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LATINE AND ASIAN AMERICAN MILLENNIGENZ: WHO ARE THEY AND WHAT ARE THEY THINKING?

Faye Linda Wachs
California State Polytechnic University, Pomona

Mary Kunmi Yu Danico
University of Hawai`i at Mānoa

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Latine and Asian American MilliGenZ: Who are They and What are They Thinking?

Faye Linda Wachs
California State Polytechnic University, Pomona

Mary Kunmi Yu Danico
University of Hawai'i at Mānoa

This special journal issue on Latine¹ and Asian American² MilliGenZ highlights the complex nuanced stories of this generation as they navigate advancing technologies, rethink what it means to have human interaction, and consider ways to live in a world that does not have a direct path moving forward. The issues also bring forth social institutions, issues, and identity politics that can get in the way of our BIPOC MilliGenZ educational experiences.

Throughout history, there has been consistent discourse around the difference between generational cohorts. Among social scientists, generation has also been framed around immigration status, with the first to migrate to the U.S. being first generation, child immigrants are 1.5, those born in the U.S. are second, and so on. Yet, the focus on age obscures what brings together a generation. Generations are distinguished by key historical markers or distinct cultural characteristics that create a

¹We have chosen to use the terms Latino, Latina and Latine, to refer to people whose ancestors experienced the colonization of Mexico, South and Central America, and the Islands of the Caribbean. We are using Latino for people who identify as male, Latina for female, Latine for nonbinary, and as the plural. As suggested by Salinas (2020), existing terms are all problematic, for a variety of reasons, as all reflect a history of colonization. While a number of terms exist, Hispanic, Latinx, Latin@, we chose Latine for a number of reasons. First, it was initiated by the LBGTQA community to be an inclusive term. While some associate Latine with nonbinary communities, it can be used to apply to anyone as a gender-neutral term. Second, it's easily pronounceable in English and Spanish (Salinas & Lozano, 2022).

²Asian Americans is a social construct that has long held political identity. We recognize that this term does not include many communities that are under the frequently used terms Asian American Pacific Islander (AAPI) or Asian American Native Hawaiian Pacific Islander (AANHPI). The research conducted from the Asian American Transnational Research Initiative constitute mostly East and Southeast Asians and so we opted to use Asian American in the title. The complexities of the category is evident and the need to disaggregate the data is critical. However, the sample of Pacific Islanders and Native Hawaiians are minimal to none.

collective generational identity. When we think about key historical markers that shaped our GenX identities, we list the rise of neoliberalism, consumption and wealth earnings, post-Cold War global tensions, and the advent of the war on Drugs, AIDS (acquired immunodeficiency syndrome), and rapid communications technological advancements. Cool things like the microwave oven, MTV (Music Television), the World Wide Web, and the internet emerged in our lifetimes, and homes were still an attainable goal. As young people in our 20s, we attended state universities in Davis and Berkeley for less than \$2000 a year, with housing costs being only about \$150 a month for shared 4 bedrooms. The minimum wage was about \$3.35 but one of us somehow got a job that paid \$10 an hour, the other a lucrative summer internship. Our biographies are quite different but paralleled in interesting ways. Danico is a first-generation college student who is also a 1.5er. She experienced anti-Asian hate and racism personally but did not experience racial protests. Instead, as a young adult, she witnessed and participated in Gay Pride after living in a city that killed Mayor Moscone and Harvey Milk and learned what it meant to be on the margins living in the United States. Wachs grew up with family members who were Holocaust survivors, and when she was eight, her great-grandmother was murdered by neighbors convinced of Jewish prosperity despite her low-rent address in New York. Her parents made sure she understood the impacts of racism and xenophobia, and their systemic underpinnings, social justice, and activism were modeled in a home full of a wide range of books.

Life presented a host of challenges. There were still residential gatekeepers that did not allow certain racial groups into various neighborhoods, Mary learned that immigrant parents internalized racism and would not allow a relationship with a best friend because she is Black. Faye spent a year as a visiting professor in the south and found a vibrant and diverse community, alongside deeply held stereotypes and animosities. As with all generations, as we aged, we started to occupy positions of power. GenX are now in the company of boomers as politicians, executives, doctors, teachers, labor leaders, and restaurateurs. GenXers assimilated into corporate and capitalist reality during a time when politics and entertainment merged, and political performance became central to self-identity. Throughout our lifetimes, the political climate has become increasingly polarized as real wages have stagnated and income

inequality has increased. A culture of hyper-competition and resentment fueled by corporate advertising blossoms in cyberspace, while a new iteration of the war on drugs driven by pharmaceutical profits overtaxes local resources and destroys families and communities. As children of the 80s War on Drugs, we witnessed the divisiveness wrought by profit-driven policies with high degrees of human collateral damage that inflamed racism, xenophobia, and classism. The 1992 Los Angeles Uprising was the culmination of neoliberal policy failures. Despite increasing awareness, income inequality, environmental devastation, and structural racism have been maintained. And now everything is hyper-visible.

As GenX, we remember a time before the internet and social media, but we also adapted to it as young adults. We remember card catalogs but were using computerized databases by middle and high school. Faye's parents signed her up for a middle school summer programming class, making using early versions of SPSS and SAS much easier. The ability to collect large scale data revolutionized the social sciences and provided ways to validate claims and provided justifications for advocacy. Over time, the dangers of big data are becoming more apparent, and new forms of advocacy are emerging to combat this.

The rapid adaptation of technology allowed for the transformation and export of US culture. We lived the media transition. GenX went from rotary phones to iPhones. What was once a Star Trek fantasy, is now a dystopic reality. We can talk to folks on the phone like the imaginary "Get Smart" actor did in the 60s, we can see people on the screen as we are speaking to them as they did on Star Trek in the 1960s, we can clone animals, and people as they imagined in the sci-fi books and movies, and even have babies in test tubes. What was once images of science fiction is now a reality for Millennials and GenZ, who we will refer to as MilleniGenZs. The technological advancement with hyper fast internet, artificial intelligence, and heavily digitized messaging also comes with the absence of human connection. There are some key factors that have shaped MillenniGenZ 's everyday lives. The policies that boomers and GenX fostered, social media and technological advancements, and the growing diversity of peoples living across the nation have real-life implications for MillenniGenZ.

Increasing media manipulations polarize and racialize local and national politics. Faye has had to reflect on being a student in the Sociology of gender during the Anita Hill/Clarence Thomas controversy while teaching Gender & Sexuality during Brett Kavanaugh's controversial confirmation to the Supreme Court. Mary has had to witness an increase in anti-Asian hate crimes. Despite challenges, both have seen progress and change. Faye was part of the first non-white majority class at UC Berkeley, and in 2025, it is said that the majority of people living in the continental U.S. will identify as Black, Indigenous, and People of Color (BIPOC). The two fastest growing groups are Latine and Asian Americans. The demographic shift of the younger generation has alarmed the silent generation, boomers, and GenXers.

Changing Demographics and The Need for Change

Our exploration into the world of MilleniGenZ took shape after the 2016 election, but as educators, we saw a striking demographic shift in our student populations. Working in a public state university in California, the student population mirrored communities throughout California. The Millennials (1982-1998) and GenZ (1999-2020) are the most diverse generation, but also generations that grew up with civil rights for which the generations before them had to fight. Diversity, inclusion, social justice, equity, and rights are normalized in schools and work settings on the West Coast. MilleniGenZ also saw the call for climate and restorative justice, "Me Too," and LGBT rights. This is not to say that the minoritized communities have equity or equality, but compared to the pre-civil rights movements, MilleniGenZ have a foundation of rights that communities before them had to fight. How are they continuing this struggle?

The Civil Rights Act of 1964, initiated by Boomers, was not unanimously supported. The final vote was 290–130 (55.2% support) in the House of Representatives and 73–27 (63.1% support) in the Senate. The country was divided then, much like it was in 2023. In the '60s, Black activists led the call for human rights and equality. From housing, voting, and overall living, black communities are demanding reparations and restorative justice. The fight for Black rights in the early 60s inspired college students to demand representation in higher education. In 1968, college students created *The Third World Liberation Front* and launched a coalition of multiracial students at San Francisco State and the University of California at Berkeley

that led to the birth of Ethnic Studies. Around the same time, gay and transgender activists fought back in New York when police raided Stone Wall bar in 1969. Gay, lesbian, and transgender patrons fought back, resulting in five days of rioting with demands for civil rights and social change. These acts yielded improved rights and justice, but not yet equity. Moments of resistance were sandwiched between wars that continued the project of settler-colonialism.

In 2016, living in California – a blue state – we felt that there was an idealization that the days of overt racism, sexism, homophobia, ableism, elitism, and American imperialism were over. Many believed that things would only get better, as evidenced by the election of Barack Obama in 2008. As the first Person of Color to win the white house, Barack Obama, a mixed-race man who was born in Honolulu to a White mother and an African father, gave hope to those who wanted to believe that the United States provided the opportunity and potential prosperity. Yet, despite our “progress,” questions about the meaning of a Black and/or female candidate were discussed, reinforcing tropes of gender and racial inequality. Obama surfaced during a time when political correctness was not yet an indictment, way before cancel culture, and wokeness. Reducing debates to race and gender revealed the ongoing failure to nuance people and ideologies. Rather than debating neoliberalism, ongoing imperialism, problematic foreign policy, and an increasingly left-behind working poor, race, gender, and the failures of voters took center stage.

Obama’s election represents a shift in American’s presentation of self. Obama’s idea of progress and neoliberal ideals resonated with the middle class and those who hoped for a better America. It was a momentous period where Americans symbolized the end of the legacy of slavery, colonization, and inequality. Of course, we know that this was far from the truth, yet hope permeated. What people did not realize was the counter revolution that was taking place. While some fought to expand the civil rights won only 50 years before for racial equality, others sought to restrict. As Women’s rights and Lesbian, Gay, Bisexual, and Transgender rights were gaining momentum, those who objected remained unconvinced. The imagination that people suddenly flip on their values was fantasy. While some continue to demand that justice, diversity, equity, and

inclusion be a part of the everyday policies at work, school, and organizations, others find these ideals threatening.

In 2016, many hoped the first woman would become president of the United States. Despite Gen Z, Millennials, and Gen X constituted 69.4% of the votes in 2016, Donald J. Trump was elected president of the United States. We saw the media blaming millennials. Millennials were framed as the lazy, apolitical, snowflake generation. But are they? Much of what we were reading did not match the experiences we had with our thoughtful and engaged students.

Generations: Who are They and How are They Defined?

Much has been written about generations. In 1973, Payne et al explored the “Value Differences Across Three Generations” and whether a generational gap existed between Silent Generations and Baby Boomers. Interviewing across generations to capture intergenerational differences between undergraduate college students, their parents, and grandparents, the authors found that the college students were less severe in their moral judgments than their elders (Payne et al., 1973). In 2020, the Silent Generations (born between 1928 and 1945) constituted almost 21.78% of the total population, while Baby Boomers (born between 1946 and 1964) made up 70.68% of the total population. The boomers, who were seen as less judgmental when studied during their younger years, have been identified as more conservative as they age (Jones, 2015). The Baby Boomers were at the forefront of political protests in their youth and, at the time, seen as “radical.” The Boomers were instrumental in the fight for civil rights and women’s rights, weren’t they? How do the attitudes and values of a generation pivot in just a few decades? Context and socio-cultural factors play an integral part in framing and constructing a generational identity. In the U.S., the framing of generations has excluded communities of color, yet this is changing largely because it is difficult to disregard the reality that the majority of people living in the United States are Black, Indigenous, and People of Color (BIPOC). Specifically, the two largest racial groups are Latines, Asian Americans, and Pacific Islanders.

Gen X (born 1965-1981) consists of a mix of new immigrants and children of whose parents grew up during the protest era but also during a rise of consumerism and Reaganomics. Gen X saw computers replace card catalogs, and video killing the radio

star. Born into a vinyl world, they ushered in the digital revolution. Every historical period leaves its mark on different generations in unique ways. Too often, the nuanced and diverse nature of generations and differences by class, gender, race, and culture, are obscured by broad generalizations. What is unique about millennials and GenZ are that they have witnessed social political progress and digression in a brief period of time; they have been socialized amid World Wide Web, social media, artificial intelligence, rapid technological advancement, and a global pandemic.

MilleniGenZ were born two decades after the civil rights movement. Yet, they grew up in a polarized political environment and the first Black president and the first president to be impeached twice. Despite the rights they inherited, they also grew up in an era where freedoms were slowly being stripped. Yet, what many highlight as most significant, is the MilleniGenZ came of age with social media. What social media did was open the gateway to unfiltered commentary lacking facts or truths. From food, politics, life, animals, travel, and conspiracy theories, social media sought out folks looking for a virtual community that shared their interests, but also their frustrations and anger about what was happening to their America. Cambridge Analytica and Brexit forced us to contend with the dangers of big data and personalized propaganda.

The 2016 election brought on sorrow, anger, euphoria, and a varied mixture of emotions. While the world expressed anger on the streets and on social media, the reality is that almost half of the US voted for a person who was openly hostile toward the disabled, women, Black Indigenous and People of Color (BIPOC), Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ), to name a few. The world questioned how Donald J. Trump, a businessperson and reality star, was elected, and many blamed communities who did not show up to vote. The question of “what happened” and who is responsible are the wrong questions. Increasing income inequality, erosion of worker protections, and inaccessible housing markets have left many frustrated and disenchanting.

Coming of age alongside social media, MilleniGenZ grew up with unprecedented informational access, and intensive scrutiny of one's presentation of self. Everyone can display their own personalized version of “The American Dream” across a range of platforms. The “American Dream” was internalized by settler colonialist and the global

community due to the early writing of James Truslow Adams. In *The Epic of America*, Truslow states, "The dream is a vision of a better, deeper, richer life for every individual, regardless of the position in society which he or she may occupy by the accident of birth." (Adams, 1931, p. 13). The idea of meritocracy complemented the notion that if you work hard enough, anyone can achieve the American dream. But what is that dream? And on whose labor does it rely? While those in the U.S. often criticize socialist and communist nations and the caste systems of other cultures, the inequality that permeates the U.S. is part of its colonial origin story.

Latine and Asians are not new members of the U.S. In fact, people of Mexican descent did not immigrate to the U.S. but are indigenous to many parts of the U.S. continent. The question of who is indigenous in the U.S. is an interesting query as the history books only speak about the tribal communities and the mass genocide of Native peoples. Yet, Mexicans who were also living in areas of California, Texas, Arizona, and other border states have been excluded from history. The indigenous people of Central and South America continue to be largely ignored. Filipinos have been in the Americas since the 1850s, yet institutional policies did not recognize them. Those brought into Hawai'i to work the fields of colonizers also create a complex question of positionality and identity among people of non-Hawaiian ancestry. The appropriation of Hawaiian words to offer legitimacy to being on the Hawaiian Islands has been challenged recently. Who really is *local* or *Kaima`aina*? Are Asian people Asian settlers? In California, people who descend from indigenous people, colonizers, immigrants, and enslaved laborers intermix, creating bodies that reflect these varied histories. Identity politics in the continent and in Hawai'i. are nuanced and layered, but discussions too often rely on tropes and stereotypes. The hyper-visibility of a few "success stories" masks ongoing systems of inequity and increasing economic divisions.

The election of Barack Obama was one of those moments. The idea of this dream seemed possible to many when Barack Obama was elected in 2008. Generations who have witnessed and played a role in various life-altering events include the silent generation, boomers, Gen X, Millennials, and GenZ. Intergenerational transfer of trauma, successes, and resiliencies all play a critical role in the ways people internalize values and ideals, but also contribute to many rethinking their ideologies.

There have been key events in our society that have transformed society. Colonization and cultural genocide of America continue to impact the United States and its diasporic communities. For today's teens and young adults, millennials and Gen Z, their identities have been influenced by the experiences of the generations before them. As MilleniGenZ moves into positions of authority and power, how will the past shape them, and how will they shape the future? As the most diverse generations in American history, understanding distinct groups within this generation becomes more critical to building bridges and creating meaningful policy. The demographic shift in the U.S., and specifically California, shows Asians and Latines as the two fastest-growing segments of the population.

The 2016 Election: Clinton v. Trump

“Our country is broken,” “If Trump Wins, I’m moving out of the country,” “I cannot vote for Hillary,” and “I’ll abstain from voting,” simmering animosities and social anxieties were displaced onto the bodies of the candidates. The way the U.S. responded to the end of the Obama era was one of cultural amnesia and disassociation. The frame of reference for many around the world is the subjective and lived experiences of each generation. Very few people think about the historical transmission of culture, let alone the recycled nature of the oligarch strategies. There are some key indicators that, since the birth of GenX have foreshadowed what was to come. Media euphoria over the idea of a new world order or post-racial America that was inclusive and just, was short-lived. It would be unfair to expect the next generations to solve the problems of previous generations. The finger-pointing aimed at the younger folks for not voting or voting for a third party failed to acknowledge the system we built. The rejection of a problematic system by younger people who are not benefiting from it and see little hope for improvement is not surprising. But it would be foolish to think younger people have abdicated social responsibilities. We have seen youth activism change national debates. Finding ways to address how the institutional barriers founded in white supremacy and settler-colonialism dominate both republican and democrat parties remains an ongoing challenge for people of all ages.

Most of Gen Z, born between 1995 – 2012, were not old enough to vote in 2016, but many were by the 2020 election. What influences their choices? Most young people rely on their family, close friends, and, most often, their parents to determine how they will vote. Some families around the nation fill out ballots for their young and old and get signatures, and some of our students shared conflict when they disagreed. The ecological framework posits the idea of a “Person in Environment,” noting the layered and nuanced social facts that shape the self, which includes their values, their views about social issues, the people they encounter, and their local and global communities. Intergenerational transmission of ideas and thoughts are significant, but so are the intergenerational and inherited policies that restrict, limit, or advance groups, causes, and world affairs. The macro-structures do impact the micro-interactions, and to fully understand what happened in 2016 and again in 2020, a cultural framing of how the U.S. has shifted, transformed, and regressed is key in better understanding how Millennials, MillenniGenZ, and GenZ interpret what is happening in their community, country, and in the world today.

The transference of thought, values, and “morals” inherited from colonization remains a constant in the way we dehumanize certain communities and exploit others through policies and institutional restrictions. Each generation had a key event that shaped and identified the generation, some more striking than others. For today’s teens and young adults, often referred to as millennials and Gen Z, their identities have been influenced by the experiences of the generations before them but are shaped by their lived experiences. Yet, as scholars have attempted to represent these generations, too often, scholarship has failed to capture its diversity and the range of opinions across salient identity categories.

Technology and Learning Curves

As Donna Haraway (1991) observed, we are already cyborgs. MillenniGenZ are chronically online and are faced with personalized advertising and propaganda, and expectations of instant access. All of us have had to adapt to new forms of technology and changing expectations. As educators, we have gone from overheads to PowerPoint to learning management platforms. As we continue to digitize our teaching, under the auspices of improving education and reducing waste, it quickly becomes apparent that

for every improvement, there is a vexing new challenge. Today, our students grow up within a digital space. Yet, the digital divides remain and continue to be excluded. Some students still struggle to afford technologies or access reliable internet. Lack of access further limits the development of social capital and networks. At the professional level, much of what must be done to network, find work and maintain connections takes place online.

Various sites (i.e., Monster, LinkedIn) now recruit employees, and people seek out opportunities online. Society quickly embraced digital into every life. It seems like folks have adjusted very quickly to artificial intelligence that listens to us. Gadgets like “Alexa” and “Siri” call, search for info, and play music for us. Smart homes are part of an aspirational reality marketed to young people. At the same time, technology creates new challenges, changes social norms and expectations, and requires ongoing adaptation. Over the last few years, we have faced ongoing global political unrest, dysfunction in our government, and a general challenge to the way we communicate and interact. We survived a global pandemic that revealed ongoing class, race, and gender divisions and economic fault lines.

Relying on existing generational tropes, devoid of nuanced historical representations, too often humor and stereotypes drive discussion. We wanted to create a space where MillenniGenZ can tell us their views and their stories. Moreover, we felt that the narratives have been based on middle-class white millennials and GenZ, and with the shifting demographics, we are excited to share the narratives of Black, Latine, and Asian American MillenniGenZ. This special journal issue highlights the complex nuanced stories of this generation as they navigate advancing technologies, rethink what it means to have human interaction, and consider ways to live in a world that does not have a direct path moving forward. The issues also bring forth social institutions, issues, and identity politics that can get in the way of our BIPOC MillenniGenZ educational experiences.

In the first article, *Understanding the Varied Social and Political Views of MillenniGenZ*, Peter Hanink unpacks political views among generational cohorts and questions whether such understandings apply to MilleniGenZ. Do all generations become more conservative as they age and are younger generations truly more liberal

and progressive? Hanink addresses whether this leftward lean will persist as the MilleniGenZ age or whether they will fall into the same patterns as Gen X, the Boomers, and the Silent Generation did before them. Through an exploration of attitudes on a range of social and political issues between two waves of a survey, Hanink questions whether there are intra-generational differences and concludes that MilleniGenZ remains remarkably uniform in their attitudes. This interesting find shows that this generation is distinct from the others, and they have a keen sense of agency and generational identity.

Social media has been a staple in the ways that MilleniGenZs have presented themselves and have consumed information. The internet has spawned social media apps, where they become the content producer and/or consumers of information. In the second article, Faye Wachs examines the role of social media on the lives of MilleniGenZ based on primarily Asian American and Latine MilleniGenZ participants. Wachs' research combines content and contextual analysis, focus groups, surveys, and interviews conducted over a 4-year period to explore the experiences of these groups. Wachs discusses the potential of social media for creating an activist and productive third space. While social media serves as bridges to experiences and observations of those around the globe, Wachs argues that MilleniGenZ crave in-person interaction and prefer to discuss contentious issues "in the real." Despite stereotypes of MilleniGenZ not being able to connect in person, the contrary was discovered in this study. There is a deep need to connect and listen to other perspectives, and they are very aware of "fake news" or are more skeptical of the news that is fed to them.

One of the most media-driven social issues during the pandemic is the Black Lives Matter Movement. Millennials were at the forefront of organizing, and the fluent use of social media led to a global outpour of support for #BLM. In the third article, Stephanie Jones in *The Effects of #BlackLivesMatter* analyzes the impact that the social movement #BlackLivesMatter (#BLM) has on how communities frame police brutality within protests. Jones conducts case studies of three events that involved police brutality to examine the broader question of how BLM shifted the attention from a local issue to a global one. Jones states that protests before the #BLM movement focused on policing issues *only within* their own communities, whereas the protests after #BLM

connect local cases to a national problem. Jones uses YouTube videos of protesting the police after incidents of police brutality in three cases. First, the murder of Oscar Grant in Oakland, California, was before the #BLM movement emerged. Second was the choking of Eric Garner in Staten Island, New York. Third is the shooting of teenager Michael Brown in St. Louis, Missouri. By expanding the collective identity, #BLM changed the discourse about police brutality from a problem within local communities to a national social issue. The #BLM movement shows that communities no longer must struggle alone, but that they can and must unite against oppressive policing. Protests in this paper occurred before the growth of #BLM focused on policing issues primarily *within* their own communities, whereas the protests that occurred after #BLM made connections *from* local instances *to* a larger, national problem.

The broader social implications that have impacted the lives of MilleniGenZ are evident. From 2020-2023, MilleniGenZ, who are in high school and college, have been disrupted by the global pandemic. During this time, we wanted to have a better understanding of how they were managing college life. In the fourth article, Sandra Emerson, Winny Dong, Jeremy Aquino, and Hosne Afrin in *Student-Initiated Research, Consequences, Peer Mentors, and Finding the Hope Inside for Students during the COVID-19 Years* examined factors contributing to student enrollment and engagement. They hypothesized that students who were engaged in research along with faculty mentoring and team collaboration were more likely to persist and remain engaged in college equitable by race, gender, and income categories in COVID-19 years (2020-2022). The authors used a convergent mixed methods design, which enabled the researchers to triangulate the findings and develop a deeper understanding of the research question: how do students navigate their college studies in adverse circumstances? The authors posit that it is important for universities to engage as many students as possible in these experiences. The Office of Undergraduate Research at Cal Poly Pomona has found that the traditional drivers for student interest in research have shifted in MillenniGenZ students. Instead of preparation for graduate school as the main motivator, an individualistic goal, many students today are motivated by the potential to contribute to community-oriented goals.

For students engaged in research, finding a community is key to fostering a place or space where they feel a sense of belonging. For African Americans and Black students, higher education continues to be a place of navigation and negotiation. For Oceanic Black students, the issues are complicated when they are attending schools away from the continent but in Hawai'i. In the fifth paper, Ethan Caldwell in *Opele Revisited: How Oceanic Blackness Impacts Student Belonging and Success* explores the concerns surrounding educational opportunity and access for underrepresented Black students at the University of Hawai'i at Mānoa. Caldwell examines the 1992 "Opele Report," which offered suggestions to improve Black student and faculty retention, recruitment, and well-being to see what has transformed in the last 30+ years. Caldwell revisits the "Opele Report" by providing a window into the contemporary experiences of the 1.8% Black student population on campus by highlighting how they cultivate belonging while navigating their intersectional identities on the University of Hawai'i at Mānoa campus. Caldwell focuses on six former and current students, affiliated with the Black Student Association, as they engage in creative, introspective dialogue surrounding Blackness and belonging on campus and in Hawai'i as an expansion of photo voice. Black students express a call to address diversity, inclusion, equity, and justice work on university campuses, including those beyond the continental United States. From experiencing tokenism from colleagues and throughout campus to racism from peers, these students' experiences highlight the intricacies of finding belonging in the face of anti-Blackness that remains pervasive on campus, in Hawai'i, and in the continent.

The lives of MilleniGenZ in higher education are juxtaposed by place and space. For those in California and in Hawai'i, the experiences of BIPOC students reflect a need to continue the work to create a space of belonging and community. Yet what happens after the students graduate? The idea of 4-year college is not truly accurate as the "traditional" students who have the luxury of school only are increasingly rare in public universities. What we do see as more common are students who graduate within 5 to 6 years. So, what happens to our students after they leave our universities? In the sixth paper, Kelly Nguyen in *We are the future: Career Attitudes of MilleniGenZ College Students brings* to our attention to apply closer attention to this generation as future

leaders and workers in our global economy. So, what kinds of work do MilleniGenZ want to engage in? Nguyen examines the career attitudes of Latine and Asian American Millennial and Gen Z college students to better understand how their unique college experiences are shaped by their familial, cultural, and personal backgrounds- can inform us about how they imagine their post-college trajectory. Nguyen argues that institutions and organizations should incorporate diversity and inclusion considerations into the career planning process to support individuals in overcoming systemic barriers.

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