

## Reading Insight Chart (Updated)

This **Reading Insight Chart** (RIC) can be an effective organizing tool for doing deep readings of texts, and for drawing comparisons between them—making it an effective metacognitive tool as well.

### Directions:

- ~~1. Read assigned articles/chapters for each class session carefully.~~ Read the first page or section of the article to get a clear idea of its purposes and premises. Next, create an AI prompt that combines those purposes and premises to create a quality summary that includes directed reading. Here is an example:

*From Brayboy's Toward a Tribal Critical Race Theory in Education, give me three important paragraphs I should read myself that show how colonization changes the way CRT is used in Indigenous contexts. For each paragraph, explain what to focus on and why.*

- Note **KEY** information such as authors' premises, concepts, theories, quotes, etc. You can also include some of your own, as well as maybe a critical question or two. Your goals are (YSBAT and YSK): (a) use AI to help you read and summarize article, (b) make connections within and between the articles that show how they use tenets of CRT you've previously learned, and (c) put yourself and the authors in a virtual dialogue with each other to compare experiences on what is presented.

Article/Author	KEY Concepts/Quotes/Premises/Theories (Use bulleted phrases or statements)	Personal Insights/Connections and Professional Implications/Applications (See the last page for the course syllabus for sentence starters; use bulleted statements; give examples)
<b>An Asian Critical Theory (AsianCrit) Framework by Samuel D Museus and Jon Iftikar</b>	<ul style="list-style-type: none"> <li>AsianCrit is a branch of CRT that is specifically focused on Asian American experiences</li> <li>The first tenet of AsianCrit is Asianization; Asianization takes a look at the processes that cause Asian Americans to be stereotyped/racialized in America; related to <b>counternarratives</b> and the idea of a <b>racial hierarchy</b></li> <li>The second tenet of AsianCrit is Transnational Contexts, which focuses on taking into account the environment that influences Asian Americans,</li> </ul>	<ul style="list-style-type: none"> <li>As I've stated in my note about the first tenet of AsianCrit, it encompasses two CRT tenets: <b>counternarratives</b> and a <b>racial hierarchy</b>. It encompasses the former due to peering into what Asian Americans experience that cause stereotypes (the article looks at Asian American college student experiences), and it encompasses the latter specifically due to how Asian Americans get stereotyped; these stereotypes suggest</li> </ul>

	<p>including considering their economic, political, and social situations; related to <b>intersectionality</b></p> <ul style="list-style-type: none"> <li>• The third tenet of AsianCrit is (Re)Constructive History. This tenet emphasizes the need to take another look at American historical narratives in order to expose racism towards Asians. Doing so allows us to reconstruct (as the tenet name suggests) Asian American narratives that are focused on the experiences of Asians; a strong example of <b>counternarratives</b> and <b>systemic racism</b>.</li> <li>• The fourth tenet is Strategic (Anti)Essentialism, which urges one to realize the various political, economic, and social factors that change how Asian Americans get racialized/stereotyped; <b>systemic racism</b>, <b>counternarratives</b>.</li> <li>• The fifth tenet is Intersectionality, and while it is mostly an adoption of the CRT tenet, it specifically concerns Asian Americans and how various parts of their identities shape their experiences; <b>intersectionality</b> and <b>counternarratives</b>.</li> <li>• The sixth tenet is Story, Theory, and Praxis, which once again isn't too far off from its CRT counterpart. It involves the connection between counternarratives, theory work, and actual practice, so it can also be seen as a practical application of</li> </ul>	<p>that they would be placed lower on this theoretical hierarchy.</p> <ul style="list-style-type: none"> <li>• I myself am an Asian born here in America, and during my early school years I went to a private school primarily with a white student population. Therefore, these tenets don't seem incredibly implausible to me.</li> <li>• My further comments on how <b>counternarratives</b> come into play with each remaining tenet is related to my initial connection regarding <b>counternarratives</b>; each and every time I mention it is because the tenet has a focus on the firsthand experiences of Asian Americans.</li> <li>• The connection I made between the third and fourth tenets and <b>systemic racism</b> is due to how institutionalized racism affects the experiences of Asian Americans, consequently affecting how they get stereotyped/racialized. The third tenet urges us to identify systemic racism within historical narratives, and the fourth tenet shows us how systemic racism may be shaping the way Asian Americans get stereotyped.</li> <li>• <b>Intersectionality</b> still plays a significant role here, as seen in the fifth tenet, showcasing just how important it is to look at each and every part of one's identity. Furthermore, <b>intersectionality</b> stresses the importance of fighting all forms of oppression, a point I</li> </ul>
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	<p>AsianCrit; <b>CRT praxis</b>, <b>counternarratives</b>.</p> <ul style="list-style-type: none"> <li>• The seventh and final tenet of AsianCrit is Commitment to Social Justice, which primarily highlights how critical theory should be used to fight back against various forms of oppression; recall the Combahee River Collective's remarks on how all forms of oppression must be fought in order to end oppression in general).</li> </ul>	<p>delved upon in looking at the seventh tenet of AsianCrit.</p> <ul style="list-style-type: none"> <li>• The mention of <b>CRT praxis</b> in the sixth tenet also goes to showcase the significance of a practical application of CRT; it cannot merely remain a theory and must be put into action in order to help fight against oppression.</li> </ul>
<p><b>Contextualizing Asian American Education Through Critical Race Theory: An Example of U.S. Pilipino College Student Experiences by Tracy Lachica Buenavista, Uma M. Jayakumar, and Kimerbly Misa-Escalante</b></p>	<ul style="list-style-type: none"> <li>• Both race and racism are incredibly important to comprehending what Asian Americans experience in education; these two factors have a profound effect on Asian American students' journeys, and such an effect is not properly addressed by the way education is currently structured; <b>counternarratives</b>.</li> <li>• The "model minority" concept downplays the actual diversity of the Asian American group, painting all Asian Americans as successful and bound to achieve something. Only by rejecting this concept can we better grasp the various experiences of all Asian American students; <b>counternarratives</b>.</li> <li>• Similar to the seventh tenet of AsianCrit, CRT should be used to advocate for social justice within education.</li> </ul>	<ul style="list-style-type: none"> <li>• I myself am a Filipino, and I found that this article was something I could resonate with. I certainly agree that when you learn that someone is Asian, you don't immediately think that the person is Filipino.</li> <li>• Similar to AsianCrit, the article focuses on the importance of <b>counternarratives</b> to advocate for a more equitable environment; thus, an AsianCrit lens may have led to more discoveries had it been utilized in this study.</li> <li>• The term "model minority" is something we've discussed often in class, and while we've gotten one example of who it negatively impacts (the Hmong community), this article provides an additional example (the Filipino community).</li> <li>• Truthfully, I still find myself under the influence of the "model minority" idea, despite being part of a smaller Asian ethnic group (here in American colleges at least).</li> </ul>

<p><b>Images and Words that Wound: Critical Race Theory, Racial Stereotyping, and Teacher Education by Daniel G. Solorzano</b></p>	<ul style="list-style-type: none"> <li>• When looking at the education system through a CRT lens, we discover that racism is not merely individual discrimination (e.g. racist remarks/insults) but systemic and deeply embedded within the system; <b>systemic racism</b>.</li> <li>• Racial stereotypes are brought forth in an educational setting, affecting both the student and teacher. Such stereotypes may cause students of color to be treated differently/have different experiences; <b>counternarratives</b>.</li> <li>• To account for systemic racism, teachers can incorporate CRT into their curriculum, encourage critical thinking, and foster an atmosphere in which race and racism can be discussed productively; look at previous remarks about CRT being used to advocate for social justice.</li> </ul>	<ul style="list-style-type: none"> <li>• The previous article focuses on Asian American students through a CRT lens; this one focuses on the education system as a whole through a CRT lens.</li> <li>• The general topic of the article is a prime example of <b>systemic racism</b>; the first key point is practically the exact definition of the tenet.</li> <li>• Just like the previous articles, this one explains that CRT should be used to bring about social justice and equity. In the context of this article and the previous one, CRT should be used to bring about equity within the education system.</li> <li>• My own personal experiences, combined with the relationship between this article and the previous article, enable me to better understand the effects of <b>systemic racism</b>.</li> </ul>
<p><b>Social Justice Narrative Inquiry: A Queer Crit Perspective by Mistunori Misawa</b></p>	<ul style="list-style-type: none"> <li>• The Social Justice Narrative Inquiry methodology can be utilized to see how narratives (<b>counternarratives</b>) can reveal inequality and power dynamics within the education system.</li> <li>• The Queer Crit perspective, which is a branch of CRT, emphasizes the narratives of LGBTQ individuals, especially those of color, within an educational environment; <b>counternarratives</b> once again.</li> <li>• <b>Intersectionality</b> is once again adopted from the</li> </ul>	<ul style="list-style-type: none"> <li>• Once more, there is an emphasis on <b>counternarratives</b>, especially within this branch of CRT (QueerCrit); each of the previous articles have placed a level on significance on <b>counternarratives</b>, further reinforcing the importance of looking at the personal experiences of oppressed groups.</li> <li>• QueerCrit is directly related to <b>intersectionality</b> as one's gender, sexual orientation, etc., is related to one's identity.</li> </ul>

	<p>original CRT tenets, stressing its overarching significance.</p> <ul style="list-style-type: none"> <li>• Positionality and power dynamics refers to the researchers themselves, highlighting their own identities (<b>intersectionality</b>) and place in society and how both influence their research and how they interact with the participants.</li> <li>• Challenge dominant narratives by lending an ear to the voices of minority groups; listening to <b>counternarratives</b>.</li> </ul>	<ul style="list-style-type: none"> <li>• The article better helps me to understand just how valuable personal experiences (<b>counternarratives</b>) are.</li> <li>• The article reminds me of one of our very first exercises, where we listed out parts of our identity to get an idea of what privileges we have/what parts of our identity are considered the minority.</li> </ul>
<p><b>Toward a Critical Race Theory of Education by Gloria Ladson-Billings and William F. Tate IV</b></p>	<ul style="list-style-type: none"> <li>• There is an increased urgency to apply CRT to education to better address inequalities, as previous educational research does not sufficiently address the impacts of race and racism within the education system; <b>systemic racism</b>.</li> <li>• Race is still incredibly important in the United States; American society is determined by property rights as opposed to human rights; the <b>intersection</b> between race and property allows us to better understand inequality.</li> <li>• Current solutions to address inequality and encourage diversity are not adequate, as they do not thoroughly address <b>systemic racism</b>.</li> <li>• CRT in education is incredibly important; once again, like previous articles, this one also calls for CRT to be used to advocate for social justice.</li> </ul>	<ul style="list-style-type: none"> <li>• The article makes one idea thoroughly evident: the history of how <b>systemic racism</b> has shaped our current education system here in America.</li> <li>• Coach's lecture about his grandma's own experiences (<b>counternarratives</b>) further supports this observation; recall her experiences with education (remember horrible buses).</li> <li>• The mention of <b>intersectionality</b> allowing us to better understand how racial inequality operates connects this article to previous ones, especially the last one about QueerCrit.</li> <li>• The call to action at the end of several of these articles highlight the urgency of sufficiently addressing inequality and oppression. I'd like to explore critiques of CRT and see if there is truly some foundation for a solution everyone can agree on.</li> </ul>