate that these stereotypes are heightened for employers because of the lack of exposure to professional socialization female faculty of color have in the academic community (S. M. Clark & Corcoran, 1986). Socialization is defined as a "life-long process that helps to determine a person's ability to fulfill the requirements for membership in a variety of life groups…work, school, clubs, family" (Van Maanen, 1984, as cited in Samimy, 2006, p. 105). The academic environment is challenging for newcomers to the academy to navigate. The rules and culture for professional advancement and tenure are grounded in traditions unique to each campus, and difficult to decode the cultural practices without an insider's help (Raicheva-Stover & Ibroscheva, 2011). The professional socialization opportunities in academia consist of apprenticeships, mentorships, and support networks within their academic department. While these are important to lay the groundwork for a successful professional academic career for women, research has shown that female students of color have less access to these opportunities (Olsen et al., 1995; Samimy,

2006). The mentor relationship between faculty and graduate students is vital in establishing socialization in the academe by providing essential academic and professional training to define their professional identity (Bova, 2000; Lechuga, 2011).

In reflecting on her early experiences as an Asian American woman in academia, Samimy (2006) reflects on how her mentor in graduate school had a profound impact on her socialization in the academic community by: (1) helping her socialization in the academic culture, (2) assisting her in navigating the unique politics of the campus and department such as the tenure and promotion process, and (3) providing support in reorganizing the priorities of the multiple academic and personal roles she held. Her mentor not only shaped her academic and professional identity but her overall sense of self.

Asian American Women's Career Choices & Identity in Academia

This review of the literature has shown how factors of self-efficacy, validation, and social capital influence Asian American women's academic and professional pathways. For Asian Americans, career pursuits involve the influences of family, self-efficacy, and acculturation (Fouad et al., 2008). While career development and satisfaction are more individualistic in western cultures, career happiness for Asian Americans is made complex by cultural, familial, and personal desires and expectations (Henderson & Chan, 2005). However, no matter how rich the literature is on the career development of Asian American women faculty, the current literature does not capture how they developed their sense of professional identity in academia. When was the moment they professionally identified as faculty? The literature will describe the push and pull Asian American women constantly feel from familial, cultural, and societal pressures which influence their occupational choice. Still, the literature stops short on how these factors help develop their identity.

Due to the lack of literature on the professional identity development of Asian American women faculty, this section will concentrate more specifically on how their identity as Asian American women impacts their access and opportunities in academia.

Family & Cultural Influence on Career Choice

Family is one of the major influential factors of career choice for Asian American women. Their race, gender, culture, and class intersect and shape identity development at home, school, and work (G. Li, 2009). Asian American women receive messages related to gender roles from an early age from their families. Parents will dissuade their daughters from a particular career choice because it is "dangerous for women" or because it may prevent them from finding a spouse and having children (E. Y. Kim, 1993; G. Li, 2009). Even though they are encouraged to pursue college and advanced degrees, Asian American women are often encouraged to seek more traditional female occupations (Choe, 1999). Although education is essential in most Asian cultures, there is typically a double standard for women. Asian women are expected to obtain an education because it is important to display wisdom and an overall solid intellectual capacity. Still, they cannot become *too* educated because it may reduce their "female attributes" of being a daughter, wife, or mother. Thus, many Asian American women pursuing graduate studies feel that the options are to either obtain an advanced graduate/professional degree or get married, but not both (E. Wang, 2012). However, the cultural compromise between pursuing a graduate degree or getting married and starting a family has been pursuing a degree conducive to raising a family and balancing work simultaneously (E. Wang, 2012).

Asian American parents will equally instill academic achievement importance to their daughters and sons. Still, they specifically encourage their daughters to find a more flexible career and allow them to combine their family and career responsibilities (E. Y. Kim, 1993).

"The most capable women stay home. Women graduates of the best universities want to stay home. And the most capable men want women who will stay home" (Johnsrud, 1995, p. 26). Asian American women, like women from many other cultures, are expected to take on more of the burdens of the household and child care than their male counterparts (Hune, 1998). "Family expectations and needs can play a dramatic role in making here-and-now career choices, and these factors may often supersede internalized processes" (Halpern, 2005, as cited in Duffy & Dik, 2009, p. 32). In some collectivist cultural families, parents may already have a career path planned for their children, especially if there is a successful family. They may utilize guilt and shame to get their children to follow the prepared career path (Duffy & Dik, 2009).

Asian American women faculty are no stranger to these similar familial and cultural messages. Of all professions, academia provides the most challenges for women faculty with children. Therefore, women faculty have the highest rate of childlessness of any career at 43 percent (Meyers, 2012). Asian American women faculty with children experience more familial conflict and may choose to leave the academe or choose a less competitive career track (Hune, 2006). The domestic life of second-generation Asian Americans is still guided by the cultural traditions and obligations of the first-generation Asian American immigrants (E. Y. Kim, 1993). The implied message for Asian American women is that the pursuant of a career should be guided by the needs of their family and not by a desire for self-reliance. However, the more acculturated the individual, the stronger the relationship between personal interests and occupational choice (Leung et al., 1994; Song & Glick, 2004). Asian American women find it challenging to manage the double burden of a full-time career with domestic responsibilities at home. According to Johnsrud (1995), some participants felt their honor would be impacted if they did not excel in their housework and school work. This stratification in two different worlds

has caused high-stress levels and increased mental health issues among Asian American women

(Miller et al., 2011; Y. J. Wong et al., 2012; Ying & Han, 2007).

Culturally Navigating the Academe

According to Putnam (1993), one of the byproducts of building a network of civic

communities is economic prosperity. "Research suggests that the life chances of today's

generation depend not only on their parents' social resources but also on the social resources of

their parents' ethnic group (Putnam, 1993, p. 7). While there have been significant movements

supporting Asian American females in their academic and professional aspirations, there

continue to be institutional and systemic barriers of oppression that Asian American women face

in the academe.

Recruitment efforts to diversify the faculty, especially for women faculty of color, have

been implemented without much consideration for supporting women and minority faculty hired

to "fit in" to an institution dominated by White men (Meyers, 2012). This is particularly

important in the tenured process. Minority women faculty experience more barriers to their

professional socialization in the workplace than White women faculty and more discrimination

than minority male faculty (Meyers, 2012). Since opportunities for professional socialization are

critical in preparing for academic promotion, "Is it any wonder that many of them, keenly aware

that their efforts are being downgraded compared to those of men, would withdraw from a

competition that is systematically unfair?" (Gopnik, 2011 as cited in Meyers, 2012, p. 5).

Faculty of color constantly experience racial and ethnic biases, resulting in an unfriendly

work environment for faculty of color (Turner & Myers, 2000). These biases are a constant

reminder that faculty of color are positioned in a system not set up for them. However, as higher

education in the United States seeks more diversity on committees, particularly for hiring

committees, this work is a significant burden on faculty of color. Whether they have a high commitment to serve on these committees or not, they are positioned where they feel they cannot refuse to help, and by doing so, they have a heavy service load and less time for research, which is the focus of the tenure review (Miranda, 2006; Turner & Myers, 2000).

Bandura (1977) claims that the strength of a person's conviction in their ability to be effective in a task will impact whether they try to cope in a given situation. People tend to avoid problems they believe will not be successful. Yet through all these cultural barriers and limitations, Asian American female faculty have been surrounded by different forms and sources of validation which fuel them to persist, thrive and find their identity in the academe (Linares & Muñoz, 2011; Rendón, 1994). Efficacy expectations determine how much effort people will expend and how long they will persist in facing obstacles and aversive experiences. "The stronger the perceived self-efficacy, the more active the efforts" (Bandura, 1977, p. 194).

The Double Bind of Women Faculty of Color

Women faculty of color face unique challenges due to the double bind syndrome of being discriminated against due to their race and gender (S. M. Malcom et al., 1975; Ong et al., 2011; Stanley, 2006). Women faculty of color find themselves teaching, advising, and serving on committees more than White male and female faculty and are often overlooked for research collaborations with colleagues (Gregory, 2001; Stanley, 2006). Women faculty of color have reported receiving conflicting messages about diminishing their intersectional identities in the academy while also serving as role models and serving as the "diversity" representative on committees (Diggs et al., 2009; Garrison-Wade et al., 2012; Stanley, 2006). Many women faculty of color also sacrifice family and community connections to establish their careers in academia (Ko et al., 2013; Ong et al., 2011; Stanley, 2006). However, developing an academic

identity that interweaves their intersectional identities can help balance their personal and

professional lives (Diggs et al., 2009). Faculty of color want to be a part of the culture of

academia, produce meaningful scholarship in their fields., and represent a change in academia,

which is a system that is very resistant to change. Through this study, the researcher will seek to

share the narratives of the journey Asian American women faculty experience and better

understand the influences that led them to embrace their identities as scholars and professors in

the academe.

CHAPTER III: METHOD

Research Design

This qualitative study utilized a narrative inquiry design to explore the role of validation, social capital, and self-efficacy on the academic, interpersonal and professional identity development of Asian American women faculty in their field of study in the social sciences. Through the use of a semi-structured interview protocol and demographic survey, this study took a narrative inquiry approach to understand how Asian American women faculty developed their professional identity while experiencing their world through their multiple identities of race, class, and gender.

As literature has shown how Asian American women are often ignored in educational research, a qualitative method is beneficial when hearing the voices of a group that has not been well researched (Creswell, 2012). Also, due to the comprehensive lifespan approach this study took, the details were best captured by talking directly with people and allowing them to share their lived experiences.

A narrative inquiry approach was the most appropriate for this study because it focuses on drawing essential knowledge through the study of lived experiences (Clandinin, 2016; Creswell, 2012). It is a powerful tool in research focusing on studying a population where their experiences are not easily measured (Creswell, 2014; Krathwohl, 2009). Narrative inquiry can also be a powerful tool when the inquiry focuses on "counter-stories," which "question complacency regarding mainstream ideas and the status quo" (J.-H. Kim, 2015). Even though using storytelling is becoming more recognized in qualitative inquiry, not all stories are considered legitimate in advancing academic scholarship (Ladson-Billings, 1998, p. 13). However, it is critical to advance the narratives of Asian American women because it "can

catalyze the necessary cognitive conflict to jar dysconscious racism" that can disrupt their narratives which are used to construct a reality that maintains their privilege (Ladson-Billings, 1998, p. 14). While there is no one way to conduct intersectional analysis, "narrative and storytelling have been described as intimately tied to non-Western forms of theorizing and knowledge creation by women of color" (Chadwick, 2017, p. 9; Collins et al., 2009)

From the thorough review of the literature presented in the chapter prior, Asian American women in academia have had to endure the stereotypes of being a model minority, prejudged by American Orientalism images, limited by the "perpetual foreigner" mindset, and discriminated against by the bamboo and glass ceiling (Huynh et al., 2011; O. A. Poon & Hune, 2009; Tan, 2008). However, this study looked to understand how this group, specifically Asian American women faculty, has developed their academic and professional identity in their field of study and challenged the mainstream perception and ideology of Asian American women in the United States (Delgado, 1989; J.-H. Kim, 2015). However, for counter-stories to be utilized effectively and justly, they must be unforced and coercive (Delgado, 1989). Since this study also drew from lived experiences across the lifespan, a narrative inquiry approach was best to guide the researcher by drawing meaning of "the phenomena of human experience" and understanding the impact of those experiences chronologically (Connelly & Clandinin, 1990, p. 2).

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Sample

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Description of Participants

The sample for this study consisted of 29 Asian American women faculty in a social sciences field. While 30 participants were interviewed, it was later discovered that one participant did not meet all of the eligibility requirements and was removed from this study. A purposive sampling through maximum variation and chain-referral methods was utilized for this

study (Krathwohl, 2009). The researcher invited individuals to participate through e-mail solicitation (see Appendix A: Recruitment Letter/E-mail) or in-person through personal contacts. An initial list of organizations focused on serving Asian American or women faculty was compiled (see Appendix B: List of Faculty Organizations). The researcher contacted these organizations to recruit participants for the study. Participants were asked at the end of the interview if they would be able to refer individuals to this study. Some participants reached out to contacts directly and forwarded the recruitment letter used in this study, while other participants provided contact information for participants for the research to contact directly. The researcher sought to have the maximum variation of participants by having a diversity of participants from different regional locations, ethnic backgrounds, generational identities, faculty departments, faculty positions, and institutional size and setting (Creswell, 2012). After conducting 30 interviews and collecting over 56 hours worth of data, the researcher determined she had reached a "saturation of knowledge" (Bertaux, 1981, p. 37) because the research could recognize patterns in the participants' narratives. The researcher determined the breadth and scope of the study, the amount of quality and valuable data collected by each participant, and whether the sample was sufficient for common themes to emerge (Bazeley, 2013; Bertaux, 1981; Creswell, 2012).

As previously mentioned, this study focused on Asian American women faculty in the social sciences. Because there is some inconsistency in what subjects are defined within the social sciences, for this study, the researcher utilized the Classification of Instructional Programs (CIP), a taxonomic scheme developed by the National Center for Educational Statistics (NCES). NCES identifies the following as social sciences instructional programs: (1) social sciences, general, (2) anthropology, (3) archeology, (4) criminology, (5) demography and population

studies, (6) economics, (7) geography and cartography, (8) international relations and national security studies, (9) political science and government, (10) sociology, (11) urban studies/affairs, (12) sociology and anthropology, (13) rural sociology, and (14) social sciences, other (National Center for Education Statistics, 2010).

All participants in the study identified with all of the following criteria:

1) Identified as a person having origins from East Asia, Southeast Asia, or the Indian subcontinent

2) A citizen (either natural-born or naturalized) of the U.S.

3) Identified as female

4) Obtained a Ph.D. in the social sciences

5) Professionally identified as faculty

6) Currently a full-time faculty member in a college or university (2-year and 4-year) in the U.S.

Personal demographics

A total of 29 eligible subjects participated in this study (see table 1). There were 17 participants from the western states, four from the Midwest, four from the southern states, and four from the East Coast. Participants identified with a total of 12 Asian ethnicities. Their generation identity ranged from first-generation to fifth-generation Asian American. Some participants noted that they were confused about which generation they identified with, or they identified in between two identities. For example, Katie's mother is a second-generation Asian American, but her father immigrated from China. Since Katie's generational identity can vary depending on each parents' perspective, Katie's generational identity is noted as 4th/5th. The faculty positions held by the participants ranged from three non-tenured full-time

lecturers/instructors, 11 assistant professors, 13 associate professors, a clinical faculty, and one

professor. The one professor is not a full professor position. The Carnegie Classifications were

used to categorize an institution's size and setting (Carnegie Classification of Institutions of

Higher Education, 2017). A very large two-year college has more than 10,000 full-time enrolled

students (FTEs). A very small private or public four-year university has less than 1,000 FTEs. A

small private or public four-year university's FTEs range from 1,000 to 2,999. A medium private

or public four-year university FTEs range from 3,000 to 9,999. A large private or public four-

year university has more than 10,000 FTEs.

Table 1: Participant Demographics

Pseudonym	Regional Location	Race	Ethnicity	Generation Identity	Faculty Department	Faculty Position	Institution Size & Setting
Dalen	East	Asian	Cambodian	1st	Sociology	Associate Professor	Small Private
Alice	East	Asian	Chinese	1st	Communication	FT Lecturer/ Instructor	Large Public
Bethany	West	Asian	Malaysian	1st	Communication	Associate Professor	Large Public
Cindy	West	Asian	Chinese	1st	Sociology	Associate Professor	Large Public
Lori	West	Asian	Japanese	4th	Education	Assistant Professor	Large Public
Liz	West	Asian, White	Thai	2nd	Psychology	Associate Professor	Very Small Private
Darlene	West	Asian	Korean	1st/2nd	Human Development	Assistant Professor	Large Public
Priya	West	Asian	Asian Indian	2nd	Sociology	Professor	Very Large Public 2-year
Gina	West	Asian	Chinese	4th/5th	Psychological Sciences	Assistant Professor	Medium Public
Helen	West	Asian	Japanese, Okinawan	4th	Education	FT Lecturer/ Instructor	Large Public
Naomi	West	Asian	Japanese	2nd	Education	Associate Professor	Medium Private

Irene	Midwest	Asian	Asian Indian	1.5	Psychology	Assistant Professor	Large Public
Janice	South	Asian	Filipino, Thai	2nd	Sociology	Associate Professor	Medium Public
Ashley	South	Asian	Asian Indian	1st	Psychology	Clinical Faculty	Large Private
Trinity	West	Asian	Filipino	1.75/2nd	Ethnic Studies	Assistant Professor	Large Public
Rebecca	West	Asian	Vietnamese	2nd	Psychology	Associate Professor	Large Public
Katie	West	Asian	Chinese	2nd/3rd	Sociology	Associate Professor	Large Public
Nancy	East	Asian	Vietnamese	2nd	Psychology	Assistant Professor	Medium Private
Yuna	Midwest	Asian	Korean	1/1.5	Education	Associate Professor	Medium Private
Amina	West	Asian	Filipino, Pakistani	2nd	Education	Assistant Professor	Large Public
Emily	West	Asian	Asian Indian	2nd	American Studies & Ethnicity	Associate Professor	Large Private
Michelle	South	Asian	Taiwanese	2nd	Sociology	FT Lecturer/ Instructor	Large Private
Veronica	South	Asian	Korean	1st	Social Science, Communication	Assistant Professor	Large Public
Fiona	West	Asian	Chinese	1st/1.5	Social Work	Assistant Professor	Large Private
Mina	West	Asian	Japanese	3rd	Anthropology	Associate Professor	Large Private
Charlotte	East	Asian	Asian Indian	2nd	Anthropology	Associate Professor	Small Private
Samantha	Midwest	Asian, White	Chinese	2nd	Education, Psychology	Assistant Professor	Large Public
Bridgette	West	Asian	Chinese, Hong Kong	2nd	Linguistics Anthropology	Associate Professor	Large Private
Koi	Midwest	Asian	Thai	1st/1.5	Linguistics	Assistant Professor	Large Public

Protection of Human Subjects

The researcher obtained full Institutional Review Board approval from Claremont

Graduate University prior to the start of the study. The purpose and nature of the study, the

requirements for participation, consent and privacy, and any potential risks associated with

participation, including loss of time, were fully disclosed to protect the subjects of the study.

Participants were asked to complete an online informed consent form before completing the online survey (see Appendix C: Online Consent Form). The consent forms also outlined how their identity will be kept confidential throughout the study. Each participant was allowed to select a pseudonym, to be used throughout the study. In addition, any other possible identifiers (e.g., name of employer, place of residence, etc.) were also modified to ensure confidentiality. Participants were notified at the start of the interview that they had the opportunity to stop the interview and discontinue their participation in the study at any time. Participation in the study was voluntary, and there were also no ramifications for non-participation. All data collected for the study (e.g., voice recordings of interviews, electronic communication, interview notes, transcriptions, etc.) were secured in a password-protected computer only accessible to the researcher.

Instrumentation

Through an extensive literature review on the challenges facing Asian American women, validation, self-efficacy, and social capital, an interview protocol was developed to capture the many experiences of Asian American women faculty in the United States.

Interview Protocol

The semi-structured interview protocol (see Appendix D: Interview Protocol) had 31 open-ended questions, primarily retrospective, and addressed the participants' experiences. The Professional Identity Development Model for Asian American Women Faculty conceptual framework guided the development of the interview questions with the support of a comprehensive literature review and consultation with a peer, who is an Asian American women faculty and with the researcher's advisor, who is an Asian American women faculty member. The semi-structured interview protocol ensured that the researcher captured comprehensive data for

analysis for the study while also providing power and freedom to the interviewee to shape their narrative (Krathwohl, 2009). The semi-structured format also allowed the researcher to draw supplemental questions from the eligibility survey to help draw meaning to the participant's narrative. It also helped build a sense of comfort and safety for the participants and empowered them to share their voices and experiences, which is critical in narrative inquiry (Connelly & Clandinin, 1990). The interview ranged from 1:06 hours to 5:06 hours. Some participants' interviews took place across two interview times.

Pilot Test

To establish credibility in the interview instrument, the researcher asked a few experts to review the instrument for (1) clarity, (2) objectivity and balance, (3) proper use of jargon, (4) questions are asked in relation to the problem being studied, and (5) and that the study's instrumentation could adequately examine validation, social capital, and self-efficacy of the participants in the study. Two female faculty of color were recruited to participate in both the eligibility form and interview protocol. Recruitment for the pilot study utilized the researcher's personal and professional connections. The researcher solicited feedback regarding the survey and interview instrument and recommended revisions to the interview instruments and procedures based on participants' feedback.

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Procedures

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Recruitment

Once IRB approval was granted, the researcher contacted Asian American sub-committees of postsecondary organizations (See Appendix B: List of Faculty Organizations), such as the Research on the Education of Asian and Pacific American (REAPA) special interest group with the American Educational Research Association (AERA) and the Asian Pacific

Islander Knowledge Community (APIKC) with the National Association of Student Personnel

Administrators (NASPA) to solicit qualified participation in the study. In addition, the researcher

contacted personal and professional contacts to collect other possible participants for the study.

The researcher also utilized social media (e.g., Facebook and Instagram) to recruit participants

for the study (see Appendix D: Social Media Flyer). Additional participants were recruited

through chain-referral (snowball) sampling from those interviewed for the study. A snowball

sampling was utilized because it was the most effective way of obtaining the specific sample

needed for the particular research goals of this study (Bazeley, 2013). Participants generously

offered to e-mail potential participants directly or made direct introductions between the

researcher and colleagues who might be interested in participating. Offering a personal

connection was one of the most successful methods of obtaining participants for this study. At

the end of the interview, all participants were asked if they had any peers they could recommend

participating in the study. Participants were asked if their names could be used in the referral

letter, to which they all agreed. All potential participants were contacted directly with a

recruitment letter/e-mail (see Appendix A: Recruitment Letter/E-mail).

Eligibility

Interested participants were asked to complete an initial eligibility survey (see Appendix

F: Eligibility Survey) online (less than 5 minutes) to ensure eligibility for the study. Once

eligibility was confirmed, participants were directed to an online consent form describing the

nature and purpose of the study. Participants were assured of confidentiality, and informed

consent was obtained. Pseudonyms were assigned to all participants to further ensure

confidentiality.

Data Collection

Once eligibility was confirmed, an interview was scheduled. All interviews were conducted via Zoom to comply with the social distancing guidelines required to ensure safety during the Coronavirus pandemic.

At the beginning of each interview, the researcher reviewed the informed consent form, answered any participant's questions, and thanked them for participating in the study. Participants were reminded that interviews would be audio and video recorded and that the researcher would be taking notes during the interview. Upon completing the interview, participants were asked for permission to contact them for further follow-up or clarification. In addition to the interview protocol, the researcher requested each participant's curriculum vitae (CV) to obtain basic demographic data and provide details of their academic training and professional history, which might have been missed.

The confidentiality of all participants was maintained. Although interviews were audio-recorded and video recorded, only the researcher had access to the audio and video files. All files, including written notes and transcriptions, were kept on a password-protected computer. An external hard drive was used solely by the researcher to backup all data. In addition, each participant was assigned a pseudonym; recordings and transcripts were labeled according to the assigned pseudonyms. Though recordings of the interviews remained unaltered, transcripts and any written records developed from the recordings only used the assigned pseudonym for identifying participants.

Interview questions (see Appendix E: Interview Protocol) included queries about the participant's educational, professional and interpersonal experiences related to their academic and professional development. The estimated time of completion for interviews was between 60 to 90 minutes. However, the completion time for interviews ranged from 66 minutes to 5 hours

and 06 minutes. With participants' permission, interviews were audio and video recorded. Once each participant completed both the online survey and interview, participants were offered an opportunity to participate in a drawing for two (2) $100 Amazon e-gift cards and four (4) $50 Amazon e-gift cards. All participants wishing to participate in the raffle were put into a random drawing. Six names were randomly chosen and were e-mailed their Amazon e-gift cards.

Following the interview, the researcher asked each participant for permission to follow up with them with any follow-up questions. The researcher also asked if the participant would like a copy of the findings. If the participant was interested in either option, the researcher committed to following up with them throughout the dissertation process. All interviews were transcribed for content analysis.

Data Analysis

The data from the verbatim transcription of the interviews, the participants' curriculum vitae (CVs), and any additional interviewer notes were reviewed for key thematic concepts or common observations and differences. MAXQDA, a qualitative research software program, and hand-coding were used for the qualitative data analysis. According to Saldaña (2009), it is vital to start coding as researchers collect and organize their data, not after their field study is done. Since the purpose of coding is to open up inquiry, the researcher remained unattached to the initial codes created in the first round of coding as it took multiple cycles of coding before the researcher fully understood the relationships between codes and defined the theme amongst the participants of the study (Bazeley, 2013; Creswell, 2012; Miles et al., 2019). Therefore, the researcher began data analysis through open coding the first five (5) interviews. These initial interviews provided an initial set of codes to analyze the rest of the interviews in this study. As additional codes were created and reorganized, interviews were reviewed and recoded as

necessary. The researcher continued to review the data by adding, renaming, deleting, and collapsing codes until they could be organized into categories. The researcher utilized the function of creating "sets" in MAXQDA to visualize the categories across all the data. Categories were reviewed and analyzed until significant themes emerged. A member check was conducted with participants when necessary. Furthermore, peer debriefers reviewed the data to establish the credibility of the findings.

Limitations

There were several limitations in this study that must be addressed. First, this study was conducted within a particular timeframe. The researcher's recruitment period started at the end of April and was completed at the end of June. As it was close to the end of the semester, the researcher understood that the time required to participate in this study would be challenging for some faculty. However, if the researcher did not begin recruitment immediately, it would be challenging to reach faculty during the summer months. After the semester ended, the researcher offered flexibility with interview times, but the time constraint may have prevented some possible faculty from participating. Nevertheless, the researcher tried to diversify the sample by looking at a variety of sites and university sizes and types (e.g., public and private institutions) and captured different factors that may impact the lived experiences of Asian American women faculty. The researcher also utilized social media for advertising the study to colleagues and friends across the U.S.

Another possible limitation to this study is the possibility of self-selecting sample bias since the study required participants to self-identify as Asian American. Understanding that the immigration experiences of Asian Americans are complex and highly diverse, the researcher did not want to set parameters on who is categorized as an Asian American. In addition, placing

restrictions such as being born in the U.S. would limit the possible sample of an already limited population. However, by not placing a stricter definition, some participants may have chosen not to participate. Fortunately, the sample of this study illustrates the diversity that exists in the Asian American community and includes first- to fifth-generation Asian Americans, includes a wide range of different Asian ethnicities, comprises of participants across all regions of the U.S. and multiple disciplines in the social sciences.

Also, understanding that not all faculty contacted for the study will have the privilege of time to volunteer for the study, there is a possibility that the sample gathered may not reflect the full diversity of this population. This is especially true amid the Coronavirus (COVID-19) pandemic, where faculty need to juggle coordinating virtual classes, family obligations, and different work expectations.

Finally, because the study relies heavily on participants' retrospection of their early and later years' experiences in academic, interpersonal, and professional development and achievements, their recollections may not fully represent their complete experiences. Data triangulation by interviewing parents and teachers of participants would strengthen the accuracy of the reports but is beyond the scope of the current study. However, the comprehensive interview protocol and the content analysis of the participants' curriculum vitae (CVs) provided opportunities to triangulate data through the breadth and depth of the data collected for this study.

<p style="text-align:center;">Summary</p>

This qualitative study utilized a narrative inquiry approach to understand how validation, social capital, and self-efficacy influenced the academic and professional development of Asian American women faculty in the social sciences. A review of the literature has expressed how

factors such as faculty mentorship, family support, and educational opportunities are essential in developing this population's academic and professional identity (S. Lee, 1997; Sue & Okazaki, 2009). A purposive sampling via maximum variation and chain-referral methods was used to obtain the sample for this study. The sample consisted of 29 Asian American women faculty in the social sciences diversified in regional locations across the U.S., ethnicity, generational identity, faculty departments, faculty positions, and institutional setting and size. A consent form and eligibility survey were utilized to verify participants' ability and permission to participate in the study. All eligible participants participated in a semi-structured interview protocol consisting of 31 open-ended questions. Interviews ranged from 68 minutes to 3 hours and 27 minutes. The data from verbatim transcripts, interviewer notes, and the participants' curriculum vitaes (CVs) were analyzed for codes, then categories, and eventually themes. The following chapter will present the major themes of this study by outlining findings according to the theoretical frameworks and by the sources of influence.

CHAPTER IV: FINDINGS

The overarching research question guiding this study is: How do Asian American women faculty perceive the role of race and gender on the development of their academic and professional identity? The conceptual framework provided in Chapter I, under which this study was organized, connected the frameworks of Rendón's theory of validation, Putnam's definition of social capital, and Bandura's theory of self-efficacy, along with the limited research on the academic and professional identity development of Asian American women faculty and structured this study. As previously stated, due to the limited research focused on Asian American—and specifically Asian American women faculty—inferences were made from current literature looking at faculty of color to inform this study.

This chapter is organized into two sections: (1) validation and social capital and (2) self-efficacy. The researcher organized the findings by the framework, sources of influence, themes, and sub-themes. While validation and social capital are two distinct theoretical frameworks, participants often interwove validation and social capital together. Specifically, they interpreted the social capital received as a form of validation from different sources of influence. Therefore, to prevent repetitiveness and present the findings clearly, the researcher decided to summarize these findings together.

I anticipated that Asian American women faculty relied on the positive validation, social capital, and the four principles of self-efficacy from their families, educators, and peers to navigate the intersectionality of the multiple social identities they hold, to persist and thrive in the professoriate. However, as an Asian American woman, I know that the lived experiences of this population are complex and diverse and cannot fit any model precisely. Therefore, I will also

highlight themes that emerged in this study that fell outside of the original conceptual framework of this study.

Framework: Validation & Social Capital

The data collected in this study showed how validation and social capital impacted the academic and professional identity development of the Asian American women faculty. Validation and social capital were provided through three different sources of influence: family, educators and mentors, and peers. These individuals were also the primary supplier of social capital for the participants in this study. Because participants often spoke about their experiences with social capital as a form of validation, the researcher decided to report the themes together. In this section, the researcher will present the themes of how these different sources of influence utilized validation and social capital to support participants in their academic and professional identity development (see Table 2).

Table 2: Summary of Validation and Social Capital Framework Findings and Themes

Frameworks	Sources of Influence	Theme	
VALIDATION & SOCIAL CAPITAL	**Family**	***Family Influenced Identity***	Father's Intentional Role in Identity Development
			Mother's Role in Gender Identity Development
			Influence of Extended Family

Table 2 (Cont.): Summary of Validation and Social Capital Framework Findings And Themes

Frameworks	Sources of Influence	Theme	
VALIDATION & SOCIAL CAPITAL	**Family**	***Family's Social Capital Focused Towards Children's Success***	Families Provided Earliest Form of Social Capital
			Creating a College-Going Culture in the Home
			Early Exposure with the Professoriate
		Family's Generational Status Influenced Identity	Recent Immigrant Mindset
			Internalized Academic & Generational Expectations
			Career Expectations Projected Family's Hopes
			Generational Status Limited Family's Social Capital
	Educators & Mentors	***Educators & Mentors Influenced Perception and Performance***	Creating a Safe & Validating Space to Learn
			Academic Validation from Educators
		Mentors Influenced the Formation of their Professional Identity	Academic & Professional Mentors Foster Potential
			Women Mentors Sharing Their Social Capital
			The Invaluable Support of Women of Color Mentors
	Peers	***Peers Influenced Professional Identity***	Professional Peers Being a Lifelines
			Mutual Exchanging of Social Capital

Sources of Influence: Family

Research has shown that the home environment has a significant role in identity development and academic development (Redding, 1997; Schneider & Lee, 1990). This was true for the participants in this study. The vast majority of participants named a parent— most often the mother—as their primary caregiver growing up. Most of the participants' home environments included parents and siblings, but not always. Five participants were raised just by their mother, and six participants were an only child. This nuclear family unit influenced participants' academic and professional identity. However, this study discovered that their families and home environment were more than just their parents and siblings.

Participants shared that their family base consisted of their nuclear and extended family. Some lived with extended family members, like Rebecca, whose family were "boat people" who fled during the Vietnam War. Because her father was the only one in the family who could secure a loan to purchase a house, her uncle's family lived with them for several years in a suburb in California. Growing up, both Amina and Janice remember having their family fly from their home country to help care for their family. Amina's maternal grandmother came and lived with them, followed by two aunts. Because her father was working long hours setting up his medical practice, Janice recalls aunts, uncles, and her grandmother coming from the Philippines and from Thailand to help the family. Her family helped sponsor several family members or acquire extended visas for them. Some of their family members lived with them, while others lived nearby. And others lived across the other side of the world. Regardless of distance, the family served as an essential source of influence in the participants' lives.

The following section will present the three main themes involving family as the source of influence: 1) family influenced identity; 2) family's social capital focused on children's success; 3) family's generational status influenced identity.

Theme: Family Influenced Identity

The first theme under family as a source of influence is that family influenced identity. When asked about their family's influence on their educational, professional, and social identities, all 29 participants expressed that their family and their home environment significantly impacted all aspects of their identity. Participants pointed to their families and the home environment as to where early learning and messages about the value of education began.

The home environment was a place of constant learning and growing. Many participants were encouraged to participate in different academic activities to be prepared for what they would be learning next in school. Michelle, an assistant professor of sociology at a large private school in the South, recalls constantly memorizing her multiplication tables at home and spending the summer learning computer programming.

However, not all learning happened at home, nor did it always focus on academic learning. For Mina, an associate professor of cultural anthropology at a large private school in the West, her early childhood memories included weekend trips with her parents and her younger sister traveling to museums or local cultural festivals:

Any kind of free arts education or any free kind of preschool thing that there was—like my mom always took us to these things. I remember like being like four years old, and somebody gave me like a Tupperware® filled with milk, and I had to shake it for like a half an hour. Then we opened up, and they were like, "This is cream and butter." And I

was like, "What the heck is happening?" So, you know, she really pushed us for learning as much as we could and to have the broadest cultural perspective.

While Veronica, an assistant professor of communications at a large public school in the South, lived and attended school in South Korea during her early school years, she was also encouraged to further her learning by immersing herself in the culture around her. She was exposed to different cultural experiences from a young age. Veronica would often attend plays and museums with her mom and came to appreciate the opportunities to learn in these different environments. For many of the women in this study, their parents valued the importance of learning. They emphasized that opportunities for discovery and creativity could be found everywhere and encouraged them to explore as many educational opportunities as possible.

Along with messages about the importance of education, the family environment was also where they first learned about cultural and gender norms and expectations. For most participants, these beliefs were handed down through direct teaching from parents or through participants' general observances of family interactions. A significant portion of the participants described their family environment as being more patriarchal, where they received direct messaging that their father was the head of the household. Irene saw the family dynamics and expectations from an early age, which educated her about familial expectations and what she did not want for her future family.

> For the most part, I grew up in a pretty traditional Indian home where the husband or the man was the breadwinner, and the wife or the woman stayed at home and raised the family and raise the kids, and kind of did household things. I definitely did not want that for myself. I wanted to prove to myself that I could be independent.

Some participants shared how their families did not hold them to stereotypical Asian cultural and gender expectations and beliefs.

> My parents raised five very strong-willed, very like far-ranging daughters. There were
>
> not a lot of traditional female roles…it was never something that was put on us positively
>
> or negatively in terms of we should or shouldn't be this. We were just what we were.

Participants' families were an essential source of influence in their perception of their gender, race, and other social identities. And it was this perception of their identity that also shaped their academic and professional identity. The following are more detailed descriptions of this theme, which include fathers' intentional role in identity development, mothers' influence on gender identity, and the influence of extended family.

Fathers' Intentional Role in Identity Development

The first way family influenced identity was through the father's intentional role in identity development. Throughout the analysis of the narratives of these Asian American women scholars, it was surprising to hear how their parents helped shape their academic or professional interests and future careers. Even though most participants named their mothers as their primary caregivers, there were poignant memories with their fathers that shaped them in many critical ways.

One of the main ways fathers influenced their children's identity development was by sharing their narratives with their children and encouraging them to aspire to reach further heights. Cindy, an associate professor of sociology at a large public university in the West, expressed that her father had a very integral role in strengthening her cultural identity and aspirations. Her father grew up as a peasant in a village during the Chinese Cultural Revolution. When the revolution stopped formal education, he left his village with the education he had and

sought opportunities to learn, grow, and leave the peasant life he previously had. He started as a mineworker, then worked himself up to being the accountant and eventually the head of that mine. In the simple moments they shared, like watching the evening news with her father, he would constantly encourage and affirm her that she had the potential to be very successful in life. Cindy even recalls thinking, "Wow! Dad really thinks highly of me."

> My dad is very worldly. He's a learner, and he's just so—he has vision…. So, despite that kind of humble background, the hardship he went through in his late teens and throughout his 20s, and also having five kids and build[ing] a family life—he had such a worldly vision.

Her father's example and his affirming nature inspired Cindy to work hard to attend one of the most prestigious colleges in China and to pursue her doctorate and academic career in the U.S.

Many participants in this study shared how actively present their fathers were in the different stages of their lives, beginning from a young age. Their fathers actively participated in their upbringing and encouraged their dreams and goals. Priya, a sociology professor at a very large public 2-year college in the West, recalls how her desire to become an educator began with her walking the halls of the campus where her father taught.

> I grew up going to campus with my dad all the time. He would schedule his office hours around my pick-up [time] from school and things like that. So, before I could read, I would be sitting with my dad while he's prepping his lectures and stuff and hanging out—pretending to read.

Seeing and engaging with her father on campus helped influence her desire to teach. "I always saw that example, and I always knew I wanted to be a teacher…. It was always a lifestyle that looked really attractive to me, too, because I could see the flexibility in it."

Some participants appreciated how their fathers actively supported their academic and professional pursuits. This often translated to attending practices and performances or even offering to drive their children to college interviews. Before becoming a full-time communication lecturer at a large public university in the Northeast, Alice dreamed about attending art school. While she was encouraged to pursue more professional careers, like law or medicine, by her mother, her father encouraged her and spent the time Alice needed to help her reach those goals.

> My dad, I remember, was very supportive. Out of high school, I wanted to go to art school. I really enjoyed painting and the arts. And so, I remember him driving me around to interviews and things like that, where you have to present your portfolio. So, I never felt from him [that] he wanted me to be a doctor or a lawyer.

While Alice decided to pursue journalism over art in college, she felt assured that her father would always be there to support her. Even as she pursued her doctorate, she always felt her father's support. "He has been supportive in general, but he also clearly does not understand things." Alice recalled her father calling her dissertation a "school project." "I don't know if you've ever had that, but I was like, "Okay, my dissertation is not a school project!"

While the participants' families valued education and stable careers for their daughters, the previous narratives highlighted how fathers validated their ability to achieve academically and professionally. Additionally, some fathers had a feminist mindset and were mindful of how differently their daughters lived experiences would be compared to theirs. They were intentional about their words and validations and tried to provide the social and emotional support needed to navigate the oppressive systems that they would encounter.

Trinity, an assistant professor at a large public university in the West, recalls how her father always told her that she could achieve whatever she wanted, even if that dream were to become President of the United States.

> When I was younger, I was very close to my dad, and my dad was very much like, you can do anything. In 1986, during the People Power Revolution in the Philippines, you know, here's this major revolution that's happening next door to us on Guam. And then, you know, Corazon Aquino is declared the President of the Philippines. My dad, I remember watching this on the news every night. And my dad, when she was declared the President, my dad goes, 'You know, just remember you can do anything. You can be anything. You can even be the President of a country!' There wasn't these antiquated…I mean, yeah, I'm sure I'm romanticizing a little bit, but like you know, like my dad, I think, was very much a feminist.

These feminist messages were not for her alone. Trinity saw it in how her father insisted that her mother learn to drive and be able to independently travel in a time when women did not drive. She also recognized that her parents shared responsibilities of caring for the family when many men would not stand for that. "And his whole thing was like a man has to take care of his family. And if it means that I have to cook a meal, I'm going to cook a meal." While Trinity's father passed away when she was 11 years old, he left her with lasting memories and messages that have helped shape how she sees herself in her different personal and professional spaces.

The previous narrative described how some fathers wanted to instill in their daughters a message that they could achieve any goal they set out for. Some fathers wanted to ensure their daughters were prepared for the discrimination they would inevitably experience in their academic or professional pursuits. Sometimes, this meant helping guide possible academic or

professional choices. Darlene, an assistant professor in a large state school in the West, had the opportunity to either stay in South Korea or pursue a career in U.S. Darlene shared how her father made sure she was set up for success wherever she decided to study.

> My dad is, no joke, like a feminist. He, like I said, encouraged my mom to go to graduate school. So, there wasn't any—if anything, it was just like my dad being like, there is sexist attitudes out there.…That was one of the reasons why he didn't want me to do political science, or these very masculine areas, because he's like, "Why would I put you through that? That's—that's just toxic!" So, he's like, "Let's find places where you can thrive and do what you want to do, and not have anybody challenge you. So, that was really cool to see him support my mom, right, to support me. Like, he straight up will say like he's my biggest fan. Like he's the President of my fan club, things like that.

Participants noted that this was impactful, especially knowing the cultural narrative often discouraged fathers from encouraging daughters towards high aspirations.

Mothers' Influence on Gender Identity

The second way family influenced identity was through mothers' intentional role in identity development. Parents had an essential role in helping the women in this study develop their academic and professional identities. However, many participants shared how their mothers were especially integral in assisting them in embracing their gender and ethnic identity as they also defined their academic and professional identities.

Throughout the narratives shared in this study, a very dominant theme was the important role mothers served in their daughters' lives. Many mothers had to make significant sacrifices for their children. Many participants, who identified as 1.5 to 2nd generation Asian American, spoke about how their mothers had to sacrifice education, social capital, and strong personal

relationships to immigrate. The participants held immense respect for their mothers and looked up to them as role models.

For associate professor Dalen, who was raised in Cambodia, her cultural upbringing highly influenced her perception of the role of gender on her academic, professional and personal aspirations. When she grew up in Cambodia, Dalen described the culture as more matriarchal.

So, we grew up with a strong sense of that women has [sic] a sense of place in society and so, added to the fact that my mother is educated, installing these things in my older sister, my youngest sister, and I, we have a strong sense of who we are, I guess, as a woman. But yes, I think that context culture shapes very much how we are as women.

When her mother and sisters immigrated to Canada as refugees, they were confronted with conflicting cultural norms on the value of women. Even though they received cultural messages that sons were valued more than daughters, "my mother walk[ed] with pride having three daughters." The value Dalen felt from her mother, and the rest of her family was integral in her feeling supported in pursuing her professional identity as a sociology professor.

Similar to how Dalen's mother wanted to instill confidence in her daughters' abilities as women, Koi recalls how her mother also tried to empower her to feel that she could accomplish anything she wanted as a woman. She created a world where Koi constantly engaged with highly successful women while living in a very patriarchal society of Thailand.

Men were like relegated to physical education or kind of like menial non-intellectual work, in the world that my mom created for me. So, my doctor was a woman because it was her friend. My dentist was a woman because it was her friend, you know. So, as far as I was concerned, as a kid, women did everything, and I don't even know what men—I

don't know what they were doing. I didn't see them around. They didn't have any part in my life.

While not all mothers went to the extremes that Koi's mother did to create a world that embraced successful professional women, many mothers were intentional with validating their daughters and supporting them to reach their full potential.

Another way mothers supported their daughters was to prepare and protect them from the potential discrimination they might face in life. Participants like Janice, an associate professor of sociology at a medium-sized public university in the South, voiced how their mothers used their personal experiences with systemic oppression in the workplace to help shape and prepare them as they chose their academic and career paths.

She definitely experienced a lot of microaggressions and also structural racism. She came as an accountant. And she was the most skilled. And she was employed and, I think, paid less. But then soon got promoted when her boss realized she was more capable than her colleagues. And so, she used to say to me things that were extremely feminist and very forward-thinking. To say like, "You know, you have to do 150% to just be perceived at 65%. And so, you have to choose a profession that will allow you to continue to excel and to grow and also to provide."

Many of the participants' mothers expressed concern about their daughters' career choices. They wanted their children to strive for careers that would provide stability for them. Yet, they were worried about how successful they would be navigating the world as Asian American women.

Influence of Extended Family

The final way that family influenced identity was through the influence of extended family. Many participants in this study spoke about their close relationship with their extended family members, particularly their grandparents. Not only did their grandparents help raise them, but they also influenced their identity by helping them understand the history and culture of their families. For some, these relationships also helped shape their academic and professional pathways.

For Bridgette, an associate professor of linguistics at a large private school in the West, she valued the time she spent speaking with her grandmother. The time she spent speaking Cantonese with her grandmother helped her understand the importance of sharing a common language, but rarely did her linguistic courses include research on Asian languages.

A lot of my research looks at language maintenance, so I think it comes a lot of it comes from kind of that my family sort of desire for me to speak Cantonese at home. But, thinking about the research that I do, a lot of it kind of harkens back to hanging out with my grandma, and growing up with my grandma, and when she was at a boarding care home visiting her a lot. And so, I think that wanting to see that in research made me think back to growing up and amplifying that element that I didn't see. So, I think it was a really strong influence on what I ended up doing—I mean, as a graduate student, well as an undergrad, I think.

Yuna, like Bridgette, also had a very close bond with her grandmother. Her grandmother raised her in South Korea until the age of four. At the same time, her parents and siblings immigrated to the U.S. While Yuna holds guilt for not knowing a lot about her *halmoni's* (grandmother in Korean) life, she is reminded of how important education was to her. She recalls her *halmoni* telling her, "When she was little she wasn't allowed to go to school, because only

the boys went to school. And she would cry, and she would like practice writing her name in dirt". The privilege of her education and profession is not lost on Yuna, an associate professor of education at a medium-sized university in the Midwest. Yuna hopes to use her academic and professional talents, which were encouraged by her family, to document the narratives of her family to honor her *halmoni* and her parents. Extended family members served various roles in influencing participants' education or career pursuits. Whether by providing advice and sharing experiences, supplying financial support and resources, or being a peer alongside them in school, they felt their family's validation through their unconditional love and support shaped their academic, professional, and interpersonal identities.

This study showed that participants did not see their family as just their parents and siblings. As participants described how their family was a source of influence on their academic and professional identity, their definition of the family often included the nuclear and extended family.

Theme: Family's Social Capital Focused Towards Children's Success

The second theme is family's social capital focused on children's success under family as a source of influence. Participants shared how their families were responsible for encouraging and validating their ability to succeed academically and professionally. One concrete way their families validated their ability to succeed was through social capital. All the social capital their families used on them was intended to improve their ability to succeed academically and professionally. While families were not the only source of social capital, they were the first source and also introduced participants to what social capital was and its potential value. Families also created a college-going culture in their home, which validated their ability to go to college and even pursue an advanced degree. Finally, 10 participants in this study were familiar

with the professoriate because they had family members in the academy. This close connection

provided unique access to the profession and opened participants to the possibility of a career in

academia. The following are more detailed descriptions of this theme: families providing the

earliest form of social capital, creating a college-going culture in the home, and early experience

with the professoriate.

Families Provide Earliest Form of Social Capital

The first way that a family's social capital focused on children's success was that families

provided the earliest form of social capital. The predominant narrative from participants was that

their families believed that access to quality education would provide the best opportunity for a

professional career. It would be their careers that would provide stability for them and their

future family. Their family's determination to access quality education for their daughters took

on different forms. Sometimes this meant that families commuted long distances or even moved

their families to access better schools or better academic resources. It also meant enrolling

students in private schools to access the best education possible. In some cases, families would

supplement their children's education with other extracurricular activities to provide a well-

rounded educational experience.

Of the different forms of social capital families accessed, the most common was families

accessing the best school and academic resources for their children. This would often require

significant sacrifice from their families. Parents sacrificed their time commuting their children

back and forth from schools out of the city.

Quality education did not look the same for every family. For Bridgette, her parents

wanted to instill in her knowledge and appreciation of her Chinese cultural roots and language.

They found a bilingual Cantonese-English school that they wanted Bridgette and her sibling to attend. So, they commuted approximately 40 minutes in each direction to go to the school.

For many of the participants from recent immigrant families, their parents often did not have the financial means to send their children to private school. Therefore, these parents were strategic about how to access the academically rigorous and well-resourced schools possible for their children. While many narratives described the extent parents went to provide academic opportunities for their children, Nancy, Rebecca, and Cindy's accounts provided a considerable range of examples.

When Nancy, an assistant professor of social psychology, was very young when her parents divorced. As a single mother, Nancy recalled how her mother was very strategic about where they moved. She wanted to ensure that she moved to a neighborhood where Nancy would have access to the best education possible. Although she "lived on the outskirts" of the well-funded school district, it allowed her to attend one of the highest-ranked public schools in the state.

Rebecca also shared about how her parents moved to advance her education. She recalls how her immediate and extended family were the only Vietnamese family in the area. The school assumed she needed to be placed in the English as a Second Language (ESL) program in the second grade. However, because Rebecca had what she calls "selective mutism," her teacher failed her and required her to repeat the second grade. When Rebecca's father learned of this, he would not stand for this and moved the family.

My dad was just like, "No." So, he like, bought a house that he couldn't afford. And my parents always talk about that. They're like, "Well, we couldn't afford it then. We just

bought it because we need to move. We needed to put you in a different school, and we

needed to get out of this house. So, they bought a house they couldn't afford. And they

were just going to figure out a way to do it, so I could go to this new school. And at the

new school, my dad was like, "She's in third grade." And then, they of course found out

that I was supposed to be held back. And they told him, but they agreed to let me try.

Rebecca disclosed that she probably had some extra help from her teacher, but she successfully

completed the third grade and was not required to repeat the second grade.

While Cindy completed her K-12 education in China, her parents came to the same

conclusion as Nancy's and Rebecca's parents. They moved the family to provide the best quality

education for their children. Cindy's family lived in a rural mining town, and her parents knew

the schools there would not have enough resources for their children to have thriving lives.

Therefore, her parents decided to move to an urban city that had access to better teachers and

schools.

I think I was maybe five or six. I went to school really young. I didn't do any

kindergarten—none of that. But I went to elementary school, and I remember—I think I

finished second grade, and then my parents really wanted their kids to have a better

future. They said we've got to move to the urban city, so they [made] that move. And I

think it was a really major move that allowed all of us to have better education.

While participants did not understand the reason for moving at the time, upon

retrospection, they realized the degree their parents went to provide them with the best resources

they could. Even though some families had very limited resources, their parents still did all they

could to build up their children's social capital for the future.

The previous examples illustrated how participants' families were highly committed to providing the best educational opportunities. It was also clear that access to resources was limited due to the family's financial constraints. However, for a sizeable portion of participants, they shared how their families provided financial support for different academic resources, such as private school, academic tutoring, or other extracurricular activities. Because many families saw education as the gateway to more opportunities and possible financial stability for their children, families made the financial sacrifice to support their children in their academic endeavors. For several participants, this meant being sent to private school. Having the funds and access to private education was another form of social capital. Of the 29 participants in this study, 12 shared that they attended private school sometime between their K-12 school years.

For several women in this study, accessing the best education became an entire family affair. The financial support for private education came from extended family, who believed that quality education would provide the best opportunities in the future for them. Ashley, the first grandchild on both her father's and mother's sides of the family, reflected on the beautiful memories she had with her grandparents. All of her grandparents adored her, and they strived to support her in any way they could. Ashley's maternal grandfather did not have the opportunity to receive much education growing up. So, when she showed strong early academic ability, he was grateful he had the means to support her academic endeavors financially.

> When he saw that I like have potential academically, he made my mother promise that she would not make any compromises in my education. Including, if she wants to send me to a better school and financially she's not able to, she should let him know so that he [could] support her.

With additional support from her grandfather, Ashley's parents enrolled her in private education from first to twelfth grade. During her K-12 education in India, it was in these private school environments where she was introduced to more extracurricular activities and exposed to more westernized culture and gender norms from her classmates and teachers. While Ashley did not expect to immigrate to the U.S. later in her life, this early introduction to western culture and thought provided the additional social capital that allowed her a smoother transition to the U.S. later.

Charlotte's parents also decided that private school would provide the most academic support and opportunity for her. After attending public school for her K-8 years, her parents agreed that the high school that she would be funneled into with another district was not the best environment. Charlotte was given the option of two schools, and she chose one that had a larger Asian student population. It was also in this new school where she did not feel judged for wanting to excel academically. "I enjoyed school a lot more in high school because it was more challenging. And I also enjoyed it because I had friends that were also nerdy, and it was okay to be nerdy." In this private school, Charlotte found a community that supported her academically and in the other intersections of her identity.

Creating a College-Going Culture in the Home

The second way that the family's social capital focused on children's success was by creating a college-going culture in the home. In analyzing the data in this study, every participant shared that their family expected them to attend college. While obtaining information about the college admissions process was not equally accessible across all participants, every participant had instilled in them the belief that they could go to college. Some expressed that it was also assumed that they would be obtaining an advanced degree toward a professional career. Even

though not all parents attended college or did not attend college in the U.S., they made the expectations clear to their children. This was precisely the message Gina received. Gina, an assistant professor of psychology, knew her parents expected her to go to college from a young age. Also, being a fourth/fifth-generation Asian American, Gina had the privilege of having both parents attend college in the U.S. and provide knowledge about that process with her.

> They both communicated that school was really important--education was important. It was always just assumed that I would go to college—like that wasn't even a question. We have a close family friend who works at Stanford, so I'm sure that help play into it. There are plenty of pictures of me, as a little kid, wearing like Stanford t-shirts when I'm like three. I did not go to Stanford, but it was just assumed that I would go to college, and I would go to a prestigious college.

Some participants did not have the privilege of having a parent study in the U.S. Nevertheless, their parents also had high academic and professional expectations for their children. Dalen, who was born in Cambodia, shared the powerful role her mother had in her pursuit of college. Even though her mother only completed her baccalaureate in Cambodia, a French equivalent to a high school degree, she knew her daughters would need a college degree to excel professionally. Therefore, she encouraged and persuaded her daughters to pursue college and eventually obtain advanced degrees.

With 24 of the 29 participants identifying between first- and second-generation, their families' knowledge of the U.S. educational system was minimal. Only eight of the 29 participants had a parent who completed their entire formal education in the U.S. and had the social capital to provide their children with access to that knowledge. Having this social capital allowed them to navigate through these different systems of education with more ease than most

recent immigrant families. For example, While Bridgette is a second-generation Asian American, her parents had educational experiences in the U.S. They were able to use their knowledge to help navigate the best opportunities and resources for her and her brother.

> I remember in junior high, I got a B+ in PE [physical education]. And at the time, there's some scholarship that if you get straight A's in junior high, you get a $1,000 scholarship. And my mom knew that, and so she was like, "Oh, this one B+ is going to—you're not going to get the scholarship because of that. So, she went to the PE teacher and forced him to change my grade, which I think is pretty bad, now that I think about it. I think she kind of backed off after that.

Early Exposure with the Professoriate

The final way that a family's social capital focused on children's success was through early exposure to the professoriate. For most participants in this study, the impact of their family's social capital waned by college. This primarily was because they were the first in their families to obtain a doctorate or any advanced degree. Their families no longer had the knowledge to help navigate their children's academic and professional futures.

> There was a sense of support if I had a difficult time with an advisor or something like that, but they didn't really understand the world. I think the graduate experience is so very different. And so, by the time I got to like probably halfway through my master's program, I probably stopped bringing things to them that I was looking for formal support.

However, for a small but significant portion of the participants in this study, they shared that their parents or close family friend were faculty. While only 8 of the 29 of this study's participants had a parent or close friend who were professors, they all spoke about how important

they were in providing a realistic perspective of the profession and providing critical support in their academic and professional identity development. This early exposure to the world of academia opened their attitude to a career path that only became visible to most participants when they were close to graduating from college. While growing up in Korea, Veronica always considered a career in academia because she had early exposure to the professoriate and academia. She was also exposed to academia in the U.S. by her aunt, a law librarian in the states.

> So, it has been always my option. I think that from my family and from my like close relatives, I see professors and then I see their lives. I like the fact that they had—they seem to have a good quality of life. I felt like they had a fairly good life and work balance from the job they had.

The participants who received early exposure expressed the immense support it provided them to have someone who could share their experiences with the academic and professional challenges and have someone they trusted who wanted the best for them. This was the case for Darlene, who had the privilege of having both parents in academics. Her parents, particularly her father, were influential in her career trajectory and helped her navigate the unseen world and expectations of academia.

> We would talk on the phone whenever I have a meeting with my advisor. We would debrief together basically everything from like, "What did you wear? What did she say?" Just understanding what qualifying exams were like with the dissertation process is like…. You know it's all new. It's everybody's first experience, but to like have my dad be like, "Well, your qualifying exam...it's like a driving test. You either pass or fail." So, he's like, "Whether you pass by the skin of your teeth or you pass by flying colors, it

doesn't matter. So, take the pressure off. It's like, as long as you pass, you pass. And then you write your dissertation. So, no sweat."

Theme: Family's Generational Standing Impacted Professional Identity

The final theme is family's social capital focused on children's success under family as a source of influence. The participants in this study all expressed how their family's ethnic background shaped who they were and how they saw the world. They shared how their culture and their family's immigration story shaped how they viewed themselves in their families and also impacted how they saw their potential career pathways. This is seen in an overarching desire of families wanting a better life for the next generation. Regardless of whether they were first or fifth-generation Asian Americans, families had a strong passion for future generations to be better off than they were. Often, this translated into high expectations of getting an excellent education to attend a good college and possibly graduate school, which would open the most doors for a stable career. This was best summarized by the constant message Priya heard from her parents. "You always get your education. You get a career. You make sure you can take care of yourself. And that—that's why we're here. That's why we're in this country." This was a standard message and internalized expectation for most women in this study. The following are detailed descriptions of how family generational statutes influenced identity: recent immigrant mindset, internalized academic and generational expectations, career expectations projected family's hope and generational status limited family's social capital.

Recent Immigrant Mindset

The first way that a family's generational status influenced identity was through the recent immigrant mindset. Throughout the interviews conducted for this study, one factor interwoven in the narratives shared was the impact of their families' immigration experience.

Participants' generational identity ranged from 1st to 5th generation Asian American. However, 25 of the 29 participants identified their families as recent immigrants to the U.S., ranging from 1st to 2nd generation (see Table 1). These participants had to navigate strong cultural expectations while navigating different structures and expectations from the U.S. context. Depending on their generational identity, participants felt varying degrees of their family's cultural pressure on their academic, professional and personal goals.

When many of the participants' families immigrated, their parents sacrificed education and careers in their home country in hopes of a better future for their families. Some came with professional degrees and careers but had to pivot career goals because employers did not recognize some of their training. With many families financially struggling when they first immigrated, many participants received a clear message that they were expected to go to college and choose a professional career that would provide financial stability for them and their future families.

Liz, an associate professor in psychology at a very small private school in the West, constantly received the message that she had to strive academically and go to college from her mother. Liz's parents met while her father was stationed in Thailand during the Vietnam War. Her mother immigrated to the U.S. with only a seventh-grade education level and no knowledge of the U.S. educational system or college admissions process. What she knew solely came from watching her husband obtain his bachelor's degree after the war. However, she quickly concluded that it was imperative that her children go to college, which she believed would ensure a stable career. "So, for her, it's like, 'Oh, this is what you do. Like, you're supposed to get your college degree. And so that was a message that we always grew up with." Even though her mother prescribed traditional Thai gender roles, where sons were more valued than daughters,

she wanted her children to assimilate to the U.S. culture seamlessly and thought college was the necessary route.

Like Liz, Rebecca also felt an expectation from her mother to pursue higher education. "My mom always said like, 'Do this for mom.'" It was a message that Rebecca internalized very early in her life.

> I very much carried with me, my whole life, that my parents did this for me. Like they came to America for me, you know? So, I felt—I felt both the responsibility of living up to their expectations but also, I wanted to. I had a strong desire to make it worthwhile for them.

For recent immigrants, the migration story of their families served as a constant reminder of the burden they must carry, the responsibility of honoring their family's sacrifices so that they, and future generations, could have access to better opportunities and a better future.

Internalizing Academic & Generational Expectations

A second way a family's generational status influenced identity was by internalizing academic and generation expectations. Regardless of their generational identity, their families expected them to do well in school and attend the highest quality universities they could. For Charlotte, an associate professor in anthropology at a small private liberal arts college in the East, this was clearly her parents' expectations. "They were your typical Asian American parents—expected straight A's. If I came home with four A's and an A-, they would ask me why I got an A-." Since her father was a medical doctor and her mother was a psychiatrist, she was expected to do well in school and eventually obtain a professional career.

This study uncovered participants' struggle with finding an academic interest and professional careers that they and their parents agreed with. Even when participants expressed

that parents did not require them to go into a specific field of study or career, there were still underlined expectations that had to be negotiated. Nancy, an assistant professor of social psychology at a medium-sized private university in the East, explained it as experiencing a "cultural vine—where you're kind of stuck between your parents' collectivistic value, and then you're in this individualistic society."

The "cultural vine" was often felt when the participants' academic and professional interests conflicted with their family's expectations. Both Amina, an assistant professor in education, and Michelle, an assistant professor in Asian American studies, enjoyed creative writing and were interested in majoring in college, met with reservation or outright objection from their parents. Their main concern was what successful career could come from creative writing. Michelle recalled how her father constantly reminded her about her role as a second-generation Asian American. Her father tried to convince her and her sister to go into a STEM field because he believed it was their generational duty. Her father would say, "The first generation are the immigrants, who work really hard. The second generation are the engineers and the scientists. And the third-generation are artists." When Michelle expressed interest in pursuing creative writing as a major and possible career, while her sister decided to do the "right thing" and become an engineer, she felt the weight of her parents' disappointment.

> The implication [was] kind of like, "Oh, you're skipping a generation…." So, I think that, in and of itself, was already kind of a source of push and pull. I think somehow even just simply not being a STEM person was kind of like a deviation from my family expectations.

An interesting finding from this study was that the academic and cultural expectations from the family were not limited to recent immigrants. All five participants, who identified as a

3rd generation Asian Americans and beyond, experienced cultural and academic messaging and expectations from their families. Mina, a *Sensei* (third-generation Japanese American) cultural anthropology professor, was raised in a very culturally traditional household. Katie, a third-/fourth-generation Chinese American and assistant professor of sociology, also expressed how she felt strong expectations to participate in cultural activities and was expected to uphold high academic expectations. Helen, a *Yonsei* (fourth-generation Japanese American) full-time lecturer in teacher education in the West, described the unique balance of U.S. culture and the ethnic expectations she also felt in her family.

> There's certain amounts of White American or mainstream American, kind of expectations. And so, my mom, while she was a working mother, kind of had these ideas of me doing whatever I wanted to, but at the same time, she was very traditional in terms of being like, "the father knows best" kind of thing. So, the assumptions of us doing well academically, the underlying assumption was that I was going to get married. I mean, that was just the expectation, and to kind of be in that wife-mode. But they also had big aspirations for us. I guess professionally it was more sort of like you do what you want to do, but your jobs should be stable. You should have a stable steady stream of income. So, I didn't go the creative [route]. Not that I had any talent to the artistic things. But I think that might have been a little bit more of a struggle.

Gina, an assistant professor of psychology at a medium-sized public school in the West, is the oldest generational participant in this study. As someone who identifies between a fourth and fifth-generation Chinese American, Gina can boast that her family immigrated to Hawaii before Hawaii became a U.S. state. However, she also expressed that she knew the family's cultural and academic expectations of her. Gina's mother and maternal grandmother

communicated that education was essential and expected that she would go to college. She was told that "the correct way to do things" was to be a professional and do something that had "prestige attached to it." Gina recalls how her grandmother would make her expectations known to her without saying them aloud.

> She would tell me what her friends' grandkids were doing. "Oh, so-and-so's granddaughter just got a scholarship to Yale." Or, "Oh, so-and-so just got into med school." And, you would only talk about the prestigious things. So, I think that's another indirect way where it's communicated like—this is what we value, and this is what you're supposed to do.

While some may assume that children of later generational identity might not be influenced by the cultural and gender expectations of their family's homeland, this study shows that the participants were still held to many of the beliefs regardless of their generational identity.

This study shows that participants, regardless of their generational identity, received powerful messages about the importance of education from their families. However, how these messages were received varied between recent and later Asian American generations. Their families believed that education was the needed foundation for future success and prosperity. There was an expectation that each generation after them needed to do better than the previous. If not, what was all this sacrifice for?

Career Expectations Projected Family's Hopes

The third way a family's generational status influenced identity was how career expectations projected the family's hope. Throughout the shared narratives in this study, it was clear that their families expected that their education would produce a career. As Samantha said in her interview, "I think there was always a mind towards you need to have something that was

income-producing. We're not doing degrees that don't lead to a job per se." While the amount of pressure they felt from their families ranged from no pressure to strong expectations towards specific careers, their families wanted them to be secure in a career that would provide prosperity, stability, and success.

For most participants of this study, their immigration to the U.S. was centered on the hope of a better future and new opportunities. For those who immigrated with their parents, the message was clear: They must have a career that provided financial stability. Rebecca's parents, who were Vietnamese refugee boat people, gave her a clear message that she needed a career that would support her and her future family.

> I feel like it's like every Asian parent, but they're just like, "Well, how are you going to feed your kids?" I remember distinctly telling them at one point, "What about astrology?" I was like, "Astrology is cool ."And my dad legitimately was like, "Do you want your kids to starve to death?!" What do you mean? I'm pretty sure some astronomers can feed their children.

Many families believed their children's careers would build more substantial roots in the U.S. and hopefully provide additional opportunities and resources for future generations.

Choosing a career that would provide financial security was not isolated to new immigrant families. Participants, who had three to five generations of ancestries in the U.S., did not have the same concerns as recent immigrants. Their families were well established in the U.S. However, they wanted to ensure that future generations would continue to succeed in the U.S. This meant finding careers that blended personal interests and financial stability for many families.

For Gina and Helen, living in Hawaii provided a unique perspective of how they saw themselves in the world around them. For Gina, "Everybody who I saw around me there, there were a lot of good Asian American representation. So, I grew up not really thinking that I couldn't do certain things…and my family definitely reinforced that." But they would be reminded that they should choose a career that provides the needed financial stability to thrive in society.

> And there was a little bit of like, "Okay, that's great, but what are you going to do for a living?" So, it was this kind of like pragmatic—you need to have a steady income. And I don't think I was pushed in any way particular. But again, it had to be something that was going to equal a job. So, they let me—again like, "Whatever you want to do—whatever you want to pursue—go right ahead." My undergrad major was in the social sciences, but it was specifically Asian studies. And so, that was kind of like, "Okay, that's cool, but kind of what kind of job do you think you're going to have out of that?"

For some of the participants' parents, their children's career choices were not only about financial security. Some parents wanted to ensure that their children's careers had a certain level of protection built in. For example, Janice's parents were worried that she could experience discrimination in the workplace and encouraged her toward a career path that might offer different opportunities. "They both wanted us to be doctors or lawyers or accountants because they're like, "You can always work for yourself if you can't join a firm or a hospital."

For several participants, their mothers worried about their daughters being too dependent on their spouses for financial stability. They warned their daughters about being dependent on their husbands for their family's economic well-being. Mothers wanted their daughters to be independent and have the financial freedom to have the ability to make critical social choices in

their life, such as marriage. Mina's mother did not want her daughter to fall into a similar

marriage culture like her. Mina's father did not want her mother to work, but her father's work as

a produce manager at their local Vons did not always provide her mother with financial stability.

Her mother hoped that securing a career before marriage could limit her daughter's exposure to

the patriarchal household she experienced in her marriage.

> Well, my mom actually told me to never marry a Japanese American man growing up,
>
> because she said, "You live in America, and you can marry a Japanese American man,
>
> but they will expect you to do everything for them. And they will not want you to have
>
> your own life. And she said, "But you know, you can do whatever you want. And I'm not
>
> saying you shouldn't get married. But, you should define what your career is first.

Several participants in this study expressed that their families always prepared for the

unknown. They should never be complacent because nothing is for sure. Several participants

shared about unexpected tragedies or losses that their families experienced. These families

experienced the loss of a parent, divorce, bankruptcy, and a sudden need to change careers. The

constant was change, and they wanted to prepare their daughters to be as prepared as they could

for the unexpected. Lori's family structure, like Mina's, was very patriarchal. Because he was a

boy, her brother had two bedrooms and was afforded more privileges than Lori. The message

received by her family was that sons were valued more than daughters, and there were no

expectations for daughters to succeed. However, this messaging was somewhat contradicted by

Lori's mother, who stressed the need to have a financially stable career.

> My mom always told me, you have to make sure that you are never dependent on
>
> someone else. So, like, if anything were to happen…if your husband were to leave, or if

he were to pass away…would you be able to still support the family? Because that's what my mom grew up with. So, she was telling me to do the same thing.

The desire for participants to attain a professional career was multifaceted. An established career would provide financial and social stability for their daughters' future. Even though they could not predict their future, the participants' parents in this study tried to remove as many possible obstacles as possible to ensure their children's future.

This section has expressed the push and pull participants experienced and continue to experience regarding academic, professional, and interpersonal expectations. Some participants have had to navigate the balance between professional and cultural expectations and deal with the criticism of finding success in one component and not meeting expectations in another.

Rebecca's process of navigating the "cultural vine" was made more difficult by her brother, whom their parents felt was fulfilling all of the cultural expectations by being more financially stable and marrying a Vietnamese woman.

I am doing the aspirational things that they want from me, but I am not living up to their cultural values of a woman. So, I feel like the more success I achieve in my professional career, the more my mom is like, "But what about your marriage? But you don't cook dinner every night. Your children don't speak Vietnamese." And I'm just like, "I can't do it all!" My parents embraced the American achievement piece and didn't let go of the gendered home, wife, mother piece. It feels like an impossible reality to do both. So, in their eyes, I feel like I'm always lacking or less than.

While Emily has always felt the need to walk the tightrope of balancing professional and cultural expectations, she expressed how the pandemic has amplified these expectations. When COVID-19 required Emily to work from home this past year, her mother could not understand

why she could not prioritize some family responsibilities while balancing work. "Well, you're home more. So, you should be cleaning more. You should have more time to spend with your family." Yet, these comments did not solely come from her mother. Emily received these same comments echoed by others in her social network. Emily realized that there was a sizeable generational influence on how working mothers were seen this past year. However, Emily acknowledged that her mother has often been critical of how she parents.

> My mother judges my own mothering as not being good enough. And I won't lie, that hurts. It hurts, but I just—I don't prioritize the same things. I think, especially for her because I have two daughters. And so that there's, you know, I should be teaching or modeling femininity or trying to influence them a certain way. And I'm just not. So, I think she you know she doesn't understand that. But I won't lie there's some guilt there for myself.

Generational Status Limited Family's Social Capital

The final way that a family's generational status influenced identity was how generational status limited a family's social capital. In this study, the main reason families immigrated to the U.S. was for better opportunities. However, immigration caused families to lose access to much of the social capital in their home country. The basic knowledge of societal norms and expectations and the social networks they had built was no longer relevant once they immigrated.

One of the most significant challenges facing most first- and second-generation participants was the lack of experience with the U.S. educational system. Participants expressed frustration with their families not being able to help navigate much of the educational process in the U.S., particularly postsecondary education.

For Naomi, an associate professor of education at a medium-sized private university in the West, being Nisei (second-generation Japanese American) came with particular unique challenges and expectations. Her parents struggled with limited knowledge and experience with social systems and structures in the U.S., social networks of support, and limited English proficiency. Although Naomi's father first immigrated to the U.S. to study at UCLA, he could not finish his degree due to the family's financial limitations. While Naomi's parents had dreams for her future, her family's financial struggles restricted access to specific resources and limited the time her family had to support her educational needs.

Just like the other five first-generation college students, Naomi struggled to navigate through the structure of the American educational system and career routes. Even though it was a struggle, it was necessary to her and her parents that she find a career where she would be respected for her abilities. "I think more for my parents it's like, I'm the college-educated kid. I was going to get the job where people paid me for my brain and not my hands and other kinds of more difficult labor." Although Naomi's parents never pressured her towards a particular academic or professional trajectory, her parents' sacrifice and seeing them physically toil to support the family motivated her to want something more with her career and make her parents proud.

Before immigrating to the U.S., Fiona's family was working class in China and had minimal opportunities, especially for education. However, immigrating also meant leaving the comfort of understanding how systems and processes work to get things done in society. For Fiona, this meant that her parents had little tangible knowledge of supporting her educational journey in the U.S. and felt intimidated to provide any insight into her academic and professional pathways.

> I would say they were nothing but supportive in the capacity that they could. So, they couldn't help me with homework. They couldn't help me with financial aid packages. They couldn't help me think about college. Whenever I wanted to do something it was always like, "We want to support you," …but it wasn't like think about this career choice or think about this college, right? I think also because they also felt like they couldn't. They were coming from a space of lack of information.

While several recent immigrant families were unable to provide the desired level of support for their children, participants were keenly aware of their families' sacrifices for their future. This was the primary source of motivation for them to do well academically and professionally.

There were several participants with at least one parent with a college degree. But many of these degrees were obtained back in their home country, where the educational system is dramatically different, and their knowledge of college or the college-going process was non-transferrable. Therefore, when navigating their schooling, specifically their college admissions process, their families had little ability to support them.

When Yuna began to look at colleges, she decided that a small liberal arts education seemed to suit her style best. However, without guidance on prepping for college applications, such as the importance of college essays, grades, and SAT or ACT scores, Yuna found herself at a completely different type of college.

> And because my parents didn't go to school here, they couldn't guide me on how you choose a college. It was really kind of just fumbling in the dark and nobody really shepherding me through the process. I remember my sister—I was trying to help her with her FAFSA when she was going through the same thing, and she had a screaming fight

with my parents saying, "Why can't you help me?" And I was like, "Because they can't. Like, they just can't".

Yuna described herself as an average student and thought of herself as, "I'm a little better than average, but not enough to be stand out. You kind of fall through the cracks because nobody cares about you." Because of her grades, teachers and counselors made assumptions about her access to support and resources to manage the college application process.

So, you're smart enough where you're doing academically well enough that they don't worry that you're not going to go to a college. But, they don't really sit down and talk to you about like, "What do you want from your college experience?"

Like Yuna, Ashley, a clinical psychology faculty at a large private university in the South, experienced a similar challenge of transferring practical knowledge and experiences when she immigrated to the U.S., where her husband was working. When Ashley expressed interest in pursuing her education further, her husband and family encouraged her to apply for programs like nursing or computer science that would help family finances. While she sought out each of these suggestions, Ashley's genuine desire was to go back to school to pursue her Ph.D. in psychology. And even though her husband was familiar with the U.S. educational and employment process, he could not provide her any real support.

My husband was like, "Look, I'm from IT. I don't know anything about psychology. I don't know what schools are good. You have to do all that work in finding out what schools are good and finding scholarships on your own. I can't really help you with it.

When participants could not depend on their families to help them through some of the academic and professional hurdles they faced, they had to find other sources of support to help them make sense of these processes.

All the women in this study understood that they could not isolate their academic and professional interests without considering their cultural, gender, and generational identity, and neither could their families. They constantly needed to straddle both cultural expectations—those of their parents and those of the U.S., which often conflicted. However, the expectations were not limited to just education. Many of the women in this study shared how they had to constantly incorporate the cultural expectations of their home country, westernized ideology, and their desires and wishes, which at times conflicted with each other.

Sources of Influence: Educators & Mentors

Through the analysis of data from this study, it was clear to see the profound impact educators and mentors had on the participants. From this study, all 29 participants shared how moments of invalidation and validation across their entire academic journey shaped them into who they are today. In their early academic years, educators were a source of influence because they provided early interpersonal validation. Charlotte recalls how her teachers went beyond just teaching in the classroom. "I feel like there were teachers here and there, whom I felt were supportive. But that was more of me as a whole person." Frequently, teachers were more supportive and open than parents because they understood the academic system.

As participants began to build upon their academic knowledge and ability, educators influenced participants' academic development by validating and appreciating their academic inquiry. For Alice, attending a Catholic high school was challenging because she did not agree with some of the beliefs of the Catholic church. However, she enjoyed world religions class because it recognized and celebrated different religions and cultures. When Alice approached her teacher about her challenges with the Catholic church's viewpoints and practices, she appreciated that her thoughts were not dismissed but celebrated.

So that teacher was so—I remember very vividly that he was like, "No. It's good that you're questioning things. You should always question. You should never take things at face value and I'm here if you ever want to talk about it."

From their early academic years through their doctoral studies, the sources of influence transitioned from educators to academic and professional mentors. While they were still educating participants, their teaching became more targeted on teaching skills and providing socio-emotional support to prepare them for their careers in academia. Trinity described her mentors this way. "I think that a good academic surrounds themselves with people who are going to make them better but also make them humble." This describes the academic mentor Irene had in college.

She was just this amazing woman who would always challenge me to think about like, "Well what's next? Why don't you see yourself getting a Ph.D.? Why don't you see yourself getting a master's degree? What would it be like if you had a master's degree in counseling? What would it be like, if you had a Ph.D. in psychology or something?" So, I think that was really that mentorship experience was really helpful because I think she saw what I could be. She saw my potential, which helped me and see my potential too.

After graduating from her Ph.D. program, Rebecca was looking for an Asian American woman mentor. Someone who could provide challenge and support as she started navigating the academy. Rebecca found a fantastic mentor who supports her and motivates her to keep striving in her career.

I have texted or emailed her urgently, and like, she's called me. And I've just been in tears like, "I don't want to do this. I just want to blow this project up. I don't want to do it

anymore. This isn't worth my mental health, and whatever. And she's calmed me down

and kept me going and got me to the end of it.

There are two themes for the sources of influence of educators and mentors: 1) educators

and mentors influenced perception and performance, and 2) mentors influenced the formation of

their professional identity. The following section will go into greater detail about those two

themes.

Theme: Educators & Mentors Influenced Perception and Performance

The first theme under educators and mentors as a source of influence is that educators

and mentors influenced perception and performance. As participants began to advance

academically, they realized that their teachers not only focused on helping them discover their

personalities and building a safe and nurturing environment for them to foster their academic

development and potential.

For many of the recent immigrants in this study, having a solid foothold in the U.S.

educational system was hard to navigate without parental or other outside support. Without that

level of help, participants needed to learn the process themselves. Often, this meant a delay in

recognizing the academic ability or potential of the participants. For Naomi, an education

professor in the West, she did not develop her academic motivation until she transferred to a

magnet high school. Naomi recalled how her 11th grade Advanced Placement (A.P.) chemistry

teacher took time in class to talk about preparing for college. Because her parents were not

educated in the United States nor had a college degree from their home country, Naomi was a

"first-generation" student in multiple ways.

I remember he tapped me, and he's like, "You know, you haven't been talking about

colleges you're interested in." And I was like, "Oh yeah. I don't know. I'll go

somewhere." And he was like, "No. You should really know where you would like to go

and explore it. I was like, "Ooh, Stanford, right. Like, I heard about it. And so, he was

like, "Okay. I want you to go home and go to the library. Go look it up." I did, and there

was a summer program. And then I went back to school, and I was like, "Oh, Mr. Smith,

there's a summer program. 'I'm like, "Ha, ha. It's $10,000! Who can afford $1,000 a

week?" And he's like, "Why don't you apply for it?" I was like, "Well, I can't afford

that." He's like, "Don't worry about it." So, I applied for it, and I got in. And then I was

like, "Okay, I can't afford this," and he's like, "Okay, there's a thing here that says apply

for financial aid. Why don't you do it?" And I did. And I got a full scholarship! And so, I

ended up going to Stanford the summer before my senior year.

For a first-generation college student, with very little familial support for college, this

opportunity effectively changed Naomi's self-concept and academic trajectory. Because Mr.

Smith took time outside of class time to encourage Naomi, she had the opportunity to experience

what college would be like. In turn, not only did that experience motivate and prepare her for

college, it provided a significant jolt into a professional career in education.

Yuna recalled a similar situation where a teacher tried to help her reach her potential.

Yuna participated in an extracurricular program after school with one of the high school teachers

on a NASA-sponsored competition. Yuna wanted to work with this teacher because she was

known for successfully getting people to regionals or even winning nationals. She and her

teacher worked on the proposal at school until 10:00 pm, and upon reflection, she is in awe over

how a teacher would spend that much time on her.

I think she was the first person who had like really pushed me as an individual—that I

could do more and that she thought I was capable. I mean, I didn't ever have any really

negative experience with teachers, but I don't really feel like anybody ever saw me. I was

a really quiet kid in school. I didn't speak a lot. I think I just never felt like I had much to

contribute.

The following are more detailed descriptions of this theme, including creating a safe and

validating space to learn and academic validation from educators.

Creating a Safe & Validating Space to Learn

The first way that educators and mentors influenced perception and performance was by

creating a safe and validating space to learn. Research has shown that the classroom environment

can create a sense of safety and belonging that allows students to develop academic and

interpersonal skills. While not every early classroom environment created a space of belonging

and safety, the participants' narratives shared the positive impact a teacher can have in helping

shape their identities. This was particularly important for Koi, who began the fifth grade as a

recent immigrant from Thailand. A teacher might have chosen to help her assimilate and

immerse her quickly into "American culture." However, Koi reflected on how lucky she was that

her first teacher in the U.S. wanted her to embrace her cultural identity, beginning with her name.

My teachers fought for me. You know I never had an English name because my teacher

was like, "That's not your name." It's really important, again, because it's a

predominantly Black elementary school. They're like, "We're gonna call you by the

name that you have, or the name that you want to be called." I'm still Facebook friends

with my fifth-grade homeroom teachers, and I went to her retirement party as a surprise.

So, I popped in, and she was crying. And she was so proud of me. And she just paraded

me around the party. It was like, "She was in my fifth-grade class. Didn't speak any

English. And now she's a professor!" She's so proud of me. You know, my entire

upbringing was just colored in the most wonderful way by these amazing women, that I

just was never like exposed to the "real world".

The fact that Koi never had to have an "English name" was an essential step in shaping her

identity. Koi felt like she belonged and could be her true self in a foreign country she had yet to

understand. Moreover, as an assistant professor of world languages and culture, it is possible to

conclude that her continued connection to her culture has also shaped her professional identity.

When Naomi began the first grade, she was placed in a bilingual class because of her

limited English skills. The class was a Spanish and English bilingual class, which she did not

speak. Naomi's parents lacked knowledge of the K-12 educational system and did not know how

to best support her education.

But there is a Japanese American teacher who spoke Japanese. So, the principal is like,

"Oh, let's just put you in this class so you can talk to this kid's mom." And for me, it was

transformative. I mean, she's like in her 90s and still in the community. And when we see

her in the summer, at different events when I was growing up, I always had much

gratitude for her because she really helped explain to my parents how American

education works and that sort of thing.

Naomi's teacher went above and beyond to create a safe and welcoming environment for Naomi

and her parents. She voluntarily created a network of support that helped advance Naomi

throughout her K-12 educational journey.

The previous section described how immigration status and generational identity limited

knowledge and access to opportunities for some of the Asian American women scholars in this

study. Many participants had to navigate the U.S. college system with limited guidance from

their families. Therefore, it is no surprise that as they began to develop their academic interest

and identity, many expressed the vital role mentorship had in providing academic, social, and interpersonal support.

After leaving her family in Hawaii to attend college, Gina was not prepared for how dramatic that transition would be. She was invited to participate in the Asian American mentorship program coordinated by several Asian American faculty, but she was initially resistant to joining the program. As a first-year, Gina remembers thinking how everything felt new and every opportunity was open to her. She was excited and looked forward to finding her social group and her place on campus more organically. Unfortunately, it was not as easy as she thought it would be. Gina joined the campus Asian American mentorship program in her sophomore year of college. She was grateful for the community and close friendships she built with other Asian American students, particularly with the Asian American faculty who supported the program.

> For me, it was really about finding my place and figuring out this is where I fit. These are people that I have something in common with, that I value. As a freshman, it's just a completely blank. If you don't have a place yet you don't have those people. So, once I found the faculty members and the friends I made through the Asian American mentoring program, that really helped.

Many participants in this study expressed how lonely and isolated they felt through the different stages of their academic and professional journey. They experienced imposter syndrome and experienced discriminatory practices that sent a clear message that they were not welcomed in certain academic and professional spaces. However, some educators and mentors provided a counter-narrative and were responsible for creating classrooms and other academic spaces accessible and validating for participants.

Academic Validation from Educators

The second way educators and mentors influenced perception and performance was through the academic validation of educators. While not all of the participants in this study exhibited strong academic ability in their K-12 years, many spoke about how momentous it was to hear encouragement from their teachers. These teachers' time and attention provided some of the most significant turning points for these future Asian American women scholars. The college years were a critical time for the participants in this study. It was during their undergraduate years that they experienced much self-discovery. Many began to develop a strong sense of who they were, personally and academically and began asking questions about who they might be professionally.

When Helen first left Hawaii for college, she attended a large public university in the Northeast. However, the transition was too challenging, and she transferred to a small liberal arts college in the West after the first year. There she found academic mentors who provided essential academic and interpersonal support.

> Two of my professors were from Hawaii, and that was huge. I didn't realize how much. And I never joined the Hawaii club per se, but I became more involved with the Hawaii Club [there]. But these two professors in particular, kind of like…they made it a point to invite the kids from Hawaii to their houses, and we had dinner. And it was again a much smaller environment so that the distance between the professors and the students were…you know. There's nowhere to hide you had like at seminars with four people. And so that was a huge support as well.

Helen's Hawaiian college professors had first-hand experience of what it's like to leave Hawaii for the mainland without family and friends. They shared their social capital and created a social

network to provide emotional support and resources that would help Helen, and other Hawaiian students, thrive in college.

During college, Janice took a philosophy of education course to fulfill a philosophy requirement for her Communications major. She was a student who liked to stay under the radar in the classroom and rarely spoke up. However, this class and the professor not only shaped her academic and professional identity but also made her reflect on her identity within the greater context of society.

> I went to this class, and I heard a student say something like, "Education is about making that one kid smile. And once you've made that kid smile, you've done your job." And I was really tired that day, and I was like, "That's the stupidest thing I've ever heard!" And I didn't mean to say it, but I said it. And the professor looked at me like, "Janice's never said anything in class ever before." And he was like where's this going? And he was like, "Can you elaborate?" And so, I think that I still don't really have a language for all these larger social factors or institutional barriers, but I was like, "If you make a kid smile and that kid goes home in poverty, you haven't uplifted them. You haven't given them critical tools. You haven't helped their classmates, who are in better positions to help society." She's like, "When you get in the classroom you'll see. You'll see." I was like, "I don't buy it. I'm sorry. Maybe you need to educate me or something because I don't get it." And then he took me to his office he's like, "I want to talk to you after class." And so, he took me to his office, and he told me that I was the kind of person that he needed in his graduate program. And those are the kind of questions that are important for actually advancing change—is questioning people when they say stupid sh*t. That's how I ended up down this path. It was a social and cultural foundations program in education, and that

really gave me this eye-opening social justice awakening that moment. When she was

like, you just kind of make that kid smile, and I was like, that's not teaching. That's not

even babysitting. That's like telling a joke.

This critical moment occurred in Janice's last quarter of college. However, it was a

significant enough experience that completely changed the trajectory of her professional

pathway. It also began a process of self-reflection and reconciliation of the self-hate and

distancing from the Asian American identity that she experienced since high school. She

completed her B.A. in communications and pursued her M.A. in Social and Cultural Foundations

in Education.

As a linguistics major, Bridgette recalls needing to complete a class project in her

phonology class, which is the study of sounds. Although there were no Asian or Asian American

faculty in the department, she wanted to do her project on her grandmother's dialect of

Cantonese called *Toisan*.

And then my professor, who's like this Scottish guy professor, he was like, "Oh, you

know, Bridgette, I'd like to chat with you in my office. I was like, "Oh no! I'm in trouble.

But then, he actually said, "Hey, you know the language that you're looking at is really

cool. You know it has a sound called the lateral fictive, which is the sound that is pretty

rare for Chinese languages." I was like, "Oh yeah. I know. My grandmother's [dialect]

uses that sound." And then he's like, "Oh, you know, this is a really great topic. I just

want to let you know that." It's like I see you. I see your research, when I think, there was

so much time where I was just so nondescript. So, I think that really made an impact.

Bridgette was not expecting to be recognized for her academic research in Asian dialects,

especially from a department without Asian American faculty. However, this was the first of

many engagements where Bridgette was lauded for her studies in linguistics. These early moments of mentorship for Janice and Bridgette are just a couple of examples of the many narratives participants shared about their mentors in college. These mentors helped provide them with the validation and confidence to pursue their master's or doctorate programs, which began establishing their professional development and identity in the academy.

Theme: Mentors Influenced the Formation of their Professional & Personal Identity

The second theme under educators and mentors as a source of influence is that mentors influenced the formation of their professional & personal Identity. One of the key influencers in helping participants establish their professional identity was faculty mentors. These mentors included formally assigned academic advisors and informal relationships organically developed with other faculty and scholars. When asked about identifying their mentors and their influence, all 29 participants excitedly described their mentors' influential role in shaping their professional identity. The reflections of their mentors described them not only helping them complete their doctoral program, but they spoke about how their mentors used their social capital to open access to opportunities they would not have had otherwise.

Furthermore, many of the participants spoke about the impact of having Asian American women mentors or women of color mentors in shaping their professional identity. Many participants had the foresight to understand how important it would be to have Asian American women or women of color mentors to help educate and navigate the many oppressive structures within the professoriate and the academy. The following are more detailed descriptions of this theme, which include academic and professional mentors foster potential, validation of women mentors through their social capital, and the invaluable support of women of color mentors.

Academic & Professional Mentors Foster Potential

The first way mentors influenced their professional identity formation was that academic and professional mentors foster potential. The relationships between them and their academic and professional mentors were most often made during their graduate programs, through senior mentorship in their institution or professional associations. A handful of participants were lucky to receive early academic and professional mentorship in college. For some mentors, that translated into providing them with the tools and skills they will need to know in the academy. For others, it meant helping them find their voice in their research. And some saw mentorship as constantly stretching mentees regarding their professional or personal goals.

Samantha was grateful for the early mentorship in college from her social psychology professor. While he was "not somebody you're going to kick it with," he was a significant mentor who opened Samantha's eyes to the possibility of a career in academia.

> He really helped me orient to what is [research]; how does research work; what is the profession; what do you expect; how does the mentoring in academia work. And kind of like gave me a sense of like a foundation for understanding the structure in the hierarchy of training in academia. He was great very, very pragmatic. I wouldn't have said that this person was somebody who there was a deep relationship with, but it was a really, really solid training foundation, and he helped me build my CV. And he was just like a really good guy who provided me a lot of opportunities.

While Nancy was pursuing her Ph.D. in psychology, she struggled through the program, and with her assigned advisor, she considered leaving the program with just a Master's. However, Nancy recalls that she was able to survive the program after another faculty agreed to be her advisor.

I'm actually taking a mentorship class right now through my university. And it's interesting because they gave us an article in *Nature*, and pretty much everything that was written in the article my mentor did. It was like, "Be a mentor for life." I still meet with him once a month. It was other things like, "Don't impose your own research paradigm on your mentees. Be open to what they have to bring to the table." He was already like that. "Be open to other people's individual differences. Everybody has different working styles." Things like that. I wrote him a letter because this year was his 50th birthday. We were all writing notes about how much he meant to us, which he hates because he's a very humble guy. But I was like, "I read this article in *Nature*, but I didn't really have to read it because you did every single thing in it." I was really blessed. In fact, that's in the beginning of the article. A good mentor can make or break, and make a difference between success or failure for mentees.

Helen is also grateful for the formal and informal mentorship in her Ph.D. program. Her major take-away from her faculty mentor was how she constantly tried to create opportunities specifically for BIPOC students and junior faculty. Her mentor did not only focus on doing research but constantly created space and invited her students to write with her and to participate in different projects that she helmed.

[She] was always looking for those opportunities right to bring her students on board and to kind of push them into places that they might not feel like they're ready for it at the same time. But also recognizing that grad school is a difficult place, and her specifically looking out for the students of color. I think that's part of why that community was so tight, and in cultivating like critical and kind scholars of color.

All the participants in this study credit their academic and professional mentors for opening up opportunities to foster their potential in the academy. These opportunities took different forms, such as research or teaching assistantships, presentations, funding, and experience and time. Mentors were critical in shaping the participants into the faculty they are today.

Women Mentors Sharing Their Social Capital

The second way mentors influenced their professional identity formation was by women mentors sharing their social capital. From the shared narratives in this study, it was clear that participants had a strong desire to cultivate mentorship from women scholars. Of the 29 participants, 18 shared that they had influential women mentors. Many felt that a women mentor provided both the professional and support they needed to succeed. These women faculty mentors utilized many resources, especially their social capital, to support their mentees.

When Bethany first came to the U.S. to pursue her studies from Malaysia, she had minimal support and had to figure things out alone. However, when it comes to her career in academia, she gives much credit to her master's advisor and mentor for opening up that pathway. Although Bethany could not recognize it, her mentor saw her talent in communication research and realized the influence she could make in academia. Without her mentor's guidance and encouragement, Bethany does not think she would have realized her passion for research and academia.

> I did not think I was going to be an academic. I wanted to get a terminal master's. We have [a] program, where you can do a project and get a terminal master's, or you can write a thesis. Obviously, writing a thesis, you know, leaves you much more open, even though you could stop there. And my advisor, she was clever and wise. She said, "Why

don't you write a thesis? It's really not that much more work. You've already done most

of the research. So instead of just writing a report, just write a thesis."

Bethany's mentor validated her academic potential, but she also began utilizing her social capital

of academia to start situating Bethany to transition easily into a Ph.D. program to continue the

research she passionately worked on during her master's program.

I was funded as a summer researcher or as a researcher in that semester or something.

And I realized, well, I really like this research. Like, I really enjoy almost every aspect of

this research. And so maybe I can—I can do this, or at least I can get a Ph.D. in this. And

my advisor, in her—like she's just like immensely optimistic. She's like, "I have this

grant. I'm looking for an R.A. You should consider getting your Ph.D. And so, I did.

Once I was kind of in the in the Ph.D. program, I realized, like, I'm not bad at this thing. I

can do this thing.

Many participants understood that there were specific challenges they would have to face

because of their gender. They faced navigating the motherhood penalty or being perceived as

lacking ambition or motivation because they wanted a work-life balance. Especially during the

COVID-19 pandemic, many participants struggled with the demands of the professoriate and at

home. This was made even more difficult for those with children. Some participants were the

primary wage-earner for the home and the primary caregiver for their children. Fiona, Veronica,

and many of the women in this study found that their woman mentors provided insight in

navigating academia through reviewing their curriculum vitae and articles and reminded them

that the academy will always treat women differently. One particular conversation their mentors

would have with them revolved around personal goals, such as family planning. This was

another way their mentors validated all of the intersections of their social identities. Fiona shared

how her goal is to emulate her mentor.

> So, I was writing a grant. She just had a baby, and she had me come over to her house. As
>
> she was breastfeeding, we're like, going line-by-line editing my grant. Who does that?
>
> And if I needed funding, she would find money for me. When I broke up with someone,
>
> she sent me a gift card and took me out to lunch. When we first met, she's like, "I'm
>
> asking you, not because I'm nosy—I just want to know what your family and personal
>
> planning are so that I can help map your academic trajectory along with what you want
>
> for your own personal life." So, she was just a phenomenal human being, which is not
>
> rewarded, unfortunately, in academia.

Fiona credits her mentor for her ability to be savvy in navigating academia. She has learned how

to balance her academic and personal responsibilities, which is something that is not generally

taught in academia.

> While Bethany and Fiona were fortunate to be assigned to amazing women faculty

mentors, several participants in this study struggled with finding a faculty mentor that understood

and supported the different facets of their identity and responsibilities. Therefore, some

participants looked for a faculty mentor who could role model the kind of lifestyle they were

seeking. This was the case for Veronica, who was assigned to a high profiled advisor in the

communication department. While her advisor was successful in the professional realm as a wife

and mother, Veronica was grateful for the informal mentorships she built with other women

professors in her department. This informal mentor helped her balance her professional and

personal life and goals.

> While I really got a lot of intellectual support and intellectual inspiration from my Ph.D. advisor, there was this other Ph.D. professor who provided all of the time and the patience I did not have from my Ph.D. advisor. So, I actually want to be like her, not my Ph.D. advisor, in my academic career. I love her. She is a perfect example of the work and life balance. She has always [had] good work and life balance, and she's very supportive. She's not that competitive, but then she's really well known in our field. So, she is a really good role model.

These narratives captured the main thoughts shared by the participants when asked to reflect on their mentors in graduate school. Their mentors pushed them to excel academically and used their resources and social capital to support their academic journey.

The Invaluable Support of Women of Color Mentors

The third way mentors influenced the formation of their professional identity was through the invaluable support of women of color mentors.

While many participants spoke about how academic advisors and mentors helped provide opportunities to expand their knowledge and experience in the field, equally important was a mentor's ability to help prepare them for the realities of being a woman of color in a White male-dominated field. Participants experienced significant discrimination entirely because they were not the docile Asian American women they expected. This was when participants were so grateful for their women of color mentors.

When Samantha went up for her candidacy exam during her Ph.D. program in education, her academic advisor shamed her by broadcasting to her committee that she was not a competent writer. She was stunned by the outburst and disoriented about what to do next. Thankfully her mentor, who was also on her committee, helped provide awareness and knowledge on the

systemic oppression in higher education and taught her how to navigate the professoriate through her lens as a woman of color faculty.

I still remember very candidly she goes, "Samantha, I called my friend to ask how I should talk to you about this." And she said, "I am going to talk to you like you are a Black girl." And I think that really speaks to be in-group, out-group, and cross-group adoption. Like, is our identity as an Asian woman or a Black woman? Or is our identity an identity of women of color? And I think the place that you choose to anchor yourself there really speaks to how much you can give and how much you can get. She said, you know, "Samantha, I think that a lot of what this is, is they have implicit bias about what an Asian woman is supposed to be. You are outspoken, and opinionated, and articulate, and not submissive, and not docile, and not that model minority. You haven't done anything. You know, I've seen these interactions. I've seen the response to you. I think that's what's happening. And it was really the first time I have thought about racial identity as it comes into my professional life, as it comes into my interactions with others. I think that as Asian women, we pass based on the context we're in. So, we're not Black, obviously. And we're not White. But we have a greater proximity to Whiteness when we look at a racial dichotomy and the way that people see and perceive us. But only to the extent that it benefits the speaker. We are White until it's not convenient. And I think because of that, people don't look at discrimination against Asian women.

Between Irene's first and second year of her Ph.D. program in psychology, her program advisor left because her spouse was the university's Chancellor and left the university for another position. However, this was not a significant loss since she was a terrible advisor and "was a good example of what I didn't want to do." Irene was then connected with a new advisor and

mentor who was everything she needed, such as being notable in her field, identifying as a woman of color, and validating Irene and her research interests.

> I can't put into words how much she's done for me. We still keep in touch now, which I think is great. But I feel like she's always had my back in terms of research, in terms of encouraging me to explore what I want to do. She always knew I could be in academia, before [I thought] I could be in academia. And she really pushed me out of my comfort zone in terms of research. She was always like, "You don't have to research what I want to research. You can go out there and do your own thing," which I thought was really cool, I remember. There was a conversation I had with her in her office when I was in graduate school. And I think it was probably right before I was applying to internships. She was like, "You know, my husband and I were talking about you the other day, and he thinks I'm pushing you too much. What do you think? And I'm like, "Whoa! You're talking about me? Like that's weird!" But you know, I think that just showed me how much how invested she was in my training at the time.

Like many other participants in this study, Rebecca actively searched for Asian American women mentors. Like the Asian American Psychological Association, professional associations have been essential in building bridges for the senior Asian American women in her field. They were vulnerable with her and shared their traumas in academia. They provided time, gave Rebecca a place to vent, and provided resources to help her navigate through some of the challenges Asian American women scholars face in the academy. However, they were primarily there to provide her with the validation she needed to survive and thrive in her career.

> And when I'm falling apart, these are the people who tell me I'm okay. And who are my unequivocal cheerleaders. They believe in my greatness, in a way that I'm just like, "I

don't know what the hell you're talking about." [They] say things to me, where I just look at them and go, "Are you sure you have the right person?" But yeah, definitively [they] are like my backbone, who, who makes sure—I have no doubt I will achieve some level of greatness, that I don't know about and don't even actually believe I can achieve, because they will make sure that I do. They are the people I've never had in my life.

Educators and mentors provided time and served as role models for the participants. These mentors helped them navigate academia while embracing the intersections of their identity and the responsibilities that encompass their whole selves. Furthermore, these mentors helped them navigate the discriminatory system of academia. Many participants, especially those non-tenured, still have a mentoring relationship with their graduate school mentors and have been instrumental in providing professional insight and feedback. The Asian American women faculty in this study have been profoundly changed by their academic and professional mentors. They have helped the participants shape their narrative of how their intersectional identity gives way to the biases, bigotry, and opportunities they are given and denied in academia.

Sources of Influence: Peers

Through the analysis of this study, all 29 participants expressed the vital role peers had in influencing their academic, professional, and interpersonal identities. However, building their network of peers was a difficult road to manage. It was transparent that every participant experienced moments of not belonging and isolation caused by their different social identities from their peers. This sense of not fitting in expanded their entire lifespan, beginning as early as their elementary school years and even into their professional careers. For example, Koi entered the U.S. when she was 10 years old. As a recent immigrant to the U.S., Koi had difficulty making friends due to her limited English language skills. "I knew the kids were making fun of

me because they would run up to me, say something, and laugh among themselves and run away. But I was just like 'Argh! I would tell you off if I could.'"

Participants saw the power dynamics at play when they identified with different social identities from their peers. For Emily, it was best to disengage from those peers and focus on preparing for college. "Forget you all. I'm not even trying anymore. And I'm going to be out of here [in] two years and go to college." Although Emily tried to reach out and conform socially with her peer group, she was too different in multiple ways.

While building peer relationships for participants was challenging throughout much of their K-12 school years, graduate school brought forth some of the most instrumental peer connections for participants. These peers were not only instrumental in supporting them through their graduate program but continue to be their cheerleaders and collaborators as they have transitioned into their professional careers.

Peer relationships were always challenging for Samantha because of her unique educational pathway and learning disability. However, once she entered her graduate programs, she finally found a peer group that she connected with and found immense support.

> In my master's and doctoral programs, my professional peers, have been very
> encouraging. I think they've been very supportive. I've generally found people who have
> had a lot of faith in me, who have been really supportive, who have been really
> encouraging. I remember getting into [my] doc program and having classmates who I
> didn't even know that well go, "Oh yeah. We always knew you were going to do best."
> And I'm like, "Really? I didn't!" I think I've had a pretty supportive group.

Professional peers, which included graduate programs and other faculty peers, became the primary source of peer support and validation for the participants in this study. The following

section will present the central theme involving peers as the source of influence: peers influenced professional identity.

Theme: Peers Influenced Identity

The theme under educators and mentors as a source of influence is that peers influenced professional identity. When asked where they received validation in their academic and professional identity, most participants spoke about how they leaned on their peers to survive in academia. However, finding their peer groups was not an easy pathway. As the previous section illustrated, most participants did not find their supportive peers until graduate school, when they finally developed their professional identities. The following are more detailed descriptions of this theme, including professional peers being lifelines and peers mutually exchanging social capital.

Professional Peers Being a Lifeline

The primary way peers influenced professional identity was through professional peers being a lifeline. A consistent narrative that the participants expressed was the immense support they received from their professional peers. For some, these relationships grew from their doctorate programs, relationships built through professional associations, and colleagues from their institutions. While these peer groups have developed through different outlets, every participant expressed how vital their peers are in helping shape them into the scholar they are today. These peer groups have helped them grow and define themselves in their professional identity. However, it was also clear that participants did not receive the same kind of care from all the peers they engaged with throughout their academic and professional careers. Therefore, it was essential for them to create a support system that would help them navigate the academic

world and have a network of support that understood the challenges their intersectional identity served in the academic system.

When participants decided to pursue their doctorate, many had to travel away from their families. Whether it meant traveling out of state or out of the country, many felt a loss of the love and support their families provided. For many participants, they saw their peers as a chosen family. For many participants, their graduate school experience was the first time they met peers interested in similar studies. This comradery was extremely important for them. Several participants credit their cohort for helping them survive their program. This was the case for Katie when she began her doctoral program in sociology. However, these relationships continued to flourish after graduate school and were quintessential in helping her establish her identity as a member of the professoriate.

> They really are the bedrock of my success. I feel like whenever I think about the accomplishments that I've made, whether it's, finishing undergrad, getting into grad school, getting tenure, getting my first tenure-track job, getting my postdoc position—. I would not have been able to do it without my friends. You know, faculty mentorship is great, but it doesn't pull you out of the dark depths that can be grad school. Or being on the job market or living long-distance being in a postdoc. Those can be really challenging tough times. And you're kind of in this liminal state. And in many ways my peers really—my friends just grounded me and gave me life when I just felt so many times that I wanted to quit or do something else. And those are the folks who really gave me so much strength when I felt like I didn't have it anymore.

For Koi, leaving Thailand at 10 was a challenging transition. Thankfully, she found her academic family of fellow Thai scholars early when she needed to take several graduate courses

to complete her bachelor's degree. "I have a pretty good set of awesome homies, who are all Thai studies, that I grew up with in the field." However, Koi left her academic family for 10 years while completing her doctoral program in linguistics. However, when she returned to Thai studies, she was surprised that everyone remained in the field and welcomed her back.

> Now that I'm back in, like it turns out all the family's still there—same people doing what they do. And teaching everywhere all over the country in the world. So, they are amazing. I lean on them tremendously. They lean on me. And it's a joy to see them at conferences. It's a joy to celebrate their publications, and buy their books and selfie with it, you know? Yeah, it's a joy.

A common narrative shared amongst the Asian American women scholars in this study is how much strength and support they received from their scholars of color community. Just as they were intentional about creating mentorship with women of color scholars, they were also purposeful about creating a peer network of women of color. These communities have taken significant effort to cultivate over time. The diversity within these networks described the women in the space and demonstrated their met needs. Whichever way these spaces were used, participants felt they could be their authentic selves without judgment. These were spaces where they could vent their frustrations and genuinely celebrate their accomplishments. There was no holding back and no censorship in these groups.

For Charlotte, she found a community of women of color, who do not only see her as a scholar but understands the many intersections of her social identity, and how they are all critical aspects of her and require support.

> I would go to like anthropology functions, and bring my non-academic spouse, and have these White faculty members barely even—it's like he doesn't even exist, you know.

Because he's got nothing to offer anthropology. Where did we stop being human beings in this process? So, the groundedness and the realness, and the more holistic sort of way of being a mentor—I think not all women of color are able to do that. But the ones that I've gravitated to in my life—like the friends, the people that I count among my peers, in terms of who I would reach out to for advice and stuff, they are almost exclusively women of color.

Several participants also spoke about the strong desire to build a network of women of color peers and the importance of building a community of Asian American women scholars for support. As chair of her sociology department, Priya was very aware of a lack of Asian American peers. Although she worked hard to create trust amongst her colleagues in the department, she intentionally cultivated a group of Asian American women scholars to lean on for support.

I think I've brought some peace to the department, and so they've now shown a lot of confidence in me, and so they're very supportive of me. And so, the goals that I have, I get a lot of support for. So yeah, right now, I feel very supported. But, I will say that we just don't have a lot of Asian American colleagues, and so I get the most support from my closest friends, who are mostly Asian American women colleagues. And we're all from different Asian backgrounds, but we've come together to support each other really well. And that's an important piece.

A consistent response was that participants did not feel comfortable or safe engaging their White friends and colleagues in discussions about different systems of oppression. Even as universities were developing diversity, equity, and inclusion initiatives, it was still a difficult step for many White peers. Alice expressed challenges when trying to speak with their White colleagues and friends about issues of systemic oppression that exist within society. They have

been trying to digest and reflect on recent anti-Asian hate crimes, so they feel most validated by their community of color. Having recently immigrated to the U.S. from Canada and experiencing the current social climate of increased Anti-Asian racism, Alice has been gravitating toward her Asian peers and friends. Alice also wants to be in spaces that will help her better understand her Asian identity.

> I find myself very wanting to reach out more to my Asian community and wanting to investigate issues of racism more and identity. And being much more active in that space and also investigating why growing up, I kind of wanted to disavow that and all the kind of—I don't know, the internalized racism that I have. And wanting to embrace my identity more so, and investigating why I kind of wanted to disavow that more. So, I found myself recently seeking out more resources.

Mutually Exchanging Social Capital

The first way that peers influenced professional identity was through professional peers mutually exchanging social capital. While reflecting on their close-knit friends and community, many participants acknowledged how their friends and the greater community of scholars of color shared their social capital. It should be no surprise then that when asked what advice they have for Asian American women interested in pursuing the professoriate, every participant spoke about finding a group of peers you can all support each other. They recommended future Asian American women scholars to "find your people" because "it doesn't happen without community." For those who cannot find fellow Asian American women faculty peers, "find a community of BIPOC women" because "we need to support each other in this field because it's tough. It's really tough." And there is no reason why one should just have one community or

network of support. "I have a lot of different spaces I have created or been part of or have been created for me."

The desire to create a community of peers and fellow scholars was intended to be a space of mutual exchange and support. Participants also saw these groups as functional spaces that foster future Asian American scholars and marginalized voices. They expressed a desire to give back to the various communities that have uplifted them, which was one of the main reasons participants wanted to contribute to this study. When Amina began her career in academia, she recognized the power the social capital of her peers had on the opportunities opened to her. So, when Amina and her colleague were asked to co-edit a volume on critical race theory in social studies, they realized this was an opportunity to open the door to future scholars of color.

And we invited all the authors for our edited volume, and it's like, almost all scholars of color. Almost all pre-tenured faculty and grad students. We're just really deliberate about who we share space with. And I think I've learned that from the folks that that came before me that we lift as we climb. We bring each other into these spaces, and we don't yield.

These spaces amongst their peers of color were one of the few spaces they felt safe, seen, and validated. These were also spaces they had to find or create themselves because most professional peers were White at their institutions or field. A dominant theme amongst the Asian American women scholars in this study shared that there is a sense of family and a desire to know each other as a whole person. They find support from their community for the different paths they walk in their lives.

Framework: Self-Efficacy

This study looked to understand how race and gender impacted their self-efficacy as Asian American women faculty progressed through developing their academic and professional identity. Bandura saw self-efficacy influenced through four different forms of influence: 1) performance accomplishment/mastery experiences; 2) vicarious experiences; 3) verbal persuasion; 4) physiological states. From the data collected in this study, it was clear that certain aspects of self-efficacy played a more influential role than others. Specifically, the areas where self-efficacy, validation, and social capital overlapped had the most significant impact on the participants. In this section, the researcher will present the major themes and sub-themes of how self-efficacy influenced their participants' professional identity (see Table 3). Through analyzing how participants engaged with the four factors of self-efficacy (performance accomplishment, vicarious experience, verbal persuasion, physiological states), this study showed that their family, educators, mentors, and peers were the driving force that built up their self-efficacy.

Table 3: Summary of Self-Efficacy Findings and Themes

FRAMEWORK	FORMS OF INFLUENCE	THEME	
SELF-EFFICACY	**Performance Accomplishment/ Mastery Experiences**	*Family Motivated Achievement*	Honoring Familial Sacrifices
			Controlled by fear of disappointment
		Self-motivation Produced Achievement	An Expression of Self-worth
	Vicarious Experiences	*Lacking Social Models to Observe*	
		Seeking a Peer Community	Asian American Women Peer Support
	Verbal Persuasion	*Verbal Persuasion Affirmed Identity*	Families Motivated with Words of Affirmation
			Mentors Persuaded Professional Pursuits
			Persistence Through Professional Peers

Table 3 (cont.): Summary of Self-Efficacy Findings and Themes

FRAMEWORK	**FORMS OF INFLUENCE**		**THEME**
SELF-EFFICACY	**Physiological States**	***Inability to Control Oppressive Environments***	Leaving Toxic Environments
			Navigating Family Stressors
			Responding to Academic Barriers
		Intersectionality Restricts Asian American Women's Pathway to the Academy	Experiencing Single-Axis Discrimination in Education
			Experiencing Intersectionality in Higher Education
			Professional Invisibility in Higher Education

Forms of Influence: Performance Accomplishment/Mastery Experiences

According to Bandura (1977, 1995b), *performance accomplishment or mastery experiences* are terms used interchangeably to describe an individual's belief in their abilities and are the most effective way of building a strong sense of self-efficacy. The more successes an individual experiences, the stronger their belief in their ability grows. This is not to assume that an individual does not experience challenges or setbacks. However, because they have built confidence in their abilities, they can rebound quickly from any failures. "By sticking it out through tough times, they emerge stronger from adversity" (Bandura, 1995b, p. 3). The following section will present the two main themes involving performance accomplishment/master experiences as the form of influence: 1) family motivated achievement and 2) self-motivation produced achievement.

Theme: Family Motivated Achievement

The first theme under performance accomplishment/mastery experiences as a form of influence is family motivated achievement. As this study focuses on individuals who have reached the highest level of scholarship and received their Ph.D. and are also full-time faculty, it is implied that the participants in this study have mastery experience. They have mastered their studies and skills and are in a specialized profession that only 0.009% of the U.S. labor force can do (National Center for Education Statistics, 2017; U.S. Bureau of Labor Statistics, 2022). Therefore, it was not a surprise that 21 of the 29 participants in this study shared that they performed well in school. However, none of the participants described their abilities being innate. Their academic and professional success was cultivated over time through hard work and persistence.

In the previous validation and social capital framework section, the researcher presented how family served as an essential source of influence and how a family's generational status influenced identity. In presenting that theme, the data showed that participants experienced strong internalization of academic and professional expectations. This previous section presented a theme that corresponds directly with the theme of family-motivated achievement in this section. Families held strong expectations on participants to perform well in school. The solid academic ability would then help participants obtain professional jobs and provide financial stability for their future families. This roadmap was the same for each participant in this study. However, knowing these expectations were only part of the burden participants felt. Throughout the analysis of the participants' interviews, there was a prominent theme of fear and shame that motivated the participants to succeed. It dictated how they performed as a student and controlled how they sought out their careers. With participants meticulously trying not to disgrace the

family, it was inevitable that some would have to face moments of disappointment. Whether that meant deciding on a different academic direction or selecting an alternative career choice, many participants were surprised by the validation and support they received from their families. The following are more detailed descriptions of this theme, including honoring familial sacrifices and being controlled by fear of disappointment.

Honoring Familial Sacrifices

The first way family motivated achievement was through participants' desire to honor familial sacrifices. One of the overlapping themes from the previous validation and social capital section was this profound responsibility or desire to honor their families' sacrifices. Much of the academic success that the Asian American women scholars in this study experienced was motivated by their desire to pay back their parents and family for all they have given. For Veronica, she knew what her parents' expectations were, and she did her best to meet them.

> I was really good at studying. And you know, I was getting the highest grades, and I was the first child. So, my parents had high expectations. And I felt like, you know, I wanted to meet expectations to make my parents happy. So, that definitely was another motivation for me to keep going.

Veronica's sentiment of wanting to make her parents happy and proud was a dominant narrative shared by many participants in this study. Their academic and professional achievements were a tangible form of appreciation for their families.

Controlled by Fear of Disappointment

The second way family motivated achievement was through participants feeling controlled by the fear of disappointment. This is another overlapping theme from this study's previous validation and social capital section. The fear of disappointing their parents began early

and extended beyond academically and professionally. Trinity recalled how she always tried not to cause any problems for her parents. "I wasn't a rabble-rouser just because I didn't want to disappoint my parents or didn't want to get in trouble. So, I always just stayed home." Sometimes elements of fear and shame crept into the participants' mindsets, even if their parents did not express any strict expectations upon them. Alice described her parents as giving her much independence when it came to her academics. However, she still felt motivated to do well in school by her parents. Somehow, she received the message that she would disappoint her parents if she did poorly in school.

> I just remember in high school, you have to get your test signed by a parent just to show that they know how you're doing. And I guess it would be really shameful if it was a bad mark. But my mom—she's not educated. So, she didn't really understand what's good or what wasn't. So, I never felt stress from them. But I do remember feeling the need to always do well and get A's. And I'd always feel ashamed if I didn't do really well.

> The fear of disappointment continued to manifest throughout the participants' academic and professional journey. When reflecting on the role family played in academic and professional aspirations, Katie described how she was driven by the stress of possibly disappointing her mother. After Katie's parents divorced in middle school, her mother raised her and her older sister as a single mom. So, when Katie began struggling in the first year of her sociology doctoral program, she was not sure how her mom would respond if she could not make it through the program.

> I remember during my first year of grad school, it was probably one of the hardest times, and I was definitely suffering from depression. It was really, really challenging. And my mom was probably one of the most supportive people. She was like, "If you don't want to

do grad school, if you want to just pack up and move back to the Bay Area—I will love

you. I will support you. You don't have to do this." I was surprised because I wasn't sure

how my mom would have responded.

Katie did finish her degree. She had to steer through several more challenges before completing

her doctoral program, but Katie was grateful to let go of the fear of disappointing her mother.

From a young age, Amina's parents had high expectations for her to do well in school

and to pursue a medical profession, like her cousins. However, when she discovered her love for

teaching, she knew that she was meant to have a career in education. However, she was terrified

about how her parents would respond. She felt she had failed them in some way.

I was so nervous about telling my parents. I was like, "They're going to be so

disappointed in me—so pissed at me." No one in my family's in education. And then I

finally told them, and my mom was just like, "Your grandfather would be proud." And I

was like, "What?!"

Amina learned that her maternal grandfather was a teacher and later became the principal of the

school in his hometown.

But for the longest time, I just was under the impression that this is not something that

people in my family did. And that it would be disappointing to them for me to do

anything other than go into business or medicine.

Like many of the participants in this study, the narratives of Trinity, Alice, Katie, and

Amina showed how the fear of shaming their family drove their ability to do well academically

and professionally. Participants were afraid of disappointing their parents by not keeping up with

their family's expectations and desires. They were innately aware of the sacrifices their parents

made for them and did not want to embarrass them by not meeting those expectations. While

participants have been able to make significant contributions and are even experts in their field

of study, they are motivated by the fear of disappointing their families or holding on to the guilt

that they know they have disappointed their parents.

Theme: Self-motivation for Achievement

The second way performance accomplishment/mastery experiences influenced self-

motivation for achievement was by creating a safe and validating space to learn. The data from

this study illustrated that participants struggled with being seen and accepted in different

environments. Therefore, when participants discovered their ability to excel academically, it

gave them a sense of value. In the previous section on peer validation, participants expressed

how they struggled with feeling accepted by different peer groups. However, performing

academically well was a way for them to feel valued when other avenues of support were not

available. For Emily, she felt that so much out of her control was dictating her life. However, she

felt that her doing well in school was something she had power over.

> I realized, you know, from a very young age [that] I was very different. Wherever I went,
>
> my name was different. I looked different. I was a vegetarian because of my family. And,
>
> you know, at that time, there were still very few Asian Americans where I lived. And
>
> even in rural Kansas, again, I was different from the other Asian American kids. So, my
>
> way of acceptance and approval on my own terms as much as I could was in school.

This sense of needing control over some aspect of one's environment was a familiar

narrative shared amongst the women in this study. Because there were many instances of

microaggressions or outright racism and sexism they experienced, they felt that one of the ways

to show their worth and abilities was to academically and professionally excel.

Several participants in this study shared that their families expressed no academic or professional expectations for them. For these participants, their cultural and gender expectations often influenced their families' beliefs and hopes for their daughters. While Lori identifies as a fourth-generation Japanese American, she expressed that her family had traditional Japanese gender expectations. This was seen in the preferential treatment her brother received over her, such as being given two bedrooms so that he could have one room to study and one to sleep in. However, as she reflected on this experience, Lori felt that these different expectations helped motivate her academically and professionally.

> So, instead of falling into what they wanted me to be or not wanted me to be, I decided to push forward and like kind of go beyond what they were even capable of thinking about. So, you know, there's nobody in my family that has a doctorate. There's nobody in my family that has a master's degree. My mom never went to college. The same with all of her siblings. So, it's kind of like—it wasn't an expectation at all. So, I think it pushed me in that.

> Lori's narrative is one of several examples shared about experiencing no expectation or support to do well academically or professionally. There was a distinct absence of encouragement and support from their families. Therefore, these participants were self-motivated and were later encouraged by educators and mentors to advance in their academics and profession.

Form of Influence: Vicarious Experiences

Bandura (1977) believed that self-efficacy could also be derived from *vicarious experiences*. Seeing "people similar to themselves" succeed would raise their belief that they too possessed the abilities to master the same skill (Bandura, 1995b, p. 3). The effectiveness of

vicarious experiences depends on the perceived similarity between the observer and the model they were observing. The following section will present the two main themes involving vicarious experiences as the form of influence: lacking social models to observe and seeking a peer community.

Theme: Lacking Social Models to Observe

The first theme under vicarious experiences as a form of influence is that participants lacked social models to observe. Most of the Asian American women faculty in this study expressed feeling isolated and alone because their lived experiences felt so different from their peers. In the previous validation and social capital framework section, the researcher shared how peers were an essential source of influence on participants. However, the data showed that participants felt a lack of belonging and isolation from much of their peer group until they could build upon their professional peers later in their academic and professional development. This previous section presented a common thread of how peers judged participants because they were seen as different and had different lived experiences.

Many participants described scenarios where they were the only person of color or only Asian American women in many of the social spaces they participated in. They were challenged with finding a peer group that was similar to themselves. Participants expressed how they spent a significant amount of time finding friends they could identify with, but they felt too different from their peers. This difference prevented many participants from experiencing vicarious experiences. Because participants could not see themselves reflected in their peer groups, they felt limited and did not experience significant vicarious experiences. For Arpita, vicarious experiences were not a part of her academic memories. Since she did not feel a part of her peer group in school, she did not feel that she could achieve in the same way as them.

So, most of the schools I attended were predominantly White institutions, and I was the only racial-ethnic minority in most of my classes up until eighth grade, I think. And that was very isolating. So, looking back on it, I feel like some of it was stereotype threat, where people thought I wasn't going to be good in science and math. So, of course, I wasn't good in those things.

Mina also recalls experiencing discrimination by her peers because her reality did not match her peers' perception of her. Mina's family lived in an area where she needed to ride the bus to her school in Bel Air. When her friend saw her on the bus after school, he had difficulty understanding what he saw.

I remember once I was on the bus going home, and one of the kids from the school in Bel Air was looking at me on the bus like this [staring]. And the next day, he said, "Why were you on the bus?" And I was like, "What do you mean, why was I on the bus? I was going home." And he was like, "You're a bus kid?!" And I'm like, "Yeah. I'm a bus kid." And you know, he was this White kid with blond hair and blue eyes. He was my friend, and he was like, "You're a bus kid? And I'm like, "Yeah. I'm a bus kid." And in that moment, I realized all the social stigmas that they had about us, but also his perception of—. I remember that after that I decided I didn't like him, although he was still friends with me. But because Asians were both already in Bel Air, and coming from [the lower socioeconomic community], we were the one group—. Clearly, all the Black and Brown kids were from the bus. Clearly, all the White kids were from Bel Air. But, Asians occupied different spaces.

Mina realized that her peers judged her because she did not fit the mold they expected her to fit as an Asian American. She did not act the way they wanted her to, and they did not know

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how to categorize her. Mina realized early on that her peers behaved differently from her based on their perception of her social and cultural capital. Once her peers realized their perception was wrong, they disconnected that relationship, requiring her to seek out another peer group.

Samantha also shared a feeling of otherness through high school. Having been homeschooled until high school, her peers were her siblings, and it was a challenge adjusting to the public high school. Samantha also had to navigate the school process of providing accommodations for her learning disabilities, being assessed later than most students would due to being homeschooled. Because she was homeschooled until high school, and she also had a learning disability.

> My parents had advocated to get me assessed for special education, and the district
>
> looked at me and said, "Here's somebody with a 3.0 GPA, who's got a very split profile,
>
> but she's not setting fires." Like, it's just not—you're not going to be the same priority,
>
> and it was an overextended district in terms of their resources, their personnel, and their
>
> financial resources.

Samantha found herself fighting for the academic accommodations she needed to succeed in high school. Samantha felt limited and could not keep up with her peers in the traditional high school setting without access to these resources.

Theme: Seeking a Peer Community

The second theme under vicarious experiences as a form of influence is that participants sought out a peer community. The feeling of isolation or feeling like the only Asian American women intensified as they began their doctoral programs and professional careers.

The participants in this study all shared moments of being the only Asian American woman or being one of only a few women of color in their academic programs or departments

where they worked. In the previous validation and social capital framework section, the researcher presented how peers served as an important source of influence and how peers influenced professional identity. In presenting that theme, the data showed that participants saw professional peers as a lifeline and that there was a mutual exchange of social capital amongst peers. This previous section presented themes that have strong commonalities with the theme of seeking a peer community. The following are more detailed descriptions of this theme, including the importance of Asia American women's peer support.

Asian American Women Peer Support

Participants sought out a peer community by focusing on Asian American women's peer support. One of the overlapping themes from the previous validation and social capital section was this profound responsibility or desire to honor their families' sacrifices. When they sought out Asian American women's peer groups for support, like Yuna, they discovered that none was available, and they would need to create one themselves.

> You know, I still sometimes wish I had a more senior close Asian American mentor in the field. And it's funny because there is a senior scholar I'm connected with…I had asked her a while ago, "Like, is there like an Asian girl gang? Cause I see like, my Black female academic friends, they have like collectives and multigenerational mentoring and this and that. And she's like, "Oh, yeah. We used to have an Asian girl gang, and I'm going to see them, but they don't actively mentor in those ways anymore. They're not out in the field in the same sorts of ways." And so, it's weird because in spaces, now I have found my friend Rachel that I write with, we found like we're in these spaces, where we're like all of a sudden, the senior folks in the room. And we're like, "Wait. Wait up.

Like, no. We missed like a step here." So, it's interesting trying to be in that space of like

I have something to offer, and people might have questions of me.

As they began to establish their professional identity, most of the women in this study

found a group of scholars of color, specifically Asian American women, who provided support

and accountability professionally and interpersonally. Whether they were organized groups or an

informal gathering of peers, these groups were often described as lifelines or a sisterhood that

provided them with much-needed encouragement in facing institutional challenges and

discrimination. When Darlene started her position at her current institution, she was lucky to

have Asian American women faculty peers who paved the way for new professionals like her.

But it is so much easier, I am sure, for me to be where I am because of the women

who've come before me. And they'\'ve been around for a long time, right. It's not just

like three years ago, four years ago. I know at least two women, one Filipina and one

Vietnamese, who are both getting ready to retire, this upcoming year. And so that means

that I'm at an institution where we have a long history of [Asian American women

faculty], who have been at the institution for a long time. And I think that's also what's

nice about being an institution that I'm at. Like nobody's surprised to see me, right. It's

like, "Wait what? Like, how do you say your name?" None of that. It's like, "Oh yeah,

sure."

This study saw how critical peer networks were to the academic and professional

development of the participants. However, peers' focus was to be a source of mutual support and

care rather than a source of competition. The experiences of exclusion from many peer groups

from an early age significantly altered how they saw themselves compared to their peers.

Therefore, a desire to feel a sense of belonging amongst a peer group drew most participants to

seek a peer network of other women of color or Asian American women scholars for support and validation.

Form of Influence: Verbal Persuasion/Social Persuasion

Verbal persuasion is another way of building one's belief that one can succeed (Bandura, 1977). If used successfully, verbal persuasion will elicit an individual to exert enough effort to succeed. Experiencing success will motivate the individual to continue the development of skills and build a sense of self-efficacy. It is a widely-used form of influence because of its ease. However, if used alone, it is the weakest form of influence because there is a lack of credibility in actual skills and ability. However, the impact can be significant once combined with other forms of influence. The following section will present the central theme of verbal persuasion affirmed identity.

Theme: Verbal Persuasion Affirmed Identity

The main theme under verbal persuasion as a form of influence is that verbal persuasion affirmed identity. After experiencing moments of discrimination and feeling alone, verbal persuasion served as one of the most substantial forms of motivation for the participants in this study. As participants were asked to reflect on how words of affirmation and encouragement influenced their academic and professional identity, all 29 participants shared that they were instrumental in perceiving their academic and professional abilities. The primary sources of verbal persuasion were their family, educators and mentors, and peer group. In the previous validation and social capital framework section, the researcher presented how family, educators, mentors, and peers validated participants' academic and professional identities. One instrument used to validate participants was verbal persuasion. As readers will see in this section, there is a remarkable overlap in how these sources of influence used verbal persuasion and validation in

the previous section. The following are more detailed descriptions of this theme, which includes families motivated with words of affirmation, mentors persuaded professional pursuits, and persistence through professional peers.

Families Motivated with Words of Affirmation

The first way that verbal persuasion affirmed identity was how family motivated with words of affirmation. One of the overlapping themes from the previous validation and social capital section was how the family was an essential source of motivation. As the reader will recall, participants expressed how influential their families' validation was on their academic and professional development. Verbal persuasions were among many effective tools families used to encourage and motivate participants. However, these words of affirmation were also supplemented with tangible skill-building resources.

For Cindy, being the fourth daughter born into her family in China during the One-child policy, it could have been expected that her parents could not fully support her academic and professional aspirations. However, that was not the case. Being raised in a culture that favored sons over daughters, her parents treated all their daughters and son equally.

> I think in many ways, my parents raised me like a, like a son…You know, [my dad] would always tell me, "You know, you can be number one. You can be—you know, if you work hard, you can excel."

It would have been culturally accepted for Cindy's parents to forego many academic and professional resources for her to secure them for their son. However, Cindy received verbal validation and persuasion that she should not assume her place in society is stationary. However, this encouragement from family did not just end in words. Cindy's family also made significant financial sacrifices to equally provide the best academic resources for Cindy and her siblings.

This was the kind of encouragement that supported her in becoming a full professor before the age of 40.

Mentors Persuaded Professional Pursuits

The second way that verbal persuasion affirmed identity was how mentors persuaded professional pursuits.   Another overlapping theme from the previous validation and social capital section was how mentors were an important source of professional motivation. In this study, the vast majority of examples of verbal encouragement to pursue academic or professional aspirations came from educators and mentors throughout their academic careers. For most of the participants in this study, pursuing a Ph.D. was not something they had planned. It was often a professor who first encouraged them to pursue academia or the professoriate. Liz's music history professor in college was that professor for her. While they initially did not get along, he was impressed by her determination to do well in his class.

> And so, he's the one who, when I was getting ready to graduate…he's like, "So, have you, have you taken your GRE yet, your Graduate Record Examination?" I was like, "No. I hate school. Like, I'm done." He's like, "You should really take that. The scores are good for five years, so you don't have to go to grad school right away. Just have that as an option." And then he said the same thing about letters of recommendation. And he was pretty much like, "You need to go to grad school." He's like, "You know, the way that you think, the way that you work—you need to go to grad school. You belong in grad school." And so, he's the reason, he's the SOLE reason that I went on for my master's degree, and then beyond that my doctorate. Because he planted that in my mind. And as I moved into the professoriate, he's like always been my sounding board. And always been my cheerleader.

Throughout the study, participants spoke intently about their relationship with mentors and advisors, who provided encouragement and support to succeed academically and professionally. However, mentors and advisors often supplemented moments of verbal persuasion with substantial resources to increase their skillset. Most of the moments of affirmations were providing research or writing opportunities or even just offering space and time for them. Alice recalled how validating her master's advisor was throughout her entire program.

> His patients with me, his real engagement in the projects—like, it really felt collaborative almost what we were doing. And he would push me into areas, like push me to think about things that I never thought about before. I remember I was finishing up my master's thesis over the Christmas break…and he was right there, giving me feedback and helping me meet that deadline. And I never felt intrusive. It was very much like somebody wanting you to succeed. Could see your potential without actually saying these words, you know.

Persistence Through Professional Peers

The third way verbal persuasion affirmed identity was how participants built persistence through professional peers. Another overlapping theme from the previous validation and social capital section was how professional peers were important for professional motivation and persistence. In this study, numerous stories were shared about the important role peers served by every single participant. Peer groups were built from classmates in Ph.D. programs, peers met through professional associations, and most often through colleagues at their institution. The verbal persuasion and encouragement were not simply helpful; they were crucial in their academic and professional pursuits.

One of the most critical forms of support participants sought out from their peers was professional guidance. Professional peers supplemented words of encouragement by sharing institutional perspectives, helpful advice, and encouragement to stay on track towards professional goals and promotions. When asked about professional peers, Veronica shared how she does not have a lot of close colleagues. So, when she first looked at her current institution, she placed close attention to her potential colleagues in the department.

> When I choose a place to work, that's the first thing I consider. You know—the people. Are they nice people or people who will understand and recognize me and myself and my work? So, in that sense this department, I am grateful to belong to this community, and they really care for all of the students…. And they are like really sincere regarding their students and their potential and their success. And, you know, I feel like I always learn from them.

One of the scariest professional moments for most participants was when they started their first faculty position. Without having someone or a community of peers to provide support, many claimed they would have likely left their institution or the profession altogether. For Nancy, the peer that has helped her navigate her institution expectations and help set her up for the tenure process has been her Dean of graduate studies.

> Whenever I need career advice, I'll go over, and she'll tell me her perspective…from an administrative perspective because she can offer that. How do you count service, teaching, and what about research? And what's more important? And so, having those people kind of tell you, "It's okay for you to just be somewhat good in that. Don't invest your time in this. You shouldn't overly commit yourself to service if you can help it because it's just important that you do service, but it can take up a lot of your time if

you're not careful. You have to be very protective of your time because you have all these stresses on you." So, she's really good at that and also good at helping me keep a bigger perspective. She's like, "Well, you know, maybe you should be dedicating more time doing this rather than this, because it's going to help you down the line and thinking three-four years down the line, even. So, that's been helpful."

Participants have shared how hard the adjustment is when starting at a new institution. Not only do they need to learn the campus culture, but the department culture is also unique. There are said and unsaid expectations and norms. If someone is not willing to take the time to teach those practices, it can derail their ability to do their job and to advance in their career. Nancy and Veronica's experiences express a common narrative shared by many in this study. The Asian American women scholars in this study benefitted from those who came before them and shared their experiences. Many participants expressed how they would not have survived academically or professionally without the support of their families, educators, mentors, and peers. They all provided words of reassurance and support at critical moments of their academic and professional journey. This did not only help their adjustment to their field, but they provided advice and recommendations for them to thrive and take the following steps in the field.

Forms of Influence: Physiological States

According to Bandura (1977), how people perceive and respond to stressful and challenging circumstances is another form of influence on self-efficacy. The more capable one is at reducing stress and a negative mindset, the more effective they will be in altering their efficacy belief (Bandura, 1995b). The following section will present the two main themes involving physiological states as the form of influence: 1) inability to control oppressive

environments; and 2) intersectionality restricts Asian American women's pathway to the academy.

Theme: Inability to Control Oppressive Environments

The first theme under physiological states as a form of influence is an inability to control oppressive environments. This study showed that the participants experienced various life experiences that caused extreme stress and challenges. However, the data also shows that these stresses were not caused by their lack of ability but rather others' perceptions of their ability due to participants' social identities. In Chapter III, the researcher provided participant demographics (see Table 1), describing some of the social identities of the participants in this study. The table illustrates that the Asian American women faculty's identities are complex and unique. However, the common thread across all participants is that their identity, which includes multiple social identities, has been used to discriminate and oppress them academically, professionally, and personally. They feel powerless in many of the professional environments they are in. This leaves them with limited choices. Either they choose to persist and fight through the oppressive culture of the academy, or they can choose to leave. The following are more detailed descriptions of this theme, including leaving toxic environments, navigating family stressors, and responding to academic barriers.

Leaving Toxic Environments

The first way that participants responded to the inability to control oppressive environments was by leaving toxic environments. As the participants described their academic and professional journeys, they experienced many physiological and emotional states, such as anger, depression, and exhaustion. Participants were able to reduce negative responses to these physiological states by removing themselves from the toxic environment whenever possible.

When Samantha entered high school, she was a split student due to her learning disabilities. She experienced a lot of stress, anxiety, and a deficit mindset because she did not fit the traditional mold of a student. Samantha realized that her high school was not willing nor capable of supporting her academic accommodations, so she left her high school and completed a dual enrollment college program at the local community college. Samantha also graduated with an associate's degree by the end of her high school time.

> And community colleges are just a wonderful space because they're so—you pull from everywhere in community colleges. And so, I went from feeling like I was the stupidest kid and in class to being told by these folks who are coming from all walks of life, like, "Oh my God, you must be some child genius!" And I'm like this is a very different swerve. And I was very successful there. There's more courses to choose from in a college obviously than a high school, and so I was able to kind of have a little bit more agency in my education in those years. So, it was a weird mix of outside perceptions and self-concept.

Samantha knew that she would continue to struggle in a traditional educational environment, so she decided to leave and find a space where she would be able to thrive.

These early experiences with discrimination started to shape how they saw the educational and other societal system. They were forced to see themselves occupying those spaces much more differently than their White peers.

Unfortunately, early experiences with discrimination do not prevent one from experiencing the pain of these oppressive structures in the future. When Cindy completed her doctoral program in sociology, she was grateful to start her professional career with an

influential White male mentor in the field. However, she realized that he never treated her like a colleague through all their work together.

> I learned a lot from that mentor, but I also realized there were problems, and how I was never really treated as [an] equal. In many ways, people mentored me because I was an Asian woman…in that powerful White man Asian women dynamic. And I felt like, "Wow, you didn't see me because I was intellectual, and all that." It was because of this...of me. And it was very hurtful, actually. I felt emotionally exploited, like my respect for the elders was misinterpreted or being used. It changes when that level of objectification is in there. It changes everything. I was being treated as a vase. Just a pretty vase. I have essentially broken off with him. After 10 years of like mentor-mentee. I finally said, I just cannot. This is giving me too much anxiety. I actually felt like I was extracted and exploited. Like it's taking out the life force I have. It took me quite some time to realize cause he was a very important person in my life.

Cindy realized she needed to leave that negative mentorship because, "I know I have a lot more as a scholar. And I have a lot of capacity. And I have the vision. And I have the strength. I have all of that."

Navigating Family Stressors

One environment participants had challenges navigating was their family environment. This was not an environment that they could easily leave. Even when participants were no longer living at home, they were constantly drawn back into the family environment and dynamics. Therefore, participants responded to the inability to control oppressive home environments by navigating family stressors. Another overlapping narrative from the previous validation and social capital section was that participants felt enormous pressure to meet familial expectations.

As was shared in the previous sections about family validation and family's role in influencing mastery experiences, participants regularly shared how they wanted to make their parents proud or honor the sacrifices made for them and their siblings. The stressors would increase when they felt they could not meet their families' hopes.

Irene always received the message from her family: "You have to go and pursue a higher degree because that's your pathway to upward mobility. That's just what you do. You don't have a choice." However, the pressure she felt was not isolated to her academics. Her parents also had obvious professional expectations. "And then, it was always, I think it was more my dad who was always like, "Well, you need to go be a doctor. If you're not a doctor, you need to figure out how you can be a doctor." Irene recalls stressing over how she was going to get to med school, knowing she did not have the grades to get in. She decided, "But maybe if I get a master's degree, and I do well in that, I can use that to my advantage and get into med school." However, in her master's program, she found her passion for educational psychology and decided to take the Ph.D. route instead of pursuing med school. Even with a highly successful career with over 20 publications, another nine in progress, and numerous conference presentations, she looks at her achievement and career choice as a form of revolution. "I kind of see it as a form of rebellion, cause I didn't do what they wanted me to do. But I'm still semi-successful, I think." The impact of her family on her academic and professional trajectory has shaped Irene's research interest throughout her professional career. Interestingly, she now focuses much of her research from the lens of her own lived experiences and looks at the role of family on career choices for minorities.

Responding to Academic Barriers

The final way that participants responded to the inability to control oppressive environments was by responding to academic barriers. As participants described their academic experiences from K-12 through their doctoral programs, many shared different systems of oppression they experienced at every level of their education. Lori described attending school with strong anti-Japanese sentiment and classmates talking about getting rid of anything made in Japan. As a 4th-generation Japanese American, she felt very isolated and anxious. Later in middle school, her teacher asked her if Lori knew anything about the Japanese incarceration during World War II. She had not heard of it before and learned about her family history that had been hidden from her all her life.

> It was challenging to talk to family about something about your past. Google wasn't around yet so, I was relying on the school library that didn't have hardly anything to show that it actually happened! So that frame that I had at that time was like, my mom's telling me this. My great grandfather was still alive to tell me this too. But I'm not seeing it at a library or a reliable source type or place. So, it made me kind of question, you know, are my parents telling me the truth. Or is this, you know, like I just started questioning things. So, that was one challenge I remember that has impacted me for the rest of my life.

Even though Lori's family had a long history in the U.S., societal structures made her feel unsafe and her family's history erased. This led her to join different clubs and groups to connect with different people. She joined the Asian American club and even became a member of the international club, even though she is not an international student or recent immigrant. She gravitated toward these groups to connect with people who looked like her. That was the best form of student support she found during high school.

In this study, participants experienced varying degrees of structural barriers in their educational journey. When it came time for Koi to apply for college, she learned from her mother that they were undocumented because her mother outstayed her visa. This meant that she could not apply for out-of-state colleges. Even though her mother warned her that she could not go to college, Koi applied to the large state school near her and was admitted and started attending college. However, when the school required her to pay international tuition of $12,000, she understood why her mother said she could not go to college. She had to drop out of school and began to work at a food truck on-campus. However, Koi was fortunate that a high school friend shared a resource that would allow her to go to school.

> I saw my friend Linda who's Cuban from high school. And I knew that her papers were also, like, dubious. And I saw that she was walking [on campus]. So, Linda is walking past me, and she's like looking like she's going to class. And I was like, "Linda, are you going, like—are you going to school?" And she's like, "Yes girl! There's a program. We can go to school." I was like, "What?!" And she told me that as long as you have proof that you graduated high school, in the state, you can petition for in-state tuition. But it's something you have to do every semester. No questions asked. They don't ask anything else. Just show proof...when you register. I remember there's like 10-12 sheets of paper that you are a local graduate and they'll give you in-state tuition. I was like, "What?! I'm gonna go to school!" So that allowed me to go to school and pay in-state tuition.

Because of her undocumented status, many structural barriers would have prevented Koi from pursuing educational and professional opportunities in the U.S. However, through the acquired knowledge of a peer, that peer's willingness to support Koi's pursuit of her education opened a new pathway to college and eventually to her doctoral program.

Theme: Intersectionality Restricts Asian American Women's Pathway to the Academy

The second theme under physiological states as a form of influence is that intersectionality restricts Asian American women's pathway to the academy. All 29 participants shared experiencing discrimination during their time as students or as professionals. While some of these moments occurred before participants had the social awareness or language to explain those experiences, their retrospective reflections allowed them to examine how these oppressive moments shaped their academic, professional, and personal viewpoints. The following are more detailed descriptions of this theme, including experiencing single-axis discrimination in education, experiencing intersectionality in higher education, and professional invisibility in higher education.

Experiencing Single-Axis Discrimination in Education

The first way intersectionality restricts Asian American women's pathway to the academy is by Asian American women faculty experiencing single-axis discrimination in education. One of the most prevalent forms of discrimination the participants experienced was racism. There were experiences shared that spanned from their early academic years through their professional careers. Irene was born in India, but she and her family immigrated to the U.S. when she was a year and a half. While her family moved from New York to New Jersey, to Michigan to Chicago, Illinois, Irene spent her early education in predominantly White institutions. Because there was little academic stability for her growing up, needing to navigate the educational systems without any advocates was extremely challenging.

> I remember feeling very minoritized in all of my K through 8 experiences. I was the only racial-ethnic minority in most of my classes up until eighth grade. And that was very isolating. So, looking back on it, I feel, like some of it was stereotype threat—where

people thought I wasn't going to be good in science and math. So, of course, I wasn't

good in those things.

As participants continued their education, their experiences with racism became sharper

and more pronounced. Amina recalled a very clear memory during high school when she

experienced outright racism. She lost complete respect for her teacher, and she completely shut

down in that class because of this interaction.

In 10th grade, my U.S. history teacher asked me, and only me, where my people were

from. And that's a story that I share with all of my students every year. Because from that

point on, I was like, "Oh, f*ck U.S. history. This class is bullsh*t!" I'm not going to try,

because you're terrible. Because right after she asked me that, she asked my friend Carol,

who's Vietnamese American, if her people eat dogs. And I was like, "Oh, you are messed

up!" You will get the absolutely minimum from me, for the rest of the time that we're

here.

As an assistant professor of teacher learning and education, Amina can use this personal

experience to teach future educators the importance of keeping an inclusive and respectful

classroom.

Participants in this study, particularly those who were recent immigrants, felt

discriminated by their colleagues and scholars in their field due to their generational identity.

Fiona, who immigrated from China to the U.S. at age seven, strongly identifies as Asian

American. Fiona saw how faculty took advantage of their international students and experienced

mentors and peers who imposed those exact expectations on her.

From my experiences, I just felt that because they saw that I was Asian, they can work

with me in the same style they work with our international students. They wanted me to

work on the weekend. They wanted me to work on these extra stuff, which is a big ask. And I'm like, "Oh no. I don't do that. I'm Asian American. I'm not an international Asian student. Like I literally felt like they were asking me to do things beyond the boundaries of what I should do.

Fiona had to fight to be seen by her previous advisor. Fiona struggled to find an advisor who fits with her research. However, she was met with constant rejection or silence from faculty in her department. "I think they didn't see my potential. That was their detriment." Fiona immigrated to the U.S. during her early childhood, established her identity early as an Asian American woman, and fought back against some of the stereotypes she experienced during her academic programs.

When Ashley decided to continue her studies in India in psychology, her research interest in the identity development experience of recent adolescent immigrants came from her personal experience as a recent immigrant. She reached out to different developmental psychologists to volunteer her time to make connections and better understand different adolescent psychology research models.

The couple I met actually told me that culture has no place in developmental research, so I was quite disillusioned by it. And one of them even made a racist comment—something about not being able to trust my education, because it was from India. Anyway, there were quite a few experiences, where I was disillusioned.

Before Ashley even began her doctorate studies, the message she was receiving was that her identity and experiences are invalid. There is no place or value in looking at cultural roots and the immigration process in developmental psychology.

Another form of discrimination prevalent in the participants' narratives was experiencing sexism and sexual harassment from their educators. Although Veronica's education spanned

from South Korea to the U.S., a common theme in the classrooms across both countries was the sexism she and her fellow female students experienced.

> Some male teachers from middle school and high school—they would say stuff that cannot be said. Like more sexually inappropriate comments or gestures. Those kinds of things. So, I had some of those experiences. I actually remember in college, in one of our classes, a professor asked all of the female students if they had such experiences. And I was surprise[ed], like more than you know 80% of the female students raise[d] their hand. A lot of female students, they experienced those inappropriate kinds of behaviors. So, I certainly had some of those experiences from Korea as well as from the U.S.

During Samantha's master's program in applied behavior analysis at a large public university in the South, she shared the traumatizing experience of being sexually harassed by her advisor.

> He would use that as an opportunity to try to get me to come to his house when his wife wasn't there. He took that to like just very exploitive places. Like he tried to get me to engage in drugs with him at conferences. There was a point where I was on the verge of submitting my thesis. And you know how IRB can be. And he called me at like four o'clock on, I don't know, maybe a Thursday and he was like, you know, "I need to meet with you this evening to talk about your IRB." And I said to him, "I have been running around since 8 A.M. I can't meet with you." And he said, "I need to meet with you at this Starbucks" that was between our two houses. And I told him, "I can't meet with you tonight". And he was saying, "Well, if you don't meet with me tonight, then we won't be able to get your IRB submitted and it'll delay graduation for a semester." And so, like really toxic; really caustic. Like I didn't—I was like I was 20 and 21 during this time, and

I didn't have the life experience or maturity to know what that was. I just knew that it

was—I knew that—like, I started having panic attacks. I knew that it wasn't working.

Experiencing Intersectionality in Higher Education

The second way intersectionality restricts Asian American women's pathway to the

academy is by experiencing intersectionality in higher education. The overwhelming number of

experiences with discrimination in this study occurred across an intersection of participants'

multiple social identities. These incidents highlighted the double bind of being discriminated

against due to race and gender and feeling invisible by the Asian American women faculty in this

study (S. M. Malcom et al., 1975; Museus & Kiang, 2009).

This study discovered that the predominant form of discrimination focused on the

intersectionality of participants' race and gender. This double-bind is seen between the

participants and their faculty, students, peers, and university leadership.

Alice, a full-time lecturer at a large public university in the East, believes that some of the

challenges she experienced in her career have directly been due to her race and gender.

Specifically, Alice shared how she feels the need to work hard to prove herself to her students.

The constant battling against discrimination causes her to wonder about her chances of

promotion and thriving in academia.

If I were, you know, a White man, I certainly don't think I would be spoken to those in

those ways. So, that's a consistent challenge that I still face. When I have my first day of

class, I always like to introduce myself and tell them a little bit about myself so that I

don't just launch right into content. And I identify as a feminist, and it's a big part of my

research. So, I talked about that, and I have had students on "Rate My Professors" bring

that up or comment on that—as like an excuse or something. I've stopped reading those

reviews, but I think when I was reading them, one of them said, like, "She's really unfair, but she's a feminist" or something along those lines. So, I'm sure if I were a man, I wouldn't have those issues. But it definitely makes me feel like I have to fight a little harder or work a little harder to combat that. I also—I was talking to my friend about this earlier today is just feeling like there's only so high I can go in my career. I do feel like yeah, there is a ceiling for me.

As an anthropology professor focused on the Arabian Peninsula and Middle East studies, Charlotte is constantly confronted by colleagues questioning her presence and authority in the field. She noticed how her race and ethnicity prevented her from being taken seriously in specific spaces by her colleagues in the field.

Because I'm not Arab or White, I don't count as a Middle East studies scholar as readily as somebody who is Arab or White. So, if you go to a Middle East Studies Association meaning, it's very rare to see somebody who's neither Arab nor White. And those of us that are there, we like see each other from across the room and recognize each other, because you're very rarely going to see like a Black person or another Asian person. And so, I think, in that way, when I look at who cites me, and what the citation of economies are like in Middle East studies, absolutely I don't get taken seriously. And I think that has to do with being a woman, and it has to do with being a South Asian woman. And then, especially because in the Arabian Peninsula, the racial hierarchies are such that South Asians are very much on the bottom. I think that inadvertently that also plays a part.

On the other hand, Ashley struggled significantly with navigating the intersections of her social identities as a new immigrant, a recently married woman, and a new international student and dealing with people's perceptions of her intersectional identity academically and

professionally. As the only international student in her cohort and entering the program without

any experience studying in the U.S. or a graduate degree, Ashley felt that she was starting at a

deficit compared to her cohort members. "If they're starting at zero, I was starting at minus five."

This feeling solidified even stronger after receiving feedback on her first paper.

> The first paper I submitted, my professor wrote back saying my English is not graduate-
>
> level English. So early on, I was like, "I'm not sure if I will make it in this program." But
>
> I never—I don't quit. If a challenge approaches, I give it all that I can. But at the same
>
> time going into the program—some of those instances had kind of convinced me, you
>
> could call it the imposter syndrome or whatever, that I'm not cut out to be an academic.
>
> So here I was in a program, which is training me to be an academic, and all along there
>
> were also instances of implicit messages and bias that I am not good enough to be an
>
> academic. And then I became a parent three years into the program so that just made it
>
> even more clear I needed to recalibrate. Like I basically just convinced myself after that
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> the tenure track and academia [are] not for me. Because I don't quit, I'm like, I am going
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> to finish this degree and then find something for myself in a research foundation or
>
> private sector or something like that. I'm sure I'll be able to do something with it.

> The faculty member who gave Ashley the feedback on her paper was one of the

gatekeepers in the program, and she found it challenging to find support to survive in the

program.

Professional Invisibility in Higher Education

The final way intersectionality restricts Asian American women's pathway to the

academy is through the professional invisibility they experience in higher education. As the

women scholars reflected on their experiences and future goals in their field, these narratives

were filled with moments of enduring stress, depression, anger, and exhaustion from the racism, sexism, and other discriminations they felt in their institution from their students, colleagues, and leadership. As Priya reflected on her professional experiences, she was reminded how many of those experiences were shaped by being an Asian American woman. Especially in the ways that she has felt dismissed at times by people.

> In my first teaching job, I was actually told by the dean who hired me, that I was low-hanging fruit because there were so many Asian Women in academia that he got to pick basically a two-fer. He got a woman and a person of color. "It wasn't as hard as having to find yourself a black woman to hire." I mean, basically, that's what he was telling me. And you know, it's just always been there. It's always been a really obvious part of how I feel I've been treated or seen. Not only by my colleagues but also my students.

Even though the Asian American women faculty in this study experienced feeling invisible or undervalued by the academy, all participants have fought to stay in the profession. Some participants, like Charlotte, feel a stronger sense of invisibility because she is not tenured. They feel they need to fight through to be seen as valuable to the institution and have some professional freedom to protect their time and pursue their research interest. Moreover, while the process of tenure is already arduous, it is even more challenging when there is no institutional support.

> Until I got tenure, I don't think I even had a chance to breathe. It was just like constant busy all the time, stressed all the time. And I think part of it is this kind of feeling of not fitting in, and not having the institutional support makes you feel like you have to work harder.

Helen began her tenure-track faculty appointment at a large state school in the West in 2009. However, her chair advised her to step off the tenure track because, at this current rate, her lack of research disqualified her from tenure. While they were not ready to provide tenure to Helen, the university recognized her talent in teaching. "I joke that I'm the first person off the bench because I can teach a lot of different classes." By stepping off of the tenure track, the university continues to access what they need from Helen. However, it leaves her overextended with very little time to work on the research she needs to get back on the tenure track.

> So, it's a weird space because I was on tenure track and I stepped off, but my responsibilities, I don't think that didn't change dramatically. And as an adjunct, I'm really feeling it right now, because now that I'm an adjunct, you know, my role shifts. I think the problem I didn't get tenure was that I always was…I'm teaching five classes next semester. And that actually isn't too different for my first couple of years at State. I had way too many preps for junior faculty. Now that I'm even less [ranked], you know, in order to make a 1.0, full-time status, I have to teach five classes, because I'm no longer getting credit for service. I'm not getting a course [release] for service, but I'm still expected to be there for service. But by virtue of being adjunct, in this weird--I think it's a hybrid place of like tenure track adjunct place, is that there's not gonna be a space for me anymore. And so, I'm not sure where I'm left now.

Helen is committed to her career, and she is committed to the work her department and institution are doing. However, she is anxious about how committed her institution will be to her without the safety of tenure or tenure track. Is there going to be a pathway for her to get back on the tenure track? Or will they keep her as a full-time adjunct faculty to get what they need from

her without investing the time and resources to promote her? "So, I'm not quite sure where that leaves me adjunct-wise, but philosophically we're in process."

All 29 participants expressed feeling emotionally drained from the lack of support they have received from the academy. They have experienced having their research belittled, their presence in academic circles questioned, and denied professional development. Nevertheless, they feel the need to push through to ensure their presence and value are acknowledged by their peers, their leadership, and the academy. For Janice, she needs to use her position and skills to bring visibility to API scholars.

> Sometimes I'm like, I need to leave this job and just do something else. But then, I was like, I have to make it to full. I have to make it to full. Not just for like that last checkbox to make it to the top of the game, but I was like, my people don't make it here. I have to make it. I'm two years away from applying for full, so I have my eyes set on making that. And for me, it's not a checkbox anymore. To me, that's like an important critical life marker for people around me to see that we can do that.

Just as Janice felt the need to be an example for future Asian American women scholars, this push prompted Samantha and Yuna to fight injustices from their institutions. Although neither of them had the protection of tenure, they felt that the fight was worth the potential loss of their jobs.

Samantha shared that she got a call from her department chair asking her to come to campus one day. Her chair informed her that students had complained about her, so they removed Samantha from her class. She filed a discrimination complaint and multiple grievances. Samantha learned that there was no institutional history of removing faculty from their course

without due process except for the other Asian woman in her department during the complaint process. That discovery implicated her chair and the dean.

> I had hired a lawyer, but ultimately it reached a point where I'm looking at this, and I'm like—I am in my fifth year as junior faculty. I'm going up for tenure. How do you make this decision? How do you decide, you know? Do you keep fighting this? Do you file externally with the Equal Employment Opportunity Commission? Do you file a lawsuit? Like, what do you do? After the union grievances were ruled, for me, I ended up to let letting the discrimination pieces go. But I think what I did, I hope what I did, was kind of fire shots in the air. Because what junior faculty member is going to do something like that? Particularly, if you look at the stereotypes of Asian Women whether they're implicit or explicit, Asian women are not the group that you think are going to say, "F*ck you". It's not the group that stereotypically you think of as being particularly engaged in civil rights. It's not hire a lawyer, file a discrimination claim, and shine light on [institutional] nonsense.

Even though Samantha did not have the protection of tenure, she recognized that she had certain protections that her other Asian colleagues did not by being the only non-immigrant Asian person in her college. "I think immigration status can be really significant in defining experiences, too…. But, I also think that's part of the reason that my administration felt empowered to discriminate against Asian people in our college."

Yuna started as a non-tenure track assistant professor at her institution in 2010. In 2016, she heard that a White male colleague, who started around the same time she did, was applying to be tenure track and was going to get it. She decided to apply as well but was told in a roundabout way not to apply because she would not get it. "Well then, I want it on paper that I'm

not going to get it and that he got it, and that it was inequitable. And that's exactly what happened. He got it and I did not get it." This led to Yuna filing an EEOC complaint of discrimination.

> I had a long conversation with my husband, and he knew it was unjust. And I'm like, if we get a lawyer there's a cost. And we were in a financial position where we could pay at least a certain amount of legal fees—not, you know, over the top, which is why I decided to lawyer up and go through it. We did go to mediation. I still didn't get tenure track, but they were willing to give me some other things…. And even though I didn't get everything I wanted, I was like it's really important this is documented somewhere else, and that people see like officially in the EEOC and to the administration that you can't do this. And I was trying to work my privilege, in terms of being able to pay for a lawyer to fight this, because I knew of several other people who'd been pushed out of positions both staff and faculty for kind of fuzzy reasons and like they left because they couldn't, for whatever reason, fight it. And I was like this is for them just as much.

These narratives are a few examples of how Asian American women faculty have had to fight to stay in academia. They are confronted with discrimination daily, reminding them that they are in a professional space that was not designed for them. These narratives expressed that the reason they endure the unwarranted stressors of feeling invisible is a purpose greater than themselves. They feel the need to fight to stay to change the narrative of Asian American women in the academy. They deserve to hold space because they are qualified and bring a unique perspective to the academy. They also hope that their presence in the field will help future Asian American students and scholars see someone like them in academia and feel seen and validated.

Conclusion

This chapter outlined the results of the research question and sub-research questions guiding this study. The overarching research question guiding this study is: How do Asian American women faculty perceive the role of race and gender on the development of their academic and professional identity? The data was presented by the three theoretical frameworks guiding this study: (1) validation; (2) social capital; and (3) self-efficacy. This study discovered that the social capital participants experienced were often explained as a source of validation, and therefore the researcher presented findings of validation and social capital together.

This study found that there were three primary sources of influence that were responsible for providing validation and social capital. Those three sources of influence were: (1) family; (2) educators & mentors; and (3) professional peers.

Families were instrumental in building a sense of personal identity for the participants. They helped create opportunities to learn about gender and ethnic identities. An unexpected finding was that families' generational identity also impacted how they developed their academic and professional identities. This study revealed that their family's use of social capital was focused on their children's success. Specifically, they focused their social capital on providing the best academic opportunities and resources. A significant portion of the participants also had early experience with the professoriate and saw the academy as a possible career path. This study also discovered that a family's generational status influenced identity. The data showed that participants whose families were recent immigrants (first- or second-generation), had different internalized messaging of academic and professional expectations from family than those of later generations. Generational identity also limited the family's social capital.

Educators and mentors were also important sources of influence in this study. Educators and mentors influenced the participants' academic and professional perceptions and performance by providing academic validation across all stages of their academic journey. Mentors, specifically women and women of color mentors, provided academic and professional advice and training and provided essential social-emotional support. Many participants credited their mentors for their survival and success in the field.

The final primary source of influence for validation and social capital was peers. This study found that peers had a significant role in influencing participants' identities. While early peers invalidated participants' different social identities, professional peers not only validated their academic and professional talents but validated their multiple identities as Asian American women scholars. Their peers served as lifelines throughout their academic and professional careers. They have been able to build opportunities to exchange social capital with each other mutually and with the greater women of color faculty community.

When reviewing the four forms of influence for self-efficacy: (1) performance accomplishment/mastery experiences; (2) vicarious experiences; (3) verbal persuasion; and (4) physiological states, the data showed that these different factors did not influence the Asian American women faculty experience in the way Bandura outlined them in his theory of self-efficacy.

This study showed that performance accomplishments were driven by two primary sources, family motivation and self-motivation. Participants were highly motivated toward academic and professional achievement to honor familial sacrifices. Participants who did not receive family validation and motivation were driven to succeed as an expression of self-worth.

Participants shared that vicarious experiences were seldom experienced because they often lacked social models to observe. As they advanced in their career path, they sought out a peer community for support, not competition. This peer support group often consisted of other Asian American women scholars.

The use of verbal persuasion was a common theme throughout this study. Examples of verbal persuasion were seen in different forms of validation and social capital. Verbal persuasion was used to affirm participants' identities. Families, mentors, and peers most often used this form of influence to affirm and encourage participants' professional identity.

While Bandura implies that physiological states can be controlled, this was not the case for most participants. The academy was responsible for creating significant stress, anxiety, and a feeling of unworthiness not due to their academic and professional abilities but because of their social identities. These social identities cannot be changed. This study discovered that the intersectionality of Asian American women is restricting their pathway to the academy. They face discrimination daily, and they choose daily to fight and stay to prove to themselves and future Asian American women scholars that they belong and deserve to be seen.

The next chapter will discuss the major findings, present the implications of this study, and offer recommendations for future research.

CHAPTER V: CONCLUSION AND IMPLICATIONS

The purpose of this qualitative study, through the use of narrative inquiry, was to focus on understanding the shared traits and experiences of Asian American women faculty in the social sciences and to bring attention to the influence the intersectionality of their social identities had on the development of their academic and professional identity. This study also sought to 1) bring attention to the dearth of literature on Asian American women scholars and to contribute to the limited research; 2) address the systems of oppression Asian American women faculty have in common with other women of color faculty, and also bring awareness to factors uniquely experienced by Asian American women faculty; and 3) provide research and practice recommendations that will address the current lack of institutional and systemic support for Asian American women's contributions, particularly in the social sciences. This study's critical analysis of 29 Asian American women faculty's narratives suggests that the intersection of their race, gender, and generational identities, along with the validation received from family, educators, mentors, and peers, encouraged the academic and professional pursuits that led them to the professoriate. This strong network of support validated their academic and professional pursuits, which allowed Asian American women faculty to persist within the systemically oppressive structures of the academy.

Major Findings and Interpretations by Research Questions

Validation & Social Capital

The overarching question leading this study was: How do Asian American women faculty perceive the role of race and gender in the development of their academic and professional identities? The secondary research questions provided theoretical and practical direction. The first secondary question guiding this study was: How do Asian American women

faculty perceive the influence of race and gender on *validation* in their academic and professional identities? Rendón (1994) categorizes external sources of validation into in-class, out-of-class, and interpersonal validation, which occurs in and out of the classroom. This study found that the validation received from family, educators, mentors, and peers play a significant role in the lives of the participants. While Rendón focuses on the classroom or faculty interaction as the primary source of academic validation, this study showed that families were critical in providing early academic affirmation and motivation. They did this by facilitating access to resources and instilling early academic expectations. Peers, specifically graduate school and professional peers, provided validation by creating a safe space for encouragement and support. Their professional peers were essential to their survival in graduate school and the professoriate. In addition, family, peers, faculty, and mentors provided interpersonal validation by supporting personal and social adjustment in academic and professional spaces where they did not feel seen. Whether it was an isolated instance or over the years, these participants expressed how significant feeling valued meant and meaningfully shaped their academic and professional identities.

The following secondary question guiding this study was: How do Asian American women faculty perceive the influence of race and gender on *social capital* in their academic and professional identities? This study concluded that there was a significant overlap in how social capital and validation worked in partnership in developing academic and professional identities. According to Putnam (2000), social capital is about social networks working together for mutual benefit and gain. Just as it was for validation, the three prevailing social networks or sources of influence were: family, educators and mentors, and peers. These sources of influence utilized their social capital as a form of validation for participants, which guided their academic and

professional development and provided the interpersonal development and support needed to thrive amid the systems of oppression participants encountered in academia.

Family's Validation & Social Capital

The dominant theme that wove through the vast majority of the narratives was the critical role of early validation in the home. While these early validations took on different forms, one unexpected theme was the early and consistent validation many participants received from their fathers. For example, after the Philippines historically elected its first woman President, Trinity's father told her, "… just remember you can do anything. You can be anything. You can even be the President of a country!" Trinity remembers her father as a feminist, and his words of validation continue to stay with her today. This is one of several narratives supporting the research that family background and cultural practices can strongly influence one's academic and professional development (R. Clark, 1983; Roscigno, 2000).

As family validation was a vital source of academic and professional identity development, it is essential to note that it was also tightly woven with family expectations. Since most of the participants in this study identified between first- and second-generation, the family's immigration narrative also shaped how the family executed cultural and gender expectations regarding their children's academic and professional identities. When asked about what messages she received from her parents about their academic and professional expectations, Priya said, "You always get your education. You get a career. You make sure you can take care of yourself. And that—that's why we're here. That's why we're in this country." The values and expectations participants' families imposed on them influenced their interests and values and how they interpreted academic and professional opportunities (Duffy & Dik, 2009).

While many career choices would have led to financial stability, it was clear that parents' pressure and motivation strongly influenced their self-concept of successfully pursuing particular careers. Mina recalls how shocked she was when she began to consider pursuing a career in academia, "…which was an unusual thing for, you know, a first-generation college student to actually think about." While research has shown that first-generation college students of color have a lower retention rate than their counterparts, these women did not only complete college but went on to pursue their doctorate and a career in academia (Ishitani, 2006). All nine of the participants that identified as first-generation college students gave credit to their families for validating academic ability and encouraging them to pursue the professoriate. This acknowledgment aligns with studies that highlight that cultural, familial, and personal pressures lead to both intrinsic and extrinsic motivation for Asian Americans, often resulting in positive academic and professional outcomes (Huang, 2014; Weiner, 1972).

However, it would be misleading to assume that families only provided positive validation. Regardless of their generational identity, participants acknowledged the push-pull felt by cultural obligations and individualistic career aspirations. Nancy described this feeling as a "cultural vine—where you're kind of stuck between your parents' collectivistic value, and then you're in this individualistic society." This feeling of being stuck aligns with current research that stratifying these two different worlds causes high levels of stress and increased mental health issues amongst Asian American women (Miller et al., 2011; Y. J. Wong et al., 2012; Ying & Han, 2007). In the end, what alleviated the anxiety and fear of choosing a career were experiencing continuous validation and support, even amid a career change. When Katie was having a challenging time in graduate school, she was afraid to tell her mother for fear of disappointing her. However, when she finally opened up and shared what she was experiencing,

she was surprised by her mother's response. "If you don't want to do grad school, if you want to just pack up and move back to the Bay Area—I will love you. I will support you. You don't have to do this." Knowing that their family would support them regardless of their successes or failures provided the necessary motivation to continue developing their academic and professional identities.

This study showed that family provided the first source of social capital in support of their academic and professional identities. In many Asian cultures, valuing education and academic achievement was seen as a measure of family status (Schneider & Lee, 1990; S. Yang & Rettig, 2005). This belief is a common rationale for Asian families' focus on academic ability. For Rebecca to not be held back in school, her parents decided they would move to a house zoned for a different school. When Rebecca asked how her parents decided to do that, they said there was no other choice. "So, they bought a house they couldn't afford. And they were just going to figure out a way to do it so I could go to this new school." However, for some recently immigrated families, it was also crucial for their children to retain their ethnic identity and culture. Bridgette's parents found a bilingual Cantonese/English school that they wanted their children to go to. So, they commuted around 40 minutes to go to the school. However, this focus on language would have a lasting effect on Bridgette's future career as a linguistics professor. Sometimes, the best education available for the children of immigrant parents came at a financial cost, and paying for the best education sometimes involved support from extended family. Ashley shared that her maternal grandfather made her mother promise that she would not compromise on her education and to reach out to him if she needed financial support to send her to the best schools. Many of the participants' families saw a direct connection between high academic ability and future professional success.

Putnam (1993) acknowledged that informal and formal social networks were a key factor in cultivating social capital, especially in ethnic communities where cooperation and mutual benefits are shared. Many social networks were built for interpersonal and professional purposes in this study. For Janice, whose father is Thai and mother is Filipina, she had the opportunity to participate in both Thai and Filipino community groups. For someone who never felt entirely comfortable identifying as a second-generation Asian American, she felt more akin to the children in the group who identified as first- or 1.5-generation. This ability to connect with the lived experiences of recent immigrants became a significant source of social capital when she chose to do her dissertation on recent Filipino immigrant workers in Ireland.

Another source of social capital participants received from their families was knowledge of the U.S. educational system. With 24 of the 29 participants in this study identifying as either first- or second-generation Asian American, families realized there was a loss of social capital when they immigrated to the U.S. The loss of a general understanding of societal norms and practices made it challenging to find someone who could help navigate aspects of the U.S. educational system, like the college admissions process.

Even though these participants' disadvantages were twofold due to this lack of awareness of U.S. educational procedures and an absence of resources, the perception that Asians are "overrepresented" and established quotas for Asian American students made the college admissions process extremely challenging (Hsia, 1988; S. S. Lee, 2006; Nakanishi, 1995; L. L. Wang, 2007). Despite these disadvantages, one of the most significant sources of social capital was those family members or close family friends already established within the academy. The eight participants whose parent or close friend was a professor provided a genuine picture of the academy for women of color and offered helpful advice on navigating the bureaucracy and

discrimination they might have encountered. Since research has shown that Asian Americans are still not well represented in faculty and senior administrative positions in higher education, it is highly beneficial for junior Asian American faculty to find role models and mentors early in their careers to help them navigate the system of higher education (Hune, 2006, 1998; Montez, 1998). When Koi told her mother she wanted to become a professor, she initially discouraged Koi from the profession. "Actually, my mom cried when I told her…because she was like, 'It's so hard! You never get any time off. You're always working." Koi's mother had first-hand experience of the oppressive nature of higher education on women of color and wanted to protect her from the hardship of this "thankless job". Regardless, Koi's mother was and continues to support her identity as faculty. After attending one of Koi's classes, her mom said, "This is what you're supposed to be doing. You love what you do." This kind of support from her mother has helped her continue striving in her career.

Validation of Educators and Mentors

While parents and the home environment are critical in the early development of children's academic ability, educators and the classroom environment are responsible for building on that foundation by advancing children's learning and providing them with academic resources. According to Rendón (1994), educators offer academic validations to help students build confidence in their learning ability. Unfortunately, the participants in this study shared numerous examples of invalidation that they experienced from educators and mentors throughout their K-12 education to their professional years. One example involved Amina and her high school U.S. history teacher. The teacher incredulously asked her where her people were from. Immediately after that, the teacher asked Amina's friend if her people ate dogs. After that, Amina shutdown in the classroom. Amina recalls thinking, "Oh, f*ck U.S. history. This class is

bullsh*t!" She decided, "You will get the absolutely minimum from me for the rest of the time that we're here." Unfortunately, the discrimination continued into their professional careers. Lori's desire to pursue a Ph.D. program came from her teaching experience. When Lori shared that she wanted to write about Latinx students' educational experience and success, a faculty member told her that she could not do that because "You are not a Latina person. You cannot write about that. And look at yourself in the mirror? You're going to be pigeonholed to write something about Asian Americans." Later she discovered that some of her White classmates were writing about Latin Latino/Latinx achievement. "I wanted to write about that, but now I can't because of this? I can't because of how I look? So that was really upsetting for years—for years." This is an example of what Crenshaw (1989) describes as the intersectionality of multiple axes that women faculty of color must navigate daily.

While validation theory concentrates on the college experience, Rendón also mentions that validation should be implemented early as possible (Linares & Muñoz, 2011; Rendón & Jalomo Jr., 1995). Educators are critical in providing in-class and out-of-class academic validation for students. Naomi recalls how a Stanford summer program she attended before her senior year completely changed her self-concept and academic pathway. She would not have had this significant experience if her AP chemistry teacher did not take the extra time to encourage her to apply for the program to prepare her for college. This example shows how teachers' perceptions, attitudes, and beliefs can impact their ability to recognize students' academic ability (Elhoweris, 2008; Ford et al., 2008; Hernández-Torrano et al., 2013).

There is extensive research on the impact that positive faculty interactions can have on college student retention and academic achievement for all students, especially for students of color (Pascarella & Terenzini, 1976, 1979; Tinto, 1993). However, we do students of color and

educators a disservice if the conversation is left at this stage. While there are many positive outcomes from increased faculty and student interaction, it is imperative to understand that Asian American students experience low levels of faculty engagement because of their distress over a social or cultural disconnect with faculty (Chang, 2005; Y. Kim & Sax, 2009). However, faculty of color are uniquely positioned to reach students of color by creating a sense of belonging and motivation inside and outside the classroom (Xiong & Lam, 2013). For Helen, two professors from Hawaii provided immense support when we moved from Hawaii to the mainland for college. It was also important that the faculty at her new institution initially reached out and invited all the students from Hawaii to their homes for meals and created an intimate space for academic and interpersonal support.

While K-12 teachers are credited for first shaping participants' viewpoints on their academic abilities, faculty and advisors in college and graduate school were responsible for sparking the idea of developing their academic and professional identity. While students of color acknowledge how important familial support was to their academic success, research has shown that undergraduate professors, graduate advisors, and other administrators were primary mentors for students (Griffin et al., 2010). For example, in Bridgette's phonology course, her professor took the extra time to speak with her after class to validate her research and identity, as her research began with research on a unique Chinese dialect spoken by her grandmother. If students have access to influential faculty advisors, they will be encouraged to network, ask questions, and explore research opportunities, which would help them apply for graduate programs (Griffin et al., 2010; Schreiner et al., 2011). Research revealed that Asian American women sought mentors who shared similar backgrounds across multiple axes (Liang & Grossman, 2007; Nettles & Millett, 2006; Sánchez et al., 2005). Rebecca joined the Asian American Psychological

Association to find Asian peers and mentors. These peers and mentors were vulnerable with her and shared painful experiences in the academy. They have also been her "unequivocal cheerleaders." Rebecca expressed, "They are the people I've never had in my life."

Validation of Peers

Research has shown that students' motivation can be anticipated by the quality of peer relationships (Nelson & DeBacker, 2008). However, studies have also shown that negative peer relationships can impact academic achievement and intensify feelings of loneliness and disengagement (Kochenderfer & Ladd, 1996). This was exemplified when Charlotte shared how she thought building a community of academic peers would be easy and natural, but she realized how difficult and isolating academics can be. She disclosed that her peers lacked maturity when engaging with people of diverse backgrounds. "Or if you speak your mind at all, especially if you're a woman of color, you're seen as aggressive." However, she concluded that she needs to be genuine in who she is and disregard what others think. "Because otherwise, I'm just not going to survive in this place."

Since peer and other institutional spaces have been invalidating for many marginalized communities, several Asian American women scholars in this study needed to find a peer group outside their departments or institutions to receive support. Their relationships within their institutions and through formal and informal groups have provided academic, emotional, and professional support (C. Lee, 2020; Lin, 2006). Therefore, it is not surprising that participants acknowledged peers utilizing their knowledge and resources to support one another. This was practiced particularly by senior Asian American peers and mentors. While reflecting on how she stays motivated in a professional space that is systemically oppressive, Amina credits her senior Asian American women scholars and peers, "[who] have opened a lot of doors and created a lot

of spaces that have allowed me and my peers, who have kind of graduated around the same time, to very easily step into leadership positions." Pioneering Asian American women faculty created these career paths by developing new spaces and opportunities for upcoming women faculty of color (Hune, 2019; Smooth, 2016). For Katie, she credits her cohort for helping her not only survive graduate school but for helping her establish her identity as a member of the professoriate. Katie recalls how challenging being in the job market for academic jobs was. "And, in many ways, my peers—really my friends, just grounded me and gave me life when I just felt so many times that I wanted to quit or do something else." Moreover, while there is a strong desire to have Asian American women peers, there are not enough Asian American women faculty in the field of social sciences.

The need for social-cultural networks continued through the participants' academic and professional careers. With stereotypes such as the model minority or the perpetual foreigner, Asian American experiences are erased from the racial discourse and not seen as a racial minority in higher education (Ng et al., 2007). Without any institutional or systemic acknowledgment, Asian American students have had to seek out or create their external social networks of support. Trinity recalls being a graduate student when the Critical Filipina Filipino Studies Collective (CFFSC) was created. The organization created a network of Filipino scholars that can be accessed for professional and interpersonal support. The CFFSC then influenced the creation of the Filipino Caucus in the Association for Asian American Studies where, "…there's never a room big enough to fit everyone because there's so many [of us]. And I think the [CFFSC] did that." Research has shown that women faculty of color are penalized more heavily than their White peers and seen as not fitting in if they do not follow the unspoken expectations of departments or institutions (Stanley, 2006). Therefore, the Asian American women scholars in

this study have chosen to build their unique community with women of color scholars to teach and learn from.

Self-Efficacy

The final secondary question guiding this study was: How do Asian American women faculty perceive the influence of race and gender on *self-efficacy* in their academic and professional identity? According to Bandura (1977), self-efficacy is one's belief in their ability to complete a said task for a specific outcome. Bandura names four sources that help anticipate one's self-efficacy: (1) performance accomplishments/mastery experiences; (2) vicarious experience; (3) verbal persuasion; and (4) physiological states. Each of these factors influences self-efficacy at varying degrees and in unique ways. While the research brought attention to the self-efficacy of the Asian American women scholars in this study, it also demonstrated that the journey of their self-efficacy was not influenced by all forms of influence outlined in Bandura's framework.

Motivating Ability & Mastery Experiences

This study discovered that while most participants (21 of 29) expressed that they generally did well in school, none believed they had an innate academic ability. Their mastery in their academic and professional fields was nurtured by many forms of intrinsic and extrinsic motivation (Matthews & Foster, 2005). Many participants shared that they experienced significant racial discrimination growing up. Whether it was due to immigrating to the U.S., being one of the only Asian Americans in the school, or lacking support in the home, even though they could not control their social environments, participants felt they could try to control their academic performance. For Liz, this manifested in being hyper-vigilant on tracking her

grades. "Every time a grade came in, no matter how small…I would recalculate my average. And it [was] really bordering on disruptive."

One of the dominant narratives in this study was the participants' awareness and gratitude for the sacrifices their parents made to immigrate to the U.S. When Bandura (1977) first introduced the self-efficacy framework, he did not account for family influence. While Bandura (1995a, 2000) revised the framework to include the family's role in his later research, he infers that it is primarily in "initial efficacy experiences" during early childhood development where family is instrumental (Bandura, 1994a, p. 11). However, as this study has shown, the influence of family on academic and professional identity was meaningful across their lifespan. The pressure to "pay them back" or "honor their sacrifice" was a major motivating factor. Many echoed Fiona's strong sense of filial piety and "wanted to do well and be able to take care of myself and my parents."

Others expressed the same sentiments as Diane, who felt, "I need a job that my parents will leave me alone in." They knew that their parents would not be satisfied unless they found a career that provided stability and safety. This "success frame" outlined by Lee and Zhou (2014) links academic success to a path toward social mobility, which Asian immigrant parents instill into their children from an early age (Steinberg, 1996; Sue & Okazaki, 2009). In anticipation of the potential discrimination their children could experience, immigrant parents encouraged their children to pursue careers that required high education and technical skills to reduce the possibility of bias in the workplace (J. Lee & Zhou, 2014). This fear was frequently stronger for their daughters than for their sons. Janice recalls her parents' message about her career choice: "They both wanted us to be like doctors or lawyers or accountants because they're like, 'You can always work for yourself if you can't join a firm or a hospital.'" The focus for the participants'

parents was, like Janice's parents, to ensure an academic and professional pathway where they could strive in this new country.

Lacking Opportunities for Vicarious Experiences

Bandura (1977, 1993, 1994a) defined vicarious experiences as the belief that through persistent effort and sustaining a model that exemplifies the desired success, it will enhance one's perception of their capabilities. Bandura believed that peer relationships were a major influence in developing self-efficacy and that, "disrupted or impoverished peer relationships could adversely affect the growth of personal efficacy" (Bandura, 1994a, p. 12). However, this study showed that the Asian American women faculty struggled significantly in finding peer support. Like many other participants, Arpita expressed lacking genuine friendships and feeling lonely growing up. "So, most of the schools I attended were predominantly White institutions, and I was the only racial-ethnic minority in most of my classes up until eighth grade, I think. And that was very isolating."

According to Bandura (1995a), the successes and failures of "social models" were more persuasive the more similar they were to the observer. However, Bandura assumes that individuals can easily find someone similar to themselves who has accomplished the desired activity. Research has shown that the quality of peer relationships can predict one's motivation to achieve (Nelson & DeBacker, 2008). A sense of belonging from peers can help develop one's personal, academic and professional identity (Linares & Muñoz, 2011; Osterman, 2000; Ostrove & Long, 2007; Rumbaut, 2005). However, this study discovered that Asian American women faculty were challenged with finding quality peer relationships in their field of study or at their institution.

This study illustrated that participants had difficulty building a peer group because they constantly felt like outsiders. When they finally felt capable of competing with peers, they were often faced with discrimination and again reminded that these systems were not meant for them. When Mina was in high school, she had a class with a straight-A classmate who wanted to be valedictorian. Mina received a higher grade on their first exam, and her classmate and the teacher accused her of cheating. Without the academic support of her teachers, she defended herself and said, "If I cheated off of him, I would have gotten the same grade he did. I got a better grade". This is one of many examples of the instances where participants experienced racial and gender discrimination by peers. Research has shown that racial and gender discrimination and bullying by peers can have long-term effects on their self-concept and can even impact their field of study and career decisions (M. A. Burke & Sass, 2013; Ding & Lehrer, 2007; Juvonen et al., 2011; Vardardottir, 2013).

Despite lacking peer support and social models to imitate, this study's participants built a strong sense of self-efficacy in their career as faculty. Rebecca, like all the participants in this study, acknowledges her success as a faculty person:

> It was always clear to me when I went to grad school that I want[ed] to be a professor. I want to do research, and I want to teach. And then when I got to grad school. And I got to teach sections of intro and methods. I was like, "Dang I'm really good at this." I really felt like—I was like, "This is a good fit for me."

Not only do these participants currently see themselves as faculty, but they continue to stay motivated and strive to achieve their professional goals. The Asian American women faculty in this study are building their portfolios for tenure or full professor. They are submitting articles and book proposals for publication and participating in leadership through professional

associations. They are constantly in the mode of building on their talents and skills to become better scholars, teachers, mentors, and leaders in their field.

Even though the participants have a strong self-concept of their professional identity and self-efficacy in their professional roles, many still felt isolated due to the lack of Asian American women faculty role models in their fields and institutions. They focused less on finding people to compare themselves to and utilized their time to find peers and mentors who could provide professional and interpersonally support and guidance. When asked about her role models and mentors, Yuna shared that she wished she saw more senior Asian American women faculty in the field. She recalled asking one senior Asian American women scholar, "Like, is there like an Asian girl gang? Cause I see like, my Black female academic friends, they have like collectives and multigenerational mentoring and this and that." Yuna learned that there was a similar group but that the senior members do less active mentoring and are less active in the field. However, if one was lucky enough to have senior Asian American women faculty role models and mentors, they realized the rare privilege. Darlene shared that she has two senior Asian American women colleagues. Due to her colleague's long tenure at the institution, Darlene's presence as an Asian American woman faculty is not questioned.

Verbal Persuasion: A Form of Validation

Bandura (1994a) argued, "people with high assurance in their capabilities approach difficult tasks as challenges to be mastered rather than as threats to be avoided" (p. 71). This concept of verbal persuasion parallels the theme of validation discussed earlier in the chapter. Bandura (1977) and Rendón (1994) both agree that simply telling someone they can achieve their desired outcome is not enough for them to believe that this is possible, especially if their own lived experiences have shown the contrary. Not only do students need to receive validating

words of encouragement and support, but they also need access to resources and training to achieve their goals (Bandura, 1977; Linares & Muñoz, 2011; Rendón, 1994). Like many of the participants in this study, Alice's academic advisors and mentors were the greatest sources of these non-verbal forms of persuasion. Alice reflected on how her advisor made himself available to give feedback on her thesis over winter break. "And I never felt intrusive. It was very much like somebody wanting you to succeed. Could see your potential without actually saying these words, you know." Overall, the participants constantly commented that the most significant resource provided to them was one's time. Knowing that everyone has a finite amount of it in a day, it was always a gift when a mentor, colleague, or family member sacrificed their time for them.

Persistence Through Intersectionality

Physiological states, such as anxiety, stress, fatigue, and mood, can affect academic performance, and one way to measure self-efficacy is by how one interprets responses to physiological states (Ahn et al., 2016; Bandura, 1977, 1994a, 2013). Bandura (1994a) claims that someone with a strong sense of self-efficacy would perceive a situation that provokes an emotional or physical reaction and view the situation as an "energizing facilitator of performance" (p. 3). Bandura's approach to physiological states gives the impression that individuals must adapt themselves to the situation rather than changing the situation that evoked those physiological states. According to Bandura (1994b):

> However, those who believe they cannot manage threats experience high anxiety arousal. They dwell on their coping deficiencies. They view many aspects of their environment as fraught with danger. They magnify the severity of possible threats and worry about things that rarely happen. Through such inefficacious thinking, they distress themselves and

impair their level of functioning. Perceived coping self-efficacy regulates avoidance behavior as well as anxiety arousal (p. 76).

However, Bandura (2000, 2010) does not acknowledge that many environments, such as the academy, have established a White patriarchal hierarchy built to protect the benefits of some while creating barriers to opportunities for others. These environments are most often fixed or difficult to change if one is not in a position of power. The data from this study clearly illustrated that the participants do not feel that Asian American women faculty are in a position of power at the institutional level or the academy as a whole.

This study showed that regulating self sometimes means removing oneself from the oppressive environment or situation. This is how some participants in this study chose to control their responses. They responded to these physiological states by removing themselves from the toxic environment or relationships whenever possible. For Sarah, this meant severing a relationship with her father after living under the misogynistic, racist, and abusive home environment dictated by her father for her entire childhood. For Cindy, it meant leaving a 10-year mentoring relationship after realizing it was becoming suppressive and demoralizing.

> I finally said I just cannot. This is giving me too much anxiety….I actually felt like I was extracted, like exploited. Like it's taking out the life force I have. So, that was a hard [and] difficult moment for me. It took me quite some time to realize 'cause he was a very important person in my life.

This response is not of failure or defeat but comes from great strength. It requires fighting through a lifetime of cultural, gender, and familial messages that say to keep their head down and keep working hard (Hune et al., 2019). Leaving was a declaration that they saw their self-worth and potential beyond these situations.

Throughout the interviews, feeling powerless in regulating one's environment was a common theme. While some, like Sarah and Cindy, were able to remove themselves from toxic environments, this was not always possible. One of the most common stressors shared in this study was participants' immense pressure to meet their family's expectations. Regardless of how much academic and professional success they obtained, they sometimes would still experience disappointment or disapproval from their family, particularly their parents. For Irene, in one of her earliest school memories, she came home with a 98% on a test, and the first question she got from her parents was, why was it not 100%? Later, when she began to contemplate college and graduate school, the message Irene received from her parents was, "Well, you need to go be a doctor. If you're not a doctor, you need to figure out how you can be a doctor." According to Lee and Zhou (2014), the danger of the success frame is that if one does not conform to the very narrow success frame, they feel like a failure or an outsider from their own cultural identity. This can be a very challenging reality to navigate for Asian American women scholars when they feel they are already swimming upstream in the U.S. educational system. While some may observe this as a toxic environment and leave, others are pulled back to stay within this situation by a sense of obligation, honor, filial piety, or genuine love for their families.

In reviewing all the narratives in this study, it was clear that every participant endured negative physiological states, such as stress, depression, or exhaustion from the intersectionality of their multiple social identities. They have endured racism, sexism, sexual harassment, and discrimination due to their generational identity from across every level of academia, from students to senior leadership. The exhaustion experienced by the 29 Asian American women scholars in this study was palpable. The battle fatigue of facing the daily barrage of subtle or blatant actions is layered with racist, sexist, heterosexist, and elitist undertones, which has caused

stress, depression, and many other physiological states (Slocum, 2020; W. A. Smith et al., 2006). However, the need to be seen and accounted for is more robust, so Asian American women faculty stay committed to the fight to persist in the academy. Janice shared that she has considered leaving academia multiple times. Nevertheless, she chooses to stay engaged in the work, not for personal commendation but to create a path for those Asian American women scholars who will come after her:

> I have to make it to full [professor]. Not just for that last checkbox to make it to the top of the game, but I was like, my people don't make it here. I have to make it. I'm two years away from applying for full, so I have my eyes set on making that. And for me, it's not like it's not a checkbox anymore. To me, that's like an important critical life marker for people around me to see that we can do that.

There will be no change in how the academy views Asian American women faculty if there is no action. Unfortunately, it is lonely and also a dangerous position to be in if they are fighting alone. Therefore, finding a community of scholars of color has helped participants gather the strength to be a formidable force to demand change. It recognizes their places of privilege and speaks up for the sister that does not hold the same advantages (Valverde & Dariotis, 2020). This spurred Samantha and Yuna to fight the injustices they experienced in their institutions. When Samantha's department chair removed her from her classes because of student complaints, Samantha had the privilege to know how to fight this injustice. And then, she discovered that this scenario happened only one other time to the other Asian American women faculty in the department. Being the only non-immigrant Asian faculty in the entire institution, she recognized her power to stand up for her fellow Asian American faculty against these discriminatory practices.

But, I think what I did, I hope what I did, was kind of fire shots in the air. Because what junior faculty member is going to do something like that? …Asian women are not the group that you think are going to say, F*ck you. It's not the group that stereotypically you think of as being particularly engaged in civil rights…. It's not [the type to] hire a lawyer, file a discrimination claim, and shine light on [institutional] nonsense.

When the department denied Yuna tenure and granted tenure to her White male colleague, her fight for tenure was to tell the administration that they cannot treat people this way. "You think I'm going to roll over and take it because that's what Asian American women do. I'm not going to f*cking do that." Although this did not result in her receiving tenure, her actions contributed to future opportunities for other Asian American women faculty or other faculty and staff of marginalized communities:

And I was trying to work my privilege in terms of being able to pay for a lawyer to fight this because I knew of several other people who'd been pushed out of positions, both staff and faculty, for kind of fuzzy reasons. And like they left because they couldn't, for whatever reason, fight it. And I was like this is for them just as much.

Bandura (1994a) presents physiological states as a normal and natural process toward self-efficacy and suggests one way of modifying one's self-efficacy is to mitigate the stress response by altering "their native emotional proclivities and misinterpretations of their physical states" (p. 3). However, there is no misinterpretation of how Priya should have felt when her dean told her:

I was low-hanging fruit because there were so many Asian Women in academia that he got to pick basically a twofer. He got a woman and a person of color. "It wasn't as hard

as having to find yourself a Black woman to hire." I mean, basically, that's what he was

telling me.

This study shows that the physiological states that Asian American women faculty endure are a

completely unnatural process that has been intentionally created to be discriminatory and

structurally oppressive.

Summary: Persistence Amid Oppression

Figure 2: Professional Identity Development Model for Asian American Women Faculty

(revised) (Kang, 2022)

Professional Identity Development Model for Asian American Women Faculty (Kang, 2022)
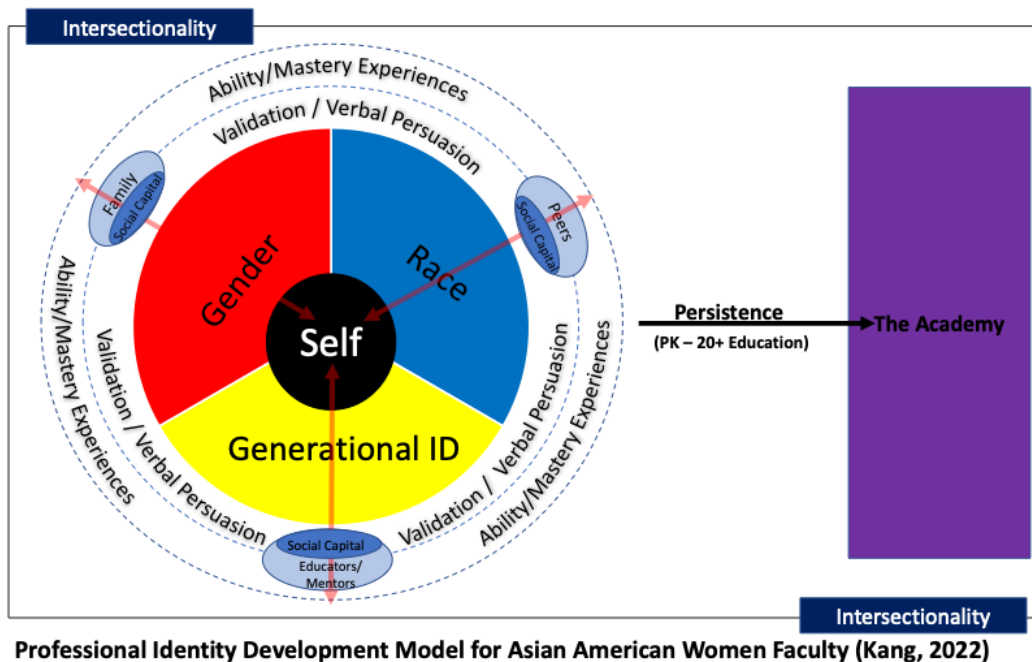
The question that needs to be asked is: Why fight to stay in a space that constantly

challenges their ability or desirability? That question is answered in this study. They stay

because this is their professional identity. As in any professional career, they have studied and

mastered their craft and have become experts in their field. They continue to maintain their

expertise through continuous learning and research. This identity did not appear instantly. It has

been nurtured throughout their entire educational journey progress (PK-20+). Initially, the literature pressed the researcher to see the professional identity development of Asian American women faculty by stages of development (see Figure 1: Professional Identity Development Model for Asian American Women Faculty). This study has shown that the identity of Asian American women faculty is dominated by their race, gender, and generational identity (see Figure 2: Professional Identity Development Model for Asian American Women Faculty [revised] (Kang, 2022)). The three constant sources of influence in their lives were family, educators/mentors, and peers. These groups of individuals provided the necessary validation, verbal persuasion, and social capital that were instrumental in building up their abilities. It was the acknowledgment of the sacrifices of their families, the legacy and mentorship of their faculty, and the unwavering support of their Asian American faculty sisters that motivated them to persist in the academy. Despite the discrimination and the structural oppression that exists within the academy, Asian American women faculty continue to fight to continue the path that was paved before them.

Implications for Practice and Research

Through the shared narratives of the Asian American women faculty from a lifespan approach, this study found critical influencers in developing their academic and professional identity from an early age. The role of families—particularly parents and guardians—educators, peers, and academic and professional mentors have been critical contributors in building a sense of validation, social capital, and self-efficacy to become faculty. Therefore, the findings in this study have broad implications for: (1) parents and guardians; (2) primary and secondary schools; (3) academic faculty and mentors; and (4) postsecondary education institutions.

Implications for Parents and Guardians

One of the major findings in this study showed the significant impact families have on the academic and professional identity of Asian American women faculty. Families were responsible for building early mental, physical, and physiological skills, influencing academic and professional success (Magnuson & Starr, 2000). As participants described, participating early in various extracurricular activities built their interest and learning capacity. Parents and guardians should encourage children to engage in different learning spaces such as arts, sports, leadership, and academic learning opportunities, stretching children's learning capacity.

Another aspect of learning in the home is learning about family values and expectations, which impact their interests, values, and skills (Duffy & Dik, 2009). Family's cultural and gender values had a long-term influence on how participants saw their value in different environments and situations. As the earliest influencer of how their culture perceives gender and cultural values, parents need to be mindful of the early messaging they are giving their children, particularly their daughters. Asian American women will inevitably be confronted by the systemic oppression of academia and society. To ensure their self-efficacy is prepared for this encounter, parents should validate their children's worth and ability and provide them with the necessary knowledge and resources to succeed.

Finally, while every parent wants their children to be successful, there is a real danger when the definition of success is very narrow. When the message children hear is that they are only successful if they become a doctor, lawyer, or engineer, children feel like a failure if they deviate from this expectation (J. Lee & Zhou, 2014). Parents have the opportunity to influence the physiological states of their children (Bandura, 1977). This study shows an impact on their academic and professional success when Asian American children's academic and career choices are validated by their families.

Implications for Primary and Secondary Schools

Several key agents influence students' academic development in primary and secondary education. Due to the amount of time they spend with their students, teachers are often credited with recognizing their academic potential and responding to unique academic needs (Kitano, 1989; Pianta et al., 2008; Russ et al., 2016). However, a teacher's biases, such as viewing Asian American students through the "model minority" stereotype, can skew their perception and response to students and detrimentally affect the quality of instruction students receive. Therefore, it would be beneficial for teachers to receive training on how to best serve students of color and recognize biases in the classroom.

Second, this study and research show that teachers greatly influence students' academic development by creating a validating classroom where students' social identities are recognized and celebrated (Rendón, 1994). By integrating Asian American history and culture into the classroom curriculum, Asian American students feel acknowledged and valued and begin to disrupt oppressive narratives that all Asian Americans share a monolithic culture.

School counselors and advisors are other crucial groups that influence students' academic development and identity. These individuals have the opportunity to see students in an academic setting outside the classroom. School counselors at the high school level need greater awareness of the complex intersections of the lived experiences of Asian American students. The "model minority" stereotype has often dismissed the notion that Asian American students need any support navigating academic procedures like the college admissions process. However, this mindset disregards the diversity in the Asian American community, such as first-generation college students or students whose parents attended college outside of the U.S. Counselors also have a unique opportunity to open students' perspectives to the varying pathways to

postsecondary education. Students unfamiliar with the U.S. college admissions process may not consider college because they cannot afford a 4-year college or leave their families to attend college. It is critical for counselors to know and learn the various pathways to postsecondary education and readily share those resources, regardless of the student's background.

Implications for Postsecondary Institutions

One of the impactful experiences that shaped their academic and professional trajectory for participants was the role of faculty mentors and advisors in their lives. Janice, a Filipino-Thai American sociology professor, reflected that it was because her professor took time out of the classroom to encourage her to pursue graduate school that she is where she is today. An assumption is that all Asian Americans do not need to be educated about the college-going process or graduate school. This study showed that that is a false assumption. Moreover, due to particular cultural and gender teachings, Asian American women find it challenging to approach faculty and administrators for assistance. However, if they are approached and offered external validation, it can counter feelings of imposter syndrome and build agency (Rendón, 1994). Therefore, faculty and administrators should be educated about how to best educate and validate their Asian American students. A single moment of being seen has the opportunity to shape their future academic and professional trajectory ultimately.

As the participants in this study reflected on their academic journey to obtaining their doctorate, they repeatedly spoke about the desire to have Asian American women faculty mentors. They spoke of the challenges of having faculty advisors understand and support their research interests, primarily if it centered around the marginalized voices of Asian Americans. If participants were fortunate to be paired with an Asian American woman faculty advisor, they were acutely aware of how high-in-demand her time was. Therefore, they would feel

uncomfortable about "bothering" them and would only utilize their advisor when absolutely necessary. These examples speak to the need for colleges and universities to increase the hiring of Asian American women faculty across all disciplines, not only in the STEM fields where there is the highest concentration of Asian American faculty. Since Asian Americans are labeled as "overrepresented" in higher education, they are often discounted from the initiatives and programs to increase representation. As colleges and universities have already implemented steps toward diverse hiring practices, one of the easiest ways to increase the presence of Asian Americans in their faculty is to include Asian American faculty—mainly Asian American women—in current diverse hiring practices. However, hiring committees must be mindful of the different experiences and attributes brought by Asian versus Asian American faculty. Their lived experiences are different and should be acknowledged as such.

In addition to hiring Asian American women faculty, there is also a concern about retaining and promoting Asian American women faculty. This all centers around their sense of value in the institution. Asian American women faculty also require mentorship and institutional support to see their worth as faculty and the other intersections of their identity. Each college and university holds its own unique culture and systems and is often embedded in the White male hegemony that permeates the structure of higher education in the U.S. Often, faculty from marginalized communities are not aware of those unwritten rules and norms. This has resulted in peers and senior leadership assuming a lack of fit, or worse, a disrespect of the institutional values and practices. Therefore, new faculty of color can benefit by having institutions connect them with senior mentor faculty who share similar social identities. These senior mentors can provide critical institutional knowledge and resources to support faculty of color and departmental promotions.

Another essential aspect of retaining Asian American women faculty is to value their time. When faculty of color are limited on a university campus, they are often sought out by students, peers, and leadership for their time in various activities. However, participating in these activities takes away time that can be used towards promotion or personal balance. However, faculty may feel they do not have the power to say no. To ensure their time is protected or valued, university leadership should provide equitable credit for time spent on service (e.g., committee participation, mentorship of students of color, etc.) to ensure they do not risk being burnt out.

Finally, in comparing the U.S. census from 2010 to 2020, the demographic of the U.S. population is becoming more diverse. This means that individuals residing in the U.S. must be equipped with knowledge and resources to help them better communicate and work with people who are different from themselves. Therefore, in the same spirit of recommending K-12 teachers to incorporate a more inclusive cultural history curriculum, postsecondary education should incorporate an ethnic studies course into the general education requirement for all college students. The Asian American women scholars in this study shared the pain felt by their peers' biases and stereotypes. By incorporating courses focused on the inclusive history and experiences of all ethnic groups in the U.S., students from communities that are often not included in traditional textbooks, have an opportunity to be seen and validated. The incorporation of ethnic studies also provides all students attending a U.S. college to learn about all cultures that make up the U.S. and prepare them to live and work together cooperatively in society.

Suggestions for Future Research

The findings in this study have several implications for future research. This study has brought attention to the invisibility of the Asian American women faculty in the U.S. academy. These buried stories of racism, sexism, classism, sexual harassment, and generational discrimination paint an image of the oppressive nature of the academy for Asian American women faculty. This study concludes that Asian American women faculty and scholars hold a substantial value in academia and are worthy of being studied. In addition, researching Asian American women from an intersectionality framework can help explain how Asian American women hold multiple social identities and how these identities intersect and influence their lived experiences of privilege and oppression within different micro and macro structures of society (Crenshaw, 1989; Crenshaw et al., 1995).

While a comprehensive conceptual framework guided this study, several themes emerged outside its scope. While the research focused on the intersections of the multiplicity of their social identities across a lifespan approach, it was observed that participants seemed to lean more towards one of their social identities at different stages of their academic and professional identity development. While it may be assumed that the attraction to one aspect of their intersectional identity is a response to a particular lived experience, it would be valuable to see if these preferences towards one aspect of their social identity influenced their academic or professional identity development.

One interesting finding in this study was how some participants had difficulty defining their generational identity. This confusion of generational identity also influenced their academic and professional identity. Research shows that different generations can influence how one experiences ethnic identity, self-esteem, and assimilation to U.S. culture (Rumbaut, 1994, 2005).

Knowing that several participants questioned what generation they identified with, the question might arise about how this could impact other aspects of their identity development. This subject requires further study and may affect how other racial groups categorize or experience different generational identities.

Finally, one unexpected finding in this study was how participants recognized how luck or chance opened many unexpected opportunities that impacted their academic and professional identity. They shared moments when "they were there at the right time," or they were exposed to specific chance opportunities because other opportunities did not work out. While this study was not guided by research on luck or a chance opportunity, it is a theme worthy of further study.

Conclusion

Through the frameworks of validation, social capital, self-efficacy, and the critical lens of intersectionality, this study examined how Asian American women faculty perceived the influence of race and gender on their academic and professional identity. As they navigated through the oppressive structure of all levels of education, but specifically higher education, participants were informed and influenced by their families, peers, educators, and mentors. This study has brought attention to the complex hurdles Asian American women faculty must navigate in higher education for their presence and their scholarship to be recognized. They have made significant contributions in their field. They provide countless hours of mentorship for students of color who gravitate towards them because they are the only faculty of color on campus. However, they are tired of being overworked and passed on for promotions. This study emphasizes the value of Asian American women scholars' presence and voice in higher education and how to support future Asian American women's pursuit of the professoriate.

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APPENDIX A: RECRUITMENT LETTER/E-MAIL

Hello,

My name is Christine W. Kang, and I am a doctoral candidate in the School of Educational Studies at Claremont Graduate University. I am writing to invite you to participate in a dissertation study exploring the academic and professional identity developmental journey of Asian American women faculty in the United States. The purpose of this study is to examine the shared traits and conditions that help the academic, interpersonal and professional development of Asian American women faculty in the social sciences. This study's findings will inform parents, teachers, schools and policymakers on how to support the professional development of aspiring Asian American women in academia.

I am seeking to recruit voluntary participants who meeting the following criteria:
- Identify as Asian American
- Identify as female
- Received a PhD in a social science academic field
- Professional identity as faculty
- Currently a full-time/FTE faculty member in a U.S. college or university (2-year or 4-year)

Participation in this study involves:
- Reviewing and signing an electronic informed consent form.
- Completing an online eligibility survey (approximately 5 minutes to complete).
- Participation in a one-on-one interview with the researcher to be arranged either in-person, by phone or video conferencing. The interview will take approximately 60-90 minutes. With your consent, interviews will be audio and/or video-recorded.
- Opportunity to review the summary and results of your interview responses and provide comments as needed.

Please be assured that maintaining your confidentiality is very important to me. A detailed explanation of how your responses and identity will be safe-guarded will be provided in the consent form should you agree to participate.

As an appreciation of your valuable time all interested participants will have the opportunity to participate in a drawing for two (2) $100 Amazon e-gift cards and four (4) $50 Amazon e-gift cards at the completion of this study.

If you are interested in participating in the study or have any questions about eligibility, please contact me at Christine.W.Kang@gmail.com or at (714) 396-4481.

Thank you for your time and consideration.

Sincerely,
Christine W. Kang

APPENDIX B: ONLINE CONSENT FORM

**Agreement to Participate in
"Examining the Academic and Professional Identity Development of
Asian American Women Faculty"**

STUDY LEADERSHIP. We are asking you to take part in a research study led by Christine W. Kang, a PhD student in the School of Educational Studies at Claremont Graduate University. Christine is being supervised by Professor, Dr. Dina C. Maramba.

PURPOSE. The purpose of this study is to understand the influence that contributed to building the academic and professional identity of Asian American women faculty. Specifically, this study seeks to example how validation, self-efficacy and social capital influenced how they developed their academic and professional identity.

ELIGIBILITY. To take part in this study, you must meet the following criteria:

o   Identify as a person having origins from East Asia, Southeast Asia, or the Indian subcontinent, and is also a citizen (either natural born or naturalized) of the U.S.
o   Identify as female
o   Obtained a PhD in an academic field
o   Currently identity as faculty
o   Currently a full-time faculty member in a college or university in the U.S.

PARTICIPATION. During the study, you will be asked to agree to participate by completing this consent form. You will then be asked to complete an online survey asking about your education, childhood experiences, demographic background, and work experiences. The survey will take approximately 5-10 minutes to complete. Upon completion of the survey, you will be scheduled for an in-person, phone or video conference interview, at your convenience. Interview questions will involve asking about your childhood and later experiences related to your talent development. The interview will take between 60 to 90 minutes on average.

RISKS OF PARTICIPATION. The risks you run by taking part in this study are minimal, and not higher than those faced in everyday life. The risks include possible discomfort during the interview process, to the extent that answering questions about your life experiences may cause you some unease. Therefore, at any time during the online survey or interview, you are free to skip any question that makes you uncomfortable, or stop your participation in the study.

BENEFITS OF PARTICIPATION. This study is intended to benefit the field of education by providing parents, educators, college and university leaders, and researchers with a greater understanding of how to support academic talent and achievements in the next generation of Asian American females. Researcher benefits include completion of doctoral dissertation, future publications, and presentation opportunities.

COMPENSATION. For taking part in both the survey and interview for this study, you will have the opportunity to participate in a drawing for two (2) $100 Amazon e-gift cards and four (4) $50 Amazon e-gift cards. Six names will be randomly drawn from the list of all interested participants. The e-gift card will be sent to the email address provided in the eligibility survey.

VOLUNTARY PARTICIPATION. Your participation in this study is completely voluntary. You may stop or withdraw from the study at any time, or refuse to answer any particular question for any reason without it being held against you. Your decision whether or not to participate will have no effect on your current or future connection with anyone at Claremont Graduate University.

CONFIDENTIALITY. Your individual privacy will be protected in all papers, books, talks, posts or stories resulting from this study. The data may be shared with other researchers, but your identity will not be revealed. In order to protect the confidentiality of your responses, you will either be assigned or asked to choose a pseudonym. Recordings and transcriptions will be labeled according to the assigned pseudonym. Though recordings of the interviews will remain unaltered, transcripts and any written records developed from the recordings will change participant names accordingly. All audio or video recordings of the interviews, transcripts, and all additional written records will be kept safely secured and password protected.

FURTHER INFORMATION. If you have any questions or would like additional information about this study, please contact Christine W. Kang at (714) 396-4481 or by email at Christine.W.Kang@gmail.com. Dr. Dina C. Maramba, faculty advisor of the study, may also be contacted by email at dina.maramba@cgu.edu or at (909) 607-3797. The CGU Institutional Review Board has certified this project as exempt. You may contact the CGU Board with any questions or issues at (909) 607-9406 or at irb@cgu.edu. A copy of this form will be given to you if you wish to keep it.

CONSENT. Clicking the "I consent to participate" indicates that you meet the eligibility criteria for the study, and that you are providing your electronic signature. Your electronic signature also means that you understand the information on this form, and you voluntarily agree to participate in it. Lastly, your electronic signature is also an indication of your agreement to continue with the survey. Otherwise, click "I decline to participate" to leave the survey now.

- o   I consent to participate

- o   I decline to participate

APPENDIX C: LIST OF FACULTY ORGANIZATIONS

The following are a list of organizations to be contacted that serve the development of the following:

- Asian American Faculty
- Asian American Women Faculty
- Faculty of Color
- Women Faculty
- Women Faculty of Color

Name of Association/Organization	Population Focus
Research on the Education of Asian and Pacific American (REAPA) - Special interest group with the American Educational Research Association (AERA)	Asian and Pacific Americans faculty and researchers
Asian Pacific Islander Knowledge Community (APIKC) with the National Association of Student Personnel Administrators (NASPA)	Asian and Pacific American educators and professionals in Higher Education
Asian Pacific Americans in Higher Education (APAHE)	Asian Pacific American educators and university administrators in Higher Education
Committee on Women in the Academic Profession with the American Association of University Professors	Women faculty and addressing such issues as equity in pay, work and family balance, sexual harassment and discrimination, affirmative action and the status of female faculty in rank and tenure
Faculty Women of Color in the Academy hosted by Virginia Tech University	Women of color faculty, university administrators, post-doctoral fellows, graduate students and undergraduates

APPENDIX D: SOCIAL MEDIA FLYER

ASIAN AMERICAN WOMEN FACULTY STUDY

HTTPS://TINYURL.COM/ASIANAM-WOMEN-FACULTY-STUDY

Asian American women make up only **3.84%** of all full-time faculty in the United States.

(National Center for Education Statistics, 2017).

3.84%

1.47%

In 2015, only **1.47%** of Asian American doctoral candidates received their PhDs in the social sciences

(National Center for Education Statistics, 2016).

PURPOSE

The purpose of this study is to examine the shared traits, conditions and experiences that led to Asian American women identifying their academic pursuits and career choice in academia.

ELIGIBILITY

- Identify as Asian American
- Identify as female
- Obtained a PhD in a social science academic field
- Professionally identify as faculty
- Currently a full-time/FTE faculty member in a U.S. college or university (2-year or 4-year)

HOW TO PARTICIPATE

- Review and sign a consent form
- Complete an online eligibility survey
- Participation in a 60-90 minute interview
- All participants have the opportunity to participate in a drawing for two (2) $100 Amazon e-gift cards and four (4) $50 Amazon e-gift cards at the completion of this study

To participate please go to
https://tinyurl.com/AsianAm-Women-Faculty-Study

If you have any questions, please contact Christine W. Kang at
Christine.Whang@cgu.edu

APPENDIX E: INTERVIEW PROTOCOL

FAMILY/HOME QUESTIONS	
1. **What was your home life like growing up?** (Prompt: What was your family structure? Who was the primary caregiver in your home? What was your daily family interaction like?)	Interpersonal Validation Social Capital
2. **In what ways was your family involved with your education and professional aspirations?** (Prompt: How did your home environment influence your schooling experience?)	Out-of-Classroom Validation Social Capital Verbal Persuasion Emotional Arousal
3. **How has your family's cultural and gender practices influenced your personal and professional identities?**	Social Capital Discrimination/Marginalization Out-of-Classroom Validation
4. **Did your parents push you or advise you to consider particular careers? If so, how did that make you feel?**	Systems of Oppression/ Discrimination/Marginalization Verbal Persuasion
SCHOOL QUESTIONS	
5. **Describe the type of student you were growing up?** (Prompt: Did you excel in school growing up?)	Performance Accomplishment
6. **What kinds of schools did you attend and what were your school environments like** (Prompt: private; public, charter, etc.)	Social Capital Performance Accomplishment Academic Validation (In & Out-of-Classroom) Interpersonal Validation
7. **How would you describe the schools that you attended? Were your parents selective about where you went to K-12? What were the demographics of the school like?**	Social Capital Out-of-classroom Validation
8. **What types of supports and challenges did you experience in school** (K-12; postsecondary; graduate school)?	Academic Validation (In & Out-of-Classroom) Personal Accomplishment Verbal Persuasion Emotional Arousal Social Capital
9. **Where did you attend college at? How did you choose the college you**	Social Capital Verbal Persuasion

attended? Did your parents push you towards a particular type of college?	Out-of-Classroom Validation
10. What were you looking for in a college?	Social Capital Academic Validation Interpersonal Validation

ACADEMIC & PROFESSIONAL DEVELOPMENT QUESTIONS	
11. How did you choose your major in college and degree program in graduate school? (e.g. academic interest; family influence; teacher/mentor influence, etc.?)	Performance Accomplishment Academic Validation (In-class & Out-of-Class) Social Capital Self-Efficacy (all)
12. What types of activities outside of academic courses did you participate in that helped build your passion and/or skills in your field of study?	Social Capital Academic Validation (Out-of-Class) Performance Accomplishment
13. Why did you decided to pursue a graduate education? What were you looking for in a graduate program?	Validation (all) Self-Efficacy (all) Social Capital Validation (all)
14. What were your primary reasons for pursuing a career in academia? (Prompt: Were there any experiences that influenced your decision?)	Validation (all) Self-Efficacy (all) Social Capital
15. How has your identity (e.g. race/ethnicity, gender, class, sexuality, etc.) influenced your academic and professional choices?	Social Capital Systems of Oppression/ Discrimination/Marginalization

PEOPLE OF INFLUENCE (E.G. PEERS, MENTORS, OTHER INFLUENCERS)	
16. Have you had any academic mentors? Did you have any mentors in undergrad? How did they prepare you for graduate school? What about in graduate school?	Academic Validation (In & Out-of-Class) Interpersonal Validation Verbal Persuasion Emotional Arousal Social Capital
17. What kind of influence have they had on you? (Prompt: academically, interpersonally and professionally).	Social Capital Self-Efficacy Validation Discrimination/Marginalization

18. What were your faculty mentors' backgrounds? (probe: race/ethnicity/gender) Did you have any female mentors? If so, what was that experience like?	In-the Classroom Validation Out-of-the Classroom Validation Emotional Arousal Verbal Persuasion Discrimination/Marginalization Social Capital
19. What were power dynamics relationships like between you and your academic mentors? Did they push you to pursue a particular kind of research?	In-the Classroom Validation Out-of-the Classroom Validation Emotional Arousal Verbal Persuasion Discrimination/Marginalization Social Capital
20. How have your peer relationships (friendships) influenced you over the years (Prompt: academically, interpersonally and professionally)?	Vicarious Experiences Emotional Arousal Interpersonal Validation Academic Validation (In & Out-of-Class)
21. How have your professional peers influenced your professional and personal development?	Vicarious Experiences Interpersonal Validation Out-of-School Validation
IDENTITY QUESTIONS	
22. How has your identity (e.g. race/ethnicity, gender, class, sexuality, etc.) influenced your academic and professional goals?	Systems of Oppression/ Discrimination/Marginalization Professional Identity
23. What motivates you to succeed in your field?	Validation (all) Self-efficacy (all) Social Capital
24. Please describe the moment(s) when you acknowledged your identity as faculty?	Professional Identity
25. What has been your greatest professional achievement?	Self-Efficacy
26. What professional and personal goals do you have for the future? How do you plan to achieve your goals?	Validation (all) Self-Efficacy (all) Social Capital
WRAP-UP QUESTIONS	
27. What advice would you give Asian American women interested in pursuing a profession in academia?	Wrap-up Question

28. Is there anything else you would like to share with me?	Wrap-up Question
29. Would you be willing to share your current CV?	Wrap-up Question
30. Would you like to participate in the raffle drawing for an Amazon gift card?	Wrap-up Question
31. Is there anyone you would recommend to participate in this study?	Wrap-up Question

APPENDIX F: ELIGIBILITY SURVEY

Please answer the following questions to ensure your eligibility to participate in the study.

Do you identify as a person having origins from East Asia, Southeast Asia, or the Indian subcontinent?
- o Yes
- o No
- o Prefer not to answer

Please choose one or more races that best describe you:
- o American Indian or Alaska Native
- o Asian
- o Black or African American
- o Hispanic, Latino, or Spanish
- o Native Hawaiian or Pacific Islander
- o White
- o Other (please specify) _____
- o Prefer not to answer

What is your ethnic identity? (Please check all that apply)
- o Asian Indian
- o Bangladeshi
- o Bhutanese
- o Burmese
- o Cambodian
- o Chinese
- o Filipino
- o Hmong
- o Indonesian
- o Iwo Jiman
- o Japanese
- o Korean
- o Laotian
- o Malaysian
- o Maldivian
- o Mien
- o Mongolian
- o Nepalese
- o Okinawan
- o Pakistani
- o Papua New Guinean
- o Singaporean
- o Sri Lankan
- o Taiwanese
- o Thai

- o Timorese
- o Tibetan
- o Vietnamese
- o Other (please specify): _____
- o Prefer not to answer

What is your gender?
- o Female
- o Male
- o Other/Non-binary

Are you over the age of 18?
- o Yes
- o No

Do you identify as Asian American?
- o Yes
- o No

Where were you born?
- o United States
- o Other (please specify) _____
- o Prefer not to answer

Did you receive your Ph.D. from an institution within the United States?
- o Yes
- o No
- o Prefer not to answer

Did you receive your Ph.D. in a social sciences field?
- o Yes
- o No
- o Prefer not to answer

What was your academic program in graduate school? (Please check all that apply)
- o Anthropology
- o Archeology
- o Criminology
- o Demography and Population Studies
- o Economics
- o Geography and Cartography
- o International Relations and National Security Studies
- o Political Science and Government
- o Sociology
- o Urban Studies/Affairs
- o Sociology and Anthropology

- o Rural Sociology
- o Social Sciences (general)
- o Other (please specify): _____
- o Prefer not to answer

Are you currently a faculty member in a college or university (2-year or 4-year) in the United States?
- o Yes
- o No

Please select all that apply:
- o Assistant Professor
- o Associate Professor
- o Clinical Faculty
- o Employed at multiple institutions equivalent to full-time
- o Full-time Lecturer or Instructor (renewable term appointment)
- o Full-time Visiting Faculty
- o Part-time Faculty (Adjunct)
- o Professor

What is your name? _____

What is your email address? _____

What phone number do you preferred to be reached at? _____

What is the best way of getting ahold of you?
- o Email
- o Cell Phone
- o Text
- o Other (please specify): _____
- o Prefer not to answer