1-26-2016

Critical Examination of Our Times: The State of Race on the University of Dayton Campus

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The University of Dayton Africana Studies Event

A Symposium on Race

CRITICAL EXAMINATION OF OUR TIMES:
The State of Race on the University of Dayton Campus
JANUARY 26-28, 2016

Compiled by: Julius A. Amin
    Professor, Department of History & Coordinator of Africana Studies
Acknowledgements

Many people contributed to the planning of the Symposium on Race. First, my thanks go to the planning committee namely: Patricia Alvarez, Denise James, Thomas Morgan, Joel Pruce, and Patricia Reid. The committee showed commitment and dedication. Even during moments when our work seemed to drift, someone always reminded us to return to the task at hand. During the final two months of planning the group met weekly. It was a good committee and each one made a difference. Second, I extend my sincere gratitude to our student workers and presenters. Their input was invaluable. From the beginning the planning committee agreed the Symposium would be student-focused. During the summer of 2015 Kwynn Townsend-Riley and Tiara Jackson did archival work tracing the African-American story on UD campus from the 1920s. In the fall of 2015 the following student workers came onboard: Camila Robles, Joshua Steed, and Gianna Hartwig. All the students did a magnificent job as shown by their presentations. Third, my sincere thanks go to Veronica Morris, LaShea Smith, and JW Terry, all black alumni of UD. Their presentation was honest and helped to provide a broader perspective of race relations on campus. Fourth, I express a special gratitude to Kathleen Henderson, Andrew Evwaraye, Kenya Crosson, and Versalle Washington for their insights on black staff and faculty presence on campus. Their remarks were thoughtful and shed light on issues of campus climate during the last fifty years. Una Cadegan, my colleague in the Department of history, added a thoughtful perspective on the Catholic Intellectual Tradition and race. “Embarking on a project such as this entails cost.” Provost Paul Benson promptly agreed to fund the students’ research, planning, and the symposium. My thanks go to him for the support. In addition to funding the event, he delivered the Symposium’s keynote address. In an e-mail to him, I noted that in my over twenty years as faculty at UD no senior administrator had taken on in a very public forum the topic of race and belonging on UD campus in the manner which he did in his address. I also extend my thanks to Jason Pierce, Anita Brothers, Richard Chenoweth, Juan Santamarina, and Larry Flockerzie, all of who supported our effort in one form or the other. Sherry
Williams and Yvette Moore-Homan were very helpful in logistics planning. Tricia Barger always accommodated and promptly corrected last minute changes made on proofs. In sum, putting up this Symposium was a team effort, and my thanks go to the entire team. Hopefully, they were not disappointed by the event. Finally, in compiling the booklet except in a few cases I left articles the way they were submitted by the authors.
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Chapter 1

Introduction (Julius Amin)

The idea of a symposium on race developed within a historical context of several recent events including the nation-wide racial crises beginning with Ferguson, Missouri in 2014, and the subsequent emergence of the Black Lives Matter movement. To these “headline” events was a lingering dissatisfaction of black students on the University of Dayton campus, a lack of understanding of America’s racial past, the experiences of Black and White participants in the African immersion program, and my belief as faculty and coordinator of Africana studies that we are not doing nearly enough to address the problems of race, privilege, diversity, and inclusion on campus. Following consultation with numerous colleagues among faculty and staff, it was concluded that the time for a symposium on race at UD had arrived. Soon afterwards a planning committee was put together and members agreed that a symposium would help to focus attention of the larger university community on the seriousness of the problems of racism and marginalization on campus. We went to work and as we say in my profession, “the rest is history.” The goal of the Symposium was to study the history of race relations at the University, to understand a sense of trends and attitudes, and to outline potential steps toward building a more inclusive community. The Symposium was designed to educate, inform, and bring to the forefront conversations of race on campus. Speakers included administrators, faculty, staff, students, and alumni. Attendees came from all over campus and from the local community. The planning and execution of the Symposium resulted from collaboration, boldness, ingenuity, and commitment.
Chapter 2

Symposium Program

CRITICAL EXAMINATION OF OUR TIMES

The State of Race on the University of Dayton Campus

JANUARY 26-28, 2016

In *The Souls of Black Folk* (1903), WEB Du Bois predicted that: "The problem of the twentieth century is the problem of the color-line." Over a hundred years later Du Bois’ prophesy remains relevant as shown by occurrences including Ferguson, New York, Beavercreek, and the emergence of movements such as "Black Lives Matter." In light of those events, institutions and agencies alike took measures to address challenges posed by race. Given the University of Dayton’s mission of social justice, campus programs to facilitate global and intercultural engagement to foster community spirit, and a commitment to service, and fairness, there exist far too many subtle and overt racial incidents to dismiss as out of the ordinary. It is within this context that Africana Studies is sponsoring a symposium: "Critical Examination of Our Times:" The State of Race on the University of Dayton Campus. The goal is to study the history of race relations at the University, understand a sense of trends and attitudes, and outline potential steps toward building a more inclusive community. The Symposium seeks to educate, inform, and bring to the forefront conversations of race on campus. It is our hope that the Symposium will represent a genuine effort to begin to turn the tide of racism on our campus. It is grounded in the Marianist Tradition of the university, and consistent with student learning goals and outcomes articulated in the Common Academic Program.
SYMPOSIUM SCHEDULE

TUESDAY JANUARY 26

4–5 p.m. Symposium Overview
Patricia Alvarez, Thomas Morgan, Denise James, Una Cadegan (Moderator: Joel Pruce) Kennedy Union Torch Lounge

7 p.m. Rev. Dr. Martin Luther King, Jr. Lecture
Dr. Elijah Anderson, William K. Lanman, Jr. Professor of Sociology, Yale University
Sponsored by the University of Dayton
Speaker Series
Kennedy Union Torch Lounge

WEDNESDAY JANUARY 27

10:10 a.m.–12:05 p.m. Panel Discussion: Findings from Student Research
Gianna Hartwig, Tiara Jackson, Kwyn Townsend-Riley, Camila Robles, Joshua Steed (Moderators: Thomas Morgan and Patricia Reid)
Sears Recital Hall, Humanities Building

12:15–2 p.m. Lunch/Alumni Panel: Engaging the Past
Victoria Berthé, Veronica Morris, LaShea Smith, J. W. Terry
Kennedy Union Torch Lounge

2:30–4:30 p.m. Faculty and Staff Experiences Panel Kathleen Henderson, Andrew Evwaraye, Versalle Washington, Kenya Crosson (Moderator: Julius Amin)
Kennedy Union Torch Lounge

7 p.m. Keynote Address: “Race, Belonging, and Academic Community at the University of Dayton”
Interim Provost Paul Benson
(Introduction by Julius Amin) Kennedy Union Ballroom

THURSDAY JANUARY 28

10:10 a.m.–12 p.m. Solutions and Next Steps Mike Brill, Emily Kegel, Devin Mallett, Shanir Carter, Shaylynn Hespeth, Khristian Santiago
(Moderator: Thomas Morgan) Kennedy Union Torch Lounge

12–1 p.m. Lunch and Closing Remarks
Kennedy Union West Ballroom

“We’ve come a long, long way, but we have a long, long way to go.”

Rev. Dr. Martin Luther King, Jr.
University of Dayton Fieldhouse
November 28, 1964 #UDStateOfRace
Chapter 3

Symposium Overview  (Joel Pruce)

“How does it feel to be a problem? ....

After the Egyptian and Indian, the Greek and Roman, the Teuton and Mongolian, the Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world---a world in which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double consciousness, the sense of always measuring one’s soul by the tape of a world that looks on in amused contempt and pity. One ever feels his two-ness, --an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.
The history of the American Negro is the history of this strife, -- this longing to attain self-consciousness manhood, to merge his double self into a better and truer self. In this merging he wishes neither of the older selves to be lost. He would not Africanize America, for America has too much to teach the world and Africa. He would not bleach his Negro soul in a flood of white Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and an American, without being cursed and spit upon by his fellows, without having the doors of Opportunity closed roughly in his face.”

Remarks by moderator of session (Joel Pruce)

Good afternoon, everyone, and welcome to the opening session of our symposium, “Critical Examination of Our Times”: The State of Race on the University of Dayton Campus. We’re looking forward to fruitful and provocative discussions and your continued engagement and participation is essential, so thank you for being with us today.
My name is Joel Pruce, I’m an assistant professor of Human Rights Studies and proudly serve on the Symposium Organizing Committee. I’ve been asked to moderate today’s session, which is intended to provide the rationale for the symposium. Our speakers will offer reflections from their own areas and disciplines to frame the conversations and presentations that we’ll all share over the next day-and-ahalf.

But, before we begin, some acknowledgements and announcements are in order.

The Symposium would not be possible without invaluable assistance and support from Interim Provost Paul Benson, who will give an important keynote address tomorrow evening. Additionally, we’d like to thank Dean Jason Pierce and the College of Arts and Sciences, and the Office of Multicultural Affairs under the leadership of Dr. Patty Alvarez. Thank you all for all you do!

As a series of reminders: later this evening, at 7pm in the KU Ballroom, the UD Speaker Series is hosting Yale sociologist Dr. Elijah Anderson who will give a talk entitled, “The ‘White Space’, the ‘Black Space’, and the ‘Cosmopolitan Canopy’.” Tomorrow we begin at 10am in Sears Recital Hall with a panel featuring research conducted by students that will shine light on the history of race at UD and provide a glimpse into the experiences of current African-American students. At 12:15, over lunch, we will hear from UD alumni and then at 2:30p a panel of current UD faculty and staff members will share their views.

As I mentioned, at 7pm Wednesday evening in the KU Ballroom, Provost Benson will deliver a keynote address entitled “Race, Belonging, and Academic Community at the University of Dayton.” Finally, Thursday morning at 10am, a panel of student leaders will highlight Solutions and Next Steps, initiatives already in progress at UD to address the climate for race on campus. Hope you can join us for as many of these sessions as possible. All are free and open to the public.

Ok, enough announcements. Let’s start the show!

Our panelists tonight are all esteemed members of our UD community and we’re fortunate to have them with us:

Patty Alvarez has been an Assistant Dean of Students and Director of Multicultural Affairs since Fall 2010. Patty earned a doctoral degree in College Student Personnel from the University of Maryland and
has over 17 years of professional experience working within student affairs and academic affairs at several institutions of higher education.

Una Cadegan is associate professor of History and has taught at UD since 1987. As an historian of US Catholicism, Professor Cadegan has been involved since the late 1980s in discussions of UD's Catholic and Marianist character.

V. Denise James is Associate Professor of Philosophy and facilitates the Diversity Across the Curriculum faculty workshop. She received her B.A. from Spelman College and her M.A. and Ph.D. from Emory University. She has published articles about street violence against young women and girls, Black feminist pragmatism, and radical social justice theory.

Tom Morgan is in his tenth year in the Department of English at the University of Dayton. His research and teaching interests focus on American ethnic literature, specifically African American and Native American literature, as well as Critical Race Theory.

We'll hear from each of our panelists in turn and then hopefully have some exchange. We'll take questions from the audience in time permits.

To start us of, I thought I’d offer some initial comments of my own, from my area of study, Human Rights. If human rights are about anything, they exist as a framework for making claims for recognition and inclusion. Human rights are tools marginalized people use to assert their dignity and their voice. A human rights approach demands we pay attention to those populations that are too often overlooked and left out of dominant narratives. For those reasons, a human rights framework explains quite clearly why we might undertake to hold this symposium.

But as noble as that sounds, it’s not that simple. An overarching question I explore in my work asks why the human rights community is so seemingly resistant to critique? It turns out that the human rights community is not unlike other communities: it is insular and inward looking, it is an echo chamber, it circles the wagons and protects its own. Peering behind the curtain of the human rights movement reveals that adhering to a common set of values in fact prevents communities from being self-reflective.
This notion informs our symposium at its core. When we use the phrase “critical examination of our times,” as drawn from the mission statement of UD’s Common Academic Program, we don’t mean critical as in crucial. We mean critical as in “critique” because it is beholden on all communities, as tough as it may be, to engage in self-critiques, in order to move ourselves forward.

What prevents us from having this conversation about identity and community and inclusion more often? Why is this the first time we’re holding a university-wide dialogue on the state of race at UD?

Una Cadegan

Good afternoon. My name is Una Cadegan. I have taught at UD, mostly in the history department, since 1987, and I am also an alumna of the university.

I am honored to be asked to speak today as part of the opening of this symposium. I will make two brief points as a historian, a cultural historian of US Catholicism, and then make a final observation more as a Christian, a Catholic Christian formed by long association with Marianist education.

First point: the history of the Catholic Church in America with regard to race is partly admirable and partly shameful. We could go a long way back, and talk, for example, about Catholic slaveholders in colonial Maryland. But even if we concentrate on the more recent past, we can see both things to admire and things to be ashamed of. In the photographs of the marches of the modern civil rights movement in the 1950s and 1960s, we often highlight the priests and religious sisters and brothers who marched in their Roman collars and their habits, advocating for racial justice. We Catholics are proud of them, as we should be. We hold them up as examples of the best of our tradition, which is what they are.

But we also know that many of the people opposing civil rights for African Americans, especially in the cities of the north, were also Catholic. White urban ethnics—and I am very aware that I am talking in some cases about the parents and grandparents and great-grandparents of people in this very room—opposed integration in their neighborhoods, then sold their homes and moved to the suburbs, then participated in political movements and political decisions that made sure that the policies that had made their own assimilation and social mobility possible were unavailable to the new citizens of the city centers of the urban north. And many, many of these voters and their political leaders were also
Catholic. This is a failure that is still affecting our society and our church today, and we have not yet really begun to grapple with it.

So that’s the first point—we have not yet truly begun to face the whole truth of the extent to which Catholicism was complicit with racism in the very recent past—a past so recent it shapes the present in direct, tangible, measurable ways.

My second point is related, but briefer. When these issues are raised among white Catholics (not only among Catholics, but that’s my focus here today), one response that often comes up is: well, Catholics were also discriminated against, and look at us now. We’re fine. If we did ok, then whatever is the problem with African Americans must be their fault, not the fault of the discrimination.

If you are tempted toward that argument (and I understand the temptation), or if you know someone who has made it (and I think we all do), let me just say very clearly—it does not work. The differences between anti-Catholicism and anti-black racism in the US, at every point where we can make the comparison, are more crucial for the present moment than the similarities. This is not a historically defensible way out of our need to face the truth about Catholicism and racism in the US, in the deep past, the recent past, and in the present.

Which brings me to my third point. Christians do not need to fear the truth. We all know the present moment is difficult, contentious, and often ugly—but I can’t avoid the feeling that it is also graced. Something is moving that is different from anything I can remember. We might, as those formed by Marianist educational purposes, call it a sign of the times. We might, as Christians, call it the Spirit. But make no mistake about it, we are being summoned to respond. Here, in this place, dedicated to knowledge and service, but for so long so, so separate from our neighbors across the river in the city whose name we took on nearly a century ago. As I’ve heard and read in several places recently—if you ever wondered what you would have done during the Civil Rights movement, now is your chance to find out. As a historian, it is my job to see clearly just how deeply racism is intertwined with the history of this country. But as a Christian, I have to believe what our president said last week in his State of the Union address, quoting Dr. King: “Unarmed truth and unconditional love will have the final word.” Let’s try it and find out.

Some resources for further reading:


Bryan N. Massingale, Racial Justice and the Catholic Church (Orbis Books, 2010)


Chapter 4

Student Presentations (Thomas Morgan)

Tiara Jackson

This is my last semester as an undergrad at UD I’m proud to say I will be graduating in May. Glad that I have the opportunity to present on something that I’m so passionate about.

- Summer opportunity to participate in research with college arts and science and OMA
- Focus on the history of students, staff and faculty
- Interested because I’m heavily involved on campus, help black students w/ resources, events, programs on campus
- All of this stuff from a student point of view

Assignment:

- Assigned to focus on Dayton Daily News
- Challenges ○ A lot of information to review (everyday starting from 1850s) using microfilm ○ Newspaper includes information from all of Dayton, not UD specifically ○ Lack of black people represented in magazine in general
  - Discouraged because didn’t think I would come up with any information ○ Having to read about my people being referred to as Negro
- Next Step ○ Cross reference w/ Kwynn information so I focused on 1960s and finally found some articles Information:
- Focus on three articles I could relate to as a UD student: Black Students Demand, UD Response, and Recruitment and compare it to today.
- Black Demands ○ Presented by BATU to UD director of human relations, UD vp, director of aid and scholarships
  - Black Studies program with Black faculty
  - Increase in black students enrollment (1,000)
  - Nationwide recruitment campaign, 5yr
  - More black GAs
  - Financial aid for black students west Dayton
  - Funding for black committee to plan 4 program in Dayton community
  - Campus office for BATU
  - Open housing for black students and legal action for discrimination cases

*Question: Look at these demands, by a show of hands how many of you think all of these demands have been met in the present time 2016? (I would say probably 2 and that’s community work – Upward Bounds and diversity of GAs)
• UD promises
  o They respond by saying we will meet about it and it seems they are still meeting in 2016
  o Statement saying, “we cannot totally identify or totally develop within the education system offered to us.” – I agree because I have experienced professors who aren’t sensitive to non-white students (calling the student neighborhood the ghetto, constantly mixing up international students, I have been called out for being black to talk about how I feel-I didn’t know I would be teaching the class on that day)
  o Identify doesn’t necessarily mean need 50% black people because that would mean I need to go to a HBCU to identify, it means does the school care and support me as a black student. Are they concerned with my people’s history?
• Recruitment
  o Selected 10 black students out of 35 from West Dayton
  o Provided assistance with social adjustment and finances
    o Tester to see how the program works and if it’s successful continue to bring in 10 students each year and apply for more funding
    o Need a program like this especially ones specific to academic programs
• I chose these three articles because one mentioned BATU, similar things we still look for in UD today
  o Not sure what process is but 50 years later we are still trying to figure out how to gain more students and deal with discrimination issues
    o Students it’s Important to support events and programs and speak out about these issues
    o Everyone should Think about what role you play and where you stand when it comes to social issues and how if something affects a black student at UD it should affect the whole community

Joshua Steed

Findings at the Archive: the Differences Between Underground and Alternative I looked at University of Dayton Newspapers from 1969 to 1970, both the official Flyer News and underground newspapers. I wanted to research at the archive on campus primarily because this research is something many degrees of separation away from what I normally study, ancient history, and it was an interesting experience.

This was my first time researching at an archive and working with just primary sources. I did not quite know what to expect, and I was surprised and learned a few things. First, research is time consuming. It eats the time you throw at it and asks for more. I learned the lesson that when you do research, if possible, you should bring a camera to take photos of your findings so you can do your research at home. This is a better alternative than the cold and dry archive. I am glad I had this experience because this research led into the classes I am taking this semester. In my History 304 and 299 classes and this research, I look at modern issues and history then look into past history for greater context and understanding of today.
One half of my research was the official newspaper, the *Flyer News*. One example of an event on campus regarding race relations was the “Soul Weekend”. It was an event designed to entertain and expose the University to African-American culture. This included transforming KU into the “Soul City” and inviting Black entertainers to campus. I thought this was a fun and light-hearted interaction of culture. While race relations on campus is a serious issue, it’s okay to have fun at times.

A group on campus at the time was AWARE, or Whites Against the Racist Environment. It was a campus group focused on educating and fighting against racism, both on campus and in the Dayton area at large. While the group did good work on campus working against racism, they could have also contributed to the racist environment unintentionally through exclusion of black voices and perceptions that are vital to combating racism. Their name itself is exclusory, it’s not *people* against the racist environment, its *whites* against the racist environment. I think this is a lesson that if you believe in a cause, you should be careful not to also contribute against that cause whether intentionally or not. The other half of my research looks at underground newspapers, and in particular, *The Advocate*. Underground newspapers are just any newspaper not officially released by the University, usually instead by students. *The Advocate* was mentioned by the *Flyer News* as a new anti-establishment paper. This was a front page article and the release of *The Advocate* was written about in a positive way. I believe the term underground is inappropriate, it implies that these were newspapers distributed under coffee tables and secretive. Rather, *The Advocate* is an alternative newspaper for alternative viewpoints. For example, every issue of *The Advocate* is a page titled Blackness. This was a full page dedicated to black voices and issues. What surprised me was the printing of creative works like poems, something I would not think to see in a newspaper. *The Advocate* and other alternative newspapers can provide more outlets to voices in the community where otherwise they might not be heard.

I also learned about the importance in the contextualization of research. An article discussed freedom schools and the impression I got from the article was that they were college student to college student discussions on race. My impression was very wrong, and after research outside of the archive, I learned what they actually were. My specific research of 1969 and 1970 University Newspapers can be placed into the larger narrative of our University’s race relations and help create a more complex and rich understanding of today’s race relations here on campus.
Kwynn Townsend-Riley

Archival Research Summary Notes

Below is a summary of my findings under each newspaper, and important years.

I. UHURU (became the BLACK PERSPECTIVE in 1970s )
   1. 1977-1980 Box 1
      A. Center of Afro-American Affairs: James A Stocks Director ; Less than 1% Black Faculty
      B. Staff of UHURU Erica F Smith, Terry Show, Derrick W Coker, Rodney Phillips, Wayne TipTon, Terry Dorsey, Henry Goss, Jerald L Steed
      C. Enrollment Article
         • “Where are our brothers and sisters?” ; many leave because of finances, stereotyping
         • 1966-70 at least 500 blacks
         • 258 in 1968 105 in 1974
         • 65-75 1976-77
         • Out of 2000 freshmen only 65 were black
      D. BATU WAS PIVOTAL
   2. Vol Issue 2 October 1977
      A. Nas Sithole Interview Center of AA
         • Black students are politically passive, don’t articulate issues, appear aloof
         Because students are satisfied
         • Don’t want a repeat of Kent State 1972 (shootings of 4 black students for protesting Nixon)
         • Those who fight the system may get co-opted
         • Economic view on education
         • “History will repeat itself due to company” B. Allan Bakke Case
      C. Interview with James Stocks
         • Attrition
         • Absence of student involvement
   3. Vol 1 Issue 3
      A. ENCORE, Magazine/Newspaper?
      B. KKK does not mean Kool Kolored Kids

      Halloween 1977 students dressed up as KKK, torched crosses, brought coffins
   4. Vol 1 Issue 4 January 1978 A. CAAA Courses and Series
      Gwendolyn Brooks
      B. Financial Aid
   5. Vol 1 Issue 5 March 1974
      A. Wilma Rudolph Interview
      B. Black Student Yearbook
   6. Vol 1 Issue 1 October 1978
      A. Nikki Giovanni came to UD Oct 24 1978
      B. Police Brutality, a leader of MOVE
      C. Retention Committee for AA students is formed
7. Vol 2 Issue 2 1974
   A. Mrs. Walker, CAAA says BATU should be the umbrella organization
   B. Tina C McIntyre believes UD events are not geared toward black students C. Benjamin Lawson Hooks, Nov 13 1978 NAACP Exec. Dir. spoke at UD D. Shari Carter Black Homecoming Queen of 78
8. Vol 3 Issue 1 September 19
   A. Msg to the Black Freshmen class of 1983 by Yvonne V Allsop Campus fails to meet our needs, encourages conversation with upperclassmen
   B. Black/White Relations needs to be discussed
      • No black member involved in SA
      • Separate parties for black and white students
      • Dialogue on Race Relations Oct 16 1979 O'Reily Hall
    • Black Heritage Stamp sold at UD Post Office
    • ROOTS, Watergate scandal
    • Had info about summer internships, roster for all black faculty
    • Renee Simpson Recruiter for UD for Minorities
    • Last issue of UHURU(Swahili meaning Freedom)
    • Mission to educate Blacks at UD
    A. Letter to class of 1999
       • Wants to ensure that students are heard
       • Office of Diverse Populations, Tim Spraggins and Kathleen Henderson
    A. African American Female Support Group
    African American Peer Mentoring Program created by G. Toi Hill
    B. Theatre
    Roderick Lewis, In the 90’s had a aim to include all underrepresented
    C. Race Retreat
    A. Minority Student Affairs
    B. Comics, Advertisements for haircuts
15. April 1993
    A. BHM had their 2nd annual Multicultural liturgy
    B. Terry McMillan spoke at UD, Feb 1993
    C. Emergency African American Community meeting February 24 ; 6 black women owned a car that was attacked by white students
       • Public Safety Director appeared ; Delmar
       • Refused to Comment
16. Dec 1992
    A. A message to the Oreo Cookie
       Wants sellouts to wake up
17. Oct 1992
A. ToniCade Bambara spoke at the 4th Annual Scholars Program on September 17th in Boll B. Less and less participation from students.
C. DST won leadership award in 91-92

18. April 1992
A. During BHM, the book store sold Black books, had African jewelry
B. Flyer News Lacks AA representation and acknowledgement of Black Culture
C. Adrian C Morgan VS Gina Gresmar (Victim)
   Adrian Morgan wants Flyer News to do better Gina doesn’t know how to apologize for racist intentions

19. April 1991 Black Perspective at UD
A. Meeting of the Minds Spark Attention
B. Reenactment of Civil Rights
C. Separation by Adrian Morgan
   Identifies split between Black and White Communities

20. Jan 1991
A. Farrakhan Visits UD Dec 14 1990
B. Freshman Corner
   • Social life is limited
   • Recognized minority status C. There was a
     Mr. and Mrs. BATU Ball
D. BHM began at Jan 31
   • Veronica Morris, Student Chair
   • Celebrates Shades of Black Culture

A. Kerry Williams, Bruhz, HC King Nominee
B. Black Greeks accused of stealing white Greek culture
C. What ever happened to? Alumni said UD would handle racial issues immediately
D. Racism on PWI College campus
   White Sorority had a Slave Auction

22. September 1990 A. 61 new AA students
   We are a family
B. Raymond Fitz admits UD needs to do better

23. Vol 10, No. 3
A. Dr. Harewood First Black to Receive Honorary Degree from UD B. UD held MLK program, Kwanzaa, Black Business Expo
D. Racial Awareness Discussion by Black Nuns E. EP had a scholarship!

B. Black Faculty Staff Student Dinner Dance

25. Oct 1983
A. Mention of Marchers for 20th anniversary of Kings Speech

A. Initiation of PEERS

27. Nov 1981
A. Impressions of UD by Nathan M Gundy
B. Attitude –Problems by Lisa Payne

   • Chairman Harold Pape
   • Cynthia Dishman
   • Al. Arnold
B. 66 Black Freshmen, 26 black transfers

29. April 1981
   A. Pizzazz, new magazine in DYT
   B. James Stocks wants more University of Dayton support

30. Feb 1981
   A. BATU has campus march for MLK

31. 2001
   A. NSBE did a Haunted House

32. 2004 Issue
   A. Erika Dunlap came to UD
   B. What’s really going on? Are you for real? Rachel Lawson discusses microagressions

33. March/April 2003
   A. BATU dies
   B. Lachelle Barnett asks students to step up

34. Nov/Dec 2002
   A. The Disease of Society
      Shannon Shelby Discusses Racism
   B. Welcome to Higher Learning
      Rachel Lawson addresses Microagression

35. March 1998
   A. Colors of Leadership Conference
      Ended BHM major celebrations

36. Feb 1998
   A. BHM
      • Discussed why we need to celebrate it
      • Black Wall Street

37. Oct 1997
   A. Little Rock Memorial
   B. Definition Petition
      Nigger

38. April 1996
   A. Meeting held for AA Recruitment
      Held to hear minority students input on the ideas they had to increase the recruitment of minorities on campus
   B. UD held a Def. Comedy Jam

II. The Exponent (Printed before Flyer News)
1. January 1919
   A. St. Mary was represented at the Peace Conference in Versailles France
2. Feb 20, 1920
A. The End Men dressed in Blackface
B. The SMC Glee Club dressed in Black Face
3. Dec 1920
A. Japanese Scholarships, UD wants to convert Japan and China
B. “An undesirable NEGRO patron who had been subtracted from a hotel cried back “Gimme man think with man clothes!” Porter “Just button your coat, darkie!”

III. Flyer News
1. April 18, 1969
A. BATU outlines plan to establish institute
   Black Studies Institute supported by provost and UD
B. Racist JOKE! “The Blacks want their own courses and houses...soon they want their own restrooms!” 2. April 1969
A. BATU suggested to UD to appoint Black Recruiters to increase admission to the University
   UD has complied
3. March 28 1969
A. Related BATU demands met to aid more black students
B. 1st issue involved significant increase of the number of black students matriculated at UD
C. More financial aid will be offered
D. BATU wants UD to officially recognize the anniversary of the assassination of MLK and the birthday of Malcolm X (April 14, May 19)
E. New Radio Show “What’s Happening”
4. Feb 25, 1969
A. BATU gets office in KU for Cultural Center
B. Black Students want Black History not classes about Negro History
C. What happened to theMLK scholarships
   UD planned sports programs to get more black students involved
5. Feb 21, 1969
A. Black Collegian Union Board Vandalized for Second Time
   • Rudy Jordan said “Initially I felt it was the administration that was oppressing black students, now I found out that it’s the white students that don’t like black folks”.
   • Institutional Racism
6. Feb 14, 1969
   • BATU demands consideration by Human Relations Board
   • Wants another hearing about housing discrimination
   • Letters to the Editor reflect black women saying they will react “Violence or Peace”
     Arnelle Jackson, Julie Bowels
     Terri Killian says Blacks are Threatening Whites 7.

Feb 11 1969
A. Dr. Wright talks on Black Power tonight
B. BATU issues lists of demand
C. Brooks Collins (Letter to the Editor) said the Negroes need to go back to their place
   BATU addresses all whites
8. Jan 1969
   A. Diana Ross and the Supremes came to UD
   A. UD to conduct courses to aid Black Capitalists
10. Dec 6, 1968
    A. BATU debates cause for racial gap at UD
       Partners with UD
11. Nov 1986
    A. Freedom School challenges white attitudes
    B. Black Author James Baldwin came to UD
    C. Black Culture stressed during soul weekend
    D. Racist troubles is target of new Freedom Schools
    E. Social Change Illustrations we need all for movement
    F. Black and Proud new motto proclaimed Black Students
    G. Kick Off support for Bahama Natives suppressed by White People
12. Oct 1968
    A. Civil Rights Activist uses humor against hate
    B. AWARE emphasizes Black History Education (Association of Whites Against Racial Environment)
       “We are all racists whether conscious or unconscious”
    C. Black Panel Studies Racial problems
       • Black Power- Black man-White man should there be a divorce?
       • Hosted by Graduate Student Association
       • John Mcgill, Floyd Davis, Micheal Nernal and Karl Bernal
    D. Kathy Floyd, black, a part of Homecoming Court
    E. AWARE emphasizes action to combat racist environment
    F. Bill Cosby came to UD
    G. Pledges imitate Slave auction
13. September 1968
    A. Curtis Hicks appointed Human Relations Board
    B. The focus is on black-white relations Fr. Barrett C. Bill Cosby and Staple Singers
14. April 1968
    A. Carl Stokes, First Negro Mayor, speaks at UD
    B. Housing Prejudice, UD says there is no evidence just hearsay
    C. Private Housing does not put blame on UD, so UD does not want to be involved
    D. Black and White Week ends
15. December 1967
    A. Drama highlights final program in Racial series
       • Kathy Grimier, Coordinator of Crisis in Race Relations, the purpose of the production is to confront the people on campus with the urgency of racial problems on campus
       • Some students would rather not to go to college than go to UD
    A. Dayton students to help with interracial relations on the west side of Dayton
IV. Heritage Center/Archive Finds: African American Students, First

1925: John B Alexander, first AA students, graduated with a degree in Chemical Engineering and is pictured in the 1925 yearbook (DYT Native)
1926: Herbert C Morton graduated from school of Law (DYT Native)
1930: Mrs. Jessie Hathcock graduated with a BS in education launched YWCA has a scholarships (DYT Native)
1942: Emma L Odum BS in education (DYT Native)
1930: A Negro Catchehum
1996: UD responds to racial slurs found in Founders

Gianna Hartwig
Symposium on Race Notes
1. Introduction
   a. My name is Gianna Hartwig, and I am currently a junior at UD. I am History and English major, and I am also pursuing a graduate certificate in Non Profit and Community Leadership.
   b. The mission of the Symposium on Race is important to me. I have served as a member of SGA, I am currently a Dayton Civic Scholar, and I work primarily with international cliental at the Write Place. These opportunities have allowed me to be exposed to the wide variety of race and culture at UD, and I am dedicated to the cause of investigating and bettering race relations at UD.
   c. I would like to thank Dr. Reid for mentoring me and guiding me in my research, The UD Archives for allowing me to view their archives, Mr. Robert Durkle with UD Admissions, and Susan Sexton with UD Enrollment Management.
2. Background
   a. My research is primarily focused on UD and its culture in the first few decades of the 1900s.
   b. Began my research in the UD Archives- what did I learn?
3. Exponent
   a. I used the Exponent as my main source of research to identify race relations at UD.
   b. The Exponent was a literary magazine first started in 1903. The magazine featured articles and literature written about various topics written by both teachers and students. In addition, the Exponent also featured op-ed pieces, sections about the arts and other clubs at UD, sports updates, and every June, pieces on the graduates, often including pictures.
4. Exponent in 1920
   a. Main focus- Minstrel shows-minstrel shows are was an American form of entertainment developed in the 19th century of comic skits, variety acts, dancing, and music, performed by white people in blackface or, especially after the U.S. Civil War, by black people.
   b. First known performance- Jan 11-13, 1920 at the college auditorium. Director: Brother Laurence Boll- Leader of Glee Club called the SMC Men
   c. Student: Adolf Stuhlmueller wrote a review of the minstrel performance.
d. Some quotes- “claiming attention of whole student body....great feature of the year”
   “SMC Men deserve great praise for what they have done”

e. “Crowded and appreciative house, with a perfect sextets of light-hearted negroes.”
   “Audience was spell bound by artistic jiggling”

f. Insert Pictures

g. “Greatest and never to be forgotten feature”

5. Exponent 1920-Dec
   a. Short story written by Paul O’Brien
      i. “Yes Suh! Saftey Fust”
         1. Short story written by Paul F. Obrien
         2. Main character- Jasper Jessamine Baily
            a. The main character, Jasper, is in love with a
teacher named Matilda Barbara Jackson Jones.
               O’Brien wrote the piece in a black southern
dialect
            b. Insert picture of convo
         3. Basic plot summary- Matilda is betrothed to Jasper, but Jasper must pay
her the money requested before she agrees. Jasper earns his money by
   gambling, and he had just recently lost all of the money he earned.
   Matilda rejects him and “closes the door forever”
         4. Jasper decides to walk into down town, with hopes of winning money
   back (and Matilda) by gambling.
         5. As he is walking, he recalls how he first met Matilda.
         6. Insert picture of dialogue-again, the author uses black southern dialect
   when narrating conversations between Matilda and him.
         7. Ends up in jail
         8. End up getting out on bail “always lucky”
         9. Show picture of last paragraph

6. Exponent 1923-March
   a. Paul Kass wrote a short op-ed titled “Klankfraft”
   b. Argues against the Klan, “Americans will soon be tired of allegiances to false principles
   and America can do much better without them”
   c. Catholics, Jews, Negroes, with the best of our country’s common sense citizens, will
   show them what it means to be 100% American”
   d. This article shows a resistance to the KKK, a group that was very popular in Ohio in the
   early 1920s. In September of that same year, the Klan held a parade in downtown
   Dayton. In December of that same year, the Klan set off 12 bombs on UD’s campus

7. Scabby- race and religion operating in tandem on UD campus and the first African American
student- white students torn about issue of the Klan-
   a. Endearing or jabbing nick name?
   b. Tensions were high in the 1920s, and 1923 specifically. The article from Kass in March of
1923 preceded the events later that year. Further research would possibly lead to
finding connections between Klan and its choice to target UD. Was it due to the fact that
UD admitted its first black student John B. Alexander in the 1920s? Or was it because it
was a Catholic institution? Or both?
c. This is just a micro example of the feelings on the macro (national) level

d. Klan participation was rising, mixed feelings about it

e. Research did not lead to any specific aversion to black students on campus, but at the same time they also were not mentioned.

8. Exponent-Later 1920s

   a. There was little mention of the presence of Black students or any race related incidents. Many articles focused on European topics or UD’s commitment to educating Japanese students

   b. 1925-1926

      i. Glee Club is still rehearsing, but no specific details or performances mentioned.

   c. Feb 1928

      i. Minstrel Show held on Feb 6, directed by Daniel W. Donovan in Memorial Hall

      ii. “Received with wild acclaim”

Wrap up with discussion about mood changing to European
Chapter 5

Alumni Panel: Engaging the Past (Denise James)

The Alumni Panel was held during lunch on January 27th, 2016. It featured three black, Dayton area UD alumni – LaShea Smith ’91 B.A. International Studies, Veronica Morris ’92 B.A. Communications Management, and J.W. Terry ’10 B.S. Business Economics and ’13 Masters of Public Administration. The alumni offered insightful perspectives on UD and race from their positions as graduates, local business people, and for one, as the mother of a UD student graduating in May 2016. The panelists were asked to prepare a short set of responses to two questions: “What were your most salient experience of race at UD? Now, as a graduate of the university, what reflections about race on campus can you offer current students?”

Each of the alumni had been active members of clubs and student groups on campus who sought to contribute to the community spirit of the university. All remarked upon how important faculty and other student support had been for them at UD. Central to each of their remarks was the point that they had succeeded at UD in spite of a campus climate that could be unwelcoming and sometimes hostile to black students. One noted with regret how little UD seems to have changed in respect to the numbers of domestically diverse students and continued instances of racism. Another queried the audience for the presence of upper level administrators, noting that conversations about climate change and diversity needed to be had with people who controlled the financial direction of the university.

Those in attendance asked the alumni insightful questions about how to retain domestically diverse students and what they saw as the most important tasks for UD in our future efforts to become a more inclusive community. The answers varied from more of a focus on recruiting domestically diverse students in larger numbers to issues of retention through serious work on campus climate. The alumni panel was a sobering and much needed account of the experiences black students have had at UD over the last few decades and challenged each of the audience members to press for greater attention to diversity as a vital part of the mission.
Chapter 6

Faculty and Staff Experiences

Kathleen Henderson

"Go out and tell our story, let it echo far and wide, make them hear you, . . . how justice was our battle - how justice was denied. Make them hear you.. .

And say to those who blame us for the way we choose to fight that sometimes there are battles that are more than black or white. And, I could not put down my sword when justice was my right. Make them hear you. . .

Go out and tell our story to your daughters and your sons. Make them hear you. . . And tell them in our struggle, we were not the only one. Make them hear you.

So your sword can be a sermon or the power of a pen, teach every child to raise their voice and then my brothers then, will justice be demanded by ten million righteous men. Make them hear you. When they hear you, I’ll be near you again."

Coalhouse Walker, Jr., one of the central characters in the Broadway play and movie *Ragtime* delivers this poignant message through song at a pivotal moment in the story. Walker delivers these words to a mob of angry Black men seeking justice from years of mistreatment in the early days of 20th century America. Successful in his efforts to quell the mob he is ultimately killed by the police who took him to be an instigator of the mob’s protests. After all these years I remain deeply moved by the lyrics and the message. I believe the lyrics can help us set context for what the Symposium planners asked us to do -- tell our stories.

My name is Kathleen Henderson. I currently serve as an associate director in the division of enrollment management. My UD employee story is quite long. And, quite varied in that I’ve worked in the school of law, student development, office of the provost, academic affairs and learning initiatives and now enrollment management. Over the course of 34 years I have been an exempt and non-exempt
employee. I’ve held the titles such as: secretary; assistant director and multicultural programmer; director, executive director. I’ve served law students and faculty, undergraduate minority students, faculty, parents, senior administrators and alums. Why, I even “did some time” as a grievance officer. 😊

So as you can imagine there are lots of angels to my story! Using the symposium planners’ guidelines provides the best opportunity for me to share snippets of this story from: my perception upon arrival; orientation to UD; mentoring experiences; what has worked for me and why; as well as what has failed and how.

**Perception upon arrival and orientation to UD**

My “orientation” to the University of Dayton is two-fold. My first orientation occurred in 1977 when I entered the University as a student. I was 18 and a graduate of local Jefferson Township Senior high school. At that time, the racial mixture of my school district was approximately 50% Black/50% White. The majority of the white kids at my high school were children of farmers. While the white kids I would encounter at UD were from much larger cities and communities. It was quite the cultural shift and the nexus of how I would come to view my UD experience.

I was enrolled in the school of business administration. And as a black female I often felt alone, unworthy and truthfully intimidated in many of the classes I would take. There were few women in SBA let alone Black women so imagine my terror when hearing the dean didn’t believe women belonged in business. Although “rumored” it only fed my fears as I thought if he weren’t happy about women he would most assuredly not be too thrilled to have a Black woman in the SBA!

Then, late one evening as I was walking through the faculty halls of Miriam to turn in an assignment I caught site of a tall, burley older Black gentleman. His arms were heavy laden with many papers and books. I just knew he wasn’t a student but I didn’t know why he was there either. I told him I was looking for my professor’s office. He pointed out the office and watched me slide my paper under the door as he unlocked a door nearby. OMG this helpful, pleasant and fatherly BLACK man stood with a key to a faculty office -- his office -- I was in shock!! I recall sputtering something to the effect of “You’re a professor?!! I don’t know who you are, or what you teach but I want to take your class!” I tell you I was star struck because it wasn’t the “norm” for me to see anyone who looked like me in classes let alone
someone leading a class! He told me his name was Jim Wright and that he taught one of the upper level business classes. In my young mind, I believed he could be someone to understand and mentor me; someone I could go to express my frustrations and fears; someone I could go to at those times when I felt I didn’t have anyone else in the SBA—or University who might understand my experience there. In just that short exchange he had become my hero sent to rescue me when I felt lost. Sadly, he left UD before I could take a course with him however, he remained an image of hope that I could complete the business degree. Of course there was—and remains--heart break for this missed opportunity.

My second orientation came in 1982. I was sitting out (from my undergraduate pursuit) when I learned of the UD employee benefit - tuition remission. I applied to work full-time and thankfully was hired. I was hired to work in the school of law as a faculty secretary (level 3). I found a supportive community of women in the secretarial pool who would eventually became friends. I believe we found a bond as women in a very male dominated environment.

I believe I was a bit of a novelty not just because of race but also due to my age (23), marital status (single) aspirations (college degree) and outspokenness. This outspokenness was evidenced when a secretary on the first-floor thought she would pay me a complement after hearing me talk. She stated “Well Kathy, you don’t talk like most Black people so I’m sure things are different for you.” My response? “Exactly how many Black people do you actually know? Not the characters you see on television.” She grew quiet. I continued “I speak this way as do many in my family, church, school and community.” When she tried to explain (justify) I coolly shared that the characters she watches on television are nothing more than that -- characters designed to perpetrate negative stereotypes of people who look like me. It’s not authentic. Yet you – and others like you- move about this country operating from a position of ignorance. Sadly, not stepping out of your own prejudices and bias causes you to miss out on a lot in this world.” I think this is where my diversity educator role began! 😊

**Mentoring experiences**

Mentors at UD have come in all shapes, sizes and colors for me.

- From the law professors who discovered I aspired to be an attorney and would subtly encourage me to pursue this dream.
• The dean Fred Davis, who asked me to come work for him (as a Secretary V) and supported my continued pursuit of a bachelor’s degree while allowing me to represent UDSL at minority law forums and college fairs.

• Deborah Moore, Tim Spraggins and Verda George all served as mentors to me in my first professional role at UD. Here in the office of minority student affairs I would be reminded that when I attended meetings I not only represented myself but also those who are unable to “find a seat at the table.” So it became comfortable for me to participate in meetings and on committees recognizing that I am here to represent those Black students who have not yet found their voice. And sometimes just being the brown face—like Jim Wright was for me—who could possibly understand their experience.

• Sometimes mentors can be found in unexpected places. After the departure of Debra Moore and Tim Spraggins, vice-president for student development Bill Schuerman told me he wanted to appoint me to the directorship. Not recognizing my own growth and abilities I said “no.” I didn’t believe I could lead. Bill encouraged me to meet with athletic director Ted Kissell; provost John Geiger; and, president Ray Fitz to hear what they thought of my serving as director. I learned I was being watched more than I ever knew! I had no idea they had been watching—and I dare say participating in—my career trajectory.

Each of the men said of course you can do this. Each recognized something in me that I didn’t see for myself. They knew what I was capable of before I could even own it. This is the role I try to play with students. Oftentimes we know what these young people are capable even when they don’t know—or can’t own—it. A gentle reminder of one’s potential sometimes is all that is needed to turn a day around.

**What has worked for me and why?**

*Being present:* There are times when I don’t have answers for situations our students are encountering. I recognize that sometimes just to sit with an adult and be heard is all they seek.

*Being honest:* I am honest with the young person to say “I don’t know” but let’s take a moment to pray—or find some words of inspiration—to guide and direct.

*Lean on God and allowing his creativity to guide me:* I never hide from the beauty of working in a faith based institution and being free to lean on my (our) faith for answers. Many years ago I remember working with an engineering student, a Black female, who was having a “bit” of a struggle. So frustrated with her in-class experience she was ready to give up. When she arrived at my door I could see in her face—and feel in her spirit—she was ready to bust! I remember thinking, God I don’t know what to do with her or what to say to her. I grabbed her by the hand and we took off walking in silence. She was so
filled with rage at that time that I needed her to work some of that energy down. We walked from O’Reilly Hall to Stuart Hall back down Stuart hill and over to St. Mary’s Hall. I walked her into St. Mary’s to look at the pictures of the graduates on the wall. The student was a chemical engineering major. I knew that in the composites on the wall was a picture of UD’s first black graduate Jason Alexander, also a chemical engineering student. Mr. Alexander graduated from the University in 1924. I believed she needed to see him so that she could see it was possible to graduate from UD as a person of color in engineering. I reminded her “If this man could do it when the KKK was attacking the University yet somehow the Marianists protected and guided him so he could complete his degree, then it’s possible for you to get through this challenge.” These simple images – although vastly unchanged – are important for people to see themselves reflected back. As Dr. Terrell Strayhorn of Ohio State University suggested in a SOCHE talk the images (pictures, art, etc.) implanted on our campus give students a sense of belonging. He reminds us of the importance of these images especially when the number of people of color is so low. The placement of a picture, statue can communicate volumes when we can’t be in that space or place. (As a side note: I would love to see a statue of a Black alum/faculty member or student erected on a central route through campus. This way, when the campus tours are underway and I or you are no longer here to tell the stories of what we’ve experienced today, then maybe some child on that tour -- not just the Black child/family-- but also the white child/mother can see the diversity reflected and embraced through the Marianist charisms.)

Knowing who I am: Recognizing my blackness has guided me every day and in every step on my way. I am, unapologetically, a Black woman.

Working for something greater than me: – education. As I mentioned when I started here, it was about coming to work to finance an education. It wasn’t so much about the paycheck. I believe this helped me to weather many storms of intolerance and ignorance.

Being mission driven: I recognize for me; the work I do is probably more mission driven than it is financially driven. There is much in the Marianist’s mission and philosophy which undergirds my work. Understanding how the Marianists were formed, who they are and who they report to be is important especially when others might want to present a different idea about inclusivity and diversity.
Saying “Yes” to the Marianists invitations: When I think of the many invitations provided for me to serve on programs, committees, panels, etc. to discuss our Catholic and Marianist identities I often walk away growing more in my own faith tradition. I can recall a conversation I had with Father Gene Contadino where I chided him about yet one more invitation to discuss the Catholic and Marianist identity. “Why do you all keep asking me to be on these sessions about Catholicism? You can’t figure out yet who you are?” I kidded. “You know I’m not Catholic, I’m not white and I’m not male. Why do you want me there?” His answer to me was simply “Because Kathleen you’re not Catholic and you’re not white, and you’re not male. That’s why we need you there!” “In that case,” I replied, “Ok.” I knew I could do this, because it wasn’t a matter of trying to fit in. It was a matter of being totally and fully who I am, and what I could bring to this University as well as what I can share that helps this University to grow. So that’s what has worked.

Active listening: There’s a piece of prose which has guided me for many years, Desiderata. “Speak your truth quietly and clearly; and listen to others, even the dull and ignorant; they too have their story.…” In order to help or to guide we have to really listen to what’s being said and what’s being left out. And at times we even have to listen to our own pain, in order to share it to help our campus and community grow and move.

What failed and how

While there are many failures I could point to over this 30+ year career at UD, I would have to say the toughest –yet best lesson – came from recognizing when I had acted too quickly to take on another’s battle only to recognize they were not willing to participate in the fight themselves. Because I failed to do that deep/active listening I have occasionally found myself carrying another’s mantle without full information and or their commitment. As Dr. Phil would say “even the flattest pancake has two sides” so I really try to listen and direct not rush in to rescue.

Finally, I believe many in this millennial generation have a naïve – albeit surface--understanding of diversity. While they might know the music, foods and even dress of a few differing cultures they don’t know much more. (There’s no real depth here.) However, when I am too quick to judge them and be dismissive of their experience I am reminded that when we were college aged we too had a very naïve view of the world. When I forget this I know I am on course to fail.
In conclusion, I wish to share with you my hopes for this place called UD is that we will continue to provide fertile ground for our students and community to test out theories and beliefs through more conversations like this symposium. That we will be open to learn from the usual as well as the “unusual” suspects. That we will learn to sit—at least for a little while—in our uncomfortableness as we strive to learn, lead and serve in more inclusive ways. That we will remember UD is a place of learning and be open to learn as much as we can, to grow as much as we can, and recognize that discomfort is nothing more than growing pains.

I am appreciative of the invitation to share my story today. And I thank you for listening.

Versalle Washington “Musings of a Black Lecturer at the University of Dayton”

In The Souls of Black Folk, W.E.B. DuBois’ most famous work, he introduces two concepts that describe the black experience in America—the concepts of “the veil” and “double-consciousness.” Though DuBois uses these terms separately, their meanings and usage in his works are truly intertwined. These two concepts gave a name to what so many African-Americans felt but previously could not express due to a lack of words to accurately describe their pain. The implication and connotation of these words were far-reaching because not only did it succinctly describe the plight of being black and American then, it rings true to the core and essence of what it means to still be black and American today.

For DuBois, the veil concept primarily refers to three things. First, the veil suggests to the literal darker skin of most blacks, which for us is a physical demarcation of difference from whiteness. Secondly, the veil suggests white people’s lack of clarity or, in some cases, willingness to see blacks as “true” Americans. And lastly, the veil refers to blacks’ lack of clarity to see ourselves outside of what white America describes and prescribes for us.

Any socially-aware, present-day African-American has had at least two life-altering experiences in life—the moment he realized he was black, and the moment when he realized that was a problem. Like DuBois, many African-Americans can pinpoint the exact instance at which both of these life altering encounters took place, and for all too many, we came to this realization at a young age. For DuBois, these realizations came during a youthful ball, at which his dance card was refused by a Southern, white girl simply because he was black. Of this encounter he wrote:
Then it dawned upon me with a certain suddenness that I was different from the others; or like [them perhaps] in heart and life and longing, but shut out from their world by a vast veil. I had thereafter no desire to tear down that veil, to creep through; I held all beyond it in common contempt, and lived above it in a region of blue sky and great wandering shadows.iii

In this passage, DuBois’ initial reaction upon realizing that being Black was a “problem” in American society is interesting because this same sentiment is commonly felt by African-Americans today. In addition, DuBois’ reactionary feeling of contempt for all white people on the other side of the veil reveals a larger point about the veil concept. Because so many only understand DuBois’ veil concept to mean that white people’s view of black people is obstructed by this not-so-invisible veil that hangs between the races, many forget to see that this obstruction is two-fold; that is, just as the white girl looking through the veil could not properly see DuBois for who he was beyond his skin, he in turn could not clearly see the entire white race because of his one negative encounter with her, which he then projected onto the entire white race.

Although there is a veil that shades the view of both blacks and whites, the reason why blacks traditionally have a better understanding of whites than the reverse is because of this “two-ness” lived and felt by black Americans. In other words, upon coming to the realization of being black and what that has historically meant in America (or arguably presently means in America), black people have long known how to operate in two Americas— one that is white and one that is black. DuBois describes this phenomena as “double-consciousness”, which is the awareness of the “two-ness” of being “an American and a[n African-American]”, and the largely unconscious, almost instinctive movement between the these two identities, as needed. Doctor Elijah Anderson vividly described this movement in his speech yesterday.

DuBois describes African-Americans as “a sort of seventh son, born with a veil, and gifted with secondsight in this American world— a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world.” Further, of the actual concept of “doubleconsciousness”, DuBois goes on to say the following:

It is a peculiar sensation, this double-consciousness, this sense of always looking at one’s self through the eyes of others, of measuring one’s soul by the tape of a world that looks on in amused contempt and pity. One ever feels his two-ness— an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.iii
This passage is perhaps the most powerfully written, (and most accurate for some) of the sheer burden of being black and American in this society. Although written over a century ago, for many modern-day African-Americans, this passage is a reflection of how very little has changed in America’s conceptualization of what is “black” and of what is “American”. But more importantly, for African-Americans it is an illustration and reminder of how far we still have to go.

So, on that journey, I arrived at Dayton in 2003 as the new Professor of Military Science. The Army is a diverse organization, and one of the very first things that struck me about Dayton is that it was not very visually diverse. As I went about my duties, meeting department chairs, deans, the provost, and the president, that assessment did not shift. Probably the only thing about my experience at UD that hasn’t been fabulous is that we haven’t moved much further along the road to a diverse community of scholars. We still don’t, 13 years later, have many black administrators. We briefly had a black vice president for enrollment management, we have a black vice president for human resources, and we have a black director of public safety/chief of police. There may be others, but these are the ones that come to mind. There are, I believe, no African Americans in academic leadership positions, no provost or associate provost, no deans or associate deans. Partly this is because we have developed a gap between the long-serving senior black faculty, and the junior black faculty, so there aren’t many candidates for these leadership positions, which is a structural flaw that is unlikely to change without substantial and intentional effort.

The second thing that struck me was just how evident the, to borrow Elijah Anderson’s term, cosmopolitan canopy has been. From the moment of my arrival on campus, I have been embraced and included in a far greater fashion than I had anticipated. I associated myself with the black faculty, or at least those of the black faculty who have chosen to associate, so I have had plenty of sage counsel from Vernelia Randall, Donna Cox, Andrew Evwaraye, Kathleen Henderson, and many others. I have also, though, benefited from the encouragement and guidance of Joe Untener, Riad Allakad, Deb Bickford, Janet Bednarek, and a host of other folks who don’t look like me. There is plenty of support for us here, and while I can’t claim a typical experience, I feel that the only limit to my opportunity at the university is my own choices.

I have the great good fortune of getting to participate in the changes I want to see in the university. Symposia like this, mentoring and teaching, and traveling to recruit underserved populations have all allowed me the opportunity to shake the community out of its torpor, to question the apparent policy of
gradualism, and to remind us that the Marianist charism calls for us to embrace the whole community, not just those who can afford the tuition.

Dr. Anderson told us last night that much of what we feel about whether we are in a white space or in the cosmopolitan canopy has to do with perception. Fair enough, and I mostly agree, although I sometimes have to acknowledge that there might not be any other way to perceive an intentional moment of unwelcome. The perception of the Santa Semana photos in ArtStreet a few years back may have been a misunderstanding, as might have been the UD police arrival at the BATU St. Patrick’s Day party, or the student who decided to intentionally step over several of the Black Lives Matter protesters a little more than a year ago (and don’t get me started on the hatefulness that permeated the Yik Yak space during that event), but taken in aggregate, they begin to paint a disturbing picture of our community, and of the welcome that black students, staff, and faculty might expect to encounter periodically on our campus.

In many conversations with my black colleagues, I have come to recognize that despite the cosmopolitan canopy, there are some here who would indulge their baser instincts in micro-aggressions, in intolerance, and even in causing a moment of extreme disrespect. I am grateful that this has not been my experience here, both because I enjoy my work here at the university, and because I would not like to place Chief Chatman in the position of having to arrest me. I haven't been good with tolerating extreme disrespect, so I hope that streak of civility continues for me.

So where, in my view, does that leave the state of race on the University of Dayton campus? I fear that I have to echo the sentiments of Dr. Martin Luther King, Jr. more than half a century ago. Like the rest of our country, we have come a long way, but we have a long way to go.

Thank you for this opportunity to speak with you today.

**Kenya Crosson**

We will like each one to address the positive, the challenges and how you navigated them, as well as suggestions for future directions to make UD a more inclusive community.

Each speaker will have 15 minutes. The session will be opened to questions and discussion following all the presentations. The moderator will provide a five-minute wrap-up of session.
Your perception upon arrival

Everyone I encountered upon arrival was friendly, welcoming, and helpful—from administrators, to faculty, and staff. It was apparent from my interview visit that UD had a culture of civic engagement and there was a strong emphasis on creating an integrated living-learning community.

Orientation to UD

My orientation began a little early, during the summer before I began my appointment. We were able to meet with members of the Black faculty and staff, they welcomed us, and gave us tips on the transition to Dayton and the university. This was a helpful way to start the orientation process. Opportunities for informal networking and mentoring can help with transitions, facilitate engagement with the UD community, and help the faculty member successfully navigate the academic environment. When these opportunities are not created or cultivated, it can lead to isolation for persons of color that encounter professional challenges or are not in welcoming or supportive academic units.

I also participated in the formal first-day orientation meeting and subsequent workshops and dinners held throughout the first year. Beyond those events, I had informal meetings or lunches to introduce me to other female engineering faculty.

Mentoring experiences (if you had them)

I had one formal mentoring experience through the Women’s Center and informal interactions within my department and through the Black Faculty Association. We all know it is important to have a variety of mentors. I was fortunate enough to have a faculty member of color and a female faculty member in my department—and they provided good insight and resources. Also, it is helpful to know other senior Black faculty that can help you navigate difficult situations. Matters of race or inequality are not always easy to discuss in professional settings, but for persons of color it may be necessary.

What worked and why?
The early orientation experience with other Black faculty was key. Additionally, having individuals that acknowledge and recognize potential biases helps to combat feelings of isolation. Senior faculty that help you advance professionally and include you activities or recommend you for activities that will help you advance professionally.

When leadership and administrators send a consistent message about diversity to the community. For instance, last semester when President Curran sent a message to the community regarding race and climate on campus and expectations of the campus community to respect the dignity of every person.

**What failed and how?**

Recruitment and retention efforts have not been consistent. I have been on several search committees since I was a master’s student at Penn State University. At times, I think the recruitment of faculty of color on this campus start and end with having a person of color on the search committee. The recruitment has to start before the search begins and needs to be ongoing. Other universities are doing this work on a consistent basis at conferences and through campus symposia. The participation of underrepresented faculty in these committee activities provides an opportunity to consider a diverse perspective. If you are the lone underrepresented person on the committee, you can present diverse perspectives, but one person cannot usually change a committee decision. If you are an untenured faculty member serving with senior faculty on these committees, you may not be comfortable being the person that has to provide the dissenting, but reasonable opinion.

Additionally, on committees tasked with working on diversity and inclusion, you usually see the same people that have a passion and/or personal interest in diversity. There should be more mechanisms in place that demonstrate that diversity is everyone’s responsibility, and that academic units and the university have a clear, consistent message on diversity that everyone knows, can communicate, and supports.

UD has a consistent message about community and Marianist traditions that everyone can communicate. But what happens when you hear that message but the actions of others in the community indicate that you do not belong to the community or are not valued in the community? Overwhelmingly, this has not been my personal experience, but I know it has been the experience of
other faculty and students of color, and this affects retention. My only experience with this was when---
tell experience of the student surveys of faculty position candidates that said “just hire a white, male
professor”. But I know many other faculty that endure poor classroom behavior, unfair and
unsubstantiated comments on teaching evaluations, and other negative interactions. Students and
parents often do not expect me to be the professor. When faculty spend time trying to improve
teaching evaluations that were already biased, their research suffers. When you add the service load to
this problem for faculty of color, it can feel like tenure is not achievable.

In my opinion, climate surveys are not very effective. Certain identifying information on these surveys
(gender, ethnicity, academic unit, years of service), make it impossible for me to be anonymous.

The system for dealing with inequity. It is not transparent, and it is not apparent that it yields actionable
results.

Any conflicting feelings?

While I enjoy supporting diversity efforts on campus, and I think it is important to provide my diverse
perspective, it is often overwhelming to be one of the persons on campus that is consistently called
upon to discuss or provide a diverse perspective or approach. We should all feel empowered to discuss
and support diversity in the context of UD’s mission and Marianist traditions.
Chapter 7

Keynote Address

“Race, Belonging, and Academic Community at the University of Dayton” (Paul H. Benson)

What was I thinking when I accepted the invitation last spring to speak at this symposium? I am not a scholar of race nor of higher education, for that matter. I have no privileged perspective on the state of race on our campus or the history of racial diversity and inclusion here. My current perch in St. Mary’s Hall can obstruct or distort my understanding of our campus as much as it can illuminate. In general, provosts do better when they devote more time and effort to listening and learning than to declaring or mandating.

Additionally, it is worth acknowledging at the outset tonight that, in the words of Emory philosophy professor George Yancy, “the experience of those who live and have lived as people of color in the white-run world . . . is something no white person could ever truly know first-hand” (“Dear White America,” New York Times, Dec. 24, 2015). I reflect on race, belonging, and the building of academic community at UD from a racialized and professionalized perspective that can make it difficult for me to apprehend in an immediate way all the burdens that persons of color — students, faculty, and staff — bear on our campus, as on so many university campuses across this country. As Professor Yancy goes on to say in his Christmas Eve letter in the New York Times addressed to “White America”: “Try to listen, to practice being silent. There are times when you must quiet your own voice to hear from or about those who suffer in ways that you do not.” And yet, I have been asked — indeed, am expected — this evening to speak, to give voice to some of the things I perceive or think I know about race on our campus.

If I can be permitted to express one small protest to the symposium organizers, it would be this: Is it really fair to anticipate that I might offer anything very intelligent, insightful, revelatory, or useful when last evening we heard from Dr. Elijah Anderson, one of the most distinguished scholars of race in American society? Perhaps my remarks will simply be recorded as yet more evidence of the rather foolhardy impulses or dispositions of provosts, something that probably needs no demonstration. Setting aside that complaint, I am truly honored by the invitation to address this symposium, in part
because of the particularly important work that the Africana Studies Program and symposium organizers, including Patty Alvarez, Julius Amin, Denise James, Tom Morgan, Joel Pruce, and Patricia Reid, have undertaken. The work that so many UD faculty, staff, and students have shouldered over the years to confront and improve the climate for persons of color on our campus deserves to be honored. Offering this talk seemed to me to be one small way in which I could acknowledge and honor that valuable and difficult work. I especially want to call out tonight the good work that many of our students have done over the past year to draw attention to and to seek to overcome the racially-framed hostilities and indignities that they have experienced. While I still have everyone’s attention, let me encourage all of you to participate in the conference, “Giving Power Back,” being organized by students Brandon Rush, Jesse Hughes, and Kaleigh Jurcisek on Saturday, March 5 as part of the Creating Inclusive Communities initiative (about which I shall say more later).

1. Race, representation, and access

Discussions about race relations and institutionalized inequities on college campuses often begin by focusing on diversity of representation or breadth of access to the institution by prospective students, faculty, and staff members. Issues of retention and advancement also are central to these discussions. While consideration of race on campus must encompass far more than representation and retention, this is a useful place to begin, in part because UD’s profile reflects in many ways the general state of private, tuition-dependent higher education in the U.S. — and especially in the Midwest. I want to make it clear that, while I concentrate in this portion of my talk on data organized by standard racial and ethnic categories employed by the federal government, there certainly are other valuable ways to examine the racial and ethnic diversity of a university campus, not to mention the far wider array of dimensions of diversity that can be important to the quality of learning, scholarship, community engagement, and personal development that take place in a university community. I have been asked to address race, specifically though not only in the context of Black student, faculty, and staff experience at UD. Of course, it is valuable for us bear in mind ways in which increasing African-American representation on our campus would tend to increase intellectual diversity, religious diversity, socioeconomic diversity, cultural diversity, and so forth, all of which are germane to the broader purposes of a Catholic and Marianist community of learning and scholarship. Over the past fifteen years, since 2001, our faculty have become notably more racially and ethnically diverse by standard Census categories; yet diversity of racial representation on our full-time faculty remains disappointing [Slide #1]. Full-time Black or African-American faculty have increased from only
11 in 2001 to 24; Hispanic faculty from 7 to 16; and Asian faculty from 21 to 46. One full-time faculty member currently reports as “two or more races”; 8 faculty are “unknown”; and 26 are currently nonresident aliens. As a percentage of our total full-time faculty of 535, Black faculty presently account for 4.5%, Hispanic faculty 3.0%, Asian faculty 8.6%, and non-resident aliens 4.9%. 414 of our full-time faculty, or 77.4%, report as White, a notable decrease from 348 full-time faculty, or 89.7%, in 2001. I point this out so that we appreciate where the University has been as we reflect on our current state and contemplate where we should head.

There is much to say about these numbers. We know that the availability of persons of color with terminal degrees in many of our academic fields is low, in some cases extremely low. This is particularly the case in some of the areas in which UD currently is growing most rapidly, for instance in engineering, the natural sciences, and in business. But we also know that, were representation of Black faculty at UD to reach 10%, say, instead of being only 4%, it probably would be a good deal easier to recruit Black faculty, even with current availability. (The same can be said of African-American student recruitment and also of the recursive interplay between recruiting and retaining students of color and faculty and staff of color.)

At the same time, I don’t want to pass over the importance of the procedural improvements that have been made in the faculty search and hiring process, many of which were designed specifically to increase success in recruiting a more diverse faculty racially and ethnically. The development in 2001 of the mandatory “Hiring for Mission” retreats convened by the Provost’s office each fall, the requirement for pre-search meetings with Legal Affairs and Human Resources staff and review of diversity recruitment plans for each search, the requirement that search committees receive availability data for persons with appropriate terminal degrees in their academic fields, and so on, have, in my judgment, contributed to some meaningful successes. We need to do more of this kind of work, do it better, and expand the strategies currently in our faculty recruitment toolkit. But we should appreciate that some of the strategies we have used have made a positive and sustained difference.

For instance [Slide #2], if we subtract non-resident aliens from our full-time faculty totals, our domestic full-time faculty increased by 121 persons, or 31.2%, from 2001 to 2015. During this period, the number of domestic faculty who reported as White increased by 66, and the number who reported in some nonWhite category increased by 55. Thus, through factors including hiring, retention or attrition, and
retirement, our non-White domestic faculty have increased in aggregate almost as much as our White domestic faculty, and their number has increased by a much higher percentage — 137.5% vs. 19%. This is no occasion for a declaration of ultimate success, but it is an accomplishment that deserves recognition.

It also is important to say that faculty recruitment is one of the areas of our work on diversity of representation in which faculty members, at the department and program level, have more influence than anyone else. Faculty leadership and strategic faculty commitment clearly make an immediate and often long-lasting difference to our diversity efforts in this domain. There is no question that deans and the provost’s office also influence the outcomes of search processes; but that influence pales in comparison to the influence of the faculty who serve on search committees and their department chairs.

Now for some recent data on the racial diversity of our student body [Slide #3]. For reasons of time, I will focus on full-time undergraduate students and for the most part on trends since 2010. As of Fall Term 2015, 77.8% of our 8,226 full-time undergraduates report as White. 3.0%, or 243, are Black; 3.3%, or 272, are Hispanic; 1.2%, or 101, are Asian. 11.7%, or 960, of our full-time undergraduates are nonresident aliens (including students in our B.A. program in Bangalore), and 153, or 1.9%, of our undergraduates identify with two or more races (a category that is growing rapidly in our student body and nationally).

If we go back to 2010, a year in which we recruited a far larger entering cohort of African-American undergraduates than ever before, a much larger percentage of our full-time undergraduate population was White: 85.9%, as opposed to 77.8% this fall. We had in 2010 a somewhat higher percentage of Black students, 3.9% versus 3% this year; roughly the same percentage of Asian undergraduates, 1.4%; and a smaller percentage of Hispanic students, 2.6%. There were far fewer students who listed two or more races, only 0.3%. The primary driver of the decline in the percentage of full-time White undergraduates has been the four-fold increase of non-resident alien students, from 183 full-time undergraduates in 2010 to 960 last fall.

I want especially to draw attention to three dimensions of the racial diversity of our full-time undergraduates. First, we have had difficulty for some time sustaining consistent success, year over
year, in first-year domestic minority student recruitment. For instance, in 2010 we released a
tremendous amount of additional financial aid to recruit African-American students, and we saw the
entering class more than double, from 51 to 104 African-American students. However, a year later, the
entering class of African-Americans fell back to 58 and, by 2013, the entering Black undergraduate
cohort fell to 36. With renewed effort, that number doubled to 70 the following year and is now being
sustained. We see similar oscillations in the size of the entering class of full-time undergraduates who
are Hispanic. This is a marker of, among other things, insufficient constancy of strategic intent,
inadequate coordination across multiple offices of UD faculty and staff efforts in student recruitment,
and rapid changes in the external environment that affect household incomes and the behavior of our
top cross-admit competitors, especially with respect to tuition pricing and financial aid.

Second, on a far more positive note, we have made dramatic improvements in the retention of students
of color since 2010. In that record class of African-American undergraduates entering in 2010, only 79%
of them retained at UD for their sophomore year, and only 35% of them graduated in four years. For
the class of African-American students who entered as full-time undergraduates in 2014, 93% retained
to become sophomores this fall. Significant improvements in retention also were seen among our
Hispanic students, who retained at 85% from the 2010 entering class and at 92% from the 2014
matriculants. This past year, Black and Hispanic students retained better than the entire first-year,
fulltime undergraduate body, as well as the entire entering white student cohort from 2014; and the
entire first-year class reached a record high of nearly 91% retention, having been at just 85.6% in 2010.

Many factors have contributed to these dramatic improvements in first- to second-year retention, both
campus-wide and among students of color. The four-year net tuition pricing plan and elimination of
fees that went into effect in 2013 clearly has been a major contributor to this success. We have seen
more rapid and sustained improvements in retention over the past three years than in the past 25 years,
and these improvements are showing up in retention to the junior and senior years; they are not limited
to sophomore retention. Of special note is that improvements in retention — as well as substantial
decreases in student borrowing — now appear across every household income band for our entering
students since 2013. In addition, the painstaking coordination and analytic work that has been carried
out by the Student Success and Persistence Team, currently co-chaired by Deb Bickford and Becki
Lawhorn, has been very important in boosting retention and persistence. This team has brought about
more informed and better executed coordination among Enrollment Management, deans’ offices, the
Office of Multicultural Affairs, and the Office of Learning Resources than was the case in the past. This team’s work has also led us to invest in the UD Student Success Network, whose tracking and communication power is critically important for making the sorts of advising interventions that will be necessary if we are to continue to improve overall student retention and the retention and academic success of our students of color. At the Board of Trustees meeting last week, I proposed that the University seek to increase undergraduate student retention by another two percentage points, to 93%, in five years, placing us in an elite class of universities and outpacing by a significant margin the expected retention rate for students with the academic credentials of our entering students.

I hasten to add that some longstanding efforts of individual academic units, notably the School of Engineering’s Minority Engineering Program, have been especially significant for the University’s overall efforts in minority student recruitment and retention. The other academic units can learn much from what the School of Engineering began.

All of these measures point, in my judgment, to meaningful and constructive responses to many of the factors that led to inconsistent diverse student recruitment in the past. In particular, these measures evidence sustained strategic focus and effort, along with continued improvement each year in coordination across campus of efforts to improve student success and persistence to on-time graduation. Regular, self-critical appraisals that build upon clearer strategies and more robust systems and practices are paying off.

Third, the challenges of affordability for a private, still heavily tuition-dependent university in the Midwest are many and complex. While these challenges affect all of our prospective students and their families, they fall disproportionately upon many of the families from which our students of color come. We already offer, on average, substantially more financial aid per student to African-American students than we offer to the average entering student. Yet our aid offers face increasingly stiff competition; and we currently lack the financial means to overcome that competition immediately. For instance, Ohio State’s in-state tuition has been roughly flat, and OSU has been offering to many admitted African American students aid packages that cover the total cost of attendance (including room and board). Overall, UD’s competition with in-state public universities, who have an enormous pricing advantage over us, has grown significantly in recent years. Last year, of the top five cross-admit universities for
UD’s entering class, four were publics, with Miami University and Ohio State leading the list.

Still, we see some positive trends and new initiatives that indicate ways in which we can continue to strengthen recruitment of students of color. First, our applicant pools continue to expand, and the demographic and geographic diversity of our applicants continues to increase. For instance, as of January 15, our total applicant pool had increased by 10% from the same time only two years ago; our domestic pool of non-White applicants increased over 13%; and our African-American applicant pool increased by 28% over the same period. Preliminary acceptances as of January 15 also are healthy, with African-American acceptances up 11% over two years ago on the same date, Hispanic acceptances up 9%, and acceptances of Multi-racial students up 38% over 2014. Growth in our applicant pool is occurring primarily out of state, and our yield rates on admitted students who have not applied to Ohio public universities continue to be very strong.

Moreover, Advancement has been working hard over the past two years to develop a program for individuals and private foundations to fund micro-scholarships for students of color and students from lower-income families, to help cover the gap between all other sources of financial aid and the remainder of students’ tuition bills. As opposed to focusing primarily on endowed scholarships, in which less than 4% of the endowed funds goes toward students’ financial aid each year, these microscholarships will enable us to cover more students’ financial needs more fully. This concept is attracting significant interest from donors.

Further, realizing that continued increases in the cost of private university education, coupled with stagnant household incomes in middle and lower-middle income families, will lead many college-bound students to look at other alternatives, UD will announce later this spring what I hope will be a groundbreaking new relationship with Sinclair Community College — a UD-Sinclair Academy — that should do much, over the long run, to create more affordable pathways for more local, lower-income students, including more Black and Hispanic students, to obtain a UD degree in many of our academic programs. 50 years ago, before Wright State University was established, UD was widely regarded as a regional university of choice and was readily affordable for middle- and lower-middle-income families in the Greater Miami Valley. The forthcoming collaboration with Sinclair will offer one way in which we can rebuild some relationships with talented prospective students from diverse backgrounds in this region and utilize the resources of a highly-regarded community college system. Earlier this month,
Jason Reinoehl, the interim Vice President for Enrollment Management and Marketing, launched an Intentional Diversity Enrollment and Success (IDEAS) team, chaired by Kathy Harmon that will present later this spring specific recommendations for building upon the achievements in recruitment and retention of students of color that we have experienced over the past two years.

I have not said much tonight about why diverse racial representation in our student body and on our faculty should matter to us. Hopefully, this is not an occasion on which I need to present that case. Suffice it to say that, in order to foster meaningful and far-reaching networks of academic relationship across racial lines on our campus, we need critical masses of diverse populations among which to build those relationships. Further, the educational dynamics of the classroom and the wider campus can be expected to change significantly for the good with expansion of the diversity of perspective, experience, socioeconomic class, religion, and culture our students bring to the University. The excellence of the environments in which learning and scholarship transpire at UD can be indirectly assessed, in part, through the inclusive character and intercultural richness of those environments. As New York Times columnist Frank Bruni reminds us, “admissions practices aimed at diversity aren’t just liberal, politically correct reflexes. They’re the vital first step toward a college experience that does what it should: unveil the complexity and splendor of the world, and prepare students to be thoughtful citizens of it” (“The Lie About College Diversity,” December 13, 2015). While, as I emphasized earlier, the inclusive character of a university educational environment is by no means solely a matter of racial diversity, the racially fragmented and stratified character of American society demands that a Catholic and Marianist university continue to address the racial demographics of our academic community.

2. Belonging and its role in building a community of learning and scholarship

Let us now turn to the place of belonging in the process of cultivating a more racially inclusive academic community of learning and scholarship. I have begun to publish some formal scholarship on the implications of social psychological studies of stereotype threat and “belonging uncertainty” for philosophical accounts of autonomous action; and it is partly on that basis that I want to give special consideration to the role of belonging in students’ educational success in college and the role of belonging in building racially inclusive academic community.

Claude Steele and Joshua Aronson’s landmark 1995 study, “Stereotype Threat and the Intellectual Test Performance of African Americans” (Journal of Personality and Social Psychology), describes stereotype threat as a circumstance of “being at risk of confirming, as self-characteristic, a negative stereotype
about one’s group.” Steele and Aronson explain that, when negative stereotypes about a social group to which one belongs are widely known, “anything one does or any of one’s features that conform to it make the stereotype more plausible as a self-characterization in the eyes of others, and perhaps even in one’s own eyes.” Persons experience such a circumstance “as a self-evaluative threat,” and such perceived threat has been found to have markedly detrimental effects on academic performance. In the well over 300 studies of stereotype threat that have been conducted over the past twenty years, research has documented the significantly debilitating effects of such threat in relation to many kinds of negative stereotype, for a wide variety of social groups and in contexts of human performance far removed from academia.

Studies of academic performance by Gregory Walton and Geoffrey Cohen confirm that stereotype threat can have a prominent role to play in sustaining the so-called racial achievement gap in school and college grades. In a 2007 study, “A Question of Belonging: Race, Social Fit, and Achievement” (Journal of Personality and Social Psychology), Walton and Cohen achieved a 90% reduction in the racial achievement gap in their sample’s actual classroom performance during the semester following experimental intervention by manipulating variables concerning black students’ doubts about belonging in school. In a related 2011 study over a three-year period, similar interventions to combat stereotype threat and related group-based doubts about social belonging in college closed the gap between African-American students’ grades and grades of their European-American classmates by over 50%. Moreover, Walton and Cohen have found that sensitization to perceived risks to social belonging, or so-called “belonging uncertainty,” can have powerful, dampening effects on individuals’ motivation to achieve and the quality of their actual performance, “even in the absence of prejudice, fears of confirming the stereotype, or an anticipated intellectual evaluation.” Stigmatized persons are, according to this research, more inclined to construe ordinary adversity or hardship as evidence of lack of belonging than is the case for persons who are not stigmatized in the same contexts. The effects of such belonging uncertainty on motivation and performance, as well as the results of modest experimental interventions that cue the subjects to interpret their circumstances in more benign ways, are similar in magnitude and duration to those found in studies of stereotype threat.

Attention to the obstacles that many students of color face in gaining or maintaining a sense of meaningful belonging in a university community in the face of prevalent stereotypes or stigma has a special priority from the perspective of Marianist philosophy of education, in which education is itself not only communally situated but also inherently a community-building enterprise. For the Marianists,
education should evoke and strengthen a shared sense of “family spirit.” University students’ attainment of a genuine sense of belonging would, on this view, seem to be a precondition of their participating in any community of advanced learning worth the name. And realizing in campus practices and cultures the conditions for meaningful belonging certainly would seem to be a requirement for an academic community that strives to embody and promote ideals of social justice. Culturally entrenched threats to students’ sense of belonging based on their race or ethnicity are unjust; they tend to yield unjust distributions of status, power, and efficacy, and, as the literature on stereotype threat indicates, such threats present unreasonable impediments to students’ educational advancement.

This is one point at which UD’s cherished language of community can be dangerously seductive and may function to diminish, rather than to elevate, the quality of our relations with one another. Because many on our campus readily embrace a welcoming and friendly demeanor as a characteristic element of UD culture, it is easy at UD to underestimate the real conditions that are necessary for engendering, cultivating, and safeguarding a shared sense of belonging among all members of our academic community. Cheerful, affirming “I love UD” spirit can make it difficult to recognize and appreciate that some on our campus might feel, through no fault of their own, that they do not genuinely belong here. Of course, I am hardly the first to note this challenging dimension of the community ethos to which the University of Dayton aspires. But not as much has been done to probe and confront it at a deep level as is possible or desirable, especially with respect to the racialized dynamics of our campus.

I recognize that some on campus may feel that highlighting this tension between our uplifting language of community and the conditions for a more robust and equitably shared sense of belonging simply shows that one is uncharitable, a bit mean-spirited even, or simply not on-board with the inspiring program of community at UD. Because there is such abundant friendliness, helpfulness, and collegiality in many quarters here, raising the question about additional impediments to genuine belonging at UD is sometimes interpreted as revealing only that one has abdicated one’s responsibility for community building, that one is a Grinch, as it were, sneering and scoffing resentfully at the UD-“Whos” down in UD-“Whoville.” Similarly, those who readily profess their love of UD sometimes take this critical concern about what apparent UD friendliness ignores or papers over as a charge that such UD happiness is entirely shallow, ill motivated, and ultimately of little value. If we are to be fair to one another, it is important that we not succumb to that accusatory stance. UD is, in many respects, a strikingly friendly and hopefully energized university. We shouldn’t devalue or take that for granted.
What we must take more seriously is the fact that some on our campus — in virtue of their race or color — are subjected to ugly name-calling, to presumptively demeaning stereotypes, to the defacement of their property, to others’ alienation, and to acts of hostility large and small that, over time, accumulate to obstruct or unsettle their sense of really belonging at UD, their sense of being included as fully participating, equally valued, and influential members of the UD campus community. In a recent paper in the Harvard Education Review, Dr. Shaun Harper, executive director of the University of Pennsylvania’s Center for the Study of Race and Equity in Education, rehearses some of the standard ways in which Black male students at highly selective universities experience this. These students report being asked by white students, on the basis of no evidence other than their color, about their presumed rapping, dancing, and athletic abilities. They report being questioned by white students how they managed to be admitted to university and by their faculty members whether they have plagiarized work that received high grades. They report being asked by white students whether they have controlled substances to sell. Sadly, such encounters occur on our own campus, too.

When UD students this fall, led predominately by students of color, voiced publicly the depths of their concern about the persistent use of the term “ghetto” as a name for UD’s student neighborhoods, many of them encountered not simply disagreement or divergent perspectives but verbal, mostly anonymous attacks on their intelligence, their appearance, their family backgrounds, their character, and their commitment to UD. This is a prime example of one of the ways in which thoughtful, heartfelt concerns about campus culture and practice are turned back against those who profess to feel left out or invisible. The fact that “ghetto” is a term coded by race, ethnicity, and class is not coincidental to the backlash that many members of our community experienced.

The controversy about appropriate naming of the student neighborhoods illustrates how vulnerable students’ sense of belonging can be and why the mere prevalence of “I love UD” spirit does not suffice to show that the prerequisites for genuine communal belonging are in place on our campus. Acknowledgment of the fractures in a meaningful sense of belonging on campus was also implicit in the design of the SGA-sponsored forums in early December, which sought to stimulate open and deliberative dialogue about use of the “G-word” in a context that affirmed critical perspectives as being worthy of being heard and examined thoughtfully and, hence, as being consistent with belonging in the UD community.
Guiding documents of the University of Dayton, including the “Commitment to Community” (C2C), “Habits of Inquiry and Reflection,” and “Common Themes in the Mission and Identity of the University of Dayton,” plainly set an appropriately high standard for community-building on our campus, one that by no means devalues our habits of friendly hospitality, but a standard that also recognizes the central responsibility of nurturing one another’s belonging. Put bluntly, if we love UD and UD’s mission, then black and brown lives matter, and we must take to heart what this entails for our treatment of one another.

3. Belonging, safety, and comfort in a university community

I have spoken only in a very general way about the role of belonging in a just university community and some of the means through which persons of color on our campus experience threats to their sense of belonging that can impede their educational advancement and offend their dignity as fellow members of the UD community. Some of you probably have been thinking that “belonging” is too vague and slippery a term to use when contemplating the sort of membership and participation in an academic community that would evidence a racially inclusive environment for learning and scholarship and characterize life on a campus that genuinely strives for justice. I am not prepared this evening to refine the relevant notion of belonging in any definitive way. However, I do want to address three possible confusions about belonging that frequently complicate and frustrate conversations about racial inclusion in academic communities.

First, belonging in a university community might be conceived merely as a matter of fitting in or being suited to the university. In this sense, anyone at odds with the prevailing sentiments, opinions, habits, practices, or values of a university campus would, by definition, not belong. And so, in this sense of the term, belonging uncertainty that underrepresented campus populations experience would be not only predictable but also inevitable, given the racialized formations of primarily white university campuses in the U.S.

Belonging as “fitting in” is clearly not the sense of the term that is appropriate to tonight’s discussion of university community. Universities are supposed to create an environment for active questioning, critical reflection, provocation, and non-conforming imagination, for the engagement of fundamentally deep disagreements and wide-ranging creative resistances to what easily “fits in.” As C. Vann
Woodward wrote in the 1974 report on freedom of expression at Yale, “a university . . . is not primarily a fellowship, a club, a circle of friends.” A university, he continued, “provides a forum for the new, the provocative, the disturbing, and unorthodox.” That is to say, a university community is not to be predisposed to having its members simply fit in or be suited to prevailing norms or sentiments. Such would be the antithesis of university community.

As an academic community focused on scholarly learning, a university must be open to and welcome the risks, pains, tensions, and conflicts inherent in growth — growth of intellect, growth of understanding, growth of character, growth of spirit. University life aims at cultivating certain virtues that are necessary for scholarly learning, and therefore university life demands of all of us, not only students, deep and difficult journeys of growth. This is especially germane in a Catholic and Marianist university, whose mission and traditions aim at engendering education of the whole person, in mind, hands, and heart, extending across the whole of our lives and throughout the webs of our relationships with one another. “Fitting in” is not a characteristic accompaniment of such education.

Second, we should resist thinking of belonging in an academic community as primarily a matter of being comfortable. As with fitting in, being comfortable has no necessary relationship to the fundamental purposes of a university. As Plato so often reminds us, openness to wisdom begins with perplexity, confusion, radical cognitive dissonance. The search for wisdom has its beginnings, in part, in perplexity, disorientation, and conflict. One need not embrace fully a Platonic account of learning or knowing or endorse all of the interrogative tactics associated with Socrates in order to appreciate the truth in this point. Deep learning is more often occasioned by some discomfort than by comfort (which, of course, is by no means to say that all forms of discomfort promote learning or that all types of comfort are inimical to it). Former University of Chicago President Hannah Holborn Gray voices this contention forcefully when she writes, “education should not be intended to make people comfortable, it is meant to make them think” (Searching for Utopia, 2011, p.86).

I draw attention to the idea that belonging in a university context must sit side-by-side with conflict, disturbance, and attendant discomfort because some perspectives circulating on American university campuses lately appear to suggest that students and even faculty should be protected from claims, ideas, theories, or convictions that provoke or disturb, or that racial inclusion on campus requires making a comfortable environment a top priority. If comfort is coextensive with safety, then I have
absolutely no quarrel with this position. Permitting encounter with disagreeable or disturbing ideas should not make us complacent about safeguarding members of our community from threat or harm. Moreover, a sense of safety is necessary for the openness to the challenges and tensions inherent in learning that universities should promote. But to the extent that comfort is a matter of encountering primarily the pleasing or agreeably familiar, an inclusive university community should not aim to promote belonging construed as comfort.

Regrettably, those who do recognize the divergence of learning and scholarship from what is comfortable often say too little about the place of the virtues of respect, civility, and dialogical responsiveness in the proper functioning of a healthy and fruitful educational environment. Callousness, insult, aggression, and close-mindedness are by no means natural accompaniments of the sorts of conflict that promote understanding, insight, or illumination.

Third, the sort of belonging that seems essential for a just and well-functioning university community is not necessarily a matter of being at home. Indeed many of those of us who have found our vocational calling in university life sometimes express this by saying that the university context is one in which we feel most at home, a location in which we can authentically think and learn, experiment and imagine in ways that utilize our greatest gifts and fulfill our yearnings. Typically, we experienced this powerfully at some point in our journeys as students, and we hope that our students might have the same experience. But this is not to say that a university should be home in other senses. Our colleagues, our teachers, our classmates, our advisors and counselors should not be expected to treat us like our parents or siblings, our aunts or uncles. Conflict, disturbance, disorientation, and dissonance certainly are found at times in most family homes. Yet they are not properly inherent to a family home in the manner in which they are essential to the purposes of a university community. To belong in a university is, therefore, not necessarily a matter of being or feeling fully at home.

This is why I would disagree with the complaint hurled by a Yale student this fall at the faculty head of Yale’s Silliman residential college, Dr. Nicholas Christakis, during a protest of his spouse Erika Christakis’ e-mail regarding culturally insensitive Halloween costumes. The student screamed that her concern is “not about creating an intellectual space! [...] It’s about creating a home here.” Once again, if the student means that Yale has a responsibility to address threats to her safety or unprofessional hostility from the administration of the residential college, then I wholly agree. However, if the student is
claiming that her rightful belonging at Yale is contingent upon her being given the protection from disagreeable ideas or behaviors that she might seek in an idealized family home, then I am unconvinced. I am quick to concede that it is by no means easy, in practice, to distinguish the legitimately provocative from the egregiously harmful in a university setting. (If you believe otherwise, I encourage you to spend a week with the Dean of Students, the Vice President of Human Resources, or an academic dean or department chair.)

4. **University community and a love that unmasks**

Love is a requirement, in many ways, for the highest aims of a university community. A university should nourish and celebrate love of and the search for what is wise, good, and beautiful. This may sound naïve, even quaint, in our day. But that is not a mark of its being untrue. A Catholic and Marianist university should foster a culture of learning and scholarship that acknowledges and embraces its roots in living traditions that hold that love grounds our wonder about the world, that love grounds our strivings for understanding, that love drives our search to discern meanings that can be integrated and made whole, and that love leads us to risk forms of learning that can transform us and our social relations powerfully for service, justice, and peace. (I am not suggesting that other motivations are not also important to our deepest aims as a university; only that certain forms of love should reside among them.) The love of which our intellectual and educational traditions speak calls us to embrace the diversity of peoples and perspectives and to evaluate reflectively and critically the purported inclusiveness of our academic culture. Our Catholic and Marianist traditions compel us to imagine what a more loving academic community requires of us.

George Yancy’s Christmas Eve letter to White America invokes James Baldwin’s oft-cited description (in *The Fire Next Time*) of a love that is “a state of being, or state of grace — not in the infantile American sense of being made happy but in the tough and universal sense of quest and daring and growth.” Such love, I suggest, is an ineluctable element of a Marianist community of learning. Where Baldwin writes of quest and daring, Marianists would most likely refer to *mission*. That is to say, a certain kind of mission-inspired love should motivate, guide, and relentlessly challenge and disturb a university such as ours. As the Marianist dictum, “We teach to educate,” implies etymologically, Marianist education aims to lead us out and send us forth, developing or drawing out what is initially latent or hidden, compelling us to recognize, confront, and critique those aspects of ourselves that we might prefer to repress.
James Baldwin connects such confrontation with love: “Love takes off the masks that we fear we cannot live without and know we cannot live within.”

What might this mission-inspired love entail in concrete terms for racial inclusion and belonging in UD’s academic community? Here is a preliminary and very incomplete set of suggestions. My hope is that this symposium will stimulate other, more well-formed proposals.

This mission-inspired love should mean that we devise processes and practices through which we regularly can acknowledge one another’s hurt or disenfranchisement as readily as we celebrate one another’s accomplishment. This will require building more trusting relationships with one another across lines of color, ethnicity, and culture, so that, together, we can explore honestly the significance of what each of us experiences on UD’s campus. Such processes and practices are a precondition of genuine learning and can be developed in the classroom as well as in the dorm room, the food court, the conference room, the playing field, the laboratory, or the chapel.

Our mission-inspired love should mean that we should prioritize, in the first instance, listening, seeing, and attending over judging, dismissing, and rationalizing or explaining away. Admittedly, this is very difficult to accomplish in academia, where the speedy, clever, critical retort tends to be prized over the patience of listening and the effort to understand. Searching, critical examination of our perceptions and feelings is also required by our mission. But we should cultivate the habit of listening attentively and patiently first before examining and judging.

Our mission should mean that we develop social spaces on our campus in which it is safe to unmask ourselves of racial innocence — to get beyond White persons’ common refrain, “but I didn’t create the color lines or racial history and contours of American society” — and accept our implication, however unintentional, in social practices that tend to disadvantage or marginalize others based on race. Our mission should mean that we support opportunities to develop institutional leadership, at all levels and in all domains of the university, that understands the central place of racial justice and belonging within our broader educational and scholarly purposes.

Fortunately, the University has many structures and processes in place upon which we can build to advance ends such as these. For instance, the Creating Inclusive Communities initiative, which was
launched last year through a collaboration between Student Development and the Provost’s office, brings together students, faculty, and staff to study the dynamics of privilege on a predominately white campus such as ours and to support students in developing and leading ambitious, creatively designed projects that will promote positive community-building across racial lines and intercultural learning. Creating Inclusive Communities has tremendous potential, in my judgment, and rightly places students in a leadership role, working with faculty and staff mentors. (Please remember to look for information about the student-organized CIC conference, “Giving Power Back,” on Saturday, March 5.)

A second, powerful set of opportunities is available through the systems of curricular and pedagogical reform that have been initiated to advance the university-wide goals for student learning in “Habits of Inquiry and Reflection,” both within the Common Academic Program (CAP) and through academic majors. It is not accidental that the organizers of this symposium appeal explicitly to some of the guiding aims of CAP in explaining the symposium’s context and purposes. UD’s learning goals of diversity, community, practical wisdom, and critical evaluation of our times are framed in rich and subtle ways that open up many opportunities to expand the impact of our classrooms in the cultivation of racially inclusive, trusting, and honest academic community-building. If we as faculty revert to regarding these learning goals as nothing more than another bureaucratic obstacle course through which students must navigate for their degrees, then their primary value will be lost.

It is also important to note that the multicultural framework and vision for students’ residential learning that Student Development employs systematically, organized around educational goals of authorship, interculturalism, and community living, are fully congruent with key learning goals in our formal curriculum. Leadership in this work is rightly distributed throughout much of our staff and faculty, as well as among our students.

Other valuable opportunities to extend our practices and structures for inclusive and intercultural learning are afforded through new diversity fellow positions that the Learning Teaching Center is in the process of establishing and through countless programs facilitated by the Center for International Programs, the Fitz Center for Leadership in Community, the Office of Multicultural Affairs, the Center for Student Involvement, the Office of Student Leadership Programs, and Campus Ministry, among others. While there may be areas in which wholly new structures should be created in order to promote a more
inclusive climate of belonging at UD, I would urge all of us to utilize more fully structures, programs, and practices that already are in place or actively under development.

In closing, I will risk cliché with the reminder that the work of furthering racial justice and more inclusive belonging across color lines at UD is a responsibility that all of us bear, individually and collectively. As we launch a national search this week for a new vice presidential position in diversity and inclusion, there may be a temptation to think that the new vice president ideally will take charge of our campus culture and climate and simply set things right. No matter how talented, experienced, and influential the new vice president proves to be, this would be an illusory hope to hold out for her or his work. The Vice President for Diversity and Inclusion will be a strategic catalyst and orchestrator who should enable us to develop, implement, and evaluate clearer, bolder, smarter, and more sustainable strategy. We should not imagine that the new vice president will be a deus ex machina who, single-handedly and magically, will rescue us from ourselves.

This point is expressed far more eloquently through the words that Dr. Martin Luther King, Jr. uttered in what was then the UD Fieldhouse on Sunday, November 29, 1964, just weeks before accepting the Nobel Peace Prize. These are words memorialized in the elegant and compelling sculpture that Roger Crum, Bro. Gary Marcinowski, and John Clarke from the Department of Art and Design have created along the walkway between St. Mary’s and Albert Emanuel (a sculpture whose formal dedication will occur on Friday, February 12). Reminding us of the daily, shared work of civil rights and racial justice, Dr. King said,

...human progress never rolls in on the wheels of inevitability. It comes through the tireless efforts, the persistent work of dedicated individuals who are willing to be co-workers with God, and without this hard work, time itself becomes an ally of the primitive forces of social stagnation. And so we must help time, and we must realize that the time is always ripe to do right.

While Dr. King underscored on our campus that night that “we have a long, long way to go,” we should embrace and be emboldened by his recognition that the time is ripe to do right. I pledge that, through the mission-inspired love of this Catholic and Marianist university, the Office of the Provost, working in concert with the academic deans and in collaboration with all of you, will take special responsibility for “helping time.” We will do everything we reasonably can to guide, support, and sustain the work for intercultural and inclusive belonging and excellence in our academic community to which our mission commits us.
Thank you for joining us in this project, and thank you for your kind attention this evening.
Chapter 8

Solutions and Next Steps (Thomas Morgan)

Summary of students’ comments by moderator

Solutions and Next Steps Panel

This direction of this morning’s Solutions and Next Steps panel is two-fold: we are first going to hear from students. After a brief introduction of our panelists, each will provide their insights regarding their experiences as students on campus. Some possible issues I asked them to consider include:

- Initial reactions to the campus and community
- Support you’ve found on campus
- Groups/organizations you’ve been a part of on campus
- How you’ve participated in changing campus climate
- What still needs to be done to make UD a truly inclusive community

I also asked them to consider the ways their particular school/program has influenced their experiences on campus (Engineering, Law, SBA, Humanities, etc.) As well anything else they thought was pertinent.

After hearing their experiences, we’ll turn to questions and answers with the audience, in part to begin to build a dialogue regarding the next steps UD needs to take to improve the campus racial climate. We will draw in some of the faculty organizers to continue to dialogue about where we want to go as a campus. As needed, we’ll recap the ideas presented earlier in the symposium, and talk about ways to create structural change that can address the issues of race we’ve heard over the last couple of days.

Panelists:

Mike Brill is a senior political science and psychology double-major with a minor in public relations. He is the current SGA President, and will be graduating this May. His priorities as SGA President have been supporting underrepresented populations at the University, mental health awareness and sexual
violence prevention. In collaboration with other campus groups, in the last year SGA has worked to support underrepresented students, include hosting forums on the use of the word “ghetto” to promote mutual understanding and productive dialogue, hosting a forum for African American students to share accounts of campus experiences, hosting an educational speaker to debunk popular myths of Islam, creating a document of response guidelines to pass along to future SGA executives on how to effectively respond in a supportive way to instances of discrimination, releasing a statement condemning discrimination and derogatory language, and passing a resolution in regards to racial turbulence on campus, expressing support for students of all backgrounds, condemning racial injustice and discrimination on campus.

*Shanir Carter* is a 2nd year law student at the University of Dayton School Of Law. She hails from Baltimore, Maryland and has lived in Daytona Beach, Florida for 10 years. Before entering law school she was employed at various agencies whose goals are to benefit the poor, marginalized, abused and disenfranchised population of children and adults. Her positions have included: providing community mental health, supportive substance abuse services, and supportive counseling services to families involved in the child welfare system. She has been a member of the Black Law Student Association since 2014 and currently serves in the position of Secretary. She is also a member of Zeta Phi Beta Sorority, Inc. Shanir obtained her Bachelor of Science in Psychology in 2009, from The Great Bethune-Cookman University in Daytona Beach, Florida.

*ShayLynn Hespeth* is a Dayton native studying at the University of Dayton majoring in Political Science and minoring in History. In 2015, ShayLynn graduated from the Dayton Early College Academy (DECA), and was awarded the W. S. McIntosh Award Scholarship to attend the University of Dayton. She currently interns for the City of Dayton Public Affairs Department, where she is working on the city’s social media and leading the 220th Dayton anniversary campaign. ShayLynn is an active member at Greater Allen AME (African Methodist Episcopalian) Church. At UD, she is a member of the NAACP and Women of Remarkable Distinction (WORD) group on campus. She serves as a mentor for the DECA Love mentoring program and participates in OMA’s PEERS mentoring initiative. ShayLynn enjoys spending time on campus with friends and reading. She also enjoys trying to understand cultural difference on campus, and proudly representing her culture and heritage as a woman of color at the university.
Emily Kegel is a Junior Pre-Medicine major with a double minor in Medical Humanities and Psychology. She was a participant in the Cross Cultural Immersion Program in Cameroon during the summer of 2014 where she worked in the Kumba District Hospital, and is also an active mentor for Big Brothers Big Sisters at Camino da Vida in Dayton, Ohio.

Devin Mallett is a junior mechanical engineering major with a concentration in energy systems. He is a native of Cleveland, OH. Using his mechanical engineering degree he plans on going into the renewable and clean energy field. Devin also doubles as a Student Engagement Assistant for the Office of Multicultural Affairs. In his role as an SEA he works on a monthly section known as Brother to Brother, where men come together on campus to discuss issues on campus. During his tenure at the University of Dayton, he has been a part of the National Society of Black Engineers (NSBE), Black Action THRU Unity (BATU) and has been a mentor for the Program to Engage and Exchange Resources (PEERS).

Khristian Santiago is a senior Operations Management major from San Juan, Puerto Rico. During his time at UD, he’s been involved with different student organizations, including Flyer Enterprises and President’s Emissaries. Additionally, he’s also helped with the development of different campus inclusion and diversity initiatives, including the Creating Inclusive Communities student cohort. As a graduating senior, Khristian feels that the University is beginning to have the necessary amount of work to have conversations about our campus climate and how we, as a community, can make the needed changes.

Presentations:
Many of the presenters worked with minimal notes, focusing more on their experiences. Several of the presenters agreed to share the outlines and impressions that they focused on in their presentations:

Mike Brill
Three main takeaways from our discussion:

1. The conversations about race taking place on our campus are important and must continue.
2. We must act progressively to improve our campus climate, not reactively.
3. Those dedicated to fostering an inclusive campus must go out and bring the conversation to others; we can’t wait for them to come to us.
How I Personally Got Involved with Racial Justice

- My background is in politics and government, which informs my perspective
- Social science floor freshman year, in my major you get to know everyone, exposes you to a wide range of political beliefs
- I got into supporting the party and the candidates that I believed supported racial justice
- Didn’t get involved with anything on campus until junior year
- My viewpoint has shifted over time—no longer a liberal vs. conservative thing, but an individual thing
  - Incident at Kent State regarding CDs and USG
  - Ran for SGA with inclusiveness on my platform
  - Incidents this past October and November were a spark to the flame ● It’s weird how involved I’ve become in such a short time

SGA Accomplishments in Supporting Underrepresented Students Fall 2015

- Passed a resolution on racial turbulence, condemning racial injustice and discrimination on the campus, while expressing support for students of all backgrounds
- Released a statement condemning discrimination and derogatory language that was circulated on social media, reaching over 17,000 people
- Created response guidelines for future SGA executives on how to effectively respond in a supportive way to instances of discrimination
- Passed a resolution calling for administrative statement on racial turbulence
- Just passed a resolution supporting hires in favor of a diverse campus community
- Successfully negotiated a scholarship that benefits African American students to be included on the February Advancement pledge card in honor of Black History Month
- Hosted two unbiased forums on the use of the word “ghetto” in our community to promote a mutual understanding and productive dialogue
- Hosted a forum for African American students to share accounts of their campus experiences
- Hosted an educational speaker to debunk popular myths of Islam ○ Need to be more of these types of initiatives

What Still Needs to Be Done?

- Support is strong when times are hard, but many here are complacent when there is no racial turbulence
  - Visible support is very necessary all the time - research on LGBTQ+ Task Force
- Continued outreach needs to be performed to be inclusive of underrepresented groups
  - Danny Martin’s comment at “Ghetto” forums
  - Need to get people from various groups intermingling
- It’s too easy here to live in a bubble of whiteness, need to break down the walls and expand perspectives
  - Students here are too concerned with trivial matters such as PC culture and focus on the underlying issues
  - I’ve been fortunate to have had experiences where I’ve gotten to interact with all kinds of people and experience
  - A lot is being done, speaker series, etc. but there is a whole segment of the UD
student body who would never attend anything like that

- The University community needs to find ways to reach those people
- More needs to be done to address Islamophobia on campus
  - Not enough outreach being done to Muslim student groups
  - Promote a better understanding of Islam

ShayLynn Hespeth
I focused on providing my perception of campus as freshman African American woman who has already been on campus for 6 years from 7-12th grade via the Dayton Early College Academy (DECA) student. Mostly, my experience in transitioning from DECA to becoming a college student at the University of Dayton was that of culture shock. I was shocked at how mean and rude people could be just because of the way my hair curled and how my skin responded to the sun collecting melanin. And I was shocked by the difference between UD’s public focus on “community” and the actual experiences I had when I got on campus. It was the opposite for me. I felt excluded and never included. It was nothing like a community, unless the community was only for the elite and I wasn’t invited.

Emily Kegel
After my freshman year I had the privilege of traveling to Africa where I was part of the cross cultural immersion program in Cameroon, which is based on the concept of living and taking part in a community whose culture is vastly different from your own. This experience challenged my beliefs about the world around me and led me to some insights about racism both on a global and local scale. I had often heard the term white privilege and understood its rudimentary principles, but it was not something I had actively thought about in my everyday life until my time in Africa.

Throughout my experience in Africa I was approached and treated with a strange sense of respect solely based upon my race. Being white to me had never been a factor about myself that I had previously given thought to, but in a place where I was given such different treatment it became a factor I was acutely aware and conscious of. I also noticed how in the streets and in the market places white mannequins and posters showing only white models could be seen, and it appeared that the standard of beauty was completely westernized to this “white ideal.” It was startling to see first-hand the reach of American culture, and now this distant concept of white privilege was made very apparent in those that I encountered, as being white in some way equated with power and reverence.
Another poignant experience of my time in Africa was a student panel conducted at an African college similar to the one held here in which other African college students asked questions pertaining to American culture, and the question they had most interest in was “why racism was so prevalent in America?”. In my response to them I stated that I believed racism was rooted in an ignorance that stemmed from the inability to view the world from someone else’s perspective. It is exactly this ignorance that I was surprised to find was almost considered the “norm” upon arriving back to campus. I felt as though the homogenously concentrated culture on campus allowed for the perpetuation of ignorance and stereotypes as so many students were highly insensitive to the issues specifically facing black students on campus. People used anonymous social media and other outlets as ways to downplay the serious issues occurring in today’s society while other students simply made inappropriate jokes publicly displaying disrespect for others cultures. Although I had noticed it before, it was now a subject I felt more strongly about since my time abroad and something I was much more active in discussing. I have used my experiences in Africa as a platform to talk about race with other students, and discuss the implications of white privilege in today’s society especially in regards to the college environment. Since my trip I have given several presentations on my involvement in Africa, and I have urged others to challenge themselves to learning and experiencing another way of life. I truly think the best way to break down these barriers is for one to gain a different perspective by experience a culture different from your own, no matter how big or small the difference I believe every bit helps. It may not solve the issue altogether, but would provide a stepping stone to the conversations that need to happen in order to create a more inclusive environment on campus. I feel as though a large part of people prejudices stem from a fear of things they believe to be foreign to their way of life, and allowing for more opportunities on campus for students to immerse themselves in other cultures could help even in a small way to foster a better sense of community and understanding. I unfortunately do not feel as though I have made a significant impact as I would have liked in concerns of the climate on campus, but I believe in sparking conversations with individuals can lead to an important breakthrough allowing for students to be more receptive of talking about these tough issues.

**Devin Mallett**

Notes for Solutions and Next Steps Panel, State of Race at UD Initial reactions to campus and community

- Warm reactions, open arms, everyone knew who my friends were
- Not all minority students are outgoing, so it can be difficult to come out of their comfort zone

Group Supporters
• OMA
• MEP (Minority Engineering Program)
• Students in general

Groups/organizations that you are involved with
• NSBE, BATU, PEERS mentoring program, Upward bound tutoring
  How you’ve participated in climate change
• Participated in die-ins
• Constantly educating my peers on factual tendencies
• Breaking stereotypes

How to make UD truly inclusive
• Diversity events are great → what people put in is what people will get out
  → Having these events during NSO
• Taking advantage of aviate programming on campus
• Not ignoring differences

How has your program influenced you
• Rough start → first it was hard to speak in class
  → Once I broke that barrier school became easier
• Detentions → went to detention every night
• Engineering is very helpful, MEP & my advisor → they all want you to succeed in life

Other comments
• Get people to care → show how bad hate can be
• People are uncomfortable going to all minority events, fail to realize that is an average day for minorities
• Challenge students to step out of their comfort zones

Khristian Santiago
My preparation was mostly recounting my story and time at UD. Essentially, walking through my time here and the different initiatives that I’ve helped with as well as personal encounters that impacted my time. The curriculum also impacted my time here early on (SOC, ENG, PHL, and WPC). In essence, UD has the opportunities to have the conversations, now we have to engage people to start the conversations.

From the conversation, I think the biggest point is to make sure the leadership team and leadership transition coming up takes this issues as part of its DNA in leading UD. Additionally, faculty and staff need to maintain their continued support of students, both engaging them in becoming part of the conversation and solution, as well as walking through the different experiences the have on campus.
Chapter 9

**Conclusion** (Julius Amin)

On the eve of the Emancipation Proclamation President Abraham Lincoln informed Congress that America “cannot escape history.” It has been over 150 years since that Proclamation was issued and America remains a nation deeply divided by race. Race, wrote Derick Bell remains a “permanent” fixture on the national conscience, and few things in the country are more explosive than a race crisis. It is within this historical context that recent tragedies including the deaths of Mike Brown, Eric Garner, Tamir Rice, and John Crawford III should be understood. It was in such an unsettled social landscape that the Symposium of Race had its origins. Panelists and speakers at the Symposium spoke passionately about the burden of being “black” on the University of Dayton campus and called for relentless effort to turn the tide. Repeatedly, they spoke of an unwillingness to turn UD’s mission into reality for all. Repeatedly, they took issue with an academic curriculum which despite the innovative ideas of the Common Academic Program still relegates racial diversity to a footnote. Repeatedly, speakers argued that UD needed racial equality and not racial tolerance. Repeatedly, they called on UD’s leadership to institute policies with “teeth” to address the race problem. At one point a speaker at a session asked if there was a member in the senior administration present and none was available. That said it all. Most within the senior leadership did not see the Symposium as significant enough to attend with the exception of the keynote address which was delivered by the provost. Compared to other college campuses in the country, UD’s calmness while encouraging shouldn’t create the illusion of overall satisfaction. The Symposium, indeed, raised a set of challenges, some of which attendees believed, could be solved with a stroke of the leadership’s pen.

Perhaps the most recurring concern at the Symposium dealt with the embarrassingly low number of blacks on the University of Dayton campus. There is a critical shortage of blacks at every level: students, staff, faculty, and senior level administration. The real tragedy is that the low numbers of blacks at the University of Dayton have been accepted as routine and as a result there seemed to be no concrete short or long-term strategy to reverse the trend. By failing to address the problem of recruitment and retention of blacks, UD and other universities across the country squander significant opportunities. As
Tanya Washington has written, having blacks on campus should be much more that than “a matter of optics.” “Faculty of color,” she continued, “can positively impact the campus climate by fostering inclusion and cross-cultural understanding.” Racially diverse faculty help students to examine stereotypical notions and “biases,” and challenge them to rethink their position and role in a multicultural global community. In his address, Paul Benson denounced as an “unjust” a race culture which presents “impediments to students’ educational achievements.” At the University of Dayton, the Marianist charism which demands reading the “signs of the times” supports that students be educated to think differently as they prepare for life in a new world.

The Symposium on Race was designed in part as a wake-up call. Given that it has been referenced by the university leadership in speeches and documents, it seemed to have generated a new sense of urgency, even temporary. Policies to address issues raised by the Symposium must be result-oriented and those responsible for providing solutions must be given clear mandates to produce results within specific time periods. Universities do this all the time. For example, when new faculty are brought in they are given specific benchmarks as a precondition for tenure. It has been less than six months since the Symposium took place, and as the storm quietens down and attention shifts to other things, it appears the University of Dayton, like the nation as a whole, has reverted back to the usual. While race remains on the to-do list, it is not a low hanging fruit. The enthusiasm and recommendations made by the Symposium must not be forgotten. Failure to act on them in essence makes the University an accomplice of “unjust” racial practices. Let Tiara Jackson, a student presenter, have the final word. There should be “Less Talk: More Action,” she eloquently noted.

Endnotes

i This presentation’s first half is adapted from “The Veil and Double Consciousness,” an anonymous article posted to the University of Virginia’s American Studies website.