

Introduction:

A study by Yeo et al. (2019) found that Asian American students sometimes experience xenophobia and racial microaggressions as a result of being mistaken for Asian international students. Through the experiences of Asian American students surveyed for this study, the researchers found that Asian international students face racialized experiences based on their skin color, perceived level of English proficiency, and nationality. Furthermore, these experiences reveal how White Americans view Asian Americans in the context of racial ideologies within the United States.

Racial microaggressions (RMAs) that target Asian international students and Asian American students:

	Theme	Definition
Mistaken Identification as International Students	1. Xenophobia (unwelcome and hostile campus climates)	Xenophobic and bigoted remarks targeted toward international students.
	2. Mocking English accents, Asian languages, and ascription of intelligence	International students' English accents or Asian languages being mocked. Sensed judgment as lack of intelligence based on race and English accent.
	3. Overt, direct, intentional expressions and assaults	Direct belittling remarks and behaviors aimed at international students. Direct insults (insulted or disrespected) and hatred targeting Asian American and international students.
	4. Being alienated in their own land	Being mistaken for foreigners or international students with disrespectful manners.
Racial Microaggressions Targeting Asian American Students	5. Stereotypes and assumptions based on race	Stereotypical beliefs about race/ethnicity or international students, generally.
	6. Homogenization	Pressure to behave like or become White in the White-dominant culture.
	7. Monolithic categorization of Asian American and Asian international students	Social pressure to assimilate into the White dominant culture. Being lumped together (conflated), or international students lumped together. Interethnic differences invalidated.

*Original table on p. 49 of Yeo et al. (2019)

Counter-Storytelling – from p. 46 in Yeo et al. (2019)

“Scholars and researchers employ storytelling in social sciences, humanities, the law, and educational research. Counter-storytelling generally relates to critical race theory frameworks (DeCuir & Dixson, 2004). Counter-storytelling is defined as a method of “telling the story of those experiences that have not been told” (Solórzano & Yosso, 2002a, p. 156), and as a tool for “analyzing and challenging the majoritarian stories of racial privilege” (Solórzano & Yosso, 2002b, p. 32). It involves constructing experiences of marginalized groups to be heard and made visible. Specifically, counter-storytelling “help[s] us understand what life is like for others, and invite[s] the reader into a new and unfamiliar world” (Delgado & Stefancic, 2001, p. 41). Counter-stories are grounded in real life experiences, and empirical data [drawn] from contextualized social situations (Solórzano & Yosso, 2002b). Counter-storytelling is powerful for uncovering the realities of people of color and humanizing experiences to educational research, theory, and practice.

Counter-storytelling can be found in three general forms. These include: personal stories and narratives, composite stories and narratives, and other people’s stories and narratives (Solórzano & Yosso, 2002a, 2002b). Personal stories and narratives describe individual experiences of various forms of racism and oppression (Solórzano & Yosso, 2002a, 2002b). Such lived experiences can be analyzed within the sociopolitical context in critical race theory and methodology in education (McCoy & Rodricks, 2015). Composite stories and narratives recount experiences of people of color from various data sources, such as literature or interviews. These sources offer biographical or autobiographical analysis in research (McCoy & Rodricks, 2015; Solórzano & Yosso, 2002). Other people’s stories and narratives allow individuals to reveal another person’s experiences with and responses to racism as told in a third-person voice (Solórzano & Yosso, 2002). This type of counter-story tends to offer biographical analysis of the experiences of a person of color in relation to U.S. institutions and in a given sociohistorical context (Solórzano & Yosso, 2002).

Hence, the use of counter-stories provides opportunities to challenge discourses of the majority. In this study, Asian American students’ narratives of their experiences with racial targeting recount the experiences of international students’ experiences with racism and RMAs. Due to similar phenotypic traits, Asian stereotypes rooted in U.S. racism project onto Asian international students. Such RMAs affect both Asian American and Asian international students’ quality of college life and success. In this regard, this study serves as a rare and meaningful way to reveal hidden RMAs experienced by international students studying at U.S. institutions of higher education.”