



123. Looking at History Through a Critical Archaeological Lens with Matthew Reeves

Matthew Reeves: [00:00:00] Complex history is in every single community, and discovering how it relates to individuals, either through your own family or the community you're living in, is a way to really have that sense of discovery that we offer people at Montpelier at their own home.

Annalies Corbin: [00:00:22] Welcome to Learning Unboxed, a conversation about teaching, learning, and the future of work. This is Annalies Corbin, Chief Goddess of the PAST Foundation and your host. We hear frequently that the global education system is broken. In fact, we spend billions of dollars trying to fix something that's actually not broken at all, but rather irrelevant. It's obsolete. A hundred years ago, it functioned fine. So, let's talk about how we reimagine, rethink, and redesign our educational system.

Annalies Corbin: [00:00:57] So, in today's episode of Learning Unboxed, we have a special treat, because we are going to be talking about exploring the legacy of race through archaeology as a teaching tool with one of my longtime colleagues, Matthew Reeves, Matthew or Matt, as we all know him, is the Director of Archaeology at James Madison's Montpelier in Orange, Virginia. So, Matt, welcome to the program.

Matthew Reeves: [00:01:21] Thank you, Annalies. It's so wonderful to be here.

Annalies Corbin: [00:01:23] So, we often go back to my own roots as many of our listeners know on this program. They know that archaeology, and that the study and the science associated with the work that we do is very, very near and dear, and is certainly part of the origin story with PAST Foundation, anthropology and archaeology. And so, it's always fun when I get to talk to a colleague about the really cool things that they're doing and how that impacts the way that we think about teaching, learning, and the future of the world. And so, I'm super excited to have you today. But for our listeners who come to us from all over the world, set the stage just a little bit for us, Matt, about what the heck is James Madison's Montpelier for folks who might not be familiar with it?

Matthew Reeves: [00:02:07] Yeah, absolutely. Montpelier is not recognized by everybody. When I first started here 20 years ago, I said I was working at Montpelier, all my friends from graduate school in Syracuse were excited, because they thought I was heading to Montpelier, Vermont. But this is Montpelier, which is the plantation home of James Madison, fourth president of the United States. And there were three generations of Madisons that owned Montpelier and ran it as a plantation.

Matthew Reeves: [00:02:37] They were slave owners for their family here at Montpelier for around 130 years. And there were over four hundred Americans who were enslaved here. And where we're relocated is in Central Virginia. So, we're right in between Charlottesville, where University of Virginia is, and just the outer edges of

the Washington, DC, the suburbs there. And so, we're about an hour to a 45-minute drive between the major urban areas in this part of Virginia.

Matthew Reeves: [00:03:18] But what we're about at Montpelier is we're restoring the plantation home and landscape here at Montpelier back to its 1820s appearance. This is the time period where James and Dolley Madison had retired from their political role in Washington, DC. And what we are doing at Montpelier is restoring not just the house that the Madison's lived in, but all of the quarters for enslaved individuals, the working areas for bringing this place back to how it would have been recognized by the community that lived and worked here.

Matthew Reeves: [00:04:00] And one of the important things that we talk about is the legacy of Madison as the father of the Constitution, as he's colloquially known. He was best known, beyond just being the fourth president of the United States, as one of the primary authors of The Federalist Papers of being the architect of the Constitution, writing the Virginia plan that served as the basis that brought these 13 disparate states, what used to be colonies, together under a constitutional democracy.

Matthew Reeves: [00:04:36] And what we're interested in Montpelier is that legacy of, in many ways, our focus is on the legacy of citizenship. Because at Montpelier, at any one time, from the 1790s into the 1820s before the enslaved Americans began to be sold by the Madisons, because there were property that were owned by the Madison family, and so legally, they were defined in the Constitution, is that 95 to 96% of the people living at Montpelier were not recognized as citizens.

Matthew Reeves: [00:05:09] They were legally property. And in many ways, what the Constitution protects is the economy of the United States, because without a sound economy, there is no sound political structure. And of course, at that time, what was 95% of the gross domestic product in the United States was off the backs of enslaved Americans, Black Americans, people of African descent. And not only the products of labor they produced, but actually, the value of their bodies, of being able to be sold as a commodity.

Matthew Reeves: [00:05:48] And this became really central to not only the economy of the United States, but also Montpelier after 1808, the end of the trans-Atlantic slave trade, and then the expansion of the cotton industry. So, these are all stories that we tell through the lens of James Madison's home. And James Madison was retired here, he retired here as a Madison family member, as a slave owner, that's how, in many ways, he wanted to be remembered.

Matthew Reeves: [00:06:16] And this can be seen through how he presents himself to visitors, and even the spot he was buried, in an unmarked grave, just like the other Madison family members. So, it's a complex story and we've got all sorts of amazing partners. We've engaged the descendant community, which is the Montpelier Descendant Committee today. They're organized as their own 501(c)(3) status organization, public. And over the past 15 years, the archaeology department has made its mission to really make archaeology, not just how we discovered these sites, because all of them are gone.

Matthew Reeves: [00:06:59] There's not even documentary records for them, because of the destruction of plantation papers in the 1850s here at Montpelier, how we go about finding these has been a central part of the process of telling this story. And it's allowed us to really tell what is termed as hard history of the United States, a story with a lot of different angles in a way that becomes much more approachable by many, many different groups of people.

Annalies Corbin: [00:07:27] Yeah, absolutely. And it's a tough story to tell in many ways. Separate of the politics of the time or the politics of the day, the reality of it is that this is a very complex human story, right?

And now, those are the pieces that they're both gratifying as an archaeologist to find, have the opportunity to tell, to talk about all these voices that we don't necessarily hear anymore, or at the moment that we struggle with.

Annalies Corbin: [00:08:02] But, Matt, I would imagine just to sort of continue to set the context for the listeners that the complexity of this, and the work that you're doing, and the purpose of Montpelier is to be able to ensure that we don't forget very key components of our past tied back to part of the historical narrative that, quite frankly, we change the telling of it through time. Let's talk about that a little bit.

Annalies Corbin: [00:08:35] Because obviously, there's a lot of conversation currently in the media, has been going, ongoing for generations. It's just that, as we know, the conversation changes over time, as it should and it continues to progress, but certainly within the world of the K-12 ecosystem, there's a lot of conversation right now tied to something called critical race theory.

Annalies Corbin: [00:08:57] And as an archaeologist and an anthropologist, and certainly, somebody steeped in the work that you're doing, help our listeners who are struggling to understand what is that really, not what the version they're getting from social media or even the political version. But from a practical standpoint, from the work that you're doing, how do you explain to somebody what critical race theory is? And then, we'll circle back around at the end of that and talk about then, how do you translate that into the work that you're doing at Montpelier?

Matthew Reeves: [00:09:28] Yeah, that's-

Annalies Corbin: [00:09:32] Complex question, I know.

Matthew Reeves: [00:09:33] It's really a critical part of the story that we tell. And we, for the past five years, have had a major focus on critical race theory, not termed as such, but termed from the standpoint of wanting to tell the complete story at Montpelier in terms of, and this is what the descendant community has asked us to do in the partnerships we have with them, is basically, tell all the history that happened at Montpelier, don't leave anything out, don't villainize Madison, don't put him on a pedestal, don't treat him like a god, treat the history as we're finding it from the archaeological record, from the documents, and give everybody a voice.

Matthew Reeves: [00:10:25] And this is something, I think what's been really gratifying over the past five years is seeing how, approaching this through the archaeological record, we're able to meet people where they're at. The past, as you can imagine, when we're doing excavation on sites and surveying the 2,650 acres that are Montpelier, time and time again, the vast majority of the sites that we find weren't occupied and worked at by James or Dolley Madison.

Matthew Reeves: [00:11:00] They were worked at and lived in by the enslaved community at Montpelier. And so, I would dare say that 99.9% of the artifacts that we find in the ground, in the sites that we uncovered, the people that built the sites, the last person to touch those artifacts were members of the enslaved community. And in order to understand what Montpelier is and what the home of James Madison is, I mean, the sheer volume of evidence that is directed towards the contributions that the enslaved community made in there, the sites that they built is a focus on slavery at Montpelier and of the enslaved community.

Matthew Reeves: [00:11:42] And so, if you were looking just the physical evidence alone in the sites we're uncovering, it demands that their stories be told, because unless we're just going to find these artifacts, then put them back on the ground, let's say, the board decided one day, the only artifacts, the only sites we're going to interpret were ones that were exclusively lived in and touched by James or Dolley Madison, we would not be

able to analyze or excavate a single artifact at Montpelier, except for maybe, there's a thimble we found in the main house yard that was silver, and there's a chance that could have been dropped by one of the Madison family members.

Matthew Reeves: [00:12:21] That's about it. All the Chinese export, China, the Sevres porcelain we found, while it was purchased by the Madisons, the individuals who were cleaning up those broken items or washing those plates, the last person touching them were members of the enslaved community. So, what we need to build a context for is these sites that we're finding as historical archaeologists.

Matthew Reeves: [00:12:47] And what it's really come to have us understand is that this reflects not just on the lives of the enslaved, but also, if you want to come here and learn about James Madison, people want to understand how he lived in his own home. The only way to do that and to do it authentically is that, people want to see those figurative pieces of the true cross, chair he sat on, and the payoff of all of these are integrally tied with the institution of slavery.

Matthew Reeves: [00:13:22] And then, if you looked at him, just didn't even begin to get into the politics, but get into who he was, I mean, he survived based on the protection of his ability to own property. And that's something you hear about in the Constitution, the protection of personal property, the right to personal property. Back in the day, that had nothing to do with land that you owned. I mean, the right to own land, I mean, that was established in the 17th century with grants from the crown from England.

Matthew Reeves: [00:13:58] But personal property, when you're getting into the 1790s and the 18-teens, all this is wrapped up with people owning people and the disputes that were arising from that. And nowhere is this more clear than in looking at the history of Montpelier and the physicality of what we do with archaeology. And that's what's made, really, the focus on bringing the Black spaces, those living areas, those working areas back to Montpelier, is central feature of what our work is.

Matthew Reeves: [00:14:31] And what's really exciting about it is when you present this to the public, in an average day, giving a tour, over the past year or two years, you'll have 15 people on a tour, and they've got as divergent political and socioeconomic perspectives as you could get. But at the end of the tour, they come here wanting to know about James Madison and what they end up leaving with is an understanding of the importance of the whole community that was that Montpelier.

Matthew Reeves: [00:15:11] And really, it goes to show that as people, we're interested in learning about people. And when you put it in people in terms of people's everyday lives, there is a way that people can connect and it's a way to find that archaeology we found is this amazing way to meet visitors, meet participants in public archaeology programs, whether there are metal detectorists, or a descendant, or just somebody that's always been interested in archaeology, or a student that wants to go into archaeology, meet them where they're at.

Matthew Reeves: [00:15:47] And so, having conversations has been a huge part, where it's not just about what we could do, which is just like what I'm doing right now, just like talking to people, but it's asking who they are and what they think they're going to learn about when they visit Madison's home, and understanding what their interests are. And then, all of a sudden, establishing that common ground, we can explore this together.

Matthew Reeves: [00:16:17] And what's amazing, Annalies, is that some of the best questions that we've come up with about the archaeology hasn't been from my training in graduate school as a PhD student, it's come from listening to the public, to participants, to visitors. I mean, people are invested in their history, it's just

having them understand that what they're interested in is important, and it's a starting point to begin these conversations.

Annalies Corbin: [00:16:48] Yeah, absolutely. And it's a really, really critically important starting point. And I think a couple of things that I'd like to highlight about what you were just talking about. So, one of those is recognizing that the work that's happening at Montpelier, and many of our colleagues around the country and other parts of the world that are working on sites that have very complex and interwoven histories is the fact that a lot of the work that we're trying to do within that field is to provide a more inclusive understanding, right?

Annalies Corbin: [00:17:24] And to be super, super mindful about all of the components that actually go into a site, because historically, as you and I well know, because it's been going on in our field for a very, very long time, is, oftentimes, archaeology has been used as a tool to be able to tell a single side of a story. And yet, we know that that is not the purpose of archaeology, nor is it a good use of the work that we do.

Annalies Corbin: [00:17:52] And so, I would also assume, Matt, and please correct me if I'm wrong, that over the last few years, that the types and variety of questions that the visitors at Montpelier are coming to our changing, right? And I would assume that there are lots of impacts because of that, because of their own personal experiences, experiences that they have seen through media, whether it be social media or whatnot, the influence of Black Lives Matter, and these are issues that have been going on for a period of time. But become right in our face, because quite frankly, of the change that's happened in the way media and media works, right?

Annalies Corbin: [00:18:35] And this can have negative impacts, as we all know, but it can also have extremely positive impacts. And so, my hope would be that as your visitors come, that you're getting a different type of conversation, but what do you do with that as an archaeologist, back to my question earlier around helping schools understand what is critical race theory and what is it not, right? And how can schools utilize work that's happening in places like Montpelier as a mechanism to do a better job of providing a comprehensive story of who we are?

Matthew Reeves: [00:19:10] Yeah. In your question about the changes that happened over the past five, mainly five years, what's coincided with the last five years of an awareness amongst the public of these broader questions that need to be asked, and whatever reaction people have, they're recognizing that these issues can't be ignored any longer, even if they want to ignore them themselves and they want to come to a place like Montpelier or not hear about something as painful as slavery, because hey think it's being twisted.

Matthew Reeves: [00:19:51] What we've been doing during this same time period, which has been really helpful in this process, is making the lives of enslaved Americans who are living in Montpelier more visible through the reconstruction of their home sites, the places where they work. So, when you drive up to Montpelier today, you just don't see the main house there up on the hill. You see the buildings, where enslaved domestics were living, the kitchen, the smoke houses.

Matthew Reeves: [00:20:22] And when you go and park at the visitor center, what you see out in the field is not just the rolling bucolic countryside. I mean, you see that, but how in that field, there are these log structures that people automatically recognize. They don't need to be prompted. They ask, are those where the slaves live? And you're like, exactly. So, if the landscape was empty of those visible clues and those visible signs that there is a community here that was beyond just the Madisons, because a lot of people, when they arrive at Montpelier, they don't think about Madison as a slaver.

Matthew Reeves: [00:21:02] They're thinking they're visiting a presidential home site, kind of like visiting a presidential library, it's kind of the model for it. But once they arrive, they realize, oh, before they even talk to a single Montpelier staff member, or guide, or archaeologist, they're seeing visible clues that, like you're saying, this story is a lot more complex and they're making that realization on their own.

Matthew Reeves: [00:21:25] So, I think that the context is everything, and it really goes to, I would think that a lesson that we've learned from Montpelier is allowing the discovery process to take place in people's minds on their own in some ways. So, have some lead up to this so that instead of just hitting him cold with some of this information that, all of a sudden, there's a shock, they're discovered on their own.

Matthew Reeves: [00:22:00] By the time someone talks to a guy at Montpelier or they come out to the archaeology site, even if they haven't done a tour yet, they understand they're at a plantation. And they're prepared to, whether it's from getting out of the car, from taking that picture of the front of the house with a slave quarters right beside the main house, or they'd get out of the car and they'd see a sign that it's like, oh, plantation life at Montpelier, they're coming to that on their own.

Matthew Reeves: [00:22:28] So, I don't know, in terms of lessons that can be applied to schools, is people are curious and everybody has an intellectual curiosity about what's in their environment. And leading and giving people the perception, whether it's real or not, that were all moving in the same trajectory, I mean, this is where we've worked with the sights of consciousness and teaching hard history about how to approach this through a four-phase approach with visitors, asking hard questions and getting people to have discussions about this.

Matthew Reeves: [00:23:13] And what's critical in the approach is to understand where people are coming from and help them to have this discovery process be part of their experience, meet where they're coming from and what they're expecting to have out of that situation, how your approach is to talking about critical race theory in this case. And the one way that archaeology is this incredible venue to do this is everybody likes, is interested in what you find in an archaeology site, what these artifacts are. And when you begin to step people through, you're at this work area, like the site we're digging up right now, and we're finding slag, we're finding clipped iron, it's a blacksmith shop, who do you think was working here, instead of saying Madison enslaved people here, and it was wrong, it will lead up to that.

Annalies Corbin: [00:24:19] Yeah, we'll get there eventually with the experience there, right. Yeah, absolutely.

Matthew Reeves: [00:24:24] Who would have been working? Not who were the slaves here, who is working here? And in listening, and this is really what we've gained from working with the descendant community, they've said, the descendant community who said, you've got to listen to people, you have to answer their questions honestly. And if you don't know something, say you don't know. This is part of what anybody wants in an honest relationship, and it's brokering a relationship, where you see who you're talking with as a valuable partner.

Matthew Reeves: [00:25:02] And this has been the case, is whether we're working with field school students, we're working with people that have retirees, who are coming out to Montpelier for a week to spend the week with us and dig with us, whether we're working with metal detectorists, who archaeologists have had, traditionally, not a great relationship with, is once you meet people where they're at, and treat them as equal partners, and not thinking, I've got to cram all this information in my head, which is tempting to do, and I do all the time. I've got to cram all the information from my head into their head, it makes for this relationship that's sort of different. So, I don't know if that gets at what you're asking.

Annalies Corbin: [00:25:45] Yeah, no, absolutely. I mean, I think that my purpose here was to just think about a couple of different pieces. So, the first one is that the work that we're doing, it lends itself to facilitating those really hard conversations, because there's so much value in learning that can happen in those uncomfortable spaces, because the reality of it is, for many people, what's going on in Montpelier, the story that you're telling, the work that's happening, the history, the real life that happened there, because it's absolutely real, and that's part of it, it can be incredibly uncomfortable to lots of folks from very different perspectives, right? And I think what part I like about the approach that you and your team have been engaging in is the fact that you're living in that moment with the guests that come, right?

Annalies Corbin: [00:26:38] Because the flip side of it is that from the K-12 perspective, and certainly, the work that we do at PAST is trying to help schools transition from I need to be told a whole set of facts, whether we're talking about math, or we're talking about history, or we're talking about physics, chemistry, it makes no difference, that we move away from just a set of facts that are taken at face value as fact, and instead we move to a space where we're constantly asking questions of the information being provided to us, right? And that through that, we will have, quite frankly, a better educated citizenry, because we're able to process information, make our own decisions, our own interpretations, right, wrong, political, not political, doesn't matter, but we have the opportunity to own them, right?

Matthew Reeves: [00:27:32] You're speaking Madisonian talk, which I'm getting chills when you're talking, because this is exactly how Madison approached the design of the Constitution. He was literally schooled by Presbyterians. He was raised as an Anglican, schooled in Presbyterian thought, which is the Scottish Enlightenment. And using critical thought to not just accept what facts are, but understanding what is behind them is what he used to really dissect, in his entitled notes on confederacies, where he's looking at these confederate forms of government from the ancient world, and understanding what went wrong with them.

Matthew Reeves: [00:28:23] He wasn't looking for what went right, he was looking for what went wrong, and then learning from that to see how to create a constitutional democracy, what went into the US Constitution. This same sort of critical thought, I mean, if he was alive today, he would have culture shock, obviously, about where we are today as a country, but I think he would deeply, deeply, deeply appreciate the kind of critical thought and process we're applying to his own past and his history to understand where we are today, to understand why slavery was a central part of—the protection of slavery as an economic institution was a central part of what went into everything from the Second Amendment with the right to bear arms but allow for militias to be created, the end of the trans-Atlantic slave trade ending in 1808 as a concession, the three-fifths compromise, the clause on fugitive slaves, all this was based on the economy of slavery, and it led to this set of social classes in America that are based on race that, today, still haunt us that, still, we have not dealt with.

Matthew Reeves: [00:29:48] And that is exactly what critical race theory is, you can look at it, everything is political, but make it more critical analysis. And this is what I tell visitors, what we tell visitors when they visit Montpelier is, we want to honor the precepts of what Madison did, his legacy. And so, critical to that is having a critical understanding of who he was as a person.

Matthew Reeves: [00:30:16] And this is something that matches in our work with the descendant community, the Montpelier Descendant Committee, they've asked us to do as well. And so, what you were just talking about, it's Madisonian thinking, it's what led to the creation of a document that still, and its basis, we rely on for our form of constitutional government today. The amendment system that looks critically about where we are as a country and allows change to happen, I mean, it's all right there.

Annalies Corbin: [00:30:47] Right. And that's the key, right? And I think that that's the thing that lots of schools struggle with when this topic comes up in their communities. And I guess that was my whole point for

asking this question, and I appreciate so very, very much the being able to use Montpelier in the work that's happening at Montpelier as a context component, if you will, for others to grab a hold of it. And I hope that they will, right?

Annalies Corbin: [00:31:10] Because at the end of the day, what we are talking about with many, many, many aspects of this conversation are about grabbing a hold of what was, giving it the context of the moment, and also helping everybody to understand that not only do things change over time, that's just a simplification of everything, but more importantly, but that there's a critical opportunity to delve into, to understand, and to dissect, and to ultimately then use that to inform the way you move forward. If at the end of the day, we are the architects of the world in which we want to live in, we cannot get there.

Annalies Corbin: [00:31:50] We cannot get there if we don't understand, and critically think about and pull apart the sort of journey along the way. And so, that's one of the pieces that I truly love about this, and I hope that we can get schools in our communities to embrace the notion that even our littles, from the littlest learners to the oldest learners wait in life, that if we can ensure that by providing a robust collection of information that others will get their, and that we honor the process of discovery and curiosity.

Annalies Corbin: [00:32:32] Those are some of the hallmarks, quite frankly, of what our country was founded on, in addition to all of the other ins and outs pieces that come along. So, with that, one of the things I always like to sort of wrap this program is thinking about folks that are sitting out in the world. They're listening to all of this. They're like, oh, my gosh, how can I take what I just heard Matt talking about, and the work that's happening at Montpelier, and what's going on in my own communities today, and sort of really sort of roll them together. And so, my question for you here is that, Montpelier does a really great job, you have volunteers come in, you do a lot of training programs, you're working really, really hard to sort of change the dynamic of historical archaeology, recognizing that it has, at least, in this part of the world, historically been a very white field, right?

Annalies Corbin: [00:33:21] And really working to incorporate and bring more people of color, and diversity of thinking, and thought, and experience into our field, and that's part of the work that you're doing, how does that then translate into somebody's local community that doesn't have access to Montpelier? How does an individual person out there take what they heard today, and say, I'm going to roll this into my experience in my classroom, or I'm going to roll this into my experience into my own community? What does that look like?

Matthew Reeves: [00:33:48] Yeah. I mean, one, this isn't available for everybody, but through our public programs, we have teacher programs, we have student programs that people can participate in, and we provide scholarships that allow for—we have a focus on African-American scholarships, especially students come and learn about archaeology, and learn about the field to bring not just a different perspective to what we do, but also to share what this career trajectory could be like.

Matthew Reeves: [00:34:20] I'd say, what we're doing at Montpellier in terms of the archaeology of these spaces, that's everywhere. And in terms of when visitors come, participants come on programs, and they're from Oklahoma or they're from Illinois, and they want to continue the process of discovering history and getting a new perspective on history that can be provided by archaeology, I always encourage them to reach out to—we encourage them to reach out to their historical society.

Matthew Reeves: [00:34:53] We'll give them contacts with colleagues that we know in the field, where they can get involved in that process. And also, with COVID, we've been doing more of a digital component with this with volunteers that are crowdsourcing some of this data. But this history, the complex history is in every single community, and discovering how it relates to individuals, either through your own family or the community

you're living in is a way to really have that sense of discovery that we offer people at Montpelier at their own home, their own locality.

Matthew Reeves: [00:35:36] And just as this history is important to figuring out what happened at Montpelier and understanding the context of who James Madison as an individual was in the enslaved individuals at Montpelier, it's also important for understanding any community, where they're at, is looking at that history in this same way, using curiosity you have about an older building, an artifact that you found, to really begin to appreciate not just the building for its architectural style, or the artifact for its beauty, or just what is that artifact is, but try to understand the people that are behind these buildings. Who built it? Who lived in it? The artifacts, who owned that? Where did it come from? How did it get there? And that's what people are most surprised about when they come on our programs is it's not so much about the artifacts that you're finding—everybody loves to find artifacts. Wouldn't you? That's why we're archaeologists.

Annalies Corbin: [00:36:33] That's right. Exactly.

Matthew Reeves: [00:36:35] But what really makes the artifact come alive is the people that are behind it, and their history, and in how it relates to the present. And that's the present today, and so often is some of the most exciting parts of this is involving descendants in this process, because making a connection that makes their lives more tangible from what they didn't know about themselves, all of a sudden, just opens up a whole new set of doors to this area.

Annalies Corbin: [00:37:15] Yeah, absolutely, it does. Matt, thank you so very much for taking time out of your day to help us explore the legacy of race through archaeology and the amazing opportunity that archaeology has as a teaching tool for all of us. And so, we truly appreciate your time today.

Matthew Reeves: [00:37:32] Well, thank you for having me on the program, Annalies, and thank you for all the work you're doing at PAST. It's very much an inspiration.

Annalies Corbin: [00:37:38] Well, it's passion for all of us out here, so we thank you as well. Thank you for joining us for Learning Unboxed, a conversation about teaching, learning, and the future of work. I want to thank my guests and encourage you all to be part of the conversation. Meet me on social media @AnnaliesCorbin, and join me next time as we stand up, step back, and lean in to reimagine education.