

Journal of the Registry

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A Platform for Inclusive Justice and Social Change



Fall, 2023

BIPOC Educators and a Journey of Impact

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Education

Offering Words to Fuel the Journey

Navigating
Thriving
Resistance
Resilience
Reimagination
Collaboration
TOCAIT
BIPOC
Themes
Preambles
Sustainability

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**We Show Up
with
Themes and Preambles
for the Journey**

Lean Into Your Journey

Corey China, Ph.D.

Dear reader,

The concept of how we share space on this journey even when we have not physically met brings me to think about how our collective efforts allow us to lean into the work of equity, inclusion and **social change**. Like many of you I can recall what it took to arrive at your present moment, whether immigrating from outside the U.S., being the first in your family to attend college, or holding onto family trauma knowing that your role in the classroom interrupts that same trauma for our young people.

These journeys are hard, and not straightforward, and you're often being told, verbally or otherwise, that it would be better if you did something else. Your presence with young people and within your communities I trust disrupts similar inflictions of erasure. Your **act of resistance and resilience** builds and models what many of you have that **anchors** you in ways that allow you to continue, contribute and give back.

During my years of study through college and into graduate school I found myself chasing what I knew was out there and had been omitted by the system and dominant narrative forced upon us all. Voices of authenticity, **voices of truth**, voices of representation – voices that need to be amplified because they give us a fuller picture of the world. These voices represent the stories of our lives, of having to contend with and navigate the burdens of colonization and erasure. What I often found, however, were stories of lived experiences that the system and mainstream society felt weren't authentic enough and were criticized and picked apart in attempts to further isolate people of color from one another. Your presence reminded me that there is still a force, **a new force** that will ensure we continue to add to the multitude of stories that need to be heard.

I had the **opportunity** to study in Europe and Australia and experience again being an outsider; as I was already living as an outsider in my home country. Over my journey of learning, and traveling, I became an outsider multiplied, especially when considering the voices of Aboriginal writers. It was this living outside of what I knew and looking through multiple lenses that gave me a new perspective on myself as a Yonsei, and validation of my family's journey to make a new life for themselves through a war-torn world in the 1940s. That struggle and the home and life my grandparents built are what **I draw strength from every day**.

Knowing what is important to you – your children, your students, your languages, your cultures, and the communities that have fought for you to be here – remember the power and grace of your collective journeys. May you continue to draw upon that and lean into the twists and turns of your journey, be they difficult or sometimes even circular. Your lived experiences and voices matter, are valid and are needed.

If you decide to stay the course on this uneven road towards educational inclusion, to open doors to a better future for all, I share this quote from Octavia Butler to help propel you forward;

“I can write my own stories, and I can write myself in.”

So, go ahead,

Write yourself in!

Be well,

Corey



Troubled Times—Rays of Hope

Julie Landsman

As an almost 80-year-old White woman who taught for twenty-five years in middle, high schools and college, and who has seen many things torn down that I worked to build, I am finding an odd optimism nowadays. I believe this comes from the **resistance of BIPOC** men and women, youth, elders and teachers to what the lies told about our country. What we can be, as human beings who work in this world of denial, are truth tellers. Telling the truth is its own form of resistance: a brave, sometimes lonely task. As someone who worked to tear down the bastion of white supremacy and faced cops with drawn bayonets at times, who was carried out of the US department of Justice during a protest to bring support to ML King in Selma, Alabama, and who joined the thousands who marched into Montgomery a few days later, I know the power of the story of resistance, led by so many Black men and women before me. I still rest on their wisdom.

Yusef Komunyakaa, an African American poet, recalls visiting the memorial to those who died in Viet Nam, a war he fought against his young years. It is called “Facing It.” “My black face fades, hiding inside the black granite. I said I wouldn’t dammit: no tears.” Yuseff is still writing today, at seventy-six years. He marched, and fought against war, and for realness, for the necessity to “face it.” He tells his stories. Langston Hughes another poet, too, told stories, wrote poems to Harlem, to his Black Brothers and sisters. He too was a man who was resilient: “Dare: Let Darkness/Gather Up Roses/Cupping softness in the hand/till the hard fist/ Of sunshine/ Dares the dark/To Stand.” What these poets, years apart, have are the story of their lives. If we can tell the stories, we can tell the truth. If we can teach to listen, we can tell truth. This requires a kind of **resiliency, a fearlessness, a perseverance** in the face of set-backs. The bravest, most resilient BIPOC teachers, students, administrators and their white allies come to their schools with a belief in the future, and at the same time engaging with the day-to-day life in the classroom; with the vibrant lives in the community from which their students come.

I am a firm believer, that out of our commitment together, **we can re-imagine** a time of joy and hope, for our sons and daughters, grandsons and granddaughters, from the youngest child to the high school graduate and beyond. Michael Kleber Diggs a young Black poet, says at the end of his poem about waking up to the news of George Floyd’s death, and after telling of his sorrow, “...I wanted the sun/but did not ask. I hoped instead/ for a quiet dawn and peace for us, /real peace for us. I hoped so hard/ it almost made a prayer. “In whatever way we live, in whatever religion or spirituality we practice, we can become resilient, we can even find the strength to resist if when we take all we study, all we learn, and use it to construct a truth driven presence with our students, or colleagues. We can tell the stories that allow for a new vision for our country.

My last message, as an elder and a teacher is this:

Do what you need to do to keep your mind at ease. In my later years I have loved to draw and even paint. I am ending with this poem, because it tells you what I believe: that we do what we do for ourselves—walking, painting, writing, running, swimming, watching movies, playing, music, taking a nap, playing basketball, sometimes, because we need to be ready to try and make the world somewhat richer, fairer, more courageous: to make us resilient, able to resist and able to imagine a world we want, a story we want to hear, a song.

This I Believe

When I draw the girl standing in the doorway clutching the sill with her toes to keep away from the flood waters running through her street

When I feel my pencil curving around her body, her right hand clutching a few pieces of fruit and some rolls in a plastic bag

When I sketch her thin legs, beautiful as a ballerina reaching for light
I believe I am finding comfort

When I draw the soldier, his wife and baby, stretched out on the ground, curled up in each other's arms,

When I work and work on the downturn of his mouth

When I erase and redraw the trust of the baby's sleeping face
I believe a burden is lifted

When I take a pen for the fine lines in the drape of the Afghan woman's burkha

When I find her face somewhere, faint behind the scrim and place her eyes there

When I try, with ink only, to capture the blue, the yellow, the emerald of her friends' draping
I believe melancholy lightens.

Some comfort, some burden, in the feel of pencil encircling each of them,

Yet not for those I draw, those caught in the still life of each photo, not for them the relief, the end to water or loss or fear,

Rather for me, the one who sees and draws because she finds the world unbearable. For me to shore up faith. For me to enter this world each day, ready.





**Doing Today
for
Our Children's
Tomorrow**

What Saves Our Soul

Tate Weston

*What I will leave for my three kids and the countless many who are out there in need,
in trauma, in movement.*

I would love to pull **my beating heart** out of my chest and hold it here for you to see. That is the essence of who I am and what I have to offer to this world. Everything that I have comes through the creator. The great spirit, Wakan-Tanka. We are here only because our relatives pulled off a way to survive. We must survive and thrive in this place where we die and live to learn. We live and we share our story.

The Buffalo is our teammate. They are here to find a way to somehow keep us alive. They have a role and that role is miraculous. It is a life of service. They give and by giving they attain their sacred meaning in this place we call Ena-Makah, Mother Earth.

The hunt was a hard thing and many died trying to get their brother to breathe his last breath. When we left for the hunt, we would have **a celebration** that was a cross between Rave and a birthday party. We knew that many of these guys would not be returning. The hunt was hard.

Just like today is hard for our native students. The hardest struggle is for them to find in themselves the desire to engage with the system that did all those things to their relatives over the generations.

We seek the tools for survival. We start with who we are and we put that into action. First through the teacher training programs that we chose, or not. From there, we go to our engagement with our students, whether it be in a classroom or another role. We begin to use our resiliency. That means when we fall or are stomped down, we get up. Sometimes that means that we bounce back up, sometimes we are slower to revive and may need some assistance. Grit is another word for it. This kind of stick-to-it-ness defines us. We get up and assess how we are. Are we good to go? What tools do we lack, need to hone or sharpen?

Once we master the art of the bounce back, we move necessarily onto the resistance. The next time that blow is coming down on us, we may preempt it with a jab. We probably will dance around, bobbing and weaving. We may run, hide or disguise ourselves. We may give up and leave. Resistance is not futile. It animates us and its praises are sung throughout history. **We celebrate resistance** as one of the **archetypes** of human endeavor. Resistance is our offensive plan to avoid being brought down. To maintain our safety, we have to convert our resistance from defense to offense. Our stalwartness embodies our surviving spirit. Our families are protected by it and we become the protectors.

Reimagining is a way to **transform the world** in which we live. We have suffered the blows and have fought back and now we can begin to imagine a world in which we don't have to suffer and repeat the hurts we have suffered. As parents and teachers, we create this dance. It is a dance of life that allows us to thrive, to move forward. Our children see this and are informed by our struggle. They are empowered by this. It is our legacy to them and we will be known for this. We teach the step to this dance and these steps will be followed down the generations.

From beginning to end **we are a piece in the thread of life** that began with our earliest relatives. **As the threads of life** encompass us, we are carried with fortitude on into the future. The themes **become the tenor of the life we are determined live**. It's like receiving the baton and moving on to the next recipient in the circle. **As we live with this intentionality**, we will ensure the continuation of the cycle.

Our souls are the life force of our essence in this world. The dance that allows the next generation to thrive is ours for a time and came from those before us. Our pedagogy is embodied by the daily struggles and the mini-triumphs that make up our life. All those positive forces that make up the fullness of our lives add up to a life fully lived and is like a gift wrapped up for the next generation.



Education, Ethnic Studies, & Our History: The Importance of the Moment
Kevin Lindsey, CEO, MN Humanities Center

“Education remains the key to both economic and political empowerment.”
Barbara Jordan

The Opportunity Before Us

The role of teachers in America has never been more important than it is today and the need for all of us to nurture and support the teachers coming into the profession has never been greater. The racial demographic change before the country squarely presents the question of whether we can live up to our ideals and finally fully embrace Indigenous children and children of racial minorities now that they constitute more than half of the nation’s school age children. The vibrancy of our society, our democracy, and our economy will be impacted by the actions that we take toward educating BIPOC children in the next few years.

According to research by the McKinsey group, the “the racial wealth gap constrains the US economy as a whole. It is estimated that its dampening effect on consumption and investment will cost the US economy between \$1 trillion and \$1.5 trillion between 2019 and 2028 – 4 to 6 percent of the projected GDP in 2028¹.” The racial wealth gap has remained stubbornly intractable during the last three decades. For example, “[t]he typical Black household’s wealth (in 2019) was \$24,100; for White households, it was \$188,200. This translates into the typical Black household holding about 12 cents for every dollar of wealth held by the typical White family – a disparity that has remained largely unchanged since 1989.”²

For decades, BIPOC children have lagged behind their White peers in academic achievement. Failing to see the potential in BIPOC students and to support the aspirations of BIPOC students can have significant negative implications for BIPOC communities seeking to achieve economic empowerment. One way we can nurture BIPOC children is increasing racial and ethnic diversity among teachers and educational leaders. Research indicates that BIPOC teachers are often seen as positive role models for students of color, have higher expectations of students of color, more likely to develop trusting relationships with BIPOC students, develop and

¹ McKinsey and Company, *The Economic Impact of Closing the Racial Wealth Gap*, (August 13, 2019).

² *Duke University, Samuel Dubois Cook Center for Social Equality, “Still Running Up the Down Escalator: How Narratives Shape our Understanding of Racial Wealth Inequality,”* Natasha Hicks, Fenaba Addo, Anne Prince, and William Darity Jr., October 14, 2021.

enact culturally relevant curricula, and play a critical role in ensuring equity within schools³.

BIPOC teachers have an opportunity to spark change in the education system by being the shining embodiment of how to reach BIPOC students so that the educational system can break free from past implicit bias barriers. In this moment, BIPOC teachers also have the opportunity to inspire BIPOC students to new levels of engagement by broadening the scope of curriculum. Three positive strategies for BIPOC teachers to pursue in reimagining education curricula:

1. Infuse diverse history in the curriculum year-round,
2. Use texts by diverse authors, in every discipline, and
3. Create opportunities from students to learn from important BIPOC figures – especially local leaders.⁴

Ethnic studies curriculum is important because “students who participate in ethnic studies are more academically engaged, develop a stronger sense of self-efficacy and personal empowerment, perform better academically and graduate at higher rates⁵.” Minnesota Humanities Center (MHC) is committed to working with and being a partner with BIPOC teachers as they pursue strategies to reimagine education.

Teaching Our History

“History is not the past. It is the present. We carry our history with us. We are our history. If we pretend otherwise, we are literally criminals.”

James Baldwin

Unfortunately, as we move forward with the great American experiment, we have individuals sowing seeds of dissension. These individuals talk about a romanticized American past that never was, while simultaneously denying that chattel slavery ever existed or that genocide of Native Americans ever occurred.

An additional challenge facing BIPOC teachers in which they will need to show resiliency is the recent effort by some individuals to deny teaching the experience of BIPOC people in the United States. Fortunately, it appears most Americans believe history is important, that

³ Egalite, A. & Kisida, B. (2016). “*The many ways teacher diversity may benefit students*” Washington, DC: Brookings Institute; U.S. Department of Education, “*The state of racial diversity in the educator workforce.*” (2016).

⁴ George Lucas Foundation Edutopia, “Teaching Black History in a Culturally Responsive Ways,” Rann Miller, February 7, 2020.

⁵ National Education Association, Center for Enterprise Strategy, What the Research Says About Ethnic Studies, Christina E. Sleeter and Miguel Zavala, (2020).

teaching history should include more diverse voices and experiences, and that students should not be taught a sanitized version of history.

The American Historical Association (AHA) and Farleigh Dickinson University (FDU) released a national survey in 2020, funded by a grant from the National Endowment for the Humanities (NEH), on views on history held by Americans.⁶

- 84% of respondents, with clear majorities across all demographic groups, feel history education is as valuable as education in engineering and business.
- 66% of survey respondents think of history primarily as names, dates, and other facts, and 76% report that high school history courses focused on this approach to history.
- 73% of respondents say it is easier to learn about the past when it is presented as entertainment such as documentaries, television, or films.
- The majority of historians say the histories of men, politics, and government receive too much attention, while the histories of women and racial or ethnic minorities need more attention.
- 62% of respondents agree knowledge of history should change over time.
- 77% of respondents, with clear majorities across all demographic groups, agree it is acceptable to reach history about the harm done to others, even if it makes students feel uncomfortable.

One sobering fact from the survey was that 8% of respondents did not believe that learning history was important. A full copy of the survey can be found at historians.org/history-culture-survey. “Contrary to some of today’s heated political discourse, there’s widespread agreement [among Americans] that children need to be taught both the good and the bad parts of our history, and that education that challenges us to think critically about our past makes us better informed as a society,” said AHA deputy director and survey co-author, Dana Schaffer.

After agreeing with the statements made by his co-author, FDU history professor Peter Burkholder noted that, “Historians have work to do in explaining to non-historians that facts, names, and dates are the raw material but not the sum total of what history is. Instead, it’s explaining how and why developments take place that more accurately defines the work of history.”

⁶ American Historical Association *Perspectives on History*, “A Snapshot on the Public’s Views on History, National Poll Offers Valuable Insights for Historians and Advocates,” Pete Burkholder and Dana Schaffer, August 30, 2021.

BIPOC teachers should be heartened by the results of the survey that found that most Americans are interested in a holistic presentation of our collective pasts as opposed to a sanitized version of a singular mythic past. BIPOC teachers entering into the profession should also appreciate the actions of Minnesota political leaders to pass legislation to facilitate a more holistic discussion of history.⁷ MHC is actively working with school districts, administrators, and teachers to include the perspectives of more communities and more individual diverse voices.

We need our next generation of teachers to help us reimagine education such that all our students are provided the tools and skills to be lifelong learners, to think critically about important issues, to value truth, and to pursue justice.

“Democracy is a process, not a static condition. It is becoming, rather than being. It can be easily lost, but it is never finally won.”

William H. Hastie



⁷ See, Minn. Stat. §120B.25-120.B251 (Ethnic Studies) and Minn. Stat. §120B.252 (Holocaust, Genocide of Indigenous Peoples, and Other Genocides).



**Reimagining From
Yesterday
as
We Step into Tomorrow**

Building Sustainability Through: Uplifting the Resistance, Resilience, and Reimagination of Teachers of Color and American Indian Teachers in Education

Sung Ja Shin and Corey China, Ph.D.

Teachers of color and American Indian teachers (TOCAIT) in the United States have always resisted and reimaged education. From indigenous teachers that wove culturally affirming curriculum into their government-funded boarding schools, to schools opened by the Mexican Consul in the 1920s to teach students their history and language, from the reclamation of identity and culture in Japanese-language schools opened for communities to restore what was lost during their internment, to African American's relentless pursuit of a rigorous and holistic education for young Black scholars in the midst of segregation.

TOCAIT historically have been the **models of resolute forces** holding U.S. educational practices accountable for the systemic patterns used to disenfranchised students of color and indigenous students (Kohli, 2021). Needless to say, educators today are in the throws of reimaging our current educational system and appear to be drawn to learning from a variety of examples of resistance and resilience and looking to reimagine education in the U.S.A. There is much research outlining how such efforts by BIPOC educators have a direct and positive outcome on students, especially BIPOC students (Blazar, 2021, Will, 2021, Region 10 Comprehensive Center, R10CC, 2022, R10CC, 2022, p. 6, R10CC, 2022). Work continues to be done and coalitions, such as, the Coalition to Increase Teachers of Color and American Indian Teachers in Minnesota (<https://www.tocaimn.com/>) actively work at many levels to ensure that efforts move forward with a focus on goals that benefits students.

Minnesota Humanities Center (MHC) for over 50 years has partnered with academic and community experts, creatives, and educators to bring the humanities. The Humanities, as disciplines, help us examine and pursue our individual and collective *humanity*. Keeping a focus on education in ways that learn from moments in history and present day to directly address when that *humanity* has been denied. The experiences of BIPOC students in school communities across the state are being impacted by policies that deny many accesses to an equitable education.

MHC through the offering of workshops and a variety of institutes, place-based learning, educational resources, and community conversations centered on educators is actively addressing barriers that continue to the matter. MHC invites educators, students, and families into dialogue to critically examine the past to better understand how we got to where we are today. As well as, work together to more fully realize and co-create a future grounded in the ideals of our democracy for all.

This work is essential because educators of color and indigenous educators have continued to demonstrate their impact on the educational landscape. For example, “It is clear that teachers of color, because of their racialized experiences in the world, often have a deeper understanding of students of color, and are accordingly able to co-create learning opportunities that students can relate to and connect with” (Siddle Walker, 2000; Irvine, 1994, as cited in Milner, 2020). In 2014, MHC launched an annual Educator Institute and invited teams of educators from across the state to commit themselves to transforming education through absent narratives—**the voices** that are often marginalized, misrepresented, or erased from education. Each year, we would invite educators from past cohorts to return. Year after year, it was the educators of color who returned, eager to sharpen their skills, bring their talent, and renew their spirits by reflecting and learning together.

In Minnesota, the **recruitment and retention of teachers face systemic challenges** across the state, and even more so when it comes to TOCAIT. Entering education with a strong desire to change the educational experience for students TOCAIT come ready. For example, we have heard comments such as, “I went into education because I didn’t see myself there in the history [that was taught], but I was there when history was being made”. However, they face a range of microaggressions, colleagues and administrators with fixed mindsets and deficit thinking about students of color, alienation, and hostile work environments (Kohli, 2021). Over time these experiences have contributed to TOCAIT leaving the profession at staggering rates. In Minnesota that rate is approximately 12%, compared with their White counterparts at 8% (Kaihoi, C. and Parr, A., 2021). To that end **MHC continues to collaborate** with partners to develop and support programs that prompt educators of color and indigenous educators to remember their power with the goal of **retaining and sustaining** each other through a community that uplifts their strengths, stories, and dreams for a reimagined education.

Developing and Sustaining a Culture of Belonging. Educators of color and indigenous educators who have participated in MHC’s programs have reported that they desire a culture of belonging, a community to build trust and understand across racial, ethnic, and cultural lines, opportunities for mentorship and growth, and ongoing invitation to expand the reach, size, and impact of their affinity groups and spaces. MHC supports these goals through programs such as Story Circles, professional development created for and by educators of color, and network-building opportunities to **positively influence** the educational landscape.

3-partnerships granted us an opportunity to host a **BIPOC Institute for Educators with an intentional focus on** early career in the field of education. We found that the best learning, creativity, and forward-thinking ideas for the next institute, came because the variety of diverse lived experiences found within the 2023 summer’s group (e.g., racial identities, language, years of teaching experience, licensed and non-licensed areas, both primary and secondary levels.) Their voices, collectively, confirmed the benefits that come when BIPOC educators can be in their only spaces which, supports them being their **authentic selves**. One significant outcome is how they can learn from one another without distractions that come from *imposed othering*. Additionally, it was noted that it’s not only early career BIPOC teachers who need spaces that support in ways that reenergized and reinvigorate the stories they carry and share.

Story Circle was one engagement that was anchoring as Rose McGee, facilitated the group in ways to create a sense of belonging. The practice of Story Circle for educators is a powerful way to create spaces for healing, resilience, and reimagination. Several comments confirmed what was witnessed by being in the space, their truth can be found in such statements as:

- “Hearing from others helps me remember the value of the work [and] to not give up.”
- “The dream is starting to be realized right in front of us. We are building something not typically seen across Minnesota. [Our group now sees that] our stories are the resource for our district.”
- “This is the first time I saw a professional development opportunity that caught my attention and spoke to me. This is something I would know something about and have something to contribute.”
- “This is only the 2nd time in my career, and I am nearing the end of my career, that I have taken a course taught by people who look like me.”

Sustainability comes with learning, and the hope of this work is for the Minnesota Humanities Center to continue learning through engagements such as the one briefly outlined here. Being in partnership with opportunities that broaden our scope through collaborating with a full range of educators, business partners and other community members we believe will not only keep us connected, but relevant in our work choices. Such connections are essential in order to press on towards shared goals rooted to educational access for BIPOC students. As we continue to do our part in the work for a just and equitable society **that is curious, connected, and compassionate.**



Moving Forward: A Word to *The Reclaimers*

Yvonne RB-Banks, Ed. D

This word, *Reclaimers*, comes out of being a part of the energy I experienced recently from all the contributors in this edition. I learned how personal this work, the work of grounding, holding, supporting, creating, and bringing change to all of us. Therefore, as this point, as you have read and I hope pondered on each section you have decided to come with us on this journey. We are actively moving and continuing to seek, expect and voice the platform of social justice. We do this work as we engage in the following along our collective, and individual journeys:

Wander, Bring, Learn and Send

We continue to reclaim so much, in spite of the reality that there is still much work to do. At times it may feel as though we are wandering, however, we know there are always surprises that keep us grounded in hope.

We know that challenges bring new contribution and influence our knowledge. Happenings occur and renew our trust in ways that move aside obstacles and make things better for those coming, and we step on to new horizons to do the work.

As reclaimers, we contribute our knowledge, learn from each other and make the choice to give what we have to benefit all. We continue to move in ways that carry us as we share our tears, tiredness, curiosity, busy days, and humor for we are anchored, in spite of our weariness.

This is the work, this is our guidepost and it continues to send us forward, as well as, give us moments of opportunities that bring legacy changes. We witness this happening in spite of being in uncertain times.

This special edition offers BIPOC educators, allies and those considering the work, a variety of ways to be a part of the journey of impact. It offers topics of reflection, and decision making for those who want to reclaim what is lost in our educational system for BIPOC students, teachers and communities. We invite you to add your voice, bring your learnings and share your heart, as we collectively seek to move forward.



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Special Reference: Sections 1, 2 and 3

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Co-Editors

Yvonne RB-Banks, Ed. D: is grounded in her belief that educational equity means universal access to quality education for ALL. Her focus, service, teaching, travels, board work, and more are all tied to her belief in a better way for a better tomorrow. *She* comes to the *Journal of the Registry* editorial board with over 35 years in education. Dr. RB-Banks is secretary for the Association of Black Women in Higher Education MN-Chapter, and is a member of the Coalition for Teachers of Color and American Indians. Her latest publication, *“Dragonflies and Orange Balloon Days,”* offers a voice that is about pausing in the midst of despair ~ as it is most often in such moments that our most significant change occurs. She is excited for the voices the *Journal of the Registry* encourages to come forth as it seeks to broaden the narrative for learners in diverse learning spaces with fresh thoughts on needed topics across the many fields that touch our lives.

Julie Landsman taught in the Minneapolis Public Schools for 28 years, and in a number of colleges and universities. Her books *Basic Needs: A Year with Street Kids in a City School*, *A White Teacher Talks About Race* and *Growing up White* are used in classrooms today. Her work with the Registry, her consulting with numerous school districts in the country, have convinced her that *re-imagining* education is essential for our survival as a democracy. Her vision would center students’ stories and communities in the creation of curriculum. She believes the *Journal of the Registry* can be a place to consider the crucial question: “to whose benefit” are schools established today? Whose voices are heard and whose history, whose poetry, whose narratives are absent? Julie has great faith in the brilliance of social justice educators, both young and old white and Black and Brown and Asian to bring about a seismic shift in how we teach our nations’ children. In this issue she brings critical insight to shape the work ahead.



Guest Contributors

Kevin Lindsey, JD, Chief Executive Officer at Minnesota Humanities Center/President Lindsey Law and Consulting

Kevin is an experienced leader who enjoys working on complex public policy issues and striving to create inclusive equitable employment and contracting practices in society. In his work as MDHR Commissioner he worked on voting rights, school bullying, marriage equality, equal pay, government engagement, transgender rights, tribal consultation policies, inclusive employment and contracting practices, school suspension and other disparities. He is skilled in public speaking, business planning, public policy, and government. As well, he brings a way of being that seeks to be inclusive, and a wealth of knowledge that comes out of making space for those often not heard on the platform of social change.

Corey China, Ph.D., Humanities Officer, Minnesota Humanities Center

Corey holds graduate degrees in Postcolonial and English Literature. She has a professional background in arts, humanities, and education project management, to expand access and widen participation for diverse groups. In her role at the Minnesota Humanities Center on the K-12 Education team, Corey works with scholars and lead teachers to design and deliver professional development workshops, lesson plans, and resource guides. Dr. China comes to this work with engaging eyes and a broad perspective on inclusion.

Sung Ja Shin, Humanities Officer, Minnesota Humanities Center

Sung Ja has 15 years of experience working on K-12 education initiatives with the Minnesota Humanities Center and leads a team responsible for facilitating culture and systems change in school districts across the state that reflect the wisdom, values, and histories of Minnesota's culturally and ethnically diverse communities. Sung Ja is currently pursuing a Master of Science in Urban Education at Metropolitan State University with a concentration on curriculum, pedagogy, and schooling.

Tate Weston is a Bdewakantonwan Dakota who teaches Social Studies at South High in Minneapolis. He grew up in St. Paul. He earned his MAE in 2021 and continues his higher education journey. He enjoys connecting with his students using his own experience in education as a guide. He is a learner, scholar, storyteller and speaker of kind words.



The Message

Continuing this work takes effort, commitment, and a force of focus.

We hope that this edition prompts you to reach out and share your voice and contribute to the movement of educational equity stemming from social justice.

Below is the first step to stay connected.

<https://aaregistry.org/>

[African American Registry \(AAREG\)](#)

The most comprehensive on-line database resource of African American heritage in the world.