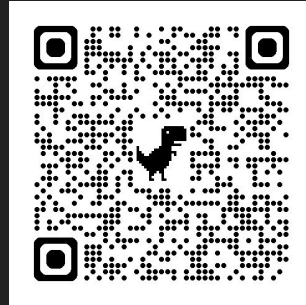


Fresh Bald Fades at Dr. V's Barbershop: Unpacking the L&C Module and Its Most Crucial Article



Frank Mata (he, him, his)
Eleanor Roosevelt High School
Eastvale, CA
frankmata32@gmail.com

<https://rb.gy/nfs27z>

This is Native Land...

This is **Tongva** Land until stolen by the Spanish and now the United States.

“To our Native and Indigenous community:

We see you.

We recognize that Native and Indigenous communities continually address and resist settler-colonial systems, attitudes, behaviors, and actions.”

-Office of Center for Student Life, Cal Poly Pomona

Settlers during Native Heritage Month when they realize Natives want LAND BACK and not just performative actions like land acknowledgements, speaker features, cultural workshops, and social media infographs.



I am my ancestors' wildest dreams...

Francisco Del Rosario Mata, Sr.
aka: "Frank"



Lingayen, Pangasinan, Luzon, Philippines (1941ish)

What about this particular presentation title/description drew you to attend?

What about your teaching experience relates to this topic?



...from the LCG Module.

Questions at Issue

Through their reading and writing in this module, students will consider the following questions:

1. To what extent do individuals find their behavior influenced by social expectations in terms of gender and other aspects of their identity (norms)?
2. What role does language play in that influence?
3. What role can language play in countering social pressures?

The Original Culminating Task

At the close of the module, students “write a speech, a letter, or a public service announcement that proposes a meaningful change in their community.” This is an argumentative assignment that fulfills the module’s purpose by having students reflect on their own experiences of oppression and use their learning to propose a change.

...my “Culminating Task.”

Questions at Issue

Through their reading and writing in this module, students will consider the following questions:

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2. What role does language play in that influence?
3. What role can language play in countering social pressures?

My Culmination Task:

- Students will write a letter (to) addressing a (Plato’s) Cave that they belong to.
- Students will identify the characteristics of this cave that allow for their acceptance into this community
- Students will answer in which ways this “Cave” has both helped and potentially hindered

Essentially...

- In what ways do I fit/not fit into a community?
- How do I feel about it?
- What am I going to do about it?

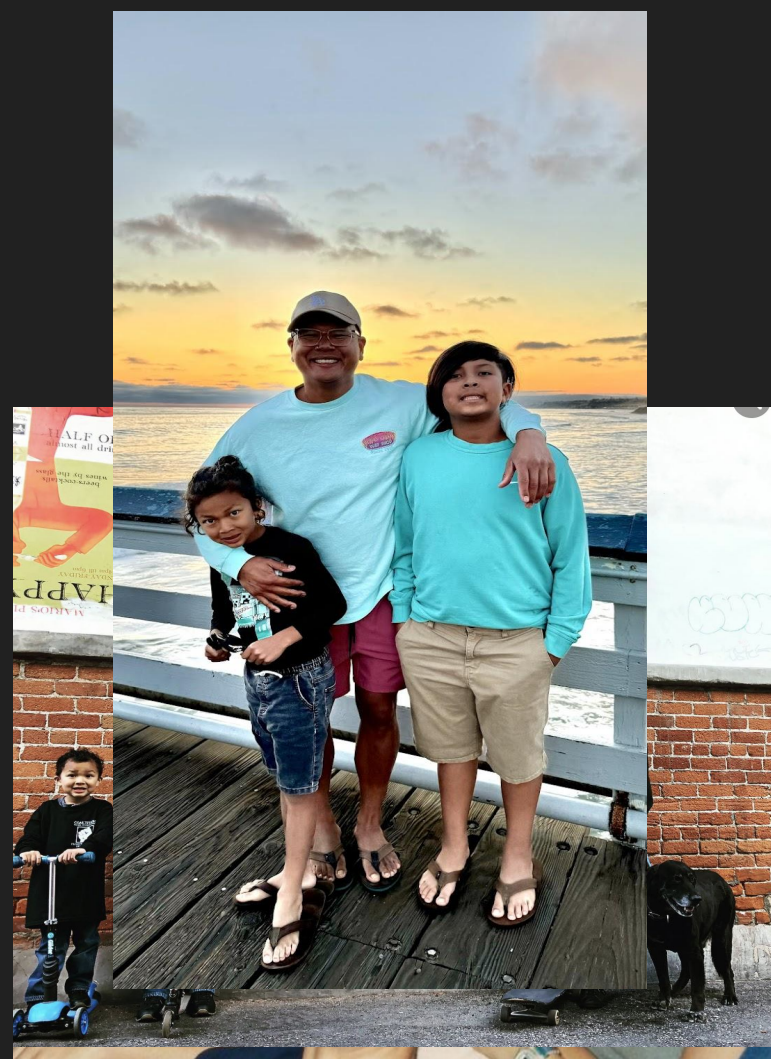
Plan B: How would **Eric/ Eversley/ your parent** write this letter?

“Mr. Mata”

- **20 years at Corona-Norco USD, 17 at Eleanor Roosevelt High School, Eastvale, CA**
 - **ERWC and AP English Language & Composition**
 - **Piloting “B” compliant Social Justice & Equity Language Arts course (12th)**
- **Adjunct faculty at the University of Redlands, School of Education**
 - **Course: Social Justice in Education**
- **Fellow with the Institution for Teachers of Color (ITOC) committed to Racial Justice**
- **Selected as a CTA Human Rights cadre trainer for Racial Justice Advocacy team**
- **California Association for Teachers of English (CATE) board member; 2024 CATE convention co-chair**
- **Contributor to DEI column for *The California English Journal*: “Being James Baldwin” (2020), “Caught Slippin” (2022), & “The Risk of the Internalization of Inferiority...” (2023)**

Mata/ Papá/ Franky!

- Father and co-parent to two bi-racial boys (11 and 8)
- Born and raised in San Bernardino, CA
- Son to immigrant parents from the Philippines- Indigenous Lands: Pampanga & Pangasinan
- Unable to speak Tagalog
- Unable to fully identify with “academic language”
- Moved out of San Bernardino to Redlands at 16 yrs. old



Social Positionality Exercise:

Recognizing Our Own Literacy of Power (categorical

- Male/Female norms and privileges)
 - White/Black
 - Christian/Not
 - Heterosexual/LGBTQ+
 - Citizen/undocumented
 - Wealthy/Poor
 - University/Trade School educated
 - Native English speaker/English Language Learner
 - Able-bodied/ “differently-abled”
 - Married/Divorced
-
- Unconscious of oppressive norms/ burdened with said knowledge
- Privilege of obliviousness***

In what ways does my own social positionality affect...

- how I teach?
- who I teach?
- my thoughts about who I teach?
- what I teach?



(Social) Positionality:

Positionality is the social and political context that creates your identity in terms of [but not limited to] race, class, gender, sexuality, and ability status.

	Race	Class	Gender	Sexuality/ Orientation	Ability Status
Frank	“Asian” Filipino/x Pangasinan	Impoverished → Middle Class	Cis-gendered Male	Straight/ Heterosexual	Able-bodied
You					

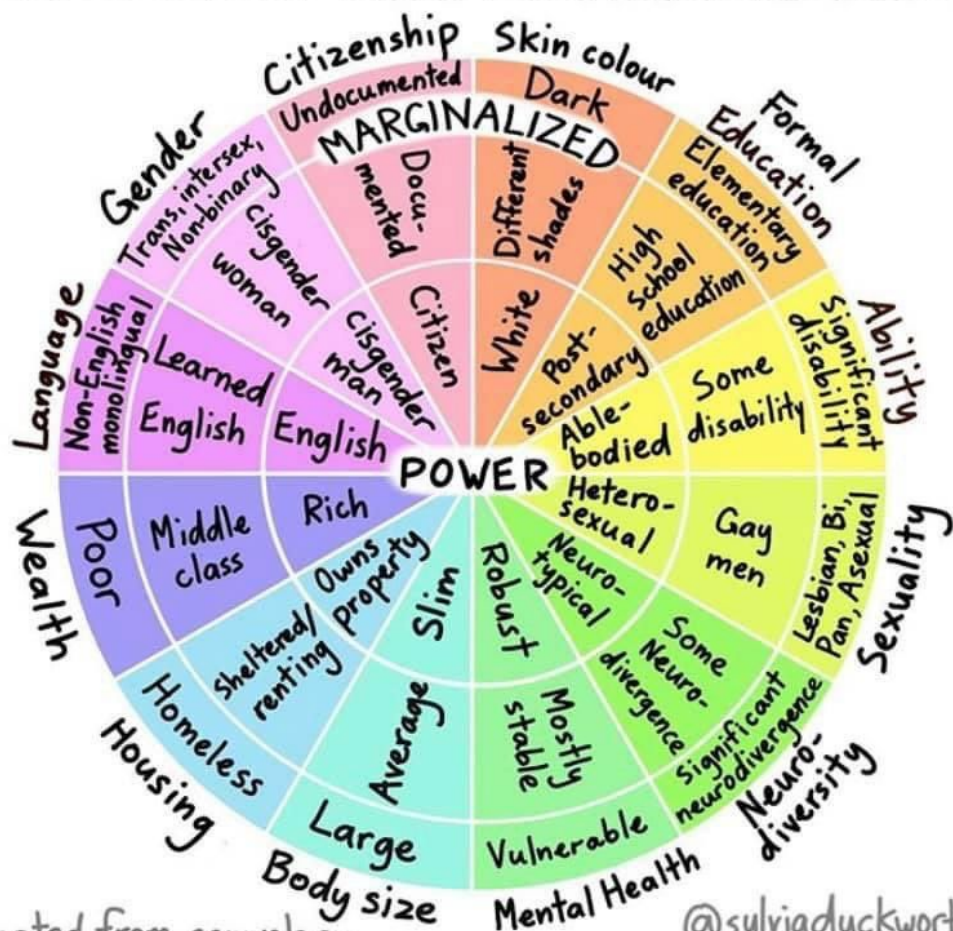
Educational Positionality:

Educational Positionality is the social, political, and educational context that creates your...

Teacher identity that may or may not affect not only your classroom culture, but also the dynamics of conversations regarding race and ethnicity.

	# of years in education	Highest level of education	Professional position within your site/district	Level of peer and/or student respect	Race/ Gender/ Age category	Style	???
Frank	20+	"Masters" Ed.	meh	meh	BIPOC Male "Young"		
You							

WHEEL OF POWER/PRIVILEGE



Adapted from ccrweb.ca

@sylviaduckworth

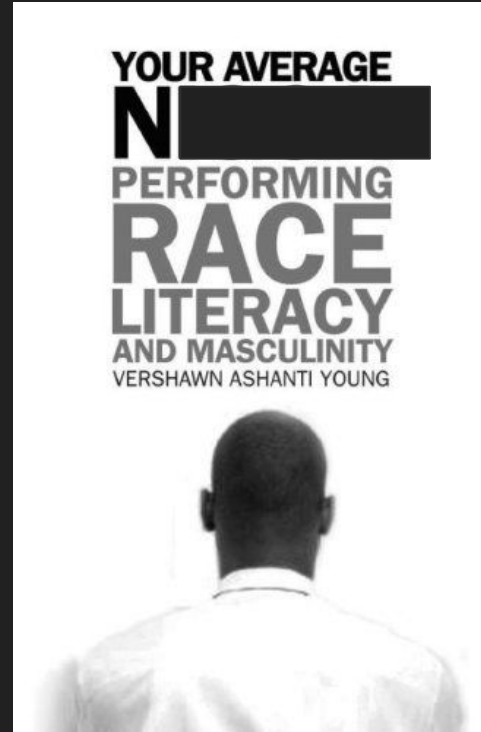
Name three social positional-categories that influences how you see yourself as a teacher?

Name three to five of your social positional-categories you think students would consider to be the most influential to their learning in your class?

The Barbershop: prelude to
*Your Average N****: Performing Race, Literacy, & Masculinity*
by Dr. Vershawn Ashanti Young



<http://bit.ly/3XgkW81>



paragraph 2...

However, because this barbershop is located smack dab in the middle of mostly white, Iowa—a state that unapologetically leads in incarcerating black men—my vicarious revel in black masculinity was sobered by the statistics: while only 2 percent of those who live in Iowa are black, blacks comprise 25 percent of the state's prison population. Thus in addition to enchantment, I felt a conflicting fusion of fortune and tribulation—fortune because my language and demeanor often mark me as educated, separating me from those who exemplify the stigmatized (and paradoxically romanticized) black male profile, and consequently excusing me, though certainly not always, from the plight that follows that image. I am troubled because the black men who suffer most from the educational and judicial systems are poor, from the underclass, from the ghetto, like me. And although many flee the big city, looking for a small haven in mid-America, they sometimes find that their situation gets worse. I both identify with their predicament and disidentify with it because I am and am not exactly one of them, and both do and do not want to be.

“I both identify with their predicament and disidentify with it because I am and am not exactly one of them, and both do and do not want to be.”

In what ways have you had to reject an aspect about your identity (cultural, familial, linguistic...) from fear of shame, embarrassment, or exclusion?

In what everyday situations might you be forced to be aware or navigate around a presumed stereotype about you and your associated communities?

paragraph 3...

To embrace my blackness, my heritage, my manliness, I identify with men who represent the ghetto. I no longer want to deny my class background or the racial experience associated with it. I identify to belong. I disidentify to escape racism, to avoid the structures that oppress black men. But I also disidentify to retaliate against black men—to punish them for what I perceive as their efforts to disown me. This ambivalence provokes me to imitate and just as often to dissociate from the black men I envy. Both efforts fail. Neither alleviates my racial anxiety. Instead, they heighten the angst I experience. As a result I am hyper-aware of how masculine I am (not) and how black I (don't) act.

Paragraph 8...

This racial ambivalence is what makes me so self-conscious about and analytical of other men in the barbershop—because my linguistic performance is rated in relation to theirs. And not only do I feel as if my racial performance is judged, but I know my gender performance is too. Because the barbershop is a masculine space, the performance of heterosexuality is the gold standard. Talking sufficiently black is not enough for me to be heard; I must also speak and act acceptably masculine. This performance is even more difficult for those who are gay or are taken as gay, as I sometimes am, because we are often estranged in these spaces. Quincy Mills offers Eric as an example in this regard in his ethnography of a black barbershop on the South Side of Chicago.





Office Hours...



Office Hours...





HANK AARON

He is the only man chosen to have his number (42) etched in a diamond on Yankee Field in Yankee Stadium and the field. He only chose to do this once because...

He was born in Mobile, Alabama, on January 17, 1924. He was the first African American to play Major League Baseball for the Chicago Cubs. He was the first African American to be elected to the Baseball Hall of Fame in 1982.

BILLY AUGUST

He was a famous actor and director. He was the first African American to be nominated for an Academy Award. He was the first African American to be nominated for a Best Actor Oscar. He was the first African American to be nominated for a Best Director Oscar.

ROSE BRIDES

She was a famous singer and actress. She was the first African American woman to be nominated for a Best Actress Oscar. She was the first African American woman to be nominated for a Best Actress Oscar.

BLACK HISTORY

It is a time to celebrate the achievements of African Americans. It is a time to learn about the struggles of African Americans. It is a time to honor the sacrifices of African Americans.

BLACK HISTORY MONTH

~~25th~~
8

Billie Holiday

She was a famous singer and actress. She was the first African American woman to be nominated for a Best Actress Oscar. She was the first African American woman to be nominated for a Best Actress Oscar.

Billie Holiday

She was a famous singer and actress. She was the first African American woman to be nominated for a Best Actress Oscar. She was the first African American woman to be nominated for a Best Actress Oscar.

WARRIORS AND WARRIORS

GOVNA

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Billie Holiday

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BLACK HISTORY

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"VIRGIL"

1980 2021

NIKE JORDAN NBA

LEVI'S YNCLF

KITY

Martin P. Johnson

He was a famous actor and director. He was the first African American to be nominated for an Academy Award. He was the first African American to be nominated for a Best Actor Oscar. He was the first African American to be nominated for a Best Director Oscar.

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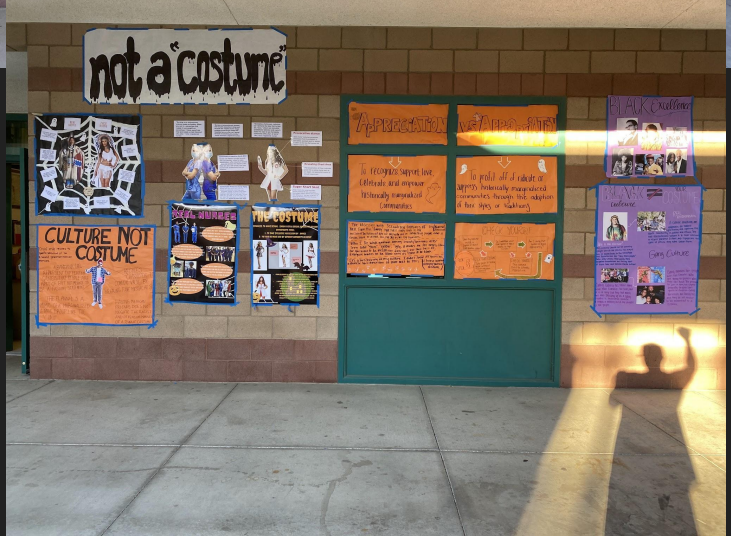
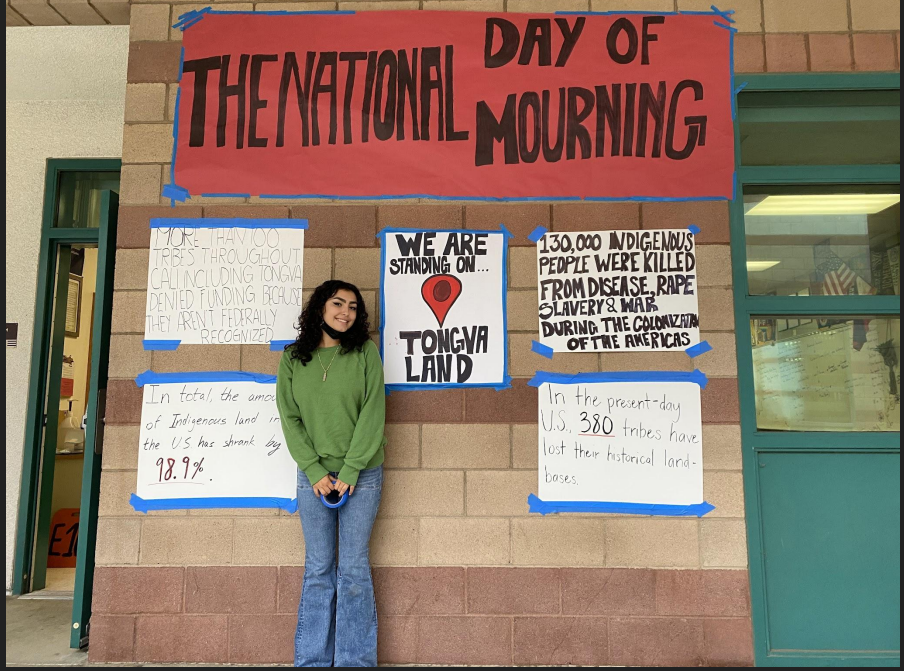
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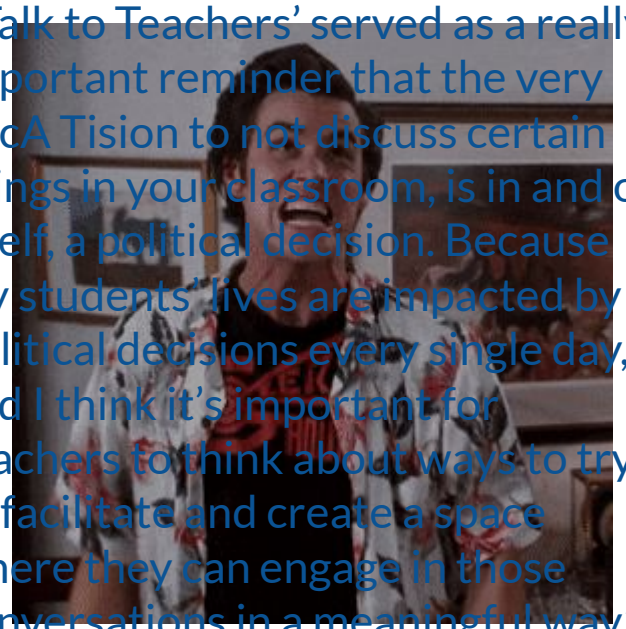


**BLACK
LIVES
MATTER**

Supplemental Resources

- [Radio segment: “Why James Baldwin’s ‘A Talk to Teachers Remains Relevant 54 Years Later’” \(10:39\)](#)
- [60 Minutes: “Huckleberry Finn and the N-word” \(12:27\)](#)
- [Ta-Nehisi Coates on why words do not belong to everyone \(4:58\)](#)
- [Is Everyone Really Equal by Ozlem Sensoy and Robin DiAngelo](#)
- [Harvard Implicit Bias Test](#)
- [Mata’s Lecture on Plato’s Allegory of the Cave](#)
- [“James Baldwin’s Lesson for Teachers in a Time of Turmoil” by Clint Smith \(the New Yorker, 9/23/2017\)](#)

“‘Talk to Teachers’ served as a really important reminder that the very decision to not discuss certain things in your classroom, is in and of itself, a political decision. Because my students’ lives are impacted by political decisions every single day, and I think it’s important for teachers to think about ways to try to facilitate and create a space where they can engage in those conversations in a meaningful way.”
-Clint Smith (@clintsmithiii)



Thank you!



@mrfrankmata

frankmata32@gmail.com