

# Ethnic Studies

4.21.22

**\*CORE DESIGN TEAM\***  
**2021-2022**

# Land Acknowledgement

We acknowledge that the Northshore School District functions on Coast Salish lands in the areas that have been colonized, occupied, and renamed to Bothell, Kenmore, Redmond, and Woodinville. We acknowledge the experiences of genocide, forced relocation, ethnic cleansing, and land theft of Indigenous peoples and sacred lands so we can build our awareness of how settler colonization still exists today. We honor the ways of knowing and ways of being of Indigenous peoples and tribal nations, who are still here and thriving, in our district-community. We resolve to learn from these realities and partner with local Indigenous peoples and tribal leaders to work toward a justice-driven educational experience for each student, family, community member, and educator in Northshore. We also acknowledge that this is a working land acknowledgement that will continue to evolve as our partnership with local Indigenous peoples and tribal leaders expands.

# Outcomes for Today!

- Discuss and analyze Ethnic Studies readings and video presentations about critical consciousness
- Learn how to engage students through Critical Pedagogy using an example of a historical figure and a key concept: “isms”
- Apply key concepts and practices from teachings and consultancy to inform pedagogical influences and shifts needed in the P-12 Ethnic Studies Framework.

# Individual Rights


DR. CHRIS. EMDIN **WE BELIEVE**

## **RIGHTS OF THE BODY**

20/20 Vision is Problematic When the World  
is 360.

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- 1) The right to be here.**
- 2) The right to feel.**
- 3) The right to act.**
- 4) The right to love and  
be loved.**
- 5) The right to speak  
truth to power.**
- 6) The right to see.**
- 7) The right to know.**

 UNIVERSITY  
PREP  
ART & DESIGN  
ELEMENTARY SCHOOL

# Courageous Conversations call on each of us to:

## Stay Engaged

Stay emotionally, intellectually, morally and relationally involved, resist the inclination to check out

## Speak Your Truth

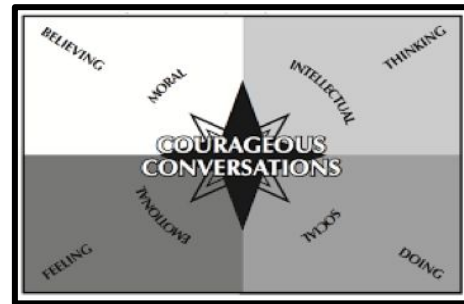
Absolute honesty about thoughts, feelings to truly develop your racial consciousness

## Experience Discomfort

Tough conversations help build tolerance for discomfort with challenges of racial disparity

## Expect and Accept Non-Closure

Commit to ongoing conversations with no easy fix



# Shared Community Guidelines - A process, not an event

The following can also impact how we show up in spaces:

- Knowledge Construction
- Identity
- Positionality
- Safety

- Equity over equality
- Awareness of positionality in the space
- Amplifying and centering voices that have been excluded and silenced over time
- Humanizing teaching and learning
- Safe spaces AND brave spaces
- Critical self- and community-reflection
- Taking action

# Response to Feedback

Please review the notes from our Collaborative Learning Team to inform your thinking and planning.

## April CLT Notes

### Guiding Questions:

- What other key ideas need to be considered based on feedback?
- Does this live inside of the framework? If so, where?
- Does this live outside of the framework? If so, how can we capture the ideas that will support the implementation of Ethnic Studies?

# Critical Consciousness

What can we still learn?

How does this inform Ethnic  
Studies Pedagogy?





# Towards the Pursuit of Criticality

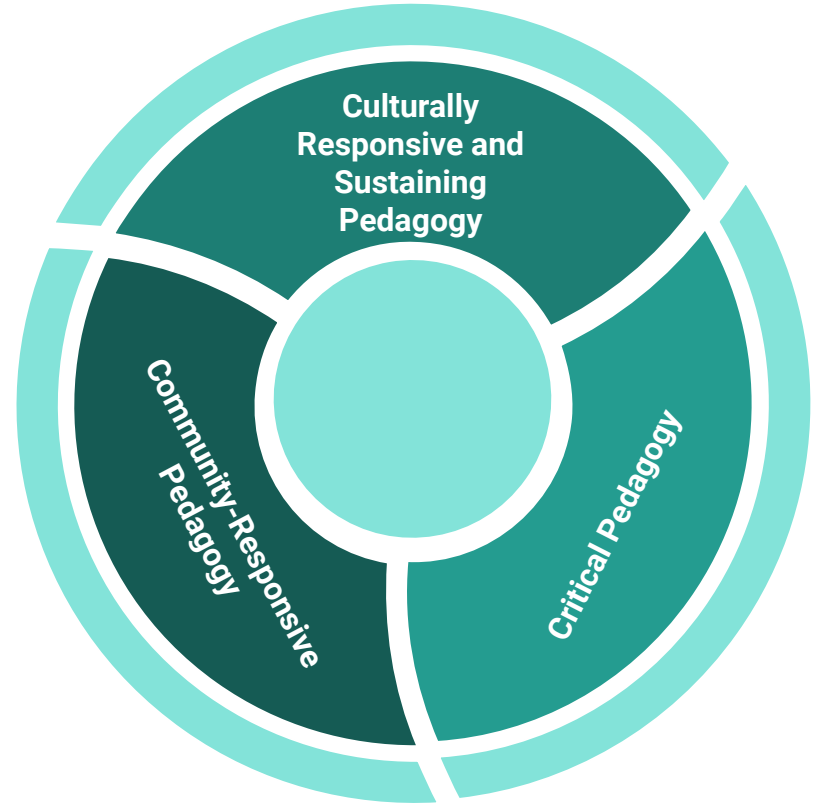
**Criticality** is the capacity to read, write, and think in ways of understanding power, privilege, social justice, and oppression, particularly for populations that have been marginalized.

**Criticality** helps teachers understand and explain inequities in education and is a step toward teaching anti-oppression...

Teaching **criticality** humanizes instruction and makes it more compassionate”

**Criticality** enables us to question both the world and texts within it to better understand the truth in history, power, and equity.”

Cultivating Genius, Gholdy Muhammad, p.117 & 120,



# Critically Compassionate Intellectualism Model

## Critical Consciousness

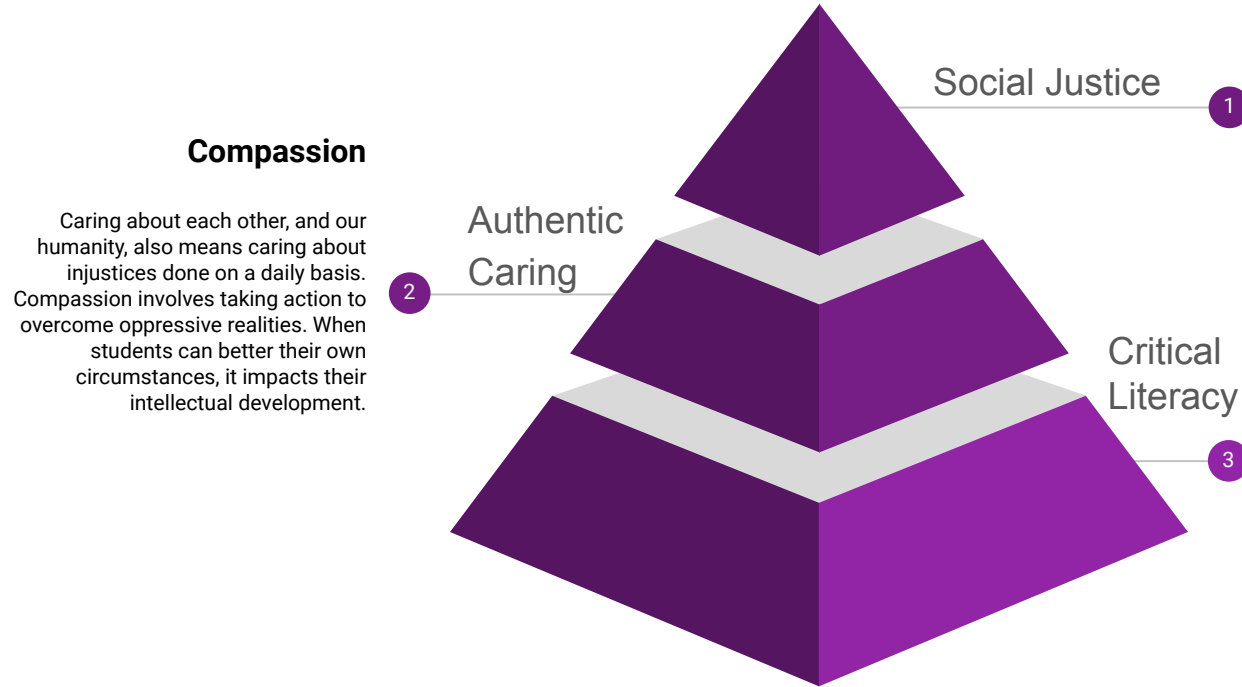
Students develop critical consciousness by understanding the root causes that foster injustice. This awareness helps them develop strategies to take action to transform oppressive realities in our world.

Social justice leads to critical consciousness.

## Construction of Knowledge

Students engage in the construction of knowledge, to share the process of learning, to better understand the world we live in. This is praxis - critical reflection and action, which cannot be separated from racial ideology.

Non-oppressive relationships are needed to challenge domination and breed consciousness.



# Applying Critical Pedagogy to Analyzing Ableism

## ABLEISM

a·ble·ism \ äbə-,li-zəm \  
*noun*

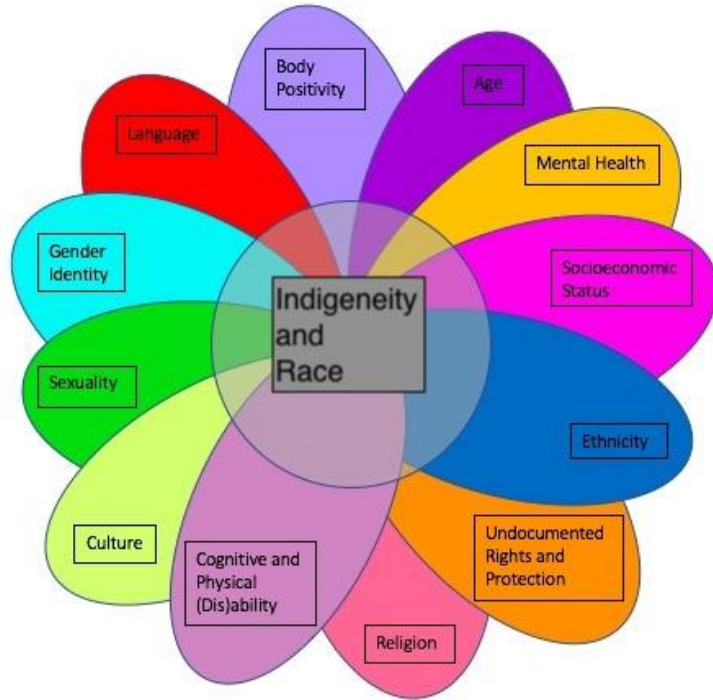
A system that places value on people's bodies and minds based on societally constructed ideas of normalcy, intelligence and excellence. These constructed ideas of normalcy, intelligence and excellence are deeply rooted in anti-Blackness, eugenics and capitalism.

This form of systemic oppression leads to people and society determining who is valuable and worthy based on people's appearance and/or their ability to satisfactorily produce, excel and "behave."

You do not have to be disabled  
to experience ableism.

*a working definition by Talila "TL" Lewis*

# Intersectional Diversity and Ableism



"Intersectional Diversity Flower" Created by Ayva Thomas

"ABLEISM IS CONNECTED TO  
ALL OUR STRUGGLES  
BECAUSE IT UNDERGIRDS  
NOTIONS OF WHOSE BODIES  
ARE CONSIDERED VALUABLE,  
DESIRABLE AND DISPOSABLE"

MIA MINGUS

# Further Unpacking Intersectionality and Ableism

Analysis by Mia Mingus

Updates by Ayva Thomas

What connections are you making globally, locally, personally?

How do these connections impact education?

**Ableism set the stage for :**

queer & trans people to be institutionalized

and pathologized as having a mental illness

communities of color to be understood as less capable.

smart & intelligent, therefore "naturally" fit for enslavement

women's bodies to be used to produce children, when, where & how men needed them

people with disabilities to be seen as "disposable" in a capitalist & exploitative culture because we are not seen as "productive"

immigrants to be thought of as a "disease" that we must "cure" because it is "weakening" our country

violence, cycles of poverty, lack of resources & war to be used as systematic tools to construct disability in communities and entire countries

(Mia Mingus)



# Further Unpacking Intersectionality and Ableism

Let's think about:

- Historical formations
- Current adaptations
- Future projections

Heterosexism,  
transphobia

Eugenics,  
access to  
education

Patriarchal,  
nuclear  
family values

Stereotyping, notions of  
white supremacy and  
ethnic cleansing,  
also...#LandBack

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Production  
over people

immigrants to be thought of as a "disease" that we must "cure" because it is "weakening" our country

violence, cycles of poverty, lack of resources & war to be used as systematic tools to construct disability in communities and entire countries

Pathologizing,  
, dis-easing,  
criminalizing,  
murdering

(Mia Mingus)

# Further Unpacking Intersectionality and Ableism

Let's think about:

- Connections to education

**Ableism set the stage for:**

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(Mia Mingus)

*Bullying, suicide ideation*

*Standardized tests, "Push out"*

*Nuclear family assumptions*

*Deficit-based approach*

*Stereotyping, dehumanizing*

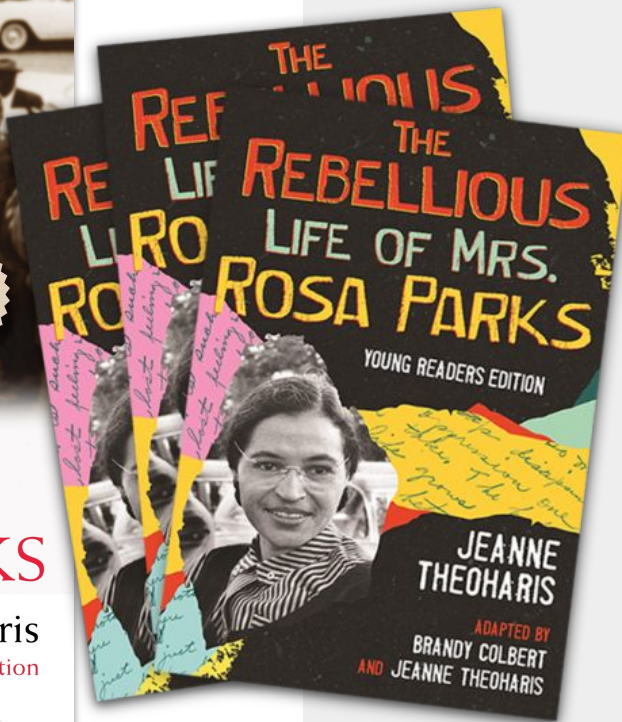
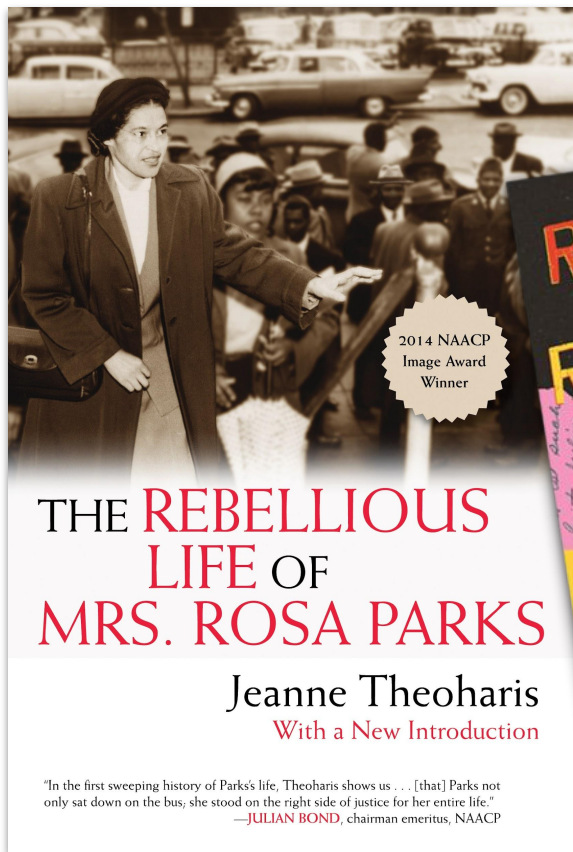
*Blaming and gaslighting minoritized communities, imperialism*

There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes “the practice of freedom,” the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.

- Richard Shaull -

Introduction to Paulo Freire's *Pedagogy of the Oppressed*





# The Rebellious Lives of Mrs. Rosa Parks

# Mrs. Rosa Parks: Lives 1-22

- Read your role a couple of times to get familiar enough with the info so you can share it with others
- Notice in particular what is new to you



Property of Museum of History & Industry, Seattle

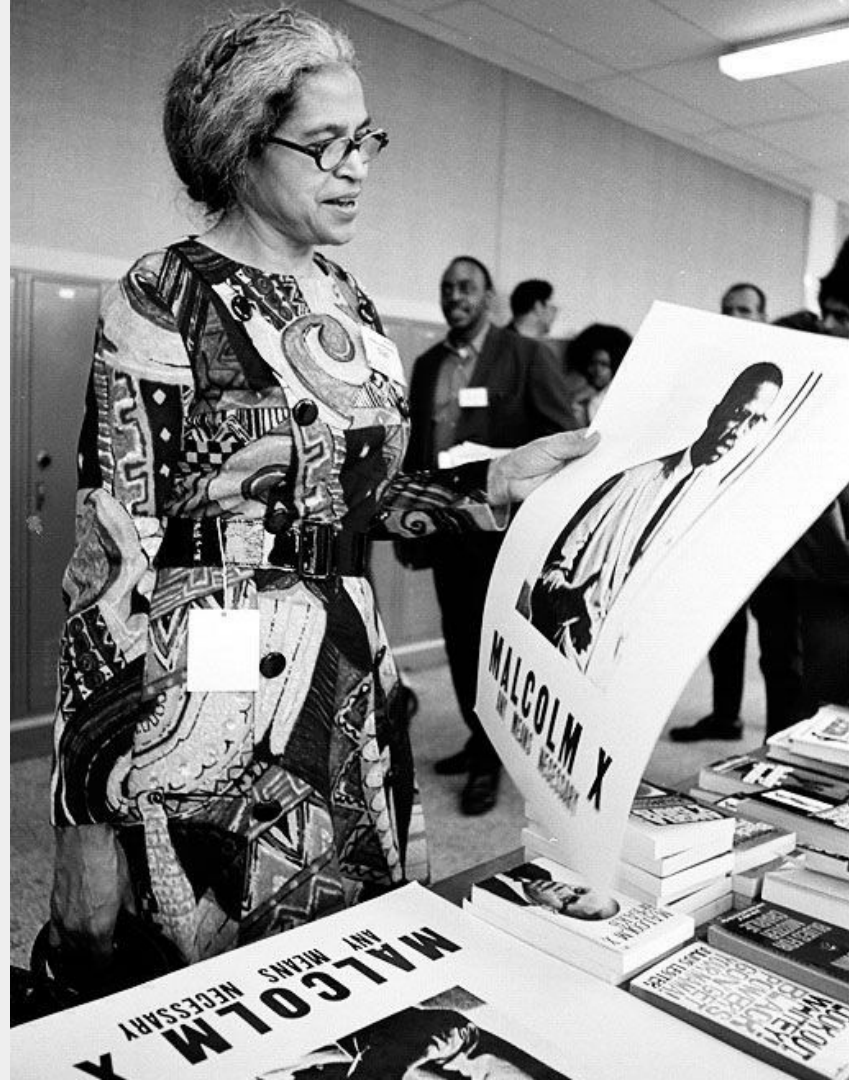
Photo retrieved from [Rosaparksbiography.org](http://Rosaparksbiography.org)

# Applying Criticality to Mrs. Rosa Parks' narrative

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# Freedom Now

**DECEMBER 1, 1955: MONTGOMERY, ALABAMA—BUS BOYCOTT BEGINS**

ROSA PARKS WAS TIRED. It was the Christmas shopping season, and the 43-year-old bespectacled woman worked hard as a tailor's assistant in a Montgomery, Alabama, store.

When Parks boarded the Cleveland Avenue bus, she was pleased to find a seat in the middle section. In Montgomery, African American riders could occupy the middle section seats unless the front seats reserved for whites were fully occupied. Then, in order to provide more seats for white riders, African American passengers had to move to seats farther back in the bus or stand.

By the third stop, the seats reserved for whites had filled up, and one white man was standing. The other African American passengers in Parks's row of seats got up and stood in the back, but she did not move.

The bus driver, James Blake, called out, "If you don't stand up, I'm going to have to call the police and have you arrested." "You may do that," Rosa Parks replied.



AP/WIDE WORLD PHOTOS

**Simple Refusal Stirs Boycott**  
Rosa Parks was prepared to fight for her civil rights.

## The Bus Boycott

**Economic Means  
to Attain Goals**

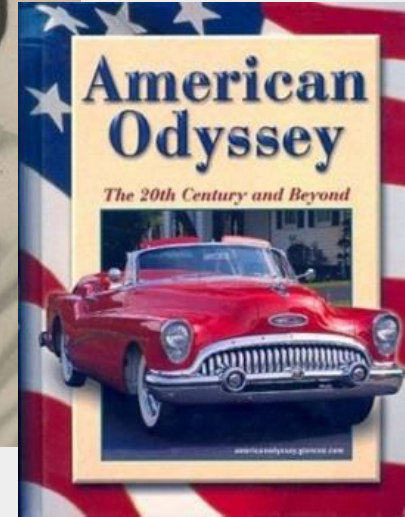
Rosa Parks's simple decision not to give up her seat set in motion a series of events with far-reaching consequences for the whole country. Later, many people came to regard her action as the true beginning of the civil rights movement of the 1950s and the 1960s. Out of Montgomery emerged the courage, leadership, and strategies for an entire movement.

The news of Parks's arrest soon spread through Montgomery's African American community. Protests like Parks's were not new, but hers was the kind of case community leaders had been waiting for. Parks was dignified, soft-spoken, well liked. She was a former secretary of the local NAACP chapter and was active in her church. The previous summer she had attended an interracial workshop at the Highlander Folk School in Tennessee. Now, local civil rights leaders asked if she would



# Critical Pedagogy

1. What's missing from this account?
2. What does this account get wrong?
3. How does applying Critical Pedagogy help students to become changemakers?



<https://drive.google.com/file/d/1O11WiSTsxxoaa9un6vggUWY8fsUjpdqz/view>

# Reflection Questions

- Any aha's in this workshop?
- Why should we teach Rosa Parks?
- Where in your curriculum/setting might you build in some of what we did today?
- Modifications/adaptations?



Mrs. Parks visiting the Black Panther Party school in Oakland.  
Photo retrieved from [Rosaparksbiography.org](http://Rosaparksbiography.org)

# Key Outcomes: *Application to NSD Framework*

## MUST DOs: Teaching , not

### **Planning Considerations**

*Spend time answering the questions on the following slide to create a brainstorm of the pedagogical practices and considerations we would want all teachers to know and/or specific to your grade band.*

- Then consider, are these pedagogical considerations reflected in our framework content to the right?

## MAY DOs:

- Enduring Understandings
- Essential Questions
- Guiding Questions
- Learning Targets
- Vocabulary
- Correlating Standards
- Correlating Curriculum
- \*Home-School Connections\*
- \*Related Resources\*
- Themes
- Definitions



# Pedagogical and Planning (Teaching) Considerations

- How will our instruction engage students' thinking about justice, power, and the disruption of oppression?
- How will our framework guide teachers to deepen students' compassion for self, community, others, and the world?
- In what ways does our framework support teachers in co-constructing knowledge with students, that centers race and builds on intersectionality?
- What considerations can you share to teachers to promote non-oppressive relationships and classroom dynamics?
- Do various elements within the framework guide teachers to get at the root cause of our oppressive realities with students in deep, experientially appropriate, and anti-racist ways?

# CLOSING

Please review your grade band's community guidelines, then click on [this link](#) or the link in the chat to provide your feedback.



Source: Center for the Professional Education of Teaching-Columbia University (2019)

# NEXT MEETING:

Core Design  
Team  
May 19  
4:00-6:15 pm

Zoom

## **All Members: Preparing for Next Time:**

- [Equity Literacy for All](#)
- \*Your choice\*

## **Students:**

### This Book is Anti-Racist Guide

- *Ch. 15-17*
  - Spending That Privilege
  - Allyship
  - Building Relationships