|  |  |  |  |
| --- | --- | --- | --- |
| Sub-population | Summary | Possible Implication for Educators | Name |
| Undergraduate women of color (Emily Lane) | "All women, including Black, Latina, and Asian American women are outpacing their male counterparts in college enrollment and degree attainment" (Harper & Quaye, 2015, p. 55). With more women getting higher education degrees, there will be changes in the job market and women's societal roles that may favor women. This "female advantage" is not seen equally by all women of color, and systemic disadvantages women of color may experience are enhanced by "oppressive structures that exist beyond by heavily influence the campus environment" (Harper & Quaye, 2015, p. 55). Within racially minoritized students, women's graduation rates are higher than men. There is an increasing number of women of color in higher education but very little is known about their college experience, but it has been established that since more women of color are enrolling each year, their interaction with the college experience must be positive. Harper, S. R., & Quaye, S. J. (2015). *Student engagement in higher education: theoretical perspectives and practical approaches for diverse populations*. Routledge.  | Specifically, Black women and Latina women significantly outnumber their male counterparts, but they do not outnumber their White female counterparts. This being said, it is important for educators to keep in mind that just because more women of color are enrolling and graduating, it doesn't mean they are engaging in college life in a positive way. Structures of racism and patriarchy existing on college campuses likely decrease levels of significant engagement and women may succeed in spite of these things rather than because of significant college engagement. One example of racism on campus is the exoticization and devaluing ideals relating to their bodies. If an administrator or educational professional sees a situation where a women of color is being deconstructed to her physical stereotype, such as "Black women [being] hypersexualized on one hand and deemed sexually unappealing on the other", or Asian American and Pacific Islanders being assumed to be "sexually submissive [with] smooth skin and shiny black hair", they have the responsibility to address this situation and bring attention to the power of these stereotypes (Harper & Quaye, 2015, p. 59). If educational leaders do not address these stereotypes, women of color can experience frustration, exclusion, and the inability to engage successfully on campus.    | Emily Lane |
| Undergraduate Female Asian American and Pacific Islanders (AAPI)(Emily Lane) | Asian American and Pacific Islander (AAPI) students have an extremely large presence in higher education, so much so they are considered to be "honorary Whites" specifically regarding their intelligence and their numbers (Harper and Quaye, 58). This generalization robs AAPI students of representation in relevant cultural studies analyzing microaggressions and specific opportunities for meaningful cultural engagement. For example, one study followed ten AAPI female students looking for microaggressions. Of the ten participants, nine provided daily interactions where they were subjected to situations in which their racial stereotype of being smart and good at STEM subjects were apparent. One participant also noted situations where she is assumed to be smart and her fellow classmates of color were assumed to be less intelligent which incited undue hostility between the groups (Harper & Quaye, 2015, p. 58). There is also an idea that AAPI women "lack racial consciousness and awareness of racism" which "trivializes their experiences with racial discrimination" and closely aligns AAPI with white people. This idea also excludes AAPI women from conversations regarding racial inequities deeming African Americans' issues as more important (Harper & Quaye, 2015, p. 58). Finally, aligning AAPI women with white women excludes them from participating in racial and gender salience with both women of color and white women. This isolation can be noted in social situations and opportunities on campus. For example, AAPI women are not always involved in leadership activities designed for women of color, nor are they trained in cross-cultural relationships designed for women of color because they are viewed as "honorary Whites". | Viewing AAPI women as "honorary Whites" excludes them from important ethnic and gender studies which are keystone to making higher education campuses more inclusive. They must be viewed as ethnically different, and stereotypes that feed microaggressions must be addressed and validated. One issue facing AAPI women academically is the desire to attain higher education degrees but the concern that earning too many degrees will make them less desirable candidates for marriage because it is not culturally acceptable in many Asian countries to have more education than your husband (Harper & Quaye, 2015, p. 61). Higher education professionals can encourage AAPI women with this concern to find other women who experience the same difficulties. They can also support them while the students decide if completing the degree they want to complete is worth the possible setback culturally. College faculty and staff must also be aware of the silencing power microaggressions and overgeneralizations have regarding AAPI women. If these women are treated as though they are not indeed experiencing racially fueled issues, they will not likely seek help when they are faced with barriers or even dangerous situations. In order to continue cultivating safe, inclusive, supportive campuses, AAPI women must be given a voice and supported when they use it. However, this should not be over emphasized. "Particularly at predominately White institutions, Hune (1998) highlighted how AAPI women often felt isolated and alone. They felt they were either being overlooked or were receiving extraordinary attention" (Harper & Quaye, 2015, p. 62). Educators have the responsibility to not only teach information, but also foster the ability for students to advocate for themselves and for one another. To do this, students must have a voice and feel supported and valued for their differences and for their similarities. | Emily Lane |
| White students on multicultural campuses (Emily Lane) | Schools are experiencing more racial diversity than ever before, and many white students have the perception that they understand racial diversity when they begin college. However, despite the level of engagement and diversity the students were exposed to before college, students lack the cognitive ability to truly evaluate what it means to be White. "We can assume that many, if not most, of the White students entering colleges and universities need some more focused attention on their own racial identities and the skills necessary to successfully engage in a multicultural community" (Harper and Quaye, 97). One perspective students assume is to be "colorblind". This allows them "to minimize the cognitive dissonance created when engaging with diverse others" (98). It takes cognitive maturity to engage with diverse others and value multiple perspectives. Reaching this cognitive maturity requires that White students first recognize their own racial identity and explore its implications to their lives. This is not a linear process because it involves exploring White history, accepting the racism that is in that history, and finding a way to balance the negative history with a positive "construction of self" (Harper & Quaye, 2015, p. 99). Constructing this view of oneself involves utilizing multiple dimensions of identity and the willingness to analyze what it means to be white in these dimensions of class, sexuality, gender and age (Harper & Quaye, 2015, p. 102). | The "nuanced" approach theorists have developed to introduce the acceptance of one's Whiteness is fairly new so it is not yet widely utilized by Higher Education professionals (Harper & Quaye, 2015, p. 102). This implies that faculty and staff are untrained and unfamiliar with the theories involved in leading students to the cognitive maturity of accepting their Whiteness and the decision of what to do with this aspect of their identity. Although it seems like learning and utilizing these theories is a huge feat, it is an important one if higher education establishments truly want to become ethnically diverse.This also implies that the microagressions against non-white students that are often discussed could be greatly decreased by leading White students past the idea of being colorblind to the characterization of accepting multiple ethnic perspectives. In order to do this, colleges must provide, encourage, and facilitate "action-oriented agenda(s) that provide White students with concrete opportunities to apply their learning" (Harper & Quaye, 2015, p. 103). For example, intergroup dialogues where White students are confronted with previously unexamined racial biases and are able to explore them in a cooperative and reflective space. More coursework related to Whiteness and ethnic identity can give students the ability to engage in questioning and analyzing racial identity and lead them to participation in the pursuit of racial justice. These are just a few suggestions for engaging White students in pursuing a cognitive understanding of their Whiteness and embracing other ethnicities and the various perspectives they provide. | Emily Lane |