Responsive pedagogical love as mitigation against antiblackness

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ABSTRACT

Previous research suggested that within high schools first- or second-generation African immigrants endure systemic racism in the form of zero tolerance discipline policies, academic tracking, and hegemonic curricula. Subsequently, these same experiences are even more pronounced in college environments where antiblackness is ubiquitous. This qualitative single composite narrative inquiry applied antiblackness and pedagogical love in concert to examine the epistemological perspectives of five self-identifying male collegians of African descent who benefitted from interacting with Black professors who prepared participants to navigate White professor performances of antiblackness in academic, social and organization spaces while attending college. Findings indicated that responsive pedagogical love facilitated the development of two distinct cultural love literacy practices – trauma acknowledgement and trauma resistance – each enacted as responsive strategies to combat hegemonic conditions.

Purposeful anti-Black acts against people of African descent have seemingly become commonplace across K-12 and the academy to include utterings of the word "Nigger" by White faulty members during lectures at the University Oklahoma, legally removing the ability to teach the 1619 Project in preparatory classrooms and numerous attempts by state legislatures to ban discussions about critical race theory when teaching students has adversely impacted how students of African descent access learning specific race-based content. How these students construct themselves as existing within public school and collegiate spheres of influence has been broached in previous research. This research suggest that students of African descent know anti-Black racism is real, whether linguistic (Baker-Bell), situated within the school-to-prison pipeline (Grace & Nelson, 2019) or blatantly manifested on college campuses (Bonilla-Silva, 2017; Mwangi et al., 2018; Swift, 2017), it is understood that past and present societal civil unrest is directly connected to what it means to be Black. Across academe, these perceptions of students of African descent confirm that antiblackness unfurls as hostile, unwelcoming, and dangerous (Guiffrida & Douthit, 2010; Rankin & Reason, 2005; Solórzano et al., 2000) with negative psychological, physiological and behavioral effects that adversely impact student academic outcomes, social mobility and engagement due to experiencing racial microaggressions, racial battle fatigue and anti-Black violence (Corbin et al., 2018; Hotchkins & Smith, 2020; Mustaffa, 2017; Okello et al., 2020; Smith et al., 2016). Therefore, what it means to endure antiblackness is culturally and

contextually nuanced across higher education and even within artificial intelligence learning environments where students of African descent experience hegemonic antagonism (Bell, 2020; Guillory, 2020; Williams et al., 2019).

When disaggregating students of African descent to focus on African American and African immigrant students, it is important to note that they have varying outcomes concerning academics, educational choice and attainment (Foster, 2005; Hagy & Staniec, 2002; Tauriac & Liem, 2012) and differentiate about how to interact within higher educational spaces as a person of African descent (Anglin & Wade, 2007; Burrell et al., 2015; Byrd et al., 2014). Various researchers have found that in order to challenge majoritarian narratives about how a postracial society benefits students of African descent, it was determined that the purposeful ways in which collegians of African descent experienced positive cultural engagement, achieved academic success, participated in community activism and sought to be global citizens contributed to their advancement (, Hotchkins, 2017a; Harper & Quaye, 2007; Lee & Hopson, 2019). This research mirrors findings that explain the value of Black student involvement as a catalyst to racial resilience, male bonding as peer-to-peer, and self-supporting agency, which contribute to rebuffing racist stressors through employing holistic and buffered leadership for women (Author, 2017b; Brooms et al., 2018; Jones, 2019). Said outcomes stretch across communal and co-curricular organization context where students of African descent gain holistic skills sets that enhance their ability plan programs, contribute to community service undertakings, gain membership in Black Greek letter organizations and form cultural academic spaces to assure retention occurs. For instance, the research confirms students of African descent benefit from identity-based associations found in organizations as these places allow for collaborative cultural understandings about a variety of topics concerning the navigation of institutional racism or racial microaggressions by White peers and how to advocate when racial violence or erasure occurs (Harper, 2015; Karikari & Brown, 2018; Watkins et al., 2010) whether globally or on campus.

Despite the literature being replete with distinct examples about how students of African descent experience racism and racial microaggressions (Hotchkins & Smith, 2020; Smith et al., 2016; Solórzano et al., 2000), it is bereft concerning response tactics when higher education institutions act as centers of antiblackness (Mwangi et al., 2019; Williams et al., 2019) or even how Black professor serve as student's points of mediation against racial trauma (McKinney de Royston, 2020; McKinney de Royston et al., 2017). Therefore, this study is about how Black professors positively contribute to how first- and second-generation immigrant male collegians of African descent navigate anti-Black experiences at a Hispanic-serving institution (HSI). In conducting this study, a three-dimensional single composite narrative inquiry is used as an ethnographic method to accurately capture the life stories of five first- and second-generation immigrant male collegians of African descent who navigated antiblackness (Dancy et al., 2018; Lewis et al., 2019; Mustaffa, 2017; Mwangi et al., 2019; Warren & Coles, 2020; Wilderson, 2016; Williams et al., 2019) as a result of experiencing Black professor pedagogical love (Hatt, 2005; Määttä & Uusiautti, 2012a; 2013) at a HSI.

While the active practice of pedagogical love (Hatt, 2005; Määttä & Uusiautti, 2012a; 2013) has been primarily framed as existing outside of a higher education context, I acknowledge that the desire to protect students of African descent is foundationally grounded in a K-12 setting where Black educators are transgenerationally committed to creating safe spaces for Black students to flourish based on enacting care through pedagogy (Ladson-Billings, 1995, 2005; Noblit et al., 1995; Noddings, 2012). Participants in this qualitative three-dimensional single composite narrative inquiry purposefully applied responsive pedagogical love to navigate antiblackness in academic, social and organization spaces while attending college.

Findings allow for an acknowledgment about the value of Black professors to the matriculation of and retention in HSI campus environments where antiblackness consumes the academic, social and co-curricular spaces of first- and second-generation immigrant male collegians of African descent. In this study, the single composite narrative of Yaounde Abuja was used to

explain participants' experiences while restorying their perspectives to understand how professor pedagogies of love mediate student racial trauma. It is imperative to understand not only how first- and second-generation immigrant male collegians of African descent navigate the geographies of antiblackness within higher education, but also the ways in which they construct themselves in non-deficit yet riveting ways that depict their intellectual depth and racial resilience (Hotchkins, 2017a). In conclusion, this composite restory amplifies the experiences of participants in relevant ways that illuminate how their critical sense-making about antiblackness informs understandings of best practices for obtaining degree conferral on campuses that historically represent places of educational trepidation for people of African descent. As a point of clarification, throughout this manuscript the term *antiblackness* is used as applied by Dumas (2016) with this rationale, "I write blackness and antiblackness in lower-case, because they refer not to Black people per se, but to a social construction of racial meaning, much as whiteness does" (p. 13), which I similarly hold.

Literature review

African immigrant K-12 student background

The population growth amongst African immigrants doubled to 1,606,914 from 881,300 the previous decade (U.S. Census Bureau, 2010), which when disaggregated to focus on Black students finds them representing the second largest K–12 population in the U. S. totaling approximately 7.4 million in 2010. Furthermore, they constituted 14% of the total U.S. population of non-Hispanic Black students attending K–12 schools (U.S. Census Bureau, 2010). Per the National Center for Educational Statistics (2019) of the roughly 50.6 million K–12 students in the United States, Black students represent nearly 7.6 million and of those non-Hispanic Black students, more than 2.9 million are members of African immigrant and Caribbean families (McCabe, 2011; Thomas, 2012). Moreover, the projections of population growth for K–12 students in the United States, between 2019 and 2029 (National Center for Educational Statistics, 2019), find Black student school attendance steady, but growing to 7.9 million, which includes African immigrants. These increasing education levels are indicators that African immigrant children continue to represent a growing Black demographic of student learners within K-12 contexts.

Research about Black immigrant students in the U.S. mostly examines two areas, academic achievement and cultural identity, which are intertwined. About the former, Gordon (2013) found that African immigrants represent one of the most educated groups of learners, which confirms postulations that African immigrant students perform overwhelmingly higher than Black American peers academically (Freeman, 2016; Wilson-Akubude, 2016). Ogbu and Simons (1998) suggested that African immigrant student ability to navigate dominant-group norms academically in K–12 school settings positively contributed to their performance and maintenance of cultural salience. Concerning the latter, Black immigrant student academic success is coupled with the importance of maintaining culture, language and nationality, race and ethnic identity (Anekwe, 2009; Duong et al., 2016; Freeman, 2016; Kumi-Yeboah, 2016; Kumi-Yeboah & Smith, 2016) and much more complex than previously acknowledged (Smith et al., 2019). Furthermore, African immigrant cultural experiences are undergirded by community transgenerational perspectives that inform motivation to avoid assimilation, the drive to attain high academic outcomes and how to traverse Black socialization processes, which includes the challenge of peer mocking, rigors of college preparation and overarching African cultural expectations to exceed (Farah, 2015; Kumi-Yeboah & Smith, 2017; Mogaka, 2013; Nderu, 2005).

African immigrant college experiences

Students of African descent attending American institutions are comprised of a third of first- or second-generation African immigrants and of those Black students matriculating at highly select-ive institutions, approximately 39% are immigrants (Massey et al., 2007). As African immigrant collegians, these students experience a range of interactions while in pursuit of degree conferral, to include racism and antiblackness. To illustrate, Berthelemy (2019) found that second-gener-ation African college students developed identification strategies to avert being racially stigma-tized as monolithically Black, which allowed for cultural nuances to be displayed while standing in a diasporic conscious solidarity. Hotchkins and Smith (2020) found that by using translanguag-ing to invoke English standardized and cultural nonstandardized linguistic repertoires to pro-actively respond to anti-Black structural placism (Giles & Hughes, 2009), which actively excludes Black intellectual contribution while empowering White students to hoard academic resources, African immigrant collegians enabled themselves to thrive. Furthermore, Thelamour et al. (2019) found that due to being frequently marginalized on their college campuses, African, Caribbean and Black American students bonded to not only experience a heightened sense of connected-ness, but also to create alternative enclaves where racial affirmation was commonplace.

When unpacking the ethnic differences in perceptions of college campus racial climates, Griffin et al. (2016) found that first-generation African immigrants experienced environments as diverse and had less racial discrimination interactions, while second-generation African immigrant students found the ecology to lack diversity and marginalize their identities, especially within the classroom. Contrarily, first-generation African immigrants also endured a nuanced racial discrim-ination due to being Black, spoken accents and stereotypes concerning countries of origin (Lee & Opio, 2011). Wilson-Forsberg et al. (2020) postulated that African students attempt to actively disrupt an imposed "new model minority" myth while attending college, in order to improve their academic performance and avoid being stereotyped. Moreover, Smith et al. (2019) described how African immigrant and Black American collegians felt belongingness when under the tutelage of same-race professors of African descent in classes and learned to successfully maneuver campus racial climates at predominately White institutions (PWIs) where White peers were hostile. Finally, varied studies indicate that African immigrant collegians, in similar ways as Black American students, need to locate culturally congruous spaces of fit to instill belonging-ness, while negotiating multilingualism, ethnic literacies and identities (Fries-Britt, 2002; Griffin & McIntosh, 2015; Onyenekwu, 2017; Strayhorn, 2013) in order to successfully traverse PWIs.

Pedagogical practices

Historically, across K-20 educational institutions people of African descent have dealt with negoti-ating their bodies, minds and Souls with the hope of not being devoured by the permanence of antiblackness, which socially constructs Black people as worthless, barbaric, and perpetually in need of eradicating (Coles, 2020; Lyiscott, 2019; Warren & Coles, 2020) due to origins in chattel Slavery (Sharpe, 2014). In response, Black teachers and professors have engaged in political and culturally relevant pedagogical practices designed to provide refuge against the inevitable harm Black students experience due to White Supremacy and the accompanying violence it practices (Beauboeuf-Lafontant, 2002; Ladson-Billings, 2005; Love, 2019; Walker, 2009). Although definitions of the enactment of pedagogical protection are culturally contextual, it is clear that not only is "education an act of love" (Freire, 1973, p. 38), but it is also the fulcrum of emancipation for oppressed peoples; therefore educators must "teach with love" (Freire, 1998, p. 38) in order to generate the act of freedom (Freire, 1970). Given this understanding, it is fitting to apply pedag-ogies of love to elucidate both how and why Black professors enact it to the benefit of students of African descent. To this point, Hatt (2005) claims that "pedagogical love is a natural way with children; it is not based on sentimentality but on mutual respect" (p. 673), which is necessary in

order to make certain that "the dialogical relationship between and among teacher and students is an interaction of communication and intercommunication that is indispensable co-emergence of knowledge" (p. 679) to achieve the culmination of learning.

According to Määttä & Uusiautti (2012a, 2013) at the core of pedagogical love lies an educator's trust that due to the teacher tutelage bestowed, students become self-determined since "the teacher trusts and believes in the students' abilities, respects their individuality, and helps them to enhance their balanced development and find their own strengths" (p. 29), students benefit from the interactions, which is nuanced for descendants of the African Diaspora who seek to live in a world where antiblackness is eradicated. To elaborate, Määttä & Uusiautti (2012b) stated, "pedagogical love is not irrational sentimentalizing or weak-willed coddling; rather, it is a working method that involves persistent interest and perseverance to support pupils' development for the sake of themselves and the whole society" (p. 87). In particular, it is understood that within the scope and sequence of enacting pedagogical love teachers and professors need to possess a love of teaching and love for students, in order to properly apply pedagogical love in meaningful ways that have generational reverberations. As it pertains to the utility of practicing pedagogical love, it is bundled in what it means to be a "good teacher" who must first be humble, committed and exhibit caring while interacting with students in the classroom (Hare, 1993). Finally, each of the abovementioned framings of pedagogical love are built on Haavio's (1948) assertion that a teacher must be holistically attached to students and center their teaching around the application of life values.

Recently research has found that college students of African descent experience antiblackness as violent, meant to demean, dismissive and used to erase Black bodies, minds and being across varied higher education locations to include PWIs and HBCUs (Dancy et al., 2018; Mustaffa, 2017; Mwangi et al., 2019; Williams et al., 2019). Despite being primarily situated within K-12 context where Black teachers purposefully apply caring techniques based on a desire to protect Black students from embodied and structural racism (McKinney de Royston, 2020; McKinney de Royston et al., 2017) the use of providing race-based safety through eliciting pedagogical practices is not lost on members the Black professoriate (Smith, 2020).

Foregrounding this undertaking by unpacking first- and second-generation immigrant male collegians of African descent applications of responsive pedagogical love, based on Black professor holistic investment for the purpose of preserving providing protection, fills the gap in the literature by allowing and explanation of how the geographies of antiblackness at HSIs can be traversed. More importantly, it offers real perspectives concerning the ways in which responsive pedagogical love practices of first- and second-generation immigrant male collegians of African descent can be used to support this learner demographic as they navigate White professor racism during the course of their educational trajectories. By using responsive pedagogical love to understand navigational strategies of first- and second-generation immigrant male collegians of African descent who are often violated by anti-Black experiences, this study extends pedagogical theory and forwards further understandings about antiblackness about how to locate sources of spatial erasure in academic, social and co-curricular organization spaces of learning.

Theoretical framework

This single composite narrative inquiry study is the culmination of a seven-month research project where qualitative methodology, antiblackness and pedagogical love theoretical frameworks were centered (Clandinin & Connelly, 2000; Czarniawska, 2004; Dumas, 2016; Hatt, 2005; Määttä & Uusiautti, 2012a, 2013; Wilderson, 2016). Previously, researchers have used critical race theory (CRT) to examine how Black, Indigenous and people of color (BIPOC) navigate racism in various nefarious forms that each have an adverse holistic impact on those who experience it (Garcia et al., 2018; Harper et al., 2009; Ladson-Billings, 1998; Ladson-Billings & Tate, 1995; Parker et al.,

2019; G. Solórzano et al., 2005; Truong et al., 2016; Yosso, 2005). In this study, the theoretical framework of antiblackness (Dumas, 2016; Wilderson, 2016) was applied in concert with pedagogical love (Hatt, 2005; Määttä & Uusiautti, 2012a, 2013; Matsuda et al., 1993) to examine the composite epistemological perspective of five first- and second-generation immigrant male collegians of African descent pursuing degree conferral at a Hispanic-serving institution (HSI). In doing so, I am aware that the application of antiblackness represents the *what* that was experienced by participants, while pedagogical love is the *how* to avert it. Specifically, the study is informed by critical race theory (Howard, 2008; Matsuda et al., 1993) to provide a historic undergirding by which to contextualize the lived experiences of study participants. In the CRT tradition of using composite counterstories, participant's perspectives in this study are offered in a single composite narrative, as Yaounde Abuja in namesake, to center participant knowledge while explaining how they rebuff antiblackness experienced within the classroom, socially and co-curricular student organizations.

It is clear that when navigating anti-Black experiences at HSIs, first- and second-generation immigrant male collegians of African descent avert encumbered paths to graduation that are shaped by CRT, which: (1) confirms that racism is autochthonic; (2) combats the legality of neutrality, objectivity, colorblindness and meritocracy; (3) rest on a historical/contextual legal analysis while opposing ahistoricism; (4) centers the experiential knowledge of BIPOC when problematizing law and society by applying counterstorytelling; (5) Thrives on being interdisciplinary; and (6) attempts to eradicate intersectional oppression (Howard, 2008; Matsuda et al., 1993; Solórzano, 1998; Solórzano & Delgado Bernal, 2001). Antiblackness served to interpret the happenings of participants concerning how their psychological and behavioral mobility were constricted while attending their HSI. When applying the antiblackness in this study, I am mindful that "Antiblackness, or the socially constructed rendering of black bodies as inhuman, disposable, and inherently problematic, endures in the organizational arrangement and cultural ethos of American social institutions, including her K-12 schools, colleges, and universities" (Warren & Coles, 2020, p. 2) where people of African descent endure unrelenting psychological, structural and physical violence (e.g. White Greek Blackface parties, using White ascendancy, and the practice of limited access to Servicemen's Readjustment Act of 1944) (Gusa, 2010; Mustaffa, 2017) designed to intimidate, exclude, frighten and separate Black students from education opportunities. To this historic point, Cotton University (CU), which was a segregated PWI until 1961, is the study site recently awarded Hispanic-serving institutional status in 2019, and where less than 5.87% of the current student body is comprised of students of African descent (Data USA, n.d.).

The application of antiblackness in this study marks "an irreconcilability between the Black and any sense of social or cultural regard" (Dumas, 2016, p. 13) and is rooted in Chattel Slavery so the vestiges are ever-present systemically and institutionally across higher education (Dancy et al., 2018; Mwangi et al., 2019). This acknowledgement provides the opportunity to use abroad framing about what it means to be Black and how participants in this study, who experienced pedagogical love (Hatt, 2005; Määttä & Uusiautti, 2012a; 2013), navigate anti-Black classroom, social and co-curricular student organization environments. Although Hatt (2005) postulated that in order for pedagogical love to occur "it is essential that a teacher be personally and professionally pre-disposed to loving children in their present circumstance and to loving the potential of becoming that resides within each of them" (p. 673), Määttä and Uusiautti (2012a) acknowledged pedagogical love "as a method of good teacherhood means inherent trust in students' learning, their often hidden and dormant talents and possibilities. A good teacher helps students to see the dimensions of their own development" (p. 25). The act of teaching in love requires that teachers "need to know the universe of their [students] dreams, the language with which they skillfully defend themselves from the aggressiveness of their world, what they know independently of the school, and how they know it" (Freire, 1998, p. 73). Given that Black people exist in the afterlife of Chattel Slavery (Hartman, 2007; Womack, 2017), thereby placing them is a systemic state of perpetual threat where how they navigate the aggressiveness of racist institutions

is paramount to their survival, I am reminded by hooks (2001) that "to heal our wounded communities, which are diverse and multilayered, we must return to a love ethic, one that is exemplified by the combined forces of care, respect, knowledge, and responsibility" (pp. 4–5).

In this study, pedagogical love is framed as the instructional exchange of navigational knowledge by Black professors to students of African descent with the purpose of protecting them from racialized trauma, violence and erasure through active responsiveness, empathy, activism and solidarity, which aligns with Määttä & Uusiautti (2012a) belief that "A skillful educator does not just sit by and watch if a learner makes poor choices or fails in his or her opportunities to grow and develop. Instead, a loving teacher pursues students' wellbeing" (p. 25). Upon choosing narrative inquiry, the unpacking of how study participants experienced Black professor acts of pedagogical love allowed for deconstructing how antiblackness was traversed and elucidated two specific points: (a) how varied forms of antiblackness adversely impact male collegians of African descent academic, social and leadership wayfinding, due to the scarcity of published studies (Abrica et al., 2020; García-Louis & Cortes, 2020; Mwangi et al., 2018; Williams et al., 2019); and (b) how study participants applied pedagogical love, as received by Black professors, to avert antiblackness despite it being foundational to institutions of higher education (Dancy et al., 2018; Dumas, 2016; Gusa, 2010; Mustaffa, 2017).

Research design and methods

This single composite narrative inquiry (Creswell & Poth, 2018; Czarniawska, 2004) was applied to explain the "social, cultural, familial, linguistic, and institutional narratives within which individual experiences were, and are, constituted, shaped, expressed and enacted" (Clandinin, 2013, p. 18) by five first- and second-generation immigrant male collegians of African descent who navigated the geographies of antiblackness (Dumas, 2016; Mwangi et al., 2019). A three-dimensional narrative inquiry process (Clandinin, 2013; Clandinin & Connelly, 2000) was applied to understand how participants' narratives were "understood as a spoken or written text giving account of an event/action or series of events/actions, chronologically connected" (Czarniawska, 2004) about their academic, social and leadership interactions while experiential knowledge unfurled across past, present and future to allow for restoried chronological situational contexts (Denzin, 1989; Ollerenshaw & Creswell, 2002). Field texts, researcher field notes, two observations of participants during class and organizational meetings, plus a visual journal of social media pictures as artifacts were included in the data corpus to explain how the composite narrative inquiry illustrated why participants learned from pedagogical love. Furthermore, participants' narrative dichotomies were interrogated and deconstructed (Czarniawska, 2004) before applying analytical strategies of looking for themes or categories by probing for subjective meanings, phrases and contextual units of discourse to unfurl the communicated stories (Clandinin & Connelly, 2000; Huber & Whelan, 1999). Finally, participants' narratives explained what it means to navigate anti-Blackness (Dancy et al., 2018; Dumas, 2016; Mwangi et al., 2019) while applying pedagogical love (Hatt, 2005; Määttä & Uusiautti, 2012a, 2013) to traverse a HSI campus as first- and second-generation immigrant male collegians of African descent.

Context of the study

First- and second-generation immigrant male collegians of African descent attended a public Hispanic-serving institution (HSI), which was previously listed as a Carnegie categorized PWI prior to being segregated until the late 1960s. The HSI designation is awarded to colleges and universities that by federal government definition are degree-granting, accredited, nonprofit institutions that enroll upwards of 25% or more undergraduate Latina/o students who attend college at the fulltime equivalent (*Excelencia* in Education, 2016). The percentage of Latina/o attending

Cotton University is 28.3%, which situates students of African descent as the second largest group of collegians of color. The institutional context of Cotton University (CU) is the south western part of the United States where nearly 34,012 students attend and less than 5% are of African descent. As an aside, there are less that 32 professors of African descent at CU, where in total more than 1,600 faculty members are employed.

Participants

Five first- and second-generation immigrant male collegians of African descent volunteered to participate in this single composite narrative inquiry study after learning about it through peer communications that constituted what Creswell and Poth (2018) refer to as snowballing. Although students of African descent were broadly the initial study focus, only first- and second-generation immigrant male collegians of African descent showed interest and made themselves available during interview times – Black women collegians were not excluded. Students were permitted to participate due meeting the purposeful sampling criteria (Creswell & Poth, 2018) and their desire to share narratives about their individualized navigational experiences at CU: (1) undergraduate attendee of Cotton University; (2) involved in an academic major or leadership position within a cocurricular organization; and (3) self-identifying as first- and second-generation immigrant male collegians of African descent. This student population was studied to specifically understand how they navigate the geographies of antiblackness being that they are not direct descendants of American Chattel Slavery, yet they are constructed as Black and treated as such while on the CU campus.

Data collection and analysis

Collegians participated in three 60–90 min interviews that were open-ended and transcribed verbatim after being digitally recorded then students were asked to post a visual journal on social media that captured relevant moments about what it meant to attend CU while being a first- and second-generation immigrant male collegian of African descent. In order to understand participants' stories as chronologically unfolding interviewed voices within each narrative were listened to and social media visual journals examined alongside textual data (Riessman, 2008) to understand epiphany moments students experienced at CU. The progressive-regressive method (Denzin, 2001) was applied to unearth key participant events that informed how they negotiated racial and gendered identities in academic major and leadership positions before unpacking the institutional context then telescoping out again (Czarniawska, 2004) occurred to provide a wide-ranging restorying (Cortazzi, 1993; Huber & Whelan, 1999). Furthermore, values coding was utilized to detail "participant's values, attitudes and beliefs, representing his or her perspectives or world view. Though each construct has a different meaning, Values coding, as a term subsumes all three" (Saldaña, 2015, p. 131), which allowed for units that were coded to be categorized as interactions, yet as collective meanings that made space for social media visual journaling, observations and interview data to be examined then clarified through the member checking. Data were then reduced downward (Clandinin & Connelly, 2000) by locating similar salient participant themes across their anti-Blackness and pedological love experiences by conducting an open-ended, constant comparative, line-by-line coding technique that was cross-case analyzed (Creswell & Poth, 2018; Marshall & Rossman, 2015; Yin, 2017).

Limitations

There were two study limitations: (1) transferability per institutions is likely limited due to this scholarly endeavor being foregrounded in historic yet recently designated university

categorization of HSI, which situates participants with an unique conceptual structure that evokes specific contextual problems (Stake, 2005); and (2) since the researcher is also a male of African descent participants might have attempted to explain their experiential knowledge in racial and gender ways they perceived as similar to how I construct the meaning of being Black at CU.

Positionality

As a first-generation college professor of African descent who is a cis-het Christian male that researches the identity development of Black collegians, I spent the previous 10 years interrogating the afforded academic privileges that my doctoral credential earned. As the majority of Black undergraduate students at Cotton University (CU) are of direct African descent my numerous interactions with them since arriving to campus in 2016, served an opportunity to interrogate preconceived notions about how they construct themselves as "Black," juxtaposed to how being African informs the ways they navigate antiblackness at CU. Consequently, when analyzing the data, I centered participants' ontological, epistemological and axiological perspectives as first- and second-generation African immigrants who had differing experiences with racism than I. Lastly, as a person who is linguistically limited to only speaking English, I now deeply understand the benefits of being multilingual and the extent to which the sound of language informs what it means to be a Black while also a global citizen.

Results

Yaounde's understandingu of utilizing pedagogical love

Yaounde Abuja was the thirteenth person in his family to attend college. His need to become a petroleum engineer was rooted in the accelerated belongingness he experienced from his membership in the National Society of Black Engineers (NSBE), which his mother had joined 27 years earlier. She works as a petroleum engineer at Davis Engineering Company in Oklahoma where her area of emphasis is developing best practices for extracting oil and gas through the safe practice of fracking. As a second-generation college-going student Yaounde vividly recalled numerous times when he was told "always seek advice of persons who have achieved that which you wish to accomplish, but also understand that if the words are not bound with love then they ring hollow as dry as ukpor ogede minus the akamu." This particular cultural nuance carries significant meaning as it reminds him of not only his favorite meal prepared by his mother with love, but also that whenever guidance is offered it must be predicated on love or the act is insufficient and must be avoided. Yaounde's most salient racialized identity is being Cameroonian, which consists of a variety of attributes that are informed by understanding the need to seek elder perspectives, never succumb to losing cultural connectedness, owning communal responsibility and knowing that language proficiency is coupled with identity. Furthermore, these notions are reinforced by the nuclear family, so his parents make certain he personifies the ethnic edict that "the right path is lit by love in action, guided by love in perseverance and sustained by love even in failure," which serves as a cultural marker to his generational connectedness and expectation to be himself – authentic without compromise. Yaounde accepts the aforementioned family beliefs and understands the importance of fulfilling elder expectations while chasing personal dreams yet making certain to not disappoint those who have invested in his holistic well-being and success.

Yaounde appreciates the value of Black, organizational cultural spaces like NBSE, where he can be authentic in his scholarship and leadership, which was the impetus for joining the CU NBSE chapter. Yaounde stated "I am often excited about organizational affiliations that encourage students to be themselves, which has a specific benefit, being Black to the fullest without

interruption. No cap!" Similarly, other Black students joined ethnically centered organizations like African Student Organization (ASO), Habesha Students Association (HSA) and Alpha Phi Alpha Fraternity, Inc. (AΦA) to be members where a cultural congruous climate of racial acceptance was the bar, which Yaounde appreciated. He defined culturally congruous as: "being in an anti-Black free space where varied languages and similar values exist so when Hausa is spoken, 'Justice For Breonna Taylor' is chanted or succeeding in school is expected because you are Black there is no resistance." Yaounde did differentiate between being authentically Cameroonian and a native yet understood the two as similar iterations of "being" Black as he learned from intimate friendships, family members and interacting with White people who often viewed the two as a single cultural, ethnic and racial monolith.

Yaounde's aspiration to be a successful leader came from both Habesha Students Association (HSA) and the Black Student Union (BSU) where he holds the position of vice president and program committee in effort to safely ground his racial and gender experiences in nurturing spaces. He recalls "Being in an organization where no one views your Black as a deficit, threatening, deficit or is so empowering and because you can error here without a cultural cost." Moreover, experiencing membership in cultural congruous organizations like ASO, BSU, NSBE, HSA and AΦA granted Yaounde numerous moments to directly interact with elders of African descent at CU. Successfully navigating the CU campus was directly connected to with whom he interacted about what, where and when to avoid various academic, social and leadership contexts, which may contribute to an adverse holistic impact on Yaounde who valued the insight as it served to inform how he traversed the CU campus to his direct advantage:

> There are several benefits to attempting to earn a college degree. Your potential social mobility changes, earning power increases and ability to give back to your people financially is accelerated. The key is attempting to avoid the allure of assimilation by not allowing yourself to be tokenized, colonized or put on front street in ways that hurt other Black students. For example, there are few Black students in the business school and no Black professors, but CU preaches family, community and striving for brilliance together when in every instance White students are the primary benefactors of these unity strides.

Yaounde specifically understood that despite being employees of CU, the Black professors with whom he interacted were completely invested in his holistic safety, professional trajectory, cultural ties, and even how he actualized love for Black peers. Yaounde offered "Their purposeful wisdom is not lost on me. During numerous hours of conversation, I now understand they are trying to help me achieve degree attainment by explaining the pitfalls in hopes that I am not harmed at CU." His openness to learning from Black faculty outside of the classroom setting coupled with internalizing positive messages they provided allowed for a transgenerational understanding about how to best engage in academic, social and leadership pursuits.

Yaounde explained his trepidation with needing to be in spaces where there were few people of African descent when he lamented: "although it is an honor to be recognized for my intellectual prowess as an engineer, it often happens within the college of engineering where the diversity of students is absent." He continued:

> I was one of few students who was selected to participate in a new chemical engineering cooperative with NuSkin Enterprises to learn about the processes that go into developing toxic-free applications of skin care products. No one knew about it, an email was sent out and there was barely an acknowledgment. Not that it is about me, but White students at CU need to see that African student intellect also contributes to society.

To promote his contributions, Yaounde used social media to journal about his academic leadership epiphanies and successes by posting pictures, which included paragraphs about the relevance of each moment. Although Yaounde's narrative in not in chronological sequence, it interrogates his understanding of deterrents and empowerments associated with having direct access to Black professors who explicitly warned them about people, places and spaces where their intellectual and cultural identities may be rendered immobile due to how anti-Blackness

unfurls at CU. "Dr. Flowers always inquires about my holistic health, my diet and how I deal with racism on campus. He cares and his advice is crucial to my personal elevation" stated Yaounde. His understanding of stories communicated by Black faculty was viewed as "essential because they know where the landmines lay and who wields the power to exclude Black students from any aspect of campus. If they didn't drop game, I would learn these valuable lessons in a far more threatening way." Descriptions like this accurately explain personified locations to avoid and allowed for understanding Yaounde's mindfulness about contextual movements across the CU landscape.

He spoke to the importance of having cultural support "the value of relationship building with professors who look like you, who have similar racial experiences and who got you back is tremendous! They keep you grounded and make sure you avoid trouble on campus." Directly, during a moment when describing in class, social and leadership interactions, Yaounde mentioned a "White woman -Eraser" named Dr. Armitage who teaches both the CHE 2306 – Exposition of Technical Information and CHE 3326 – Heat Transfer courses. Yaounde defined an "-Eraser" as a "White woman professor who views being 'African indigenous' as American citizenship adjacent. Essentially, she fears Black global dominance in the sciences." Dr. Armitage and Yaounde rarely find peaceful interaction moments in the Cotton University Student Engineering Organization (CUSEO) where Dr. Armitage serves as the faculty advisor and Yaounde is vice president. Yaounde described their relationship as "contentious at best." To illustrate, he provided examples about their interactions during CUSEO meetings: "she most certainly makes it a point to interrupt when I bring my ideas to the membership and even in e-board meetings. She has a problem with African students leading their White engineer peers." Although Yaounde enjoys being a member of CUSEO, learning about chemical engineering opportunities and being prepared to pursue employment after graduating, he constructs CUSEO as a White-normalized, American-centered organization. Although CUSEO is a race-neutral co-curricular student organization, he believed White members preferred to be led by non-BIPOC students and were disinterested philanthropic contributions, which truncated his leadership growth since "CUSEO only focuses on science and not how to use it to make communities better," which is opposite of what happens in NSBE where the organization mission focuses on both Black communal and professional development.

Yaounde's understanding of pedagogical love as multifaceted

How Yaounde navigates the CU' campus is predicated on his academic, social and leadership engagement, which is directly informed by professors. For instance, when describing an in-class interaction with Dr. Armitage he expressed feelings of trepidation, which always concerned intellectual jousting. Yaounde is one of few engineering students of African descent who frequently engages thermodynamics and heat transference discussions in the CHE 3326 – Heat Transfer class. For example, Yaounde often spends hours preparing to contribute to course discussions and despite raising his hand frequently during class he is rarely called on unless it is by peers within his chemical engineering study group. In one exchange Yaounde interjected by saying "Dr. Armitage, heat transferers by conduction, convection and radiation due to … " and was abruptly interrupted by Dr. Armitage who stated "there is only one professor in this class, I will call on you when I want to know your perspective." Yaounde responded, "yes, but you never call on me," to which she replied "you are not the focus of the course." This "combativeness" was interpreted by Yaounde as a purposeful attempt to silence his intellectual contributions and viewed it as racialized since "Dr. Armitage treats me and other Black students the same in every course while never cutting off the White students who give more wrong than right answers." These "silencing moments" (Yaounde) were experienced frequently by each participant and

internalized as cultural confirmations that their classroom learning places were expected to be void of Black students' verbal contributions.

Dr. Armitage is not the sole White faculty member that Yaounde experienced as unsupportive of Black intellectual contribution within and outside of the classroom due to also having hostile interactions with Dr. Tyler. As an aside, there are few professors of African descent teaching CU courses and even less in the college of engineering, which leads to a reinforced lack of cultural congruous experiences and expectations. To this point, Yaounde was discourage by the following interaction:

> Once I was at a tailgate event tabling for CUSEO. The purpose was to meet and greet potential members who have an interest in engineering. A small group of Black students approached the table, walked past Dr. Tyler directly to me and asked a few questions about how NSBE was different. When attempting to explain I was interrupted by Dr. Taylor who proceeded to explain how NSBE was the 'African Black Lives Matter' version of engineering organizations and CUSEO was the 'American All Lives Matter' organization for every engineering student.

Yaounde confirmed that although Dr. Armitage witnessed his interaction with Dr. Taylor, she not only refused to correct him as an ally, but also failed to disrupt his act of anti-Blackness as the CUSEO organization advisor. Yaounde later revealed that Dr. Armitage has also made culturally disparaging remarks in a variety of spaces not limited to the classroom or during CUSEO gatherings which made Yaounde feel unwelcome. To this point, Yaounde recalled waiting in line at Starbucks when Dr. Taylor walked over with a group of White faculty and asked "which Kenyan African blend do you recommend?" Yaounde replied "I don't drink coffee. Tea is my preference. Why are you asking me? Ask a barista perhaps they would know. I am not an expert on all things African." He further explained the experience as demeaning and purposeful due to his being Cameroonian, which Dr. Taylor knew.

Furthermore, Dr. Armitage's and Dr. Taylor's repeated interrupting affirmed that a White professorial opinion and voice were more meaningful that of a Black collegian who has the lived experiences of dual memberships in two engineering organizations (e.g. CUSEO and NSBE). Despite verbal disruptions to his Black male student presence, Yaounde often found himself questioned about his campus whereabouts or "needing to be vouched for in order to be in a particular place like the chem labs" (Yaounde), which frequently reminded him that regardless of the context of his campus location, there was no place other than in historically Black organization meetings (e.g. ASO, BSU, NSBE, HSA and AΦA) or social events that openly welcomed him. Yaounde stated "Even when "-Eraser" violates no one advocates. Not other White faculty. Not other White students." Yaounde articulated his trepidation as repetitious due to experiencing variations of abovementioned circumstances throughout the past two years and into his junior second semester.

Despite the numerous examples of anti-Blackness that participants discussed throughout our interactions, Yaounde described a particular cultural nuance that each study participant recalled concerning the multidimensionality of pedagogical love across their racial, gender, academic and leadership identities – relying on a Black professor to be responsive to their collective traumas in empathetic ways that lifted their dignity and reinforced Black solidarity. To elaborate, he explained: "Dr. Shuri is 100% supportive! When I told her about Dr. Armitage she recommended that I document each offense, date, day, class and time in order to provide proof to the department chair, dean and provost." He continued "Dr. Shuri often assures me that my Black life matters. Essentially, she supports any student counter hegemonic or anti-racist action that pushes back against anti-Black racism, which emboldens us [Black Students] to resist and fight for our humanity." Although Yaounde experienced trepidation in response to continually being challenged by Dr. Armitage and Dr. Taylor, he was mindful that to succumb to rage was counterproductive so he relied on Black professors as sources of knowledge for cultural pride, research team opportunities, internship listings and references for scholarships. "Black professors at CU are connected across administrative, professorial and co-curricular organizations so they are informed about who to avoid and where to go so

we [Black students] don't get caught up. Their coping recommendations are the bar!" (Yaounde). Specifically, Black professor contribution to the holistic development of participants assured that even when they felt lost, detached and unappreciated at CU there was a 100% certainty that safe spaces personified were made easily found when speaking to Black professors, who also embodied a place of shelter. He then provided a metaphor:

> Black professors are shining stars in this educational wilderness that is the CU campus. Their cultural role is to shine light on Black students to help us see and avert anti-Black racism. They are our guardians! Their purposeful actions to uplift us [Black Students] are reminiscent of Gershom, an embodied character in my culture who was a repeated survivor of violence, but chosen to transform community traumas into hope, survival and regeneration. The four years you have to attend Cotton University and endure the racism here is definitely like walking to the Promised Land having to avoid the perils of White professors and administrators, which are dangerous. Then there are the White students. I remember in 2018 when a White boy shot and killed a police officer on campus, left me thinking if the police are not safe, Black students don't stand a chance, which is why I stay connected to Black faculty because their light never burns, always illuminates.

Yaounde's metaphor framed his experiences with Black professor pedagogical love as multidimensional and equivalent to guiding Black students through the wasteland of anti-Black racism at CU to successful degree conferral. He further explained that "the love shown by Black professors at CU is unparalleled because they know the academic content and cultural framing necessary to inform the navigation of anti-Blackness on campus" (Yaounde), which served as a holistic blueprint for scholarly and race-based success.

The thoughtfulness of Yaounde to view pedagogical love practices of Black professors as tantamount to being under the unwavering protection of his Cameroonian elders made it easier for him to confide about what it meant to be of African immigrant descent while living a nuanced Black experience that was not detached from what it means to be connected to the African Diaspora. To illustrate, he explained:

> I know anti-Blackness surrounds me at CU. I feel it in the stares, hear it in the reluctant responses, sense it when White professors are surprised that my grades set the curve and know it when they wear 'MAGA' gear to class. Talking to the Black profs is essential because I know that they experience the same anti-Blackness on a different level, but still make time to unpack my traumas. We are in the same struggle regardless of our ancestral paths, which is why I have a greater appreciation for their words of wisdom and commitment to make sure I leave here whole even though they have to stay.

Other than being recipients of a Black professor pedagogical love that frequently recommended success strategies for thriving in college to include participating in office hours (e.g. academic), engaging in intermural sports (e.g. social) and running for office in co-curricular organizations (e.g. leadership), students in this study also focused on insulating themselves in exclusive ethnic enclaves that nurtured their Black and male identities by partaking in culture specific Fortnite, Call of Duty and NBA2K gaming communities where "we build unity while competing together against the world on these digital platforms. Doing so builds camaraderie among brothers because we protect each other in the game and in real life" (Yaounde). Furthermore, study participants constructed themselves as grateful to be under the tutelage of Black professors who were readily accessible to problem-solve about the whole of their identity, which meant "I have a place to be vulnerable about my traumas, a space to be transparent about needing to be protected and a professor with whom I can confide about the fear of losing my mortality. I need that love" (Yaounde). Ultimately, Yaounde knew that thriving at CU meant he needed to be able to identify sources of antiblackness, develop strategies to avert it and depend on his elders for guidance, on the CU campus and abroad.

Discussion

Study generalities

First, I am mindful that people of African descent are in the afterlife of Slavery (Womack, 2017) wherein "Black lives are still imperilled and devalued by a racist calculus and a political arithmetic that were entrenched centuries ago" (Hartman, 2007, p. 6) when the trans-Atlantic Chattel Slave trade occurred, which profited universities built on a colonial plantation economy that was justified by racist ideological scholarship in support of imperial subjugation (Dancy et al., 2018; Stein, 2016; Wilder, 2013). Moreover, since the transatlantic Slave trade was a global occurrence that was predicated on the White colonization of Africa by the European nations of British, Spanish, French and Dutch (Eltis, 2001; Rawley & Behrendt, 2005) it is also important to note that subsequent generations of the African Diaspora were adversely affected, not just African Americans so the cultural nuances are appreciated. Furthermore, while Blackness is problematized by Wilderson (2016), within an Afropessimism framing, as not only coterminous with Slaveness and is a social death, it also unpacks the rationale about why being Black warrants humanity to practice violent against Black people simply for existing. To elaborate, Sexton (2011) situated Blackness and antiblackness as coupled:

> Must one always think blackness to think antiblackness, as it were, a blackness that is against and before antiblackness, an anti-antiblackness that is also an ante- antiblackness? Can one gain adequate understanding of antiblackness—its history and politics, its mythos, its psychodynamics—if one does not appreciate how blackness, so to speak, calls it into being? (p. 35)

In this study, acts of antiblackness at a HSI explain why African immigrant male students experienced these acts as directly damaging due to having their intellect rejected, social mobility stifled and leadership opportunities truncated. Moreover, I also acknowledge Sharpe (2014) stated anti-Blackness is a "death-dealing episteme continue[s] to be produced in 'think tanks' and in the university, by teachers, lecturers, researchers, and scholars, and then reproduced by the students who have been educated in the classrooms and institutions where [Black people] labor" (p. 61), which adequately explains how study participants college engagement is limited and predicated on spatial access due to being Black, despite experiencing the pedagogical love of Black professors (Hatt, 2005; Määttä & Uusiautti, 2012a, 2013). Finally, participants associated impeded "spatial access" (Yaounde) as an act of antiblackness that encompassed classrooms, social interactions and practicing leadership within co-curricular spaces and place that were framed as race-neutral, yet were White normalized performative.

Anti-Black effects

This section explores linkages between anti-Blackness acts like having leadership contributions interrupted in co-curricular organization meetings, being intellectually silenced in classroom academic and publicly dismissed. Participants realized that being of African descent meant they would experience antiblackness as spatially exclusion from participating in and being engaged at CU, but also knew Black professors would provide navigational insight about classroom, organization and campus wide cultural protocols to avert anti-Blackness. Furthermore, participants explained classrooms spaces where "silencing moments" commonly occurred to their intellectual exclusion when frequently interrupted, which confirms Hotchkins and Smith (2020) findings and Giles and Hughes (2009) structural placism framing that academic spaces were historically created to exclude students of African descent and exist to unabashedly center White thought perspectives. In this study, anti-Blackness served as a barrier to the complete academic, social and leadership inclusion of Black students, which contributed to participants actualizing pedagogical love-informed aversion strategies (Hatt, 2005; Määttä & Uusiautti, 2012a, 2013) as offered by Black professors in order to thrive in spaces where their authentic Black identities could unfurl

(e.g. Black student organizations). Moreover, these anti-Black occurrences confirmed the actualized commitment of Black professors to protect students of African descent by using pedagogical love as a barrier to vulnerability and as a place of caring in similar ways that Black K-12 teachers practice "creating institutional mechanisms of protection" (McKinney de Royston, 2020, p. 18) to assure safety by replicating symbolic home environments, declaring places safety under their watch, and meeting well-being needs.

Participants viewed anti-Blackness as detrimental to participating in academic, organizational and social capacities since it erased them from holistically contributing in any CU context. For instance, Yaounde experienced both race-based intellectual (e.g. Dr. Armitage repeatedly silencing Black students during class interactions) and ethnicity-based cultural (e.g. Dr. Taylor invalidating Black student discussions about organization benefits) interactions that were interpreted as not only nationalist, but also fanaticism in order to purposefully erase Black student axiology, epistemologies and ontologies, which speaks to how "the institution designed to prepare students for higher education, is predicated on anti-Blackness" (Dancy et al., 2018, p. 187). Acknowledging these nationalist and fanaticism behaviors by White faculty as examples of anti-Black race-based intellectual and ethnicity-based cultural violence confirms Mustaffa's (2017) framing that "While higher education institutions operate through people, education violence functions not solely in interpersonal relations but also at the structural, cultural, and direct levels," (p. 712) where opportunities for students of African descent to display intellectual prowess in academic spaces are erased. These nationalist and fanaticism actions manifested as anti-Black by prioritizing White knowledge, perspective and curiosity as worthy of being centered throughout every aspect of campus as an action of intellectual nihilism, that "affords unearned benefits to groups based solely on race" (Giles & Hughes, 2009, p. 693) – specifically to White students.

Participants responded to the aforementioned anti-Black nationalist and fanaticism behaviors by: (a) relying on Black professors for psychological and cultural safety through providing experiential, professional and racialized navigational recommendations about how to traverse anti-Blackness; and (b) attempting to actualize the pedological love offered by understanding that not only was the threat of being erased by White faculty an inevitability, but also one that could be mitigated by practicing the *Black life-making* that Mustaffa (2017) postulated is necessary to disrupt manifestations of anti-Black violence and is actualized when Black people create spaces of freedom and possibility – this is exactly what occurred when study participants experienced the pedological love of Black faculty.

Antiblackness responses

As applied in this study, the antiblackness framework allows one to understand how the need to navigate the geographies of racism informs the extent to which anti-Black actions experienced at CU can be averted in order to facilitate the successful progression of African immigrant collegians where their contributions are not erased, minimized or colonized due to an invalidation of what it means to be positively framed as Black (Brooms et al., 2018; Harper & Quaye, 2007; Hotchkins, 2017a, 2017b; Hotchkins & Smith, 2020; Karikari & Brown, 2018). The anti-Blackness responses of participants manifested in two ways as responsive pedagogical love: (a) trauma acknowledging; and (b) trauma resistant. Participants admittedly stated to Black professors (i.e. trauma acknowledging) that anti-Blackness experiences were violent, harmful, demeaning and predictable when in close proximity to White professors. As a result, participants purposefully applied Black professor pedological love recommendations (i.e. trauma resistant) to rebuff White professor aggressions by verbally responding when erasure was attempted (e.g. "yes, but you never call on me … " [Dr. Armitage]) or redirected White professors with questions that were tantamount to intellectual distancing (e.g. "Why are you asking me? Ask a barista perhaps they would know … [Dr. Taylor]). This confirms previous research by Määttä and Uusiautti (2012a)

that situates pedological love as an interactive relationship "between a teacher and a student where the pupil's individual education process, the renewal of culture, or the continuation of tradition and the renewal of culture with the idea of the better future and form of life take place" (p. 26) except this study explicitly adds to the construction of pedological love by also considering that cultural renewal for students of African descent is immediately contingent upon the pursuit of an ever fleeting transgenerational emancipation where a "better future" only occurs in spaces, places and personhoods where anti-Blackness is non-existent.

Specifically, participants used responsive pedagogical love to identify, explain and resist the nuanced ways they experienced anti-Blackness with White professors to successfully map the culturally incongruous CU campus. These acts of purposeful anti-Black rebuff represent how participants create pathways of healing through implementing Black professor's transactional cultural curricula to distance themselves from threatening higher education spaces and places. Doing so reaffirms Black life as positive, valuable and contributing while centering Black students' ability to proactively apply responsive pedagogical love in academic, social and organization spaces resist hegemonic conditions throughout the anti-Black CU campus ecology.

Conclusion

It is imperative to state that the act of pedagogical love (Hatt, 2005; Määttä & Uusiautti, 2012a; 2013) as employed by Black professors allows for a repositioning of how students of African descent proactively respond to anti-Black racism (Dancy et al., 2018; Dumas, 2016; Mwangi et al., 2019). White cocurricular organization advisors and faculty and must understand how HSI environmental hostilities contribute to the erasure and exclusion of Black male collegians and respond by centering afro-optimistic ways of viewing these students to avoid engaging in White normative performances that stifle their college engagement. Fascination with a desire to utilize trauma acknowledgment and resistance was not only fundamental to informing how participants applied responsive pedagogical love, but also to the ways they rebuffed White professor aggressions. Considering how access to college education is predicated on race, ethnicity, and ability to navigate impediments within organization, social and academic locales, it necessary to acknowledge the strenuousness of being spatial erased due to racial deficits that are grounded in white professor behaviors that are representative of being nationalist and performed as fanaticism. As this study has indicated, students' ableness to participate in and apply responsive pedagogical love confirms that anti-Blackness can be mitigated, but not eliminated despite having access to ethnic enclaves where cultural, racial and ethnic validation are certainties.

Implications from the study include the need for practitioners to understand the nuances of what it means to be a student of African descent, a member of the African Diaspora, currently living in the afterlife of Chattel Slavery and how antiblackness unfurls across college campuses nationwide, regardless of institutional type. Ultimately, practitioners must seek out and collaboratively work with Black faulty to create purposeful pathways that allow these students to avert harmful, racist interactions that are a manifestation of antiblackness personified by members of the white professoriate. Doing so increases the likelihood for retention, on campus involvement and graduation, which is why students of African descent engage in degree pursuits.

Disclosure statement

No potential conflict of interest was reported by the author(s).

Notes on contributor

Bryan K. Hotchkins is an assistant professor of higher education at Texas Tech University in Lubbock, TX. His research focuses on how organization climate, context and culture shape leadership performance while examining how leaders navigate the geographies of racism, implicit bias and identity-based trauma.

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