Equity Speaks: Culturally Sustaining Stories in Education

Podcast 6: Culturally Sustaining Stories in Black Student Activism

Host Colvin Georges Jr.: Greetings everyone. Welcome back to our podcast series titled Equity Speaks: Culturally Sustaining Stories in Higher Education. For our sixth episode, we will explore the very dimensions of black student activism, a highly relevant topic of discourse considering the chilly campus environments of many colleges and universities today.

To provide depth, meaning and critical insight about black student activism, we have invited several panelists including Dr. Amalia Dache, who is an assistant professor in the higher education division at the University of Pennsylvania. Also, Dr. Frederick Douglass Dixon, who serves as the director of the Black Studies Center and assistant professor within the African American and Diaspora Studies Department at the University of Wyoming. Additionally, we have invited Miss Jael Kerandi, the first black undergraduate student body president and chair to the student representatives to the Board of Regents at the University of Minnesota. And lastly, we will hear from Dr. Jonathan McElderry. Dr. McElderry serves as the assistant dean of students and executive director of the intercultural Center at Wake Forest University.

To help steer this episode, I am joined by my colleague, Krystal Andrews, who is also a graduate research assistant in the Office of Community College Research and Leadership. We are excited for you to hear the stories of our panelists. And without further ado, let's jump right in.

Host Krystal Andrews: Welcome back to our newest episode of Equity Speaks: Culturally Sustaining Stories in Education. This episode is special to us. We have gone through a whole series of podcasts where we've covered different topics talking about culturally sustaining leadership, we've talked about culturally sustaining curriculum, making sure things match for students, racially minoritized students in their respective programs and on their campuses, specifically community college campuses. And today, we bring to you an episode that really looks at what's going on in the climate of higher education right now from the perspective of what's happening with black student leaders and black student activism.

So today, I will let the panelists that we have, I'll let them introduce themselves, and then we'll get started with our questions.

Amalia Dache: Hello, everyone. My name is Amalia Dache, and I am a assistant professor in the higher education division at the University of Pennsylvania.

Frederick Douglass: Good afternoon, everyone. My name is Frederick Douglass Dixon. I'm only Dixon on pay day but I'm Frederick Douglass every day. So I work as the director of the

Black Studies Center at the University of Wyoming and I also teaching African American and Diaspora Studies Department as an assistant professor.

Jael Kerandi: Hello, everyone. Thank you for having me. My name is Jael Kerandi. I am an undergraduate student at the University of Minnesota. I previously served as the first black undergraduate student body president and now serve as a chair to the student representatives to the Board of Regents.

Jonathan McElderry: My name is Jonathan McElderry, and I serve as the assistant dean of students and the executive director of the intercultural Center at Wake Forest University.

Host Krystal Andrews: Wonderful. I'm so glad that we have you all here today. And I know that this is going to be a lively discussion. So to get us started, can you briefly describe your experiences with being an activist across institutional types and what draws you to this work and keeps you grounded?

Amalia Dache: I can start since I was first on the introduction. I started my faculty career right after I finished my PhD in 2014. I was in the job market during the dissertation process, and I interviewed at the University of Missouri at Mizzou. And I got offered a position there. So I started July 2014, and that was about a month and a week before Michael Brown was killed in Ferguson. And so, I always say, my faculty careers actually started with my activist-oriented research and career as well.

And so, quickly as I became adjusted to the Mizzou campus, I also started learning about what was happening in Ferguson, and the activism that was happening in Ferguson. So, my colleague and I who was another Afro-Latina woman, we went to Ferguson and started learning about the context and being involved in some of the actions there. So we took the Books and Breakfast through Hands Up United, that was one of the first things that we did. So we donated books, and then we also were part of the Walmart protests as well, which in Ferguson, there was always an assumption that we were only talking about issues of police brutality, but we were also challenging issues of capital accumulation. So looking at labor and what was happening with labor and black labor, in particular, in Ferguson, in North St. Louis.

So quickly, as I was becoming a faculty member and writing and publishing off my dissertation work, because that's what you're supposed to do when you're on the tenure track, you got to write, you got to publish, I was also at the same time kind of activating this area of protest and learning about working class black organizing in Ferguson, and what that looks like and what that entails. So I started doing a research project, which was about a two year study studying the activists and learning about how their activism was a form of public education. And so, yeah, I've published from that work. I actually worked with students who were also involved in the Ferguson uprising and movement who became active on their campuses.

So Ferguson, not only was it a site of where Black Lives Matter becomes national. So we know Black Lives Matter becomes Black Lives Matter after Trayvon Martin is killed, but it spreads through Ferguson because Ferguson activists began carrying protest signs that said Black Lives Matter. And so, it spread across the country with the advent of Ferguson. And so, again, the activism that happened in the University of Missouri and at St. Louis University with Occupy SLU, the black student activists on their campus were radicalized in Ferguson as well.

So a lot of my work really talks about this community and campus relationship. And Jonathan can talk to and speak to some of the work that happened at Mizzou because he was there as well. And he was there as a student, he was also there as an administrator. And so, I think that's important too, to understand the role of administration, not just faculty, which I can speak from the faculty perspective, but administration when it comes to supporting and/or hindering black students on campus.

Frederick Douglass: I can briefly describe my experience as a coin term, learn behavior. I'm second generation African American history professor from the south side of Chicago, more specifically the corner of 79th Halsted. If you've ever been over there, you know exactly what I'm talking about. And if you don't know exactly what I'm talking about, it will remind you of Newark, it will remind you of Gary, it will remind you of [Watts 00:06:34], it will remind you of North Philly. So, these places in themselves have a long connection with black liberation.

So, in the space that I've lived most of my life, walking distance to Operation Push with Jesse Jackson, as well as the Final Call building for the Nation of Islam. So my entire community has been, one way to say it is either one side of the fence or the other. I'm sure that's not just the term or the way to point it out, but there was lots of ways to be separated by activism and protest in my community. There was always the Almighty Black P. Stone Nation, there was The Gangster Disciple Nation, Black Disciple Nation, Renegades, whatever else you might want to say about those communities.

Again, being second generation, it's just a little different. My dad has iconic space in the city of Chicago, 88 years old. So, when it comes to that, it's more of like my learned behavior. So in my most intimate spaces, I was taught to disrupt, dismantle, and challenge the mainstream narrative. So, many folks said, well, I found it through a mentor somewhat later in my life, as early as one can remember those memories. No, mine came from my home. So I understood what those specific events did to my household, and I walked away with it with valuable lessons.

And to talk about student activism and protest in my community, for the mainstream narrative, it would be new. But for those folks who live in that community, it's well known. And so, a lot of times, I do believe that even in the generation passing down of these oral histories, a lot has been removed. One of

my greatest mentors, the civil rights attorney, Louis Meyers Jr. explained to me years ago how they didn't explain to my generation fully or in a more comprehensive manner to understand the fault lines of the Civil Rights Movement. So, that kind of thing keeps me grounded, and not grounded in a way where I feel like I'm being limited, but the idea of expanding my role as a person in the struggle, and particularly one who's chosen to be in a college campus. So it's very layered, very nuanced. My beginning of understanding what the struggle was, and my assigning in that struggle started from my home.

Jael Kerandi: Thank you for the question. I think when I'm talking about some of the experiences I had in regards to activism, it really did begin at a young age and recognizing specifically the discrepancy in the institution of education. That's when I first was told that I wasn't able to meet a metric, that was first when I started to experience peers saying, really, you're not really meant to be in this space because you're black. And I can remember specifically in the third grade really started to waken the questions that I had about the systems that we are in. I wasn't really able to translate some of the work that I did until I was in high school, and I started to question our school district on why are we seeing such a lack of diversity in our honors classes. The school makeup is so different. What did we do wrong in K-12, specifically K-5, that told these students that they weren't capable of this, because it's actually not their ability to do this, it's what you've continuously told them as a system.

And so, that really started to question things and really brought me to the work at the University of saying, if these are institutions that are meant to be put in place, that are meant to be transformative, the idea that somebody's supposed to be able to come to education and transform themselves and live in a better economic status, yet our institutions are very oppressive, right? They bring students in but don't support them. And then we go back to redlining, we talk about the housing and where these students are coming from, and then their health care systems, and it goes back farther and it keeps going.

And so that really caused me to question so many of the things that we were seeing, and it made me want to be in the rooms where those decisions were being made. I wanted to be in the rooms where the policies were being discussed. I wanted to be in front of the board before they voted on the policy because I was so tired of seeing things that were so disproportionately affecting our students, specifically our black and brown students.

And what drew me to this work was, I was originally born in Kenya and moved here when I was 18 months old. And my parents' hope was for education, for us to get these opportunities, not realizing some of the pressures and the racism that existed in America. And for me, it was a matter of, if I am going to ever tell a young black girl to come to college, I have to invite her to a college that's going to support her progression, nor her regression. And it was often this feeling of, I'm telling you to come to college knowing I'm setting you up. And so, it always drew me to the work of like, this is not just about me, the people

before me that worked on this worked on this for me. I also feel like I have this duty to then continue this work.

And what's always kept me grounded has been in a two part purpose for me. One, again, I'm always worried about the young girl that looks like me, and I don't ever want to have to experience what I've experienced. For her, her path should be better. And the second thing was, I spoke at Columbia and one woman brought it together perfectly, and she said, "You're always thinking about who's in the seat with you." It's not to say the black people are monolith or we think the same way, but representation matters because you get to bring people into that seat with you. And that's always kept me grounded and humbled and knowing that I'm not just the only person sitting right here, there are 1000s that I stand on, but there's also 1000s beside me.

Jonathan McElderry: This is Jonathan. So my activism started at the University of Missouri about five years ago, actually to this date, when the system president stepped down from the University of Missouri protests. For me, a lot of the challenge was being an administrator. During that time period, I was also a doctoral student in our PhD program. And I watched everything unfold from in 2013 when it began all the way up until it commenced five years ago on this date. And so, when I think about activism, I think about a lot of the tables that I was at, I think back and reflect on could what happened at Mizzou been avoided. And I often say yes, I think the administrators at that time just did not take the students seriously and thought that it would eventually go away.

And so, I remember being in spaces and meetings convincing them that this is not just a moment, this is truly a movement, and these students are not letting up. And I think by the time it clicked to the kind of senior level administrators, we were already too far in the movement in fall of 2015. I think back to just kind of working with students as they kind of gathered themselves and tried to work towards changing Mizzou at that time, I was over at the Black Culture Center, and so, I ran that space, but also served as the advisor to our NPHC organizations, to our black student government on campus, to our black male initiative and so many more. I had a large connection to our black community.

And so, when thinking about my role as a graduate student, I also saw things happening as protests started to begin with some of the graduate insurance that was going on, and seeing different protests on campus kind of start to happen. For me, at that time, as an administrator, I was distinctly told, I could not be at the protest, I was never allowed to do media. I had all these kind of restrictions that were put on me. And I often thought about faculty who I would see out there and got to use their voice. When I reflect back, really feel like I wish I would have kind of broken the rules and not maybe worried about my job as much, but here we are five years later and I'm able to look back and see what I would have done differently.

When thinking about my current role at Wake Forest, when I came here five years ago, I came here at June of 2016. I think a lot of folks narratives was like we don't want to be the next Mizzou. So everybody, especially in higher ed, was looking to make sure that no protest kind of broke out on their campuses, that they were able to kind of control whatever activism may have been sparking. And so, activism at Wake Forest looks very different than what it looked like at Mizzou. Wake being a private liberal arts college, a lot of their challenges that arise are solved with money. I think they use it often as a tactic to keep the students silent but to keep themselves out of the media.

And when thinking about what keeps me grounded, for me, I'm a first generation college student that holds a terminal degree. And so, I know that if it was not for administrators and faculty that looked like me, not only in my undergraduate career, but through my graduate career as well, I would not be here today. They often saw something in me that I usually did not see in myself and were able to push me forward. And so, for me, I feel as though it is my duty to really get back to this next generation and to use my voice at whatever tables and whatever spaces I occupy.

Host Colvin Georges Jr.: Thank you so much for sharing. So our second question, the late congressman John Lewis said, "Never ever be afraid to make some noise and get into good trouble, necessary trouble." What are your thoughts about this quote, especially considering the double pandemic that we are currently experiencing, racism and COVID-19? How should black student activists organize and get into good trouble that the late Congressman Lewis referred to? Is there anything that black student activists should be mindful of when engaging directly with institutional leadership about racialized matters on campus?

Amalia Dache: Reflecting on my experience at Mizzou, and thank you so much, Jonathan, for reminding me that today is the anniversary. It's so interesting because of the election, I think there hasn't been a lot on this five year anniversary, where last year, I remember it was on the news, and it was on my feed. So yeah, I think it's really important to acknowledge what the Concerned Students 1950 did five years ago, and thinking about this question that you put forward, Colvin, about the late Congressman John Lewis, and what he said about getting into good trouble. I'm thinking about what the students did at the University of Missouri, that was historic. That helped push forward about 70 campus movements in the fall of 2015 across the country. What they did was they were very strategic, they were very strategic. Many of them were informed on the Ferguson activism. So even some of the Ferguson protests and chants were common on our campus one, CS1950 was protesting on our campus. I also want to acknowledge MU4MikeBrown, which is one of the earlier organizations that was led by three black queer women. And so, I think that's really important too as far as the questions that you're going to probably ask moving forward related to intersectionality.

But strategy, strategy and thinking about how to engage the administration in a way that can provide resources and it can help kind of elevate the student voice. And also be strategic in thinking about, well, what are our demands? What are our demands? What are we putting forward? How do we want to change the institution? We need to also be recognizing that black students come from communities, and again, thinking about Ferguson, some of these students grew up in St. Louis and North St. Louis. And what Frederick was talking about earlier, these spaces are already have been spaces of resistance. St. Louis didn't just become radicalized in 2014. Since the Civil Rights Movement, and even before, when you had high concentrations of black folks in urban areas across the country, you had organizing that was taking place for generations.

And so, it's important to acknowledge the role of the city, the role of the municipality, the role of organizing, the history of organizing, the black organizing, in particular, in these cities surrounding these college campuses, and in connecting back.

One thing I think is important about the demands that the CS1950 put forward and Occupy SLU students, which were at St. Louis University, and they organized in 2014 during Ferguson, October in the fall 14, they put forward demands that were really tied to issues having to do with the community. So they wanted more representation of young black kids from St. Louis at the university, that's really important, trying to increase representation of the local black working class community.

So, institutions get really smart. They're like, okay, you want us to have more black presence, so we'll just have more black students from across the country come to the campus. And it's like, wait a minute, we have to also look at who's in our backyard. Especially public universities that have land grant missions, who are you supposed to be serving? You're supposed to be serving the public. Well, who is the public? You need to be serving these students that are in your backyard, the working class, low income communities who need the resources of educational attainment. And so, that is really key as far as thinking about what kind of good trouble can you get into while looking at what your community organizers are already doing and linking up with those organizers at the community level to bring it to the campus, because then you strategize, you're not recreating the wheel, and you can learn from that.

Frederick Douglass: Yeah. I think when we talk about social movements, it's more than apropos that we give at least four stages of the social movement. Emergence, number one, normally an event coalescence. Two, where it becomes popular, normally an event. Number three, bureaucratization, here normally is an event. And then decline, which we know takes an event.

But to think about what the late Congressman John Lewis said about getting into good, necessary trouble, I think as a student, let's say an undergrad, who is very attuned to how they feel about the social atmosphere in America, and

maybe even feel like they haven't been heard, or won't be heard, I think the idea of good unnecessary trouble has a definition that's been defined by the ruling regime. So what they've said, and they say, those who set the parameters set the outcome.

So, when we think about John Lewis, never ever be afraid to make some noise and get into some good trouble. Well, there was an entire portion of youth and students at that time, particularly in the mid 60s, where he goes through a transformation himself. John Lewis is looked to in many ways as part of the regime. He represents this right arm of this conservative Christian male chauvinistic view that comes out of that leadership of the Civil Rights Movement. And when I think about it in a critical manner, I put John Lewis somewhere in stage two or three. Yes, he's popular, yes, he had become a fighter, and he chose to fight from behind the lines. But it's the idea of being bureaucratized, bureaucratization takes over. So that's step three.

He became a politician. I'm sure that he did a lot of good work, but when we think about how the movement is co-opted somewhere around decline is that they absorb the leaders into a larger picture, and they become part of the status quo. So when I think about what young folks should do on campus, they should be very attuned to their power. And it has to be something that's feasible. So, your plans that need to go to the lack of black students, faculty, staff, on your campus needs to be dealt with directly. There is no way of making nice about that.

As Doc Amelia said, you have to be savvy enough. Here's the thing, your social capital has to be able to render and provide this capital that you can use off the campus to get things done on the campus. So, it's nothing that is in a compartmentalized way, actually, it's growing in a different way. The antennas are so very accurate, and they're so very long, that when you think about getting into good trouble that made me for some of us, no trouble at all.

So I think about how Congressman Lewis left us with this legacy, and I think it's time to build on it. But good trouble in that regard, what Lewis is saying at that point, has diminished since the time he said it. And the thought of it moving forward, the one thing that the Black Lives Matter Movement has is they have this years of separation from what we call the typical civil rights training. And they've been quite successful because they haven't had that training.

So I think it's very interesting to look at what trouble is for some or what trouble is for others. But your reality has to take over because I understood what Jonathan said, well, I was in a certain part of my life, and now I look on it, and I can do things differently. Well, one thing we don't want to leave back for our future generations is the legacy of cowardice. And if it ties to material culture and that's what separates you, then I think you'll always be looked at through those lens, if it's proper; doesn't mean it will ever be proper. But the idea of

trading minor middle class rewards for the future generation of our students, that's what's gotten us to this point now.

Jael Kerandi: Thank you, Professor Douglass. Honestly, I really agree with the sentiments you've said because I've often felt like when this quote is referenced, people have identified what good trouble should mean, what good trouble should look like, how we should portray what good trouble is. And I truly do respect late congressman. But again, when I think of what student activists should be doing, I think of you need to disrupt in any way, shape, or form, and you have to be relentless.

And the reason I say that is because once students, especially at public four year land grant universities, there's two funding streams, we're talking about the state and student dollars. You are one of the largest stakeholders at that university, that university does not sustain itself. So without your dollar going into that institution, nothing is happening. And that power in itself to know that you are putting money into this institution should tell you how important your voice should be despite what value they place on it. Which is why I remember when I had written my letter to the university asking them to sever all their ties with the Minneapolis Police Department, and I gave them 24 hours to do so, it was to say that you're not going to just get to sit here forever and ever and disregard what black students have been asking for for so long. What I asked you two years ago to have a conversation about, what I asked you last year to have a conversation about.

Now we're getting to a point which I'm going to disrupt your flow or probably the statement you had that was going to come out because you don't get to be a public land grant university servient of the state and keep thinking that you get to operate in silo. And so for student activists, my hope is always that you'll see your power in your voice that you remember, you're the one in the classroom experiencing what your faculty member is saying to you. You're the one who has to sit through team meetings where your peers have racial slurs that they hurl at you with no remorse at all, knowing that they're protected by free speech. You're the one who has to go into the city and experience what people say to you day in and day out, and all these aggressions that they place on you.

So use that, use that power, and know that you get to go say something, because at the end of the day, people want to go to the administration and be like, we're on offense or defense. No, you've already said you value diversity, equity, inclusion. You've already said that these things matter to you, you've already said that you don't want racism on your campus. So if that's what you're going to say, I'm going to hold you to that. But you don't get to tell me how I'm going to hold you to that, you don't get to define what it looks like for me to hold you accountable to the policies that you've already agreed to. I didn't make you agree to them, you signed that into law by yourself.

And so I often think when students are talking and engaging with administrators, I always tell them to be strategic. You can get a no but it's not the end of the story. Find out how you get there another way. Don't let them tell you no. People have often told me about the abolishing of the police or defending the police is such a radical idea. And I always call them and I say, well, a few years ago, it was radical for me to go to school with a white student. So don't tell me about being radical, tell me about what needs to happen right here right now today, because we're the ones experiencing the world that we're in. And if we want to see something different, we have to be willing to disrupt. And if people see that as "bad trouble," that's their own burden to bear. But what we're going to do right now is make this a better place.

Jonathan McElderry: I don't even know how to come up after that. Yes, retweet to everything that you just said. The only point that I would add is definitely for our students, they need to hold these institutions accountable. I think a lot of tactics that senior administrators use when they hear about some of these racial injustices, they act as though it is new news to them, that it's their first time hearing it, and it's not. And I think they then use a tactic to say that we're going to have a town hall, we're going to have listing sessions, and we're going to do all these things to kind of stall out the process because they know that students come in cycles, they know that they're about four to five years. And so, if we can stall them enough with all these different tactics, eventually the issue will go away.

And so I think when students do approach administrators, come with their receipts, like no, this is not the first time that this was brought up to you, it was brought up in the 90s, in the 80s, in the early 2000s. It's been brought up all these times and stuff, it's remained the same.

Also, the advice I would give, is looking at org charts, I think when I think back on the University of Missouri campus, and the students kind of going towards the president of the entire system, there was strategy behind that which I agree with. But there were also many senior level administrators left on that campus who were solely responsible for creating and sustaining that toxic culture that existed for students of color on campus. There are folks who have been there since the 80s, the early 90s, that knew that this was not the first time they had seen activism on that campus. And so, really understanding those org charts and seeing which administrators are responsible for which area and going after them. Those are the people who decide where the funding goes to each department, they decide how funding is dispersed maybe to student organizations. So, holding them accountable and make sure that they answer whatever demands or questions that you may have.

Host Krystal Andrews: All right. There have been many debates and arguments about the Black Lives Matter Movement, and we've talked about it briefly, particularly the ones using one message. When we say things like black women's lives matter or black trans lives matter, there's a resistance from black people. There's a belief that if we change the narrative to focus on other intersections of identity, we will not

achieve our goals of true racial equality or even racial liberation. However, others have disagreed because when we talk about Black Lives mattering, it is an inclusive all our identities and lived experiences. We know that blackness is not a monolith. What are your thoughts about this, especially when it seems as though black women are once again being silenced, even though we have a woman who is black and Desi Indian, but she identifies as black, being elected as the vice president elect, how do we deal with this movement and being silenced, but we are still expected to show up and support the movement?

Amalia Dache: So, as far as the invisibility of black woman, I think that a lot of the younger generation, especially those college students, college women, and gender non-conforming folk who are doing this organizing alongside of Black Lives Matter, are becoming visible and are present. As I mentioned, even with the Missouri case, if it wasn't for Mike Brown, which were three queer black women, and if it wasn't for the number of women that were part of CS1950, I believe it was eight, it couldn't have happened. These demands wouldn't have been put forward, the football team wouldn't have said they weren't going to play, the president wouldn't have resigned, it wouldn't have made national news.

So, there was a moment there where when the media was covering CS1950, they were covering the male perspective, they were covering the hunger strike, which was Jonathan Butler, they were covering the football team, which was men, and they weren't covering the movement that was really the logistics was where the black woman who were organizing. And so, if you were to watch the documentary, 2 Fists Up, which was a Spike Lee documentary, based on the Concerned Students 1950 movement at Mizzou in 2015, you see that the focus of the documentary is on black woman, it is on black woman. And that didn't just come from this idea that Spike Lee wanted to just focus on women, actually, the women in the movement had to make that central and told him, look, we want you to focus on the black woman because the media is not covering us. And so, that was something that, again, had to happen, because black women brought it to the surface and brought it to the attention of the director of the documentary.

So absolutely, I think that seeing the intersectionality of race work now more in academia, now more in social media, in issues of policy, intersectionality, has become a term that, it's become so popular it can be co-opted as well. But that's what happens when things become popular and things become more visible is that they can get co-opted. But I would be hard pressed to say that in these movements, there's more visibility of black women than there were in 2014, 2015. I think you're now seeing that intersectionality is important, and we need to acknowledge the labor and the work that's being done. And we know there's writings that have been put forward post the Civil Rights Movement discussing the role, the invisibility and black woman. So there are writers and artists who are discussing the work.

Think about Nina Simone's work in art and music and creativity when it comes to thinking about black liberation and women's liberation at the same time. We know that she was huge when it came to that. And so, we see more writing and we see more discourses it. So, I think we need to continue moving that forward, moving that needle forward. And absolutely, it's important, the intersectional components are important of race work for sure.

Frederick Douglass: I would agree with the sentiments of Dr. Amalia in many ways, and think about the historic marginalization of black women. We understand that goes back to one flash event, the transatlantic slave trade. When we think about the operational needs and functionality of the plantation, a lot of that was on the shoulders of the black woman. When it came to reconstruction, Jim Crow, it was always women who have done, most folks will say the heavy lifting, but done their part in a way like no one else on the planet. They say to gauge any nation's civilization, look no further than its woman.

So when I think about the black community and I think about what Black Lives Matter means, now I'm speaking from a black scholar, activist model by Robert [Crisp 00:30:56]. So we need to do more than just write really good work, we need to do more than just advise, we need to be here for these young ladies who are doing the heavy lifting, for them to understand, plain, very straightforward, very candid, but very poignant, the idea of where your support comes from.

Well, let me say this to my group of formally educated leaders, it is well known that when revolution takes place, it won't be from the backbone of a college campus. It will be from somewhere in the community. So we need to place ourselves in situations where our work speaks for itself, our social capital speaks for itself so they'll invite us to the table about making decisions.

So, when I think about black women and Black Lives Matter, one of the things that I have to say that there's an ideological deficiency with black lives matter. It needs clarity. It is stuck at a reformist movement, we understand that. It's not revolutionary, nationalist enough to oppose white racist capitalism. So, there are things that as movements go through, they will define themselves. But I believe that having black women lead Black Lives Matter, only a reminder to me, and it's always said to me that a reminder benefits the believer. And I do believe in the idea of organizing and what the role of black women have meant, and will mean in the near future to America and beyond.

Jael Kerandi: Yeah, I read some of the sentiments that have been shared previously, and I definitely agree that black women have been silenced or often forgotten. Their work, I think that's demonstrated by the work that Stacey Abrams has done in Georgia alongside many other black women in getting people to vote and register to vote. But really, her case might be highlighted, but that story isn't new. The work of grassroots level organizers has often been black women. The work of getting people in the community, whether it's through mutual aid or

whatever the case has been has been black women. And we see that even through the Black Lives Matter movement, the stories of Breonna Taylor or Oluwatoyin have often been sidelined, have often been not as discussed, or even when it is, it's in a way that's performative or that individuals are able to capitalize off of it. That's when we feel as if those stories can be brought up.

And what we see traditionally in history is, even in the feminist movement, there was no space for black women. We would be sitting there alongside fighting for rights that would only go then to benefit the white woman. Then you come to the Black Lives Matter movement, and we see similar in that black women are against silence. If we don't speak up, if we don't scream, if we don't grovel, if we don't make sure that every single person has heard us, that they'll put us in front. Doesn't matter how much work we've done prior, doesn't matter how much work was invested, or how many people within the community know it was us, unless we raise our hands, and we almost to some extent have to beg for this space for people to understand that it was us.

And that's where I find true fault in what's been going on with the movement is you don't get that opportunity. And in fact, sometimes you end up seeing that there's aggression from the very people that we've been trying to protect. When you look at the frontlines, when you look at the very people that have been protesting day in and day out, it's been black women. Many protests that I've been to have actually been very skewed heavy back women. And what we then get is a reverse reaction of almost lack of support. And so, I definitely believe that saying black women's lives matter isn't necessarily a call to exclude, but it's a call to say we have to say something because no one's saying something for us. And no one's ever really said something for us because who's had our back is. So right now we have to say something. And hopefully that then evolves to a matter of which people are able to then support us, but right now, I feel like that's where we are.

Jonathan McElderry: So I would say that everything that Dr. Dache said earlier, I agree with 110%. Just a few days ago, Sports Illustrated put out an article about how the Mizzou football team kind of changed higher ed and were so involved in the protests. And for me, as an administrator, being on the grounds during this time, that's just always frustrating to see. I'll think about the eight black woman that were involved in the movement and remember them balancing their academics, balancing outside jobs, they were balancing whatever leadership they had, new organizations, but also a part of this movement. When folks started sending in supplies for them to camp out, they were the ones out organizing it into the wee hours of the morning.

And they were also providing care. They were providing care to Jonathan Butler, who was on the hunger strike, making sure that he was okay. And just continuously sacrificing themselves throughout the entire movement. She also mentioned the three queer black woman who started the MU4MikeBrown the year before, they're often not talked about when we talk about the narrative of

what happened at Mizzou. These are the women who, I remember that summer, were the ones who were organizing students in the black culture center that we need to make some progress, this is happening literally an hour and 15 minutes up the street. And they were the ones pulling in our black men on campus to actually stand up and do something. It wasn't the black man who stood up and said, oh, yes, we need to do this. It was these three queer black women who again, often are silenced and not talked about when we talk about in this movement.

And so, similar to what was said earlier, I appreciate that when Spike Lee did do his documentary, he did center these women in that documentary, and all that they did. I've been at a number of presentations and different things where faculty are folks talk about this movement, and they only refer to the men in this movement. And I often have to step up and say, actually, no, you don't have this story right. You have what the mainstream media has showed you, but there's so much more behind the scenes that you have no idea, and we need to make sure we give these women their flowers while they're still present because they were the ones on the frontlines sacrificing their bodies throughout that time period.

Host Colvin Georges Jr.: Thank you for that. Our next question is, when you think about the concept of allyship, we know that these are people holding privilege in some aspect of their social identity, whether it be race, gender, class, ability, etc. Allies typically use their privilege to dismantle dominant systems that adversely affect minoritized individuals. The downside here is that allies can opt out at any point when the struggle becomes too much or there are feelings of guilt. As activists yourself, how do you navigate these realities when working with allies, and can you describe how you build trust with them, if at all?

Amalia Dache: So I remember when I was in Ferguson doing both research and engaging in some of the actions, that it was a really diverse group of folks from across the country. Again, there was a large concentration of college students from the Missouri campuses, of course, the center was the black working class, children and families that were from St. Louis. And when you look at the Ferguson coverage, you would see that there were racial, what would you call it, white allies were present. And you would see folks from Antifa and the anarchists were there, which we know that they're present in many of the Black Lives Matter organizing that has happened since George Floyd, and they have gotten a lot of news.

So, you see them present and they're there. I mean, I'm thinking more of these white allies who are aligning when it comes to issues of what Frederick said about, well, revolution. So, if you're an anarchist and you believe in chaos and you think chaos is going to make a revolution for all people in the society based on dismantling the class system, then you're going to align with black lives matter in a sense of dismantling a system of racism. So, you do have allies that tend to engage in that way.

But it can be really complicated. One, because whiteness protects you and provide you safety when you are organizing, which is why when I was in South Africa studying the Black Student Movement in South Africa, The Rhodes Must Fall Movement, you would see walls of white students protecting the black students at the core because they know that the police would likely not beat on white students. So you saw these walls of white allies protecting the black South African students. So I've seen that as an example. And also, I've seen, again, in Ferguson, through Antifa and the anarchists white allies presence.

To me, I think that allies, it's complicated because, and I'm thinking racially, again, you may be a white ally, but you align along class, revolutionary ideologies. And so you may continue to do that work regardless of the racial component. When I think about the occupy movement, that was kind of a predecessor to the racial justice movements of the 2000s. I think about the work that they did, and it was a precursor to some of the Occupy movements, when you think about the racial pieces in 2014, even in Ferguson. We had Occupy SLU, which was focused on black students, but there was still a class component.

And so, I think there can be strategy and ways to have allies. I think you can't do this work without coalition building. Let me put it that way. The ally thing is kind of weird for me because the whole term is kind of strange, but I think coalition building across class, race, gender, and identity lines is really important. I think we need to do more coalition building, we need to do more coalition building across regional areas too. I think space is really important. When we look at the map of the country as far as politics, I think we need to think about coalition building more with working class communities too. I think it's really key. I think it's important if we ever want 90% participation rate in voting and engaging in participatory and representational democracy, if we ever want to get to 90%, which now we're like 68%, which is historic, but still, I think that's only 68% of population.

So, I thin in order for this to be truly a representative democracy, which I believe in the democratic system that we have, I do believe that it can be better and improved. I do believe the arc or the moral history is moving towards a justice. I do believe that. I'm an optimist. And I think that we have to continue to just keep doing the work that we're doing and meet people where they are. We have to meet folks where they are, we have to. We are in a very complicated society and we're very diverse as far as immigrant and domestics who are in the United States across race and class and gender lines. But that's one of our strengths, we can't compare ourselves to any country in this world because we have such a complicated history and such a diverse history. So, I think it could be both a curse and a blessing, but we have to navigate that liminity and that hybridity.

Frederick Douglass: Thank you for your answer. And I agree with many of the sentiments. As this sister explained that she's an optimist. By being a black man in America, I'm a

pessimist on my best day. I'm one that does not allow for my past to go past me as if I didn't glean the, if you will, essence and the core of what it is that we were examining. So when I think about allyship, I really like the way that you pivoted the conversation, Dr. Amalia, and gave it another name, because I'm going to further that. I believe that there are folks in higher ed specifically that are positions or have their positionality aligned with allies. And if on further review or more deeper investigation, and you know these things when you see them, they become commonplace.

So I think that there is a group of white professionals, and some are not just white, some of them are black as well, but there's a group of professionals that we can, if we follow their actions, attitudes and behaviors clearly enough and know exactly what we're looking for, we could create what we call a term, social justice races. Because realistically, when you see these people, and they have positions, and they have money, where they will control the Martin Luther King days of dialogue, and it'll be $25,000, and they'll never speak of Dr. King and his ever evolving radicalism. Or they won't speak today about the way that we examine Black Lives Matter.

So I do believe that it's very layered, it's very nuanced. But one thing we all know is we've been taught that "how to play the game." And in many times, that marginalizes some of the things that we are sent to deliver and provide. I think when it comes to blacks who are professionals, let's think about that, a black professional can perhaps, particularly in higher ed, can perhaps be the most confused person on the planet because they've been trained in this Eurocentric thought. So, when they got their AA, it was still surrounded by some sort of European greatness, or iconic whiteness. And then there is the BA, and then the MA, masters of whatever it is that you master.

But I can be willing to say, if it's America, education is finite, and you were taught to bow down to a European domination. And then a PhD means all that's piled higher and deeper. So with your AA, your BA, your MA, you PhD, a lot of it can add up to BS, particularly when we think about how we are dealt with, when we talk about allyship. I know that where I work is very monolithic, less than 1% of the population is black, and we have a Black Study Center. And from the very beginning, from those folks who are intrinsic in the tapestry of the University of Wyoming, but they just take an extra week to put my announcement out, or they won't put it out at all.

So, these things are very fundamental, very rudimentary, and you should always believe this, when folks show you who they are the first half, you got to have some understanding that's exactly who they are. So I have white men that will call me, professionals, I think we have the same sort of views on a lot of different things. Well, I don't necessarily believe that, that we have the same views on a lot of different things. In fact, I repute that. For someone who is a colleague of mine to sit and explain to me how our situations are similar,

blasphemy. And they continue to move right along. And as soon as they disagree with something that I said, well, he's gone too far.

But look at our situation as black folk. If we're not going above and beyond and being upset about what's happening on a daily basis, then it's just like someone who had their first time when they had some drinks. And for the most part, they get sick, and they threw up. And the next time, they have a few drinks, it gets less and less about what they drink or how much they drink, but they just want to get over it. They want to get over the part of it is difficult.

So I find it very interesting to talk about allies, when allies for the most part are in positions of authority and controlling funding. So, I tell them, straightforward, because I have nothing to hold back, and I don't have to lie because the truth is bad enough, I tell them, they're in the right church, they're just in the wrong damn pew.

Host Krystal Andrews: But Frederick, do you think that blackness is monolithic? I mean, I think there's also a question of that. I think certain kinds of folks that don't have African ancestry may have false assumptions of what blackness is. What is it to be, whether a black woman, a black man in America, how are they conceptualizing that? And you have a Kenyan background, right? I imagine that black immigrantness is also a part of your identity as far as your family's identity. And that can complicate ideas of what blackness is in the United States when you have that immigrant component.

So I think Frederick brings up some interesting ways of thinking about power and the academy. And I think that we can have conversations about the fact that we're not a monolith and that there's these assumptions and these myths about what blackness is.

Frederick Douglass: I agree. I didn't want anyone to believe that I was so narrow-minded to believe that black folks are monolithic in anything that we do. I understand we are the original people, so I understand from all others come the thought, comes to actions, the attitudes and behaviors. So I agree, there's absolutely no way for anyone who did not get it, I want for clarity and depth, absolutely, not problem of being monolithic. That's exactly the opposite, diametrically opposed to who we are. But we have this black professional crowd that's amongst us, that is really if we look at it, the head of the body.

And let's just think about some of the interaction that you've had, ones that come to mind when you hear someone who you believe is very intelligent, very up and capable of making changes on a regular basis to the daily rhythms that will for someone will never meet, just change their entire mind. And then you look at it, and on a regular basis, you might be able to challenge when it happens in real time, those things that you can't get back. We have events amongst each other. Yeah, well, I saw her do this, I heard her say this. And those

are those things that we may pay a lot of attention to but we don't critique them in a fair manner.

What I'm saying is, when it comes to women and Black Lives Matter, allyship, I have to be more than just attuned to the slightest Richter's of the Richter scale of injustice, because it is part of who we are for us as blacks, particularly those in the academy. When I think about what Lerone Bennett said years ago, he said that, "In a system of education, an educator is either a revolutionary or an educator." So he said either you're going to be what you've always been, or you're going to be something totally different. Now, that may sound like that's coming from the strong speaking to the strong. We talked about our backgrounds earlier. I was taught to dismantle, interrupt and disrupt. So when I say it I mean it.

So when I see my young professionals that come through the door, we make immediate connection. And in two or three years, I got three or four of those instances where that happens. So you all need to be attuned to it. All of us have our druthers, but none of us like to sacrifice for the most part, the idea of material culture as a way to show our success.

Jael Kerandi: Thank you so much. And I can sort of speak to this from the student perspective. I also struggled with the term allyship, and it's really come up this entire summer, especially as we've seen so many corporations think to administer trainings and this, that and the third about what it means to be an ally. But honestly, I feel like we spend a lot of time trying to convince people of our humanity, and quite frankly, it's tiring. I was listening to something that Angela Rye said about our country promising life, liberty and the pursuit of happiness and we're still stuck at life. We have yet to be able to have people understand that we're worth just living, our existing, our breathing.

And so we spend a lot of this time sometimes in these discussions on allyship, on how do you get somebody to be an ally, what does it mean to be an ally? And I just feel like I'm sitting there trying to convince somebody of my humanity. It to me honestly feels like somewhat of a waste of time because one, we should all be concerned of each other's humanity, is my opinion. But two, also, the case is, if you don't believe it now, the time we're going to sit here to take to explain this to you or to convince you is time I'm taking away from the movement, it's time I'm taking away for what I could be doing to further it. Does it remove the idea of, I love that you said coalition building, of coalition building or trying to gain strategic partners or whatever the case may be? No, I hope not, because we spend so much time and allyship, honestly, sometimes really dangerously comes very close to saviorism to me. It comes dangerously close to white saviorism, and I will never advocate for that.

Coming from Kenya and seeing how many people believe that is their life's purpose to come and fix my village is absurd. We're not looking for our oppressor to also be our problem solver. So in that, I really do struggle with

what I often hear people talk about allyship because it feels so performative. We saw social media erupt with everybody all of a sudden posting black squares. When it's time for us to go to a city council meeting, or when it's time for us to go talk about this, or when it's time for you to speak up in a meeting, everybody's silent, right? Where's your activism gone now? Black lives don't matter now or what's happening? All the squares you're posting, every CNN post that you wanted to retweet or every case, where's that at now? Now we're in person now I get to look at you, you don't want to talk about it.

Really what I've seen this come into is performative, and I truly believe that the people that have our back and the people that believe this don't look for a pat on the back. They're not looking for me to recognize them, they're just going to do it because they feel like they should be doing it. They're not looking for somebody to acknowledge that they're doing it. So, when I see this, and again, the point that's been brought up in the question in regards of, it really is to help you calm down your own privilege, to make you feel like somehow you're doing something, and now maybe your privilege is being used. Often people talk about using my privilege in the right way. Well, you go ahead and do that, but you leave me out of it. Let me continue this work that I'm doing. I don't need to pay attention to you at the protest, you continue to do what you need to do.

And again, they get to turn it off. It's not even an if or an add. They get to turn it off, they get to go home, and they can forget about it. They don't sleep and they're not worried. Nobody's sending them death threats. I mean, we've had a few, but the magnitude and to the extent of which we experience it, that I experienced it this summer with what people were saying to me is not the magnitude that the people that signed on to my letter experienced it.

So at the end of the day, I struggle with this because it feels performative, and I think that the people who truly believe in this, and the people who want to believe in the movement and will be strategic partners, will be a part of those coalitions are not going to look for a pat in the back, but are just ready to do the work right away.

Jonathan McElderry: Y'all won't be ab;e to see this, but I'm sitting here smiling because I agree with everything that everybody has said, this entire time. I just struggle with the word ally. I feel as soon as I hear it, I think of James Baldwin's quote that, "I can't believe what you say because I see what you do." I understand the concept of allyship, and that sometimes they're able to push things forward that folks of color or black people specifically cannot do. But I also struggle with continuing to praise them for being allies and doing what I think is right for honoring folks humanity.

I think when dealing with white allies, specifically, I think we have to be cautious in giving them that title, because I think a lot of them are using it as a scapegoat to get out of being held accountable. And so, once they hear that a person of color, a black person has said, oh, you're an ally to this community, etc, etc, they

get almost a social justice arrogance to where they think that they do no wrong and aren't causing harm in other spaces to people of color or black folks and actually are.

Specifically thinking about higher ed, and I'll speak for my institution here, we often talk about like we're this very liberal campus, and oftentimes I have to interrupt and be like, you understand that everybody's not voting for the Democratic Party. There are folks who are in this meeting who are voting for Trump, but are not going to say anything because they don't want to be considered an other or outed in this meeting. And so, we have to kind of be realistic in what we are doing on our campuses, but also what we consider to be an ally.

Similar to what was said earlier, you don't need to get a pat on the back, you're doing what is right. The rest of us out here not only doing the work, but also, we don't get to take it off when we go home. This follows us to the grocery store, when we go on a jog in our neighborhoods, everywhere else. So yeah, the allyship thing is a struggle for me. I don't agree with it and I think it has been used to weaponize folks out of being held accountable for their racist actions that they continue to perpetuate.

Host Krystal Andrews: This has been a very, very, very rich discussion. And luckily, you all could see me, our audience won't be able to see me, but I've been nodding my head and taking my own notes and giving my own snaps to you all's responses. We greatly appreciate you all being here today. So the wrap this up, we want to give you all a chance to give any closing remarks or reflections that you have, or what would be your call of action right now for higher education institutions, for students, faculty, staff, administrators. Anybody who you would like to give a direct message to. And Dr. Dache, we'll start with you.

Amalia Dache: I think it's important to acknowledge the work, again, I keep talking about these communities in Philadelphia, a lot of work has been happening before the election. There was activism and protests happening here throughout the whole summer since the George Floyd protest. And two weeks ago, Walter Wallace was killed by the police here in Philadelphia. And there's work and organizing happening on the ground constantly trying to hold the Philadelphia Police Department accountable. I think it's important for campuses to be aware of what's happening in communities and organizing around the campus and make sure that they have a pulse on that and figure out how they can provide resources and further the causes that are happening on the ground. So, I think universities need to be aware of that, and faculty who are working in those communities need to be seen and need to be supported by the universities.

Frederick Douglass: I think for future generations, it's imperative that you know what came before you. This summer, I was in front of a very monolithic group who was really fighting instrumentally to have police reform in Wyoming. And for the most part, a lot of things happened. But one of the things that we can look forward to

is business as usual and par for the course. There's nothing that has put a stop, there's nothing that has been able to be injected into the equation about innocent black people being murdered by whites in position of authority.

So, when I think about the future, I'm very glad that the Black Lives Matter movement has been separated from the traditional trainings of the Civil Rights Movement. I think just the fact that that generation had been charged with so much over the years since they came to be, that they are laying the foundation for what I call the failure of the Negro intellection. There's been some things that intellects will be able to do, we talked about that with the black scholar activists. If you're not directly connected to those who are in your family, those who are your neighbors, who look to you for a certain sense of leadership, then it's becoming a moot point that we begin to talk about Black Lives Matter, and how it's being co-opted like every other movement that we've known.

But there's a portion of that particular movement that's not looking to integrate into existing institutions. For the most part, they are looking at what the urban planners are saying and what the historians of education are saying, that this particular country is now more segregated than it was at the height of Dr. King and his civil rights movement. So what does that do to future generations? Well, I think a lot of what they will bring, the generations behind Black Lives Matter, they'll bring a practicality to it. And the practicality in itself will allow for the intellect to have a part in so many ways.

But when we think about what's happening in the future and what's at stake, our very existence is at stake. And when I think about folks saying they need to change the idea of the way we narrate or the narration, one way to change the narration is to change the narrator. And when we think about how to change victimology, all it takes is for the victim to change. If that were a white young man, and two black police officers, we all know without even having a conversation, but that's why we're having this conversation, to lay it out plain and simple, very straightforward, but poignant. The idea is victimology changes when the victim changes. And I believe America is at a crossroads. And from here on out, there will always be the question of how do we change victimology. You can believe that there's some folks who won't listen to anything that none of us had to say today, who are living a different life, who believes that what they got to say means a lot.

So I thank you all for taking the time, all the laborers, and thank you all for this great conversation.

Jael Kerandi: Thank you so much for having me here, honestly. I think student voice is so important in this as we start to learn from others. I come from a place where the village raised the child, and the reason that existed is because of your elders, the wisdom that they passed on to you was so important. And what they told you is what guided you as well because I might be in my early 20s, but I

have so much yet to learn. I have so much yet to see, so much yet to evolve from.

So for students, I always, always say, whatever your purpose is, if you feel like if it's an activism, my mom always tells me, you are called to such a time as this. There's a reason you were in the position you were in at that time to make a call, just like Queen Esther was in the Bible as well. So that's always been very important to me is ground yourself in that purpose, and don't let people shake you from what your base is. Whatever that is, whatever your belief is, whatever you've been taught, don't let people shake that from you, but also be willing to learn, be willing to learn and be willing to change and be willing to pivot and go back to your community for the things that you know. There's so much to be given, there's so much to learn, but there's so much wisdom to be had.

And finally is remain relentless. You're going to be told no. People are going to tell you to stop, they're going to threaten your way. There's going to be people that don't agree with what you do or what you want to do. But really remain relentless in all that you do. In these systems, it's not just in higher education, it's everywhere that you are. The system is not created for us, we know that. So, as you go through that and you find your support, just remain relentless and keep fighting, because again, to me, it's not just for us, but it's for somebody else, and if we don't change it now, then the world are welcoming our children into is not fair to them either.

Jonathan McElderry: I would say for our call to action, for me, it's simple. Continue to hold these institutions accountable. We see now a lot of institutions are, their values are centered around equity and inclusion, and we have to go one step further and ask them to produce the receipts. Show me how.Wwhat have you done to make this a more equitable and inclusive environment? We don't need a new chief diversity officer or VP for diversity, we don't need all these figureheads just to create a barrier for us to actually get to change. Show us some action.

And I think when students and institutions start being held accountable, that is when change will come. I mentioned earlier, I think many figureheads of institutions will continue to use these stall tactics of these town hall meetings and all these other things so that they can kind of put students in a box. And students need to come with their receipts again of like, again, we talked about this two years ago, two weeks ago, we've been talking about this, what is the next step, what is the action we need? Actual change. Don't keep trying to derail us and to prolong us.

Like, yes, we know we operate in a four year five year cycle, but no, we're here, we want change, we want it now. Our students are paying the same tuition that everybody else is, and their white counterparts are not having to do this labor. They're Not having to be students and student organization leaders and working a job, but also having to tell a bunch of grown adults who are getting a full paycheck how to then run this institution and make it more equitable. Hold

them to do their job, because the first time they don’t get that paycheck, and they're sitting pretty, they're fine.

And so, we have to continue to push forward in order to bring forth change. Thank y'all for this opportunity. I'm glad to be able to be on this panel with these great folks. I've learned a lot myself, and similar to what Krystal said earlier, I'm over here taking my own notes as well, and we'll be doing some follow up email. So, thank you all again for this.

Jael Kerandi: And really quick to add on to what Jonathan just said, because administrators, again, know about the cycle of student, right? A student's not going to be here forever, and they can almost weed them out. I'm sure there's a few administrators that are waiting for me to leave, but that's okay. But making sure to record and pass it down to other students. Making sure that other students, whether it's your Black Student Union, your African Student Association, whatever these groups are, having some record book of what has gone on is so helpful and so key in pushing the envelope sometimes.

Making sure that administrators, when you're having those conversations, you can bring those receipts up. It's based on the student's perspective, right? They're going to record what they want to record, they're going to keep what they want to keep. But when you have that student record of what's going on, they can't sit there and tell you you haven't brought this. This is not an issue of first impression, so, I really appreciate that.

Host Krystal Andrews: Well, we thank you all today for you all using your voices and sharing your experiences and really giving a call to action in actual textual ways for folks to move forward, for students to move forward, for faculty and staff to show their support in tangible ways. So we thank you all for being here with us today.

All I can say is wow. Wow, wow, wow. Today's episode is full of gems. The conversation was honest, it was truthful, and it was timely. If I would offer you any takeaways from this episode, they would be to use your voice and your capital, whatever capital you may have to make the changes that you wish to see on campus, and to speak up, to highlight the issues that matter, and continue to work in fighting for equitable experiences for black students and other students of color on your campus. I hope that you feel inspired by these stories and words of wisdom shared today by Dr. Amalia Dache, Dr. Frederick Dixon, Dr. Jonathan McElderry, Jael Kerandi.

Thank you for joining us today for another episode of Equity Speaks: Culturally Sustaining Stories in Education. Until our next episode, take care.