

Appendix A.

Workshop Resources from Digital Racial Literacies Professional Development Series

Exploring Concepts from the Literature

Small Group Discussion Questions

1. *Use the following questions as a starting point to explore the concepts together. Feel free to move through them in any order, skip around, or focus on the ones that spark the most interest in your group.*
2. *Once you've had a robust discussion, put your thoughts / ideas on a poster. You could make a mind-map about your insights, document your remaining questions, share your insights through a metaphor, or any other form of note-taking. These will be shared with the whole group gain a better understanding of the concepts through a gallery walk.*

Micro-cultural Identities

How would you define “micro-cultural identity”? How does it differ from broader cultural identities?

What are some examples of micro-cultural identities in your own life or community (e.g., linguistic, religious, regional, digital, etc.)?

Which micro-cultural identities do you claim or belong to? How do these influence the way you move through the world?

Can you recall a time when one of your micro-cultural identities was invisible or misunderstood? How did you respond?

How might your micro-cultural identities intersect and complicate a single narrative of who you are?

How can educators make space for micro-cultural identities in classrooms or community settings?

Resources to support the conversation:

Mahiri, J. (2021). Deconstructing race: Prerequisite to belonging in US society and schools. In L. Heidrich, Y. Karakaşoğlu, P. Mecheril, & S. Shure (Eds.), *Regimes of belonging – Schools – migrations: Teaching in (trans)national constellations* (pp. 275–290). Springer Nature.

https://doi.org/10.1007/978-3-658-29189-1_17

Archaeology of Self

What does Sealey-Ruiz mean by the “Archaeology of the Self”? How does it differ from surface-level reflection or identity work?

What are some “first stories” or inherited narratives that have shaped your worldview? Where did they come from?

How does this concept position self-examination as both a personal and political act?

What are practices (e.g., journaling, dialogue, reading, meditation) that support your own archaeology of self?

Resources to support the conversation:

Sealey-Ruiz, Y. (2021). The critical literacy of race: Toward racial literacy in urban teacher education. In H. R. Milner IV & K. Lomotey (Eds.), *Handbook of urban education* (2nd ed., pp. 1778–1796). Routledge.

Street Race

What is “street race”, and how is it distinct from self-identified race?

Can you recall a moment when you were perceived in a way that didn’t align with your self-identified race? How did it affect you?

From Lopez & Hogan (2021) article:

Think about whether your street race is different from that of your biological parents/guardians, partners, siblings, children and other family members.

Think about how your street race is or is not different from that of your friends, neighbors or co-workers.

What is the historical context of your street race?

How might your street race and relational positionality change if you lived another part of the world (e.g., South Africa, Brazil, New Zealand, Germany, United States, etc.)?

Resources to support the conversation:

López, N., & Hogan, H. (2021). *What’s your street race? The urgency of critical race theory and intersectionality as lenses for revising the U.S. Office of Management and Budget guidelines, Census, and administrative data in Latinx communities and beyond*. *Genealogy*, 5(3), Article 75. <https://doi.org/10.3390/genealogy5030075>

Digital Intersectionality

What is “digital intersectionality”?

What information do you feel compelled to share on various media platforms (social media, dating sites, professional platforms) Do you include racial identifiers?

How have you participated in social activism movements online? What tensions related to identity surface when you participated?

In what ways do your racial and other social identities (gender, class, sexuality, dis/ability, nationality, religion...) affect the way you participate in social movements online?

Resources to support the conversation:

Tynes, B. M., Schuschke, J., & Noble, S. U. (2016). Digital intersectionality theory and the #BlackLivesMatter movement. In S. U. Noble & B. M. Tynes (Eds.), *The intersectional internet: Race, sex, class, and culture online* (Digital formations Vol. 105, pp. 3–33). Peter Lang Inc

Audio Interviews: Archaeology of Digital Self-Representation

1. Find a quiet, comfortable place to interview your peer.
2. Start by mulling over these questions individually – perhaps jotting down notes. These questions are *jumping off points* – please feel free to veer away from the questions if you like!
3. Interview each other using your phones. As the interviewer, feel free to ask clarification questions, or share related experiences in an organic way. Aim to switch roles after 20-30 min.

Prompts to Spark Discussion:

- Building on the idea of street race, how does society perceive you? How do you perceive yourself?
- When / where / with whom do you experience a sense of racial belonging? [cultural practices, specific communities, musical artists, linguistic practices...]
- What digital interactions or experiences have you had that have felt racially relevant?
- What digital spaces do you frequent, and how is race constructed in those spaces? In complex, or not-complex ways?

Instructions for using a computer to record your interviews (recommended!):

- Go to <https://audiomass.co/>. [Single track editor]
- Do a test recording before you launch into your interviews! Experiment with how close to your mouth you want to hold the phone, and make sure you can save your files.
- Click on the red circle button to record . Then click Start Recording.
- When finished, click: Finish Recording. Then Open Recording. You will see the waveform of your interview audio.
- Use the editing tools to cut, paste, delete, move.

Instructions for using a Voice Memo or Audio Recording app on your phone:

- Do a test recording before you launch into your interviews! Play with how close you hold the phone, and make sure you understand how to save your files.
- For good audio quality, leave the phone on the table, close to the speaker, and try to avoid touching the table while you speak. You can also hold the phone near your mouth, but moving the phone a lot may make the audio inconsistent.

- When you're ready to record, hit the record button. When you're finished, or want to pause, hit pause / stop.
- Re-name the file.
- Tap Save or Share.
- Share the recording to your email or a cloud drive account.

Archaeology of Digital Self-Representation: Interactive Mosaics

Using the app Mosaically (<https://mosaically.com>), construct an interactive mosaic. We recommend that you create an account so that the Mosaic will not be erased, or create your own account. **If you use a Guest account, the mosaic will disappear after a few days.*

Ideas for conceptualizing your mosaic:

1. Create a mosaic that blends your digital "street race" and your digital micro-cultural identities.
2. Create two mosaics:
 - Mosaic 1- "How Society Sees Me" (Street Race?)
 - Mosaic 2- "How I See Myself"

Getting Started:

1. Collect your images. Use the following prompts to guide your photo / image selection:

- Search your name, school, community, or family. What are the top 5 images that appear? Which (if any) feel representative of who you are? Take screenshots to include.
- What do algorithms suggest about **you**? Review your Spotify top artists, Instagram explore page, YouTube recommendations, or similar feeds. What do these algorithms suggest about you? Do they reflect or distort your identity? Include screenshots that feel significant.
- Identify platforms, influencers, content creators, and social media movements that speak to you. What sources do you trust to help you make sense of race? Which resonate most deeply?
- Include screenshots of social media posts, artists, writers, hashtags that affirm your identity or offer counter-narratives to dominant racial representations.
- Scroll through your camera roll. Select photos that represent your micro-cultural identities and elicit feelings of belonging (spaces, people, events, etc.)
- How else are you represented online? Gather screenshots of your avatars, professional profiles, etc.

- Note: If you do not wish to include pictures of yourself, your family, your friends, use stock photos or found images that represent your perspectives, positions, affinities, sense of belonging.

2. Decide which image will be your Big Picture and upload to Mosaically. Upload your small pictures as well.

3. Click on <Embed/> and copy the Embed code to share / post to the Canvas page.

Appendix B.

Theoretical Coding Scheme for Archaeology of Self.

Theoretical Code	Source	Original text
Beliefs and Biases	Sealey-Ruiz, Y. (2022). An archaeology of self for our times: Another talk to teachers. <i>English Journal</i> , 111(5), 21-26.	“a deep excavation and exploration of beliefs, biases, and ideas that shape how we engage in our work.” <u>Examples:</u> -understandings of inclusion, language practices, -“should” / believe to be true... -revisiting beliefs: “I used to think” “I thought before... now” -assumptions about young people
Authentic selves, self-discovery, growth in self-understandings – (including e.g. going backwards / forwards in time) (Including limitations of digital portrayals of self)	Sealey-Ruiz, Y. (2022). An archaeology of self for our times: Another talk to teachers. <i>English Journal</i> , 111(5), 21-26.	“To embrace their authentic selves and the full humanity of their students, Emdin suggests that teachers must spend time recognizing who they are, bring that authentic self into the classroom, and invite their students to do the same.” “Ideally, teachers and students should co- construct a classroom space that invites open dialogue leading to greater self- discovery, understanding, tolerance, and action.”

Recognizing humanity in all our students / Role of race in teaching	Velasco, R. C. L. (2023, July). Constant critical reflexivity: Engaging in an archaeology of self to promote racial literacy in a math teacher education program. In <i>The Educational Forum</i> (Vol. 87, No. 3, pp. 177-191). Routledge. Sealey-Ruiz, Y. (2022). An archaeology of self for our times: Another talk to teachers. <i>English Journal</i>, 111(5), 21-26.	“I answer the following questions which were part of our reflective exercises during the Antiracism Collaborative as prescribed by Sealey-Ruiz (2021): What are some of my earliest memories involving race? What role does race play in my daily life? What role does it play in my teaching?” “To embrace their authentic selves and the full humanity of their students, Emdin suggests that teachers must spend time recognizing who they are, bring that authentic self into the classroom, and invite their students to do the same.”
Where race and racism live within / personalizing race	Sealey-Ruiz, Y. (2022). An archaeology of self for our times: Another talk to teachers. <i>English Journal</i>, 111(5), 21-26.	“Engaging in the Archaeology of Self involves the self- exploration, probing, and understanding of where issues of race and racism live within. It requires that teachers personalize race and recognize how it influences their pedagogy.”
Social change and transformation	Sealey-Ruiz, Y. (2022). An archaeology of self for our times: Another talk to teachers. <i>English Journal</i>, 111(5), 21-26.	“Connect lessons, activities, and text selection with movements for social change and transformation— it is our social responsibility to do so.”
Using language courageously to talk about race	Sealey-Ruiz, Y. (2022). An archaeology of self for our times: Another talk to teachers. <i>English Journal</i>, 111(5), 21-26.	“Teachers, in these times, develop courage to use the language that accurately describes the horrible conditions in which many of you teach and students are forced to learn. Read scholars who bring clarity to the issues that need change.”

Undertaken privately and in community / collective liberation	Price-Dennis, D., & Sealey-Ruiz, Y. (2021). <i>Advancing racial literacies in teacher education: Activism for equity in digital spaces</i> . Teachers College Press. p. 26	Excavation must be done privately but also in community -- our liberation is bound up in the liberation of others – working together
Complexity, Nuance, Contradiction, Personal / collective histories	Mentor, M., & Sealey-Ruiz, Y. (2021). Doing the deep work of antiracist pedagogy: Toward self-excavation for equitable classroom teaching. <i>Language Arts</i> , 99(1), 19-24.	Literacy educator B. Mooney: “Being gentle with oneself does not mean we turn away from hard truths, misbeliefs, biases, trauma, or pain, but instead look deeply within from a place of radical self-love. The process also requires a keen eye for detail, complexity, nuance, contradiction, and truths while examining our beliefs, attitudes, and understandings. And while self- archaeology is very much about making meaning from the past, including our personal and collective histories , it is also very much concerned with our ability to be fully present in this moment and with sustaining futures that are full of possibility, hope, and joy” p. 21