Growing Critically Conscious Teachers
Educator Workshop: Latino Americans in the Midwest

Norma A. Valenzuela, Ph.D.
normav@ksu.edu
Visiting Instructor
American Ethnic Studies Department
Kansas State University
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“Everything that goes on in a classroom reflects the teacher’s approach toward education...Teaching is never neutral...” (cited in Growing Critically 39)
Guiding questions/things to consider as you read and in advance of the workshop:

- Think about your own schooling/education experiences.
- Think about what you learned in your teacher preparation courses.
- Think about the diverse student populations you serve.
- Think about your own biases.
- How do all these experiences inform or not inform your teaching?
- Readings & workshop content intended to give you an overall view of Latino Education in the U.S. Including a socio-historical framework on the construction of whiteness to help us understand the politics that excluded and marginalized communities of color during the development of the U.S.
Overview

• Workshop Objective
  • Teaching for Critical Consciousness through Topics, Themes, Frameworks, and Instructional Activities (based on Chapter 3 of *Growing Critically Conscious Teachers: A Social Justice Curriculum for Educators of Latina/o Youth* (Arellano, Cintron, Flores, and Berta-Avila 39-66, 2016))
  • Accomplished through individual and group activities, mini lectures and short videos.
Guide posts for developing critical curriculum content (42-66)

1. Teaching from a social justice paradigm
2. Naming & interrogating practices and policies in public schools
3. Critical race theory
4. Critical pedagogy
5. Sociocultural teaching/learning theory
6. Language, literacy, and culture
7. Creative praxes
Deficit myths to name, interrogate & transform (43-44)

1. Students of color don’t do well in school because they are poor.
2. Students of color parents don’t care, don’t help them at home and can’t read, so this is why “these” kids fail in school.
3. Spanish-speaking children need to abandon their first language, identity, and culture in order to “make it” in the U.S.
4. Learning English guarantees success in society and school.
5. A score on a standardized test actually measures a child’s ability in an academic subject.
6. Code-switching means a child doesn’t know either language.
7. Scripted lessons actually help a teacher to teach students.
8. When a student can read so many words in a minute, this indicates a proficient reader.
9. Racism does not exist among and between Latino families, among & between African American families, & among & between races.
10. Teacher’s beliefs, ideologies, & attitudes do no matter when teaching linguistically, culturally, and economically diverse students.
Let’s get to know each other…

1. Name tent
2. How do you self identify?
3. What labels/terms do you consider reflect your culture/heritage?
4. Do you speak any language other than English?
Routes/Roots: Norma A. Valenzuela Pulido a Transnational Chicana Activist Scholar

Torreon, Coahuila Mexico

Albuquerque, NM 1979-2001

Phoenix, AZ 2001-2012

Albuquerque, NM 2012-2014

Manhattan, Kansas 2014-present
Courses I teach

&

My research
So...who are the Latino’s/Hispanics...

- Cultural identity, heritage, language and national origin
- Racial categories: African, White, Mongolian
- Ethnic categories: Mexican, Puerto Rican, Cuban etc.
- Hispanic: term imposed by the government
- Latin@=a/o
- Chican@=a/o
So what do they call themselves??

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<tr>
<th>MEXICANO</th>
<th>MEXICANA</th>
<th>HISPANO</th>
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<td>CHICANO</td>
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<td>SPANISH AMERICAN</td>
<td>AMERICAN OF SPANISH/MEXICAN...DESCENT</td>
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What’s in a name? CHICANA/O

Pre-Columbian Origins:
• Indigenous people in Mexico referred to themselves as "Mexica" (Meh-chi-ca) before the Spanish conquest. "X" was pronounced "Sh" so the term gradually evolved to "Xicano" → "Shicano" → “Chicano”

Working Class Origins
• "Chicanos" were seen as the lowest of the low in barrios, ill-mannered, dirt poor, up to no good, similar to "redneck," "nigger" or "white trash."

Chican@ Movement Origins
• 1960s & 1970s the Chicano Movement appropriated the term and turned into a positive identity that emphasized indigenous history, cultural pride & group solidarity
• Rejected by Mexico and U.S.A→ State of In-betweeness (nepantla)
• Asserts and Insists upon difference opposed to sameness
• The power of the decision to be “Chicano” is more significant than the term itself, it is a political/radical self imposed term
• Women critiqued the male bias of the term and added “A” to become “Chicana”
1. Teaching from a social justice paradigm (45-47)

- Teacher’s as Change Agents
- Themes
  - Critical Consciousness/Political Identity
  - Change Agency
  - Intellectual Empowerment
  - Transformational Action
- Guiding Question
  - How can a teacher’s personal, educational and schooling experience support transform their educational practices?
Situating ourselves within the world

• Reading(s)
  • Helfand, Judy. “Construction of Whiteness.”

• Sample Activities
  • Story of Race
  • Understanding our own lived experiences
    • Immigrant past
    • Name Narrative and Cultural Profile
Judy Helfand, “Constructing Whiteness”
http://academic.udayton.edu/race/01race/white11.htm

- Whiteness: body of knowledge, ideologies, norms, and particular practices constructed over the history of the American colonies and the U.S. with roots in European history.

- The knowledge, ideologies, norms, and practices of whiteness affect:
  - how we think about race,
  - what we see when we look at certain physical features,
  - how we build our own racial identities,
  - how we operate in the world, and
  - what we "know" about our place in it.

- Whiteness is shaped and maintained by social institutions—legal, economic, political, educational, religious, and cultural.

- Whiteness is constantly evolving in response to social forces—the people who are seen as white may change over time.
Historical Origins of Institutionalized Sexism and Racism

1879 writings by Gustav LeBon and Carolus Linnaeus’ description of races. Noted historical scientific scholar Stephen Jay Gould (1996) quotes LeBon as follows:

In the most intelligent races...there are a large number of women whose brains are closer in size to those of gorillas than to the most developed of male brains... All psychologists who have studied the intelligence of women...recognize today that they represent the most inferior forms of human evolution and that they are closer to children and savages than to an adult civilized man. They excel in fickleness, inconstancy, absence of thought and logic, and incapacity to reason. Without doubt, there exist some distinguished women, very superior to the average man, but they are as exceptional as the birth of any monstrosity, as, for example, a gorilla with two heads...(136-7).
Linnaeus described & classified races of different peoples, he connected physical attributes with how he perceived their character. He grouped them into four categories as follows:

- **Africanus**: black, phlegmatic, relaxed; hair black, frizzled; skin silky; nose flat; lips tumid; women without shame, they lactate profusely; crafty, indolent, negligent; anoints himself with grease; governed by caprice
- **Americanus**: reddish, choleric, and erect; hair black, straight, thick; wide nostrils, scanty beard; obstinate, merry, free; paints himself with fine red lines; regulated by customs
- **Asiaticus**: sallow, melancholy, stiff; hair black; dark eyes; severe, haughty, avaricious; covered with loose garments; ruled by opinions
- **Europeaeus**: white, sanguine, muscular; hair long, flowing; eyes blue; gentle, acute, inventive; covers himself with close vestments; governed by laws.
Group Activity:

• So...is race biological???
• How does racialization create hierarchies and marginalization of certain groups?
• Why is it important to understand the concept of race & how it impacts the education of diverse students?
Individual activity:

• We all came from somewhere:
  • Where did your ancestors come from?
  • What were the reasons they came to the U.S.?
  • What difficulties, if any, did they experience?

• Immigration Myths:
  https://www.aclu.org/immigration-myths-and-facts
Name Narrative and Cultural Profile

Individual Activity

- What’s in a name...
- “My Name” from *House on Mango Street* by Sandra Cisneros
  - [https://vimeo.com/105508553](https://vimeo.com/105508553)
2. Naming & interrogating practices and policies in public education (48-49)

• American schooling system: tradition of imperialism & colonization reflected in educational practices and policies which marginalize historically underrepresented groups
• Themes
  • Imperialism/Colonization in American Education
  • Marginalized Groups & Schooling Practices
  • Federal & State Policy
• Guiding Question(s)
  • How do educational policies impact students’ lives and teacher’s work?
  • What resistance strategies have Latina/os used to overcome such policies?
Broken Promises Lead to Resistance

Strategies

• Sample Activities
  • 1848 Treaty of Guadalupe Hidalgo
  • Legacy of Mendez v Westminster
  • Stolen Knowledge (2013)
  • Precious Knowledge (2011)

• Reading(s)
  • Blanco, Maria. “Before Brown, There Was Mendez.”
  • MacDonald, Victoria-Maria. “Demanding their Rights: The Latino Struggle for Educational Access and Equity.”

- 1848 Treaty of Guadalupe Hidalgo
  - Guaranteed former Mexican citizens:
    - Spanish language
    - Land
    - Citizenship rights
    - Would be racially classified as white
- Latino parents, students, & communities have fought for education rights & schooling opportunities through:
  - advocacy orgs (LULAC 1929),
  - creating independent private schools,
  - enrolling kids in Catholic schools & colleges,
  - litigation,
  - walkouts,
  - leveraging political & economic power for equitable/appropriate legislation.
Resistance is Power

Group activity
1) What issues did the videos address?
2) What did you/your group take away from the video?
3) How does the newly acquired knowledge make you a critically conscious teacher?

- Legacy of Mendez v Westminster
  - Mendez v Westminster: School Desegregation and Mexican Rights
    - https://www.youtube.com/watch?v=s3Oz6JilwCI
  - Lemon Grove Incident (1985)
    - https://www.youtube.com/watch?v=Uu9dxMMLGyU
- Stolen Education (2013)
  - https://www.youtube.com/watch?v=kvkrmeGE58E
- Precious Knowledge (2011)
  - https://vimeo.com/ondemand/preciousknowledge
3. Critical race theory (50-52)

- CRT privileges the voices, experiences, & knowledge bases of communities of color.
- Themes
  - Racism
  - Intersectionality
  - Power & Status
  - Critical Inquiry
  - Counternarratives
- Guiding Question(s)
  - How can teachers use CRT to center students' voices and validate their lived experiences within the classroom?
Intersectionality

• Sample Activities
  • “White Privilege: Unpacking the Invisible Knapsack” (McIntosh 1990) [https://www.youtube.com/watch?v=DRnoddGTMTY](https://www.youtube.com/watch?v=DRnoddGTMTY)
  • UndocuQueer Manifesto
    • [https://www.youtube.com/watch?v=ANnKTdTWp4s](https://www.youtube.com/watch?v=ANnKTdTWp4s)

• Reading(s)
  • Nieto, Sonia. “Affirmation, Solidarity and Critique: Moving Beyond Tolerance in Education.”
Nieto, Sonia. “Affirmation, Solidarity and Critique: Moving Beyond Tolerance in Education.”

- Levels of Multicultural Education Support
  - Monocultural: environment with scant reference to experiences of others from largely subordinated cultural groups (9)
  - Tolerance: differences that may be endured, not necessarily embraced—a difference that can be tolerated one day may be rejected tomorrow (10)
  - Acceptance: implies that differences are acknowledged & their importance is neither denied or belittled (11)
  - Respect: implies admiration & high esteem for diversity (12)
  - Affirmation, Solidarity an Critique: assumption that the many differences students & families represent are embraced & accepted as legitimate modes for learning, conflict is not avoided but accepted as part of learning process (15)

- Curriculum changes begin with Acceptance
4. Critical pedagogy (53-55)

- Teacher's who use critical reflection can act as “pedagogic militants” (Gouvea, 1998)
- Themes
  - Engaged Participants
  - Knowledge Co-construction
  - Critical Reflection
  - Ideological Clarity
  - Transformational Action
- Guiding Question(s)
  - How can teachers share power and provide tools for student empowerment?
  - What can teachers do to provide & maintain a high-quality, culturally relevant pedagogy?
Group Activity: Discuss the aspects of the community cultural wealth of Latinos in the U.S.

- Sample Activities
  - *Harvest of Empire: The Untold Story of Latinos in the U.S.*
    - [https://vimeo.com/59192547](https://vimeo.com/59192547)
    - [https://www.youtube.com/watch?v=TgvOdD5bVsg](https://www.youtube.com/watch?v=TgvOdD5bVsg)
- Reading(s)
Various forms of capital nurtured through cultural wealth include aspirational, navigational, social, linguistic, familial & resistant capital.

Epistemology=study of sources of knowledge
• whose knowledge counts and whose knowledge is discounted?

Pierre Bourdieu argued that the knowledge's of the upper/middle classes are considered capital valuable to a hierarchical society.

Assumption: People of Color ‘lack’ the social and cultural capital required for social mobility

contemporary racism in US schools is deficit thinking
• Belief that minority students & families are at fault for poor academic performance because:
  • students enter school without the normative cultural knowledge & skills
  • parents neither value nor support their child’s education.
• cultural capital not just inherited or possessed by the middle class, its an accumulation of specific forms of knowledge, skills and abilities that are valued by privileged groups in society
  • Middle/upper class students: have access to a computer at home & therefore can learn numerous computer-related vocabulary/technological skills before getting to school. These students have acquired cultural capital because computer-related vocabulary/technological skills are valued in the school setting.
  • a working class Chicana/o student whose mother works in the garment industry may bring a different vocabulary, perhaps in two languages (English and Spanish) to school, along with techniques of conducting errands on the city bus and translating mail, phone calls and coupons for her/his mother
  • cultural knowledge is very valuable to the student & her/his family, but is not necessarily considered to carry any capital in the school context
  • CRT shifts the center of focus from notions of White, middle class culture to the cultures of Communities of Color.
    • forms of capital draw on the knowledges Students of Color bring with them from their homes and communities into the classroom
5. Sociocultural teaching/learning theory (56-58)

- Vygotsky’s approach: sociocultural construction of knowledge, the zone of proximal development, mediation, appropriation, internalization & creativity
- Themes
  - Sociocultural Knowledge Construction
  - Culturally Responsive Pedagogy
  - Funds of Knowledge
  - Vygotsky’s zone of proximal development, mediation, appropriation, internalization & creativity
- Guiding Question(s)
  - What is the difference between education vs schooling?
An Indian Fathers Plea

- Sample Activities
  - Read aloud: “An Indian Fathers Plea”
  - Individually, consider the disconnect between what Wind Wolf has learned at home and what he is learning in school. How can the teacher serve as a deliberate mediator in order to value his cultural capital?
- Education vs Schooling
  - As a group, discuss what it means to be educated.
- Reading(s)
  - “An Indian Fathers Plea”
  - Urrieta, Luis, Jr. “Assistencialism and the Politics of High-Stakes Testing.”

- Multiple dimensions that influence student’s language & literacy development: sociocultural, linguistic & academic backgrounds
- Themes
  - Language-Acquisition Theories: L1/L2
  - Bilingualism/Biliteracy
    - Heritage Language Speakers
  - The Proficient Reading Process
  - Pedagogical Scaffolding
  - Academic Language
- Guiding Question(s)
  - Why is understanding students’ language proficiency & cultural background important for designing effective instruction?
How to Tame a Wild Tongue

• Sample Activities
  • Bilingualism/Biliteracy in Anzaldúa’s “To live in the Borderlands means you…”
    • http://www.revistascisan.unam.mx/Voices/pdfs/7422.pdf

• Reading(s)
  • Anzaldúa, Gloria. “How to Tame a Wild Tongue.”
**Table 4.3 Deficit view of Spanish-Speaking Children (Flores 92-93)**

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<thead>
<tr>
<th>Decade</th>
<th>Focus</th>
<th>Myths, Fallacies, and Habitudes</th>
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<tbody>
<tr>
<td>1990s</td>
<td>The “Problem” is “Mental Retardation”</td>
<td>a. Spanish-speaking children are mentally retarded because of language difficulty as determined by an I.Q. test.</td>
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<td>The “Problem” is “Bilingualism”</td>
<td>a. Spanish-speaking children do not achieve in school because they are bilingual. b. Learning English is difficult. c. Bilingualism and its effects upon the reading aspects of language is a problem.</td>
</tr>
<tr>
<td>2000s</td>
<td>The “Problem” is to “Change Mexican Through Education”</td>
<td>a. The Mexican could be changed through schooling. b. The bilingual child’s language is a problem; therefore, it is the only problem that the schools have direct and complete control over. c. Because Mexican children have a language problem, they must be segregated.</td>
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<td>The “Problems” Are a “Dual Handicap” and “Language Barrier”</td>
<td>a. The school must compensate for the Mexican children’s deficiencies by providing “a rich and satisfying program.” b. Bilingual children’s reading problems arise generally from their home situations.</td>
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<td>The “Problem” is “Cultural” and “Linguistic” Deprivation</td>
<td>a. Home and language are the primary causes of school failure. b. The school must remedy the deprivation of Spanish-speaking students. c. Before the child with a language handicap can begin reading successfully, he must command a meaningful English vocabulary.</td>
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<td>The “Problem” is Equal Educational Opportunity for the Culturally and Linguistically “Different” Child</td>
<td>a. The “Limited English Proficient” child must be helped. b. English language achievement on a standardized test is the only yardstick used for educational success. c. Bilingual children must not mix their languages. If they do, it is an indication that they “kidnap” well. They are said to be “non-lingual,” “non-English,” or “semi-lingual.”</td>
</tr>
<tr>
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<td>The “Problems” Are “Semilingual” and “Limited English Proficient” (LEP) Students</td>
<td>a. If children don’t learn concepts in their native language, they will be cognitively deficient when learning those concepts in a second language. b. Semilingualism is determined by a score on a standardized achievement test given in English. c. The “LEP” child needs special education in order to learn English. d. Bilingual children need to be taught in their</td>
</tr>
</tbody>
</table>

**REFERENCES**

7. Creative praxes (63-65)

- Methods for teaching/learning within creative praxis framework: embedded in cultural & creative productions of community

- Themes
  - Indigenous cosmologies
  - Identity/Self-Knowledge
  - Reimagining Our Worlds
  - Healing Through the Arts

- Guiding Question(s)
  - In what ways are identity, spirituality, and social justice manifested in written, performance and/or visual texts?
Paolo Freire’s Pedagogy of the Oppressed

- Sample Activities
    - Read aloud and watch video
  - Paolo Freire’s Critical Consciousness

- Reading(s)
  - No History is Illegal: A Campaign to Save Our Stories [www.teacheractivistgroups.org](http://www.teacheractivistgroups.org)
I Am Joaquin/Yo Soy Joaquin (1969) by Rudolfo “Corky” Gonzalez

- Who is Joaquin?
- What kind of history has shaped Joaquin?
- What did you think about the images and tone of the poem? Were they similar or different than the written images/tone?
  - Part 1/2: https://www.youtube.com/watch?v=U6M6qOG2O-o
  - Part 2/2: https://www.youtube.com/watch?v=3sCae3qYm9Y
Paolo Freire’s Levels of Consciousness

• Provides students with a Freirean lens to READ the world.
• Critical lens helps us move the analysis and dialogue of social, historical & cultural, inequality beyond the traditional scapegoats of
  • blaming bad luck or chance—magical consciousness or
  • blaming oneself or one’s culture—naïve consciousness to a more
  • accurate analysis and systemic critique—critical consciousness
• Group activity
  • Write a sentence using the term critical consciousness
  • Draw a picture that depicts critical consciousness
  • Analyze quote on critical consciousness
“CONSCIENTIZATION IS THE PROCESS IN WHICH THE PEOPLE ARE ENCOURAGED TO ANALYZE THEIR REALITY, BECOME MORE AWARE OF THEIR CONSTRAINTS IN THEIR LIVES, AND TAKE ACTION TO TRANSFORM THEIR SITUATION”
Resources

- **Curriculum & Resources: No History is Illegal**
  - [http://www.yesmagazine.org/for-teachers/curriculum/curriculum-resources-no-history-is-illegal](http://www.yesmagazine.org/for-teachers/curriculum/curriculum-resources-no-history-is-illegal)

- **La Bloga**

- **5 facts about Latinos and education**

- **National Writing Project**
  - Sonia Nieto on What Sustains Teachers

- **Race Bridges**
  - [http://racebridgesstudio.com/](http://racebridgesstudio.com/)

- **Immigration Myths and Facts: ACLU**
  - [https://www.aclu.org/immigration-myths-and-facts](https://www.aclu.org/immigration-myths-and-facts)

- **Angela Valenzuela**: [http://texasedequity.blogspot.com/](http://texasedequity.blogspot.com/)
Thank you! Gracias!

Contact Information: normav@ksu.edu

"Once social change begins it can not be reversed. You can not un-educate the person that has learned to read. You can not humiliate the person who feels pride. You can not oppress the people who are not afraid anymore.”

César Chávez