

Why Are There Cops Here? How Anti-Blackness Increases Police Interactions on White College Campuses

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[Abstract] Anti-Blackness is pervasive on predominately white college campuses and as a result, the experiences of Black students when engaging with campus police have been violent. Black students and students of color often have negative interactions as a result of not being believed in regard to their enrolled student status, access to particular buildings, and not being white or white passing. This article seeks to address how anti-Black campus police and the institutions that employ them cause harm to the Black students and students of color that they recruit and enroll. The article will take an anti-carcer approach to understanding the experiences of Black students and students of color on white college campuses. This article will address the policing of Blackness, excusing of whiteness, whiteness as property, performative DEI, and how not directly addressing the root cause of the circumstances [*white supremacy via racism*] allow for these negative interactions to persist.

[Keywords] white manning; school-to-prison pipeline; whiteness as property; PWIs; abolition

Policing Blackness: “What did I do?”

Black college students have been vocal about their experiences with anti-Black racism while enrolled at predominately white institutions since the very beginning. Often the stories of Black students and their experiences with anti-Black racism fall at the feet of university administration. Their stories and negative experiences are then swept out with the trash unless social media, print media, or news media catches hold of it. Since the murder of George Floyd by police officer Derek Chauvin and his band of misfit’s, countless universities, companies, and organizations promised to be better. They promised to be mindful of how they engage with Black people, how they profited off of Blackness, and to be better listeners. Book clubs were formed, anti-racist certificates were awarded, Juneteenth ice cream and party favors were created and yet still nothing has changed. In the nearly three years since George Floyd and Breonna Taylor’s untimely passing the number of Black people killed by police officers has increased (Bunn, 2022). In a report completed by the Washington Post in 2021, police shot and killed 1,055 people that year which is the most since the paper began its officer involved shooting reports in 2015 (Bunn, 2022). Of the 1,055 people killed by officers in 2021 27% were Black people (Bunn, 2022). Understanding the dichotomous relationship between police officers and Black people it would seem ill-advised to create these forced interactions in every aspect of this country, unless conflict is the goal.

The relationship between the descendants of the formerly enslaved and the contemporary version of slave patrols is complex. It is always surprising to hear the number of people who are unaware that the police stem from slave patrols and the correlation between their thinking that police are necessary. The privilege of whiteness allows for this level of obtuseness to exist and

disguise itself as innocence when it is actually ignorance. Students in introductory criminal justice courses are typically given a half-truth and the whitewashed version of policing origins (Hassett-Walker, 2021). It is not factually inaccurate to say that policing also has origins in England and then highlight the versions of policing that arranged themselves in the North (Hassett-Walker, 2021). Each of these approaches are intended to make Americans feel better about the existence of policing. However, we cannot ignore that policing looked extremely different in the South. Slave patrols as well as Jim Crow legislation which dominated the South are more accurate depictions of how policing took hold in the United States and how the enslaved and formerly enslaved experienced them (Hassett-Walker, 2021). When Black students show up on campus and engage with campus police they are being seen as criminal and that racism is what will ultimately shape their interaction. We could discuss at length the anti-Black pro-copaganda stance that most institutions have all while touting being places that welcome and deploy DEI efforts. However, this section will address three of the most recent occurrences at the University of North Texas (UNT), Oakland University, and Purdue University.

Twitter is known for many things and some of those things can be debated at another time. However, Twitter has been fundamental in bringing awareness to issues of anti-Black violence at predominately white institutions and how the institutions have or have not properly responded. In September of 2022 a video at UNT went viral which showed a Black student being questioned and handcuffed by campus police officers. The Black student was accused of trespassing at a campus sponsored job fair although the event organizers confirmed that he was a student (Johnson, 2022). The student who recorded the incident persisted in asking the officers why the student was being detained and the campus police officers offered up no true cause for his arrest other than he requested to speak with the university president and they said that he could not. As a student enrolled at an institution, as an alum, or as a community member when did it become an arrest worthy offense to inquire about speaking with the leader of an institution?

Why were the officers so quick to place shackles on a Black college student who posed no threat to himself or any other UNT campus stakeholder? The idea that Black people are inherently violent and must be detained even when not showing signs of violence is most certainly anti-Black racism. Much like the idea of the slave patrols needing to control *dangerous classes* of people (Hassett-Walker, 2021; Reichel, 1988) this same ideology is pervasive in campus policing and policing at large and further cements a politic of anti-Blackness. White students simply do not experience the police in the same way that Black students or other students of color do, regardless of their campus actions.

In October of 2022, a Black male student at Oakland University is also seen in a viral video being accosted by campus police officers demanding that he identify himself. Even as an enrolled student on a PWI campus Black students must still be mindful of police officers (Womack, 2022). The student was humiliated and forced to empty his pockets as other students looked on. One of the officers had a forceful grip on the wrist of this small-framed student who was upset but not violent. If we can understand that trauma is passed through DNA, why is it so hard to fathom that the physical representation of police officers will inevitably induce a traumatic response from people racialized as Black? It is pure gaslighting to ask why Black people do not comply when officers are present, and tensions are high. White people are often ignorant to the fact that fight or flight automatically kicks in because there is no guarantee that your engagement with an officer will not turn violent regardless of how peaceful you are. Dr. Joy DeGruy (2005) emphasizes the impact of multigenerational trauma and post-traumatic slave syndrome and their direct connection

to Black stressors in America. Part of the stressors that Black people are born with has to do with the racialization of our skin which impacts our humanity and how the world engages us. It starts in elementary school and follows us through high school with the intensity of a shark hunting blood spilled in the ocean (Engram, 2022). The school-to-prison pipeline is not made-up, far-fetched, or something created by complaining millennials which are all narratives used to disarm the reality of the Black students' educational experience. The school-to-prison pipeline is the reason why Black students are suspended at alarming rates and punished for trivial matters like their hair and clothing (Engram F. V., Who's All Over There? Patriarchy, White Manning, and Deficit Framed Thinking Aimed at Spirit Murdering Black Children, 2022).

If a Black student makes it out of the K-12 educational experience in America, they have accomplished a great deal and that is recognized intracommunity. If a Black student, then applies, enrolls, and graduates from a college or university they are considered an anomaly because due to racism and white supremacy it is less common (Engram, 2020). For Black males and Black male-identified persons to attend any college let alone a predominately white institution we are looking at history and their legacy writing and rewriting itself in real time. For white administrators to not understand this very unique disposition but acting as an authority, speaking as an expert, or enforcing color-blind policies aimed at criminalizing Black students is an aspect of white manning (Engram, 2020;2021;2022). Racism does not just happen and it is not a fluke when it displays itself on campus. It is as present and as intentional as your next breath.

Violence aimed at Black people in all aspects of society and violence aimed at Black collegians while on campus are always rationalized. Slavery in the United States and the social construction of race are both of the legal precedents that rationalized the criminalization of Blackness. There has never been a reckoning of these occurrences and it is why generations of white people and their obsession with *social control* [read as: law and order] always have negative implications for Black folks. In February of 2022, Purdue University campus police officer Jon Selke was recorded pinning Purdue University student Adonis Tuggle in the snow (Jackson, 2022). The officer used excessive force to restrain Tuggle placing his elbow on the students' neck all while threatening to tase his girlfriend if she did not move back (Jackson, 2022). A bystander report was submitted which indicated that a suspect was assaulting a woman and prompted the police to arrive on the scene. After the assault, it was Tuggle who was arrested on suspicion of resisting an officer (Jackson, 2022).

How might someone who is being choked expected to react? How does inducing a struggle to breathe send a chill of calmness through anyone? More importantly, why was the officer's initial response to do harm and not to disengage an alleged situation? Tuggle being Black was all the officer needed to take the encounter to the next level. Purdue placed officer Selke on administrative duty as they investigated and then announced in April that Tuggle [the student] would not be charged and that everything has been smoothed over between the student, his legal counsel, his mother, the board of trustees, and the officer. As the student and as a Black male his indicating that he forgives Selke and wants to move forward is not an absolving of wrongdoing by both Purdue or officer Selke. Black people are often coerced into or feel the responsibility to put a racially violent situation to bed to spare the system of whiteness and white people. The bigger issue is why would an officer respond to a student in that manner when the student is unarmed? Even if there was a physical altercation taking place if the situation was no longer occurring when the officers arrived there was zero need to reescalate the situation and move toward physical

violence and asphyxiation. This next section will address how whiteness does not receive any of this smoke even when the actions of white students might call for it.

Excusing Whiteness: “*It was just a joke!*”

One of the things that is uniquely American and also uniquely PWI is how many excuses are made for the poor behavior of white male students. In 2016, during my time as an administrator at American University in Washington D.C. I noticed for the first time in my career the way that white males would torment Black women students at PWIs. It was not just a one-off but there were several occurrences where white males would tie bananas to the doors of Black women who were first year students or flat out throw bananas at them in their residence halls (Heim, 2016). This behavior was shocking to me to see how blatantly disregarded Black students’ complaints were and how there was always a rationalization for the behavior amid a bogus investigation. Black students were screaming at the top of their lungs demanding both change and accountability. Former president Neil Kerwin knowing all of this still chose to do nothing substantial or transformative regarding race relations during his entire tenure. There would be a huge campus uproar, some hollow promises, a new-news cycle would occur and then things went back to business as usual. Except for the Black students who were still there, unheard, violated, and feeling hopeless.

America is obsessed with infantilizing and rationalizing the behavior of white males. Brock Turner was sentenced to six-months for sexually assaulting an unconscious woman and he only served three months of that sentence. Judge Aaron Persky said, a prison sentence would have such a negative impact on him and that he believed that he would not offend again (Fantz, 2016). I am also reminded of Ethan Couch who in 2013, drove a pickup truck through four pedestrians and killed them. Couch received no prison time because a white male Psychologist, G. Dick Miller stated that he could not be responsible for his crime because being wealthy and privileged made him the victim (Almasy & Watts, 2020). Couch has since been arrested for being in violation of his probation. Where is the accountability? Dylan Roof was also provided Burger King after killing nine unarmed Black parishioners at Mother Emanuel AME. Although the last two offenses did not take place on a college campus, they speak to the infantilization of white males and this privileged treatment is not isolated to college campuses or white college boys like Brock Turner. The problem with white violence at the hands of white males on college campuses and in society at large is pervasive and unchecked. I would ask where the *law-and-order* crowd stands on these issues, but I am well aware that the rules are meant for the others and not for them [white people]. Whenever racism occurs on campus and the culprit is identified there is always an uncanny way that most colleges and universities help the offender wiggle their way out of accountability.

At Brigham Young University (BYU) in a recent volleyball matchup against Duke University, Duke athlete and sophomore Rachel Richardson indicated that she and other Black athletes were targeted and heckled by BYU fans using racist language (Chappell, 2022). In a performative measure after not truly accepting accountability and only after several highly regarded Black athletes spoke out did BYU move to ban the attendee. In less than a month BYU would reverse their decision citing that they had no real proof that the student in question committed the offense (Chappell, 2022). The fact remains that BYU has a culture of harm that persists where Black students are harassed, and targeted and white students are not held accountable for their actions. Since the BYU story broke earlier in the semester there has been

another recent offense where five Black soccer players received the same treatment where they were called the n-word during a visit to BYU. As a result of the lack of accountability University of South Carolina head women's basketball coach Dawn Staley removed BYU from USC's home opener. There should be more institutions and coaches following suit if they truly care about the non-white athletes on their rosters well-being. White coaches would rather chide their Black athletes rather than stand up for them and against white supremacy. The logic about this behavior being minimal or just dark humor is offensive and rather lazy. I fancy myself to be a pretty humorous person and I have never needed to make fun of a person's race, gender, or size to garner a laugh out of anyone.

In 2020, when the performance of DEI was in full swing social media provided for campus stakeholders a glimpse into the experiences of non-white college students. Students began to speak out about the racism and racial violence that they were experiencing on their campuses. Twitter accounts like @dearpwi highlighted instances of racial slurs and cultural appropriation being committed by white college athletes as they dressed in sombreros pretending to be "Mexican" bandits or in dashikis pretending to be "African" (Peña, 2020). Accountability often escapes white students on PWI campuses unless the person whom they harm is also a white cis het privileged male or female student. Campus police are often less aggressive with these students and are often welcomed into "*bro culture*". Many of the calls for equity proved to be meritless in 2020 when the majority of institutions did not move to make Black liberation and anti-racism on their campuses a reality (Cole, 2021). America and American college campuses still reside within the hurry up and wait binary as it pertains to social justice, liberation, and anti-racism. This next section will further interrogate the problem with the color line as stated by W.E.B. DuBois and how it shows up on PWI campuses.

Whiteness as Property: "*Show me your ID!*"

Black college students are never provided extensions of grace when engaging with campus police on PWI campuses. Black students at white colleges and universities often discuss feeling targeted as they go about their days on campus and law professor Cheryl I. Harris helps us to understand why in her telling of *whiteness as property*. Harris (1993) states, whiteness produced and reproduces social advantage or privilege (Harris, 1993). These advantages allow for white students to experience the world [*and college*] produced by and in their image and without the disadvantage of having to navigate such a space in any way that might provide whiteness with a deficit. To this end, white students and white people are not able to understand providing space for anyone who falls outside of whiteness and believe that your being present [in their space] is a good enough deed. This prevents them from seeing why making Black students and other students of color feel at home is their responsibility. To make such an ask of an institution that believes that it is already bending itself, to bend further, when they already allow your existence in the space is bold and audacious. If we know nothing else about whiteness, we know that it does not like or care for bold or audacious Black people. Bold Blackness is quite the antithesis of whiteness, and it is why white people are unnerved when Black people refuse to learn or stay in the place that has been prescribed for us. A campus police officer demanding an ID from a Black person who is obviously a college student is not solely about identifying them, it is about reminding them that no matter where you go you are to never forget your place. This is precisely why cops do not belong on any education campus. Their job is not to protect and serve it is to divide and control. Even napping

while Black in a white space is a cause for the police to intervene as then Black graduate student Lolade Siyonbola would find out as she napped at Yale in 2018. Lolade who was a resident of the hall at the time of the disturbance was awakened by Sarah Braasch who told her that she was not allowed to sleep in the common area (Wootson Jr., 2018). The response of Yale's campus police officers as well as Braasch are rooted in anti-Blackness and anti-poverty. Lolade was peacefully resting and not posing a threat to any Yale campus stakeholder. This measure alone should have garnered a different response than it did. However, her offense was being Black and comfortable in a space that says that is not normal or welcomed. The most terrifying part of the relationship between whiteness and campus police is that they [campus police] have ultimate authority over the experience of any Black student that they encounter. Campus police have the authority of the state as well as the educational institution to decide a student's educational status and criminal record (Watkins, 2020). That is a powerful position for someone who upholds anti-Black racism to be in. Part of the paranoia of campus police has to do with the location of most college campuses, many of who are in the center of Black communities. University administrations who do not make it their business to properly engage the communities that they are alleged to serve become fearful of them which causes them to believe that a heavy police presence is warranted (Baptiste, 2015). One of the more aggravating attributes about the system of whiteness and those who uphold it is that for all that it has done it encompasses the most paranoid people around and those paranoid people have guns.

Far too often do we hear that the reason that a cop fired upon a person is because they were afraid. How is it that the person with the utmost authority granted to them in any given situation is also the person who is the most afraid? The police pick and choose who is criminal and who is just having fun. Similarly situated amongst the other examples is Rowan University where a first semester Black female student's room was targeted by white males in October of 2022. The white males who were in full view of the camera with their faces exposed write racial slurs on the door of the young women. The white male students avoided being charged with a hate crime for their offense because they claimed not to know the race of the student who resided there (Burney, 2022). This is the perfect example of rationalization and the institution finding any possible excuse to save the white males. Regardless if they knew the race of the student resident or not the act itself is the racist offense and the racist offense should have been handled accordingly. The law is only this agile when the person who is on the punishable end of the offense is white. Whiteness is a property value, an invisible credit card, and a hail mary whenever it is needed. This aspect of PWIs are what make their DEI efforts performative.

Performing the DEI Dance—"We pride ourselves on being diverse!"

As researchers and scholars, we are often suspicious of rankings and reports because those numbers do not often tell the real story of the listed institutions. My former institution was listed as one of the most diverse institutions for undergraduate student bodies in the state of Texas (Carlton, 2021). What is often missing from the story of "numbers" are the voices of the people who are most marginalized at the institutions who are being rewarded for doing the bare minimum or hiding their harm really well. As Texas institutions tout being diverse and patting themselves on the back they fail to talk about how racism and white supremacy runs rampant among their majority white institutions and HSIs [*in name but not practice*]. In my last semester, at my previous institution, in the same year that the diversity award was won, the white student body president

had to be removed from their post for racism. Students protested and demanded that the university act to remove this student and disqualify the student from handpicking their replacement. At that same institution that prides itself on being diverse it is also an institution that pushes Black faculty and staff out of the door because the racism is so unforgiving (Achigbu & Ramirez, 2020). Black faculty have discussed being driven toward suicidal ideation as a means of freeing themselves from the hellscape that is working at some PWIs in Texas (Huang & Olivares, 2021). The state of Texas has made promises to increase diversity efforts in faculty recruiting however over the last decade the state has moved from 4.13% in 2011 to just 4.64% who are Black in 2019 (Huang & Olivares, 2021). Performative DEI has a trickle-down effect at institutions who are not actually doing the work. From hiring unserious inaugural DEI vice presidents to telling institutions that they would end tenure if faculty members were caught teaching critical race theory (CRT), Texas was on one (Flaherty, 2022).

Squire, Tuitt, and Williams (2018) pose the idea that contemporary colleges and universities bare a striking similarity to slave plantations and participate in *plantation politics* which is why working toward true equity is fleeting. In understanding this perspective Squire et al., (2018) recognizes that old ideologies and tools aimed at marginalizing and oppressing persons of color are connected to new strategies of both policing and repression within universities. If universities are still actively engaging in policies and strategies of antebellum era living how can true disruptive DEI efforts exist and take hold? True diversity, equity, and inclusion work must de-center whiteness and it cannot be concerned with how white people are made to feel when the oppressed tell their stories. Current DEI practices are clearly planned and implemented with white people in mind with the belief that everyone else needs “fixing” or to be “brought along”. This particular ideology as opposed to the disruption being aimed at whiteness and those who uphold and reinforce it as an authority is why your DEI is performative. PWIs looking to move forward toward more liberatory and abolitionist practices have to consider how their relationship with *plantation politics, white supremacy, and racism* shape how they live out their mission and vision. It is true that most institutions believe that they can fix themselves and some of those same people likely believe that not being racist is as easy as saying, “*I am not a racist!*” without actually realizing that giving up something is essential for moving toward liberation.

White institutions have to be willing to give up the belief that everything is fine and that simply because the oppressed have not burned down the buildings, it does not mean that they are unharmed and thriving. Priding yourself on being diverse does not mean that you are affecting any change or being anti-racist in your daily practices. To understand how your institution measures up you have to ask the more marginalized how they are experiencing your institution, and then actually listen to them. White institutions are known for hosting listening sessions and townhalls so that they can “*learn and heal*”, but then what? Most white institutions are not primed to actively respond when concerns are raised because they do not actually believe that the concerns of the marginalized are valid.

White institutions are easily threatened and when the attacks begin it is easier for them to buckle under pressure than it is for them to be steadfast in their movement toward anti-racist liberation. The reality is that white schools and white administrators are really afraid of other white people and that only further emphasizes the violence of white supremacy and the system of whiteness. It is easier to continue to allow the oppressed to be harmed than it is to actually stand up to anti-Black racism. To be truly anti-racist as a white person and to practice abolition as a praxis for liberation, you have to stop giving a *fuck* what racist white people think. This specifically

applies to the extremists and the nice racists who sit in positions of authority. To be true advocates of diversity, equity, and inclusion means to be rooted in disruption and that stance is neither docile or comfortable. We have to start being honest about DEI disruption and who requires it. Whiteness should never be your measuring stick and you have to quit lying to yourselves by saying that it is not.

Let's All Be Real Here!- "*Somebody is lying to me!*"

Most white institutions, like the social experiment that is the United States, are built on a legal foundation of white supremacy and racism. To understand the story of America's founding is to understand that anything where whiteness is the overwhelming majority, white supremacy and racism are absolutely present, even if it greets you with a smile. As indicated by Ezell (2021), institutional resistance to formative efforts to address racial equity often are displayed as performance measures like "talks" in the form of webinars, conferences, and campus forums without any real teeth. During the pseudo-racial reckoning of 2020 universities began reevaluating their relationships with campus police and most of those units are still in place. The conversation about real accountability, anti-racism, and liberatory measures were short lived on PWI campuses. Performance of wokeness is surface level at best at many PWI campuses (Ezell, 2021). There has never been any real intention to create truly equitable spaces where racism and white supremacy no longer exists and Black college students do not feel unwelcome. We are not having real conversations about the lasting and traumatic impact of what it means to be Black on a white college campus. Students, faculty, and staff enter white institutions to advance their standing in life and where many have fared well, others have not. There is no particular number of success stories at PWIs that would make hearing just one traumatic story acceptable. Black people have experienced enough in this country and performative DEI measures on white campuses only further perpetuate that harm.

Black experiences with campus police are not siloed experiences and they are almost always traumatic (Jenkins, Tichavakunda, & Coles, 2021). The surveilling of Black college students on white college campuses is not a new or unnatural occurrence but it does not make the experience any less injurious (Jenkins et al., 2021). If we understand the experiences on college campuses mirror the experiences that Black people have in the non-academic world, why are we [*institutions of higher learning*] not doing a better job with disrupting these practices? If cops were trailing white women cheerleaders or white quarterbacks on every campus in America, those cops would cease to exist. White people [students, faculty, and staff] are not the only people who are deserving of feeling safe and institutions need to make that clear. The ability for non-Black and usually white campus stakeholders to easily call the police on Black people further reveals the ways that Black bodies are destructible and dismissive (Jenkins et al., 2021).

If we are honest with ourselves we all know that police do not prevent crime nor do they protect and serve, therefore calling cops on unarmed and non-violent Black people should be taken as the intent to do harm. Calling the police on Black people simply for having the audacity to be Black in a white space should have greater academic and professional consequences, leading up to expulsion and or termination depending on your university status. It needs to be made clear that anti-Black racism and intending to do harm to Black campus stakeholders is one of the greatest offenses and it should receive the same university response that anti-semitism would. Color-blindness as a means of pretending that anti-Blackness does not exist is one of the more offensive

forms of racism that occurs on PWI campuses. When people state that they do not see color what they are stating is that they should not be held accountable for the way that they have treated you. The rise in overt acts of racism by neo-Nazis, right-wing extremist groups, and white nationalists under the banner of the Alt-Right has become more pervasive (Gallagher, 2020). Although PWI campuses like to pretend that they are separate and apart from many of the aforementioned groups, that could not be further from the truth, they are one in the same. In order for white college campuses to divorce themselves from their relationship with white supremacy, the carceral state, and racism, they have to be intentional and bold in their attempts to separate from the status-quo. Abolition and liberation has to become a core praxis in the institutions vision, mission, and values and regardless of what the external community says to reverse the narrative, truly equity-centered PWIs must resist white supremacy and racism for good.

You Are All Busted!-Conclusion

The practice of being obtuse to instances of white supremacy and racism on white college campuses particularly regarding their complicity with campus police and anti-Blackness is typical. Similar to how the United States operates, PWI campuses like to paint the picture that they are a diverse space, and that racism is a rarity. The reality is that anti-Black racism is more common than it is not. The anti-Blackness can be displayed in the following ways: the lack of tenure stream and tenured Black faculty; lack of Black cabinet level administrators; white-centered DEI initiatives; Black students' consistent negative engagement with campus police; white faculty being dismissive of the needs of Black and non-Black students of color and more. The reactivation of student activism due to racist incidents on college campuses is a reminder that as far as we have come, we have much more to do. As Black scholars and others support and uplift the liberatory approach to abolitionism on white college campuses it is important to contextualize this era in contemporary higher education (Jones & Reddick, 2017).

We must address the performative nature of DEI and name the harm that it causes. Renaming buildings and streets and taking down monuments are all fine deeds as long as there are also systemic changes made that name how anti-Black racism will be addressed. For far too long PWIs have made minimal changes to their anti-Black policies and Black people have been gaslit into believing that we are greedy for wanting more. The legacy of America and the institutions of higher learning who have also benefited from the legacy of enslavement must understand that a great debt is owed. There is nothing that Black students can ask for to make their experiences anti-racist that should be considered too much. Institutions must allow critical scholars who study higher education to be the leading voices as we navigate how we approach systemic changes and abolitionist praxis on white college campuses. The time for change is now and any institution or administrator who stands in the way of anti-racism as a core tenet to approaching the future of education are problematic and prohibitive to change.

As outlined in this article, the relationship between higher education and police must be revisited and dismantled. Black students should not have to decide whether they want to learn or flee from their institution of higher learning and universities should never force them to make such a decision. Black campus students should be able to engage in the types of activism that makes sense to their experience and that make the world a better place. However, they should not have to protest for their right to exist free of harassment on a campus where they pay tuition or anywhere else. DEI efforts should be intentional, and they must speak to the ills of the world and directly address how whiteness is pervasive and violent. PWIs are all the better for their actual diversity

and the differences of all campus stakeholders should be considered a public good not something to police or socially control.

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