

FACULTY WORLD-TRAVELING IN THE UNIVERSITY

An Undergraduate Research Scholars Thesis

by

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ABSTRACT

Faculty World-Traveling in the University

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In this paper, I will be applying María Lugones theory of “World-Traveling”, “Arrogant Perception”, and “Decolonial Feminism” to the experiences of minority faculty-specifically women faculty of color- in American institutions of higher education. After going through an in-depth description of Lugones’ concepts, I will then describe how some of her ideas like arrogant perception, world-traveling, and worlds can apply to the exclusionary remnants of American institutions of higher education. Focusing on tenure and its standards (service, classroom performance, and research), one can see how minority faculty are forced to deal with the remnants of these exclusionary practices and how their experiences bring to life another side of recent diversity initiatives in American institutions of higher education. After cementing Lugones’ concepts into the real experiences of minority faculty, this paper will go into how these problems can be alleviated using Lugones’ “Decolonial Feminism” and the “Loving Perception”.

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INTRODUCTION

The importance and opportunities provided by higher education (colleges and universities) and professional schools (law school, medical school, etc.) are undeniable in American society, culture, and job market. There are significant economic and social advantages to attending and finishing a degree within an institution of higher education since they can lead to some of the most respected and highest paying jobs in American society. Because of the opportunities for a higher paying and respected career from a degree in higher education, one's descendants can go to institutions of higher education without the worry of finances and create generational wealth- and all fueled by institutions of higher education and the financial and social opportunities it brings. However, there have been significant obstacles to those in minority groups to attend, thrive, and finish degrees at institutions of higher education. This stems from the fact that many institutions of higher education have had times in their conception and development where women and ethnic and racial minorities were barred from attending their institutions. These obstacles put women and ethnic and racial minority groups behind generationally in their pursuit of the "American dream" of economic and social success. This disadvantage can be seen in the lack of women and ethnic and racial minorities who are professors, academic researchers, or in tenured positions at institutions of higher education. This can be attributed to the previous generations who were barred from attending higher education and professional schools while White/Anglo and male counterparts were creating the generational wealth that come from higher education, so their descendants can have the opportunity to be university professors and researchers in their fields later on. However, with

changing times and success from civil rights movements for these minority groups, universities have attempted to diversify their institutions with no limits on who can apply and be admitted.

Now, more and more women and ethnic and racial minorities are entering the professions of university professors and researchers, which opens the door for individuals in these groups to become tenured professors as well. However, as these groups are admitted and work within the university, one can see the new challenges that minority groups have to deal with from the remnants of a historically exclusionary institution like the university. This can range from institutional racism, ethnocentrism, or sexism.

There are many ways to describe this phenomenon but Maria Lugones' philosophy of "Decolonial Feminism" and specifically her idea of "World-Travelling" and "Arrogant-Perception" can accurately define, develop, and potentially pose solutions to the problems of institutional racism, sexism, and ethnocentrism of the historically exclusionary institution of the University. Maria Lugones' philosophy specifically focuses on women of color; therefore, in this paper a lot of the previous research, ideas, and recommendations will revolve around women of color in the university.

1. THEORETICAL FRAMEWORK

1.1 Theoretical Framework: What is “World-Traveling” and “Arrogant Perception”?

The concept of “World-Traveling” is defined by Argentina-American philosopher Maria Lugones in her paper “Playfulness, ‘World’-traveling, and Loving Perception”, defined as:

The outsider has necessarily acquired flexibility in shifting from the mainstream construction of life where she is constructed as an outsider to other constructions of life where she is more or less 'at home.' This flexibility is necessary for the outsider but it can also be willfully exercised by the outsider or by those who are at ease in the mainstream. I recommend this willful exercise which I call "world"-traveling and I also recommend that the willful exercise be animated by an attitude that I describe as playful.¹

What this means is that an outsider of a majority and historically accepted group, like women and racial and ethnic minorities, have to shift and change to fit into different “worlds” like the world of the majority from the “worlds” where they are at ease or most comfortable. Lugones elaborates more on the idea that World-Traveling, if done playfully and with love (voluntarily), can be a very enriching and insightful exercise since one can see another’s most comfortable construction of themselves and at their most human within their world. However, because of the ethnocentrism and racism of American society most women, racial and ethnic minorities, and women of color world-travel out of necessity and under hostile circumstances while dominant groups do not world-travel to their worlds, which takes out all the enrichment that can come from it². In addition, this entire paper explains and develops Lugones’ recommendation that in

¹ Lugones, María. “Playfulness, ‘World’-Travelling, and Loving Perception.” *Hypatia* 2, no. 2 (1987): 3–19. <http://www.jstor.org/stable/3810013>, 3.

² Lugones. “Playfulness, ‘World’-Travelling, and Loving Perception”, 3.

order to love one another and have a more equitable society, we need to travel to each other's "worlds"³. However, to better understand these ideas, one first needs to understand what "worlds" are in order to "world-travel".

The concept of "worlds" is foundational to Lugones' concepts and ideas within Decolonial Feminism. She defines "worlds" to be:

Inhabited at present by some flesh and blood people. It may also be inhabited by some imaginary people. It may be inhabited by people who are dead or people that the inhabitants of this 'world' met in some other 'world' and now have in this 'world' in imagination... A 'world' need not be a construction of a whole society. It may be a construction of a tiny portion of a particular society. It may be inhabited by just a few people.⁴

She also elaborates by saying that some "worlds" do not have to have a stringent criteria or structure. For example, the "World of Hispanics" is so broad since many people have different ideas of what it means to be Hispanic and some people do not even use that label and use other labels like Chicano/a/x or Latino/a/x, so this world is varied and incomplete vision but is still real⁵. In addition, Lugones also brings up the idea that there is a "World of Latinos" that is stereotyped and constructed by the White American while there is a "World of Latinos" where those that who identify actually occupy. This also leads to the complication of one being constructed by others as stereotypically Latin while *at the same time* they construct themselves and as Latin with their own ideas of what that means⁶. This means that they are in two different Worlds where one can switch and adjust their construction according to what World they need to

³ Lugones. "Playfulness, 'World'-Travelling, and Loving Perception", 3.

⁴ Lugones. "Playfulness, 'World'-Travelling, and Loving Perception", 9.

⁵ Lugones. "Playfulness, 'World'-Travelling, and Loving Perception", 9.

⁶ Lugones. "Playfulness, 'World'-Travelling, and Loving Perception", 11.

travel to, and they know the difference between these two constructions in these two Worlds⁷. Overall, “Worlds” to Lugones are spaces within society where members share a certain characteristic and expectations, and one can occupy a world in which they are discriminated against, worlds where they are at ease, worlds that they are stereotyped in, and one can travel to different worlds. Through traveling to different worlds, one will shift to fulfill the expectations of that world (even if that means fitting into a stereotype), which can mean that one may have certain characteristics, personality traits, abilities in one world versus another. Although one may travel to a different world and shift, the individual still keeps the memory of their person and understands their difference in personality and abilities from one world to another⁸. Again, Lugones repeats those women, racial and ethnic minorities, and women of color all “world travel” out of necessity.

Lugones further develops her idea that “world-traveling” is pivotal to the experiences of minority groups by making a connection to Marilyn Frye’s idea of “arrogant perception” where one understands another implicitly with no attempt to identify with them⁹. Lugones evolves this by adding that arrogant perception is also a failure of loving another along with the failure of identifying them¹⁰, which can lead to the indifference and ignoring of individuals and groups that have systemic, societal problems that need collective attention. Lugones also goes on to say that in extreme cases of arrogant perception of a group that occurs over a long time can, “To the extent that we learn to perceive others arrogantly or come to see them only as products of arrogant perception and continue to perceive them that way”¹¹. This means that after decades of

⁷ Lugones. “Playfulness, ‘World’-Travelling, and Loving Perception”, 11.

⁸ Lugones. “Playfulness, ‘World’-Travelling, and Loving Perception”, 11.

⁹ Lugones. “Playfulness, ‘World’-Travelling, and Loving Perception”, 4.

¹⁰ Lugones. “Playfulness, ‘World’-Travelling, and Loving Perception”, 9.

¹¹ Lugones. “Playfulness, ‘World’-Travelling, and Loving Perception”, 4.

arrogantly perceiving a group can lead to decades of implicit participation in racism and ethnocentrism where we understand people and groups through the stereotypes of arrogant perception and not actually understand them through their experiences in their world. This is where the relationship between different groups in American society becomes strained because we are arrogantly perceiving one another while being arrogantly perceived. For example, Lugones talks about how White/Angla Women arrogantly perceive Women in Color, “White/Anglo women do one or more of the following to women of color: they ignore us, ostracize us, render us invisible, stereotype us, leave us completely alone, interpret us as crazy. All of this while we are in their midst”¹². The ignoring and indifference of the problems faced by Women of Color can lead to the oppression of Women of Color even if not implicitly enacted, and it is because of the arrogant perception of Women of Color over the history of America. Throughout the course of America, Women of Color were arrogantly perceived, creating stereotypes, and later those stereotypes were perpetuated and seen as fact to today’s generations. This can also lead to the separatism of White/Angla women and Women of Color, since arrogant perception of Women of Color by White/Angla Women makes it so that the world of White/Angla Women does not need Women of Color¹³. White/Angla women can continue ignoring and arrogantly perceiving Women of Color because they are a part of the dominant group, and they do not have to learn and understand Women of Color in order to be in the dominant group. In addition, they have been separated groups throughout American history through educational, commercial, and residential segregation, which leads to an even bigger reason why White/Angla women do not have to learn or understand Women of Color. White/Angla women who see themselves as a different group and away from Women of Color

¹² Lugones. “Playfulness, ‘World’-Travelling, and Loving Perception”, 6.

¹³ Lugones. “Playfulness, ‘World’-Travelling, and Loving Perception”, 8.

also contribute to the indifference and ignoring of Women of Color and their plights caused by historical wrongs in American Society. This is just one example, and this happens to many minority groups in America. Overall, all of the separatism of minority and majority groups caused by arrogant perception, the failure to love and identify, and the implicit biases and stereotypes that come from extended arrogant perception of groups causes a lot of the problems of ethnocentrism and racism in America, and especially within the University, or I would now refer to it- The World of Academia.

On the other hand, anyone - even women of color- can arrogantly perceive while also being the object of arrogant perception to others¹⁴. Lugones explains more about how she is an arrogant perceiver of her mother but is arrogantly perceived by White/Angla women and White/Anglo men. This is also how she understands how arrogant perception works on both sides of it. As Lugones analyzes herself as an arrogant perceiver of her mother, she learns how one can stop arrogantly perceiving another. To overcome arrogant perception, one must travel to the world of the individuals or groups being arrogantly perceived. Lugones says:

Also notice that some people, in particular those who are outsiders to the mainstream, can be known only to the extent that they are known in several “worlds” and as “world”-travelers. Without knowing the other's “world,” one does not know the other, and without knowing the other one is really alone in the other's presence because the other is only dimly present to one. Through travelling to other people's “worlds” we discover that there are “worlds” in which those who are the victims of arrogant perception are really subjects, lively beings, resisters, constructors of visions even though in the mainstream

¹⁴ Lugones. “Playfulness, ‘World’-Travelling, and Loving Perception”, 4.

construction they are animated only by the arrogant perceiver and are pliable, foldable, file-awayable, classifiable”¹⁵.

Before understanding, identifying, and traveling to her mother’s world she saw her as a servant to the world around her as a mother and woman who did not voluntarily fight against patriarchal ideals. However, Lugones learns, “...through traveling to her ‘world’ that she is not foldable and pliable, that she is not exhausted by the mainstream Argentinian patriarchal construction of her. I came to realize that there are ‘worlds’ in which she shines as a creative being. Seeing myself in her through traveling to her ‘world’ has meant seeing how different from her I am in her ‘world’¹⁶. She ends the paper with a recommendation of traveling to other worlds in order to identify with them and understand them through *their* eyes and not through the arrogant perception that perpetuates the stereotypes of those groups¹⁷. Lastly, she recommends that through world traveling loving one another can come about¹⁸.

Although world traveling is important to understanding and loving others, Lugones emphasizes that the act of world-traveling needs to be done with a playful attitude. She describes a playful attitude as, “...an openness to being a fool, which is a combination of not worrying about competence, not being self-important, not taking norms as sacred and finding ambiguity and double edges a source of wisdom and delight. So, positively, the playful attitude involves openness to surprise, openness to being a fool, openness to self-construction or reconstruction and to construction or reconstruction of the ‘worlds’ we inhabit playfully”¹⁹. This means that in order to overcome arrogant perception through world-traveling, one must world-travel with the

¹⁵ Lugones. “Playfulness, ‘World’-Travelling, and Loving Perception”, 17.

¹⁶ Lugones. “Playfulness, ‘World’-Travelling, and Loving Perception”, 18.

¹⁷ Lugones. “Playfulness, ‘World’-Travelling, and Loving Perception”, 18.

¹⁸ Lugones. “Playfulness, ‘World’-Travelling, and Loving Perception”, 18.

¹⁹ Lugones. “Playfulness, ‘World’-Travelling, and Loving Perception”, 16.

openness and expectation to learn and be proven wrong in their arrogant perception and implicit biases they have. One cannot travel to another's world expecting to think that they do not have any of the implicit biases caused by arrogant perception, or that they are perfect when it comes to understanding groups, especially minority groups, that they are not a part of. One needs to go into world-traveling with the idea that they will probably be "foolish" with how they previously understood other groups, and that they will reconstruct the way they understand and identify others. One should also not expect a world to change or erase parts of it for their understanding, which Lugones connected to the expectation of assimilation of racial and ethnic minority groups face in America²⁰. Assimilation, which is a popular concept in American history and society, is the destruction of "worlds" because it destroys the differences, characteristics, and expectations of that "world" in favor of the characteristics and expectations of American societal standards. Overall, one cannot world-travel with the idea that their expectations and implicit biases are right, and they should expect to reconstruct their idea of others, understand, and identify with others.

1.2 Theoretical Framework: How does World-Traveling fit into "Decolonial Feminism"?

The concepts of "Worlds", "Arrogant Perception", and "World-Traveling" are just parts of the an even bigger philosophical idea of "Decolonial Feminism" that Lugones writes and comments on through a lot of work. "Decolonial Feminism" starts with the idea that the way we see gender within American Society today and the way sexism operates is based on the Eurocentric, Western concept of gender that was later used as the colonized version of gender

²⁰ Lugones. "Playfulness, 'World'-Travelling, and Loving Perception", 16.

that was pushed on indigenous communities²¹. Lugones calls this the “Coloniality of Gender”, and that gender constructed by Colonial Europe will always have women, non-white people, and Women of Color as subordinate and oppressed to Western Men in American Society²². Because of this, women, racial and ethnic minorities, and women of Color have to overcome the coloniality of gender today. Lugones simplifies this as, “I call the analysis of racialized, capitalist, gender oppression ‘the coloniality of gender’. I call the possibility of overcoming the coloniality of gender ‘decolonial feminism’”²³. Decolonial Feminism is how one responds to the coloniality of gender and arrogant perception of being socially irrelevant in one world but in another world respected. This is where world-traveling comes in since if one travels out of necessity to a world where they are arrogantly perceived and socially irrelevant, they will also shift and change in order to survive in that world. Those shifts bring to life a new construction of oneself that is different from their construction of self in a world that they are comfortable in, which is what Lugones calls the “fractured locus” or “double construction of oneself”²⁴. Although, this deconstruction of oneself is based on the coloniality of race and gender, it still helps one make space for themselves when they world-travel out of necessity, and in making this space for oneself, one can start resisting this, which is where the idea of decolonial feminism comes in²⁵. In these spaces, Lugones poses:

In working toward a decolonial feminism is to learn about each other as resisters to the coloniality of gender at the colonial difference, without necessarily being an insider to the worlds of meaning from which resistance to the coloniality arises. That is, the decolonial

²¹ Lugones, Maria. "Toward a Decolonial Feminism." *Hypatia* 25, no. 4 (2010): 742-59. doi:10.1111/j.1527-2001.2010.01137.x, 743-744.

²² Lugones. "Toward a Decolonial Feminism", 744.

²³ Lugones. "Toward a Decolonial Feminism", 747.

²⁴ Lugones. "Toward a Decolonial Feminism", 747.

²⁵ Lugones. "Toward a Decolonial Feminism", 747.

feminist's task begins by her seeing the colonial difference, emphatically resisting her epistemological habit of erasing it. Seeing it, she sees the world anew, and then she requires herself to drop her enchantment with "woman," the universal, and begins to learn about other resisters at the colonial difference... Through many people world-travelling to majority spaces and using their fractured locus to occupy these spaces, they can learn how others respond and resist within those spaces by staring at a "coalitional point".²⁶

Lugones emphasizes a coalitional starting point because many women of color, racial minority groups, and ethnic minority groups have a shared experience of colonization and colonality of gender and race, so learning from one another those histories, which is the colonial difference, and ways of resistance is in itself a way of resisting the colonality of gender and race. Lugones explains, "In thinking of the starting point as coalitional because the fractured locus is in common, the histories of resistance at the colonial difference are where we need to dwell, learning about each other. The colonality of gender is sensed as concrete, intricately related exercises of power, some body to body, some legal, some inside a room as indigenous female-beasts-not-civilized-women are forced to weave day and night, others at the confessional"²⁷. Learning about one another's histories is the core of Decolonial Feminism since that is how we learn to not just world-travel out of necessity and be subjugated to the changing and shifting of one's construction from world-traveling to the societal majority-BUT to use that multiplicity to resist and respond against the colonality of gender and race perpetuated by the societal majority.

Learning about others' histories and creating the coalitional starting point between many women of color creates the space for resisting in majority spaces. Lugones goes on to say, "One

²⁶ Lugones. "Toward a Decolonial Feminism", 753.

²⁷ Lugones. "Toward a Decolonial Feminism", 753.

does not resist the colonality of gender alone. One resists it from within a way of understanding the world and living in it that is shared and that can understand one's actions, thus providing recognition. Communities rather than individuals enable the doing; one does with someone else, not in individualist isolation"²⁸. This supports the idea that coalitional resistance is a core part of decolonial feminism and it can pave the way of decolonizing gender and race, which can lead to the conclusion of the arrogant perception of women, racial and ethnic minority groups, and women of color. However, Lugones does not mean that women of color and other minority groups should make a coalition that makes a synthesized, homogenous group. Lugones wants to keep the emphasis on every individual's multiplicity and all their differences in the way colonial oppression has affected them, but also show that they are still united to other women of color or other minority groups through the experience of oppression from colonial ideas²⁹. The experience and responses of every individual's fractured locus, also known as the differences in their constructions of themselves when the world-travel to the majority world under hostile circumstances and the construction when they are in a comfortable world, can be used creatively in the coalition³⁰.

One of these ways is resisting the major idea in colonial thought of dichotomies through the idea of multiplicity, which is where individuals have multiple constructions of themselves and occupy different worlds in society. Lugones puts a great emphasis on this, "The logic of coalition is defiant of the logic of dichotomies; differences are never seen in dichotomous terms, but the logic has as its opposition the logic of power. The multiplicity is never reduced"³¹. Individuals who emphasize and live within their multiplicity and make coalitional bonds with

²⁸ Lugones. "Toward a Decolonial Feminism", 754.

²⁹ Lugones. "Toward a Decolonial Feminism", 755.

³⁰ Lugones. "Toward a Decolonial Feminism", 755.

³¹ Lugones. "Toward a Decolonial Feminism", 755.

others who live in their multiplicity is what Lugones sees as a way to resist the coloniality of race and gender that has been prevalent within American societal norms.

2. PRACTICAL APPLICATION

2.1 Previous Literature on Women of Color faculty in the Academia through World-Traveling and Arrogant Feminism.

Like previously stated many American universities and colleges have a history of excluding women, racial and ethnic minorities, or both from attending their schools. Because of this, the "World of Academia" can perpetuate and contribute to the racism, ethnocentrism, and sexism that women, racial and ethnic minorities, and women of color experience as professors or researchers. The World of Academia includes American institutions of higher education like universities and colleges and the communities of researchers and academics who publish and present their research. There are a lot of previous studies and interviews where women, racial and ethnic minorities, and women of color talk about their experiences within the World of Academia and especially their journey to or denial of being a tenured faculty member.

First, one must understand that even on the road of documenting racism, ethnocentrism, and sexism at the university, the methods of researching and interviewing were also contributing to those very things. For example, a lot of the early studies done into the experiences of Hispanic Scholars at the university focused almost exclusively on Hispanic and Latino Men and very rarely talked about the experience of Hispanic and Latina Women³². In addition, when Hispanic and Latina women for some focus, they were usually university studies and rarely Scholars and University faculty like the Hispanic and Latino men studied³³. This erasure of Hispanic and Latina women in the World of Academia contributes both to the negative stereotype that

³² Louque, Angela and Helen M. Garcia. "Hispanic American and African American Women Scholars." *Race, Gender & Class* 7, no. 3 (Jul 31, 2000): 35, 2.

³³ Louque, Angela and Helen M. Garcia. "Hispanic American and African American Women Scholars", 2-3.

Hispanic American culture is more patriarchal and oppressive toward Hispanic and Latina women than White American culture that does not promote higher education to women and a lot of the research has an underlying stereotype that Hispanic Americans have “cultural deficiency model perspectives, which assume that Hispanic Americans are lower class, lack motivation, and are limited English proficient”³⁴. Overall, even previous literature can perpetuate the arrogant perception of minority groups like Hispanic Americans and Hispanic and Latina Women even when the researchers are trying to do the opposite. Again, this stems from the decades of arrogant perception that White/Anglo men and women researchers hold to racial and ethnic minority groups and men generally have for women and women of color. In addition, a lot of previous research rarely talks and expands on how women, racial and ethnic minorities, and women of color negotiate the problems they experience in the World of Academia³⁵. This is why the use of concepts like arrogant perception, world-traveling, and decolonial feminism can fill in these gaps in mitigating these problems.

Despite these issues with previous literature, it is undeniable that women, racial and ethnic minorities, and women of color experience institutional disadvantages and experiences of racism, ethnocentrism, and sexism within the World of Academia that is best exemplified in how tenure is rewarded through American universities and colleges. Even though American institutions of higher education are trying to diversify in the last few decades, their legacy of being an exclusionary institution comes out in the way minority groups are treated:

“...women take 2 to 10 years longer than men to get promotions, and only 47% of women faculty are tenured, compared with the 69% of the men...Even where hiring of women is

³⁴ Louque, Angela and Helen M. Garcia. "Hispanic American and African American Women Scholars", 3.

³⁵ Baez, Benjamin. "Negotiating and Resisting Racism: How Faculty of Color Construct Promotion and Tenure." *ERIC*, (January 11, 1998): 4-43, 1.

on the increase, however, the overall rate at which they get promotions and tenure are actually declining...Even when women and men are matched for experience, educational background, and academic discipline, women are still less likely to advance in academic rank”.³⁶

Tenure and the standards of tenure promotion were created at a time when exclusionary practices within the World of Academia were normal and even upheld by those in power; so, of course tenure and its standards are going to be steeped in the stereotypes and biases of arrogant perception towards women, racial and ethnic minorities, and women of color. In addition, the World of Academia is looking through the lens of arrogant perception when they are looking at the different candidates for a tenure promotion. Both the standards of tenure and the people in charge of the promotion to tenure are affected by the arrogant perception of the World of Academia. Because of this, these minority groups are at a disadvantage of being promoted to tenure, which, in turn, is also upholding the exclusionary ideals of the World of Academia. This cycle is one that is based in the arrogant perception of women, racial and ethnic minorities, and women of color because tenure was not made with these groups in mind. One can see how the tenure system and standards within the World of Academia is based in arrogant perception and the social ramifications of it through both the statistical data and documented experiences of minority faculty.

Although statistical data does not show the intricacies of being a minority in the World of Academia, it does give an indicator of the physical isolation of minority faculty within their institution of higher education in the World of Academia. In addition, it also shows the kind of atmosphere that the institution is trying to create. Are they only hiring one or two faculty of color

³⁶ Caplan, Paula J. “Lifting a Ton of Feathers: A Woman’s Guide to Surviving the Academic World.” *University of Toronto Press*, (1993): 179.

in order to look diverse? Are faculties of color in positions of power or are they just lectures? Is there only one faculty of color in each department? These kinds of questions are answered through the statistics and quantitative data of the institution, and it brings to light reasoning and validation of the qualitative experiences of minority faculty.

There are many accounts of minority faculty feeling physical and emotional isolation from the start of their working experience in institutions of higher education because of their status as the only minority faculty in their department or college. For example, a study done by Jessica Lavariega Monforti and Melissa R. Michelson with women faculty of color in political science shows that, “Nearly every participant remarked that she was either the only Faculty of Color or one of two in her department. A few were among the only Faculty of Color in their college or school. Lack of other Faculty of Color, often combined with very small numbers of admitted graduate Students of Color, reinforced for many a sense of exclusion and isolation”³⁷. Of course, the lack of faculty of color statistically will affect the physical isolation of other faculty of color because it accentuates the different environment, differences in physical appearance, and differences of background. However, this study also shows the phenomenon of how the lack of faculty of color representation can also affect the feelings of emotional isolation. When faculty of color who are physically isolated as the only faculty of color in their institution of higher education, they may find themselves being the only one world-traveling to the World of Academia on a day-to-day basis. This can lead to feelings of always having to hide and shift parts of oneself in order to thrive, which can have a mental toll. If there is no one else who world-travels and lives within their multiplicity, then that faculty of color can’t make coalitional

³⁷ Monforti, Jessica Lavariega and Michelson, Melissa R. “They See Us, but They Don’t Really See Us.” Chapter in *Presumed Incompetent II: Race, Class, Power, and Resistance of Woman in Academia*, written by Yolanda, Flores Miemann, y. Muhs Gabriella Gutiérrez, and Carmen G. González, 60. Logan (2020): Utah State University Press.

bonds and resist the way that Lugones recommends. Although, simply living in the multiplicity of being both a minority and within the exclusionary World of Academia is resistance, without the coalitional bonds, the World of Academia may overlook a single faculty of color resisting. This is coupled with the problems of physically isolated faculty of color having to deal with emotional isolation. Overall, the statistics of having a low number of faculty of color can tell a lot about and validate the experiences of faculty of color who are physically isolated in those situations.

In addition, one can see that statistics can show the arrogant perception that the World of Academia has even if it is trying to diversify. According to another study, "...when race and gender are accounted for, data shows that there is less representation of womyn and faculty of color, and specifically womyn of color, beyond the Associate Professor rank...These disparities then continue into institutional administrative positions (i.e., academic deans, provosts, presidents, etc.) where womyn of color are a rarity rather than a norm across institutional type"³⁸. Faculty of color, and specifically Black women faculty in this study, may be hired on by institution of higher education as a way to show their commitment to diversity, but the way that they are overlooked for positions of power shows the kind of environment the institution creates and upholds for minority faculty.

In conjunction with statistical data, qualitative data like documented experiences of minority faculty within the World of Academia gives a huge look into the complex and diverse problems that they face. These documented experiences of minority faculty are just as valuable as statistical data because they take out the problems of interpretation that is needed with statistical data. In addition, documented experiences of minority faculty are important to get to

³⁸ Croom, Natasha N. "Promotion Beyond Tenure: Unpacking Racism and Sexism in the Experiences of Black Womyn Professors." *The Review of Higher Education*, 40, no.4, (Summer 2017): 558.

the specific problems that minority face at a certain institute, a certain field (like how Monforti and Michelson were able to pinpoint the problems within the field of political science in their study), or just generally in the World of Academia. It's important to hear from the groups directly affected from the remnants of exclusionary practices, ethnocentrism, racism, and sexism in Academia, and to discount their reported experiences because it is outside "hard science research". Qualitative data like documented experiences of minority faculty brings to light another aspect to the what it is like to be a minority in the World of Academia especially when it comes to the institution and experience of tenure.

Tenure standards themselves are steeped in arrogant perception, which ties into the experiences that minority faculty have within the World of Academia and their journey to or denial into tenure. Tenure is "graded" on an individual's research, service, and classroom performance. However, these standards are applied differently to minority faculty versus White faculty because of the stereotypes and biases of arrogant perception. In addition, because all of these standards were made with exclusionary practices in mind, a minority's service, research, and classroom performance may look different than a White faculty's and thus be judged harsher or rendered invisible. Both the standards themselves and the ones "judging" tenure candidates are falling under arrogant perception of these minority groups.

The idea of service within tenure standards is the most contested by minority faculty. This is because of the erasure of the service minority faculty do within their institution of higher education that is not traditionally seen as service. A major kind of invisible work that many documented experiences of minority faculty experience is the idea that they have to be the voice of diversity and have to mentor both students and other faculty on how to be more inclusive. According to Bryan McKinley and Jones Brayboy, institutions of higher education want to

advance diversity within their institution, but they go about it the wrong way that puts all of the work on faculty of color instead of on the institution³⁹. Instead of moving towards changes in the “underlying structures and day-to-day activities, especially if they are truly committed to refocusing the historical legacies of institutional, epistemological, and societal racisms that pervade colleges and universities,” institutions will just hire a few faculty of color to “implement diversity” and be done⁴⁰. Institutions believe that just with the presence of faculty of color that diversity is implemented, but the experiences of faculty of color goes far beyond just the presence and absence of faculty of color. This creates a relationship where:

White faculty and administrators have already done their part by hiring faculty of color; their bodies remain unmarked in the process...White faculty, by remaining unmarked, continue to operate under the expectation that they can be faculty members. Faculty of color are, thereby, expected to be faculty members and facilitators to implement diversity.⁴¹

Because this kind of work and service is expected of faculty of color, it is rendered invisible in decisions regarding tenure promotion. This brings back the original problem of tenure standards not being made for faculty of color. Even if they try to be a part of those standards, the people who are “judging” and “grading” them are looking through the scope of what White faculty service is supposed to look like and overlook the “expected” service of faculty of color. Also, this expectation to be the diversity and uphold the values of inclusion lead to an unnecessary strain on faculty of color in their workplace. This strain leads to minority faculty attempting to

³⁹ McKinley Jones Brayboy, Bryan. “The Implementation of Diversity in Predominantly White Colleges and Universities.” *Journal of Black Studies* 34, no. 1 (September 2003): 74.

⁴⁰ McKinley Jones Brayboy, Bryan. “The Implementation of Diversity in Predominantly White Colleges and Universities.” *Journal of Black Studies* 34, no. 1 (September 2003): 74.

⁴¹ McKinley Jones Brayboy, Bryan. “The Implementation of Diversity in Predominantly White Colleges and Universities.” *Journal of Black Studies* 34, no. 1 (September 2003): 74.

construct themselves as the model of inclusion and diversity, which is unattainable, and not in a comfortable construction of themselves. In turn, they are constructing themselves as an unrealistic model and not a human being in the World of Academia. They may not feel as though they can be an individual in their own workplace since they are perceived as a kind of “diversity and inclusion Google” since they are supposed to inform and teach the faculty and students about diversity and inclusion. This construction can also affect how their supervisors and institution leadership view them if they try to get a tenure since that construction is dehumanizing and less relatable to others. In addition, “implementing diversity” takes a whole lot of other service projects and tasks. For example, faculty of color, “teach big classes, serve as a barometer for diversity in a department, assuage White people’s guilt, mentor the students of color and the radical White students interested in race, serve on committees as a diversity member, and address any other diversity issues”⁴²; all of this is seen to as them “just doing their job” as implementers of diversity. Then, if they want to be a good candidate for tenure, they also have to have good classroom performance, research/publications, and visible service on top of this invisible service. Overall, White faculty are not expected to do the same amount of work faculty of color do, and are often perceived as doing more work within the service sector. Sadly, even though faculty of color are forced into “implementing diversity,” White faculty do not have to even think about the values of diversity and inclusion because they can just rely on faculty of color; so, even though the status quo seems to be changing, in actuality the arrogant perception within the World of Academia stays the same.

Another part of invisible service worth emphasizing is the expected mentorship that faculty of color experience with students across racial and ethnic lines. A lot of unofficial

⁴² McKinley Jones Brayboy, Bryan. “The Implementation of Diversity in Predominantly White Colleges and Universities.” *Journal of Black Studies* 34, no. 1 (September 2003): 75.

mentoring of students by faculty of color is also seen as “Hidden Labor” not counted in their tenure decision ⁴³. Faculty of color, especially new and young women, have often been perceived within their institution as, “accessible to both White and non-White students. Their younger age often made them ‘relatable.’ Students of Color, not used to seeing a Woman of Color in a faculty position, wanted to share their own experiences with race and gender”⁴⁴. This idea that these women of color professors are more accessible can have the racist and sexist undertones that women faculty of color are not as legitimate or authoritative as the traditional imagery of white, male, older scholars. The World of Academia and institutions of higher learning perpetuate the idea that by hiring a few faculty of color and women faculty of color, diversity will be implemented through them. An extension of this is that these scholars and faculty of color are supposed to be able to implement said diversity through teaching others diversity and inclusion, and this extends to their students. Since the institution itself is expecting this out of faculty of color, White students find women faculty of color and faculty of color to be correct and accessible mentors to learn about diversity and inclusion. On the downside, this kind of “mentoring” is an expectation and can come with microaggressions from ignorant students that may affect the workplace and classroom of the professor of color. This added expectation to “implement diversity” by teaching students about the values of diversity and inclusion and to be a mentor and role model for students of color is a lot to put on one professor of color, who is then not appreciated or given validation because it is not counted as service.

Another facet in which candidates of tenure are judged is their classroom performance. This standard of tenure is not necessarily steeped with exclusionary practices in mind, it is

⁴³ Monforti, Jessica Lavariega and Michelson, Melissa R. “They See Us, but They Don’t Really See Us.” Chapter in *Presumed Incompetent II: Race, Class, Power, and Resistance of Woman in Academia*, 66.

⁴⁴ Monforti, Jessica Lavariega and Michelson, Melissa R. “They See Us, but They Don’t Really See Us.” Chapter in *Presumed Incompetent II: Race, Class, Power, and Resistance of Woman in Academia*, 66.

affected by the arrogant perception within American society and the World of Academia. To contrast, the standard of service is affected by the institutional definition of service, which is created with exclusionary practices in mind (i.e., “implementing diversity” is not counted in the definition of service). Also, those who judge a candidate’s service are a part of the World of Academia, and they are looking through the lens of arrogant perception by not understanding the extra work and unique experiences minority faculty go through. However, the standard of classroom performance is not only affected by the arrogant perception and past exclusionary practices of the World of Academia, but also by the arrogant perception of greater American society. This is seen by the way minority professors’ classroom performance and teaching experiences are affected by the implicit and explicit biases students, who are outside the World of Academia, have towards minority faculty and specifically faculty of color⁴⁵.

Student behavior and their perception of the professor within the classroom may reflect the kind of biases and stereotypes caused by arrogant perception in American society (Monforti⁶² and Womyn⁵⁶⁰). Because of these stereotypes and biases in larger American society, minority faculty, and especially women faculty of color, have unique challenges with authority in their classroom⁴⁶. These faculty members have to be “especially careful about their tone of voice, facial expressions, body language, and dress in the classroom because these choices can have direct consequences for perceived levels of competence”⁴⁷. In addition, “unlike him and many of my white, male colleagues--I [untenured women professor of color] did not walk into a classroom with a presumption of competence; students judged me more harshly than

⁴⁵ Croom, Natasha N. “Promotion Beyond Tenure: Unpacking Racism and Sexism in the Experiences of Black Womyn Professors.” *The Review of Higher Education*, 560.

⁴⁶ Monforti, Jessica Lavariega and Michelson, Melissa R. “They See Us, but They Don’t Really See Us.” Chapter in *Presumed Incompetent II: Race, Class, Power, and Resistance of Woman in Academia*, 62.

⁴⁷ Monforti, Jessica Lavariega and Michelson, Melissa R. “They See Us, but They Don’t Really See Us.” Chapter in *Presumed Incompetent II: Race, Class, Power, and Resistance of Woman in Academia*, 62.

they did my white peers; that I effectively had to work twice as hard to get good evaluations; that it could take at least two semesters to build up the same credibility that my white peers so often automatically received”⁴⁸. Minority faculty have to be more conscious about things that White faculty do not have to think about like body language or tone. These things do not typically affect or reflect the competence of a professor in their field; but, for minority faculty, they do because of the biases and stereotypes of arrogant perception. Students who see their minority professor through the lens of arrogant perception like American society does, will not give the same confidence in their competence as they do with White faculty. This is where the standard of classroom performance is affected by arrogant perception and minority faculty are unfairly judged in the World of Academia.

The problem with the standard of classroom performance starts in larger American society where minority groups have a long history of being legally oppressed, discriminated against, and negatively stereotyped. American society also has a long history of segregating and separating the accepted majority groups away from minority groups; and, in doing so, creates generations of understanding minority groups from afar and through their own arrogant perception. This usually is coupled with no attempts to understand minority groups through their individual experience in the world, but only understanding through the stereotypes and biases taught by previous generations. This phenomenon led to the majority of American society only knowing minority groups through the stereotypes created by an American society that had stringent segregation, exclusionary practice, and violent oppression. This means that even in today’s American society, which is more inclusive than before, there are still harmful stereotypes and a separation of minority and majority groups. These remnants of a long, oppressive history

⁴⁸ Onwuachi-Wilig, Angela. “Good Silences, Bad Silences, Unforgivable Silences.” *The Chronicle of Higher Education* 59, no.10 (November 2, 2012): 3.

can be seen in the World of Academia by the way students perceive minority faculty in classrooms of higher education. This occurrence on its own is something that should be addressed by the World of Academia; however, it also affects the journey to tenure for a minority professor because student evaluations play a huge part into how a candidate for tenure is judged in the aspect of classroom performance⁴⁹. Student evaluations in conjunction with arrogant perception of minority faculty by students leads to another obstacle that minority faculty have to face when trying to thrive in the World of Academia and attain tenure.

Some of the stereotypes that plague larger American society, which then affect how students and other individuals within the World of Academia perceive minority faculty, were established as early as American Colonial time⁵⁰ and are now adapted to socially oppress and stereotype minority groups today. For example, some of the big stereotypes for Latinos/as/x and Hispanic Americans are that they are lazy with a bad work ethic, have bad English proficiency, and, probably the most harmful for Hispanic and Latino/a/x, is that the culture itself does not value education⁵¹. The stereotype that Hispanic and Latino/a/x culture does not value education has come from American Colonial times and furthered by the Scientific racism movement in America in the 1800s and early 1900s with the school of thought of “Deficit Thinking”⁵². Deficit Thinking was originally defined as, “the idea that students, particularly those of low socioeconomic status and od color, fail in school because they and their families have internal

⁴⁹ Croom, Natasha N. “Promotion Beyond Tenure: Unpacking Racism and Sexism in the Experiences of Black Womyn Professors.” *The Review of Higher Education*, 40, no.4, (Summer 2017): 560.

⁵⁰ Valencia, Richard R. and Black, Mary S. ““Mexican Americans Don’t Value Education!” - On the Basis of the Myth, Mythmaking, and Debunking.” *Journal of Latinos and Education* 1, no. 2 (2002): 83.

⁵¹ Anderson, Kristin J. “Students’ stereotypes of professors: an exploration of the double violations of ethnicity and gender.” *Social Psychology of Education*, no. 13 (30 April 2010): 460.

⁵² Valencia, Richard R. and Black, Mary S. ““Mexican Americans Don’t Value Education!” - On the Basis of the Myth, Mythmaking, and Debunking.” *Journal of Latinos and Education* 1, no. 2 (2002): 82.

defects, or deficits, that thwart the learning process”⁵³. This original definition pushes and is a product of the popular rhetoric of Scientific Racism at the time where scientists like physical anthropologists and biologists tried to use the scientific method to prove the inferiority of racial and ethnic minorities. However, Deficit Thinking was later adapted to have other reasons besides biological/physical reasonings behind why racial and ethnic minorities are not as intelligent or smart as Anglo and European people⁵⁴. Some of these later reasonings were familial and cultural explanations, which is the origin of the stereotype that Hispanic and Latino/a/x culture does not value education⁵⁵. This stereotype and many others regarding other racial and ethnic minority groups pervades American society, and it affects how students will perceive and evaluate them. Especially stereotypes that regard and bring into question the intelligence of minority groups can be damaging to minority faculty establishing respect and authority in their classroom.

Minority faculty have extra work and try to mitigate these unique challenges within their classroom, which White faculty do not have to worry about. This is because studies have shown that, “teaching evaluations often illustrate that womyn of color receive less favorable teaching evaluations than their White womyn or men of color colleagues...”⁵⁶. The reasons for these least favorable evaluations were described earlier with how larger American society created and perpetuated these stereotypes on the work ethic, capabilities, and intelligence of minority groups. These stereotypes are coupled with the decades of arrogant perception with separatism of minority and majority groups. That long history led to these stereotypes and the lack of desire to

⁵³ Valencia, Richard R. and Black, Mary S. ““Mexican Americans Don’t Value Education!”- On the Basis of the Myth, Mythmaking, and Debunking.” *Journal of Latinos and Education* 1, no. 2 (2002): 83.

⁵⁴ Valencia, Richard R. and Black, Mary S. ““Mexican Americans Don’t Value Education!”- On the Basis of the Myth, Mythmaking, and Debunking.” *Journal of Latinos and Education* 1, no. 2 (2002): 83

⁵⁵ Valencia, Richard R. and Black, Mary S. ““Mexican Americans Don’t Value Education!”- On the Basis of the Myth, Mythmaking, and Debunking.” *Journal of Latinos and Education* 1, no. 2 (2002): 83.

⁵⁶ Croom, Natasha N. “Promotion Beyond Tenure: Unpacking Racism and Sexism in the Experiences of Black Womyn Professors.” *The Review of Higher Education*, 40, no.4, (Summer 2017): 560.

truly understand minority groups being so prevalent in American society that students have these implicit or explicit assumptions and biases of their minority professors. Students' biases, assumptions, and stereotypes can be seen in the way they act in the classroom, office hours, their perception of minority faculty versus White faculty, and especially in their evaluations of minority professors compared to their White professors. Like mentioned before, this phenomenon and problem should be addressed because it affects the learning environment for all parties involved—minority professors, White students, and minority students. However, it has the added layer of affecting the tenure of minority faculty since classroom performance is judged at many institutions through these evaluations.

The last standard of tenure is individual research, which is also affected by the remnants of exclusionary practices and arrogant perception of the World of Academia. This standard is especially important at institutions of higher education that are specifically research institutions. However, this standard is also affected by arrogant perception because of the way tenure committees and university leadership see the work and scholarship by minority faculty. Like the work minority faculty do as unofficial mentors and “implementing diversity”, “Devaluation of Black womyn’s scholarship is further evidenced by the relegation of their research to journals that are considered less prestigious or lower tiered”⁵⁷. Work done in service and research are devalued or even invisible for minority faculty, which immensely affects their tenure journey. In addition, there is a de-facto idea that scholarship about the experience of minorities or by minorities is separate from scholarship of White researchers. This is seen by the inclination of minority faculty, “choosing to present their research at women’s studies or ethnic studies

⁵⁷ Croom, Natasha N. “Promotion Beyond Tenure: Unpacking Racism and Sexism in the Experiences of Black Womyn Professors.” *The Review of Higher Education*, 40, no.4, (Summer 2017): 560.

conferences rather than at political science conferences”⁵⁸. This can be explained by many different ways like how American Society has a long history of segregation or the lack of respect for social science research. However, overall, one can see how the devaluation and separation of scholarship of minority faculty can again affect their journey to tenure. In addition, one can see how this standard also needs to be restructured away from the arrogant perception of what research and scholarship is.

Although all of these components are explained separately, they come together to describe the experiences minority faculty have with tenure, and how they are affected by arrogant perception of the World of Academia. There are many modern examples where one can see how the arrogant perception of tenure standards, of the people who judge tenure candidates, and the rest of these previously researched components amount to denial of tenure for a deserving minority faculty. One example is the case of Maria de Jesus González, an art history professor at the University of Central Florida who was denied tenure because of her publications, not counting her service, and the probable arrogant perception of her colleagues in her department⁵⁹. González created and developed the *Mujeres Universitarias Asociadas* (Associated University Women), which is a group female Hispanic faculty that would meet and share and support one another at the university⁶⁰. This can be seen as invisible service of “implementing diversity” at this university since she is creating an environment that could retain diverse faculty. However, this was not counted towards her tenure decision as service⁶¹. The official reasoning behind denying her tenure was a lack of publication; however, four outside experts told the

⁵⁸ Monforti, Jessica Lavariega and Michelson, Melissa R. “They See Us, but They Don’t Really See Us.” Chapter in *Presumed Incompetent II: Race, Class, Power, and Resistance of Woman in Academia*, 60.

⁵⁹ Wilson, Robin. “Ironic Denial.” *Chronicle of Higher Education* 53, no. 33 (2007): 1-2.

⁶⁰ Wilson, Robin. “Ironic Denial.” *Chronicle of Higher Education* 53, no. 33 (2007): 1.

⁶¹ Wilson, Robin. “Ironic Denial.” *Chronicle of Higher Education* 53, no. 33 (2007): 2.

tenure committee that her publications should qualify and count to get tenure⁶². González then goes on to say, “rules on how much a junior scholar must publish are vague, but she believes she had more than enough articles, plus a probable book contract”⁶³. As one can see, her publications and work are being devalued in the case of her tenure decision. In addition, a university representative would not comment on the situation but said, “Unfortunately there are some faculty members who do not achieve tenure, but that doesn't necessarily mean there's a problem with the process”⁶⁴. Here we have university leadership looking through arrogant perception and seeing no problems or issues in the way tenure standards are applied to minority faculty.

Overall, previous literature has showed that at first researchers were also perpetuating arrogant perception of minority groups, but has now changed over the years to actually bring to light issues and problems that minority groups experience at their institutions of higher education with. These changes can be attributed to other changes like more minority researchers included and the use of both statistical and qualitative data. In addition, previous literature has shown the undeniable negative experiences minority faculty faces at their institution and in the World of Academia. It also shows how these negative experiences are highlighted by the way that tenure standards were created, defined, and judged in today’s institutions of higher education. On the theoretical side, both the issues and problems that minority faculty face in their institutions and within the way tenure is structured and judged can fit into Maria Lugones’ concepts of world-traveling, arrogant perception, and decolonial feminism. For example, the lack of world-traveling to the World of minority faculty has led to them having a lot of invisible service and work that is not counted towards their tenure. In addition, arrogant perception has led to a lot of problems

⁶² Wilson, Robin. “Ironic Denial.” *Chronicle of Higher Education* 53, no. 33 (2007): 1.

⁶³ Wilson, Robin. “Ironic Denial.” *Chronicle of Higher Education* 53, no. 33 (2007): 1.

⁶⁴ Wilson, Robin. “Ironic Denial.” *Chronicle of Higher Education* 53, no. 33 (2007): 2.

within the tenure standards of classroom performance and research. Lastly, statistical and qualitative data can show the successes and failures of decolonial feminism practices like coalitional bonds with minority faculty in their institutions. Previous literature has evolved to be a great way to show and even mitigate these issues, and Lugones' philosophy can also be used to mitigate these issues at a big scale and even help individuals negotiate their experiences.

2.2 How can this be alleviated? Previous literature on diversity initiatives, future initiatives, “Playfulness and loving World-traveling”, and future of decolonial feminism.

Now that there has been a lot of previous literature into the problems and experiences of ethnocentrism, racism, and sexism that minority faculty face, how can they be solved, mitigated, and negotiated by minority faculty themselves? Of course, pushing and advocating for institutional changes within the World of Academia is a clear course of action; however, how can one change hundreds of years of exclusionary, oppressive, and biased practices that have just adjoined and adapted to every attempt to rectify that history? This is where Maria Lugones' work can mitigate and help individuals negotiate the World of Academia and tenure.

Individuals like University leadership, individuals in charge of diversity initiatives, and tenure committees need to playfully world-travel to the World of Minority faculty in order to reassess the structures within the World of Academia and tenure. Again, playfulness is when one world-travels open to deconstructing their implicit biases and to be proven wrong. Also, being playful is being open to reconstructing their view and perception of others and understanding others through identifying with them and their experiences. Playful world-traveling is against the idea of having the few minority faculty members be the ones to “implement diversity” as a part of their job as a faculty member. Like White faculty, they should be free to go about their teaching and research without the burden of “being diversity” and having to answer and educate

their colleagues on diversity. Playful world-traveling would be going out learning the history of minority groups, attending minority led conferences and seminars, asking those who volunteer their experience with tenure, and especially reassess how tenure standards and other university structures like student evaluations are affected by the history of the World of Academia.

With playful world-traveling to the World of Minority faculty, individuals can start understanding others through identifying with them. This is what Lugones calls having a loving perception of another or another group, and it is the opposite of arrogant perception. Instead of seeing someone through the stereotypes and biases created by historical oppression and exclusion and continuing that cycle of perception, one is loving another by identifying with them and seeing them as a human, like oneself, who is animated by their own experiences and not by the stereotypes of arrogant perception.

In addition, through this loving perception, one can see how the standards of tenure need to be reassessed and restructured in a way that accounts for the unique challenges and distinctive experiences that minority faculty go through in the World of Academia. This is especially true since even if everyone in the World of Academia had a loving perception of different minority groups, larger American society still does not. This means that students will come in with that arrogant perception, which can come out through student evaluations, unique classroom problems minority faculty go through, and the invisible work of mentoring students. Because of that, tenure needs to change and be reconstructed. Of course, the standards can stay the same, but the definitions and the judgment of what counts and what doesn't need to be reconstructed with the experiences of minority faculty in mind. In addition to changes to the standards, if those who judge tenure candidates playfully world-traveling to the World of

Minority faculty can lead to a better understanding of minority faculty and their differences from White faculty. This can then lead to a more equitable judging of tenure candidates.

Tenure will always be an important part of the World of Academia and the experiences of scholars at their institution. However, it is also important to try to rectify the historical remnants of exclusionary practices in the World of Academia. Previous literature and documented experiences have already given the data to “prove” that there are issues with tenure and the standards of tenure. So, with the loving perception and playful world-traveling to the World of Minority faculty, the World of Academia and tenure can go towards a diverse and inclusive future.

CONCLUSION

Degrees from institutions of higher education like universities and colleges have firmly established themselves as being a key into success in America. However, like the rest of American society, these institutions of higher education are affected by the long history of exclusion and oppression of minority groups like women and racial and ethnic minorities. The remnants of exclusionary and oppressive practices within institutions of higher education do not just affect the minority students who enter the institution, but they also affect the minority faculty who try to navigate and thrive as faculty, professors, and scholars within their institution of higher education and the larger World of Academia. The problems that minority faculty, and especially women faculty of color, face in today's scholarly community is undeniable, and our further exemplified in the way that tenure is awarded and structured. In addition, all of these problems can be described through looking at Maria Lugones' philosophical concepts. Through the concepts of Worlds and arrogant perception, one can learn about the problems that the World of Academia has towards minority faculty. Then, through the ideas of world-traveling, playfulness, and the loving perception one can see how the World of Academia can understand and restructure these issues to actually create a diverse, inclusive, and equitable place for all scholars and faculty.

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