

2013). The testimonies of Black male non-student-athletes attest to the academy's rejection of Black men as intellectual, and not primarily corporal occupants. Black males across historically white campuses lament the regular assumption that their admission is predicated on their athletic prowess (Dancy, 2012; Harper, 2015; Palmer, Wood, Dancy, & Strayhorn, 2014; Strayhorn, 2008). For a Black man to exist within higher education as a thinking being is oxymoronic in the white psyche. A comparative analysis of political commentary regarding legacy, athletic, and affirmative action admissions confirms the academy's commitment to white entitlement, Black male bodies as commodity, and the rejection of Black intellect (Charles, Fischer, Mooney, 2009). For Black people, inclusion within anti-Black settler-colonial institutions of higher education is not simply the experience of discrimination, but primarily white insistence on the practice of enslavement.

Another essential component of the colonial project is seducing the colonized into the fruitless effort that is modeling white humanity (Fanon, 1952/2008; Memmi, 1965/1991; Mbembe, 2001). This practice of striving for an elusive and impossible goal works to reaffirm the humanity of the colonizer. Higher education is one of the primary sites where this seduction takes place. As Samuels (2004) argues, education, along with science and law, is one of the deities of U.S. democracy. In the present and recent past, colonial discourse has framed education as fundamental to achieving the "American Dream," and thus white humanity. However, for non-white, especially Black, national occupants the pursuit of full sociopolitical participation by way of educational institutions has proven to be a dream deferred (Edwards, 2011; Hughes, 1987). Continued disparities in institutional funding, attrition, tenure and promotion, executive leadership, and support reflect the fallacy of a truly post (or beyond)-colonial institution embracing of a multicultural humanity.

National rhetoric may have shifted to publicly disavow discrimination and injustice; however, the lack of shift in foundational values and design exposes the propagandized nature of "liberty and justice for all." To be clear, the present chapter seeks to focus its gaze into the system, the settler-colonial project scholars are "hooded into" that is fundamentally committed to a sociopolitical vision of domination via anti-Blackness. We, therefore, take seriously Woodson's (1933/2000) critique of white educational institutions as committed to the intellectual, psychological, and social destruction of Black life. Fanon (1961) illustrates:

Perhaps ... sufficiently demonstrat[ing] that colonialism is not simply content to impose its rule upon the present and the future of a dominated country. Colonialism is not satisfied merely with hiding a people in its grip and emptying the native's brain of all form and content. By a kind of perverted logic, it turns to the past of the oppressed people, and distorts, disfigures and destroys it. (p. 37).

By distorting the past of colonized peoples, as well as their historical relationship with settler colonialism, white supremacy not only justifies the imposition of a Eurocentric logic on educational practice, but it also erases Black intellectual traditions and denies the trauma of the Black experience as essential curricular content.

Current academic standards are inextricably linked to the perpetuation of white supremacy and white interests. Pedagogical practice and objectives are constructed to support an epistemic orientation to the world that is Eurocentric. For instance, positivist assumptions about objectivity and postpositivist reliance on Cartesian perspectives of the thinking (disembodied) man support anthropological and consumptive approaches to engagement with the Other (Baszile, 2008; Lowe, Byron, & Mennicke, 2014; Minh-ha, 1989; Spivak, 1988; Talburt & Stewart, 1999; Thomas, 2013). When students and faculty of color struggle to align their intellectual and sociopolitical realities to the pedagogical practice, they are dismissed as inferior. An individual's proximity to "humanity" is directly dependent on their ability to manifest (white) destiny. Further, the prioritization of a white supremacist logic as institutional design is both curricular and co-curricular emerging in and beyond the classroom. The athletic field is possibly the starkest example of co-curricular anti-Blackness.

Black Suffering as Institutional Outcomes

Essential in white supremacist settler-colonial educational design, Black fungibility manifests violence-effect in positionalities of Black and white people on college campuses (Wilderson, 2010; Hartman, 1997). As Wilderson notes, the spectacles of the plantation "slave" parties and weddings, musical performances of the enslaved for "masters," scenes of "intimacy" and "seduction" between Black women and white men cannot be disentangled from the "gratuitousness of violence" that structures Black suffering (Wilderson, 2010: p. 46). From discursive acts of "love" or "respect" to whippings and rapes, white engagement of the captive Black body is always sutured to a structural suffering in which Black people's speech and mobility are incapacitated. Because the Black body is fungible, or exchangeable and adaptable, the engagement can appear loving, even humane, but the white psyche still engages the Black body as property, albeit enjoyable. This analysis is particularly stark in white celebrations of Black athletic triumphs on football field and basketball court sites. U.S. college student affairs units must also grapple with the construction of the Black body as property.

Inducing the humiliation and suffering of Black people for sport comprises the early student life in the colonial colleges. These practices were necessary to mark the separation between Black people and whites. For example, at Williams College, several college students (who were all white and male) forced a Black man to smash his own head into wooden boards and barrels for their entertainment (Wilder, 2013). On other early college campuses, college students