Eric Neal: Welcome to the State Support Team 11 Podcast. This episode is a round table discussion on race and education, a historical perspective. Our panel includes SST 11 consultants, Ugochi Akoi and Kimberly Brown as well as their special guest, Dr. Kenyona Walker. Dr. Walker has a background as a licensed school psychologist. She is currently a lecture on urban issues and education at The Ohio State University, a translational research specialist at the Center on Education and Training for Employment, and co-chair of the Centers Initiative on Racial, Equity, Diversity and Inclusion. Let's join the discussion.

Ugochi Akoi: Okay, good morning. Welcome to our discussion on race and education. I'm Ugochi Akoi and I'm here with my colleague, Kimberly Brown and of course our special guest, Dr. Kenyona Walker. Dr. Walker, how are you today?

Dr. Kenyona Wal...: I'm good. I'm good. I'm glad to be here.

Ugochi Akoi: Awesome, Kim, how are you today?

Kimberly Brown: I'm doing well today. Thank you. So a great opportunity.

Ugochi Akoi: All right.

Kimberly Brown: Thank you, Dr. Walker.

Ugochi Akoi: Indeed. And I love that she said that because it is really great to be here with both of you today. Kim and I were really honored. We were fortunate enough to have attended the presentation on race and education, a historical perspective that you recently did for the central Ohio region. We wanted to revisit and continue back discussion today to provide additional insight for our participants, as well as to give an overview for those who aren't able to attend the learning opportunity.

In the presentation, let's dive in, you discuss the social consequences of disparities, discrimination, systemic barriers, and how these create gaps in education for students of color. Can you speak more about how these issues are affecting students?

Dr. Kenyona Wal...: Yeah, but first I'd like to go back to that whole idea of the social consequences. When we really think about race and really start considering what it is, it truly is somewhat of a creative thing and it was created for a reason. And the reason is, is to provide privilege to some, disadvantage for others and those types of things, which gets to the idea of really the social consequences really being the tool of the implementation of race and racism.

And so when we think about our students' experiences across the span of their educational journeys, we have to really start asking the question about whether or not the consequences of race are evident and are impacting their successful transition from gray to gray. And so when we think about the student

experience just across grade bands, we can literature and research that talks about discipline practices for even our little ones, our little ones and tiny packages, our preschoolers.

We can see the social consequences of race because what we have found in research is that black children are disproportionately disciplined sometimes for the perception that they may do something that is against the rules. Not that they've actually done something, but that they look like they might. And that goes into a whole nother thing about suspicion and implicit bias and those types of things.

But this is what some of our earlier learners are experiencing and it is setting the stage for them as to what is normal, and it normalizes racism. It normalizes implicit bias. And many times I do have to say that this is occurring unconsciously in the minds of our educators and those that interact. And then when we look at that preschool experience, we know that there are three things that increases the likelihood of a student experiencing disproportionate discipline.

So expulsions in preschool, those types of things. And that is if the student is big, if they are black and if they are a boy. So the more that a student shares those identities, the likelihood that they will be disproportionately, which to me means receiving unwarranted at times, discipline. Because when we compare their behavior to that of a non-black peer, it can be the same behavior, but it is addressed differently.

And so we see that occurring across the educational experience. We can see that there are certain student populations who are considered highly intelligent, gifted, and those types of things. Those students are being referred for academically enriching type situations, which means that there are students who are not being given those opportunities and exposure to that different type of what I would call academic capital.

That occurs from elementary school, [inaudible 00:05:26] our students leave off and go to college. And then at college, we can start talking about how advisors operate differently based on race, the types of information that they either share or don't share, which also is another form of capital. And so what we find, particularly my research found that advisors operate differently with black female students. Why advisors?

So white students are given certain types of information that black female students are not. And so what happens is it requires them to engage in additional effort to really navigate those spaces on top of just being a student. And so when we think about the question that you asked, those experience compound across the educational experience. And I think the question that we have to ask ourself is, what position is that putting our most minoritized students in as they are trying to both access their education and the information

that they need to be successful in accessing their education? Hopefully that answered your question.

Ugochi Akoi: I think one thing I loved about that is that it really was a really good overview of some of what you talked about when you were trying to give the background around like, this whole notion that even though race isn't real because of the consequences of it, that contract is now very real, there are implications and so on. And so I do love that you highlighted that.

You brought up so many things, but there was also this piece that resonated with me during your presentation, because you talked about this notion of like, we teach what we're taught and that learning occurs when results can be repeated. And what you just talked about a lot of, it's like this cycle. You say you started from the elementary age, all through college, and the different experiences.

You even pushed it towards the workforce and the gaps in pay that exist, even when... especially when I would say, marginalized populations or BiPAP folks have higher degrees. The gaps are even that much more wider. I say all that to come back to these unconscious competencies again, that you said that's happening, where you've learned, you produce at will what you've learned. So students are learning by watching.

Dr. Kenyona Wal...: It's a knee-jerk reaction.

Ugochi Akoi: Yeah. They're hearing what we say, they feel how they're being treated. And so what would be the significance, I guess, of what black and non-black students are learning about race, especially when they engage with adults in school in their community, in their environments? What does that look like?

Dr. Kenyona Wal...: It is very significant. So if we go back to this whole idea of privilege. We know that there are buckets of privileged that all of us carry. I'm black, the people can't know that, but I'm black. My name probably tells you that I am. But I also have some privilege in different areas. I may not have privilege in my race, but I have privilege based on my educational attainment. I have privilege based on my SES. I have privilege based on the fact that I'm a native language speaker.

I have privilege based on the fact that I'm native to the United States and where we live. So those identities for me just as a black woman who falls in one of the most minoritized buckets still gives me a level of privilege that others may not have. But then we think about race just broadly. There is a privilege in being in the majority, there is a privilege and being in the in-group. But the connection to the privilege also is the unmitigated unfettered, unwarranted, unearned power that comes with that.

And what that means is the group that has the privilege has the power to set the norms of the rules of what is normal. So when we think about what it means

to really talk about and have discussions about what we are teaching about race, is still has to slide back to what do I believe? Am I acknowledging the fact that I do have privileges? That's a tough conversation to have. Some people just don't want to go there.

It is the guilt that is attached to that. The shame that some of us feel one, because we maybe didn't recognize it, two, we recognized it, didn't know what to do with it. Maybe three, we recognized it, didn't know what to do with it, but didn't want to give it up because it means something to have privilege. So when we talk about teaching this stuff, the first conversation has to start with the privilege. The second one is the power.

What are you doing with your power? Are you demonstrating or conveying in your interactions with your parents, and your students, and your colleagues that your power is so significant that you will only use it for yourself? Or is your power significant enough and expansive enough? And are you willing to start having some difficult conversations and interactions, number one with yourself, and then others about what it means to be in a privileged group? Because you are the one that's setting the norm for what is true, what is real and all of those different things.

So when we think about educators teaching race, because we all do, and we teach it by what we say, we teach it by what we do. We teach it by what we don't say, and we teach it by what we don't do. And so it is going to be a benefit, not only to the students that are in our classrooms, both black, and white, and other, as you said, but also our colleagues. Because we know that race is being taught informally, informally in our classrooms, not necessarily etched out in curriculum, but it's in the curriculum.

And we know that our students are learning the social consequences of race. So how can we reconstruct that in our interactions with our parents, our colleagues, and with our students? How can we really have the difficult gut-level discomfortable, disturbing, disruptive conversation about race? Because I'll tell you, most of our black students, they're having those conversations in their circles with their peers.

They're having those conversations in their circles with their family. And they are able to see and understand when themselves are experiencing things. But if we learned anything about those dear school letters, we know that our white students have also seen that and they were able to locate and say this. I did. I remember when I was in such and such a class and they said this and those types of things.

But now we're seeing that those students now have the space and the opportunity to really just say, "This is what I've been seeing." So I think it's incumbent upon educators to really be open and honest about the fact that we are teaching it. So how can we teach it more responsibly? How can we just pull

the bull by the horns and say, "We're going to do this thing." We're going to learn because we need to learn in order for us to teach it appropriately.

And how are we going to use that information to ensure that the rest of those students, the parents that we interact with are not being marginalized by our power? That we're sitting and we're sharing that power, so that we're not teaching inferior status to anyone, language, income, those types of things. So I think is critically important because we have to remember our students are going to be future educators, future practitioners, they're going to be in the future workforce and we don't need this to be perpetuated.

Ugochi Akoi: It's so funny, and Kim, I'll let you go next. I just wanted to highlight that a lot of what you said, you were hitting on a lot of my other questions before I even had to get there. Because again, you had hit on this notion of like systemic racism and how these are like the policies and the practices that are linked across institutions that produce favorable outcomes for some and disadvantages for others.

And you made this point in the presentation, you said, "If someone is favored, that means someone is not." And so my question was going to be around, well, now what almost? What are the implications for educators in terms of their role? Because this is this big responsibility about not perpetuating these things, not continuing to cycle, and I think you kind of highlighted that in some of the things that you talked about like, how do we do this responsibly? How do we move on? Kim.

Kimberly Brown: Right. Well, Dr. Walker, while you were expounding on that idea, I was just thinking and I was just kind of stuck on what you said about the guilt and shame around privilege and power, and how we think about really how do we wheel that power particularly aware in front of our students. And so you had said in the presentation that our brains are hardwired to categorize and we want to put things and people, I would also say into buckets.

Then we like to assign those buckets certain privileges, and taking into consideration what we were taught, like you said, formally and informally. But during the presentation, you talked about like levels of awareness. And I think you used the term Awake to Woke to Work. And this, of course, as you said, is tied to the roles of people, cultures, and systems. Could you expand on that topic a little more and the importance of dealing first with people in order to change culture and systems that we feel need to be changed in some way?

Dr. Kenyona Wal...: Yeah. I love the, is the Equity in the Center framework. Awake to Woke to Work is what I was using. But I'll give you a... I'm a storyteller, so I have to tell the story. I have been in church of my whole life and I love one church, and I love my pastor. And so I have been a part of my church probably since I was 12. And I can sit and listen to all these messages and just eat it up.

But what I have found is that as a person sitting in there in this big congregation with a bunch of other people, I would hear a message and I would be like, "Ooh, that's good." And then I would start identifying the person that that would be good to hear like, "Ooh yeah, you need to hear that. You need your dad. You need to hear that." But I never really identified myself as somebody that needed to hear.

I was listening for everybody else so that I can be like, "Okay, there's this message, you need to clean this up, clean that up and clean that up." That spotlight, I never really put that spotlight on me. So before we can really deal with other people, and the answer to your question, we got to deal with our mucky, dirty, ugly stuff. And we got to be honest about what's in here.

When I think about kind of Awake to Woke to Work, I think about perspective-taking first as being a really, really good thing. So after we're awakened, so we talked about George Floyd, for many people being like that moment, that was just undeniably racist. But there were many of us who were already awake to that fact. There is this legal concept about some crimes being just so shocking that it shocks your conscious, and I think George Floyd was for some people, it was just, oh my goodness.

Okay, so now we're all awake, right? But the tendency is always to go to other people, like I said, sitting in church, listening to sermons, or to go to systems. But people create the climates, they create the cultures that are eventually institutionalized and memorialized in our policies that we eventually just practiced just in general. So is not a good idea to forward. It's a good idea to sit with self, and sometimes it's just difficult.

I find myself as a black woman constantly having to just talk to myself and say, "Well, what is this about?" I think I shared with you all in the presentation, I teach a lot of graduate students and we have conversations just about checking your privilege. The race conversation really is a privileged conversation, and I think I may have shared, when I see some of the things that go on, I have an idea of a picture of who a person might be that may be a perpetrator of things like.

That is heavily active, implicit bias going on. And sometimes I have to sit back with myself and say, "Okay, now wait a minute." So I think when we think about waking up, really, we need to wake up and look at ourselves in the mirror first. We need to figure out where our gaps are. Number one, where are knowledge gaps? What are the things that we have believed to be true and accurate that are just not true. We need to go on a fact-finding mission to ensure that what we've been told and what we've learned implicitly and explicitly is accurate.

And then we need to start inspecting ourselves and our motives and making sure that they align up just with treating people just kindly and fairly. And then we can start having the conversations about having conversations with others.

We can't take people to a place that we've not been to. That's like me saying, "I'm going to train you to be a marathon runner," and I've never run a marathon in my life.

I can't do that. I got to figure out all the stuff that I need to be able to learn myself so that I can teach you. I think it's very important for us to have those interactions and those conversations with others, but the conversation needs to start with us.

Kimberly Brown: I'm so glad that you went there, particularly with George Floyd, the murder of George Lloyd last summer. And the fact that, I agree I had to sit with that for a while before I could even form my real thoughts about that and my real feelings about. I had to allow myself to feel those feelings.

And I want to take you back to a point in the presentation where you talked about our mental stories. and you just a few minutes ago with the Ugochi mentioned black females interactions with white advisors. You also talked about unwarranted discipline in terms of opportunities and exposures to academic capital. So when we're thinking about our mental stories, you had talked about I think the wears and tears, or maybe the wears and tears, if you think about it that way. Whether [crosstalk 00:20:51]-

And then you talked about racial battle fatigue. And that our students are really experiencing anxiety, anger, depression fatigue. You also said that you've heard students say "Walking into my classroom makes me physically sick." So could you talk about just when we've done, like you said, a fact-finding mission and correcting some of the things that we think we might know, how do we take all that as educators to meet our students where they are particularly now, when they're coming back into the classroom and they're still experiencing that anxiety, depression, fatigue?

Maybe even related to the pandemic. What advice might you give educators as we take those things into consideration?

Dr. Kenyona Wal...: I liked the idea about meeting our students where they are, but I'm going to drill this down even more.

Kimberly Brown: Please.

Dr. Kenyona Wal...: First, we got to meet ourself where we are, because we can meet our students where they are. Because we can meet them and not have any awareness. And so we need to start there first. So then we have our students, we have all the different impacts of COVID on all of our students, but then we have them compounded on some of our most minoritized students. COVID does not erase racism and it does not eradicate the impacts of it during, before and after COVID for our students' experiences on their parents.

And so when I think about that whole idea of weathering wears and tears, the racial battle fatigue that impacts our students physically, psychologically and social-emotionally. When we think about social-emotional learning, which I was so excited that Ohio shifted to a focus on that as being critically important to our students' success. We have to think about all the things, as I said before in a presentation, all the things inside and outside of the educational experience that impacts our students.

Because we know that when those things are addressed, that they are going to be the most ready learners. And in my research with black women students, I found that a lot of those things are barriers to them being successful in their learning. And this is where we get to, and I think we're going to talk about this later on. This is where we get to conversations around persistence and resilience.

But our students aren't able to do that because they're fighting these battles. They're fighting these battles in our classrooms because we're not aware of our own bias. And so they're fighting through the fact that... And I'll tell you a small thing that... You asked, "What can we do?" This is a small thing that I don't think educators think about.

I was a substitute teacher for quite some time. You always get the sub letter, right? "Okay. This student, this student, this student." And I always had a student that was identified as my go-to student as a sub, maybe two. And then sometimes I would have students identified as the ones I needed to watch. A small thing like that, just being mindful of who we're even identifying as being seriously in elementary school, the person that gets to go take the stuff to the office.

The person that gets to be the go-to person when the sub is there. The person that gets to be identified that you're going to put forth for student council. The person that's going to be identified for that extra, whatever thing that the principal has said, "I need to get one good student." That type of thing. When we are raised sensitive, when we remove, I see it as almost like the whole idea of the styes in our eyes, the thing that's clogging our vision.

When we start addressing our own insensitivities as people, and then as educators, is when we're going to be able to really look across our classroom and see our students as students. Race will still be there, so we can't say we're not going to see anybody's color. That would not be okay. But what we will do is we will see every asset that each one of our students bring to the table, and they all bring something.

And so we can then use that lens to ensure that we are one, being fair in our selection for whatever, but that we're also looking at them and looking at their experiences, which is why we need to know our students while looking at them,

looking at their experiences and trying to figure out ways that we can embed and undergird some of the things that they need social-emotionally.

We're doing that right now anyway as educators, we're looking at all of our students and saying, "They all need this. Some of them need this. A few of them need that." We're embedding how to make relationships in the classroom and those types of things in our practice. We are teaching nice people skills to our students. While we are doing that, we need to be critically mindful of some of our students that are coming to our educational environments who have been marginalized in their previous classrooms, out in our hallways, in our lunch room, and outside of our educational spaces and find ways that we could address that with them. That we could help also build their persistence.

I have a model of persistence, a theory that I created, and part of it is the things that educators can do to build persistence and particularly in black female students, but what they can do to ensure that they are engaging in persistence-building type of activities. And one of it is recognizing our children's brilliance. Everybody has an asset somewhere. We all have a strength. It may not be the same, but it is a thing.

Being able to identify, spot and really grow that is one way that we can address those wears and tears and all those different things, because sometimes we don't believe in ourselves, but we got an educator that believes so well in us. Eventually I'm going to believe your story. Because we know that our students are believing the stories about their inferiority. That's what they're fighting against.

So we can reframe that story about what they bring to the table, how they add to our educational spaces, what they add to our educational spaces. I think that goes a long way.

Kimberly Brown: I love that idea of asset thinking versus deficit thinking in terms of how we interact with each other and how we interact with our students, and that they all bring a talent to the table instead of immediately looking at them, like you said earlier about black and brown boys constantly fight to show people they are not what society says they are. And then eventually they may get to the point where they just say to themselves, "Well, let them be right then."

Dr. Kenyona Wal...: They do.

Kimberly Brown: And then that brings a whole other issue that educators find themselves in and having to rebuild and repair some of those relationships. Thank you for that.

Ugochi Akoi: I had like a random aha moment. I liked how you threw in that notion of the sermon thing at the church and how you're always thinking of somebody else. I was like, "Oh yeah, I've done that." Like, "If only [crosstalk 00:28:31] my brother would hear this message because he needs this." But I laughed because even

when you started talking, I really did have like a, huh. That whole notion of us beginning to work with ourselves and starting with ourselves.

And I say that in this example, when you talked about the sub example. Because as a teacher, even looking back at that scope, I wonder if maybe I wanted to make sure the adult was okay, so I'm putting all these like structures and fail safes in place like, "Watch out for this one, because if you do this, is a trigger. But definitely call on dah, dah, dah, if you need anything done, she knows where my stuff is. She can go to the office."

And like you said, those minute things, almost like a gatekeeping measure because this person that really doesn't know anything about any of these children they're coming to have now these perceived connotations about them based on what I put in there about the students who should be sitting where, who should be talking to who. Which behaviors you should look out for and prevent so that your data doesn't become a turnip.

And so that was definitely a moment for me when you said that, I was like, "I have to see myself and look in the mirror as well and see what things I'm like, 'Ooh, you could have done better at that.'"

Dr. Kenyona Wal...: [crosstalk 00:29:47].

Ugochi Akoi: Yeah. [crosstalk 00:29:49]

Dr. Kenyona Wal...: ... easily rotate that list. You won't be out anyway, you won't be out. Rotate your list of who is my go-to person.

Ugochi Akoi: Right. Just something as minute as that is a simple thing, but it goes back to this notion on gatekeeping, right? And so you mentioned a lot of things that students are going through. You had this visual that you had during your presentation where you showed all the things that they were going through, micro aggressions, normalizing racism, looking at racism as a thing of a historical phenomenon. That's not happening now.

This notion of like colorblindness, I don't see color. The bootstrap theory, if only you would work harder. Bullying, the white savior complex, et cetera. And so I wanted to go back to this notion of gatekeeping, especially when it comes to students and who gets to be pushed your head to the AP classes or get whatever treatments that would probably lead to more favorable outcomes. To me, again, it's this notion of this cycle, all these different things that are helping to perpetuate the system that we're in. Can you talk a little bit about that?

Dr. Kenyona Wal...: Yeah. The whole gatekeeping notion is really tied to that privilege and the power. And so we think about privilege, as I said, we have all these different buckets. But what it essentially does, as I said earlier, is it confers unwarranted, unearned, unmerited advantages, or rights, opportunities, exposure, those

types of things. And when we look at gatekeeping, we tend to let in the people who are like us. Is just the fact

I'm comfortable with you. I look at it as an example of when you think about... I always tell my colleagues at our job. I say, "This is what we do." Think about, you put up a job posting, and this happens with graduates. I work with graduates. So this happens with graduate students all the time. You put up a job posting and what happens? Well, you share it with somebody and somebody says, "Oh, I got a friend that could do that."

First of all, the job posting never really officially goes out because somebody has already been identified for it. Same thing's happen with graduate students. You'll get a faculty member who has a particular student that they want to work with. Oftentimes, faculty pick students that look like them. And so the gatekeeping comes in because, number one is, easier for me just to say, "Yeah, I got this opportunity. I have this money," or things like that.

But a lot of times the gatekeeping comes into play, especially if it's a more intimate setting. We think about committees, parent committees, parent and student committees. We always want to find someone that, and we use this terminology, "I think they'll be a good fit." What does that? What does a good fit? What does that look like? Sometimes our gatekeeping is ensuring that we're comfortable, number one.

And so operates in two ways, operates in maintaining our comfort because let's just be honest, if we are used to having everyone around us that look and think and act like us is going to be a major shift in disruption if we bring somebody else in. And be quite frank, when you have a group of people who are accustomed to each other and you have an option to bring in someone that looks like that group of people or someone that doesn't. When you bring in somebody that doesn't, then that means that that's going to require you to do a little bit more work.

You're going to probably be a little cautious with your speech of things like that and we don't want to have to do that. And so we go with it, it's a good fit-type thing as opposed to something else. And then there's this whole other concept as we think about privilege and power in particular, as it relates to race and education. There's this concept called whiteness as property. It is an old concept, but what it essentially explores is how whiteness, number one, sets the term for what is normal. We talked about that earlier.

But then those who have the privilege of being white can confer that to others who are not white, but they can also confer to others who are white. So if you think about whiteness, there are levels. You got rich white, you got middle-class white, you got poor whit, those types of things. Whiteness as property came in a long time ago when it was like... There were white people that worked for other

white people, but then it started looking like, okay, we can't have white people doing this work because it basically lowers our brand.

So then you start having poor white people employing black people to do the work. So when we think about this whole idea of gatekeeping, it allows the maintenance of whiteness as property to continue because we're ensuring that our people are getting those opportunities and those exposures to maintain this whole thing. So when we are excluding people, we are excluding them to the thing that has been made of property and knowledge is a property.

The ability to have exposure to learnings, to additional learnings, to new things, that builds capital by the way, is codified and made into this thing that can be conferred to certain people. I know that was probably a long drawn out version, probably more complicated than what you expected, but essentially that gatekeeping allows us to let the people in that we want to confer whiteness to and keep the folks out.

For example, we oftentimes will see a black student that is like, "That is our go-to." This boy is amazing, he's just so articulate, those types of things. Many times, that student is conferred the properties of whiteness because he is going to be elevated and seen as an exception to all the other black people. And so he's then bought in and he's just celebrated and things like that. And so that gatekeeping also works for people who have certain things that are of value to whiteness and intelligence is valuable to maintaining whiteness.

So then you'll get some people who are nonwhite that get swept inside because they're valuable to have, he's like one of us, that type of thing. Hopefully that answered your question.

Kimberly Brown: Oh, absolutely. And Dr. Walker, I will take the opposite view. This was not too much. This was just right. I thank you so much for being clear. That information is so important. And even though I think we tend to think, this is a lot of information, that it's very heavy. Yes, and I think you've been so clear in what you been sharing with us and sharing with the folks who were able to attend your last session.

And I hope that I can speak for Ugochi and others who are signed up for the next two sessions that we are. So looking forward to more information from you and more sharing from you. Could you tell us a little bit about the next session in April? And you're doing also your third session with us in May. The April session is; Using Racial Awareness as a Tool to Implement Culturally Responsive Educational Practices.

Could you give us a brief overview of that session and maybe how that might extend into the third and last session in May?

Dr. Kenyona Wal...: Yep, I can. The last time we used that, the last session is just traveling through the connection between race and education historically, but also as we've talk today. Is not just a historical happening, is the current happening. So just identifying some of the things as you all have said that we talked about that are currently occurring with our students. And so in that sense, I feel like we took off those colorblind glasses, those opaque glasses, and we've now put on the glasses of reality, of this is what's really going on.

So our next session is really geared towards using that new lens that is very, very clear about what is actually happening in our educational spaces. And then using that new awareness to start identifying very easy ways that we can implement racially sensitive practices just at a basic level in our classrooms. And then that's going to segue into that last session, which I'll be sharing a working theory that I have about using a tiered intervention model to address the spaces, and places, and practices in our educational spaces.

As I said before, if we think about all students, some students, a small group of students, we're going to actually use that to your system to really start having a conversation about how do we move past this conversation and look at some practices that we can change so that we can start changing policies that undergird those practices. That session, I'm really, really excited about just because I get to unveil this model that I have.

Because educators understand intervention, we understand tiered models. We understand identifying students that have varying degrees of academic and social-emotional needs. We also understand implementing interventions that are building wide, so building wide SEL practices. We also understand those interventions where we got to have those IAT meetings for just a group of students that we need to address.

And then we get down to the more personalized, customized interventions we're talking about looking at an evaluation for special education. But what we're actually doing is highlighting the explicit need of specific small groups of students. We're going to use that perspective to really start talking about, how do we do this? I'm going to flip the triangle upside down in order to do that. That's what we're doing.

Kimberly Brown: I'm really looking forward to both sessions, but the third session in May sounds really interesting because we do talk a lot about intervention models. So I'm really looking forward.

Dr. Kenyona Wal...: So we should just skip to that, then just [crosstalk 00:41:02]-

Kimberly Brown: No, no-

Ugochi Akoi: We got to do the work. [crosstalk 00:41:04] We got get to April, and then get to May. We have to do the work.

Given that this podcast is heard by billions across the world, the country, the nation, the universe, the galaxy. If people find out more information about you and more importantly about the work that you do, where should they go?

Dr. Kenyona Wal...: They can go to several places. They can start off by going to the Center on Education and Training for Employment's website that is cete.osu.edu. You go there, you'll be able to see what our whole center does. And then you'll be able to go and travel to my team, which is the equity, engagement, evaluation team. And we are the ones that are responsible for this racial equity, diversity and inclusion movement.

We're not calling it an initiative because those end. They start and they have a stopping point. Movements, they start and they continue going. So folks can go travel over there and look at that page as well. And then they'll find me buried somewhere under there, and that is a really good way to find me.

Ugochi Akoi: That's awesome as well.

Dr. Kenyona Wal...: I'm on Twitter as well.

Ugochi Akoi: Oh yes. Come on. Tell your handle, girl.

Dr. Kenyona Wal...: My handle is DrKenyonaWalker. It's very simple on Twitter. And then I'm also on LinkedIn. So you can find me

Ugochi Akoi: This wraps up our round table discussion. Really just want to thank you again, our very special guests, Dr. Kenyon Walker. Hopefully, this is not the first and last. We look forward to additional opportunities even beyond these sessions we have. If you want to find out more about Dr Walker's upcoming event and our other professional development opportunities, please check out our website at sst11.org.

If you want to contact Kimberly Brown, you can reach her by email at kimberly.brown@escco.org. And if you want to contact me, Ugochi Akoi, you can reach me at ugochi.akoi@escco.org. Thank you everyone for listening. Thank you for being here.