

Artifact #2 Reflection

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CI 5013 & ENG 5513

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Artifact References of Department Goals: Transformative and Critically Conscious

Artifact's Relation to Department Goals, Explained:

Transformative - Recognize and support shared values in culturally diverse communities through responsive and responsible practices becoming agents of change in local and global settings.

Critically Conscious - Understand the interrelationships among sociocultural, historical, and political context by applying inquiry-based knowledge and critical thinking.

Artifact Context: Co-creating this presentation, of Audre Lorde, was emotional as it came with a better understanding of what a feminist is. I experienced a breakthrough. Achieving this alongside John Espinoza and Kimberly Rader was an amazing experience as we all had something to bring to our learning in our current professions. Rader and I are educators and John is a Museum Coordinator.

Artifact Context: Creating the project on Mary Prince for Dr. Sinanan's class was a heartbreaking and challenging one. As I learned of hidden agendas and untold stories of our histories, I couldn't help but to relate to the British Literature in the constructive way, not the information way. Little did I know about the transatlantic slave trade as I only heard similar things but not all the inhumane events that occurred, even some injustices are presented in the powerpoint slides too.

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Artifact Development in My Role of Creation & Promotion of Learning

“A citizen cannot function intelligently in a democratic society unless he is accurately informed concerning the problems and contributions of all members of that society...If they get from the study of history not merely the story of men and their deeds, but more important still, the facts that enrich their understanding of human affairs, they will have added equipment with which to supply the needs of mankind.” (Ryan, Pg. 67)

We have to face it! Adversity strikes almost everyone at one point in their lifetime. Some people have lives in turmoil and distress constantly revolving around them and their loved ones; and some people have adversity a couple times a year in jobs or schools, and they get over it or it breaks them and they eventually heal from it or not at all. Either way, we have all tasted a bitter relapse or setback in the most horrible and surprising way, but in the end we all hopefully learn and grow from our mistakes and move forward with a better outlook for ourselves and others. This realization and transformation I write about is my future hope for all humanity.

“Change means growth, and growth can be painful. But we sharpen self-definition by exposing the self in the work and struggle together with those whom we define as different from ourselves...For Black and white, old and young, lesbian or heterosexual women alike, this can be new paths to our survival (Lorde, Pg. 23). This notion of resistance is brewed up from the literal “melting pot”, not only of America like I had learned it, but it is actually of the entire globe! With the array of different ethnicities and social classes, an individual pioneering these visions of hope have either passed away in such a brutal way or wrote something we have yet to discover. The origins of learning histories and humanities, for me, were built on whiteness and it wasn't until now that because of my professors today, I can finally see that.

There is enough to be uncovered and sought out, with much emotion and eagerness to give back to the people of color. Yes, you may ask, in this day and age, how could a person of color or slave descendent possibly feel the physical pain of an ancestor? The answer is simple, I

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invite you to read those never-before-read articles and histories that tug on your heart strings so negatively, I call you to observe the brutal artwork of drawings depicting the torture and dismemberment of individuals who were silenced and “othered” just by the sight of them. I feel like Hartman in *The Venus of Two Acts* when she writes, “This writing is personal because the history has engendered me...because the pain experienced in my encounter with the scraps of the archive, and because of the kinds of stories I have fashioned to bridge the past and the present and to dramatize the production of nothing—empty rooms and silence and lives reduced to waste” (Hartman, Page 4). Those images will cause tears to stream down your face in that seemingly those people never existed to your memory’s recollection, neither them, nor their children or ancestors, due to excluding the views of the so-called enemies that our first collected histories processed so thoroughly in grade school.

Whether it is social classes, status discrimination, skin color, sibling rivalry, sexual orientation or preference, or family feuds, the upticks on opposing views often comes to my heart’s knowledge; it is despicable and quite negatively astonishing that I was never made aware of these horrible catastrophic treatments made to the “colored” or “othered” humankind. It’s appalling and roars volumes of attention to call all who can educate and spread the truth and promote support and love for everyone’s best sake and future, regardless of color or ethnicity. The separation and division must come to a halt.

My Powerpoint Presentation of Mary Prince came with tears and sadness, but with gratitude to finally read and know that I am happy to say I have some more in-depth knowledge of the social criticisms around me. In that aspect, I will say that as I read the book about Mary Prince, I began to visualize the other stories and map out the endless possibilities I could teach awareness to my students without all the harsh details, but to inform the humanity heart to rise in

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the communities of power. I so want to see this rise of acceptance in the world.

Yearning and Learning through these Changes in Humanities and My Future

I hope to see that all people, no matter their skin or social status, will come together and have a positive rapport with all classes, gender, and color. Sadly, this vision and its efforts, employed and adopted by activists and scholars of today, is all we have and it is a long time coming. This resistance has already reaped so many “growing pains” in our nation beginning with hate crimes targeted to people of color, gender, class, voting preferences, and beliefs. This world and its inhabitants are already feeling the abrupt rise to resistance.

As I had both of these classes in the same semester, I felt I was gaining a lot of the Feminist, LGBTQIA, and BIPOC community’s hidden information. There were rulers, wars, presidents, groups that were all responsible for the fall of many people, but we didn’t learn that in grade school. So I went along with my frustrations and guilt of not knowing, and decided to bring this context to the classroom in a modern way, the Texas TEKS and curriculum and instruction way. Because if I don’t say or do something, who will?

I recall a yearning to read more about the inspirations of the characters of Tituba and Othello, but there was nothing to explore other than how people of color lost their battles to the white man because I simply didn’t think of it or know how to find the questions for it. Now I see that much like Jane Austen, William Shakespeare, and Arthur Miller attempted to preserve the fact that all humans have irrational thoughts and animalistic ambition, not just the ones who are “foreign” or “othered”. The question still remains, “Why did they write the black characters in the works just to be taken out by a white man, but still expose the injustice and falseness of the acts of white people and their selfish motives?”

Now we must “unlearn” everything that was presented to us, which was mostly based on

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whiteness and colonial times, and then reapply yourself to learn all aspects of each narrative and author presented in those eras and times, only add the ones with color, gender, and ethnicity. It's going to be mind-boggling but we must attempt to make things right and present a case for change or this world will continuously and sadly lose humans due to killing off each other to literal social genocide that we created ourselves years ago because of censorship.

The hope: Dewey and Kilpatrick, and their desire and push to bring the culture of students to life. They believed that, in doing so, it created a better learning environment for all ethnicities, as it states in the work, "Dewey espoused the scientific method as a tool for teaching and helping students make observations about the phenomena of their actual experiences. Kilpatrick, building on Dewey's ideas. Promoted the project method, which focused on developing curriculum projects that involved a four-step problem-solving process" (Ryan, 57). I am thankful for their work in the help of changing lives in the education field. We need to spread the awareness of defeating the one-sidedness of agendas to deter education in minorities. Dewey and Kilpatrick expanded on student-centered methods.

Reflecting on these people who pioneered and paved the way to researching the quality of education for diverse learners like me and my family, I am just so thankful that someone was thoughtful and took the time to get it straight for the minorities of the world.

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