

For this artifact, you will embody a mode of self-reflection to name how different parts of your identity impact your understanding of dialogues as a critically-informed, pedagogical practice. Specifically, you will answer a few guiding questions as a way to name how different parts of your identity, positionality, and personal experiences have taught you lessons about academia, teaching, and how they impact your own approach to dialogic practices. Essentially, answering the questions will help you (eventually) craft a critical vulnerable statement for yourself and your portfolio.

- Which parts of your identity are most important to you in academia? Why do you find them important?
 - The aspects of my identity that impact me the most in academia are three aspects: my ethnicity as Latiné, a disabled individual, and as a queer individual in both my gender presentation and sexuality. I find them important because these positions have impacted my own learning experience, for better or for worse, and it has reflected on how I should navigate with open dialogue and inclusivity. As well as that it has inspired me to open more doors myself for inclusivity so other individuals don't feel the negative impacts of academia if you are not in the dominant positionality.
- What are some personal experiences that have taught you a lesson(s) about teaching?
 - It was the sophomore year of my undergraduate degree, and I was taking a class called Global Theatre One. On the syllabus, I noticed we were going to have a week on Aztec theatre, and I was excited! It felt good to have diverse literature that I hadn't already learned in high school, especially when it aligns with my cultural history. But as soon as that week came, I realized that proper research had not gone into this inclusion, and the class turned into me raising my hand often to clarify and correct the instructor's points. I couldn't help it. The instructor provided incorrect information, and my inner academic couldn't let my peers accept disinformation and education that fueled hostile discourse about a group of people. Especially regarding pre-colonial Mexican history. The story that was being told was teetering on the line of the harmful rhetoric created by the Spanish to make Indigenous people sound much more violent to justify their own genocidal actions against the Indigenous communities in the Americas. I later learned that the graduate student slightly changed the curriculum to be *more* inclusive than the original content the professor who curated the class provided. Yet, including that content felt disingenuous, and it took me out of being interested in the class. I mean, why are we studying a *Mayan* play when I was

told the week was for Aztec theatre? I felt like I couldn't trust that I was being told the correct information surrounding the other few non-white performances being highlighted.

What this made me reflect on is that students should not be burdened with emotional and educational labor in an institution meant to further their education. I don't ever want to put students in a position where they feel like they have to correct the teaching, as well as I will be open to the correction if I am uneducated on the topic so it can create a space for learning for myself and an educator. So at that point, I am opening the floor so it can be a student's *choice* to correct me, not positioning myself in a power dynamic, and a student feels uncomfortable with correcting me and with what I am showcasing as 'truth'.

- What elements of dialogues do you hope to engage with through teaching?
 - To create safe and brave spaces for my students.
 - Allow myself to learn and be corrected to evolve my teaching style
 - Awareness of power dynamics and try to create an open connection between them
 - Inclusive language in the classroom