

Eric Neal:

Welcome to the State Support Team 11 podcast. I'm your host, Eric Neal, and today we are joined by Dr. Antoinette Miranda. Antoinette is the interim chair of Teaching and Learning at the Ohio State University and also represents District 6 on the State Board of Education. Dr. Miranda, welcome. How are you?

Dr. Antionette Miranda:

I'm fine, and it's really nice to be back to talk with you, Eric.

Eric Neal:

Yeah, to you as well. We really enjoyed our first conversation back there. It was, I want to say early '21, late '20.

Dr. Antionette Miranda:

[crosstalk 00:00:42].

Eric Neal:

I can't remember. Things have been a blur. But that was really well received and really critical timing to talk about cultural competency.

Dr. Antionette Miranda:

Mm-hmm (affirmative).

Eric Neal:

Last time we did discuss cultural competency, and we thought it would be great to have you back and talk about culturally responsive practices, but more specifically about how to have these difficult conversations around race and culture.

Dr. Antionette Miranda:

Mm-hmm (affirmative).

Eric Neal:

There's been many high profile issues, unfortunately, around social justice that have been in the news since the last time that we talked and even some right here in Columbus.

Dr. Antionette Miranda:

Mm-hmm (affirmative).

Eric Neal:

Talking about them with students can often be a challenge for educators. Do you feel like it's important to have these conversation with students?

Dr. Antionette Miranda:

Eric, I think it's always been really important, but even more so now. People have wondered why all of a sudden we have really embraced social justice, and I think in part because we are home more. We get to see what's happening out there, and people have really started to realize the inequities that exist.

I think if we don't think students realize this, they do. They see TV. They have their friends. Many of them are aware of it, and many of them are very curious about having conversation about it.

One of the things that we recognized is that some kids are having these conversation in their home, so they're able to participate because they have these deep conversation. But we also know that some kids don't. I think the most critical thing is that teachers have to have a comfort level, and students will sense if the teacher doesn't have that comfort level.

So one of the things I would suggest is that educators within their group, within their school, are developing little pods of talking are able to share like, "How do we approach this? What are the kind of things you say? How can I be comfortable with this?" I think it's a mistake to brush it under the rug.

There is an awareness. One of the things we have in our country is that we are afraid to talk about race. It's almost like race is a taboo subject. Yet race permeates, whether we want to believe it or not, permeates almost everything we do.

So I do think teachers need to have those conversations, and part of that, I do think, is culturally responsive practice that we're engaging in. It could be connected to a subject you're talking about, but it also can be where students just ask a question. You'd say, "Let's have a dialogue."

You don't have to participate in the discussion, but I think some students are very curious about what is happening. It doesn't mean the teacher has to give her experience, but she can facilitate where there is a dialogue that's occurring.

One of the things that we don't do very well in this country is have dialogue. We want to shut it down because we're so afraid of what, I don't know, because the reality is there is systemic racism in the United States. We do have a racial issue in the United States. And the only way we're going to overcome it is to be able to talk about it.

So when I think about doing these things, I think that it's really important for teachers initially to take inventory of their own biases, to think about "Where do I stand on this? Can I lead a conversation that allows students to be able to dialogue and have their own perspective?"

One of the ways we can start to do this is to integrate race and culture to the curriculum. I'm not advocating one way, but we can talk about these things. These are realities in terms of looking at the United States.

We are not a homogenous nation. We are a heterogeneous nation with many, many cultures, and to ignore that I think does a disservice to what we are as Americans. So children should be provided a window with diverse experiences, being able to hear their classmates, being able to ...

There's a lot of things out there that you can utilize. One of the new places, it used to be called Teaching Tolerance, and now I love the name much better; it's called Learning for Justice. I used to kind of be bothered by the tolerance, like "Eric, I'm going to tolerate you."

Eric Neal:

Right.

Dr. Antionette Miranda:

I'm glad that they've now changed it. So I think this website, Learning for Justice, has a lot of strategies and ideas that teachers can go to that they can be comfortable. But I think it's great for teachers to have that dialogue with each other so they can look at where do I stand and what all I know, but other teachers may be able to give strategies for these things.

Eric Neal:

No, that makes a lot of sense to me. I started off a history teacher, so I'm social studies background.

Dr. Antionette Miranda:

Yeah.

Eric Neal:

It was I had a lot more background knowledge than my colleagues on a lot of things just by the nature of my degree. But I also had the opportunity of things just coming up more frequently in class naturally and having those entry points into these conversations that allow you to flow in and out of current events connected to and in the context of these things that happen historically.

But there's been that, I mean, you can call it a white-washing, you can call it a watering-down of, especially when you talk about United States history.

Dr. Antionette Miranda:

Yes.

Eric Neal:

We're really quick to talk about fascism or communism or those things and go into great detail. But the regular textbook US history is very from that patriotic lens and we came here and the natives helped us and it was all kumbaya and all this. I don't know that it's ever too early, from my standpoint from being a historian, to start just saying from a fact basis, "Here are documents. Here are resources that you can look at and see, in their own words or witness accounts, the things that happened."

I think part of what maybe leads to these decision or these conversations being so complicated now is you don't get the real history. So if you're a student that the only story you ever hear about America is this is what happened, and it's really this kind of rose-colored vision of what things were, it's kind of shocking to you all of a sudden to hear that there is this systemic racism or that these things take place.

But if you follow just the actual history, it's laid pretty clearly for you that it was founded this way. People were exploited, the native people, and slaves brought from Africa, indentured servants from poor European countries. There was all sorts of this in our DNA from the very beginning.

So I think the more we can, from a historical standpoint, just be honest about that and maybe it would lead to easier conversations down the road.

Dr. Antionette Miranda:

Eric, I think you hit the nail on the head. I think most of the people that talk about not wanting another history, there is no other history. It's American history.

Eric Neal:

That's the history.

Dr. Antionette Miranda:

That people don't really know the full depth of the historical facts and how not only African Americans but Native Americans, Asian Americans, Latino Americans were really oppressed in very harsh ways in the United States. We don't get that in our history books.

Most kids don't know about Jim Crow laws. They don't remember that the words ... on drinking fountains. That is a part of our history. That was up until 1960, so for people to say, "Oh, that's ... They're our founding fathers," our founding fathers had flaws.

Eric Neal:

Right.

Dr. Antionette Miranda:

They had wonderful ideas about what this country were built on, but the reality is we were very brutal to many segments of the population, and to not talk about that makes no sense to me. Why in the world would we not talk about that?

Here's another thing that I'm going to talk about. With my students, we were doing some things on Appalachian culture. I found an article back in the 1920s when we had the eugenics movement. I would bet most people that have an Appalachian background don't understand this, but elite white put forth with the eugenics movement because initially they were looking at why rural folks weren't doing as well in education.

They started focusing on Appalachians, and so they didn't really want to deal with the poverty thing. So the eugenics movement actually put forth that Appalachians weren't achieving and could not get out of poverty, weren't successful, because they were intellectually inferior. I bet a lot of Appalachians would be shocked to know that elite whites described them that way.

So when you look at many of the stereotypes that we have, this where it comes from. If anybody is interested in that article, I'll make sure I drop it you. But those are the realities that people don't understand, where some of our stereotypes came from and how these ideas were put forth.

When we think of the eugenics movement, oftentimes we think of African Americans. But what we also know was that Appalachians were lumped into that in terms of how they were viewed and the explanation for why they were not more successful in schools. We have to look at what the purpose.

And yet in our code, in the Ohio code, it actually says we are supposed to give a balanced history. It has all the groups laid out there, so when people say, "Oh, no, we can't do this," it actually is in our code that when we're teaching, we should be giving a balanced history of African Americans, Native Americans, Asian Americans, all of these groups.

It doesn't say we're supposed to give one side. It says we're supposed to give a balanced history of all of those groups. That's really what we're asking teachers to do. Teachers should be allowed to teach what they know.

The other thing is something you hit on, and I can remember I saw it as people ... Teachers are not supposed to teach social studies, and I think you'll agree with this, to make patriots.

Eric Neal:

Right.

Dr. Antionette Miranda:

Supposed to be teaching, "Here's the information. We're asking you to become intellectually inquisitive, of understanding about our history." That's not the purpose of schooling in America. The purpose is not to make patriots. The purpose is not to have people love or hate our country.

It's about teaching them, "Here's what our country is about. Here's what math is about, reading is about, to make your informed decisions." I think we've missed the boat on the purpose of teaching history, for example.

Eric Neal:

Yeah. I think, again, this is almost in the way not an accident the same way that these systemic race issues are not an accident. When you think about when public education started in America, it very followed the factory kind of worker, right?

Dr. Antionette Miranda:

Yes.

Eric Neal:

So it was like the-

Dr. Antionette Miranda:

And there was an indoctrination back then.

Eric Neal:

Right. So you weren't meant-

Dr. Antionette Miranda:

Well, the immigrants, they wanted them to think one way, but that has changed since. So yeah, go ahead. Yeah.

Eric Neal:

Yeah, so they didn't necessarily want you to be a deep thinker. They wanted you to sit in rows and follow directions and respond to the bell when it told you to go to lunch and come back when it rang again and do all of those things.

I think, again from a history standpoint, we are actually trained in our college programs, our license programs, to teach people critical thinking and how to compare and contrast things and how to do all these things. It's not been that long since the Common Core state standards, which the Ohio state standards still follow those very closely.

Dr. Antionette Miranda:

Mm-hmm (affirmative).

Eric Neal:

But when that shift was made from "You're going to read this, and then one day in the spring I want you to remember it and bubble the circle for the thing that you remembered," on to "I want you to read this written from this perspective and now read this other thing from the opposite perspective. Compare and contrast them and then you come to your own conclusion about what you think using the evidence from the writing," which is what we need to be doing but is not really what's taught outside of, I'd say, social studies and what's been the status quo for so long.

So I think beyond just having that cultural competency, we need to help to develop these other subject areas to teach children how to do that, to have critical conversations that do all that stuff. There's a movement called Philosophy for Children that they do a lot of research on, that they said actually increases math and reading scores, and even in students of poverty or different ethnic groups or anything, without doing any sort of math or reading stuff.

Dr. Antionette Miranda:

Yeah.

Eric Neal:

Because it's really teaching you how to think critically, which you can apply to anything. So I like that you've come out with these strategies and these ideas for like, "How can we actually support these educators? What are some other things we can do to, beyond at the university level, integrating these things into the license programs?" But what can we do for the people who are out there in the field right now?

Dr. Antionette Miranda:

Yeah. Because here's the thing when you're talking about talking. We know that white people are less exposed to what to do around race and more likely to be socialized to avoid racial matters and see them as dangerous. Kids have a need to process what is going on.

So that's one of the things that puzzles me is like, "What is your fear? What is your fear about talking about these issues?" I've heard the words "indoctrination" thrown around and "victimization" thrown around and all of these words. I think they're catchphrases to put us off, like we're diverting ourselves from the real issue.

The real issue is about understanding how race has impacted us in the United States and how in 2021, it still has an impact. I teach a diversity course and so I have many of my students, I tell you especially my white students that come in, not just from small towns, but they all say like, "Why didn't I learn this in history? Why didn't I learn this in social studies?"

I basically put things out and we have discussions about them. What I want them to do is become critical thinkers, just sort of explore these first-person stories, to explore these historical things. I always would give ratings, but you always wonder how they really read these things.

So we went to Zoom. We had discussion board, which forced them to read these things. It was fascinating because I had them read things like about Wounded Knee, and I had them read things about the Jim Crow law. And I had them read things about Plessy v. Ferguson, and I had them read things about laws about for LGBTQ.

So they had to read like these court cases, and all of a sudden the light bulb went off. They were like, "Wow, these things happened so long ago, but here I can see today how we're still living with some of these things. I can see today the systemic racism."

So you as a social studies teacher, I think you can understand that when you look at things that were real in the United States, because we have tons of documentation of this, the students in my class become critical thinkers of race. That's why I want to call them critical thinkers of race as well as social class as well as gender as well as all these other isms that are out there.

Then they're able to make their decisions and move forward and think about "How do I become a person who engages in socially just practice?" Because now they have this background to know that it's not always equitable for all kids in K-12.

So I really act as a facilitator. I provide them with information, and we try to look at the other side and say, "Why is this happening? What do you think is the issue?" When we first start talking about that race is taboo and I get them to think about we got to talk about race in here and not be afraid of it, so really what I am trying to get them to do is to be culturally competent but also how to engage in culturally responsive practices and how to engage in those difficult conversations.

But here's what they tell me: They say, "You gave me the language to be able to do this." That's why I think it's so important that teacher talk with each other about it so they have the language to be able to address this.

So many of them go home and talk to their families and they talk about, "Let me tell you what I learned." Sometime the families were a little skeptical. But they also said, "I had the language to approach these conversations which I didn't have before."

I think that's the other important piece, for teachers to be able to start to talk about this, they have to have the language to be able to engage in it. So as a result, you have to have resources, you have to have your own conversations before you engage in it.

Eric Neal:

Yeah. Individually, we do. We need to build up every person because people talk about the system and that people are the system. Right?

Dr. Antionette Miranda:

Yes.

Eric Neal:

There are these structures and frameworks and things, but they're made up of people that are interacting in all these roles and doing all of these things. It's one thing to build up the skills, but it's almost another thing that if you're serious as an organization about your diversity, equity and inclusion, that you in a way not only just give permission openly to everyone and let everyone know that this is what we are really about and that these conversations are going to take place. And that we're going to communicate with people that if you ever want to know more, we're happy to have you in.

Dr. Antionette Miranda:

Mm-hmm (affirmative).

Eric Neal:

But it's really almost giving permission to your teachers to have those conversations.

Dr. Antionette Miranda:

Yep.

Eric Neal:

And if it does go outside of where you trying to go and problems arise, that we'll work on it together in a transparent way and that we'll have your back. Because without that, people that feel comfortable will probably do it; people that don't will probably still shy away.

Dr. Antionette Miranda:

Yeah.

Eric Neal:

I think you and I have talked before about that. I have a good friend that does equity work, and he's always said, "There's real work and then there's performative."

Dr. Antionette Miranda:

Yeah.

Eric Neal:

There's people who want to use the words and want to say, "Hey, our organization cares about this." But they're not willing to talk about systemic racism and all that.

Dr. Antionette Miranda:

Right.

Eric Neal:

I think that's a good transition for us about how do we help our adults? It's one thing for us to support teachers in having these conversations. How do we have these conversations internally and create these type of organizations that we want to be, that we strive to be?

Dr. Antionette Miranda:

Mm-hmm (affirmative). We need to learn to listen to each other and not discount others' experience. But we also need to recognize that people are still afraid to talk about race. So the Learning for Justice website, I think has a lot of resources for doing that.

I think we also have to be careful that we're not just distracted by really what's going on now, where we're passing legislation where we're telling teachers, "You can't do this." I find it really fascinating that these are often led by white folks that have not experienced racism, that have no idea what it's like to walk in the shoes of Black and brown and Native Americans' and Asians' shoes.

And yet there seems to be this fear. Because if you think about it, we have now made in this work almost white kids victims. Like, "Oh, my god. We are going to make white kids have to listen to this and feel bad." Here's my guess: White kids won't feel bad.

The other misconception is that nobody's out there teaching critical race theory. Teachers are not going into the classroom saying, "We are going to teach CRT." It's a conceptual framework. It's an epistemology. It's something that's really in the ivory tower.

I want to read this quote because it's out of The Atlantic and I think it's great. It says: "As with other academic frameworks before, the nuances of critical race theory and the debate around it were obscure when it escaped the ivory tower." I think that's important.

This was an ivory tower, this was a university college concept that has now invaded, so it's incorrect information that's being put out there. Again, I would say, "What are we fearful of?" So we need to have a conversation about this.

In fact, as a state school board member, somebody came forward talking about critical race theory, and it's probably the 15th presentation somebody had just started studying.

I said to him, "I've heard people say that Black children will be victimized by doing critical race theory. I've heard people say about the indoctrination." I said, "So what I want to know is where's the research that shows that teaching critical race theory does those things?"

Eric Neal:

Yeah.

Dr. Antionette Miranda:

I mean, produce it. And I said, "So I want you to quit saying these things because you have no data or research to back up." I think that's the important thing to know here. People are spouting things that there is no research or data to back it up. So we have to talk about it.

The other thing you said I think what I often hear is: "People make up systems. There's no systemic racism. People do this." Well, people do it because they're a part of a system.

Eric Neal:

Right.

Dr. Antionette Miranda:

[inaudible 00:24:27]. So that's what we have to understand, is that the way the system is designed and maybe it's by accident, maybe that was not their initial intention, but we have to look at that system and then we have to look at people that perpetuate that system. So those are hard conversations which we don't want to have but that are really necessary to have.

So I think when we're looking at organization, when we're looking at schools, I still look at the whole child. And how do we prepare our young people for a country that is amazing, that is still trying to live up to its ideal? But we also have to recognize it has its flaws.

Eric Neal:

Right.

Dr. Antionette Miranda:

It's okay to say it has its flaws, but recognize that those flaws also impact people on a very personal level today. How do we make sure we're not complicit in that, and how do we make sure that we understand these things? And how do we make sure that we're going forward engaging in culturally responsive practices and looking at socially just practices?

I want to give a definition. There's a lot of definitions about culturally responsive practices, but this is a broad one. They're essentially involved recognizing and incorporating the assets and strength all

students, notice "all students," bring into the classroom and ensuring that learning experiences from curriculum through assessment are relevant to all students.

So culturally responsive teaching is about using students' cultural experiences in daily instruction, embracing native language in students' families as assets. Because we often come from a deficit model, how do we stop doing that? Creating a classroom environment that represents and respects all students and communicating clear high expectations to everyone.

And it can be much broader than that. So when I think about school psychology, how do we as school psychologists engage in culturally responsive practices? That's about understanding assessments and understanding how they may be biased against students, not only minoritized students but even poor students that don't have those skills.

So we have to all think about what does it mean to have culturally responsive practice or socially just practices? I think for me it's about recognizing all students in our classroom, understanding that they have assets and strengths, and thinking about how do we bring that out in the classroom to honor them so that they have a sense of belonging in that classroom. That to me is the important thing.

Eric Neal:

No, I'm with you 100%. And I really think that, something that stood out to me. I just recently took a course for diversity, equity and inclusion for a certificate. It was through the University of South Florida.

They offered this for free, and it was from a more of a corporate standpoint. It was sponsored by a international engineering firm. They were really thinking of it from the business standpoint of this is good for your bottom line, you'll have less attrition rates and all of this stuff which I didn't necessarily like.

But they did come up with some really strong things that you can do if you are serious about being this type of organization. One thing that stood out to me was for like people with disabilities, it was saying, "In your hiring practices, for one thing, be aware of things that don't even matter, like the ability to lift 40 pounds." I don't ever lift 40 pounds at my job, ever.

Dr. Antionette Miranda:

Yeah.

Eric Neal:

So you're excluding people by putting something like that, and everyone does it, but even going a step further and saying in your posting, "We encourage people with disabilities to apply."

Dr. Antionette Miranda:

Yeah.

Eric Neal:

I think it's little things that you can do in your organization to signal to people within and people without that you're serious and this is what you're really about. So in your vision and mission, making sure that these things are in there as a school district. In your hiring practices, "We value a diverse workforce and encourage LGBTQ, people of color, like [inaudible 00:28:52] people with disabilities to apply." Things like that.

But then even within to develop and intentionally teach people how to have these conversations with each other. Because I think being a white person and trying to be an ally and trying to do certain things, there are times when it feels kind of perilous where you're thinking, "I would like to start having this conversation, but what happens if it gets to the point where someone says something that's not true?"

Dr. Antionette Miranda:

Right.

Eric Neal:

And then once it gets heated, and a lot of times your gut reaction is, "Oh, wow. Maybe I just don't have this conversation and I'll talk to someone else later." But I think if we can establish these rules and policies and things that outline ...

One of the companies that presented during my training were really great where they said, "We would never discriminate against anyone's religion, against their personal beliefs, against any of these things. What you believe is what you believe. But while you're here, we respect all people and listen to all voices."

Dr. Antionette Miranda:

Mm-hmm (affirmative).

Eric Neal:

So what it did was it didn't take people who maybe are having a hard time with diversity, with the inclusion, and exclude them, but it said there are rules for how we engage with each other here at this workplace.

Dr. Antionette Miranda:

Yeah.

Eric Neal:

I think the more we can do that, the more we can be intentional in our organizations. It gets us away from that performative [crosstalk 00:30:34]-

Dr. Antionette Miranda:

Yeah.

Eric Neal:

... and down to really actually attempting to be equitable. It's never going to be perfect, but doing our best.

Dr. Antionette Miranda:

Yeah. As a person that's been doing diversity for just years, to see what has happened in the last six months and to see people come out and to see people say, "I want to know how can I be an ally? How

can I help?" I think it's the next generation. I think it's that next generation that will think differently about some of these things.

And part of it, let's call it out, there is a fear of a certain group of people that are afraid of losing power. Right? We don't want to talk about that? But me, having done diversity work for so many years, I think there's this element of power.

So what we do is we do fearmongering, we talk about divisiveness. We use these things because then that sort of wraps people in. So what happens? You get distracted from the real work that needs to be done out there.

I also wanted to say that I loved your example of the disability because I have a son that's spastic quad cerebral palsy. He's 27. But fortunately, he has language, and so one of the things is about what you're talking about, is what they call "carving out a job" for things they can do.

He works at Head Start three days a week, and they carved out this position for him. I remember I went to the teachers because this one classroom, they said, "Yes, we want to take him." So how did Head Start deal with it? They pay the teachers a little bit of extra money. Why? Because he cannot feed himself. So again, that's something you didn't think about.

He got his two-year certificate. But one of the things I asked the teachers, I said, "Help me understand why you agreed to have him as part of the classroom." She said, "Because our kids need to understand that there are people with disabilities in the world and they can work and be friends." It's [inaudible 00:32:45] adorable to see these three-, four- and five-year-olds when he's leaving to call him "Mr. Jimmy," to hug his wheelchair.

But also give credit to the teachers about how they have engaged him to be a part of this classroom. He absolutely loves this job, but I'm grateful to the director who said, "We're going to carve out a position for him." And that's what you need with disabilities is for kids.

I know there are many parents, many teachers who are parents of children with disabilities that says, "If a job could just carve out a position, then they can make it." Some people would say he's an assistant teacher, and I'd say, "Yeah, but he can talk. The kids understand him. It's sort of amazing that they do. And the teachers love having him around."

Now he's been there two and a half years. He feels like he has purpose. So again, that's another group we don't talk about as much, but that's one that's also very real in terms of how do we provide equitable opportunities for people with disabilities?

Eric Neal:

Right. I think what you said was really important as well, is it's not some charity case or handout. It's a net benefit to them, the organization, the kids. Everyone is participating and everyone is benefiting, which is what we really want to get to with the equity conversation.

Dr. Antionette Miranda:

Yeah. Yeah. I think knowing that, I will also say another thing. One of the things I have my students do in the diversity class is to interview somebody from a different cultural group. A lot of times they'll go back to somebody in high school that was their best friend.

They start interviewing them, and they often talk about how shocked they are. Because here's the thing: They only learn the surface culture. They didn't learn the deep culture. They were never in their house. So they learned that they eat different kind of foods. They learned that sometimes they felt uncomfortable because their food that they ate was different than other American kids ate.

They learn about some of the challenges of being from a different culture, and the students say, "I had no idea." They had no idea because we didn't engage in conversations.

So yeah, there was a lot that their friend was like them, but there were also a lot of things. And oftentimes their friend said, "Thank you. Thank you for talking to me about my culture and letting me share that with you."

Eric Neal:

Yeah.

Dr. Antionette Miranda:

To remember those differences are not deficits. They're amazing. That's what make this country so wonderful. And we don't even realize all the things we've adopted from all these other cultures. I mean, our number one condiment is not ketchup. It's salsa.

Eric Neal:

Right.

Dr. Antionette Miranda:

We don't even realize that. So I just hope that people will open their minds to learning and not be afraid. Because that's what this is. It's fearmongering. And I hope people will think about "What is the best interest of my kids and what can I learn from each other?"

Eric Neal:

No, definitely. It's just tuning out the distractions and engaging and empowering with the people in your organization to understand this work and to people to navigate it.

We talked about this last time we talked, but I know you have a summer institute coming up.

Dr. Antionette Miranda:

Yes.

Eric Neal:

Can you talk to us a little bit about that?

Dr. Antionette Miranda:

We are so excited about this. We have 60 different sessions. I'll give you a little bit of more about it, and session enrollment will go live this week. I sent you that link.

We have around 60 unique offerings that cover all sorts of things. There's a wide range of contact hours offered, and the sessions are available from \$30 to \$450, so it's very economical in terms of doing that. You can sign up for one three-hour CEU or you can even sign up for a whole class. Some of them are in themes, so you can do a whole theme around some of the areas or you can pick and choose.

We're very excited. Everything is virtual, so you can do it in your backyard, you can do it in your living room. You don't have to go anywhere. I am very excited about this because it's open to all teachers in the state of Ohio as well as other ones, so I hope people will take advantage of this.

There are just really some amazing people that are leading these sessions. I'm doing two, so I'm doing one on social-emotional learning and I'm also doing one around Black girl magic, helping Black girls strive and thrive in the educational system so that they can be academically successful.

So I hope people will check it out. I've already checked out the website, and the sessions are there and live and ready for people to sign up. So thank you for the opportunity to share that.

Eric Neal:

Oh, absolutely. What's that website, the address that you have?

Dr. Antionette Miranda:

That website is <https://summerinstitute.ehe.osu.edu/>.

Eric Neal:

Perfect. No, I'm really looking forward to that as well, and every one of those topics are part of my work and near and dear to my heart. I'm hoping to get in there and attend that as well myself. Anything else you'd like to talk about before you go?

Dr. Antionette Miranda:

The only thing I will add is that this was a new book in my diversity class. People had really recommended it. It's *How to Be an Antiracist* by Ibram Kendi. I would suggest if people want that as some summer reading, that would be great.

Then I think there's another book that I've recently heard about that I plan to get, and that's *The Sum of Us*. I was hoping for it was in paperback. I like paperback books, but I see that it's only in hardback. But it's through Amazon, and it's still pretty inexpensive for hardcover, \$17.98.

But it's called *The Sum of Us: What Racism Costs Everyone and How We Can Prosper Together*. It is new. It's February 16, 2021, so it's hot off the press. So I'm looking forward to that. It's by Heather McGhee, so I think that may be a good one. So yeah. I love the title, so I think there'll be some good things in there.

Eric Neal:

Awesome. If people would like to know more about you and the work that you do at the Ohio State University, how should they get ahold of you?

Dr. Antionette Miranda:

My email, miranda.2@osu.edu, but unfortunately, I don't know what my website address is. But if you put me in there, it can go to my website that's not quite updated, but there is a lot of things there.

But if people want to know more, feel free to email me, and I would be happy to send you information that you want or address any of your other concerns. So yeah, miranda.2@osu.edu.

Eric Neal:

That's great. Well, that wraps up our discussion for today. Once again, I'd like to thank our special guest, Dr. Antoinette Miranda. If you'd like to know more about Dr. Miranda's upcoming event and/or other professional development opportunities, you can check out our website. It's at sst11.org or sst11

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Facebook page or on Twitter #sstregion11. If you'd like to reach me, you can send me an email. I'm at eric.neal@escco.org.

Until next time, I'm Eric Neal. Thanks for listening.