

Fall 10-19-2012

Reconsidering the Model Minority and Black Mormon Discourses

Nicholas D. Hartlep

Illinois State University, nicholas.hartlep@metrostate.edu

Follow this and additional works at: https://opencommons.uconn.edu/nera_2012

 Part of the [Education Commons](#)

Recommended Citation

Hartlep, Nicholas D., "Reconsidering the Model Minority and Black Mormon Discourses" (2012). *NERA Conference Proceedings 2012*.
8.
https://opencommons.uconn.edu/nera_2012/8

Reconsidering the Model Minority and Black Mormon Discourses¹

Nicholas D. Hartlep, Ph.D.
Illinois State University

“Statistics are like a bikini. What they reveal is suggestive, but what they conceal is vital.”

-Chang, 1998, p. 367

Black² Mormonism is an example of model minority discourse. In this paper I will assert that model minority stereotypic discourse is used to instantiate the claim that with enough hard work, anyone can “make it” in the United States. Further, the rhetoric of the model minority myth indirectly demonizes Blacks by implying that Asians have achieved excellence due to their effort, while Blacks are understood to have been unsuccessful due to their own laziness and dependence on social support services, like welfare. Aggregated statistics are used to promote the notion that Asian Americans constitute a model minority. Historically, Blacks have been demonized, but oddly, one particular group of Blacks (the Senegalese) is now beginning to be described as representing a “new model minority” (e.g., see Kaba, 2008). But how can Blacks be demonized and also be considered model minorities? In this paper I argue that they *cannot*, and that Black Mormonism serves as an example of a racialized (Smith, 2003), albeit disguised, model minority discourse.

Purpose of Paper

¹ Portions of this conference paper also appear in the following work: **Hartlep, N. D. (In-Press). Black Mormonism as an Example of Model Minority Discourse. In N. W. Arnold & M. C. Brooks (Eds.), Critical Perspectives on Black Education: Spirituality, Religion, and Social Justice. Charlotte, NC: Information Age Publishing.**

² All racial terms in this paper, like Black and Asian, are capitalized due to their salience and social construction.

The main purpose of this paper is to explain how Black Mormonism is an example of model minority discourse (Hattori, 1999), and how this discourse—the model minority stereotype—is deleterious to the education of Black students.ⁱ In order to understand the negative implications of the model minority stereotype for Black Mormons, it is first important to note that it was not until 1978 that Blacks were allowed to become members of the Mormon Church (Saulny, 2012; Smith, 2003, 2004; *Time*, 1963). This historical fact raises questions about inclusivity and issues of social justice for the Black Mormon communities. While scholars have argued that the “Lotus Blossom” image inheres in the “model minority” stereotype (see Shrake, 2006), no scholar has made the claim that Black Mormon exceptionalism is a racialized religious trope and an analog of the Asian model minority stereotypic trope. Similarly, the discourse around the Asian model minority stereotype is merely an extension of Black Mormon discourse.

Additionally, this paper presents a critical perspective of Black education (King, 2005) by citing model minority conundrums related to Blacks, and Black education: such as (1) Frank Wu, the first Asian American law professor at Howard University, a Historically Black College and University (HBCU); (2) Cornel West, a Black professor who has taught at Lily White Ivy League institutions of higher education; and (3) Howard Zinn, a White professor who taught at Spelman College, another HBCU. It is my hope to fill lacunae in the literature in Black education, (Black) Mormon and (Asian) model minority discourses, spirituality, and various forms of religious and social justices.

I begin with a comprehensive synthesis of the previous literature on the model minority stereotype: over 240 model minority stereotype literary documents were reviewed. Next, references are made, with regard to professors—Frank Wu, Cornel West,

and Howard Zinn—who work, or have worked, in transracial educational settings. I then discuss how the myth of the “American Dream” permeates (Black) Mormon and (Asian) model minority discourses. I end by explaining how Black Mormonism is an example of disguised Asian model minority discourse. Last, implications are shared for race relations and Black education.

Methodology

Literature reviewed for this paper was located through a series of steps, and both peer-reviewed and non-peer-reviewed documents were rigorously reviewed for content. Peer-reviewed articles, books, book reviews, book chapters, encyclopedia entries, journalistic writings, newspapers, reports, and monographs were located and saved in a systematic way. First, batteries of Google Alerts were set up (with various combinations of the following terms: Asian American + Model Minority + Mormonism + Mormon + Black Mormonism + Stereotype + Myth + Model Minority Stereotype + Model Minority Myth). Second, a search for literature was conducted using three separate methods: (1) first by using the Library of Congress (<http://www.loc.gov/index.html>) website (using the same phrases above), (2) second by using the WorldCat (<http://www.worldcat.org/>) website (using the same phrases above), and (3) third by cross-referencing bibliographies and reference pages within literature already found. Book chapters and other printed materials were scanned and saved in PDF format on the author’s external hard-drive. Files were saved using the following convention for ease of later reading: Author’s Last Name (Date of Publication).

The next section details the literature that was found in more detail. Due to space restrictions, I do not provide as thorough a review as other scholars have undertaken, including myself elsewhere (e.g., see Hartlep, In-Press). Nevertheless, the review of

previous literature is comprehensive enough to situate and contextualize the present paper.

Previous Literature on the Model Minority Stereotype

In order for readers to understand the notion that Black Mormonism serves as an example of model minority discourse, a review of the literature on the *model minority* is necessary. To begin, some scholars have labeled the model minority to be a *myth* (e.g., see Chou & Feagin, 2010), while others have labeled it a *stereotype* (e.g., see Lee, 1996). In this paper I intentionally use the term “model minority” *stereotype* in order to center the negative aspects of this hyperbolic characterization of Asians.

Origins of the Stereotype

The genesis of the model minority stereotype can be traced to William Petersen’s (1966) *New York Times Magazine* article, “Success Story: Japanese American Style.” In this highly cited article, Petersen pointed out how the Japanese were doing extremely well, unlike Blacks, in America. Petersen’s article fed the public’s understanding that Asians (Japanese) in America were “model minorities” worthy of emulation. The quintessential qualities of a model minority are the following: apolitical orientation to life, working hard, not questioning the established order, and assimilating into middle-class culture. The Japanese were successful at doing all of this, while Blacks were not, leading to the latter’s stigmatization.

Therefore, many model minority scholars contend that the model minority discourse served as a rhetorical—social, political, and educational—device used to divide and conquer Blacks and Asians (as well as other non-White minorities) while maintaining the *status quos*. Particularly, the stereotype of model minority is perceived to be a 20th Century or Cold War creation (e.g., see Lee, 2010). Due to strong international pressure,

the United States needed to convince foreign countries, as well as itself, that it was not racist, but a democracy wherein anyone, regardless of race, could achieve the “American Dream.” The American Dream is the “master script” (Swartz, 1992) or the “majoritarian stock story” (Noblit & Jay, 2010) that the model minority discourse supports.

Trends in the Literature

Indeed, the model minority stereotype is something that many scholars have written about (see Table 1). Although it is now over five decades old, the model minority stereotype continues to gain considerable academic attention. Evidence of this increased attention can be seen in the frequency of writings on the topic. Table 1 below highlights the numbers of writings on the model minority stereotype by the decade, beginning during the 1960s. It is clear that the model minority stereotype is a sociological phenomenon that continues to increase in academic appeal.

Table 1. *Frequency of Model Minority Stereotype Writings*

Decade	Number of Writings
1960s	2
1970s	6
1980s	28
1990s	53
2000s	151
<i>Total</i>	<i>240</i>

Major Themes Found Within the Literature

After reading the 240 model minority documents, I found that some clear themes emerged. The following are salient themes codified within Asian model minority discourse:

1. ***Critiquing Colorblindness.*** Much of the literature attempts to dispel the notion of colorblindness.
2. ***Countering Meritocracy.*** At times an analog to colorblindness, many writings attempt to problematize the so-called American meritocracy that often ignores the plight of Asians in America.
3. ***Demystifying Asian Exceptionalism.*** Much literature on the model minority stereotype understands that applauding Asian Americans for their exceptionalism leads to the suppression of other oppressed non-White minorities.
4. ***Uncovering Divide and Conquer Stratagem.*** Many writings conclude the model minority stereotype is a “wedge” used to maintain White supremacy. Maintenance comes in various forms, but by and large, the model minority stereotype is predictable since it focuses on the individual while glossing over structural issues.
5. ***Problematizing Homogenization.*** The vast majority of the literature discusses the fact that Asian Americans are a heterogeneous population that follows a bimodal distribution.
6. ***Unmasking the Yellow Peril .*** The Yellow Peril is a parallel phenomenon (stereotype) when compared to and contrasted with the model minority stereotype.

Leading Scholars in the Field

Although many scholars have dedicated their careers to demystifying the model minority stereotype, a thorough and judicious analysis of the literature—consisting of over 240 documents—reveals that Stacey Lee, a professor of Educational Foundations at the University of Wisconsin-Madison, should be considered the nation’s foremost model minority scholar. Lee has written many articles (e.g., see (Lee, 1994, 2001; Ngo & Lee,

2007), books (Lee, 1996, 2005, 2009), and book chapters (Lee, 2003, 2007; Lee, Wong, & Alvarez, 2009; Park & Lee, 2010) on this topic. Her research indicates—and most model minority scholars would agree—that the American Dream inures through the model minority stereotype. Another well-respected Asian American model minority research scholar is Frank Wu (e.g., see Wang & Wu, 1996; Wu, 2012), who is discussed in the subsequent section.

Transracial Teaching: Teachers who Disrupt Racial Congruent Politics

Frank Wu, a Chinese American man, is currently the William B. Lockhart Professor of Law and Chancellor and Dean at the University of California Hastings College of the Law. Worth mentioning, he is the first Asian American professor to teach at Howard Law School, as well as the first Asian American to serve as dean of Wayne State University Law School in Detroit, Michigan. Wu is best known for his book *Yellow: Race in America Beyond Black and White*.

Cornel West, a Black man, is recently retired from Princeton University, where he was both a Professor and Director of the Center for African American Studies. Dr. West also previously taught at the Union Theological Seminary in New York. With degrees from Harvard, Yale, and Princeton University, he has not only received an Ivy League education, he has taught in what can only be labeled “Lily White” institutions of higher education.

When I chanced to meet Dr. West at the University of Wisconsin-Milwaukee, an “Urban 13” public university where I completed my doctoral studies, I asked him the following question after his lecture: “Professor West, as an African American who teaches at an Ivy League University, how do you reconcile your race and White racism, especially given what Princeton historically and contemporarily represents for folks of

color?” Before responding he sighed, and said that my question was a great one to ask. After a momentary pause, he responded by indicating that he had to always tell the truth to his students, many who are privileged, and to consistently recommit himself to the struggle for Civil Rights. My question was as salient as it was provocative given Dr. West’s race and Ivy League institutions’ “possessive investment in Whiteness” (Lipsitz, 1998).

Howard Zinn passed away on January 27, 2010. Prior to his death, he was a professor of political science at Boston University. Zinn also was professor of history at Spelman College in Atlanta from 1956 to 1963. Spelman, an HBCU, is a four-year liberal arts women’s college located in Atlanta, Georgia. Alice Walker, Pulitzer Prize-winning novelist of *The Color Purple* met Zinn when she was a student at Spelman. Walker (2010) had this to say about Zinn:

I was Howard’s student for only a semester, but in fact, I have learned from him all my life. His way with resistance: steady, persistent, impersonal, often with humor, is a teaching I cherish. Whenever I’ve been arrested, I’ve thought of him. I see policemen as victims of the very system they’re hired to defend, as I know he did. I see soldiers in the same way. In some ways, Howie was an extension of my father, whom he never met. My father was also an activist as a young man and was one of the first black men unconnected to white ancestry or power to vote in our backwoods county; he had to pass by three white men holding shotguns in order to do this.

The American Dream: Mormon and Model Minority Stereotypic Discourse

Mormon discourse, like model minority stereotypic discourse, highlights a non-mainstream group’s success, hard work, loyalty, humility, and frugality, thereby

indirectly demonizing a non-representative, or out-group. Both discourses—Black Mormonism and Asian model minority—can be summarized as embodiments of the American Dream, or the idea that with enough hard work anyone can become successful in the United States, the land of “opportunity.” Rodman’s (1977) “The Mormons From Poverty and Persecution to Prosperity and Power” and *U.S. News & World Report’s* (1966) “A Church in the News: Story of Mormon Success” both signify such symbolism in their titles, reifying, reinforcing, and replaying the Horatio Alger Myth into the general public’s consciousness.

However, both discourses—Mormonism and model minority—are not as positive as they may appear to be at first blush (Poon-McBrayer, 2011; Tayag, 2011). Hamilton’s (1952) “Those Amazing Mormons,” Chen and Yorgason’s (1999) ““Those Amazing Mormons’: The Media’s Construction of Latter-day Saints as a Model Minority,” and Chen’s (2004) *Mormon and Asian American Model Minority Discourses in News and Popular Magazines* recognize how the model minority discourse and the Mormon discourse are similar in their intent and purpose: to divide and conquer non-mainstream minority groups. The model minority discourse is one of “pariah-turned-paragon” seen in their transformation from a yellow menace to a model minority (Kawai, 2005; Shim, 1998), while the discourse of Mormonism is one that could be described as “satyr-turned-saint” seen in their successful rise from religious persecution to religious prominence and prosperity (Shipps, 1973).

The American Dream operates as a mythic message in which both discourses persist. The Mormon and model minority stereotypic discourses are pernicious since they overemphasize ascendance and attainment, ignoring their racist underpinnings. Both

discourses hinder race relations and Black education since they reinforce the message that “with enough hard work, anyone can make it, despite his/her race or religion.”

“With-enough-hard-work-anyone-can-make-it” is a truism that many Americans buy into. However, research indicates that for Black students, the American Dream is more fable than factual (Kunjufu, 1983, 2002, 2005, 2006). Indeed, data supports the fact that Black students are at greatly increased risk of becoming imprisoned (Alexander, 2010) compared to White students, exactly what the “White architects of Black education” want (Watkins, 2001).

Black Mormonism as an Example of Model Minority Discourse

Black educators are concerned with meeting the needs of Black students (King, 2005; Siddle-Walker, 2005). Their desire is laudable. But Black educators should also be concerned with the model minority discourse. Blacks are demonized whenever comparisons are made to Asian (“honorary” White) American students. For instance, when educational affirmative action is discussed, Blacks are often considered under qualified receivers of handouts that they do not deserve (Lee, 2008). Neoliberals use the term *reverse discrimination* to mollify the facts of affirmative action and diversification programs since the truth hurts: White females are actually the largest beneficiaries of affirmative action (Katznelson, 2005).

Moreover, many conservatives would like Asians in America to believe that affirmative action programs harm them individually and collectively. These individuals claim that Asians would be best served using meritocratic—or colorblind—college admissions, and have constructed the term “negative action”—the notion that at some elite colleges and universities, Asian American applicants are less likely to be admitted than equally qualified White applicants (Kidder, 2006). The idea that Asian American

college applicants are held to higher standards than other applicants has been written about by many people (e.g., see Nakanishi, 1989; Robles, 2006; Takagi, 1992). The implications are serious for affirmative action (college admissions) as well as race relations and education (Hartlep, Ecker, Miller, & Whitmore, In-Press).

Implications for Race Relations and Education

This paper has highlighted several implications for race relation work and education. The first pertains to the idea of a *coalitional politics*. Asians and Blacks must work in tandem in order to refute the model minority characterization—both Black Mormonism and Asian model minority stereotype (Hayes & Hartlep, In-Press). The model minority stereotypic discourse is harmful to Black education given that it seeks to divide and conquer Blacks and Asians. One salient example of this divide and conquer strategy can be seen in how affirmative action is framed by neoliberal educationalists.

Second, given that model minority scholarship has mushroomed in the 2000s (there are more writings in the 2000s than in the four previous decades combined; see Table 1), race relation scholars must develop *avant-garde* ways to discuss how the model minority stereotype is interconnected with Black Mormonism. Minority status can be in terms of race, ethnicity, religion, and/or spirituality; thus, Black Mormonism should be examined by race (relations) scholars as well as by educational and spiritual sociologists in future research.

The model minority stereotypic discourse implies Asian success, but the eligibility is based on an ethno-racial and socio-political agenda that is meritocratic and colorblind. Blacks have historically been ineligible to be model minorities given their race. They have also been unable to be formally recognized as priests within the Mormon Church. Given that some critical scholars (such as critical race theorists) might contend

that both the foundations of education and of the Mormon Church are racist, Blacks may begin to be skeptical about the Mormon Church's ideological position that historically maintained that Blacks were inferior. Blacks may also take issue with the Asian model minority stereotype, which indirectly implies Black inferiority as well.

Furthermore, the fact that selected "darker-skinned" Southeast Asians (e.g., Polynesians) have been allowed to enter the priesthood within the Mormon Church when lighter-skinned Blacks have not been able to should be sufficient evidence that both the "pariah-turned-paragon" (Asian model minority discourse) and the "satyr-turned-saint" (Black Mormon discourse) are internally illogical as well as inconsistent. Black Mormon economic and religious exceptionalism should now be readily seen and dismissed as an example of the model minority discourse. The model minority stereotype stifles race relation scholars and educationalists from doing the meaningful work that is necessary to demystify not only the "American Dream" myth but also the notion that education is the "great equalizer" (Mann, 1848). Both discourses—Black Mormonism and the Asian model minority—have nothing to do with achievement and ascendance, and everything to do with *status quo* and *modus operandi* maintenance. As a result, there are implications that Black education should consider:

1. *Building Coalitional Politics.* Both discourses are deceptive due to the fact that they deliberately avoid issues of race by emphasizing so-called merit, industry, and effort. The salience of the model minority stereotype and its discouragement of Black students should cause Blacks and Asians to form coalitions and politicize the conquer elements contained within both discourses. Blacks in America have a history of oppositional and confrontational politics, while Asians in America possess a critical mass (their growing population) and socioeconomic capital (Magazine Publishers of America,

2004). By joining forces, Blacks and Asians in America might be able to radically impact educational and social policy.

2. Counter-Narrating Reality. Both discourses also control the message or “metanarrative.” In other words, the majoritarian stock stories narrowly define and evaluate success. Counter-storytelling or counter-narration are seldom used as tools to question the validity—or the mendacity—of the model minority and/or Black Mormonism discourses (e.g., Solórzano & Yosso, 2002). One very powerful example of Black Mormon counter-narration is found in Smith’s (2011) “BYU’s Troubling Honor Code Pattern” story which was published in *The Chicago Tribune*.

By pushing back against colorblindness and supposed fairness, Smith (2011) effectively counter-narrated the notion that the rules and regulations for Brigham Young University (BYU) athletes were in fact colorblind and unbiased. If race did not matter, why did Black student athletes at BYU face harsher and longer punishments for their off-the-field infractions (honor code violations) compared to White athletes? Indeed, critical race theory’s tenet of counter-storytelling is powerful and effective when it comes to “race and sport” (e.g., see Hylton, 2009). Smith’s (2011) counter-story highlighted the racial profiling at BYU that is endemic in modern racism, which made it so effective. Smith (2011) wrote the following in his scathing news story:

Since 1993, at least 70 athletes have been suspended, dismissed, put on probation or forced to withdraw from their respective teams or the school for honor code violations. Fifty-four of these athletes, nearly 80 percent, are people of color. Forty-one, or almost 60 percent, are black men. A clear pattern of conduct has been established for athletes of color, who make up a mere 23 percent of all athletes, according to the university. (para 2)

I contend that by centering “just the facts”—in this case the statistics—counter-narration forces readers to question their own ideologies and preconceived ideas. As a result of counter-narration, people’ biases are left rattled and unsettled. Only when this dissonance occurs—when the familiar becomes unfamiliar and the normal abnormal—do I believe that dogma and ideology can become pliable enough to be altered for the better. Counter-narration is a strategy that can be used when examining the discourses of Black Mormonism (Smith, 2004) and the Asian model minority.

Conclusion

Indelibly, the confluence of race relations and religion is something American society has been forced to recognize and engage with. Barack Obama, the first Black U.S. President, and Mitt Romney, a well-known and highly visible Mormon (Riess, 2011), are now vying to be the next leader of the “Free World.” We have no choice but for race relations and religion to be placed on center stage. Both the racial (Obama) and the religious (Romney) representative embody the same type of “American Dream” discourse: Romney, a “rags-to-riches” Mormon, and Obama, a “pull-himself-up-by-the-boot-straps” Black man who became (1) the first Black President of the Harvard Law Review, and (2) the first U.S. President to be awarded a Nobel Peace Prize during his first year in office. This paper’s epigraph, the quotation from Chang—“Statistics are like a bikini. What they reveal is suggestive, but what they conceal is vital”—is helpful for understanding how Black Mormonism can be seen an example of model minority discourse: both discourses are suggestive of success, but what they conceal (White supremacy) is vital for the continuation and credibility of the “American Dream.”

References

A Church in the News: Story of Mormon Success. (1966, September 26). *U.S. News &*

World Report, 61, 90-92.

- Alexander, M. (2010). *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New York, NY: New Press.
- Chang, C. (1998). Streets of Gold: The Myth of the Model Minority. In G. Colombo, R. Cullen, & B. Lisle (Eds.), *Rereading America: Cultural Contexts for Critical Thinking and Writing* (4th ed.) (pp. 366-375). Boston, MA: Bedford Books.
- Chen, C. H. (2004). *Mormon and Asian American Model Minority Discourses in News and Popular Magazines*. Lewiston, NY: Edwin Mellen Press.
- Chen, C. H., & Yorgason, E. (1999). "Those Amazing Mormons": The Media's Construction of Latter-Day Saints as a Model Minority. *Dialogue: A Journal of Mormon Thought*, 32(2), 107-128.
- Chou, R., & Feagin, J. R. (2008). *The Myth of the Model Minority: Asian Americans Facing Racism*. Boulder, CO: Paradigm Publishers.
- Hamilton, A. (1952). Those Amazing Mormons. *Coronet*, 26-30.
- Hartlep, N. D., Ecker, M. M., Miller, D. D., & Whitmore, K. E. (In-Press). Asian Pacific American College Freshmen: Attitudes Toward The Abolishment of Affirmative Action in College Admissions. *Critical Questions in Education*.
- Hartlep, N. D. (In-Press). *The Model Minority Stereotype: Demystifying Asian American Success*. Charlotte, NC: Information Age Publishing.
- Hayes, C., & Hartlep, N. D. (In-Press). *Unhooking From Whiteness: The Key To Dismantling Racism in the United States*. Boston, MA: Sense Publishers.
- Hattori, T. (1999). Model Minority Discourse and Asian American Jouis-Sense. *Differences: A Journal of Feminist Cultural Studies*, 11(2), 228-247.
- Hylton, K. (2009). *'Race' and Sport: Critical Race Theory*. London, UK: Routledge.
- Kaba, A. (2008). Race, Gender and Progress: Are Black American Women the New Model Minority? *Journal of African American Studies*, 12(4), 309-335.
- Katznelson, I. (2005). *When Affirmative Action Was White: An Untold History of Racial Inequality in Twentieth-Century America*. New York, NY: W.W. Norton.
- Kawai, Y. (2005). Stereotyping Asian Americans: The Dialectic of the Model Minority and Yellow Peril. *Howard Journal of Communications*, 16(2), 109-130.
- Kidder, W. C. (2006). Negative Action Versus Affirmative Action: Asian Pacific

- Americans Are Still Caught in the Crossfire. *Michigan Journal of Race & Law*, 11(2), 605-624.
- King, J. E. (Ed.). (2005). *Black Education: A Transformative Research and Action Agenda for the New Century*. Mahwah, NJ: Erlbaum.
- Kunjufu, J. (1983). *Countering the Conspiracy to Destroy Black Boys*. Chicago, IL: Afro-Am Pub. Co.
- Kunjufu, J. (2002). *Black Students-Middle Class Teachers*. Chicago, IL: African American Images.
- Kunjufu, J. (2005). *Keeping Black Boys Out of Special Education*. Chicago, IL: African American Images.
- Kunjufu, J. (2006). *An African Centered Response to Ruby Payne's Poverty Theory*. Chicago, IL: African American Images.
- Lee, R. G. (2010). The Cold War Origins of the Model Minority Myth. In J. Y.-S. Wu & T. C. Chen (Eds.), *Asian American Studies Now: A Critical Reader* (pp. 256-271). New Brunswick, NJ: Rutgers University Press.
- Lee, S. J. (2009). *Unraveling the "Model Minority" Stereotype: Listening to Asian American Youth* (2nd ed.). New York, NY: Teachers College Press.
- Lee, S. J. (2007). The Truth and Myth of the Model Minority: The Case of Hmong Americans. In S. J. Paik & H. J. Walberg (Eds.), *Narrowing the Achievement Gap: Strategies for Educating Latino, Black, and Asian Students* (pp. 171-184). New York, NY: Springer.
- Lee, S. J. (2005). *Up Against Whiteness: Race, School, and Immigrant Youth*. New York, NY: Teachers College Press.
- Lee, S. J. (2003). Model Minorities and Perpetual Foreigners: The Impact of Stereotyping on Asian American Students. In M. Sadowski (Ed.), *Adolescents at School: Perspectives on Youth, Identity, and Education* (pp. 41-49). Cambridge, MA: Harvard Education Press.
- Lee, S. J. (2001). More than "Model Minorities" or "Delinquents": A Look at Hmong Americans High School Students. *Harvard Educational Review*, 71(3), 505-528.
- Lee, S. J. (1996). *Unraveling the "Model Minority" Stereotype: Listening to Asian American Youth*. New York, NY: Teachers College Press.
- Lee, S. J. (1994). Behind the Model-Minority Stereotype: Voices of High- and Low-Achieving Asian American Students. *Anthropology & Education Quarterly*, 25(4), 413-429.

- Lee, S. S. (2008). The De-Minoritization of Asian Americans: A Historical Examination of the Representations of Asian Americans in the Affirmative Action Admissions Policies at the University of California. *Asian American Law Journal*, 15(1), 129-175.
- Lee, S. J., Wong, N. A., Alvarez, A. N. (2009). The Model Minority and the Perpetual Foreigner: Stereotypes of Asian Americans. In N. Tewari & A. N. Alvarez (Eds.), *Asian American Psychology: Current Perspectives* (pp. 69-85). New York, NY: Psychology Press.
- Lipsitz, G. (1998). *The Possessive Investment in Whiteness: How White People Profit From Identity Politics*. Philadelphia, PA: Temple University Press.
- Magazine Publishers of America (MPA). (2004). *Asian-American Market Profile*. New York, NY: Magazine Publishers of American. Retrieved on June 7, 2012 from http://www.magazine.org/ASSETS/BF4E8BCE5E9D4847BA537A448EE20EF4/market_profile_asian.pdf
- Mann, H. (1848). Twelfth Annual Report of Horace Mann as Secretary of Massachusetts State Board of Education. Retrieved on June 7, 2012 from <http://www.wright.edu/~christopher.oldstone-moore/Education.htm>
- Nakanishi, D. T. (1989, November/December). A Quota on Excellence: The Asian American Admissions Debate. *Change*, 21(6), 38-47.
- Ngo, B., & Lee, S. J. (2007). Complicating the Image of Model Minority Success: A Review of Southeast Asian American Education. *Review of Educational Research*, 77(4), 415-453.
- Noblit, G. W., & Jay, M. (2010). Against the Majoritarian Story of School Reform: The Comer Schools Evaluation as a Critical Race Counternarrative. *New Directions in Evaluation*, 127, 71-82.
- Park, G. C., & Lee, S. J. (2010). The Model Minority Myth Stereotype and the Underachiever: Academic and Social Struggles of Underachieving Korean Immigrant High School Students. In R. Saran & R. Diaz (Eds.), *Beyond Stereotypes: Minority Children of Immigrants in Urban Schools* (pp. 13-27). Boston, MA: Sense Publishers.
- Petersen, W. (1966, January 6). Success Story: Japanese American Style. *New York Times Magazine*, 20-21, 33, 36, 38, 40.
- Poon-McBrayer, K. F. (2011) Model Minority and Learning Disabilities: Double Jeopardy for Asian Immigrant Children in the USA. *Global Studies of Childhood*, 1(2), 152-158.

- Riess, J. (2011, October 4). A 'Model Minority' Blends In: Normal Mormons. *Christian Century*, 128(20), 22-25.
- Robles, R. A. (2006). *Asian Americans and the Shifting Politics of Race: The Dismantling of Affirmative Action at an Elite Public High School*. New York, NY: Routledge.
- Rodman, P. W. (1977). The Mormons From Poverty and Persecution to Prosperity and Power. *American Heritage*, 28, 74-83.
- Saulny, S. (2012, May 22). Black Mormons and the Politics of Identity. *The New York Times*. Retrieved on May 23, 2012 from <http://www.nytimes.com/2012/05/23/us/for-black-mormons-a-political-choice-like-no-other.html>
- Shim, D. (1998). From Yellow Peril Through Model Minority to Renewed Yellow Peril. *Journal of Communication Inquiry*, 22(4), 385-409.
- Shippo, J. (1973). From Saytr to Saint: American Attitudes Toward the Mormons, 1860-1960. A Paper Prepared for Presentation at the 1973 Annual Meeting of Organization of American Historians.
- Shrake, E. K. (2006). Unmasking the Self: Struggling with the Model Minority Stereotype and Lotus Blossom Image. In G. Li & G. H. Beckett (Eds.), *"Strangers" of the Academy: Asian Women Scholars in Higher Education* (pp. 178-194). Sterling, VA: Stylus.
- Siddle, V. S. (2005). Organized Resistance and Black Educators' Quest for School Equality, 1878-1938. *Teachers College Record*, 107(3), 355-388.
- Smith, D. T. (2011, May 2). BYU's Troubling Honor Code Pattern. *The Chicago Tribune*. Retrieved on May 29, 2012 from http://articles.chicagotribune.com/2011-05-02/news/ct-oped-0502-byu-20110502_1_honor-code-black-men-byu
- Smith, D. T. (2004). Unpacking Whiteness in Zion: Some Personal Reflections and General Observations. In N. G. Bringham & D. T. Smith (Eds.), *Black and Mormon* (pp. 148-166). Urbana, IL: University of Illinois Press.
- Smith, D. T. (2003). The Persistence of Racialized Discourse in Mormonism. *Sunstone*, 31-33.
- Solórzano, D. G., & Yosso, T. J. (2002). Critical Race Methodology: Counter-Storytelling as an Analytical Framework for Education Research. *Qualitative Inquiry*, 8(1), 23-44.
- Swartz, E. (1992). Emancipatory Narratives: Rewriting the Master Script in the School

- Curriculum. *The Journal of Negro Education*, 61(3), 341-355.
- Takagi, D. Y. (1992). *The Retreat from Race: Asian-American Admissions and Racial Politics*. New Brunswick, NJ: Rutgers University Press.
- Tayag, M. (2011, Spring). Great Expectations: The Negative Consequences and Policy Implications of the Asian American “Model Minority” Stereotype. *Stanford Journal of Asian American Studies*, 4, 23-31.
- Time*. (1963, October, 18). Mormons: The Negro Question, 82(16), 91-93.
- Walker, A. (2010, January 31). Saying Goodbye to My Friend Howard Zinn. *Boston Globe*. Retrieved on June 7, 2012 from http://www.boston.com/ae/books/articles/2010/01/31/alice_walker_says_goodbye_to_her_friend_howard_zinn/
- Watkins, W. H. (2001). *The White Architects of Black Education: Ideology and Power in America, 1865-1954*. New York, NY: Teachers College Press.
- Wang, T. H., & Wu, F. H. (1996, Winter). Beyond the Model Minority Myth: Why Asian Americans Support Affirmative Action. *Guild Practitioner*, 53, 35-47.
- Wu, F. H. (2012). The Model Minority: Asian American “Success” as a Race Relations Failure. In K. E. Rosenblum & T. M. C. Travis (Eds.), *The Meaning of Difference: American Constructions of Race and Gender, Social Class, Sexual Orientation, and Disability* (6th ed.) (pp. 370-378). New York, NY: McGraw Hill.

Model Minority Research By The Decade

1960s

- Petersen, W. (1966, January 6). Success Story: Japanese American Style. *New York Times Magazine*, 20-21, 33, 36, 38, 40.
- U.S. News & World Report*. (1966, December 26). Success Story of One Minority Group in the U.S., 73-76.

1970s

- Endo, R. (1974). Japanese Americans: The “Model Minority” In Perspective. In R. Gomez & C. Cottingham (Eds.), *The Social Reality of Ethnic America* (pp 189-213). Lexington, MA: DC Heath and Company.
- Hayes, M. (1976). *Amerasia* Dispels Myths of the “Model Minority.” *Public Telecommunications Review*, 4(4), 54-56.
- Kim, B. L. (1973). Asian-Americans: No Model Minority. *Social Work*, 18(1), 44-53.

Kitano, H., & Sue, S. (1973). The Model Minorities. *Journal of Social Issues*, 29(2), 1-9.

Wong, L. (1976). The Chinese Experience: From Yellow Peril to Model Minority. *Civil Rights Digest*, 9(1), 33-35.

1980s

Bell, D. A. (1985, July 15 & 22). An Asian American Success Story: The Triumph of Asian-Americans. *The New Republic*, 24, 26, 28-31.

Brand, D. (1987, August 31). The New Whiz Kids. *Time*, 130(9), 3, 42-46, 49, 51.

Butterfield, F. (1986, August 3). Why Asians Are Going to The Head of The Class. *The New York Times*, EDUC18.

Crystal, D. (1989). Asian Americans and the Myth of the Model Minority. *Social Casework*, 70(7), 405-413.

Divoky, D. (1988, November). The Model Minority Goes to School. *Phi Delta Kappan*, 70(3), 219-222.

Endo, G. T., & Della-Piana, C. K. (1981). Japanese Americans, Pluralism, and the Model Minority Myth. *Theory Into Practice*, 20(1), 45-51.

Hartman, J. S., & Askounis, A. C. (1989). Asian-American Students: Are They Really a "Model Minority"? *The School Counselor*, 37(2), 109-112.

Hu, A. (1989). Asian Americans: Model Minority or Double Minority? *Amerasia*, 15(1), 243-257.

Hurh, W. M., & Kim, K. C. (1989). The 'Success' Image of Asian Americans: Its Validity, and Its Practical and Theoretical Implications. *Ethnic and Racial Studies*, 12(4), 512-538.

Kasindorf, M. (1982, December 6). Asian-Americans: A 'Model Minority.' *Newsweek*, 39, 41, 42, 51.

Koh, H. H. (1987). Looking Beyond Achievement: After "The Model Minority" Then What? *Korean and Korean American Studies Bulletin*, 3(1&2), 15-19.

Martinelli, P. C., & Nagasawa, R. (1987). A Further Test of the Model Minority Thesis: Japanese Americans in a Sunbelt State. *Sociological Perspectives*, 30(3), 266-288.

Nakayama, T. K. (1988). "Model Minority" and the Media: Discourse on Asian America. *Journal of Communication Inquiry*, 12(65), 65-73.

Quindlen, A. (1987, February 22). The Drive to Excel. *New York Times Magazine*, 32-40.

Also available <http://www.nytimes.com/1987/02/22/magazine/the-drive-to-excel.html?pagewanted=all&src=pm>

- Ramirez, A. (1986, November 24). America's Super Minority. *Fortune*, 148-149, 152.
- Shih, F. H. (1988). Asian-American Students: The Myth of a Model Minority. *Journal of College Science Teaching*, 17(5), 356-359.
- Shih, F. H. (1989). Asian-American Students: The Myth of a Model Minority. *Chinese American Forum*, 4(3), 9-11.
- Suzuki, B. H. (1980). Education and the Socialization of Asian Americans: A Revisionist Analysis of the "Model Minority" Thesis. In R. Endo, S. Sue, & N. N. Wagner (Eds.), *Asian-Americans: Social and Psychological Perspectives, Vol. II* (pp. 155-175). Ben Lomond, CA: Science and Behavior Books
- Suzuki, B. H. (1989). Asian Americans as the "Model Minority": Outdoing Whites? Or Media Hype? *Change*, 21(6), 13-19.
- Suzuki, B. (2002). Revisiting the Model Minority Stereotype: Implications for Student Affairs Practice and Higher Education. *New Directions for Student Services*, 97, 21-32.
- Thomas, N. (1988). "Model Minority" and the Media: Discourse on Asian America. *Journal of Communication Inquiry* 12, 65-73.
- Ueda, R. (1989). False Modesty: The Curse of Asian American Success. *The New Republic*, 201(1), 16-17.
- Wei, D. (1986). The Asian American Success Myth. *Interracial Books for Children Bulletin*, 17(3&4), 16-17.
- Whitman, D. (1987). Trouble for America's "Model Minority." *US News and World Report*, 102(6), 18-19.
- Wong, E. F. (1985). Asian American Middleman Minority Theory: The Framework of an American Myth. *Journal of Ethnic Studies*, 13(1), 51-88.
- Wong, M. G. (1980). Model Students? Teachers' Perceptions and Expectations of Their Asian and White Students. *Sociology of Education*, 53(4), 236-247.
- Yun, G. (Ed.) (1989). *A Look Beyond the Model Minority Image: Critical Issues in Asian America*. New York, NY: Minority Rights Group Inc.
- Whitman, D. (1987). Trouble for America's "Model Minority." *US News and World Report*, 102(6), 18-19.

1990s

- Busto, R. V. (1996). The Gospel According to the Model Minority?: Hazarding an Interpretation of Asian American Evangelical College Students. *Amerasia Journal*, 22(1), 133-147.
- Chang, C. (1998). Streets of Gold: The Myth of the Model Minority. In G. Colombo, R. Cullen, & B. Lisle (Eds.), *Rereading America: Cultural Contexts for Critical Thinking and Writing* (4th ed.) (pp. 366-375). Boston, MA: Bedford Books.
- Chen, C. H., & Yorgason, E. (1999). "Those Amazing Mormons": The Media's Construction of Latter-Day Saints as a Model Minority. *Dialogue: A Journal of Mormon Thought*, 32(2), 107-128.
- Chen, M. S., & Hawks, B. L. (1995). A Debunking of the Myth of Healthy Asian Americans and Pacific Islanders. *American Journal of Health Promotion*, 9(4), 261-268.
- Cheng, C. (1997). Are Asian American Employees a Model Minority or Just a Minority? *Journal of Applied Behavioral Science*, 33(3), 277-290.
- Chicago Tribune*. (1998, January 3). What 'Model Minority' Doesn't Tell. p. 18.
- Cho, S. K. (1997). Converging Stereotypes in Racialized Sexual Harassment: Where the Model Minority Meets Suzie Wong. *Journal of Gender, Race & Justice*, 1(1), 178-211.
- Choi, D. H. (1992, Spring). The Other Side of the Model Minority Myth. *Yisei Magazine*, 5(2), 20-23, 25, 26. A digitized copy is available here: http://www.hcs.harvard.edu/~yisei/issues/spring_92/ys92_20.html
- Chu, N. V. (1997). Re-examining the Model Minority Myth: A Look at Southeast Asian Youth. *The Berkeley McNair Journal*, 5, 167-176.
- Diouf-Kamara, S. (1997, Summer). The Senegalese in New York: A Model Minority? *Black Renaissance*, 1(2), 92-115.
- Djmaba, Y. K. (1997, Summer). The Senegalese in New York: A Model Minority? *Black Renaissance*, 2, 92-115.
- Fong, C. (1995). The Model Minority. In F. Ng (Ed.), *Asian American Encyclopedia* (pp. 1072-1086). New York, NY: Marshall Cavendish.
- Fong, T. P. (1998). *The Contemporary Asian American Experience: Beyond the Model Minority*. Upper Saddle River, N.J: Prentice Hall.
- Goto, S. G., & Abe-Kim, J. (1998). Asian Americans and the Model Minority Myth. In T.

- M. Singelis (Ed.), *Teaching About Culture, Ethnicity, & Diversity: Exercises and Planned Activities* (pp. 151-155). Thousand Oaks, CA: Sage Publications.
- Hattori, T. (1999). Model Minority Discourse and Asian American Jouis-Sense. *Differences: A Journal of Feminist Cultural Studies*, 11(2), 228-247.
- Horsburgh, B. (1999). The Myth of a Model Minority: The Transformation of Knowledge Into Power. *UCLA Women's Law Journal*, 10, 165-202.
- Hoy, R. R. (1993). A 'Model Minority' Speaks Out on Cultural Shyness. *Science*, 262(5136), 1117-1118.
- Hsu, R. Y. (1996). "Will the Model Minority Please Identify Itself?" American Ethnic Identity and Its Discontents. *Diaspora: A Journal of Transnational Studies*, 5(1), 37-63.
- Iijima, C. K. (1998). Political Accommodation and the Ideology of the "Model Minority": Building a Bridge to White Minority Rule in the 21st Century. *Southern California Interdisciplinary Law Journal*, 7(1), 1-40.
- Kao, G. (1995). Asian Americans as Model Minorities?: A Look at Their Academic Performance. *American Journal of Education*, 103(2), 121-159.
- Kato, N. R. (1999). Asian Americans Defy "Model Minority" Myth. In Y. Alaniz & N. Wong (Eds.), *Voices of Color* (pp. 150-153). Seattle, WA: Red Letter Press.
- Kelsey, M. E. (1994). Welfare Policies and Racial Stereotypes: The Structural Construction of a Model Minority. *Explorations in Ethnic Studies*, 17(1), 63-78.
- Kim, H., & Valadez, J. R. (1995). Reexamination of the Model Minority Stereotype: An Analysis of Factors Affecting Higher Education Aspirations of Asian American Students. ERIC Document ID: ED391417.
- Kim, P. S. (1994). Myth and Realities of the Model Minority. *The Public Manager*, 23(3), 31-35.
- Kobayashi, F. (1999). Model Minority Stereotype Reconsidered. ERIC Document ID: ED434167. Accessible on-line <http://www.eric.ed.gov/PDFS/ED434167.pdf>
- Lee, R. G. (1999). The Model Minority as Gook. In R. G. Lee, *Orientalists: Asian Americans in Popular Culture* (pp. 180-203). Philadelphia, PA: Temple University Press.
- Lee, T. (1991). Trapped on a Pedestal: Asian Americans Confront Model-Minority Stereotype. In J. A. Kromowski (Ed.), *Racial and Ethnic Relations* (pp. 95-98). Guildford, CT: Duskhin Publishing Group.

- Lei, J. L. (1998). (Op)posing Representations: Disentangling the Model Minority and the Foreigner. Paper presented at the Annual Meeting of the American Educational Research Association, San Diego, CA, April 13-17, 1998. ERIC ED421564
- Mayeda, D. T. (1999). From Model Minority to Economic Threat: Media Portrayals of Major League Baseball Pitchers Hideo Nomo and Hideki Irabu. *Journal of Sport and Social Issues*, 23(2), 203-217.
- Mooko, D. R. (1995). The Asian American College Student as Model Minority: The Myth, the Deception and the Paradox. *The Vermont Connection*, 16, 47-57.
- Niiya, B. (1999). The "Model Minority" Discourse. In G. J. Leonard (Ed.), *The Asian Pacific American Heritage: A Companion to Literature and Arts* (pp. 35-37). New York, NY: Taylor and Francis.
- Palmer, J. D. (1999). From the "Yellow Peril" to the "Model Minority": Asian American Stereotypes from the 19th Century to Today. *Midwest History of Education Journal*, 26(1), 33-42.
- Rangaswamy, P. (1995). Asian Indians in Chicago: Growth and Change in a Model Minority. In M. G. Holli & P. A. Jones (Eds.), *Ethnic Chicago: A Multicultural Portrait* (4th ed) (pp. 438-462). Grand Rapids, MI: Eerdmans.
- Richards, P. M. (1996). Model Minorities. *The Massachusetts Review*. 37(1), 137-147.
- Rohrlick, J., Alvarado, D., Zaruba, K. (1998). From the Model Minority to the Invisible Minority: Asian & Pacific American Students in Higher Education Research. Paper presented at the Association for Institutional Research (AIR), May 1998. Retrieved from <http://eric.ed.gov/PDFS/ED422820.pdf>
- Saito, N. T. (1997). Model Minority, Yellow Peril: Functions of "Foreignness" in the Construction of Asian American Legal Identity. *Asian Law Journal*, 4(71), 71-95
- Saphir, A. (1997). Asian Americans and Cancer: Discarding the Myth of the "Model Minority." *Journal of the National Cancer Institute*, 89(21), 1572-1574.
- Shim, D. (1998). From Yellow Peril Through Model Minority to Renewed Yellow Peril. *Journal of Communication Inquiry*, 22(4), 385-409.
- Sue, S., Sue, D. W., Sue, L., & Takeuchi, D. T. (1995). Psychopathology Among Asian Americans: A Model Minority? *Cultural Diversity and Mental Health*, 1(1), 39-51.
- Takagi, D. Y. (1992). Diversity, Merit, and the Model Minority: "Good But Not Exceptional Students." In D. Y. Takagi, *The Retreat from Race: Asian-American Admissions and Racial Politics* (pp. 57-83). New Brunswick, NJ: Rutgers University Press.

- Tamura, L. (1995). The Asian-American Man: The Model Minority? In R. L. Cooper (Ed.), *We Stand Together: Reconciling Men of Different Color* (pp. 61-78). Chicago, IL: Moody Press.
- Tang, J. (1997). The Model Minority Thesis Revisited: (Counter)evidence From the Science and Engineering Fields. *Journal of Applied Behavioral Science*, 33(3), 291-315.
- Taylor, C. R., & Stern, B. B. (1997). Asian-Americans: Television Advertising and the "Model Minority" Stereotype. *Journal of Advertising*, 26(2), 47-61.
- The Myth of the Model Minority. (2011, Winter). *Independent School*, 70(2), 3-116.
- Toupin, E., & Son, L. (1991). Preliminary Findings on Asian-Americans: The Model Minority in a Small Private East-Coast College. *Journal of Cross-Cultural Psychology*, 22(3), 403-417.
- Uba, L. (1994). Psychopathology in the "Model Minority." In L. Uba, *Asian Americans: Personality Patterns, Identity, and Mental Health* (pp. 158-195). New York, NY: Guilford Press.
- Yamanaka, K., & McClelland, K. (1994). Earning the Model-Minority Image: Diverse Strategies of Economic Adaptation by Asian-American Women. *Ethnic and Racial Studies*, 17(1), 79-114.
- Walker, L. S. (1999, Summer). The Asian American Uniform Myth of Success. *Heritage*, 13(2), 16-17.
- Walker-Moffat, W. (1995). *The Other Side of the Asian American Success Story*. San Francisco, CA: Jossey-Bass.
- Winnick, L. (1990). America's "Model Minority." *Commentary*, 90(2), 22-29.
- Walker, L. S. (1999, Summer). The Asian American Uniform Myth of Success. *Heritage*, 13(2), 16-17.
- Watanabe, Y. (1996). The Nisei as Model Minority: Self-Concept and Definition of the American Dream. *MultiCultural Review*, 4(2), 46-48, 50-53.
- Wong, W. (1994). Covering the Invisible "Model Minority." *Media Studies Journal*, 8(3), 49-59.
- Woo, D. (1997). Asian American Success is a Myth. In W. Dudley (Ed.), *Asian Americans: Opposing Viewpoints* (pp. 213-222). San Diego, CA: Greenhaven Press.

2000s

- Adler, S. M. (2006). Problematizing Asian American Children as "Model" Students. In M. N. Bloch, D. Kennedy, T. Lightfoot, & D. Weyenberg (Eds.), *The Child in the World/The World in the Child: Education and the Configuration of a Universal, Modern, and Globalized Childhood* (pp. 63-78). New York, NY: Palgrave MacMillan.
- Alumkal, A. W. (2002). The Scandal of the "Model Minority" Mind? The Bible and Second-Generation Asian American Evangelicals. *Semeia*, 90(91), 237-250.
- Alvarez, A. N., Juang, L., & Liang, C. T. (2006). Asian Americans and Racism: When Bad Things Happen to "Model Minorities." *Cultural Diversity and Ethnic Minority Psychology*, 12(3), 477-492.
- Appiah, O., & Liu, Y. (2009). Reaching the Model Minority: Ethnic Differences in Responding to Culturally Embedded Targeted- and Non-Targeted Advertisements. *Journal of Current Issues and Research in Advertising*, 31(1), 27-41.
- Bascara, V. (2008). Model Minority. In R. T. Schaefer (Ed.), *Encyclopedia of Race, Ethnicity, and Society* (pp. 910-912). Thousand Oaks, CA: Sage Publications.
- Bhatt, A. J. (2003). Asian Indians and the Model Minority Narrative: A Neocolonial System. In E. M. Kramer (Ed.), *The Emerging Monoculture: Assimilation and the "Model Minority"* (pp. 203-220). Westport, CT: Praeger.
- Brydolf, C. (2009). Getting Real About the "Model Minority": Asian Americans and Pacific Islanders Fight Their Stereotype. *Education Digest: Essential Readings Condensed for Quick Review*, 74(5), 37-44.
- Chang, M. J. (2011). Battle Hymn of the Model Minority Myth. *Amerasia Journal*, 37(2), 137-143.
- Chang, R. S., & Villazor, R. C. (2007). Testing the 'Model Minority Myth': A Case of Weak Empiricism. *Northwestern University Law Review Colloquy*, 101, 101-107.
- Chao, M. M., Chiu, C., & Lee, J. S. (2010). Asians as the Model Minority: Implications for US Government's Policies. *Asian Journal of Social Psychology*, 13(1), 44-52.
- Chen, C. H. (2004). *Mormon and Asian American Model Minority Discourses in News and Popular Magazines*. Lewiston, NY: Edwin Mellen Press.
- Chen, C. H. (2004). "Outwhiting the Whites": An Examination of the Persistence of Asian American Model Minority Discourse. In R. A. Lind (Ed.), *Race, Gender, Media: Considering Diversity Across Audiences, Content, and Producers* (pp. 146-153). Boston, MA: Allyn and Bacon.

- Cho, M. (1994). Overcoming our Legacy as Cheap Labor, Scabs, and Model Minorities. In K. Aguilar-San Juan (Ed.), *The State of Asian America: Activism and Resistance in the 1990s* (pp. 253-273). Boston, MA: South End Press.
- Chou, C. (2008). Critique on the Notion of Model Minority: An Alternative Racism to Asian American? *Asian Ethnicity*, 9(3), 219-229.
- Coalition for Asian American Children and Families (CACF). (2011). "We're Not Even Allowed to Ask for Help": Debunking the Myth of the Model Minority. New York, NY: Pumphouse Projects. Available on-line at: <http://cacf.org/>
- Daseler, R. (2000). Asian Americans Battle "Model Minority" Stereotype. In A. Minas (Ed.), *Gender Basics: Feminist Perspectives on Women and Men* (2nd ed.) (pp. 45-49). Belmont, CA: Wadsworth.
- DiAlto, S. J. (2005). From "Problem Minority" to "Model Minority": The Changing Social Construction of Japanese Americans. In A. L. Schneider & H. M. Ingram (Eds.), *Deserving and Entitled: Social Constructions and Public Policy* (pp. 81-103). Albany, NY: SUNY Press.
- Ecklund, E. (2005). 'Us' and 'Them': The Role of Religion in Mediating and Challenging the 'Model Minority' and Other Civic Boundaries. *Ethnic and Racial Studies*, 28(1), 132-150.
- Ecklund, E. H., & Park, J. Z. (2005). Asian American Community Participation and Religion: Civic "Model Minorities?" *Journal of Asian American Studies*, 8(1), 1-21.
- Edles, L. D. (2004). Rethinking 'Race', 'Ethnicity' and 'Culture': Is Hawai'i the 'Model Minority' State. *Ethnic and Racial Studies*, 27(1), 37-68.
- Education Trust. (2010). *Overlooked and Underserved: Debunking the Asian "Model Minority" Myth in California Schools* [Policy Brief]. Oakland, CA: Education Trust West. Retrieved on December 18, 2011 from <http://www.edtrust.org/sites/edtrust.org/files/ETW%20Policy%20Brief%20August%202010--Overlooked%20and%20Underserved.pdf>
- Farole, S. (2011). Social Justice Implications of the Model Minority. *McNair Scholars Journal*, 10, 69-78.
- Freedman, J. (2005). Transgressions of a Model Minority. *Shofar: An Interdisciplinary Journal of Jewish Studies*, 23(4), 69-97.
- Ganahl, D. J., Ge, L., & Kim, K. (2003). Stereotyping the Model Minority: A Longitudinal Analysis of U.S. Primetime Network Commercials, Comparing Asian Female and Male Characters to Themselves and Others. [Conference Proceeding]. Retrieved from <http://www.eric.ed.gov/PDFS/ED481187.pdf>

- Gee, H. (2009). Asian Americans, Critical Race Theory, and the End of the Model Minority Myth. *Temple Political & Civil Rights Law Review*, 19, 1-54.
- Guillermo, E. (2011). Advancing the Race Conversation: Chinese Man vs. Model Minority. *Diverse: Issues in Higher Education*, 28(10), 20.
- Gupta, A., Szymanski, D., & Leong, F. (2011). The "Model Minority Myth": Internalized Racialism of Positive Stereotypes as Correlates of Psychological Distress, and Attitudes Toward Help-Seeking. *Asian American Journal of Psychology*, 22(2), 101-114.
- Hall, R. E. (2001). "Model Minority" as Eurocentric Stereotype: Southeast Asian Gangs. *Loyola Journal of Social Sciences*, 15(2), 135-146.
- Hall, R. E. (2002). Myth of the "Model Minority": Stereotype and the Reality of Asian-American Gangs. *Asian Profile*, 30(6), 541-548.
- Hannis, G. (2009). From Yellow Peril to Model Minority? A Comparative Analysis of a Newspaper's Depiction of the Chinese in New Zealand at the 20th and 21st Century. *Asia Pacific Educator*, 19, 85-98.
- Hartlep, N. D. (2012). Harvard to the NBA: Deconstructing Jeremy Lin as a "Model Minority." *Korean Quarterly*, 15(3), 18.
- Hawkins, N. (2009). Becoming a Model Minority: The Depiction of Japanese Canadians in the Globe and Mail, 1946-2000. *Canadian Ethnic Studies*, 41(1-2), 137-154.
- Healey, J. F. (2009). Asian Americans: "Model Minorities"? In J. F. Healey, *Race, Ethnicity, Gender, and Class: The Sociology of Group Conflict and Change* (pp. 405-452). Thousand Oaks, CA: Pine Forge Press.
- Hewlett, S. A., Rashid, R., Forster, D., & Ho, C. (2011). *Asians in America: Unleashing the Potential of the "Model Minority."* New York, NY: Center for Work-Life Policy.
- Hayashi, M. C. (2003). *Far From Home: Shattering the Myth of the Model Minority.* Irving, TX: Tapestry Press.
- Ho, P. (2003). Performing the "Oriental": Professionals and the Asian Model Minority Myth. *Journal of Asian American Studies*, 6(2), 149-175.
- Inkelas, K. K. (2006). *Racial Attitudes and Asian Pacific Americans: Demystifying the Model Minority.* New York, NY: Routledge.
- Jang, D., & Surapruik, A. (2009). Not the Model Minority: How to Address Disparities in Asian American Health Care. *Asian American Policy Review*, 18, 91-106.

- Johnson, B. D., & Betsinger, S. (2009). Punishing the “Model Minority”: Asian-American Criminal Sentences, Outcomes, in Federal District Courts. *Criminology*, 47(4), 1045-1090.
- Kaba, A. J. (2008). Race, Gender and Progress: Are Black American Women the New Model Minority? *Journal of African American Studies*, 12(4), 309-335.
- Kawai, Y. (2005). Stereotyping Asian Americans: The Dialectic of the Model Minority and Yellow Peril. *Howard Journal of Communications*, 16(2), 109-130.
- Kibria, N. (2002). The Model Minority at Work. In N. Kibria, *Becoming Asian American: Second-Generation Chinese and Korean American Identities* (pp. 131-158). Baltimore, MD: Johns Hopkins University Press.
- Kim, L. S. (2008). Continuing Significance of the Model Minority Myth: The Second Generation. *Social Justice*, 35(2), 134-144.
- Koo, D. K. (2003). Testing Assumptions: IQ, Japanese Americans, and the Model Minority Myth in the 1920s and 1930s. In S. Chan (Ed.), *Remapping Asian American History* (pp. 69-85). Walnut Creek, CA: AltaMira Press.
- Koo, D. J., Peguero, A. A., & Shekarkhar, Z. (2012). The “Model Minority” Victim: Immigration, Gender, and Asian American Vulnerabilities to Violence at School. *Journal of Ethnicity in Criminal Justice*, 10(2), 129-147.
- Kramer, E. M. (Ed.). (2003). *The Emerging Monoculture: Assimilation and the “Model Minority.”* Westport, CT: Praeger.
- Kurashige, S. (2008). Toward a Model Minority. In S. Kurashige, *The Shifting Grounds of Race: Black and Japanese Americans in the Making of Multiethnic Los Angeles: Toward A Model Minority* (pp. 186-204). Princeton, NJ: Princeton University Press.
- Lawler, A. (2000). Asian American Scientists: Silent No Longer: “Model Minority” Mobilizes. *Science* 290(5494): 1072-1077.
- Lee, R. G. (2010). The Cold War Origins of the Model Minority Myth. In J. Y.-S. Wu & T. C. Chen (Eds.), *Asian American Studies Now: A Critical Reader* (pp. 256-271). New Brunswick, NJ: Rutgers University Press.
- Lee, S. J. (2001). More than “Model Minorities” or “Delinquents”: A Look at Hmong Americans High School Students. *Harvard Educational Review*, 71(3), 505-528.
- Lee, S. J. (2003). Model Minorities and Perpetual Foreigners: The Impact of Stereotyping on Asian American Students. In M. Sadowski (Ed.), *Adolescents at School: Perspectives on Youth, Identity, and Education* (pp. 41-49). Cambridge, MA: Harvard Education Press.

- Lee, S. J. (2005). *Up Against Whiteness: Race, School, and Immigrant Youth*. New York, NY: Teachers College Press.
- Lee, S. J. (2007). The Truth and Myth of the Model Minority: The Case of Hmong Americans. In S. J. Paik & H. J. Walberg (Eds.), *Narrowing the Achievement Gap: Strategies for Educating Latino, Black, and Asian Students* (pp. 171-184). New York, NY: Springer.
- Lee, S. J. (2009). *Unraveling the "Model Minority" Stereotype: Listening to Asian American Youth* (2nd ed.). New York, NY: Teachers College Press.
- Lee, S., Juon, H., Martinez, G., Hsu, C. E., Robinson, E. S., Bawa, J., & Ma, G. X. (2009). Model Minority at Risk: Expressed Needs of Mental Health by Asian American Young Adults. *Journal of Community Health*, 34(2), 144-152.
- Lee, S., & Rotheram-Borus, M. J. (2009). Beyond the "Model Minority" Stereotype: Trends in Health Risk Behaviors Among Asian/Pacific Islander High School Students. *Journal of School Health*, 79(8), 347-354.
- Lee, P. A., & Ying, Y. (2001). Asian American Adolescents' Academic Achievement: A Look Behind the Model Minority Image. *Journal of Human Behavior in the Social Environment*, 3(3/4), 35-48.
- Lee, S. J., Wong, N. A., Alvarez, A. N. (2009). The Model Minority and the Perpetual Foreigner: Stereotypes of Asian Americans. In N. Tewari & A. N. Alvarez (Eds.), *Asian American Psychology: Current Perspectives* (pp. 69-85). New York, NY: Psychology Press.
- Leong, F. T. L., Chao, R. K., & Hardin, E. E. (2000). Asian American Adolescents: A Research Review to Dispel the Model Minority Myth. In R. Montemayor, G. R. Adams, & T. P. Gullotta (Eds.), *Adolescent Diversity in Ethnic, Economic, and Cultural Contexts* (pp. 179-207). Thousand Oaks, CA: Sage Publications.
- Lew, J. (2002, May). The Truth Behind the Model Minority. *YWCA Newsletter of the City of New York Flushing Branch*.
- Lew, J. (2004). The "Other" Story of the Model Minorities: Korean American High School Dropouts in an Urban Context. *Anthropology of Education Quarterly*, 35(3), 297-311.
- Lew, J. (2011). Keeping the American Dream Alive: Model Minority Discourse of Asian American Children. In S. Tozer (Ed.), *Handbook of Research in the Social Foundations of Education* (pp. 614-620). New York, NY: Routledge.
- Li, G. (2005). Other People's Success: Impact of the "Model Minority" Myth on

- Underachieving Asian Students in North America. *KEDI Journal of Educational Policy*, 2(1), 69-86.
- Li, G. (2009). Behind the “Model Minority” Mask: A Cultural Ecological Perspective on a High Achieving Vietnamese Youth’s Identity and Socio-Emotional Struggles. In C. C. Park, R. Endo, & X. L. Rong (Eds.), *New Perspectives on Asian American Parents, Students, and Teacher Recruitment* (pp. 165-192). Charlotte, NC: Information Age Publishing.
- Li, G., & Wang, L. (Eds.) (2008). *Model Minority Myth Revisited: An Interdisciplinary Approach to Demystifying Asian American Educational Experiences*. Charlotte, NC: Information Age Publishing.
- Lee, P. A., & Ying, Y. (2001). Asian American Adolescents’ Academic Achievement: A Look Behind the Model Minority Image. *Journal of Human Behavior in the Social Environment*, 3(3/4), 35-48.
- Li, J. (2004). Exploring Asian Americans: The Myth of the “Model Minority” and the Reality of Their Lives. In A. Konradi & M. Schmidt (Eds.) *Reading Between the Lines: Toward an Understanding of Current Social Problems* (3rd ed.) (pp. 198-207). Boston, MA: McGraw Hill Higher Education.
- Lee, R. G. (2010). The Cold War Origins of the Model Minority Myth. In J. Y.-S. Wu & T. C. Chen (Eds.), *Asian American Studies Now: A Critical Reader* (pp. 256-271). New Brunswick, NJ: Rutgers University Press.
- Lo, M. (2010, September 6). Model Minority Revisited. *The Asian Reporter*, 20(23), 6.
- Maclear, K. (1994). The Myth of the “Model Minority”: Rethinking the Education of Asian Canadians. *Our Schools/Our Selves*, 5(3), 54-76.
- Maddux, W. M., Gallinsky, A. D., Cuddy, A. J. C., & Polifroni, M. (2008). When Being a Model Minority is Good...and Bad: Realistic Threat Explains Negativity Toward Asian Americans. *Personality and Social Psychology Bulletin*, 34(1), 74-89.
- Mahmud, T. (2001). Genealogy of a State-Engineered “Model Minority” “Not Quite/Not White” South Asian Americans. *Denver University Law*, 78(4), 657-686.
- Mannur, A. (2005). Model Minorities Can Cook: Fusion Cuisine in Asian America. In S. Davé, L. Nishime & T. G. Oren (Eds.), *East Main Street: Asian American Popular Culture* (pp. 72-94). New York, NY: New York University Press.
- Marbley, A. F. (2011). The Asian and Asian American Client’s Story: The Myth of the Model Minority. In A. F. Marbley, *Multicultural Counseling: Perspectives from Counselors as Clients of Color* (pp. 49-62). New York, NY: Routledge.

- Matthes, M (2007). *Chinese Americans – A Model Minority?* Munich, Germany: GRIN Publishing.
- McGowan, M. H., & Lindgren, J. T. (2003). Untangling the Myth of the Model Minority. *Northwestern University School of Law: Public Law and Legal Theory Papers*, paper 26, 1-58. Retrieved on February 6, 2012 from <http://law.bepress.com/cgi/viewcontent.cgi?article=1071&context=nwwps>
- Mendoza, M. I. (2001). Model Minority Guilt. In V. Nam (Ed.), *Yell-Oh Girls! Emerging Voices Explore Culture, Identity, and Growing Up Asian American* (pp. 283-286). New York, NY: Harper Perennial.
- Michaels, W. B. (2011). Model Minorities and the Minority Model–The Neoliberal Novel. In L. Cassuto, C. V. Eby, & B. Reiss (Eds.), *The Cambridge History of the American Novel* (pp. 1016-1030). Cambridge, MA: Cambridge University Press.
- Min, E. (2003). Demythologizing the “Model Minority.” In E. M. Kramer (Ed.), *The Emerging Monoculture: Assimilation and the “Model Minority”* (pp. 191-202). Westport, CT: Praeger.
- Muse, E. A. (2005). Separateness of Church: Counter-Culture and the Model Minority. In E. A. Muse, *The Evangelical Church in Boston’s Chinatown: A Discourse of Language, Gender, and Identity* (pp. 107-134). New York, NY: Routledge.
- Museus, S. D. (2008). The Model Minority and the Inferior Minority Myths: Understanding Stereotypes and Their Implications for Student Learning. *About Campus*, 13(3), 2-8.
- Museus, S. D., & Kiang, P. (2009). Deconstructing the Model Minority Myth and How It Contributes to the Invisible Minority Reality in Higher Education Research. *New Directions for Institutional Research*, 142, 5-15.
- Nadal, K. L., Pituc, S. T., Johnston, M. P., & Esparrago, T. (2010). Overcoming the Model Minority Myth: Experiences of Filipino American Graduate Students. *Journal of College Student Development*, 51(6), 694-706.
- Nance, M. (2007). Combating the Model Minority Stereotype. *Diverse: Issues in Higher Education*, 24(15), 9.
- Ng, J. C., Lee, S. S., & Pak, Y. K. (2007). Contesting the Model Minority and Perpetual Foreigner Stereotypes: A Critical Review of Literature on Asian Americans in Education. *Review of Research in Education*, 31(1), 95-130.
- Ngo, B., & Lee, S. J. (2007). Complicating the Image of Model Minority Success: A Review of Southeast Asian American Education. *Review of Educational Research*, 77(4), 415-453.

- Ono, K. A., & Pham, V. N. (2009). Threatening Model Minorities: The Asian American Horatio Alger Story. In K. A. Ono & V. N. Pham (Eds.), *Asian Americans and the Media* (pp. 80-96). New York, NY: Polity Press.
- Osajima, K. (2005). Asian Americans as the Model Minority: An Analysis of the Popular Press Image in the 1960s and 1980s. In K. A. Ono (Ed.), *A Companion to Asian American Studies* (pp. 215-225). Malden, MA: Blackwell.
- Oswald, G. (2001). Middleman, Model and Silent Minorities? In Oswald, G. *Race and Ethnic Relations in Today's America* (pp. 129-147). Burlington, VT: Ashgate Publishing Company.
- Paek, H. J., & Shah, H. (2003). Racial Ideology, Model Minorities, and the "Not-So-Silent Partner:" Stereotyping of Asian Americans in U.S. Magazine Advertising. *Howard Journal of Communications*, 14(4), 225-243.
- Panelo, N. D. (2010). The Model Minority Student: Asian American Students and the Relationships Between Acculturation to Western Values, Family Pressures, and Mental Health Concerns. *The Vermont Connection*, 31, 147-155.
- Park, G. C. (2011). Becoming a "Model Minority": Acquisition, Construction, and Enactment of American Identity for Korean Immigrant Students. *Urban Review*, 43(5), 620-635.
- Park, G. C., & Lee, S. J. (2010). The Model Minority Myth Stereotype and the Underachiever: Academic and Social Struggles of Underachieving Korean Immigrant High School Students. In R. Saran & R. Diaz (Eds.), *Beyond Stereotypes: Minority Children of Immigrants in Urban Schools* (pp. 13-27). Boston, MA: Sense Publishers.
- Park, E. J. W., & Park, J. S. W. (2005). Engineering the Model Minority. In E. J. W. Park & J. S. W. Park, *Probationary Americans: Contemporary Immigration Policies and the Shaping of Asian American Communities* (pp. 97-106). New York, NY: Routledge.
- Peng, L. (2005, December). The "Model Minority" Checklist. *Hardboiled: The Asian American Newsmagazine*, 9(3), 5.
- Pimental, B. (2001, August 5). Model Minority Image is a Hurdle. *San Francisco Chronicle*, A25.
- Pon, G. (2000). Importing the Asian Model Minority Discourse into Canada: Implications for Social Work and Education. *Canadian Social Work Review*, 17(2), 277-291.
- Poon-McBrayer, K. F. (2011) Model Minority and Learning Disabilities: Double Jeopardy for Asian Immigrant Children in the USA. *Global Studies of Childhood*, 1(2), 152-158.

- Poon, O. A., & Hune, S. (2009). Countering Master Narratives of the “Perpetual Foreigner” and “Model Minority”: The Hidden Injuries of Race and Asian American Doctoral Students. In M. F. Howard-Hamilton, C. L. Morelon-Quainoo, S. D. Johnson, R. Winkle-Wagner, & L. Santiago (Eds.), *Standing on the Outside Looking In: Underrepresented Students’ Experiences in Advanced-Degree Programs* (pp. 82-102). Sterling, VA: Stylus.
- Puar, J. K., & Rai, A. S. (2004). The Remaking of a Model Minority: Perverse Projectiles Under the Specter of (Counter)Terrorism. *Social Text*, 22(3), 75-104.
- Qin, D. B., Way, N., & Mukherjee, P. (2008). The Other Side of the Model Minority Story: The Familial and Peer Challenges Faced by Chinese American Adolescents. *Youth & Society*, 39(4), 480-506.
- Qin, D. B., Way, N., & Rana, M. (2008). The “Model Minority” and Their Discontent: Examining Peer Discrimination and Harassment of Chinese American Immigrant Youth. In H. Yoshikawa & N. Way (Eds.), *Beyond the family: Contexts of immigrant children’s development*. *New Directions for Child and Adolescent Development*, 121, 27-42.
- Riess, J. (2011, October 4). A ‘Model Minority’ Blends In: Normal Mormons. *Christian Century*, 128(20), 22-25.
- Rim, K. H. (2007). Model Victim, or Problem Minority? Examining the Socially Constructed Identities of Asian-Origin Ethnic Groups in California’s Media. *Asian American Policy Review*, 16, 37-60.
- Roshanravan, S. M. (2010). Passing-as-if: Model-Minority Subjectivity and Women of Color Identification. *Meridians: Feminism, Race, Transnationalism*, 10(1), 1-31.
- Saran, R. (2007). Model Minority Imaging in New York: The Situation with Second Generation Asian Indian Learners in Middle and Secondary Schools. *The Anthropologist: Special Issue*, 2, 67-79. Retrieved on January 10, 2012 from <http://www.krepublishers.com/06-Special%20Volume-Journal/T-Anth-00-Special%20Volumes/Anth-00-Special%20Issues/Anth-SI-02-Indian-Diaspora-2007.htm>
- Shankar, S. (2008). Speaking Like A Model Minority: “FOB”Styles, Gender, and Racial Meanings Among Desi Teens In Silicon Valley. *Journal of Linguistic Anthropology*, 18(2), 268-289.
- Shrake, E. K. (2006). Unmasking the Self: Struggling with the Model Minority Stereotype and Lotus Blossom Image. In G. Li & G. H. Beckett (Eds.), *“Strangers” of the Academy: Asian Women Scholars in Higher Education* (pp. 178-194). Sterling, VA: Stylus.

- Sun, C., Miezan, E., & Liberman, R. (2009). Model Minority/Honorable Eunuch: The Dual Image of Asian American Men in the Media and Everyday Perception. In R. Hammer & D. Kellner (Eds.), *Media/Cultural Studies: Critical Approaches* (pp. 516-536). New York, NY: Peter Lang Publishing Group.
- Suyemoto, K. L., Kim, G. S., Tanabe, M., Tawa, J., & Day, S. C. (2009). Challenging the Model Minority Myth: Engaging Asian American Students in Research on Asian American College Student Experiences. *New Directions for Institutional Research, 142*, 41-55.
- Suzuki, B. (2002). Revisiting the Model Minority Stereotype: Implications for Student Affairs Practice and Higher Education. *New Directions for Student Services, 97*, 21-32.
- Tan, E. (2010). Asian Boys and the Model Minority Label. In S. R. Steinberg, M. Krehler, & L. Cornish (Eds.), *Boy Culture: An Encyclopedia* (pp. 54-57). Santa Barbara, CA: Greenwood.
- Tang, M. (2007). Psychological Effects on Being Perceived as a “Model Minority” for Asian Americans. *New Waves: Educational Research and Development, 11*(3), 11-16.
- Tayag, M. (2011, Spring). Great Expectations: The Negative Consequences and Policy Implications of the Asian American “Model Minority” Stereotype. *Stanford Journal of Asian American Studies, 4*, 23-31.
- Taylor, C. R., Landreth, S., & Bang, H. (2005). Asian Americans in Magazine Advertising: Portrayals of the “Model Minority.” *Journal of Macromarketing, 25*(2), 163-174.
- Tendulkar, S. A., Hamilton, R. C., Chu, C., Arsenault, L., Duffy, K., Huynh, V., Hung, M., Lee, E., Jane, S., & Friedman, E. (2011). Investigating the “Model Minority”: A Participatory Community Health Assessment of Chinese and Vietnamese Adults. *Journal of Immigrant and Minority Health*. [Epub ahead of print].
- Teranishi, R. T. (2002). The Myth of the Super Minority: Misconceptions About Asian Americans. *The College Board Review, 195*, 16-21.
- Teshima, D. S. (2006). A “Hardy Handshake Sort of Guy”: The Model Minority and Implicit Bias About Asian Americans in *Chin v. Runnels*. *Asian Pacific American Law Journal, 11*, 122-141.
- The National Commission on Asian American and Pacific Islander Research in Education (CARE). (2010). Federal higher education policy priorities and the Asian American and Pacific Islander community. Retrieved November 14, 2011 from http://apiasf.org/CAREreport/2010_CARE_report.pdf

- Thompson, T. L., & Kiang, L. (2010). The Model Minority Stereotype: Adolescent Experiences and Links With Adjustment. *Asian American Journal of Psychology, 1*(2), 119-128.
- Thrupkaew, N. (2002). The Myth of the Model Minority. *The American Prospect, 13*(7), 38-41.
- Tran, N., & Birman, D. (2010). Questioning the Model Minority: Studies of Asian American Academic Performance. *Asian American Journal of Psychology, 1*(2), 106-118.
- Tsunokai, G. T. (2005). Beyond the Lenses of the “Model” Minority Myth: A Descriptive Portrait of Asian Gang Members. *Journal of Gang Research, 12*(4), 37-58.
- Tu, D. L. (2011). Model Minority. In J. H. X. Lee & K. M. Nadeau (Eds.), *Encyclopedia of Asian American Folklore and Folklife* (pp. 69-71). Santa Barbara, CA: Greenwood Publishing.
- Van Ziegart, S. (2006). Re-Appropriating the Model Minority Stereotype: Reflections on the 2000 Organization of Chinese Americans Convention. In S. Van Ziegart, *Global Spaces of Chinese Culture: Diasporic Chinese Communities in the United States and Germany* (pp. 21-58). New York, NY: Routledge.
- Victoria, N. A. (2007). A+ Does Not Mean All Asians: The Model Minority Myth and Implications for Higher Education. *The Vermont Connection, 28*, 80-88.
- Võ, L. T. (2004). The Politics of Social Services for a “Model Minority”: The Union of Pan Asian Communities. In L. T. Võ, *Mobilizing an Asian American Community* (pp. 34-65). Philadelphia, PA: Temple University Press.
- Wallitt, R. (2008). Cambodian Invisibility: Students Lost Between the “Achievement Gap” and the “Model Minority.” *Multicultural Perspectives, 10*(1), 3-9.
- Wang, L. L. (2007). Model Minority, High-Tech Coolies, and Foreign Spies: Asian Americans in Science and Technology, With Special Reference to the Case of Dr. Wen Ho Lee. *Amerasia Journal, 33*(1), 51-61.
- Wang, L. (Ed.). (2007). Demystifying Model Minority’s Academic Achievement: An Interdisciplinary Approach to Studying Asian Americans’ Educational Experiences. *New Waves: Educational Research and Development, 11*(1), 4-28.
- Wang, Yu-Wei Shen, Frances C. (2008). Model Minority Myth. *Encyclopedia of Counseling*. Thousand Oaks, CA: Sage Publications. Retrieved on June 7, 2012 http://www.sagepub.com/healeyregc6e/study/chapter/encycarticles/ch09/WANG_YU~1.PDF

- Wang, T. H., & Wu, F. H. (1996, Winter). Beyond the Model Minority Myth: Why Asian Americans Support Affirmative Action. *Guild Practitioner*, 53, 35-47.
- Weaver, R. (2007, November). Every Coin Has Two Sides: Uncovering the Model Minority Myth. *NEA Today*, 26(3), 9.
- Weaver, S. (2009). Perfect in America: Implications of the Model Minority Myth on the Classroom. *Colleagues*, 4(2), 8-11.
- Wing, J. Y. (2007). Beyond Black and White: The Model Minority Myth and the Invisibility of Asian American Students. *The Urban Review*, 39(4), 455-487.
- Wong, F., & Halgin, R. (2006). The "Model Minority": Bane or Blessing for Asian Americans? *Journal of Multicultural Counseling and Development*, 34(1), 38-49.
- Wong, L. L., & Wong, C. (2006). Chinese Engineers in Canada: A 'Model Minority'? and Experiences and Perceptions of the Glass Ceiling. *Journal of Women and Minorities in Science and Engineering*, 12(4), 253-273.
- Wortham, S., Mortimer, K., & Allard, E. (2009). Mexicans as Model Minorities in the New Latino Diaspora. *Anthropology & Education Quarterly*, 40(4), 388-404.
- Wright, D. E., & Hom, H. L. (2003). Altering Frequency Estimates of Hindsight Bias in Others Via Stereotyping: Asians as a Model Minority. *Psi Chi Journal of Undergraduate Research*, 8(4), 139-143.
- Wu, F. H. (2012). The Model Minority: Asian American "Success" as a Race Relations Failure. In K. E. Rosenblum & T. M. C. Travis (Eds.), *The Meaning of Difference: American Constructions of Race and Gender, Social Class, Sexual Orientation, and Disability* (6th ed.) (pp. 370-378). New York, NY: McGraw Hill.
- Yang, K. (2004). Southeast Asian American Children: Not the "Model Minority." *Future of Children*, 14(2), 127-133.
- Yee, G. A. (2009). She Stood in Tears Amid the Alien Corn: Ruth, the Perpetual Foreigner and Model Minority. In R. C. Bailey (Ed.), *They Were All Together in One Place? Toward Minority Biblical Criticism* (pp. 119-140). Atlanta, GA: Society of Biblical Literature.
- Yeh, C. (2008). Constructing A "Model Minority" Identity: The Miss Chinatown U.S.A. Beauty Pageant. In C. Yeh, *Making An American Festival: Chinese New Year in San Francisco's Chinatown* (pp. 56-74). Berkeley, CA: University of California Press.
- Yin, X. (2001). The Two Sides of America's "Model Minority." *Chinese American Forum*, 16(3), 27-28.

- Yokohama, K., & Lee, D. (2005). Managing the Model Minority Myth and Other Misconceptions: The Struggles and Strengths of Asian American Gifted Girls. In S. Kurpius, B. Kerr, & A. Harkins (Eds.), *Handbook for Counseling Girls and Women: Ten Years of Gender Equity Research at Arizona State University* (pp. 123-156). Mesa, AZ: Nueva Science Press.
- Yoshihama, M. (2001). Model Minority Demystified: Emotional Costs of Multiple Victimization in the Lives of Women of Japanese Descent. In N. G. Choi (Ed.), *Psychosocial Aspects of the Asian-American Experience: Diversity Within Diversity* (pp. 201-224). New York, NY: Haworth Press.
- Yoo, H. C., Burrola, K. S., & Steger, M. F. (2010). A Preliminary Report on a New Measure: Internalization of the Model Minority Myth Measure (IM-4) and Its Psychological Correlates Among Asian American College Students. *Journal of Counseling Psychology, 57*(1), 114-127.
- Yu, T. (2006). Challenging the Politics of the “Model Minority” Stereotype: A Case for Educational Equality. *Equity & Excellence in Education, 39*(4), 325-333.
- Zhang, Q. (2010). Asian Americans Beyond the Model Minority Stereotype: The Nerdy and the Left Out. *Journal of International and Intercultural Communication, 3*(1), 20-37.
- Zhao, Y., & Qiu, W. (2009). How Good Are the Asians? Refuting Four Myths About Asian-American Academic Achievement? *Phi Delta Kappan, 90*(5), 338-344.
- Zia, H. (2000). Gangsters, Gooks, Geishas, and Geeks. In H. Zia (Ed.), *Asian American Dreams: The Emergence of an American People*. New York, NY: Farrar Strauss and Giroux.

Endnotes

ⁱ It is not necessarily important to specify whether this refers to K-12 (primary or secondary) or post-secondary, considering Blacks experience negative outcomes at every level of education.