Current Issues

Breaking the Bamboo Ceiling: Practical Strategies for Asian American and Pacific Islander Counselor Educators

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Asian counselor educators in predominantly White institutions face challenges that are not shared by their White colleagues or by other faculty of color. This article outlines the barriers for Asian counselor educators and establishes a call to action for researchers to act in ways that support Asian faculty retention and success.

Keywords: Asian American, counselor education, diversity, Pacific Islander, social justice

Asian Americans and Pacific Islanders (AAPI) represent the fastest growing racial or ethnic group in the United States (Pew Research Center, 2017). As of 2015, approximately 4.9 million people in the United States reported Chinese origin, 3.9 million reported they were Filipino, and 1.9 million identified as Vietnamese (Pew Research Center, 2017). Although AAPI populations continue to grow within the United States, they remain underrepresented in leadership positions of higher education and within the field of counselor education (Hartlep et al., 2018; F. Lee, 2019). Searching for extant research using the keywords *Asian American*, *Pacific Islander*, and *counselor education* yielded no meaningful results. As the field of counselor education and supervision continues to grow and develop, supporting faculty of color, such as AAPI individuals, necessitates special attention to recruit, support, and empower racially and ethnically diverse groups of counseling graduate students.

Commonly referred to as one monolithic group (Alvarez, 2002), the AAPI community encompasses over 40 distinct subgroups, each of whom is distinct and heterogeneous with respect to culture, values, traditions, languages, skin color, hair texture, and colonization history (Nadal, 2011; Pew Research Center, 2017; Sue et al., 2019). The significant differences that exist among ethnic AAPI subgroups have illuminated the importance for researchers to study each ethnic group separately. It may be further problematic to subsume the experiences of Pacific Islanders and Native Hawaiians within the

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greater AAPI community because indigenous self-determination represents an important area of discourse among Pacific Islander communities (Perez, 2002). We intentionally use the term AAPI not to minimize the important distinctions that exist but to emphasize the collective invisibility of each ethnic subgroup in the counselor education literature.

The invisibility of AAPI in academe has negative consequences for the success and retention of students of color. AAPI students in higher education experience specific types of racial microaggressions that are distinct from those experienced by other racial and ethnic groups. For example, AAPI students are often regarded by their peers as model minorities (Inman et al., 2015; Iwamoto & Liu, 2010), which perpetuates the myth that AAPI are universally hardworking and successful and invalidates their hard work and achievements. AAPI students also receive comments intended to compliment English proficiency (Tran & Lee, 2014; Yeo et al., 2019), which communicate harmful meta-messages that AAPI students are perpetual foreigners (J. J. Lee & Rice, 2007; Lewis, 2016). These experiences of racial microaggressions have deleterious effects on the mental health of AAPI students (P. Y. Kim et al., 2017; Tummala-Narra et al., 2018). Similar to other students of color, AAPI counseling graduate students seek role models with whom they can share common experiences and from whom they can receive relevant resources (Museus & Mueller, 2018).

Whereas AAPI students may have access to support through peers and from their ethnic subgroup communities (R. M. Lee & Davis, 2000), AAPI faculty may find themselves alone in a department populated solely by White colleagues (F. Lee, 2019). Critical to their roles, AAPI counselor education faculty may serve as important mentors and sources of support to help mitigate the experiences of discrimination faced by AAPI students (Koshino, 2016; F. Lee, 2019). The present article highlights the need for future areas of study and discusses scholarship related to AAPI faculty members in counselor education by elaborating on three overarching goals: (a) documenting the state of counselor education for AAPI faculty members, (b) identifying key issues related to AAPI counselor educators, and (c) outlining strategies and establishing a transformative call to action for counselor education leaders and researchers to broaden supports for AAPI faculty success.

Experiences of AAPI Faculty

Existing literature across interdisciplinary fields has illustrated that faculty of color in predominantly White institutions often experience their campus climates as isolating, risky, alienating, stressful, and invalidating (see Casado Pérez & Carney, 2018; Harlow, 2003; Matthew, 2016; Stanley, 2006; Turner et al., 2008). In addition to experiencing the looming pressure to "publish or perish," faculty of color may also struggle with feelings of isolation and loneliness (Alexander & Moore, 2008), have their research and scholarship devalued (Turner et al., 2008), be subjected to an invalidating racial climate (Guzman et al., 2010), face challenges from White students about their qualifications or credentials (Harlow, 2003), and face racial microaggressions

and race-related stress (Franklin, 2016). Instances of anti-Asian sentiments following the COVID-19 pandemic may contribute to racial trauma, mental health issues, and lower levels of life satisfaction (Litam, 2020; Litam & Oh, 2020) and may add another layer of stress to AAPI counselor educators. In more drastic cases, AAPI counselor educators are subjected to the cumulative effects of higher education structures that endorse daily and repeated messages of racism and are unwelcoming to faculty of color (Hartlep, 2015; Hartlep & Ball, 2020). As Casado Pérez and Carney (2018) underscored, faculty of color across racial and ethnic groups face a litany of cultural and systemic messages rooted in "cultural taxation," which exacerbates tokenism, invisibility, and erasure (p. 164). The endorsement of these messages is integrated into the working environment and cultural context of academia (Hayes, 2020). Daily and chronic forms of racism are also tied to spirit murdering (Williams, 1987), where constant racial ostracization culminates in experiences of dehumanization and exhaustion (Hayes, 2015; Matias, 2015). As Williams (1987) coined this construct to demonstrate the policing of racial and ethnic minority communities, it is representative of the costs, taxation, and fatigue endorsed by systems of racism and Whiteness pervading several communities of color. Indeed, Love (2016, 2019) reinforced this construct by asserting that the educational system is built on White supremacy. Many scholars (e.g., Casado Pérez & Carney, 2018; Chikkatur, 2020; Hartlep, 2015; Hayes, 2020; Sato, 2020) have elaborated on the problematic racial structures of academia for numerous faculty of color, as the culture of spirit murdering forces faculty to conform to White academic ideals, bear the burden of creating long-term anti-racism changes, or face discrediting of their accolades. The presence of systemic racism in higher education, and educational systems as a whole, may lead to lower rates of retention in AAPI counselor educators.

Key Issues for AAPI Counselor Educators

AAPI counselor educators face specific challenges that are not shared by other faculty of color or White colleagues. When in positions of leadership and within academe, AAPI faculty face issues related to the *bamboo ceiling*, which emanate from the insidious effects of the *model minority myth*, and are forced to navigate predominantly White spaces. Each of these issues prevents AAPI faculty from advancing and shortens the length of their employment in academia (Hartlep, 2015; F. Lee, 2019). AAPI-specific conflicts arise from expectations of professionalism, productivity, and leadership, which have been defined and maintained historically through Eurocentric perspectives (Casado Pérez & Carney, 2018). As the structure and organization of higher education systems remain grounded in traditional Eurocentric values (Museus & Jayakumar, 2012), AAPI counselor educators may struggle to thrive in White occupied spaces.

The Bamboo Ceiling

The bamboo ceiling refers to the occupational and cultural barriers that can impede career advancement opportunities for AAPI individuals (Hyun,

2005). AAPI who occupy positions of leadership as counselor education faculty are forced to navigate cultural discrepancies (F. Lee, 2019). Although the worldviews of AAPI faculty are influenced by ethnic identity and acculturation, the individualistic behaviors that characterize academic leadership are diametrically opposed to the collectivistic notions associated with many AAPI, especially East Asian subgroups (Chin, 2013; Chung, 2014). Collectivistic notions shared by many AAPI subgroups include beliefs that one should accept rather than confront problems, avoid disclosing problems to save face, and maintain interpersonal relationships to preserve social harmony (Inman & Yeh, 2007; Tweed & Conway, 2006). Caring for other colleagues, preserving group interests, and maintaining harmony may be misinterpreted in Western societies as docile, weak, and passive characteristics that position AAPI faculty as unworthy of promotion, career advancement, or leadership (Chin, 2013; Kawahara et al., 2013; Mouton et al., 2020). AAPI counselor educators may therefore become forced to abandon cultural notions that endorse subtle, harmonious, and community-oriented responses in favor of individualistic values that have historically characterized White academia (F. Lee, 2019). For instance, AAPI counselor educators who teach multicultural courses may struggle to offer alternative perspectives when students question aspects of their White privilege or invalidate AAPI faculty identities as communities of color. Compared with their White counterparts, AAPI counselor educators may also be expected to participate in multiple service roles (e.g., serving on anti-racism task forces; on diversity and inclusion committees; and as leaders of support groups for students who are Black, Indigenous, and people of color), which may be emotionally taxing and time-consuming.

Model Minority Stereotype

The model minority myth presents AAPI, especially East Asians, as having universally achieved educational and occupational success despite the presence of racial oppression and systemic barriers (Pettersen, 1966; Yeh, 2003). Although many individuals who endorse the model minority discourse assert it is a "positive stereotype," this harmful construct results in a racial triangulation that places Asian Americans in a bind between Whites and other people of color (C. J. Kim, 1999).

Positioning AAPI as *model minorities* inherently arranges Black, Latinx, and indigenous communities and other communities of color into the category of *problem minorities*. Notably, the model minority myth was created by White voices following the civil rights movement in response to accusations about systemic racism from the Black community (Chung, 2014). Exploiting AAPI individuals by claiming they have successfully overcome the institutional and systemic barriers posited by Black Americans perpetuates the myth of meritocracy, maintains White supremacist ideologies (C. J. Kim, 1999; Poon et al., 2016), and creates tension between AAPI and other communities of color who are socialized by Whites to be like Asian Americans (Cho & Men, 2020; Nadal & Sue, 2009; Sue et al., 2019). The model minority myth thus represents the weaponization of one racial group to invalidate the experi-

ences of oppression undergone by other racially and ethnically diverse groups. Instigating conflicts and hierarchies among racially minoritized groups, the model minority myth maintains anti-Black racism and White supremacy (Chikkatur, 2020; Poon et al., 2016). Obtaining a deeper understanding of the model minority myth's history of derisive use is important to continue challenging the deleterious effects of systemic racism historically entrenched in American society and within academe. White counselor educators are especially called to challenge preexisting biases and notions that their AAPI colleagues are less in need of support and must consider how ongoing experiences of oppression and discrimination embedded in academe may contribute to high rates of stress, loneliness, and feelings of disconnection from other faculty members.

Despite its harmful history, the model minority myth continues to persist within the departmental walls of academe and higher education (Cho & Men, 2020; F. Lee, 2019). Although the model minority myth has been identified among AAPI students in science, technology, engineering, and mathematics programs (McGee et al., 2016; Trytten et al., 2012), the paucity of research in counselor education may coincide with biases toward AAPI faculty within higher education departments, which often perceive AAPI faculty as having achieved universal academic and occupational success (Museus, 2009). Despite the presence of the model minority myth, inequality in promotion and tenure remains. In one study, East Asian scientists ($n = 1,160$) were less likely to receive tenure compared with their White colleagues despite having achieved similar productivity and funding (Thomson et al., 2020). Similar findings on workplace discrimination indicated employment evaluators were less likely to select and promote Asian candidates and viewed Asians as lacking in social skills (Lai & Babcock, 2013). Nguyen et al. (2019) posited that Asian Americans who are seen as competitive in employment settings are perceived as threats among other racial groups because of the model minority stereotype and responses toward racial hierarchy. Endorsement of the model minority myth in counselor education may contribute to biased expectations for AAPI faculty to achieve higher rates of scholarship, facilitate solely quantitative studies, serve on numerous diversity committees, address instances of racial inequity, and respond benevolently when interpersonal conflict arises (Chikkatur, 2020; Sato, 2020). Although the model minority myth has dominated research paradigms of AAPI in educational research, policy, and practice (Hune, 2011; Suzuki, 2002), the effects of this construct on AAPI faculty remain absent from the counselor education literature. Sadly, the invisibility of AAPI voices in higher education results in the ongoing neglect of their needs and experiences (Teranishi et al., 2009). AAPI faculty who occupy predominantly White spaces in counselor education programs are in need of departments and colleagues who see them holistically, honor their successes, and detect personal and systemic biases.

Navigating White Spaces

Counselor educators in positions of power are called to decolonize the institution of academia to create space for diverse ways of knowing, behaving,

and interacting. Because the AAPI identity exists outside the traditional Black-White racial paradigm, the experiences and challenges of AAPI individuals are often disregarded (Sue et al., 2019; Tuan, 1998; Zhou, 2004). Thus, the unique needs of AAPI counselor educators remain unheard and unaddressed. The voices of AAPI counselor educators are further silenced as they navigate spaces and systems characterized by White, Eurocentric ideologies that uphold racial inequities and oppression in educational contexts (Ladson-Billings & Tate, 1995; Sato, 2020; Solórzano & Yosso, 2002). These oppressive systems fail to serve faculty with diverse intersecting marginalized identities, including AAPI faculty (Liang et al., 2018). For example, AAPI counselor educators may be less likely than their White counterparts to challenge the status quo, offer dissenting opinions, or negotiate requests from senior faculty to maintain interpersonal harmony and the collective community. AAPI counselor educators navigating these White spaces may therefore be at greater risk for burnout, workplace dissatisfaction, and isolation (Hartlep, 2015).

Counselor educators, especially White folks in positions of power, are called to question whether the current systems that characterize traditional academe are effective in promoting racial and ethnic equity and act in ways that hold colleagues accountable for aligning with the Multicultural and Social Justice Counseling Competencies (Ratts et al., 2015), the 2016 Council for Accreditation of Counseling and Related Educational Programs (CACREP) Standards (CACREP, 2016), and the *ACA Code of Ethics* (American Counseling Association [ACA], 2014). Counselor educators may additionally commit to anti-racism efforts within White spaces in the following ways: (a) AAPI faculty must recognize they are afforded privileges that stem from notions of anti-Blackness and White supremacy while standing in solidarity with Black and African American individuals, and (b) White faculty must acknowledge how the model minority myth has historically been used to weaponize AAPI identities, especially those of East Asians, in ways that maintain racial inequity, minimize the presence of systemic racism, and discount AAPI experiences from research in higher education (Chung, 2014; Poon et al., 2016). The model minority stereotype ultimately underscores Whiteness in the academy and creates a vicious cycle wherein the absence of empirical knowledge on AAPI faculty maintains the invisibility of their unique challenges, which perpetuates notions of academic and occupational success (Museus & Kiang, 2009).

Strategies to Empower AAPI Counselor Educators

Drawing from a foundation of scholarship and research across disciplines (e.g., higher education, faculty affairs), counselor educators, leaders, and researchers can harness a multitude of strategies to promote AAPI faculty success across multiple systemic levels. Counselor educators may broadly struggle to implement culturally sensitive responses that address long-standing structural problems of racism and White supremacy entrenched in higher education institutions (An, 2020; Hayes & Hartlep, 2013). University and college leaders, chairs, and counselor educators are therefore called to con-

sider how policies and structural changes may perpetuate oppressive systems that ultimately deny the needed social supports for AAPI faculty members (Ahmed, 2012). To combat this issue, academic departments and university divisions can institute racial climate studies that examine biased policies and procedures that reinforce the model minority myth. Departmental leaders and counselor educators can evaluate these racial climate study outcomes to identify gaps in their own academic cultures that prioritize individualistic tendencies and perpetuate harmful stereotypes toward AAPI communities. Similarly, racial climate studies can offer opportunities for White colleagues to cultivate an institutional culture of support that emphasizes collectivistic values, interdependence, and social harmony.

White leaders, chairs, and counselor educators must also consider how well-intended institutional policies developed for faculty affairs can perpetuate further harm through microaggressions and the creation of an unsafe racial climate (Chikkatur, 2020; F. Lee, 2019; Liang et al., 2018). Perfunctory gestures, such as general or vague statements following on-campus or national instances of racial discrimination, may remove the culpability from faculty and leaders who struggle to reflexively attend to their own prejudicial biases and internalized White supremacy (Ahmed, 2012; An, 2020; Kendi, 2019; Sato, 2020; Singh, 2019). For example, rates of anti-Asian discrimination have substantially increased following the COVID-19 pandemic (Jeung & Nham, 2020) and may have deleterious effects on AAPI counselor educator faculty. White counselor educators and chairs can support AAPI faculty by explicitly offering interpersonal support, checking in, and taking leadership to publicly address instances of pandemic-related racism rather than placing the onus on AAPI faculty to take action. COVID-19 racial discrimination is not an isolated incident. Stereotypes attached to AAPI faculty continue to have negative effects on their teaching evaluations and the promotion and tenure process (F. Lee, 2019). White leaders and colleagues in counselor education must be mindful about how biases toward AAPI faculty (e.g., cold, unfriendly, uncharismatic, docile) reinforce the model minority myth (Cho & Men, 2020; Chung, 2014). For example, AAPI faculty who defy notions of docility may be viewed as defiant when confronting situations, setting boundaries, or offering alternative suggestions.

Raising Critical Consciousness

Cultivating critical consciousness is a prominent tool to support clients and students in combating oppression and to mobilize AAPI communities toward social justice and activism efforts within the counseling setting (Ratts, 2017; Ratts & Greenleaf, 2018) and in the academy (Manzano et al., 2017). Raising critical consciousness may empower AAPI counselor educators because it departs from the dominant White-centered approach and moves toward diversity, equity, and inclusion efforts in higher education. Despite efforts to cultivate multiculturalism and social justice within the *ACA Code of Ethics* (ACA, 2014) and the 2016 CACREP Standards (CACREP, 2016), the field of counselor education maintains proximity to White supremacy, given its

location in numerous predominantly White institutions (Haskins & Singh, 2015; Singh et al., 2020).

Foundationally, critical consciousness builds upon knowledge of systemic forces as contributing factors to the psychological and emotional effects of oppression (Kornbluh et al., 2020), internalized racism, and White supremacy (Kendi, 2019; Singh, 2019). AAPI counselor educators can raise their critical consciousness by recognizing how their challenges in academia (e.g., racism, model minority myth, and the bamboo ceiling) are influenced by external forces rooted in oppression (Manzano et al., 2017). AAPI faculty can build critical consciousness and liberate themselves from internalized racism and White supremacy by understanding how their intersections of privilege, oppression, and social location influence their experiences of discrimination and emotional well-being (Chan et al., 2018; Kornbluh et al., 2020; Liang et al., 2018). AAPI counselor educators can also adopt an anti-racist approach by recognizing how the model minority stereotype underscores Whiteness in the academy (Hartlep, 2013, 2015; F. Lee, 2019). In particular, AAPI counselor educators can identify how their own socialization experiences and cultural worldviews may contrast the traditional individualistic values of academia connected to leadership and advancement. AAPI counselor educators who defy the model minority discourse can draw from these incongruences to detect problems within their academic institutions, predict potential challenges, and understand biased responses from colleagues and students.

Once AAPI counselor educators recognize how their experiences of discrimination lie in external forces of oppression, they can begin cultivating coping responses that align with cultural notions while engaging in self-advocacy and effecting institutional change (Casado Pérez, 2019; Chikkatur, 2020; Sato, 2020). Examples of self-advocacy may include limiting additional service roles, asking for clarification when needed, and setting boundaries when feeling overextended. AAPI counselor educators can also effect institutional change by identifying and challenging systemic barriers that impede their success, especially toward promotion, tenure, and recognition (Liang et al., 2018). Recognizing how systemic factors contribute to individual and community experiences of oppression closely aligns with core facets of the Multicultural and Social Justice Counseling Competencies, which emphasize a socioecological model to explore the interplay between individual, community, policy, culture, and history (Ratts & Greenleaf, 2017; Ratts et al., 2015; Singh et al., 2020).

Increasing critical consciousness may also empower White counselor educators, chairs, and leaders to promote retention of AAPI faculty and engender approaches that dismantle White supremacy in academia. Counselor educators and department leaders are called to examine how the model minority discourse, bamboo ceiling, and Eurocentric notions of success in academe discount the experiences, challenges, and accomplishments of AAPI faculty. Counselor education department members who recognize how systemic, institutional, and cultural barriers deny the cultural capital of AAPI faculty (Hyun, 2005; Kawahara et al., 2013; F. Lee, 2019) are better positioned to

advocate on behalf of their AAPI colleagues. Implementing these strategies to raise critical consciousness may empower AAPI counselor educators and leaders to gain resilience within White academic spaces (Kodama & Dugan, 2019) and sustain anti-racist and activism efforts for equity (Kornbluh et al., 2020).

Biculturalism

Cultivating a bicultural identity provides a foundation for honoring authenticity and cultural capital (Chin, 2013; Kwan, 2019; Sue et al., 2019) while helping AAPI faculty survive in the academy (Kornbluh et al., 2020). The ability for AAPI communities to preserve their culture when navigating White spaces can fundamentally serve as a protective factor against racism (Casado Pérez, 2019; Chikkatur, 2020; Sue et al., 2019). AAPI counselor educators can cultivate biculturalism by learning more about their own racial and ethnic heritages and understanding the nuances of a White-centered academic culture (Kodama & Dugan, 2019). Similar to cultivating critical consciousness, cultivating biculturalism calls on AAPI counselor educators to understand how racial socialization, values, and notions attached to their upbringing lie in juxtaposition with the racial climate at their institution (Kornbluh et al., 2020; Mac et al., 2019; Sato, 2020). For example, AAPI counselor educators can reflect on how they have been socialized to respond with docility when conflict occurs, uncover underlying fears associated with setting boundaries, and avoid measuring their worth by productivity alone.

Although AAPI counselor educators are frequently tasked with adopting White norms to achieve success in academia, maintaining integrity of their cultural identity can serve as a point of resilience (Kodama & Dugan, 2019) and provide a foundation to develop novel vantage points (Chin, 2013). Bicultural AAPI counselor educators can capitalize on their knowledge of both AAPI cultures and White culture and navigate both worldviews (Chin, 2013; Sue et al., 2019). AAPI counselor educators can also cultivate bicultural worldviews and thrive in academe by expanding on several forms of capital: cultural, linguistic, and navigational (Kwan, 2019). *Cultural capital* encompasses assets based on unique or diverse cultural experiences a person may bring to another setting (Kwan, 2019; Sue et al., 2019). AAPI counselor educators can leverage cultural capital by recognizing how their unique lived experiences as cultural beings lead to increased levels of racial and ethnic acuity that can be used to bolster course instruction, help navigate departmental conflict, and inform institutional and policy reform within the academy. AAPI counselor educators can also increase linguistic capital and navigational capital in ways that help them thrive in White spaces. Whereas increasing *linguistic capital* focuses on gaining skills by speaking languages and understanding intrinsic rules associated with both cultures (Kwan, 2019), increasing *navigational capital* occurs through interfacing across several stakeholders and settings (e.g., department, student services, faculty personnel services, dean's office; Kwan, 2019). AAPI counselor educators with linguistic capital may be uniquely positioned to meaningfully con-

nect with AAPI counseling graduate students in ways that strengthen their resilience, provide role models for mentorship, offer support and shared community, and promote visibility of AAPI in helping professions. AAPI counselor educators can increase their navigational capital by offering their perspectives and promoting equity by serving on diversity committees and seeking leadership roles that institute policies that affect students of color, specifically AAPI students (Casado Pérez, 2019; Chung, 2014; Poon et al., 2016), while remaining mindful of their time and boundaries.

Promoting Community and Kinship

AAPI counselor educators can leverage community networks to gain support, increase resilience, and survive predominantly White institutional settings (Museus & Mueller, 2018). Specifically, AAPI counselor educators can connect with midlevel or senior-level administrators to garner support and alter the racial climate on campus (Chikkatur, 2020). Building mentorship networks is another important strategy for AAPI faculty to cultivate community and kinship (Casado Pérez, 2019; F. Lee, 2019), in that AAPI faculty are frequently omitted from promotions and leadership positions because they lack mentoring initiatives (Cho & Men, 2020). Finally, AAPI counselor educators can bolster social and familial capital by reaching out to their families, peers, colleagues, and other AAPI faculty across the university setting and within the greater counseling profession to seek support in the face of racism (Kwan, 2019; Museus & Mueller, 2018). White counselor educators and leaders are called to honor the importance of creating mentorship and networking opportunities for faculty of color, such as AAPI counselor educators, in their department and larger institution (F. Lee, 2019; Mac et al., 2019). Without these changes, the inadequate community and absence of networking opportunities may result in the lack of retention of AAPI faculty in academic institutions (Koshino, 2016).

Future Areas of Research for AAPI Faculty in Counselor Education

The paucity of conceptual articles and empirical research on AAPI counselor educators illuminates important opportunities to examine strategies to better advocate for AAPI faculty. Attending to these gaps highlights a twofold goal of deconstructing the racialized experiences of AAPI counselor educators who navigate racism and White supremacy in academe while amplifying opportunities that promote the success of AAPI faculty. Future areas of study may include quantitative research that identifies the psychological and sociological phenomena experienced by AAPI faculty who navigate primarily White spaces. For instance, counselor education researchers can examine relationships between the internalization of the Model Minority Myth Measure (Yoo, Burrola, & Steger, 2010), the Subtle and Blatant Racism Scale for Asian American College Students (Yoo, Steger, & Lee, 2010), and/or the Internalization of Asian American Stereotypes Scale (Shen et al., 2011) to

further explore the racialized experiences among AAPI counselor educators. The small number of AAPI counselor educators necessitates further qualitative studies to document the nuances of their racialized experiences. In this vein, researchers are called to use various methodologies to contribute novel research on topics related to racial coalitions, AAPI stereotypes in counselor education, microaggressions toward AAPI faculty, and the effects of the bamboo ceiling on career barriers. Ultimately, future areas of research require a deeper understanding of the individual and interpersonal strategies used by AAPI faculty to dismantle ongoing experiences of oppression rooted in White supremacy (Ahmed, 2012; Sato, 2020).

In light of data from a variety of research studies (see Kornbluh et al., 2020; Koshino, 2016; F. Lee, 2019; Liang et al., 2018; Mac et al., 2019), counselor education researchers are called to consider the social factors that contribute to the success of AAPI faculty. Although qualitative research, such as narrative inquiry, may seem closely aligned with this aim, researchers may additionally consider building a Delphi study to elicit the viewpoints of AAPI leaders in counseling and counselor education. Additionally, counselor education researchers can facilitate a content analysis of research agendas, dossiers, teaching evaluations, and curriculum vitae of tenured AAPI counselor educators to illustrate vignettes of successful AAPI faculty. Developing a meaningful research agenda that advocates for AAPI counselor educators requires both an illustration of AAPI faculty success and an examination of structural barriers that contributed to AAPI faculty departures. The racial climates entrenched in counselor education departments cannot be understated, and obtaining a better understanding of the effects of racial climate can play a pivotal role in implementing anti-racist and activist agendas that can raise the critical consciousness of AAPI faculty as they deepen their own experiences with inequity (Kornbluh et al., 2020; F. Lee, 2019; Sato, 2020). To further understand this viewpoint, counselor education researchers can examine campus racial climate and institutional outcomes to identify the structural inequities and supports that lead to AAPI success (see Liang et al., 2018; Mac et al., 2019; Museus & Mueller, 2018; Museus et al., 2019). These pivotal research studies have the potential to expand the pipeline of AAPI faculty into counselor education positions and leadership opportunities within higher education.

Conclusion

AAPI counselor educators and faculty alike are tired of being well-behaved, dismissed, and invisible to conform to Western ways of thinking (Chin, 2013). The divisive history of the model minority myth has positioned AAPI faculty and community members in ways that weaponize AAPI identities and invalidate AAPI challenges, needs, and experiences (F. Lee, 2019). The deleterious effects of the model minority myth in counselor education are clearly evidenced by the paucity of literature that addresses the specific needs and experiences of AAPI faculty. The voices of AAPI faculty are powerful and serve as important conduits for AAPI counseling graduate students who

seek mentors who can empathize with and understand their experiences (Koshino, 2016; Mac et al., 2019). For the counseling field to establish itself as a profession that values social justice, equity, and diversity, the voices of all racialized groups deserve a place in the literature.

Compared with their White counterparts and with other faculty of color, AAPI faculty experience distinct challenges. To break the bamboo ceiling, AAPI faculty are called to raise their critical consciousness in ways that empower them to recognize the incongruences between their ethnic values and the individualistic behaviors that characterize academia (Chikkatur, 2020; Kornbluh et al., 2020). Rather than assimilating into the White-centered expectations of academia, AAPI faculty are called to cultivate a bicultural identity to identify, strengthen, and celebrate their ethnic identities and nurture kinship and community by leveraging their cultural capital (Hartlep, 2015; Kwan, 2019; F. Lee, 2019; Liang et al., 2018). Indeed, AAPI faculty are uniquely positioned to use navigational capital and linguistic capital that are essential in negotiating a bicultural worldview (Kwan, 2019). For AAPI faculty to thrive, counseling departments are called to establish meaningful supports and policies that increase the retention of faculty of color, promote a supportive racial climate, and begin deconstructing the White-centered notions that have historically characterized academia (An, 2020; Hartlep, 2015; Hayes & Hartlep, 2013).

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