Institutional Diversity and Inclusion Speaker Series

A Way Forward in Practice: The Myth and Misconceptions about Teaching Race and Racism

featuring Professor Dorinda Carter Andrews, chairperson of the Department of Teacher Education, College of Education

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Good afternoon, everyone. My name is Jabbar Bennett and I serve as Vice President and Chief Diversity Officer at Michigan State University. And it is my privilege to host the first ever Institutional Diversity and Inclusion speaker series on behalf of my team and the Office for Institutional Diversity and Inclusion and colleagues from around the university that you'll help the plant if you bet. I welcome you to today's discussion, which is the first of many more to come. The speaker series is designed to address critical issues related to diversity, equity, and inclusion in higher education. We invite experts to speak on various topics, often highlighting their own scholarship and share reflections on relevant professional practices and lived experiences. Today's event entitled a Way Forward in Practice. Myths and Misconceptions About Teaching Race and Racism provides an opportunity for teachers and others to consider the role of race and racism in education and learning outcome. As you know, this is a timely topic that higher education has come under increased scrutiny in the public sphere. Related to the idea of acknowledging the connection between race, racism and power, or utilizing the framework known as critical race theory or CRT. The simple definition of education is to develop mentally more early or aesthetically, especially by instruction. Education can only be achieved when teachers expose students to the entire objective, history and facts that have oftentimes been marred or have marred our path, shaped our current existence and it formed our future in both beneficial and adverse way. I am very excited about today's the dark Louis debt. And being in conversation with one of Michigan State University, Barry own esteemed toddlers, scholars from the top ranked department, Teacher Education in the College of Education. But first, please allow me to introduce another colleague, Lauren Gaines McKenzie director of diversity equity inclusion, and the College of Communication Arts and Sciences, to offer a formal introduction of our keynote speaker. And before Lara begin, I'd like to note that along with her administrative duties, Lauren, as a doctoral student in the College of Education. And it's working to complete her dissertation which explores black motherhood in academia. And in addition, I also want to congratulate lard to being selected as one of four recipient of this year's university wide distinguished academic staff award. Let's welcome Lauren and give her a thank you, Dr. run it. It is my pleasure to introduce Dr. Dorinda Carter Andrews, Dr. Carter Andrews as a professor and Chairperson of the Department of Teacher Education at Michigan State University, where she teaches courses on Urban Education, critical multiculturalism, and critical race theory. She holds a BS I0 from Georgia Tech, MED from Vanderbilt University and an EDM and EDD from Harvard University. Her research is broadly focus on black education and racial equity and justice and P. 220 learning environments. She utilizes critical racial and black feminist minutes, frameworks and methodologies, examine issues of race, culture, and power in Schools. Dr. Carter Andrews is currently the principal investigator for a grant that explores racial equity in school discipline for black students, funded by the WT Foundation and Brady Education Foundation. She also works with school districts, universities, municipalities, corporations, and civic organizations on how to develop and maintain culturally responsive, inclusive, and equitable learning and work environments. She has a former industrial engineer, high school math teacher and kindergarten teacher and had teaching experience and suburban, urban charter and independent schools. In addition to numerous honors. Dr. Carter Andrews, who's given to text talks on education. One entitled the consciousness gap in education and equity imperative, and another entitled teach kids to be evils, overcoming educational storms. Her insights on racial equity in education have appeared in the New York Times, Education Week and on WK, our NPR, CNN, and other media outlets. Dr. Conner Andrews research and scholarship has also been published in several top tier academic journals. It is a privilege to be in conversation with Dr. Andrew today. We are eager to learn from her as we think about our path forward. With that said Dr. Andrews, welcome and thank you for joining us. I will turn it over to you. Thank you so much, Laurie. Wow, that was just a phenomenal introduction. It was too loud, but binominal blacks. And I am always helpful to hear myself being spoken about and thinking who is that woman? I am just delighted to be here this afternoon and really grateful to the Office of Institutional Diversity and Inclusion and Dr. G bar for this opportunity. So thank you. And I just want to begin with a land acknowledgment because I think that's not only appropriate, This PSC bit, but accountable. And if you will allow me, I will substitute the collected in the acknowledgement, will I? Because I think it's important to our responsibilities. So I collectively acknowledge that. Ask me, I acknowledge that Michigan State University occupies the ancestral, traditional and contemporary lands of the astronaut big three buyers, confederacy of Ojibwe, Iowa and patois, Tommy peoples, in particular. This university resides on land, sea. I 18 my tree of sad them out. I recognize or an advocate for the sovereignty of Michigan's swell federally recognized Indian nations for his stored indigenous communities in Michigan, for indigenous individuals and communities who live here now. And for those who were forcibly removed from their homelands by offering this land acknowledgment, I am indigenous sovereignty. And we'll work to hold Michigan State University more accountable to the needs of American Indian and indigenous. Thank you for allowing me to do that. I hope that in the spirit of that collective, we will also speak the RI to yourself from time to time. So this is meant to be a conversation. I'm with Dr. Bennett and I'm going to start with so frame make comments. There is no PowerPoint presentation, but I do want you to hold some of the nuggets that I am going to give this afternoon in terms of thinking about a wave or whatever practice. And I think the title for this particular time together, being a community is so important. It is the way forward. But before we go forward, we have to really disentangle the myths and misconceptions about teaching race. Awesome, and particularly for us, I'm assuming this audience is primarily a higher a lot. And so my comments and frightening will be unmet. Spence. I think it's important to start with why are we here? And I don't mean here in the Zoom meeting. I mean, how did we get to this place in society, right? Where we are so politically charged around social justice issues. And I'd start by really asking you to think about, wow, we have to have a community or on the myths and misconceptions about teaching race and racism in educational contexts. Discussions of race and racism are not new in our societal, just force or in higher education. But the resurgence of anti-black racism, along with other forms of racism against people of color, including the violence against indigenous peoples, Asian Americans, latinx peoples has stimulated BY or an increase division among people of various racial and ethnic groups over at least I'm going to save the last six years. So I'm Same thing from the murder of Mike Brown. Now, we also know the murder of George Floyd in May of 2020. And the media coverage, a bad case of Derek show that exacerbate it what we're already growing tensions around race relations in the US. And yet we saw K 12 schools, school districts, colleges, universities, and even corporations begin to explicitly hop size commitments to racial equity and justice work within their spheres of influence and impact. Backed. You can watch TV and see a commercial where statements would come up either at the beginning or the end of the commercial. Why is this important? Because that one's a time period that I built, stamped and further shrink or the figure discomfort or either solidarity that people have around race and racism in this country. And doves last solidarity strengthen division, also struggled with its roots in beer. The other thing that I would say that brings us to this point in time a month, a lot of things is we have seen how actions within the last residency stimulated racially charged attitudes between and among various racial and ethnic groups. And so discourse around race and racism in the US, including conversations about citizen, your rights to home owners share civil rights, gender identities, sexuality, and even religion. And just to give you some data from 2019, the Pew Research Center, I showed or shared some reporting back them on how Americans being the state of race relations at that time, roughly two-thirds of the American people stated that it had become more common in men in this country for people to express racist or a racially insensitive means under Donald Trump's presidency. In back seminar. According to the Pew Research Center study, said that racial attacks were on the rise. So I want you to just think about for 2019 to where we are now. And again, those rising tensions and the ways in which B or did by sidedness have been exacerbating it and have real and material benefits for people that have us to think about oppression and discrimination of any or Islam, political or partisan map. Warm and man. And it's a combat people in positions of power, in institutions to abolish racism in all of its manifestations. So as I wrap up on thinking about or happiness, think about why are we here? Why are we in this moment? I think one of the ways for us to consider moving forward is to think about in colleges and universities, who are we teaching? And for many of us right now, that's Generation Z, or as some might refer to the gym seniors. Some of you may not know that one of the core characteristics of Gen Z is racial diversity. Engine seniors are those students who were born between roughly 199520101. Of the things we know about Gen Z is that they are likely, at least in this country, the last generation that is predominantly white. A slight majority of Junzi or is about 52% are like 25 percent are Hispanic or Latinx, 14 percent are black, and poor person is safe. That tells you something about the student demographics of who we are teaching. My teaching about issues of race and racism are relevant and important. But even more so been simply the demographics of June zeros. What we know is that Gen Z are, tend to be more open-minded, more expansive about what they want to learn. An actively engaged in advocating for the fair and equal treatment of others. In fact, the Annie E. Casey Foundation produce some reporting that indicates the seven moles. Handling and social issues to gypsy are in no particular order. Our health care, mental health, higher education, economic security, civic engagement, the environment, and nonetheless, racial equity. So if we know that the students that we're teaching right now, Kate's 10 and post-secondary are interested in racial equity. Why would we limit their access to curriculum that allows them to develop those critical thinking skills and further their ability to be cross culturally competent and productive citizens of the society. So not that I needed to, but I think I've laid a good foundation and some might say made a apes for why teaching race and racism in the college classroom is important. And I think it's important to turn to the myths and misconceptions. Now there are various critical frame works on race and racism, right? Critical race theory is not the only one. There are critical theories of race. There are critical theories of racism. But it is important for us to understand that as a boss word. One particular theory, CRT, is being lifted in a way that is charging and inciting and exacerbating bet beer. And the perception and also reality of divisiveness in our communities. So I want to lift up for you some of the myths and MISP, two questions. But before I do that, I actually want to give you some of the tenants for central points or critical race theory, which you will also find, I would argue in other critical theories of race and racism. The first one is that race is a social construct, the hierarchy, it's a social construct. It's not buy a watch. And I'm happy to think about this by using an example of the first census taken in 1790 in the United States. Naming that my framing right now is domestic and it's not global. Although we know constructions of race and the ways in which people of color experience racism and our racial lies has global impact. Okay? But in the United States as an example, the first census was taken in 1790. And if you have a chance to Google what that senses like, you'll see that it identify people by gender and race. And Matt was, and also by freedoms. It's in that sense, since you will note that enslaved Africans were named as number of slaves. So they were not even human. That's why they were seen as property. Why is this important for us when we think about the social construction of race? Because race as a concept has always been rooted in a hierarchy and a power in a way where people, white, ancestry, and communities. I've been at the top and people of color have been. It's important to understand in such a hierarchy, racism via Ashton and the lifting of others, is really rooted in a system of advantage based on race and power, my privilege and power. So when we think about race as a social construction, you can move from that 1790 census all the way to the 2020 census to see how waste labels, categories have changed over time. If in fact it were biological, we would not see so much dynamicity, if you will, of the kanban boards. The other example I'd like to use is the eugenics movement. When we think about race as a social construction. And some of you in the audience are likely much more familiar with this than I am. Eugenicists were concerned that the white race with degenerate, it been mixed with quote, unquote, inferior or non-white races. When we think about education, eugenics. Had a large impact on education early on, after 860, bad and E. But now the ramifications, the roof standardized testing, cognitive measures. Even in the discipline of psychology as one example, eugenics was, the discipline was complicit in eugenics and large numbers of psychologists were oogenesis. So I just wanted to use a couple of those examples going back to help us think about how CRT helps us to examine race as a social construct and the ways in which the construction of the categories has impacted people's everyday lives and educational experiences. Secondly, the theoretical framework does help us think about how racism as a form of oppression and discrimination is a persistent part of the fabric of America and Y. And we see this evidence through every system of our society, government, health care, criminal justice, housing, and of course, education. So when we think about the need to teach racism, we actually can think about disciplinary areas in higher education where students will not be able to examine issues of inequality or an equity without a racial learns, right? So it is critical to students even understanding and growing deeper in their disciplinary area. Focus. This idea that racism is persistent in the back of persistent part of the fabric of American life is evidence in the institutional and systemic way that this form of discrimination has persisted. The third thing that CRT is a framework helps us to think about is that the voices and experiences of people of color should be legitimate parts of the historical and contemporary narrative of American y. And then belts voice, this shouldn't form institutional decision-making and policy development. This gets at the need to have more than one narrative about how history has evolved in this. And the need to have more than one layer and live out in the atmosphere regarding contemporary issues and what has been bear just or unfair and unjust are fully CRT helps us to understand that people are, of color, are racialized differently, am a US context and experience racism differently? This is really important because while we can think about racism as an umbrella form of institutional and systemic oppression based on one's pain on time. People of color in different communities of color experience racism differently. Hence, we now teach about a use terms like anti blackness and tie, age, gentleness, anti indigeneity. We want to train students who are citizens of the society who understand that both lived experiences of people of color have some commonalities by way of oppression when this state, nuances, Gibbon, communities of colors, histories on these lands and in this space and their relationship to the way, yeah, that's, that's important. Lastly, a major points of CRT is that any project committed to equity and social justice must center the ways that racial inequity and injustice shade transformative change in an M for communities of color. This is really important, right? That any project about justice and equity has to, to race and racism. Because it is a quarter. Emily, suddenly us in terms of the ways in which people of color experience discrimination. So I hope that gives you a better sense of what critical race theory actually in its, and additionally, how critical theories of race and racism define and perhaps utilize or taiga ideas around these two concepts and how we can better examined them to institute transformative a positive challenge. Now, I'd like to talk about these comp and minutes. About race and racism or theories of race and racism. Because again, if we believe racism is a system of race privilege once how war, we can begin to disentangle some of the myths that are out there about what these theories do and don't do. And the first one that is quite common is that racism is declining. And even globally, right? We are becoming a much more colorblind society. And it's important to understand that that's actually not true. We have a lot of research-based evidence that indicates an, even as I had stated earlier, that acts of racism in its various forms are on the rise and add an all time high. And that the idea that we should just be color blind will allow us all to be more harmonious, is just simply not a way to abolish racial discrimination. Backed. If we presume that people experience, are social institutions differently based on race, right? And if we have empirical research that evidence is that then we can't best to aspire towards being colorblind. So we want to dispel that myth because it's just actually not true. Racism isn't declining. We're not becoming more come on. Why? Well, we aspire to that as a way to kind of render you manage in the base, persistent dehumanizing. And secondly, there is this myth that teaching about race and racism is actually taking a political stance. Again, the couch or to bat is there are issues of race and racism are not political, right. They are about humanity. And so we have to deconstruct and dismantle the idea bat. If I speak about the history of the United States in ways that lit up other people's experiences from their perspective. Taking a political stance that is not a back to what we need to be set happy about is that discourse around race or racism has become politicized and harvests and forest strategic purpose. And if we recognize that, then we have to make sure that we are not participating in the hardest and discourse around race and racism, but that we stay focused on the equity and justice frames for why racism We are malnourished. Another myth is that if I teach about race or racism and particularly using a critical race lands that I'm professing that one race or sex is superior to another race or sex. Again, falls. People have to think about issues of race and racism as embedded in a system of racial superiority, a hierarchy of racial superiority and inferiority. And in that frame work, one can see how races, sexes are socially constructed to be superior to other works, like utilizing or teaching about race is not best thing but Lumley, one race or sex is superior to. Fourthly, a myth is that well it by use CRT or other critical theories of grace. I'm really saying better an individual by virtue of their race is inherently privileged, racist, sexist, or press it, whether consciously or unconsciously. Again, the answer to that, well, I'm not racist, but people are more socially construct race. Nation in society, how one is socialized to understand their race, their gender, their class, their sex, as a position of power and authority, or as a member of a targeted guru. Of death. Myth is that an individual's moral character is defined by race. There's no critical theory of ways that warrants that. A sixth myth is that an individual, by virtue of their race, bears responsibilities for actions committed in the past by other members of their same race would, again, as those who teach about race and racism and do programming around race and racism, I would say it's important to get people to understand that. One is not saying you're responsible for the actions of your ancestor. But if you are a member of a racially privileged group, you are responsible for your participation in either perpetuating the abuse of power based on race privileges or using those race privileges to help further the cause of this. And access to opportunities of members of marginalized racial. That's a very different framing. Part of what I'm saying here as I come to the last man, is that some people are engaging discourses around race and racism in ways that are harmful. They're not helping because everyone and teaches about race or racism, does it, do it well? And so it's incumbent upon all of us to learn more so we can do that. The seventh myth that I want to lift up is that there's this idea that critical theories of race claim individuals should feel discomfort, guilt, a English, or some other form of psychological distress solely because of their race. That's false. None of the theories claiming that this should happen. But we malice educated individuals that as new, as a member of a privileged grew or a targeted group. Conversations around race and racism, where issues of power are really safe, around how groups have been systematically advantaged or France, It's going to be natural for those who identify in the dominant group to maybe feel discomfort, guilt or English. And similarly for bones and the targeted groups to feel embarrassed, shameful, and a lower sense of self advocacy. So we need to be clear. Again, this is how we teach about racism. Men are afraid that these feelings are real, but they are manifestations of understanding your identity. Your racial lived in a structure of racial privilege and power where some are systematically advantaged and others are systematically grants. So I've given you a sense of what has gotten us here. What CRT and other credible theories of race aimed to fats, and what those common myths are and how we can guard against those. I know that we'll move into ways forward in the latter half of our time together as a community. And I'm looking forward to perhaps some of the questions that Dr. Bennett or others in the audience today. Thank you so much, Dr. Andrew. I really appreciate those clear Kant, that objective and poignant remarks. I really, really do. And I'll just say again, if it's a pleasure and honor to have you join us today. Thank you for the invitation to participate and not really bit. And before I introduce my colleague Kevin leonard to talk about how the audience can predict the pay in the conversation, that you all know, you can do that through submitting a question in the Q and a sort of application year in film that you see at the bottom. I want to pose the question to you, Dr. Andrew is my shirt. And before I do that, I just want to say a couple of things to remind folks about some of the key points that you re, so, you know, you talked about, posed the question, why is this important? Followed by Who are we teaching? All relevant. You went on to talk about the myths and misconceptions related to one of many frameworks that are applied in educational setting. And the one name that people care about a lot of critical race theory. And you also educated us about the social construct of race and reminded many of them of the historical legacy of eugenics dating as far back as 1855. So I appreciate you dispelling the myths and clarify for many of us, some of the things we've heard a lot in our jobs, in our community, and maybe even on the news and the media. Though it seems like a tax on teaching about race and race that, you know, are, are being, I would say direct, it's worth higher it and there's a thumb, they were law had been passed regarding requiring students or employees to participate in courses or training that have often been called the bytes. The concept, what college educators are instructed be prepared for in the classroom. And how can or should they proceed with teaching about race and racism? Yeah, That's question, Dr. Ben, that we didn't know that there are some laws on the books, but they're lost that have already been asked in some states, I think. Most recently, South Dakota is one where issues around whether or not faculty should be or how they can teach divisive topics. And I use quotes for that, right? Because this is the way it's being fray divisive topics. Whether or not we should be doing that is something, you know, I think we'll see more states who unfortunately in this direction with these attempts. And I would say, you know, that colleges, a new verb, our legs is where faculty have academic freedom. And I think we have to continue to ensure that our governing bodies and leaders within our universities and colleges real farm that academic freedom and really denounce legislation that would undermine it. You know, one of the things I've been thinking about and reading about is this idea that lawmakers are not guardians of objectivity regarding the so-called device, the concepts and impact, I would say they not been immersed. And your Oracle and theoretical research and they're not drawing on research evidence as they, as they use laws. So they are the least qualified to determine how faculty can engage students and difficult dialogues. So I think as faculty, and particularly in our contexts, academic specialists who instruct and post dots and others. It's really important for us to kinda know our legal rights. That's an area where we often don't educate ourselves. You know, what does academic freedom me? What, what authority does that give me in my curriculum? And really drawing on the governing and types of decision-making bot, bodies within the University to help with that education, understanding our legal rights regarding academic freedom. Another thing I would say, you know, that's just really practical is developing communities of practice within your department or college where people can collectively think through how your commit minutes to racial equity and justice and social justice more broadly, can really be fully integrated and demonstrated through various aspects of your curriculum. So in some of your disciplines, it'll base components are an aspect of the curriculum, right? What does it look like to center racial equity and justice in student's field experiences, right? And not just in the college classroom. So develop some communities of practice. The another practical thing I'd say Dr. Bennett is really understanding the disciplinary perspectives of your being old on equity and justice. And could, using research-based. For how you help students develop skills for critical thinking and solving problems related to social inequality in this way. And I just want to put a caveat there when I'm saying research-based evidence, I'm not only talking about numbers and quantitative data by when you are moving and pushing students to examine issues of race and racism. Again, I want us to remember as faculty and other types of educators that it's important to draw upon lived experiences, both in literature but also through your students. So those are 31 last one I know you want to get another question and perhaps, but I do fake. As faculty and educators more broadly, we have to continue to educate ourselves on the ways that institutional, structural and systemic racism continue to marginalize individuals and groups. Racialized individuals and groups. And I want to just say in its intersectional forms, right? So, you know, how are, how is gender disparity, racial Wow. As class disparately, disparity, racial eyes, and so on. Sexuality. What, what are the experiences of trans folks and people in the trans community in your discipline or based on what you're trying to teach students. So those are some ways, I mean, you've heard me in a round about way say, just keep teaching, what you're teaching, right? I believe an academic freedom AM until someone in our governing body says otherwise, keep doing what you're doing. You should anticipate student resistance. But it doesn't mean you have to throw the baby out. Now. Thank you. I really appreciate that very thoughtful and comprehensive response. And you started out really talking about the, what I will call the responsibility of leadership and ways that we should hold ourselves accountable to FECA information. Seek object. If FAQ, regarding the decisions that we're making, the statements that we're sharing isn't sorted, the change that we're encouraging and being clear about those reason. For that I appreciate and I know what the audience appreciates. The very sort of concrete things that we all can do in our daily work and our teaching and our practice to ensure that we are again, educating students and around the F2 to what race is and racism, the social nature of those, but how they apply, again, differently or impact people differently, I would say empathizing. Let, let me stop for now and introduce my colleague, Dr. Leonard. And I will say I thought I introduced him and he talks about the process for the audience to join the conversation. If we don't get questions, I have some other okay. But I'd like to introduce Dr. Kevin Lynch, who served as the Director for Diversity, equity and Inclusion and the top bit medicine. And he is also president of educating. And this should not be getting, learning, empowering or what we call it. I'm camp at Eagle, which we did our native faculty in that organization here at MSU, Care inductor limited that talk about how the course is another type of visual work without Berlin, it abducted and I thank you so much, Dr. Carter, Andrew, thank you so much for your presentation. I enjoyed it. Learned a lot. I loved how you basically compartmentalize everything that's really made it easy to understand. And I think allows for our community to engage in this discussion. What we're going to do, and some have already started to do it. I already have 33 individuals who posted in the Q&A is as you have questions, just please post them in the Q&A. I will try to go through In here. I will post them so that you can see the main portion of the question on the side. It's also so Dr. Carter Andrews can read it because some of these questions are long, but I will read it out loud as well, just so that anybody's here can can hear it. So we have multiple ways. You can read it, you can hear it and see it. And we may not get through everything. And I understand that some of the questions we may have to skip just for time, but we will do our best. And if we don't get to all those questions, we will have those saved and we can share those with Dr. Her Andrews and others who may be able to respond at a later time or add another one of our speaker series. We may even be able to get to address them there. So at that, I will go ahead and pose the first question if you're ready. Okay. So the first question was posted early on from an anonymous attendee says, thank you, Dr. Carter Andrews, you have given us some great guidance day. And the primary question that that they have, and I'll post it here on the side. In the side so everyone can see it is, do you have any wisdom to share when we are faced in the classroom with students who want to or aim to beta political conversation using some of the rhetoric of the far right. This has been a challenge this year in the classroom. I think this alludes to that last comment. I'll just keep teaching through, but do you have anything else to share? Yeah, this is a great question and thanks to the person who raised. Because I really appreciate your use of that term bait. You know, while we, while we assume the best intentions and we shiver of our students, we do know that sometimes as instructors, there is the attempt to betas into a certain type of dialogue. And again, I think this is about a pedagogical move in the classroom that we can make, right? So part of this, I think it's incumbent upon us to ask students about where they are drawing their evidence from, right? This is teaching scale of how do they make arguments that are evidence-based. So I think an instructional move when you're being paid it is, of course i'm I'm going to continue to say, let's use evidence to look at, cite multiple perspectives, race and racism topics objectively, if you will, but also to have students practice being evidence-based. I have done that myself. Particularly if I'm being baited with an article or an artifact, then I know it's hard. Right? So I would say, where are you drawing that evidence? Can you give us an example in real time? So that's one instructional move that you can use. I also think for us as instructors lists and in the moment when you were being baited, if you have an answer or you're feeling like, Oh my goodness, I don't know how to respond to this. It is totally okay to say, you know what, I appreciate you raising that and we're going to have to come back to this. I'm going to need to gather a little more information, but the follow-up is all right. So not let that be okay with letting your students. Now. I appreciate that perspective, appreciate you bringing that up. But we are going to have to come back to that because I mean, I love and do a little bit more dig Dr. Lynn it before you ask the next question. Yes. I've got the Andrew that they appreciate what you shared here. Because we do have faculty who were not only bay that in class, shrink that into the instructional setting, but we've also unfortunately had, and I'm sure you are aware of faculty who are attacked at times just based on wanting to share that objective factual information with audiences who may not want to hear it. And to the extent that on our campus, we're looking at ways to provide support to faculty members who are engaging in their scholarship and sharing objective factual information with food and at times to not do that birthday, but even the public with enough with that. I thank you for what you're sharing, but also for your commitment to education, but also providing the type of objective education and holistic education full effects to learn it so that we can understand and be enriched. Thank you for that. I appreciate that. Hey, you know, as you were making that comment, I was thinking about, Wow, faculty, instructors of various racial, ethnic backgrounds can have these baiting experiences. We do know it is more common for back faculty and instructors of color. And so we are at higher risk of bad. And I think that institutional move can be creating communities. Or a bits, right? Where instructors of color, she come together as a way to share our practices around the instructional move. Say, when that happens, sometimes you just need an affinity group. We could talk through these things. So that's that MSU. And I'll just say that that question and what that plant it. But I would say, however, that the diversity Research Network, which it often helps to create the pipe the fourth, who conduct diversity research at well at differ scholars in all types of work. So leveraging that faith differently and more to provide the type of support and protect that you've mentioned something that I will take that to the director or a bakery that Dr. Lennox? Yes. No. Thank you so much. And thank you for your response. The next question comes from Kevin Elliott. And they say, Thank you so much for taking the time and effort to share that information with us. Or the question that is posed is, I especially appreciated point that CRT is just one of many different critical theories related to race and racism. I'd love to hear if there are other major insights provided by other critical theories that maybe aren't captured fully by critical race theory in particular. And that you think would maybe we benefit by, by not only thinking about the discussions as well. That's a great question. And this, this person is asking me to be the holder of all disciplinary knowledge in all disciplines. But, you know, I immediately thought about Dr. Howard Stevenson. Well, we have had come speak and workshop at MSU multiple times and Dr. sequence and is in psychology, I believe human development psychology and hair. Um, you know, work style or ship research around racial literacy scenes. I don't want to misrepresent his work. I'm blanking right now, but that's one example right away or from a different disciplinary perspective, someone has the arrives lenses for us to exam and race and racism in there. Feel I'm teaching the critical race theory and education course this semester. And I believe in our last class, it might have been in class or somewhere else. Somebody brought up. There is an evolving med current. Right? So now what we see in Madison where Thank you Audrey for putting that in the chat about Howard Stevenson, right? So he looks at the ways in which racism impacts our physical health. That's the theorization around racism. So you can look at his work, but also I'm really curious now about this evolving credit column, men with it. So other disciplines and fields are beginning to say, you know, we look at theories of race and race. Psychology has some other theories that they're more involving sociology. Obviously, I would say look into the sociological perspectives, social work, those are deals where you will be earns of race and racism. Thank you so much. Next question, the long one, but actually it's a short the back part of it. It's just, just understanding the context. This comes from Eduardo Alivio. He says working in solidarity across minoritized communities has always been challenged by white structures of power and whites premise. At MSU, we struggle with representation of people of color from different intersecting in marginalized communities, in leadership positions across academic and non-academic units. That lack of what he's referring to is collected representations her flat times and puts all of our marginalized communities kind of pitted against each other. You know, it, which takes away from our ability to collect the weight for equity injustices united front. In the question that he poses at the end is, what are your thoughts on the terms of integrating and dismantling this binary black, white binary at Michigan State University. And can we all become more proactive in the fight to arrange and marginalized communities to rightfully be in decision-making species. So the university, this is so good. It's such a good question because, and this is why I wish we had more time to talk about race and racism globally, right? Because they make us, we often use a black-white binary. Now, I will say rightfully so, because we think about racism through the lens of chattel slavery, right? Enslavement of black bodies on bees, like whether that's right or wrong, bad is our history. So the black-white binary, it rapes, frames most of our understanding around racism. I do think to this individual's point, we haven't got to move. We have to move beyond the black-white binary so that we are understanding anti indigeneity, anti Asian, this anti Latinx, latinx and this, when that's happening. But also in, turn it into a groom racism, right? So people of color, because we've been social law, then a Y Society, Kerri, White supremacist ideals in logics. And we add those out against communities of color. I don't think we talk enough about that. That can help us in the US I'm saying is people of color. So I'm saying we need to have some conversations with ourselves that then help us billions collective solidarity with one another. So your question is a good one. I think I'm looking at Dr. Bennett again because perhaps beyond this series, perhaps there's a way of which the rule. This those kind community can be created, communities safe for people of color to come together to have this difficult section about within group racism and how we work towards institutional solidarity. Thank you for that response. Dr. Andrew with but I'll put just want to thank our colleague for submitting the question. Yeah, I hear I hear a lot on this campus that particular about a black-white binary. And I understand as youth, it sort of what it's rooted in a while, we think about things that way. But I'll fill in Agnatha historically in reality or perception that could have been the experience of many, if not most, on this campus. We are definitely in a different day where we have faith and we have groups for people to come together based on identity or affinity. And we also intentionally bring people together to work together to talk about shared issue, to talk about individual challenge as well. But we feel have a lot of work to do. And I think at a leader on campus, I want to be sure that I am doing everything. I can't pick here the individual and unique experiences and challenges of each community while working collectively with all groups to figure out how we can move forward together. Yeah, but, but the challenges remain. The history is there. But again, trying to move forward while listening and being informed by what our experience has been on the campus. But put Thank you. Thank you. Welcome. And I would say Dr. Ben and I just think you're doing a great job and, you know, this is why when I started out thinking about Dr. Leonard's work and the work he's doing. I said I've got that. I have to start this with locating my own. That's what I need to be doing as a supporter and better ally for native peoples, right? I'd be invisible realization of native communities, still quite prevalent, even amounts of the people of color. And so we must do better. Or we are perpetuating those logics and ideals that we aim to abolish. Thank you. Thank you so much. And there were so many questions somebody on your system and then one just came up that I think gets to it. So I'm going to skip a couple and hopefully I know we're going to be short on time, which is always the case when, when we have these, these series. And the question comes from Robert bifolio a fully and i'm I hope I pronounced that right. And it's the one that I I've kind of asset that we kinda tactical. We're forming the group that was talking about the speaker series and some of the challenges with just the characterization and the term critical race theory. And the question is asked is, is it possible that the characterization critical race theory itself is problematic and that so many people misunderstand what it means. And what a term like in they proposed the history of race in America or some other name. Have promoted easier appreciation of, of our discussion of what relativity is. The history of black Americans, native Americans, Latinx Americans, Asian-Americans. And I don't know. That's that's one of the difficult conversations that I know. There's different groups that surrounded think all day long about creating unique names of how they, they sell something. And we have critical race theory that descends to be the one that they jump on and use. So I thought it would get that out there. Yeah, I don't think we can answer that here today, but I just thought it wasn't worth discussion. Thank you, Dr. Leonard. I'll give some quick thoughts on that because this is like a really important question. And I think this person is asking a question that many are probably wondering. Minds. I couldn't name that they are in males. But I, my first response to that would be to really look at that. The history of CRT, write it emanates out of critical legal studies. So credit goal CLS that already existed. And the problem with critical legal studies back in the seventies is that legal style of the Kotler and white allies were also legal stuff. Said, you know, race is suddenly went in critical legal studies in a way that's problematic, in a way that doesn't allow us to see how racism is actually being upheld in the law, right? So then there was the development of a theoretical lens that really centered race in both law. So understanding the history of a thing is barium poor, right? There's a reason why it needed to be critical race theory, because critical legal studies was not paying attention to how racism was necessarily being perpetuated in the law. I would say for my discipline, which I think may be I don't want to miss quo, but may be one of the earlier discipline. Outside of LA where CR to you then was introduced 995. Crt only came into the field of education in 1990. Yeah, that's not even 30 years. Yeah. So this, this fight and warp, it started as a law because the law was invisible lies and racism, systemic racism and institutional racism in a way is now still yet a baby in my discipline and even younger in there just once. So I just want you to think about that. I don't think the name is problem. Another piece to this question, the history of race in America can be told and has been TO, with our giving a channeled from the perspective of people of color. You made a framework like CRT that lifts the perspectives of people of color. One of my main, you can teach about slavery through the white gay. And that narrative is very different from if you teach about slavery from the perspective of them in slave dab, forget, from the perspective of a native person who was living at that time. Do you see what I'm saying? So CRTs sieve, we don't mean white folks. To give the only perspective on slavery. Let people of color were also tell those stories. So both the week consenting to that about contemporary issues, I'll just say this ductile, you can ask the metaphor. Imagine if we only had white people may array eating the confirmation hearings. The term gene or how light. Now, imagine if that was the only voice we were hearing and not the voices of black women who are analyzing how they're seeing this layout or black man or native people, right? Or do you see where I'm the length? We have to have multiple perspectives. And critical race theory says those other ways of seeing a big evolve racially is important so that we told, give one. Thank you. Yeah, I was listening. I had the chance to listen on the way home the last two nights to the, you know, the the hearings I want column here. They're not hearings though. What did you call it referred to him as the fork for Judge Brown? In yeah. You're exactly right. I tuned in where Cory Booker that section. And it was it was good. It was good because yeah, his perspective, he referred to I'm seeing my MLA, I'm seeing my mother up. They're really, really hit a court. So I appreciate that. We're Roberto. Robert said that. That's great. You said great explanation. You can explain it. I want to go back because you did take us back to the seventies and there was a question from Jim and hot in here that I think kinda relates to how long this conversation has been going on. That this isn't necessarily a new new conversation. But what His question was is, in what way is this dialogue maybe different from what we were having in the sixties, you know, other positive versus negative aspects to it. And then take the position of instructors from both areas. Because that's a big that's a big task. But, you know, I I, you know, I do think because it has evolved over time as your perspective on that. So this is a good question. I think my gut right now, right at the moment. Certainly race dialogue is much more partisan today, right? I think we can look at other moments in time in this country where Watson as partisan and I think it's important to nuance. Partisan. Political education is inherently political meow. It's a political and dafur mountain. I'm putting on my scholarly hat, right? But it's not a goal in the way we think about politics. The hardest thing. Okay? So to answer this question it immediately and I wasn't alive in the 60s and I'm also not a historian. But I do think there's a way in which he bets over the last, you know, ten year, just ten years have may race dialogue. Much more hardness and Republican or Liberal. And even the, the discourse that I'm talking about, equity and justice is a liberal thing. Right? Just think about that. If you're proponent of equity and justice, you must be a liberal. So why did we attach people's commitments to other people's humanity being firm as some type of hardness and we have to move people from doing that. And now I would say that this has become a political strategy to win bones like hands, damn, right? People actually don't care about critical race theory. I don't think in the legislature, but this, it's a political strategy. And maybe you've got para, that's fighting at school or make things right? Because now they're like, Oh my gosh, my kids, that'll be learning that feel guilt. Teams so wood or they're common in the universe sitting there. And your kid isn't all out adult. Bake Baking, take whatever class they want to, right? So in some cases, courses are required, but oftentimes, many of these classes here at MSU around equity and justice are electives. So mom and dad mom and my dad and they need to stop QALY. So this is it. It's hard, but I think but I would say the discussions have become much more artists and which is sad and we have to be able to see through alcohol, both smoked three months. We got to see through the smoke to document before you go next. I think the COVID patients, though, have been enriched in everything because there are more people willing to have the conversation. And I believe that there are more true allied. I didn't have gotten that. We're willing to say, I may not identify as a member of a group, the group of color, but as you fit, I support humanity and I want to port the right that every act that and take advantage of every freedom afforded to everyone here in the United States? Yes, Dr. Been the case and point. Some of you may be following ted Cruz, for example, try to stay really negatively about this board book for children called antiracist baby. Actually the bulk. Now, as soon as he did that, it's number one on the Amazon ordered lists. So I say that to speak to Dr. Bennett's only people actually really want to unblock racism and discrimination, oppression that they've been socialized under. And so I'm more hopeful that they're actually more our eyes than there are people who are trying to shut down the good work. And your optimism that the Andrew Yang Lin it. Yeah. We are at 315 PM mark, where I am supposed to turn it over to you though, there are more questions to answer. What am I take one more? Yeah. Okay. Okay. This one comes from an anonymous attendee as well. I'll post it here in the sides to that again, everyone has a chance to see it as well as I will read it. Thank you so much as a faculty member, I have not much challenge in the classroom. What I have encountered enormous pressure from my colleagues. There is no way white supremacy or whiteness in our discipline can even be mentioned. You have any advice for those of us in disciplines that the majority are not well educated, race theories or are apathetic. And how do we engage them in such an important battle? Yeah, this is, this is a common question because I reckon, and thanks for this question. I recognize that there are disciplines where any kind of race, dark, race dialogue, excuse me, as like off the table right now. I think you have to find your people first, right? Find your people maiming. Who can be your or your critical friends. If this is work that you're doing or maybe you're not doing the we're intentionally yet, but you just want some people to learn with, right? We have here at MSU, those learning communities, right? They get funded for a little bit of money. I would say write a proposal to start one of those. I know right now there's a anti-racist learning community that got funded. A couple of my colleagues in education wrote a proposal and got funded for that. But those communities are cross units across the university. You now, so try to make us. Where you can be in dialogue with others. Within our discipline, it may require finding critical friends who are external to your home institution. And it does take time to kind of carve a niche in your discipline where you can actually writes style or ship in this space. The last thing I would say is, if you know of any journal or publication outlets or publishers who are committed to this work begin to humans there venues as a, B, IT goal of dissemination of your voice. So I empathize with that, needing to break a moles. But you are saying yes, and also try to work. Thank you. I want to add something to that quickly to just say there's outflow, responsibility and accountability for leadership. And while people are in units trying to move the work forward and identify their people and creating community. We can also began and we will hold leaders and everyone on campus more accountable for ways that diversity, equity, inclusion broadly can be advance. But also what are the behaviors that we are debiting that align with our institutional values that really relate to the sort of ideas around diversity, equity inclusion. And that's the fate for moving toward, you know, with the completion of our university strategic plan and with the the report implant being completed that providing a framework for the strategic effort. We're moving in that direction. And then one thing I'll say, you know, while I have this audience that we have many aspiration, a lot to do. And it can't all get done at the same time. But I do encourage people to hold them accountable to do the work that we that we say we were going to do. And also for all a who spent over a year, year and a half with us developing the plan from the bottom up, from the community, not from the top down. So I'm encouraged, encouraged by that as well. Let me now just take a minute to say, thank you, Dr. literate. I appreciated a breadth of questions from the audience and it was certainly helpful for all of us to hear your response that Doctor answered and that we begin to wrap up the conversation back to Andrew, what you'd like to share any takeaway, the key point that you'd like to leave the audience with you. I really would like to lead the audience active encouragement like this. This weren't racial equity, racial justice work, even teaching about race and racism is not static work. It's dynamic. And why is that? Because culture changes, your social contexts change. So just be committed to continuing to do both but introspective work and the work with others. The other thing I'd say is it's not a mare, it's not a sprint. It's a mirror. And so, you know, it, it sometimes you may have to say this semester, I'm not teaching the race and racism course. Work is laborious. And sometimes we need to step back self care as and, or. And so don't be ashamed to engage in self-care. The last thing, not Satan's Beale k with mesna and stumbling, right? Even though I've been doing this work for 22 years seriously, in higher ed spaces, there are still times when I stumble or mass. Why? Because again, culture, it's dynamic. It's not static. And the ways in which racism manifests itself, again, intersection only, I had learning and recognizing my own areas of privilege and power and reconciling them with my areas of targeted identity. So those are the the nuggets I would give you and, you know, go forth the note that I have all the confidence than Dr. Bennett will continue at least in the Michigan State contexts, to provide mechanisms for us to be ordered as faculty and staff and other community members to do the good teaching about race and racism. Thank you, Dr. Andrew, that I appreciate that encouraged. But more so for your FIFO remark, I mean, it'd be than an honor to share this space with you at our edX. Not really admit. And I know that our audience, everyone who's here, gain greater clarity on teaching about race and racism, along with it's imperative and impact. And before, you know, I acknowledge others, I want to also congratulate you on your feet of this year's university wide William J. Beale, outstanding faculty award. Yeah, absolutely, absolutely. And now I want to thank the organizers of the speakers theory, which include staff and my opposite and members of the planning team who again came from across campus. They all were partially every day to advance diversity equity inclusion efforts locally within unit as well up in partnership with other advocates and allies across the institution. I also want to remind everyone that the rate in 21st century America, the conference starts tomorrow. And you can register and find more information on nephew James Madison College website. And this conference which was launched in 1999, had to embrace that they this year, Ray and write, empowering our community. Featured speakers include the day per shot, director of try Continental, Institute for Research. Name a pediment, co-founder of full fire Farm, T-shirt com Perry, President until Pan compact associate professor of Africana Studies at the University of Pennsylvania and Shane Bernardo, co-founder of food at healing. And finally, please complete the evaluation form it you'll receive the email after the event. We would appreciate hearing your feedback as well as suggestions for future topics of discussion and speakers. To altough, a recording of today's event will be posted on my website and made available to all of you who registered. So thank you all once again for joining us today. And I wish you an enjoyable relaxing and say Thursday, Friday, upcoming weekend. Thanks again.