

Facilitator

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“Awareness is like the sun. When it shines on things, they are transformed.”

–Thich Nhat Hanh (*Buddhist monk, international peace activist*)



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Land Acknowledgement



We begin by acknowledging the land we are on as a way to **protect and honor the history and people of these places.**

Mni Sota Makoce (Minnesota) is the homeland of the Dakota people. The Dakota have lived here for many thousands of years.

Anishinaabe [Ah-kni-she-NAH-bay] (Chippewa, Ojibwe) people reside here, too.

Indigenous people from other Tribal nations also reside in Minnesota and have made innumerable contributions to our region.

Outcomes

- By the end of this session, participants will be able to...
 - Identify one future personal or professional development opportunity related to inclusive teaching, culture, and/or racial equity they plan to engage in the next semester.
 - Select at least one inclusive and racial equity-building practice they will incorporate into their teaching next semester.
 - Choose one inclusive “impact-aware” behavior that they could begin to practice as a colleague and teacher.



Inclusive Teaching (30 minutes)

The Why and the What

0. Acknowledgements & notes
1. Invest & learn: Self-Inquiry
2. Commit & practice: Take action
3. Awareness of impact: Lean in



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The Why

- Why inclusive teaching?



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“The historical, economic, sociopolitical, and moral decisions and policies that characterize our society have created an education debt”

–Dr. Gloria Ladson-Billings (researcher, educator “From the Achievement Gap to the Education Debt: Understanding Achievement in U.S. Schools”)

In the big picture of things – we owe marginalized groups an education debt. Racial equity in education is part of making reparations for the debt we owe as a society to Black, Indigenous, Latinosa, and other Communities of Color who have suffered and continue to suffer oppression and discrimination.

Examples:

Historical: Example - Denial of access to education for Black people for many centuries in this country, with ongoing disparities in access and quality. This is not just during legalized slavery – it wasn’t until 1968 that all Black students in the South experienced universal secondary education. Forced relocation, genocide, and forced assimilation in boarding schools in indigenous populations.

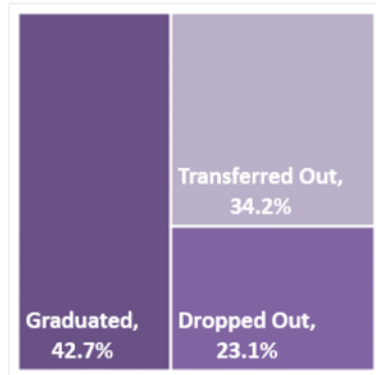
Economic: Funding disparities demonstrate the value our society places on education of certain groups of students. The funding for education per student today STILL correlates very closely with the percent of Black and Brown students in the student population. We have also seen that as the proportion of White students grows in a school, so does the funding per pupil.

Cumulative effects of wage disparity – more education = higher wages, so overtime this lack of access and lack of quality education – has led to compounding wealth gap

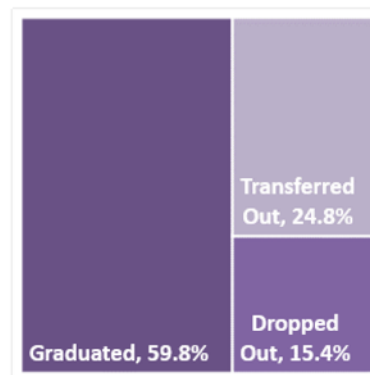
Sociopolitical: Black, Latinoxa, and Indigenous communities have been largely excluded from civic processes, in regard to voting, voting discrimination/blocking, representation

Outcomes (2014 - 2018)

Students of Color (3,390 students)



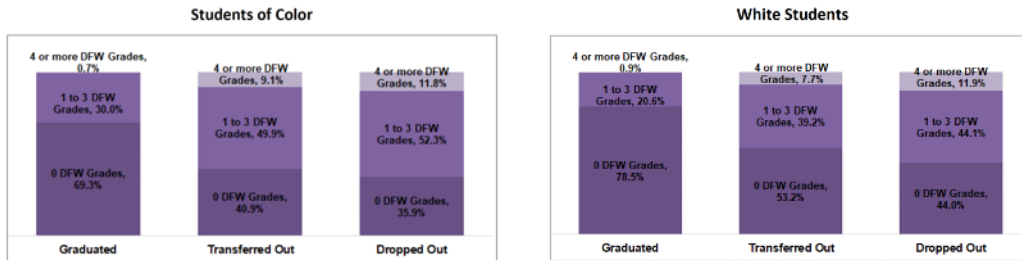
White Students (16,155 students)



This education debt shows up in our institution in disparities in student success.

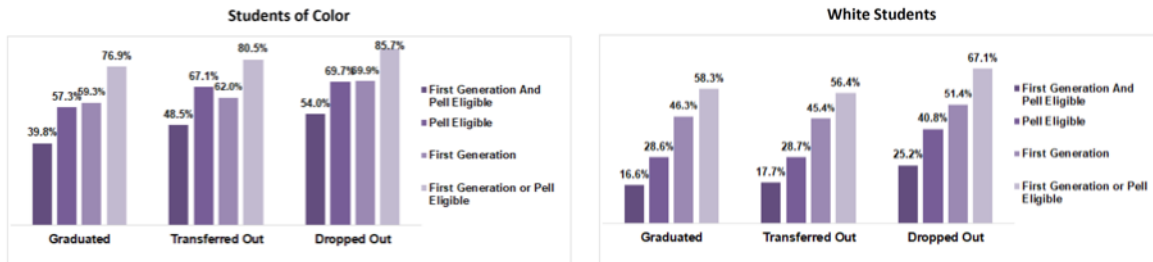
For example, Undergraduate first time students or transfer students of Color experience lower graduate and retention rates than White students.

Grades of D, F, or W (2014 - 2018)



Non-passing grades awarded. Undergraduate first time students or transfer student outcomes by race.

First Generation & Pell Eligibility (2014 – 2017)



When factoring in additional factors that impact college success such as First Generation status and Pell Eligibility as a socio economic status indicator – students of color experience even greater disparities in their success rates compared to White students with similar socio economic or first generation status.

The What

- Definition of inclusive teaching
- An approach to ongoing professional development



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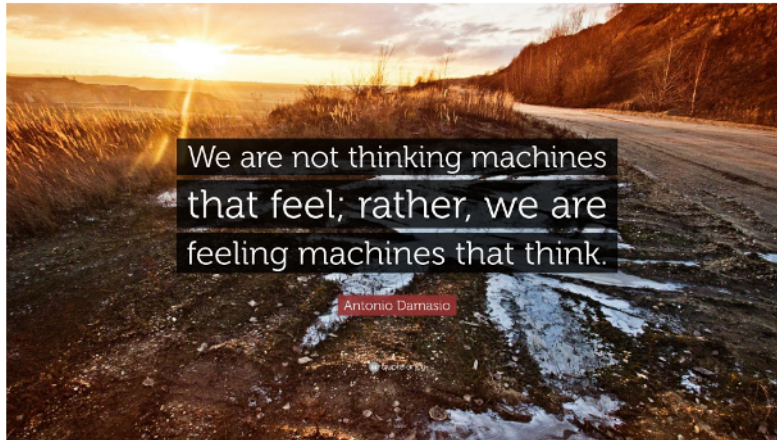
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“Inclusive teaching means deliberately cultivating a learning environment where all students are treated equitably, have equal access to learning, and feel valued and supported in their learning.”

-Center for Research on Learning and Teaching, University of Michigan

What is inclusive teaching? I share a definition from University of Michigan’s center for research on learning and teaching.



Often we as educators focus more exclusively on our students thinking, however human beings are feeling machines – learning best occurs when our brains and nervous systems feel safe, supported, and a sense of belonging.

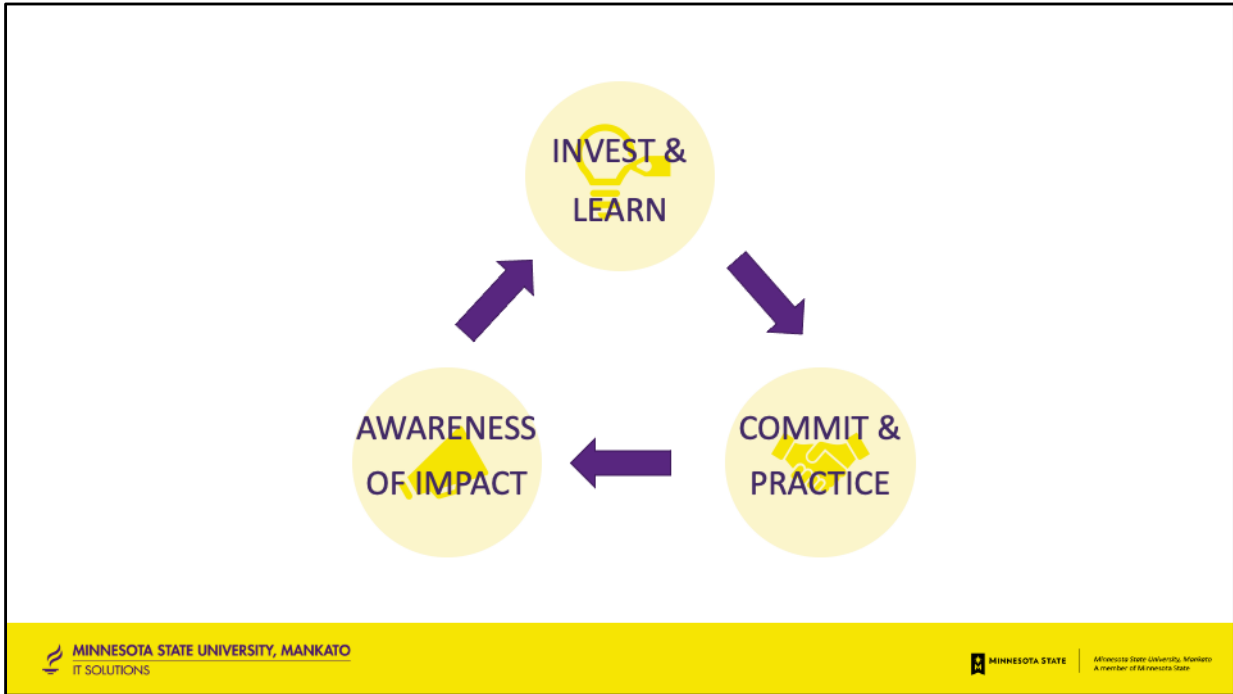
Inclusive teaching helps us approach our students as thinking, feeling machines.

Inclusive Teaching Definition

- attends to social identities
- seeks to change the ways systemic inequities:
 - shape dynamics in teaching-learning spaces
 - affect individuals' experiences of those spaces
 - influence course and curriculum design

-Center for Research on Learning and Teaching, University of Michigan

So inclusive teaching...



In this presentation, we'll share three components to engage in inclusive teaching, with a focus on racial equity in education.

They are presented here as a cycle – as inclusive teaching is not a checklist, but rather the cultivation of a new mindset with ongoing refinement of skills and methods.

0. Acknowledgements & notes



Talking about race

Our community norms

A note on terminology

“Race is a socially constructed category based largely on observed and/or ascribed characteristics, such as phenotype (skin color, eye shape, hair texture), that have acquired socially significant meaning.”

**-Drs. Rebecca Blank, Marilyn Dabady & Constance Citro in
“Measuring Discrimination”**

First, we want to begin with a common understanding of what we are talking about, when we say “race.”

In addition to "race" being a social construct, you might consider adding that it's not predictable of anything: crime, achievement, behavior, intellect, propensity to _____ (fill in the blank).

“Whiteness and white racialized identity refer to the way that white people, their customs, culture, and beliefs operate as the standard by which all other groups of are compared.”

-From the National Museum of African American History & Culture (Smithsonian)

Understanding whiteness/white privilege: Race is NOT just for POC, White is equally an invented social construct.

DiAngelo, Robin J.. White Fragility (p. 1):

To understand race we must become aware of and acknowledged that in the Western context: “whites hold social and institutional power over people of color.” The White race construct grants unearned privilege.

Dr. Bettina Love, (educator and founder of Abolitionist Teaching Network) teaches us that white privilege isn't just about you have, but what you haven't had to go through.

One White privilege (including economic, educational benefits) include rarely, if ever, having to consider one's own race. Instead, our society places Whiteness as the “neutral” against which POC are measured.

Ignorance of our own racial identify and an implicit bias towards favoring of Whiteness is part of this.

As the holders of power in our society, White are who are positioned to make societal change in regard to systemic and institutional racism, white privilege. POC may be allies in this work, but White people must take action for change to occur.

“Racism was created by white people and can only be eradicated by white people. People of color can be allies to them, and often are. White people don't have the luxury to be the allies in this work.” A.B.D. Maria-Renee Grigsby

Additional Resources:

Whiteness

<https://nmaahc.si.edu/learn/talking-about-race/topics/whiteness>

Talking about race



Common experiences:
Feeling
Thinking

Feeling....

upset or guilty

defensive or irritated

depressed or saddened

anxious or overwhelmed

Thinking....

checked out or mentally absent

“This doesn’t apply to me because...”

Sense of wanting to run away or impulse to debate

Our community norms



Be present
Practice curiosity
Lean into discomfort
Respect different perspectives
Accept non-closure
Be kind, but be accountable

Our learning community norms:
be present,
share your story/truth,
practice curiosity,
lean into discomfort,
respect different perspectives,
accept non-disclosure and non-closure,
be kind, but be accountable

Grounding – Three deep breaths before moving on.

A note on terminology



- I will use “people of Color,” “underserved students” or “culturally and linguistically diverse students/humans/people” to refer to Black, indigenous, native american, latinx, Asian, Pacific Islander, and English Language Learners from various cultural and linguistic backgrounds people.
- Use of these terms to collectively refer to these students is NOT meant to erase or minimize the experiences of any one group or individual. It is important to acknowledge that there are many intersecting identities and factors that many influence equity in education including gender, sexual orientation, among others.
- However, the focus on race is an intentional one, as race has been and continues to be a pervasive and highly impactful factor in equity in United States society – including our educational institutions.

1. Invest & learn: Self-Inquiry



-Dr. Brenda J. Allen (Professor Emerita, Former Vice Chancellor of Diversity & Inclusion, University of Colorado Denver)

<https://youtu.be/8EjAvGY2qzY>

Brenda J. Allen, Ph.D.

Co-Chair | Professor Emerita, University of Colorado Denver

Colorado Department of Higher Education – Equity Toolkit

Introduction to Module 1: Self-Inquiry

<http://masterplan.highered.colorado.gov/equitytoolkit/>

1. Invest & learn is about being ready to invest in ongoing personal and professional development – a journey of ongoing self-inquiry into: Your own culture, the culture of others, uncovering and managing your implicit bias, and developing new mental models to apply to your teaching.

Learn about culture

Learn about your own culture,
learn about others' culture.

- Surface
- Shallow
- Deep

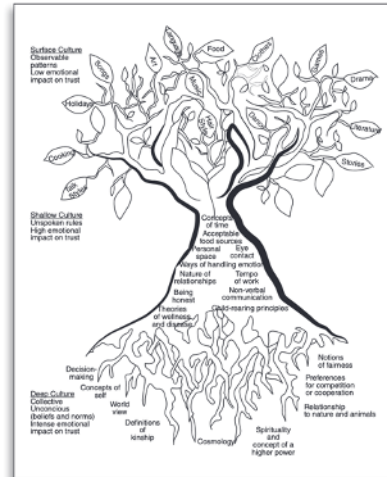


Illustration by Aliza Maynard in Culturally Responsive Teaching and the Brain

Be ready to invest in ongoing personal and professional development – a journey of ongoing self-inquiry

- to understand your own culture
- to learn to recognize the culture of others,

Culture, especially deep culture, informs our mental schema or mental models:
Mental shortcuts to understand what to expect in a given situation

**“Culture, it turns out, is the way that every
brain makes sense of the world.”**

**-Zaretta Hammond, M.S. (educator, author of *Culturally
Responsive Teaching and The Brain*)**

Culture is something that everyone has, regardless of race or ethnicity.

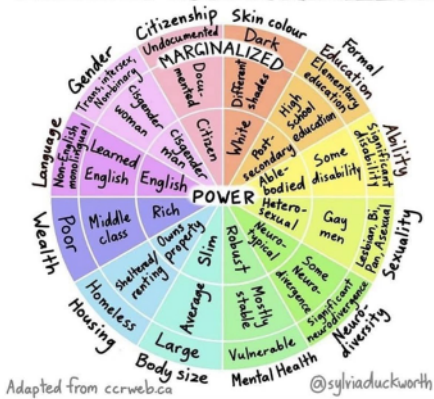
The point is that one's culture, especially one's deep cultural roots, is part of how the brain makes sense of the world and helps us function in our environment.

Culture, especially deep culture, is what our brains use for “shortcut” mental models
- what to expect in a given context/situ

This worldview continues to guide our behaviors even when we change our geography. We call these mental models schema.

Explore your culture

WHEEL OF POWER/PRIVILEGE



Social Identity Groups:

- Race
- Gender
- Formal Education
- ... feel free to add your own.

One way to begin to explore your own culture – and to better understand others’ culture - is to identify and consider the social identify groups you belong in – and reflect on how those identities either afford you unearned privilege and power OR unearned marginalization.

These social identities also contribute to your deep culture – and the corresponding mental models or schema about people, the world, and things such as what to expect in an educational experience.

Build new mental models

- Uncover implicit bias
- Develop new mental models



“Implicit bias refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner.”
-Kirwan Institute from “Understanding Implicit Bias”

To uncover unconscious bias, mental models, stories, and cultural lens you bring to teaching:

- Take Implicit Bias Tests
- Look at the Data – Do you evaluate certain groups of students differently? Is there disproportionate numbers of student groups in your program?
- Ask yourself critically and reflectively: WHAT ARE THE STORIES YOU ARE TELLING ABOUT BLACK AND BROWN STUDENTS BEHAVIORS, CONTRIBUTIONS, COURSE WORK?
- Engage in Peer Observation

As you develop more mental models and a racial equity lens you can apply to your teaching, you come to recognize that “my common sense is not the only common sense”

Outcome 1.

Identify one future personal or professional development opportunity related to inclusive teaching, culture, and/or racial equity they plan to engage in the next semester.

Poll:

What professional development opportunity will you plan on?



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2. Commit & practice: Take action



-Dr. Jerome D. Williams (Professor, Executive Vice Chancellor & Provost, Rutgers University)

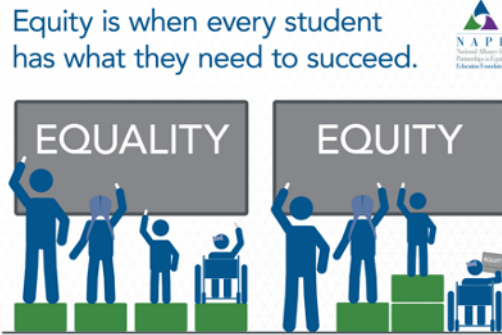
<https://acue.org/inclusive-teaching-practices-toolkit/>

Watch the 2 minute video –

2. Commit & practice is about:

- Learning about equity in education
- Learn about the pedagogies and methods of asset-based culturally responsive/sustaining teaching practices
- Engage in inclusive teaching practices

Learn about race, equity, & education



Take time to learn about race, equity, & education, including:

The history of Black, Indigenous, and People of Color in education:

- The World
- The United States
- In Minnesota

Make it meaningful by gathering data about representation, hiring, access, achievement of BIPOC students, staff, and faculty in:

- Our institution
- Your program
- Your courses

It is essential to understand how we got to where we are today and what maintains it

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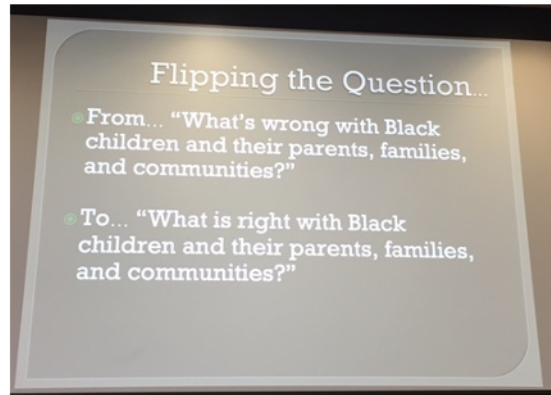
The historical oppression, genocide, and exploitation of communities of Color BIPOC

and the invention of Whiteness and the White race as a privileged social construct is how we've arrived here today. Understanding this brings the light of awareness, that is the beginning of change.

This socialized racialization of peoples that has created unchallenged systemic and institutional racism keeps the status quo.

A first step in un-doing Unexamined bias and viewing unearned privilege as "how it is" is what maintains the status quo in this country.

Asset-based: Flip the question



–Dr. Gloria Ladson-Billings, Professor of Education, UW Madison

In her seminal research that culminated in the book **The Dreamkeepers: Successful Teachers of African American Children**

- Dr. Billings began her research by flipping the question researchers were asking at the time about the achievement gap; and discovered that an asset-based focus is one of the KEY components of teaching that supported academic achievement of Black students.

Asset-based teaching



One key concept of asset-based teaching approach is that our role as inclusive educators is about REMOVING the barriers that don't allow our Black, Latinax, Indigenous, ELLs and other underserved students to leverage their strengths as learners and humans in our classes.

Asset-based teaching



The other key concept of asset-based teaching approach is that our role as inclusive educators is using curriculum, materials, language, activities, and assessments, policies that CREATING a space in which Black, Latinoxa, Indigenous, ELLs and other students of color can maximize USE of their strengths and assets – we do this through various inclusive teaching practices, including culturally responsive and sustaining teaching

***"If you change the way you look at things,
the things you look at change."***

-Dr. Wayne Dyer



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"Dr. Wayne Dyer has a quote, "If you change the way you look at things, the things you look at change."

The same is true for students. When a teacher changes the way in which they perceive a student, the student changes according to that perception.

Whatever expectations a teacher has for students, the students will live up to, so make those expectations high and make them great."

-A.B.D. Maria-Renee Grigsby

Culturally responsive & sustaining



- Culturally relevant pedagogy (Ladson-Billings)
- Culturally responsive teaching (Gay, Hammond)
- Culturally sustaining pedagogy (Paris & Alim)

Explore these asset-based teaching frameworks – and commit to making small, incremental, and ongoing changes to your teaching practice using these frameworks, among others, as a guide.

Apply your race-equity lens to curriculum, content, scholars, authors, perspectives, activities

===

Culturally Sustaining Pedagogy builds on decades of asset-based pedagogical research including Culturally Relevant Pedagogy (Ladson-Billings) and Culturally Responsive (Gay and Hammond) and Linguistic (Hollie) Pedagogy.

Culturally Sustaining Pedagogy affirms and respects the key components of the Asset-Based Pedagogies that preceded it, but also takes them to the next level. Instead of just accepting or affirming the backgrounds of students of color as seen in Culturally Relevant Pedagogy; or connecting to students' cultural knowledge, prior experiences, and frames of reference as we see in Culturally Responsive Pedagogy;

Culturally Sustaining Pedagogy views schools as places where the cultural ways of being in communities of color are sustained, rather than eradicated.

Culturally Sustaining Pedagogy promotes equality across racial and ethnic communities and seeks to ensure access and opportunity. Culturally Sustaining Pedagogy also supports students to critique and question dominant power structures in societies.

Django Paris and H. Samy Alim describe the key features across culturally sustaining educational settings in an Education Week [Author Interview: 'Culturally Sustaining Pedagogies'](#).

Valuing community languages, practices, and ways of being
Students' languages, literacies, and cultural ways of being are centered meaningfully and consistently in classroom learning instead of being considered as "add-ons."
Schools are accountable to the community

Educators and schools are in conversation with communities about what they desire and want to sustain through schooling. Curriculum that connects to cultural and linguistic histories
Educators connect present learning to the histories of racial, ethnic, and linguistic communities both locally and nationally.

Sustaining cultural and linguistic practices, while providing access to the dominant culture.
Educators value and sustain the cultural and linguistic practices of the community while providing access to the dominant culture (white, middle class, and standard English speaking).

Resources

H. Samy Alim and Django Paris, eds., *Culturally Sustaining Pedagogies: Teaching and Learning for Justice in a Changing World*, Teachers College Press (2017).

Gloria Ladson-Billings, "[Culturally Relevant Pedagogy 2.0: a.k.a. the Remix](#)", *Harvard Educational Review* (Volume 84, Number 1, p.74–84, Spring 2014), accessed October 2019.

Ferlazzo and Paris, "[Author Interview: 'Culturally Sustaining Pedagogies'](#)", *EdWeek* (2017), accessed January 2020.

Geneva Gay (2000) *Culturally responsive teaching : theory, research, and practice*

https://mnpals-msumk.primo.exlibrisgroup.com/permalink/01MNPALS_MSUMK/mt2vjq/alma990028218720104301

Inclusive teaching



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https://acue.org/wp-content/uploads/2020/08/Inclusive-Teaching-Practices-Sheet_accessible2-1.pdf

We'll review the 10 items on this Inclusive teaching toolkit by ACUE

These inclusive teaching practices operationalize many of the components of these asset-based teaching frameworks, and provide some excellent small steps to begin including additional inclusive teaching practices in your courses.

Additional Resources:

Punita Chhabra Rice - Pronouncing students' names correctly should be a big deal:
<https://www.edweek.org/leadership/opinion-pronouncing-students-names-correctly-should-be-a-big-deal/2017/11>

Pronounce Names Website: <https://www.pronouncenames.com/>

Outcome 2.

Select at least one inclusive and racial equity-building practice they will incorporate into their teaching next semester.

Poll:

What new inclusive practice will you incorporate?



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3. Awareness of impact



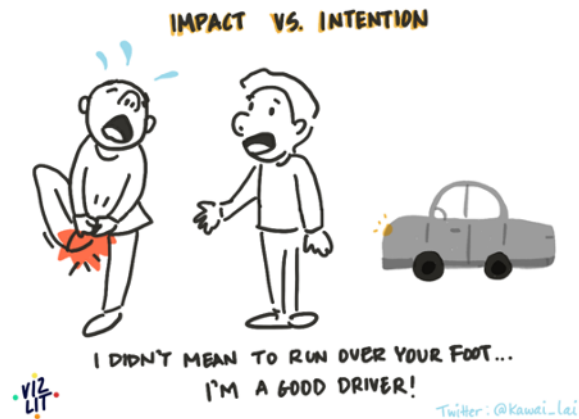
-Keele University, U.K. "An everyday dimension of racism, Why we need to understand microaggressions"

Video from Keele University (6:35): Watch through 2:31 of this short

<https://youtu.be/OCBJZQrqXG0>

3. Impact & action Is about becoming aware of your own bias, behaviors, and words that may have impact and lean in to action that grows racial equity in your teaching practice.

Impact Matters



When we start to think about impact of our practices, policies, behaviors, and words, it is important to distinguish between intent and impact.

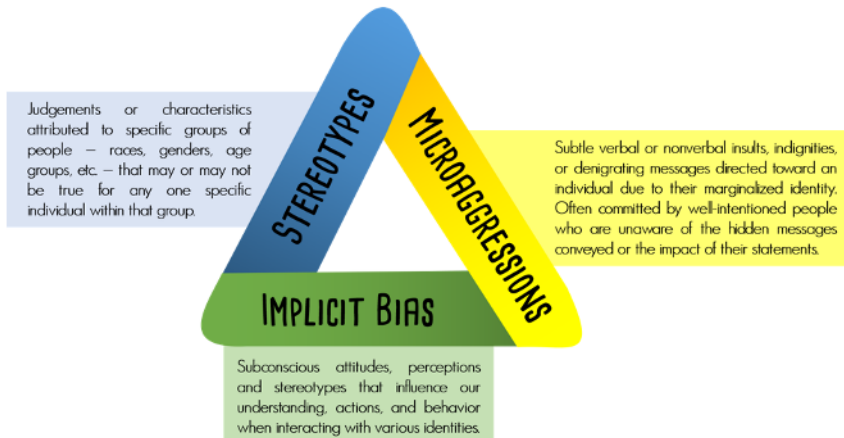
We, as educators, intend to provide the best we can for our students, however, it may be that some of our behaviors, words, actions, policies, practices, etc... impact some individuals or certain groups of students negatively – and in ways that we do not intend.

Certainly we do not intend harm, but the impact is harmful.

Intention is already there – we all intend to do good. It is the IMPACT that matters.

Additional resource: <https://everydayfeminism.com/2013/07/intentions-dont-really-matter/>

Avoid microaggressions



As we become aware of your own bias, behaviors, and words that may have impact, we can begin to lean in to social justice in our teaching practice.

One important way to lean in is to begin to build awareness and knowledge is to address and avoid microaggressions in our classes.

What are microaggressions?

“the brief and everyday slights, insults, indignities sent to people of color by well-intentioned people who are unaware of the hidden messages being communicated.

These messages may be sent verbally (“You speak good English.”), nonverbally (clutching one’s purse more tightly) or environmentally (symbols like the confederate flag or using American Indian mascots)”

-Derald Wing Sue in “Microaggressions in Everyday life: Race, Gender, and Sexual Orientation”

What consequences do microaggressions have? Microaggressions have immediate and cumulative impact on the wellbeing, safety of BIPOC students, faculty, and staff.

At minimum microaggressions degrade the mental wellbeing, sense of belonging, and self-efficacy of BIPOC students, faculty, and staff.

At worst, unaddressed bias and microaggressions, for example, a police officer who “feels uncomfortable” around a Black man or woman can have deadly consequences.

"Committing a microaggression is not indicative that we're bad people; it's more indicative of a society where the dominant world view tends to be White, masculine and heterosexual."

-Dr. Vincenzo G. Teran (president of the Clinical Psychology of Ethnic Minorities Section of APA's Div. 12 (Society of Clinical Psychology))

Remember those common reactions to talking about race? Fear, guilt, defensiveness, etc...?

These are also common reactions when we've realized or we've received feedback that we've committed a microaggression.

When this happens, we do our best to avoid defensiveness, acknowledge the error, apologize for the hurt/harm it caused, and do the work to build awareness and knowledge that will help us avoid it in the future.

In our classrooms, we can learn to address microaggressions as well.

Additional Resources:

Learn about microaggressions and how to eliminate them:

<https://youtu.be/cPqVit6TJjw>

Addressing racial bias and microaggressions in online environments:

<https://youtu.be/9cEWQJ32nqU>

Culturally-sustaining practices



Leaning in to culturally-sustaining practices mean building your own competence for recognizing and analyzing content matter, teaching practices, media, interactions through a race equity lens to be able to support students to critique and question dominant power structures in societies.

Culturally Sustaining Pedagogy also supports students to critique and question dominant power structures in societies.

From “10 Ways Well-meaning White Teachers Bring Racism into our Schools”
<https://everydayfeminism.com/2015/08/10-ways-well-meaning-white-teachers-bring-racism-into-our-schools/>

Some ways we can avoid racism in our schools and lean into to culturally sustaining practices:

- See our students and their families as fully-realized human beings, be careful and precise with language and talk about our students in humanizing ways.
- Look inside for the many implicit ways that we value Whiteness - by questioning all

aspects of how we teach to consider whether we are devaluing some people and valuing others, we are taking important steps toward racially just pedagogy.

- Consider waiting to decide on all materials, scholars, and curricular examples until we've had some time to listen to our students – Ask questions about what they want to learn about, and listen and respond.
- Listen to people of Color and implement what we learn about race in education - Actively seek to build relationships across difference and seek input in your classroom.
- Be willing to carefully investigate how we dole out discipline and work to change our practices.

Build race consciousness



From: **Employing Equity-Minded & Culturally-Affirming Teaching Practices in Virtual Learning Communities**

Online Webinar Recording: https://youtu.be/aMrf_MC5COk

Teachers can promote equity by being more race-conscious. Take steps to learn about racial equity and begin practicing this lens in your teaching and professional life.

- Take opportunities to engage in race and equity issues with your students.
- Prepare yourself and your students have the tools we all need to engage in effective dialogues about race and equity.
- Stay present in the dialogue with students, to assure contextual understanding, and assure microaggressions are not occurring
- Embrace racial discourse – don't shy away from these issues.

Additional Resources:

[Race.usc.edu](https://race.usc.edu)

What is race equity? **Estela Mara Bensimon** talks about the role of race.

From: <https://rossier.usc.edu/racial-equity-in-education-seven-key-points/>

- Racial equity is corrective justice for communities that have suffered oppression through enslavement (African Americans), genocide (Native Americans), colonization (Puerto Rico and Hawaii), and theft of territory (Mexican Americans).
- According to Bensimon, equity seeks reparation for those who are denied the same opportunities as whites due to a long history of legislated (e.g., [Jim Crow](#)) and institutionalized racism (e.g. definitions of merit that advantage whites).
- In education, teachers and administrators may not realize there is an equity problem because of the biases that exist in their education, training and upbringing. This can affect student outcomes, teacher performance, curriculum, admission practices and more.
- Equity focuses on “dismantling whiteness.” Whiteness is a culture of values that favor white people at the expense of others. In education, it prevents historically marginalized students from reaching their potential, and professionals from advancing in their career.
- (Rather than “historically marginalized”, Bensimon also uses the word “minoritized” to emphasize that people of color do not become minorities of their own accord.)

However, in its current usage, **equity is disconnected from its racial justice roots.**

- Schools recognize that they need to include it in policies, but there’s insufficient action behind it.
- As a result, a culture of whiteness continues to persist.
- To really invest in equity, schools need to become [equity-minded](#), audit their own practices, and if needed, revise them to be more race conscious.
- Teachers can promote equity by being more race-conscious.

Outcome 3.

Choose one inclusive “impact-aware” behavior that they could begin to practice as a colleague and teacher.

Poll:

What new impact-aware practice will you engage in?



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Getting Started



START SMALL, THINK BIG



MAKE IT AN ONGOING
PRACTICE



SEEK COMMUNITY
SUPPORT

“The most basic activism we can have in our lives is to live consciously.”

–bell hooks (*author, professor, feminist, social activist*)



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