

Becoming Community Podcast. Season one. Episode three. Sarah Gewirtz and Drs. Catherine Bohn-Gettler, Madeleine Israelson and Terri Rodriguez.

[Music]

Sarah Gewirtz: Welcome to season one of our podcast series Becoming Community. My name is Sarah Gewirtz and I am the information literacy librarian for Alcuin and Clemens Library and in this series we will talk about how the Mellon grants are helping the CSB/SJU community to be more inclusive. Season 1 of our series will focus on the first twin Mellon grants which were awarded to CSB and SJU and were administered between 2015 to 2017. During this season we will talk to faculty and staff who have been involved with the Mellon grants to find out what they did, what their next steps might be, and what their work means for the CSB/SJU community. Our third episode will feature Kate Bohn-Gettler, professor of education psychology, Maddie Israelson and Terri Rodriguez, professors of literacy, and they will be discussing their work *On Becoming Beloved Community: theorizing inclusive pre-service teacher education at a Catholic liberal arts college*. Thank you for joining me this afternoon. I appreciate all of you taking time out of your busy schedules to meet with me. Kate I'd like to begin with you. Can you tell me the research that you, Terri and Maddie are working on?

Catherine Bohn-Gettler: Yeah absolutely. So the short answer is that we're using an equity audit framework to examine our program in terms of how it supports inclusive teaching and practices. But I think it's a bit more and to consider why that's important. So to provide some context, our program mirrors a larger national trend in education in which elementary and secondary teachers are predominantly white and female. However the background of the teachers does not always align with the backgrounds of the students that they're teaching in terms of race, gender, language, socioeconomic background and more. And we think that this mismatch matters, and in fact there's evidence that this mismatch does matter quite a bit. So for instance we know that learning deals with connecting new knowledge with a learner's prior experiences and their background experiences and teachers can claim a really critical role in helping to make those kinds of connections more explicit. So therefore when teachers and students don't share similar backgrounds the research pretty clearly points to this being a contributing factor to the achievement gaps. So based in that context we have several goals to our research. Our primary goal is to learn how to better recruit, retain, and support underrepresented students in education, especially American students of color, first-generation college students, and also male teachers. And we're also seeking to find ways to help all of pre-service teachers to develop the skills to enact socially-just and equity-oriented teaching practices in k-12 schools. And we'll unpack what those words mean yeah but for now, to accomplish this we're using a multi-pronged equity audit process - we'll unpack that more later too -- so that we can study our own department and our own programs. So we're using

focus groups, interviews, and surveys to learn more about the experiences of underrepresented students who are education majors and education minors, which are people that are training to become teachers. And we're using this to help us inform improvements in our programs and how to support them. In addition to this, us as a faculty are also working to develop our own knowledge and to develop our enactment of inclusive practices. And to do that we're engaging in self reflection of our own teaching and self reflection of our programs. So through all of this we hope to improve our programs and practices to enhance, again recruitment, retention, and support for underrepresented students. Now we think this work is really important locally, but also nationally. So if you think about the College of Saint Benedict and Saint John's University, our teacher education program mirrors what's happening in terms of demographic patterns of teachers at the national level. So as faculty members and researchers we think it's quite imperative that we more deeply understand our own practices as they relate to underrepresented student populations, again to contribute to a more inclusive and diverse teaching force. And we also think this could improve the inclusiveness and the diversity of our campus in short teacher education cannot continue to solely reflect the values and the perspectives of only normalized white culture, especially when students are coming from many different backgrounds and given the implications that I talked about earlier with this mismatch this work is really vital not only for us locally here in the St.Cloud area and at Saint Benedict's but also nationally.

Sarah Gewirtz: So Terri, Kate mentioned some terms that you would be defining within this podcast. So let's start with what is an equity audit?

Terri Rodriguez: Audit, you might recognize the term, comes from the financial world. An audit is a way of counting and looking for imbalances. So an equity audit is a process, and the scholars that we follow define it as a process that can be used to uncover, understand, and change the inequities that are already there in schools. They're systemic, they're institutionalized, they're internal to the schools themselves. So through this process community members within a school would ask questions about how some of the school policies, some of the practices, might either intentionally or unintentionally advantage some groups of students while disadvantaging others. Equity audits have a history in civil rights enforcement. They can also be called representation audits. So we're looking at representation across demographic groups in all of the programs, resources, and supports that a public institution offers. So the questions the community members would ask revolve around questions like: who has access to these opportunities, programs, and resources that are already structured within the school? Who doesn't have access? How can we explain the huge disparities that we already know are happening in outcomes? We have disparities in graduation rates, we have disparities in test scores between diverse racial and economic groups with students, so that's an inequity that exists.

Some other examples of institutional resources or programs that we see as not being accessed equitably across demographic groups in k-12 settings include things like Advanced Placement course work, talented and gifted programming, music, arts and theater programming, ok. So we know that even in places where schools and communities try not to track their students, we know that it still happens and it happens along racial and economic lines, ok, so that's an inequity that we already know exists. So we think that an equity audit can provide the tools that could help a school work towards equity and excellence. So it involves using data, collecting data -- the audit part is the counting right? -- the uncovering, collecting data to first identify where the inequities exist, to address them, and to change things -- to actually see if there's a way to effect and effectively remove the biases and the inequities that come from within the school structure itself. So through our own studies, we are examining our own patterns of inequity. These are patterns that are embedded within the assumptions, the beliefs, the practices, the procedures and the policies even within our own Education Department that can promote or they prevent or they form barriers to equal success for all student groups.

Sarah Gewirtz: Kate, what does beloved community mean?

Catherine Bohn-Gettler: So I really love this term. It's rooted in the work of Dr. Martin Luther King Jr., so it really has some social justice roots to it. And it refers to the preciousness of the human person with the understanding that we can be fully human only in community. So it refers to building a community where everybody, where every person feels beloved. What's really important to note about this is that, even though it sounds really touchy-feely, it's not. It's not just touchy-feely, it's not intended just to make everybody feel good. Instead what it involves is intentional hard work analyzing structural inequities, dismantling such inequities and I think that's really important and even more. So this concept of a Beloved Community is that we must have a shared responsibility for the well-being of the group in the community, and this involves setting goals, making sure that the goals are achievable, but also thinking about what can we be focusing on the potential of the community. And of course when you're looking at making these kinds of changes, they have to be grounded in a community that's built on love, trust, justice, and working toward dismantling racism, discrimination, bigotry, and prejudice. So really building a Beloved Community is an intentional act that requires us learning, changing ourselves and trying to find ways to change our social structures.

Sarah Gewirtz: Maddy what is culturally relevant pedagogy and how is that integrated into the classroom? What is a culturally relevant teacher?

Madeliene Israelson: Sarah those are fantastic questions, and I have to say that a lot of the students that we work with in our department who are preparing to be teachers have similar questions, and they

will make comments along the lines of "I know culturally relevant pedagogy is really important and I need to be able to implement that in my own classroom but I'm not really sure how to go about doing that." So I think it is a really essential concept to the work we're doing in the Education Department that can be a little bit confusing and so I'd like to just say a little bit about sort of the origins of that term. The phrase culturally relevant pedagogy was coined by one of the most influential scholars in our field of education, Dr. Gloria Ladson-Billings and what Dr. Ladson-Billings did was, she studied teachers who were highly effective and successful in their work teaching African-American students. And she looked across those teachers, and they came from a variety of different racial and cultural backgrounds themselves, and she looked at the similarities in what those teachers did that led to effective teaching and learning for the students in their classrooms. So when we talk about culturally relevant pedagogy, it's not-- we're not speaking of multicultural education that's sampling foods or studying festivals or the contributions of individuals from various ethnic groups -- it's not a tokenistic approach to diversity. It's not even really about teachers' methods or the content they're teaching or changing anything they're doing in the classroom. What it really is, what's really at the core of it, is the teachers' beliefs about who can learn and who can't. So culturally relevant teachers really demonstrate three, they have three things in common, three primary things they have in common regardless of whether they're teaching art or music or elementary math or high school English or in higher education. The first thing is that they have really an unwavering focus on academic achievement and on student learning: that's at the center of their efforts. The second thing that culturally relevant teachers have in common is cultural competence. So what that means is that teachers who are culturally competent are able to help their students not just identify and recognize their own cultures but also to honor celebrate and really embrace and treasure their the beliefs and the practices and the ways of knowing and communicating that are inherent to their cultures, while simultaneously helping them access institutions that are grounded in the more dominant or privileged cultures in our in our society. And then finally the third defining characteristic of culturally relevant teachers is that they themselves are socially and politically conscious. So that means that they make great efforts to educate themselves about social issues, current social issues and political issues, not only within schools but more broadly within the communities that they are working and teaching within, global community as well, really with an eye to how those issues political and social issues are daily in students' lives and then they draw those very intentionally into their teaching practices.

Sarah Gewirtz: Terri what is equity literacy and could you give us some examples?

Terri Rodriguez: So we purposefully borrowed this equity literacy framework to build on this idea of culturally relevant pedagogy.

Again a culturally relevant teacher is someone who recognizes and helps students not only understand their own cultural practices but provides access to the dominant cultural practices not just again like in a feel-good kind of way, like we should celebrate festivals or eat the food or listen to the music, but more centered in issues of equity and access: who has access to power and goods? And that is directly connected to cultural backgrounds of groups in our society. So I would say that equity literacy --literacy being able to read and write-- so equity literacy is the ability to read and understand how resources in our society or in any community are distributed across demographic groups of people. So you might think of it also as socio, political and economic awareness -- it's what a culturally relevant teacher is aware of in terms of who has power who doesn't, who has goods, who has access to the best resources that the school has to offer. And then it also involves recognizing how the larger social and political and economic forces that are outside of our individual control but we're here in this society, we're placed here, we're positioned here, around hierarchies. And these hierarchies exist around race, ethnicity, language, gender, ability-- we all inhabit social positions that are related to status. And status gets us power and goods. So equity literacy purposefully focuses on how some social groups have more or less access. And with the equity audit especially, how are some social groups constrained from accessing resources? And so that's where we think that equity literacy really builds on the idea of culturally relevant teaching by moving past the idea of culture as just kind of like this nice music we listen to, this nice food that we eat, and more getting at equity in terms of who has access to good housing and food, you know actually like food scarcity. So as a central tenet of equity literacy is if you're going to have any kind of meaningful approach to diversity or multiculturalism, you need to rely on teachers' understanding of equity and inequity, of justice and injustice, rather than on their understandings of this or that culture. So we would say that it synthesizes a lot of the kind of older goals of multicultural education and culturally relevant teaching, but it goes beyond culture. I just want to share with you one of my favorite definitions of equity literacy which comes from Paul Gorski, he visited our campus a couple of years ago, and he has an Equity Literacy Institute through his website called EDchange. He says that equity literacy is a framework for cultivating the knowledge and skills that enable us to be a threat to the existence of inequity. I love that idea, that I can be a threat to inequity. It allows us to see even the subtle ways that access and opportunity are distributed unfairly across these groups, and by recognizing and deeply understanding these conditions, we can respond to it in transformational ways.

Sarah Gewirtz: Maddie how are you incorporating the Becoming Beloved Community framework in each of your classes?

Madeliene Israelson: So the Becoming Beloved Community framework came out of our research, our study, and it actually has become not only the theoretical foundation for the scholarship that our team is

engaging in but it is very much shaping what we're doing in our classes that are offered through the Education Department. If I could say for just a minute what Becoming Beloved Community framework is, in our work we've integrated the Beloved Community theoretical work from MLK, as well as culturally relevant pedagogy and equity literacy, to really form a foundation for the work that we're engaging in. And so what that, how that translates into our teaching is that each of us, regardless of the content area that we're teaching in our courses, we model what we want and hope our students as future teachers will be able to practice in their own classrooms in just a few years. So that's culturally relevant pedagogy, equity literacy, we all strive and support each other in our efforts to keep social justice at the center of our teaching no matter what the content area is. And part of that process includes reflecting on our own practice in both individually and in dialogue with colleagues in our department and on our research team. We all try to strive to take actions in our classrooms that create real sense of community, that not only create and foster a feeling of togetherness and community among the learners that we're working with. And then we try to support our pre-service teachers, our future teachers, in the kind of self-reflection that we know is absolutely essential to growing and to being a culturally relevant teacher.

Terri Rodriguez: And I might add to that, that sometimes engaging in that critical self-reflection is very difficult and so everything that Maddie brought up about creating and fostering this community of learners, it can allow students to then engage not only in difficult self-reflection but then to start having some of those difficult dialogues. And although it's still a work in progress in all of our courses, I do think it's helping to move us more in that direction, which is really wonderful.

Sarah Gewirtz: Maddie how has the Mellon grant helped with your research?

Madeleine Israelson: The Mellon grant has been absolutely essential to the research our team is engaging with in the Education Department right now. I personally first had the opportunity to become involved with the Mellon effort on campus during the first Mellon grant as a member of the Humanities cohort. So that was a very very valuable, really inspiring opportunity for professional learning that I got to participate in. And as that was drawing to a close and the opportunity for Mellon Extension grant funding was available, I had the opportunity to collaborate with colleagues in the Education Department and we were all able to bring our unique research skills and interests together, and we actually have a team of about eight individuals who are working on this research project with the three of us. And so Mellon has really facilitated this current study that we're engaged in in a few very significant ways. One is providing the framework for the research we're doing, being able to develop a study that is aligned and supportive of broader institutional goals has been really a critical piece of shaping our thinking and how we're,

which data sources were we want to collect and how we are analyzing them and to what end. Of course we were very fortunate to receive funding and financial assistance that allowed us to conduct certain components of our study like the focus groups and the interviews. We would not be able to gather that data and analyze it without the financial support from the Mellon grant. And then finally and perhaps most significantly, I think that the Mellon initiatives on campus and our participation in them has allowed us to sort of de-silo the work we're doing. It's not limited to the Education Department. We're able to connect with colleagues across departments and across campus to really advance these broader, larger institutional goals.

Catherine Bohn-Gettler: I just want to add to that too that I thought it was --I'm not sure if Mellon, the Mellon grant, intentionally or purposefully at the beginning thought that it would hook into some of the biggest issues in teacher education, but it just aligned so nicely with what we know is needed. And this is like, this is bigger, this is in the whole US - this is a national issue, the achievement debt that students of color are experiencing in our k-12 schools, the inequitable access, you know, that students have in public schooling. That's a huge outcome and to think about recruitment and retention, so not only inclusivity on our campus which is important and inclusivity and all of our programs in all of our classes, but within our field because teachers are the ones going out and hopefully changing the world. And you know from I'm an educational psychologist by training and a lot of our studies don't necessarily involve putting the context around our participants it's more, you know, especially in the cognitive psychology world sometimes we just say: okay, we have a participant and this is how their brain works. But this has really been a wonderful way to start thinking about all the contexts that shape the way that we think and learn and that's really helped shape some of my research as well. So I feel incredibly grateful to work with these two lovely individuals as well as the other members on our team.

Sarah Gewirtz: Kate how has this work impacted the CSB/SJU community and what changes have you seen?

Catherine Bohn-Gettler: So I think that we've seen the impacts of this work both in our department and across campus as we've already kind of touched on a little bit throughout this. But when we consider first the students in our department, we have received feedback from the students that they deeply appreciate our desire to know more about their experiences and that we care about them both in and outside of class, and that we're willing to look at how we're doing things to conduct this equity audit: to say, huh, is what we're doing actually equitable and what do we perhaps need to dismantle or what do we have perhaps need to restructure? Now although we're still collecting data, so we can't necessarily share all the results of our data yet, but we are already starting to think about some changes that we might make. But again, we're still collecting and analyzing data so I don't, I'm not going to necessarily say what those would be

yet. Now across campus, we've definitely seen an increasing awareness of these issues and I think this is beneficial for several reasons. Now first I'm going to put this into a context: that three of us recently had a paper accepted in which we think about trigger points which would be areas that might be sensitive, but warrant consideration and work. And so at the College of Saint Benedict and Saint John's University, I think this increasing awareness and building this community is allowing us to start to identify some of those trigger points, and to kind of feel that pain, and know that we need to work on that. And then in addition, building this community helps us to have a common language. So all communities have some type of insider language where that reflects a common understanding, and in some of my background with psycholinguistics we call this establishing common ground. So on campus we're actually moving forward with starting to establish that common ground and now it seems as though any of us could begin a conversation with almost anybody on campus about the Mellon grant and we would have some level of shared understanding to help us move beyond just a superficial conversation to actually identifying trigger points and perhaps even begin brainstorming ways to move more toward this Beloved Community. And again, as Maddie talked about earlier, about this notion of being de-siloed, and the Mellon grant facilitating that, I can have these conversations with people across a number of different departments, I can have them with students, I can have them with a number of different stakeholders. So I think this is helping us break down those silos and although it's really hard work at least now we have the common ground to begin that work.

Sarah Gewirtz: Terri, going forward what advice would you give the entire CSB/SJU community? What can our community continue to do and start trying to do as we move forward?

Terri Rodriguez: Well I think I start with what I say with all of my pre-service teachers, and that is don't be afraid to show that you don't know something. Guess what, sometimes you don't even know what you don't know, and that's okay. We really have to position ourselves as learners. It's really easy for a teacher to go into a classroom and think, I'm the authority, I'm the one who has to know stuff, and mostly it comes out of fear, of thinking the kids are going to find you out, you know. But I think if you go in with an open 'I'm here to learn, I'm here to about to learn about you' -- so I was just talking to pre-service teachers today and I said, you know, remember we're not becoming teachers of English, we're becoming teachers of students. Right now you don't know who your students are going be, but I'm giving you the skills, I hope, helping you develop the skills to learn more about your students and their backgrounds and then how you can connect that to the curriculum. So positioning yourself as a learner while you're becoming a teacher is the first thing you need to do. Teachers don't have all the answers, and if you need the teacher answer key to teach then first you need to be a learner and realize that it's not about just getting the answer, it's about learning the processes for thinking about things. Critical literacy



is about reading the word and the world, as Fern would say. Everyone in the community within the Mellon grant, everyone on campus -- just knowing that you don't know everything. I think a lot of times people are afraid to ask questions because they think they might look stupid or they're afraid to bring up certain things that they don't know. For example if someone comes from a Christian background and they meet a person on campus who's not Christian maybe they're Muslim and they don't know much about what that means but they're afraid to ask. So just know that you don't know everything and that's what your job in life to do is, is just to be a learner. So most of that involves listening, just really listening but in a reflective kind of way. And by reflective, I mean a lot of times when we listen to other people, we're just thinking about what we're going to say next. So by listen I mean really listen, and let it sink in, and don't try and think about what you're going to say next. Try to have empathy and understand where that person is coming from before you try to think of a response, or what does this mean to me. And then sharing what you're thinking with that person. I think it's really important through this work, I mean it's --I talked about social positioning and it's no accident that we are four women who identify as white, I think we all identify as native English speakers -- so we come from that dominant group in education and so that's part of the social structure that we're born into or socialized into. But we as white educators have to be the ones to advocate for social justice. It, this job, can't be placed on people from underrepresented backgrounds. Everyone needs to take it up. We are all part of this same system. So I think promoting honest conversations, being honest, and having dialogues to uncover what it is that we as members of a democratic society disagree about. We disagree, and that's okay. It's necessary to get to those trigger points, those sensitive areas that can provoke responses. They provoke emotions, and we have to recognize that social justice work has a lot to do about emotions. And we have to think about what emotions are coming up for me and why. So bringing that back to our focus with the Mellon grant research and the equity audit, we think an equity audit can help expose those differences, that we you know we are not trying to place blame on groups of people. I'm sure you've heard of the term of white guilt. And so we think we just have to move past that and let it go. We are all shaped by being part of a system, a real biased and a racist society that has institutions that were you know purposefully built that way a couple hundred years ago. And we cannot avoid bias. I've been in conversations with some people who think, now I need to give an unbiased position. I listen to teachers say, no I can't take a stance. So you can't help but have a stance, and by not talking about it you're actually reinforcing the status quo. That is a stance, so know that you do have bias. The question is, is how are you going to talk about it? How do we bring that to light? It can be scary, it can be threatening. I think we just need to let that go, and take courage.

Sarah Gewirtz: I would agree with you Terri and you've used a lot of really good points for me. The one that resonated was the listening,

because it's a skill that I continuously develop and work on every day that I'm here at Saint Ben's and Saint John's, when working with students or faculty or staff, just trying to step back and really listen to what they have to say and not be so reactive to the information that's presented to me, but be able to let it sink in and then come up with a better response to them. Do any of you have any book recommendations for our listening audience to help them work toward inclusivity for everyone? Maddie I'll start with you.

Madeliene Israelson: I really love this question and I'm really excited to answer, so I'm going to take a little bit of a different approach. One of my classes is children's literature, so we do have some sort of professional learning titles to share with the audience but I'm going to make the suggestion to read a lot of window books. And what I need by window books is books that allow you as a reader a glimpse into the life and experience of anyone whose culture and experiences are different than yours. So really, kind of to dovetail with the idea of how do we move forward, reading window books I would argue is form of listening to experiences that are different than yours and I wholeheartedly believe that helps us develop empathy and understanding and it is it positions us as learners. One title that has come out recently that I absolutely love is called Last Stop on Market Street. It's by Matt de la Pena. Now we have a copy of that in Clemens, yes people can check it out. It's written for children but it's got really lovely messages for readers of all ages. And it tells the story of CJ who's a young boy and he takes a bus ride with his Nana and as they're on the bus he peppers her with questions about the world around them and the people they see on the bus and the things they see in the neighborhood as they drive through the bus and Nana's kind and wise responses are so thought-provoking and eye-opening and just so many beautiful lessons in that book for all of us, so that's one I would we recommend.

Catherine Bohn-Gettler: I love the idea of window books - and I think window books really help us get at trying to, again developing empathy, but through the different perspectives. So windows are allowing us to see the world in different ways, through many different perspectives. That's important of course in developing empathy and in listening but another thing we mentioned in terms of a culturally relevant teacher is one who keeps up on current social issues, thinking about current social issues and what's going on. If you take a critical literacy approach and you listen to the news, you're going to ask, ok whose voice is represented here and whose isn't? Whose perspective is being represented and whose isn't? What might -- not just the other side I think there's many many many sides -- what might all of those sides be? So that's a critical literacy perspective. Taking like a current hot title like The Hate U Give, which is also a great movie, you know, you get at the ways that we're all like living together side by side even within a geographic location, but we all have really different experiences and perspectives on what's happening. So a book like The Hate U Give

gives us headlines that have been in the news recently, but from a perspective that we don't usually get in the news anyway.

So I was just at a national conference, the National Council of Teachers of English, and there was a panel on the inequitable censorship of young adult authors who are writing about edgy issues like LGBTQ experiences and issues around race, like touchy hot-button topics. And a woman on the panel who is a cop herself spent a lot of time during her talk, kind of defaming and actually what she said was classified as hate speech, against the young adult author who wrote *The Hate U Give*, saying that it's, you know, very anti-, well because she's coming from the perspective of a cop, she, you know, she kind of said, how can you paint all cops in that picture? They're not all bad people. We know that, right, but this panel and the young adult authors who were there then had a chance to engage in a conversation around what is censorship, what is free speech versus hate speech, did the woman on the panel cross a line, who decides that, what is intellectual freedom? So there are these national controversies that are raising questions that I think again as people within a democratic community we need to have conversations about.

Sarah Gewirtz: Kate do you have anything to add?

Catherine Bohn Gettler: Well I will add we have a number of authors and resources that we that we've talked about already throughout this. Paul Gorski's work, of course, he has some really wonderful articles and books that I would highly recommend. Also Gloria Ladson-Billings. Anything by Sonia Nieto, she has again some really wonderful books, some of them include *Why We Teach*, *Finding Joy In Teaching Students of Diverse Backgrounds: Culturally Responsive and Socially Just Practices in U.S. Classrooms*, and then another book by Delpit called *Other People's Children: Cultural Conflict In the Classroom*. There are also some really wonderful websites out there. I know one website that I go to that often has some very good resources is *Teaching Tolerance*, so that's also a very great resource.

Madeliene Israelson: Can I say Terri's book too?- yes Terri just had a book come out 2017 - last year, it's *Supporting Muslim Students*. Yes highly recommended, a very good book .

Terri Rodriguez: The subtitle is *Understanding Diverse Issues of Today's Classrooms*, and you know we originally went to the publisher with a different, completely different title but you know they read it and they said, no, it's really about understanding diverse issues, and supporting Muslim students. So again, you know, my emphasis is not that as a teacher and educator or anyone you need to learn more about what it means to be Muslim-- you do need to do that if you're trying to understand that perspective-- so there's like one chapter out of six that's about Islam, the rest are about culturally relevant pedagogy and how to unpack those issues in the classroom.

Sarah Gewirtz: I want to thank Maddy, Terri and Kate for participating in the Becoming Community podcast. Thank you for taking time out of your busy schedule.

Thank you thank you thank you for having us.

Sarah Gewirtz: The following recommended books mentioned in this episode can be found at Alcuin and Clemens Libraries: *The Last Stop on Market Street*, by Matt de la Pena, author, and Christian Robinson illustrator; *The Hate U Give* by Angie Thomas; *Why We Teach* by Sonia Nieto; *Other People's Children: Cultural Conflict in the Classroom*, by Lisa Delpit; *Supporting Muslim Students: a Guide to Understanding the Diverse Issues of Today's Classrooms*, by Terri Rodriguez. Producer writer and editor Sarah Gewirtz. This podcast is possible due to the support of Becoming Community, a grant awarded to the College of Saint Benedict and Saint John's University by the Andrew W. Mellon foundation. Thank you to the Becoming Community team: Amanda Macht Jantzer, Anna Mercedes, and Brandon Woodard, for their support. Podcast recording was done on November 28th 2018 at Saint John's University Alcuin library.

[Music]