

---

*This text is being provided in a rough draft format. Communication Access Realtime Translation (CART) is intended to facilitate realtime access to oral and aural communication. It is not meant to produce a verbatim record of the proceedings. Let your coordinator know if you would prefer a more verbatim transcript. Red text indicates poor quality audio feed.*

⇒ It is the expectation of the Southwest Center for human relation studies that all participants of NCORE enjoy – – that encourages the free expression entered an exchange of ideas. Regardless of gender, gender identity, race, color, national or ethnic origin, religion, or religious beliefs, age, marital status, sexual orientation, immigration status, disabilities, veteran status, or body size, start the conversation.

>> Good afternoon, everyone, and thank you for joining the Southwest Center for human relation studies here at the University of Oklahoma our monthly webinar series. I am Dr. Irungu, Executive Director the Southwest Center for human relation studies and the director of NCORE, and I'm very delighted to be your host today. For those joining us for the first time, NCORE offers 2 webinars per month on the first and last Wednesday. Our imagine scholars webinars are here on the first Wednesday and they focus on ideas that speak directly to the experiences of students. These webinars are either facilitated or co-facilitated by a student and are intended to identify scholars. These are always available at no cost. Our next webinar will be presented on January 27, 2021 and the title will be the forgotten constituency engaging staff in diversity, equity, and inclusion entities. We will have the team from the University of Michigan. They will be presenting on implementation for the strategic plan. Please visit our website at [www.NCORE.EDU](http://www.NCORE.EDU) for the full list of featured webinars. Please use the chat box to tell us where you are watching us from. Also you can tweet, you can Instagram, or you can share on your network with the hashtag start the conversation online. It is important for us to stay connected during these times that are very uncertain. Our presenters today are Paris Lawrence and Warren right. Paris is the coordinator in the office of multicultural at Sullivan University and Warren Wright is a professional counselor counseling in psychological services. The topic today is when they see us, experiences of Black males navigating historically white institutions. The center is very grateful for their expertise. Please post questions in the Q and A and they will address them at the end of the presentation. Just a reminder that closed caption and sign language are available during this broadcast. Also remember to submit your proposal for NCORE 2021. Check our website for details on content and deadlines. Please join me in welcoming Paris Lawrence and Warren right welcome, gentlemen.

>> Thank you so much. Give me one second. So, welcome again to our

presentation. My name is Warren Wright and I want to say I'm beyond grateful for this presentation and also to be invited to exchange some ideas and to share some knowledge with you all. I'm so thankful – so, thank you for that.

>> And hello, everyone. My name is Paris Lawrence. I use he and him pronouns. I'm just as excited for you all to be here in here this presentation. Extremely grateful to be here alongside you all to share this great information. I hope you all enjoy. Stay engaged with us and we look forward to questions at the end with you all.

>> We wanted to start off our presentation with an acknowledgment. Just give an honor to the land in which we inhabit. Again, my name is Warren Wright and the land in which I inhabit is known as Bryan College Station Texas.

>> This land on which I, Paris Lawrence, inhabit is currently known as Statesboro, Georgia, but is physically situated in the original ancestral homelands of the Muscogee Creek nation, specifically the people. Further, we respectfully acknowledge the enslaved people, primarily of African descent who provided exploited labor on which this country was built, with little to no recognition. Today, we are indebted to their labor and the labor of many Black and brown bodies that continue to work in the shadows for our collective benefit. We want to make sure we added this part as well, because as educators it is so encumbered upon us to understand, appreciate, and syllabi the people that have made it possible for us to learn and educate in this space. Moving on to all the interesting things we have planned for you all today. We're going to start off with some intended learning outcomes. Going into some deeper understanding, talk about what this presentation means to us and why it is important to put this information together. We have a brief activity that will center the voices of Black men in this presentation. Then from there, we are going to talk a little bit about the theoretical frameworks that help guide this presentation, and then jump right into the content. One distinct - why we want to talk about historically white institutions. Delve into the experiences of Black males and how these institutions contribute to in the experiences they contribute to battle fatigue. If we have time, we will do a breakout activity and then we are going to wrap up with some discussion strategies.

>> It is our aim for you all to leave this webinar understanding the difference between historically white institutions also understand the social, historical context of historically white institutions and how can they further perpetuate the oppression of Black males and Black men in higher education. And then identify and temperament strategies that promote healing for Black male students within higher education. As we continue on with the presentation, we wanted to start off with defining some terms for you all. You may be familiar with these terms, you may not. We will be using these terms around our

webinar. This is the inability to recognize Black humanity. The process of other in Blackness and also the disregard toward Black people, and specifically Black men we will be focusing on in our presentation. We also want to define racial battle fatigue that examines the social stress responses and people of color, specifically Black men and explains how racism and discrimination can have long-term psychological and physiological effects on people of color and then also racial trauma which is the acute relation of stress by a person of color that can be direct or perceived discrimination and mistreatment due to racial identity that results in psychological and emotional injury. There's no need to try to get all the information down. We will be providing these terms in more detail in our presentation slides that we will have available after today. For more detailed introductions, my name is Warren Wright, he, him pronounce. I'm a professional counselor at Texas A&M University in College Station, Texas. I have been in my role for going on 3 years now. I work with staff and other campus stakeholders in support of the mental health for all of our students on campus, and my particular interest is in students of color, particularly Black men. I have done my undergraduate and graduate at Georgia Southern University. There was a great expanse for me to understand my Black identity as a Black man in this world, America in particular and in higher education. I'm proud to say I'm a first year doctoral student with the Department of Counselor education at Sam Houston State University. With these expenses of my education, my goal and my aim is always to center the experiences of Black and in higher education. When I think about my personal experience is, I have grown a lot in my Black identity and I want others to do the same. So, again, my intent here is to center Black men and their voices. I believe we are able to name something we are able to help them move accordingly in the academic career. I charge you all as you learn more about the Black men experience in higher education to really examine how you are in a relationship with Black men, how you are supporting them in different ways in which you can implement in other strategies just to continue to support them in their academic careers.

>> Me, my name is Paris Lawrence. I currently serve as the core Nader for diversity education and program outreach. So, just talking more about my identity, I do identify as a Black nontraditional first generation's gender man, and for a long time I did not understand what that meant and how holding those identities shaped my experiences in higher education. Warren, who I met in the underground, I attended southern Georgia University, and then I went to the University of Georgia where I got my Masters degree in student affairs administration. And so when I was thinking critically about my experiences at Georgia Southern University at the University of Georgia, there was a lot of experiences of apathetic-ism. There was feelings that I needed to assimilate with others that were around

me and the various roles I held in leadership. My participation and demonstrations, my experience with racism, hypervigilance, that was all integral to my experience in undergrad. Unfortunately, I thought that was the way it was supposed to be and that is just supposed to be my experience and I believe that my experience was a side load. When I attended grad school, that was the first time I was really able to think more critically about my identities and how those identities shaped my experiences and practice as a first time professional. My intent here is to validate the expenses that Black men have at these institutions, to educate. I'm speaking with you all alongside Warren to really make sure that we are educating folks and making folks aware of the expenses of Black men. Finally, just hoping to eradicate anti-Blackness in these spaces and to promote healing for Black men. Like Warren said, we charge you all to stay engaged and think about your relationship to Black men and apply some of the strategies we are going to talk about today to aid in their healing. Next, this is a brief activity that we wanted to do. It is called sintering voices in this presentation, we are going to talk about the Black men experience, but we want to make sure before we start talking about the expenses that we let Black men speak for themselves. We view have a few quote that Black men have historically white institutions. This first one. I was really doing well in the class, like math is one of my strong suits. We took a first quiz and I got like a 95. He, the professor, was like, come into my office, we need to talk. I was like, okay. I just knew I was going to be told great job. But he said, we think you been cheated. We don't know, so we're going to make you take the exam again. And then I took it with a graduate student instructor in the room and myself and I got a 98 on the exam.

>> They look at you and think, oh, that's another dumb Black guy in the class. That's how they make you feel. Maybe it isn't me, could you second-guess yourself? You are by yourself. If you have more African-American students there, then it would be more of a voiced then your one single voice. If there's more backup of the African American students there, then you feel more comfortable. Then you won't say, maybe I am stupid. Maybe I don't understand what's going on.

>> In a technical field as an engineer, often times you will feel like other students don't want to approach Black students for groups, especially when they think Blacks are not technically smart as an Asian student. Maybe you will be the last one asked. So you feel more of a need to establish yourself. You need to prove yourself. >> I have had times when a guy in class said, well, I don't want to work with you because you are Black and he told me to my face and it was upsetting because I came here thinking it would not be like this, and that was naïve.

>> Every time I leave my room unconscious of the fact that I'm Black. I'm really conscious of the fact that people are looking at me and saying they are here on affirmative-action.

>> A lot of people don't accept the fact that I'm here on academics, and actually I got a scholarship for academics. All of my scholarships were in academics and they were not in sports.

>> I was in the department building as I was walking down the hallway and one of my teachers doors was open. She was like, oh, I should have locked my door. My purse is in there. I was just thinking to myself, wow, maybe she should've kept that to herself or something. Like, oh, I reminded you that you were supposed to block your door?

>> Last time we went to the library to study, obviously it is finals time. People are going to study. But when we look in there for somewhere to sit down, it is like they have never seen Black people before in their lives, or they've never seen Black people study before.

>> I decided to go see a counselor because I wanted to do pre med and I wanted to make sure I was on the right track. The counselor was very discouraging. Not supportive at all. She finally said, I don't think you should take all those classes. You are not going to be able to do that. I personally thought she discouraged me because I was Black.

>> It is so annoying that everywhere we go, we've got to be watched. At the Black parties at the union, everybody else, whites and other groups of students, can go out the front door. When there's a Black party, we have to go out the back door.

>> A lot of times if they are having a discussion on whatever topic, you feel like you are going to get called on. Just because they want a Black perspective and you're the only person that can speak on it. It definitely had an impact on how Black students perform at school. A lot of times you are going to be the only one in the classroom.

>> I can't stand the school and I'm ready to leave. That for me is how I feel I know this is the real world and I've learned that. I know how I'm going to take what I want to do to get what I want to get.

>> That was one of the reasons I chose to live on an African-American themed floor among the campus dorms because if I go home at the end of the day and I don't have the support, that can be really discouraging. You need some type of support to get through this thing, and if you are a freshman coming in, and you don't know African-American faces, you need somewhere to start.

>> I just feel more comfortable dealing with African-American people in every aspect. Counseling, financial aid. I just look for the first African-American face I find because I feel like they are going to be more synthetic.

>> It is not fair on the African-American students. I have to be on my guard every time I go

to talk to a professor. Every time I go to talk to an advisor. Every time I go and talk to anybody. I'm like, are they really here to help me or are they going to lead me down the path I don't want to go?

>> most of my expenses in regards to racism have come from students. Like a couple of aircraft class discussions were on the proposition 209 and the white students thought the only reason Black students were getting into these universities was because of affirmative action. A lot of them could not fathom that we earned our way in here. As we continue on with the presentation, please put your thoughts and reactions in the chat box. We thank you for them. So, on this slide we have a picture of a popular producer and filmmaker with the exonerated 5 at the Emmy awards. As you all are aware, when they see us, our presentation, our webinar today was influenced by this docu series. It definitely evoked a lot of emotions from the both of us and as I share this now I'm feeling the emotions coming up in my body now. Watching this film about the exonerated 5 shows the experiences that Black men have navigating historically white institutions. We, I include myself, are slighted and we are also stereotyped. I have dealt with that undergraduate and graduate studies, and certain spaces outside of campus, on-campus, by other students. And watching this film, it gave me a sense of hope that someone saw the humanity in the exonerated 5 and helped them achieve justice in some form, even though they had to deal with adverse experiences. Black men were typically treated as animals and as not human and there's a lot of anti-Blackness that we experienced just living in this world today and we really just wanted to highlight that and wanted to share that this is what anchored our presentation. As we watched the docu series and talked about it and shared our feelings with each other through the phone, through Google duo, we learned that we were seeing our experiences on film. Going to the literature, we were seeing our research conducted by scholars and we understood that our work with Black men in higher education, my discipline as a counselor and we understood that this was an ongoing issue and we needed to address this and create some type of space and educate others on how they can promote healing for Black men and so, I want to honor the names of the exonerated 5 in the picture. From left to light right you have Kevin Richardson, Cory Wise and Yusuf salon. I'm sure a few of you might be really familiar with that, but for those that are not, I want to pick out some of the tenants that really helped drive this presentation. The first one is the permanence of racism. We see this as we identified historically white institutions. Knowledge and storytelling just like we did with the sintering voices activity and the research we conduct, we want to make sure we are centering Black stories, Black male stairways and allowing them to tell their own stories based on the clearances they are having. Interest converges, these are folks with identities. The need to

interest folks with dominant identities to push the – and the commitment to social justice. Practitioners and higher Ed practitioners and faculty and students, we really must maintain a practice of activism and advocacy as a component of the work that we do. Next we looked at the rear conceptualized model of multiple dimensions of identity. And the part that we really focused on was making sure that we understood how Black men identify students are making meanings of their identities. We want to make sure that when we are talking about Black men that we are not talking but the many wantonly monolithic way and assuming the recurrences, but making sure we are looking at research that allowed Black men to talk through their experiences and to talk about the salience of their Black identity.

>> And then we also wanted to pull tenants from racial battle fatigue. This is a theoretical concept and framework created by doctor William a Smith at the University of Utah that really focuses on examining the stress responses in Black men as they experience constant racism discrimination in the forms of micro and macro aggressions. It talks about how constant exposure to these micro-aggressions is discrimination, anti-Blackness takes a toll on them emotionally. That's what we wanted to pull from. Also wanted to pull from the Black lives matter movement which focuses on the liberation, justice, and affirming humanity for Black people. We cannot say Black lives matter without including Black men in this presentation today.

>> Okay, so the reason why we chose historically white institutions and not just focusing on predominantly white institutions. As I'm sure for some of you will out there you know the difference, but for those who don't I want to make sure we identify this. When we are talking about solely predominantly white institutions. These are institutions that were created, including the identities of folks with varying identities and whose demographic makeup is represented of the population in that geographic area. When we are talking about historically white institutions specifically, these are institutions that mirror colonial institutions that are created for the advancement of elite - white men solely. If we think about the structure of these institutions, the structure is never meant to include Black folks in general, specifically Black men. Structurally and fundamentally Black folks were never considered. They represent racial climates that are replete with gender racism, so that's going into that Black misandry and something called mundane extreme environmental stress. In these predominantly white spaces are prime context for producing racial battle fatigue for Black men. There's also this notion of Afro pessimism. Dating back to colonial times, this is a concept that speaks to the fact that Black people exist in a structurally antagonistic relationship with humanity. This is that notion that Black folks, we can't even be other because we are looked at as something other than human, that subhuman. Talking

about how anti-Blackness is rooted in all of that, that is the very antithesis of the human subjects. That means at these institutions, the needs of Black men are constantly overlooked because they are being viewed as others. The system creates expenses that create hostile environments for them, and it's absolutely exclusive. When we talk about exclusive, we want to make sure we quickly added this in here so we can visualize what this looks like. As you walk and see here in this graphic while we are striving for inclusion and why these conversations are important, when you see that inclusion graphic, you see that those marbles that are different colors, those representing Black men with varying identities. They are able to move around freely and they are able to be successful and celebrated for the identities they are holding. As you see in these other graphics, this is what we unfortunately see a lot of times at these historically white institutions. We see assimilation where Black men feel they had to take on the identities of the predominant culture there just to be successful and goodbye. We see exclusion. This is where Black men are being pushed to the side and not being included in anything that is going on. This is where Black men are not allowed to be inside of the circles, inside of the spaces, and having to operate on the outside. Finally, integration. This is sometimes where folks get confused with inclusion and integration. As you can see here on this graphic with integration, those marbles are represent in Black men to being in the space, but they are still being silent and having to be grouped together because they are not being celebrated, understood, and able to be free and successful, I can that inclusion circle. When we are talking but inclusion, it is that inclusion where Black men are being recognized we have to recognize the fact that when we are not actively including Black men, we are actively excluding them. Before we talk through more of the nuance expenses of Black men at these historically white institutions, we went to at this in here because we want to unpack diversity and identity by looking at various dimensions and how that impacts our relations with Black men on campus. That middle circle, that is the core of who we are. This is the essence of your likes, your dislikes, your values, your beliefs, your thinking styles. It is essentially what makes you, you we look next at this internal dimension. This internal dimension of diversity and these are the aspects of our diversity or identity that is usually seen to be unalterable or very difficult to change, but they are externally powerful in their effect. And so, when we look at these dimensions, age, gender, physical ability, that is here in this discussion race and ethnicity, these are the most common and most visible of the dimensions of our diversity. These are the parts of our identity that we don't have any control over. This is on every application that we complete in life. These aspects of our identity are important in shaping us, but we have some measure of control over them. So this is geographic location,

income, personal recreational habits, religion, educational background, appearance, marital and parental status. These are the less visible aspects of our identity. And not easily apparent. Like I said, these are the ones that we have some control over. This layer often determines in part who we develop friendships with, what we do for work, and it also tells us who we like to be around, the decisions we make when we engage with folks when we are hiring folks, and promotions as well. The last dimension of our identity is called the organizational dimension. As you walk and see here, there's aspects like work location, seniority, division or department, class level, management status. We really invite folks to share these aspects of our identity because they are often deemed to be less important, but this layer includes the cultures that are found in the work setting. When we are usually taught to have these conversations, we focus on the internal dimension, but issues of preferential treatment, opportunities for development and promotion are impacted by this layer. The reason I wanted to at this in here is because understanding these layers of diversity and identity is important because it helps us understand who we are, how we view other people, and how we interact with other people, specifically Black men. The things we want you want to think of and throw in the chat box is think about what communities you identify with, and how does that perspective impact the way that you engage with and support Black men? Now, talking specifically about the experiences that Black men are having at these historically white institutions. The first one, lack of recitation. Black men are in the spaces and on the student level – so this is in the dorms, this is in the classrooms. Faculty and staff, they are not seeing folks that look like them. This leads to cultural mistrust. If we can think back to the sintering voices activity, someone said I'm only come to dealing with other African-American folks because I feel like they will have sympathy for my needs. So there is this notion of cultural mistrust fire Black men are having an equitable experience because they are not having to engage in campus the way others are able to do. We are looking at resources like the counseling center, financial aid, and other functional areas on campus. They are not feeling supported and they don't necessarily engage with that, which is causing that inequity. Looking at further and equities with campus engagement. Campus traditions and events. Campus traditions and events do not historically have not represented the ideas and interests of Black men. The concept we talked about earlier, when we think about the history of these institutions and these traditions, right, they were historically excluding Black men from all of that. Black men are having an equitable experience when they are engaging in some of these traditions and the events that's impacting their sense of belonging on campus. When we are talking about campus symbolism. Building names. Specific talking about schools in the South. There's

Confederate statues on campus that is impacting the experiences that Black men and other folks of color are having on campus. When we are looking at roles on campus we are thinking about folks who are working grounds, custodial staff, dining staff, sing a plethora of folks of color for the further perpetuate that those are the roles that Black men play at these institutions when we are thinking about academic pressure. Hyper visibility. Just as a student mentioned in the sintering student voices again, sometimes they are the only one in their classes. Speaking from my personal experience, there were a plethora of classes where I was the only Black man in the classroom. If I were absent and these other students and their personal expenses as well, if they were absent from class they were hyper visible, their absence was noticed. If they were in class and speaking, there is this pressure that these Black men were willing to speak on behalf of their entire race that was clearly impacting their expenses on campus. This notion of hypervigilance and always having to be alert on campus. When these Black men are in classes, walking to classes, when they are just engaging in campus, this hypervigilance is causing them – is further perpetuating these inequities, which we will talk about a little later. When we look at this and how it's compounded, lack of representation, the cultural mistrust, and equitable expenses with campus engagement, and academic pressure, it all leads to imposter-ism, and now Black men are on these campuses feeling like maybe I don't belong here when I can't engage in campus and impacts their sense of belonging. They are having these feelings that maybe they should not be any space altogether. Warren spoke briefly about the things we pulled from the donkey series, when they see us. Those things were stereotyped, slighted and surveilled. We wanted to make sure we define some of – defined stereotype first and then talk about the trajectory that holding stereotypes against Black men can lead and how that can impact their expenses on campus. A stereotype is an exaggerated or oversupplied belief, image, or distorted truth about a person or group of people. It is this overgeneralized picture of a person or group of people. Sometimes folks like to think of stereotypes as harmless, but most often then not, these are negative stereotypes that are based completely on generalizations. Even when you have these quote unquote positive stereotypes like Black men are good at sports or Black men, you know, they can dance, or just other things like that, is are still inaccurate stereotypes that are based on this notion that all folks who identify that way act that way. When we think about these stereotypes, they are based on images in mass media or representations that are passed on from parents, peers, or other members of society. When you hold onto that stereotype, it leads into a bias. Denotative Leah bias is a prejudice and favor of or against one thing, person, or group compared with another, usually in a way that is considered to be unfair. For this

presentation we want to focus on that 2nd part that says attitudes and behaviors that are based on the stereotypes of people. People use stereotypes to develop these biases. Even though they use the stereotypes, holding these biases can also come from fear, misunderstanding, and hatred. There's also this notion of an unconscious bias. These are the social stereotypes about certain groups of people that individuals form outside of their own conscious awareness. Again, really focusing on those attitudes and behaviors based on stereotypes of people. If I'm in the spaces, these historically white spaces and I have these stereotypes in mind that Black men are dangerous or Black men are uneducated, this is now influencing, whether unconscious or unconscious of it the attitudes I have of Black men on campus. Next, that leads to a prejudice. Denotatively, prejudice is the opinion, prejudgment, or attitude about a group or individual members that is often rooted in inaccurate stereotypes. Sometimes folks use. Prejudice and stereotype and or can change only, but they are not the same thing. Prejudice is how you are looking down group because of assumed behaviors, values, capabilities, and attributes. Again, if you hold that stereotype that Black men are uneducated or Black men are dangerous, it influences that bias whether it's conscious or unconscious, and then leads to that prejudgment or looking down on Black men because of the assumed behaviors, values, and capabilities, which ultimately leads to Black men being discriminated against, which is the unjust or prejudicial treatment of different categories of people, especially on the grounds of race, age, and sex, but specifically here with race.

>> Now we want to talk about slide 8 and how discrimination moves into hate speech and micro regressions that Black men are experiencing at these historically white institutions. Hate speech is the abusive returning speech or writing that expresses prejudice against a busy give the group, especially on the basis of race, religion, or sexual 8 orientation. This hate speech has been on the rise and there's been an increase in anti-black rhetoric. We also want to take in what's going on in the social environment and how that also impacts them. The things they are receiving from media. The things they are receiving from dark classmates, peers, and then within about micro regressions. This is the everyday verbal, nonverbal slights, snobs, and insults that are communicated. It begins to take an impact on their emotional well-being, right? And so thinking about the center and voices activity that we started our webinar off with, this is some of the things they were experiencing. Micro regressions that lead to that racial battle fatigue, which we will get into shortly. Micro aggressions is broken up into 3 different levels. Micro assault. This is what we would label as old-fashioned racism. This is overt and intentional. Saying you people, all Black men, something like that. Verbally slighting them, assaulting them in

certain spaces. Micro insult. This is when Black students are not serviced in a timely manner. If they go to the dining hall and they are waiting in line longer than nonblack students, this is typically an example of a micro insult. Also, policies that try to force Black men to present themselves in a certain way. Something I think about is a micro insult is I would be younger and I would have to dress a certain way in order to be admitted into a restaurant or into a space I had to fit a certain image in order to be served. That was a micro insult. Believing in stereotypes and acting accordingly. If you believe Black men are threatening or scary, what you do is you clutch your purse or walk on the opposite side of the hallway, etc. This is forced assimilation and also gas lighting or telling Black men that they are pulling the race card or are being too sensitive to something they perceive as racism. Again, leading into the experiences of being further terminated against and adding onto that battle fatigue. The next slide focuses on being surveilled. When you think about the exonerated 5 and the experiences from "when they see us", some of the expenses that were in the center in voices activities earlier, a lot of this is about surveillance. Hyper surveillance of the Black men and also the Black body in America and historically white institutions. One of them is policing. When we think about policing, my first thought goes to people who are sworn to protect us, the American people, but I also think about policing as other people who think this is their job to control where the Black body inhabits. Policing to see what they are doing at all times. Are they up to no good? You don't belong here. Hyper surveillance piece. Heightened security and police presence at certain events. Paris and I are part of the Greek letter organization, and something we have talked about in our conversations about how there is heightened police security at certain events that Black organizations put on or are hosted and how you notice that and always wonder why there's so many police here compared to more of a white hosted event on campus. Also, presence in various campus locations. Really questioning what they are doing there, if they really belong. Again, increasing the sense of othering. Disregard to their well-being in them feeling isolated and forced out. Again because people feel like they have to surveilled the Black body or campus. Something that's coming to me now is her numbering I was paying for a step show in college and how we had to leave a facility in order to continue training to prepare for a performance and the police was called on us as a group of Black men in a park practicing for a presentation, how we had to leave that space. Again, just being surveilled everywhere we go. A demonstration is something across campuses we see where there has to be some type of committee or some type of task force in order to surveilled and police Black students when they are protesting against racial injustice happening in America and on calendar college campuses today. When you think about stereotypes cited in surveilled, this is what

increases racial fatigue and how it can manifest. For me as a middle health counselor, when I'm working particularly with Black men, also all students of color because this relates to their expenses as well, particularly Black men I'm looking for key features. As I'm working with them ongoing for counseling there is this extreme fatigue that Black men experience, right? Even when they may say they get typical 7 to 8 hours of sleep per night, when they are in certain spaces, they feel this sluggishness. They feel this tiredness where they don't know where it is coming from, or feel like they don't have the motivation in order to do something because they just feel tired all the time. It is something to pay attention to. Also, anger. For a lot of them they can be in a good mood and as soon as they are in a certain space, certain classroom, there's this readability of frustration they experience that is also something. Anger is a way in which racial battle fatigue can manifest in Black males. Am I good enough or, you know, will I be attacked? Will I be spotlighted in this class in order to speak for my people? What if I don't say the right thing? This excessive worrying that they also experience. Something else and I am noticing when reading the literature of racial trauma and working with Black men is sometimes they may not have the language for what they are experiencing. Racial battle fatigue can show up in the body. When I tell students to pay attention to that. Where is this ache coming from? When did you notice where it began for you? It can be headaches, physical pain, clinching a job, grinding the teeth at night. Physical manifestations of racial battle fatigue. Then you go into intrusive thoughts. This is a thought of what if someone hurts me? What if I'm in the wrong place at the wrong time? Something happens to my family members or friends of the Black community? Images they may experience. Experiences of them being harmed, getting shot, anything like that. This is another way in which racial battle fatigue can manifest in Black males. Something that is also important is the changes in appetite, which I've been seeing a lot of especially when students are stressed. There can be decrease in appetite or feeling nauseous. It can also be an increase where they are eating more to deal with the stress they are experiencing in this racially hostile environments. There's also a difficulty concentrating whether that be in class listening to a professor's lecture especially with the pandemic, that is increased as well because their learning environment has changed. They also can experience difficulty concentrating when they are back home or trying to complete homework and thinking about a perceived experience where they were racially profiled or discriminated against because of their race. Then there is an inability to sleep and also the inability to stay asleep at night. This is something that I have noticed from myself where I begin to have issues with my sleep with what was going on, especially this year in 2020. For years where Black men were being

killed on the streets. People's apartments were being broken into. They were harmed in their own apartment. Something that I do now just leading to the hypervigilance is making sure I double checked my doors to make sure I am safe before I go to sleep. Racial battle fatigue can manifest in Black men as elevated blood pressure, which leads to hypertension. It can also lead to other chronic illnesses that makes them susceptible to the COVID-19 virus and other chronic illnesses. Heart disease, stroke, etc. Then there's a loss of self-confidence. For Black men if you do not affirm the experience, affirm the perceived discrimination that they felt like they experienced, you are adding onto that racial trauma. You are adding onto that gas lighting effect they experienced already. If they cannot prove that this has happened to them, they begin to internalize that shame. They begin to internalize that self-doubt as if no one is listening to me. The hypervigilance piece, making sure they are protected. Watching how much space they take up in certain environments. When talking to police or University police officers, etc. Then there's also a social withdrawal piece where if you were working with Black men in higher education or any work setting or any space, if you notice that Black men are typically engaged, extroverted, or have a certain routine weekly or daily and you know they are withdrawn from their friends, their family members, their partners. That is something to pay attention to as well. They may be doing it in order to keep themselves safe being emotionally harmed again. And then there is this hopelessness piece where Black men feel that nothing will change. Nothing will get better for them. I really wanted to highlight that hopelessness piece because in my work, as well is a counselor where we do suicide prevention training in order to normalize the information and content around suicide. Hopelessness is the psychological state that college students particular between 18 and 29 years old either attempt or die by suicide. There something that we need to pay attention to. I'm not saying that every Black men that faces termination is going to be hopeless in attempt suicide, but it does increase their risk and discrimination is positively correlated with suicide ideation, and that is on the rise in the Black African-American youth 15 to 24, and also in the Black population, specifically impacting Black men. When we think about contracting factors to racial battle fatigue, when we start this presentation and begin to create this content, the pandemic did not even happen yet. The presidential election and all that stuff did not happen yet either. As you can see, these are contracting factors that Black men can experience. When we see another Black men being killed by a police officer, vigilante, that create PTSD like symptoms where we are alert. Impacting our emotional well-being and our capacity to just go on. The top right corner picture shows a voting booth. And so again, something that I have seen in my work as a counselor is this increase in anxiety and depression around what

score - with who is voted in, who is voted out, etc. Something I want to shine a light on his thinking about historically white institutions. What are - in supporting Black men when we talk about recruitment and retention rates just academic success, excellence for Black men. There typically is this agenda for all students of color, but nothing specifically for the healing, recruitment, and retention. That's something we should all pay attention to. And coronavirus, again. Thinking about how Black men Black men are more susceptible. A breeding ground for this virus to infect their bodies. As we know, Black people make 13% of the US population, but of the cases and deaths, about 33 to 34%. That's an issue and that's a problem for Black men and something we need to address.

>> So, what does this all mean. We want to talk about creating a good double spaces for Black men and giving them the support they need to be able to thrive and matriculate their higher education and beyond. There is this notion of equity, but some folks talk about equality and how sometimes it is not fair to all students. It would be remiss for us to not visualize what this looks like and why we should be striving for equity in our spaces when we are talking about healing Black men in higher education. What we see her first in this picture to the left, you see 3 folks standing on a box. When we are talking about equality, this is the assumption that everybody is benefiting from the same support. Thinking about equal treatment. As we can all see here, the first person who was standing on the box are able to enjoy the soccer game they are watching, but the 2nd person on the box, they're also being able to enjoy the game. They are not as high up as the first person, but they are still able to enjoy this game. And the 3rd person standing on this box unfortunately is not able to see anything. But this notion that everybody benefits when the same support is false because like I said as we can see, this 3rd person who has the same type of support is everyone else. They are not benefiting and they are not able to see the game. And so that is why we are striving for equity right now in our spaces. Equity speaks to everyone getting the support that they need. This concept of affirmative action. As we see in the 2nd picture, the first person did not need a box to stand up and watch the game at all. They are able to stand there fully and enjoy the game. That 2nd person still needed one box to fully support them to enjoy the game as well. When we look at that 3rd person, that 3rd person needed 2 boxes to be able to stand up and enjoy the game. Sometimes there's this notion that when you are creating these equitable opportunities and equitable spaces that you worsen how advancing one group of people over the next. As you can see illustrated in this picture, the first person, the 2nd person, and the 3rd person are all on the same level with varying levels of support. When we are talking about Black men needing extra support to make sure they are not in spaces that are contributed to racial battle fatigue, racial trauma and not full of

anti-blackness, we are not necessarily trying to put them in front of everyone, but we want to make sure that their environments are conducive for them to be just as successful as folks who are not experiencing them. Often times when we have this conversation, folks like to stop rather equity. They like to say we are going to strive to continue to make our spaces equitable, and that's it. That's not what we're going to strive for in the long term. This 3rd picture, all 3 folks are able to watch this game without supporting accommodation because the causes of the inequity was addressed and the systemic barrier has been removed. When we are talking about historically white institutions and how the structure of these institutions always excluded Black folks, specifically Black men, once we address that inequity and remove and restructure some of these spaces, they won't necessarily need to be a plethora of conversation about how to make the spaces more equitable. Once you address the systemic bears that are impacting Black men on campus, they will be able to thrive and be just as successful as their counterparts.

>> And then we move into the healing piece of our presentation. Different things that we all can do in order to support Black men in higher education. We are pulling from the framework of radical healing. Focus on the critical consciousness of racial trauma and oppression and acting against that in order to center healing, wellness, and justice. This is more so taking a collectivist approach. Not just putting this all on the Black male individual, being more proactive in creating spaces and resources for them to thrive in higher education. A lot of times we talk about coping or surviving, pushed through, grit through it. It is also about centering wellness and promote justice for them. One thing in which we can do really is to find social support for them or be that social support for them. Something that I want you all to think about and examine is yourself. What are you doing when you are in a relationship with Black men to support their healing and supporting them, because that is essential to healing if we are using a community type approach to their healing and higher education. We also want to think about cultural identity which is a concept created by doctor Howard Stevenson which focuses on engaging in intentional dialogue about racism and how it impacts Black men. Parents can do this when thinking about racial awareness training just talking about being more proactive with their children. If there's any other mental health professionals on this webinar today when we are talking one-on-one or in groups with other Black men. Understanding what do they know about their identity, where people come from. If they have a stronger racial identity, that can help as a shield to combat racial trauma and racial battle fatigue that they experience. Again, taking a collective approach being more proactive. If we give them the language of what they are experiencing, they are better equipped to circumnavigate that when it comes their way again. Now we move into the final

part of our presentation focusing on strategies. Different things we are doing in our roles respectively and take away from this webinar. If there are any resources, any supports or strategies that you all are doing to support Black men in higher education, please put that in the chat box. We want everyone to have the exchange of ideas and collect information before they leave this webinar today. In thinking about strategies, I want to create supportive and thriving spaces. Spaces that affirm humanity, spaces that affirm experiences. Letting them know they are seen and they are heard. One thing I do in particular is a very intentional about what I wear. Now I have a Black sweater with white letters that say Black, proud, and educated, letting them know it is okay to be Black, brown, and educated and they can come talk to me if they need in certain spaces. Now we are working remotely from home. But again, creating thriving spaces for them so they feel welcome, heard, and seen. This is so important, especially if there is a time where you may feel loss to address certain situations. Getting with other people across campus in certain roles to support them is also helpful. I know I work with other Black men in particular whether it be undergraduate studies, academic affairs, working with first students, providing workshops, providing outreach and prevention, events just to educate those Black men in particular and people working with them in mental health and how to support them and thrive in higher education. You can hold student leadership conferences where there is a sense of community and calm - this together and help them thrive and educate yourself. It is also important about centering the experiences of Black men. Following people on social media. That is something I do as well who support Black men and Black students in particular.

>> Next we kind of wanted to group up some strategies with the lens of access, inclusion, and equity. The first one we are thinking about outreach. What we mean by outreach is often times the onus is put on Black men to have to navigate these spaces, and for some of them they could be first generation students, or experiencing racial battle fatigue and generally uncomfortable with their environment. Unfortunately the onus is put on them to navigate spaces and find resources on their own. Switching that narrative a bit and putting the onus on us as practitioners, as educators, as professionals to make sure that Black men understand that our offices and spaces are there to help them thrive representation matters. Even when we are looking at who we are hiring, what identities are represented on student teams, interns, etc., making sure we do have a diverse group and diverse population so that Black men are feeling more welcome in these spaces and are able to identify folks who look like them. In terms of inclusion. Especially for our programmatic offices. Making sure we are being intentional about the events and programs we are hosting

and that we are not making inclusion and afterthought. Often times when we are talking about large-scale campus events, events can be planned and after all of it is put together then. Having the question, what are the Black students going to feel about this? How can we make sure they are included? It is that notion it is happening after the event was already planned. We want to make sure we are having those conversations in the beginning and we are being intentional about the events and programs that we are hosting and those representations there on the backside when this planning is happening. Also, we really want to make sure that we are taking theory to practice. I commend you all and I love the fact we are here on this webinar digesting this information. Just to be frank with everyone here, this means absolutely nothing if we are not going to apply what we're learning here into our spaces that Black men occupy. If we are not going to apply these strategies when we're thinking about our relationships with Black men and our roles. Taking everything we are learning, whether you are reading Black scholarship, hosting these workshops, and working on creating (INDISCERNIBLE) we have to make sure we are actually doing that and not talking about it. Also, while there are offices on campuses that support students of color such as your multicultural offices, etc., we want to make sure that we are not putting the onus slowly – so when we are thinking about our functional areas, Greek life, our leadership offices, we want to make sure we are collaborating with campus stakeholders that we are putting the onus on ourselves and our offices to pull our weight and do our part with this work. In terms of equity fund allocations. This is specified – how much of that money or how much of these funds are we allocating to specifically help and heal Black men? That is something when we are doing our budgets and talking about events we want to do, it's okay to have targeted events that will really help Black men to feel more comfortable, help them thrive in higher education historically white institutions. Don't anticipate needs. Think back to the sintering voices activity, thinking about the tenants, we want to make sure we are putting the onus – giving Black men space to talk about their expenses and what they need. A great thing we love to do and is extremely beneficial is we love to benchmark and sometimes that is really great. We want to make sure we are focusing on the demographics because being Black and a multitude of identities is not monolithic. It might not fit the demographic of men that are on our campuses. We want to make sure we are not anticipating their needs and we are giving them the space to give them exactly what they need for them to be successful. And finally we want to make sure we are focusing on what we can do. When we have these conversations, we come to these webinars and our thinking and our offices, we always want to think macro level. It's important to think macro level there when we are talking about restructuring spaces to eradicate anti-Blackness. But when we are thinking about our

specific areas, divisions, departments, offices, it's okay to focus on what you can do. If you are making sure that if you are critically examining your space, if you are making sure your office is reaching out to Black men on campuses and that you are focusing on the theory to practice concept and you are in limiting this, then you are contribute into eradicating anti-blackness, helping Black men heal from racial battle fatigue and creating supportive and thriving spaces for the students on campus. Thank you all so much for being here with us and listening to this presentation. My name is Paris Lawrence and my contact information is there. His contact information is there as well. We hope that you really learn something from this and we are excited to wrap up with some questions and discussions with you all. Warren, did you have anything you wanted to say before we got to questions?

>> No, thank you all again just for attending. We appreciate your attention on learning more how you can support Black men. Thank you.

>>Dr. Irungu: Thank you so very much, Warren and Paris. If you look into the chat, you can see folks are excited about your presentation. Thank you so very much for this very reflective wonderful presentation. Very powerful. Very insightful. Also like you all said, if we just listen and do nothing, then it's of no good. This is really about us listening, but also about us taking action. Some folks have also put into the chat some of their programs. I saw something about, I think it was Texas, and there was another one in there. Programs for Black men. There are also folks talking about this area, just like Warren is. There several questions here that we do have some units here for responses. And I'm just going to throw the question out to you and either of you can respond. Somebody wants to acknowledge that (INDISCERNIBLE) is very powerful. I think the everyday stories that people are experiencing, I definitely wanted you to know that they notice and hear you, they experience them and that is why we need to have these conversations how we can change this. But, what is your view on HBCU's? – And increase their chances for success?

>> You can start.

>> When thinking about HBCU's, they were created for us in mind. I would encourage anybody to consider and HBCU. Not believing that one is better than the other is more so about what that individual may need when it comes to educational programming, mentoring, etc. Something that I have noticed with going to just different trainings and understanding Black identity development, we also want to make sure we critically analyze how we show up as well. Particularly some people do believe that if we are just running by a similar group of people that we feel safer. Sometimes because of white supremacy and how we have been socialized to think about ourselves and our people, we can also cause harm. Be aware of but I would definitely encourage people to consider HBCU's for educational purposes.

>> What about Black fraternities? Do they play a role in the success of Black males?

>> I absolutely think so. Like Warren said earlier, we are both a part of letter organizations, and I think that being a part of that organization was an integral component in my success at historically white institution. Being able to see Black men that look like me, that had the same interest in me. We had similar academic goals, professional goals. It was integral to my success. It gave me brotherhood, it gave me community, it gave us spaces to share some of the disdain with things that are happening and gave us an environment to be able to celebrate our achievements, our accomplishments, and things that are happening. Black Greek letter organizations are very helpful with the development of students on campus.

>> And one of the questions here, I think this is a very good question for us. One of our division beings, who is attending, how can I best support Black male faculty. Will these same strategies work for Black females or nonblack professionals? And if they don't, how might those strategies differ? The question is about Black felt faculty but also females but also nonwhite.

>> Love the question. I definitely have some thoughts. The first one, kind of like what we were promoting here is giving Black men, women, and people in general the opportunity to tell their own story and articulate their needs. What I would love to give an answer that is a blanket for supporting Black faculty, every demographic is different. I think conducting some sort of needs assessment and putting them in a position to articulate their needs and how they need support can be very beneficial. Like I said in our strategies, always educating yourself and thinking back to that circle of identity and being more aware of our worldview and how our actions and some of the identities we have, how that can be impacting the relationships and experiences with Black men or Black faculty, staff, and students. When we are thinking specifically about Black women and other students of color, I think that some of these strategies and experiences absolutely overlap. When we are talking about Black women, there's that concept of intersectionality because they have 2 marginalized both being women and Black. That gives them unique oppressive systems they are battling that Black men don't face or have to experience in that way. While I think some of this can overlap, I think there's opportunity to go deeper and explore other concepts like misogyny and the patriarchal system and that compounded with Blackness and insert other identity whether we're talking about Hispanic, Latin X folks and not looked at is the same as the experiences of a Black man.

>>Dr. Irungu: Very good answer, Paris. I also want to add this if you are here and a faculty member or an administrator, I think you should be thinking about your faculty and staff as well. I think community is huge for marginalized populations and not only are they to view

their academic life, they have social lives. They want to feel as part of the community. As a presenter, it's about inclusion. If you are not in creating inclusion other ways to support junior faculty of color, they will feel marginalized. I want to go to Gina and she is saying, our Black colleagues who feel the necessary role of Black men and women fall victim to RBF. As white folks we can be allies and co-conspirators, but more people of color are needed by students of color. In a suggestions for how white folks can support our colleagues of color?

>> Something that I would suggest is, again, giving them the space to – giving them the space to let others know what they need. I think sometimes we can fall into this fix it mentality or come to the rescue instead of asking them what it is that they need and letting them create those spaces for themselves. They invite you and to say, hey, I need some help. They may be taking a step in ensuring that space with them. But for me I think just with my department, we have a divinity group for all the people who work in our office. That has been helpful as well. Also I think what they can do is influence policy if they have that power and privilege as well when it comes to hiring practices, tenure for faculty and etc. And recruiting other people of color in these institutions.

>> I also have thoughts there. I'm super glad you asked that question because I stand firm on the belief that this is people's work as well. Sometimes I think there is an onus on Black people to fix problems they did not create. When we are thinking of issues of anti-Blackness and they contributing factors to racial battle fatigue and racial trauma, these are not things Black people are doing for themselves. The first step for folks who want to practice ally ship, mainly white folks, is to be aware of the space they are taking up and how they might be contributing to racial battle fatigue, how they might be contributing to racial trauma to Black faculty, staff, and students. When you are having those conversations, don't necessarily always lean on – don't always put that pressure on Black faculty, staff, and students to fix those problems. You have those conversations with your white counterparts. Making sure you are advocating for anti-Blackness – sorry, advocating for eradication of anti-Blackness in their spaces. You are taking the initiative and taking work off of your colleagues of color.

>>Dr. Irungu: We are saying take the initiative because maybe I shouldn't say this but I'm going to say it. You cannot oppress and then look to the oppressor to undo the oppression. We all have to work together. We all have to work together. Great answer there. What sorts of policies and practices do we need to adjust for equity injustice? For example, creating an assessment strategy? I can read that again. What policies and practices do we need to adjust for equity injustice? And this person may be example is assessment. How do you assess equity injustice? How do you assess we are making

progress? That's how I'm reading it.

>> That's a great question, and like I said again it just differs from campus to campus, but I think the first one is just assessing the climate of your campus. If you can't focus – we can't just jump straight to solutions without looking at the very individualized issues that are happening on our campuses. Something where you are actually hearing on Black faculty, staff, and students with specific questions about their policies and procedures that are impacting them on campus, and then looking at that data is to strategically put together some solution based policies and procedures to sort of eradicate that and to overcome that.

>> Agreed. Go ahead, Warren.

>> Something coming up for me as we are talking is, don't collect information and just sit on it. Implement what you were collecting. There seems to be a pattern of want to engage and understand – if you don't know what to do with it, ask someone and get some help and don't sit on that information.

>> Exactly. I also want to go back to that needs assessment. Have you assessed what your needs are? What are you fixing? What is the outcome that you are looking for? When I talk to schools I'm always asking, show me your plan. What is your plan? What are the outcomes you want? And then you can work backwards to see what strategies will work for your campus, because every campus is very unique. Some of our issues may be similar, but our environments can be very complicated and complex. Don't just throw in events, throw in busywork. You don't really know what you want to achieve. We have a few more here. What advice or guidance can you offer to Black parents to help their Black sons and making the best decision in considering hi education institutions?

>> Something I will share starting early is talking about racism and how it impacts them. Critically examining the history of different institutions in different spaces that they could utilize if they were to pursue a certain institution.

>> I would agree with that. Making sure they are doing research on institutions and not just professional resources. In all public institution in Georgia, there's African-American male initiatives that they can be a part of. Looking at just any sources of support on campus. Are there Black men on staff? Can you identify some folks that you might be able to reach out to before entering those spaces or applying to that school or accepting the offer?

>> I agree. History is very important. You go to college to learn the history of your state or the history of the United States. The more you getting from, the more you understand why folks are protesting, why folks are fighting. Why folks want to disrupt the status

quo. Educate yourselves about the history. Violet asks, can you return to the land acknowledgment. Before I return to the land acknowledgment, let me ask one question here because I can share the screen. And she wants to know how you came up with the statement, how the statement was informed. Before we go to that, let us take one more question here. How do you as Black men leading this critical act support yourselves? What strategies can leaders of color use to stay well and healthy while supporting Black men?

>> I can go first.

>> Asking about yourself.

>> Yeah. I depend on self-care and I depend on community care. Honestly, I have been leaning on what I call my circle of elders who are older Black men who have been supporting me in doing this work. They are experts in their own realm in their own areas, but that has been supportive also. My family within the psychological services has also been supporting me as well. Things that I do is I journal. I like to journal. I like to write my thoughts out. I like to sit and reflect. I like to connect with nature as well. Something about being out and breathing fresh air has been helpful. I also have learned to say no. I have learned to say no and to create boundaries. That is definitely hard for me being a recovering perfectionist and wanting to please everybody. But I have learned to say no to certain things so I can say yes to things like this. That is what I've been doing to take care of myself.

>> For me if I'm being transparent here, it's an area that I'm continuing having to learn and to remind myself to take care of myself. Like Warren, I want to please everybody, I want everybody to be happy. Once I start to - and myself and how these things were impacting me, kindly done mentor ship. I'm so fortunate to have some Black men who I consider mentors in the field that I'm able to talk to about this. I'm also thinking about in this space, because I work in multicultural affairs at Georgia University. We have an amazing staff here that we all support each other as well. I know I'm very fortunate in that right. Like Warren said, it's important to learn your boundaries and learn what you can be a part of and what you don't have the capacity to do, which I'm still learning. That is the biggest thing is analyzing my reactions to certain things and from there making decisions based on what I can and cannot take on.

>> So, we have so much of our community how we need to support Black males, how we need to get into affinity groups. This guy is asking, what suggestions do you have for recruiting Black men into (INDISCERNIBLE) affinity groups, focusing on mental health and work life balance. There is a cultural stigma acknowledging such vulnerabilities.

>> It broke up just a bit on my end. Can you repeat that for us?

>> what suggestions do you have for recruiting Black men into the ERG's, the employee resource groups, focusing on mental health, Black life balance. Acknowledging such vulnerabilities. In cultures, in some cultures there's a stigma attached to mental health and folks don't want to go see a counselor, for example. How do we encourage these groups that welcome more supporting these issues for Black males?

>> something I have observed in my work as a counselor is testimonials have been helpful. If I am to work with another Black man on campus or to go.

>>Warren Wright: A group of them, them coming in doing individual work or group work and them going to tell their friends has been helpful in order to break that stigma. Also, something that has been helpful for me and other counselors on the call, thinking about how we can decolonize our thinking of mental health as well, because sometimes we can further perpetuate the oppression with working with other Black men. For me I work on my language and not saying things like Black-market or Black Friday or something like that which disregards Blackness and makes it seem it is dark, evil, anything like that. I'm also thinking about affirming their experience. Not just letting them and different things like that. Thinking about recruitment and helping them break that statement up, really talking about how overworking themselves as a form of perfectionism, which I believe we have the John Henry is him actively working in overworking ourselves, and understanding by naming that we can work on healing from those different things that we experience how we engage in these systems that are not for us.

>>Dr. Irungu: So, we have talked about white allies and how they need to educate themselves and be co-conspirators and such, but Christopher is asking, what about Black administrators who are advising Black students in organizations? Are there recommendations you have for us in terms of finding resources or connecting with other outside administrators in gauging in this work to further develop these practices?

>> Absolutely. I have been saying this for a few answers, but I think the first thing is, as we all know no entity group is monolithic. We just want to make sure that we are being mindful of intersecting identities and understanding that Black men, you are working with Black men with varying other identities that they might need specialized resources for. Really just making sure when you are working with them you are asking intentional questions and giving them the space to talk about what they need. There's some intentionality when you are listening. Like Warren said early in the presentation, sometimes they don't have the language to articulate what they are really trying to say. You just making sure you are doing that work on the back end so that you're able to pick up some identifiers and suggest some resources that may not even know exist for them.

>>Dr. Irungu: So, do not dismiss, try to be an active listener, some empathy, perspective taking. Finally I want us to address Violet's question about the indigenous land statement. Somebody has also said something I like. To do a land acknowledgment, you can find which indigenous peoples land was stolen by colonialists by going to native land.CA.know your history, know the history of your state. What land your institution is standing on who are the original peoples of those lands.

>>Warren Wright: The elders in your state. Here in Oklahoma – please work with the elders in your local spaces. Don't just write a statement and throw it together out there. You need to work together with them. Some institutions do have found it not land acknowledgment, some do not. Do you have any final thoughts, Warren or Paris? We have about a couple of minutes. We have other questions we are not going to be able to get to, but this tells you how wonderful this presentation was. If you could just give 30 seconds, final thoughts, and that I will close.

>> Just wanted to say thank you all so much for being engaged with us. Thank you so much for your questions. We enjoyed it. We enjoyed having the opportunity. Thank you, NCORE, for having us here to speak. Think critically about how you can implement this to help heal Black men and create thriving spaces.

>> Yes, just to echo what my brother has shared. I thank you all again for having intention on learning. Like you said, really putting this and implementing this information, not just collecting it and saying I went to this webinar to meet something for a work assignment or class assignment, but really caring and being proactive in supporting Black men as they navigate higher education systems.

>>Dr. Irungu: And I would say it is theory to action. I like that. I will also say it has been so wonderful having the 2 of you here sharing your agenda, your experiences. Not only what you have read from the book, but what you have lived. Calling upon everybody that it is time. It is time to shake the status quo. It is time for us to act. These webinars are meant to educate, but also it is a call to action. I want to thank everybody for attending today. We want to thank you for working with the national conference on race and ethnicity in American higher education. We are stationed at the University of Oklahoma and I would like for Paris and Warren to maybe say what their email address is quickly or, Kathy, you can put that on the chat. There are folks that want to connect with you directly. Please connect with Paris and Warren. If you want the slides from this broadcast, they can be made available to you through NCORE webinars @NCOREwebinars – welcome to our next webinar in January, 2021, and don't forget to put in your proposal for NCORE 2021. We are lining up a great conference and I hope you were going to be part of it. Thank you so very much. Thank

you, Warren, thank you, Paris, thank you for all the interpreters and closed caption nurse. I want to thank my NCORE staff, Josephine, Cora Davidson, Stephanie, thank you so much from Oklahoma.

>> Thank you all, take care.

>> Thank you.

>> Thank you.

---