

**Developing Critical Consciousness and Identity Saliency**

<b>Overview of materials included in this session:</b> <i>Consider printing handouts and articles to include in a folder for participants to easily access during the session.</i>	
<b>Session articles:</b> <ul style="list-style-type: none"><li>• <a href="#">Equity by Design: Developing Critical Consciousness through Professional Learning</a> (Rad and Macey; Accessed November 10, 2018)</li></ul>	<b>Session website links:</b> <ul style="list-style-type: none"><li>• <a href="#">The Ways: Great Lakes Native Culture and Language</a>: (The Ways, 2018; Accessed November 10, 2018)</li></ul>
<b>Session videos:</b> <ul style="list-style-type: none"><li>• <a href="#">The Ways: Waadookodaading Ojibwe Language Immersion School</a>: (The Ways; Accessed November 10, 2018)</li></ul>	<b>Session handouts:</b> <ul style="list-style-type: none"><li>• <a href="#">PP Presentation With Space for Notes</a></li><li>• <a href="#">Handout 1</a></li><li>• <a href="#">Handout 2</a></li><li>• <a href="#">Journal Pages</a></li></ul> <p>To print all handouts and journal pages as one packet, click <a href="#">here</a>. (Note: The PP Presentation will need to be printed separately).</p> <p>*Activate prior learning with <a href="#">Handout 3</a> from previous session.</p>
<b>Coaching Connections:</b> <a href="#">Critical Conscious Prompts</a> : Slide 13 of this session contains a series of prompts asking participants to journal about an educational practice of their choice. A coach may observe other practices that would benefit from a similar reflection process, and these questions could be built into a coaching conversation.	

## Course Content (Unit 2, Slides 11-17)

Note: Activate prior knowledge by first reviewing Slide 9 from the previous session

## Facilitator's Guide (Total Time: ~ 1 hour)

### Slide 9: Activity Review: Reflecting on Identities in the Educational Environment Part 2

**Activity: Reflecting on Identities in the Educational Environment part 2**

In this activity, you will complete and reflect upon a scan of your classroom or a classroom in your school. Take photos or a video of your classroom or a room in your school (please review district policy or practice before you photograph or videotape.) As you look at the images, reflect on the following:

What do students see that identifies your/the teacher's:

race/ethnicity	national origin	gender	disability status
college experience	primary language	hobbies/interests	social class
sexual orientation	regional experiences	family of origin	profession
family history and experiences	religion		

- What are the benefits to having your/a teacher's identities be visible to students? What are the drawbacks?
- What are the benefits to having your/a teacher's identities be invisible to students? What are the drawbacks?

### Journal Reflection (No Slide)

**Slide 9:** Activate prior knowledge by reviewing the activity from the previous session: Reflecting on Identities in the Educational Environment Part 2. ([Handout 3](#) from previous session) (4 min)

Invite participants to share responses to this activity with a partner or in small groups, reflecting on the benefits and drawbacks to having their/a teacher's identities be visible and invisible to students.

Invite participants to think-pair-share: "How do you feel identities affect instructional decisions?"

### Journal Reflection (3 min)

Invite participants to reflect on how they incorporated their learning from the previous session into their work. Participants may do so in a journal, on the [Journal Pages](#) handout for this session, or in the eCourse notebook if they are accessing the course online. Invite participants to share responses in pairs or as a small group.

## Slide 11: Challenge for Educators




### Challenge for Educators


Unit 2

The challenge for educators is to be aware of the outward expression of our identities, and to understand how the expression may inadvertently include or exclude groups of students. **One way to do this is to develop critical consciousness.** When practicing critical consciousness, educators ask reflective questions of our classrooms and schools that will help us eliminate or revise policies or practices that contribute to educational disparities.

## Slide 12: Activity: Developing Critical Consciousness Part 1



### Activity: Developing Critical Consciousness part 1



Unit 2  
12/32

Recommended time: approximately 30 minutes.

In this activity, you will reflect upon one area of your educational practice by using questions from a critical consciousness framework. First, read "[Equity by Design: Developing Critical Consciousness through Professional Learning](#)" by Sharon Radd and Erin M. Macey.

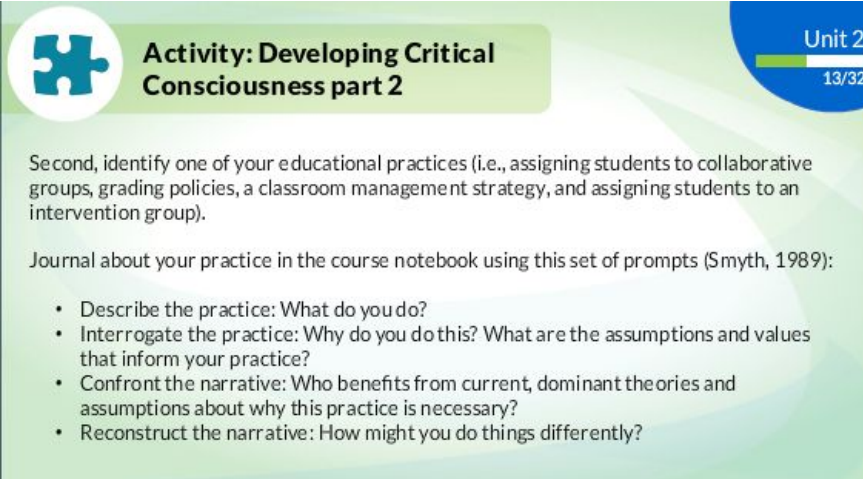
**Slide 11:** Share one of the goals of this session is for us to be aware of our outward expression of our identities, and to understand how the expression may inadvertently include or exclude groups of students. One way to do this is to develop critical consciousness. (2 min)

Define ***Critical Consciousness***: an active state of seeking to identify the beliefs and language that obscure systemic inequities.

**Slide 12:** Invite participants to read "[Equity by Design: Developing Critical Consciousness through Professional Learning](#)" by Sharon Radd and Erin M. Macey. (20 min.)

Invite participants to think-pair-share about something that resonated with them as they read.

### Slide 13: Activity: Developing Critical Consciousness Part 2



**Activity: Developing Critical Consciousness part 2**

Unit 2  
13/32

Second, identify one of your educational practices (i.e., assigning students to collaborative groups, grading policies, a classroom management strategy, and assigning students to an intervention group).

Journal about your practice in the course notebook using this set of prompts (Smyth, 1989):

- Describe the practice: What do you do?
- Interrogate the practice: Why do you do this? What are the assumptions and values that inform your practice?
- Confront the narrative: Who benefits from current, dominant theories and assumptions about why this practice is necessary?
- Reconstruct the narrative: How might you do things differently?

### Slide between 13 and 14: Identity Salience in Public Schools



**Identity Salience in Public Schools**

Sometimes we place weight, or salience, on specific identity markers as a useful way to organize people within a specific context. In schools, for example, we pay attention to age and assign students to age-alike classes because it is an efficient and mostly benign way to classify and teach many students at one time.

### Slide 13: **Activity:** Developing Critical Consciousness Part 2 (15-20 min)

Invite participants to complete the activity on developing critical consciousness by independently responding to the set of prompts on Slide 13. Participants may journal in their eCourse notebook, in a physical journal, or on [Handout 1](#) of this session. Then, invite participants to discuss their responses with a partner or in small groups.

**Slide between 13 and 14:** Invite participants to revisit/share the definition of identity salience from the previous session. (1 min)

**Identity Salience:** the degree to which different identities are more or less important depending upon the context in which one finds oneself.



### Slide 14: Identity Salience in Public Schools

**Identity Salience in Public Schools**

Unit 2  
14/32

Sometimes identities are salient for many people in a group because of social norms or narratives, cultural expectations, or histories. For example, many women notice that gender is salient when deciding whether to jog at night in an unknown city because of the history and social narratives of sexual assault.

In education, our history includes exclusion and segregation of U.S. children based on different identities such as race, ethnicity, and disability. As a result of this history, these identities (race, ethnicity, disability, language acquisition, etc.) are salient in education. Explore the interactive timeline on the next slide.

**Slide 14:** Share sometimes identities are salient for people in a group because of social norms or narratives, cultural expectations, or histories. To highlight this, consider sharing the example from Slide 14 or another relevant example. (2 min)

Share that, in education, our history includes exclusion and segregation of U.S. children based on different identities such as race, ethnicity, and disability. As a result, these identities are salient in education.

### Slide 15: Interactive Timeline

Unit 2  
15/32

Exclusion   Segregation   Integration   Mainstreaming   Inclusion   **INCLUSIVE EDUCATION**

A father tries to enroll his children in a local school, only to be met by new boundary lines drawn around Mexican neighborhoods... ensuring *de facto* segregation

Timeline courtesy of Equity Alliance at Arizona State University.

**Slide 15:** Review the interactive timeline on Slide 15, from exclusion to inclusive education. Invite participants to reflect on how identity salience shows up in education based on our history of exclusion and segregation, and based on different identities such as race, ethnicity, language acquisition, and disability. (3 min)

**Slide 16:** Video: Race and Identity: [The Ways](#)



The screenshot shows a video player interface. At the top left is a play button icon. The title 'Video: Race and Identity' is in a green box. On the right, it says 'Unit 2' and '16/32'. The video content area shows a title card for 'GREAT LAKES NATIVE CULTURE & LANGUAGE' with 'THE WAYS' in large letters. Below that are the words 'STORIES', 'MAP', 'ABOUT', and 'CONTACT' separated by diamond symbols. On the left side of the player, there is text: 'For many tribal communities, the salience of their racial and linguistic identities is high within the context of education. Their history of education includes a generation of children involuntarily sent to boarding school and this affects many Native families' current perceptions of school. This video documents how one community created an Ojibwe immersion school that connects learning to students' culture.' At the bottom left, it says 'Difficulty opening website? Click [here](#) to open in a new window.' At the bottom right, it says 'Having trouble viewing the content? Visit the [Troubleshooting Guidelines](#) for the course.'

**Slide 17:** Our Stories: Dr. Lisa Poupart



The screenshot shows a slide with a green background. At the top left is an open book icon. The title 'Our Stories: Dr. Lisa Poupart' is in a green box. On the right, it says 'Unit 2' and '17/32'. On the left, there is a portrait of Dr. Lisa Poupart. To the right of the portrait is text: 'Dr. Lisa Poupart is an enrolled member of the Lac Du Flambeau Band of Lake Superior Anishinabe (Ojibwe). She is an associate professor of Humanistic Studies, First Nation Studies and Women's Studies at the UW-Green Bay. She also serves as the chair and advisor of the First Nation Studies program.' Below the portrait and text is another paragraph: 'Her scholarly publications and research are concerned with social problems in American Indian reservation and urban communities. Her primary research interest is concerned with internalized oppression in American Indian communities and the social problems that stem from this phenomenon including domestic violence, childhood sexual abuse, addictions, and juvenile delinquency. Her work includes healing intergenerational trauma.'

**Slide 16:** Show video: [The Ways: Waadookodaading Ojibwe Language Immersion School: \(The Ways\)](#) (10 min)

For many tribal communities, the salience of their racial and linguistic identities is high within the context of education. Share the information on Slide 16, and explain this video highlights how an Ojibwe immersion school connects learning to students' culture.

Invite participants to notice ways in which the Ojibwe immersion school connects learning to students' culture, and to share with a partner or in a small group after viewing the video.

**Slide 17:** Share Dr. Lisa Poupart is an enrolled member of the Lac Du Flambeau Band of Lake Superior Anishinabe (Ojibwe) and is an associate professor at the UW-Green Bay. Share more information about her work from Slide 17, highlighting the importance of her work in healing intergenerational trauma stemming from internalized oppression. (2 min.)

### Session Reflection (No Slide)

### Session Reflection (3 min)

Invite participants to reflect on this session and consider how they will incorporate their learning in their work moving forward. Consider inviting participants to complete [Handout 2](#) from this session to do so, and to think-pair-share their responses. The reflection questions include:

- What have you learned from this session?
- How will you incorporate this learning into your work moving forward?
- What is one thing you can do tomorrow to incorporate this learning into your work?

Encourage participants to share additional reflections from this session, previous sessions, in a journal, on the [Journal Pages Handout](#) for this session, or in the eCourse notebook if they are accessing the course online.

Remind participants these learning outcomes are a part of an ongoing journey; and, as is true for all of this work, they require consistent, intentional attention. Consider inviting participants to share ways they will integrate their learning into their work as educators.

Note: To continue to cultivate their growth as equitable educators, invite participants to check out the resources listed [here](#).

Consider sharing the next session of this unit, Session 3, will focus on stereotype threat.